The Christian Advocate

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News of the Week.

DOMESTIC.

...TGOMERY, ALA., Dec. 31.—A ...s evening on Court street de... three buildings. Loss, $40,... ...rtially insured.

...SHINGTON, Jan. 2.—The debt ...nt of this date shows an in... of the public debt during De... of $8,435,272, and an increase ...June 30, 1873, of $11,496,612.

...SHINGTON, Jan. 3.—The *Even...* says there is a growing con... that Congress will determine ...uisiana question by ordering a ...lection.

...SHINGTON, Jan. 4.—There are ... dispatches received here late ...ht to the effect that General ... is to be court-martialed for re... ...; that his forces are disarmed, ... that the government is under... reorganization under Marshal ...

...CINNATUS, OHIO, Jan. 4.—The en... ...rs' strike died so quietly that ...dly any one knows just the pro... of its termination. Most of the ...ers who could obtain employ... have gone to work.

...AGO, Jan. 4.—Bishop Chee... of the Reformed Episcopal ..., to-day administered the ... of confirmation, after the form ... by the new church, to forty-... persons, at Christ church, which ...rowded with people.

...SHINGTON, Jan. 5.—Bishop ..., of Louisiana, visited the ...dent to-day, and represented ... were starving people in Louisi... The Bishop, accompanied by ...President, proceeded to the cabi... where they had a conference ... the Louisiana delegation. A ...tion will to-morrow be intro... authorizing the War Depart... to issue rations to these people.

...STON, Jan. 6.—The Supreme ... in session at Austin, in the ... Rodriguez for illegally voting ... election, has discharged ..., the court deciding that ...tion law is unconstitutional. ...ry now throughout the State ...day and last night. It fell here, ...ening about ten P. M.

FOREIGN.

...RTS, Dec. 31.—Jean Antoine ...ani, senior editor of Galig... *Messenger*, is dead.

...RID, Dec. 31.—There is a com... ...pture between President Cas... and Senor Salmeron, president ... Cortes. There is some excite... in Madrid, but the success of ... ...ment in the Cortes is con...

...PLES, Jan. 3.—Rumbling sounds ... Mount Vesuvius have been ...within the past few days, and ...ption of the volcano is believed ...imminent.

...AVANA, Jan. 3.—The wharf la... ...and members of trade organi... ...ons demanded their pay in gold ...s equivalent, and propose to ...on Monday unless their terms ...complied with. The draymen ...coachmen will join in the strike. ...financial condition is more un... ...el. The Junta has been in ses... again to-day discussing means ...lieve the financial crisis, but ...ched no result.

...he proprietors of newspapers had ...eting to-day for the purpose of ...idering the question of raising ...subscription rates.

...ADRID, Jan. 3.—The Cortes re... ...ened in session yesterday, and ...ident Castelar read his message. ... the Cortes to-day the deputies ...wo votes give majorities against ...ident Castelar.

...eneral Pavia, who is a friend of ...elar, thereupon occupied the ...ce of the Cortes and other public ...dings with a force of fourteen ...sand troops. He dissolved the ...es and summoned most of the ...nent men of all parties, including ...members of the present govern..., only excepting the Carlists ... Intransigentes, to form a new ...ernment. This, General Pavia ...lared, was the only means for the ...ation of the country. He re... ...d personaly to become a mem... of the movement.

... ... filled with people, ...t excitement, but no ... ...illed.

... ... the Cortes against ... ... was twenty.

...5.—A dispatch from ... says it was Marshal Serrano's ...at Castelar should be a mem... ...e new Ministry, but the lat... ...ill it ... to gain accept office.

...ered plebiscite of Castelar and the in... ...uence in favor of General Pavia the Cortes ...th gold, or Hotonia president of ...es are all c...

... the whole. 5.—A decree has ...scription ...ed appointing Ser... ...deed it is ... executive power.

...equate id...

...nt all. ...r. Chalmer's ablest co... ...king, bringing about the estab... ...ment of the Free Church of Scot... ...nd who, since that great lead... ...death, has held a foremost place ...ng the Free Church divines, was ... Rev. Robert Smith Candlish, D. ... of Glasgow. His decease has just ...n announced.

MELTING Good Friday sermon ...g preached in a country church, ...ept exept one man, who, being ...d way he did not weep as well ...e rest, replied: "Oh! I belong ...nother parish."

...EITHER the secret depth of woods ...the tops of mountains make man ...t, if he has not within him ...e of mind, the Sabbath of the ... and tranquillity of conscience.

...THE folly of yesterday make ...wise to-day.

The Wire Cure for Echoes.

We several months ago published an item relating that a troublesome echo in a church at Bloomington, Illinois, had been cured by stretching wires across the body of the church. We have received several applications for more full information on the subject. But, as the mere statement of the fact was all that we had at the time, we were unable to satisfy our inquiring friends as fully as we could wish. This method of breaking echoes has since been tried with success in several other buildings, and the reports from them are given with such fullness of detail that the description of the methods employed will be sufficiently clear to enable any congregations who are troubled with disagreeable resonations in their houses of worship to apply the wire cure satisfactorily. A letter in *Nature* gives an account of the application of the wires to the church of St. Fin Barre, Cork, Ireland. The nave of this church is some sixty or seventy feet high, and is quite narrow. The echo in it was such that the minister, preaching from the intersection of the transepts, nave and chancel, found the organist in the west end his best hearer, while the congregation below were greatly troubled by the indistinctness of the sound. The people had only heard that wires had been found good to break the echoes, but knew nothing more about the matter. The rest of the story is thus told in *Nature*:

"At first we tried the wires strained at a considerable height, the level of the triforium, but they produced comparatively little effect; we then strained a double course of wire, at about a height of twelve or fifteen feet, round the large piers of the central tower, so as to encompass the choir, and other wires completely across the nave and side aisles, and the effect was certainly very good. There was a greater distinctness of sound throughout the building. Our organist, who is a very accomplished musician, did not know that the wires were put up, and remarked to me one day after service that he did not know what it was, but that everything seemed to him in better tune.

"This encouraged us to make further experiments. We then strained three wires completely across from the south wall of the south transept to the north wall of the north transept, so as to pass over the heads of the choir, but the effect was quite too great—it seemed to kill the sound; every sound seemed to stop at once; all resonance was gone. These wires we had at once to take down, and I should add that, as regards the organist, the wires over the head of the choir seemed to produce a much greater effect than those directly between the choir and his seat; it appeared to him as if he had a bad cold and could not hear distinctly.

"These wires appeared to prevent the voices rising and filling the cathedral. It seems very difficult to determine where to place the wires so as to produce a really good effect; but that they have a very great effect, far beyond what one would have supposed *a priori*, is admitted by all who have taken an interest in the matter here. Several members of the congregation have remarked that they heard better in the cathedral now, without knowing the cause. We have used very thin wire; a stranger would not perceive it unless his attention were called to it. We hope to make some further experiments, especially with regard to the transepts of the cathedral."

A similar improvement in effect was produced in a similar manner at St. Andrew's church, Dublin.

Before these experiments in Ireland were reported, the wire cure was adopted with perfect success for a very troublesome echo in St. Paul's church, Brunswick, Maine. This church consists of nave, transept and chancel, and the wires are stretched across the arches of the open roof at two inches' distance from each other, at the intersection of the transept and nave, coming down to the corbels, and also across a portion of each of several arches in the nave, beginning at the top. The Rev. Mr. Taylor suggests that the wires need not be nearer together than one foot. The wire is so small as not to be seen from the floor of the church, and consequently does not detract from its appearance.

The story of these wire cures is now travelling over the world as a new invention, and is accredited as a European one. It should be recollected that the first public mention of it was made about two years ago, and in relation to the church in Bloomington, Illinois, to which we have already referred. It should be observed also that the account of the experiment in Cork begins by the acknowledgment that the thought of using the wires in the cathedral there was suggested by something which had been seen in the newspapers. This was doubtless the Bloomington item.—*Methodist.*

SABBATHS—coming to quiet, for a little while, all the week-day toil, noise and strife of life—are like islands, green, fruitful and flower-laden, smiling at once from the midst of wild ocean and storm-tossed waves—oases in the sand deserts, with cooling shades and pure water springs for the tired traveler.

MR. DISRAELI prophesies the advent of a terrible struggle between the spiritual and temporal powers in Europe, and expresses a fear that anarchy will result from the conflict.

A Pilgrimage to Epworth.

Epworth is located about one hundred miles northeast from Birmingham, on the border of Lincolnshire. Most of Lincoln county is redeemed from the sea, and presents the same appearance as the prairies of Illinois, being a dead level for many miles, through which canals run in all directions. Epworth is four miles from the railroads, which run on either side of it, and is only reached by extra effort. It is still a small, quiet town, with little business and nothing of general interest, except the ancient church and a few dissenting chapels. The church stands on a slight elevation at the northern extremity of the town, and is approached by a long ascending avenue, lined on either side by stately trees. Around it and beyond it there are no houses seen; and, like most of these old churches, it stands apart from the common walks of business life, as a place "whither the tribes go up," and leave the world behind. It is a low, dingy church, of stone within as well as without. The walls, the heavy arches which support the roof, and the furniture, except the modern pews, are the same as when Samuel Wesley preached there. Near the door stands the heavy stone font, where for many generations the villagers have been christened, and at which the Wesley children were consecrated to God by their pious parents. These old fonts stand at the entrances of the edifices, to signify that, as the worshipers enter the sanctuary by the door, so they enter the spiritual church by baptism. The churches are always built with the altar at the east, so that one immediately ascertains the points of the compass, if a church is in view. These old customs are still continued in the new churches. In this house the father of the Wesleys preached between thirty and forty years, and here the sons were agonized to aid him in his labors in their earlier ministry. Around the church is about one acre of land, which has received the dust of the villagers for many centuries.

Close beside the south wall of the church is a shrine toward which the feet of all Methodist visitors are sure to turn. It is the grave of Samuel Wesley, upon which his apostolic son stood and preached to a crowd of people when an irreligious rector closed against him the doors of the church in which he had worshiped in youth and preached in early manhood. This grave was blocked up at the sides, about eighteen inches above the ground, and covered with a substantial slab, bearing the inscription, which is still clear. The brick walls becoming decayed, a pious lady of the town had them removed, and substantial stone sidings placed in their stead. The original slab is still above the grave, and all visitors step upon the iron rail, and ascend to the stone where Wesley stood.

A semi-superstition marks the spot where each foot of the preacher rested during his discourse. Two iron deposits in the slab have oxidized, and left indentations not unlike the print of a large dog's foot. These are often declared to be the very places where the feet rested, and are so located, the one in advance of the other, as to make it probable that he would stand upon them. Many a marvelous Catholic miracle has much less foundation than this.—*Zion's Herald.*

THE HOOSAC TUNNEL.—On Thanksgiving day the thin partition of rock which alone remained between the two sections of the Hoosac Tunnel was broken down by a prodigious blast of nitro-glycerine, and light at last streamed through the mountain. Thus is virtually accomplished one of the most stupendous engineering feats of modern times.

The Hoosac mountain is a part of the Great mountain range, lying across the western end of Massachusetts. The Boston and Albany railroad climbs it between Westfield and Pittsfield by a tortuous course and a series of easy gradients. The tunnel lies further to the north and forms a link in the chain of communication between Boston and the West by way of the Fitchburg, Vermont and Massachusetts, and Troy and Greenfield railroads. The mountain, at the point selected for tunneling, is about two thousand five hundred feet high, having two ridges with a depressed plateau between them. The distance through from heading to heading, and therefore the length of the tunnel, is four and three-quarter miles.

The tunnel was projected many years before ground was fairly broken, which we understand to have been in January, 1852, Rev. Dr. Crawford, of Deerfield, striking the first spade into the mountain on its eastern side. From the onset the history of the undertaking has been one of struggle, imminent failure, pluck, skill and perseverance. Space fails us to tell of the peculiar and wearisome obstacles encountered, the ingenious and costly mechanism used, the wonderful nicety of the calculation by which the eastern and western headings met under the headings within a fraction of an inch, the numerous casualties and narrow escapes, the various interesting experiments in methods resorted to, and all the other entertaining points in such a piece of work. As it stands, or rather as it will stand when trains are running through it, on double tracks, it is a monument to the triumph of mind over matter, a result to the skill and patience of engineers, workmen and contractors, and an honor to the State of Massachusetts.—*Congregationalist.*

The Roman Catholic Church and the Bible.

In discontinuing the general reading of the Bible in schools and elsewhere, Roman Catholics have ample precedent in the history of their church. A correspondent of the Manchester *Examiner and Times* cites the following incidents:

Fact 1. Pope Gregory the Seventh wrote a letter to Wratislaw (1080) condemning the general freedom allowed to read the Bible in the vulgar tongue.

Fact 2. Pope Innocent the Third declared (1199) the Scriptures too profound for the common people, and quoted the Sinaitic restriction: "If so be that a beast touch the mountain, it shall be stoned or thrust through with a dart."

Fact 3. The Council of Toulouse (1229) declared (Article 14) that the laity must not possess the books of the Old and New Testament; only the Psalter and the Breviary, and these not in the vulgar tongue.

Fact 4. The Council of Tarracona (1233) declared (Article 2) that "no one, either priest or layman, is to possess a Roman translation of the Bible; all such translations to be given up to the bishops within eight days, and to be straightway burnt. Whoso does not, be he priest or layman, is to be esteemed a heretic."

Fact 5. The Synod of Oxford (1408) declared (Article 7) that "the Bible is not to appear in English, and the Wicliffe version not to be used."

Fact 6. Ximenes, Archbishop of Toledo (circ. 1500,) declares: "It is utterly wrong to circulate the Scriptures in the vulgar tongue. The mind of the common people is such that if a thing is simple and plain they despise it; what is hidden they venerate. Christ himself spoke in parables that the people might not understand. The Old and New Testament should be retained in the three languages in which the superscription on the cross was written."

Fact 7. When Protestants were burnt in Queen Mary's reign, Bibles were thrown into the flames on the ground that "they were the books that made the heretics."

Fact 8. The Council of Trent (1563) withholds the forgiveness of sins from any man who shall dare even to have a Bible in the vulgar tongue without license from his ecclesiastical superiors.

Fact 9. Cardinal Hosius (1570) said: "To give the Bible to the laity is to cast pearls before swine. Bible translations have done harm; I would not have any. The Bible is the possession of the Roman Church; beyond it, it is worth no more than Æsop's Fables."

Fact 10. The Jerusalem Synod (1672,) attended by sixty-seven bishops and clergy, decided that the Bible is not to be read by all Christians.

Fact 11. The famous bull of Pope Clement the Eleventh (1799,) *Unigenitus*, pronounces it to be a false, scandalous, pernicious, blasphemous error to hold that all may read Holy Scriptures.—Article 80-83.

Fact 12. That the French Bible, translated by the pastor Quesnel (a Roman priest,) was burnt, by the authority of his church, in 1669.

Fact 13. Pope Benedict the Fourteenth (1740) did his best to hinder the translation of the Bible into Persian.

Fact 14. Pope Leo the Twelfth issued an encyclical against Bible societies in 1824.

Fact 15. The Roman Catholic priesthood did their utmost to put a stop to the circulation of the Scriptures in Ireland in 1820 and following years.

Fact 16. Pope Pius the Seventh issued a bull forbidding the circulation of the Scriptures.

Fact 17. Pope Gregory the Sixteenth issued an encyclical against Bible societies, 1832 and 1844.

Fact 18. Pope Pius the Ninth (the present Pope,) in his encyclical of November, 1864, anathematized "those very crafty and most deceitful (*vafferrimae*) societies, called Bible societies, which thrust the Bible into the hands of inexperienced youth."

PROF. SEDGWICK'S SHILLING.—It is said that Prof. Sedgwick was geologizing in a quarry near a high road in England, dressed in a rough suit for the purpose, and striking vigorous blows with his hammer upon the rock, when a traveling carriage, coming up, stopped at the place, and a gentleman within beckoned to the professor to come up to the door, as he wanted to know the way to the residence of a nobleman in that locality. Prof. Sedgwick having answered this and various other questions put to him very readily, the gentleman, pleased with what he deemed the intelligence and civility of the quarryman, offered him a shilling, which was received with thanks. The carriage drove on, taking its occupant to the nobleman's house, where he was an invited guest. Soon after Prof. Sedgwick followed him, for he was staying there at that time himself. At dinner they happened to be seated near each other, and soon fell into conversation. After awhile the gentleman, looking earnestly at Prof. Sedgwick, observed: "I think I must have had the pleasure of seeing you before, and that not very long ago!" "O, yes!" was the reply; "you saw me this morning, and gave me a shilling for answering a whole string of questions, and I was much obliged to you for it."

HE THAT shows his passion tells his enemy where to hit him.

Man cannot make, but may ennoble fate
By nobly bearing it.

Books and Periodicals.

THE ARENA AND THE THRONE. L. T. Townsend, D. D. Boston: Lee & Shepard, publishers; New York: Lee, Shepard & Dillingham, 1874.

The Field, the Defeat, the Triumph, the King, are the titles of the four chapters which compose the volume. In discussing the field the author argues elaborately against the idea that the stars are inhabited worlds. The earth alone is both inhabitable and inhabited. This is the sole arena of intelligent and accountable beings in the physical universe. In this arena of trial the defeat is illustrated in the character and destiny of Judas; the triumph is exhibited in the history and ordeal of Job. Man is the king, the top and flower of created beings—higher than the angels. We are disposed to agree with the author in the most of his conclusions. We doubt, however, the profit of his rather wild speculations in the fourth chapter, and except to his views of the pre-existence of Christ's spiritual humanity. Some few flings at the Southern Confederacy adorn the work, but, as the author lives in Boston, this was to be expected.

A MANUAL OF MORAL PHILOSOPHY. Designed for colleges and high schools. By Andrew P. Peabody, D. D., LL. D. New York and Chicago: A. S. Barnes & Co., 1873.

Dr. Peabody is Plummer professor of Christian morals in Harvard University, and the book was prepared particularly for the use of the freshman class in Harvard College. The arrangement is good, and the general treatment clear and able. Many of Prof. Peabody's conclusions and views partake of the section and school to which he belongs, and can hardly be commended as safe guides in many cases. The volume is a 12mo of 220 pages, cream-tinted paper, and substantially bound.

MARCY'S SCIOPTICON MANUAL. Revised edition. 12mo, 180 pages.

This volume deals with the specialty of magic lantern apparatus and manipulation. It gives popular explanations of this entire department of optics, discussing in detail the various parts and processes involved. Special prominence is given to the Sciopticon, of which the author is the inventor; but the book is valuable for any kindred instrument. It is fully illustrated by diagrams, and contains suggestions concerning the preparation and management of many of the most beautiful lantern effects.

LITTLE WANDERERS, AND OTHER SUNDAY STORIES. By Samuel Wilberforce, D. D., late Bishop of Winchester. New York: G. W. Carleton & Co., publishers.

The sudden and violent death of the author, which happened not many months ago, will give peculiar interest to this beautiful edition of the work. The doctrinal character of the book is taken from the Church of England catechisms, and is not without objections, but the general tendency is good, and the stories will be sure to enlist the attention of children.

THREADING MY WAY. By Robert Dale Owen. New York: G. W. Carleton & Co., publishers.

This is certainly an entertaining book. Mr. Owen, as is well known, is a spiritualist, but he is evidently a man of upright character and strong and sincere convictions. These papers were written as a series for the Atlantic Monthly, and contain scarcely any reference to the author's peculiar religious delusions.

FANNY FERN. A memorial volume. Containing her select writings and a memoir. By James Parton. New York: G. W. Carleton & Co., 1873.

The admirers of Fanny Fern have, in this volume, the choicest of her writings. The memoir occupies about seventy pages, and gives an interesting history of this gifted and singular woman.

THE DEW OF YOUTH, and Other Lectures to Young Men and Young Women, on Early Discipline and Culture. By Right Rev. Thomas W. Clark, D. D., LL. D., Bishop of the diocese of Rhode Island. Boston: Lee & Shepard. 12mo, 167 pages.

These lectures were delivered twenty years ago. They are good and well worth republishing.

A STOUT HEART, OR THE STUDENT FROM OVER THE SEA. By Elijah Kellogg. Boston: Lee & Shepard, 1874.

A popular and useful story for boys. The author is a prolific writer in this line of things, but he writes well.

PRONOUNCING HAND-BOOK is a little volume issued lately by Lee & Shepard, Boston, and very convenient for reference. The vocabulary consists of words often mispronounced, and of words as to which a choice of pronunciation is allowed. By Richard Saulo and Loomis J. Campbell.

MISS THISTLEDOWN. By Sophie May. Illustrated. Lee & Shepard, Boston. A good book for children.

THE SUNDAY MAGAZINE for December has: Sketches from Early Church History; On Parochial Missions; Things the Angels Desire to Look Into; The Life Everlasting; The Poetical Books of the Old Testament, and other interesting and able articles. Good Words for December is, as usual, excellent. In its table of contents we note especially: Our Dumb Brethren; On the Birth of a Child; William the Silent. Scribner's Monthly for January is a superb number. The illustrated articles are: The Singers' Hills; The Great Air-Line to the Moon; The Great South; Glimpses of Texas. Scribner's series of illustrated articles, entitled The Great South, are the most impartial and instructive representations of the character and condition of the South which have appeared from any source since the war. Lippincott for January has a tempting array of articles, both entertaining and instructive. Among other articles we note: The New Hyperion, illustrated; The Trinnon Palace, illustrated; Japanese Fox Myths; Chester Harding, the Self-Made Artist. Peterson's Musical Monthly for January contains a rare selection of fresh and valuable music. Published by J. L. Peterson, New York.

THE ATLANTIC MONTHLY is now published by H. O. Houghton & Co. The January number contains the following articles: Prudence Palfrey; The Golden Wedding of Longwood; Fox Hunting in England; The Two Homes; Lida Ann; Changed; Haddeck and that Sort of Thing; Miss Evans; In Kittery Church-Yard; The Theory and Practice of Local Taxation in the United States; The Last of the Valerie; The History of the Two Pillars; Evolution and Permanence of Type; An Old Year Song; Recent Literature; Art; Music.

What May be Done.

Rev. Dr. Angus asserted, at the late meeting of the Evangelical Alliance, that with fifty thousand missionaries at work for ten years, and with fifteen millions a year for ten years to support them, it is demonstrable that the gospel might be preached, and preached repeatedly, to every man and woman and child on earth.

This seems, he said, a great company—fifty thousand preachers. And yet the number is not one per cent. of the members of evangelical churches in Christendom. There are three or four denominations in America, any one of which could supply all the preachers we need. England sent so many men to the Crimea to take a single fortress, and to keep on for a few years a Mohammedan despotism. Ten times the number of men fell on each side in the great American war. Five hundred years ago the Crusades had cost more lives, and they fought to win, for unmen well-nigh as chivalrous as the invaders, an earthly Jerusalem and a temporal sovereignty. And cannot fifty thousand redeemed men be found to win back the world to Jesus Christ? Have our hymns no meaning?

"Oh! send ten thousand heralds forth,
From east to west, from south to north,
To bless the trumpet jubilee,
And preach the glad in God's Anointed."

It seems a great sum—one hundred and fifty millions sterling in ten years; yet it is less than £15 a year—$75 from each member of the evangelical churches in Europe and America. England alone spends as much as the whole £150,000,000 every two years on intoxicating drinks. The Crimean war cost $500,000,000; the American war ten times as much. An annual tax of sevenpence in the pound on the income of Great Britain would yield the $75,000,000 we need. Nay, more, it would not be difficult to name ten thousand professing Christians who could give it all. Looking only at men and money, is it not self-evident that it can be done?

From the Work.

LAKE CHARLES GERMAN MISSION.—*Mr. Editor:* Rev. William Lieser, local preacher of Dryades Street German church, New Orleans, was appointed by the presiding elder of the Opelousas district to take charge of the German mission at Lake Charles, created during the last session of the Louisiana Conference. He went to his work early in the year, and has succeeded in building both a church and parsonage, worth about $1,600, there remaining only a debt of $300 on the property. He has gathered a respectable congregation of about twenty-two members, organized a trustee board, deeding the property properly to our church, and built up a Sunday school of thirty scholars, the books and papers for the same being donated by the Dryades Street church. Indeed, a good work has been done at Lake Charles. Large numbers of Germans are living in and around said place. A.

"I WANT TO FIND MY PAPA." Yesterday a lady was walking along the street when she met a little girl, between two and three years old, evidently lost, crying bitterly. Taking her by the hand, the lady asked her where she was going. "I'm going down town to find my papa," was the reply, between sobs, of the child. "What is your papa's name?" asked the lady. "His name is papa," replied the innocent little thing. "But what is his other name?" queried the lady; "what does your mamma call him?" "She calls him papa," persisted the baby. The lady then took the little one by the hand and led her along, saying: "You had better come with me; I guess you came this way." "Yes, but I don't want to go back; I want to find my papa," replied the little girl, crying afresh as if her heart would break. "What do you want of your papa?" asked the lady. "I want to kiss him." Just then a sister of the child came along looking for her and led her away. From subsequent inquiries it appeared that the little one's papa, whom she was so earnestly in search of, had recently died. In her lonesomeness and love for him, she tired of waiting for him to come home, and had gone to find him and greet him with the accustomed kiss.—*Poughkeepsie N. Y. Eagle.*

…vocate.

…LY 8, 1874.

PRESS ON.

Be brave, my brother!
Fight the good fight of faith
With weapons proved and true;
Be faithful and unshrinking to the death;
Thy God will bear thee through.
The strife is terrible.
Yet 'tis not, 'tis not long!
The foe is not invincible,
Though fierce and strong.

Be brave, my brother!
The recompense is great,
The kingdom bright and fair;
Beyond the glory of all earthly state
Shall be the glory there.
Grudge not the heavy cost,
Faint (no) at labor here;
'Tis but a life-time to the most;
The day of rest is near.

Be brave, my brother!
He whom thou servest slights
Not even his weakest one;
No deed, though poor, shall be forgot,
However feebly done;
The prayer, the wish, the thought,
The faintly-spoken word,
The plan that seemed to come to naught,
Each has its own reward.

Be brave, my brother!
Enlarge thy heart and soul;
Spread out thy free, glad love;
Encompass earth, embrace the sea,
As does the sky above;
Let no man see thee stand
In slothful idleness,
As if there were no work for thee
In such a wilderness.

Be brave, my brother!
Stint not the liberal hand,
Give in the joy of love;
So shall thy crown be bright, and great
Thy recompense above;
Reward and like the deed,
That poor, weak deed of thine,
But like the God himself who gives—
Eternal and divine. *Bonar.*

Evils to be Avoided.

The following article, by Rev. J. M. Boland, was published some time ago in the Nashville *Christian Advocate:*

Methodism has ever been noted for its liberal feelings toward other denominations or branches of the Christian church. This is right, yet it has been abused to our hurt. In the goodness of our souls we have too often suffered our catholicity of feeling to prevent us from doing the work that Providence has assigned us as an organized body of Christians. I have observed with painful solicitude, since I have been appointed to district work, that Methodism was suffering from two opposite sources. In our larger towns and cities our people are so exceedingly liberal that they cannot bear for their pastor to preach doctrinal sermons and observe Methodistic usages, lest some fastidious High Churchman might be present and become so offended that he would never come again. And should the presiding elder, in his quarterly visitations, be old fogy enough to preach Methodist doctrine and observe Methodist polity, there are always some who are ready to run around and parry the point by making apologies for him at the expense of his official and ministerial character—thus paralyzing his influence in that community during his term of office, if not for life. As little as we may dream of it, here is the key to unlock one secret that will help to explain why the office of presiding elder is not appreciated as it should be in the towns and cities. I can see how the pastor, who may be comparatively a young man, and who is in this enchanted atmosphere all the time, and who naturally wants to conciliate the good feelings of everybody, may unconsciously round off all the sharp points of Methodist theology, and polity, too. But the presiding elder is differently situated—he is not in any one place long enough to be affected by local influences; he looks at things from a different standpoint. It is his duty to study and meet such great wants of the church; that is one great object of his office in our grand economy; but in trying to perform this duty he too often has to pay the penalty described above. The result is, as soon as a generation grows up under this soft-shell Methodism, they become the dupes of every shrewd proselyting High Churchman that comes along. They are entangled in the meshes of a puerile sophistry that any tyro in Methodist theology or history ought to have been able to tear to shreds. And when they are gone, we wipe our mouths and say: "Well, if they are no better posted than to be caught with such a bait as that, they are not worth saving to the Methodist Church." But why were they not better posted? There is the rub! If one of your children had grown up in some college under the tuition and care of the president and corps of teachers, and was placed by them on the roll of its *alumni*, and then you were to discover that he was ignorant in the leading branches of an education, to say nothing of the rudiments, you would want to know *why* he was not better posted. In the rural districts, where the people are more scattered, and where each denomination might have an open field, our Methodistic liberality takes another form, and reaches the same results by another road. Here the rage is to build *union* churches, organize *union* Sunday schools, supply them with *union* Sunday school books, and all the protracted meetings must be *union* meetings. Now, in all such union churches the conscience of the Methodist Sunday school teacher, the Methodist pastor and the Methodist presiding elder must be sacrificed upon the altar of Methodist liberality. Everything depends upon keeping up the union feeling; and, while other preachers thunder their doctrines in the ears of our members and our children from their youth up, we Methodists have to take care of our Methodist liberality, and therefore must round off the sharp Methodistic corners so as to make our doctrine quadrate with our liberal Methodistic character! Thus we drift. Where and when will we take up? Well, we know where hundreds have drifted—out of the Methodist Church. And this line of policy has been run in some places so long that, in order to keep some Methodist children in the Methodist Church, the pastor has not only consented to baptize them by immersion, but also advised others to be immersed with them, to keep them from feeling that our church did not favor immersion; thus those who would have received baptism by pouring were urged to sacrifice their conscience to gratify the pride of the ignorant. Now, Mr. Editor, I am no sectarian bigot—hope I shall always have enough sense and religion to steer clear of that whirlpool. But it is strange to me that these slack-twisted, tender-footed, soft-shell Methodists, whether they be preachers or laymen, cannot see that the glory, power and past success of the Methodists grew out of their peculiar doctrines and polity. And while we have never, as a church, abused other churches, or sought controversy with them, yet Methodism has always flourished most when her doctrines have been clearly stated and earnestly defended, and her peculiar usages observed to the letter. To give up these is simply to go back one hundred and fifty years! To give up these is simply to give up the field after the victory has been virtually won! To give up these is to abandon that which won for Methodism the distinction of "Christianity in earnest!"

As I travel to and fro, looking after the interests of our beloved Methodism, my soul is stirred as I see everywhere a line of policy being pursued by our people, and some of our pastors, that is bound to lead hundreds and thousands into other churches at the expense of Methodist labor. O when will we stop this suicidal policy? The time was when this continent was before us. The adult population was not gospel-hardened. Anywhere almost a Methodist would go and preach he could soon have enough converts to organize a good church, and give his Presbyterian and Baptist brethren enough to start them a church; but it is not so now. There is but little to hope from converting the gospel-hardened adult sinners of the present day. Other churches have preyed upon us until some of them seem to think that they are not sent save to proselyte the people called Methodists, and, like some we wot of, they will compass sea and land to make one proselyte. The time has come in this country when we must take care of the sheep we have, and especially the lambs. To do this we must see that our people and their children are thoroughly indoctrinated and informed on points of Methodist history and polity. To do this, in some places, we must withdraw from union churches and union Sunday schools, and set up for ourselves. Depend upon it, my brethren, just so long as we run in these union grooves, just so long we shall have but few decided churches; just so long our children will go to swell the membership of other churches; just so long we shall be deficient in our finances, and all the interests of the church will suffer in our hands. In large portions of our territory nearly half of our time and energy and means are simply frittered away and lost for the want of a little foresight in adjusting ourselves to the situation. O, my brethren, time is too precious to be thus thrown away! We have too much to do to thus scatter our forces and means. Let every preacher and official and private member of the church adjust himself to the work, and "study to show himself a workman that needeth not to be ashamed." God has given Methodism and Methodists a specific work to do, and every man's work shall be tried by fire. Shall our work stand the test, and we "receive a reward?" or shall our works all be consumed, and we "suffer loss?"

The Knowledge of Sins Forgiven.

1. The doctrine that holds that a man's sins may be forgiven, and he not know it, flatly contradicts the Scriptures in general, and the following texts in particular. St. John says: "We *know* that we have passed from death unto life."—First John iii, 14. Now the death from which St. John *knew* he had passed unto life must have been spiritual death, because it could not have been temporal death for this plain reason: St. John as yet had not died a temporal death; neither could it have been eternal death in the future state, because there is no passing from hell to heaven. See Luke xvi, 19-31 inclusive. Hence we conclude that St. John *knew* that he had passed from spiritual death unto spiritual life. St. Paul says, Second Corinthians v, 1: "For we *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." St. Paul not only *knew* that he had passed from spiritual death unto spiritual life, but he knew more than this: he knew also that he had "a building of God, an house not made with hands, eternal in the heavens." Job says, xxiv, 25: "For I *know* that my Redeemer liveth." Again, St. John says, iii, 24: "And hereby we *know* that he (Jesus Christ) abideth in us, by the spirit which he hath given us." He says again, v, 19: "We *know* that we are of God." These citations are sufficient to show that the Scriptures teach the *knowledge* of sins forgiven, and hence the doctrine that denies this flatly contradicts the Bible. It not only contradicts the Bible, but

2. It contradicts reason and common sense. Now there are two classes of these church members that deny the possibility of a man's *knowing* his sins forgiven. The first class holds that they are Christians converted to God, and enjoy religion, but they have no knowledge of the time and place of their conversion to God. Well, brother, let me ask you one question. You say you enjoy religion, but do not know when you embraced it—you have no knowledge of the time or place of your conversion to God. Well, how do you know you are converted to God if you have no knowledge of the time when this great and powerful work was done? If done at all, it must have been done when you were asleep, as you have no knowledge of the time, for I am very certain that if it had been done when you were awake you would have known it. Well, then, if you were converted when asleep, in a dream, your religion is nothing more than a dream, and you know dreams will not do to rely on when our eternal interest is at stake. But you say: "My religion is not a dream, but a reality." How do you know this? "I know it because I feel that my sins are all pardoned; and I have a good conscience toward God." When were all your sins pardoned? You say: "I cannot tell, but I believe it was a gradual work, like a sack of sand on a man's back, pouring out at some cavity in the end of the sack until all runs out." This is not the doctrine of the Bible nor Christian experience. A man's sins are all forgiven at once, not one at a time. But for argument's sake let us suppose it true, and then the question will be: Do you know when your first sin was pardoned, or do you know when your last sin was pardoned, or do you know when any sin of your whole life was pardoned? You answer: "No." Well, if so, it follows, as a necessary consequence, that you have no knowledge of pardoned sin, and you are in the gall of bitterness and bonds of iniquity at this hour. Now this class of members in our church acknowledge that a man may know that he has religion for they profess to have it, but at the same time deny his knowing when he got it. The second class holds that it is impossible for any man on earth to know that he has got religion. This is the difference between the two classes of members in our church that deny the knowledge of sins forgiven. If we add these two classes together and sum them up, their name is legion. We will now briefly notice our second class of church members that deny the knowledge of sins forgiven. They do not deny the Christian religion altogether; they believe in the form of religion, but deny the power of religion. Hence they say that it is impossible for any man on earth to know he has religion, and enjoys it. Now, in direct opposition to this, we hold that if any man or woman on earth is converted to God, they know it as certainly as they know that they are alive and breathe the external air. The conversion of the soul of the penitent sinner is a powerful work. It is the work of God; and when this work is done God will be certain to let the sinner know it. He will be as sensible of it as a blind man would be if restored to sight. If any man has ever been converted to God he *knows* it; and if any man does not know it, this is clear proof that he never was converted to God. Again, what good can religion do a man who does not know he has it? It would do him no more good than a million of gold dollars would do me that I never knew belonged to me. It is just as reasonable to suppose that a man can get to heaven and not know it, as it is to suppose that a man can be converted to God and not know it. A man in pain knows it, a man in ease knows it, a man that is blind knows it, a man that can see knows it; so likewise a man that is a sinner knows it, and a man converted to God knows it. But you say: "How does he know it?" We answer: First. He feels it himself as sensibly as ever he felt ease when a severe pain in one of his teeth ceased to torment him. Second. The Holy Spirit beareth witness with his spirit that he is a child of God by filling his soul with love, peace and joy in the Holy Ghost, that "is inexpressible and full of glory." He is now a happy man, "saved by grace through faith."

3. This doctrine contradicts the experience of all the bright Christians now on earth; and all the saints in glory. They write with one voice, and testify to the fact that they know that they passed from spiritual death unto spiritual life in this world. I say *bright* Christians, who have the infallible sign and seal of the Holy Ghost in their souls, that shines forth in their faces with a supernatural brightness, mixed with a pleasant, sweet and happy smile. This is a sign that no hypocrite can mimic; and when you see the sign on the face of a man or woman, you may know that they are converted to God, and if you ask them, at that time, if they know that they are converted, they will answer: "Yes, I *know* it." I have seen perhaps thousands of these bright faces during my life, and I have asked many of them if they were converted to God, and the invariable answer was: "I know I am converted." And I have also seen this same supernatural, bright light on the face of the dying Christian. This is religion, I do know. It will do to live with and to die with. Glory to God in the highest. Hallelujah! Praise ye the Lord, and all that is within me, praise his holy name.

JAMES SHANKS.

ANECDOTE OF HANDEL.—Handel was one of the most humorous of mortals, and, at the same time, one of the most irritable. His best jokes were perpetrated frequently during his most violent bursts of passion. Having occasion to bring out one of his oratorios in a provincial town of England, he began to look about for such material to complete his orchestra and chorus as the place might afford. One and another was recommended, as usual, as being a splendid singer, a great player, and so on. After awhile, such as were collected were gathered together in a room, and, after preliminaries, Handel made his appearance, puffing, both arms full of manuscript. "Gentlemen," quoth he, "you all read manuscripts?" "Yes, yes," responded from all parts of the room. "We play in the church," added an old man behind a violoncello. "Very well, play dis," said Handel, distributing the parts. This done, and a few explanations delivered, Handel retired to a distant part of the room to enjoy the effect. The stumbling, tumbling and blundering that ensued are said to have been indescribable. Handel's sensitive ear and impetuous spirit could not long brook the insult, and, clapping his hands to his ears, he ran to the old gentleman of the violoncello, and, shaking his fist furiously at the terrified man and the instrument, said: "You play in de church—very well—you may play in de church—for we read, de Lord is long-suffering, of great kindness, forgiving iniquity, transgression and sin; you sal play in de church, but you sal not play for me," and, snatching together his manuscripts, he rushed out of the room, leaving his astonished performers to draw their own conclusions.

Methodist Sketches.

MR. EDITOR: In my last sketch I [illegible] to refer question. I did not say as much as I wished, because it would make my communication oppressive to the space in your paper. The reader will please indulge me in a few more remarks. Methodism professes to be aggressive in its movements, and without doubt the itineracy of the present day felt that they needed the lay element in their councils to help forward the glorious work in which they are engaged. Did not the church at that day need the same help? There can be but one answer to this question: It did. May not the church, then, in the future learn an important lesson, from the unfortunate results of that protracted and bitter controversy, that whenever a new question is sprung, discuss it in a Christian spirit? Had this been done at that time a very different result might have followed the discussion. As it was, neither party gained, but the church at large lost much.

In connection with Dr. Talley, I beg leave to introduce to the reader the name of Rev. Ebenezer Hearn. He was sent as a missionary from the Tennessee Conference to Alabama and Mississippi, to assist in organizing a Conference. Bro. Hearn, though inferior to Dr. Talley in point of experience, prayed a most effective worker in the mission-field. He was quite young, but possessed a hardy, robust constitution, and was full of the mission spirit; performed his work well, and continued, up to the time of his death (which occurred a few years since,) in the itinerant ministry. No man of the Alabama Conference did more and better work than Bro. Hearn. He was not only a faithful worker, but he did up his work systematically and in due time. His preaching talents were not regarded of the first order, but what he lacked in talent he more than compensated for in his faithfulness and deep devotion to the interests of the church. By this standard alone will all men be judged. There are many ministers of the gospel who possess almost the talent of angels, yet make fools of themselves and disgrace the cause of their Master; but we are slow to recognize this as the true standard of ministerial worth. Bro. Hearn was a successful financier, both in church matters and in his personal matters. He so managed his personal affairs as to raise and educate a large family of children in a highly creditable manner. All honor to such a man.

In connection with this subject of estimating a minister by the many and great talents he possesses, and not by the amount of work he does, I beg leave, as an old man who has learned something by observation, to enter my protest against a growing evil in the church; and that is of unduly exalting, in the public journals (particularly religious journals of the day) the talent of any preacher. At first he may merely blush at such fulsome praise; but in the end it will show itself for evil, and not good, both to the minister and the church. The devil is always ready to suggest this fulsome praise to a minister after one of his happy efforts in the pulpit; but few, however, have the blunt honesty to rebuke the devil as did a certain minister who, on being told by a brother that he had preached a great sermon, replied: "Yes, the devil told me that before you did."

For fear I may weary you with my sketches, Mr. Editor, I propose to write but one more. One object in writing what I have was to influence some competent writer to do for Alabama and Mississippi what the Rev. J. B. McFerrin has done for Tennessee—write out the history of Methodism. Such a work would add greatly to the substantial literature of the church.

S. MIMS.

INSTEAD of wonders ceasing when we enter heaven they will but increase, for the more we know the more wonderful does everything become. Wonder belongs to knowledge, not to experience. The learned man wonders at a flower or insect, while the ignorant man or the child sees nothing to attract his attention. A primrose, I doubt not, is more an object of admiration and wonder to an angel than to us.—*Norman Macleod.*

AN IRISH GENTLEMAN of a mechanical turn took off his gas meter to repair it himself, and put it on again upside down. At the end of the quarter it was proved with arithmetical correctness that the gas company owed him $8.57, for the recovery of which he promptly sued the company.

AS THE EYE which has gazed at the sun cannot immediately discern any other object, as the man who has been accustomed to behold the ocean turns with contempt from a stagnant pool, so the mind which has contemplated eternity overlooks and despises the things of time.—*Payson.*

PRAYER, like Jonathan's bow, returns not empty. Never was faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, indeed, have a longer voyage than others; but they return with the richest lading at last.

AS THE SHELL taken from its home in the depths of ocean still murmurs of the sea, so conscience in the heart of man still gives the true voice of its Maker, though far removed from the divine source.

WHAT the sun is to nature, what God is to the stricken heart which knows how to lean upon him, are cheerful persons in the house and by the wayside.

MOST arts require long study and application; but the most useful art of all, that of pleasing, requires only the desire.

ADVICE is like snow—the softer it falls, the longer it dwells upon and the deeper it sinks into the mind.—*Coleridge.*

Obituaries.

WALTER BAILEY, only son of Elijah W. and Rebecca P. Bostwick, of Eufaula, Alabama, was born March 17, 1872; and died October 13, 1873.

"Whate'er the gift thy love commands,
Help me commit to thine own hands.
Thine only Son thou gavest me;
Oh, Lord, help me give mine to thee.
Thy will, not mine." B.

DIED, in New Orleans, November 12, 1873, ANNIE LIZZIE, only daughter of Captain W. D. and Mrs. Johanna Weaver, aged six years, eight months and seven days. Lizzie was a punctual Sunday school scholar of the Dryades street German church, and was loved by all who knew her. Now she is a bright angel in the home of the blessed. A.

MR. ANDREW J. KNOTT was born in Calloway county, Kentucky, in April, 1845; joined the Methodist Episcopal Church South in August, 1868; and died December 6, 1873, at half-past six A. M., after a short illness.

He was conscious to the last—spoke of his "peace," which seemed to flow as a river. He prayed, and was very happy at the prospect of a home in heaven. He was a class-leader at Beulah; and as such we miss him. He has left a precious widow and little ones to follow on after, who have the love and sympathy of the church and friends in their holy grief.

JAS. E. BRADLEY, P. C.

PLEASANT HILL, December 22, 1873.

MRS. MARY BEAVERS, widow of Randall Beavers, and daughter of James and Mary Russell, departed this life, at her father's residence in Copiah county, Mississippi, after a short illness, October 18, 1873, aged about forty-two years.

She was entirely resigned to death, was willing to die, and talked constantly upon the subject of religion, saying that she was ready to leave this world to meet her Savior in heaven. She professed religion in the Baptist Church about eighteen years ago. She desired her brother William to meet her in heaven, and she hoped that he would live and die a Christian. She said it was as easy to live a Christian as it was to live a sinner.

JAMES RUSSELL.

DIED, in Jasper, Texas, November 3, 1873, ALICE ELDORA, only daughter of W. W. and Alice Hilliard, aged four years, three months and nine days.

From loving ones, whose greatest care had been to watch over her—from arms that strove to hold her back—she passed to the glorious home in heaven—to the God who had given her only for a little while to earth.

O death, could you not have left this one little bud, from your many flowers, to gladden the home circle, where she was as the bright sunshine is to earth? Her presence had brightened and cheered the hearts now left so desolate; but we do not know what trials she has escaped, what storms the dear little one has been sheltered from. It seems that the best and most loved are always taken first; but the ways of Deity are wise, although strange to us.

A FRIEND.

DIED, November 7, in the parish of Tangipahoa, Louisiana, SUSAN JANE DUNNINGTON, wife of Benjamin Dunnington, and daughter of Robert Lanier, Esq., aged thirty-one years.

She joined the Methodist Episcopal Church South in 1872, was married to Mr. Dunnington, January 1, 1873, and departed this life on her birthday, leaving a sweet little babe, born the day she died. Her end was peace. She lived an humble, devoted Christian life after she became a member of the church, attending on all the ordinances of the Lord's house. She had expressed a feeling of certainty that she would not have long to live, and prepared herself for her end. At her funeral three young men professed religion—an acquaintance of hers, a brother, and her husband, who made a public profession of religion a few moments before the remains of his dear wife were placed in the coffin. Such a scene of grace was never witnessed before. The next Sabbath the sacrament was fully attended, and the altar was not without penitents. J. BOYES.

REV. WILLIAM DEPRIEST was born in the State of Georgia, January 15, 1792. He removed with his parents, at the age of four years, to the State of Mississippi. At the age of twenty-four he embraced religion and united with the Methodist Episcopal Church. For many years he served the church as class leader, and as a local preacher for twenty years. About ten years ago he removed to the State of Georgia. In the month of October, 1872, he came to Texas, and settled in Goliad county. On the twentieth of September he removed to Victoria county. For several months his health has been declining, but he said he was not in pain. On the thirtieth of November he was confined to his bed. His right side and limbs became paralyzed. He soon lost his speech, and continued to decline until the sixth instant. At one o'clock A. M. he passed from this to a better clime. It has been the writer's privilege to see and converse with many pious people, but he never knew any one who appeared more fully under the divine influence than the subject of this obituary. Bro. DePriest was a soldier in the war of 1812. He was married three times, and survived two of his companions. The third remains to mourn his loss.

J. W. COOLEY.

NANCY N. CALDWELL was born in Abbeyville district, South Carolina, January 23, 1802, and died, near Midway, Richland parish, Louisiana, December 4, 1873.

Sister Caldwell's maiden name was Davis. After her marriage with Mr. Caldwell she joined the Presbyterian Church in 1830, and moved to Alabama in 1836, where she affiliated with the same church, and was also left a widow to fight the battle of life alone. In 1857 she moved [illegible] with her son-in-law Holly, to Carroll [illegible] parish. In 1858 Bro. [illegible] charge of the circuit, and the church at Midway, informed that Sister C[illegible] the first to go forward, Sister Lester, who pre[illegible] the better world but a fe[illegible]

There is one trait in [illegible] sister's life I would mention [illegible] length, but space fails [illegible] her fidelity to the caus[illegible] As a light she shined [illegible] she lived, showing that [illegible] divine power in religi[illegible] gered eight months. [illegible] triumphant. We can say [illegible] with John: "Blessed [illegible] that die in the Lord; y[illegible] Spirit, that they do re[illegible] labors; and their worl[illegible] them."

MRS. MARY E. HOUSE[illegible] in Orangeburg district, [illegible] lina, September 21, 1825, [illegible] maternal, in Autauga c[illegible] bama, November 29, 1873. [illegible] en name was Golson. [illegible] brought to this State by [illegible] when about five years old. [illegible] married to Joseph P. [illegible] December 28, 1843. This [illegible] severed by the death of [illegible] nette, April 5, 1855. By [illegible] riage she became the mo[illegible] of children, both of whom d[illegible] you[illegible] She remained a widow nea[illegible] Dec[illegible] ber 15, 1870, when she was [illegible] ost h[illegible] pily married to R. P. Hou[illegible]

Sister Houser professed relig[illegible] and joined the church w[illegible] a[illegible] seventeen years old, and [illegible] from t[illegible] time to the close of life, according [illegible] the testimony of all who knew [illegible] she was a consistent, faithful m[illegible] ber. She was one of our best m[illegible] bers—one of the main pillars of [illegible] church. Her interest in the ch[illegible] seemed to be constantly increasi[illegible] She was always in her place [illegible] church, prayer meeting and Sun[illegible] school, unless providentially k[illegible] away. Her death is an irrepara[illegible] loss to the church and communi[illegible] It is a very great loss, too, to [illegible] preacher and his family. None [illegible] more kindly toward them, or [illegible] more ready to administer to t[illegible] comfort than she. Myself and f[illegible] ily have received many substa[illegible] tokens of her kindness during [illegible] present year. We shall miss [illegible] sadly. She read her Bible much, [illegible] often visited her closet, where [illegible] held such intimate communi[illegible] with God that she rapidly grew up i[illegible] Christ, her living head. During [illegible] sickness she told her friends that [illegible] was not afraid to die. The prepa[illegible] tion had long been made, and [illegible] sweetly fell asleep in Jesus. T[illegible] burial and funeral were attended [illegible] a large number of sorrowing friend[illegible]

W. A. MONTGOMERY.

REV. LEWIS BEEMAN, local elder [illegible] the Methodist Episcopal Chur[illegible] South, died October 26, 1873, in G[illegible] peace, at his residence near G[illegible] hope, Mississippi. He was bo[illegible] July 3, 1806, in Gates county, Nor[illegible] Carolina; removed to Halifax [illegible] in 1837; to Morgan county, Alaba[illegible] in 1846, and to Leake county, Miss[illegible] sippi, in 1848. He was married [illegible] Miss Louisa Luter, of Northampt[illegible] county, North Carolina, Decemb[illegible] 31, 1830; embraced the religion [illegible] Christ in 1827; licensed to preach [illegible] 1837; ordained deacon, by Bish[illegible] Waugh, in 1842, and elder, by Bish[illegible] Capers, in 1855. A good man, indeed [illegible] has fallen—one of the pillars [illegible] Methodism, and a power in the com[illegible] munity where he lived and died. With a clear head and a warm heart [illegible] he earnestly plead his Master's cause, and in Christ's stead prayed the peo[illegible] ple, especially the young, to be reconciled to God. Prompt and effi[illegible] cient, he contributed his talents and means to the various enterprises of the church of his choice; and after he had done all he could for God and humanity, his language was: "Poor unworthy me." Though his aged companion is bereft of a kind and provident husband, the children an indulgent father, and the church and community a worthy and respected minister of the gospel, we are constrained, in the language of inspiration, to write: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Under God he carved out and established a character which commanded esteem and admiration from all who knew him. And here let me say to his children: "Imitate his example, that you may die as did your father respected by men and owned of God."

I visited Bro. Beeman in his last illness, and when I inquired after his spiritual condition and future prospects he said: "All my trust is in God. I don't think that he will forsake me in the last hour. No, blessed be his holy name, my trust is in him." After which, in a few day fell asleep in Jesus. The funeral ices were performed by Rev. Dr. Sparkman, by agreement [illegible] entered into between the brethren, that the one who the other should preach [illegible] They were brothers-in-l[illegible] for a long time been true in the gospel. Thus p[illegible] beloved Beeman to [illegible] shore, the home of the [illegible] mune is heaven. May God [illegible] bereaved wife and children, [illegible] them in everlasting habitation

F. M. WILLIAMS.

PEAR BLIGHT.—Major Ludlow has achieved great success in treating diseased fruit-trees, pears among the number. His remedy is within the reach of all classes, and consists of boiled linseed oil applied copiously to the affected parts. Some of the cures effected by him have been little less than marvelous.—*American Farmer and Rural Register.*

PHILOSOPHY triumphs easily over past and over future evils, but present evils triumph over philosophy.—*Rochefoucauld.*

TRUE GOODNESS is like the glow-worm—it shines most when no eye except those of Heaven are upon it.

A NOTORIOUS EAVESDROPPER—Rain.

The Christian Advocate.

THURSDAY, JANUARY 8, 1874.

MY SCHOOL.

ut in the school of sorrow;
The Master was teaching there;
t my eyes were dim with weeping,
nd my heart oppressed with care.

tead instead of looking upward,
And seeing His face divine,
So full of tender compassion
For weary hearts like mine,

I only thought of life burden,
The cross that before me lay,
The clouds that hung thick above me,
Darkening the light of day.

So I could not learn my lesson,
And say: "Thy will be done,"
And the Master came not near me
As the leaden hours went on.

At last in despair I lifted
My streaming eyes above,
And I saw the Master watching
With a look of pitying love.

To the cross before me he pointed,
And I thought I heard him say:
"My child! thou must take thy burden,
And learn thy task to-day."

The Cathedral of Mexico.

THE REV. THOMAS CARTER, D. D.

We are in the cathedral of Mexico. The vast edifice consists of two grand divisions, in the lesser one of which we are now seated. The altar is so arranged that the sunlight, streaming in through colored glass behind, gives to the inner shrine an appearance of a bright flame, from which, line of gold, the rays diverge in l directions. Hark! the bells are ringing from the sacred spot, and at numbers of persons are kneeling on the floor; one old man, with hands outstretched, in front of us, in the fervor of his devotion bows his head to the floor and touches it with his forehead. A great dome rises above to an incredible height, covered with paintings, from which the dim light comes down and spreads itself upon the worshipers. Here is a priest. He approaches us as we write, clothed in his sacerdotal robes, and silently offers the contribution plate. Innumerable money-boxes are placed in different spots, each with the inscription for the worship of some particular saint. All around us are paintings of great beauty and value, their massive frames covered with the gold of the early Spaniards. The statues, all life-size, are countless. Of the magnitude of the room in which we are writing, we form a faint idea by the number of large chandeliers. Of these we count four-teen in a lusty glance.

We pass to the larger temple, where also a multitude, in the absence of all seats, are on their knees in worship. Oh! that we could turn them from their images which are in every shape, and from the saints which they fondly imagine are hearing them, to the worship of the only Savior! The mournful fact is too apparent here that Cortez never destroyed the idolatry of the Aztecs, but only changed its direction by baptizing their pagan gods with Christian names. It was easy thus to convert a nation in a day.

The vast proportions of this larger section of the cathedral are a constant wonder. Its length is five hundred feet—greater than that of St. Peter's at Rome. The breadth of the whole building is four hundred and twenty feet. Domes and arches, rising to a height impossible to compute, are supported by sixteen massive pillars of stone, each one of which is thirty-three feet in circumference. The organ, in two parts, on both sides of the *coro*, reaches almost from the floor to the ceiling. The extreme end of the edifice consists of an immense arched recess, called the *altar de los reyes*, the most elaborately carved image-work completely covering it, all glittering with the most precious gold, in which are set exquisite oil palintings of life-size, interspersed at regular intervals within the arch.

The *ciprés* or tabernacle is a work of art the like of which it is difficult to imagine, and almost as difficult to describe. In the nature of a tower it rises inside of the church to a height of perhaps sixty feet. The Virgin Mary sits on the top, appearing from where we write of the size of an ordinary woman, but probably much larger in fact. The tower widens as it descends from her feet, and is crowded with angels. Under her, beneath the arch which supports her, within pillars of most exquisite green precious stone, stands a figure which we suppose is intended to represent the Savior. The tower enlarges again, and the twelve apostles are seen beneath and outside of the central figure. Further down there is a vaulted inclosure glittering with gold, and ceiled over with the same precious metal, in which there is a large sanctumy covered with gold, supported by marble and gilded columns. This sanctuary is surrounded by pillars of the same green precious one we have referred to, which are ornamented above and below with gold devices. Angels and other figures surround it again as it descends, until it comes to the spot which the sacred presence is supposed to occupy, whence it spreads, in terraces paved with gold, toward the floor. The figures are all of life-size, and the beauty of the whole thing is far beyond the description we have tried to give. Indeed it is impossible to give any adequate idea of this wonderful temple at all. We hesitated long before making the attempt. There is such a gorgeousness of ornament, such a profusion of gold, such numberless paintings, nearly all apparently fine works of art, such a multitude of statues that we are bewildered in the effort.

On each side of the *ciprés*, and all around the *crugia*, or passage which leads to the *coro*, are balusters crowned with images, beautifully wrought, two feet and a half in height and two feet apart. Twenty-seven years ago, according to the statement of Mr. Thompson, then minister of the United States in Mexico, these balusters were all a compound of gold, silver and copper, more valuable than silver. An offer had been made to take them and replace them with statues of exactly the same size and workmanship of pure silver, and to the value of half a million of dollars besides. At this time much of the church plate has been confiscated, but this railing and these figures answer to the description of Mr. Thompson, and are probably the same. In speaking of the cathedral he says: "On entering it one is not to recall the wild fictions of the Arabian Nights; it seems as if the wealth of empires was collected there."

Passing through the building, on either side along its whole length are large apartments or recesses, separated by gigantic railings from the congregation, which are filled from floor to ceiling with costly paintings set in gold, and statues of life-size representing the various saints of the church. Here is a large picture which drew our attention. It is the Pope wearing his triple crown and seated in the clouds. On either side of him, but lower, as if on the surface of the earth, are two clerical assistants in their robes, each one holding a stout rope which reaches down to a large party of naked persons, all the size of life, who are up to the waist in the red flames of purgatory. One of these unfortunate persons holds the rope on either side, waiting to be pulled out by the priest. Sad portraiture of the object for which all this beauty of architecture, all this excess of wealth, all this display of the fine arts are intended!

Passing out toward the *plaza*, or public square, we enter from the street one of the towers, of which there are two besides the dome. We ascend the stairs. Every part of the work is massive, as perfect as it was two hundred years ago, and it may defy a thousand years to come. Upward still, a long, long succession of steps, until the city is before us, with its plains and mountains beyond. In this single tower we count sixteen large bells, and there is probably the same number in the other.

Throughout all this lovely country, as you ride in the cars, as you travel by the diligence, splendid churches, in the style of the cathedral, meet the eye. Desolate and waste may be the prospect for leagues, when suddenly, beautiful in architecture and massive in form, with its dome and tower, rises before you a spacious temple. It is like a pillar standing amid the ruins of a city. There is nothing around it corresponding to its stately beauty. Miserable huts, the abodes of poverty, ignorance and filth, reach up to the temple walls. Whatever may have been the piety, the knowledge, the thrift within the sacred inclosure, they have not spread to the community around; and the fact is forced upon the mind that whoever may have preached and labored in these churches, their labor has not been to elevate, refine, educate; but to depress, enervate, impoverish. A round of repetitions within the church, as a substitute for the converting, sanctifying influences of the Holy Spirit, have produced their legitimate effect.—*Methodist.*

About Toads.

This note is intended as a contribution toward the psychology of the American toad, simply presenting some evidences of intelligence and of capacity for learning to which I have been witness. In the summers of 1843-5 an old toad used to sit under the door of a bee-hive every fine evening, and dexterously pick up those bees who, overladen or tired, missed the doorstep and fell to the ground. He lost, by some accident, one eye, and it was observed by several members of the family, as well as myself, that he had with it lost his ability to pick up a bee at the first trial; his tongue struck the ground on one side of the bee; but, after several weeks' practice with one eye, he regained his old certainty of aim. I have never seen our toad use his hands to crowd his food into his mouth, as the European toads do, although he uses them freely to wipe out of his mouth any inedible or disagreeable substance. When our toad gets into his mouth part of an insect too large for his tongue to thrust down his throat (and I have known of their attempting a wounded humming-bird,) he resorts to the nearest stone or clod, and presses the protruding part of his mouthful against it, and thus crowds it down his throat. This can be observed at any time by placing a locust's hind legs together, and throwing it before a small toad. On one occasion I gave a "yellow-striped" locust to a little toad in its second summer, when he was in the middle of a very wide gravel-walk. In a moment he had the locust's head down his throat, its hinder parts protruding. He looked around for a stone or clod; but, finding none at hand in either direction, he bowed his head and crept along, pushing the locust against the ground. But the angle with the ground was too small, and my walk too well rolled. To increase the angle he straightened his hind legs up, but in vain. At length he threw up his hind-quarters and actually stood on his head, or rather on the locust sticking out of his mouth, and, after repeating this once or twice, succeeded in "getting himself outside of his dinner." But these instances of ingenious adaptation to the circumstance were exceeded by a four-year-old toad at Antioch College. I was tossing him earth-worms while digging, and presently threw him so large a specimen that he was obliged to attack one end only. That end was instantly transferred to his stomach, the other end writhing free in air, and coiled about the toad's head. He waited until its writhings gave him a chance, swallowed half an inch; then, taking a nip with his jaws, waited for a chance to draw in another half inch. But there were so many half inches to dispose of, that at last his jaws grew tired, lost their firmness of grip, and the worm crawled out five-eighths of an inch between each half-inch swallowing. The toad, perceiving this, brought his hind foot to aid his jaws, grasping his abdomen with his foot; and by a little effort getting hold of the worm in his stomach, from the outside, he thus by his foot held fast to what he gained by each swallow, and presently succeeded in getting the worm entirely down. A garter-snake was observed this summer in North Conway, pushing a toad down his throat by running it against clods and stones, just as the toad crowds down a locust. The amount which a toad can eat is surprising. On Tuesday morning I threw a squash-bug to a young toad. He snapped it up, but immediately rejected it, wiped his mouth with great energy, and then hopped away with extraordinary rapidity. I was so much amused that I gathered one more of the saw-bugs, and carried them to a favorite old toad at the northeast corner of the house. He ate them all without making any wry faces. I gathered all that I could find in my vines, and he ate them all, to the number of twenty-three. I then brought him some larvæ of *pygæra ministra*, three-quarters grown, and succeeded in enticing him to put ninety-four of them on top of his squash-bugs. Finding that his virtue was not proof against the caterpillars when I put them on the end of a straw and tickled his nose with them, he at length turned and crept under the piazza, where he remained till Friday afternoon digesting his feast.—*Rev. Thomas Hill, D. D.*

Curiosities of Butter and Churning.

The art of making butter is by no means of modern date; this the derivation of the word from the Greek *buturon*, and this again from *bous*, a cow, and *turos*, cheese (literally cow's cheese,) sufficiently indicates. But although the word is of Greek derivation, it was late before this people had any notion of it. Their great poets, Homer, Theocritus and Euripides, who, like Shakespeare, drew the stores for their immortal creations from all sources of knowledge, do not speak of it, although they mention milk and cheese. Aristotle, the famous philosopher of olden time, first speaks of a fat substance contained in milk, which, under certain circumstances, becomes like oil. Herodotus, the Greek historian, is the most ancient writer who, in his account of the Scythians, describes a process for making butter. The word *buturon* first occurs in Hippocrates, who was nearly contemporary with Herodotus, in the fifth century B. C. "The Scythians," says Hippocrates, "pour the milk of mares into wooden vessels and shake it up violently, making it foam, when the fat part, which is light, rises to the top and becomes *buturon*." Dioscorides, 33 B. C., says that good butter is prepared from the fattest milk of sheep or goats by shaking it in a vessel till the fat separates. He says also that it can be melted and poured over pulse and vegetables, instead of oil, and might be used in pastry instead of oil. It is evident from this that drawn butter is not a modern invention, and that our pastry-cooks have certainly learned something from their grandmothers.

But the principal use of butter among the Greeks and Romans was as an ointment and a medicine. The Romans were accustomed to anoint the bodies of their children with it to render them pliable, and the Burguadians extended its applications by using it as a hair-oil. Plutarch, the prince of ancient story-tellers, informs us that a Spartan lady once paid a visit to Berenice, the wife of Deiotarus, and that one smelt so strongly of ointment and the other of butter that neither could endure the other. We are not told what kind of ointment it was, but we can safely assert that the butter must have been very rancid.

The ancient Christians of Egypt burnt butter in their lamps instead of oil; and in more recent times it was used for the same purpose in Roman Catholic churches, during the Christmas festival, to avoid the great consumption of olive-oil. The cathedral of Rouen has a tower called the butter tower, from the fact that the Archbishop of Rouen, in A. D. 1506, finding the supply of oil to fail during Lent, permitted the use of butter in lamps, on condition that each inhabitant should pay six deniers, with which money the tower was built. There are other "butter-towers" at Notre Dame, Bourges, etc.

It is evident, from the early history of butter, that the Greeks and Romans did not use it to any extent in cooking or in the preparation of food, but Anaxandrides, a poet who lived shortly after Hippocrates, mentions a banquet where the Thracians ate butter, to the astonishment of the Greeks. But the article formerly called butter was oily and impure, wanting the firmness and consistency of that of modern times. It was consequently prone to decomposition, and its use limited. The ancients had usually accustomed themselves to good oil and butter, in later times even, has been very little used in Italy, Spain and the south of France, but was sold chiefly by the apothecaries for medicinal purposes. Most modern biblical critics agree that the word translated butter in our version of the Scriptures means milk or cream, or, more properly, sour thick milk. In the thirtieth chapter of Proverbs we find a verse beginning: "The churning of milk bringeth forth butter," etc. This would certainly seem to describe the preparation of butter, but the original Hebrew words, *chaleb metz*, signify, squeezing or pressing, as, for example, the udder of a cow; so that milking, and not making butter, is supposed to be meant. It is very probable that the formation of butter was discovered by accident in the transportation of milk in skins, which are still used in Barbary. In this country the Arabs churn their cream by suspending it contained in skins of goats in their tents, and pressing it to and fro. Dr. Chandler, in a journey from Athens to Corinth, noted the mode of churning in the Levant. It consisted in securing the cream in skins, and then treading them with the feet. In Bengal, probably owing to indisposition to exertion in consequence of the excessive heat, they manage to make butter come by simply turning a stick around in the milk, but the product cannot be large. The inhabitants of the interior of Africa **seem to be favored with respect to a dish or the manners of a servant.—*Newton.***

The Queen's Communion.

Her majesty the Queen, when in Scotland, goes to the communion in the Presbyterian Church, and receives the sacrament from the hands of a Presbyterian minister, just as the Dean of Canterbury did at the hands of Dr. Adams. And we have just now the notice of her recent participation in the sacrament, which is not given as anything unusual, but as a matter of course:

HER MAJESTY AT THE COMMUNION TABLE.—A correspondent of the Dundee *Advertiser* relates how the Queen of England recently joined in the sacrament of the Lord's Supper, in the Scotch Presbyterian church at Crathie. He says:

"At the commencement of the communion service her majesty and several ladies left the royal pew, walked down stairs, and entered Dr. Taylor's seat, which was covered as a communion table, and partook of the elements of the Lord's Supper. Dr. Robertson, being ruling elder of the church, attended on her majesty and party, the Queen handing him her token along with the other ladies. Dr. Taylor, the minister of Crathie, took a piece of the bread, broke it, handed a piece first to the Rev. Mr. Cowan (his assistant for the day,) and then to the Queen, out of his hand, and then handed her the cup. Her majesty kept her seat until the two verses of the one hundred and third Psalm were sung, after Dr. Taylor had addressed the communicants, when her majesty left for the palace."

The custom in the Scotch Church is to enquire each communicant to be provided beforehand with a token or ticket of membership, if not of that particular church, of some other in fellowship with it. The Queen, one of the noblest specimens of wife, mother, widow and woman, had, as a Christian, provided herself with the required evidence of her church membership, and, leaving her seat in the gallery, walked down to the minister's pew, and not kneeling as she was wont to do at Osborne and Windsor, but sitting at the table, after the assistant minister had been served the received the holy communion, in a Presbyterian church, from a Presbyterian minister! And she, the head of the Church of England! Now, suppose Bishop Tozer had been in Scotland, would his righteous indignation have been roused to write a letter to the Queen, accusing her of a breach of ecclesiastical propriety, and charging her with "forgetting what is due to" herself as the head of the Church of England? Would not all England have risen up in one outburst of condemnation of Bishop Tozer for his public insult to the Queen if he had dared to call in question the propriety of her conduct?—*New York Observer.*

HOW I WAS SAVED.—To every wife whose husband is the slave to liquor I say: Hope and pray! Do not give up to despair, and if your husband has any sense of religion or affection for you, he will, by the grace of God, reform.

For ten years alcohol was my master, and for seven years I battled fiercely to overcome him. Sometimes I would abstain for several months—once for six—then, trusting in my own strength, would fall. My angel wife bore her troubles without a murmur, and, though delicate and nervous, never gave way to despair; was always most kind and affectionate, and, clinging to my neck, would say: "Poor, dear John, how I pity you, but let us hope and pray, and you will yet conquer." We did hope and pray, and God in his mercy answered our prayers, and a happier home on earth than ours cannot be found.

We are now old and gray, and are looking forward to that happy home above. No memory of the past is ever allowed to mar our perfect peace, for we know that the blood of the Lamb cleanseth from all sin. My wife says: "I love you all the more, John, for I know how you struggled, and I feel proud that I was the instrument in God's hands of saving you. I never, even in the darkest moments, regretted marrying you, for I thought if I had not you would have been lost."

Oh! if all wives were like mine, how many more might be saved, if they would adopt her course instead of a harsh one.—*Montreal Witness.*

AMONG the officers in charge in Houston during the late war was General Griffin. A freedman, Pomp, was one day conversing with the general, when he spied his former young master, whom he had not seen since the commencement of hostilities. Pomp ran to him and exclaimed: "Bress you, Mars Charles! I's mighty glad to see yer! How's de ole missis an' Mars John?" After Pomp had finished his demonstrations of joy the general said: "Pomp, you need not call him master now; you are just as good as he is." "What!" said Pomp; "me jus' as good as Mars Charles? No, sah, General Griffin! I may be jus' as good as *you* is, but I ain't so good as Mars Charles—*no, sah!*"

HIS THREATS AND HIS PROMISES. Two rabbis approaching Jerusalem, observed a fox running upon the hill of Zion. Aged Rabbi Joshua wept, but Rabbi Ellezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" demanded Ellezer. "I weep," replied the Rabbi Joshua, "because I see what was written in Lamentations fulfilled; because of the Mount Zion which is desolate, the foxes fall upon it." "And therefore do I laugh," said Rabbi Ellezer, "for when I see with my own eyes that God has fulfilled his threatening to the very letter, I have thereby a pledge that not one of his *promises* shall fail, for he is ever more ready to show mercy than judgment."

MANY Christians who have borne the loss of a dear child or all their property with the most heroic Christian fortitude have been entirely vanquished by the breaking of a

Religious Intelligence.

THE English New Testament revisers are now at work on the twenty-second chapter of the Acts of the Apostles.

DURING the month of November eight Baptist churches of Chicago received by baptism 63 and by letter 58 members.

THE Canada Baptists are gratified over the showing they are able to make in missionary work. They report their receipts from Ontario and Quebec at $5,289, and claim to have already taken a position in the foreign work in advance of twenty-five of our States. They sustain two of the missionaries of the Telugoo mission.

THE possibility of Great Britain becoming again a Roman Catholic country is discussed from time to time in the papers, but a correspondent of the *Observer* claims to have certain proof that England is rapidly gravitating toward Rome. The writer thinks the Queen is orthodox, but that the English nation is reverting to Roman Catholicism.

REV. J. W. OLMSTEAD, editor of the *Watchman and Reflector*, the Baptist paper of Boston, is now in Europe. He has just come out, in practice, in favor of joint communion. On November 27, in Tottenham Court Road chapel, London, he, in company with some one hundred others, Methodists, Presbyterians and Congregationalists, celebrated the Lord's Supper. Two Episcopal rectors refused to unite in the service.

THROUGHOUT the Turkish empire a Protestant population of 23,000 souls is now scattered. The enterprise of American missionaries has established 222 common schools, in which more than 5,000 scholars are taught; 7 schools for girls, having 215 pupils, and 4 theological schools, with 58 students; 52 pastors have been ordained and 56 preachers have been licensed; 400,000 copies of the Bible in various languages have been put in circulation, besides 500,000 other useful books, religious and educational. Gradual changes have taken place in the manners, dress and habits of thought of the natives. As the ladies of the people increase, flowing Turkish robes are discarded for the less cumbersome European dress; while women of rank, breaking through the prejudice of years, with persistent boldness cover Parisian costumes under their enveloping street robes, and only enhance the beauties of face and coiffure by vails of ever-increasing dimsiness. But the change is not confined to the unimportant external of dress.

THE Protestant missionaries in Japan and the societies now (October, 1873) represented are as follows, arranged according to priority of occupation: 1. The Reformed Church of America, represented by five male and two female missionaries. 2. The American Presbyterian Church, by five male and two female missionaries. 3. The Baptists of the United States, by three missionaries. 4. The American Episcopal Church, by six missionaries. 5. The American Board of Commissioners for Foreign Missions, by five male and two female missionaries. 6. The Church Missionary Society of England, by two missionaries. 7. The Woman's Missionary Society of America, by five ladies. 8. The Methodist Episcopal Church of America, by five missionaries. 9. The Wesleyan Methodists of Canada, by two missionaries. 10. The Society for the Propagation of the Gospel, by two missionaries. The United Presbyterians of Scotland have also prepared to occupy the field. The Russian Church has a mission in Japan, with several missionaries. The Jesuits have missions in every port, and number over a dozen male and four or five female missionaries. Almost all the Protestant male missionaries are married.

THE annual meeting of the American Missionary Association was held at Newark, New Jersey, November 6 and 7. The receipts of the association for the year were $345,277.03; its expenditures were $340,380.71, of which $273,015.67 were for the South, $5,613.76 for the Chinese, and $15,748.96 for the foreign missions in Africa, the West Indies, the Sandwich Islands, Siam and Italy. The State of Virginia has given nearly $100,000 in agricultural land scrip to the Hampton Agricultural and Normal Institute, and the State of Georgia $8,000 to the Atlanta University. The association has 303 teachers in the South, 14 among the Chinese, 28 with the Indians; total, 351, and 14,918 pupils; scholars in church and mission Sunday schools, 8,098. Number of foreign missions, 4; stations, 14; ordained missionaries, 8; male assistants, 9; female, 11; native assistants, 6; churches, 101; church members, so far as reported, 580. Four of the colleges have students in all four classes. The normal school work is of immense importance, and has been greatly advanced. The executive committee recommended in their report the transfer of the Sinnese and West Indian missions to English societies, the abandonment of the Sandwich Island missions, which have become self-supporting, the strengthening of the African missions, and the concentration of effort among the freedmen, the Indians and the Chinese in America, but chiefly upon the freedmen.

CHRISTIANITY IN THE SOUTH SEA ISLANDS.—The London Missionary Society, says *Zion's Herald*, is doing a great work in the South Sea Islands. Rev. Dr. Nesbitt, of Samoa, a missionary in Polynesia for about thirty years, addressed a committee of the Assembly of the Presbyterian Church of Victoria recently, on the great work accomplished by the above society in the South Sea Islands. He said: "Sixty years ago every island in Polynesia was under the spell of heathenism. There were now about 400,000 Polynesians who professed Christianity, who had been reclaimed from heathenism, and from many of whose islands cannibalism had been extirpated. Had Christian missions been a success in Polynesia? It must be borne in mind that these missions were still in their infancy. Their converts were children. It could not be expected that they would develop the same exalted standard of moral excellence as older communities. In these latter communities Christianity was the growth of many ages. The Samoan group comprised ten islands, large and small, having a population of 35,000. European missionaries took up their abode in these islands thirty-six years ago. Then the Samoans were a heathen, barbarous people, without any written language. Heathenism had been rooted out from among the Samoans as a people. The 31,000 Samoans were a professedly Christian people. Ordinances of religion were observed, and there were schools in every village. The people were a church-going people, both on Sunday and week-days. The Bible had been translated into their language, and they had an increasing Christian literature. From Samoa the gospel was being sent to regions beyond, and the voluntary Samoan contributions to the cause of Christianity averaged upward of £1,000 a year. About 80 Samoan students were now in the training institution there, which institution sent forth some twenty students yearly. The students had spread far and wide for the purpose of teaching Christianity among the islands of the Pacific, and their teaching had been very effective."

PROGRESS IN PERSIA.—Already, the *Friend of India* says, before the Shah had left or even reached England, the breath of the new order of things had begun to stir in Persia. Mr. Bruce, who has given himself to that country, and fed thousands of its people last year during the famine from his mission-house at Julfa, in the suburbs of Ispahan, writes full of hope. First of all the wheat harvest is so good this year that prices have fallen to one-half pence a pound for good bread, while last year five pence was given for the same quantity, of a compound of straw, earth and bran. "The Shah's visit to Europe, the railroad, the very increased interest now shown by very many Persians in Ispahan in the study of the Christian Scriptures and many other things, especially the great desire for religious liberty manifested by the numerous Mohammedan sects here, and the very enlightened policy though, perhaps, not always accompanied by sufficient wisdom and caution) adopted by the present Grand Wazeer—all show that great changes must occur before long in this country." Mr. Bruce represents the followers of the Baab sect, many of whom were formerly executed by the chief Mujtahid, as growing in boldness. He is working at a Persian translation of the New Testament, and in his composition of a Bible history he is helped by a very learned Soofy and a tolerably learned Moollah, both of whom abhor Mohammedanism. He has purchased the mission-house at Julfa, and waits for the Church Missionary Society to do its duty to Persia in this new era.—*Christian Intelligencer.*

THE *Friend of India* has gathered some valuable statistics of the Christian population of Persia. There are in Persia 25,000 Armenian and 25,000 Nestorian Christians. "Of the Armenian population 6,000 reside chiefly at Tabreez and Julfa, near Ispahan; the rest are cultivators of the soil in the provinces of Ispahan, Irak and Azerbijan. The Armenians are not now persecuted on account of their religious belief, and, with the Nestorians, they are exempt from all military service. The lands of the Nestorians are in the neighborhood of Oroomiah and Selmas. The plain of Oroomiah contains about three hundred villages, forty of which are occupied by Nestorians, sixty by Christians and Mohammedans, and the remaining number by Mohammedans exclusively. Formerly the Christians of Oroomiah had to complain of frequent acts of violence at the hands of the Mohammedan population, especially of the seizure of Nestorian girls and their forcible conversion to Islam. But the severe punishment inflicted in several instances on the guilty parties, and the interference of the American missionaries, have had a good effect. Christians in Persia are at liberty to change their religion, but if a Christian embraces and afterward renounces Islam he is considered to have forfeited his life. Any Mohammedan becoming a Christian would be liable to the same penalty." It will be remembered that when the Shah was in Europe he was petitioned to relieve both Christians and Jews in his kingdom from the exactions imposed by the Mohammedan officials.—*The Alliance.*

TRIBUTE TO MISSIONARIES IN INDIA.—An official paper presented to the British Parliament contains the following tribute to the missionaries in India: "The large body of European and American missionaries settled in India bring their various moral influences to bear upon the country with the greater force, because they act together, with a compactness which is but little understood. Though belonging to various denominations of Christians, yet from the nature of their work, their isolated position and their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ, and they co-operate heartily together. Localities are divided among them by friendly arrangements, and with few exceptions it is a fixed rule among them that they will not interfere with each other's converts and each other's spheres of duty. School-books, translations of the Scriptures and religious works, prepared by various missions, are used in common; and helps and improvements secured by one mission are freely placed at the command of all. The large body of missionaries resident in each of the presidency towns form missionary conferences, hold periodic meetings, and act together on public matters. They have frequently addressed the Indian government on important social questions, involving the welfare of the native community, and have suggested valuable improvements in existing laws. During the past twenty years, on five occasions, general conferences have been held for mutual consultation respecting their missionary work."

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Comfort in Prison.—The Word Not Bound.

It was Paul's comfort, while suffering trouble as an evil-doer, even unto bonds, that the gospel was still at large, and pursuing its unfettered mission of mercy to the world. He was shut up, and his hand was heavy with the chain of a long and cruel captivity; "but the word of God is not bound." All did not depend on him. There were others at liberty, and proclaiming the story "of Jesus and his love." The seed which he had sown was springing up, and the movement which had received so great a momentum from his personal ministry was advancing, although his presence was withdrawn from the field of conflict. This was taking a humble view of himself, and making an apparently low estimate of his labors, but it was a solace to him in his weary confinement. The consolation would seem to be at the expense of his self-esteem, but he was probably conscious of only the one absorbing desire, that the word should have free course and be glorified. Not bound then, how impossible to bind it now! Now that it lives in every language known to man, and that its sacred truths are in the memory and experience of millions and millions of people! Now that the name of Jesus is loved and adored by some of every nation, tribe and tongue on the habitable earth!

It is one of the severest trials of the Christian to be laid on the shelf and to feel that he is no longer able to engage in active work. To the minister of Christ it is a sad hour when his name, after a long and vigorous career, is taken from the effective list. We have rarely witnessed anything more affecting than the reluctant consent of the aged itinerant to be placed on the roll of the superannuates. There is perhaps a justifiable pride, as well as a laudable ambition, to continue in the forefront of the battle to the very last. To be permitted "to cease at once to work and live" is the cherished hope and prayer of the most devoted servants of Christ. From other causes than old age retirement may be imperatively demanded. Health gives way, and the man of power and vigor is withdrawn from his loved employ while in the noon of his years. Not in the dungeons of Nero, it may be, but in many other ways are God's servants removed from the scenes of their triumphant labor, to wait in patience, and to hear of the battle and the victories in which they can take no active part. "But the word of God is not bound." Their hands may be tied, they can no longer go in the van, and mingle in the onset, but the standard of the cross is being carried farther and higher by others, and the onward march is not retarded by those who may fall in the conflict. Paul doubtless felt, as many a superannuate has felt since, that his case was one of deep trial and affliction, and we can imagine what temptation there was to fret and repine. This forced inaction when there was so much to be done, so many churches needing his presence, and the most of the world still in darkness, and perishing in its sins! To be thus hampered and paralyzed by a tyrant's bonds, and to be little better than dead, though still alive in the world, and apparently so much wanted—here was a peculiar trial of faith, and the severest test of submission.

It should be a thought, as rich in consolation to us as it was to him, that the gospel still speeds on its way, and, though we may be secluded from the stirring and thronged arena, the contest for the world's conversion is being waged with unabated vigor and courage. In spite of the apostle's bonds the word was not bound. In spite of our weak and worn-out frame, and the prison walls, of whatever sort, which hem us in, the truth is free, and no infirmities of sickness or age can abridge its liberty. With the odds against the gospel in the depravity of men, the malignant opposition of infidelity, and the universal prevalence of vice and error, and with this, in addition, that God's embassador is in bonds, still the word is not bound. It has gone forth on wings of light, and defies the powers of earth and hell to arrest its flight or to chain it down. Thankful for the privilege of having done something toward the progress of the gospel, it should inspire a deeper gratitude that Christ can afford to lay us aside, while his cause prospers more than ever.

Another aspect, however, may be given to the subject. Paul's bonds fell out "to the furtherance of the gospel," they were "manifest in all the palace and in all other places." The brethren were stirred up to greater zeal—"waxing confident by my bonds, are much more bold to speak the word without fear." Some of the most precious of the epistles were written in prison, and the prayers of a man, who could for the time do little else, are to be taken into the account. To be retired from active labor in the pulpit and the pastorate, or in the province of ordinary Christian work, is not to be withdrawn from the agencies and forces which are moving the world. The grandest work and the most effective may be that which is done after the body is well-nigh worn out, and the name stands no longer among the strong and active laborers in the gospel field. Prayer and example, in themselves alone, are among the silent and unobtrusive, but at the same time the mightiest influences in the universe. The church owes much to her aged and suffering members not only for what they have done, but for what they are doing. The message is not bound because the messenger has been remanded to prayer and seclusion. Those who are regarded as laid aside are called to another work, and their testimony and cry are like those of the souls under the altar. In some respects the gospel triumphs by what might seem to be its defeat; and the word runs swiftly because the beautiful feet, once winged and lithe on the mountains, are galled and crushed by the stocks and fetters of affliction. This is the point of resignation, and more, of joyous content, that the word of God is not bound. The believer's soul is wrapped up in the success of the gospel. Through suffering and poverty, and even death, he lives and triumphs if the gospel has free course.

A Terrible Thing in England.

Sion College is an Anglican and religious institution, wherein the bishops and clergy of London periodically assemble, listen to a paper or lecture, and then discuss the same. There were on this last occasion about one hundred and fifty of the most eminent prelates and clergymen present, and also a sprinkling of scientific men, among them Tyndall, who is very often, like a certain personage in the Book of Job, present when the holy ones come together. Dr. Carpenter took for his theme the "Reign of Law," and his treatment of it gave rise to a sensation—I may almost say a scene—of nearly a fearful character! It has been hushed up here; no paper would dare to face the ecclesiastical scandal which would be caused by its publication. Dr. Carpenter cast utterly aside the Duke of Argyll's accommodation of the reign of law to theological exigencies, and maintained that nature represented a kingdom of orderly evolution, which had never been invaded by anything arbitrary, preternatural or supernatural; and his address ended by the emphatic declaration that all the liturgies, litanies, collects and prayers that were ever uttered never had influenced—never could influence—the course of this universe, nor mankind, nor a single individual, in the least degree.

There was a terrible silence when the doctor sat down. Presently there arose a prominent London clergyman, who said that if he believed the declaration just made he would ascend his pulpit next Sunday only to announce that the church would be forever closed from that hour. Then he sat down and another painful silence occurred. All eyes were turned upon the tall, thin doctor with an intellectual face, to see what effect the remark would have on him. It had none; he belongs to the school of thinkers whose motto is: "Truth, whatever the consequences." Then one after another the clergymen arose, and there was a hurricane of stormy protests. The amount of them was: "This cannot be true, for it would close our prayer-books." Carpenter seemed to be unmoved even by this argument. But when the rest of the company had exhausted themselves Prof. Tyndall arose, and, with a slow and solemn voice, said:

"I am speaking to men of education and men of learning—to men who have studied in universities, and have read history and observed the course of nature—and I feel constrained to ask you as gentlemen of culture whether it is really possible that you can have any belief in the efficacy of prayer to affect this universe in the slightest degree?

This is in Sion College. This to a hundred and fifty clergymen who read prayers every day! Their breath was fairly taken away. Only one seemed to retain enough to falter out a motion for adjournment, which was adopted in mournful silence.—*Cincinnati Commercial London Letter.*

REMARKS.

1. We must make some grains of allowance for the animus of the author of the above, as he evidently has very little sympathy with these clerical gentlemen in their embarrassment—hardly enough to do them justice.

2. Carpenter and Tyndall evidently knew their men. A more helpless and defenseless company than this, under the circumstances, could hardly be found in Christendom—men accustomed to do their praying in forms of prayer centuries old, going through these forms from year to year, and from youth to age, without variation or addition, without ever expecting or even believing in a sensible, demonstrable answer to their prayers, or ever expecting to be called upon to test or verify the efficacy and utility of their petitions, they were completely at the mercy and in the power of their opponents.

They could not cite a single case of special and specific answer to prayer; they had believed in general, imperceptible effects, incapable of proof, and so, when really brought face to face with the question of proof, they felt their helplessness and were in utter confusion.

They had not even self-possession enough to call upon Carpenter or Tyndall to explain what they meant by the "course of the universe," but retired and left the field entirely to the foe, remarking in the saddest tones, as they did so: "If this be true, it would close their prayer-books." Disastrous! Why, if the prayer-books should be closed these poor men would have to go to *praying*. Then they might learn what New Testament piety was.

But what better could any set of prayer-books do? Who will answer? Can any man cite *one single case*—one indubitable case—of special answer to *printed* or *read* prayer? If so, let it be given.

I insist that these men ought to have been able, among them, to present cases of prayer-answers so well authenticated as to silence effectively these infidels. Such cases are not wanting. England's history abounds with them; but they do not come to *printed* prayers, and so these gentlemen knew little of them. All the true men and women of prayer; they would shrink from no such contest.

3. This case has its lesson for the general church. How much better off than was this pitiable company did the defenders of Christianity in general show themselves to the world when Tyndall put forth his 'prayer test" last year? Did they, with the single exception of the London *Recorder*, show a willingness to meet his proposition on *any grounds* or under *any modifications?* No; but ingloriously retreated under an inapplicable plea of the incomparable nature of things spiritual and things "scientific," leaving all the advantages of a triumph to the enemy. The manner of treating that case had all the moral effects of a defeat upon unbalanced minds. Why was there not in all our Zion magnanimity and thoughtfulness enough in this emergency to consult some Debora under her palm-tree, and learn in what spirit to meet the men who taunt the God of Israel.

It is to me one of the wonders of the age that men who believe in the power, efficiency and wide sweep of prayer, utterly ignore this grand fact in their defenses of Christianity—a fact designed to be the strongest bulwark of the gospel. It shows suspicion. If we really believe in Christianity, as set forth in the New Testament, and demonstrated and illustrated by the *true-hearted* in all ages, let us stand by it, even at the expense of a reflection upon ourselves. *Toning down* the gospel to favor current experience is a hazardous business. J. HAMILTON.

DECEMBER 31, 1873.

Pulpit Plagiarism.

The following from the *Methodist*, under this head, is well put and may be useful. We have known promising young preachers ruined by the practice, and others whose growth and power were arrested by it. The *Methodist* says:

We fully believe the practice *criminal*, but, not insisting upon so broad an assertion, it is surely an immense blunder. No person who stands before an audience in another man's shoes can be certain of escaping detection a single hour. Hence he wants composure, confidence, calmness. He cannot do his best, or approach it, under such conditions.

Nor can he fulfill the divine call. If the Holy Spirit ever moved him to preach the gospel, it was because there was something of *his own* the Spirit could use. The call was for *his* soul, body and spirit, *his* manhood *his* voice, *his* temperament. There was an angle at which he saw truth, that he could reflect; there were personal modes of thought and expression the Holy Spirit wanted to employ. But, solemnly avowing his call to preach the gospel, the plagiarist proceeds to neutralize his special gifts, to nullify the call of the Spirit by refusing to employ his own powers, and by substituting those of other men. He is thus disobedient to the heavenly vision. He will not suffer the Spirit to use *him*.

He misses the power of his ministry. The sermons he gives the people may be better, absolutely, than any he can prepare, but they are not so good *for him*. His life is not in them, and cannot be. He may mouth their sounding sentences, but he cannot make them his. It is the begotten, not the adopted child which is in the father's likeness. Any man can do better with his own than with those of any other man.

He ruins his style. He is one man one week, another man the next. He is South the first Sunday of the month, Barrow the second, the third he roars with Spurgeon, the fourth adopts the conversational method of Newman Hall; he opens the next month with Robertson, then assumes the glitter and elaborate style of Bascom, attempts the description of Simpson, and closes with Beecher or Talmage. What personal style can he develop? What costume is he fitting to himself? None. He is a being of slabs, each from a separate quarry, and as diverse as porphyry and gray freestone. Sometimes he puts all these into one sermon. Once we accidentally secured the reading of a skeleton, each bone of which was from a separate grave-yard. It ran about thus:

"Text: Introduction.

See Hall's Sermon on Infidelity, vol. —, page —.

I. The doctrine stated:

See Watson's Institutes, vol. ii, page —; also quote Dwight on the same subject.

II. The application of the doctrine.

1. *To the Household.* See Bushnell on Christian Nurture. Quote paragraph —, page —.

2. Its importance to the individual.

See Simpson's sermon on —. Quote Beecher on —.

See anecdote from Death-Bed Scenes, etc."

We do not pretend that this is exact, but it does not overstate the patchwork character of the sermon as it was preached in our hearing, for the most part giving no credit to the men mentioned in the brief. Such a man cannot develop a personal style, and for want of it his preaching ceases to be effective.

He arrests growth. Nothing sooner stays mental development than the habit of dependence upon others for the *form* of presenting truth. This is seen in the quick growth and early *stop* of "sketch" preachers. Those miserable compilations, "British Sketches," "Pulpit Assistant," "The Homilist," etc., have dwarfed many a young man of great promise. He excited wonder for a little while, but in four or five years had his growth. It may be he read, and even studied, but his new accumulations could not be fitted into the miserable forms by which he had misshapen and cramped his manhood. We heard a preacher of unusual promise once deliver a sermon on: "My presence shall go with thee, and I will give thee rest." Years passed; he was a close student; he read history, poetry and the classics. We heard him again; it chanced to be on the same text, and the same sketchy sermon. None of his gathered treasures would fit into the forms another had prescribed, and he did not trust himself to change. He was a cultivated slave. This is one incident out of many, and pulpit plagiarism may well be defined: a dishonest expedient by which a man puts an early extinguisher upon his growth.

Consider the danger of detection. It is ever present. Enemies are about; captious critics are ready to make their mocking exposure, and conscientious friends are there who will not consent to be party to deception. There are men in the pulpit to-day whose high position is held at the mercy of kind friends who are too considerate to make an exposure. There are men whose way to prominent pulpits has been hopelessly barred by a detected pulpit theft. It does not pay to take the risk. It costs manly self-respect, costs genuine power, costs personal growth, and holds a man all the time on the threshold of a disgraceful exposure.

But not every coincidence is literary theft. Some of these are so remarkable as to excite wonder. The choice of text and subject may suggest resemblance, but the sinful folly of conscious, unacknowledged appropriation ought not to be charged against any minister without unmistakable evidence.

Another question arises: Given the knowledge that a man is guilty of this wrong, what is duty? We suppose private admonition should be first in order. If that is unsuccessful there should be faithful application of discipline.

Good Advice.

The Bishops of the Methodist Episcopal Church have recently issued an elaborate pastoral address. It closes with the following excellent advice:

Permit us to urge upon you the great importance of family religion. There is reason to fear that there is a falling away in this direction; and yet never was there a time when all the offices of home religion were more needed than now. The skepticism, the worldliness, the fashions of our day, are all powerful in their influence over the young. Temptations to vice and sin, fascinating attractions to amusements and pleasures whose tendencies are all toward evil, the disposition to break away from wholesome restraint and discipline, were never so general and so powerful as in our day. Nothing can meet these evil influences so powerfully and effectually as home religion. There can be no substitute for this. Our excellent Sabbath schools and our facilities for general education must not be allowed to take the place of diligent, prayerful, loving and faithful discipline at home. Let the family altar be erected in every house; let all join in reading the Holy Scriptures and in singing; let the prayer be closed with the Lord's Prayer, all joining in its repetition. Let the religion of the family be cheerful, inviting, gentle and loving. Make your homes attractive, that your children may love them, and not be easily tempted to wander away from them. Exclude from them all vices, all low and vicious literature; provide for your children good, wholesome, interesting reading; teach them to love the church, the means of grace, and to reverence and respect all sacred and religious things; exercise, as in the fear of God, your parental authority in watching over their education, their amusements and their associations; be not seduced into the miserable folly of sending your daughters to Roman Catholic schools. Bring up your children "in the nurture and admonition of the Lord," and God will abundantly reward and bless your care and labor by crowning your age with peace, and making your children both happy and useful in their generation.

Lastly, brethren, we exhort you "to keep yourselves unspotted from the world." We have fallen upon dangerous times. The world is rich and prosperous, and full of seductions and fascinations; the temptations to mere formal and superficial piety, to worldliness and fashion, to mammon-worship, to false maxims and unrighteous principles of life and business, "to foolish and hurtful lusts which drown men in destruction and perdition," are all about us. Already many, coveting after these things, "have erred from the faith, and have pierced themselves through with many sorrows." "O, men of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto ye are called; be not high-minded; trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy; be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come." "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

DR. LOVICK PIERCE.—It pains us deeply, says the *Southern Christian Advocate*, to have to announce the serious illness of this venerable and distinguished servant of God. The zeal and fidelity to ministerial engagements, which have characterized his long life, led him to meet the North Georgia Conference at Newnan, but his feebleness was so extreme that he was only able to appear in the Conference-room for a few minutes during one day's session. From Newnan he came to Macon, hoping to attend the sessions of his own Conference, but has been confined to his room during the entire time. We are gratified to be able to report that at this date (Monday evening, December 22) his symptoms are more favorable than at any time since his arrival in Macon, and hopes are entertained that he may rally from the present attack. His brethren, as will be seen from the proceedings of the Conference, testified their undiminished reverence and affection for their aged leader, by returning him at the head of their delegation to the General Conference.

THE VANDERBILT UNIVERSITY.—In company with Drs. Young, Green and Stephens, says the Nashville *Christian Advocate* of December 27, we visited the Vanderbilt University place last week, and were pleased to find that the broad and massive foundations of the main edifice are laid, with the best limestone rock, and the story above is going up fast with the same material. A million or two of bricks are already burnt, and they will be in their proper places in the edifice as soon as the winter is over and gone. A great many ornamental trees have been planted out, fences constructed, etc. Secretary Young keeps the Vanderbilt bureau in fine order. Subscriptions are promptly collected, and payments as promptly made. We are glad that there is one church enterprise that does not seem to feel the panic. The Vanderbilt folks were fortunate in finding quarries of the best stone for building purposes near the premises. Bishop McTyeire, Secretary Young and Architect Smith keep vigilant eyes on every part of the work.

THE *Weekly Echo*, of Lake Charles, Louisiana, speaks as follows of the Sunday school entertainment of our Southern German Methodists at Lake Charles:

On Christmas night at the German Methodist church, under the management of Rev. William Lieser, there was an entertainment for the special enjoyment of the Sunday school children. An immense audience was present, and Santa Claus appeared in character, and made the children happy with liberal donation. Excellent singing and appropriate declamations added greatly to the enjoyment of the evening. Mr. Lieser and his estimable wife deserve much credit for thus "turning the hearts of the fathers to the children." Their Sunday school has our best wishes.

THE venerable and beloved Henry Behn, the oldest Methodist itinerant minister in the world, will this week celebrate his ninety-ninth Christmas. Two weeks since he officiated at the marriage of his granddaughter, over a half century younger than himself. During the present year he has read the entire Bible through, and nearly every Sabbath in the year has read through the Book of Revelation.—*New York Christian Advocate.*

TO BRING forward the bad actions of others to excuse our own is like washing ourselves in mud.

West Texas Conference.

MR. EDITOR: The West Texas Conference closed its session last night at eleven o'clock. Bishop Kavanaugh, having held four Conferences in Texas previous to this, was somewhat jaded. Especially very was he on leaving the jolting machine called a hack, by which he was conveyed from Austin to this place. He and Dr. Sargent had innumerable ups and downs on the way. The doctor says: "The trip knocked me up;" and the Bishop confesses to a greater shaking up than he has experienced during the last half century. Verily his reverence was "tossed about," I will not say "by every wind of doctrine," but by the innumerable lurches of the hack aforesaid.

But the Bishop worked like a young man—one who is "strong." He preached twice—about three good sermons in each discourse—and delivered three addresses replete with philosophy and poetry, spiced with nice old Kentucky pleasantry.

Dr. Sargent, whose health is quite feeble, returned to Austin yesterday, and will go thence to Houston. The Bishop left this morning for San Antonio, where he will preach on next Sunday. He will return to Austin, and, after spending some time in Houston and Galveston, will visit some points in Louisiana. The Bishop, following the example of the winged tourists from Boreal climes to the sunny South, will turn his face homeward as spring approaches. His nephew, Rev. Richard Kavanaugh, received an appointment in the Texas Conference at its late session.

The members of the West Texas Conference are a noble set of men. While they have in their bounds a number of important towns and country places, they have also a considerable amount of real frontier work to do. Bro. Potter was appointed assistant agent of the American Bible Society, and will have to travel on wheels through regions of country infested with blood-thirsty Indians. He told me that he would provide himself with a Winchester rifle that would shoot sixteen times without reloading, and also two six-shooters. Bro. Potter is a "mild-mannered man," animated with the spirit of the Prince of Peace; but, if assailed, proposes to "war a good warfare" literally. He is as wide awake, as agile, as strong as an Indian, and will never surrender until he has fired from his pack of Bibles twenty-eight shots unless he can't help it. I count very largely on the good to be done by this heroic brother in supplying the settlers in this molested region with the preached gospel and the Holy Scriptures.

Bro. Klingsbury is on the Uvalde circuit. I heard some of the older brethren arranging to get for him an approved rifle from the armory in San Antonio. He succeeds Bro. Potter on this work, who was shot at twice not long ago. Thoughts of Bros. Potter and Klingsbury will be good medicine for preachers who are sick of "hard circuits."

The amount allowed for the support of the ministry in the Conference, the past year, was about $15,000—about $495 to each preacher—nearly all the members of the Conference being men of families. The amount collected was about $11,000. Not very luxurious living, that, especially when it is remembered that there are very few parsonages in the Conference.

The missionary meeting was made an occasion of great interest by the addresses of Bishop Kavanaugh and Rev. I. G. John. The collection—about $450—was a remarkably good one under the circumstances.

Revs. B. Harris and J. G. Walker were elected delegates to the General Conference, and Revs. W. J. Joyce and J. W. DeVilbiss reserves.

Some increase in the membership was reported, and the church here is on the advance.

The past year has been a very trying one on account of sickness, short crops and the unprofitableness of the cattle trade; but these brethren, willing to endure hardness as good soldiers of Jesus Christ, have gone again to their respective fields of labor, rejoicing in hope of the glory of God. You will get the appointments from another source.

A. G. S.

LOCKHART, TEXAS, Dec. 23, 1873.

TO THE PRESIDING ELDERS IN THE LOUISIANA, MISSISSIPPI AND ALABAMA CONFERENCES.—*Mr. Editor*—Will you please allow me, through your paper, to request each presiding elder in these Conferences to send me his address and that of each preacher in his district?

A. H. REDFORD, Agent,
Nashville, Tennessee.

MR. SETH ADAMS, who died recently in Boston, left an estate valued at $1,701,000. His will provides for the establishment of a home or hospital for hypochondriacs, to be built within fifteen miles of Boston.

th Georgia Conference.

Says the *Southern Christian Advocate:*

The report [illegible] committee on education was [illegible] adopted. In connection wit[illegible]port on education Dr. James [illegible] read a communication from the board of trustees of Emory College, announcing the purpose of the board to raise an endowment of $500,000 for Emory College, and also a circular letter appealing to the church for aid in this great enterprise. Dr. Evans lucidly explained the plan of the board to raise the endowment, and expressed his full confidence that not distant years would see the hopes of the board of trustees ripen into glad realization. Bishop Pierce addressed the Conference in behalf of Emory. In reference to his agency he said he had, during the year, collected in cash and subscriptions about $30,000, expected to make it $50,000 by the meeting of the General Conference, which was the amount needed to erect the desired buildings. In reference to the endowment he said that it was practical; would be 'raised; board *meant* to do it; not all at once, but time will see it done. He said: "We are waxing stronger and stronger—growing, expanding, and can afford to wait." The Conference passed resolutions expressing gratification at the purpose of the board of trustees of Emory College to raise an endowment of $500,000. Dr. Boring spoke eloquently in favor of denominational schools. Other speeches were made, in which reference was made to the various institutions under our fostering care. Conference requested the chair to appoint the usual visiting committees.

The statistical secretary made his report, which was adopted. The white members are 47,396—an increase of 1,249; infants baptized, 1,179—increase of 49; adults baptized, 2,800—increase of 159; Sunday school officers, teachers and scholars, 27,644—increase of 384; churches, 591—increase of 4; value of churches, $668,-37—increase of $28,874; sittings, 170,-87—increase of 6,304; for building and repairing churches, $57,893—decrease of $23,719; for pastors, $73,430—increase, $80; for presiding elders, $10,207—decrease, $143; for Bishops, $1,936—increase, $102; Conference collection, $5,472—increase, $195; missions, $7,219—increase, $637.

On Sermonizing.

Dr. Lyman Abbott gives these excellent suggestions:

Ministers study too much the form of their discourses. By striving to present their thoughts in a formal and logical manner they deprive them of vivacity and naturalness. How many people in an ordinary congregation follow the logic of a sermon? It is generally safe to presume that the way in which the theme first suggested itself to the minister's mind is the way in which it will most readily find entrance into other minds. Second thoughts are not always the best thoughts. How often a clergyman is filled with enthusiasm for a theme as the Bible or his parochial experience has first suggested it to him; but his enthusiasm dies out as he writes the sermon. What he thought was a grand theme sinks into insignificance; what he thought was full of life and juice becomes, even to him, dry and dead in preaching. "I thought," he says to himself, "that this idea was going to make a fine sermon, but somehow it did not." He has spoiled it in preparation. He has cooked it too long. There are some sermons that are like French soups—they must simmer a long while over a slow fire to be good. There are others that are like a cup of tea—long cooking spoils them. They must be taken at the first effusion.

There is one rule that is worthy of universal adoption by all sermonizers. But it is so because, if sermons were uniformly conformed to it, there would be no uniformity in them. Indeed it is not a rule at all; it is a principle. It is better stated as a fact than as a law: *Good sermons are never made; they grow.*

ANDREW FULLER AND THE CLOSE-POCKETED MERCHANT.—The Rev. Andrew Fuller, who was the first secretary of the English Baptist Missionary Society, happened to visit Rochdale when the Rev. Thomas Littlewood was pastor of the Baptist church there. The fame of this distinguished preacher for the mission preceded him. A Rochdale gentleman was very anxious to hear him, but the idea of the collection somewhat chilled the fervor of his curiosity. It did not, however, extinguish it. He eventually accompanied a friend to the place of worship. On his way he said: "I want to hear Mr. Fuller, but I shall be proof against all his appeals for my money. I have come intentionally without a farthing in my pocket." Both listen with interest to the attached friend of Pearce and Carey, of Marshman and Ward, as he chooses for his text: "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges v, 53. Slowly the words are read by the sonorous voice of the great preacher, and solemnly they fall on every ear. Their portentous meaning is being elucidated. All eyes are riveted on the pulpit, and as particular after particular of the discourse is being clenched with the terrible anathema of the text on every indifferent to the cause of God, empty-pocketed gentleman looks uneasy. He at length can bear no longer. In anxious tones he whispers to his friend: "*Have you a pound?* Lend it to me." The money was lent, and shortly afterward found its way into the plate.

SUBMARINE LANDSCAPE.—When the sea is perfectly clear and transparent it allows the eye to distinguish objects at a very great depth. Near Mindora, in the Indian ocean, [illegible] spotted corals are plainly visible [illegible] twenty-five fathoms of water. [illegible] crystalline clearness of the Caribbean sea excited the admiration of Columbus, who, in the pursuit of his great discoveries, ever retained an open eye for the beauties of nature. "In passing over these splendidly adorned grounds," says Schopf, "where marine life shows itself in an endless variety of forms, the boat, suspended over the purest crystal, seems to float in the air, so that a person unaccustomed to the scene easily becomes giddy. On the clear, sandy bottom appear thousands of sea-stars, sea-urchins, mollusks and fishes of a brilliancy of color unknown in our temperate seas. Fiery red, intense blue, lively green and golden yellow perpetually vary; the spectator floats over groves of sea-plants, gorgonians, corals, alcyoniums, flabelliums and spouges that afford no less delight to the eye, and are no less gently agitated by the heaving waters, than the most beautiful garden on earth when a gentle breeze passes through the waving boughs.—*The Sea and Its Wonders.*

MARRIED.

POTTER—STURDEVANT.—On the third of September, 1873, at the residence of Mrs. Elizabeth Potter, by Rev. A. M. Chumbell, Joseph Q. Potter and Miss Anna E. Sturdevant, both of Yazoo county, Mississippi.

OGDEN—ATWOOD.—On the fourth of December, 1873, by the same, at the residence of Mrs. Atwood, Will. D. Ogden and Miss Ernestes Atwood, both of Yazoo county, Mississippi.

EDMONSON—CUMMINGS.—On the evening of December 18, 1873, by the same, at the residence of Mrs F. J. Lewis, Joseph C. Edmonson and Miss M. Jennie Cummings, both of Yazoo county, Mississippi.

FOURNIQUET—FITRELL.—By the same, on the morning of the nineteenth of December, 1873, at the residence of M. L. Gipson, Ed. P. Fourniquet and Mrs. M. J. Futrell, both of Yazoo county, Mississippi.

IRWIN—DEHAY.—By the same, on the morning of December 23, 1873, at the residence of Z. DeHay, B. Frank Irwin and Miss Sallie E. DeHay, both of Yazoo county, Mississippi.

LEGGITT—LANIER.—On the twenty-fourth of December, 1873, at the residence of P. W. DeFrance, by the Rev. G. M. Liverman, Mr. James A. Leggitt to Miss Lucy M. Lanier, all of Midway, Richland parish, Louisiana.

MORGAN—HAYDEN.—December 31, 1873, at the residence of Clark White, by Rev. J. Boyes, Mr. Napoleon Morgan and Miss Sarah Ann Hayden, all of Tangipahoa parish, Louisiana.

TERRELL—LAW.—At the residence of the bride's stepfather, in Bell county, Texas, on Wednesday, December 24, 1873, by Rev. John F. Neal, Mr. J. E. Terrell, late of Louisiana, to Miss Eleanor Law, of Bell county, Texas.

Coushatta *Citizen* and Shreveport *Times* please copy.

TRACY—CROSBY.—At Lake, Mississippi, December 21, by Rev. G. W. Chatfield, Mr. Lawrence Tracy and Miss Annie Crosby.

TEAT—RURGE.—At Lake, Mississippi, December 23, by the same, Mr. W. H. Teat and Miss Augusta A. Burge.

MOORE—TAIT.—December 23, 1873, at the residence of the bride's father, Major Felix Tait, in Wilcox county, Alabama, by Rev. A. M. Jones, of the Alabama Conference, Mr. William E. Moore, of North Carolina, to Miss Annie Tait.

ANSTILL—ERVIN.—By the same, at the same time and place, Mr. Henriosco Anstill, of Mobile, Alabama, to Miss A. R. Ervin, daughter of Hon. R. H. Ervin.

COOPER—BURGES.—By Rev. F. White, at the residence of the bride, November 26, Rev. S. H. Cooper, of the Louisiana Conference, and Mrs. Mary D. Burges, of Rapides parish, Louisiana.

DYER—GRAHAM.—By Rev. F. White, December 15, at the residence of Robert Graham, Rapides parish, Louisiana, Mr. Taylor Dyer and Miss Annie Graham.

JENKINS—CAMERON.—December 3, 1873, at the residence of the bride's father, near Madison Station, Mississippi, by the Rev. W. C. Black, Mr. J. W. Jenkins to Miss Mary A. Cameron.

LAMBETH—FORD.—December 18, 1873, at the bride's residence, near Madison Station, Mississippi, by the Rev. W. C. Black, the Rev. J. W. Lambeth to Mrs. S. E. Ford.

ALVAREZ—ADDISON.—December 7, 1873, by the Rev. J. Boyes, at the residence of the bride's mother, Mr. Benjamin M. Alvarez and Miss Julia A. Addison, all of Tangipahoa parish, Louisiana.

MURPHY—WAINRIGHT.—On the same day, by the same, at the residence of the bride's father, Mr. J. E. Murphy and Miss Julia E. Wainright, daughter of C. Wainright, Esq., all of Tangipahoa parish, Louisiana.

ASHLEY—SHEPPARD.—December 24, 1873, in the Methodist church, Trenton, Louisiana, by Rev. J. Lane Borden, Mr. William F. Ashley to Miss Alice R. Sheppard.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Jan. 3, 1874.

A—W. P. Alexander, Austin & Goodwin, American News Company, Edwin Alden two letters, C. C. Andrews, D. Ayers $2.

B—William Brown $8, W. E. Ballard, J. Boyes, D. C. Brown & Co., Robert Babington $35, R. F. Blow, J. H. Butler & Co., N. R. Bowman $2, N. S. Barrett, J. Lane Borden, Brewer & Tillotson, Brown & Allen, A. Burge H. Brown & Co. $4.05, G. W. Brown $6.50, J. H. Bryant $2, D. A. Buie $2, George W. Brown two letters $6.

C—M. Cox, P. H. Carter, H. W. Chatfield, Continental Publishing Company, E. Chamberlain & Co.

D—J. M. Delavallad $5, R. R. Dashiel $19, M. E. Daniel, T. H. Edison & Co.

E—Mrs. Mary Ellis $2.

F—D. W. Foster, W. D. Fly, J. E. Foust, H. T. Friday, L. M. Fulrchild, H. W. Featherston two letters, E. N. Freshman four letters.

G—H. Griffin, Joseph Gillott & Sons, T. A. Grace, Thomas Garnett $3, John T. Gardner $10.

H—A. Hall, T. J. Hunter, Mrs. Mary Hill $2, W. W. Hurst, Thomas J. Haugh, J. T. Heard, H. S. Haskel, P. Howard, J. Hamilton, J. D. Hudson, R. H. Harris, A. B. Hurt, J. W. Hounoll $1.

I—Tyson, Blakeman, Taylor & Co.

J—R. B. Johnson $17.92, H. F. Johnson, J. W. Jones.

L—J. H. Low, Lee, Shepard & Dillingham, R. R. Long Jr. $9.25, W. H. Lewis, W. R. Lewis $6, C. M. Liverman.

M—J. R. McFerrin, Jethro Moore $117.19, C. McDonald, J. H. Millspaugh, J. O. Mobley $4, R. A. Mosely, Thomas Mullett, T. Moody.

N—John F. Neal.

O—James Ormond.

P—John Pryor $2, M. S. Park, Porter & Hainbridge, S. M. Pettengill & Co.

R—A. D. F. Randulph, A. H. Rosford agent, F. P. Ray, J. F. Riggs.

S—Sheffield & Stone, S. P. Sidberry $1.25, J. G. Shields, L. Scott Publishing Company, A. A. Staples two letters, Thomas Stanford $7.50, State National Bank, Atlanta, J. E. Surratt.

T—Benjamin Tenner $2, T. P. Terrell, H. A. Thomasson $10.10, W. M. Teague, R. E. Tucker, Taylor & Myers, W. Trabue.

W—Walker, Taylor & Co., William Wood & Co., W. H. Watkins, T. B. White, J. P. Woolbik, T. B. Watson, M. D. Wickersham, ".

WILLIAM HOGAN, Nos. 99 and 101 Canal street, manufacturer of fine boots and shoes, also dealer in trunks, valises, traveling bags, etc.

F. J. KUHNHOLZ, bookbinder, No. 112 Gravier street, is prepared to execute all orders for binding and ruling with neatness and dispatch.

THE crockery store, No. 633 Magazine street. See advertisement elsewhere.

COLGATE & CO.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. jel3 1y

THE great popularity of the famous Halford Leicestershire Table Sauce is owing, in part, to its adaptation to all soups, fish and meats, making each and all more delicious to the taste. This is really the prince of superior flavors. For sale by all grocers. jn8 4t

BUSINESS NOTICES.

THE celebrated Poor Richard's Eye-Water removes inflammation, films, cataract, lifts sunken Eyes, strengthens weak Eyes, clears dim Eyes, restores the sight; prevents Catarrh, makes the Voice strong, lubricates the head, throat and chest. Price, 25 cents, $1 and $2. Sold by Frederickson & Harte, 139 Canal street, and E. J. Hart & Co., 73 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of the price, from the Metaphysical University, 51 Bond street, New York. Inclose stamp for pamphlet. oct11 1yetw

IN THE active pursuit of pleasure or gain the inestimable blessing of health is too often forgotten until disease is firmly seated, and the fact only realized by great bodily and mental suffering. The Liver is the vulnerable point in most persons, and the disarrangement of the organ involves a most the whole system; hence the reason why, under Liver disease, there is enumerated such a number of afflictions, and we claim the Simmons Liver Regulator to be a remedy for them all. jn8 1t

A BOX of Liver Pills, free of charge, inclosed in the wrapper with every bottle of Kress Fever Tonic, and sold by Frederickson & Harte and E. J. Hart & Co., on the warrant of the proprietors that this Tonic will cure Fever and Ague, Chill and Fever, Dumb Ague, and all forms of this malady. Go get a bottle and try it. There is no arsenic, no strychnine nor any other poisonous property in the medicine. It has been tried for the last ten years in Indiana and Illinois, and is a success. dec12m

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to institutes and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations. mh27 1yrow

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets $21,000,000
Income 11,000,000

Branch office—34 CAMP STREET.

A. B. CLEVELAND,
fe13 1y General Agent.

NEW ADVERTISEMENTS.

STATEMENT

OF THE

New Orleans National Bank,

AT THE CLOSE OF BUSINESS

ON

The Thirty-First of December, 1873.

RESOURCES.

Loans, discounts and exchange		$520,068 70
United States bonds		200,000 00
Premiums		24,000 00
Banking-House and fixtures		10,000 00
Current expenses and taxes		13,410 71
Due from banks and bankers		18,559 56
Due from New York agents		57,537 08
Cash:		
Currency	$82,488 50	
Checks on Clearinghouse	86,683 10	169,171 60
Total		$724,057 75

LIABILITIES.

Capital stock	$200,000 00
Circulation	178,955 00
Individual deposits	262,271 61
Due to banks and bankers	36,630 53
Surplus	$15,000 00
Profit and loss	4,701 33
Discounts	5,861 72
Interest	9,329 07
Exchange	5,707 81 — 37,549 93
Total	$721,057 75

The New Orleans National Bank pays Interest on Certificates of Deposit for fixed periods.

jn4 1m RICHARD JONES, Cashier.

PEOPLE'S BANK

OF NEW ORLEANS

NEW ORLEANS, Jan. 2, 1874.

At a meeting of the Board of Directors of this Bank, held this day, the following statement of the condition of its affairs was ordered to be published.

N. LANDRY, Cashier.

STATEMENT

Of Assets and Liabilities of the People's Bank of New Orleans, at the close of business, December 31, 1873:

ASSETS.

Loans and discounts		$524,216 67
Due by distant banks		8,199 53
Marine Dry Dock Company stock		598 37
Improvement account		7,118 25
Cash on hand		302,475 65
Total		$841,558 47

LIABILITIES.

Capital stock		$500,000 00
Deposits—Currency	$331,014 16	
Gold	2,791 19	333,805 35
Dividends unpaid		2,252 00
Total		$836,057 35

jn8 1m

GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street:)

DEPART.

Express	7.00 A. M.
Mail	5.55 P. M.

ARRIVE.

Express	11.45 P. M.
Mail	11.00 A. M.

649 Miles Under One Management.

Palace Sleeping-Coaches to Chicago and Louisville without change. Only one change to Eastern cities.

Entire train runs into city of Cairo.

Tickets for sale and information given at 22 Camp, corner of Camp and Common.

A. D. SHELDON, Ticket Agent.
E. D. FROST, General Manager. no27 6m

WILLIAM VELDEN,

DEALER IN WOOD AND COAL,

Corner Prytania and Phillip Streets.

Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. ja8 6m

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1102 Race street, Philadelphia, Pa., giving name of this CHRISTIAN ADVOCATE, New Orleans. ja18 6m

NEW ADVERTISEMENTS.

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NATIONAL

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OF LOUISIANA.

Office—No. 20 Carondelet Street.

GEORGE R. DYCHE, President.
SPENCER FIELD, Jr., Vice President.
E. HARRY ANGAMAH, Secretary.

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GEORGE D. HITE, GEORGE E. BREWSTER, E. EUDE.

Finance Committee:

WILLIAM GOLDING, R. McGUIRE, F. J. KUHNHOLZ.

Building and Repairs Committee:

THOMAS O'NEIL, E. G. WUNDERLICH.

ja8 1m

THE BEST PAPER! TRY IT!—The SCIENTIFIC AMERICAN is the cheapest and best Illustrated weekly paper published. Every number contains from ten to fifteen original engravings of new Machinery, Novel Inventions, Bridges, Engineering works, Architecture, Improved Farm Implements, and every new discovery in Chemistry. A year's numbers contain 832 pages and several hundred engravings. Thousands of volumes are preserved for binding and reference. The practical receipts are well worth ten times the subscription price. Terms, $3 a year by mail. Specimens are sent free. A new volume commenced January 3, 1874. May be had of all News dealers.

PATENTS obtained on the best terms. Models of new inventions and sketches examined, and advice free. All patents are published in the Scientific American the week they issue. Send for pamphlet, 110 pages, containing laws and full directions for obtaining Patents.

Address, for the Paper or concerning Patents, MUNN & CO., 37 Park Row, New York. Branch Office—Corner of F and Seventh streets, Washington, D. C. ja4 3t

200 PIANOS & ORGANS, New and Second-Hand, of first-class makers, will be sold at Lower Prices for cash, or on Installments, in city or country, during this Financial Crisis and the Holidays, by HORACE WATERS & SON, 481 Broadway, than ever before offered in New York. Agents Wanted to sell Waters' Celebrated Pianos, Concerts and Orchestral Organs. Illustrated Catalogues mailed. Great Inducements to the Trade. A large discount to Ministers, Churches, Sunday Schools, etc.

THE REVIVAL HYMN AND TUNE BOOK for THE MILLION. Enlarged. This little work contains 96 pages of choice Revival Hymns and Tunes for Prayer and Social Meetings, Sunday Schools and Congregations. Among the many gems are sould songs: "Where is Thy Refuge, Poor Sinner?" "I Will Never Cast Him Out," "O, Be Saved," "Almost Persuaded," "Jesus Died to Save Me," "I Love to Tell the Story," "Save, O Jesus, Save," and "Jesus of Nazareth Passeth By." Paper, paper, 20 cents, mailed; $15 per hundred; boards, 25 cents, mailed; $20 per hundred. Published by HORACE WATERS & SON, 481 Broadway, New York. dy30 1y

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A first-class Family and Religious Journal. From $10 to $20 easily made. Each subscriber receives a premium worth more than the subscription price. Our new elegant Chromo, "Memories of Childhood," size 17x23, now ready for delivery. Wanted Special Agents for every town. For terms and list of premiums address THE INDEPENDENT, ja3 4t 3 Park place, New York.

CLARKSVILLE FEMALE ACADEMY,

CLARKSVILLE, TENN.

The next term of this Institution will begin JANUARY 19. A full corps of experienced Teachers, every department thoroughly furnished, ample grounds, comfortable buildings, excellent boarding arrangements, moderate charges and thorough training give as many advantages.

Clarksville is remarkable for its health. We had no cholera last summer, nor are we subject to epidemics.

The President, Rev. J. M. WRIGHT, has spent his life in the school-room.

Bishop Pierce says: "I have known Rev. J. M. Wright for years, and have always had a high opinion of him as a Christian man, a scholar, a preacher and a teacher. I take pleasure in commending him to public confidence and patronage."

Bishop McTyeire, in a letter to one of the Trustees, says, "I know him; and when you do you will agree with me in a high verdict in his favor as a Christian man, a scholar and an educator. He takes to teaching as a duck to water; he pursues it conscientiously, and what is so done is thoroughly done. I have great hope of your people, and am confident of the Rev. Wright's success."

Bishop Paine says: "I have known Bro. J. M. Wright for several years as a minister of our church and President of Athens Female Institute, and most cordially congratulate the friends and patrons of Clarksville Female Academy in having secured him as its President, believing that its education, options to largest instruction, his administrative capacity, combined with gentleness of manner and purity of character, eminently fit him for that delicate and responsible office."

The Memphis *Appeal* says: "Clarksville Female Academy is an institution unsurpassed by any in the South. The city of Clarksville is one of the most delightful places in the Union, occupying, as it does, a romantic and healthy site, and possessing for a community noted for its social elegance, culture and morality. We cheerfully commend the Clarksville Female Academy to the patronage of parents who wish their daughters to enjoy the best of educational advantages."

For particulars address the President, Rev. J. M. Wright, or JOHN B. COTTS
de28 3t Secretary Board of Trustees.

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J. WINSLOW JONES'

WORLD-RENOWNED GREEN CORN,

AND

UNRIVALED LOBSTER AND SALMON

The only reliable brand. For sale by all first-class grocers. J. WINSLOW JONES,
an28 6m Portland, Maine.

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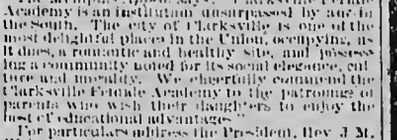
BOSTON, MASSACHUSETTS.

The Largest first-class Hotel in the City.

Centrally located. Contains apartments with bathing conveniences adjoining. Also Passenger Elevator, Billiard Hall, Ingraph Office and Cafe.
au14 1y LEWIS RICE & SON.



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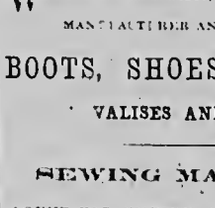


Boys are wild over it.

GORHAM'S SILVER POLISH

MARKET, for Linen, Cards, Envelopes, etc. Sent all complete with cake of Soap for $1.00 SAMPLES FREE.

It is beautifully chased and heavily silver plated

Gorham & Co., 141 Washington St. Boston.

By Mail $1.12. de25 3teow

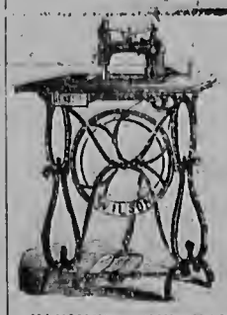
FURNITURE, UPHOLSTERY AND PAPER HANGINGS,

49 ..... Royal Street 49

Most elegant new styles of Parlor Furniture and rich Coverings. Fancy Tables, Jardiniers, rich Dining-room and Bed-room Furniture. Newest styles Paper-Hangings, Curtain Poles, Cornices, Window Shades and Fancy Articles, at very low cash prices. CARL PITHOUD, 49 Royal st.
H. N. BRADSHAW, Manager. ja1 1m

NEW ADVERTISEMENTS.

A NEW IDEA!



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Wilson Shuttle Sewing Machine

WITHOUT PAYING FOR IT.

NEEDLES for all Sewing Machines for sale. Five cents each.

WILSON SEWING MACHINE CO.,
ja1 3m 139 Canal street, New Orleans, Louisiana.

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GENERAL GRANGE AGENCY

—AND—

COTTON FACTORS,

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The undersigned, having been elected by the Mississippi State Grange as their Purchasing Agents and Cotton Factors for this port, would respectfully inform the Granges of the States who deal in this market that we will take pleasure in serving their interests to the best of our ability. Our terms of business are the same as those of your Agency in the city of Memphis.

Parties desiring to purchase in this market can do so, when cotton is in hand, with from thirty to sixty days' indulgence.

We are endeavoring, in Sugars, Molasses, Rice and Coffee, to control the patronage of the Western States, which will give us unusual advantages in this market.

ALL ORDERS FILLED

—AT—

WHOLESALE PRICES.

Orders must be under the seal of the Grange. We respectfully solicit your attention, and all business intrusted to our care will receive our best attention.

no20 6m W. HARRINGTON & CO.

J. W. VALENTINE,

PRACTICAL HATTER,

Corner Magazine and Seventh Sts.

HATS of all kinds made to order, cleaned and repaired. de25 3m

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SPURGEON.

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TINWARE,
WOODENWARE,
WILLOWWARE,
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and a variety of articles too numerous to mention. Call and get bargains. de6 1m

THE SABBATH THE LATEST, THE GREATEST AND THE BEST TUNE BOOK for Church Choirs of all Denominations. Price, $1.50. Per dozen Copies, $15 50. One Sample Copy, by Mail, $1.25

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no13 10sp

DR. C. J. BICKHAM,

RESIDENCE AND OFFICE,

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FOR THE HOLIDAYS.

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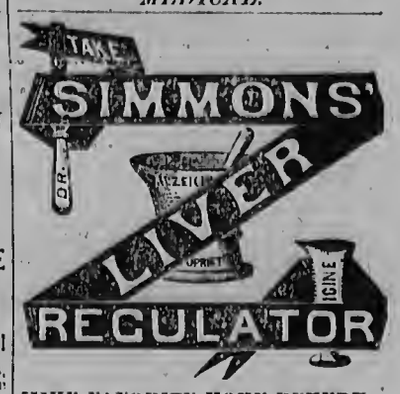

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The Child's Corner.

ROBBIE'S "HAPPY NEW YEAR."

BY S. M. WALSH.

"I'm just free years old and a half, sir,
And I peak just as p'ain as can be;
And I'm doing to tell you what happened
When 'Happy New Year' came to me.

"I had lots of p'esents for Kissmas;
I had a nice big 'Noah's Ark;'
Wild cows, sheeps and pussy-cats in it,
And doggies what never would bark.

"There were effalunts, lions and camels,
And birds what would 'tand on their toes;
I wish there'd been some c'ockadiles—
But they'd a 'karsd Noah, I 'pose.

"Well, they told me, the night before New Year's,
That Santa Claus wouldn't come down;
And they tucked me away in my cribbie,
All wrapped in my long white night-down.

"In the morning I woke up kite early;
For I heard kite a noise—seemed to me;
So I peeked frough my cribbie, and litteneď,
As kiet, you know, as could be.

"And there was my g'andma a sittin',
With somefin' done up in her lap,
And papa was laughin' kite softly,
And mamma was taking a nap.

"Then papa, he took me to g'andma,
And what do you fink I did see?
A baby just comed down from hebben,
To keep 'Happy New Year' wid me.

"So now you may have all my Kissmas—
My nice 'Noah's Ark,' and the rest;
I shan't play wid p'aystugs no longer,
For I like baby-sister the best!"

Christian Union.

The Young Fir-Tree.

A PARABLE.

It was winter. The snow whirled through the streets and alleys, and fell heavily upon every surface, narrow and broad, till the wind chased it away, in order to heap it up still thicker in other places. The window-panes were covered with frost, although the rich people did not spare the wood in stove and fireplace; and whenever a little child wanted to see how it looked outside, then the warm breath had to thaw away the frost-flowers and the little finger enlarge the place before its curiosity was satisfied. Yes, it froze so that it cracked, and the people all walked and ran as quickly as if they had been in the very greatest hurry. The men who were shoveling snow in the streets grew dreadfully cold, although they had on great warm mittens, and they beat their strong arms about their bodies to keep themselves from freezing.

And how cold looked the poor little noses of the children who wanted to get at least a sight of the Christmas market—of the lovely, splendid, party-colored things which they dared not even hope to have for their own! They could not possibly let the cold drive them away, in order, like the children of well-to-do parents, to wait at home, in warm rooms, for the Christmas gifts; for they might, indeed, never come. Yes, the poor little noses and hands were blue enough, and the little feet stumbled here and there; but the eyes got a peep at the bright tin toys, at the beautiful puppets, and the little horses which drew real little sleds with soft cushions. How sweet tasted to them, in thought, all the nice titbits and spiced cakes which were hanging and lying about! Ah! you poor little freezing dears! But the Christchild was born for you also.

Here and there lamps and candles were already lighted in the shops, for the winter day soon makes room for the evening. Outside, in the woods, it was already quite dark, and the sky looked as if it had been swept and had become higher and more transparent; and one by one the stars came out bright and clear, and shone upon the snow-covered fields and upon the frozen lake, which looked like lead. The tired trees drooped their slender boughs and the forest slept. Only a few young fir-trees were still heard whispering together, for they dared not speak aloud, lest they might disturb the repose of many a venerable old tree-trunk in their neighborhood. But, if we bend our ear a little nearer, we may easily hear their conversation.

"Oh! that the morning would dawn!" said a young, slender fir, who held her little head quite erect, as if yearning toward heaven. "The blessed morning! Ah! that we only knew that we were worthy to adorn the holiest night of all!"

"Yes, if it only might happen to us all," echoed the other young trees. "Oh! that the morning would dawn!"

Only one of them, fretful and displeased, shook his head, and said scornfully and angrily:

"I, for my part, do not congratulate myself for such a future. Shall I just for this end my young life, that a few naughty children may romp for a little while about my lights, and, when all is ended, to be thrown behind the stove, to die at last in its flames? Beautiful life, that! And from my heart I do not grudge it to you! But spare me from it. My wishes are of another and better kind. It is bad enough to be born ugly fir-trees, with the hateful sharp needles with which I am vexed every day. So I will, at least, be the greatest and most beautiful among all my comrades; and, as now my wishes and thoughts are far higher than yours, so some time shall my top tower above you and proudly look down upon you, who want nothing better than the pitiable lot of dying as Christmas-trees."

A shudder ran through the young twigs of the tree at such words, and the slender fir, who had first spoken, felt, indeed, that an answer was needed to this sinful, daring speech. And it might be because she was the most courageous-hearted among the group. At any rate, she began, with trembling lips:

"We do not think as thou dost. We do not wish to have anything in common with your thoughts and wishes. Blessed shall be each one of us who shall burn to-morrow in honor of the Redeemer, and shall be allowed to beam his love into the hearts of the innocent children. We wish nothing but to live and die for it. Is it not true, my brothers and sisters?"

"Yes, yes," all voices sounded, far and near; and the murmuring fir-tree shook his branches, as if he were shrugging his shoulders at her who had just spoken, and found it beneath his dignity to enter into any further conversation.

But in the east the sky was already tinged with the first streaks of rose and purple; a gentle wind came through the wood and stirred the branches of the trees, shook down the snow, and awakened the sleepers. Now the forest was all overflowed as with gold; the frosty branches shone and sparkled like jewels in the rising sun; and in the midst of the fresh, green fir-wood stood the Christmas angel, and consecrated the young trees who should glorify the most sacred birthday festival which the children of men can celebrate. I saw the young heads bowed, full of humility and joy; but I saw also how afterward they looked in amazement and awe toward one of their group who stood among them, only a few hours before, green and flourishing, and was now dry and withered.

It had happened to each according to the goodness of his heart. That which was life to one was to the other death. When, toward noon, the woodcutters came to fetch the Christmas-trees for the evening, they chopped the withered scoller into pieces, and kindled a fire, and warmed by it their mid-day meal. But the others saw around their green, glittering tops many faces of rejoicing children, many loving parents' eyes beaming with feeling, and heard the Christmas hymns sung to the little Christ Child.

I found also again in joy those little red noses and blue hands of the Christmas market, because gentle, kind-hearted people had here and there lighted for them a little tree, so that they also might learn to rejoice and have a share in the happiness of the whole world.—*Ladies' Repository.*

IS THERE ANY MOTHER HERE?—A little girl once followed the workmen from her father's grounds when they went home to their dinner, because she was very fond of a kind old man who was one of them. When he looked from his door he saw her sitting on a log waiting for him, and invited her to go into the cottage. She looked in, saw the strange faces around the table, and hesitated. When he urged her she raised her sweet little face and inquired:

"Is there any mother here?"

"Yes, my dear, there's a mother here," he answered.

"O, then I'll go in; for I'm not afraid if there's a mother there!"

Her child's experience had told her she could place confidence in a mother's sympathy. A home may be small and mean, but if it is the shrine of mother's love it is a happier place than a palace would be without this blessed presence.

SUNDAY IN THE TEMPLE OF JUPITER.—The editor of the *Child's World* writes in that paper:

"We spent a Sabbath at Baalbek. There is no Protestant church there. After breakfast we went to a little Greek chapel, but there was nothing in the language or the service that we could understand. Then one of my companions and I went into the Temple of Jupiter, and, sitting down where the altar used to stand, we went through the morning service of the Episcopal Church, and read a sermon there. We both enjoyed that sermon very much. It seemed very pleasant and yet very solemn to hear the words of prayer addressed to the true God in that old temple where Jupiter, the false god, had been so often worshiped. After the service was over we sat and talked about it, and wondered if any two Christian people had ever before united to worship the God of the Bible in that old home of idolatry."

Farm, Garden and Household.

TREATMENT OF BROKEN LEGS.—They have a new way of treating the broken legs of horses which ought to be generally known. A valuable horse in Hartford, Connecticut, had his leg broken a short time since. The leg was carefully set by an experienced surgeon, and was covered thickly with plaster of Paris. When the plaster "set" or hardened it kept the limb as immovable as if it had been made of iron. Thus treated a broken leg, it is asserted, will knit together in a brief time, and become as good as ever.

PLASTER ON CLOVER.—Mr. George Geddes, the well-known New York farmer, in the course of some remarks on the cultivation of clover, concludes with the following excellent advice: "I add one thing as perhaps of more importance than anything I have said. Red clover, large or small, should have frequent dressings of finely-ground plaster, applied on the young plants soon after they commence their growth, and immediately after moving a crop of hay, to start a vigorous growth, either for a seed crop or for pasture."

EARLY CABBAGE.—The *Pacific Rural Press* says: "Take a large head of cabbage, strip off the outer leaf and slip off the bud found at the root of the leaf. Take this bud and simply set it in rich dirt, like any other plant. The result of this will be a true growth of early cabbage-plants, with heads larger and sounder than can be raised in the ordinary way."

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Cypress,	Cedar,	Hhd. Staves	(cypress.
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Poplar,	Cherry,	Firewood, assorted,	etc.

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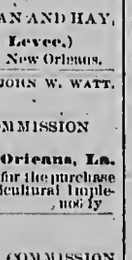

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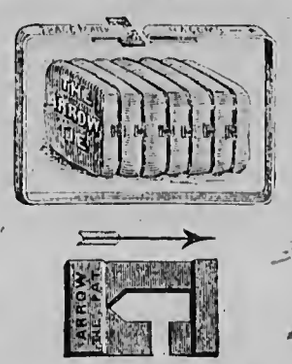

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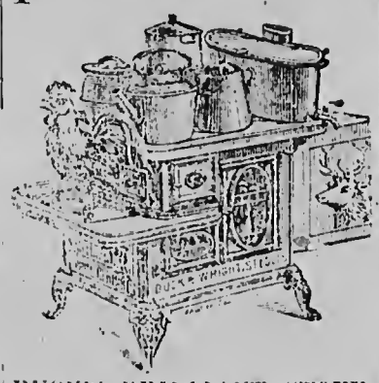

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New Orleans Markets.

From the New Orleans Price Current.

The river is 3 feet 8 inches below high-water mark.

COTTON.—The following are the arrivals since the second instant:

Lake	3,970
Arkansas	1,821
Tennessee	1,694
Mobile	513
Texas	
Total	37,322

On Saturday the market opened with a very good supply, but operations were checked by the poor assortment offering and light offerings of desirable kinds, after which, although parties came together more freely, the movement showed only a moderate degree of animation, notwithstanding which the sales embraced 8,150 bales. The lower grades exhibited increased irregularity, with a manifest tendency in favor of buyers, while the better qualities, from their scarcity and being in request, ruled at prices indicating an advance of about ⅛c. Ordinary sold at 11¼, 11⅜@11⅝c., strict ordinary at 12⅛c., strict ordinary to good ordinary at 12⅜c., good ordinary as low as 13c., and as high as 13⅜c., strict good ordinary at 14⅛c., low middling at 14⅜, 14⅝, 15c., ruling toward the close at 14⅞@15c., strict low middling to middling at 15⅞@16c., and middling at 16⅛@16⅜c. On Monday we noticed a fair inquiry in the opening, but operations being restricted by light supplies of desirable lists, and buyers claiming concessions on the poorer qualities which factors would not submit, the sales during the morning were of limited extent, after which parties came together more freely, and the movement became quite active, resulting in sales of 9,200 bales. On Tuesday the demand was less active, and operations being, moreover, checked by scant supplies of the better qualities and the stringent pretensions of factors for those descriptions, the business was confined to 4,250 bales. Prices exhibited some irregularity, the lower grades, in fact all descriptions below low middling, ruling in favor of buyers, while the better qualities were firm, with a tendency to outside rates.

The above makes in aggregate for the past three days of 22,600 bales, against 27,550 for the corresponding time last week and 32,750 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 399,692 bales, against 508,156 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 84,470 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 51,974 to Great Britain, and of 13,710 to France, and a decrease of 61,115 to other Foreign ports. We quote:

Low ordinary	9¾ @ 10
Ordinary	11 @ 11¾
Strict ordinary	12 @ 12⅝
Good ordinary	13 @ 13¾
Strict good ordinary	14 @ 14¾
Low middling	14⅞ @ 15⅛
Strict low middling	15⅜ @ 15⅝
Middling	16⅛ @ 16¼
Strict middling	16⅜ @ 16¾
Good middling	17¼ @ 17½

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	37,322	
Arrived previously	631,494	668,816
		675,993
Exported past three days	31,159	
Exported previously	371,847	406,006
Stock on hand and on shipboard		269,987

SUGAR.—The receipts on Saturday and Monday embraced 2,015 hhds., while the sales were confined to 1,200 hhds., at 4⅝c., for inferior, 5@6c. for common, 6¼@6¾c. for fair, 6¾@7c. for good fair, 7¼@7¾c. for fully fair, 8c. for prime, 8⅛c. for strictly prime, 8¾c. for choice, 9@9¼c. for seconds, 8¼@8½c. for yellow clarified, and 9¾@10¼c. for white clarified.

MOLASSES.—The demand is good, and the supplies were taken quite readily at steady prices. Choice is scarce and in request. The receipts on Saturday and Monday comprised 2,284 bbls. and 83 half bbls., which were mostly sold at 55c. for reintingal, 58@60c. for fair, 61@62c. for prime, 64@65c. for strictly prime, and 70c. for choice.

CORN.—Is in large supply and good demand. On Tuesday 3,800 sacks sold at 73c. for white, and 74c. for yellow.

OATS.—The supply is fair, with a good demand at firmer prices. On Saturday 800 sacks sold at 57@58c., and on Monday 1,000 sacks sold at 56½@57c. for prime, and 58c. for choice. On Tuesday 1,000 sacks sold at 57½@58c. a bushel.

HAY.—The supply is light and the market has been dull. On Saturday 150 sacks sold at 95c.@$1 00 ₱ 100 lbs. On Monday no sales were reported. On Tuesday there was a better demand, and 500 sacks sold at 95c. in wareh'ouse, and $1 on the landing.

PORK.—On Tuesday the dealers were buying, and 600 bbls. mess sold, of which 500 in lots, on private terms, and 100 in lots, at $15.50 ₱ bbl. It is retailing slowly at $16 ₱ bbl.

HAMS.—Old choice sugar-cured are very dull, and quoted at 8@9c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111¼@111⅝ against 111⅛ at New York, and closed at 110⅞@111⅛ against 111⅛ at New York.

Nothing has been reported in silver. It is quoted at 107@108 for American half dollars and nominal for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel tooth	9 00	16 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	10 50
Axes	12 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	5 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	160 00	235 00
BAGGING, ₱ M:		
Lake	13 00	
Country	12 00	
English tire	45 00	
American tire	36 00	
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	
Tallow	17	
CHOCOLATE, ₱ lb.:		
Cocoa	38	
No. 1	50	
Sweet	25	
COAL, ₱ ton:		
Anthracite		13 00
Western, ₱ bbl		
COFFEE, ₱ lb.:		
Mexican	24	
Java	32	
COTTON SEED:		
Rough, ₱ ton		10 00
In sacks		
EGGS, ₱ dozen:		
Western		25
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e		65 00
Stern's fine-ground bone		45 00
FLOUR, ₱ bbl.:		
Double extra	6 25	6 37½
Superfine		5 25
Fine		4 50
GLASS, ₱ box of 50 feet:		
French, 8 by 10		4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 16 by 18 to 18 by 30	4 50	5 00
HAY, ₱ ton:		
Prime		24 00
Choice		25 00
IRON, ₱ ton:		
English, ₱ lb	4½	5½
Swedes, assorted	7½	8
Hoop	7	9
Sheet	6½	10
Nail rods		9½
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 75	
Cement	2 75	3 00
Plaster Paris	3 50	3 75
LUMBER, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	20 00	25 00
Flooring, dressed	18 00	21 00
Flooring, rough	14 00	17 00
Ceiling, dressed		12 00
Weatherboards, dressed		15 00
Weatherboards, rough		12 00
Beantling	12 00	14 00
Shingles, ₱ M	3 50	4 00
Laths	2 50	2 75
OILS:		
Lard, ₱ gallon	75	85
Coal oil, in barrels	20	22
Linseed, raw	1 00	
SUGAR, ₱ lb.:		
Havana, white		
Havana, yellow		
Havana, brown		
Crushed	9½	10
Pulverized	11⅜	11¾
TEAS, ₱ lb.:		
Imperial	50	1 30
Gunpowder		1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	100 00
Wagon, two-horse, plain skein	85 00	90 00
Wagon, four-horse	100 00	115 00
Cane wagon	180 00	210 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	175 00
Cane cart	85 00	120 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, JAN. 6, 1874.

Texas beeves, choice, ₱ head	$— @ $45 00
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	20 00 @ 28 00
Texas cattle, third quality, ₱ head	12 00 @ 15 00
Western beeves, ₱ lb. net	10 @ 12½
Sheep, first quality, ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @100 00
Milch cows, ₱ head	35 00 @ 50 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	8 00 @ 12 00

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Lewis Lockwood, 59 Camp street.

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Bed Springs.
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E. A. Hutchinson & Co., St. Louis, Mo.
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Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.
George E. Toetzel & Co., 82 Gravier street.

Factors and Commission Merchants.
Alken & Watt, 30 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
W. Harrington & Co., 79 Carondelet street.
M. J. & D. B. O'Brien, 32 Peters street.
J. V. & H. M. Payne & Co., 64 and 66 Baronne st.

Fire Engine.
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

Frames.
Charles Hamilton, 661 Magazine street.
F. Wagener, 13 Baronne street.

Furniture.
J. Ross, 201 Camp street.
Samuel Fitzhugh, 49 Royal street
Hugh Flynn, 167 Poydras street.
F. Helderich, 621 Magazine street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Charles Raymond, 51 Royal street.
Sampson & Bros., 33 and 35 Royal street.

Gas and Steam-Pipe Fitters.
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Julius Loeiller, 43 Royal street.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

Gliders.
J. A. Kernan & T. White, 106 Customhouse st.

Grocers.
John I. Adams & Co., 43, 45 and 47 Peters street.
Charles Bullejo, corner St. Charles and Jackson streets.
E. Conery & Son, cor. Canal and Delta streets.
John McMains, 572 and 574 Magazine street.
A. W. Skardon & Co., corner of Jackson and Rousseau streets.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.
St. Louis Hotel, New Orleans.

Human Hair Goods.
James Henry, 25 Baronne street.
Miss C. C. Matthews, 282½ Camp street.
O. A. Peirce, 205 Canal and 886 Magazine street.

Ink.
Printers' Ink, S. Collins & Co., New York.

Insurance.
Ætna Life Insurance Co., 2 Carondelet street.
Equitable Life Assurance Co., 31 Camp street.

Iron Manufactories.
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.

Labor Agency.
A. Hune, 81 Carondelet street.

Ladies' Underwear.
Louisiana Manufactory, 202 Canal street.

Lumber.
A. W. Carre & Co., 350 Delord street.
Thomas Husan, cor. Cedar and Julia streets.
F. Heuer, 945 and 950 New Levee street
Muncy & Murry, 424 and 426 Delord street.
Ocean Saw Mill, foot of Bordeaux street, Sixth District.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 305 Gravier street.

Machinery.
N. F. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Jos. Walker, corner St. Joseph and Constance streets.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Medical.
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Mayes, Mayesville, South Carolina.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Bethesda Mineral Water, J. C. McAllister, agent, glass box $25, New Orleans

Millinery.
H. Felisenfield, 194 Canal street.
Mrs. Garbanatti, 625 Magazine street.
Mrs. Kate C. Logan, 8 Bourbon street.
Mrs. Lynch, 180 Canal street.
Mrs. M. Tourneaben, 200 Prytania street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Charles H. Tolson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Lee & Walker, Philadelphia, Pa.
Horace Waters & Son, New York.
Philip Werlein, 78 to 80 Baronne street.

Nurseries.
F. A. Quinette, 36 Carondelet street.

Painters.
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

Papers and Magazines.
The Christian at Work, H. W. Adams, N. Y.
Fruit Recorder and Cottage Gardener, Palmyra, New York.
Vick's Floral Guide, Rochester, New York.

Paper-Hanger.
T. J. Brown, 253 Camp street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Paper Patterns.
William E. Cooper, 89 Canal street.

Patents.
John A. Wiedersteim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographers.
J. A. Sheldon, 572 Magazine street.
Cushman & Simon, 70 Hospital street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
C. G. Forshey, Civil Engineer, 24 Baronne street.
Dr. J. J. Lyons, office, 219 Carondelet street.
A. N. & W. P. Ogden, law office, 13 St. Charles street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Plows.
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

Preserved Corn.
Portland Packing Company, Portland, Maine.

Printing.
Pelican Job Office, 112 and 114 Poydras street.

Pumps.
Chicago Farm Pumps, H. S. Twichell, agent.

Railroads.
Great Jackson Route, New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Seloptieon.
L. J. Marcy, Philadelphia.

Seeds and Flowers.
Richard Frotscher, 12 Dumaine street.
Korn, Steber & Co., St. Louis, Mo.
D. Landreth & Son, Philadelphia.

Sewing Machines.
Weed Sewing Machine, 207 Canal street.
Wilson Sewing Machine, 189 Canal street.

Show Cases.
Hecker & Hinrichs, 14 Perdido street.

Soap.
J. H. Keller, 110 Gravier street.

Stables.
Southern Sale Stables, cor. Delord and Dryades.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
F. Estevn, corner Camp and Girod streets.
Ed. L. Zell, cor. Canal and Carondelet streets.

Trunks.
A. Eusminger, 44 Royal street.

Undertakers.
T. W. Rothlek, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Vegetables.
Joseph Keller, 38 and 40 Poydras street.

Wants.
Address G. A. C., care Box 814, New Orleans.
Address W. P. Thompson, Red Mouth, La.
Rodgwyn & Co., lock box 161, New Orleans.
Louisiana Paper Mills, 241 and 245 Liberty st.

Washing Machines.
Rhgen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
H. P. Hackley, 8 Camp street.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Maryland.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

GREENSBORO DIST.—FIRST ROUND.

Brush Creek	Jan. 3, 4
Havana	10, 11
Prattville	17, 18
Autauga and Clanton	24, 25
Greensboro	31, Feb. 1
Marion	Feb. 7, 8
Autaugaville	14, 15
Newbern	21, 22
Perryville	28, Mar. 1
Randolph	Mar. 7, 8

The preachers in charge will publish the place on the circuits.

1 A. H. MITCHELL, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Tallassee	Jan. 3, 4
Auburn	10, 11
Tuskegee	17, 18
Opelika	24, 25
Salem, at Hill chapel	31, Feb. 1
Crawford, at Seale chapel	Feb. 7, 8
Wetumpka	14, 15
Elmore, at Mount Zion	21, 22
Montgomery	28, Mar. 1
Nonasuba, at Notasulga	Mar. 7, 8
Tuskegee circuit, at Creek Stand	14, 15
Hartville and Silver Run, at Pelice	21, 22

The district stewards will meet at Auburn on Wednesday, March 25.

1 WILLIAM A. MCCARTY, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

Livingston	Jan. 3, 4
Belmont, at Coatopa	10, 11
Eutaw	17, 18
Greene	24, 25
Demopolis	31, Feb. 1
Pickland, at Forkland	Feb. 7, 8
Gainesville, at Gainesville	14, 15
Cuba, at Cuba	21, 22
Gaston, at Christopher	28, Mar. 1
Butler, at Bethel	Mar. 7, 8
Rhoden, at Ishuey	14, 15

Let every official member be present at the first Quarterly Conference.

18 S. H. COX, P. E.

SELMA DIST.—FIRST ROUND.

Summerfield	Dec. 27, 28
East Selma	Jan. 3, 4
Tallahatta circuit, at Tallahatta	10, 11
Choctaw Corner, at camp ground	17, 18
Selma	24, 25
Jackson, at Jackson	31, Feb. 1
Suggsville, at Suggsville	Feb. 7, 8
Orrville, at Orrville	14, 15
Dayton, at Spring Hill	21, 22
Uniontown	28, Mar. 1
Hembert Hills, at Shiloh	Mar. 7, 8
Peachtree, at Liberty	14, 15

The district stewards will meet at Uniontown, February 28. They are as follows: A. D. McVoy, T. T. Tallonr, B. M. Allen, R. H. Hudson, H. A. Stollenwerck, J. P. Culpepper, J. W. Portis, W. E. Hird, George Skinner, W. E. Kennedy, J. E. Pollnitz, C. C. Curtis.

18 ANDREW J. BRIGGS, P. E.

MOBILE DIST.—FIRST ROUND.

Whistler	Dec. 20, 21
St. Paul's	27, 28
Franklin street	Jan. 3, 4
St. Stephen's	10, 11
Citronelle	17, 18
Pollard	24, 25
Mount Pleasant	31, Feb. 1
Grand Bay	Feb. 7, 8
Pensacola	14, 15
Milton	21, 22
St. Francis street	28, Mar. 1

18 J. HAMILTON, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

North Warren, at Oak Ridge	Jan. 3, 4
Vicksburg and Grove street	10, 11, 12
South Warren, at Bovina	17, 18
Kingston	24, 25
Natchez	31, Feb. 1
Fayette, at Bethel	Feb. 7, 8
Vayuga, at Utica	14, 15
Port Gibson	21, 22
Rocky Springs, at Rocky Springs	28, Mar. 1
Clover Hill, at Clover Hill	Mar. 7, 8
Rolling Fork	14, 15

The district stewards will please meet me in Port Gibson, February 21.

8 F. M. FEATHERSTON, P. E.

BRANDON DIST.—FIRST ROUND.

Fannin circuit	Jan. 10, 11
Hillsboro circuit	17, 18
Walnut Grove circuit	24, 25
Centerville circuit	31, Feb. 1
Philadelphia circuit	Feb. 7, 8
Morton circuit	14, 15
Forest and Lake circuit	21, 22
Trenton circuit	28, Mar. 1
Raleigh circuit	Mar. 8, 9
Garlandsville circuit	15, 16
Brandon station	21, 22

The district stewards will please meet at Forest on Friday, February 20, 1874.

1 F. M. WILLIAMS, P. E.

WOODVILLE DIST.—FIRST ROUND.

Woodville station	Jan. 3, 4
Clinton, Louisiana	10, 11
Jackson, Louisiana	17, 18
Pipkin chapel	24, 25
Wilkinson, at Macedonia	31, Feb. 1
Bayou Sara, at Concord	Feb. 7, 8
Bluffs	14, 15
East Feliciana, at Olive Branch	21, 22
East Baton Rouge	28, Mar. 1
Meadville, at Meadville	Mar. 7, 8
Addie, at Liberty	14, 15

The district stewards will meet at Jackson, Louisiana, January 17, 1874.

25 J. L. FORSYTH, P. E., Jackson, Louisiana.

JACKSON DIST.—FIRST ROUND.

Jackson station	Jan. 3, 4
Canton station	10, 11
Madison circuit, at Madison station	17, 18
Sharon circuit, at Sharon	24, 25
Canalen circuit, at Soule chapel	31, Feb. 1
Yazoo circuit, at Benton	Feb. 7, 8
Yazoo City and Silver Creek	14, 15
Dover circuit, at Fletcher chapel	21, 22
Mound Oliver circuit, at Stiloh	28, Mar. 1
Thomastown circuit, at Forest Grove	7, 8
Brownsville circuit, at Bolton	14, 15
Carthage circuit, at Conway	21, 22

The district stewards will please meet at Canton on Friday, the sixteenth of January, 1874, at ten o'clock A. M. They are: N. H. Lee, A. M. Hicks, W. L. King, J. R. Bell, I. W. Merchant, E. C. Postell, G. W. Galloway, R. T. Stokes, G. H. Fearn, Thomas Coleman, J. P. Stevens, T. L. Holliday and J. J. Birdsong.

H. H. MONTGOMERY, P. E., Sharon, Mississippi.

BROOKHAVEN DIST.—FIRST ROUND.

Terry circuit and Crystal Springs	Jan. 3, 4
Georgetown, at Pleasant Grove	10, 11
Beauregard, at Beauregard	17, 18
Providence, at Pleasant Grove	24, 25
Brookhaven	31, Feb. 1
Scotland, at Caseyville	Feb. 7, 8
Bogue Chitto, at Bogue Chitto	14, 15
Zion, at Bethel	21, 22
Raymond, at Clinton	28, Mar. 1
Monticello, at Topsaw	Mar. 8, 9
Hazlehurst	15, 16
Brandywine, at Pisgah	21, 22

The district stewards' meeting will be held at Crystal Springs, January 3.

W. E. M. LINFIELD, P. E., Hazlehurst, Mississippi.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro	Jan. 3, 4
Enterprise station	10, 11
Spring Hill circuit, at Bethel	17, 18
DeKalb circuit, at Pleasant Ridge	24, 25
Marion and Toomsuba ct., at Marion	31, Feb. 1
Wayne circuit, at Enon	Feb. 8, 9
DeSoto circuit, at DeSoto	15, 16
Quitman and Clarke ccs., at Quitman	22, 23
Myrtilliar	28, Mar. 1
Enterprise circuit, at Bascom's chapel	Mar. 8, 9
Shubuta station	15, 16

The official members should all be present at the first quarterly meeting. Official members of Quitman and Clarke circuits will meet at Quitman together for quarterly meeting. The district stewards, viz.: T. P. Bell, William Calloway Broadaway, Stress Taylor, T. Y. Blanks, G. D. McCormick, Zeb. Guthright, John McCormick, Hulden, S. B. Watts and A. Trotter, will meet at Meridian on Thursday, January 8, at the Methodist church, at eleven o'clock. I hope that the preachers will notify and urge these stewards to be on hand on that day.

WILLIAM B. HINES, P. E.

SUMMIT DIST.—FIRST ROUND.

Summit	Dec. 27, 28
Franklinton and Big Creek mission, at Pine Grove	Jan. 10, 11
Greensburg, at Tangipahoa	17, 18
Hollowsville & McComb City, at Hollowsville	31, Feb. 1
St. Helena, at Day's church	Feb. 17, 18
Union, at Pine Grove	21, Mar. 1
Covington, at Covington	March 14, 15

A. B. NICHOLSON, P. E., Summit, Miss.

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12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,

12 Dinner Coffee Cups and Saucers.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces 4 00

French China TEA SETS, 44 pieces 6 50

French China Decorated TEA SETS, 44 pieces 7 50

Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen 1 40

Granite Breakfast Plates, per dozen 1 25

Granite Tea Plates, per dozen 1 15

French China Dinner Plates, per dozen 3 00

French China Breakfast Plates, per dozen 2 75

French China Tea Plates, per dozen 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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VOL. 20. NEW ORLEANS, THURSDAY, JANUARY 15, 1874. NO. 3.

News of the Week.

DOMESTIC.

WASHINGTON, January 8.—The message of the President to the Senate, withdrawing the nomination of George H. Williams to be chief justice, states that it is done at his own request, as Mr. Williams remains in office as attorney general. The nomination of Colonel Bristow for that position, in another brief message, is consequently withdrawn.

The Treasury Department announces that the route for the transportation and exportation of goods in bond from any port of the United States by water to Corpus Christi, and thence overland by way of Rio Grande City to Mexico, is reopened.

WASHINGTON, January 9.—Caleb Cushing, of Virginia, is nominated for the office of chief justice of the Supreme Court of the United States. General Cushing's name first appears on the roll of the Supreme Court in December, 1854, as attorney general under Pierce's administration.

WASHINGTON, Jan. 10.—General Bristow has been tendered the Spanish mission.

The committee on ways and means will report adversely on the bill remitting the tax on friction matches.

Representative Lamar, of Mississippi, while at the breakfast table at the Ebbert House, yesterday morning, complained of feeling unwell and soon after rose to leave the room; when near the door he had a paralytic stroke, and would have fallen had not some one gone to his assistance. He was taken to the parlor and afterward removed to his residence. As this is not the first attack of the kind his friends feared it might prove fatal, but he is reported better and will probably recover.

NEW YORK, Jan. 10.—The sale of the *Independent* newspaper was concluded yesterday. H. C. Bowen receives $250,000 for it, of which $75,000 is in cash. The purchasers are the proprietors of the *Christian Advocate*.

CINCINNATI, Jan. 10.—In the Constitutional Convention to-day the committee reported an article to give the right of suffrage to women. The article is to be submitted to a separate vote of the people. The convention refused to adjourn over until Tuesday to attend the inauguration of Governor Allen at Columbus.

GALVESTON, Jan. 10.—A San Antonio special of the sixth, to the *News*, says it is positively known that General Augur, commanding the district, has no instructions in regard to the late action of the Supreme Court from higher authority. General Augur gave his impression that the military would not interfere.

WILMINGTON, N. C., Jan. 10.—The steamship Sherman, from New York for New Orleans, sprung a leak on Tuesday, at two P. M., and sunk on Friday in ten fathoms of water, twelve miles south of Little river bar. The captain, crew and all the passengers were saved, also a considerable portion of the baggage and cargo. The steamer was owned by Frederick Baker, of New York.

NEW YORK, Jan. 11.—The Hudson river is open to Albany, not a particle of ice being visible. Not a pound of ice has been cut this winter for storing in ice-houses.

WASHINGTON, Jan. 12.—The best opinion to-night is that Caleb Cushing will not be confirmed.

The speech of General Gordon in the Senate to-day, on the salary question, was listened to with great attention, especially that portion of it which partook of the nature of a personal explanation, and which referred to the surrender of Lee at Appomattox.

Senator Gordon made it because he said he had been charged with being influenced by personal prejudices against the administration. He said he was one of those who had held a command in the Confederate army when it surrendered to General Grant at Appomattox, until which time he had never known what grief was. The negotiations lasted four days and four nights, and during all that time not one word of exultation escaped the lips of the Federal commanders; in fact, they avoided all conversation relative to the battles in which the Union army had been successful, and spoke only of those engagements in which they had been defeated. He, for one, appreciated such magnanimity; it sank deep into his heart, and he mentioned the fact to prove that he was not personally hostile to President Grant.

GALVESTON, Jan. 12.—The following is a copy of a letter from President Grant to Governor Davis of Texas:

EXECUTIVE MANSION,
Washington, January 12, 1874.

To Governor Davis, Austin, Texas:

Your dispatch and letter, reciting the action of the Supreme Court of Texas in declaring the late election unconstitutional, and asking for the use of troops to prevent apprehended violence, are received.

The call is not made in accordance with the Constitution of the United States, and the acts of Congress under it, and cannot therefore be granted.

The act of the Legislature of Texas, providing for the recent election, having received your approval, and both political parties having made nominations and conducted a political campaign under its provisions, would it not be prudent, as well as right, to yield to the verdict of the people as expressed by their ballots.

U. S. GRANT.

MANCHESTER, N. J., Jan. 13.—The engineers on the New Jersey Southern road quit work last evening. All of the new engines are here. There is no disturbance. The strikers seem determined to hold out. There are no trains running on the road.

AUSTIN, TEXAS, Jan. 13.—Both branches of the fourteenth Legislature convened to-day, without opposition from Governor Davis or the Federal authorities. The members of the Legislature, as agreed upon last night, quietly walked up to the capitol and occupied their respective assembly-rooms.

RICHMOND, VA., Jan. 13.—The last ballot for senator resulted: Withers 123, Wickham 6, Lewis 8, Evans 16, Caleb Cushing 1.

FOREIGN.

ST. THOMAS, Jan. 4.—A French man-of-war arrived here this morning, bringing Ex-President Baez, of San Domingo, as a passenger.

When the revolutionists appeared before San Domingo, Baez, seeing that resistance was useless, entered into convention with General Gonzales, the supreme chief of the revolutionists, stipulating that he should be allowed to leave peaceably, and that his friends should be permitted to remain in the country unmolested.

This was agreed to, and the revolutionists entered the capital amid the exclamations of the people. The country is tranquil. Business continues as usual. Gonzales denies having given any orders affecting the Samana Bay Company. On the assembling of Congress the matter of the lease will be calmly discussed.

MADRID, Jan. 6.—The diplomatic representatives of Spain at Paris, Brussels and Lisbon have resigned.

It is reported the government will remove the captain generals of the Philippines, Cuba and Porto Rico. It is possible Jose de La Concha will be appointed captain general of Cuba.

VERSAILLES, Jan. 8.—The Assembly has resumed its sitting. The motion to postpone the bill concerning the nomination of mayors, after violent debate, was carried against the government by 12 majority.

PARIS, Jan. 9.—The *Journal Officiel* announces that the members of the cabinet have resigned in consequence of the absence from the Assembly of a large number of their supporters, which resulted in the defeat of the government. President MacMahon begs the members not to retire, but to await the vote of confidence which will be passed by the Assembly to-day.

The Assembly to-day, at the request of Admiral Saunet, of the Left Center, unanimously voted to adjourn until Monday. No action was taken on the ministerial question. There was great excitement in the lobby during the brief sitting.

LONDON, Jan. 11.—Dispatches from Madrid report that Serrano will not revoke the Cortes for a twelve month. He will bend all his energies to the suppression of the insurrection and tranquillization of the country, and not until those tasks are accomplished will he summon the Legislature.

LONDON, Jan. 12.—Captain Urquhart, of the American ship Trimountain, has received a handsome testimonial from the city of Bristol, for gallant and humane conduct in the Ville de Havre disaster.

PARIS, Jan. 12.—In the Assembly this afternoon, after a long and violent debate, in the course of which M. Picard bitterly attacked the ministry for its monarchical tendencies, the vote of confidence in the government was sustained. The ministers have, in consequence, withdrawn their resignations.

MADRID, Jan. 12.—Castelar is still in Madrid, watching the course of political events.

MADRID, Jan. 13.—Carthagena has surrendered and is now occupied by the government troops under General Domingues.

Upon the capitulation of the city the Intransigente Junta and liberated convicts went on board the Spanish frigate Numancia, which was attacked by the government squadron, and at the time the last dispatch was forwarded the naval engagement was in progress.

Short Speeches.

One morning a woman was shown into Dr. Abernethy's room; before he could speak she bared her arm, saying: "Burn." "A poultice," said the doctor. Next day she called again, showed her arm, and said: "Better." "Continue the poultice." Some days elapsed before Abernethy saw her again; then she said: "Well, your fee?" "Nothing," quoth the great medico; "you are the most sensible woman I ever saw."

An inquisitive French bishop once caught a Tartar in the Duke de Roquelaire. The latter, passing in haste through Lyons, was hailed by the bishop with "Hi! hi!" The duke stopped. "Where have you come from?" inquired the prelate. "Paris," said the duke. "What is there fresh in Paris?" "Green peas." "But what were the people saying when you left?" "Vespers." "Goodness, man," broke out the angry questioner, "who are you? What are you called?" "Ignorant people call me Hi! hi! Gentlemen term me the Duke de Roquelaire. Drive on, postillion."

Lord Aberdeen, the premier of the Coalition ministry, was remarkable for the little use he made of his tongue. When by way of reconciling him to accompany her on a sea-trip, the Queen smilingly observed: "I believe, my lord, you are not often sea-sick?" "Always, madam," was the brief but significant reply. "But," said her majesty, "not very sea-sick?" "Very, madam," said the uncompromising minister. Wellington, we need hardly say, was not given to use too many words. One example of his economy this way will suffice. The duke wrote to Dr. Hutton for information as to the scientific acquirements of a young officer who had been under his instruction. The doctor thought he could not do less than answer the question verbally, and made an appointment accordingly. Directly Wellington saw him he said: "I am obliged to you, doctor, for the trouble you have taken. Is —— fit for the post?" Clearing his throat, Dr. Hutton began: "No man more so, my lord; I can ——." "That's quite sufficient," said Wellington, "I know how valuable your time is; mine, just now, is equally so. I will not detain you any longer. Good morning!"—*Chambers' Journal*.

Buying a Horse and a Wife.

Mr. G. Gerard, of Philadelphia, formerly American consul at Cape Town, Cape of Good Hope, communicates to the press the following amusing reminiscences of his African consular experience:

"There is a very singular custom among the farmers—how to get a wife. If you desire to get married you should first make inquiry whether the lady you love has a horse; if so, you must ask her whether she has a horse for sale. If she says, 'No,' then you had better quit the house at once. She does not like you. But if, on the contrary, she says, 'Yes,' it is a good sign, but she will ask you a very high price. If the amount named is paid on the spot the engagement is concluded as fully as if the marriage was consummated by the parties.

"On my arrival at the cape I did not know of this custom. I wanted to purchase a horse, and I was informed by an old Dutch resident that Widow —— had one to sell. I followed the address given, and soon arrived at the door of the widow (who, by the way, was not bad-looking.) I asked her whether she had a horse to sell. She looked at me very sharp; then asked me whether I had some letters of introduction. I said that I was an American consul, and would pay cash for her horse. 'In that case,' said she, 'letters are not necessary.' I paid down the sum demanded; then, after taking a cup of coffee, she sent her horse by her groom, and both accompanied me home. On the road the groom asked me a thousand questions. 'Master,' said he, 'will my mistress go to live with you in town or will you come and live with us? You will love my mistress, for she was very kind to my old master (laughter.) Where will the wedding be?', looking at me and laughing. 'Truly,' I thought, 'the poor fellow has drunk too much or he is an imbecile.' I felt sorry for him.

"When I arrived home I found many people at my door congratulating me not for the horse, but the acquaintance of the widow. 'Truly,' said one, 'you have been very successful.' 'She is very rich,' said another. I really did not know what it all meant, and I began to be very uneasy, when, to my great surprise, a lady alighted on my steps, and at once I recognized the widow! She very coolly asked me when I desired to have the ceremony of the wedding performed. Then, indeed, I fully perceived the scrape in which I was, and told her frankly that it was a horse I wanted and not a wife. 'What,' said she, 'do you mean to act thus to a lady like me? If so, I shall send back for my horse, and will repay you the money.' In a few hours her groom was at my door with the money. I gladly gave back the horse, thankful to have thus escaped. A few weeks after, however, the widow was married; a more ambitious man had bought her horse."

Turkish Sang Froid.

W. R. Gregg, says the New York *Observer*, an English writer, in a volume recently published by Osgood & Co., Boston, entitled "Literary and Social Judgments," introduces a letter from a Turkish Cadi, which is a perfect self-drawn portrait of a Mussulman. Mr. Gregg says:

The extremes of character in civilized man are to be found in the Asiatic and American—the silent, dignified, placid and stagnant Mussulman, and the striving, pushing, restless, progressive Yankee. Between these extremes lie the easy and joyous Celt, generally contented with the passing hour, but often contented with too little; the stationary and phlegmatic German of the South, cautious, unaspiring, frugal and complacent; the Norwegian, whose life in most things resembles that of his Teutonic brethren; the Swiss, who approximate nearer to ourselves; and finally the British, only a few degrees less ambitious, insatiable, unresting and discontented than their western offspring. In the appendix to the second part of Layard's "Nineveh" there is a letter from a Turkish Cadi, so thoroughly Oriental in its spirit, so exactly portraying those peculiar features of character in which the East differs from the West, and so amusingly astounding to men accustomed to look upon exertion, the acquisition of knowledge and the progress of wealth as the great ends of existence, that we cannot do better than quote it. The traveler had astonished the weak mind of his Mussulman friend by applying to him for some statistical information regarding the city and province in which he had dwelt so long as a man in authority. The Turk replies with this dignified and affectionate rebuke:

"My illustrious friend and joy of my liver!

"The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses nor have I inquired into the number of the inhabitants; and as to what one person loads on his mules, and another stows away in the bottom of his ship, that is no business of mine. But, above all, as to the previous history of this city, God only knows the amount of dirt and confusion that the infidels may have eaten before the coming of the sword of Islam. It were unprofitable for us to inquire into it.

"O my soul! O my lamb! seek not after the things which concern thee not. Thou comest unto us, and we welcomed thee; go in peace.

"Of a truth, thou hast spoken many words; and there is no harm done, for the speaker is one and the listener is another. After the fashion of thy people, thou hast wandered from one place to another, until thou art happy and content in none. We (praise be to God) we were born here, and never desire to quit it. Is it possible, then, that the idea of a general intercourse between mankind should make any impression on our understanding? God forbid!

"Listen, O my son! There is no wisdom equal unto the belief in God. He created the world; and shall we liken ourselves to him in seeking to penetrate the mysteries of his creation? Shall we say, Behold this star spinneth round that star, and this other star with a tail cometh and goeth in so many years? Let it go! He from whose hand it came will direct it and guide it.

"But thou wilt say unto me, Stand aside, O man, for I am more learned than thou art, and have seen more things. If thou thinkest that thou art in this respect better than I am, thou are welcome. I praise God that I seek not that which I require not. Thou art learned in the things I care not for; and as for that which thou hast seen, I defile it. Will much knowledge create thee a double stomach, or wilt thou seek Paradise with thine eyes?

"O my friend! if thou wilt be happy, say, There is no God but God! Do no evil, and thus wilt thou fear neither man nor death; for surely thine hour will come!

"The meek in spirit (El Fakir,)
IMAUM ALI TADE."

A Card of Thanks.

We, the undersigned members of the Louisiana Annual Conference of the Methodist Episcopal Church South, tender our sincere thanks to the steamer Carrie A. Thorn for the generous favor granted us by her of a free passage to Baton Rouge, the seat of Conference; and also hereby commend her, her accommodating captain and gentlemanly officers, to the liberal patronage of the people of north Louisiana.

S. S. SCOTT.
JOHN A. MILLER.
R. W. FLOURNOY.
H. O. WHITE.
JOSEPH W. MEDLOCK.

JANUARY 2, 1874.

Musk-Rat Masonry.

As soon as the first frosts are felt the musk-rats select a mud bar, or spot where the bushes grow in the winter, often near lilies—as the root of this plant is a favorite article of food with them—and proceed to lay a foundation for their house. In the first place they gnaw off at the water's edge a quantity of course grasses, rushes and small bushes. Gathering this between the chin and fore-paws, as if carrying the material in their arms, they push it to the place where they intend using it. The place where they have harvested their grass and rushes looks as if some one had mowed it with a scythe. After the musk-rats have brought together material enough to make a solid foundation, and have raised the structure to the water's edge, they dive below and tunnel underneath it, coming up through the middle of the mass. The work is then carried on from the inside; mud, decayed vegetation, moss and other such material are carried through this tunnel and pushed out from the inside until it is raised to the right height and roofed over; or, as Whittier poetically describes it:

"The musk-rat plied the mason's trade,
And her by tier his mud walls laid."

Inside this hillock a small chamber about a foot in diameter is left, and here, within solid, compact walls, sometimes two feet thick, the musk-rats have their comfortable winter quarters.

Their tunnel gives them access to the water when the brook is frozen over. In the winter a rap on this nest will bring one or more of its inmates out, and you will see them scatter away on the bottom of the brook, picking their way among the stones and roots, leaving wherever they go, if the brook is frozen over, a line of bubbles under the ice. When an open space is reached, the creature gently rises to the water's surface, and, just putting the nose and one eye above water, takes an observation and a breath of fresh air at the same time, but instantly dives again.

These nests vary in size, and look quite rough when first built and until the snow and rain smooth them off. If the nest is broken open, they immediately begin repairs, working from the inside. When the meadows and brooks are frozen over the nests appear as if built on the ice, and sometimes, in the late winter or spring freshets, the upper part of the nest is lifted up and moved, which would naturally confirm this impression; but, upon examination, it will be found that the foundation always rests on the solid ground below.—*Old and New*.

Louisiana Conference Proceedings.

FIRST DAY—JAN. 7.

The Louisiana Conference of the Methodist Episcopal Church South held its twenty-eighth session at Baton Rouge, January 7, 1874.

Conference met at the Methodist church, and was opened by Bishop Marvin with the usual religious exercises.

Charles F. Evans was elected secretary, and S. H. Schroeder assistant. The standing committees were constituted by adding four members to act with the permanent chairmen of the same.

Bishop J. C. Keener was introduced to the Conference.

Communications from Dr. T. O. Summers, J. B. McFerrin and A. H. Redford were received and referred.

The report of the trustees of the New Orleans Methodist Depository, the report of the board of managers of Mansfield Female College, the report of the publisher of the NEW ORLEANS CHRISTIAN ADVOCATE and the report of the trustees of Pierce and Paine High School were read and referred.

Rev. Felix G. Hocutt, transfer from the Northwest Texas Conference, was introduced.

On motion Conference resolved to sit with open doors, and that each preacher report his collections when his name is called.

The twenty-first question was taken up, and Conference proceeded with the examination of character.

SECOND DAY—JAN. 8.

Conference met at ten o'clock. Religious exercises by Rev. Baxter Clegg, after which Bishop Marvin took the chair.

The report of the trustees of Homer College was read and referred to the committee on education.

A telegram from the trustees of Homer College, dated January 5, 1874, was read and referred to the committee on education.

The report of the financial secretary of Homer College was read and referred to the committee on education.

On motion of Linus Parker Conference recommended the reappointment of Patrick Lane to the Baton Rouge Institution for the Education of the Blind.

The twenty-first question was resumed.

Question 18—Who are superannuated? The names of John S. Davis, Henry C. Thweatt, Alnarin G. Miller, William E. Doty, Edwin W. Yancey, Philo M. Goodwyn, Joel Saunders and Fisher T. Rawson were called and continued in superannuated relation.

Question 1—Who are admitted on trial? William Lieser, recommended by the Quarterly Conference of German charges of New Orleans district; Eugene G. Miller, recommended by the Quarterly Conference of Baton Rouge station, New Orleans district; Alfred Elihu Clay, recommended by the Quarterly Conference of Felicity Street station, New Orleans district; John Talbott Sawyer, recommended by the Quarterly Conference of Felicity Street station, New Orleans district; William R. Whatley, recommended by the Quarterly Conference of Centerville circuit, Alexandria district.

Question 7—Who are the deacons of one year? Answer, Philip Allen.

Question 4—Who are admitted into full connection? Answer, Christina Keener, Samuel H. Schroeder and Enos B. Foust.

On motion of Thomas J. Upton the name of W. P. Kimball was substituted for that of Joel T. Daves, sent to Mexico, and R. W. Flournoy for that of Nehemiah A. Travers, transferred to Texas Conference, in the board of trustees of Homer College.

THIRD DAY—JAN. 9.

Conference opened with religious exercises by Rev. James L. Wright.

Bishop J. C. Keener, president of the board of trustees of Centenary College, read report No. 1, which was referred to the committee on education.

J. E. Cobb presented memorials from the Delhi District Conference, which were read, and on his motion referred to a special committee of three on memorials.

Rev. W. P. Owen, transfer, in elder's orders, from the Tennessee Conference, was introduced to the Conference by Bishop Marvin.

W. H. Leith and Robert B. Downer, of the Mississippi Conference, were introduced to the Conference.

Question 4—Who are admitted into full connection? Answer, Enos B. Foust, Christian Keener and Samuel H. Schroeder were before Conference, and, after being examined by the Bishop, were received into full connection.

Question 20 resumed—Are all the preachers blameless in their life and official administration? The names of Christian Keener, Enos B. Foust and Samuel H. Schroeder were called, and their characters examined and passed. The name of James M. Franklin was called, character examined and passed, and he was continued in the class of the fourth year.

Ques. 12—What traveling preachers are elected elders? Christian Keener and William F. Alexander.

Ques. 8—What traveling preachers are elected deacons? Samuel H. Schroeder, Enos B. Foust, Thomas E. Webb and Robert S. Isbell.

Question 2—Who remain on trial? The following names were called, characters passed, and their classes fixed, viz.: Robert S. Isbell and Thomas F. Webb advanced to class of third year; Thomas Mullett, J. G. Krauter, J. Shelton White, Jacob D. Harper, Thomas S. Randle, J. J. Billingsley, William Hart, Albert M. Wailes and John W. Hearn advanced to class of second year; William V. Taylor advanced to class of first year.

Question 10—What local preachers are elected deacons? None.

Question 14—What local preachers are elected elders? Samuel E. Hale, recommended by the Quarterly Conference of Felicity Street station, New Orleans district; Thomas B. Reneau, recommended by the Quarterly Conference of Oak Grove circuit, Delhi district; Alanson W. Moore, recommended by the Quarterly Conference of Winnsboro circuit, Delhi district; John A. Monroe, recommended by the Quarterly Conference of Calcasieu circuit, Opelousas district.

On motion of G. M. Liverman Conference resolved that the hour of twelve M. on to-morrow be set apart for the election of delegates to the General Conference.

Question 19—What preachers have died during the past year? Joseph D. Adams. The committee on memoirs presented their report through Linus Parker. Affectionate utterances in his praise were indulged in by B. F. White, A. E. Goodwyn, John Wilkinson, Baxter Clegg, Thomas Mullett, William V. Tudor, James A. Ivy and Bishop J. C. Keener, which were followed by prayer conducted by Thomas J. Upton.

President C. G. Andrews, of Centenary College, was presented to the Conference and offered report No. 2 of the board of trustees, which was referred to the committee on education.

FOURTH DAY—JAN. 10.

The report on church publications was presented by the chairman, John Wilkinson, and after discussion was adopted. It was resolved that the preachers, on reaching their appointments, would endeavor to respond to Dr. Redford's proposition by ordering and selling $100 worth of our books.

R. S. Trippett, chairman, presented the report on Bible cause, which was adopted. The Conference pledged itself to co-operate with the Southwestern Bible Society.

Memorials from several Quarterly Conferences were received and referred.

The Rev. Absalom Wright, received from the Baptist Church, was recognized as a local elder in the Methodist Episcopal Church South.

The hour previously fixed having arrived, Conference proceeded to the election of delegates to the General Conference, with the following result: Clerical delegates: Linus Parker, John Pipes and A. E. Goodwyn. Reserves: J. E. Cobb, John Wilkinson and Robert J. Harp. Lay delegates: W. H. Foster, W. H. N. Magruder and J. Harvey Brigham. Reserves: J. O. Fuqua, T. B. Reneau and W. H. Drake.

Alexandria was chosen as the place for holding the next session of the Conference.

The Story of a Boatman.

had begun to hope till lately that there had been so much faithful preaching on justification by faith that the Protestantism of England was pretty sound; but I find that there is just as much need for us to go over this first elementary doctrine as for Luther.

Not long ago I was out in a boat at sea, wanting to be a little quiet. I said: "Come now, Mr. Boatman, do you expect to go to heaven?" He looked astonished at the question, and said: "Yes, yes, sir, I do." "Will you tell me why you expect to go there?" He said very honestly: "Well, you see, sir, I am a pretty decent sort of a man. I have brought up a large family; I never was dependent upon the parish; I am not a man as is given to swearing. I don't drink; leastways I have taken too much sometimes; still I am not a drunken man. I pay everybody twenty shillings in the pound, and I am a good neighbor." I said: "Is that all?" He said: "No; I go to church, leastways not in the summer-time, for then we have visitors down, who want to go on the water. I am always kind to my neighbors—if any of them wants me to run for a doctor, why, I would get up in the middle of the night to serve them." I said: "Is that all?" He said: "Well, and enough too, I should think." I said: "No, no you are altogether on the wrong track. This is not the way of salvation at all;" and when I began to explain to him something about the doctrines of grace and trust in God, the man looked hard at me; and yet I believe he heard an evangelical minister too; but he had not the idea that we were saved by the doing of another, and not by our own doings—that we are justified by the righteousness of another, and not by our own righteousness.

"Yes," say you, "but he was only a poor boatman." Ay, but the same thing is in all classes of society; this canker of self-righteousness is everywhere; and the ministers of Christ will find it necessary to come back to the old times, and go, he drew once more, and say: "Salvation is not of ourselves; it is the work of God."—*Spurgeon*.

SAY NOT that thou has royal blood in thy veins, and art born of God, except thou canst prove thy pedigree, by daring to [illegible] in spite of men and devils.—*Old and New*.

AS THE best writers are the most candid judges of the writings of others, so the best livers are the most charitable in the judgment they form of their neighbors.

The Christian Advocate.

THURSDAY, JANUARY 15, 1874.

For The Advocate.

ON HEARING OF THE SUDDEN DEATH OF MRS. MARY E. McGEHEE, WOODVILLE, MISSISSIPPI.

"The dead"
The only dead are they who change no more,
The only lost—those dwellers on the shore
Of spirits fulfilled.

She's gone!—she's gone to a world of light,
Where scenes beat the burst on the sight
Where waves of true knowledge in glory roll—
The charm of her heart, the joy of her soul!
Where prospects of beauty blend with sublime
Where flowers are fadeless, with colors divine.

No more (to her) the pale autumn leaf,
Its history tells, of seasons so brief,
No early frost, tender blossoms to freeze
To cause the young buds to fall from the trees;
But spring, with its genial, soft, sunny breath,
Gods adieu forever to thee, O death!
For Jesus has died to brighten the tomb,
Dispel all its clouds of darkness and gloom.
By faith in his name is triumph complete—
A passport to reach his own mercy seat.

With the lightning's flash from the savior's throne,
Bright emanations of his glory shone,
Surpassing in splendor earth's fairest scenes,
More brilliant, by far, than the solar beams,
Lost in the vision of Jesus to sight,
She was well prepared for an upward flight.

What music was that which burst on her ear?
She seemed to listen a moment to hear,
As if some angel had come to convey
Her ransomed soul from its prison away.
Touched by its strains of melody sweet,
She felt a desire its notes to repeat.
To join the bright band which had gone before,
Now waiting beside heaven's opening door.

Those forms, those faces familiar on earth—
The sainted friends, from her earliest birth,
Who guided her footsteps in paths of truth,
In search of knowledge, in the days of youth,
And that love of culture, with thoughts refined,
Which so distinguished her beautiful mind.

O! what a group was seen gathering there,
To bid her welcome to a clime so fair—
To a city, whose streets are paved with gold,
And beautiful gates of pearl to behold.
For the pure in heart to find entrance there,
The love of Jesus forever to share.
No need of the sun to shine there by day,
Nor the moon the stars their light to display:
For the balmy breath of its blest atmosphere
By Jesus inhaled is made ever clear.

S. H. T.

To the Members of the Alabama Conference,

ESPECIALLY THOSE OF THE MOBILE, DEMOPOLIS, GREENSBORO AND SELMA DISTRICTS.

Dear Brethren: The necessity of a thorough and Christian education is a fact which, in this age of enlightenment, needs no argument.

Denominational education is also a necessity especially demanded by the exigencies of the times; and we are glad to see that our people acknowledge its paramount importance, and throughout the Conference are working successfully to this end, and placing the advantages of a liberal education within the reach of the masses.

In the Union Springs district the Greenville Collegiate Institute, under the direction of Bro. Urquhart, has been put into successful operation.

The Marianna District High School, with Bro. Phillips at the head, will soon open to supply a growing want in that populous region.

The Alabama Conference College, at Tuskegee, is well sustained by the Montgomery district and surrounding country. And now, having been appointed by the Alabama Conference agent for Centenary Institute, Summerfield, Alabama, I proceed at once to my work, and call upon the above-named districts to rally to the support of Centenary, our only hope west of the Alabama river.

This institution, brethren, has peculiar claims upon you; and while in other portions of the Conference the friends of the church are engaged in the laudable enterprise of establishing district schools, that shall become educational centers, the sources of culture and refinement to their respective sections, it is manifestly your duty to stand by *your own section*, and help to sustain this institution, which for thirty-two years has been in successful operation, supplied your every want in this particular, and even now asks for *no money* or *endowment*, only your patronage, to maintain the prestige and power it has possessed for the last quarter of a century.

We are well aware that, owing to the pressure of the times and the various calamities that have befallen the people of central Alabama, the education of your children has become more difficult than formerly. But we propose, as far as we are able, to obviate this difficulty, and to this end the president has reduced the tuition to $50 per session, $25 per term, with *no extras*, while the best board will be furnished for $14 or $16.

This places the facilities of a thorough and Christian education within the reach of all; for no institution is more able to bestow this boon upon its pupils than old Centenary. The present laborious president,* Bro. McVoy, has renovated the entire building and premises, and at a very heavy expense, making College Hill a "thing of beauty."

He has engaged an efficient corps of teachers, is prepared to increase it as the number of pupils may demand, and can promise all that is necessary to the health, comfort and thorough education of the young ladies committed to his charge.

The male department is in a separate building, and the able principal, Prof. Massey, is well known throughout the State. He is doing a great work for the church, and deserves your hearty co-operation and support. As to the religious interests of the students, this will be diligently cared for by the principals, and the Rev. R. S. Woollard, our most excellent pastor. In connection with these Dr. A. H. Mitchell, Charles Snider and William A. Edwards, all honored members of the Alabama Conference, who make their homes here, will work together for the good of all children attending Centenary. At the opening of the present session we labored under many disadvantages. The prevalence of yellow fever along our thoroughfares, the quarantine of the city of Selma, together with the financial crash that fell like an incubus upon our people, prevented the schools from attaining that degree of prosperity which we desire and propose. But the storm is over, and "Centenary, with her seventy or eighty pupils," has breasted the waves, and still lives to bless the church and the world.

The evil indications are passing away. New patrons in hopeful numbers are entering the field, and we hope the old will now renew their assistance.

These are causes of gratitude and grounds of encouragement; and now for the members of the Conference or the laity to despond in feeling, or relax in effort or zeal, would be criminal indeed. We have but little local patronage, and while our boarding department is now equal in numbers to that of any Southern female college, we are desirous of seeing the number doubled at the opening of the next term, February 1. Will the preachers of the Alabama Conferences present and urge the claims of this *old Conference institution* upon their respective charges? And, dear brethren, send us your own sons and daughters, whose tuition is *paid* in every department. For further information address the principals or

A. J. BIGGS, Agent.

Using Other Churches.

MR. EDITOR: The frequent application of ministers and people for the use of houses of worship of other denominations has led me to the following reflections: That while we are taught, both by the word and spirit of God, to be kind, courteous, charitable, to love as brethren, still we are also admonished to follow after the things that make for peace. Now we believe that God has permitted, in his wise providence, for good and wise purposes, that his church differ in their ecclesiastical and minor doctrines, that it may lead to different organizations, holding the same fundamental truths, that each may provoke or stir up the other to more activity, that the great work of salvation may go forward to speedy consummation; but in order that we all co-operate, and still live in peace and love, each sect or branch of this family have their own residence or house of worship, that they may, unembarrassed, exercise their own government, use their own ritual, sing their own hymns, administer the sacraments in their own way, and, above all, to preach the gospel as they comprehend or understand it. But it is right and proper that all agree to differ in these minor matters, and still aid each other by visitation and interchange of religious views and experience, and social worship of a common Savior, still to remember Christian etiquette and that we are at our brother's house, and that we are not to set up our government in another's house; for we have learned, by sad experience—by erecting union churches, so called—that two families cannot live harmoniously together and exercise two distinct governments. So it is in civil, political and military matters. Now if we wish to organize where we have no house, we search out the court or school-house, dwelling, gin or sugar-house; but if none of these can be had, then we will erect a shed or arbor, or use the shade of a tree, rather than, through delicacy, withhold in another's house some tenet condemned by that family. All Christians agree that we should love, aid, comfort and encourage each other; yet the sentiment prevails, even among Methodists, with all their charity, that it is improper to attempt a *regular* appointment in the house of another, however closely allied to each other; and that while we desire to co-operate and interchange with our brethren of other churches, our self-respect requires us to refuse the use of our houses of worship to those who will not reciprocate, but who denounce us as no church or ministry.

Yours in Christian charity,

J. NICHOLSON.

OCEAN SPRINGS, MISS., Dec. 21, 1873.

Agriculture in Louisiana.

THE OTHER SIDE.

MR. EDITOR: The letters of Agricola upon the agricultural prospects of Louisiana are extremely interesting to every Louisianian who truly desires the prosperity of his native land. We are no agriculturist, it having been several years since we were acquainted with the minutiæ of plantation work. But we have taken every occasion to converse with mature and practical men whom we have met in regard to our future. We have arrived at different results from our friend Agricola. His plans require capital, and skilled labor which is of easy control, to begin with. Now the white people are getting poorer and deeper in debt every year, and the free negro of less account. There is a singular paradox in regard to free negro labor. It is at the same moment the best and yet the worst labor we have or can get. Agricola speaks of adapting the crops to the labor. We cannot conceive of any better crops for free negroes than cotton or cane. A negro has no idea of any system of agriculture except one that will keep him busy from one year to another. Nor can you give him any new ideas, for he is perfectly non-progressive. We admit the feasibility of Agricola's new system if the negro labor could be controlled. The best labor among them consists of the old solid negroes who were taught agriculture under the old *regime*. The young crop of negroes promises to develop as trifling a race of people as ever lived under the sun. In the eloquent words of Macaulay: "We are raising up under the very banners of civilization as fierce a race of Vandals and Huns as ever marched to the conquest of Rome." The negroes in reality are devouring the country with greater avidity and with much more certainty than a cloud of Egyptian locusts would, though the process is slower, and much more torturing in consequence. Money goes into cotton, cotton into money again, money into bacon, and bacon into negro. The most energetic, prudent and experienced managers find themselves utterly unable to keep a supply of farming utensils. Lay anything away, and they look for it again only to find it gone. Wagons, axes, hoes, gearing, in fact everything, has to be replaced every year, while the stock is gradually perishing, either from neglect or ill treatment. Then the land is wearing out, not from the cultivation, but from the butchery it suffers every year. Our friend Agricola suggests "stock to furnish fertilizers." Cotton-seed is one of the best; but the negro is too trifling to put it on the land. But a man may have stock, and yet what does it amount to. He may have hogs enough to make his meat, and by killing-time they are stolen out of the pen. As to cattle, the beef are killed in the woods, and even milk cows. Cows can hardly be milked, and only then at the expense of starved and beat-up calves. Agricola speaks of fine sheep; but a negro settlement, with the packs of hungry curs they usually keep on hand, would soon thin out the finest flock in the State. To talk about potatoes and fruit is useless. If they do not steal the potatoes in the patch, they will get them out of the pump. We know a lady who had hers under the house, but they poisoned her dog, and in a few weeks the potatoes were all gone. We are acquainted with three old gentlemen, experienced fruiterers, who have orchards, containing hundreds of trees of all varieties, who have the various berries, and one of them a fine vineyard. One has his orchard inclosed with a heavy Cherokee-rose hedge. Their unanimous testimony is that they could scarcely get fruit to eat, much less to sell or to lay up for winter.

Again, stock-raising calls for numerous small pastures, which demand rails. It is useless to say rails to a free negro. He will either refuse, or else demand such exorbitant rates that it is almost bankruptcy to have a fence of any extent. The poorer white people cannot make a living at home for them, and are compelled to make cotton to get money to live on. The only solution to this problem is to get rid of the freedman and his carpet-bag owners. With them, to cultivate cotton, cane or anything else, is certain failure, for their idle habits and thievish propensities would mar any new projects we may start.

The ladies have a proportionate amount of trouble and vexation to get anything done, or to keep everything in the house from being stolen. One lady, and one of the best housekeepers in Louisiana, told us that in spite of all her own and her daughter's vigilance she had lost in small articles over $200 this year, to say nothing of cups of flour, sugar, coffee and stray slices of meat no one could possibly account for. To hire them about the house is to increase debt. To get the services of a cook or housewoman you must feed at least a dozen mouths. The ladies cannot raise any poultry scarcely. If they do not get them off of the roost at night, little negroes around the lots and stables will knock them down and slip them away in the day-time, or steal the eggs. So the negroes are feasting while the ladies are striving to economize. To get washing done is almost impossible, and then at the risk of having clothes stolen.

Just think of two hundred thousand negro thieves, of all ages and grades, preying daily upon Louisiana! And this in addition to the official plunderers. Can it not be better imagined than described? The true question is not, "What shall we plant?" but, How shall we control the negro, or how shall we get rid of him?

PRAIRIE.

GREENSWOOD LA., December 11, 1873.

So Many Calls.

It was a brisk, clear evening in the latter part of December when Mr. Absum returned from his counting-house to the comforts of a bright coal fire and warm arm-chair in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then, lounging back in his chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud upon his brow. What could be the matter with Mr. Absum? To tell the truth, he had that afternoon received in his counting-room the agent of one of the principal charities of the day, and had been warmly urged to double his last year's subscription, and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he to himself, "that I am made of money, I believe; this is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses—building and fitting up this house—carpets, curtains—no end to new things to be bought. I really do not see how I am to give a cent more in charity. Then there are the bills for the girls and the boys; they all say they must have twice as much as before we came into this new house; wonder if I did right in building it?" and Mr. Absum glanced up and down the ceiling and around on the costly furniture, and looked into the fire in silence. He was tired, harassed and drowsy; his head began to swim, and his eyes closed—he was asleep.

In his sleep he thought he heard a tap at the door; he opened it, and there stood a plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. Absum asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then, turning to Mr. Absum, presented him with a paper.

"It is your last year's subscription to missions," said he; "you know all of the wants of that cause that can be told you. I called to see if you had anything more to add to it."

This was said in the same low and quiet voice as before; but, for some reason unaccountable to himself, Mr. Absum was more embarrassed by the plain, poor, unpretending man, than he had been in the presence of any one before. He was for some minutes silent before he could reply at all, and then, in a hurried and embarrassed manner, he began the excuses which had appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulty of collecting money, family expenses, etc.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and without any comment took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society. Have you anything to add to it? You know how much it has been doing, and how much more it now desires to do. If Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. Absum was very uneasy under this appeal; but there was something in the mild manner of the stranger that restrained him, and he answered that, although he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to *any* of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words reminded him of its well-known claims, and again requested him to add something to his donation. Mr. Absum became impatient.

"Have I not said," he replied, "that I can do *nothing more* for any charity than I did last year? There seems to be no end to the calls upon us in these days. At first there were only three or four objects presented, and the sums required were moderate. Now the objects increase every day; all call upon us for money; and all, after we have given once, want us to double and treble our subscriptions. There is no end to the thing; we may as well stop in one place as in another."

The stranger took back the paper, rose, and, fixing his eye upon his companion, said, in a voice that thrilled to his soul:

"One year ago to-night you thought your daughter lay dying; you could not sleep for agony. Upon whom did you call all that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of his visitor, whose eye was fixed upon him with a calm, intense, penetrating expression that awed and subdued him. He drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family of helpless children entirely unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer; but there was a dead silence. The merchant only bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said, in a still lower and more impressive tone: "Do you remember fifteen years since—*that time* when you felt yourself so lost, so helpless, so hopeless; when you spent days and nights in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was to my God and Savior!" said the merchant, with a sudden burst of remorseful feeling. Oh, yes, it was he."

"And has *he* ever complained of being called upon too often?" inquired the stranger, in a tone of reproachful sweetness. "Say," he added, "are you willing to begin this night, and ask no more of *him*, if *he*, from this night, will ask no more from you?"

"Oh, never, never!" said the merchant, throwing himself at his feet; but as he spoke these words the figure seemed to vanish, and he awoke with his whole soul stirred within him.

"Oh, my Savior! what have I been saying?" he exclaimed. "Take all, take everything! What is all that I have to what thou hast done for me?"—*American Tract Society of Boston.*

Miles Coverdale's English Bible.

BY REV. WILLIAM S. PLUMER, D. D.

Coverdale was several years younger than Tyndale. He was a native of Yorkshire, born in 1487, a hundred and three years after the death of Wiclif. At the age of twenty-six or twenty-seven years he was ordained. He early and heartily embraced the doctrines of the Reformed. A year after the revised edition of Tyndale appeared, or in 1535, Coverdale published the entire Bible in English. The translation was mainly his own. Four years later he edited the great Bible, which commonly bears the name of Cranmer. In all this work he had the favor of the crown. In 1551, sixteen years after the martyrdom of Tyndale, Coverdale was appointed Bishop of Exeter. But on the accession of "Bloody Mary" he was first imprisoned, then banished. Upon the death of Mary he returned to England, but was not restored to his bishopric. He lived to be eighty-one years old.

The title-page of his Bible, according to the manner of the times, is highly ornamented. The words are:

"BIBLIA THE BIBLE, that is the holy Scripture of the Olde and New Testament, faithfully and truly translated in to Englishe. M.D.XXXV., S. Paul I. Thess. I. Praie for us, that the worde of God maie haue fre passage, and be glorified."

There seems to be no good foundation for the assertion that it was translated out of German and Latin. It certainly differs very much from Luther's Bible and from the Vulgate.

To Coverdale's Bible is prefixed an address to the King and a prologue to the reader. The address to the King opens with a parallel between Caiaphas and the Bishop of Rome, whom he styles Balaam. A sentence will show the style: "These two blynde byssbopes now agree in ye vnderstandyng of theyr prophecies; for Caiaphas taketh Christ for an heretike, oure Balaam taketh the worde of Christ for heresie." He argues from the Scriptures that all subjects ought to obey their monarch, and that the Pope has no right to interfere with the duty of men to their lawful sovereign.

The prologue to the reader contains much that is sensible and pious. It is a call to gratitude and humility in the study of Scripture, accompanied with short remarks on several different books or parts of God's word. At the commencement of each book of Scripture may be found a short outline of the contents of each chapter.

The following is Coverdale's rendering of the fifty-first Psalm:

"Haue mercy upon me (O God) after thy goodnes, and accordinge vnto thy greate mercies, do awaye myne offences.

"Wash me well fro my wickednesse, and clense me fro my synne. For I knowlege my fautes, and my synne is euer before me.

"Agaynst the, only, against the haue I synned, and done euell in thy sight; that thou, mighest be justified in thy saynges, and shuldest ouer come when thou art judged.

"Beholde, I was borne in wickednesse, and in synn hath my mother conceaued me.

"But lo, thou hast a pleasure in the treuth, and hast shewed me secrete wyszdome. O reconcile me with Isope, and I shall be clene; wash thou me, and I shalbe whyter then snowe. Oh let me heare of ioye and gladnesse, that the bones which thou hast broken maye reioyse. Turne thy face fro my synnes, and put out all my myszdedes. Make me a clene hert O God and renue a right sprete within me. Cast me not awaie from thy presence, and take not thy holy sprete fro me. O gene me the comforte of thy helpe agayne, and stadish me with thy fre sprete. Then shal I teach thy wayes unto the wicked, that synners maye be comerted vnto the. Delyuer me from bloodegyltynesse o God, thou that are the god of my health, that my tonge maye prayse thy righteousnesse. Open my lippes O LORDE that my mouth may shewe thy prayse.

"For yf thou haddest pleasure in sacrifice, I wolde gene it the; but thou delytest not in burnt offerynges. The sacrifice of God is a troubled sprete, a broken and a contrite hert o God shalt thou not despise. O be fauorable and gracious unto Sion that the walles of Ierusalem may be buylded. For then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerynges and oblacions; then shal they laye bullockes vpon thine aulter."

The following is the latter part of the twelfth chapter of Paul's Epistle to the Romans:

"Let loue be without dissimulacion. Hate that which is euell; Cleue vnto that which is good. Be kynde one to another with brotherly loue. In geuynge honoure go one before another. Be not slouthfull in the busynesse that ye haue in handle. Be feruent in the sprete. Applye youre selues unto the tyme. Reioyse in hope, be pacient in trouble. Continue in prayer.

"Distribute unto the necessities of the sayntes. Be glad to harborow. Blesse them that persecute you. Blesse, and curse not. Be mery with them that are mery and wepe with them that wepe.

"Be of one mynde amonge youre selues. Be not proude in youre owne consaytes, but make youre seules equall to them of ye lowe sorte. Be not wyse in your owne opinions. Recompense unto no man euell for euell. Prouyde honestle afore hande towarde euery man. Yf it be possible as much as in you is) haue peace with all men.

"Dearly beloued, auenge not youre selues, but gene rowme vnto the wrath off God. For it is wrytten: Vengeaunce is myne, and I wil rewarde, sayeth ye LORDE. Therfore yf thine enemye hunger, fede him; Yf he thyrst, gene him drinke. For in so doinge thou shalt heape coales of fyre upon his heade. Be not ouercome with euell, but ouercome thou euell with good."

From these extracts, and from other known facts, it is evident that our present authorized version owes much to Coverdale's Bible, even more than to Tyndale's or Wiclif's works.

It greatly added to the success of Coverdale's Bible that he and his publishers were allowed to act openly, and were not hindered by persecution in distributing the word of God for a number of years.

Coverdale's success has an intimate connection with his personal piety. One says: "Others dedicated themselves in part only; he gave himself wholly up to propagating the truth of the gospel."—*Christian Intelligencer.*

The Fight at the Wood-Pile.

One night at a late hour Dr. Bentley, well known among the clergy of olden time, was disturbed at his studies by a rattling sound among some wood which, sawed and split for his study fire, had been left by the teamsters the afternoon previous, too late to be properly housed. He rose, went cautiously to the window, and saw a woman filling her apron with wood, which she hastily carried away. He resumed his seat and recommenced his study. Shortly after the same noise occurred, and on looking out a second time he saw a similar operation—the woman filling her apron to its utmost capacity. When she had gone he returned to his book, with a tender pity in his heart for a destitution which sought relief in this lonely, dreary, not to say sinful manner. By and by he was startled by a crash of falling wood, and, hurrying to the window, beheld the poor woman casting the very dust of the wood from her apron. He remained motionless, his gentle heart filled with commiseration.

She swiftly departed, and soon returned heavily laden with wood, which she threw on the pile as if it were indeed "the accursed thing." The doctor's compassion and curiosity were now intensely excited. He followed her retreating figure till he discovered her residence, and thus ascertained who she was. What she was was no mystery to him. The last hour had shown him her virtue's lofty height. He called early the next morning on Mr. B., the wood-dealer, and directed him to send a half cord of his best wood, sawed and split, to Mrs. ——, but by no means to let her know from whom it came, which was readily promised. Mr. B.'s teamster, who happened to be within ear-shot, though out of sight, was not so bound, and when he tipped the wood into the poor widow's yard, replied to her eager inquiry who sent it relating the conversation he had overheard.

The conscience-stricken woman, feeling that her sin and her repentance in the lonely darkness of the midnight hour were known and understood by another heart besides her own, hastened without delay to the house of the benevolent man to express her gratitude and her sorrow, and with deep humility and bitterness, told him the temptation which her extreme poverty had induced her, of breaking the eighth commandment. "Sir," she said, "though my house was dark and cold, though my heart was wrung with anguish at the sight of my poor shivering little one, I could not keep it! I could not keep it! My conscience would not let me!" "O no more, my dear madam," said the good man. "I saw it all—I saw you conquer the devil in two fair fights."—*Salem Register.*

Obituaries.

DIED, at the residence of her step-father, in Baker county, Alabama, September 28, 1873, Miss ALICE HUNT, in her nineteenth year. She possessed rather a superior mind and it was easy for her to grapple with the more solid branches of education, in which she excelled. About four years ago she was converted under the ministry of the Rev. M. Winn. From that time to her death she was a faithful member of the Methodist Episcopal Church South, walking in all its ordinances blameless. Her last sickness was long and painful, which she bore with calmness and patience, as fully resigned to the will of God. As calmly fall to sleep the smiling babe on its mother's bosom, so calmly passed away our sister from earth's sorrows as we trust, to a rest in heaven.

DIED, at the residence of her mother, in Bibb county, Alabama, November 30, 1873, Miss SARAH COX, sister of Amanda Cox, in her twenty-sixth year. Previous to her conversion I never knew a young person so strongly exhibit the Christian graces as she did—patient, meek, charitable and kind—but after her conversion they shone with double splendor. She was converted about eight years ago, under the ministry of the Rev. S. H. Cooper. From that time to her death she was a living epistle of the excellency of the knowledge of Christ Jesus our Lord, known and read of all; and all might behold in her an Israelite indeed in whom there was no guile. She died as she had lived—in peace with God and all mankind. Her record is on high. She doubtless rests in heaven.

DIED, at the residence of his father, Zeno Lawrence, on the third of September, 1873, HOUSTON LAWRENCE, in the nineteenth year of his age. He was converted very early in life and joined the Methodist Episcopal Church South; became quite prominent among the young members of the church, and readily bore his cross in our prayer meetings. Being a young man of solid brilliancy and firm piety, the church had strong hopes of his future usefulness; but, alas! he has fallen like the morning flower nipped by the chilling frost of winter, and has passed away from us, as we trust, to a happier clime, to rest forever in heaven.

DEPARTED THIS LIFE, at the home of her mother, on the thirty-first of August, 1873, Miss AMANDA COX, daughter of Avaltna and Daniel Cox, in her twenty-third year. Being left an orphan in very early childhood she was so trained as to be impressed deeply with those nobler virtues that highly adorn the female character—modesty, prudence, neatness and industry. In these she excelled. Converted when very young, she became a faithful member of the Methodist Episcopal Church South. She adorned her profession by a godly walk. She took delight in all the institutions of the church. Her last sickness was long and painful, which she bore with resignation to the will of God. Thus has passed away one of our most lovely members to her rest in heaven.

DIED, at his residence in Bibb county, Alabama, on the twenty-seventh of August, 1873, ZENO LAWRENCE, in the fifty-second year of his age. He embraced religion in the thirty-fifth year of his age and joined the Methodist Episcopal Church South. From that time to the time of his death he was a faithful and prudent member of the church, walking humbly with his God. He was a pattern of honesty, integrity and truth, never speaking evil of any one nor retailing the slanders and gossip of the neighborhood, but moved on silently in the faithful discharge of duty. Although he seldom shouted the praise of God, yet the falling tear and the glow of countenance clearly manifested the deep feeling of the soul under the influence of the Holy Spirit and the love of God. Although poor in this world, he was, according to his ability, ready to contribute to the support of the gospel. Truly the church has lost a valuable member, and we believe he has gained a blood-washed redeemed spirit.

W. H. McDANIEL.

Texas Christian Advocate please copy.

MISTAKEN APPLICATION.—There are many sermons good enough to be repented to the same congregation; and when clergymen exchange pulpits the hearers rather expect to be treated with an old sermon; but it does not follow, however, that the minister should not change the locale, points in the manuscript to suit the place and occasion. A Somerville (Massachusetts) preacher went over lately to Andover to preach. In his discourse was an allusion to the insane asylum at Somerville. And, forgetting that he was in Andover, he said, "Sooner than a child of mine should be subjected to such influences, I would be willing to have him confined in yonder institution," pointing directly at the Andover Theological Seminary.

he Christian Advocate.

URSDAY, JANUARY 15, 1874.

NOT LOST.

...k of sympathy, the gentle word,
...ow that only angels heard:
...e art of pure self-sacrifice,
...y men, but marked by angels' eyes—
These are not lost.

...ered music of a tender strain,
... from a poet's heart by grief and pain,
...ained timidly, with doubt and fear,
...y crowds who scarcely pause to hear—
It is not lost.

...ilent tear that falls, at dead of night,
...ional robes which once were pure and white;
...ayers that rise like incense from the soul,
...ing for Christ to make it clean and whole—
These are not lost.

...appy dreams that gladdened all our youth,
...dreams had less of self and more of truth;
...hild-like faith, so tranquil and so sweet,
...h sat like Mary at the Master's feet—
These are not lost.

...indly plans devised for others' good,
...dom guessed, so little understood;
...nlet, steadfast love that strove to win
...wanderer from the woeful ways of sin—
These are not lost.

...st, O Lord, for in that city bright
...yes shall see the past by clearer light,
...things long hidden from our gaze below
...wilt reveal, and we shall know
They were not lost.

Pray Always.

...he following incident occurred on
...e Erie nearly forty years ago.

...e principal personage in the
...dive was a Christian sailor,
...n ——, employed as first mate
...er Captain C., who had command
...ne of the two ships which some
...dians persons in Buffalo set
...t on Lake Erie during the fierce
...t of the speculation which raged
... a forest fire over the West, for a
... years prior to 1836.

...etermined to lead the navigation
...he season, the ship left Buffalo
...ediately after the harbor was
...ed of ice, supposing, what was
...ulte usual occurrence, that the
...d would carry the ice up the
..., break it up, and so disperse it
... they would have no further
...ble with it; but to their great
...rise, as they neared the upper
... of the lake, they found them-
...es moving between two immense
...ds of ice, that on the right ex-
...ding apparently to the Canada
...e, that on the left moving before
...wind, slowly but surely, down
...n them.

...he ship was not prepared for an
...tic encounter like this, and how
...cape from their perilous position
..., of course, an anxious question.
... two courses presented them-
...es, and whether either of these
... practicable remained to be seen.
... first was to land on the ice, and
...ake their way to the Canada
...e. Our hero, John ——, volun-
...d the attempt to reach the shore,
...as, of course, fraught with fear-
...hazard; but he succeeded in
...ing the exploration and in re-
...ing safely to the ship, but only
...port that the ice was entirely
...ched from the shore, and that
...e in that direction was impos-

...e second method was to reach
...pen water through the channel
...een the ice-fields in the ship's
...; but this idea was soon aban-
...d, for, at the rate the ice was
...ng before the wind, it was very
...in the two fields would meet
...before the boats could reach
... water, and, if caught, they
...d be crushed like egg-shells.
... was to be done? Officers,
...s, passengers looked in silence
... with pallid cheeks upon the ap-
...chlng foe. In front, as far as
...d be seen, there was nothing but
... narrow channel, and no wind
...ry them through to the open
...r.

...der these circumstances the
...n called the passengers and as
...y of the crew as could be spared
... the deck into the cabin, made
...ain statement of their danger,
... of his entire want of power to
...d them relief, and, though not a
...ing Christian, said: "We are
...e hands of God; if he does not
...pose for us there is no help, no
.... If any of you know how to
..., I wish you would do so."
...re sat that despairing company
... bowed heads in dead silence, so
... you could hear your heart beat.
...hat terrible moment John ——,
...lons mate, raised his head, and
...in a whisper said: "Let us
..." Officers, passengers, sailors
...nce quietly went down upon
...r knees, and naught was heard,
...pt now and then a deep-drawn
... or a half-suppressed sob, while
...converted sailor, in simple, child-
...language, told in the ears of him
... holds the winds in his fists, and
...sea in the hollow of his hand,
... exposure and danger, the inter-
...hey each had in their own lives
...the lives and happiness of oth-
...fathers, mothers, wives, chil-
... and friends; humbly confessing
... sins and just exposure to pain
... penalty; and then, with tearful
...reno and loving trustfulness,
...pleating mercy and deliverance
...ugh the crucified and exalted
...erner.

...er the prayer the captain and
... went on deck, and who can
... what were their thoughts or
...ngs when they saw that, during
... solemn moment of penitent
...er, the wind had changed, and
..., instead of blowing the crush-
...ice-field upon them, it was blow-
... the ship slowly but surely
...ugh that open channel. In the
...ence of that strange fact the cap-
...and mate uncovered their heads,
... John ——, looking aloft at the
...ly naked yards, said: "Shall I
...some more canvas on her, cap-
...?" "No," said the captain,
...n't touch her; some one else is
...aging the ship." And so the
...en Hand did lead them to the
... water, and to their desired
...n in safety.

...e will not stop to do battle with
...speculative theories of prayer
...h eminent scientists have lat-
...thrust into the face of Christen-
... The incident, of the truth of
...h the reader can rest assured,
... be left to bear uninterpreted its
...testimony to the truth that God
... and answers prayer. And
...fore it is written that man
...t always to pray, and not to
...—*H. W. S., in Christian Weekly.*

The Back Door.

There are two doors in our churches. At the front door new members are received. In revival seasons this door is thronged with incomers. Some come in hastily and without good evidences of conversion. And these are the ones who commonly disappear soonest through the postern door.

For our churches have a rear door also. People do not go out through it in crowds; they slip out steadily, one by one. I never knew of a converted backsliding from Jesus Christ. Persons often urge the unconverted to repent and come in to Christ; but no one ever urges his fellow-member to steal out of the back door and become a backslider. The very proposal would shock and alarm. People backslide without urging, and often before they are fairly aware of it themselves. That church which during the last year has had more travel through the door at the rear than through the door of ingress has *gained a loss.* They had better begin the New Year with a day of humiliation and prayer.

Backsliding is usually a gradual process. It is not a bold, sudden leap, but a series of slow and almost imperceptible slips. "Christian" and "Hopeful" first grew discontented with the straight road to heaven, and found the footing rather rough. Then they looked over the stile into the soft, velvet "By-path Meadow." It promised easier walking. They flattered themselves that the meadow ran close alongside of the King's highway of holiness. So after looking over wistfully they concluded just to step over for a little while. But that crossing of the stile cost them a kidnapping by Giant Despair, and a wretched imprisonment in his dungeons, by which they were only delivered by deep repentance and the key of prayer. That wise man, Bunyan, describes only one door of admission into the Christian life, but the gateways of egress are very numerous. So our churches have only a single door of admission, but there are a great many posterns through which deserters slip out.

One professor begins to neglect secret prayer. If he keeps up the form he loses the spirit of devotion. Presently he drops off from the social prayer meeting. A slight excuse suffices to quiet his conscience. "The meetings are growing dull," he whispers to himself. "A sociable," a concert, a sleighing party, the opera, or almost anything that promises a lively evening, draws him away. He drops quietly out of the back door, and gets fairly over into the ranks of the pleasure-seekers before he is aware. The number of professing Christians who owe their spiritual declension to sensual temptations is larger than is supposed. When a young man begins to desert his post of duty I soon expect that the dance or drinking cup or secret licentiousness is at the bottom of it. The besetting sin soon becomes an over-match for him; and if he does not quit his sinning he will very soon quit his praying. The backslider who slips out of the door to gratify fleshly lusts always intends to go "just this once" and then return again. But a person rarely commits one deliberate sin and stops with that single transgression. When the devil fairly gets hold of a church member he does not let go his grip so easily.

But back of all outward backsliding lies the decay of religion in the heart. Our heart must be in our religion, and our religion in our heart, or else it becomes an up-hill drudgery or a sheer hypocrisy. Here lies the secret cause of many a church member's desertion. He has no heart for his religious duties. They are downright penance. He tugs at them awhile as a galley-slave pulls at the oar. He goes to his closet, or to the prayer circle, or to the Sabbath school, because he *must*, and not because he wants to. If the church bell rings him to the sanctuary, he hunts an excuse in the weather or his health, and if none avails him he goes reluctantly to keep up appearances. Money-giving to the Lord's treasury becomes a tax, and he submits to it with secret protest. It is not a free gift, but an assessment, like the tax on his house or his income; he pays it grudgingly. In fact, the whole routine of external service is gone through slavishly and reluctantly, and he strikes everything that he possibly can. As soon as the service of Jesus Christ ceases to be a cheerful, voluntary *labor of love*, backsliding has begun. It is a mere question of time as to when he shall become an open deserter. His heart is outside of the door, and he soon goes with it.—*Dr. Cuyler, in Church Union.*

The recent break in the submarine India cable between Kurrachee and Gwadur was caused by a whale. On winding in the cable unusual resistance was experienced, as if it were foul of rocks; but after persevering for some time the body of an immense whale, entangled in the cable, was brought to the surface, when it was found to be firmly secured by two and a half turns of the cable immediately above the tail. Sharks and other fish had partially eaten the body, which was rapidly decomposing, the jaws falling away on reaching the surface. The tail, which measured twelve feet across, was perfect, and covered with barnacles at the extremities. Apparently the whale was, at the time of entanglement, using the cable to free itself from parasites, such as barnacles, which annoy them very much, and the cable hanging in a loop over a submarine precipice, he probably with a flirt of his tail twisted it around him, and thus came to an untimely end.

Coleridge, when lecturing as a young man, was once violently hissed. He immediately retorted: "When a cold stream of truth is poured on red-hot prejudices, no wonder that they hiss."

When a man is opposed to Christianity, it is because Christianity is opposed to him.—*Hall.*

The Best Remedy for Obesity.

Obesity has been regarded in all ages and by nearly all people as a great misfortune. Some of the Gentoos enter their dwellings by a hole in the roof, and if a person is so fat that he cannot get in they regard him as an outlaw, swelled out big with sin. In China obesity is considered a blessing. In that great country a man's mind is measured by his corporate bulk.

Over Dr. Stafford, who was enormously fat, they placed the following epitaph:

Take heed, oh, good traveler, and not tread hard,
For here lies Dr. Stafford, in all his church-yard.

Over the corpulent chandler they inscribed this epitaph:

Here lies in earth an honest fellow,
Who died by fat and lived by tallow.

Dr. Beddoes was so stout that a lady friend used to call him the "walking feather-bed." At the court of Louis the Fifteenth there were two very fat noblemen—cousins. The King rallied one of them on his corpulency, and added: "I suppose you take little or no exercise?" "Your majesty will pardon me," replied the duke, "for I generally walk two or three times around my cousin every morning." Many remedies have been resorted to; vinegar and other acids have been used. Dr. Fleming advised the swallowing of a quarter of an ounce of common castile soap every night. Darwin thinks that salt and salt meat are efficacious. Mr. Banting, an Englishman, became very fat, and strove by all sorts of means to rid himself of his incumbrance, and at last hit upon a method which he took great pains to communicate to others. This was to live exclusively on meat. In 1863 Mr. Banting published a pamphlet giving the secret of his relief. He tells us that the sorts of food which he particularly advises fat people to avoid are "butter, sugar, potatoes, milk and beer." He urges that there need be no stint in quantity. The only thing requiring attention is the quality. He argues with much force and spirit against sugar and other sweet things. He thinks that saccharine matter is, of all food, the most fattening.

Banting's system has attracted considerable attention. Thousands of the waddling Germans have tried it, but now few believe in it—not that it will not reduce the flesh, for it will certainly do that, but because it reduces it by producing a diseased condition, particularly of the kidneys. Many grave cases of disease of the kidneys, produced by the Banting system, are reported from Germany. The only safe and effective treatment of obesity is a reduction in the quantity of the usual food, an increase of exercise and a reduction of the hours of sleep. This should be gradually pushed until the reduction in weight is one or two pounds a week. This will invariably improve the health.—*To-Day.*

Characteristics of Methodists.—The Methodist is pre-eminently a present church. Its work and interests are all now. Methodists have no concern whether their church is the same as the ancient church, or whether it is derived from it, or whether its ministers have succeeded to the apostles. They don't trouble themselves, as do the Episcopalians, about defending the ancient church or ancient Christians, but let them stand or fall on their own merits. Their church, moreover, changes every four years, when it is cut off anew from the past. At the Tyng trial an Episcopalian minister asked a Methodist for his Book of Discipline. When the latest edition—that of 1864—was given him he inquired: "Where are your previous authorities?" The Methodist answered: "All of Methodism is in 1864." The Methodist Church is as different from what it was in the days of Wesley as from what it will be in the twentieth century; so that it is amusing to see Episcopalians try to convert Methodists by proving that Wesley was an Episcopalian, or Congregationalists arguing against their episcopacy because Wesley did not approve of it. The Methodists do not care any more for Wesley's opinion than for St. Dominic's or St. Paul's on such subjects. In their preaching, too, the Methodists are modern, even to the latest telegraphic quotations. They often preach on the newest sensation, or on Huxley's or Renan's theory, instead of dwelling on Simon Peter's wife's mother or the sycamore-tree up which Zaccheus climbed. They discourse on General Grant's last message rather than on the decree of Nebuchadnezzar. They talk about the United States rather than about Judea; about petroleum rather than frankincense. They attack the sins of New York, and of 1873, rather than of Jerusalem and of antediluvian times. And they do this though it is breaking off from all church precedent and ecclesiastical propriety. In all things they change with the time, and give themselves entirely up to the present, throwing themselves into the live questions which constitute the spirit of the age. *Christian Quarterly.*

Juggernaut Victims.—The last *Friend of India* states that the Juggernaut festival in Hoogly, which closed on the fifth of July, was attended with more murderous results than ever. At Goopto, in the interior, twenty people fell while the car was being dragged, and eight were run over. Five were killed on the spot, and three were wounded, of whom one has died. The six victims were women. At Serampore not only the people but the magistrate and the police inspector had a very narrow escape during the Oolta, or return of the Ruth. The car was stopped at the request of the priests, to enable them to secure more rice by appealing to the people. While resting on its shady side the magistrate suddenly found it go off with a rush, without notice, at a time when the people were crowding round. It could not be again stopped till it had run some twenty yards. Providentially no one was injured, but it is during such unexpected starts that people have been crushed to death on former occasions.

Scientific.

To Prof. John W. Draper, of the University of New York, belongs the honor of having taken the first photographic portrait from life; and Prof. Morse, who, though he never claimed the honor, has received credit for it, never made a photograph until he had learned the art in the laboratory of Prof. Draper.

Nature quotes from a technical journal the following account of the straightening of a bridge: "During the recent building of a bridge in Holland one of the traverses, four hundred and sixty-five feet long, was misplaced on its supports. It was an inch out of line, and the problem was how to move it. Experiment proved that the iron work expanded a small fraction of an inch for every degree of heat it received. It was noticed that the day and night temperature differed by about twenty-five degrees, and it was thought this might be made to move the bridge. In the morning the end out of place was bolted down securely, and the other end left free. In the heat of the sun the iron expanded, and toward night the free end was bolted down, and the opposite end was loosened. The contraction then dragged the whole thing the other way. For two days this experiment was repeated, till the desired place was reached. We find no record that the heat of the sun has ever been employed in this way before.

A Sugar Revolution.—An invention which threatens to interfere greatly with our commerce is reported from Paris, and if it proves a success it will probably have the effect of causing an entire revolution among the Southern planters. This new discovery is a method of making sugar by uniting into a compound its constituent atoms of carbon, hydrogen and oxygen. The inventor, M. Jouglet, says that the cost of production will be fifty cents per hundred weight, and he has already so far succeeded in establishing the utility of his invention that a company of manufacturers have been persuaded to purchase it from him for the comparatively moderate sum of $240,000. What the sugar planters and refiners will do if this discovery turns out to be as important as it promises remains to be seen; but there is no doubt that if it is only partially successful strange developments may be expected. The invention is said to be very simple and one easily explained, and endless quantities of saccharine substance can, it is claimed, be manufactured by this new process in so short a time and at so small a cost as to preclude the possibility of competition.—*World.*

Health Principles.—A man had a finger-nail torn off, causing very great pain; brown sugar was thrown on a pan of burning coals, and the finger held over the smoke for twenty minutes. The pain was removed, and in due time a cure was effected. In *Health at Home* it is narrated that a horse seemed to be dying of a festered wound. Some old shoes were cut up in a hog-trough and set on fire under the horse, so that the smoke would reach the wound. In a few hours the swelling began to subside, the wound discharged, and the horse got well. An old lady was knitting a stocking. A member of the family came in with a painful wound. She unraveled the stocking, put the yarn on a shovel of burning coals, caused the smoke to ascend against the wound, giving immediate relief. The first thought of ordinary readers is that of wonder that such "simple" things should have such beneficial effects. Instead of burdening the mind with the remembrance of old leather and brown sugar and yarn stockings, it is better to ascertain the general principles; for one may have the most agonizing sore, and be a thousand miles from an old shoe or spoonful of brown sugar or a yarn stocking. What then? In all cases there was smoke; out of smoke creosote is made, and carbolic acid is of the same essential nature; hence the application of these useful substances to all varieties of wounds and burns and sores. Their essential nature is two-fold—they arrest decay and purify.—*Hall's Journal of Health.*

Bees as Architects.—Man is obliged to use all sorts of engines for measurement—angles, rules, plumb-lines—to produce his buildings and to guide his hand. The bee executes her work immediately from her mind, without instruments or tools of any kind. "She has successfully solved a problem in higher mathematics which the discovery of the differential calculus, a century and a half ago, alone enables us to solve at all without the greatest difficulty." "The inclination of the planes of the cell is always just so that if the surfaces on which she works are unequal, still the axis running through it is in the true direction, and the junction of the two axes forms the angle of sixty degrees as accurately as if there were none." The manner in which she adapts her work to the requirements of the moment and the place is marvelous. In order to test their ingenuity, Huber glazed the interior of a hive, with the exception of certain bits of wood fastened on the sides. The bees cannot make their work adhere to glass, and they began to build horizontally, from side to side. He interposed other plates of glass in different directions, and they carved their combs in the strangest shapes, in order to make them reach the wooden supports. He says that this proceeding denoted more than an instinct, as glass was not a substance against which bees could be warned by Nature, and that they changed the direction of the work before reaching the glass, at the distance precisely suitable for making the necessary turns—enlarging the cells on the outer side greatly and on the inner side diminishing them proportionately. As the different insects were working on the different sides, there must have been some means of communicating the proportion to be observed; while, the bottom being common to both sets of cells, the difficulty of thus regularly varying their dimensions must have been great indeed.—*Scientific American.*

Religious Intelligence.

There are 349 places of worship in New York, with a total seating capacity for 308,500 persons, and the aggregate estimated valuation of these churches is $46,000,000.

The Baptist Home at Philadelphia, which has cost $70,000, and will accommodate 200 persons, was recently formally opened. It was designed principally for aged and indigent women, but is now opened to men also, particularly ministers.

The *Friend of India* gives the Christian population of Persia as about 25,000 Armenians and as many Nestorians. Both of these classes are exempt from military duties, and the Armenians no longer suffer persecution for their faith, as formerly.

A recent Catholic letter from Rome says the Pope received, a few days previous, immense sums of money from various parts of the world. Among the offerings was a large "golden chalice" from Guadalaxara, Mexico, filled with gold pieces.

The Presbyterian Church in the Canadian Dominion numbers 19 presbyteries, 633 regular charges and 51,396 communicants. The total contributions during the year for congregational and benevolent purposes was $550,901, an average of $10.96 to each member.

There are 237 Congregational churches in and around London, 87 of which have been established since 1852. Fourteen of these are the result of missionary labor; 30 owe their existence to the efforts of individual Christians, 13 of whom were laymen and 16 ministers.

The Baptists propose celebrating the approaching centennial by making an advance all along the line, in the endowment of their various educational institutions, academic, collegiate and theological. The sum which it is thought should be raised is stated at $2,000,000.

The following advertisement of a Protestant Episcopal church appeared in late New York city papers: Prayers for the holy dead will be said and the blessed sacrament administered to-morrow, morning, at eight o'clock, at the Church of St. Mary the Virgin, West Forty-Fifth street, near Broadway.

Several members of Mr. Cheney's church in Chicago have applied for an injunction restraining him from further exercising power as a minister of the Episcopal Church. The great majority of his church, however, consent to his acting as itinerant Bishop of the West, in Dr. Cummins' new church.

An enthusiastic meeting was held at Exeter Hall, London, on the sixteenth ultimo, to hear the report of delegates to the Evangelical Alliance. Lord Ebury presided. Speeches were made by Lord Alfred Churchill, the Dean of Canterbury, Rev. Dr. Parker and others, who alluded with the utmost enthusiasm to their reception in America.

Lively meetings to protest against the introduction of auricular confession in the Church of England continue to be held in different parts of the kingdom. The trouble seems to be that the practice cannot be touched by either the civil or ecclesiastical law, and its suppression must depend upon the opposition of public sentiment to it.

Rev. Charles E. Cheney was consecrated Bishop of the Reformed Episcopal Church in Chicago, on Sunday, December 15. Bishop Cummins preached an able sermon on the nature of the episcopal office, and of the power conferred by ordination to the ministry. The ceremonies were according to the formula of the new church, and were very impressive.

And now the Bishop of Peterboro appears as an advocate of using the lay element. Recently the Bishop ordained nine lay helpers in St. Luke's, at Leicester. He said that act was one of very deep importance and significance to the Church of England, and urged the desirability of influential laymen setting themselves apart to assist the clergy in their work.

As the Pope is old and liable to be cut off at any time, there is good reason for crediting the report that he has asked the College of Cardinals to name their choice for a successor. They have selected, by a considerable majority, the Archbishop of Perugia, Cardinal Pecci, and it is stated that he will undoubtedly be the next Pope. He is called an Ultramontane, but is of a conciliatory spirit, and would live on terms of amity with the Italian government.

It appears, after all, that the Queen's communing in the Presbyterian Church in Scotland recently was something unusual; in fact the Ritualistic *Church Herald* calls it an event unparalleled in the history of the National Church. Of course it doesn't like it, and dares to express the regret that "her most religious and gracious majesty, the Queen, has thought it consistent with her duty to almighty God and to the faithful of the ancient Church of England to partake of bread and wine at the so-called communion of the Scotch Presbyterians."

The decree of the government of Mexico promulgating religious liberty in the republic meets with singular and violent opposition in many places. A correspondent sends us an account of some of the excesses committed by the aboriginal Indians, who have pillaged villages under the cry of "Down with Protestants," being doubtless instigated to commit these acts by Catholic emissaries and priests. In some cases the cry has been "Long live Religion," which clearly indicates that the papal party see a loss of their influence in the full toleration of other religions.

The oldest foreign mission of the Methodist Episcopal Church was opened in Africa in 1833. It now exists in the form of a small Annual Conference under the superintendence of Bishop Roberts. The Conference is principally within the republic of Liberia. It contains 2,239 communicants, 87 local preachers, 31 churches, with an estimated value of $31,710; 25 traveling preachers, 6 parsonages, 25 Sunday schools, 1,309 scholars; 15 day schools, 450 scholars. From the lines of the Conference, missions are now projected into the interior. Mission work in Mexico was commenced in 1872, and has been favored with remarkable prosperity. Valuable property has been secured in the City of Mexico and elsewhere, and congregations gathered in several of the principal cities of the republic.

Bishop Harris has been making the second episcopal visitation of the Methodist mission in China. Hereafter the mission at Peking and Tientsin is to be called the North China mission, the one hitherto known as the Foochow mission is to be called the East or Southeast China mission, that at Kiukiang the Central China, and the one to be founded at Canton the South China mission. Thus the Methodist Episcopal Church will be represented throughout the entire empire. Mr. Lowry becomes superintendent of the North China mission, assisted by Messrs. Pilcher and Harris at Peking, and Mr. Davis at Tientsin. Besides the wives of Messrs. Lowry and Harris, there are three single ladies engaged in teaching or other service—Miss Brown, Miss Porter and Miss Dr. Combs. There is an earnest call for more laborers in this hopeful field.

Besides the Syrian College at Beirut, with nearly 100 students, and the Girls' Seminary, with as many pupils, the Presbyterian mission in Syria has normal schools at Abeih and Sidon, and is now opening a similar school at Tripoli. The expense of training in these schools is very slight, varying from $40 to $60 a year, and the teachers there educated are scattered up and down the Mountain of Lebanon, where, in their turn, some fifty of them are instructing more than 2,000 children. The salary received by one of these teachers is only about $60 or $70. Thus the cost of a year's schooling for a Syrian child is not far from $1.50. Notwithstanding the slight cost of sustaining these village schools, the Presbyterian Board, owing to its lack of necessary funds, is not only obliged to refuse to establish new schools where they are earnestly begged for by the villagers, but threatens to close some of those already established.

In the General Synod of the French Reformed Church, which is now in session, a protest was read from forty-two delegates of the Liberal party against the Declaration of Faith voted in 1872. These delegates declare that they will not desert the principles of liberty, which are the *raison d'etre* of Protestantism, and that they cannot take their seats in the synod so long as it adheres to its decision. The seats on the left were, in fact, deserted, and only sixty-two delegates, instead of one hundred and eight, were present. The synod voted a resolution declaring that it would not abandon the principles which had been proclaimed, and which constitute its system of faith. The reporter of the permanent committee of the synod proposed to ask the government for authorization to publish the Declaration of Faith of June, 1872, and the ratification of the sanction given to that declaration. In consequence of that sanction, future Protestant pastors would only be able to exercise their ministry on condition that they promised obedience to the Declaration of Faith.

In its organized form Swedenborgianism seems to have gained no great success in this country, according to a writer in the *New Church Magazine.* It is nearly ninety years since the doctrines of Swedenborg were first openly proclaimed in America, and now the avowed believers in them do not number over 4,000 or 5,000. The first society was organized eighty years ago, in Baltimore, and the regular attendants are less than 150. The society in Philadelphia is fifty years old, and has 200 attendants—50 less than forty-six years ago. The New York society is fifty-seven years old, and all the attendance in New York and Brooklyn is less than 500. The present number of members is 3,558. Mr. Hitchcock concludes that it is impossible to build up a great ecclesiastical organization on the basis of Swedenborg's teachings. Only a limited class, soon exhausted, can be brought into such an organization. Still he thinks, as do the Unitarians, when comforting themselves over their similar feebleness as an ecclesiastical body, that, if other churches reject their name, they are yet accepting the substance of their teaching. Certainly the contrast is striking with the ecclesiastical success of the Methodists, who invaded the country about the same time.—*Independent.*

Mr. Stevens, missionary of the American Board in Guadalajara, writing to the *Missionary Herald* in regard to the addition to the Mexican Constitution of the famous laws of reform, enumerates those which in his opinion have the most important bearing upon the missionary enterprise in Mexico, as follows: "1. The Church and State are independent of each other. Congress has not the power to make laws for the establishment or prohibition of any religion. 2. Matrimony is a civil contract, the ceremony to be performed only by civil officers. 3. No religious institution shall receive or acquire real estate, nor capital from it, except as provided in Article 27 of the Constitution. 4. The simple promise to say the truth and fulfill one's obligation shall take the place of the religious oath, with all its effects and punishments. 5. No one shall be obliged to work against his will, or without just recompense for the same. The State cannot permit any contract or promise which interferes in the least with the liberty of any one, be it for the sake of education, work or *religious vow.* The law, therefore, does not recognize monastic orders, nor is it able to permit their establishment, whatever be the denomination or object for which they pretend to erect them. Neither will it permit private contracts that have for their object the banishment or exile of either party."

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Fellowship With the Works of Darkness.

It requires no little carefulness on the part of religious people to keep themselves clear of all complicity in some of the vices and sins prevailing in the world. The sanctions of custom, public opinion and legislation are apt to be regarded as an adequate justification, while the precepts of religion receive an interpretation which is shaped by the popular practice. Then, again, "fellowship" is regarded as a shade less responsible, and somewhat less criminal, than to be leaders and organizers in doubtful undertakings. The amusements of the world, and many of its prominent forms of evil, are already existing. To have fellowship with them, in some degree, seems almost a social necessity. While the Christian conscience would protest against their introduction, and would perhaps wish them done away, it may be perverted so as to tolerate and even accept them as things which it is useless to oppose. The danger lies in this tolerance of wrong, and in this fellowship with the established and customary forms of sin.

In reference to amusements, the theater and the dance are very ancient, and they are so rooted in the habits and passions of the world that it would seem fatuitous to expect their abolition. Always corrupt and corrupting, ever adverse to good morals and spiritual religion, they flourish nevertheless, and command a certain amount of respectability. They are woven and interwoven into the structure of fashionable society, and there are thousands of ordinarily intelligent people, not altogether strangers to religious institutions, who affect a degree of surprise, and even of wounded feelings, when their favorite pastimes and pleasures are condemned. There are heads of families in the churches who pay as much for the service of the dancing-master as they do for the support of the gospel, and there are professors of religion who are more frequently found at the theater, the opera and the dancing party than at the prayer meeting. These are exceptional cases, but even the more exemplary often hesitate to condemn what they cannot conscientiously approve.

The present day is conspicuous for the number of its lottery associations and other systems of organized and legalized gambling. Here in New Orleans, and throughout the country, are advertised the Havana lottery, the Louisiana and the Kentucky State lotteries, all legalized and stamped with the indorsement of State governments. They are commended and puffed by the secular press, published in handbills and flaming placards, and bushels of tickets are temptingly exhibited in the show-windows of our cities, and are on sale at every cross-road and at almost every railroad station throughout the land. These lotteries are doing more to educate the people in vice and idleness than can well be estimated. This prospect of getting much for little, something for nothing, of becoming suddenly rich, without the price of labor and years of industry, is exceedingly alluring. Millions of dollars are wasted in this way, besides the ruinous effects upon the morals of the country. These State lotteries may be fairly conducted, for anything that we know, but the demoralizing and corrupting tendencies among the people are evident. The effects are immeasurably worse because of the prestige and respectability which State legislation gives them.

It is not wonderful that the gambling element, the principle of chance, and a wild and reckless speculation, more and more taint and pollute the business and the recreations of the people. Our young people are growing up under the shadow of these institutions, and their minds are being poisoned and their principles undermined by the influences which go out from these fountains of death. As a citizen and voter, and as a man of business, and as a member of society, it behooves the Christian to avoid even the appearance of evil. This is a work of darkness, fruitless of good, but fraught with evil whose fellowship he is to shun as he would shun the fang of a serpent. The card table, the dice box, the public and the private lottery, and the charitable raffle, are all alike to be numbered among the traps and snares of satan.

Another work of darkness is the liquor trade. It is so related to the commerce of the times that it would seem difficult for business men to avoid the defilement. Some reputable branches of business are said to be impracticable without a wholesale dealing in wines and ardent spirits. But can a dealer in whisky, although the traffic be incidental and against his wishes, be clear of having fellowship with the works of darkness? We have known good and estimable men who have been thus connected with the liquor trade, and who, under a slight protest of conscience, have yielded to what they regarded as a justifiable necessity. True, the whisky will be sold, and somebody will make the profit, but it does not follow that a Christian man can accept the wages of unrighteousness. Better give up a business which involves this obnoxious feature, and leave to those who are willing to face the final account all that may be made by contributing to the tide of drunkenness which threatens to engulf the world. We have heard of country merchants, bearing the Christian name, who retail whisky because the trade and custom of the community demand it. The excuse is that they cannot compete with others unless they keep the unclean thing. This may be so, but what then? Christianity demands that we cut off a hand and that we pluck out an eye if they offend. If all is to be forsaken for Christ, and if, on occasion, believers are to suffer the loss of all things for their religion, are Christian men to plead necessity to justify the sale of liquor? There are men, fair-minded and intelligent, whose consciences reproach them for this thing, and others who are excusing a practice because blinded by interest. Let them wake up to the fearful reality that they cannot be clear before God, and that they must answer for it in the dreadful day of judgment. We have known men to withdraw from lucrative business because it had this evil in it.

Louisiana Annual Conference.

The Conference met at Baton Rouge, January 7. A fair attendance of preachers at the opening. Bishop Marvin present, opened with the usual religious exercises, and expressed his gratification at being once more with the brethren, with the most of whom he was already acquainted. The attendance of laymen was small, but there were some who entered heartily into the business of the Conference. The preachers looked in good health, and, although but poorly paid for the most part, they appeared exceedingly cheerful. The Conference has lost several by transfer to other Conferences. The venerable Nehemiah A. Cravens, for so many years among our foremost preachers, has gone to the Texas Conference, and has been appointed to Houston. In addition, Samuel Armstrong, another old and beloved member, Thomas B. White, W. F. Alexander and Benjamin J. Baldwin have gone to other fields of labor. But one had died during the year—Joseph D. Adams, the loved and sainted. The memorial service in the Conference-room, on the reading of his memoir, was conducted by Bishop Keener. Fitting tributes were paid to his memory by several of his brethren, and the large audience present, composed of preachers and people, was overcome with emotion. Few men have been more universally reverenced or regretted.

To repair our losses, two were received by transfer—W. P. Owen, from the Tennessee, and Felix G. Hocutt, from the North Mississippi Conference. Five young men of promise were received on trial, to wit: William R. Whatley, John T. Sawyer, Alfred Elihu Clay, Eugene G. Miller and William Lieser. Among the greatest gratifications of the session was the privilege of once more meeting in Conference Dr. Henry C. Thweatt, whose bodily infirmities have for years prevented his attendance. He is still crippled by chronic rheumatism, and gets about with difficulty, but he is cheerful and happy in spirit, and zealous for the welfare of the church. He has a strong place in the affections of his brethren, and will not be forgotten in their prayers. Three young men were received into full connection—Christian Keener, Samuel H. Schroeder and Enos B. Foust. The Bishop magnified the occasion, much to the profit and edification of the whole Conference and a large and deeply interested congregation. The solemnity and impressiveness with which the questions were put to the candidates, and the address, will never be forgotten. This service alone was ample compensation for the difficulties and expense of coming to Conference from the most distant points.

Bishop Keener was present during the most of the session, and some times in the chair. His preaching, Conference talks and intercourse with his old associates were sources of pleasure and profit to all. The well-known hospitality of Baton Rouge was finely exhibited, and the homes and entertainment were ample and most generous. At no place has the Conference been better accommodated, and the kindness of this noble people will long be held in affectionate and grateful remembrance.

The following delegates were elected to the General Conference: Clerical: Linus Parker, John Pipes, Alexander E. Goodwyn. Reserves: James E. Cobb, John Wilkinson, Robert J. Harp. Lay delegates: William H. Foster, W. H. N. Magruder, J. Harvey Brigham. Reserves: J. O. Fuqua, T. B. Reneau, W. H. Drake.

Reports of committees were prepared with care and elicited considerable discussion. Bishop Marvin is a fine presiding officer, and does the full work of a Bishop in the most satisfactory manner. He has endeared himself greatly to the preachers, and the people were delighted and edified by his addresses, exhortations and preaching. The whole community seemed interested in the proceedings of the Conference, and a decided revival influence pervaded all the religious services. There were mourners at the altar, accessions to the church and conversions. At no session of the Conference do we remember to have witnessed a deeper work or more gratifying manifestations of religious interest. The congregations were large, and the preaching in demonstration of the Spirit.

Discipline.

The venerable Dr. Lovick Pierce is still busy with his pen. From a recent article published in the *Southern Christian Advocate* we quote somewhat at large:

One of the surest ways to build up and maintain a pure church, where the doctrines held are scriptural, is the idea that it is hard to get in, and easy to get out if moral principles are ever wantonly trifled with. And I doubt very capitally whether there is a church among us (I use church now denominationally) that is not involved in the condemnation of making it easy to get in members and slow to get them out, even when it is generally understood that they misrepresent Christ and his spiritual kingdom. Now, brethren, let me say to you, this policy and practice is all of the flesh and of the world. It is only when we are carefully separating the precious from the vile that we are as God's mouth. To me it is noteworthy that, in the New Testament especially, we are as absolutely forbidden to maintain fellowship with disorderly church members as we are required to abstain from any lust of the flesh. And it is especially noteworthy that this immediate order to the Thessalonians seems to have embraced only a set of religious loafers who were lounging about, doing nothing in the way of self-support, but living upon the benefit of church fraternity. Now who among us would ever think of arresting a member of our church simply because he was slothful in business, letting his family rub on, hardly bestead because of his idleness? And yet the Christian character, as delineated by the spirit of inspiration, is: "Not slothful in business, fervent in spirit, serving the Lord." If my rule of exegesis is correct, this means that no one can be "fervent in spirit, serving the Lord," who is "slothful in business." It will be well for the church when the day comes in which it will be its settled policy and practice to hold all in abeyance until they bring both soul and body under law to Christ. So long as the policy of the church is self-prompted, differing in its results from what would result from a careful conformity to the divine policy, so long will we force the Lawgiver to hold the church in a sort of judicial abeyance from him, in what ought to be the internal evidences of his divine presence and approval. God cannot bestow these upon a church that is suffered, by our negligence, to become a miserable amalgam of much that is alien in spirit from the constituent elements of a gospel church membership. Take, for instance, what St. Paul said to the Thessalonians, Second Epistle, third chapter, sixth and fourteenth verses, especially, for the present, the last: "And if any man obey not our word by this epistle, note that man and have no fellowship with him, that he may be ashamed." No one who has any proper sense of Christian communion will ever consent to live in a church where Christian fellowship is denied him by church action on account of moral inequality. He or she will either come into line or withdraw. Any one who would not would not be worth keeping.

But, alas for us, we have incautiously ceased from hearing what the Spirit has said unto the churches. We have even got where we will read our general rules, based, as Mr. Wesley said, and as we all believe, on God's word, and yet keep up daily open fellowship with members who treat with practical contempt everything in these rules that interferes with their unrenewed affections and lusts. Now if these rules are a libel upon God's word, Methodism ought to be bombarded until it capitulates. But if they accord with it, then every member of our church that is living contrary to these rules is no Methodist; every pastor that knows of these cases and lets them alone, and every church that quietly looks on this state of affairs and does not demand a disciplinary purging of their ecclesiastical floor of this chaff, is complicated in this surrender of Immanuel's land into the hands of the enemy. If they find themselves in the hands of a pastor who, as captain of the Lord's hosts, fails to bring his men into action even after they have given him notice of their readiness for action, and they do not charge him as unworthy to be intrusted with the care of the Lord's territory, they make themselves accomplices in all this work of desolation. Nay, brethren, charge every man of us with unfitness to be in the pastoral office who either fails to make you do your duty in this commission, or fails to do his own duty when you call his attention to it.

We will never fulfill our original commission—the spreading of scriptural holiness over these lands—until you center your souls on a pure church. You are all the time whimpering after a revival of religion, by which most of you mean accessions to the church. This looks all right, but it is all wrong. It is depletion, not plethora, we need. The revival of religion we need is the purging of the church, and nothing but this will be a revival of religion. What use can God have for any church after it ceases to keep itself pure? It is immaterial how gorgeous the temple may be, unless it is kept clean it is just as well destroyed as preserved. I ask all thinking Methodists: Do you believe the temple of God itself would ever have been destroyed by an invading army if it had been kept for the inhabitation of God alone, as was designed? You answer me: No. Surely not, but this temple was the symbol of the church, and its being surrendered at last to destruction was for our admonition, upon whom have come the ends of the world. It was to teach us that there is nothing that can prevent the final judgment of God against any house for his worship, but the preservation of it from all moral deterioration. This can never be effected if it is laid over, as we have been doing in some large city churches, hoping to cure these vagrant members by religious revivals fanned up like a forced flame on *uninflammable* coal, that dies down as soon as the blower is taken off. There is no church alive to God where effectual discipline is neglected. As well might you assume the presence of a native love of cleanliness in a house of filth as to assume a church alive to God, in the absence of the broom and its use in keeping the floor clean. One of John's special characteristics of Christ was: "Whose fan is in his hand and he will thoroughly purge his floor." But the floor is not purged where the fan is adequate to its end, and the chaff visible unless it is *thoroughly* purged. This same idea is evidently set forth in the parable of the vine and its branches: "Every branch in me that beareth not fruit he taketh away." "In me" means in my church, because the church is his spouse and body. This "taking away" is at the instance of the Father—a remarkable evidence of the unity of the Godhead. Christ as a divine Son may lead the way in the gathering in of branches, but unless they are fruitful in the genuine grape the Father taketh them away. No wild-grape bearing will do any good. The fruit must be spiritual. And if we, as pastors, suffer these fungus growths to remain in the church, as if fellowshiped by us, we are unfaithful keepers of the Lord's holy house. The world has a right to despise us as false in practice, compared with our creed and preaching. Nay, verily, let us declare non-fellowship at least.

Astronomy and Religion.

The Rev. E. P. Rogers, D. D., writing in the *Christian Intelligencer* on "The Eighth Psalm and Modern Astronomy," closes an able article with the following statements and reflections:

The word heaven is used in three senses. In the first sense we speak of the birds of heaven, the clouds of heaven, the winds of heaven, and we mean the atmosphere which surrounds our globe to the distance of about forty-five miles in all directions.

In another sense we speak of heaven as the dwelling of God and angels and glorified saints. But in the sense in which the word is used in the eighth psalm it means the sidereal heavens, or the starry worlds. These are said to be the work of God's fingers, and they declare his glory. A brief glance at these amazing worlds will give us some idea of their overwhelming grandeur.

Leaving our world and setting forth on an aerial voyage, after traveling 240,000 miles, we reach the moon. If we travel at the rate of the fastest railways we shall reach it in 250 days. If we travel with the speed of a cannon-ball, 1,000 miles an hour, we shall reach it in ten days. If we travel with the speed of light we shall reach it in two seconds.

Leaving the moon, we travel onward to the sun. At the fastest railway speed we shall reach it in 280 years. Standing on this planet, and looking at the sun and the moon as they appear to our eye, they seem to be about the same size. But the sun is 50,000,000 times larger than the moon, and if it were brought as near to us it would almost cover the entire heavens. It is a million times larger than our globe. "And if we were to hang a necklace of moons around it it would take 900 just to encircle it once."

We next visit the planets, which compose the solar system, and are smaller worlds revolving round the sun. The planet nearest to the sun is Mercury, which is 32,000,000 miles distant, while Saturn is 890,000,000 miles distant.

Beyond the solar system we come to the region of the fixed stars and the nebulæ. In a clear night we can see perhaps a thousand with the naked eye. But the telescope has revealed 800,000 times as many. Herschel has told us that in one spot, which appears to the eye about as large as the apparent size of the moon, he could count 200,000 suns. To the eye they seem like bright points, like the head of a pin, yet one of them, the most brilliant star in the constellation Lyra, is found to have a diameter 3,000 times greater than that of our sun, and to be distant twenty-two millions of millions of miles from our earth. Light, which travels at the rate of nearly 200,000 miles a second, is eight minutes in coming to us from the sun. From the nearest of the fixed stars it is six years, and from a star of the eighteenth magnitude it is 2,000 years in reaching us!

The mind of man can scarcely appreciate these magnificent sizes and distances of the heavenly bodies. Yet even from this hasty glance we get some idea of the amazing power and wisdom of the great Creator. But we return from this excursion among the stars to our little world, with new views of its importance in this boundless universe. This little planet has been the scene of a far more wondrous and glorious exhibition of the Creator than any of those mighty orbs which hang in space. The astronomer may "astonish us with his discoveries of the inconceivable magnitude of the starry heavens, compared with which our tiny planet sinks into almost infinite insignificance, yet we can tell him that this little world may be an object of the deepest wonder, the most absorbing interest to all the rest of creation; as the scene of the most astonishing displays of the highest glory of the Creator." Here, passing by those magnificent worlds, whose colossal dimensions fairly overpower our imagination, the mighty Maker of them all came to dwell in human flesh. Here he was born and lived, and taught and suffered, and died to accomplish the redemption of a sinful race. From this planet he rose and ascended to the eternal abode of his glorified humanity. This not only gives a glory to our world, but imparts a new interest to the starry heavens which they never would have possessed. Christianity has made the grandest contribution to the science of astronomy. The doctrine of the incarnation, resurrection and ascension of Christ gives new glory to the stars, but it is a glory reflected from this planet. An absolute Deity, unincarnate, would need no material throne as the seat of his empire. But we know now that somewhere among those brilliant orbs the glorified body of the God-Man Christ Jesus dwells, before whom at last all the universe will stand. Ah! little may the undevout astronomer think, as he raises the revealing telescope to the skies, that he may all unconsciously be gazing at the very star where that great white throne is erected before which he shall yet appear, on which he sits who rose from this little world to universal and everlasting dominion. There, exalted above all thrones, principalities and powers, dwells the King of kings, the Lord of lords, before whom the inhabitants of every star must bow in homage, who is also our Savior, who lived in our world, who bore our nature, and who made here a revelation of the most glorious attributes of the Deity, far more astounding and sublime than any of which the astronomer has told us, though he has swept around the great circle of the universe and visited the mightiest orbs which roll in space.

Death of James Ross.

This old and highly esteemed citizen of New Orleans died on Friday, January 2. Mr. Ross was a man of exemplary piety, for many years a devoted and useful Christian, and at the time of his death a member of the Presbyterian Church. We copy the following notice of Mr. Ross from the *Daily Picayune* of Saturday, January 3:

One of our best citizens, one of the landmarks of the past half century's history of New Orleans, departed this life yesterday. This was Mr. James Ross, so long known as the principal flour inspector in this city.

Mr. Ross was born in Princeton, New Jersey, April 7, 1804, and was therefore in the seventieth year of his age when he died. He was the eldest child of William Ross, an Irishman by birth, who emigrated in the latter part of the eighteenth century to the United States, residing in Princeton, afterward in the State of Ohio, and removed to New Orleans in 1810, when the subject of this notice was six years of age. William Ross, the father, was appointed flour inspector for the port of New Orleans in the year 1812 or thereabouts, and held the office, without interruption, until 1832, when he died, and his son James was appointed in his stead; he, too, held the office through every State administration, regardless of political favor or preference, to the present time, about forty-one years—though it may be said he filled the office even longer than that, having, in 1825, been appointed, by his father, deputy, which position he held until 1829, when he received an appointment in the customhouse, which office he held until after his father's death, and his own appointment to the office of flour inspector in 1832.

There is in the possession of Mr. Ross' family the inspection auger used by William Ross from 1812 to 1832, and donated by the father to his son; also an old-time Kentucky rifle that William Ross carried, as a private, in Captain Beal's company of riflemen at the battle of New Orleans. James Ross, when a boy of eleven years of age, frequently visited his father at the battle ground, on errands from his mother in the city, carrying a change of clothing or little delicacies to his father on the line, and was present on the memorable eighth of January, 1815, and witnessed the fight. A little negro boy accompanying him was killed on this occasion.

Mr. Ross has held other offices of trust and honor, being for a number of years an alderman in the then second municipality. He was twice married, first in 1829, and the marriage lasted to 1867, and was blessed with ten children, only three of whom survive—Emmett L., of Canton, Mississippi, and Elijah S. and Sarah H., residents of New Orleans. His second marriage occurred in the fall of 1869—his wife survives him. In the death of James Ross one of the old landmarks of New Orleans is removed. The city and commonwealth lose a faithful servant; the poor a friend and benefactor; the church a devout and faithful member, and society one of its brightest ornaments.

A good man has gone, but he leaves behind him, in the hearts and memories of a large circle of friends and acquaintances, an honorable name and record that death cannot destroy.

The deeds of good men live after them. The grave may hold their perishable bodies, but their memories never die.

Lightly rest the sod above him,
Soft and peaceful be his rest,
Till the angels bear his spirit
To the councils of the blest.

The Death Warrant of Jesus.

Of the many interesting relics and fragments brought to light by the persevering researches of antiquarians, none could be more interesting to the philanthropist and believer than the following—to Christians the most imposing judicial document ever recorded in human annals. It has been thus faithfully transcribed:

Sentence Rendered by Pontius Pilate, Acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the Cross.

In the year 17 of the Emperor Tiberius Cæsar, and the twenty-seventh day of March, in the city of the holy Jerusalem—Annas and Caiaphas being priests, sacrificators of the people of God—Pontius Pilate, Governor of Lower Galilee, sitting in the presidential chair of the prætory, condemns Jesus of Nazareth to die on the cross between two thieves, the great and notorious evidence of the people saying:

1. Jesus is a seducer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered the temple, followed by a multitude, bearing palm branches in his hand.

Orders the first centurion, Quillius Cornellus, to lead him to the place of execution.

Forbids any person whomsoever, either poor or rich, to oppose the death of Jesus Christ.

The witnesses who signed were Daniel Robani, a Pharisee; Joanna Robani, Raphael Robani; Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus.

The foregoing is engraved on a copper plate, on the reverse of which is written: "A similar plate is sent to each tribe." It was found in an antique marble vase, while excavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1801, and was discovered by the commissioner of arts of the French army. At the expedition of Naples it was inclosed in a box of ebony and preserved in the sacristy of the Carthinians. The French translation was made by the commissioner of arts. The original is in the Hebrew language.

Sharper Than a Two-Edged Sword.

A steamboat captain was fond of ridiculing the Scriptures, and making fun of religion and its professions. He was a confirmed infidel. He took special delight in uttering his sentiments in the presence of ministers of the gospel. On one of his trips there was on board an excellent minister of Christ, who had the courage to sit down and talk with this skeptic.

The special subject of conversation was the impossibility of miracles. The minister, after patiently hearing him, said:

"Captain, did you ever read the New Testament?"

"No; I can't say I ever did. I've read parts of it."

"Will you promise me you will read it all through, and then I'll discuss any subject on which you have doubts?"

This was said in a kind, persuasive tone, and the captain replied:

"I will."

The minister then went to his trunk and presented a copy of the New Testament to the captain, who again assured him that he would read it all through.

Thus they parted. After some weeks the minister had occasion to travel on the same boat, and soon sought out the captain, whose countenance and manner were entirely changed. After the warm greeting and salutation the minister inquired about his reading the book.

"Ah, sir!" said he, "I had not read far before I felt I was a guilty sinner, and that I needed just such a friend as Jesus, the Son of God. I was enabled to cry with the publican, 'God, be merciful to me a sinner,' and with the blind beggar of Jericho, 'Jesus, Son of David, have mercy on me.' And I can now trust in that Jesus, and love him, whom I once despised."

The joy of this minister of Christ can better be imagined than described. The captain became a devout Christian, and lived long to tell to others "what a dear Savior he had found."—*Sailors' Magazine.*

Good Rules.

1. On rising in the morning determine in your own mind the kind and amount of work which you intend to perform during the day, and arrange the order in which each part of your self-assigned task can be performed in the best manner, and with the greatest ease to yourself. From this order never depart, unless you are compelled to do so by invincible necessity.

2. Before retiring to rest at night examine yourself as to how and to what extent you have accomplished the task which you imposed upon yourself in the morning; and should any part thereof remain unfinished, or be finished in an unsatisfactory manner, sit up an hour or two later than usual, in order to complete your day's work. Should you be unable to get up your unfinished work in this way, rise earlier than usual the next morning, and devote to work that portion of the day which you usually devote to recreation.

By persevering in the strict observance of the two foregoing rules you will soon find that at night you will very seldom have any unfinished or badly executed work left upon your hands to be made up.

3. Never give a promise or make an appointment without first having taken into consideration the probability of your being able promptly to fulfill the same.

4. Having once given a promise or made an appointment, never fail to fulfill the same promptly and faithfully, if you can possibly avoid making a failure. If, however, unexpected necessity should oblige you to fail in keeping an engagement, if possible, notify the person with whom the engagement has been made of your inability to keep the same, in time to prevent him from receiving inconvenience therefrom. If you cannot notify the party in time to save him from inconvenience, then let him know, as soon as you can, the cause of your failure to keep faith with him.

The observance of these two rules will add very much to the esteem in which your neighbors and associates will hold you.

5. Answer all letters, which you receive, as soon after receiving them as you possibly can, even when their contents may not appear to you to render an answer necessary, for the knowledge that his letter has been received and acknowledged is always a source of gratification to the writer thereof.

6. Never, when vexed and annoyed by the ill-conduct or negligence of those with whom you are forced to mingle, permit your vexation to show itself in any manner that may be disagreeable or annoying to persons who are innocent of having caused your vexation.

REV. LYMAN WHITING, D. D., in a communication to the *Advance*, recommends a pastor who is getting old to do more pastoral work among the young than among the old, as in this way he will imbibe, in a measure, the vitalities of young life, and have a freshened, greener and sweeter spiritual manner. He says: "The Hindoo parricidism in our churches comes in part from pastoral neglect of children. Old ministers are often turned out to die, because no little sweet child-love spreads its tendrils over the shortening branches of the parish cedar."

THE MORE believers love God the more they love one another—as the lines of a circle, the nearer they come to the center the nearer they come to each other.

MARRIED.

DOMINICK—MOORE.—December 31, 1873, at the Methodist church in Brandon, Mississippi, by Rev. Irvin Miller, assisted by Rev. G. F. Thompson, Rev. W. D. Dominick, principal of Scotland Male and Female High School, Dowdville, Neshoba county, Mississippi, to Miss Mattie G. Moore, of Brandon.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Jan. 10, 1874.

A—American News Company two letters, F. W. Arundell, James F. Audelton, Edwin Alden two letters.

B—T. S. Bidgood two letters $12.80, P. B. Bridges $4.70, J. L. Brittain, O. R. Blue $2, H. C. Brown, J. H. Butler & Co., F. M. Beverly, Mrs. William Beeman $4.10, S. P. Bernard $30, M. Bradley & Co.

C—E. H. Cushing $45.52, T. H. Conklin, S. H. Cooper, S. Collins & Co., Colton, Zahm & Roberts, W. D. Chambers, Robert Carter & Bros., A. G. Copeland, J. T. Cunningham, Claxton, Remsen & Haffelfinger.

D—D. M. Dunlap, John B. Denton, A. F. Driskill $1, E. S. Drake $2.80, George I. Dicks.

E—Eldridge & Bro., L. Ercanbrack $2, John A. Ellis $2, C. B. English, W. F. Easterling.

F—E. N. Freshman, T. L. Frazer $2, H. Walter Featherstun two letters, J. L. Fatheree.

G—G. H. Griffen two letters, L. A. Godey, J. M. Gann, A. D. Gaskill $2, Gary & Rogers $25.23, Louisa R. Griffith $2, Gould & Lincoln.

H—S. J. Hawkins two letters, J. D. Hays, J. M. Hawks, John Holland, D. M. Hudson $2, D. C. Hardee, W. W. Harding, J. C. Huckabee, W. C. Hamilton & Co., A. C. Haadley, John W. Hall, J. W. Hearn $10.

C. R. Johns, Jr., A. D. Jenkins, W. T. Johnson, A. M. Jones.

K—Kearney & Co.

L—W. H. Lewis, Landis & Fegan, Miss Eliza M. Logan $2, David Livingstone, Lee, Shepard & Dillingham, M. J. Lester $1.25, J. B. Lippincott & Co.

M—L. P. Meador, Mrs. M. J. Mead $2, Charles Miller $32.00, W. A. Montgomery three letters $6, Mrs. M. L. Mooro $5, A. W. Mooru, J. W. Martin $1, W. B. May $30.29, Mackellar, Smiths & Jordan, John P. Morton & Co., Miller's Falls Company, Lucy L. Mann 25 cents.

N—C. H. E. Newton, Thomas Nelson & Sons, C. J. Nagent.

O—James Ormond.

P—Pierce & Lyle $157.50, T. J. Perdue, R. G. Porter, J. M. Pugh, W. T. Price, Elias Phillips $2, J. S. Parker, B. S. Petty.

R—George Routledge & Sons. Mary F. Robertson, A. H. Redford two letters, A. D. F. Randolph & Co.

S—J. W. Schermerhorn, S. S. Sweet, B. L. Smith $2, M. A. Shropshire, Sheffield & Stone, two letters $14.10, A. G. Stacey $40, Charles B. Stuart $55.75, A. D. Simmons, Southwestern Book and Publishing Company, E. W. Soloman, Smith, Dixon & Co., Scribner, Armstrong & Co.

T—S. W. Turner, John E. Taylor, M. Talbot Jr. $4.75, W. M. Thornton $2.

W—A. H. Winfield two letters $25, J. Woodbridge $6.10, W. Williams $2, T. J. Worthy, W. J. Wiseman $2, A. W. Williams, C. Womble, G. R. Wilson $48.56.

WE CALL the attention of planters and others to the advertisement of B. J. West, Nos. 115 and 117 Magazine street, one of the most extensive establishments of the kind in the South. His stock of plows and improved agricultural implements, plantation hardware, steam engines, saw and grist mills, etc., are of the most approved patterns and manufacture, and are offered at low prices for cash. Mr. West is a reliable dealer, and parties in want of machinery, etc., will do well to examine his stock.

T. WHINREY CARTER, ARCHITECT. The attention of our readers is directed to the card of the above-named gentleman, who is favorably known as an experienced architect, and we feel confident that any business intrusted to his care will receive proper attention. Mr. Carter is now engaged upon the designs for St. Stephen's church, on Napoleon avenue, and also on St. Joseph's, on Common street.

SEE THE advertisement elsewhere of the Crescent Saw Mill Association, whose mills are situated at the foot of General Taylor street, Sixth District. Mr. T. R. Brady is the president and Chere Verneuil the superintendent of this association. Orders for lumber, shingles, laths, etc., left at Box 28, Mechanics' and Dealers' Exchange, will receive attention.

POTATOES, ONIONS, HAMS, BULK SHOULDERS, SAUSAGES, ETC.—Mr. E. H. Roquest No. 45½ Tchoupitoulas, has in store and for sale five hundred barrels potatoes, assorted, five hundred barrels French and Boston choice onions, a large stock of hams, bulk meat, pigs' feet, spare ribs, etc. See advertisement elsewhere.

LOUISIANA REMEDY FOR ALL THROAT AND LUNG COMPLAINTS.—It is a home product, from the Louisiana swamps, which is indorsed by numbers of our citizens, whose certificates can be seen at the depot, No. 104 Camp street, from which it appears that many have been cured by the timely use of this remedy.

PREVIOUS to providing a supply of coal and wood, it will be well to see Messrs. Gorman & McNally, who are ready to offer inducements to purchasers. Their office and yard are at the corner of Rampart and Erato streets, where will always be found a large supply of coal and wood.

THOSE in want of hardware and cutlery are advised to notice the advertisement of V. Oehmichen. At the corner of Bienville and Old Levee streets will be found a well-assorted stock of builders' materials, general hardware and cutlery, which Mr. Oehmichen is offering low for cash.

PEOPLE'S BANK.—It is with pleasure we direct the attention of our readers to the statement of the People's Bank, which appears in another column. We have no doubt that its prosperous career will continue under the present judicious management.

IN ANOTHER COLUMN will be found the statement of the New Orleans National Bank, at the close of business, December 3, 1873. Under the trying circumstances of the past few months, so healthy a condition must be gratifying to its numerous friends.

CONSUMERS of coal and wood are invited to read the advertisement of P. Sullivan, whose yards are situated at No. 391 Julia street, where he keeps on hand a large supply of Pittsburg, Anthracite and Cannel coal, and all kinds of wood.

WE CALL attention to the card of William Velden, dealer in all kinds of wood and coal, which he will deliver to purchasers at the lowest market rates. Office and yard, corner of Prytania and Philip streets.

AT THE corner of Second and Dryades streets Mr. F. Jorger, druggist and apothecary, keeps on hand a fresh stock of drugs and medicines, perfumery, soaps and fancy articles.

AT THE old-established lumber yard of Thomas Hasam, corner of Cedar and Julia streets, will be found every description of lumber, sash, blinds, etc. Cabins made to order.

JOHN MANING, No. 112 Annunciation street, is prepared to deliver, at the lowest market rates, all kinds of wood and coal.

THE crockery store of Messrs. Joseph Wolf & Co. is at No. 531 Magazine street.

COLGATE & CO.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je12 1y

---

THE great popularity of the famous Hulford Leicestershire Table Sauce is owing, in part, to its adaptation to all soups, fish and meats, making each and all more delicious to the taste. This is really the prince of superior flavors. For sale by all grocers. ja8 4t

---

BUSINESS NOTICES.

NEVER SAY DIE, though you cough till your head aches, when the life restoring East Indian Heagledy is at hand. One bottle will satisfy the most skeptical that Dr. H. James' Cannabis Indica is the only thing upon record which positively cures Consumption, Asthma, Nervous Debility and Bronchitis. Try it—prove it for yourself. It cures night-sweats, peevishness, irritation of the nerves, failing of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels and wasting away of the muscles. Price, $2.50, or three bottles for $6.50. Send for circulars. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of this paper. ja13 1t

---

MRS. M. G. BROWN'S UNEQUALED SCALP RENOVATOR AND HAIR RESTORER.—It is safe, reliable, free from Sugar of Lead and Lac Sulphur. Penetrates, through the canals of the head, the entire system. Is the best, most gentle cathartic. Removes dandruff. Gives a new scalp. Prevents the hair from falling. Gives strong, thick, glossy hair. Restores hair to its natural color. Dresses the hair. Cools the head. Cures headache. Brightens the intellect. Renews the memory.—Price, 25 cents, 75 cents and $1. Sold by Frederickson & Harte and E. J. Hart & Co., on the warrant of the proprietors that this Tonic will cure Fever and Ague, Chill and Fever, Remb Ague, and all forms of this malady. Do get a bottle and try it. There is no arsenic, nu strychnine nor any other poisonous property in the medicine. It has been tried for the last ten years in Indiana and Illinois, and is a success. de6 2m

---

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de25 1y

---

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets	$21,000,000
Income	11,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND, General Agent.

fe13 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Chartres street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

---

I SHALL ever consider Simmons' Liver Regulator as the preservar of the life of my little son, who is now in blooming health.

MRS. ELLEN BEACHAM, Chattahoochee, Fla.

ja15 1t

A BOX of Liver Pills, free of charge, inclosed in the wrapper with every bottle of Kress Fever Tonic, and sold by Frederickson & Harte and E. J. Hart & Co., on the warrant of the proprietors that this Tonic will cure Fever and Ague, Chill and Fever, Remb Ague, and all forms of this malady. Do get a bottle and try it. There is no arsenic, nu strychnine nor any other poisonous property in the medicine. It has been tried for the last ten years in Indiana and Illinois, and is a success. de6 2m

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NEW ADVERTISEMENTS.

PLOWS, IMPLEMENTS, ETC.

PLOWS

AND ALL IMPROVED

Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills,

PUMPS, SHAFTING, ETC.

AT LOW PRICES FOR CASH.

B. J. WEST,

115 and 117 Magazine St., New Orleans.

MANUFACTURERS' AGENT.

ja15 2m

A RARE CHANCE TO SAVE MONEY.

A MAGAZINE AND A NEWSPAPER

BOTH FOR

Little More than the Price of One.

THE NEW YORK TRIBUNE has completed arrangements with the principal magazines and periodicals of this country and Europe by which it is enabled to supply these publications, together with either edition of the *Tribune* at a very marked reduction from the regular subscription price. The periodicals for which subscriptions may be sent at any time, to the *Tribune*, are given below, with the regular price of each and the reduced price of the combination with the *Tribune*:

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New York Weekly	3 00	4 50	5 50
Leslie's Illustrated Newspaper	4 00	5 00	6 00
Chimney Corner	4 00	5 00	6 00
Leslie's Ladies' Journal	4 00	5 00	6 00
Leslie's Boys' and Girls' Weekly	2 50	4 00	5 00
Pleasant Hours	1 50	3 00	4 00
Boys of America	1 50	3 00	4 00
Old and New	4 00	5 00	6 00
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Make your own selections from this list, and remit either by money order, draft or registered letter directly to the *Tribune*, and you will receive both magazine and newspaper. Address

THE TRIBUNE, New York.

ja15 1t

T. WHINREY CARTER,

ARCHITECT,

58.....CARONDELET STREET.....58

ja15 1y New Orleans.

THOMAS HASAM,

LUMBER.

CABINS MADE TO ORDER.

Every description of LUMBER always on hand. Sash, Blinds, etc.

Mills and Yard—Corner CEDAR AND JULIA streets (New Basin,) New Orleans. ja15 1y

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V. OEHMICHEN,

Successor to Oehmichen & Pothier,

DEALER IN

HARDWARE AND CUTLERY,

Corner Bienville and Old Levee Streets,

ja15 2m New Orleans.

P. SULLIVAN,

NO. 391 JULIA STREET,

DEALER IN

Pittsburg, Anthracite and Cannel Coal.

Also Oak, Pine and Ash WOOD. ja15 2m

SHOW CASES.....SHOW CASES.

HECKER & HINRICHS,

Manufacturers of and Dealers in

Silver and Wooden Show Cases,

AT 11 PERDIDO STREET,

Between St. Charles and Carondelet streets,

ja15 1t New Orleans, La.

SUNDRIES.....SUNDRIES.

500 bbls. POTATOES, assorted.
500 bbls. French and Boston choice ONIONS.
Hams, Bulk Shoulders, Sausages, etc.
Pigs' Feet, Spare Ribs, Breakfast Bacon, Sour Krout, etc.

For sale at the Cheap Store of

E. H. ROQUEST,

ja15 2m No. 45½ Tchoupitoulas St., near Natchez.

MOUNT CARBON COAL.

FOR SALE BY

WASHINGTON MORTON,

138.....Gravier Street.....138

ja15 2m New Orleans.

F. JORGER,

DRUGGIST AND APOTHECARY,

Corner Second and Dryades Streets,

NEW ORLEANS.

keeps on hand a fresh stock of English, French and German DRUGS; also Perfumery, Soaps and Fancy Articles. Prescriptions carefully compounded. Open day and night. ja15 2m

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GORMAN & McNALLY,

DEALERS IN WOOD AND COAL,

Corner Rampart and Erato Streets,

NEW ORLEANS.

Constantly on hand Oak, Ash, Pine, etc., and at prices to defy competition. Full measure guaranteed. Split Wood always on hand. ja15 2m

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JOHN MANING,

NO. 112 ANNUNCIATION STREET,

Corner of Thalia, New Orleans,

Dealer in All Kinds of Wood and Coal.

Delivered to any part of the city at the lowest market rates. ja15 1m

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CRESCENT SAW MILL ASSOCIATION FOOT OF GENERAL TAYLOR ST.,

Sixth District, New Orleans.

T. R. BRADY, Prest. CHERE VERNEUIL, Supt.

Every description of Cypress, Pine, Oak and Walnut Lumber, also Plastering Laths and Shingles, always on hand and cut to order.

All orders left at Box 28, Mechanics' and Dealers' Exchange, promptly attended to. ja15 2m

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FOR ALL THROAT AND LUNG COMPLAINTS, Coughs, Colds, Catarrh, Asthma, Bronchitis, etc., the New Louisiana Remedy is pressing, with imperturbable steadiness, to the front as the best thing the world has ever seen. Absolutely harmless, and delicious to take. Best soothing syrup for children. Life Tonic, for Dyspepsia, Appetite, Scrofula, Chills, Diarrhea, etc., is singularly effective. Sold by druggists. Depot, 104 Camp street. ja15 (m)sp

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PAYING EMPLOYMENT FOR ALL having spare time **something new** and fast selling. No *fancy article*, but a **necessity** to all classes of people, actually **saving money** to buyers. Business honorable, pleasant; no risks; home or abroad; day or evening; and **extremely profitable**. You will miss your best chance if you fail to write for full particulars and **valuable samples** to

F. A. HUTCHINSON & CO., oc9 1y St. Louis, Mo.

AGENTS WANTED *for the newest, best and fastest-selling book out!*

OCEAN'S STORY.

By F. B. Goodrich (son of "Peter Parley.") Remarkable voyages, shipwrecks, adventures, explorations, piracies, mutinies, naval combats, and the history of all kinds of naval progress. The romance of "Old Ocean" and 1,000 things of interest and value. Over 200 illustrations, and very low-priced. Send for circular, and most liberal terms to agents, to

VALLEY PUBLISHING CO., oc9 1y St. Louis, Mo.

NEW ADVERTISEMENTS.

Book Agents

WANTED FOR THE

Illustrated Family Bible,

containing the Old and New Testaments, Apocrypha, Concordance and Psalms in Meter. Also Dr. William Smith's complete Dictionary of the Bible; a History of the Religious Denominations of the World; Chronological and other valuable Tables; History of the Translation of the Bible; a Family Album, a Marriage Certificate, Family Record, Marginal References, etc. Embellished with over 500 fine Scripture Illustrations, on steel and wood, by Gustave Dore and other celebrated artists. Our New Illustrated Family Bible is the most perfect and comprehensive edition ever published. It is printed from large, clear, new type, on fine white paper, and bound in the most elegant and substantial manner. Address NATIONAL PUBLISHING CO., Memphis, Tenn. ja15 6m

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AGENTS WANTED FOR

Cross & Crown

THE SPIRIT AND POWER of the religion of Jesus Christ, as illustrated in the Sufferings and Triumphs of His followers. A nobler, sweeter and more thrilling story is not to be found in the whole range of history. Magnificently illustrated, on steel, with the best engravings of Surtain and Ilkman, and splendidly bound in the highest and latest style of the art. The most beautiful and attractive book ever offered to Agents. For circulars, with full description, address NATIONAL PUBLISHING CO., Memphis, Tenn. ja15 4m

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GENTS WANTED, everywhere, for

INSIDE LIFE IN WALL STREET.

By William W. Fowler, Wall Street Correspondent of the Boston *Commercial Bulletin*, and an operator of 16 YEARS' EXPERIENCE. The bestselling book published. Gives the Histories, Mysteries and Ways of the Street, and tells of all the great Rises, Panics, Rings, etc., including BLACK FRIDAY, 1869, and SEPTEMBER, 1873. The ONLY COMPLETE WALL STREET book ever written. Beautifully illustrated. Every man and woman wanting employment should send for our Illustrated circulars.

QUEEN CITY PUBLISHING CO., oc2 1y Cincinnati, Ohio.

STATEMENT

—OF THE—

New Orleans National Bank,

AT THE CLOSE OF BUSINESS

—ON—

The Thirty-First of December, 1873.

RESOURCES.

Loans, discounts and exchange		$230,908 75
United States bonds		200,000 00
Premiums		21,000 00
Banking-House and fixtures		10,000 00
Current expenses and taxes		13,410 71
Due from banks and bankers		18,989 50
Due from New York agents		57,537 03
Cash:		
Currency	$82,188 50	
Checks on Clearinghouse	80,053 10	162,171 60
Total		$721,057 75

LIABILITIES.

Capital stock		$200,000 00
Circulation		178,915 00
Individual deposits		282,275 01
Due to banks and bankers		36,023 53
Surplus	$1,000 00	
Profit and loss	4,701 33	
Discount	5,804 72	
Interest	9,329 67	
Exchange	5,707 89	26,543 61
Total		$721,057 75

The New Orleans National Bank pays Interest on Certificates of Deposit for fixed periods.

ja8 1m RICHARD JONES, Cashier.

WORKINGMEN'S

NATIONAL

FIRE INSURANCE COMPANY

OF LOUISIANA.

Office—No. 29 Carondelet Street.

GEORGE B. DYCHE, President.
SPENCER FIELD, Jr., Vice President.
E. HARRY ANGAMAR, Secretary.

Executive Committee:

GEORGE D. HITE, GEORGE E. BREWSTER, E. ECHE.

Finance Committee:

WILLIAM GOLDING, R. McGUIRE, F. J. KUHNHOLZ.

Building and Repairs Committee:

THOMAS O'NEIL, E. G. WUNDERLICH.

ja8 1m

PEOPLE'S BANK

OF NEW ORLEANS.

NEW ORLEANS, Jan. 2, 1874.

At a meeting of the Board of Directors of this Bank, held this day, the following statement of the condition of its affairs was ordered to be published.

N. LANDRY, Cashier.

STATEMENT

Of Assets and Liabilities of the People's Bank of New Orleans, at the close of business, December 31, 1873:

ASSETS.

Loans and discounts	$523,216 47
Due by distant banks	8,199 53
Marine Dry Dock Company stock	593 37
Improvement account	7,148 25
Cash on hand	302,475 65
Total	$841,638 47

LIABILITIES.

Capital stock		$500,000 00
Deposits—Currency	$331,014 16	
Gold	2,791 19	333,805 35
Dividends unpaid		2,252 00
Total		$836,057 35

ja8 1m

J. WINSLOW JONES'

WORLD-RENOWNED GREEN CORN,

AND

UNRIVALED LOBSTER AND SALMON.

The only reliable brand. For sale by all first class grocers. J. WINSLOW JONES,

au26 6m Portland, Maine.

AMERICAN HOUSE,

BOSTON, MASSACHUSETTS.

The Largest first-class Hotel in the City.

Centrally located. Contains apartments with bathing conveniences adjoining. Also Passenger Elevator, Billiard Hall, Telegraph Office and Cafe.

au14 1y LEWIS RICE & SON.

MRS. LYNCH,

DRESS AND CLOAKMAKER,

180.....Canal Street.....180

Between Baronne and Dryades streets,

NEW ORLEANS.

☞ Patterns for sale. no20 2m

FURNITURE, UPHOLSTERY AND PAPER-HANGINGS,

49.....Royal Street.....49

Most elegant new styles of Parlor Furniture and rich Coverings. Fancy Tables, Jardiniers, rich Dining-room and Bed-room Furniture. Newest styles Paper-Hangings, Curtain Stuffs, Cornices, Window Shades and Fancy Articles, at very low cash prices. SAM. FITZHUGH, 49 Royal St.

H. M. SHUMAKER, Manager. ja1 1m

NEW ADVERTISEMENTS.

A NEW IDEA!

A

WILSON

SHUTTLE

SEWING

MACHINE

FOR

NOTHING!

FARMERS, MERCHANTS, MECHANICS, EVERYBODY! Send your name and Postoffice address to us, and receive circulars giving full particulars for procuring a WORLD-RENOWNED

Wilson Shuttle Sewing Machine

☞ WITHOUT PAYING FOR IT. ☜

NEEDLES for all Sewing Machines for sale. Five cents each.

WILSON SEWING MACHINE CO., 189 Canal street, Jal 3m New Orleans, Louisiana.

W. HARRINGTON & CO.,

GENERAL GRANGE AGENCY

—AND—

COTTON FACTORS,

NO. 79 CARONDELET STREET,

NEW ORLEANS, LA.

The undersigned, having been elected by the Mississippi State Grange as their Purchasing Agents and Cotton Factors for this port, would respectfully inform the Granges of the States who deal in this market that we will take pleasure in serving their interests to the best of our ability. Our terms of business are the same as those of your Agency in the city of Memphis.

Parties desiring to purchase in this market can do so, when cotton is in hand, with from thirty to sixty days' indulgence.

We are endeavoring, in Sugars, Molasses, Rice and Coffee, to control the patronage of the Western States, which will give us unusual advantages in this market.

ALL ORDERS FILLED

—AT—

WHOLESALE PRICES.

Orders must be under the seal of the Grange. We respectfully solicit your attention, and all business intrusted to our care will receive our best attention.

no20 6m W. HARRINGTON & CO.

J. W. VALENTINE,

PRACTICAL HATTER,

Corner Magazine and Seventh Sts.

HATS of all kinds made to order, cleaned and repaired. de25 3m

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TALMAGE,

SPURGEON.

T. DeWitt Talmage is Editor of *The Christian at Work*, C. H. Spurgeon, Special Contributor. They write for no other paper in America. Three magnificent Chromos. Pay larger commission than any other paper. CHROMOS ALL READY. No Sectarianism. No Sectionalism. One agent obtained 389 subscriptions in eighty hours' absolute work. Sample copies and circulars sent free.

AGENTS WANTED.

H. W. ADAMS, Publisher, 102 Chambers Street, New York. de25 4t

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ALFRED DAMARIN,

Successor to Gaines & Reil's Branch Store,

No. 592 Magazine St., near St. Andrew.

Offers for sale, at prices to suit the times,

CHINA, GLASS AND CROCKERYWARE, PLATED WARE, HARDWARE, CUTLERY,

JAPANNED WARE, TINWARE, WOODENWARE, WILLOWWARE, BRUSHES,

and a variety of articles too numerous to mention. Call and get bargains. de18 1m

---

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m

---

THE SABBATH THE LATEST, THE GREATEST AND THE BEST TUNE BOOK for Church Choirs of all Denominations.

Price, $3.50. Per dozen Copies, $32.50. One Sample Copy, by Mail, $3.25.

LEE & WALKER, 922 Chestnut Street, Philadelphia no13 10sp

WANTED.

The highest Cash Price paid for Rags, Old Paper, Rope, etc., at

THE LOUISIANA PAPER MILLS, Nos. 241 and 243 Liberty Street, Between Girod and Julia.

BROWN & PEMBERTON, de4 2m Proprietors.

FOR THE HOLIDAYS.

E. A. TYLER,

115 Canal Street, New Orleans.

FINE WATCHES, DIAMONDS, JEWELRY, Platedware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. de6 2m

---

THE HOUSEHOLD PANACEA AND Family Liniment is the best remedy in the world for the following complaints, viz: Cramp in the limbs and stomach, pain in the stomach, bowels or side, Rheumatism in all its forms, billious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever. Purely Vegetable and all-healing. For internal and external use. Prepared by CURTIS & BROWN, No. 213 Fulton St., New York, and for sale by all druggists. jy3 1y&w

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MEDICAL.

TAKE SIMMONS' LIVER REGULATOR

THE FAVORITE HOME REMEDY.

—IT IS—

PURELY VEGETABLE,

containing those Southern Roots and Herbs which in all-wise Providence has placed in countries where Liver diseases most prevail. It will cure all diseases caused by derangement of the Liver and Bowels.

SIMMONS' LIVER REGULATOR OR MEDICINE

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctors' bills.

After over forty years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the

MOST EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, bad taste in the mouth, Billious attacks, Palpitation of the Heart, Pain in the region of the Kidneys, despondency, gloom and forebodings of evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion it Has No Equal.

☞ It is the cheapest, purest and best Family Medicine in the world. Manufactured only by J. H. ZEILIN & CO., Macon, Ga., and Philadelphia.

Price, $1. Sold by all druggists. se25 1y

DR. TUTT'S VEGETABLE LIVER PILLS.

THE STARTLING DRAWBACK ON nearly all medicinal agents has ever been that in their process of purgation and purification they have also debilitated the system. To obviate this diffidenity physicians have long sought for an agent that would

PURGE, PURIFY and STRENGTHEN

At One and the Same Time.

Their research has at last been rewarded by a discovery which fully realizes the fondest desires of the medical faculty, and which is justly regarded as the most important triumph that Pharmacy has ever achieved. This important desideratum is

Dr. Tutt's Vegetable Liver Pill,

which purifies the blood and removes all corrupt humor and unhealthy accumulations from the body, and yet produces no weakness or lassitude whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of a *strengthening purgative* and a *purifying tonic*.

DR. TUTT'S PILLS are the most active and searching medicine in existence. They at once attack the very root of diseases, and their action is so prompt that in an hour or two after they are taken the patient is aware of their good effects. They may be taken at any time without restraint of diet or occupation. They produce neither nausea, griping or debility, and as a family medicine they have no rival.

Price, 25 cents a box. Sold by all druggists.

Principal Office, Nos. 18 and 20 Platt street, New York. oc2 1y&p

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LIQUIDATION:.....LIQUIDATION:

ON ACCOUNT OF

A CHANGE IN BUSINESS.

GOODS REDUCED

FIFTY PER CENT. BELOW COST,

FOR CASH ONLY

From this date our entire stock of DRY GOODS will be reduced to surprisingly low prices. We shall mention, among others:

French CORSETS at 60 cents, fully worth $1.50.
Fine Pocket HANDKERCHIEFS at 60 cents a dozen, fully worth $1.25.
POPLINS at 10 cents a yard, fully worth 20.
Plain and Broche Black ALPACAS at 25 cents, fully worth 50.
Australian CRAPE at 50 cents, fully worth $1.
A full line of Light and Medium-colored SILKS for Children at 50 and 75 cents a yard.
Real English HOSE at $6 a dozen, worth $12.

—AT—

THE ST. PHILIP STORE,

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N

The Child's Corner.

THE LITTLE BIRD.

A little bird, with feathers brown,
Sat singing on a tree;
The song was very soft and low,
But sweet as it could be.

And all the people passing by
Looked up to see the bird
That made the sweetest melody
That ever they had heard.

But all the bright eyes looked in vain,
For birdie was so small;
And with a modest, dark-brown coat,
He made no show at all.

"Why, papa!" little Gracie said,
"Where can the birdie be?
If I could sing a song like that
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from the bird,
And try to do what good she can,
Not to be seen or heard.

"This birdie is content to sit
Unnoticed by the way,
And sweetly sing his Maker's praise
From dawn till close of day.

"So live, my child, all through your life,
That, be it short or long,
Though others may forget your *looks*,
They'll not forget your *song*."

Lee, in Congregationalist.

How to Become Great.

BY J. H. LAIRD.

Hundreds of you have repeated in your school exercises:

"Lives of great men all remind us
We can make our lives sublime."

But you ask: How? A somewhat impatient old gentleman once stopped a bright little fellow abruptly and said:

"What are boys good for?"

The boy answered:

"To make men of, sir."

Yet the question remains: How? Will it be simply by having enough to eat, and growing up?

You may take a little beaver from his nest before his eyes are open, and bring him up in your home; give him bark and roots enough to eat, and he will grow up a nice pet. He will be a real beaver too. Not only will he look like one, but he will act like one. He will want to do just what other beavers do, though he has never seen any of them. By and by he will try to cut sticks and build a dam. If you should take him when his kind gather, in the fall, to build their submarine homes for winter, he would mingle with them, and join in their work and play at once, though he had never seen one of his own people before.

Now suppose you were to do the same thing with a girl or a boy. I think what I have said would be true of the beaver if he had been shut in a cage. A boy or girl shut in a cage when a baby, with only food, if it grew up, would not be a man or woman ready to go into good society, to share the duties and the enjoyments of human life. I cannot stop to tell you all it would lack. You can tell a great many of the things it would lack if it never saw a human face or heard a word spoken or saw the sun or the earth. I think there is no animal that would be so helpless or look so uninteligent.

We can see the difference between ourselves and the brutes. God has given them a nature that is mostly in their bodies. When their bodies grow their instinct grows. They get very little from things outside of them. It makes very little difference with them where they live—whether in a small country or a great one, in a heathen or a Christian land, before the flood or in the present year—they would grow to be the same animals, and have the same knowledge.

Not so with you. You will be affected with every one of these things. It will make a difference with you to know that the world is round; that there are nearly a billion of people on it; that the stars are larger than this world. It makes a very great difference with you to know that there is a God and a heaven, and that you can very greatly affect the happiness of those around you by what you do and say. You will see that what I wanted to say was this: An animal becomes an animal simply by growing up; a human being must not only grow up, but must take into himself a knowledge of the wonderful things about him. If you want a great beaver you must feed him well. If you want to be a great man you must let thoughts about great things come into your soul.

Some men take in very little of the wonders and beauty and goodness there is about them. So we have men of all sizes, from those so small that they are not much above animals all the way up to the noble and glorious men and women that every one loves and praises. The difference is made by the way the mind and heart are opened to take in the great thoughts and interests about us.

You hear something now in your schools about "smart boys," "bright girls," and you will get the impression that there is a very great difference in young people—that the teachers expect great things of some of you, and that others of you will never amount to much, because you are not so smart. As you get a little older you will hear your friends talk about talent—the "splendid talents" of this and that one—and you will get the impression that you can never be great, because you have not talent.

To be ready with thoughts and words is good; but it goes only a little way toward making one great. Remember what I have been telling you—that human greatness is the result of the thoughts and scenes that God has arranged so that they can come into the soul.

Because you have a *human* mind you can take into yourself the beauty and uses of God's wondrous works around you. Because you have human thought you can take in the great truths about goodness, about evil, wrong and right. And because you have a human heart you can take into your affections a large number of your fellow-beings—can let your sympathy go out to all in the world, and, best of all, you can have your heavenly Father come down to you, and be your best and nearest friend. You want to be great. I think you can be. Not on account of some "brilliant talent" you have, but because you live right on the shores of oceans of greatness, and you can open the door to let them flow in upon your soul. Then it is true:

"Lives of great men all remind us
We can make our lives sublime."

For this greatness was not in themselves; it came from the continents and oceans of greatness from which God allowed them to draw soul-food. You may drink from the same, if you will.

So, my young friends who want to grow—and I hope you all want to have noble thoughts, and great, loving hearts—do not be discouraged if you have not much talent; do not trust in it if you think you have. Thousands who have talent are very small, because they think greatness is in themselves, and will not turn to drink at God's deep fountains. A truly noble man says: "I am nothing in myself; all that is in me comes from God's high-piled mountains of everlasting truth around me."

Do not worry, then. Be patient. Don't try to stretch your little empty selves up toward greatness. Welcome all good thoughts, all noble motives; be moved by them, and as you are a human being and God's dear child, you will become great and good.—*Little Corporal.*

SHARING WITH OTHERS.—A little girl and her younger brother were on their way to the store one windy, frosty morning. They were both poorly dressed, but the girl had a sort of a cloak over her. As they went briskly along she drew the boy nearer to her and said:

"Come under my cloak, Johnny."

"It isn't big enough for both," said he.

"Then I will stretch it a little." And they were soon closely nestled together.

What a lesson! How many shivering bodies and sad hearts there are just because people do not stretch their comforts beyond themselves.

HOW TO TRAVEL FASTEST.—At a tavern in Pennsylvania once a traveler stopped on Saturday evening, and had his horse taken good care of. He was asked if he wanted him brought out early on the following morning.

He answered: "No, indeed."

"Why not?" asked a friend, who knew that he was on a journey.

"Because," said he, "I am on a long journey, and wish to perform it as soon as I can. I have long been accustomed to travel on horseback, and have found that if I rest on Sunday my horse will travel farther during the week than if I do not."

Farm, Garden and Household.

DEVONSHIRE CREAM.—One of the noted luxuries of the west of England is Devonshire cream, or clotted cream. The method of its preparation is as follows: From six to eight quarts of milk are strained into a thick earthenware pan or crock, which, when new, is prepared for use by being stood in clear, cold water for several days, and then scalded three or four times with skimmed milk. The pans may be used if they are scalded in hot bran and left to stand with the bran in them for twenty-four hours. The milk, being strained in the pans, is stood in a cool room from nine to fourteen hours, according to the temperature. It is then carefully moved to the top of the stove or range, or placed over a bright fire (not too near it) and slowly heated, so that at the end of a half hour the cream will have shrunken away from the sides of the pan and gathered into large wrinkles, the milk at the sides of the pan commencing to simmer. The pan is then carefully returned to the cool room, and left about ten hours, when the cream is skimmed off. This cream is very delicious to use on fruit or preserves, and is esteemed a great luxury, selling for about the price per pound of the best butter.

HONEY VINEGAR.—The best of vinegar can be easily and quickly made from honey. To twenty gallons of rain-water add five pounds of honey and two gallons of cider vinegar. If the weather is warm, or it be kept in a warm room or cellar, it will be fit for use in a few weeks; more vinegar added would hasten the process. Every family that keeps bees should be able to have good vinegar all the time. After a barrel is once made, honey and water may be added as the vinegar is used, so as to always keep it nearly full. The barrel should never be entirely full.—*D. L. Adair.*

A JOHN BULL, conversing with an Indian, asked him if he knew the sun never sets on the Queen's dominions. "No," said the Indian. "Do you know the reason why?" asked John. "Because God is afraid to trust an Englishman in the dark," was the savage's reply.

EDUCATE men without religion and you but make them clever devils.—*Duke of Wellington.*

SYMPTOMS OF CATARRH.

Obstruction of nasal passages, discharge falling into throat, sometimes profuse, watery, acrid, or thick and tenacious, mucous, purulent, bloody, putrid, offensive, etc. In others a dryness, weak or inflamed eyes, ringing in ears, deafness, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired smell and taste, etc. A few only of above symptoms likely to be present in any case at one time.

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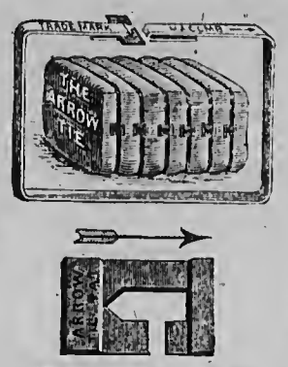

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will be happy to greet his old friends and customers, and afford me an ability to convince them that in quality of material, excellence and taste of workmanship, and reasonableness of price, his stock is unsurpassed in the city. Also Men's and Boys' HATS, and TRUNKS.
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Near Baronne, New Orleans,
IMPORTERS OF ALL VARIETIES OF
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Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. oc22 1y

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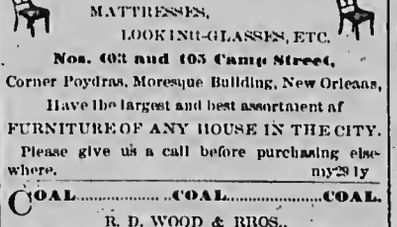

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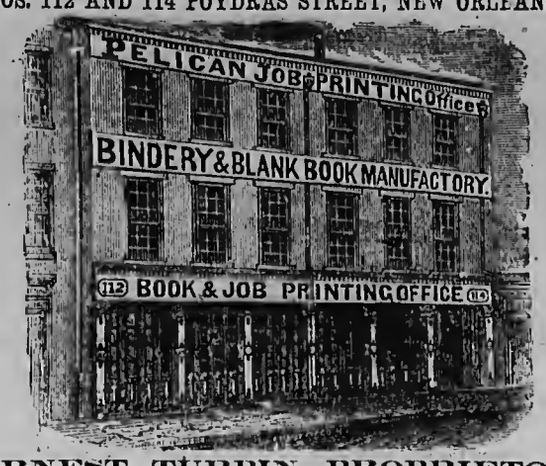

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THE GREATER PORTION AT
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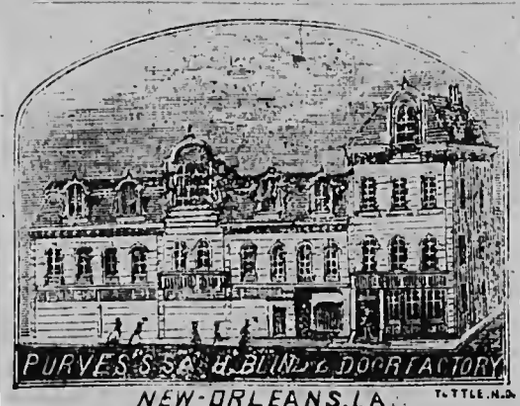

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GLAZED SASH.
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Furniture of every style. Repairing, Exchange, Storage and Removing. Ja1 2m

FRANK SMITH,
DEALER IN ALL KINDS OF
Wood, Coal and Charcoal,
Office and Yard—NO. 343 CARONDELET ST., Bet. Erato and Clio Sts., New Orleans.
☞ Orders thankfully received and promptly filled. Jal 2m

E. F. BIOUSSE,
NOS. 29 AND 30 SECOND ST. MARKET,
New Orleans,
respectfully informs his friends and others that he is prepared to furnish the best MEAT the market affords, at low prices. ja1 2m

PFISTER & THOMAN,
WOOD—WOOD—AT REDUCED PRICES.
Best quality of Ash and Oak WOOD, delivered free of charge to all parts of the city, at REDUCED PRICES.
Also the best quality of Pittsburg COAL, screened expressly for family use, at lowest market rates. Satisfaction guaranteed.
PFISTER & THOMAN,
Nos. 523 and 524 Camp street,
Ja 1m Opposite Magazine Market.

A. W. SKARDON & CO.,
WHOLESALE AND RETAIL GROCERS,
Corner Jackson and Rousseau Streets.
CHRISTMAS GOODS.
Call and order your CHRISTMAS GOODS.
de18 2m

W. F. CLARK, SUCCESSOR TO A. LOEZ
131 Rampart Street,
Between Toulouse and St. Peter Sts., New Orleans
MANUFACTURER OF
CARRIAGES AND BUGGIES.
Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Calecho built anywhere oc23 3m

H. MOLLEGEN & CO.,
DEALERS IN
All Kinds of Wood and Coal.
OFFICE—NO. 321 RAMPART STREET,
Between Chillope and Delord.
Wood Sawed and Split by machinery at ONE-FOURTH the usual charge, and delivered Free. Wood and Coal sold at the lowest rates. Full measure guaranteed. Stove Wood a specialty. de11 2m

MUNCY & MARCY,
WHOLESALE DEALERS IN
Cypress Lumber, Shingles, Ash Wood
AND OAK STAVES,
SHINGLES A SPECIALTY.
421 and 426 Delord St., New Orleans.
P. O. Box 2288. Mechanics' Exchange, 5.
Agents for Steamer Alice, Amite River Packet, and for Steamer Amite, Pensacola Packet. de18 2m

D. DAVIS,
DEALER IN
Men's, Youths' and Boys' Clothing,
HATS, CAPS AND GENTLEMEN'S FURNISHING GOODS,
200.....POYDRAS STREET.....200
New Orleans, Louisiana.
Clothing made to order. All orders from the country will be promptly attended to, and satisfaction guaranteed. de18 2m

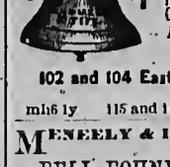
A. ENSMINGER'S
CRESCENT
STEAM TRUNK MANUFACTORY,
Depot, 44 Royal Street,
Bet. Customhouse and Bienville Sts., New Orleans.
Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Traveling and Packing Trunks, Valises, Bags, etc.
Factory, Tchoupitoulas street, between Lyon and Upper Line, Sixth District. Trunks made to order, repaired and covered. de18 1m

IRON WORKS—BELLS.

BOSTON ORNAMENTAL
IRON WORKS.
EMPIRE LAWN MOWERS.
The Best in the Market.
Fountains, Vases, Statues, Deer, Dogs, Lions and other Lawn and Garden Ornaments.
Iron and Wire Railings for public and private buildings, banks, cemeteries, window-guards, etc.
Iron Crestings for Mansard roofs.
Iron Stable Fixtures of the most approved designs.
Copper Weather Vanes. Over two hundred new and original designs.
Emblematic Signs, suitable for every trade and profession.
Reynolds' Iron Roofing. Warranted.
All kinds of Wrought and Cast Iron made for building purposes. Estimates given. Send for catalogue.
BUBIER & CO., Proprietors.
Office—23 Exchange street.
an21 6m Factory—63 Merrimac St., Boston.

RAILINGS.....RAILINGS.
WROUGHT IRON AND WIRE RAILINGS
FOR
Public Grounds, Cemeteries, Cottages,
ETC., ETC.
Iron Bedsteads, with Wire Sacklings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.
M. WALKER & SONS,
se13 1y 805 Market St., Philadelphia, Pa.

WIRE RAILING
AND
ORNAMENTAL WIRE WORKS.
DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

BUCKEYE BELL FOUNDRY
Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. Fully Warranted
Illustrated Catalogue Sent Free
VANDUZEN & TIFT,
102 and 104 East Second Street, Cincinnati
mh6 1y 115 and 117 Magazine st., New Orleans.

MENEELY & KIMBERLY,
BELL FOUNDERS, TROY, N. Y.
Manufacture a superior quality of Bells.
Special attention given to CHURCH BELLS.
☞ Illustrated catalogue sent free. jy31 1y

WATER WHEEL
NUMEROUS TESTS HAVE PROVED
N. F. Barnham's New Turbine
WATER WHEEL
To be the Best ever Invented.
Pamphlet free. Address—York, Pa.
jy24 6m

JOSEPH WOLF & CO.,
"THE" CROCKERY STORE,
638 Magazine Street, New Orleans.
Our stock of Fancy China and Bohemian GLASSWARE, specially selected for the Holidays, will be found to be the largest and cheapest in the South. Goods packed and delivered to any part of the city free of drayage. de18 2m

SOUTHERN SALE STABLES,
COR. DELORD AND DRYADES STS.
Having purchased the above Stables from George W. Fisher, I will constantly keep on hand the largest variety of Kentucky MULES; also Harness and Saddle HORSES. Take the Jackson Railroad and Dryades street cars, foot of St. Charles street; they take you to the Stables in five minutes. Merchants, planters and dealers will find it to their interest to give me a call before purchasing elsewhere.
oc23 3m O. P. ALFORD.

MEDICAL.

COUGHS.....COLDS.....ASTHMA.
Remember that for all Affections of the
THROAT AND LUNGS
Laplace's Indian Turnip Pectoral Balm
IS THE SOLE REMEDY,
Combining efficacy of action with a most palatable flavor.
GIVE IT A TRIAL.
Price, $1. Sold at all well-assorted drug stores and by the proprietor, B. LAPLACE, Chemist,
no27 3m Nos. 23 and 25 Elysian Fields St.

A BOX OF
LIVER PILLS (FREE)
GOES
WITH EVERY BOTTLE
OF OUR
AGUE MEDICINE,
which we authorize every druggist to sell on
THE WARRANT
that; if taken according to directions and it fails to cure,
The Money Shall be Refunded.

We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

Hear what those who have used it say of it:

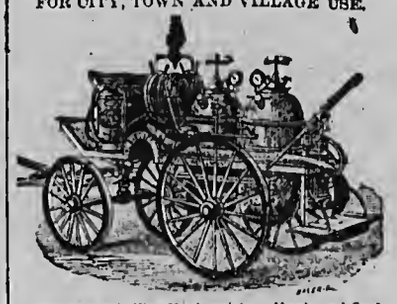
READ THIS.

Thos. Broughton, with John D. Park, of Cincinnati, says: "H. C. *Hamilton & Co.*—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."

☞ Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors,
W. C. HAMILTON & CO.,
Wholesale Druggists,
jy17 3m Cincinnati, Ohio.

BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. J. C. McALLISTER,
Sole Southern Agent.
Address Glass Box 825. mh6 1y

WARRANTED CURE.
WARRANTED CURE.
Sufferers from CHILLS AND FEVERS, and those whose health has been seriously impaired by protracted attacks of Chills, are invited to write to the undersigned for the means of cure. The worst cases easily and thoroughly cured. Correspondence solicited. Address
DR. J. A. MAYES,
no13 3m Mayesville, Sumter County, S. C.

BABCOCK SELF-ACTING
FIRE ENGINE,
FOR CITY, TOWN AND VILLAGE USE.

The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.
A. M. ORANGER, General Agent,
mh6 1y Exposition Building

CABINS.....LUMBER.....CABINS.
PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double Cabin of two rooms, each 14x15, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $125. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
Ja23 1y 350 Delord street, New Orleans.

BRINLY PLOWS

Best and Cheapest in Use,
Have taken over 3000 Premiums at Fairs throughout the South. Send for illustrated Catalogue with Price-list, and Certificates of Planters who use them.
SOLE MANUFACTURERS:
BRINLY, MILES & HARDY,
Louisville, Ky.
se27 6m

TERMS, $3 A DAY.
Bingham House, Philadelphia,
Corner of Eleventh and Market Sts.
CARLIS DAVIS, PROPRIETOR.
This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore. It being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel. se11 1y

SAM. SMITH, 351 DRYADES STREET, between Clio and Erato streets. I extend thanks to my friends for past favors, and earnestly solicit their future patronage. Any persons who have not yet obtained their fuel for the winter will do well to call before purchasing elsewhere. I am selling Wood at reduced prices; also sawed and split Wood for stove use, and Coal counted the best in the city, screened free from slack. Please call and examine for yourselves. Quantity and quality guaranteed. Do not forget the place, 351 Dryades street, or 289 Camp street, will receive prompt attention.
SAM. SMITH.
de25 1m

New Orleans Markets.

From the New Orleans Price Current.

The river is 7 feet 10 inches below high-water mark.

COTTON.—The following are the arrivals since the ninth instant:

Louisiana and Mississippi	bales...	21,591
Arkansas		3,872
Mobile		1,610
Texas		450
Total		27,526

On Saturday the business was to a fair extent. Clean, even-running lots commanded full prices. In fact all other desirable kinds were steady, but in some cases, in order to effect sales of the general run of the offerings, factors found it necessary to make slight concessions. Adding 570 to the amount reported gives 10,250 bales as the total sales on Friday, swelling the week's business to 57,000 bales, which was much the heaviest reported this season. On Monday, under the influence of an advance of 1-16d. at Liverpool and ½c. in spots at New York, together with an improvement of 2-16 ₱ cent. in foreign exchange, the movement commenced with an active demand, and quite a liberal business was done during the morning, partly at previous rates and partly at an advance of ⅛@¼c., after which it continued animated, and the entire sales summed up 11,125 bales at higher prices. The sales included low ordinary at 10c., ordinary at 11¾c., strict ordinary at 13c., good ordinary at 14@14½c., strict good ordinary at 14¾@15c., strict good ordinary to low middling at 15⅛@15¼c., low middling at 15⅜@15⅝c., strict low middling at 16⅛c., and middling at 16¼c. Toward the close the market appeared to be more quiet, the receipts at all ports showing less falling off than was generally expected. The demand ran more on the lower grades than for some time last. On Tuesday, although the demand continued general, twenty-two brokerage houses participating in the business, yet it evinced very little spirit, and prices exhibited a marked tendency in favor of buyers, resulting in a falling off of 3/16@⅛c. in good ordinary and strict good ordinary, and about ⅛c. in the better qualities, the lower grades maintaining their previous position.

The above makes an aggregate for the past three days of 24,250 bales, against 23,750 for the corresponding time last week and 27,550 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 638,945 bales, against 556,718 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 178,693 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 29,710 to Great Britain, and of 35,926 to France, and a decrease of 71,246 to other foreign ports. We quote:

Low ordinary	10	@ 10¼
Ordinary	11¾	@ 12
Strict ordinary	12¾	@ 13
Good ordinary	13¾	@ 14¼
Strict good ordinary	14¾	@ 15⅛
Low middling	15⅜	@ 15¾
Strict low middling	16	@ 16⅛
Middling	16¼	@ 16¾
Strict middling	17	@ 17¼
Good middling	17¾	@ --

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	27,526	
Arrived previously	684,321—	711,847
		719,024
Exported past three days	18,337	
Exported previously	436,741—	455,078
Stock on hand and on shipboard		263,946

SUGAR.—The market is inactive. The better descriptions are in moderately fair demand, but the low grades are dull and the stock is gradually accumulating. The receipts on Saturday and Monday comprised 2,146 hhds., while only 1,200 hhds. sold at 4@4¼c. for inferior, 5@5½c. for common, 6¼@6⅝c. for fair, 6¾@7¼c. for good fair, 7¼@8c. for fully fair, 8⅛@8½c. for prime, 8¾@9c. for choice, 5⅛@5⅜c. for seconds, 5@5c. for gray yellow clarified, 9⅛@9½c. for yellow clarified, and 9½@10¼c. for white clarified.

MOLASSES.—The receipts on Saturday and Monday embraced 1,791 hhds. and 65 half hhds., and 1,200 hhds. sold at 39@45c. for centrifugal, 45@50c. for common, 45@55c. for cistern bottom, 47½@50c. for fermenting, 55@57c. for fair not fermenting, 60@62c. for prime, and 67c. for strictly prime.

CORN.—On Tuesday the sales embraced 6,700 sacks at 71@72½c. for mixed and white, 72@73c. for white, and 75c. for yellow, all choice.

OATS.—The supply is liberal, with a moderate demand. On Tuesday 1,250 sacks sold at 56c., some small lots commanding 57@58c. ₱ bushel.

BRAN—Is dull, and only 100 sacks sold on Monday and 400 on Tuesday at $1.₱ 100 lbs.

PORK.—On Tuesday $15.75 was asked, and 50 and 126 hhls. sold at that price. It is retailing slowly at $16.25 ₱ bbl.

BACON.—On Tuesday only 43 casks sold, in lots, at 8c. for shoulders, 9c. for clear rib sides, and 9½@9¾c. ₱ lb. for clear sides.

HAMS.—On Saturday 15 tierces new Western sugar-cured sold at 12½@13c. ₱ lb., and on Tuesday 10 tierces sold at 12c. ₱ lb. New York hams are retailing at 16c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111⅝@111¾ (against 111¾ at New York,) and closed at 111¾@111⅞ (against 111¾ at New York.)

Nothing has been reported in silver. It is quoted at 107⅝@108⅛ for American half dollars and 106@107 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and wulking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	12 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	14 00
English fire	45 00	50 00
American fire	35 00	43 00
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	24	25
Java	32	35
COTTON SEED:		
Rough, ₱ ton	— —	10 00
In sacks	— —	— —
EGGS, ₱ dozen:		
Western	20	27
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	0 50
Superfine	5 50	5 75
Pine	— —	5 00
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	22 00
Choice	23 00	24 00
IRON, ₱ ton:		
English, ₱ lb	4¾	5¾
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	6¼	10
Nail rods	—	0¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
TEXAS, rough, ₱ lb	24	26
LIME, ₱ hhl.:		
Western	1 75	— —
Cement	2 75	3 00
Plaster Paris	3 50	3 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	75	85
Coal oil, in barrels	20	22
Linseed, raw	1 00	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	9¾	10
Crushed	11¾	12
Pulverized	11¾	— —
TEAS, ₱ lb.:		
Imperial	50	1 30
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	100 00
Wagon, four-horse	110 00	125 00
Wagon, two-horse, thim. skein	85 00	90 00
Wagon, four-horse	100 00	115 00
Cane wagon	180 00	210 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	120 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, Jan. 13, 1874.

Texas beeves, choice, ₱ head	— —	@45 00
Texas beeves, first quality, ₱ head	35 00	@ 40 00
Texas cattle, second quality, ₱ head	20 00	@ 28 00
Texas cattle, third quality, ₱ head	12 00	@ 16 00
Western beeves, ₱ lb. net	10	@ 12½
Sheep, first quality, ₱ head	4 00	@ 5 00
Sheep, second quality, ₱ head	3 00	@ 4 00
Milch cows, choice, ₱ head	80 00	@100 00
Milch cows, ₱ head	35 00	@ 50 00
Calves, ₱ head	7 00	@ 10 00
Yearlings, ₱ head	5 00	@ 12 00

Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Agencies.
A. Coyle, St. Louis, Mo.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Banks.
New Orleans National Bank.
New Orleans Savings Institution, 156 Canal st.
People's Bank of New Orleans.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
F. A. Hutchinson & Co., St. Louis, Mo.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
Louis Gimbel, 678 Magazine street.
William Hogan, 99 and 101 Canal street.
Mrs. D. J. Loewenstein, 549 Magazine street.

Butchers.
E. F. Brousse, 29 and 30 Second street market.
Martin Lanhes, stalls 37, 38 and 7 Magazine market.
J. Stafford, corner St. Peter and Old Levee sts.

Canned Goods.
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

Carpets.
A. Broussean & Co., 17 Charires street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lanu & Co., 162 Gravier and 13 Union street.

China and Crockeryware.
Alfred Damarin, 592 Magazine street.
W. C. Shepard & Co., 55 Camp street.
Joseph Wolf & Co., 633 Magazine street.

Clothing and Furnishing Goods.
D. Davis, 200 Poydras street.
Pierson & Hews, 13 and 15 Camp street.
B. T. Walshe, 110 Canal street.

Clothes-Marker.
Gorham's Silver Marker, Gorham & Co., Boston, Mass.

Coal and Wood.
John D. Macfin, 34 Carondelet street.
H. Mollegen & Co., 321 Rampart street.
Pfister & Thoman, 523 and 524 Camp street.
Samuel Smith, 351 Dryades street.
Frank Smith, 313 Carondelet street.
H. & C. Tyler, 9 Carondelet street.
William Velden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
Wm. J. Behrne & Co., cor. Marengo and Levee.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Dry Goods.
Theodor Danziger & Sons, 203 Canal street.
D. H. Holmes, 155 Canal and 15 Bourbon street.
St. Phillip store, cor. St. Phillip and Royal streets.

Educational.
Centenary College, Jackson, Louisiana.
J. W. Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.

Engravers and Lithographers.
John Gibson, New York.
George E. Teetzel & Co., 82 Gravier street.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
W. Harrington & Co., 79 Carondelet street.
M. J. & D. D. O'Brien, 32 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

Fire Engine.
Babcock Self-Acting Fire Engine, A. M. Graager, general agent, Exposition building

Fences.
Charles Hamilton, 661 Magazine street.
F. Wagener, 13 Baronne street.

Furniture.
J. Bois, 291 Camp street.
Samuel Fitzhugh, 49 Royal street.
Hugh Flynn, 167 Poydras street.
F. Helderich, 624 Magazine street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Charles Raymond, 51 Royal street.
Sampson & Bros., 33 and 35 Royal street.

Gas and Steam-Pipe Fitters.
Barhardt Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Julius Loeffler, 43 Royal street.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

Gilders.
J. A. Kernan & T. White, 106 Customhouse st.

Grocers.
John I. Adams & Co., 43, 45 and 47 Peters street.
Charles Ballejo, corner St. Charles and Jackson streets.
E. Conery & Son, cor. Canal and Delta streets.
John McMahn, 572 and 574 Magazine street.
A. W. Skardon & Co., corner of Jackson and Rousseau streets.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.
St. Louis Hotel, New Orleans.

Human Hair Goods.
James Healy, 226 Baronne street.
O. A. Pelree, 205 Canal and 886 Magazine street.

Insurance.
Ætna Life Insurance Co., 2 Carondelet street.
Equitable Life Assurance Co., 33 Camp street.
Workingmen's National Fire Insurance Company, office, 29 Carondelet street.

Iron Manufactories.
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.

Labor Agency.
A. Hane, 84 Carondelet street.

Ladies' Underwear.
Louisiana Manufactory, 202 Canal street.

Lumber.
W. W. Carre & Co., 350 Delord street.
Thomas Husani, cor. Cedar and Julia streets.
Muncy & Murcy, 424 and 426 Delord street.
George Porves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Oravier street.

Machinery.
N. F. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Jos. Walker, corner St. Joseph and Constance streets.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Medical.
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Mayes, Mayesville, South Carolina.
Citrate of Magnesia, etc., Holmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fidler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Hamilton's Buchu and Dandelina, W. C. Hamilton & Co., Cincinnati, Ohio.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Bethesda Mineral Water, J. C. McAllister, agent, glass box 325, New Orleans

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H. Felsenfield, 194 Canal street.
Mrs. Garbanatti, 625 Magazine street.
Mrs. Kate C. Logan, 9 Bourbon street.
Mrs. Lynch, 180 Canal street.
Mrs. M. Tournaben, 206 Prytania street.

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Horace Waters & Son, New York.
Phillip Werlein, 78 to 90 Baronne street.

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F. A. Quinette, 36 Carondelet street.

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The Independent, New York.
Scientific American, New York.
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Dr. J. J. Lyons, office, 219 Carondelet street.
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New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

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Appointments for Quarterly Meetings.

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GREENSBORO DIST.—FIRST ROUND.

Brush Creek	Jan. 3, 4
Bivvana	10, 11
Prattville	17, 18
Autauga and Clanton	24, 25
Greensboro	31, Feb. 1
Marion	Feb. 7, 8
Autaugaville	14, 15
Newborn	21, 22
Perryville	28, Mar. 1
Randolph	Mar. 7, 8

The preachers in charge will publish the place on the circuits.

1 A. H. MITCHELL, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Tallassee	Jan. 3, 4
Auburn	10, 11
Tuskegee	17, 18
Opelika	24, 25
Salem, at Hill chapel	31, Feb. 1
Crawford, at Soule chapel	Feb. 7, 8
Wetumpka	14, 15
Elmore, at Mount Zion	21, 22
Montgomery	28, Mar. 1
Notasulga, at Notasulga	Mar. 7, 8
Tuskegee circuit, at Creek Stand	14, 15
Hurtville and Silver Run, at Uchee	21, 22

The district stewards will meet at Auburn on Wednesday, March 25.

1 WILLIAM A. MCCARTY, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

North Warren, at Oak Ridge	Jan. 3, 4
Vicksburg and Grove street	10, 11, 12
South Warren, at Bovina	17, 18
Kingston	21, 25
Natchez	31, Feb. 1
Fayette, at Bethel	Feb. 7, 8
Cayuga, at Utica	14, 15
Port Gibson	21, 22
Rocky Springs, at Rocky Springs	28, Mar. 1
Clover Hill, at Clover Hill	Mar. 7, 8
Rolling Fork	14, 15

The district stewards will please meet me in Port Gibson, February 21.

8 F. M. FEATHERSTUN, P. E.

BRANDON DIST.—FIRST ROUND.

Fannin circuit	Jan. 10, 11
Hillsboro circuit	17, 18
Walnut Grove circuit	24, 25
Centerville circuit	31, Feb. 1
Philadelphia circuit	Feb. 7, 8
Morton circuit	14, 15
Forest and Lake circuit	21, 22
Trenton circuit	28, Mar. 1
Raleigh circuit	Mar. 8, 9
Garlandsville circuit	15, 16
Brandon station	21, 22

The district stewards will please meet at Forest on Friday, February 20, 1874.

1 F. M. WILLIAMS, P. E.

WOODVILLE DIST.—FIRST ROUND.

Woodville station	Jan. 3, 4
Clinton, Louisiana	10, 11
Jackson, Louisiana	17, 18
Pipkin chapel	24, 25
Wilkinson, at Macedonia	31, Feb. 1
Bayou Sara, at Concord	Feb. 7, 8
Buffalo	14, 15
East Feliciana, at Olive Branch	21, 22
East Baton-Rouge	28, Mar. 1
Meadville, at Meadville	Mar. 7, 8
Amite, at Liberty	14, 15

The district stewards will meet at Jackson, Louisiana, January 17, 1874.

25 J. L. FORSYTH, P. E., Jackson, Louisiana.

JACKSON DIST.—FIRST ROUND.

Jackson station	Jan. 3, 4
Canton station	10, 11
Madison circuit, at Madison station	17, 18
Sharon circuit, at Sharon	24, 25
Camden circuit, at Soule chapel	31, Feb. 1
Yazoo circuit, at Benton	Feb. 7, 8
Yazoo City and Silver Creek	14, 15
Dover circuit, at Fletcher chapel	21, 22
Mount Olivet circuit, at Stillpli	28, Mar. 1
Thonnastown circuit, at Forest Grove	7, 8
Brownsville circuit, at Bolton	14, 15
Carthage circuit, at Conway	21, 22

The district stewards will please meet at Canton on Friday, the sixteenth of January, 1874, at ten o'clock A. M. They are: N. H. Lusc, A. M. Hicks, W. L. King, J. R. Bell, I. W. Merchant, E. C. Postell, G. W. Galloway, R. T. Stokes, G. R. Fearn, Thomas Coleman, J. P. Stevens, T. L. Holliday and J. J. Birdsong.

H. H. MONTGOMERY, P. E., Sharon, Mississippi.

25

BROOKHAVEN DIST.—FIRST ROUND.

Terry circuit and Crystal Springs	Jan. 3, 4
Georgetown, at Pleasant Grove	10, 11
Beauregard, at Beauregard	17, 18
Providence, at Pleasant Grove	24, 25
Brookhaven	31, Feb. 1
Scotland, at Caseyville	Feb. 7, 8
Bogue Chitto, at Bogue Chitto	14, 15
Zion, at Bethel	21, 22
Raymond, at Clinton	28, Mar. 1
Monticello, at Topsaw	Mar. 8, 9
Hazlehurst	15, 16
Brandywine, at Pisgah	21, 22

The district stewards' meeting will be held at Crystal Springs, January 3.

W. E. M. LINFIELD, P. E., Hazlehurst, Mississippi.

25

MERIDIAN DIST.—FIRST ROUND.

Waynesboro	Jan. 3, 4
Enterprise station	10, 11
Spring Hill circuit, at Bethel	17, 18
DeKalb circuit, at Pleasant Ridge	24, 25
Marion and Thompsnia ct., at Marion	31, Feb. 1
Wayne circuit, at Enon	Feb. 8, 9
DeSoto circuit, at DeSoto	15, 16
Quitman and Clarke cts., at Quitman	22, 23
Meridian	28, Mar. 1
Enterprise circuit, at Bascom's chapel	Mar. 8, 9
Shubuta station	15, 16

The official members should all be present at the first quarterly meeting. Official members of Quitman and Clarke circuits will meet at Quitman together for quarterly meeting. The district stewards, viz.: T. P. Bell, William Calloway Broadaway, Stress Taylor, T. Y. Blanks, G. D. McCormick, Zeb. Gallright, John McCormick, Holden, S. B. Watts and A. Trotter, will meet at Meridian on Thursday, January 8, at the Methodist church, at eleven o'clock. I hope that the preachers will notify and urge these stewards to be on hand on that day.

WILLIAM B. HINES, P. E.

25

SUMMIT DIST.—FIRST ROUND.

Summit	Dec. 27, 28
Franklinton and Big Creek mission, at Pine Grove	Jan. 10, 11
Greensburg, at Tangipahoa	17, 18
Holmesville & McComb City, at Holmesville	31, Feb. 1
St. Helena, at Bay's church	Feb. 17, 18
Union, at Pine Grove	31, Mar. 1
Covington, at Covington	Mar. 14, 15

A. B. NICHOLSON, P. E., Summit, Miss.

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12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,

12 Dinner Coffee Cups and Saucers.

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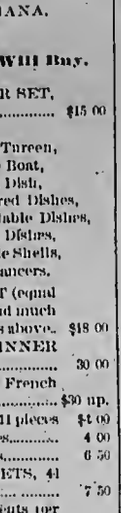

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VOL. 20. NEW ORLEANS, THURSDAY, JANUARY 22, 1874. NO. 4.

News of the Week.

DOMESTIC.

YAZOO CITY, Jan. 8.—Colonel A. T. Morgan, sheriff elect, took possession of the sheriff's office this morning before daylight, driving out Hilliard's deputy. About eight o'clock Sheriff Hilliard summoned an armed posse and attempted to retake possession.

A general shooting with pistols commenced. Sheriff Hilliard was shot through the head, and cannot live through the day. Many spectators will swear that he was shot by Morgan. Frank Stewart, colored, coroner and ranger elect, was also fatally shot, and several others slightly wounded.

No further trouble is apprehended. All parties are Radicals.

WASHINGTON, Jan. 15.—The convention of Mexican veterans in the course of the evening selected General Denver as its president. The members meet to-morrow morning at eleven o'clock, at Willard's Hall, and will thence proceed in a body to the Metropolitan Methodist church, where General Negley will deliver an oration.

NEW YORK, Jan. 17.—On Sunday, the fourth instant, the Duke of Edinburg arrived at St. Petersburg in good health and capital spirits. About an hour previously the imperial carriage and sledges arrived at the railway station to receive him, and presently a guard of honor, with a band at its head and the Russian eagle displayed, was drawn up on the platform.

Soon afterward the Grand Duke Alexis appeared on the scene, saluting the guard with a hearty "Good-morning, soldiers," and was received with a stentorian response. Next came the Grand Duke Nicholas, who gave and received the same greeting, and it now only remained for the Emperor to appear, which he did a few minutes after two o'clock, accompanied by a brilliant staff, among whom was the British embassador.

So soon as the train had entered the station the Duke of Edinburg jumped out and advanced to the Emperor, who gave him a most affectionate welcome, as did also the grand dukes in turn; the band in the meanwhile playing "God Save the Queen." The chief thoroughfares were gaily decorated with flags. When the duke arrived at the Winter Palace he was received by the Empress and Princess Marie, together with the imperial household.

WASHINGTON, Jan. 19.—The nomination of Morrison R. Waite, of Ohio, to be chief justice of the Supreme Court was a surprise to senators and all others about the capitol, including the justices of the court. It did not occasion the same degree of wonder as when Caleb Cushing's name was transmitted for the same office. Subsequently the Senate, in executive session, referred the nomination to the committee on the judiciary, who will probably report favorably on it to-morrow.

Many inquiries were made as to the standing of this gentleman, he not having a national reputation. The nomination recalled the fact that he acted as one of the counsel at the Geneva tribunal of arbitration; and some of the senators remembered him as an able lawyer of thirty years' standing in Ohio; and, although a Republican, not an active partisan. At the present time he is the president of the Ohio Constitutional Convention.

JACKSON, Jan. 19.—The Supreme Court to-day decided that the general election of November last was constitutional.

The new Legislature will convene to-morrow. General Ames, the Governor elect, and all other State and county officers elect, will at once enter upon their duties.

WHEELING, W. VA., Jan. 19.—Rev. J. J. Q. Malone, rector of St. Matthew's Episcopal church, of this city, has dissolved his connection with the ministry of said church on account of the growing tendency of the Episcopal body throughout the United States to ritualistic practice. For the present he does not join the Cummins movement, although he indorses it, but will await the action of the church in Virginia and West Virginia.

AUSTIN, Jan. 20.—The president of the Senate to-day discharged all assistant sergeants-at-arms, there being no further use for them. The votes for other State officers were counted to-day. Their majorities average the same as that for Governor, which now reaches fifty thousand.

The contest for United States senator has increased in interest. There are now five candidates in the field: Throckmorton, Reagan, Demerse, Naxey and Flournoy.

ATLANTA, GA., Jan. 20.—The Legislature to-day passed a resolution congratulating Texas upon her release from Radical rule; also thanking President Grant for his impartial decision in the Texas matter.

NEW YORK, Jan. 20.—A dispatch from Richmond, Virginia, says a dispatch from Greensboro, North Carolina, gives the announcement of the sudden death of the Siamese twins on Saturday morning last, at their residence at Mount Airy, Surrey county, North Carolina.

FOREIGN.

CITY OF MEXICO, VIA HAVANA, Jan. 5.—Congress will adjourn its session on the fifteenth instant.

An opposition to President Lerdo de Tejada is forming. Some of the journals which first changed their political complexion to the opposition were formerly government organs.

There is a majority in Congress of five for the Vera Cruz railroad proposition, and it is considered certain that the Mexican company, who have received the concession for the construction of the International railroad, are unable to begin the work for want of funds and credit at home and abroad.

The serious disturbances in the City of Mexico have ceased.

President Lerdo has summoned all the State Governors to the national capital to discuss affairs of State.

MADRID, Jan. 14.—The government force, on occupying Carthagena, found the fortifications and buildings badly damaged by the bombardment.

One of the insurgent steamers, which attempted to escape, was captured with a large number of refugees on board.

The Mendez Nunez, with another party of insurgents, succeeded in reaching a port of France, into which she was pursued by a French man-of-war. Members of the Junta surrendered the ironclad Numancia to the French authorities at Mers-el-Kebin, and the tri-color now flies at her masthead.

MADRID, Jan. 15.—The government troops shot ten insurgents while attempting to escape from Carthagena; otherwise the occupation has been free from bloodshed.

The condition of the forts around Carthagena indicates that there was treachery. Provisions were plentiful in the town.

The Intransigentes at Barcelona have surrendered. The authority of the government is fully restored there.

At a meeting of the deputies, constituting a majority in the late Cortes, a vote of confidence in Castelar was adopted, and he was requested to prepare a manifesto to the nation.

The iron clad Numancia has been delivered to a Spanish frigate. The insurgent chiefs, Contreras Ferrez and Galoes, have been sent to the capital of Algeria, and the other Carthagenian refugees were placed in the forts and barracks of Oran and Mers-el-Kibin.

MATAMORAS, Jan. 15.—The right of trial by jury has been established in the State of Tamaulipas in criminal cases, the law having been proclaimed with great solemnity by the civil and military authorities in the plaza. Jury trials have heretofore been unknown to the laws of Mexico.

The *Voz Publica* announces that Leon Gusman, the attorney general of Mexico, has resigned because he was not in accord with President Lerdo in his administration of the national government.

Trouble in the Country.

Recently the negroes in Terrebonne parish, Louisiana, made some violent and threatening demonstrations. The *Daily Picayune* furnishes the following history of the affair:

The late difficulty which occurred in Terrebonne parish seems to be a fair example of the manner in which a large number of the negroes in the State expect to conduct themselves under the prevailing system of Republican government, and it is hoped the salutary check given them by the State forces will prove a lesson they will heed in the future.

The first difficulty, it appears, originated on the evening of January 5, when about two hundred plantation laborers met at the Zion church, about a mile and a half below Houma, and organized an association whose objects, explained by resolutions passed, were:

"1. To form sub-associations and rent lands to work by themselves, they agreeing to wave all laborers' privileges on the crop made to such persons who would rent them the land, and also furnish supplies to make the crop and subsist themselves.

"2. Binding themselves not to work for any planter for less than $20 per month, rations, etc., the payments to be made monthly in cash.

"3. That they would allow the person furnishing the supplies to appoint an agent on the place to take charge of the interest of whoever should furnish the supplies until the crop should be made and shipped to market, the factor or the furnisher of supplies to have the privilege of selling the crop and deducting the amounts due for the laborers."

To ratify these another meeting was called on the eighth instant, when the most incendiary speeches were made, principally by W. H. Keys and T. P. Shurbem, who advised them, if the lands were not given, to seize them by force; also not to allow any one to work for any wages under those stipulated, which were, at the most, simply outrageous. After the meeting a mob, headed by a fife and drum, paraded through Houma, threatening the citizens, but doing no harm. On the Tuesday following a man named Alfred Kennedy and about fifty armed men came down the bayou, and, upon arriving at the Southdown plantation of Mr. H. O. Minor, halted for the purpose of preventing his laborers from working.

Mr. Minor, however, met them and explained that his people were peaceably working, and he would not allow them to interfere. After hesitating awhile they retired, though threatening to shortly return and burn his sugar-house. The next day they did return, but were met by the colored sheriff Lyons, with a posse of white and colored men, and they agreed to disperse upon condition the posse was disbanded. Captains Snow and Joseph, of the State troops, arriving at this opportune moment, however, considerably dampened their ardor; the more when these gentlemen stated their action would not be tolerated by the State government. Still persisting in their demands, however, the troops under Colonel Flanagan were telegraphed for, and sent, as already published; the rioters, before their arrival, firing into the train as it passed Terrebonne, and severely wounding Mr. Gery, who was a passenger in one of the cars.

With the troops came Colonel DeKlyne, deputy United States marshal, who, with the assistance of the cavalry under Captain Taylor, arrested the ringleaders, as follows: Philip Gray, Calvin Morris, Robert Jones, James McGinnis, Abe Chesnut, R. Mobly, R. Baron, Alfred Kennedy, Henry White, Edward Bradford, R. Kennedy and Calvin W. Williams.

After the arrest of these and the arrival of the troops it was decided that a grand mass meeting should be held. This took place on Saturday, when Keys and others made speeches, followed by Mr. Minor, when everything was satisfactorily arranged and the troops yesterday returned to the city. The prisoners were marched to the Parish Prison and locked up, and the soldiers were dismissed to their homes, all apprehension of difficulty, at least for the present, being over.

Our Modern Bastile.

Under this heading the *Picayune* of January 18 notices an abuse of power which has seldom been equaled in modern times. The statements are as follows:

Some months ago, it will be remembered, the police militia, under Colonel DeKlyne, and others, invaded Grant parish, and after overrunning the country arrested seven of its prominent citizens and brought them to this city, when they were incarcerated in the Parish Prison, where they have remained since without trial, without sufficient food, and subject to all the horrors of a close confinement, not even being allowed to stir beyond the walls for a moment to catch a breath of fresh air. These gentlemen—William Cruickshank, John P. Hadnot, William Erwin, D. Lemonic, A. P. Gibbon, J. P. Lemoule and Clem Penn—were all arrested on warrants alleged to have been sworn to by two ignorant negroes, under what is known as the Kuklux act; and this is all that holds them. Repeated efforts have been made by themselves and friends to obtain a trial or arraignment, or something under which they can be placed under bonds and allowed to return to their plantations, which are sadly in need of their attention; but all without effect, the United States officials being stolidly indifferent to every appeal on the subject, and unmindful of the constitutional right of every man, which guarantees a prompt and speedy trial.

Nor is this all. Some two weeks subsequently Judge A. C. Lewis, a prominent planter of the same district, who, too old and infirm to even take part in any political proceedings, visited the city for the purpose of consulting medical authority relative to his health, was seized on the streets, and, without word or warning, thrust into the same prison.

These statements, outrageous as they may appear, are nevertheless facts, and go to show the manner in which some of our people have been treated by a government which pretends to be free and equal to all.

These gentlemen were on Saturday morning visited by a representative of the *Picayune*, and their statements obtained on the subject. They are mostly old gentlemen—Judge Sims especially so; his health, infirm at the time of his incarceration, has grown feebler and feebler every day, until now he can barely stand alone. The other gentlemen, once strong and able-bodied, have during this bitter weather been so chilled that their suffering has been intense; and yet, though Colonel Patton and Captain Fremaux do everything in their power to make them comfortable, they are subject to a close confinement, which has told upon them terribly, until they are mere wrecks of men.

Imagine a room ten by twelve, stone roof, stone walls, bare floor, iron grated bars, on the walls a miserable colored print; the furniture a bare deal table, and hard bed with scanty covering, and small protection from the wind rushing through the cracks in the window. This is the accommodation, the best that can be had! What must the worst be? With men of the city—men used to culture, thieves, assassins and cutthroats generally—it must be hard, but what to men of education, gentlemen of wealth and respectability, guilty of no crime, held under no direct charge, and ready at all times for a lawful trial. It is unspeakably hard, and no wonder, as day by day they have watched the shadow of the sun come up on the walls and go down at night, their faces have grown thinner, their hearts weaker and their hopes very faint indeed.

It is stated, and has been over and over again, that the reason of their incarceration without trial is that Judge Durell has no right to hold court, and they must wait until next September for trial; but if so, when that time comes and they are released, what can compensate them for all these months of confinement? Nothing. And they therefore demand that they be accorded their rights of a prompt and speedy trial.

IN 1639 the first printing-press in the American colonies was set up in Cambridge, Massachusetts.

OVER one hundred ladies are studying law in the United States.

Treasurer's Report.

A. E. GOODWYN, TREASURER,

In account with the Board of Missions of the Louisiana Conference.

1873. NEW ORLEANS DISTRICT.	DR.	
Carondelet Street church	$237 50	
Carondelet Street Sunday school	500 00	$737 50
Felicity Street church	322 50	
Felicity Street Sunday school	300 00	622 50
Morgan Street church		20 00
Craps Street (German) church	$35 00	
Craps Street Youth's Missy Society	28 55	81 45
Dryades Street (German) church		121 85
Soraparu Street (German) church		24 50
Cadiz Street church	$4 00	
Cadiz St. Sunday school, for Mexico	16 50	20 50
Lafourche circuit		1 50
Algiers		21 00
Baton Rouge (see Anniversary)		
Total		$1,656 80
OPELOUSAS DISTRICT.		
Pattersonville and Brashear		$5 00
Washington		5 30
Vermillion		31 00
New Iberia		10 00
Total		$51 30
ALEXANDRIA DISTRICT.		
Alexandria		$27 50
Evergreen		10 00
Caldwell		6 50
Rapides		5 00
Big Cane		6 00
Centerville		8 00
Total		$59 00
SHREVEPORT DISTRICT.		
Shreveport		$23 00
Pleasant Hill		32 30
Marion		5 50
Keachie		48 50
Mansfield		60 00
Caddo	$0 50	
Caddo, for Mexico	5 00	11 50
Total		$180 80
DELHI DISTRICT.		
Floyd and Delhi, for Mexico		$68 10
Concordia mission		32 25
Lake Providence, for Mexico	$15 00	
Lake Providence, for China	5 00	20 00
Oak Grove, for Mexico		25 00
Bayville		16 00
Oak Ridge		13 00
Wilmsboro, for Mexico		5 40
St. Joseph, for Mexico	$27 50	
St. Joseph	12 50	40 00
Lind Grove, for Mexico	$7 50	
Lind Grove	10 00	25 70
Waterproof, for Mexico		122 25
Trenton, for Mexico		48 50
Monroe, for Mexico		59 50
Bastrop Sunday school, for Mexico		16 00
Total		$519 50
HOMER DISTRICT.		
Homer		$15 00
Arcadia		10 15
Minden, for Mexico		7 00
Sparta and Ringgold		30 00
Castor, for Mexico	$10 00	
Castor	21 00	30 00
Louisville		7 40
Haynesville		5 30
South Bossier		85 35
Vernon, for Mexico		6 50
Total		$623 70
FROM OTHER SOURCES.		
R. E. Hammond, for Mexico		$1 25
Richmond Romille		1 00
A Friend		75
Pledges collected		104 00
Anniversary at Baton Rouge		87 35
Total		$194 35
RECAPITULATON.		
New Orleans district		$1,656 80
Opelousas district		51 30
Alexandria district		59 00
Shreveport district		180 80
Delhi district		519 50
Homer district		623 70
From other sources		194 35
Amount in suspense		50 00
Amount received from R. J. Harp		69 11
Cash in hand at last report		1,209 80
Grand total		$4,314 46
CREDIT.		
By amount paid		
For publishing Minutes, 1872		$100 00
Drafts Lafourche mission		250 00
Drafts P. E. Opelousas district		200 00
Drafts Lake Charles mission		103 00
Drafts Calcasieu and Sugartown miss'n		100 00
Drafts P. E. Alexandria district		200 00
Drafts Bayou DeGlaize mission		100 00
Drafts Atlanta mission		150 00
Drafts Rapides mission		100 00
Drafts P. E. Shreveport district		100 00
Drafts Farmerville mission		200 00
Drafts St. Joseph mission		175 00
Drafts Concordia mission		125 00
Drafts Lake Providence		200 00
For secretary's record		2 75
By amount sent to		
Clifton by Felicity Street Sunday school		300 00
China by Lake Providence		5 00
Mexican mission by Carondelet Street Sunday school		500 00
By amount paid J. C. Keener		
For Mexican mission, from Mansfield		60 00
For Mexican mission, from Felicity St. church		20 00
By amount paid J. T. Daves		
For Mexican mission, from Felicity St. church		14 00
For Mexican mission, from Delhi		40 00
For Mexican mission, from Concordia		31 25
For Mexican mission, from Lake Providence		10 00
For Mexican mission, from Minden		17 80
For Mexican mission, from Sparta and Ringgold		25 00
For Mexican mission, from Bayville		10 00
For Mexican mission, from Waterproof		9 75
For Mexican mission, from Trenton		10 00
For Mexican mission, from Monroe		19 50
For Mexican mission, from Caddo		5 00
For Mexican mission, from Oak Ridge		10 00
By amount paid R. J. Harp for Mexican mission		440 75
By amount paid R. J. Harp, forty per cent. on $1,456 40		582 56
Cash on hand		100 00
Total		$4,314 46

APPENDIX.

The following amounts were pledged at the anniversary in Baton Rouge:

Bro. T. Foster	$10 00
Rev. M. Manley	100 00
Rev. R. Parvin	100 00
Rev. J. E. Cobb	100 00
W. H. N. Magruder	25 00
H. W. Drake	10 00
Rev. J. S. White	100 00
Rev. G. Jackson	25 00
Rev. S. H. Schroeder	25 00
Rev. R. S. Isbell	10 00
Mrs. F. A. Morris	5 00
Mrs. J. Bear	5 00
Elizabeth Wise	5 00
W. H. Goodale	5 00
Rev. W. Alexander	5 00
Rev. A. E. Goodwyn	100 00
C. W. Chambers	4 00
Total pledged	$630 00

The Theory of Darwin.

BY DR. THOMAS NICHOLSON.

The following short article is a reply to a query to the writer by Prof. D. K. Whitaker, LL. D., whether he adopted the Darwinian theory:

It will be doubtless conceded that the vegetable world presents the most obvious illustration of adaptation of means to an end, in its countless and varied relations to the animal kingdom, that by its means the wants and requirements of the latter, under every conceivable circumstance of *place* and *climate*, are completely and most wonderfully fulfilled, and that such fulfillment is so perfect as to *exclude* the *possibility* of its being the result of accident, or even remotely suggesting the theory of natural selection. The survival of the fittest is not an original theory of Dr. Darwin. It is a leading notion, or doctrine, if you please, of the book of books—to be found from Genesis to Revelation. None but the moral heroes of the Bible win in the race for heaven. Only those who conquer or "overcome" the "principalities" or "powers" in the great struggle of life can win the "crown of righteousness." The notion of this moral struggle radiates on every page of Jewish and Christian history, and is exemplified in the individual life history of the illustrious worthies of both Testaments. The survival of the fittest, and only they, is the sublime lesson sincerely and fervently pressed from every pulpit in Christendom.

A philosophical consideration of the Darwinian theory suggests the following questions, viz.: If the different species of animals have become developed by a process of natural selection, upon what theory is it attempted to be shown that the development of the vegetable world has taken place?

Did such development occur before that of the animal world, or has it taken place with the latter *pari passu*? It could not have occurred subsequently. Therefore, if it be assumed that it occurred before, then by such assumption it is implied that the animal kingdom became adapted to the *vegetable*—a circumstance which would presuppose a foregone necessity for a development in a special direction, in precedence of natural selection.

If it be held that it occurred progressively with that of the animal world, then of necessity its wonderfully subservient adaptation to the latter would imply the possession of powers which it is known not to possess.—*New Orleans Times.*

Model Stewards.

MR. EDITOR: A first-rate steward must have a clear, sound appreciation of the value of the gospel, of the ministry and of their great work. He must have a great, strong love for God's cause, a warm heart and a generous soul. Having all these, he will be a brave man to defend, and an earnest man to plead for the proper support and propagation of such a glorious cause. Such stewards are a great blessing to the ministry, to the church and to the world. It is a rare thing, Mr. Editor, to find such stewards; but, sir, I was most agreeably surprised, at my first quarterly meeting this new year, at a recently established and nice little station on the Mobile and Ohio railroad, to find *three* such stewards—Bros. S. T. Taylor, Angus Taylor and W. S. Davis. Although the new preacher did not reach the place until two days before the quarterly meeting, and had never preached there, and was a stranger, they received him cordially, treated him kindly, and just as soon as the Quarterly Conference was organized and the question of finance came up, these stewards made a liberal allowance for their pastor and presiding elder, and in a few moments walked up to the secretary's table and counted out and turned over, cheerfully and happily, more than one-fourth of the whole allowance to their preachers, in cash. Now, Mr. Editor, I call these *model* stewards. I expect to see that church prosper. If we had five hundred such stewards divided out among the various charges in the Mississippi Conference, we would soon witness a great freshet in the financial channels of the church, and then God would pour us out such a spiritual blessing that there would not be room to receive it. "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy vats shall burst out with new wine." "Give, and it shall be given to you; good measure, heaped up, shaken together and running over."

WILLIAM B. HINES.

MERIDIAN, MISS., Jan. 6, 1874.

A Card.

A meeting of the undersigned members of the Louisiana Annual Conference, Methodist Episcopal Church South, passengers on board the steamer Robert E. Lee, on our return from Conference, was called in the cabin. On motion Rev. J. E. Cobb was requested to take the chair and Rev. J. Gorton Miller to act as secretary. The following resolutions were unanimously adopted:

Resolved, That we hereby express our hearty thanks to the commander and officers of the steamer Robert E. Lee for the gentlemanly and courteous bearing, princely hospitality and reduction of fare extended to us on our trip.

Resolved, That though the steamer Robert E. Lee needs no commendation from us, yet we hesitate not to commend her to the traveling public as possessing every desired quality of speed, safety and comfort.

Resolved, That a copy of these resolutions be presented to Captain Campbell, and that they be published in the Vicksburg *Herald* and the NEW ORLEANS CHRISTIAN ADVOCATE.

J. E. COBB,	J. GORTON MILLER,
THOMAS J. UPTON,	JAMES L. WRIGHT,
J. M. MCKEE,	T. H. MCCLENDON,
G. M. LOVERMAN,	M. C. MANLEY,
T. B. RENEAU,	GEORGE JACKSON,
JAS. J. BILLINGSLEY,	W. F. ALEXANDER.

REV. J. W. BULL, M. D., a member of the Baltimore Conference, Methodist Episcopal Church South, died at Alexandria, Virginia, on the morning of the twenty-fifth ultimo. He had been ill during a considerable time, and his death was not unexpected.

PUNCH'S idea of family government:

Mother—"Where's baby, Mary?"

Mary—"In the other room."

Mother—"Go directly and see what she is doing, and tell her she mustn't."

All Along the Line.

The proposition to purchase $100 worth of our publications, and pay for them within ninety days, was first submitted to the Louisville Conference, and accepted with an enthusiasm that gave every assurance of success. A large number of the members of the Conference have promptly responded to the resolution adopted, and have sent us their orders, in whole or in part. To accomplish the purpose contemplated the action must be general, embracing every section of the church and every member of the Conference. Although the ninety days have elapsed since the proposition was first submitted, it is not yet too late to give us the needed help. Up to this time our Publishing House has been kept above the waters by the prompt responses of so many of our brethren. We insist on every preacher doing his duty. With a fair prospect of success, let us not, for want of proper effort, fail. We publish below the list of preachers in the Louisville Conference who have sent their orders on this proposition. We will publish lists of other Conferences next week, and from time to time until we go through the Conferences. A complete list will be published before the General Conference meets.

LOUISVILLE CONFERENCE.

Louisville District.—R. H. Rivers, J. S. Scobee, S. H. Lovelace, V. P. Thomas, B. M. Messick.

Elizabethtown District.—L. B. Davison, J. W. Lewis, D. L. Collie, G. B. Overton, William J. Free, B. A. Cundiff, James M. Phillips, E. G. Brodie.

Owensboro District.—W. F. Ford, Samuel C. Allen, M. M. Hunter, T. C. Berry, R. D. Bennett, E. R. Harrison, R. T. Stevens, W. L. Corbin.

Henderson District.—Thomas G. Fallin, S. L. Lee, W. W. Cook, B. D. Griffin, T. C. Peters, S. L. Murrell, C. Y. Boggess, Joshua Godbey.

Princeton District.—J. W. Love, Thomas J. Richardson, T. J. Randolph, H. M. Ford, G. W. Crumbaugh, R. C. Alexander, J. C. Brandon, W. C. Brandon, C. H. Dowell.

Russellville District.—David Morton, Dennis Spurrier, Jas. A. Lewis, G. R. Browder, I. W. Emerson, Thomas Bottomley.

Bowling Green District.—E. M. Crow, E. W. Bottomley, L. E. Campbell, James J. Ruddell, W. F. Harwell, J. L. Brown, A. G. Frazer, T. M. Penick, J. G. Wilson, W. C. Slate, R. T. Thomas.

Columbia District.—W. R. Godbey, J. G. Freeman, David T. Bowles, Leonard Ames, J. W. Bunton, Littleton Hullett, Milton A. Nantz, W. C. Slate.

Lebanon District.—Geo. H. Hayes, W. C. Hayes, George Needham, G. F. Cundiff, J. C. Gill.

In the Louisville Conference, in which there are one hundred and twenty-three preachers, only sixty-eight have as yet carried out the resolution of the Conference, leaving fifty-five who have as yet expressed no interest in the subject. We appeal to the Louisville Conference for active sympathy and support. It is our own Conference. In it we have spent the morn and noon of life, and in it we expect to pass its evening. From our youth we have been identified with all its interests, and now feel that our appeal will not be in vain. A. H. REDFORD, Agent.

We take pleasure in adding the following since our last report:

Louisville Conference.—W. L. Corbin, T. J. McIntyre, R. C. Alexander, I. W. Emerson, J. G. Wilson, Thomas Bottomley, J. Godbey.

Tennessee Conference.—Alanson Brown, Felix R. Hill, J. G. Bolton, Clinton Cleuny, J. A. McFerrin, B. G. Ferrell, R. G. Irvine, James H. Richardson, W. Weakley, R. E. Travis, W. B. Seward.

Holston Conference.—J. W. Bowman, A. J. Frazier, W. W. Bays, J. M. Wolfe, G. W. Callahan, J. H. Haskins, Philip S. Sutton, William P. Doane.

Kentucky Conference.—B. F. Sedwick, W. T. Rowland, Richard Taylor (local.)

North Alabama Conference.—J. W. Whitten, G. B. Wilson, V. O. Hawkins, P. K. Brindley, W. T. Andrews, James T. Miller, E. W. Jones, J. S. Davis, J. B. Gregory, Lucius H. Grubbs.

North Carolina Conference.—L. J. Holden, Frank H. Wood, J. R. Griffith, R. S. Webb.

Alabama Conference.—John E. Foust.

Arkansas Conference.—N. E. Fair, Josephus Loving, H. M. Granade.

White River Conference.—C. H. Ford, J. C. Carter, W. T. Noe.

Little Rock Conference.—W. J. Davis.

Virginia Conference.—J. C. Granberry, P. A. Peterson.

Western Virginia Conference.—R. S. Bickel, J. C. Tinsley.

West St. Louis Conference.—C. D. Davis.

Missouri Conference.—Jesse Bird, C. C. Wright.

Western Conference.—Daniel L. Rader, H. D. Hogan.

Florida Conference.—Josephus Anderson.

Northwest Texas Conference.—R. K. Thomas.

Texas Conference.—J. L. Lemons.

Baltimore Conference.—George T. Tylor.

Pacific Conference.—J. M. Alsanson, J. M. Overton.

Memphis Conference.—B. F. Peeples, C. Y. Rankin, J. W. Atkinson.

North Georgia Conference.—T. A. Seales.

Columbia Conference.—D. C. McFarland.

Trinity Conference.—W. C. Blair.

The Christian Advocate.

THURSDAY, JANUARY 22, 1874.

HYMNOLOGY.

In the collection of Sternhold and Hopkins, 1580, we have the following paraphrases of Scripture:

Why dost withdraw thy hand abacke
And hide it in thy lap?
O pluck it out, and be not slack
To give thy foes a rap.

The race is not unto the man
That can the fastest run,
Nor the battle to the people
Who shoot with the longest gun.

To whosoever wicked is,
An enemy's to the Lord—
Shall quaile, yea, melt even as a lamb's grease,
Or smoke that flies abroad.

The righteous shall his sorrows scan,
And laugh at him, and say: Behold!
What has become of this here man,
That oo his riches was so bold?

All hail, thou glorious sun!
Bright as a new tin pan;
The roundest, purest, surest source
Of bread and cheese to man.

Methodist Sketches.

MR. EDITOR: In this sketch I propose to introduce the name of R. L. Kennon, M. D., a man of precious memory wherever he was known. In stature he was small and delicately constituted. He moved to this State at an early period, settled in Tuskaloosa and took up the practice of medicine. He entered the itinerancy in the Georgia Conference at a very early age, and pretty well exhausted his physical man in the arduous work of an itinerant preacher. He did not, however, remain many years in a local capacity, but re-entered the itinerancy (year not recollected.) In this service he died, while attending the Annual Conference in Columbus, Mississippi, at the house of Major William Dousing, whose wife was a relative of Dr. Kennon. In 1832, according to my recollection, his remains were carried to Tuskaloosa and there buried.

As a pulpit orator Dr. Kennon had few equals in the Alabama Conference, and no superiors at that day. His discourses carried with them a dense body of divinity. His reading was thorough and extensive, which enabled him at all times to interest and instruct the most refined society, as well as the most humble and illiterate. It may well be said of him, as it is written in God words: "The zeal of thine house hath eaten me up." He threw all his powers of mind and body into his work of saving souls. At times he was so completely absorbed with his work that he seemed to lose sight of the common occurrences of life passing around him. On one occasion he was met by a friend walking the streets of Tuskaloosa bareheaded. His friend remarked: "Doctor, where's your hat?" He quickly threw up his hand to his head and remarked that he had forgotten it when he left his study.

His eloquence in the pulpit was not of that kind which captivated his hearers with a mere play upon words, but rather of that kind which deeply impressed them with his subject. Such was the fervor of his soul that his audience could but be seriously impressed. I have heard him for two hours or more in one sermon, yet never heard any one complain of weariness. His sermons were delivered without being written out. If he used even notes, they were scant. His fund of ideas and command of language enabled him to interest his hearers. Indeed his pulpit efforts would not have been so interesting and impressive had they been written out. When he entered the pulpit he seemed to lose sight of everything save Christ and the sinner. This was the great secret of his popularity and success. This was the all-absorbing thought, whether in or out of the pulpit, with him. His favorite themes were the atonement and sanctification.

In connection with Dr. Kennon I beg to introduce to the reader the name of Rev. James H. Millard, who moved from South Carolina to this State in 1825. In stature he was considerably below medium size, but what there was of him was every inch a man. He entered the itinerancy in the South Carolina Conference when quite young, and, being full of zeal, he had pretty well worn himself out when I first knew him. He, however, never lost his zeal, even when local, in which condition he did not remain, but re-entered the itineraney, and did good service as long as he was able to ride. He was a very fearless man, and rarely lost an opportunity to reprove sin, no matter where or on whom found. He remarked that it was necessary to do this, though unpleasant, and he might as well do it as any one else. This fearless trait in his character rendered him unpopular with that class that called for his reproofs; but he was dearly beloved by the church which he so long and faithfully served.

His style of preaching was instructive and impressive; never at a loss for ideas, or words to express his ideas. He would at the present day be considered too lengthy in his discourses, seldom stopping short of an hour to one and a half hours. At times he was truly eloquent. He did not confine himself to system, but he never uttered a meaningless word. His manner was impromptu—ready on all occasions. I remember on a certain occasion an old brother was trying to preach, but became so entangled and confused that he stopped short and turned round to Bro. Millard, who was in the pulpit, and said: "Bro. Millard, preach to this people. I can't." Bro. Millard rose on the spur of the moment, and took up the subject just where the old brother left off. I do not remember to ever have heard such eloquence fall from the lips of any man. On one occasion, when he was quite a youth, he was preaching in Georgetown, South Carolina, when a mob approached the pulpit to take him down; but the closer they got to the pulpit the harder he poured hot shot among them, and finally they quailed before him, without offering any violence. As to the fear of man he was a stranger; but he sleeps with the thousands of worthies who are resting from their labors.

This closes my sketches. Though meager and imperfectly written, the writer hopes that some competent writer will undertake to write out the history of Methodism in Alabama and Mississippi.

S. MIMS.

PRATTVILLE, ALA., January 7, 1874.

Items from the Late Session of the Mississippi Conference.

The Sunday school committee reported resolutions, which were passed, that in order to secure a more thorough acquaintance of the children with the doctrine and polity of the church, pastors and superintendents be urged to have the Discipline taught in the Sabbath school; and that the General Conference be memorialized to define more clearly the mode of electing superintendents of Sunday schools.

The secretary of the board of missions was instructed to report to Conference the amounts collected and disbursed during the year, and that he have the report published in the Minutes.

TO PREVENT EXTENSION OF THE TERM OF THE PASTORATE.—A resolution was passed, signed by B. Jones, J. L. Forsyth and F. M. Featherstun, instructing the delegates to the General Conference to use their influence to prevent the extension of the term of the pastorate.

TO ENLARGE THE COURSE OF STUDY.—A resolution was passed to this effect, with especial reference to young men who have not had the benefit of a classical education.

TRAVELING EXPENSES OF DELEGATES TO THE GENERAL CONFERENCE.—A resolution was passed instructing preachers in charge to take collections, during the months of March and April, to defray the traveling expenses of delegates to the General Conference.

The Missionary Board passed a resolution that hereafter no draft shall be accepted or paid by the treasurer until a satisfactory report shall have been made of the labors of the missionary, and the state of missions in behalf of which the allowance shall have been made.

FOR BISHOPS' AND CONFERENCE FUNDS.—The joint board of finance estimated the amount needed for support of the Bishops to be $1,450; for Conference fund, $5,000. These amounts are apportioned among the districts as follows, viz.:

	Bishops' Fund.	Conference Fund.
Vicksburg district	$225 00	$487 [illegible]
Jackson district	250 00	900 [illegible]
Brandon district	150 00	350 [illegible]
Brookhaven district	225 00	725 00
Woodville district	200 00	700 00
Seashore district	75 00	300 00
Meridian district	250 00	600 00
Summit district	95 00	300 00

Presiding elders are to take the collections for the Bishops.

The General Conference was memorialized to strike from the Discipline, page 152, chapter 9, section 5, clause 7, all after the word final.

JOINT BOARD OF FINANCE.—Clerical: B. Jones, W. C. Black, C. Chamberlin, J. A. Ellis, J. A. Godfrey, H. P. Lewis, C. McDonald and W. B. Lewis. Lay: J. N. Applewhite, W. L. Nugent, J. V. Enochs, T. P. Bell, J. H. Hines, G. Nicholson, W. M. Thornton and T. Reed.

VISITING COMMITTEES.

Centenary College.—W. E. M. Linfield, H. R. Singleton, I. J. Cameron, A. B. Nicholson and E. C. Postell.

Port Gibson Collegiate Academy.—W. L. C. Hunnicutt, W. B. Lewis and J. J. Smylie.

Whitworth Female College.—W. E. M. Linfield, J. Bancroft, J. T. Heard, W. L. Nugent, T. D. Wimberly, E. H. Mounger, C. Chamberlin, C. B. Galloway, T. Reed and B. Jones.

East Mississippi Female College.—R. J. Jones, J. Miller and U. B. Phillips.

Millwood Female Institute.—C. G. Andrews, L. K. Barber, J. A. Godfrey and J. E. Jagers.

EIGHT THOUSAND DOLLARS FOR MISSIONS.—A resolution, offered by W. L. C. Hunnicutt, secretary of the Board of Missions, was passed, pledging members of the Conference to use their best endeavors to raise $8,000 for missionary purposes during the present Conference year.

C. G. ANDREWS, Sec.

A Scrap of Church History.

FURNISHED BY BRO. P. W. WALKER, AGED SEVENTY-EIGHT YEARS.

DEAR SIR: At your request I take pleasure in furnishing you with a short extract from facts I have obtained and the notes I have made of the introduction and progress of the Protestant religion into this parish since the American government took possession of it in A. D. 1810, and more especially as it relates exclusively to that branch of Christ's church to which you belong.

The Rev. Adonijah Harbour, of the Methodist Episcopal Church, came from Surrey county, North Carolina, to this State, with his large family, in the year A. D. 1801. He first settled in the parish of West Feliciana, where he remained for seven or eight years. He brought with him his Bible, which was then a prohibited book, but to him a precious treasure. He read it daily, prayed with his family and taught them the principles of our holy religion. The ever-vigilant enemies of the Bible being informed of the fact, reported him to the Spanish authorities, who had him arrested and brought before the priest, Father Burke, to answer for a crime which they considered the most heinous. Mr. Harbour being a man of wealth, influence and sterling integrity, the Spanish officers interceded for him, and, after having been severely reprimanded by the priest and forbidden to read any more the obnoxious book, he was discharged.

Mr. Harbour disposed of his property in Feliciana and came to East Baton Rouge in the year 1808 or 1809, and purchased a large tract of land on the Bayou Manchac. Several of his sons and one of his daughters, Mrs. Harelson, wife of John Harelson, settled near him. On the first Sabbath after the adjournment of the convention, which, in the name of the inhabitants of the Florida parishes, renounced the allegiance to the Spanish crown, Mr. Harbour collected his family and friends at his house, and then and there preached to them the gospel of our Lord Jesus Christ. It was the first Protestant sermon delivered in this parish, and probably the first preached in any of the Florida parishes. He organized a church, and continued to preach at that place until his death, on the thirty-first of August, 1815. A large number of his descendants, to the third and fourth generation, are living in this and the adjoining parishes. Nearly all of the inhabitants at that time belonged to the Roman Catholic Church. A few acknowledged to Mr. Harbour that before coming here they were Protestants, but through fear had kept their light hid.

The writer came here about the year 1820, and was married to the youngest daughter of Mr. Harbour on the twenty-third of June, 1823, from whom he learned most of the facts above stated.

EAST BATON ROUGE, Louisiana.

The undersigned received this from the above writer, Mr. P. W. Walker, on the twelfth day of December, 1871. Mr. Walker is well in his seventy-eighth year.

R. S. TRIPPETT.

Wesley Chapel Sunday School.

MR. EDITOR: The Sunday school at Wesley chapel send greetings, wishing you a happy New Year, and ask for a respectful notice in a corner of your paper. The school is held at Wesley chapel, four miles east of Pontchatoula station. It was organized, one year ago last May, by Colonel Terry as superintendent, and his lady and a few friends as assistants in the enterprise. The prospects were not the most flattering, for it was predicted to be a short-lived thing, like many of its predecessors. So little was the interest taken in it that there were no more than twelve or thirteen scholars present, and those not altogether punctual attendants. But the patrons of the school kept at work, with the colonel at their head, and on the fourth of July last the school held a celebration, and several prizes in the shape of books, etc., were distributed. From about a dozen pupils at the commencement, the school had now on its roll more than forty scholars. The school to-day has celebrated Christmas and New Year together. The exercises were singing, prayer, reading the Scriptures and an address for the occasion. The attendance was respectable, and quietude and good order were maintained. A Christmas-tree had been planted, and when it was unveiled the school gathered around it, and lo! there were suspended from its branches a present for each one. I trust a new interest is awakened in the cause of the Sunday school; and the coming May anniversary, now looked forward to, I trust, will deepen that interest. We would all, Mr. Editor, like to form your acquaintance, and hear you talk as Christian editors alone can talk in the cause of Sunday schools. May we claim you as our guest at the coming anniversary? J. BOYES.

WESLEY CHAPEL, January 1, 1874.

(NOTE BY THE EDITOR.—Nothing would please us better than to be with our friends of Wesley chapel, and to enjoy the exercises of their anniversary. But, alas for us! we fear that it will be impossible. May God bless the school and all connected with it.)

Colportage in the Levant.

JOURNAL OF GIURGIUS AUKKAR.

BIBLE HOUSE,
Constantinople, Oct. 21, 1873.

In August, 1872, I left Beirut for Zahleh, and thence went down the Bukaa, east of Lebanon, to Kub Ellas and Altaneet to Rashelya-el-Wady, where I found a school of the Damascus mission, of forty boys and forty girls. The papal priest was much enlightened and in distress of mind, seeking some way of escape.

At Kamid-el-Towz I found an extraordinary community of people, followers of Sheikh Muhyed-deen Ibu Arab, a sect of Sulites, who believe in a kind of trinity—*i. e.*, that God has three persons. I stopped at the house of Sheikh Ahwedel-Bekri, the governor and religious sheikh. He asked me: "How do the Christians prove that Christ is the Son of God?" I said: "He is of God's nature and essence, but we do not say that he begets or is begotten." He asked: "How can he be in heaven and on earth about the same time? or did the second person separate himself from the first when Christ became incarnate?" I said, "No," and used an illustration such as they are accustomed to. "When the sun shines on the earth, and the light enters a house, does the light separate itself from the sun?" He accepted the illustration and said: "Very well. But how about his sufferings?" I said: "It is like driving a nail into a wall on which the light shines—does the light suffer from the nail?" He said: "No. That is precisely the Sufite doctrine, as taken from the words of our Sheikh Muhyed-deen Ibu Arab."

I then asked him about faith and works, and whether salvation is from works? He said: "No, from faith alone." "Then why do you practice ablutions and pilgrimages, and fastings in Ramadan, and other Moslem observances?" He said: "We do it outwardly, but the Moslems really regard us as heretics, and we regard all these outward rites as useless."

I asked: "What do you believe about the salvation of women?" He was silent and gave no reply. I then gave him a New Testament, and he began to read in it from the nineteenth chapter of Matthew, when suddenly he said that he regarded the Koran and the gospel as of equal authority, but "we are not like the Moslems, who take the Koran literally; we receive it spiritually." I then asked why they followed the Koran literally in the matter of divorce? He was silent, but his wife spoke out: "Your religion is certainly better than ours." The sheikh said nothing. I asked if they wished a school. He said: "Yes, but we can do nothing in the absence of our great sheikh, who is in Aere or in Tersheeba, near Aere. But if you should open a school you will be the means of saving more than twenty thousand souls." As the people were all busy in wheat harvest I did not remain long, but went on to Teb Jenin. The priest came in to discuss on confession, priestly absolution and saint worship, but soon went away, the people declaring to him: "You are beaten in the argument and the man is right." We then read the Scriptures and conversed with the people until late at night. Thence I returned north along the eastern side of the Bukaa, to Kefr Zebad and Serain, where the papal priest was teaching the boys. He asked if I had books from the Jesuit press. I told him: "No, only Scriptures and evangelical tracts." He refused to let the boys buy. Thence I came to Tulya, where I visited the Scotch school and heard the boys recite. A Greek in the village, named Ibrahim Effendi, argued with me to prove that it is right for Christians to marry more than one wife. I answered him from the New Testament, proving that it is not right.

On Monday I visited the Bedaween Arabs encamped in that region, and found a Moslem khateeb teaching them, whose daughter knew the Koran by heart, and was correcting the reading of the children without a book. I conversed a long time with the khateeb about the faith of Abraham, the friend of God, and the children begged permission to purchase Testaments, but he forbade them. I then went around from tent to tent, talking with the Arabs until evening, when I returned to Tulya. On Tuesday I left for Baalbec, where I was taken ill with fever, and lay four days very sick in a khan. On Saturday evening I left by night for Ras, six hours to the north, where I spent the Sabbath in trying to talk with the people, but, being still unwell, my tongue and throat were too dry to allow of my preaching to them. When I left Ras for Hums my muleteer was a Greek, who listened to the preaching of the word as we journeyed, with great gladness, and promised to always entertain at his house any Protestant who might visit his village. On Monday noon we reached Hums, and after resting made a tour to the Moslem and Christian villages in the vicinity, but, being still unwell, I returned to the city after two days. I found the people everywhere ready and willing to hear the truth.

On Sunday I attended the Protestant church. About one hundred men, women and children were present, and all showed great zeal in listening to the preaching of their native pastor, Yusef Bedr. The brethren there have a custom that when any one is ill the women visit the family of the sick in the morning, and the men in the evening, and thus no one is left unvisited. I went through the streets with the brethren, and was much gratified with what I saw and heard. On reaching Hamath my books were examined by the customhouse officers: A Greek clerk, an elderly man, insulted me, and ordered me to leave the city, but his superior, the Moslem mudir, rebuked him, and when he told me he wished to enter into a discussion with me on religion, the mudir told him to beware how he undertook it, as no one could stand before these Protestants in controversy. I accepted the invitation, and asked him to meet me on Sunday. In going about the city with Nasif, the native preacher, I found a few interested in the truth, and on Sunday we had eight persons at religious worship, among them Naum Naaman, the Syrian Jacobite, with his wife, the first fruits of the gospel in Hamath.—*Bible Society Record.*

"A SCORE of years since, or more, Father Taylor was among the guests at the session of the Providence Conference, held in the city of Providence. At the close of the services preceding the reading of the appointments, the presiding Bishop called upon the old hero to lead in prayer. He had a very free time, and began to soar upward in one of his flights of eloquence, as he invoked the divine blessing upon the laborers about to receive their appointments. On reaching the climax every one became deeply impressed by the words: "O Lord, send thy servants up to Conference next year with as many sheaves as they can stagger under." No language can describe the effect produced. In the midst of responses and tears the Conference arose, and one strong man, who was kneeling near the writer, said: "I am now ready to go to Jericho."

ONE of the most beautiful images that ever arose upon my imagination was suggested to me by a chance delay for two days, among the lakes and mountains of the Trosach's Glen. I happened to make inquiry what became of the villagers, so suddenly disappearing at nightfall from the streets, and a sandy-haired Scotchman replied: "Most of them would be at prayers about this time!" And I looked up into the far blue sky, and thought how fine a thing it would be to have a resting-place high enough just to hear the murmur of voices, as they read a verse about and sang one of the old psalms, before the impressive hush in which the father offered prayer. How grand would be the swell of sound when a whole village was going on its knees before God!

A CORRESPONDENT of the Germantown *Telegraph* asserts, giving details, that a smoke-house was built in eastern Pennsylvania in 1790; that during the past season, in repairing the building, a head of wheat was found imbedded in the cap of the gable; that five of the grains thus found were planted, and four of them grew "in bare ground," after having been imbedded in mortar eighty-two years.

A MAN should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

IF A MAN is odious in society he might as well be in prison. The worst prisons are not of stone; they are of throbbing hearts, outraged by an infamous life.

Obituaries.

GILLIE, daughter of Mr. Robert J. and Martha C. Elliott, was born March 17, 1866, and died, at the residence of her parents in East Baton Rouge parish, Louisiana, after an illness of twelve hours, September 20, 1873.

Gillie was the sunshine of that home that is now made dark by her absence, having lived just long enough to show how bright and sprightly she was. God took the sweet little girl to himself.

N. B. YOUNG.

MISS ELVIRA S. MOORE was born in the State of North Carolina about the year 1809 or 1810, and moved to Louisiana in 1850, and joined the Methodist Episcopal Church South about 1857 or 1858. The writer of this notice knew but little of Sister Moore. She was very modest and retired seemingly, but she loved to talk of the church and its want of prosperity, of Jesus and his power to save, and of her constant, abiding trust in the merits of his blood. Of this I have been assured by one who knew her well. She lived a consistent member of the church until her death, on the third of August, 1873, near Winnsboro, Franklin parish, Louisiana. Her seat is vacant in the church here below, but we fondly cherish the hope that she sits where Jesus is, where she can rest from labor, toil and strife, where sorrow is no more.

J. M. MCKEE.

SUSAN LUCINDA RICHARDSON, daughter of John and Rebecca Richardson, was born on the twentieth of December, 1856, and was drowned in the Ouachita river, near Columbia, Louisiana, on the sixteenth of December, 1873. She was ferrying the mail over the river, when the oar-string broke and she fell backward into the water. Her sister, in her efforts to save her, caught her dress, and held on to it until it tore loose from the body, when she sank to rise no more. Her father carried the mail from Columbia to Monroe. From the utmost affection for him in his afflictions, she was ready to assist him in any way she could. She proposed to ferry him across the river, and was always ready to meet him when he came off his trips. He was not with her however, when she came to her unfortunate end, he having been called away on some other business.

A FRIEND.

DIED, in Franklin parish, Louisiana, on the thirtieth of November, 1873, ROBERT B. GERMAN. Bro. German was born in Claiborne county, Mississippi, December 18, 1808, and spent almost his entire life in that State. He moved to our State, however, last winter (about January.) On the thirtieth of October he was born again, at a protracted meeting held at Kenton chapel, at which time and place he joined the church, and was baptized by the writer of this obituary notice. His stay among us was short as a member of the church, but we have hope in his death. He leaves an aged companion and several children and grandchildren to mourn his departure. Weep not, broken-hearted wife; grieve not, children. He whom you have lost was called an affectionate husband and a kind father, and our church has lost one of her valuable members; but we give him up, for the Master called for him. May the Master be a father to the fatherless and the widow's friend.

J. M. MCKEE.

MRS. MARY E. BARNES was born March 23, 1846; married to William Barnes June 30, 1869, and died, at the residence of her beloved father, John B. Lewis, on Steen's creek, in Rankin county, Mississippi, November 8, 1873. She professed religion in 1861, and united with the Methodist Episcopal Church South under the administration of Rev. William Price.

The sufferings of Sister Barnes were great, but she bore them with the patience and fortitude of a Christian heroine. She loved the Lord Jesus Christ as the Savior of sinners, and in him she trusted. A few days before her death she said to her father: "Let me shout the praises of God aloud;" and while her sun of life was rapidly sinking below the dark hills of death there was a smile of joy upon her lip, and the sting of death had to yield its terrors to that love which had sustained her in life, and gave her the victory over death. Her stay on earth was not long, and we mourn because one so young and lovely, so generous and useful, has been taken from our midst. She leaves a husband and two little children, with a father, brothers and sisters, to mourn the irreparable loss. May we all follow her example, and meet the young Christian in the better land.

W. W. HURST.

MINNESOTA, daughter of Mr. D. B. and Mrs. Minerva E. Morgan, was born January 8, 1869, and died July 31, 1873, aged four years, six months and twenty-three days.

In the last thirty-six hours of little Minnie's life we have a remarkable exhibition of a child's faith in God, and of the presence of the Holy Spirit with her. For hours before she died she talked as though she was in the presence of angels. During this time her language was extraordinary for one of her age. She asked her mother what it was to belong to the church; and when this was explained she expressed a desire to be in the church. She told her mamma that she would not get well, and repeatedly said she was going to heaven. She told her grandmother that she was going to see her grandfather Powers, who had died in triumphant faith only a few months before. A few hours before her little spirit had fled she looked up into her father's face and said: "Papa, I am happy." Her physician offered her water and she refused, saying that the angels would give her water. Flowers were offered her, and she refused all except the white ones. She spoke of the flowers and everything about her bed as looking like they had icing on them. She told her father to tell her sister Emma, who was absent, that she was going to heaven. During an illness of eleven weeks of her mother she often went and kneeled at her sick mother's bed, and prayed, covering her little face in her hands; and after she herself was on her death-bed she prayed, saying: "Dear Jesus, make my sick mamma well." May God draw little Minnie's parents to himself.

N. B. YOUNG.

MRS. ELLEN M. GREAVES, of Madison county, Mississippi, died December 25, 1873. Many hearts will be saddened by this announcement, and many friends will appreciate the irreparable loss sustained by a numerous circle of family connections, by a devoted husband and by five precious children. Alas, that one upon whose life the happiness of so many was dependent should be called away! Man's judgment would say: "Take any, yea, all others, sooner than the mother of a family of little children, one scarcely a year old." But God has decided differently, and God knoweth what is best and doeth what is best; therefore faith saith, even while the heart is sorrowing and the way is dark: "It is the Lord; let him do what seemeth him good."

Mrs. Greaves was blessed in life far above the lot of the majority. She was reared in affluence, and in a circle of accomplished and refined relations and friends. Her education was completed at the school of Dr. Elliott, in Nashville, Tennessee. To say this is to say, at least to the many who knew that school in its palmiest days before the war, that her educational privileges were equal to the very best. She was married just as she grew into a blooming womanhood, to Dr. William F. Greaves, and the union was blessed of God by natures that grew into congeniality with each other, by peaceful and prosperous circumstances, and by a comely and sprightly offspring. She was of a most amiable character, and was loved by all who knew her. With her husband she joined the Methodist Church in the fall of 1869, and continued an exemplary member till her death.

Neuralgia of the heart was the disease of which she died, and so unexpectedly and quickly did it perform its sorrowful work that there was no time for a testimony of hope or triumph, so desirable to weeping friends. But the testimony of a meek and quiet spirit, of a life devoted to Christ, of the exemplification of the Christian graces, is guarantee convincing and consoling, of her abundant "entrance through the gates into the city."

C. G. ANDREWS.

JACKSON, LA., January 4, 1874.

AT THE fourth Quarterly Conference for Natchez station, held November 29, 1873, it was, on motion,

Resolved, That a committee be appointed to draft suitable resolutions expressive of the sense of this conference occasioned by the death, October 2, 1873, of Hon. D. L. Rivers.

Whereupon George I. Dicks, F. A. W. Davis and S. L. Guice were appointed, who reported the following, which was unanimously adopted.

GEORGE I. DICKS.

See. Quarterly Conference.

IN MEMORIAM.—HON. DOUGLASS RIVERS.

Resolved, That the absence of Hon. Douglass L. Rivers from this Quarterly Conference makes us painfully aware of the sad loss the church has sustained in his death.

Resolved, That while we feel unable to shape expression so as to embody our full appreciation of his worth, we nevertheless feel that it is due to ourselves to leave some memorial that shall bear testimony to the sincerity of our esteem for his Christian character and his blameless life.

Resolved, That in the purity and generosity of his habits, the zeal and integrity of his devotion to truth and duty, the wisdom of his counsels and the breadth of his charity, there was illustrated the highest type of manhood—a Christian gentleman.

Resolved, That while the fidelity and courage with which he discharged official and political trusts secured for him the fullest confidence of the public, the most noble and brilliant traits of his character were reserved for the hours of unrestrained domestic life, on the companionship of the friends in whom he confided.

Resolved, That, bereft of his example and the service he above others seemed fitted to perform, the church is made sad by his death, and that the measure of our grief shall be the measure of our sympathy with the afflicted family.

Resolved, That the secretary of this Quarterly Conference be required to have the above testimony and memorial published in the NEW ORLEANS CHRISTIAN ADVOCATE; and to furnish a copy to the family of our deceased brother.

GEORGE I. DICKS,
F. A. W. DAVIS,
S. L. GUICE,
Committee.

JAPANESE, Chinese artisans and Bedouin Arabs from continued practice use their toes nearly as readily as their fingers. Short and cramped ours are in their stiff leather shoes we have scarcely any will-power over them. But the Chinese and Japanese workmen actually pick their tools with their toes and work with them thus handled, while other operations are conducted with the instruments in their hands. We have often seen chisels held by the handle with the left hand, while the toes guided the cutting edge in working beautiful forms in a lathe. At Constantinople. Arabs braid mats with their fingers and toes, laboring in concert.

IT IS ON the cross of Christ we see reality in God's hatred of sin and love to the sinner. We hear of a stupendous mystery, God manifest in the flesh, too much as a tale that is told; we set about seeking an interest in it too much like a child's play; but we cannot dwell long in Gethsemane or on Calvary without perceiving that there is a reality in sin, a reality in justice, a reality in punishment, a reality in love.

The Christian Advocate.

THURSDAY, JANUARY 22, 1874.

THE LIVING FOUNTAIN.

BY PROF. T. C. UPHAM.

I hear the tinkling camel's bell
Beneath the shade of Eliel's mount,
And man and beast, at Jacob's well,
Bow down to taste the sacred fount.

Samaria's daughter, too, doth share
The draught that earthly thirst can quell;
But who is this that meets her there?
What voice is that at Jacob's well?

"To I ask of me, and I will give,
From my own life, thy life's supply;
am the fount! Drink, drink and live!
No more to thirst, no more to die."

Strange, mystic words, but words of Heaven;
And they who drink to-day, as then,
To them shall inward life be given—
Their souls shall never thirst again!

r Samuel Baker on Central Africa.

Sir Samuel Baker, says *Zion's Herld*, delivered an address on Central frica, in the theater of the London niversity recently, of which the llowing is a synopsis:

Upon the arrival of their royal ghnesses, the Prince of Wales and uke of Edinburg, at half-past eight, r Bartle Frere took the chair, and, fter offering a few preliminary remarks, asked Sir Samuel Baker to ive the meeting an account of what e had seen and heard and done n the regions of the Upper Nile. Cheers.)

Sir Samuel, in response to this invitation, after remarking that he had ooked forward as his very great reward to the reception which had been given to him, said he would proceed to give his report, and in as concise a manner as he could present an outline of all that had passed from the commencement to the end of his late undertaking. The distinguished speaker was received with loud applause, and commenced by saying:

"It is important to everybody to know what was the real intention of the Viceroy of Egypt in undertaking the great enterprise which had been carried through. In those countries beyond the regions of the Upper Nile there were between ten and fifteen thousand slavers, miserable outcasts from society, who avoided the necessity of labor by kidnapping men, women and children in the interior. The viceroy had determined to put down this traffic, which had existed from time immemorial, and he (Sir Samuel Baker) had received an invitation to accompany him and the Prince and Princess of Wales on their tour through Upper Egypt.

"The viceroy went forth on this expedition with one thousand seven hundred men; but it must be remarked that the progress of Egypt was represented by three persons—the viceroy and two of his ministers, Nubi Pacha and Cherif Pacha. He had to place himself in opposition to the opinions of his country; and Sir Samuel, finding himself in command of a Mohammedan force destined to put down this cherished Mohammedan institution, the meeting could imagine that the expedition was thwarted by every possible intrigue. The staff of the expedition was composed of Lieutenant J. A. Baker, royal navy, Sir Samuel's nephew, Mr. Higginbottom, a most able engineer, six mechanics from Samuda & Co., Dr. Joshua Gedge and Signor Marco Polo.

"On arriving at Khartoum he found that his officers had fraternized with the slave-hunting parties, and the expedition proved then a failure. The following year he started again with a force of one thousand two hundred men, and succeeded in cutting a canal through the marsh and tangled vegetation, and, putting a small steamer upon it, he dragged the whole of his force through until he struck the clear Nile. Upon reaching Gondokoro he found that the slavers, having preceded him, had formed intrigues and incited the natives against him. Now it might be supposed that a person going out from England would meet with a great reception from the natives if they knew his object; but his experience was that a man and a brother would invariably, if he could, enslave another man and a brother. He had preached almost a sermon to a highly intelligent chief upon the iniquity of the slave trade, explaining to him what an abomination it was for human beings to be bought and sold like cattle. The chief replied: 'It is true it is horrible. Have you got a son?' 'No,' I replied, 'I have not, unfortunately.' 'Well,' he said, 'I have; but he is very thin now. If he were to go with you he would grow fat. He is a dear boy, and I will sell him to you for a slave.' (Loud laughter.) That would give the meeting a good idea of the obtuseness of these people. They did not believe in the horrors of slavery at all."

Sir Samuel then proceeded to give an account of the difficulties he had with his troops, a conspiracy having been formed among them which might have thwarted the expedition; but by making presents of cattle, and paying wherever he went, he made his way among some of the most warlike people without firing a shot, obtaining camels and everything he required. As he marched he found that this beautiful country, like many others he had formerly known in a flourishing and happy state, had been devastated by the rascally slavers. There were whole tracts of country where the women had been carried off, and in fact, he might say, the whole population gone. On one occasion there was an attempt to poison the men of his force by means of liquor given to them, apparently with the knowledge of the sheik, which was followed by a general attack on the camp by the natives, armed with guns, who, after a sharp battle, were defeated, and the march resumed. The line of march lay through tracts of land on which the grass grew nine or ten feet high. It was the rainy season, and there were ninety-three miles cut through. There were just enough provisions to last the men four or five days. The march was conducted in perfect silence in single file, the path being not more than six or eight inches wide. There might be twenty thousand men lying around in ambush and the traveler not aware of a single soul being in the country. The first intimation of their presence will be a shrill, peculiar whistle, in imitation of the cry of a bird, and then thank goodness for the Snider rifles! The [illegible] had to open fire right and left, and in this way they fought for seven days, losing very few men, fortunately, but having thirty wounded. He had never known men behave in a more admirable manner—the black men, he was speaking of—for though they had few officers and little to eat, they were perfect metal for soldiers. (Applause.)

The lecturer then described an interesting ceremony, by which he attached the King of Mayouda to his interest—*i. e.*, exchanging blood, each making a slight incision in the other's arm, and mutually sucking the wounds. Upon his return he found that a camp which he had established had been attacked by the slavers, and the survivors put to flight, that being, in fact, the origin of the report which had reached England of his (Sir Samuel's) death. (Cheers.) It seemed too bad, after surviving incredible hardships, to hear this bad intelligence. The natives, however, having seen the difference between the government soldiers and those rascals, had remained true to the government, and showed very good feeling. They had further seen the troops literally walk over these men with the bayonet when they had met them, and the terrible effect of the Snider rifles; and indeed in every expedition there was nothing like using force in the most strenuous manner, whenever it was necessary to resort to it—(loud cheers)—for now he could assure the meeting there was not a single slave-trader in the country. (Applause.)

Sir Samuel then gave a humorous account of his establishing a tax paid in corn, and paid regularly, which was more than could be said of some more civilized countries, judging by the acknowledgments of "conscience money" in the papers. (Laughter.) The whole country was now in a state of the most perfect order, for no tribe could make war without the permission of the government; there was nothing but peace and good will in the whole of the great territory; his trials were over, and he had nothing to do but to thank God for the success which had been extended to the enterprise.

In closing the speaker feelingly alluded to his reception on that occasion, and again stated how the thought of the welcome he would receive had cheered him in all his dangers, though he must consider that the best half of the meeting had come in compliment to the prince, whose presence he felt was the greatest honor that could possibly be conferred upon him.—(Cheers and applause.)

God's "Fear Nots."

How precious to the believing soul are the "fear nots" of God recorded in his holy word! Let us look at them for a moment.

To Abraham, the great father of the faithful, God said:

"Fear not, Abram; I am thy shield and thy exceeding great reward."

To Jacob, at Beersheba, when he had arrived on his journey to see his long-lost Joseph, saying:

"I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation."

To the trembling children of Israel, with the Red sea before them, and the host of Pharaoh pressing on behind, Moses, as the mouthpiece of God, gave the cheering watchword:

"Fear ye not; stand still, and see the salvation of the Lord, which he will show you to-day."

Over the pages of Isaiah there is scattered many a sweet and precious "fear not." "Fear thou not, for I am with thee; be not dismayed, for I am thy God." "Fear not; I will help thee." "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the holy One of Israel." "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine." "Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west." "Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground." "Fear ye not the reproach of men, neither be ye afraid of their revilings." "Fear not, for thou shalt not be put to shame; neither be thou confounded; for thou shalt not be put to shame."

Jeremiah, too, has "fear nots," and Ezekiel one, to make his forehead as adamant against apostate Israel:

"Fear them not, neither be dismayed at their looks, though they be a rebellious house."

To Daniel, the "man greatly beloved," God sent a most precious "fear not" by the hands of an angelic messenger:

"Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words."

We now come to the New Testament, and here all the "fear nots" are Jesus' own. For the reviled and slandered he has one:

"Fear them not, for there is nothing covered that shall not be revealed, and hid that shall not be made known."

For the persecuted, even unto death, he has one:

"Fear not them that kill the body, but are not able to kill the soul."

For the mourner, whose beloved one is even now dead, he has one:

"Fear not; believe only, and she shall be made whole."

For "Little-faith" (with his unbelieving cry, "The Lord hath forsaken me, and my Lord hath forgotten me") he has one:

"Fear ye not; ye are of more value than many sparrows."

For the "little flock" which he loved with an everlasting love, and for which he laid down his life, he has one (O how precious!)

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

For Paul, in his tempest-shattered bark, and amid the howling of Euroclydon, he had one:

"Fear not, Paul; thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee."

And last, but not least, for the beloved John in the Isle of Patmos, when, overwhelmed by the effulgence of his glory, "he fell at his feet as dead," he had one:

"Fear not; I am the first and the last; I am he that liveth and was dead; and behold, I am alive for evermore. Amen."

O beloved, what treasures of divine love, what stores of blessed consolation, what sources of spiritual strength, what pledges of final victory, do these most precious "fear nots" contain! They are God's "fear nots," and therefore as true and faithful as himself.

Then forward, and fear not, we'll speed on our way;
Why should we e'er shrink from our path in dismay?
We tread but the road which our Leader hath trod;
O let us press forward, and trust in our God.

Deception.

Rev. Dr. Macleod (father of the late Norman Macleod) was proceeding from the manse of D. to church, to open a new place of worship. As he passed slowly and gravely through the crowd gathered about the doors, an elderly man, with the peculiar kind of wig known in that district—bright, smooth and of a reddish-brown—accosted him:

"Doctor, if you please, I wish to speak to you."

"Well, Duncan," says the venerable doctor, "can ye not wait till after worship?"

"No, doctor, I must speak to you now, for it is a matter upon my conscience."

"Oh, since it is a matter of conscience, tell me what it is; but be brief, Duncan, for time presses."

"The matter is this doctor. Ye see the clock yonder on the face of the new church. Well, there is no clock really there—nothing but the face of the clock. There is no truth in it but only once in the twelve hours. Now it is, in my mind, very wrong, and quite against my conscience, that there should be a lie on the face of the house of the Lord."

"Duncan, I will consider the point. But I am glad to see you looking so well; you are not young now; I remember you for many years; and what a fine head of hair you have still?"

"Eh, doctor, you are joking now; it is long since I have had my hair."

"Oh, Duncan, Duncan! are you going into the house of the Lord with a lie upon your head?"

This settled the question, and the doctor heard no more of the lie on the face of the clock.

INTERESTING GERMAN CUSTOMS. The *Standard of the Cross* has an interesting account of "Life in Germany," from which we clip the following respecting two old fashions which are still kept up:

In towns four men play a solemn choral from the highest tower every day at twelve and at sunset, and people below cannot help remembering the words belonging to the tunes, for they are familiar with them from childhood. Another good old fashion is the hourly cry of the watchman in towns and villages; they cry or sing:

"Hear, O people, what I tell,
Nine o'clock has struck on the bell!
Nine reminded unthankful once;
Flee that vice, ye human sons!
It is nine o'clock!"

At ten o'clock they say: "Ten pious men were not in Sodom;" at eleven: "At eleven o'clock the Lord spake: Go ye also into the vineyard;" at twelve: "Twelve gates has the Golden City; blessed he that enters in!" And I can never forget how this twelve o'clock cry came once in awhile to me, when sickness kept me awake, like a voice from eternity. And then one o'clock: "One thing is needful; Lord Jesus, teach it to me;" at two: "Two roads lie before man; Lord, lead me in the narrow one;" at three: "Three times holy, holy is called: Father, Son and Holy Ghost!" and so forth, but all in quaint rhymes. These outward tokens of Christian faith and life have a great influence in reminding people of their God and their duties. On New Year's day the congratulation is not: "A happy new year!" only, but: "I wish you a blessed new year, a healthy body, peace and the Holy Ghost!"

A HINT TO GRUMBLERS.—"What a noisy world this is!" croaked an old frog, as he squatted on the margin of the pool. "Do you hear those geese how they scream and hiss? What do they do it for?"

"Oh, just to amuse themselves," answered a little field-mouse.

"Presently we shall have the owl's hooting; what is that for?"

"It's the music they like the best," said the mouse.

"And those grasshoppers, they can't go home without grinding and chirping; why do they do that?"

"O! they're so happy they can't help it," said the mouse.

"You find excuses for all; I believe you don't understand music, so you like the hideous noises."

"Well, friend, to be honest with you," said the mouse, "I don't greatly admire any of them; but they are all sweet in my ears compared with the constant croaking of a frog."

WHAT a scene does this world exhibit to any spiritual being who, from his elevation, sees the globe go once round. It should quicken our efforts to secure for ourselves a refuge there, where sorrow and sighing, and guilt and pain shall flee away, and the reign of love be complete and eternal!

IT IS a heaven upon earth to have the mind move in charity, rest in providence, and turn upon the poles of truth.—*Bacon.*

MODESTY is a merit, as shades to figures in a picture, giving it strength and beauty.—*Bruyere.*

A MOTHER'S WISH.

"If I were a fairy—
Now listen unto me—
And had the power to grant a wish,
What should the baby be?
Would you wish these little hands
Might early learn to toil?
Would you wish this idle head
Might win a name of gold?

"Would you wish this prattling tongue
Might sway the hearts of all?
Would you wish a golden crown
Upon these curls to fall?
Tell me, mother of the boy,
Now what should I bestow?
Everything is possible
To fairies, you must know."

"If you were a fairy,"
The gentle mother said,
"And could you grant my little wish,
As soon as it had sped,
I'd have you stay the flight of years
For him upon my knee,
That he might never, never change,
But still my baby be!"

Boston Transcript.

Scientific.

IMMENSE WINDMILLS.—Syracuse, New York, is engaged in a novel manufacturing enterprise, one firm there now constructing no less than seven mammoth windmills as large as the enemies of Don Quixote. The mills are designed for crushing gold ore, and are to be sent to the Island of Oruba, in the Caribbean sea. The prevalence of trade winds in that section and the high price of fuel have induced the quartz-crushing company to introduce windmills for ore-crushing purposes. An accurate idea of the size of these powerful agents may be conceived from the following dimensions: The diameter of the wheel, which is of the "rosette" pattern, is thirty-six feet long, thus securing power equal to a twenty horse-power engine. The weight of each mill is about nine thousand pounds, the cost of construction being about $1,600 each.

THE *Food Journal* relates that Pompeian dinners usually comprised three courses: the first consisting of eggs, oysters, salad, pickles, etc.; the second of made dishes, fish, roasts, etc.; the third of pastry, confectionery and fruits. A painting at Pompeii represents a feast in those days, in which an immense dish containing four peacocks stands in the center of the table, surmounted by lobsters, one holding a blue egg in its claws, another a stuffed rat, another an oyster, and the fourth a basketful of grasshoppers. At the bottom of the table are four dishes of fish; and above these partridges, hares and squirrels, each holding its head between its paws. All these are surrounded by a sort of sausage; outside this runs a circle of yolks of eggs; then follows a row of peaches, melons and cherries; and last of all are placed the vegetables in great variety.

WATER IN GRANITE.—It is now about fifteen years since Mr. H. C. Sorby, of Sheffield, England, read his celebrated paper before the Philosophical Society of that city, announcing the discovery that granite contained water in appreciable quantity. As it had been the fashion to class granite among the igneous rocks, this statement caused considerable astonishment, and was vigorously debated, both sides appearing to believe, at first, that the presence of water in the rock, being proved, would necessitate the adoption of the hypothesis of its sedimentary origin. The discussion and the further investigation had a somewhat unexpected result. It is now admitted that many granites are sedimentary; but the conclusive evidence is found in their stratigraphical position and relations, not in the water they contain, for it has been shown that recent eruptive rocks, such as lava, also contain water. Indeed, as water is invariably an element in volcanic eruptions, furnishing the motive force and constituting a large part of the ejected material, it may naturally be expected to enter into the crystalline result. The fires at Chicago and Boston illustrated this fact with regard to granite by the manner in which blocks of this stone in buildings exploded, or were disintegrated and splintered by the expansion of their water. Brick is the true fire-proof and weather-proof and time-proof building material. It will not oxidize, because it is oxidized; it will not burn, because it is burnt. But these remarks apply to good brick only.

AT LEIPZIG, says the *Jewish Chronicle*, a work of art is being exhibited prior to its removal to the Vienna Exhibition. It is a synagogue curtain for the Holy Ark. A palm-tree embroidered thereon is headed by the scriptural verse: "The righteous shall flourish like a palm-tree." Several other appropriate inscriptions are placed in a surmounting cupola. The palm has thirteen branches, symbolizing the thirteen articles of the Jewish creed. On the boughs are to be seen some well-chosen adages, of which we mention the following as a specimen: "The palm-stem rooted in the earth displays unto heaven its budding fruit; thus shall thy transient work become mature in the land of life." The fruits growing on the tree contain benedictory terms, such as "life," "prosperity," "happiness," etc. The border inclosing this palm-tree is shaped in the mauresque style, the framework being composed of inscriptions. The roots of the tree are in part exposed to view, and in coloring appear to bear the mark of many ages; others seem to be of later growth. The rarity of the display of works of art relating to modern Jewish worship will make this master-work an especial object of attraction.

HOP YEAST.—One and one-half pounds of grated raw potato, one quart of boiling water, in which a handful of hops have been boiled, one tea cup of white sugar (coffee sugar,) one-half tea cup of salt; when almost cold put a little good yeast to start it, say about half a pint. One pint of this yeast makes four good-sized loaves of the most delightful bread you ever ate.

BE FRIENDLY to all; but make none your friends until they know you and you know them. Many a friendship born in the darkness of ignorance hath died suddenly in the light of a better acquaintance with each other.—*Spurgeon.*

Religious Intelligence.

THE Canadian Wesleyan Missionary Society raised last year more than $105,000, an increase over the receipts of the previous year of over $14,000.

THE Lay College of Dr. Talmage has an attendance on the lectures of its professors of 120 to 130 persons. There is also an increasing religious interest in the Sabbath school of the Tabernacle church.

THE Presbyterian Synod of Iowa (South,) at its last meeting, set apart the western part of Nebraska, lying west of a line running east of Nuckolls county, as the field to be covered by a new presbytery, to be called Kearney.

THE Ritualists in London are making great efforts in the way of raising funds. In some districts school boys and young women are employed to canvass the inhabitants for subscriptions, and they are most perseveringly in their calls.

THE total number of Church of England clergy shown by the census of 1871 was 20,694. The clergy were first separately enumerated in 1841, and the following table shows the increase in each succeeding decade since that time:

	Number of clergy.	Increase in ten years.
1841	14,953	
1851	17,621	3,668
1861	19,195	1,574
1871	20,694	1,499

AMONG the local revivals which are in progress here and there, the most remarkable is the one which has blessed the Methodist church at Paris, Kentucky. Since October 19 there have been 305 conversions and as many accessions to the church. Whole families have professed conversion, and Thanksgiving day was made a joyful one by the baptism of over 200 persons. The city at large has felt the influence of the revival to a considerable extent.

A SMALL INSTALLMENT of Mennonite emigrants has arrived in this country and settled in Dakota Territory. They are the advance guard of a large number of co-religionists who expect to come here from the borders of the Black sea during the next year. The importance of this emigration lies in the fact that the families composing it are generally well-to-do people, who bring with them strong religious convictions—something not to be overlooked in a settler on the frontier.

ACCORDING to the recent census the two and a half million people in Ceylon are distributed, according to their religious belief, as follows: Buddhist, 1,520,575; Sivite, 464,414; Roman Catholic, 182,613; Mohammedan, 171,542; Protestant, 24,756; Wesleyan, 6,071; Presbyterian, 3,101; Baptist, 1,478. Devoted to the religious instruction of these there are 5,345 Buddhist priests, 1,078 Sivite priests, 449 Mohammedan priests, and 862 devil dancers, while the Protestant clergy and missionaries number 217, and the Catholic priests 87.

THE Friends' National Biennial First-day School Conference met at Lynn, Massachusetts, on the nineteenth of November, and continued in session several days. The first day's discussions concerned the duty of seeking the conversion and growth of grace in pupils, and the importance of home instruction in Scripture. The subject of the distinctive Quaker dress was introduced and discussed at some length. We gather from the reports that the general sentiment of the meeting was in favor of discontinuing the peculiarities of costume as essential features.

THERE seems no longer to be any doubt that the whole, or nearly the whole, of the Swiss Jura district has gone over *en masse* to the Old Catholic movement, expelled the Ultramontane clergy, and thrown off its spiritual subjection to Rome. This is the statement of a well-informed English correspondent, who says further that, in view of the probable expulsion of the priests, a French father, Abbe Deramy, who has been laboring in conjunction with Hyacinthe, has been raising a body of French clergy to take their place. In this mission he has succeeded to a considerable extent.

THE Rev. Dr. Hitchcock stated at the meeting of the Palestine Exploration Society, held in New York a few weeks since, that the work would probably be accomplished in about five years, and the necessary expenses would amount to $30,000 per annum. Lieutenant Steever, who has charge of the surveying party, is now in this country temporarily, and he gave a brief account of what his party had done in the way of surveying the Holy Land, east of the Jordan, six hundred square miles having been gone over. Judge Daly, Drs. Adams and Washburn also made addresses, calling attention to the importance of the enterprise.

PLYMOUTH CHURCH, Brooklyn, presents the following statistical report for 1873: Number of members received into the church during the year, 205; dismissed, 80; average yearly admissions for twenty-six years, 136; whole number received since its organization, 3,547. In its three Sunday schools there are 2,746 scholars, with 258 officers and teachers; average attendance for the year, 1,815; number of volumes in libraries, 4,914; school contributions, $2,486. The church contributed for benevolent objects, $57,335; home expenses, $40,000; total amount raised during the year, $97,335. This sum does not include the private contributions of the society and members.

COLORED PRESBYTERIANS.—The following is the action of the Synod of Memphis, at its late meeting, on this subject: The committee which was required to bring in a report for the consideration of this synod, as to the best method of having the gospel preached efficiently to the colored people, beg leave to present the following resolutions:

Resolved, That in our judgment our church can most efficiently promote the spiritual interests of the colored people by organizing them into a separate Presbyterian Church.

Resolved, That we think that it is not only desirable, but that it is our duty as a church to adopt this plan of evangelization among the colored people, at the earliest day, with the greatest unanimity possible.

OUR Primitive Methodist brethren report a small but growing work in the States and Territories. There are now two Annual Conferences, Western and Eastern. The Western Conference returns 1,742 members, 18 traveling preachers, 102 local preachers, 93 class-leaders, 36 chapels, and 42 other preaching places, and 12 parsonages. They have 42 Sunday-schools, 463 teachers and 2,495 scholars. The Eastern Conference reports 1,123 members, 10 traveling preachers, 89 local preachers, 61 class-leaders, 17 churches and 21 preaching places; 26 Sabbath schools, with 360 teachers and 1,918 scholars. The Western Conference reports an increase of 90 members for the year; the Eastern Conference, 179.

THE *American Lutheran* gives the following items of progress in the Lutheran Church for 1873: "The General Synod increased, above all losses, 46 ministers, 34 congregations, 3,197 members; the General Council increased 26 ministers, 34 congregations, 14,353 members; the General Synod South increased 7 ministers, lost 4 congregations, increased 775 members. The extraordinary increase of members in the General Council is, no doubt, largely owing to the immigration from Germany." Under a more liberal policy adopted by the Russian government in its Baltic provinces, the Lutherans who had embraced the Greek religion under pressure are returning to the church of their fathers. Not less than 30,000 conversions are reported to have taken place in 1873.

THE Southern Baptists have in connection with their Canton mission a church of twenty members at Shin-Hing, about eighty miles in the interior from Canton. It was once the provincial city, but is now a place of residence for the families of many men whose official positions or business require a residence in Canton. The church was organized twelve years ago by Mr. Graves. A people called the Hakkas, or "strangers," occupy the mountain regions in the vicinity of Shin-Hing. They are a simple, wild people, despised by the Canton people, whose language they do not speak. Some late efforts among them by German missionaries have been very hopeful, and Mr. Graves reports that he has just left a laborer among them, who is received with great hospitality and prospects of success.

FATHER GRASSI, the recently converted priest at Rome, has made a powerful and exultant defense of his course before the Tribunal of the Holy Inquisition. As the London *Freeman* observes: "When a priest can throw off the yoke of the Romish Church in Rome itself, and can deliver a defense before his ecclesiastical superiors and escape unhurt, it may be taken as a proof of the complete establishment of personal liberty under a free Italian government." In the course of his address justifying his abandonment of the papal church, the father boldly said: "In this room, to-day, I come to bear witness to the truth; and you no longer have the power to touch a hair of my head; you have lost all authority; the work of God has commenced; and soon these walls, these chambers, these instruments of torture and this tribunal will be ground like so much dust under our feet. Now listen to what God has promised to do here in Rome against the enemies of his church. Here is the infallible order that God sends to the Roman believers: 'The God of peace will soon grind satan under his feet.' Do you not tremble at these words of the Lord? Is it not satan perhaps who has imposed and directed so many judgments, so many tortures, so many butcheries and massacres in these very rooms? But already satan begins to be conquered; the torch of the dog of the Inquisition is forever extinguished, the breath of God has blown upon it, and from this time forth it can never more be ignited." New and strange words, these, to be spoken in an Inquisitorial hall, where the cries of tortured Christians were once heard. It was the very place for their utterance.—*Christian Union.*

THE following facts give the age, work and periodical of each of the various woman's missionary societies of America. The oldest of these, organized in 1861, represents a union of six different Christian denominations, and is known as the Woman's Union Missionary Society. Its receipts for 1872 were $56,012, and it was represented in the field by 30 missionaries, 27 Bible readers and teachers, and 50 schools. Its reports are given to the public through the *Missionary Link*. The woman's boards in connection with the Congregational Church, founded in 1868, are known as the Board of Missions and Board of the Interior, and have for their headquarters respectively Boston and Chicago. They carry on their work through means of the American Board. Last year these societies received $56,169, employed 54 missionaries, 70 Bible readers, and supported 18 schools. Their periodical is *Life and Light for Heathen Women*. The Methodist Episcopal Woman's Foreign Missionary Society, established in 1869, received last year $54,920, employed 12 missionaries, 93 Bible readers, taught 83 schools and published the *Heathen Woman's Friend*. The Presbyterian boards are the Woman's Foreign Missionary Society and the Woman's Board of Missions for the Northwest. These societies, formed in 1871, received last year $51,226, employed 74 missionaries, 27 Bible readers and teachers, have in operation 21 schools, and tell their story through the pages of the *Woman's Work for Women*. The Baptist societies of East and West were both instituted in 1871. Their receipts are given as $29,997, their missionaries 15, Bible readers 7, and schools 20. They are represented in print by the *Helping Hand*. The Protestant Episcopalians have also a woman's auxiliary to the Board of Missions, with which 19 missionaries are connected. In all a little more than a quarter of a million of dollars were collected for the support of 193 schools, 204 missionaries and 234 Bible readers and teachers.—*Independent.*

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Endure Hardness.

These times, especially in the extreme South, call for soldierly qualities in the preachers. From the pretty thorough canvass of the work in Alabama, Mississippi and Louisiana, which we have been able to make recently, we infer that a comfortable support is the exception. Conditions social and political, and failures in business and in the crops, are sure to be felt. It may be that the people are remiss and that they fall below their ability. We believe, however, that they have done better the past year, in proportion to their means, than usual. We hope the present year will be an improvement on the last; but at the best it requires a strong faith to venture forth and to trust.

It must be done or the work of God will be retarded, and the tabernacles will fall into decay. Our itinerants must arm themselves with the mind to suffer, and go out expecting to meet with straitness. If no preaching is done except under the guarantee of fair salaries, commodious parsonages, and pleasant and attractive churches, not much will be done in some Conferences. We have but little of the apostolic spirit, and are unworthy to assume the grand commission given by the Master, if we are unwilling to endure hardness as good soldiers of Jesus Christ. The men who went out from Jerusalem, to preach the gospel to every creature, had no well-filled missionary treasury, and no homes and supplies to greet their entrance to new fields of labor. Those who planted Methodism in America, and especially in the West and South, found nothing prepared to their hand. Perils, hardships and poverty were expected, as a matter of course, and these were cheerfully encountered, that the lost sheep might be hunted up, and that the blessings of the gospel might be conveyed to those who were in the shadow of death. We have need perhaps to recur to our marching orders, to go because God sends, and to go trusting him whose commission we bear.

The Bishops know well the perplexities they have experienced in making the appointments, because of the meager support which is offered by the great majority of the charges. In many instances it has perhaps the appearance of presumption and of oppression to the preachers and to the people. If it were not God's work it might be so, but with his authority and promises it is far otherwise. To give back and to abandon the country on account of the present distress would be a grievous wrong. Things are not as bad, certainly not worse, than in the days of Asbury and McKendree. The fields we occupy were originally opened by dint of toils and sacrifices which, in an equal degree, are scarcely demanded now. Softness, self-indulgence and effeminacy will neither win nor retain these lands for Christ. There must be the heroism of primitive Christianity, and a resolute and determined devotion to the cause.

There is hard and rough work to be done, and an alarming destitution of the gospel to be supplied. Not well-organized works, spacious parsonages, efficient boards of stewards and fine churches, but wasted and impoverished communities, and generations of half-grown youth who have scarcely heard the voice of the living preacher. To meet this state of things the ministry must be after the primitive type—full of faith and the Holy Ghost, and eaten up with the zeal of the Lord's house. Without these high and invincible qualities but little can be done anywhere, but especially in our Southern Conferences are they absolutely necessary.

Louisiana Conference.

CONTINUED.

The Conference missionary anniversary on Saturday night was an occasion of unusual interest. The report of the secretary, John Wilkinson, was a well-prepared and eloquent paper, and the report of the treasurer, A. E. Goodwyn, was, as usual, complete and clear. Bishop Marvin protested against making a speech, but he came very near it in a lucid exposition of the organization of our missionary boards, and of the character and condition of our foreign and domestic missions. Then came an address of great richness and unction from Bishop Keener, in which Mexico received full attention, and the great principles embraced in the spirit of missions were exhibited with massive strength and convincing power. The collection, in cash and pledges, amounted to $710.

On Sunday there was a love-feast at nine o'clock, and a very good one. At the Presbyterian church President Andrews, of Centenary College, preached an excellent sermon at the eleven o'clock service. At the Methodist church the large and beautiful house was filled to overflowing. Bishop Marvin's sermon, at eleven o'clock, was of the highest excellence, the hearing of which will make an epoch in the lives of his hearers. Rev. James E. Cobb preached at three o'clock, on Christian perfection, in his accustomed earnest and forcible manner. At night Bishop Keener gave us one of his grand presentations of gospel truth. After the morning sermon the following were ordained deacons: Samuel H. Schroeder, Enos B. Foust, Thomas F. Webb, Robert S. Isbell, Armistead R. Holcombe. At the afternoon service Christian Keener, William F. Alexander and Thomas B. Reneau were ordained elders. All the preaching during Conference was spiritual and pointed, and every sermon led sinners to Christ. The commencement sermon on Wednesday night, by Rev. John Wilkinson, was, by almost every standard of merit, a complete sermon, and in the highest order of true gospel preaching. The altar was thronged with seekers up to the last service, and the names of over forty persons, mostly young people, were taken as applicants for membership. The religious impression made upon the church and community of Baton Rouge was most profound.

We were glad to meet visitors from the Mississippi Conference, and among them James L. Forsyth, Jas. A. Godfrey, William H. Leith, N. B. Young and Robert Downer. Rev. C. G. Andrews, president of Centenary College, was also present and most welcome.

Monday and Tuesday were days of reports and discussions. The educational interests were presented in an able report, and the Conference was considerably stirred up by addresses from several brethren. It is a matter of regret, and perhaps it should be a mortifying fact, that neither the Conference collection nor that for the Bishops was adequate to meet the claim. The amount required for widows, orphans and superannuates was $3,530; the amount collected was $2,128.85. Bishops' claim, $1,200; paid, including travelling expenses, $896.45. This is a large deficiency for a Conference which has so long been proud of its record in meeting these demands in full. Well, Louisiana has been subjected to a severe ordeal during the past year, and she is still sorely tried. The collections for missions were something over $3,000, and a considerable part of this was in the form of special collections for Mexico and the forty per cent. for the foreign work. What remained for domestic missions had been mostly anticipated by the drafts of the year, leaving only three or four hundred dollars in hand. This, and no more, was appropriated to the domestic work, the Conference board deeming it best, for the future, to adopt the cash system, and to appropriate only the funds actually in the treasury. The Conference resolved to come up to the $7,000 apportioned to it by the board at Nashville, and to go beyond it, the present year. Peeled and impoverished as we are, this purpose should be realized. The increase of membership, we judge, will hardly be less than one thousand five hundred, though we were not able to obtain an accurate footing of the several districts.

Conference closed on Tuesday at three o'clock P. M. A most gracious and profitable time it was, and to be put on record as perhaps the pleasantest of many pleasant sessions of our Louisiana Conference. The church in Baton Rouge have yielded their faithful and eloquent pastor with regret, while they accept his successor with true loyalty and devotion. Bro. A. E. Goodwyn was wanted at Shreveport, and Bro. John Wilkinson comes from Shreveport to Baton Rouge. Both places are equally fortunate in their new pastors, and both are to be congratulated on having these able and gifted men of God for their spiritual guides. Other and considerable changes were made here and there, and the work, on the whole, has been tolerably well supplied. There is some shortness of men, but comparatively few places have been left to be supplied.

APPOINTMENTS.

New Orleans District.—Linus Parker, P. E. Carondelet Street, William V. Tudor; Felicity Street, John Mathews; Morena Street, J. Lane Borden; Dryades Street, German, J. B. A. Ahrens; Lake Charles mission, German, William Lieser; Craps Street, German, J. A. G. Rabe; Soraparu and Carrollton, German, J. G. Krauter; Cadiz Street and Carrollton, James A. Ivy; Louisiana Avenue, John T. Sawyer; Algiers, Lewis A. Reed, supply; Brashear and Lafourche mission, Thomas Mullett; Baton Rouge, John Wilkinson; Plaquemine and Grosse Tete, J. V. Pointer; New Orleans Depository, Robert J. Harp; Institute for the Blind, Baton Rouge, Patrick Lane.

Delhi District.—Charles W. Carter, P. E. Monroe, Charles F. Evans; Trenton, Henry O. White; Bastrop, Marcus C. Manley; Lind Grove, T. H. McClendon; Oak Ridge and Prairie Mer Rouge, James L. Wright; Rayville, Thomas S. Randle; Winnsboro, George Jackson; Waterproof and St. Joseph, Hiram R. Singleton; Tensas chapel, B. F. Alexander; Concordia mission, Albert M. Wailes; Wesley, James J. Billingsley, P. H. Dieffenweirth, supernumerary; Delhi, Eugene G. Miller; Lake Providence and Pecan Grove, J. Gorton Miller; Floyd, George M. Liverman; superintendent Mexican mission, Joel T. Daves.

Homer District.—S. S. Scott, P. E. Homer, W. P. Kimball; Haynesville, R. W. Flournoy; Minden, John A. Miller; South Bossier, W. D. Stayton; Sparta and Ringgold, R. M. Crowson, supply; Arcadia, Jacob D. Harper; Vernon, James M. McKee; Castor, John W. Hearn; Lonisville, J. B. Sanders, supply; Ouachita, Robert T. Parish; Farmerville Robert Parvin; Homer College, Baxter Clegg, president, T. J. Upton, financial secretary.

Shreveport District.—N. M. Skipworth, P. E. Shreveport, A. E. Goodwyn; Caddo, Richard H. Adair; DeSoto, John Pipes; Mansfield and Pleasant Hill, James E. Bradley; Benlah, H. L. Smith, supply; Manny, J. M. Franklin; Anacoco and Leasville, Felix G. Hocutt; Springville, Jesse Fulton; North Bossier, Robert Randle.

Alexandria District.—J. H. Stone, P. E. Alexandria and Pineville, Christian Keener; Spring Creek, Fred. White; Chicot and Ville Platte, Thomas R. Cirtiss, supply; Bayou Bœuf, Silas H. Cooper; Evergreen and Big Cane, W. P. Owen and Alfred E. Clay; Bayou DeGlaize and Simmsport, W. V. Taylor; Cotile and Dark's Creek, W. A. Droddy, supply; Rapides and mission, John F. Wynn; Montgomery, James S. White; Harrisonburg and Sicily Island, Samuel H. Schroeder; Centerville, William R. Whatley; Trinity, D. S. Mitchell, supply; Columbia and Triune, Philip Allen; Caldwell and Dugdemona, C. R. Godfrey.

Opelousas District.—Jas. E. Cobb, P. E. Washington, William Hart; Opelousas and Bellevue, R. S. Trippett; St. Landry, Robert S. Isbell; Teche, Thomas F. Webb; Vermilionville and Kimball chapel, J. Marshall Brown; Abbeville, A. Hotlpauir, supply; New Iberia, B. F. White; Franklin, Joseph W. Medlock; Pattersonville, Robert A. Davis; Lake Charles, E. B. Foust; Grand Cheniere, M. R. Hollister, supply; Calcasieu, George Reeves, supply; Sugartown, J. W. Williams, supply.

Transferred.—N. A. Cravens, to Texas Conference; J. G. Worley, to Western Conference; William F. Alexander, to Northwest Texas Conference; Amicus W. Williams, to North Georgia Conference; Thomas B. White, to Columbia Conference; B. J. Baldwin and Samuel Armstrong, to Trinity Conference.

Buy the Books.

Our book agent has issued a *cheap list* that is "marked down" even to these hard times.

His cheap list for Sunday schools is a marvel of cheapness. No trash is offered, but solid, living and lively volumes, full of religious and moral truth—volumes of biography, travels, essay. He offers *four* libraries. No. 1 contains twenty volumes, such as have been selling at fifty cents each. The whole twenty may be had for $5. No. 2 contains twenty volumes. The standard price would put this lot over $10. They are also offered for $5. No. 3 ditto. No. 4 has twenty volumes, that amount to over $12 in the old catalogue prices. This library may now be had for $6. All cash. It is a rare opportunity for Sunday schools to replenish their shelves and furnish good reading to their pupils.

What congregation cannot raise the amount needed? A good circulating library may be had for $21; and portions of it, complete in themselves, for less amounts.

If cotton were selling at six cents a pound, these prices for good books could not be complained of.

Besides all this, there is another *cheap list* for the preachers and other grown-up people.

What wonders of cheapness do we see here? Winans' Discourses, that noble volume of divinity that has hitherto sold at $3, is now offered at $1.25. Let all Louisianians and Mississippians take this opportunity to get this representative volume of the "great commoner." It is solid reading—contains his best thoughts, and the most elaborate discourses of that great mind.

Protestantism in Mississippi, by Rev. John G. Jones, is here offered at ninety cents. Bro. Jones furnishes material for the future histories in this volume. Few are the men who could write such a book, and he has done it well. The rise of the church—our own and others—is here told, and told by one who without vanity could say: *Magna pars fui.*

The sermons of the eloquent P. P. Neely are here. The volume, heretofore sold at $2, is now to be had for $1.

Bishop Capers' Life, by Wightman, that used to sell at $2, and cheap at that, is now put at seventy-five cents. The picture of the Chrysostom of Methodism, that adorns the book, is worth that.

Look at the advertising columns. Send for a catalogue. Get the cheap list. Buy the books.

To help our Publishing House in the financial embarrassments, and to pay the debt of rebuilding and refitting it, the preachers of the Annual Conferences have *resolved* to order, within thirty or ninety days at least, $100 worth of our books.

This, the book agent says, will in thirty or ninety days enable him to pay every debt, and go to General Conference in May without any incumbrance.

Thus we may accomplish two good things at one stroke, and either of them worth doing. Let us do it quickly. Help our Publishing House and bless our people. Pay the debt and scatter the best reading. The time is short. The need is great. The books are good. The people need them.

Special Demands on Our Ministry.

Our older readers may call to mind the letters of X. Y. Z., the English correspondent of this paper in 1852-3. Those letters were written at the price of £1 each, and were widely copied by the press at the time.

The writer was Rev. James H. Rigg, of the British Conference. He was a young man then, and has since risen to distinction. He is looked on as the most representative man of English Methodism in his influence among outsiders. He was voted for at the last Conference as president of the body, and his elevation to that seat is confidently expected at no distant day.

A Northern exchange has this item:

Rev. Dr. Rigg, Wesleyan minister from England, came to this country as a delegate to the late Evangelical Alliance. He afterward traveled considerably in this country, and visited many of our large cities and rural districts. On his return to England he gave a very interesting report of his observations in the United States. The following is an extract from one of his letters written back to a friend in this country:

"Your people are certainly the most intelligent and best informed in the world as a whole people. No Christian ministers have to preach to such a body and bulk of eager, keen, receptive and fairly informed intelligence as yours. It follows that no ministers need themselves to be men of such powerful and highly cultivated intelligence. Your ministers need, as a class, to be men of higher powers, and of riper, deeper, sounder cultivation than their brethren of England. Moreover, as the work required of them is higher, so it is also more varied and difficult in kind. They have to deal with congregations intellectually eager and restless, daring and adventurous, out of all proportion to the degree of their mental discipline, or the soundness and completeness of their thinking. Such a vivid people, and such intense and far-reaching forces, such sudden and rapid movements could not but be intellectually daring and speculative. In a soil so marvelously rich all things must grow rapidly, and in extraordinary, often abnormal, development. No wonder that a certain portion of your press is outrageously sensational. No wonder that all things tend to extremes.

"This is but a consequence of your intense life and amazing resources; it could hardly be otherwise. But, then, all the more there comes back a most solemn responsibility on the Christian ministers. It must be theirs to correct and counteract the excesses of the press; it must be theirs to guide, as I have said, and to mold the principles and convictions, the moral and intellectual development of the people. The churches, led by them, are bound to be the salt of the land, redeeming it equally from profane unbelief and from moral and political corruption. I have thought and talked this over again and again, and still the more does this conclusion come home to me. Of all the churches the Methodist is the greatest; upon Methodism, accordingly, must devolve the weightiest part of this solemn responsibility. Your sufficiency is of God, and of God only. In view of such considerations as these, how unspeakably important do such institutions as your colleges and your theological schools appear!"

WE ARE glad to learn, by a note from Rev. F. L. B. Shaver, of the Alabama Conference, that his health is slowly improving. We sincerely trust and pray that he may be restored to his former strength, and that many years of active usefulness are yet before him. His address is Whistler, Mobile county, Alabama.

The Publishing House.

The one hundred dollar proposition is being pushed by our energetic book agent. We believe all the Conferences have resolved to try. The Louisiana Conference passed the usual resolution at its session recently closed. The books can be ordered from the New Orleans Depository, and the sales will go directly to the relief of the Publishing House at Nashville. Now is the time to perform the doing—early in the year, rather than late, as the crops are going to market and the returns are being received.

There is hardly any good thing that Methodist preachers cannot do if they once determine that it shall be done. Our Publishing House must be sustained, and the diffusion of our literature will be an incalculable benefit to the people. Let the books be ordered, and let no effort be spared to sell at least $100 worth within the next two or three months. In a recent note Dr. Redford says:

The Conferences have nearly all been held, and, so far as we are advised, our proposition to purchase *one hundred dollars'* worth of our publications, by each preacher, has been accepted without a dissenting voice. It only remains for the preachers to carry out faithfully the resolution, in order to relieve the House of all embarrassment, and place it on the highway of future success and usefulness.

The thought that, within ninety days from this writing, the Publishing House may not owe a dollar in the world, is surely sufficient to inspire every preacher with the firm resolve to do his best in meeting the obligations he and his Conference accepted. This may be the case, and will be if all do their duty. The church is feeling an interest in the success of the Publishing House never felt before; and from every charge the people are ready to respond. The responsibility is with the preachers. We invite every man to the post of duty.

Great Revival in the Southern Army.

Rev. Dr. Bennett, editor of the Richmond *Christian Advocate*, has commenced in his paper a series on the great revival in the Confederate army. The work, we suppose, will appear in book form after awhile. Dr. Bennett says:

"For several years past the editor of this paper has been engaged in collecting materials for and in preparing a narrative of the great revival which prevailed in the Southern armies, during the late civil war. He has derived his information from the most authentic sources, and, in the task of collecting matter for this work, he has had the aid of chaplains, army missionaries, pious officers and soldiers, colporteurs and other persons who labored in and contributed to this the most remarkable revival of religion among soldiers that has probably ever occurred in the history of the world. The reader will see the power of religion manifested in the camp, on the march, in the bivouac, on the battlefield and in the hospital—in sickness, in wounds, in death. It has been the aim of the writer to preserve, as far as possible, the names, regiments and homes of the pious men who, as privates or officers, illustrated the purity of the Christian faith and character amidst the appalling scenes of civil war. On the first of January next we shall begin the publication of this work in serial numbers in the *Advocate*. All, therefore, who subscribe for this paper will have the privilege of reading this narrative, which in itself will be equal to a large volume, in addition to all the other matter which the paper will contain. We beg the aid of all the patrons and friends of the *Advocate* to bring it to the notice of all who desire to read of the great army revival. As the work was participated in by all the Christian churches of the South, the account of it will in no sense be denominational. Persons of all the churches, and of no church, will, we trust, find much to touch the heart and raise their appreciation of the Southern soldiers."

TOO SANGUINE.—It is refreshing to read the deliverance of the New York *Christian Advocate* on the nomination of Williams for chief justice. No matter where it may lead, Dr. Curry sticks to Grant and the party. The *Independent* comments and quotes as follows:

By this time the *Christian Advocate* will begin to wish that it had restrained its prophetic inspiration. Instantly on learning of the nomination of Attorney General Williams for chief justice, it devoted to him a eulogistic editorial, assuring its readers that "there can be no doubt of his prompt confirmation by the Senate." The Senate does not find the path to confirmation quite so easy. The *Advocate* may also wish it had left the following unsaid:

"There need be no apprehension that its honor will be depressed by this last appointment. In learning, in natural force of character, in moral elevation and purity, and in the specifically judicial cast of his mind Chief Justice Williams will prove a worthy successor to the great men who have passed from the place to which he is called. The thanks of the country are due to President Grant for this additional instance of the wise use of the appointing power."

Mr. Williams' record hardly justifies this eulogy or this thanksgiving. Is he a Methodist?

IF YOU see anything your duty, the sooner you attend to it the better. David says: "I made haste and delayed not to keep thy commandments." Follow his example.

Louisiana Conference.

A WORD FROM THE TREASURER.

The complicated character of the missionary collections taken during the past year, together with the pressing demands upon me in entertaining the Conference, rendered it impossible for me to balance my account properly at that time. It required a whole day, with the assistance of Bro. Harp's accurate and skillful book-keeper, to adjust the report. And now the result reveals the fact that I was compelled to borrow of Bro. Harp money to meet the outstanding obligations of last year. Before this result was reached I had paid two drafts for the present year, but can pay no more. Brethren to whom money has been appropriated will have to wait till the amount can be collected and paid to them from the work.

I trust the collections will not be so complicated this year. Let us take general collections subject to the division prescribed in the law.

A. E. GOODWYN, Treasurer.

A Note.

MR. EDITOR: Bishop Pierce has removed me from Marianna station to Hot Springs station, Little Rock Conference. He has supplied Marianna with another man. I write that you may notice it in your paper. I prefer the station above to any, but when the Bishop says, "Go," I am ready. He left the place open for me, but failed to notify Bishop Marvin until after our Conference met. I shall be at my new work as soon as I can get there. Expect to become a member of that Conference.

Your brother,
I. Z. T. MORRIS,
Alabama Conference.

MARIANNA, ALA., January 12, 1874.

WE ARE indebted to the lecture committee of the Young Men's Christian Association of New Orleans for complimentary tickets to a course of lectures, to be given at Lyceum Hall during the winter and spring. The course comprises the following lecturers and subjects:

January 29, 1874.—Rev. Campbell Fair, of Christ Church. Subject: "The Book of Common Prayer—Its Place in History."

February 12, 1874.—Prof. C. G. Forshey. Subject: "Science and Human Duty, Illustrated from Meteorology and the Weather."

February 26, 1874.—E. John Ellis, Esq. Subject: To be announced.

March 12, 1874.—Rev. R. Q. Mallard, of Prytania Street church. Subject: "Italy—Its Religious Past and Present."

March 26, 1874.—Prof. Jos. Jones. Subject: "The Limited Nature of Man's Knowledge of the Creator, Derived from the Investigation of the Physical Laws of the Universe."

April 9, 1874.—Rev. J. T. Sawyer. Subject: To be announced.

LEFT FOR MEXICO.—Bishop Keener left, on the morning of the eighteenth of January, for Mexico, whither he goes to visit the mission inaugurated by him twelve months ago. He took passage on the steamship Frankfurt for Havana, where he expected to connect with a New York mail steamer for Vera Cruz. The Bishop expects to return about the first of March. Bishop Simpson, of the Methodist Episcopal Church, accompanied by his wife and Mr. George McCreary, sailed also on the Frankfurt for the same destination. Bishop Simpson goes to visit the missions of the Northern Church.

THROUGH Rev. J. Shelton White, of the Louisiana Conference, we have received the sad information of the death of his father, Dr. James D. White, of Lebanon, Tennessee. Dr. White died at Lebanon, January 1, aged seventy-two. His last hours were eminently peaceful, and the hope of a glorious immortality unclouded. The bereaved have our sincere sympathy in the sorrow which has befallen them.

THE first number of the *Y. M. C. A. Chronicle*, organ of the Young Men's Christian Association of this city, and published by P. J. Hart, was issued January 1, and is a handsome four-page sheet, filled with instructive and entertaining matter. We wish this new and excellent publication the greatest success.

BISHOP MARVIN left New Orleans on Saturday, the seventeenth instant. He was to have spent Sunday in Mobile, thence to Montgomery and homeward. The Bishop will be followed by the prayers and love of the Louisiana brethren, and his presence among them will be always most welcome.

THE Minutes of the Mississippi Conference will be ready at the earliest day possible, but they will cost per copy, including postage, not less than eighteen cents, instead of eight or ten, according to the statement of Bro. Stuart. I will have about one hundred copies published for those who may order them hereafter. Send in orders at once.

H. F. JOHNSON.

THE sin you hate, unless God helps you, you will embrace.

Note From a Veteran.

MY DEAR BRO. PARKER: I read your article in the NEW ORLEANS CHRISTIAN ADVOCATE, of the eighth inst, entitled "Comfort in Prison—Word not Bound," and I write a new for the express purpose of thanking you for that article. Truely the Lord prompted you to write that blessed piece of comfort to the old soldiers of the cross, who, like myself, have been at last constrained to lay down their armor and retire from the contest in which they have been so long engaged, and which has been a source of blessedness to themselves as well as others. I assure you, my dear brother, I felt that every word of that article was addressed to me, and I could but marvel how one not in the same position could so perfectly photograph the feelings of the worn-out superannuate when compelled to retire from the active work of the ministry. I was truly blessed, even to tears, in reading your article—sweet tears of comfort in prison. God bless you for writing that article. I felt, while reading it, that I wished every superannuated preacher could have access to it, and I earnestly desire that all our papers should insert it for the general good.

I was placed on the superannuated list at our last Conference at Grenada, Mississippi, after nearly forty years of itinerant life in the Alabama and North Mississippi Conferences, and I am now patiently waiting for my change. Thank God, his promises are yea and amen in Christ, and I am happy. God bless all the preachers. Farewell!

Affectionately, your brother in Christ. GEO. SHAEFFER.

COLUMBUS, Miss., January 13, 1874.

Colored M. E. Church in America.

This church is attempting the establishment of an institution of learning at Louisville, with special reference to the education of its ministry. Property has already been bought, and the enterprise promises well. We find the following communication from Bishop Miles in the *Index*:

AN EDUCATED MINISTRY.

MR. EDITOR: Will you please allow me to say something, through the columns of the *Index*, with regard to the education of our ministry?

And first, no man can do anything till he learns how. Some men may do good among the people and have no education; but it is one thing to preach, another to exhort, and another still to understand the Bible and the government of the church. Religion is a matron of knowledge, and the more educational light a man has the more useful he may be in society. Much is said about foreign missionaries in China and Mexico, and other foreign kingdoms, which is all right; they must be educated and have the gospel preached to them; for the commission is to go into all the world and preach to every creature. But we wish to know if charity does not begin at home? Here are four millions of colored people, once the slaves of these United States; by the fortunes of war they were set at liberty and made citizens of the United States. But their minds have been filled with political prejudices, through political preaching; hence they need a pure gospel preached to them.

The Colored Methodist Episcopal Church in America, as a church, is wholly non-political, and we are trying to raise means to erect an institution of learning for the education of our ministers. We call on all to help us. We believe that we have a stronger claim on the charities of the whites of the United States than any other people in the world, having served them as slaves so long, and now serve them as laborers. Many have donated hundreds and thousands, and some hundreds of thousands of dollars for educational purposes; but we want to raise the sum of $50,000 for our school, and this should be considered a small sum to raise for so noble an object. Where are all the noble sons of America who are willing to help so good a cause? Will not the whole nation join in helping us? We solicit aid from white and colored alike. Come one and all; if you cannot help largely, help us much as you can; send to us from $1 up to five, ten, twenty, or as much as you feel free to give. We must raise $1,500 by the first of April, 1874, to make a payment on and get possession of the property already bought.

Preachers of the Kentucky and Tennessee Annual Conferences will please appoint a day, giving proper notice of it, when they will raise a special collection for this Kentucky and Tennessee Institution of learning; and the presiding elders are hereby required to give this matter special attention and encouragement.

Having been appointed by the two Conferences named to supervise this matter, I feel authorized to advise what should be done to raise the means to make the payment. If promptly met, I believe, with what we are receiving from other sources, we will be fully prepared to meet the demand.

Will other papers please do us the kindness to copy the above or call attention to the matter, as we believe very many white friends will cheerfully help us? Some have already sent us donations through the mail.

Yours, for a good cause,

W. H. MILES.

THE WAY to speak and write what shall not go out of fashion is to speak and write sincerely.—*Emerson.*

AN infant two months old is plaintiff in a law suit on trial in Kentucky.

AT THE Sunday school concert held at St. James church, Galveston, the first Sabbath of the year, we had the pleasure of listening to the account given by Mr. Samuel Pillsbury, of San Francisco, of the Sunday school work among the Chinese on the Pacific coast. He has been for some time the superintendent of the Chinese Sunday school connected with the First Congregational church in San Francisco. There are in that city some fifteen thousand Chinese children, or rather boys and young men, ranging in age from ten to twenty-five years. About nine hundred of them are regular attendants at the Sunday schools. Many are induced to attend by the fact that they are gratuitously instructed, and they expect that the knowledge they will secure of the English language will be of advantage in securing and carrying on business. While they are learning to speak and read and write the English language, they are also being instructed in the truths of the gospel. Some ten of these schools are in operation, and already there are a number of converts won from these representatives of a wonderful race. Bro. Pillsbury read a letter from one of these converts, addressed to the teachers of the school where he had been instructed, which evinced a clear knowledge of the plan of salvation, and which expressed the purpose of the writer to bear to his countrymen the knowledge of that religion which he had found precious to his own heart. As God brings the ends of the earth together by strange and often unexpected agencies, it is the duty of Christians of every name to meet them with the message of life.—*Galveston Christian Advocate.*

MARRIED.

LANIER—SALE.—At five P. M., January 11, 1871, at the Methodist Episcopal Church, Aberdeen, Mississippi, by the Rev. William Sheppard, the pastor, Dr. Emmett S. Lanier, of Columbus, Mississippi, to Miss Susan Turner Sale, daughter of Colonel John B. Sale, of Aberdeen.

HOWELL—BROCK.—At the residence of the bride's father, at half-past ten A. M., January 11, by Rev. A. Dowling, Mr. Neal R. Howell, of Texas, and Miss Margaret C. Bruck, of Coffee county, Alabama.

ROBERTS—MAY.—By the Rev. C. C. Ellis, on the first of January, 1871, in Birmingham, Alabama, Mr. R. H. Roberts to Mrs. Emma A. May.

GORDY—HOVKIN.—By the Rev. William H. Morris, on the eighth of January, 1874, at the residence of the bride's mother, in Washington county, Alabama, Hon. John W. Gordy, judge of Probate, Washington county, Alabama, to Miss Julia H. Hovkin.

SOULE—WARREN.—By Rev. G. M. Gilmore, at the residence of the bride's father, Mr. A. Warren, six miles west of DeSoto, November 25, 1873, Mr. G. W. Soule, to Miss Sherman Warren, all of Clarke county, Mississippi.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Jan. 17, 1874.

A—American News Company, D. Appleton & Co., Philip Allen, Edwin Alden $15, J. O. Andrews.

B—Lucy Boone, Bates & Locke, J. H. Butler & Co., R. H. Baghy, George W. Brown, T. S. Bidgood two letters, F. Barksdale $4, J. Bancroft two letters, E. F. Brown $13.30, J. W. Bryan order for $27.28, Bander & Mains, J. M. Brown, Miss M. C. Berry $3.81.

C—Henry Clews & Co., W. H. P. Counerly, W. J. Carlton, Cassell & Bnuglin $12.50.

D—Donaldson & Co., John S. Davis, George I. Dicks & Sons, Angus Dowling $2, Miss Mollie DeFrance 50 cents, Charles H. Ditson.

F—Elly Fore, W. E. Flowers $4, Mrs. E. T. Fleming, W. M. Francis, E. N. Freshman three letters, Franklin & Penn, L. J. Fatheree $4.50, William Futrell

G—W. W. Graham $1.95, G. H. Graves $1, Nell Gillis.

H—Mrs. M. M. Hayes, Hertag & McCandless $53.90, H. B. Howell $2, Hubbard Bros., H. G. Horton $5.25.

I—Ivison, Blakeman, Taylor & Co.

J—E. T. Josey $50, B. Jones.

K—M. A. C. Krish $25.80, W. L. Kistler, J. D. Kerfoot.

L—J. L. Lemons $1, J. B. Lippincott & Co. two letters, E. A. Lanier, W. H. Lewis, Lee, Shepard & Dillingham, R. B. Long, W. B. Lewis.

M—A. W. Moore $12.45 and orders for $12, Mississippi Valley Company, C. N. McLeod, Jethro Moore $86.06, A. Millspaugh, W. B. May, I. Z. T. Morris, J. W. McLaurin, A. H. Moss $250, M. Matthews $2, Allen W. Moore, E. H. Mounger, H. H. Montgomery, Thomas Mollett, J. H. McDougall.

N—J. D. Newsom $15, R. D. Norsworthy.

O—James Ormond two letters, E. Orgain.

P—Powers Paper Company, R. G. Porter, M. S. Pierson & Bro. $27.05, W. F. Prosser, W. J. Persel, Pierce & Terry $2.80, A. Price, Peaslee & Co., J. A. Peterson, W. I. Powers $2.

Q—Quaker City Publishing Company $12.

R—John Renting, J. K. Randall $27.41, A. H. Redford two letters, D. Redmond.

S—L. H. Swayze, H. M. Sears $1, R. J. Shelton, Sheffield & Stone $3, Southwestern Book and Publishing Company, R. T. Smith, A. D. Simmons, E. H. Spencer $2, G. F. Seales, Isaac Spangler, S. S. Sweet.

T—H. L. Tucker $2, W. M. Thornton, Robert Tweed, John Tally, H. S. Thrall.

V—H. F. Vickers.

W—G. R. Wilson, A. R. Winfield two letters $50, Woolworth, Ainsworth & Co., A. D. Worthington & Co., William Wood & Co., Walker, Taylor & Co., H. Waters & Co., C. J. Wenat, D. J. Wright.

COMMERCIAL COLLEGE.—We know of no better commercial college than that of George Soule, whose advertisement appears in this issue of our paper. We believe Prof. Soule to be thoroughly acquainted with his calling, and conscientious in the discharge of his duty to his students.

GAS COOKING STOVES.—The recent reduction in the price of gas brings into prominent view, in this connection, the advertisement of P. H. Quinlan, No. 240 Camp street, who keeps on hand a large number of these economical stoves. Mr. Quinlan also attends to gas fitting, etc.

SECOND-HAND CLOTHING.—Mr. John Mullan, auctioneer and dealer in all kinds of ladies' and gentlemen's second-hand clothing, guns, pistols, watches and jewelry, invites attention to his establishment, No. 132 Camp street. See advertisement.

SOLICITOR OF PATENTS.—Persons interested in American or foreign patents will do well to observe the advertisement of H. N. Jenkins, Esq., No. 27 Commercial place, New Orleans, which appears in our columns to-day.

INSURANCE.—We call attention to the first annual statement of the American Fire Insurance Company. S. E. Loeb is the president and B. Meyer secretary. They show a net capital of $175,189.55.

DRESS AND CLOAKMAKER AND MILLINER.—Mrs. M. McAuley, 161 Canal street, has the reputation of doing faithful work, giving full satisfaction, and at reasonable rates.

LAPLACE'S Indian Turnip Pectoral Balm is used for affections of the throat and lungs. Sold by druggists generally, at $1 per bottle.

HARDWARE.—Messrs. Rice Bros. & Co., Nos. 89 and 91 Camp street, advertise in another column their very large and well-assorted stock of heavy and shelf hardware, tools, tinware, house-furnishing goods, stoves, etc. They are also agents for the celebrated Charter Oak cooking stove. They have a branch store at No. 565 Magazine street. There are no more enterprising and worthy merchants in our city than this old and well-known firm. They are thoroughly acquainted with the wants of the people, the latest improvements in household utensils, mechanics' tools and all articles of use and convenience in their line, and we are sure that purchasers will be well paid for calling at their establishment.

FIRE INSURANCE.—The advertisement of the North British and Mercantile Insurance Company appears in our columns to-day, among our new advertisements. The company we regard as safe and worthy of confidence. The branch here is under the management of the clever and obliging agent, William E. Fitzgerald, Esq., No. 2 Carondelet street.

COMMISSION AND WESTERN PRODUCE MERCHANT.—We call attention to the advertisement of John A. O'Brien, No. 62 Tchoupitoulas street, which will be found in this issue of our paper. Those wishing to consign or to purchase Western or other produce will do well to give him a call.

FIRE INSURANCE.—We call attention to the advertisement of the Workingmen's National Fire Insurance Company. Geo. H. Dyche is president, Spencer Field, Jr., vice president, and E. Harry Angamar secretary. Office, 29 Carondelet street.

COAL.—Mr. Washington Morton, 138 Gravier street, advertises elsewhere the Mount Carbon coal. We have been informed by all those who have tried this coal, with whom we have conversed on the subject, that it gives entire satisfaction.

GOOD BREAD AT THE TIMES BAKERY, No. 53 ANNUNCIATION STREET.—W. G. Smith, at the above place, advertises in our columns to supply families in any part of the city with the choicest bread, crackers and cakes at reasonable prices.

GOOD CISTERNS.—If you want good cisterns apply to the oldest cistern-maker in the city, corner of Franklin and Erato streets, Mr. Matthew Henrick, whose advertisement is to be found elsewhere.

BOOK-BINDER.—We call attention of all who have books, magazines, music or blank-books to bind to the advertisement of F. J. Kuhnholz. His establishment is at 112 Gravier street.

SEE ADVERTISEMENT of the crockery store of Joseph Wolf & Co., No. 633 Magazine street.

COLGATE & CO.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je21y

THE great popularity of the famous Halford Leicestershire Table Sauce is owing, in part, to its adaptation to all soups, fish and meats, making each and all more delicious to the taste. This is really the prince of superior flavors. For sale by all grocers. Ja8 4t

BUSINESS NOTICES.

MRS. M. G. BROWN'S METAPHYSICAL DISCOVERY kills the root of all disease—Deafness, Baldness, Blindness, Catarrh, etc. Three preparations form the Metaphysical Discovery, which enters the system through the Eyes, Ears and Scalp. No drugs through the mouth. Price, $1, $3.50 and $6. Sold by Fredericksen & Harte, 139 Canal street, and E. J. Hart & Co., 73 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of price, from the Metaphysical University, 51 Bond street, New York, where please inclose stamp for pamphlet. oc9 1yetw

A BOX of Liver Pills, free of charge, inclosed in the wrapper with every bottle of Kress Fever Tonic, and sold by Fredericksen & Harte and E. J. Hart & Co., on the warrant of the proprietors that this Tonic will cure Fever and Ague, Chill and Fever, Dumb Ague, and all forms of this malady. Go get a bottle and try it. There is no arsenic, no strychnine nor any other poisonous property in the medicine. It has been tried for the last ten years in Indiana and Illinois, and is a success. de4 2m

PHILIP WERLEIN'S OLD AND REMABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the south. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de25 ty

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets $21,000,000
Income 11,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe13 1y General Agent.

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations mle27 1yeow

AN OUNCE of preventive is worth a pound of cure. To prevent Chills and Fever take Simmons' Liver Regulator. Ja22 1t

NEW ADVERTISEMENTS.

GAS COOKING STOVES
AND GAS FIXTURES
AT NEW YORK PRICES.

Stores, offices and dwellings fitted up at short notice and on reasonable terms. Jobbing attended to. P. H. QUINLAN,
Ja22 2m 240 Camp street.

M. McAULEY,
FASHIONABLE MILLINER, DRESS AND CLOAKMAKER,
161 ..... Canal Street 161
Between Dauphine and Bourbon,
Ja22 1m New Orleans, La.

F. J. KUHNHOLZ,
BOOK-BINDER,
112 ..... GRAVIER ST. 112
Near Camp, New Orleans.

Blank-Books ruled and bound to order. All other books, such as Magazines, Music, Law-Books, etc., bound with care and neatness, and at moderate prices. Ja22 1y

MATTHEW HENRICK,
CISTERN-MAKER,
Corner Franklin and Erato Streets.

☞ The Oldest Establishment in New Orleans. ☜

A lot of New Cisterns, made of the best material and workmanship, kept constantly on hand, and for sale at prices to suit the times. Ja22 3m

W. G. SMITH,
TIMES BAKERY,
53 ..... ANNUNCIATION ST. 53

will supply families and the public generally with Bread, Crackers and Cakes of the choicest kind, at very reasonable rates. Orders solicited and delivered to any part of the city. Ja22 6m

CLOTHING ..... CLOTHING.
At No. 132 Camp Street.

John Mullan, Auctioneer and dealer in all kinds of Ladies' and Gentlemen's second-hand Clothing, Guns, Pistols, Watches, Jewelry, etc. Ladies and gentlemen having a surplus wardrobe to dispose of should consult the undersigned. All business communications strictly private. Auction every Saturday. JOHN MULLAN,
Ja22 2m No. 132 Camp St.

NEW ADVERTISEMENTS.

AMERICAN MUTUAL
INSURANCE ASSOCIATION
OF NEW ORLEANS,
25 ..... COMMERCIAL PLACE 25

First Annual Statement.

In conformity with the requirements of their charter, the Association publish the following statement:

ASSETS.

Premium on policies issued	$50,143 00
Bills receivable, short time, secured	11,352 78
Office furniture	1,250 00
Cash in bank and on hand	2,461 01
Bills receivable, stock notes	229,960 00
Total assets	$295,166 85

LIABILITIES.

Premiums collected	$39,572 25
Premiums uncollected	6,380 57
Return premiums, discounts and reinsurance	4,930 85
Commissions and salaries	15,916 87
Expense—rent, taxes, stationery and advertising	8,784 42
Fire losses paid	18,802 36
Fire losses adjusted, not due	3,450 00
Cash paid on stock	22,740 00
Total liabilities	$119,977 30
Net capital	175,189 55

The above statement is a just, true and correct transcript from the books of the Association.

S. E. LOEB, President.
B. MEYER, Secretary.

Sworn to and subscribed before me this fourteenth day of January, 1874.

ABEL DREYFUS, Notary Public.

At a special meeting, held, in conformity with the charter, on the first Monday in January, 1874, Mr. S. E. LOEB, President, and B. MEYER, Secretary, were re elected unanimously.

Trustees.

F. Hollander,	H. Hafner,	A. J. Miller,
F. Beling,	Jacob Alt,	J. Levy,
S. E. Loeb,	Hugo Redwitz,	W. Braun, Jr.,
L. Schaumann,	Wm. Leonard,	J. Von Hoven,
R. Blaise,	Wm. Ebert,	J. M. Begue,
P. S. Anderson,	M. Azcona,	Jos. Brandner.

At the first regular monthly meeting of the Board of Trustees it was resolved that an interest of Ten Per Cent. on the Capital Stock be paid in cash on and after the fifteenth day of February next.

Ja22 1t B. MEYER, Secretary.

NORTH BRITISH AND
MERCANTILE INSURANCE CO.
OF LONDON AND EDINBURG.

INCORPORATED 1809
Capital (Gold) $10,000,000

Issues Gold and Currency Policies, on all desirable risks, at Local Board rates, with usual rebate.

☞ Losses made at this Agency settled here.

WM. E. FITZGERALD, Agent,
Ja22 3m No. 2 Carondelet St., New Orleans

IMPORTERS AND DEALERS IN
FOREIGN AND DOMESTIC HEAVY AND SHELF HARDWARE.

Carpenters', Cabinetmakers', Coopers and Blacksmiths' Tools; Tinners' Stock, Tools and Machines; Cast, Tinned and Enameled Hollowware; Cooking and Heating Stoves and Ranges; House-Furnishing Goods of every description. Manufacturers of Bright Tin and Japan Ware. Sole Agents for the celebrated CHARTER OAK COOKING STOVE, known for eighteen years as the only perfect and complete Baking Stove in use. Every Charter Oak is fully guaranteed. 89 AND 91 CAMP STREET. Branch Store, 565 Magazine street, New Orleans, Louisiana. Ja22 6m

Soule's
COMMERCIAL COLLEGE,

The Commercial Athenæum of the South, corner Camp and Common streets (Story Building). Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

GEO. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, 580 octavo pages, the great arithmetical work of the age, is for sale at the College office. Ja22 ty

JOHN A. O'BRIEN,
COMMISSION MERCHANT,
AND DEALER IN
Northern and Western Produce,
62 ..... TCHOUPITOULAS ST. 62
Ja22 1m New Orleans, La.

H. N. JENKINS,
SOLICITOR OF
American and Foreign Patents,
27 ..... COMMERCIAL PLACE 27
Ja22 2m (Up Stairs,) New Orleans, La.

AGENTS WANTED For the quickest and best selling new Book out.

Ten Years in Washington

By Mary Clemmer Ames. "A work for the times and the people; a paying *book for Agents.*" It portrays the Capital as a wide-awake "*woman sees it*"—its wonders, marvels, mysteries, etc. $886 in *one week* was made by a single Agent, and all say "*it pays to sell it.*" Steady work, or for spare hours, for men or ladies on this first-class book. It outsells all others. One good working Agent wanted in every town. Book agents, clergymen, ladies and others offered large terms. Send for information to A. D. WORTHINGTON & CO., Hartford, Conn., or to QUEEN CITY PUBLISHING CO., Cincinnati, Ohio. se11 1y

OPIUM MORPHINE HABIT speedily cured by Dr. Beck's well known & sure Remedy. NO CHARGE or treatment until cured. Call on or address DR. J. C. BECK, Cincinnati, O.
Ja22 4t

WE OFFER OUR IMMENSE STOCK OF
300 PIANOS & ORGANS!
of Standard and Reliable make, at Great Bargains for cash or easy payments. It will pay those who contemplate buying to send for circulars.
Ja22 4t H. H. BALDWIN & CO.,
158 West Fourth St., Cincinnati, Ohio.

EMPLOYMENT FOR ALL.

AGENTS WANTED FOR The Independent.

A first-class Family and Religious Journal. From $100 to $200 easily made. Each subscriber receives a premium worth more than the subscription price. Our new elegant Chromo, "Memories of Childhood," size, 17x21, now ready for delivery. We want Special Agents for every town. For terms and list of premiums address H. C. ROWEN,
Ja3 4t 3 Park place, New York.

MRS. LYNCH,
DRESS AND CLOAKMAKER,
180 ..... Canal Street 180
Between Baronne and Dryades streets,
NEW ORLEANS.
☞ Patterns for sale. no20 2m

WANTED.
The highest Cash Price paid for Rags, Old Paper, Rope, etc., at
THE LOUISIANA PAPER MILLS,
Nos. 241 and 245 Liberty Street,
Between Girod and Julia.
BROWN & PEMBERTON,
de4 2m Proprietors.

$72 EACH WEEK.—Agents wanted. Particulars free. J. WORTH & CO.,
Ja22 13t St. Louis, Mo.

NEW ADVERTISEMENTS.

STATEMENT
—OF THE—
New Orleans National Bank,
AT THE CLOSE OF BUSINESS
—ON—
The Thirty-First of December, 1873.

RESOURCES.

Loans, discounts and exchange		$230,968 79
United States bonds		200,000 00
Premiums		24,000 00
Banking-House and fixtures		10,000 00
Current expenses and taxes		13,410 71
Due from banks and bankers		18,989 56
Due from New York agents		57,537 09
Cash:		
Currency	$82,188 50	
Checks on Clearinghouses	86,683 10	169,171 60
Total		$721,057 75

LIABILITIES.

Capital stock		$200,000
Circulation		178,915 00
Individual deposits		282,275 61
Due to banks and bankers		36,323 53
Surplus	$1,000 00	
Profit and loss	4,701 33	
Discount	5,801 72	
Interest	9,329 67	
Exchange	5,707 89	26,543 61
Total		$721,057 75

The New Orleans National Bank pays Interest on Certificates of Deposit for fixed periods.

Ja 1m RICHARD JONES, Cashier.

WORKINGMEN'S
NATIONAL
FIRE INSURANCE COMPANY
OF LOUISIANA.
Office—No. 29 Carondelet Street.

GEORGE B. DYCHE, President.
SPENCER FIELD, Jr., Vice President.
E. HARRY ANGAMAR, Secretary.

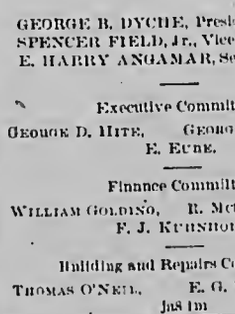
Executive Committee:
GEORGE D. HITE, GEORGE E. BREWSTER, E. EUNE.

Finance Committee:
WILLIAM GOLDING, R. MCGUIRE, F. J. KUHNHOLZ.

Building and Repairs Committee:
THOMAS O'NEIL, E. G. WUNNERLICH.
Ja8 1m

PLOWS, IMPLEMENTS, ETC.
PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills,
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.
B. J. WEST,
115 and 117 Magazine St., New Orleans.
MANUFACTURERS' AGENT.
Ja15 2m

A NEW IDEA!



A WILSON SHUTTLE SEWING MACHINE FOR NOTHING!

FARMERS, MERCHANTS, MECHANICS, EVERYBODY! Send your name and Postoffice address to us, and receive circulars giving full particulars for procuring a WORLD-RENOWNED

Wilson Shuttle Sewing Machine

☞ WITHOUT PAYING FOR IT. ☜

NEEDLES for all Sewing Machines for sale. Five cents each.

WILSON SEWING MACHINE CO.,
Jal 3m 189 Canal street, New Orleans, Louisiana.

J. W. VALENTINE,
PRACTICAL HATTER,
Corner Magazine and Seventh Sts.

HATS of all kinds made to order, cleaned and repaired. de25 3m

THEODOR DANZIGER & SONS,
NO. 203 CANAL STREET,
Between Burgundy and Rampart.

Together with our extensive line of Dress Goods, Silks, Satins, Velvets, Plushes, Furs, Kid Gloves, etc., which we are offering at

FIFTY CENTS IN THE DOLLAR,

we beg to call attention to a magnificent display on our center counters of goods suitable for

HOLIDAY PRESENTS,

all marked in plain figures, and ranging from 10 cents to $1. Please call early and avoid the rush.

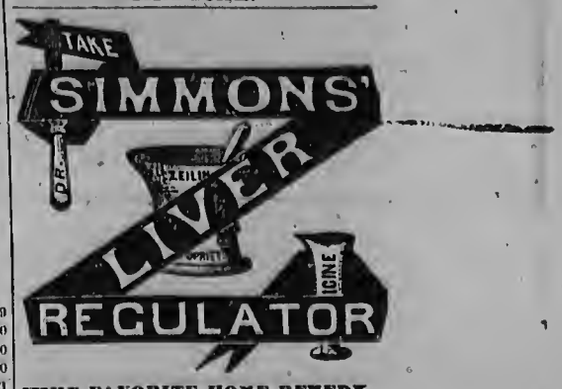
de25 1m5p T. DANZIGER & SONS,
No. 203 Canal street.

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m

MEDICAL.



THE FAVORITE HOME REMEDY.
—IT IS—
PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver diseases most prevail. It will cure all diseases caused by derangement of the Liver and Bowels.

SIMMONS' LIVER REGULATOR
OR MEDICINE

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctors' bills.

After over forty years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the

MOST EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, bad taste in the mouth, Bilious attacks, Palpitation of the Heart, Pain in the region of the Kidneys, despondency, gloom and forebodings of evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion it Has No Equal.

☞ It is the cheapest, purest and best Family Medicine in the world. Manufactured only by J. H. ZEILIN & CO.,
Macon, Ga., and Philadelphia.
Price, $1. Sold by all druggists. se25 1y

DR. TUTT'S VEGETABLE LIVER PILLS.

THE STARTLING DRAWBACK ON nearly all medicinal agents has ever been that in their process of purgation and purification they have also debilitated the system. To obviate this difficulty physicians have long sought for an agent that would

PURGE, PURIFY and STRENGTHEN
At One and the Same Time.

Their research has at last been rewarded by a discovery which fully realizes the fondest desires of the medical faculty, and which is justly regarded as the most important triumph that Pharmacy has ever achieved. This important desideratum is

Dr. Tutt's Vegetable Liver Pill,

which purifies the blood and removes all corrupt humor and unhealthy accumulations from the body, and yet produces no weakness or lassitude whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of a *strengthening purgative* and a *purifying tonic.*

DR. TUTT'S PILLS are the most active and searching medicine in existence. They at once attack the very root of diseases, and their action is so prompt that in an hour or two after they are taken the patient is aware of their good effects. They may be taken at any time without restraint of diet or occupation. They produce neither nausea, griping or debility, and as a family medicine they have no rival.

Price, 25 cents a box. Sold by all druggists. Principal Office, Nos. 18 and 20 Platt street, New York. oc2 1y5p

PEOPLE'S BANK
OF NEW ORLEANS.

NEW ORLEANS, Jan. 2, 1874.

At a meeting of the Board of Directors of this Bank, held this day, the following statement of the condition of its affairs was ordered to be published.

N. LANDRY, Cashier

STATEMENT

Of Assets and Liabilities of the People's Bank of New Orleans, at the close of business, December 31, 1873:

ASSETS.

Loans and discounts	$323,216 67
Due by distant banks	8,199 53
Marine Dry Dock Company stock	598 37
Improvement account	7,148 25
Cash on hand	302,475 65
Total	$641,638 47

LIABILITIES.

Capital stock		$300,000
Deposits—Currency	$331,014 16	
Gold	2,791 19	333,805 35
Dividends unpaid		2,252 00
Total		$636,057 35

Ja8 1m

MANUALS OF MATHEMATICAL INSTRUMENTS,
MICROSCOPES, MAGIC LANTERNS,
METEOROLOGICAL INSTRUMENTS,
Physical Apparatus,

Profusely Illustrated and priced, mailed to any address on receipt of 10 cents each.

JAS. W. QUEEN & CO., Opticians,
601 Broadway, New York, and
se11 6m5p 924 Chestnut St., Philadelphia

AMERICAN HOUSE,
BOSTON, MASSACHUSETTS.
The Largest first-class Hotel in the City.

Centrally located. Contains apartments with bathing conveniences adjoining. Also Passenger Elevator, Billiard Hall, Telegraph Office and Cafe.

ja14 1y LEWIS RICE & SON.

JOSEPH WOLF & CO.,
"THE" CROCKERY STORE,
633 Magazine Street, New Orleans.

Our stock of Fancy China and Bohemian GLASSWARE, specially selected for the Holidays, will be found to be the largest and cheapest in the trade. Goods packed and delivered to any part of the city free of drayage. de1 3m

V. OEHMICHEN,
Successor to Oehmichen & Pothier,
DEALER IN
HARDWARE AND CUTLERY,
Corner Bienville and Old Levee Streets.
Ja15 2m5p New Orleans.

SUNDRIES ..... SUNDRIES.

800 bbls. POTATOES, assorted.
500 bbls. French and Boston choice ONIONS.
Hams, Bulk Shoulders, Sausages, etc.
Pigs' Feet, Spare Ribs, Breakfast Bacon, Sour Krout, etc.
For sale at the Cheap Store of
E. H. ROQUEST,
Ja15 2m No. 451½ Tchoupitoulas St., near Natchez.

THE SABBATH
THE LATEST, THE GREATEST AND THE BEST TUNE BOOK for Church Choirs of all Denominations
Price, $1.50.
Per dozen Copies, $15.00.
One Sample Copy, by Mail, $1.25.
LEE & WALKER, 922 Chestnut Street, Philadelphia
no13 1038p

FOR ALL THROAT AND LUNG COMPLAINTS, Coughs, Colds, Catarrh, Asthma, Bronchitis, etc., the New Louisiana Remedy is pressing, with imperturbable steadiness, to the front as the best thing the world has ever seen. Absolutely harmless and delicious to take. Best soothing syrup for children. Life Tonic, for Dyspepsia, Appetite, Scrofula, Chills, Diarrhea, etc., is singularly effective. Sold by druggists. Depot, 106 Camp street. Ja15 1m5p

The Child's Corner.

CHILDREN'S EVENING HYMN.

The little birds now seek their nest;
The baby sleeps on mother's breast;
Thou givest all thy children rest,
God of the weary.

The sailor prayeth on the sea;
The little ones at mother's knee;
Now comes the penitent to thee,
God of the weary.

The orphan puts away his fears—
The troubled hopes for happier years;
Thou driest all the mourner's tears,
God of the weary.

Thou sendest rest to tired feet;
To little toilers, slumbers sweet;
To aching hearts, repose complete;
God of the weary.

In grief, perplexity or pain
None ever came to thee in vain;
Thou makest life a joy again,
God of the weary.

We sleep that we may wake renewed,
To serve thee, as thy children should,
With love and zeal and gratitude,
God of the weary.

Good Words.

The Tenth Commandment.

"Just guess what Susan Shaley has got in her barn!" said Bella Stevens, fanning herself with her pink gingham sunbonnet, and running into the house all in a fluster.

"Why, pigeons, I suppose; or—deary me, let me think—I don't believe I can guess."

"Pigeons! Now, Julie Stevens, you don't guess a bit right; I knew you could never guess—why it's two real, live kittens. I don't believe anybody ever had such ones before—cute little pink noses, and white feet and eyes!—oh, just blue"—and she fanned and fanned away with her sunbonnet, and walked up and down in the greatest fluster; sitting here and there and everywhere, and not being quiet a minute.

"Kittens! two of them? I don't believe she wants so many; may be she will give us one, and we can get Jamie to fix it in the coach for a horse, and all the dolls can go riding, and Minnie can hold it in her arms."

"She just won't give anybody one, and I pretty nearly cried about it, and I said: 'Susan Shaley, you are just as mean as ever you can be.' Oh, I wish I could get one! What in the world does Susan Shaley want with two, and here are you and I with none. I mean to go right straight to her mamma and beg her for it while Susan is at her grandmamma's, for I never, never shall be happy again until I get it"—and she nodded her little head with all the earnestness in the world, and fanned with her sunbonnet, and stamped her foot on the floor, and altogether was not a very good or mild-looking little girl, and it was fortunate she did not always appear to such disadvantage, for in such case she would not have been loved very much; but this morning something was wrong with her somewhere, as it was very easy to see.

"May be some other kitten would do," suggested Julie.

"No, I won't have none but Susan Shaley's, and I just mean to have it—now I *will* have it; you see if I don't, Julie Stevens."

"But," said Julie, "I have been thinking about what mamma told us yesterday; don't you know she said to wish for other people's things was coveting and breaking the tenth commandment, and—"

"Yes, but then I don't believe she meant cats and such things; it would be such fun to see kitty's little white feet playing with strings, and to see her rolling all about the floor, and she has just no nails at all to scratch with, because she is so little. I am going to tease *somebody* till I get her."

"Yes, but about the commandment? I most know mamma would say you ought not to try to get Susan's kitty against her will and make her cry."

"I cannot help it; I must have her, and Susan won't mind it much after it is over. She has a rabbit and three dolls, and don't need her half as much as I do, because, you see, I only have Eliza Jane—and her nose is broken—and Josephine, with not a bit of anything alive to play with."

"But if it is wrong to get it?"

"Of course, Julie Stevens, you know I would not get it if I thought it was wrong. The commandment don't mean cats, and mamma, never in the world, thought of them either."

"Well, I want a kitty, but I do not want it so very, very much as to covet Susan Shaley's."

Bella looked serious, and seemed to be thinking a great deal as she said: "I'm sure it is no harm only to want the kitty and get some one to give her to me. To be sure Susan would cry, but then I'll cry if I don't get her. The commandment don't say a scrap of a word about kittens or cats. It says: 'Thou shalt not covet thy neighbor's house, nor his maid, nor his ox, nor his ass—'"

"Nor *anything* that is his," chimed in a soft little voice from up in the corner of the shop window, where five-year, old Minnie was nestled, hard at work making odd figures intended to form a sample.

"Sure enough!" exclaimed Bella, holding her sunbonnet suddenly still, and standing with her finger pressed to her lip for an instant, and then reaching up into the shop window to give Minnie a kiss—"sure enough; I'll not go to Susan Shaley's; I'll try very hard not to wish—I see, 'anything that is his' means cats!"—*New York Observer.*

OUR OWN BIBLE.—Do you know, dear children, the pleasure of having a Bible all your own? There are people who would give a great deal to have a Bible. We have lately heard a story of a little girl who contrived a singular way to procure one. She lived in a little village in the mountains of Abeyron, and there they have not the happiness to see missionaries, who bring Bibles to the inhabitants. She was told that at Nimes one could be bought for three francs.

This poor little girl had no money; but she had two rabbits of her own. She resolved to go on foot to Nimes, which is five miles from her home, and she carried her two rabbits with her. She went to a bookseller, and proposed to him to exchange her two rabbits for a Bible, to which he consented. Rejoiced with her bargain, she returned to her mountain home, happy to have in her possession the precious book she had desired so long, and she made a good use of it: she learnt a verse every day, and how often they came into her mind many days after! Applied by the Spirit of God, they were a comfort to herself and to others whom she visited, for she often told them some of the precious words of the Lord Jesus. We wish all of our young readers would learn a text of Scripture every day, and say it to dear papa and mamma the next morning at the breakfast table; often a text of his dear little ones might be brought to papa's mind in his busy cares in the course of the day, or into dear mamma's thoughts when engaged with her many household duties.

THE FAMILY is like a book—
The children are the leaves,
The parents are the cover that
Protective beauty gives;
Love is the little golden clasp
That bindeth up the trust;
Oh, break it not, lest all the leaves
Shall scatter and be lost.

IS THAT THE WAY YOU PRAY?—The simple remark or question of a pure-hearted child has influenced for good many a bad man and woman. One touching instance is told in the Maryland *Republican:*

"The worst man in the village was Jack Ranney. He had a comfortable home, but it was not a happy one. As soon as the big gate opened his two children, Milly and Bob, ran into the house exclaiming, 'Father has come,' and into the corner they crouched, and there they staid until ordered to bed. There was no clapping of hands, no ruby lips turned up to receive father's evening kiss in Jack's home. No, his children stood in terror of him, for often, after his day's work was done, did he go home drunk, and then he was cross, and would strike the first one who came in his way.

"One day Jack was driving his cart, and the harness broke, and his cart was backed into a ditch. Jack sprang from his seat and began to beat his horses most unmercifully with his whip-handle, while oath after oath rolled from his tongue, calling on God to 'damn his soul.'

"A little boy had been rolling his hoop up and down the pavement, but when he heard the awful words he caught his hoop in his hand and stopped, saying, in a trembling voice:

"'Is that the way you pray, Mr. Ranney?'

"Jack turned in perfect astonishment, but said nothing.

"The words of the boy set him to thinking, and so troubled his conscience that in a little while he became a changed man. No swearing is heard now from his lips, and his home is no longer a home of drunkenness. Who will doubt that in his own way God will reward that little boy for his brave yet gentle and considerate words?"—*Youth's Companion.*

Farm, Garden and Household.

PLANTING STRAWBERRIES.—Mr. I. Shellswell, in the *Cottage Gardener*, has tried the following method with great success: The way in which I planted my bed is as follows: I did not cut any runners off the old beds, but allowed them to run into a mass. In the autumn I lined strips about nine inches wide and two feet apart through its length, and cut them in squares of nine inches. These I took up with a spade at three inches deep. In the bed prepared for them I had trenches dug two feet apart, and placed the squares of strawberry roots in them, at a distance of eighteen inches from each other. The roots were not injured in the least, and the crop was excellent. I had the trenches that were made in the old bed filled with one part well-rotted manure and two parts stiff loam, and the bed was soon covered with plants. Thus, by degrees, you can renew the old bed as well as form new ones. Certainly, with the old plan of planting single roots, we obtained finer specimens of fruit, but, unless fruit for show is required, I advise every one to try the above plan for quantity, and they will not be disappointed.

HONEY-DEW.—In a recent letter, addressed to an English horticultural journal, Dr. Hooker takes the ground that the formation of honey-dew may take place independently of any insect agency, although there seems little doubt but that, by the action of aphides, a more copious secretion is often obtained. Having carefully watched the formation of honey-dew upon the leaves of the lime, he discovered that during hot and sunny weather the upper surface of the leaves, including those on the extreme branches, became uniformly speckled with honey-dew, and yet a careful examination of the leaves so marked disclosed no aphides. Hence the conclusion that its formation is a function of the plant itself.

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A sallow or yellow color of skin, or yellow-brown spots on face and other parts of body; dullness and drowsiness, with frequent headache; dizziness, bitter or bad taste in mouth, dryness of throat and internal heat; palpitation; in many cases a dry, teasing cough, with sore throat; unsteady appetite, raising of food, choking sensation in throat; distress, heaviness, bloated or full feeling about stomach and sides, pain in sides, back or breast, and about shoulders; colic, pain and soreness through bowels, with heat; constipation, alternating with diarrhea; piles, flatulence, nervousness, coldness of extremities; rush of blood to head, with symptoms of apoplexy; numbness of limbs, especially at night; cold chills, alternating with hot flashes; kidney and urinary difficulties; dullness, low spirits, unsociability and gloomy forebodings. Only a few of above symptoms likely to be present at one time. All who use Dr. Pierce's Alt. Ext. or Golden Medical Discovery for Liver Complaint and its complications are loud in its praise.

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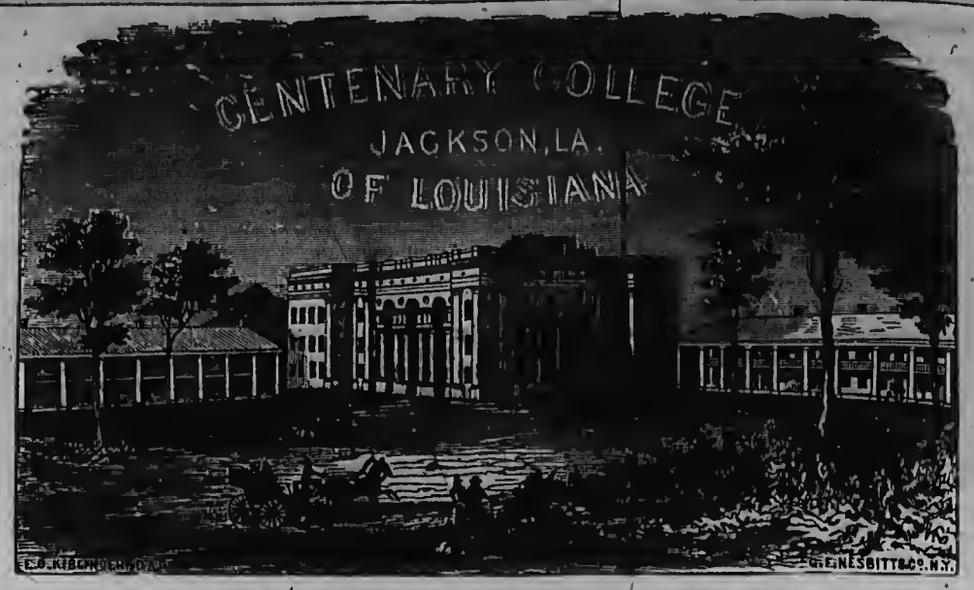

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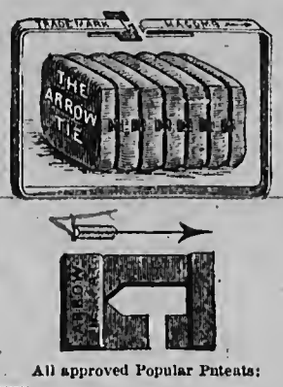

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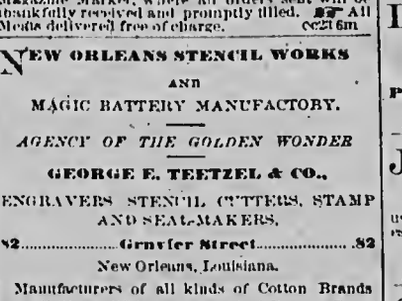

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BUHLER & CO., Proprietors.
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au21 6m Factory—63 Merrimac St., Boston.

RAILINGS.....RAILINGS.
WROUGHT IRON AND WIRE RAILINGS
FOR
Public Grounds, Cemeteries, Cottages,
ETC., ETC.
Iron Bedsteads, with Wire Sackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.
M. WALKER & SONS,
se18 1y 805 Market St., Philadelphia, Pa.

WIRE RAILING AND ORNAMENTAL WIRE WORKS.
DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

BUCKEYE BELL FOUNDRY
Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted
Illustrated Catalogue Sent Free
VANDUZEN & TIFT,
102 and 104 East Second Street, Cincinnati
R. J. WEST, Agent,
mh6 1y 115 and 117 Magazine st., New Orleans.

MENEELY & KIMBERLY,
BELL FOUNDERS, TROY, N. Y.
Manufacture a superior quality of Bells.
Special attention given to CHURCH BELLS.
☞ Illustrated catalogue sent free. jy31 1y

LIGHT.....LIGHT.....LIGHT.
IMPROVED BARBARIN GAS MACHINES.
No Fire—No Acids Used.
Having purchased the entire stock of Material Tools, etc., of the Barbarin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.
For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 253 Peters street, New Orleans, or by letter to Lock Box 748, Postoffice.
F. ROBERTS,
my29 10m Superintendent.

WATER WHEEL NUMEROUS TESTS HAVE PROVED
N. F. Burnham's New Turbine
WATER WHEEL
To be the Best ever Invented.
Pamphlet free. Address—York, Pa.
Jy24 6m

FOR THE HOLIDAYS.
E. A. TYLER,
115 Canal Street, New Orleans.
FINE WATCHES, DIAMONDS, JEWELRY, Plated-ware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. de18 2m

LADIES' HAIR STORE, 205 CANAL STREET.—We are now prepared to offer special bargains in all shades of Hair. Our prices are very low; our work of the best. Braids, Puffs, Curls, Chignons and all Hair Goods made to order. Old Hair reworked into present styles. Combings made up. Country orders solicited, promptly executed and satisfaction guaranteed. Having a large assortment to select from, the Ladies cannot fail to be suited. OLIVER A. PEIRCE, Agent,
205 Canal street.
Branch—856 Magazine street. A competent Hair-Dresser always on hand. de24 2m

GENERAL EMPLOYMENT OFFICE,
NO. **84** CARONDELET STREET, between Perdido and Poydras streets, where the best and most reliable help, of all nationalities, sexes and colors, can be had for city or country, upon short notice, by leaving order, and on the most reasonable terms. H. F. HENRY, Proprietor,
84 Carondelet St., New Orleans.
N. B.—My customers at a distance will please arrange for transportation for hands ordered, giving the name of some responsible citizen or merchant here as security to contract and payment of office fees. de11 1y

SOUTHERN SALE STABLES,
COR. DELORD AND DRYADES STS.
Having purchased the above Stables from George W. Pfaff, I will constantly keep on hand the largest variety of Kentucky MULES; also Harness and Saddle HORSES. Take the Jackson Railroad and Dryades street cars, foot of St. Charles street; they take you to the Stables in five minutes. Merchants, planters and dealers will find it to their interest to give me a call before purchasing elsewhere.
oc23 3m O. P. ALFORD.

MEDICAL.

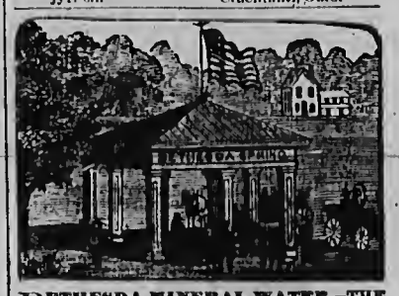
COUGHS.....COLDS.....ASTHMA.
Remember that for all Affections of the
THROAT AND LUNGS
Laplace's Indian Turnip Pectoral Balm
IS THE SOLE REMEDY,
Combining efficacy of action with a most palatable flavor.
GIVE IT A TRIAL.
Price, $1. Sold at all well-assorted drug stores and by the proprietor, H. LAPLACE, Chemist,
no27 3m Nos. 23 and 25 Elysian Fields St.

A **BOX OF**
LIVER PILLS (FREE)
GOES
WITH EVERY BOTTLE
OF OUR
AGUE MEDICINE,
which we authorize every druggist to sell on
THE WARRANT
that, if taken according to directions and it fails to cure,
The Money Shall be Refunded.
We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.
Hear what those who have used it say of it:

READ THIS.

Thos. Broughton, with John D. Park, of Cincinnati, says: "W. *C. Hamilton & Co.*—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."

☞ Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors,
W. C. HAMILTON & CO.,
Jy17 3m Wholesale Druggists, Cincinnati, Ohio.



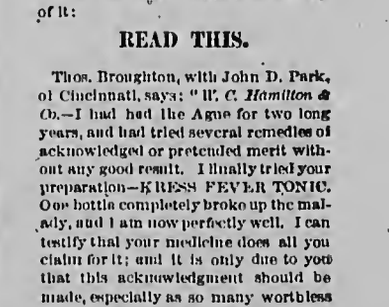
BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 39 Magazine street. J. C. McALLISTER,
Address Glass Box 825. Sole Southern Agent. mh6 1y

WARRANTED CURE.

WARRANTED CURE.

Sufferers from CHILLS AND FEVERS, and those whose health has been seriously impaired by protracted attacks of Chills, are invited to write to the undersigned for the means of cure. The worst cases easily and thoroughly cured. Correspondence solicited. Address
DR. J. A. MAYES,
no13 3m Mayesville, Sumter County, S. C.

BABCOCK SELF-ACTING FIRE ENGINE,
FOR CITY, TOWN AND VILLAGE USE.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.
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mh6 1y Exposition Building

CABINS.....LUMBER.....CABINS.
PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double Cabin of two rooms, each 14x15, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $125. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
Ja23 1y 350 Delord street, New Orleans.

BRINLY PLOWS

New Orleans Markets.

From the New Orleans Price Current.

COTTON.—The following are the arrivals since the sixteenth instant:

Louisiana and Mississippi	bales...	16,087
Lake	"	21
Arkansas	"	5,473
Mobile	"	2,247
Texas	"	438
Total		24,566

On Saturday the market was very quiet at the opening and continued inanimate during the morning, but the sales up to twelve M., nevertheless, reached nearly 2,000 bales, partly at previous rates, clean white cotton showing no falling off, and partly at a decline of ⅛@¼c., after which the disposition evinced by factors to make fair concessions stimulated the demand and the movement became quite animated, mostly on the basis of ¼@⅜c. decline, resulting in the sales of 9,500 bales. Low ordinary sold at 9⅜c., ordinary at 11@11⅛, strict ordinary as low as 11¼, good ordinary at 13¼, strict good ordinary, high style, at 14, strict good ordinary to low middling at 14¼, low middling at 14⅝, 14⅝@14⅞, strict low middling at 15⅛@15⅜, and middling, high style, at 16⅜c. On Monday the market opened with a moderate demand, but at irregular and lower prices, and the sales during the morning were about 2,000 bales, partly at previous rates and partly at figures indicating a falling off of ⅛@¼c., after which, under the concessions made by factors, predicated on a decline at New York of ⅛c. in spots and 1-16@⅛c. in futures, buyers came forward with more spirit, and took 9,800 bales which was in excess of general expectation. On Tuesday the market opened with a better feeling, and, notwithstanding a decline of 1-16d, at Liverpool, factors assumed renewed confidence, and buyers were no longer able to go on at the inside rates accepted for several days past. The demand, nevertheless, continued active throughout the day, resulting in sales of 11,700 bales.

The above makes an aggregate for the past three days of 31,150 bales, against 24,350 for the corresponding time last week and 23,750 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 688,492 bales, against 608,063 bales to the same date last year, and the increase is the receipts at all the ports up to the latest dates, as compared with last year, is 236,755 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 53,515 to Great Britain, and of 43,124 to France, and a decrease of 56,378 to other foreign ports. We quote:

Low ordinary	9⅛	@ 10
Ordinary	11	@ 11⅛
Strict ordinary	12	@ 12⅛
Good ordinary	13⅛	@ 13⅜
Strict good ordinary	13⅝	@ 14⅛
Low middling	14⅝	@ 14⅝
Strict low middling	15⅛	@ 15⅜
Middling	16	@ 16⅛
Strict middling	—	@ 16⅝
Good middling	—	@ 17⅛

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	24,566	
Arrived previously	743,869—	768,435
		775,612
Exported past three days	28,183	
Exported previously	477,002—	505,185
Stock on hand and on shipboard		270,427

SUGAR.—The demand has been fair, and prices are a little firmer. The receipts on Saturday and Monday comprised 1,342 hhds., which were mostly sold at 4¾(@5⅛c. for inferior, 6@6⅛c. for common, 6¾(@7c. for fair, 7¼@7⅝c. for good fair, 7¾@8c. for fully fair, 8⅛@8⅜c. for prime, 8½c. for strictly prime, 8⅝@8¾c. for choice, 10@10¼c. for yellow clarified, and 10@10⅝c. for white clarified.

MOLASSES.—On Tuesday 755 btds. were received, and disposed of slowly at 35@42c. for inferior and centrifugal, 45@50c. for common, 50@54c. fair cistern bottom, 52½@54c. for prime fermenting, 53@56c. for fair not fermenting, 61@63c. for prime, and 65c. for strictly prime.

CORN.—On Tuesday the supply was fair and the demand moderate; 1,800 sacks sold, to the local trade, at 77c. for white in burlaps, 78c. for white in gunnies, and 80c. for yellow, and 6,500 white, for shipment, at 77c. ₱ bushel.

OATS.—The supply is light, with a fair demand at previous prices. On Saturday 2,160 sacks sold at 58c. for ordinary, and 60c. for choice; a lot selling on the landing, in contravention, at 58c. ₱ bushel; and on Monday 600 sacks sold at 58c. for light, and 60c. for choice.

BRAN.—On Monday only 50 sacks choice sold at $1.10 ₱ 100 lbs., and on Tuesday 200 sacks sold at $1.10 ₱ 100 lbs.

PORK.—On Tuesday only 50 bbls. mess sold at $16.50, and 15 bbls. rump at $12.50 ₱ bbl. Mess is retailing at $16.75@17 ₱ bbl.

BACON.—On Tuesday the supply was about equal to the demand, which was fair, and 120 casks sold, in lots, at 8¼c. for shoulders, 9⅛c. for clear rib sides, and 9⅜@9¾c. for clear sides.

HAMS.—New York hams are retailing at 15c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111¼@111¾ (against 111¾ at New York,) and closed at 111⅜@111¾ (against 111⅝ at New York.)

Nothing has been reported in silver. It is quoted at 108¾@109¼ for American half dollars, and 108¾@109¾ for Mexican dollars, which have advanced owing to their scarcity.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	12 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coteman's	120 00	225 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	14 00
English fire	45 00	50 00
American fire	35 00	43 00
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	24	25
Java	32	35
COTTON SEED:		
Rough, ₱ ton	— —	10 00
In sacks	— —	— —
EGGS, ₱ dozen:		
Western	20	27
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	6 50
Superfine	5 50	5 75
Fine	— —	5 00
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	22 00
Choice	23 00	24 00
IRON, ₱ ton:		
English, ₱ lb	4¾	5½
Swedes, assorted	7½	8
Hoop	7	9
Sheet	6½	10
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	28
LIME, ₱ bbl.:		
Western	1 75	— —
Cement	2 75	3 00
Plaster Paris	3 50	3 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	75	85
Coal oil, in barrels	20	22
Linseed, raw	1 00	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	9½	10
Crushed	11¾	12
Pulverized	11¾	— —
TEAS, ₱ lb.:		
Imperial	50	1 30
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	100 00
Wagon, four-horse	110 00	125 00
Wagon, two-horse, thim. skein	85 00	90 00
Wagon, four-horse	100 00	115 00
Cane wagon	180 00	210 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	120 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, Jan. 20, 1874

Texas beeves, choice, ₱ head	—	@	45 00
Texas beeves, first quality, ₱ head	35 00	@	40 00
Texas cattle, second quality, ₱ head	20 00	@	28 00
Texas cattle, third quality, ₱ head	12 00	@	15 00
Western beeves, ₱ lb. net	10	@	12½
Sheep, first quality, ₱ head	4 00	@	5 00
Sheep, second quality, ₱ head	3 00	@	4 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	35 00	@	50 00
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	10 00

Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Agencies.
A. Coyle, St Louis, Mo.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Banks.
New Orleans National Bank.
New Orleans Savings Institution, 156 Canal st.
People's Bank of New Orleans.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
Louis Gimbel, 578 Magazine street.
William Hogan, 99 and 101 Canal street.

Butchers.
E. P. Brousse, 29 and 30 Second street market.
Martin Lannes, stalls 37, 38 and 7 Magazine market.
J. Stafford, corner St. Peter and Old Levee sts.

Canned Goods.
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.
Joseph Wolf & Co., 633 Magazine street.

Clothing and Furnishing Goods.
D. Davis, 201 Poydras street.
Pierson & Hews, 13 and 15 Camp street.
H. T. Walshe, 110 Canal street.

Clothes-Marker.
Gorham's Silver Marker, Gorham & Co., Boston, Mass.

Coal and Wood.
Dormun & McNally, corner Rampart and Erato streets.
John D. Maclin, 34 Carondelet street.
John Maning, 112 Annunciation street.
H. Mollegen & Co., 321 Rampart street.
Washington Morton, 138 Gruvier street.
Pfister & Thoman, 523 and 524 Camp street.
Samuel Smith, 351 Dryades street.
Frank Smith, 313 Carondelet street.
P. Sullivan, 394 Julia street.
H. & C. Tyler, 9 Carondelet street.
William Velden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
Wm. J. Beirne & Co., cor. Murengo and Levee.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Drugs.
F. Jorger, corner Second and Dryades streets.

Dry Goods.
Theodor Danziger & Sons, 203 Canal street.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Centenary College, Jackson, Louisiana.
J. W. Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington county, Virginia.
Tennessee College, Sweetwater, Tennessee.

Engravers and Lithographers.
John Gibson, New York.
George E. Teetzel & Co., 82 Gravier street.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
W. Harrington & Co., 79 Carondelet street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

Fire Engine.
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building.

Frames.
Charles Hamilton, 661 Magazine street.
F. Wagener, 13 Baronne street.

Furniture.
J. Bois, 291 Camp street.
Samuel Fitzlugh, 49 Royal street.
Hugh Flynn, 167 Poydras street.
F. Helderich, 624 Magazine street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Charles Raymond, 51 Royal street.
Sampson & Bros., 33 and 35 Royal street.

Gas and Steam-Pipe Fitters.
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Julius Lueiller, 43 Royal street.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

Gilders.
J. A. Kernan & T. White, 106 Customhouse st.

Grocers.
John I. Adams & Co., 43, 45 and 47 Peters street.
Charles Ballejo, corner St. Charles and Jackson streets.
E. Conery & Son, cor. Canal and Beltn streets.
John McMains, 572 and 574 Magazine street.
A. W. Skardon & Co., corner of Jackson and Bousseau streets.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
V. Oehmichen, corner Old Levee and Bienville streets.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.
St. Louis Hotel, New Orleans.

Human Hair Goods.
O. A. Peirce, 25 Canal and 886 Magazine street.

Insurance.
Ætna Life Insurance Co., 2 Carondelet street.
Equitable Life Assurance Co., 33 Camp street.
Workingmen's National Fire Insurance Company, office, 29 Carondelet street.

Iron Manufactories.
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.

Labor Agency.
A. Haase, 84 Carondelet street.

Ladies' Underwear.
Louisiana Manufactory, 202 Canal street.

Lumber.
W. W. Carre & Co., 350 Delord street.
Crescent Saw Mill Association, foot of General Taylor street.
Thomas Hasan, cor. Cedar and Julia streets.
Muncy & Marcy, 424 and 426 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
N. P. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Medical.
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Mayes, Mayesville, South Carolina.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cruddock & Co., Philadelphia, Pa.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 24 and 25 Elysian Fields street.
Louisiana Remedy, 106 Camp street.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Shumous' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Bethesda Mineral Water, J. C. McAllister, agent, glass box $25, New Orleans

Millinery.
H. Fehsenfield, 194 Canal street.
Mrs. Garbanatti, 625 Magazine street.
Mrs. Kate C. Logan, 9 Bourbon street.
Mrs. Lynch, 180 Canal street.
Mrs. M. Tournaben, 236 Prytania street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Lee & Walker, Philadelphia, Pa.
Horace Waters & Son, New York.
Philip Werlein, 75 to 99 Baronne street.

Painters.
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

Papers and Magazines.
The Christian at Work, H. W. Adams, N. Y.
The Independent, New York.
Scientific American, New York.

Paper-Hanger.
T. J. Brown, 263 Camp street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Paper Patterns.
William E. Cooper, 89 Canal street.

Patents.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographers.
J. A. Sheldon, 572 Magazine street

Professional.
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Appointments for Quarterly Meetings.

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CAMDEN DIST.—FIRST ROUND.

Lowndesboro, at Lowndesboro	Jan. 24, 25
Monterey, at Liberty	31, Feb. 1
Pineville, at Pineville	Feb. 7, 8
Camden, at Allenton	14, 15
Sepulga, at Aabury	21, 22
Pleasant Hill, at Farmersville	28, Mar. 1
Georgiann, at Wesley chapel	Mar. 7, 8
Brewton, at Castlebury	14, 15
Evergreen, at Brushy Creek	21, 22
Monroeville, at Piney Grove	28, 29

A full attendance is earnestly solicited. My address is Georgiana, Alabama.
22 J. W. SHORES, P. E.

GREENSBORO DIST.—FIRST ROUND.

Brush Creek	Jan. 3, 4
Havana	10, 11
Prattville	17, 18
Autauga and Clanton	24, 25
Greensboro	31, Feb. 1
Marion	Feb. 7, 8
Autaugaville	14, 15
Newbern	21, 22
Perryville	28, Mar. 1
Randolph	Mar. 7, 8

The preachers in charge will publish the place on the circuits.
1 A. H. MITCHELL, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Talassee	Jan. 3, 4
Auburn	10, 11
Tuskegee	17, 18
Opelika	24, 25
Salem, at Hill chapel	31, Feb. 1
Crawford, at Soule chapel	Feb. 7, 8
Wetumpka	14, 15
Elmore, at Mount Zion	21, 22
Montgomery	28, Mar. 1
Notasulga, at Notasulga	Mar. 7, 8
Tuskegee circuit, at Creek Stand	14, 15
Hurtville and Silver Run, at Uchee	21, 22

The district stewards will meet at Auburn on Wednesday, March 27.
1 WILLIAM A. MCCARTY, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Mount Carmel, at Dry Creek	Jan. 3, 4
Enon circuit, at Williamsburg	10, 11
Taylorville mission	17, 18
Rankin circuit, at Gum Springs	24, 25
Columbia circuit, at Union Academy	Feb. 14, 15
Pearlington circuit, at Pearlington	21, 22
White Plains, at Coalville	28, Mar. 1
Ocean Springs, at Ocean Springs	Mar. 7, 8
East Pascagoula, at Salem camp ground	14, 15
Chickasawha and Greene miss., at Cross Roads	21, 22

The district stewards will please meet me at Salem camp ground on Saturday, March 14.
22 C. F. GILLASPIE, P. E.

VICKSBURG DIST.—FIRST ROUND.

North Warren, at Oak Ridge	Jan. 3, 4
Vicksburg and Grove street	10, 11, 12
South Warren, at Bovina	17, 18
Kingston	24, 25
Natchez	31, Feb. 1
Fayette, at Bethel	Feb. 7, 8
Cayuga, at Utica	14, 15
Port Gibson	21, 22
Rocky Springs, at Rocky Springs	28, Mar. 1
Clover Hill, at Clover Hill	Mar. 7, 8
Rolling Fork	14, 15

The district stewards will please meet me in Port Gibson, February 21.
8 F. M. FEATHERSTON, P. E.

BRANDON DIST.—FIRST ROUND.

Fannin circuit	Jan. 10, 11
Hillsboro circuit	17, 18
Walnut Grove circuit	24, 25
Centerville circuit	31, Feb. 1
Philadelphia circuit	Feb. 7, 8
Morton circuit	14, 15
Forest and Lake circuit	21, 22
Trenton circuit	28, Mar. 1
Raleigh circuit	Mar. 8, 9
Garlandsville circuit	15, 16
Brandon station	21, 22

The district stewards will please meet at Forest on Friday, February 20, 1874.
1 F. M. WILLIAMS, P. E.

SUMMIT DIST.—FIRST ROUND.

Summit	Dec. 27, 28
Franklinton and Big Creek mission, at Pine Grove	Jan. 10, 11
Greensburg, at Tangipahoa	17, 18
Holmesville & McComb City, at Holmesville	31, Feb. 1
St. Helena, at Bay's church	Feb. 17, 18
Union, at Pine Grove	31, Mar. 1
Covington, at Covington	Mar. 14, 15

A. B. NICHOLSON, P. E.,
1 Summit, Miss.

LOUISIANA CONFERENCE.

HOMER DIST.—FIRST ROUND.

Arcadia, at Arcadia	Feb. 14, 15
Homer, at Lisbon	21, 22
Haynesville, at Haynesville	28, Mar. 1
Vernon, at Wesley chapel	Mar. 7, 8
Minden, at Minden	14, 15
Castor and Louisville, at Indian Village	21, 22
South Bossier, at Bellevue	Apr. 4, 5
Ouachita	11, 12
Sparta and Ruggold, at Sparta	18, 19
Farmerville, at Farmerville	25, 26

The district stewards' meeting will be held at Arcadia, February 14 and 15. We would recommend and earnestly request that the stewards for each charge collect at least one-third of the preachers' salaries by the first quarterly meeting. It will be remembered that the preachers received but little over half their salaries up to Conference. The planters have now sold their cotton. Do not wait until the money has passed out of the country.
22 S. S. SCOTT, P. E.

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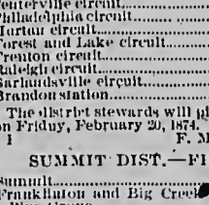

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12 Breakfast Plates,	1 Sauce Boat,
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12 Tea Cups and Saucers,	2 Pickle Shells,
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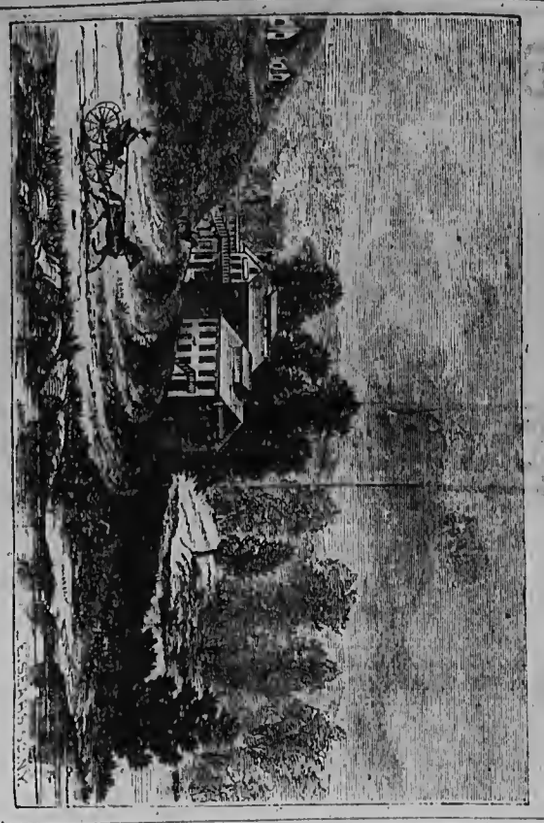

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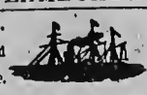

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VOL. 20. NEW ORLEANS, THURSDAY, JANUARY 29, 1874. NO. 5.

News of the Week.

DOMESTIC.

WASHINGTON, Jan. 21.—Mr. Waite is unanimously confirmed as chief justice.

The Senate was in executive session this afternoon for an hour and a quarter, engaged in the consideration of the nomination of Morrison R. Waite for chief justice of the Supreme Court. Senator Edmunds and the two Ohio senators, Sherman and Thurman, spoke in favor of confirmation, showing a concurrence of views as to Mr. Waite's integrity and his good legal attainments.

Senator Sumner alluded to the solemnity of the occasion, in connection with advising and consenting to the appointment of a chief justice, and said that owing to the importance of the subject it became them all to be duly impressed with the illness of the gentleman whose name was before them.

No remarks were made by any senator in opposition to confirmation. On the question: "Will the Senate advise and consent to the appointment?" the vote was unanimous.

ATLANTA, Jan. 22.—The State Grange adjourned to-night. They adopted a resolution recommending the creation of a State bureau of agriculture.

A direct trade company has been organized, with a capital stock of $100,000.

SAN FRANCISCO, Jan. 26.—The steamship McGregor has arrived here, bringing Australian dates to December 20 and Sandwich Island dates to the fourteenth instant.

There is a growing feeling in Auckland in favor of the annexation of Fiji to England.

The health of King Lunalilo, of the Sandwich Islands, is reported to be much improved. The approaching election excites much interest.

LOWELL, Jan. 26.—An earthquake at Chelmsford, Massachusetts, shook the buildings and caused much alarm.

WASHINGTON, Jan. 27.—Cushing sails for Madrid on the seventh of February.

FOREIGN.

LONDON, Jan. 22.—The *Times* publishes the substance of a note from Bismarck, who holds the French government accountable for the violence of the Ultramontane press in France.

ST. PETERSBURG, Jan. 23.—The marriage of the Duke of Edinburg to the Grand Duchess Marie was solemnized at one o'clock this afternoon. The day was observed as a holiday, and since early morning, when the salutes were fired, the streets have been crowded with people. The festivities in celebration of the event will continue several days. The city is gayly decorated, and it will be illuminated to-night, Saturday and Sunday nights. On Monday a grand military review will take place in front of the Winter Palace. The troops participating will consist of forty-one battalions of infantry, thirty-seven squadrons of cavalry, and an artillery force of one hundred and forty guns. The weather is delightful and the sleighing splendid.

LONDON, Jan. 23.—Flags are displayed from all the public and many private buildings in honor of the marriage of the Duke of Edinburg. Windsor Castle, the residence of the Prince of Wales, at Sandringham, and other buildings occupied by the royal family, are profusely decorated with bunting. Throughout the whole country bells are ringing in honor of the nuptials, and marriage services are being celebrated in the English churches.

LONDON, Jan. 23, 6 A. M.—Madam Parepa Rosa died last night.

LONDON, Jan. 24.—Parliament has been dissolved by royal decree. Mr. Gladstone, in his address, says since the defeat of the Irish education bill the ministry had not sufficient power to carry out great legislative measures, hence the appeal to the people.

Premier Gladstone has issued an address to his constituents at Greenwich, asking for re-election, and announcing that the Queen had been pleased to accept the advice of her ministers to dissolve the present Parliament immediately, and summon a new one to meet on the fifth of March, 1874.

In his address Gladstone gives as a reason for this measure that since the defeat of the government upon the Irish higher education question, by the concurrent efforts of the leader of the opposition and the Catholic prelacy in Ireland, the government has not been possessed of sufficient authority to carry great legislative measures.

Its experience during the recess of Parliament has not indicated that any improvement in its position was probable. The chief of the opposition refused to accept office on the defeat of the government, and the cabinet, feeling that they have not the support which every ministry ought to enjoy, an appeal to the people is the proper remedy for such a state of things.

The advantage of a dissolution at the present moment is that estimates are so far advanced that the government is able to promise a surplus of £5,000,000, with which it intends to abolish the income tax and to relieve local taxation. Among matters likely to come before Parliament are a readjustment of the educational act, the improvement of local government, and of the land, game and liquor laws.

The address promises a large measure of relief from duties on articles entering into general consumption, and expresses a hope for speedy assimilation of country with borough franchise.

The *Times* of this morning, commenting on the address of Mr. Gladstone, announcing the dissolution of Parliament, says the document reflects the characteristic genius of its author. The *Times* also doubts the wisdom of the repeal of the income tax promised by the premier.

The *Post* says the address almost amounts to a *coup d'etat*.

The *Standard* is confident of a conservative majority in the elections, and severely condemns the suddenness of the announcement of the dissolution.

All the journals agree upon the popularity of the financial measures promised in the address.

MADRID, Jan. 24.—The government has issued an order closing the Alphonsist clubs in this city.

LONDON, Jan. 27.—An official dispatch received by the government to-day states that Livingstone, at one time in Sabrisa, was three hours in crossing the marshes, with the water above waist-deep; the sufferings of the whole party were terrible; ten died in consequence. The members of Cameron's expedition were suffering from fever and ophthalmia, but would await the arrival of the doctor's remains and bring them to Ujiji; from the latter place they would be conveyed to Zanzibar, where it is expected they will arrive next month.

A DISJOINTED HEARER.—It was formerly a custom among the Scottish clergy to make frequent allusions in their prayers to the Pope, whom they always characterized by the epithet Anti-christ. At the time, however, of the French Revolution, the "good old hatred" of popery gave way before a still more dreadful subject of antipathy and horror—the mingled infidelity (and Jacobinism) of the tremendous event; and it then became customary to pray for the altar and throne. Soon after this material change in the prayers had taken place, a poor woman said one day to the Rev. Mr. F., of Montrose: "Sir, I hae something to spier at ye; but ye munna tak it ill." "Na, na, Peggy," returned Mr. M., "I'll no tak it ill." "Then, dear me, minister," rejoined the old woman, "is you Annie Christie that ye prayed sae hug about dead, or is she better? for I ne'er hear ye speak about her noo."

A WRITER in the *Baptist Weekly* says: A very hard-hearted clapper in an old church tower professed the intensest distress because its bell was hopelessly cracked. Many people thought it a pitiable position, and wished the sad-hearted clapper a better bell. But just then the ghost of ancient Diogenes, the sage, floated in through the window, and whistled most angrily: "Master Clapper, cease your noise, and remember, in the first place, *you* cracked the bell; and, secondly, nobody would have known it had you not told them." I have observed often that those who bemoan divisions in a church are they who make them; and I also observed sometimes that they who make them are most ready to publish the fact; I have observed another fact, viz.: that all clappers are not of as good metal as the bells they crack.

CHILDISH AFFECTION.—A pathetic incident occurred during the floods at Binghamton. A Mrs. Fox, residing near the cemetery gate, heard in the morning a peculiar moaning in the direction of the cemetery. Going there she found a little child waist-deep in water, and weeping near a headstone which marked a lonely grave. Upon being questioned she said she lived a long way off. She had heard that the graves were covered by water, and feared her mother's would be washed away, so she went to keep her poor watch and ward beside it. She was kindly cared for and returned to her motherless home.

REV. J. T. DAVES.—This gentleman, a clergyman of the Methodist Episcopal Church South, has arrived, with his family, in this city, and will take charge of the missionary labor of his society in this city. Mr. Daves is from Louisiana, and Mr. Hernandez, another preacher of the same church, and who preceded Mr. Daves, is a native Mexican, from Texas. They will work together in the same cause. Mr. Daves is stopping at the San Carlos, Nos. 34 and 35.—*Two Republics, City of Mexico.*

DO NOT JEWS WRITE POETRY?—The editor of the *Jewish Messenger* informs us that "during all the years of his editorship perhaps not more than a dozen original poems have been sent to him from contributors of the Jewish faith, and during the past year he did not receive a single poetical effusion for insertion." Happy *Jewish Messenger!* Oh, that Christian folk would hang their harps upon the willows after the same excellent Hebrew fashion!

ASSOCIATIONS are for the propagation of God's kingdom upon earth in goodness, in wisdom, in beauty. Weak men join their hands in long chains, which gives them power, and the electric current of God's love runs more rapidly along them all.—*Bremer.*

"BIDDY," said a lady, "step over and see how old Mrs. Jones is this morning." In a few minutes Biddy returned with the information that Mrs. Jones was seventy-two years, seven months and two days old that morning.

Observations in the South.

BY REV. DR. STEVENS.

In a late article we treated of the condition and prospects of the colored people of the South, giving with some emphasis facts in their favor, but reminding the reader that these facts needed qualification, and that we should speak with equal frankness of the counter-facts.

One of these is their indisposition to work with anything like Northern diligence and persistence. This is an undeniable evil among the freedmen: If it is not universal, yet it is general; of course you will find examples of thorough industry and frugality, especially where prudent and liberal employers direct their work, but such cases are not the rule; they are the exceptions, and so exceptional as really to be anomalous. The farther you go southward the more does this *sans souci* way of life prevail. The contingencies of sickness or old age are piously left to the care of Providence; to "live from hand to mouth" is the general economical philosophy of the freedman, and this is unfortunately too practicable a philosophy in the more Southern latitudes. An occasional "job" of work will yield him enough to live, with his simple wants, through days of idleness. Nothing demands more urgently the attention of the friends of the freedmen than this prevalent and growing evil. There can be no real advancement of the colored race without its correction. Work, regular and thorough, like that of Northern artisans and farmers, is indispensable not only for the recovery of the South, but especially for the future security of the whole black population. Already plans are discussed, in many Southern States, for the importation of foreign white laborers. If the colored laborers should finally be thus superseded, it will be chiefly their own fault. They will then sink into a pariah class, or be self-compelled to retreat, gradually, further southward and westward, till they are cast among the New Mexicans, Mexicans and Central Americans. Some of their best friends begin to fear such a fate for them. Some think they see already an unconscious tendency to such a migration.

Another great evil, growing, perhaps, out of the above fact, is the disposition of the freedmen to desert their old country homes for the great cities. This is obvious in all the cities of the South, especially those of the seaboard. They are becoming crowded with suburban and poverty-stricken blacks, far beyond their demands for labor. The adjacent country thus suffers by desertion, while the cities suffer by pauperism, and all the attendant evils of a superfluous, unemployed, or but partially employed, population. The white friends of the freedmen everywhere earnestly but ineffectually remonstrate against this impolitic course.

A lamentable evil among the colored people is the facility with which they allow themselves to be led by political demagogues, especially by the so-called "carpet-baggers." The fact that these men represent, in a certain way, Northern political sentiment, should not blind us to the egregious vices of their character and policy. The fact that they stand out, among the colored masses, in contrast with the old "masters," whose excessive "conservatism" might endanger the rights and improvement of the freedmen, should not disguise to us the appalling corruptions and financial ruin with which they are devastating whole States, and thereby forestalling, annihilating, the best prospects of their colored population. South Carolina is absolutely ruined; no statesman on earth, no angel in heaven, can suggest a solution of her financial problem; none seems possible but the great crime of "repudiation." And this means simply moral ruin added to financial ruin. It is paltry logic to say that South Carolina, as the old leader of disloyalty, deserves this ruin. What of the hosts of her black population in that case? She is substantially a commonwealth of freedmen; they are her dominant majority. Her ruin is their ruin. By their heedless concession to the "carpet-baggers" they and their children, for indefinite time, are submerged, with their far less numerous white neighbors, in a public wreck which is hardly paralleled in the history of civilized governments. We would not here touch upon political ground foreign to our sphere; our readers know well that our political sympathies are on the side of the colored race and of all men who legitimately labor for their welfare in the South. But we know what we affirm when we say that the "carpet-bag" politicians are unscrupulously ruining the cause which they pretend to uphold. Not a few of them are men who were furious secessionists till their cunning detected the coming fate of the Confederacy, when they changed their politics in time to secure the patronage of the government and the favor of the freedmen. The latter now have the control of several States at the ballot-box, and, in every one of such States their leaders have been driving them to destruction. Official and political corruption are rampant. The freedmen are cajoled; the leaders are enriched, and the States wrecked. Northern politicians should understand these facts; the government at Washington should ponder them gravely. The dominant party of the North can never wield a permanent influence in the South till it gets rid of the shameful prestige of the men who have for some years pretended to represent it among the freedmen, while ruining whole States and enriching themselves by the spoils.

Meanwhile there are scattered over these abused States true and incorruptible men—men who went thither with our armies, or soon after, led by Christian or philanthropic motives, to labor for the freedmen; but they are helpless against the political leaders and their cliques. Their moral integrity is their proscription. But let us hope that their day may yet come. It seems to be coming in Florida, at least. Could the corrupt cliques be exterminated, root and branch, the freedmen would have a new emancipation, only second in importance to their first.

We have proposed to say something further on the religious condition of the freedmen, but, as we wish to present these "observations" with all possible brevity and distinctness, we shall treat that subject separately hereafter.—*Methodist.*

The Dean of Canterbury on the Evangelical Alliance.

I am here as an Episcopalian. (Hear, hear.) I do not conceal my principles. ("Hear, hear," and applause.) Nor do I consider that I at all compromise those principles by being present at that communion with a great many others who were not so. But I must say that I never was present at anything that more impressed my spirit or more made me feel something like a sense of premillennial joy than at that communion. It was at the church of the venerable Dr. Adams—one of the most Christian gentlemen I ever met—that this gathering of all nations took place. It was that all of us might testify our love to the Redeemer and commemorate His death. That is a truth on which there is no difference among us. ("Hear, hear," and applause.) There may be many differences among us in all sorts of minor matters, but in that which is the cardinal point of faith there is no difference whatsoever, and I cannot imagine that the holy communion which symbolizes that one doctrine which is essential to the salvation of our souls should be made into a bone of discord. (Applause.) I believe there is no stronger profanation of the Lord's Supper than to turn it into a test of the communion to which you belong. I believe if there is one thing on which we might all of us unite, it is in showing forth our faith in the death of our blessed Lord, and we misuse the death of our Lord—that great proof of his love—when we turn it into an occasion for hate and discord, if it is turned into a test. It was so once in this country; but we have abolished the test acts, and we look back to that time with shame; and why should we maintain in our own minds that which we, as a nation, abandoned? The Lord's Supper should be the thing to draw us together, not a thing to keep us apart. (Hear, hear.) It was a moment of very great pleasure that there, as a member of the Episcopal Church of England, I should meet with men whom I love, and join personally, like my friends, Dr. Stoughton and Dr. Angus, with the representatives of all the different churches in this great feast of love. It is with very great sorrow that I have seen that the Episcopalian Church should find fault that there should be one member of their body—there were a great many more, however—present there. It is just as great an act of love for Dr. Stoughton and others to take the communion with me as it is for me to take the communion with them. ("Hear, hear," and loud applause. They are making just the same concession as I was making, doing what I was endeavoring to do—find some common ground on which we were all to meet as brethren. (Renewed applause.) Their communities have not found fault with them; they have not been exposed to obloquy and censure because they took part in it; and it is a painful thing that the community to which I myself belong should be so narrow in their views as that they should not see that there is something greater than any one particular community and church, and that is the universal church of Christ. (Loud applause.) In the Apostles' Creed we profess our belief in the catholic—that is, the universal—church. That idea was realized at this communion. It was no longer one particular church, no longer any special branch of the church. It was the whole of the church of Christ that there met together in order to profess their belief in the death of the Lord who died to save the souls not merely of one denomination or of another, but of all those who put their faith in him.—*Speech in Exeter Hall—English Independent.*

THE *Congregationalist* explains where the shoe pinches in the Episcopal Church, as it stands affected by the new movement of Bishop Cummins, in this wise:

"Bishop Cummins was canonically ordained. No Episcopalian can deny he is in the 'true apostolic succession' without overturning, by that denial, the genuineness and authenticity of the whole bench of American bishops. But once a bishop, Bishop Cummins is always a bishop—at least until, for cause, legally degraded. By consequence he has already made Mr. Cheney a bishop—as genuine as any of them; he and Bishop Cheney can make plenty more. This is fearful to contemplate. But it is a necessary—while dreadfully awkward—consequence of the facts in the case applied to the fiction of 'the apostolic succession.'"

Presbyterian University.

The movement, says the *Southwestern Presbyterian*, to establish a Presbyterian university for the Southwest is now fairly inaugurated. The subject has been deliberately considered by the various synods; and they have acted without haste, but promptly and unanimously. The first result of their concurrent action is the meeting of directors just held at Memphis. It is an indication of the interest felt in the subject that, with the exception of Hon. Tom. Hamilton, of Alabama, every director was present at the meeting. Important public duties prevented Mr. Hamilton's attendance.

The proceedings of the board show that they have a very clear idea of the steps to be taken to insure success; they are marked by energy and decision, and at the same time by a wise caution; we have no doubt that they will commend themselves to the confidence of the church. They furnish us an excellent idea of the practical wisdom of the directory, and are a pledge that, in the very important matter of laying the foundations of this great enterprise, we may freely confide in the administration to which the synods have committed it.

The public estimate of the value of this movement is significantly shown by the different applications, by highly respected parties, for its location among them. The Synod of Kentucky may possibly also become a candidate, as appears by the interest taken in our scheme. The synod has secured, we suppose, $150,000 for an endowment of her own scheme. If she decides to join the Southwestern synods, a very handsome proportion of the required endowment would be already secured. This would be a matter of some importance, though not of the greatest, for unless we are greatly mistaken there will be no difficulty in raising, even in the impoverished condition of our Southwestern States, all the funds needed to endow the University; and it would, no doubt, be best for its prosperity that the endowment should come from the region which is to furnish the future patronage to the institution.

So far the smiles of Providence have rested on the initial steps of the enterprise. It has been developed step by step, increasing in popularity and strength as it goes. The prospects are of the most encouraging character. May the guiding pillar of cloud and fire precede it still.

A Card.

At a meeting of Methodist ministers, held on board the steamer Ouachita Belle, January 17, 1874, it was unanimously

Resolved, That we, the undersigned members of the Louisiana Annual Conference of the Methodist Episcopal Church South, do hereby tender to Captain F. A. Blanks, of the steamer Ouachita Belle, our grateful acknowledgments for kind services bestowed on us, and commend him and the officers of his beautiful steamer for their urbanity and attention to the traveling public.

Resolved, That one copy of this resolution be furnished Captain Blanks, and that another be forwarded to the editor of the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

FRED. WHITE.
W. R. WHATLEY.
C. R. GODFREY.
R. T. PARISH.
J. D. HARPER.
CHAS. F. EVANS.

Not Sold.

The following appears in the editorial columns of the *Independent* this week:

OFFICE OF THE INDEPENDENT,
No. 3 Park Place, N. Y., Jan. 14, 1874.

There is no truth whatever in the reports published in the daily papers that the *Independent* has been sold. No change whatever has occurred in its proprietorship or editorial management, and there is no prospect of any. It is true, however, that several very flattering and unsolicited proposals to purchase the paper have recently been made to us, from highly respectable parties; but they have all been respectfully declined.

HENRY C. BOWEN, Publisher.

MISSIONARY REINFORCEMENTS FOR MEXICO.—On Saturday, January 10, says the New York *Christian Advocate*, Miss Hastings, missionary of the New York Branch of the Woman's Foreign Missionary Society, sailed for Mexico in the Cleopatra, from Pier No. 3, North river. Mr. William B. Skidmore, Rev. Mr. Terry and several of the officers and managers of the New York Branch were on the steamer to take leave of Miss Hastings and wish her a prosperous voyage. It is understood that she will be met at Havana by Bishop and Mrs. Simpson, who were to sail from Cedar Keys, Florida, and by Rev. Dr. Cooper and Miss Susan M. Warner, missionaries of the Cincinnati Branch, who were to sail from New Orleans, and with the rest of the party proceed to Mexico *via* Vera Cruz.

THE VENERABLE David Hubbard, a native of Virginia, aged eighty-two years, and a veteran of the war of 1812, being badly wounded at the battle of New Orleans and taken prisoner by the British, died in Pointe Coupee, Louisiana, on the twentieth instant, at the residence of his son, Major D. C. Hubbard.

Books and Periodicals.

THE SUNDAY SCHOOL MAGAZINE, Visitor and Little People for February are promptly to hand and all first-rate. The American Agriculturist for January is, as usual, splendidly illustrated. The first page contains a likeness of the publisher, Orange Judd. Brainard's Musical World for the month is filled with music and musical literature. Grunewald, the music dealer, on Canal street, sends us a piece of music, entitled Flirtation. La Creme de la Creme is about the best of the musical periodicals of the country. Published by J. L. Peters, New York. To-Day is the title of an illustrated publication edited by Dio Lewis. We have received the monthly part for January. To-Day Printing and Publishing Company, Philadelphia. The American Artisan is an illustrated journal of popular science, and is one of the most valuable periodicals in America. It is now issued as a monthly, at $2 per annum. Brown & Allen, publishers, New York. Philip Phillips' International Singing Annual is a beautifully printed little volume of sixty-four pages, filled with fresh music, and songs and hymns of great merit. A. S. Barnes & Co., publishers, New York and Chicago. Morton's Monthly Home and School for January is a good number of this always excellent journal.

—THE NEW YEAR OF THE LIVING AGE.—The number of Littell's Living Age for the week ending January 3 begins a new volume (the one hundred and twentieth) of that sterling periodical, and the present is therefore an excellent time for the beginning of new subscriptions. Among the contents of the present number are an admirable article from the British Quarterly on the Sources of Pleasure in Landscape; The Parisians, by Lord Lytton; Some Entertaining Letters of Charles Lamb, with Reminiscences of Himself Awakened Thereby, by Mary Cowden Clarke; Sukie's Boy, by the author of the "Huguenot Family;" Odds and Ends from Dr. Robert Chambers' Scrap-Book; Slum Jewelry; Madam de Stael and Her Times, by the author of "Mirabeau;" Curious Wills, etc., which, with shorter articles and poetry, make up a most attractive week's feast for the beginning of the new year.

APPLETON'S RAILWAY AND STEAM NAVIGATION GUIDE for 1874 contains a vast amount of useful information, and will prove of invaluable service to travelers. The Southern Methodist Home Altar for January has a good table of contents. Published by Rev. William Baker, McMinnville, Tennessee, at $1.25 per annum. The Minutes of the Holston Conference, edited by J. R. Payne, assistant secretary, are handsomely printed, and very complete in method and fullness. The Texas Farm and Home for January has been received. Published by Charles E. Brown & Co., Calvert, Texas.

THE SABBATH is the title of a new work containing the most popular psalm and hymn tunes in general, making a most complete collection of sacred music. There is a metrical as well as an alphabetical index. All the old and cherished tunes are here, and many new ones of decided merit. In the usual tune-book form, substantially bound, clear and beautiful type, four hundred and sixteen pages. By C. Everest, Lee & Walker, publishers, Philadelphia.

OLD AND NEW for January has: Wall Street and the Crisis, The Boston Tea Party, and John Stuart Mill, besides other articles of interest.

OUR GERMAN WORK IN RICHMOND, VIRGINIA.—It gives us much pleasure, says the Richmond *Christian Advocate*, to record the prosperity which attends our mission to the Germans in this city. A church has been organized for some months, and now numbers nearly forty members. The Sabbath school is flourishing; and last week, on the rainiest evening of the week, the German children gathered at Clay Street to receive a lot of beautiful and useful presents, which were distributed to them by Rev. E. N. S. Biogg, our superintendent of German missions. Rev. Frederick Bickel, the pastor of our German church, has worked hard and faithfully, and now rejoices in the fruit of his labors. But we have something further to tell: A lot most eligibly located has been bought, on which we are now laboring to build a house of worship for our German brethren. Subscriptions for this are now being taken by Bros. Biogg and Bickel, and their success so far is highly encouraging. We commend the enterprise most earnestly to all our people in Richmond, and to our members throughout the Conference. Give what you can, reader, and help on a good work. The city members can contribute to their pastors; those at a distance can send to Rev. Frederick Bickel, pastor of the German church.

IT IS PATHETIC, says the *Christian at Work*, to read in the will of Prof. Agassiz that, after a life devoted to science, for the benefit of the world, he possessed only his library (which he bequeathes to the Cambridge Museum) and a mortgaged house, which he bequeathes to his wife. This he touchingly tells us in explanation of the omission of any legacy to his daughters. Surely Harvard College, which has so widely profited from his benefactions, will look to it that his family are not left unprovided for by the sad bereavement which they, and the whole country as well, have just sustained.

The Christian Advocate.

THURSDAY, JANUARY 29, 1874.

THE SWIFT SHIPS.

BY TARPLEY STARR.

The days come in, and the days go out,
Like silent ships on a silent main,
But the ship that's gone,
With its fleet sails on,
And never comes back to the port again.

They cross each other at dead of night,
They cross like dreams and make no sign,
Nor jostle, nor jar,
As they clear the bar,
Where the sands of time make the crossing line.

Each night one comes and one goes out;
But never we hear the stretch or the strain
As they heave the weight
Of their noiseless freight,
And as quietly put to sea again.

Some morning we hurry off down to the beach
To see what last night's visit hath been;
And there is some waif,
All precious and safe!
A treasure just dropped from the ship that's been in.

Some morning we come to the best-loved cove,
But our flowers and shells lie scattered about!
And lo! in the sand
Is the print of a hand,
And we know that *another ship is gone out.*

Our dearest, our best! these smuggling crafts—
How they bear them off—from you and from me!
And nothing comes back
But the brine of their track,
And the dull night-roar of the seething sea.

One morning we'll stand all ready and packed,
Awaiting a sail on this same old shore;
But we know it's the last
Of the fleet, all past—
That the ships will come into the port no more.

Southern Churchman.

Individual Responsibility.

MR. EDITOR: While Bishop Pierce and others are bending their energies to suppress operatic choirs and other "aristocratic" abominations that have crept into our church and are destroying its vitality, permit me to direct the attention of some of our mighty men to "democratic" vices which are none the less efficacious for evil (if not more so) than the follies our good Bishop is laboring to suppress.

The vice that I would present for consideration this time is widespread cramps the efforts of our ministers, retards our missions, and exerts an evil influence generally over the laity. It is the desire or effort, often successful, to level or equalize the responsibility of church members—in losing sight of the *individual responsibility* of its members, both by the members themselves and by their pastors. I speak now specially of this vice in its relation to church finances—missions, support of the ministry, Sabbath schools, etc.—and to make my meaning clear will give an illustration. A station or circuit, comprising say two hundred members, agree to pay the pastor $2,000 per annum. How will they raise the amount? By contributing as the Lord hath blessed their labors? Or will not the response of each one be: "I am willing to give my share"—*i. e.*, the pro rata, as *one* of *two hundred* members—"when called on by the stewards for my contribution?" Or, if he give more than that pro rata, does he not speak of the addition as "more than his share?" So it is in every department of the church, in the city or in the country, wherever money is required. The vice has grown. It has become strong, until I doubt if there is in all the Methodist Episcopal Church South a single member free from its thrall—a single member who gives as he is *able* to give. And just so far as he falls short of that ability, just so far does he lose sight of his individual responsibility, and just so far is he guilty of a breach of trust in the eye of God. It is vain for us to close our eyes to the truth, and coax ourselves into believing or pretending to believe that we do right, or at least no positive wrong, when we base our donations on a mathematical calculation such as was used to illustrate this article. It is a wrong—a grievous sin—for which we must one day give an account. Did not Christ commend the action of the poor widow? She gave more than the rich. They gave out of their abundance; she gave her all—all she was able to give.

Our estimate of our ability to give must be a liberal one, not in our favor, but in favor of God's cause, or we will be surprised some day to find God's estimate so widely different from ours. He unto whom five talents had been committed was commended for having gained five others; but he who, from love of self and self-indulgence, failed to make a proper use of what was intrusted to him, received a punishment of great severity, richly deserved. When our day of reckoning comes—and it will come "as a thief in the night"—I think we shall find that in the many times we have tried to "economize" it had been better had we reduced many other expenditures before we trenched on what our vows and our duty required us to contribute to the gospel; that it had been better for us had we spent less money on costly apparel and fared less sumptuously, and given more to clothe the naked, feed the hungry and relieve the sick; that it had been better for us had we paid our pastors more, aided their widows and orphans more, and lent a helping hand and given more largely and cheerfully unto those whom Christ had bidden: "Go into all the world."

Should the love of money take the place of the love of God or his creatures? Should no feeling of gratitude prompt us to greater generosity? I wrote *generosity* too quickly; it should have been *fidelity*. No man is generous because he pays his debts, but only honest; and to the gospel we are all indebted, for what cannot be estimated in dollars and cents, but which does require us to contribute dollars and cents to aid in maintaining the church in her warfare against the world and sin. We *owe* the ministry, we *owe* the missions, we *owe* every other gospel cause, in just proportion to our ability to give, and God will hold us individually responsible according to our individual ability.

Will "the hard times" be an excuse for us? Listen! "Will a man rob God? Yet have ye robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. * * * And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." LAYMAN.

FAYETTE, January 12, 1874.

Letter from Summerfield, Ala.

MR. EDITOR: When, at the close of the late session of the Alabama Conference, Bishop Marvin announced my name in connection with Summerfield station, a good brother said to me: "You will find Summerfield a pleasant and healthy place to live, and will have good schools for your children; but you will not find it as in the days of R. A. Baker, B. J. Harrison and their cotemporaries." That is very true. Summerfield was a princely station in those days. But still the mantle of those patterns of piety and Christian generosity rests on the church; and though her numerical and financial strength is not what it once was, her people know how to appreciate the gospel and take care of their pastor and his family. A more cordial reception we have not met anywhere. Indeed, such was the ample provision made for our comfort that I think it deserves a notice in your excellent paper, that others may profit by the noble example, and be provoked to "do likewise." Our indefatigable presiding elder, Bro. Briggs, having assurance that all things were in readiness in Summerfield, had gone down to Selma to look after the comfort of the brethren there, where we met him and our warm-hearted Bro. Canning, with conveyances awaiting us. We were soon seated in a comfortable rockaway, behind two fiery steeds—such as Balaam used for a saddle-nag, with a sable driver, who was fully master of the situation. Two hours' drive brought us to the gate of the parsonage, where we were met by Dr. Mitchell and that truly "elect lady," Sister Mitchell, who introduced us to Sisters Golson, Strider and others who were awaiting our arrival. Everything was in apple-pie order. Every piece of furniture in house, kitchen, dining-room and study, with beds, bed-clothing, carpet, etc., had gone through a thorough process of renovation, and new material supplied where the old had worn out. The bureaus and mantles were decorated with flowers in a variety beyond what I supposed the season afforded, the fragrance of which threw a charm around our new home that nothing else could impart. We were soon invited to preside at the table, which was laden with sumptuous fare—good enough for the family of a prince.

But the more substantial benefits are yet to be told. Our larder was supplied with flour, hams, bacon, lard, potatoes, sugar, coffee, and on down to nutmegs and spices; which showed that a thoughtful head as well as a liberal hand had been concerned in this preparation. A huge pile of wood in the yard, with about a cord nicely cut and stored, gave evidence that our good people intended that we should be warmed as well as fed. The roast beef, nicely-dressed fowls, cakes, pies, fruits, roasted coffee, etc., carefully stored in the pantry, proved that these thoughtful Christians appreciated the fact that the pastor's wife would need a few days' rest before entering on the more arduous duties of housekeeping.

Mr. Editor, how happy were we that evening as we sat around our cheerful, blazing fire, with so many comforts, compared with that dreary day in January when we arrived at the parsonage of —— station. The roof was covered with snow, the eaves pendant with long icicles, the doors closed, not a fagot of fuel or a morsel to eat on the place. Not a soul was to be seen or a voice heard. Everything without was cold and cheerless—all within silent and somber as the grave. Wife and babe were compelled to wait on the snow-covered ground until I could perform a circuit through the snow in pursuit of the keys, and sufficient fuel to warm them. But for a well-filled lunch-basket that we brought with us, we might have gone to bed that night supperless. And that was in the parsonage of the wealthiest congregation that I have ever served.

It is not so much the result of a parsimonious spirit in the church that our preachers and their families enjoy so few comforts, as the want of thoughtfulness. "My people doth not consider;" and as the result of this inconsideration the cry from the empty larders of the priesthood has gone up to God, and he has cursed the people with barren fields and leanness of soul, saying: "Ye have robbed me, even this whole nation. But ye say, Wherein have we robbed thee? In tithes and offerings." There are those who have no money to give, yet they have something they could spare that would contribute to the comfort and support of the preacher's family. Let them give it as unto the Lord, and he will bless them in it. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Our first Quarterly Conference has already passed, and the stewards have gone to work in good earnest to provide liberal things for their pastor. We held the usual watch meeting on the last night of the year. The sermon was an excellent one—in the peculiarly interesting style of Dr. J. B. Cottrell. The new year was ushered in by devout prayer, with the renewal of our covenant. The exercises were closed by singing the hymn commencing:

"Come, let us anew
Our journey pursue,"

and the benediction. We confidently expect a prosperous year.

Bro. McVey, the president of Centenary Female College, and Bro. Massey, the principal of the Male Academy, are doing faithful work for the church. I know of no safer hands to whom parents may commit the moral and intellectual training of their children. Long has Centenary been sending forth her streams of light in the solid piety and refinement of her cultivated sons and daughters. While proper attention is given to those embellishments and graces which prepare our children for the amenities of polite society, the great aim of Centenary is to give her pupils that thorough cultivation of mind and heart by which they will not only appear, but shall really *be* qualified for the positions to which life's duties may call them.

R. S. WOODWARD.

SUMMERFIELD, ALA., Jan. 3, 1874.

Modern Spiritualism.

MR. EDITOR: We see in the NEW ORLEANS CHRISTIAN ADVOCATE of June 19 that modern spiritualism has had a convention, and has organized itself into a working force; that it has its literature in the form of papers, tracts and books, and that it has an extensive circulation; that it is now in all the principal towns and cities, and is spreading all over the country. And here the question naturally arises in the minds of thinking men and women: What is modern spiritualism? After giving this question some thought, with all the light we have on the subject, we have come to the conclusion that modern spiritualism is modern *witchcraft*. We have arrived at this conclusion by comparing ancient witchcraft and modern spiritualism together. On comparison we trace the family likeness to the conclusion that they are twin sisters, and have the same father. Here the question may be asked: What is witchcraft? We answer: Witchcraft is the deceptive practices of witches and wizards to deceive the people and cheat them out of their money. But who is a witch? We answer: A witch is a woman who practices sorcery to charm the people. Well, but who is a wizard? We answer: A wizard is a man, a magician, a conjurer, a sorcerer. Jannes and Jambres, that withstood Moses, were wizards or magicians. Simon Magus, who used sorcery, and thereby bewitched all the people of Samaria, was a wizard. We read of these wizards and witches in every age of the world as being very wicked, directly opposed to God, and his government and people, and as being very barbarous and cruel in putting to death the true prophets of the Lord, and causing his people to become idolaters by worshiping Baal, an idol god.—See Second Kings ix, 22. Because of the gross wickedness of these witches and wizards, God decreed that they all should be put to death in the land of Israel. These wizards and witches in those days, by their lying wonders and doctrines of devils, bewitched the people so as to make them believe that they were supernatural beings by their false pretensions of working miracles. This they have professed to do in all ages of the world. But this is all fiction—a lie, a fabrication of falsehood, to deceive the people. None but God can work a miracle. The devil has great power to deceive the people, but he has not power to work a miracle. If God had allowed him this power he would have used it long before this time; he would have used it in the case of Elijah, the Tishbite, the prophet of the Lord, and the prophets of Baal. He would have used it in the case of Moses, the servant of God, and Jannes and Jambres, the Egyptian magicians. In both these important cases this matter was tested. Neither the four hundred and fifty prophets of Baal nor the magicians of Egypt could work a miracle. No man or woman can work a miracle, unless God grants them the power to do it; and he never has nor never will grant this power to the devil or wicked men and women.

Here it may be asked: Did not God grant the witch of Endor this power when she raised Samuel? We answer that God raised Samuel, and not the witch of Endor, by her witchcraft; because it is stated that "when the woman saw Samuel she cried with a loud voice." She was greatly alarmed at the sight, not expecting such a thing at the time she saw Samuel, for it is not stated that she as yet had made any effort to raise Samuel from the dead. He came forth unexpected by her, and caused her to cry out with a loud voice. Therefore we conclude that God raised Samuel from the dead, and not the witch of Endor. However, if the witch of Endor had been divinely inspired she would have known King Saul when he came in disguise, and Samuel, too, when she saw him. She did not work a miracle. Nothing less than the power of God can work such a miracle as this. Satan worketh in the children of disobedience, but neither he nor they can work a miracle; none but God can do this. The devil and his children have tried for some six thousand years to make the people believe that they can work miracles, and are trying to make them believe it now; but they, with all their infernal agency and diabolical skill, have never been and never will be able to work one miracle.

We will now show that there is a similarity existing between modern spiritualism, so called, and ancient witchcraft. 1. Ancient witchcraft was opposed to God. So, likewise, is modern spiritualism, as one of their resolutions, unanimously adopted by their convention, shows. This resolution opposes the recognition of God's name in the Constitution of the United States of America.

2. Ancient witchcraft was opposed to God's people. So, likewise, is modern spiritualism. Modern spiritualism is not only opposed to Christ's people, but to Jesus Christ himself, which is proved by their speeches in their convention, and their refusing to adopt a resolution proposing the recognition of the name of Christ. We are informed by good authority that "a bitter antagonism to the Lord Jesus Christ characterized the speeches." "Many of the ideas paraded were better suited to infidel clubs and candidates for Botany Bay than for the people of a city in a Christian land. They talked with an audacity of wickedness proportionate to their weakness and ignorance." One of the clan announced that "no religion, from that of Confucius to that of Christ, sufficed for him. The blood of Christ had no power to keep him. Only an angel mother and a sainted daughter could work such a miracle."

3. Ancient witchcraft was opposed to God's law. Modern spiritualism is not only opposed to God's law, but also to all law, human and divine. This their speeches, a preamble and resolution, show. Hear the definition given by one of their chief speakers, a notorious woman of modern spiritualism: "The spirit of spiritualism is freedom." It is said "this speeches made were all rampant with the idea of liberty, which seemed to mean unrestrained license." Now hear the preamble and resolution adopted by them:

"Whereas, We believe that capital punishment is an evil, a relic of barbarism, is dangerous to society, is only legal murder, and fraught with a thousand other objections; therefore,

"*Resolved*, That we most heartily oppose its continuance as a law of the land."

Now this preamble and resolution show that this convention of spiritualists was opposed to God, the Bible and the Constitution of the United States—opposed to God because he instituted and ordained that this law of capital punishment should be enforced in all cases of witchcraft; and because he did this, this modern convention of spiritualists, in the preamble and resolution, virtually charges God with barbarism and legal murder. Opposed to the Bible because this law of capital punishment stands on record as the statute law of God, and was enforced against witchcraft in the days of the Jews. Opposed to the Constitution of the United States of America, because this despisable law of capital punishment is recorded there as the statute law of the land, and has been enforced against witchcraft in some of the Northern States; and what has been done may be done again. Hence their intense anxiety for capital punishment to cease to be a law of the land, lest it be put in force against them as an organization of wizards and witches. Don't you believe, Mr. Editor, that if all the witches and wizards that King Saul had put to death had been living, and had been members of that convention, they would all have voted for this preamble and resolution? I think they would.

4. Ancient witchcraft was composed of a body of ignorant, wicked, corrupt and idolatrous men and women. So, likewise, is modern spiritualism. "It has assumed the form of a religion, which attracts to its singular communion skeptics, infidels, sensualists, and the unstable and ignorant of every creed."

5. Ancient witchcraft pretended to work miracles, and by their lying wonders and doctrines of devils they deluded the people and made idolaters of them. So, likewise, does modern spiritualism. It professes to work miracles in its "phenomena of table rappings, writing mediums, planchette and the seances." By this kind of fiction they charm and delude many of the credulous and ignorant, and lead them astray into vice and all kinds of wickedness. "Left to work out its full and matured harvest of results, it would bring about a state of society as imbrated and as degraded as that of Sodom and Gomorrah, and make of our already sufficiently corrupt society a complete hell."

JAMES SHANKS.

Anno Domini.

It was a noble thought, nay, it seemed like an inspiration of an humble Roman abbot, of Scythian birth, who, in the middle of the sixth century, changed the mode of reckoning the confused chronology of the world by dating all history backward and forward from the birth of Christ. The idea of "the little monk," Dionysius Exiguus—so called either from his small stature or from his humility—was speedily adopted by the scholars, divines and authorities of Christendom, and in less than a century was almost universally adopted. Thus the old method of marking time by Jewish, Greek and Roman reckonings passed away. Hence the Christian era is known among chronologists as the Dionysian era. The error of the learned monk was in placing the birth of our Lord four years too late. But his grand conception not only relieved chronology of many perplexing entanglements of cycles, periods, eras, each having its own center, but it gave a tangible form to the truth that Jesus Christ is himself the turning-point of this world's destinies. It indicates that Christianity had already become the ruling religion of Europe, and that Christ was so exalted among the nations that there was none to dispute his dominion over all time and history. The adoption of that new era shows that then his name was above every name, and that it was written deeper than the most enduring monumental inscriptions upon brass or marble, in the records of every rolling year.

We have become so accustomed to the phrase, "the year of our Lord," that it scarcely awakens a question as to its origin, date and meaning. Only the worst atheism the world has ever known has once tried to abolish it. But it would not stay abolished, even in revolutionary France. It soon came back again with resistless power. And so long as this fact remains it will tell the world that the government has been laid upon the shoulder of the Child of Bethlehem. There seems to be also a providential propriety in the near connection of Christmas with the end of the old year and the beginning of the new year. The Advent binds the years together by their indissoluble relations to him who is the central personage of all human history, and who, as the Lord of all the centuries, controls their course. To use the eloquent words of Jean Paul Richter: "He who was the holiest among the mighty, and the mightiest among the holy, has lifted with his pierced hand empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages.—*Christian Intelligencer.*

Obituaries.

DIED, on the first of January, 1874, at the residence of John Moseley, in Dallas county, Bro. J. W. PURIFOY.

Bro. Purifoy had been a consistent member of the Methodist Church South for a number of years—an humble follower of Jesus, one whose faith in God was too strong to be shaken by a gainsaying world. During his last illness, while suffering intensely, he was often heard to say: "Bless the Lord, O my soul." A short time before his death he said he wanted to live a few more years to take care of his little motherless children. He then raised his eyes toward heaven and exclaimed: "Thy will be done." We feel grateful because we have evidences to believe that he has gone "where the wicked cease from troubling and the weary are at rest." A FRIEND.

TRIBUTE OF RESPECT.

At the first Quarterly Conference for Tallahatta circuit, Selma district, Alabama Conference, on motion a committee of three was appointed to prepare and forward to the NEW ORLEANS CHRISTIAN ADVOCATE, for publication, a tribute of respect to the memory of JOHN R. COX, a devoted member of the Methodist Episcopal Church South, and for many years a faithful steward of Tallahatta church. The committee submit the following report:

Whereas, It hath pleased almighty God to remove from this world our beloved brother and co-laborer in our Master's vineyard; therefore, be it

Resolved, That while we deeply deplore, we nevertheless humbly submit to that dispensation of the divine wisdom and providence which has deprived this conference of one of its most efficient members, the church of one of its strongest pillars, the community of one in every way worthy of its highest respect and fullest confidence, gifted with morals that were pure, a spirit that was amiable, manners affable, a heart noble and generous, and a life blameless.

Resolved, That we deeply sympathize with the family, so sadly bereaved by his death, and tender to them our condolence and prayers, commending them to the merciful compassion of him who hath appointed our bounds that we cannot pass. May he mightily sustain and graciously comfort them in the hour of their sorrow.

Resolved, That a copy of these resolutions be furnished the family of the deceased and spread upon the minutes of this conference.

B. M. ALLEN,
F. P. CLARKE,
ED. E. COWAN,
Committee.

TRIBUTE OF RESPECT.

The committee appointed to prepare a tribute of respect to the memory of JOHN DILLON beg to present the following:

Death has again invaded our school, and our number for the last two Sabbaths is one less than heretofore. John Dillon, a member of Bible Class No. 2, is with us no more in bodily presence. His death was sudden, and the circumstances that led to it most tragical. By it we are again admonished that in the midst of life we are in death. On the day preceding the sad accident that proved fatal to him he was with us in his class, and attended all the services of the sanctuary, as usual. He was present at the preaching of the word in the morning; and when, in the afternoon prayer meeting of the young men, we bowed with him in prayer, and listened to the simple and earnest petition which he never failed to offer when called on in that social religious gathering, little did he or we suspect that his end was so near. But it is cause of rejoicing with us that though the messenger came so suddenly, he was in readiness. As he drew near his end the feelings of his soul manifested themselves in his earnest wish for religious communion with some of his friends and associates in the Sunday school and prayer meeting. Denied this craved privilege, he yet had with him the Friend that sticketh closer than a brother.

Mr. Dillon died far from home—from father and mother, and the friends of his childhood. Though years had passed since he had met the fond greetings of father and mother, yet in his last moments they were not forgotten, and he expressed a wish that, if possible, his mortal remains might be forwarded to them as his last and only token of affectionate remembrance.

The following resolutions are offered as expressive of our estimate of the deceased:

Resolved, That the tranquil, happy death of Mr. Dillon impresses us afresh with the value of Christian truth, and that it stimulates us anew to walk in the ways pointed out to us in the Sunday school; and while we are saddened at his sudden departure, we doubt not that he rests "under the shade of the trees" on the shore beyond where, by following his Christian example, we hope ultimately to meet the lost ones of cherished memory, with Christ as our great Teacher, and a happy eternity for the period of our tuition.

Resolved, That in the death of Mr. Dillon our school has lost one of its most ardent friends, and one of its most attentive, devoted pupils.

Resolved, That we tender to the parents of the deceased our sympathy in the affliction which has fallen upon them, and that the secretary be requested to forward to them a copy of the foregoing memorial and resolutions, and also to spread the same on the minutes of the school.

W. D. BROWN,
B. GOODMAN,
J. H. ROBERTSON,
Committee.

(NOTE BY THE EDITOR.—We cannot learn from the above obituary and resolutions what Sunday school is referred to, nor where the deceased died.)

RICHARD COOPER was born in the city of Savannah, Georgia, and died of consumption, at his residence in Brandon, Mississippi, on the fourth of January, 1874, in the fifty-sixth year of his age.

In his youth he came to Mississippi and spent the greater part of his life in the counties of Rankin and Smith. Without money and without the patronage of the rich, and with but little education, he resolved to qualify himself for the practice of the law. He improved his limited education by school-teaching, and read such elementary books as he could command, until by perseverance and industry he was qualified and received a license to practice in all the courts in the State. He was elected several times district attorney, in a district where the political party to which he belonged was in the minority. In that office he sustained himself well, and made quite a reputation for talent, though he had to meet in professional conflict the ablest and most gifted lawyers in the State, as his district embraced at that time the city of Jackson, whose bar was distinguished for ability and learning. In 1865 he was elected from Rankin county a member of the Constitutional Convention of Mississippi, and his course in that body, as it had ever been, was marked by conservatism.

He was grand master of the Grand Lodge of Mississippi, and was known throughout the State as a bright and zealous Mason.

He was kind-hearted and liberal, generous and forgiving. He seemed to think "the world was his home, and mankind his brotherhood." No man was more tolerant of the opinions of others, and no man had more charity for the errors of his fellow-man than he. Hence, after he ceased to be district attorney, he was sought for by defendants in criminal cases, who could easily excite his sympathies and feelings in their behalf, and most eloquently and ably would he defend the poor and persecuted, whether he received his fee or not.

In December, 1872, he was stricken down by disease, and was confined to his room most of the time until his death. Occasionally he was able to leave his home. Last summer he became convinced of sin, and the necessity of seeking forgiveness through the mediation of Jesus Christ. Bro. George F. Thompson visited him. He desired to be baptized and received into the Methodist Episcopal Church South, which was done by Bro. Thompson. The occasion was solemn and impressive; after which, with tears flowing down his cheeks, he said he felt that he had performed a duty he had long neglected. Bro. Thompson and others visited him afterward, and to all he said he had no fears of death. Dr. Kline, of the Presbyterian church, visited him the day before he died, to whom he said he "loved Jesus, who was his friend." On the day he died he told his wife, while she was sitting by him weeping, not to grieve for him, but to put her trust in God. He spoke calmly and quietly to all about his spiritual condition, and left the assurance upon the minds of all of his acceptance with God. He was fully aware of his physical condition, and said he prayed for strength and grace to bear his sufferings, which were great, with becoming patience. He retained his senses to the last, and recognized his friends who came to see him. At half-past six P. M. he breathed his last without a struggle. His remains were brought to the Methodist church, where Rev. Dr. Kline, of the Presbyterian church, read our burial service, with singing, and prayer, and made some well-timed and appropriate remarks (our pastor being absent.) Though the day was exceedingly inclement, many followed the remains to their last resting-place. May God comfort and protect his bereaved family. A FRIEND.

THE FOUNTAIN AND THE CISTERN.—Note the sharp contrast in the two objects of choice—God and the cistern. The fountain is created by God; the cistern, with slow and toilsome effort, hewed out by man.

Christ has wrought out a perfect righteousness. We have only to appropriate to ourselves his work as freely as the traveler stoops to the wayside fountain. On the everarching rock of the great fountain is graven the broad invitation: "Whosoever will, let him take of the water of life freely." Multitudes of thirsty wayfarers pass by this open fountain, and go about a long and weary circuit, perhaps of years, to establish a righteousness of their own. And when they have skirted the whole amphitheater of the mountain of Legalism, hewing out by prayer and penance, one broken cistern after another, are brought back to the forsaken fountain, and obtain in a moment what they have vainly sought for years—a full salvation.

The supply of the fountain is inexhaustible—that of the cistern limited. When the pilgrim has dipped up bucket after bucket from this mountain stream, it is still full to the rim—the bottom of the cistern is quickly reached.

ON ONE of the pages of the town records of Lanesboro, Massachusetts, in use a hundred years ago, there appears a large blot of ink. The town clerk of that period, evidently grieved at the unfortunate disfigurement, makes a long marginal note explaining how the page came to be blotted, and he sets forth at full length that he hung his ink-horn to a beam in the kitchen, where, owing to the coldness of the weather, the ink was frozen and the horn burst, and not only spoilt the page, but scattered ink upon his clothing and his face, making a mess generally. All the details of the disaster are written out, and no one can doubt after reading them that the worthy official, who prided himself on keeping his books clean and neat, was very much mortified by the accident, and wanted coming generations to understand that it was not through any fault or carelessness of his.

"THERE," said Jones, as he wrathfully pushed away the pie which his landlady had just served him, "that stuff isn't fit for a pig to eat, and I ain't going to eat it!"

The Christian Advocate.

THURSDAY, JANUARY 29, 1874.

BY THE SEA.

Slowly, steadily, under the moon,
Swings the tide, in its old-time way;
Never too late, and never too soon—
Aod the evening and morning make the day.

Slowly, steadily, over the sands,
And over the rocks, to fall and flow,
Aod this wave has toocbed a dead man's haods,
And that one has seen a face we know.

They have borne the good ship on her way,
Or buried her deep from love and light;
And yet, as they sink at our feet to-day,
Ah, who shall interpret their message aright?

For their separate voices of grief and cheer
Are blooding at last in one solemn tone;
And only this song of the waves I hear:
"Forever aod ever His will is done!"

Slowly, steadily, to and fro,
Swings our life in its weary way;
Now at its ebb, and now at its flow—
And the evening and morning make the day.

Sorrow and happiness, peace and strife,
Fear and rejoicing, its moments know—
How, from the discords of such a life,
Can the clear music of heaven flow?

Yet to the ear of God it swells,
And to the blessed round the throne,
Sweeter than chimes of Sabbath bells—
"Forever and ever His will is done!"

A Sermon by Hyacinthe.

BY REV. LEONARD WOOLSEY BACON.

I can hardly give you a better idea of the pace at which the "Catholic Reformatioa," as they call it, is going forward in this part of Switzerland than by an account of my last Sunday morning's churehgoing. It was at Chene, a large village three miles to the east of Geneva, accessible by horse car, or, as tho phrase goes in Europe, "by American railway." And the occasion of the service was this: Chene is a Catholic village, and the cure of it was sammoned last week by the cantonal authorities to take the recently prescribed oath of fidelity to the laws. Inasmuch as one of the laws is that which has just bcea denounced by the Pope as null and veid (not to repeat other adjectives still more emphatic)—the "law for the orgaaization of Catholic worship," which gives each Catholic parish the right to elect its own pastor—naturally and consistently enough the cure declined. The constancy with which the total Romanist clergy of this canton have declined, without one defection, is greatly to the praise of their discipline, even if you are willing to concede it no higher honor. The laity, however, are not so obedient. No sooner had the priest signified his refusal to continue his functions under the new law than some of the leading Catholics of the village, without waiting for an election, resolved to invite Father Hyacinthe to say mass in the church on the very next Sunday, and the Catholic mayor of the commune himself presented the address.

I got there a few minutes before church-time. Never did a sleepy little Swiss village look wider awake than Chene did that Sunday morning. There were heads at all windows looking to see who would go to church; for, according to the priest and the Pope both, to go to church that day was equivalent to going to perditioa. The neighbors came down to the street doors, and talked it over in their queer caps and bodices. And crowds of little street boys approached within a safe distance of the church door, and listened to the discussions going on among the groups of peasants in blouses. I owed the priest something for his maledictioa, for it secured me a choice of seats. Soon the church began to fill up, however, with people of every imaginable class, down to the roughest shock-headed peasant; and soon after Father Hyacinthe moved up the aisle from the sacristy to the altar, bearing the chalice and the paten, the blouses from oatside began to dribble in, until the aisles were choked.

I have told you before of the translation and publication of the liturgy in French. It is the hope of the new clergy that soon the people will learn to join orally, with hearty responses, in the service. Bnt at present the only audible participation is by the priest aud his assistant. Not knowing French, yon would hardly have recognized anything to distinguish this service from an ordinary Romish mass. Bat this being finished, the celebraat laid off the vestments, stiff and splendid with embroidery, and in a plain white robe, with scarf crossed upon the breast, was conducted through the crowded aisle to the pulpit, which stands in the middle of one side of the church, under a sounding-board.

The sermon was not brilliant—as the preacher remarked afterward, he only *talked*. But what sort of a talk Hyacinthe would make in explaining his work for the first time to a church full of villagers is just what you would like to know.

"My brethren," he began, in a quiet, colloquial tone, "you know in what circumstances I am here this morning. This church was abandoned. Its worship had ceased. Yonder tabernacle-lamp, the symbol of perpetual adoration, had been extinguished. Your magistrates and the Parish Council thought it not best that the village should remain smitten with interdict, deprived of all the offices of religion; and they have invited me to celebrate the reformed Catholic worship. The lamp burns once more—may it never fail again. The mysteries of the holy sacrifice are renewed at your altars. In the congregation of the righteous is heard the voice of joy and praise.

"It is charged against us that we are doing a work of division, of destruction and of hatred in the Catholic Church. On the contrary, the work of destruction and division has been done already by those who have changed the doctrine of the church through new and false dogmas—by those assembled Bishops who revolutionized the constitution of the church by abdicating all their own functions into the hands of the Pope, and so left the church without an episcopate. It is these who are doing the work of hate—pursuing us with maledictions and anathemas. Our work is one of reconstruction, to build up the church again upon its ancient foundations, so long buried out of sight by superincumbent rubbish. It seeks not to divide, but to reunite those Christians in the East and in the West long alienated from the Catholic communion. It answers hate with love, and insult and cursing with benedictions. This is the Catholic Reformation.

"Now there are two opposite complaints made against this movement. From one side I am told: 'You are going too far. You are laying your hand on things which are of great importance—the worship of the church, the order and discipline of its clergy, and its relation to the State.' From the other side I have the complaint: 'You are not doing your whole duty. You are not purifying the dogmas of the church.' Now these two criticisms answer each other aud vindicate us. The doctrine of the church—the old dogma as you have just heard it from the altar in the creed of Nice—is invariable. Renounce this, and you are not Reformed Catholics, for you are not Catholics at all. I do not speak of the superfetations of new doctrine that have been added to the old—of dogmas that are not dogmas. These ought to be cleared away. And so soon as we shall have among us a Swiss bishop to call together the synod of Swiss Catholic clergy and churches, it will be one of their first duties to separate between the genuine, primitive dogma of the church and these modern inventions and corruptions.

"The reform which we have begun is not of the *doctrine* of the church; but of its corrupted *discipline*. And the first two points which we approach are those which have a most close and painful relation to the morals of the family and of society. 1. Obligatory confession. Not that the ear of the pastor and his heart will not be constantly open to the willing confidences of his flock, and his mouth ready with godly counsels, but that henceforth the priest shall not be an inquisitor, professionally trained to the work of extracting the secrets of families or governments; of extorting from the hands of the parent the direction of his family. He shall not be suffered (as too often happens) to contaminate the mind of youth with corrupting questions." (There was a solemn silence among the congregation as these things were said; and one or two men in blouses got up and left the church, making a little noise at the door as they went.) 2. Enforced celibacy of the clergy. The attempt had been made, the preacher said, to shut his mouth on this subject by pointing to his own marriage, and imputing to him anworthy motives. He refused to be silenced by any such attack on the most honorable act of his life. He had nothing to say against that voluntary celibacy of which he had so often spoken in praise, and in which some of the best and happiest years of his life had been spent. So long as celibacy was free, willing, joyous, it was a life well pleasing to God by as much as it permitted more complete self-sacrifice and devotion. When it ceased to be voluntary it grew into a galling yoke, hurtful to the man himself, and to the society in the midst of which he lived. Among the Catholic churches of the East, under the distinct sanction of the Pope, the celibacy of the clergy was a matter of free choice. There the unmarried priests were of the monastic orders, gathered in convents; but the confessors and pastors, to whom the people loved to go for sympathy and counsel, were husbands and fathers like themselves. And then followed a picture of the married pastor—the model husband, father and citizen. 3. The election of pastors by the people. This change, like the preceding, is no novelty; it is simply a return to the old freedom of the church—the inauguration into its old place of dignity and authority of what St. Cyprian, the famous Bishop of Carthage, calls "the majesty of the Christian people." 4. "And the final act of reformation, which has this day been begun among you, how shall I define it? Let me call it the liberating of the church in its relations with God. Why should not the Christian people be allowed to worship God in their own mother tongue? It is said that the Latin and the Greek are noble languages—these modern tongues are vulgar. Nay, these three grand languages of Switzerland—the German, the Italian and the French—let no man dare deny that these, too, are noble. What God has cleansed that let not man call common! Down with this wanton barrier, and let every man speak to God, in the worship of the church, in the language which his mother taught him! The liturgy of the church is that by which man speaks to God. The Bible is that by which God speaks to man. An open liturgy in every man's hand; an open Bible, in his own tongue, in every man's house—that he may judge for himself whether the words taught him are in accordance with those of Christ and his apostles—these are the means which we propose for reopening the long-blockaded intercourse between man and God."

This was the gist of the sermon. It was listened to with profound attention and respect; and after it was concluded the people stood gazing around the church door and at all neighboring windows to see the reformer as he drove off in his carriage. That day three weeks comes the election of new cures in Chene and in the other great villages of Carouge and Lancy, in the neighborhood. The new cures will, of course, be of the "Reformed" school.

Elsewhere in French Switzerland the work goes on at a like pace. In the Bernese Jura, out of twenty-eight Catholic parishes, fifteen or sixteen are already reorganized, with reformed pastors of their own choice, and four others are just about to be. There is no lack of candidates—men in good standing in the priesthood; and it is expected that all the parishes will soon be supplied. The new priests have been uniformly received, of course, with abuse and insult on the part of the Ultramontane devotees, but with cordial welcome from the best part of the people. Their churches are full of worshipers, and one of the most violently calumniated, the cure of the village of Porrentruy, is said to have a class of catechumens numbering seventy-five children.

A fortnight ago Father Hyacinthe accepted an invitation to Neufchatel, and to the great Catholic village of Chaux-de-Fonds. The congregations to hear him were immense, and the leading men in the Catholic churches themselves signified their sympathy with his work, and sought advice about securing a change of administration in their parishes.—*Christian Union.*

PETIT SACONNEX, GENEVA, Dec. 10, 1873.

The Mother of Agassiz.

Although it was raining, our friends took us to the residence of this venerable lady in the family of her son. Although nearly fourscore, her healthful person was erect, tall and dignified, while her animated and warm address placed us instantly at ease. On learning that two American gentlemen and a lady had called, she felt at once convinced that they were friends of her son Louis. As soon as we explained to her our intimacy with him—that he had been often a guest in our families—that we had the pleasure of knowing his American wife; and when we added a friendly notice of her son's domestic happiness, and of his high standing and success in his adopted country, her strong frame was agitated, her voice trembled with emotion, and the flowing tears told the story of a mother's heart, not yet chilled by age.

A beautiful group of lovely grandchildren was gathered arouud to see and hear the strangers from a far-distant land, beyond the great ocean. When we inquired of Madam Agassiz her entire number of grandchildren, she replied fifteen; and when she was informed that my whole number exceeded hers, she was both amused and surprised, and smiles of sympathy succeeded to tears; for she had considered me—from my being still an active traveler—a younger man than I am. She is the widow of a Protestant clergyman, who was the father of Agassiz. She has a vigorous mind, speaks with great spirit, and is a mother worthy of such a son. She was grieved when she heard that our stay was very brief, and would hardly be denied that we should become guests at her house, or, at least, that the senior of the party should accept her hospitality. The next morning she came, walking alone, a long distance in the rain, to bid us farewell, and parted evidently with deep emotion, and not concealed; for we had brought the image of her favorite son near to her mental vision again. She brought for Mrs. Silliman a little bouquet of pansies, and bid as tell her son her *pensees* were all for him.—*Prof. Silliman.*

THE DECISIVE MOMENT.—God says: "Repent."

The sinner answers: "I mean to."

"Believe."

"Yes, I intend to."

"Prepare to meet thy God."

"Such is my purpose."

"Turn ye, for why will you die?"

"I intend to turn before the hour of death."

"Whatsoever thy hand findeth to do, do it with thy might."

"Yes, I believe that is the best way, and I intend to be zealous for God some time."

"Now is the accepted time."

"No, not now."

"To-day is the day of salvation."

"No, not to-day; I must attend to other concerns to-day."

"Seek first the kingdom of God and his righteousness."

"But to-morrow will do as well, or next month, or next year."

"To-day, if ye hear his voice, harden not your hearts."

"Go thy way for this time; when I have a convenient season I will call for thee."

Thus does God invite, beseech and command, and thus do men hesitate, temporize and delay till all is lost.

Here is the fatal error. Men perish because they will not have salvation to-day. They are doomed and damned because they defer that which they dare not reject.

They postpone, they wait, they neglect. Alas! "How shall we escape if we neglect so great salvation?" Reader, you want salvation, you intend to have it. I have one question for you to consider, and that is: When?

PRAYER AND ITS EFFECT.—Dr. Hamilton narrates the following as symbolic of the effect of prayer: "Among the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and, so clothed upon, it descends into the bottom of the pool, and you may see the little diver moving about dry and at his ease, protected by his crystal vesture, though the water all round and above be stagnant and bitter. Prayer is such a protector—a transparent vestare, the world sees it not; a real defense; it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him; and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon."

THE first brick house built in Boston, which was also most probably the first one in Massachusetts, was built in 1638, by a Mr. Coddington. In 1700 Boston contained about one thousand houses and ten thousand people.

THE whole number of horses in the United States is estimated at nearly nine million, representing the value of $700,000,000 or $800,000,000.

THE following sentence of only thirty-four letters contains all the letters in the alphabet: "John quickly extemporized five tow bags."

A LITTLE GIRL was once asked the following question: "What is faith?" She replied: "Doing God's will and asking no questions."

Scientific.

XENOPHANES, who flourished between 540 and 500 B. C., is the first of whom any notice is left who distinctly noted those curious phenomena in the crust of the earth's surface indicative of an early disturbed state of the globe, which have grown up into the modern science of geology. The passage occurs in his review of the opinions of the Greek philosophers, and he says that "shells and the prints of fishes and marine animals were found in the rocks of Syracuse, Malta and Paros; and this was evidently the result of a revolution of the earth's surface, when everything was swathed in mud, and the living creatures of the sea left the impressions of their bodies in the soft beds, which afterward became dry."

AN UNHEALTHY HOUSE.—A dark house is always an unhealthy house, always an ill-aired house, always a dirty house. Want of light stops growth, and promotes scrofula, rickets, etc., among children. People lose their health in a dark house, and, if they get ill, they cannot get well again in it. Three, out of many negligences and ignorances in managing the health of houses generally, I will here mention as specimens. First, that the female head in charge of any building does not think it necessary to visit every hole and corner of it every day. Second, that it is not considered essential to air, to sun and clean rooms, while uninhabited. Third, that one window is considered enough to air a room.—*Florence Nightingale.*

DR. RANSOME, in his investigations into the subject of organic matter in the breath, comes to the following conclusion: The total amount of organic matter passing out of the lungs in the space of twenty-four hours, the subject being in a state of health, is about three grains. In disease the organic matter varies considerably; in health it is tolerably constant in quantity. On the other hand, the quantity of free ammonia in the breath is very variable, even in healthy subjects. One of the most interesting results given by Dr. Ransome is the fact that a large quantity of organic nitrogenous matter is thrown off by the lungs in kidney diseases, especially in Bright's disease. A deficiency of organic matter was observed in cases of catarrh, measles and diphtheria.

FOR TESTING the strength of building materials a machine has recently been devised, which is said to accomplish the purpose easily and with perfect success. It is a platform scale set in a table, and so arranged with hand-wheel and gearing as to produce a pressure upon the platform. This pressure is transmitted in the usual manner, by levers on knife edges, to the scale beam. By an ingenious contrivance the poise upon the scale beam, instead of being moved by hand as the pressure is applied, is made to travel by a clock movement, stopping automatically when reaching the point on the beam which represents the pressure upon the platform, thus indicating truly the highest pressure attained. This method is a great improvement, manifestly, on that hitherto in vogue.

ROWLAND HILL once gave some curious traits of the wretched ignorance of a population of nailers in a central district of England with which he was acquainted. A clergyman, who exerted himself to effect an improvement, took particular care to get their children baptized. One day, having come to baptize a newly-born infant, whom he understood to be a boy, he asked what name he should give the child. The father was quite at a loss—had no predilections on the subject. "Shall it be a Scripture name?" "Yes." "Well, what Scripture name?" The man agreed, at the minister's suggestion, that Benjamin would do. As he was retiring afterward he heard a great shouting, and, turning back, met the father, who exclaimed: "Sir, it wanna do—it mann be done again—the *bairn's a wench!*"

BISHOP GEORGE would never have his portrait taken. "If I were to," he said, "it would be engraved and hung in some good brother's parlor, and by and by the good brother would fail in business or die, and his effects would be put up for public sale, and the voluble auctioneer would come across me in a pile of household trumpery, and, as he held me suspended by thumb and finger, he would cry: 'Now, gentlemen, here's your chance! your only chance! perhaps your last chance! to buy a Bishop! How much am I bid for a Bishop? Twelve and a half cents for a Bishop! only a York shilling for a Methodist Bishop! Do I hear any more? Going! going! gone! Only twelve and a half cents—dog cheap—for a Methodist Bishop!'"

MR. PRINCE, who had often heard Jonathan Edwards preach, and observed the remarkable conviction which attended his ministry, describes, in his "Christian History," his manner of preaching. "He was a preacher," says he, "of a low and moderate voice, a natural delivery, and without any agitation of body, or anything else in the manner to attract attention, except his habitual and great solemnity, looking and speaking as in the presence of God, and with a weighty sense of the matter delivered."

A MAN who had missed his way fortunately overtook a boy going with a pot of tar to mark his master's sheep. He asked him the road to Banff, but was directed by so many turnings, right and left, that he agreed to take the boy behind him on his horse. Finding the boy pert and docile, he gave him some wholesome advice, adding occasionally: "Mark me well, my boy." "Yes, sir, I do." He repeated the injunction so often that the boy at last cried out: "I canna mark ye ony mair, as the tar has geen oot."

THE Pittsburg *Commercial* says Saxe and Holmes are two of the wittiest of American poets—but there is one who is Whittier.

Religious Intelligence.

THERE are 20,000 Baptists in the State of Maine. The number is less by 400 than last year.

NINE HUNDRED and ninety-three missionaries were employed last year by the American Presbyterian Home Mission Board, at average salaries of $275.

DURING the forty-seven years of its history the total receipts of the American Home Missionary Society have been $6,500,000, and it has added 220,585 members to the churches.

THE *Episcopalian* seems to have fully committed itself to the Cummias movement, so that the Reformed Episcopal Church is sure of an organ, without the trouble and expense of founding one.

THE oldest church edifice in Boston is Christ church. It was built in 1723, one hundred and fifty years ago, and is standing on its original ground. Its anniversary was celebrated December 28.

PLYMOUTH CHURCH RENTALS.—The annual letting of pews in Henry Ward Beecher's church took place on Tuesday, the sixth instant, bringing in $59,430, or about $129 more than the previous year.

OLD CATHOLIC THEOLOGY.—Six students are now attending the theological lectures of the faculty at Bonn, which is now a faculty of Old Catholic theology, as all the professors have joined that body.

THE Universalists in this country have nine hundred and fifty churches, five colleges, eight seminaries and two theological schools. The *Interior* thinks this a vast amount of energy to expend, since all will be saved any way.

THE *Central Presbyterian* says of the missionaries of the Presbyterian Church (South) in Brazil: "We have letters from Campinas, dated November 18, at which time the mission families were in usual health, and busily engaged in their various duties. The college building is progressing rapidly, and both schools are flourishing."

NEW POPE.—It is reported that the College of Cardinals have been asked by the Pope to name their choice for his successor, and that they have selected by a considerable majority the Archbishop of Perugia, Cardinal Pecci, and it is stated that he will undoubtedly be the next Pope. He is called an Ultramontane, but is of a conciliatory spirit.

THE Cumberland Presbyterians make a fine showing of progress in Missouri. From one presbytery, McGee, organized in 1820, with western Illinois, the whole of Kansas and Missouri included in its bounds, and with only four preachers in all that territory, they now have in this State 3 synods, 12 presbyteries, and about 18,000 members in communion. There are 160 ordained ministers, 48 licentiates and 44 candidates. The value of the church property is $260,000, divided among the three synods as follows: Missouri Synod, $102,000; McAdow Synod, $93,460; Ozark Synod, $65,000. Contributions by the church for all purposes, during one year, $65,000.

A BERLIN telegram to the London *Daily Telegraph* says: "The government has absolutely resolved to abstain from any interference with the inner ecclesiastical organization of the dioceses during their struggle with the Romish Church, and to confine its action to rigorously repelling any encroachments of the Bishops upon State rights. Existing prescriptions respecting the administration of dioceses when bishopries are vacant will serve for cases in which prelates shall be turned out by the government. These dioceses left without a head will be administered by a general vicar, who will, in his turn, be deposed should he not comply with the letter of the statutes. The government is quite aware that these measures will superinduce an inconceivable confusion in diocesan administration; but it hopes thereby to compel the clergy to compliance with the law. The new form of oath of allegiance to be subscribed to by the future-appointed Bishops is framed in terms binding the subscriber to absolute submission to the State, and it is officially assumed that the Vatican will not permit episcopal candidates to take it. This assumption will be tested by the approaching filling up of the Falda vacancy. The Rhenish and Westphalian Bishops are canvassing for the imperial Parliament, and they will certainly be elected. The government, however, is entirely indifferent with regard to this manœuver."

ROMAN CATHOLIC.—An encyclical letter of the Pope, dated November 21, appears in the latest foreign papers. In it Pius the Ninth, as usual, deplores the melancholy condition of the church, discusses church affairs in Switzerland and Germany; calls Bishop Reinkens "a *pseudo* bishop," a certain notorious apostate from the Catholic faith," and excommunicates him and all who took part "in his election and sacrilegious consecration." The Pope adds: "From the facts, to which we have referred in brief rather than at large, you are well assured, venerable brethren, how grave and full of danger is the condition of Catholics in those countries of Europe which we have mentioned. Neither are matters more favorable or the times more peaceful in America, where some countries are so hostile to Catholics that their governments seem rather to deny in deeds than to profess the Catholic faith. Some of you may perhaps be surprised, venerable brethren, that the war which is carried on at this time against the Catholic Church extends so far and wide. But whosoever is acquainted with the character, the aims and the purposes of the sects—be they Free Masons or by whatever name they are known—and compares them with the character and extent of the strife, which throughout nearly the whole world is waged against the church, cannot hesitate to assign the cause of our present calamities to the craft and conspiracy of the same sects. From them is made up the synagogue of satan, which is marshaling its forces an preparing to engage hand to han against the church of Christ."

THE ZENANA MISSIONS.—Mrs Tracy writes from Futteghur, India an interesting account of the success attending the zenana work. She says: "I think zenana work is the most interesting and encouraging of all departments of labor. We seem to get nearer to the people, to find out more of their inner life, than in any other way. We sit down on their charpoys (bedsteads) close beside them, and we learn to know each member of the family. It is not like preaching to them, nor even the relation of teacher and scholar, but it is more like that of one friend visiting another. They tell us of their troubles, and this furnishes us with the best of openings for talking to them of him who is the burden-bearer of his people. Many times have I heard them exclaim: 'That is just what we want; I have offered many prayers to our gods, but they never gave me any comfort.' You can well imagine how hope rises in our hearts when we hear such expressions; but, alas! too often do we find, on a second visit, that our words have been forgotten; the seed had fallen on stony ground, and though, 'forthwith they sprang up, because they had no deepness of earth,' yet 'when the sun was up they were scorched, and because *they had no root* they withered away.' Or, it may be, they were more like the wayside hearers—the seed never really took root, but, hoping to win our favor, and, it may be, thinking to gain something for themselves by so doing, they seem to give our words a heart-welcome. Yet we have much encouragement in the very fact that they are willing to receive our visits and listen to us at all."

A "MISSIONARY EVENT" of great significance and importance has just taken place in Japan. Two elders of the native churches in Yeddo and Yokohama recently set out on a tour through the province of Kadzusa, which lies between the Gulf of Yeddo and the Pacific ocean. At many places they preached to the people, explaining the Christian faith and doctrines, and expounding the Scriptures to audiences of from one dozen to four hundred persons. In all their course they were unhindered either by the people, priests or officials. These elders' names were Ogawa and Okuno. They avoided the large towns, where they knew the people to be unusually bigoted, and exercised prudence always; but did not shun to preach the whole truth as they knew it in the gospels. In many places they were invited and urged to come again. In one village they found a man who had once obtained a tract containing the Lord's Prayer, the Ten Commandments, and a brief outline of Christian doctrine. This man had read and studied the tract, and had for a long time called upon the name of the true God, and had kept up daily prayer to God through Christ for several years. He was overjoyed at hearing these two fellow-countrymen of his preaching fully the truth, of which he longed to know much more. The preaching tour of the two elders lasted three weeks, and on their return the native brethren called on them to recount what they had done; after which they kept a jubilee of praise to God and prayer for greater blessings, that God's word might have free course throughout all Japan. It greatly encouraged the young men now in the native church, who look forward to the time when they shall go out as preachers and evangelists in their native land. At least a dozen young native Christians have signified their intentions of becoming preachers, and the missionaries of Yokohama are already discussing the question of how best to organize and maintain a theological training school for the native missionary in Japan.—*Independent.*

A SINGULAR and we trust an auspicious event occurred on Sunday September 28, in the village of S Giovanni del Dosso, in the provin of Mantua, Italy. By some means the Roman Catholic people of that village had become convinced that the people had formerly the right to elect their own priests, and that that right ought to be restored to them; and they had determined not to wait for its restoration, but to take it into their own hands. Accordingly they assembled at the church and proceeded to the election. The vote was unanimous for the priest Giovanni Lonardi, a man "who, by his gentle disposition, his moral life and his thoroughly religious views, had acquired the love and esteem of all the parishioners." Out of a population of 1,500 there were 207 ballots cast. After the election a notification was sent to the mayor, accompanied by a written justification of the course taken, which is thus summarized in the English *Independent:* "There are, they affirmed, according to the law of the land, two acts concerned in the election of a parish priest—the one civil, the other religious. The former concerns the people over whom the priest is to be placed, and the other the episcopal authority. We ask, said they, for a return to the discipline of the primitive church, and that all should render to Cæsar what belongs to Cæsar and to God what belongs to God. In conclusion they confidently recommended their cause to the synodic; but assured him that of one thing they were determined—either Don G. Lonardi should be their priest or they would have none." The case will, no doubt, have political complications. The Roman Catholic hierarchy will by no means consent to such an assumption of power on the part of congregations; and, if the example of this little church should be widely followed, the government may be called to decide whether it will stand by the hierarchy or the people. At all events, it is cheering to see, from this and other tokens, that Cavour's grand idea of a free Church in a free State is beginning to make its way among the Italian people. If our voice could reach Father Lonardi, we would congratulate him upon his unanimous call, and would assure him that, according to our lights, the practice of his parish is very good Congregationalism.—*Independent.*

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Something to be Careful About.

It is in connection with justification by grace, and "not by works of righteousness which we have done, but according to his mercy he saved us," that Paul urges carefulness about good works. "That they which have believed in God might be careful to maintain good works." Possibly the abuse of the doctrine of justification by faith was apprehended, and that, while dwelling joyously on salvation by grace, there was anticipation of negligence touching the active side of the Christian life. No doubt this perversion is more prevalent than is generally imagined, and is the cause of that indifference to religious work which many Christians exhibit. The fact may not always be clear to themselves. Uppermost in their own thoughts are the preoccupations of business, want of gifts and opportunities, and an exaggerated estimate of the little they are doing. Some have arrived at a state of habitual inaction, and are seldom much exercised about their relations and duties to the world without. If they were impressed with the idea that, in order to be justified and to be saved they must hunt up work in the line of religion and charity, they would be seeking and calling for employment, instead of avoiding it.

Perhaps no believer formulates this error; he would shrink from the statement of it even to himself, and yet he does not work because salvation is by grace through faith. Whatever may be the case in the doctrinal symbols and confessions of the churches, and in the preaching and writing of the day, there is a practical antinomianism which largely obtains, and is fatal to personal industry and effort. Carefulness to maintain good works is therefore urged in connection with justification and heirship through grace, that the abuse might be anticipated and properly guarded. The warning is against drifting into an indolent and slack discipleship, and to save from a fatal distortion the most vital of all gospel teachings. When we consider the love and zeal which conversion is supposed to implant, it would seem unnecessary to exhort them who have believed in God to be careful to maintain good works. And yet this is the class to whom the message is sent. We might suppose that faith would lead to works, and that a regenerated soul would be forward to do something for the Redeemer. How can they who have felt a Savior's love help working? Against this presumption, or *a priori* conclusion, we have only to reflect how almost useless and inert most professors of religion are, and how little real work for Christ is done by thousands who seem to enjoy spiritual comfort; and are persuaded of their acceptance with God.

From the emphasis of the occasional mention it would seem that a working Christian, or a working church, is rather the exception. This man is a working Christian, this church is noted for its working membership. Such commendation is high, and attracts attention because it is not often deserved. What we should look for in every believer is occasionally realized in a few. The love which can hardly be absent in any genuine Christian, does not in all cases exhibit an active consecration, nor bring forth this peculiar fruit. There is abundant reason for carefulness therefore. [illegible]ould be affirmed constantly in the ears of the young converts. It is this that they are to mind especially. To this end is their first love to be directed, and in this channel is their ardor to be guided. And for those of longer experience, without this carefulness an indolent and selfish type of religion will be developed, or, what is likely in many instances, there will be loss of grace and final shipwreck. We may not harshly condemn those whom the Lord shall judge, but we fear that there are many who are deceiving themselves. They have believed in God, but their faith has become dead; and because of negligence in maintaining good works, they have lost the life and power of their earlier experience. They have not been careful on this point, whatever attention they have given to others, and the result is a wretchedly meager attainment in usefulness, and a fearfully lean condition of soul.

No man is likely to maintain good works without carefulness. This must be his study, the object of his meditations, thoughts and plans, and the burden of prayer. There will be many influences to hinder, and temptations innumerable to laziness. The flesh will oppose—business, health and want of favoring conditions; and conscience, with all the other opiates, will not allow us to forget that, after all, it is "not of works, lest any man should boast." For the maintenance of good works carefulness is absolutely needed. Without conviction of the necessity of work, and the implied vigilance to improve the time and the opportunity, the religious character will become a misshapen and fruitless abortion. It is the capital fault of many, perhaps the most of believers, that they are not careful to maintain good works. Herein they are spasmodic, indifferent, or, at least, without plan or purpose. They do not seek work, they do not count it a mercy to have it, they do not volunteer for the outposts, nor push their way where Christ is beckoning them to enter.

We do not here indicate what Christians are to do, but rather would we press the command: "That they which have believed in God might be careful to maintain good works." With so much sin and suffering around them, with churches to sustain, Sunday schools to support and missions to spread everywhere, there can be no lack of opportunity. The main thing is to feel our personal accountability, to realize the peril of idleness to our own souls, and to be careful to make good works the subject of prayerful thought and earnest study. He who is careful in this will rarely be at a loss for something to do, but he will rather wonder that any should fail to see the fields, white to the harvest, which stretch away from his own threshold to the remotest provinces of the earth. Careless believer, awake! You are careful and troubled about many things—about the fortune you are aiming to make, about your food, raiment and position in the world, and somewhat careful, it may be, about your soul. But have you passed over this inspired word: "That they which have believed in God might be careful to maintain good works?"

Note from Bishop Keener.

STEAMER FRANKFURT,
Mississippi River, Jan. 18, 1874.

On board; steam up. I have for traveling companions Bishop Simpson and lady, and Mr. McCreary, of Philadelphia. The prospect of getting off on yesterday morning was very dim; but I have all my life only stepped into open doors, and so the Lord opened the way—General Grant, the Governor and two consuls being called into requisition. The gun has just fired. The Lord be with all at home!

All the appointments on this vessel are admirable. It is thoroughly clean in the cabin and about decks, and presents a marked contrast to the Tabasco, which I now recall, with its narrow quarters and steaming messes of codfish and sweet oil, with onions and garlic for flavor. We are now, while I write, plowing our way down the river, with but little disturbance from the engines.

We shall be, they say, two and a half days getting to Havana, and there we expect to meet the English mail line from St. Thomas to Vera Cruz, which leaves Havana for that port not earlier than the twenty-second of each month and not later than the twenty-fourth. I was informed yesterday that there will certainly be a line of steamers between New Orleans and Vera Cruz in a few weeks. This would make the trip to Mexico a matter of four days. Then Mexico will be only the next circuit outside of Calcasieu. Indeed one at sea is very much like Bro. Parvin in the midst of the big Calcasieu prairie, with a guide whose knowledge had run out. It is easier now to go to China than to make the round of the Manny mission, and when the streams and bayous are well up the danger by water is not much greater. The Lord has narrowed the world amazingly since the days of Mr. Wesley, and one trip of Dr. Coke to America and back was fully equal to a passage round the world in these days of steam and railroads. The greatest strain on the laborer in foreign fields is the absence of his own kin and people. He is thrown on his own resources and his Savior. Faith then becomes a necessity to comfort. What communion he ought to have with his God, and no doubt does have! faith for himself and faith for those that sent him.

I forgot to say that just before leaving I received a letter from Bro. Daves, dated at Vera Cruz. He had a somewhat rough passage; though to one born far up on land any uneasiness of the sea seems stormy. Then he had a French opera troupe, which crowded the steamer from Havana to Vera Cruz. But he was well, and just about to take the cars, at three in the morning, for the City of Mexico. Evidently things in general were overwhelming his pen when he wrote, and he was getting ready for much newspaper utterance.

Friends will please not expect answers to letters, which probably came to hand just on the instant of my starting. When I return, which will be in six weeks, they shall have attention. Yours truly, K.

Letter from Mexico.

VERA CRUZ, December 29, 1873.

MR. EDITOR: We reached this port about noon yesterday (Sunday,) all in health and good spirits. It was by dint of constant effort only that even a preacher could know that it was the holy Sabbath. There seemed to be a special desire and united effort on the part of every one to make you forget it. It is Christmas week, and the town is in holiday garb. Stores of all sorts and sizes, booths and sidewalk shops, presented in strongest emphasis their several attractions. Throngs pass up and down, coming and going, buying here, gambling there, drinking, smoking, etc., presenting a strange scene to the beholder. In gloomy silence, looking down upon this seething mass of wickedness, stands the rock-built, hoary-looking cathedral. Comment is not necessary.

I had heard and read much of Vera Cruz, but had formed a very imperfect idea of its appearance. To one with only American ideas of architecture, cities, etc., it is difficult to convey, however perfect the description, anything like a correct notion of the reality. The town is old. It does not carry its age particularly well, for it looks old. It is inclosed by a low stone wall, and is as large now as it was one hundred and fifty years ago. I suppose it is literally true that the youngest house in the town proper is a century and a half old. You see houses on every side full of years, if not of honors. Some old, old churches and convents, in many instances with broken walls, and partly crushed-in roofs, that look hoary with antiquity. The streets are narrow. So also the sidewalks. They are cleaned regularly every few hours by the chain-gang, assisted by a numerous colony of buzzards. One would think that all the carion crows of the republic of Mexico had settled permanently in Vera Cruz. So far as their particular article of diet is concerned, they are watchful, faithful city scavengers. I suppose they are protected by law. No one disturbs them in their daily toil. The sewers, unlike our cities, are in the center of the streets. Here the filth and offal accumulates. When a choice bit is found a troop of these birds collect around it, and fight and fuss over it, *en Americano*, fearless of men or animals. The dogs have even learned to respect this city officer. The domes and high towers of cathedrals, and high points on ordinary houses, afford them sleeping apartments. These places are literally blackened with their occupants.

To change to a more agreeable subject. I wish I could paint for you the glories of a tropical morning. I never before realized what was meant by balminess and softness of atmosphere. The light comes quickly—almost with a rush—yet comes shod in velvet. Only now and then the rumble of a Mexican cart is heard. Nothing like drays, floats or carriages are to be seen. Hence the sweet and varying melody of tropical birds floats into your apartments on the delicious morning air. I had sensations this morning, on throwing open my window, that are indescribable. Our apartments, "Hotel Dillagencias," look out toward the gulf. Faint and mellow was the sound of its awakening. More like the measured breathing of an infant, with eyes half open, than as a harbinger of a giant in his strength. The plaza is just across the street and immediately under our window. Beautiful circling walks, stone-paved and smooth, run to the center. Fountains, with suggestive marble figures, mermaids, etc., were busy sending forth their jets. Rich, heavy green shrubbery and grasses, interspersed with odorous flowers, lined the walks. Tropical trees, fresh and beautiful, with strange-looking singing birds, furnish a dense central shade, with the sunlight struggling through here and there. Altogether making up a picture, to me, as strange as beautiful.

But I must not dwell here. It would be pleasant to me, and doubtless gratifying to personal friends, for my letter to contain particulars. These, in part, must be relegated to private correspondence.

I will now go back to the beginning. We took passage on the good ship Juniata, running from New Orleans to Philadelphia, via Havana. She left your wharf at eight o'clock on Friday morning, the nineteenth instant. We had a pleasant run down the river, passed over the bar and out into the "deep, heaving sea" some time before night. I took notes of river scenery, incidents, etc., intending to write you at length from Havana. Our stay there, however, was brief. I must now reduce to a paragraph the substance of a long letter. Our surroundings on shipboard were very pleasant. Captain Catherine, in addition to being an experienced, able seaman, is very much of a gentleman. The unpleasant brusqueness so often found in public officers has no place in him. Kind and considerate, every effort was made to render his guests comfortable.

One of the most significant articles of furniture in the cabin of an ocean steamer is a large, half-round, open-faced, frank-looking tin vessel, suspended by hooks, to each berth. The green landsman will give them a long, steady stare, and involuntarily place his hand a little above the center of gravity. They are significant and impressively prophetic. More, they are tenderly inviting and an inspiration to sea-sickness. We had but few passengers. Very soon a good state of feeling existed. A sea voyage breaks down the conventionalities of polite society, in a measure, and the vestibule—an authorized introduction—to an acquaintance is not needed. Among the passengers was Mr. Chun Laisun, of Shanghai, China. Although in the peculiar Chinese garb, queue, etc., I found him to be a cultivated Christian gentleman. He speaks English with wonderful fluency. He was educated in the United States, graduating at Hamilton College in his twenty-first year. He returned and remained in China twenty-five years. He was sent back to the United States in September, 1872, in charge of one hundred and twenty Chinese youths—the superintendent of "The Chinese Educational Mission." An appropriation of $1,500,000 to this mission has been made by his government. It is conducted by one chief commissioner, one deputy commissioner, one interpreter and two Chinese professors. Mr. Chun Laisun expressed the opinion that it was the beginning of better days, religiously, for China. He spoke kindly, almost affectionately, of our missionaries in China—knows them personally; also their predecessors. He seemed to think that a great work could be done, and seemed surprised that we did not have a larger number of men there. I have spoken thus at length of this gentleman and his enterprise, as bearing somewhat upon our missionary work.

Also among the passengers was Mr. F. W. Warner, of New York, en route for Mexico. Mr. Warner is the New York agent of foreign trade of the New American Sewing Machine Company. I found in this gentleman an agreeable companion. He was as anxious to learn Spanish as myself, so we were mutually aided in our studies. He has an agency well established in Havana, and proposes one in Vera Cruz, and also in Mexico. He will succeed. A union of Western muscle and Yankee enterprise, as in this case, will accomplish wonders.

We dropped anchor, under Moro Castle, about eight o'clock on Sunday evening—out from New Orleans sixty hours. The weather was pleasant, though rough enough to produce a great deal of sea-sickness. Old Neptune's sacrificial cups were frequently and freely patronized—not by your correspondent, however. I desired to tell you something of sea sights—flying fish, Portuguese men-of-war, white-capped, foaming billows, sunrise and sunset scenes—but must refrain now. Nor can I stop to tell you of Moro Castle, of Havana, its narrow streets and narrower sidewalks, of its strange-looking houses and people, of its official flummery, foolishness and vexatious delays. All this—more than enough for a long letter—we must pass by. The harbor is splendid—water deep and space large. Just in front of the customhouse, at anchor, rests, innocent and harmless-looking, El Toruado, the captor of the Virginius. She is a fine-looking ship. Vessels of many nations find anchorage here. Beautiful little passenger boats glide here and there, going under sail and oar. It costs fifty cents for each passenger to get from his vessel to shore, and then, if he has anything with guides and officials, just about all he has; or, as they say in America, these fellows seize his pile and take it. Bishop Keener's letters prepared me for this one thing: that a Spaniard never charges, or seems to expect anything, and yet there are no people who expect more. Our guide charged nothing, yet $5 (gold) for half a day's work did not more than satisfy him.

We were in port but a little while, on Monday morning, when the royal mail steamer Elder, bound for Vera Cruz, came to anchor near us. At an early hour we were transferred to the Elder. To pass over many things of interest, the Elder weighed anchor about noon on Tuesday, the twenty-third instant. She is a large ship, with passenger capacity for two hundred and fifty. In addition to the ordinary travel, which is limited, was added this trip Madam Amee's French opera troupe. This crowd did not increase the pleasure of the trip particularly. The fare from Havana to Vera Cruz is $40 gold. From New Orleans to Havana $35 currency. The distance between the latter places is about six hundred miles, and between the former eight hundred miles. The run from Havana to Vera Cruz was long and tedious—from Tuesday noon until Sunday noon, five full days. The weather was very unfavorable—could not have been much worse. A three days' "norther," quite common to this coast, brought out all the resources of old ocean. The waves, mountain high, white-capped and angry, would dash against the sides of the ship, and break away again, mingling with kindred waves with a moan, as if ashamed of their own impotence. Then, gathering renewed vigor, came back with increased impetuosity to the attack, and with a mocking laugh of triumph break over guard and deck, sweeping all before it. I have read much of prose and poetry, and heard men talk of the grandeur and sublimity of the ocean. I have seen language exhausted in descriptions of a storm at sea—of its raging fierceness, of its merciless anger. But to see is to know. Who can appreciate a fine painting, in which the genius of man culminates, or sublime and picturesque sceneery, in which seemingly the resources of the infinite are exhausted, through the dry medium of description? The grandeur and glory, weight, power and dominion of the Almighty is here manifest in all its fulness. I never tired looking out upon the waters—the changing, yet ever the same high-rolling waves. There was no monotony to me. Each wave was a sweet-measured poem, and yet the very incarnation of fierce anger, carrying in its white caps the demon of destruction. Notwithstanding all this storm and rough sea, I was strangely exempted from the customary tribute so inexorably demanded by old Neptune. In other words, I was not sea-sick. Mrs. Daves and Master Walter, however, did full duty in this line. The result, in one particular, was that I became an adept in baby-nursing, as the entire charge of baby Joel was on my hands. I feel that I can now take my degree with honor and retire from the business.

Well, the longest stories have a *finale*. We were preserved and safely delivered. I never before realized the solidity of terra firma so fully. It is true I stepped out of the transfer boat, on a foreign shore, surrounded by strange-looking, curious people. Still, as I handed my wife and children to land, an involuntary offering of thanksgiving went up from my heart to the great Father for his goodness and preserving care.

To-morrow morning we expect to leave, by rail, for Mexico. From there I will write you again. Allow me to send greetings to our many personal friends, and to the church at large. Affectionately,

JOEL T. DAVES.

EDITORIAL ACCESSION.—Since the session of the Texas Conference, in December, the name of J. B. Walker, D. D., appears as associate editor of the Galveston *Christian Advocate*. With I. G. John and Dr. Walker for editors this paper is most fortunate. Dr. Walker is no tyro in journalistic writing, as our readers have good reason to know. He is ready, versatile; and always deals in practical and living themes. We wish our able confreres of Galveston abundant success. Their paper is always eagerly welcomed to our office and fireside. Its pages are always fresh and instructive, and should be read by every Methodist in Texas.

THE *Michigan Christian Advocate* is the name of a new paper published at Adrian, Michigan, in the interests of the Methodist Episcopal Church. It is a four-page paper, issued monthly. O. Whitmore, publisher.

KANSAS papers say it is safe to say that seven acres of wheat are sown this year where there was one last year.

Vanderbilt University.

MEETING OF THE BOARD OF TRUST.

The board of trust of Vanderbilt University met in the First Methodist church, Memphis, on Wednesday morning, January 14, and continued in session three days, during which much important business received attention.

The board heard the report of the president, on the University grounds, buildings projected, progress of the work, schools to be organized, chairs to be filled, apparatus, library, etc.

The board fixed the second Wednesday in January as the day of opening the University, when three departments are to be inaugurated—the biblical department, the department of literature, science and philosophy, and the law department.

The following organization; reported by the committee appointed at the last meeting of the board, was adopted, viz.:

I.—BIBLICAL DEPARTMENT.

1. Systematic theology.
2. Hermeneutics—especially the critico-exegetical study of the Greek Testament.
3. Ecclesiastical history and church government.
4. Pastoral theology and homiletics.

II.—DEPARTMENT OF LITERATURE, SCIENCE AND PHILOSOPHY.

1. School of English language and literature.
2. Latin language and literature.
3. Greek language and literature.
4. Modern languages and literature.
5. Oriental languages and literature.
6. Mathematics, pure and mixed.
7. Physics and astronomy.
8. Chemistry, theoretical and practical.
9. Natural history.
10. Applied mathematics and engineering.
11. Mental and moral philosophy.

III.—LAW DEPARTMENT.

This department is to consist of a dean and six professors. The executive committee received directions to take measures for the furtherance of this interest, and report to the next meeting of the board.

IV.—MEDICAL DEPARTMENT.

This department will be organized with a dean and ten professors.

V.—NORMAL SCHOOL.

This department will be organized, but not until the department of literature, science and philosophy has been in operation a few years.

The board resolved to elect at this time two professors in the first, and three in the second department, their services being needed for the further and complete organization of the University, for gathering apparatus and library, and for the interior arrangement of the building, laboratory, etc. Action in filling other chairs was postponed until the next meeting of the board.

The election of professors took place on the third day of the session, with the following result, viz.:

Thomas O. Summers, D. D., LL. D., to the chair of systematic theology.

A. M. Shipp, D. D., to the chair of hermeneutics, etc.

L. C. Garland, LL. D., to the chair of physics and astronomy.

J. C. Wills, D. D., to the chair of mathematics.

N. T. Lupton, A. M., to the chair of chemistry.—*Western Methodist.*

THE SOUTHERN PUBLISHING HOUSE CLAIM.—At the Methodist Episcopal Preachers' Meeting on Monday morning last, at No. 122 Fayette street, Rev. Mr. Abbey, agent of the Southern Methodist Episcopal Publishing House, Nashville, Tennessee, was introduced, and after a brief speech solicited the ministers present to interest themselves in behalf of claims, amounting to nearly $500,000, which said agent is prosecuting against the general government for damages done to said Publishing House during the late civil war. Bishop Ames, being present, made a short address, expressing a willingness to lend his influence in bringing these claims before Congress for proper investigation, and, if sustained by the proper facts, he hoped justice would be done to a sister church. The Bishop and a large number of ministers appended their names to a petition, asking Congress to make an investigation of the aforesaid claims.—*Baltimore Episcopal Methodist.*

WE FIND the following reference to a beloved minister, formerly a resident of Louisiana, in the St. Louis *Christian Advocate* of January 21. Bro. Chapman will have the prayers and sympathy of his friends and brethren of the South in his afflictions.

Rev. M. B. Chapman, of St. Joseph, and a member of the Missouri Conference, has been in this city several days, at St. Luke's Hospital, where his leg was amputated last week by Dr. Hodgen. It will be gratifying to the many friends of this faithful young minister to know that he is doing well, and the doctor thinks he is in a fair way to recover permanently. The leg was amputated just above the ankle, and will not permanently impair his usefulness.

MATTERS AT SANTA ROSA, CALIFORNIA.—Dr. Fitzgerald writes to the *Pacific Methodist*, January 16, as follows:

The present term of our college opens well. Last week one hundred and seventy-four names were enrolled. This is the largest beginning yet made. The professors seem full of energy. The students seem healthy, hopeful and happy.

We have had ten accessions to the church since Conference. Three of these were students and members of our Sunday school. There seems to be a growing religious interest among our young people.

Prof. Roberts, our new teacher of modern languages, will be at his post this week.

THERE never was a mask so gay but some tears were shed behind it.

ublisher's Department.

wledgments of Letters and Funds

RECEIVED BY MAIL,

the Week Ending Jan. 24, 1874.

illip Allen, American News Company, in Sunday School Union, S. D. Akin, J. B. 24, B. F. Alexander, R. Ashley, Edwin wo letters $96, Applegate, Pounsford & Co. H. Buller & Co., H. C. Bowen, W. C. Black, rgess, W. E. Ballard $10.80, A. H. Brewer Bridges 30 cents, T. W. Brown, J. Barker Brown, G. W. Bachman, M. Bradley & Co., owman, A. M. Barrington, J. M. Baker $1, . Borden $2, T. T. Beall $2, H. P. Bowen, Barker $39.75, Buhler & Co. $30, O. R. Blue, ackshear $2

ell & Baughn, A. J. Coleman $2, J. B. J. S. Clower, W. L. Clifton $1.05, J. I. W. Cumphell, A. H. Crawford $2, W. J. H. T. Chevis $3.

naldson & Co., J. I. Davis.

V. Enochs $2.50, John W. Ellison $1.81, ells, Easterbrouk Steel Pen Company, W.

N. Freshmun seven letters, J. L. Fulrell . Fitler, W. M. Francis $71.47, George L. Co. $8.

arles H. Galloway, John A. Green $1, R. P. J. Gibson $2, James F. Glidersleeve, E. C. Joseph Gillott & Sons $15, Tower Glider-

E. Hamilton, E. F. Hobart & Co., Charles es $10, Home Grange, John T. High, Alex- ood, George W. Hill, W. W. Hurst, W. W.

. A. R. James $2, G. W. Jackson, H. F. two letters $50, C. R. Johns.

rrell & Purnell, M. Keilh $5.

M. Liverman, H. P. Lewis, J. M. Lanza- Shepard & Dillingham two letters, A. W. Charles E. Lamb, Lake & Lancaster, R. Jr.

H. Maycock $1, Thomas Mullett, Charles H. H. Montgomery $5, J. Monre, A. G. W. B. May $9.35, A. G. Mayers, Marlin & n, J. F. Markham, G. & C. Merriam, W. A. nery, H. C. Morgan, J. P. Morton & Co., lelaglu.

A. New $10, T. Nelson & Sons, W. K. Nor-

mes Ormond two letters, W. P. Owen.

M. Pettengill & Co., W. T. Price, secretary, W. Patillo $2, J. M. Perdue, T. C. Parish, J. on, U. B. Phillips $15.

W. Queen & Co. $20.

. H. Redford five letters, E. F. S. Roberts, n Radford $20, J. M. Reed.

. L. Skipper, A. P. Sage $2, John Sample $2, Scollie $11, Andrew Shepard $2, R. J. Sher- Mrs. Bettie Sanders, E. S. Smith $5.85, J. D. Sargent, Studley & Co.

W. M. Thornton, W. R. Talley, Tibbals &

Universally Publishing Company.

A. M. Waites two letters, J. A. Walden, E. lters, A. R. Winfield, J. S. Williams, A. J. C. Whatley, T. H. White, J. M. Wesson, J. ard, W. Wadsworth.

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OVES.—Those who need cooking ing stoves will do well to observe the ad- ment of our friend, George W. W. Goodwyn, s been many years in the business, and is a ctious and worthy merchant and manufac- From personal experience we know that ves and linwares have given satisfaction. oodwyn is also the agent of the Woman's Washer, and those wishing to purchase said ge or to obtain further information will ad- Mr. Goodwyn, No. 52 Gravier street.

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LLING OUT.—By reference to the isement elsewhere it will be observed that Godchaux is now selling out his stocks of and boys' clothing at his two large establish- Nos. 81 and 83 Canal street, and Nos. 213, 215 7 Old Levee street.

OTOGRAPHS.—Mr. Anderson, the nown photographer, having removed to the s and elegant apartments, No. 151 Canal is now fully prepared to resume the practice rt, and would be glad to see old friends and tomers at his new quarters.

E New Orleans Savings Institu- Canal street, we regard as the safest and vings bank in the city. Samuel Jones, Esq., ver, will be found uniformly polite, courte- d correct in his transactions.

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EE ADVERTISEMENT of the crock- ore of J. Wolf & Co., 633 Magazine street.

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The only reliable brand. For sale by all first-class grocers. J. WINSLOW JONES, au28 6m Portland, Maine.

FOR ALL THROAT AND LUNG COMPLAINTS,

Coughs, Colds, Catarrh, Asthma, Bronchitis, etc., the New Louisiana Remedy is pressing, with imperturbable steadiness, to the front as the best thing the world has ever seen. Absolutely harmless, and delicious to take. Best soothing sirup for children. Life Tonic, for Dyspepsia, Appetite, Scrofula, Chills, Diarrhea, etc., is singularly effective. Sold by druggists. Depot, 168 Camp street. Ja15 1m5p

NEW ADVERTISEMENTS.

W. HARRINGTON & CO.,

GENERAL GRANGE AGENCY

—AND—

COTTON FACTORS,

NO. 79 CARONDELET STREET,

NEW ORLEANS, LA.

The undersigned, having been elected by the Mississippi State Grange as their Purchasing Agents and Cotton Factors for this port, would respectfully inform the Granges of the States who deal in this market that we will take pleasure in serving their interests to the best of our ability. Our terms of business are the same as those of your Agency in the city of Memphis.

Parties desiring to purchase in this market can do so, when cotton is in hand, with from thirty to sixty days' indulgence.

We are endeavoring, in Sugars, Molasses, Rice and Coffee, to control the patronage of the Western States, which will give us unusual advantages in this market.

ALL ORDERS FILLED

—AT—

WHOLESALE PRICES.

Orders must be under the seal of the Grange. We respectfully solicit your attention, and all business intrusted to our care will receive our best attention.

no23 6m W. HARRINGTON & CO.

PEOPLE'S BANK

OF NEW ORLEANS.

NEW ORLEANS, Jan. 2, 1874.

At a meeting of the Board of Directors of this Bank, held this day, the following statement of the condition of its affairs was ordered to be published.

N. LANDRY, Cashier

STATEMENT

Of Assets and Liabilities of the People's Bank of New Orleans, at the close of business, December 31, 1873:

ASSETS.

Loans and discounts		$321,216 67
Due by distant banks		8,199 53
Marine Dry Dock Company stock		598 37
Improvement account		7,148 25
Cash on hand		302,475 65
Total		$611,638 47

LIABILITIES.

Capital stock		$200,000
Deposits—Currency	$361,014 16	
Gold	2,791 19	333,805 35
Dividends unpaid		2,252 00
Total		$636,057 35

Ja8 1m

V. OEHMICHEN,

Successor to Oehmichen & Pothier,

DEALER IN

HARDWARE AND CUTLERY,

Corner Bienville and Old Levee Streets,

Ja15 2m5p New Orleans.

SUNDRIES ..... SUNDRIES.

500 bbls. POTATOES, assorted.
500 bbls. French and Boston choice ONIONS.
Hams, Bulk Shoulders, Sausages, etc.
Pigs' Feet, Spare Ribs, Breakfast Bacon, Sour Kraut, etc.

For sale at the Cheap Store of

E. H. ROQUEST,

Ja15 2m No. 45½ Tchoupitoulas St., near Natchez.

MANUALS OF MATHEMATICAL INSTRUMENTS,

MICROSCOPES, MAGIC LANTERNS,

METEOROLOGICAL INSTRUMENTS,

Physical Apparatus,

Profusely Illustrated and priced, mailed to any address on receipt of 10 cents each.

JAS. W. QUEEN & CO., Opticians,
601 Broadway, New York, and
924 Chestnut St., Philadelphia

se11 6m5p

AMERICAN HOUSE,

BOSTON, MASSACHUSETTS.

The Largest first-class Hotel in the City.

Centrally located. Contains apartments with bathing conveniences adjoining. Also Passenger Elevator, Billiard Hall, Telegraph Office and Cafe.

au11 1y LEWIS RICE & SON.

JOSEPH WOLF & CO.,

"THE" CROCKERY STORE,

633 Magazine Street, New Orleans.

Our stock of Fancy China and Bohemian GLASSWARE, specially selected for the Holidays, will be found to be the largest and cheapest in the South. Goods packed and delivered to any part of the city free of drayage. de13 2m.

OPIUM MORPHINE HABIT speedily cured by Dr. Beck's only known & sure Remedy NO CHARGE or treatment, until cured. Call on or address DR. J. C. BECK, Cincinnati, O. Ja22 4t

WE OFFER OUR IMMENSE STOCK OF 300 PIANOS & ORGANS! of Standard and Reliable make, at Great Bargains for cash or easy payments. It will pay those who contemplate buying to send for circulars. D. H. BALDWIN & CO., Ja22 4t 158 West Fourth St., Cincinnati, Ohio.

EMPLOYMENT FOR ALL. AGENTS WANTED FOR The Independent.

A first-class Family and Religious Journal. From $10 to $20 easily made. Each subscriber receives a premium worth more than the subscription price, viz: new elegant Chromo, "Memories of Childhood," size, 17x21, now ready for delivery. We want Special Agents for every town. For terms and list of premiums address H. C. BOWEN, se18 4t 3 Park place, New York.

WANTED.

The highest Cash Price paid for Rags, Old Paper, Rope, etc., at

THE LOUISIANA PAPER MILLS,

Nos. 241 and 245 Liberty Street,

Between Girod and Julia.

BROWN & PEMBERTON,

Proprietors.

oct 2m

GAS COOKING STOVES

AND GAS FIXTURES

AT NEW YORK PRICES.

Stores, offices and dwellings fitted up at short notice and on reasonable terms. Jobbing attended to. P. H. QUINLAN,

ja22 2m 250 Camp street.

TRUE MERIT APPRECIATED.

BROWN'S BRONCHIAL TROCHES have been before the public many years. Each year finds the Troches in some new, distant localities in various parts of the world. Being an article of true merit, when once used the value of the Troches is appreciated, and they are kept always at hand, to be used as occasion requires. For Coughs, Colds and Throat diseases the Troches have proved their efficacy. For sale everywhere. jy17 1yefw

A. HERNAN & T. WHITE,

PRACTICAL GILDERS,

CUSTOM HOUSE ST., near Royal, New Orleans.

Gilding done in the best style. Oil Paintings repaired, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended to. de18 2m

WANTED.—TO KNOW THE ADDRESS OF Nicholas Perkins and his wife, Martha Perkins, who formerly resided, and may still reside, in this city. Any person able to give the desired information will confer a favor by forwarding the same to

G. A. C., care Box 814, New Orleans, La.

oct1 1f

NEW ADVERTISEMENTS.

STATEMENT

—OF THE—

New Orleans National Bank,

AT THE CLOSE OF BUSINESS

—ON—

The Thirty-First of December, 1873.

RESOURCES.

Loans, discounts and exchange		$230,068 70
United States bonds		200,000 00
Premiums		21,000 00
Banking-House and fixtures		10,000 00
Current expenses and taxes		13,110 71
Due from banks and bankers		18,963 56
Due from New York agents		57,857 09
Cash:		
Currency	$82,188 50	
Checks on Clearinghouse	86,983 10	169,171 60
Total		$724,057 75

LIABILITIES.

Capital stock		$500,000
Circulation		178,915 00
Individual deposits		242,275 61
Due to banks and bankers		36,323 53
Surplus	$1,000 00	
Profit and loss	4,701 33	
Discount	5,804 72	
Interest	9,329 07	
Exchange	5,707 89	26,543 01
Total		$721,057 75

The New Orleans National Bank pays Interest on Certificates of Deposit for fixed periods.

Ja8 1m RICHARD JONES, Cashier

WORKINGMEN'S

NATIONAL

FIRE INSURANCE COMPANY

OF LOUISIANA,

Office—No. 29 Carondelet Street.

GEORGE B. DYCHE, President.
SPENCER FIELD, Jr., Vice President.
E. HARRY ANCAMAR, Secretary.

Executive Committee:

GEORGE D. HITE, GEORGE E. BREWSTER, E. EUDE.

Finance Committee:

WILLIAM GOLDING, R. McGUIRE, F. J. KUHNHOLZ.

Building and Repairs Committee:

THOMAS O'NEIL, E. G. WUNDERLICH.

Ja8 1m

PLOWS, IMPLEMENTS, ETC.

PLOWS

AND ALL IMPROVED

Agricultural Implements.

PLANTATION HARDWARE,

Steam Engines, Saw and Grist Mills,

PUMPS, SHAFTING, ETC.,

AT LOW PRICES FOR CASH.

B. J. WEST,

113 and 117 Magazine St., New Orleans.

MANUFACTURERS' AGENT,

Ja15 2m

A NEW IDEA!

A WILSON SHUTTLE SEWING MACHINE FOR NOTHING!

FARMERS, MERCHANTS, MECHANICS, EVERYBODY! Send your name and Postoffice address to us, and receive circulars giving full particulars for procuring a WORLD-RENOWNED

Wilson Shuttle Sewing Machine

☞ WITHOUT PAYING FOR IT. ☜

NEEDLES for all Sewing Machines for sale, Five cents each.

WILSON SEWING MACHINE CO.,
189 Canal street,
Ja1 3m New Orleans, Louisiana.

J. W. VALENTINE,

PRACTICAL HATTER,

Corner Magazine and Seventh Sts.

HATS of all kinds made to order, cleaned and repaired. de25 3m

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Oenanthe Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m

PATENTS For INVENTIONS, TRADE MARKS Copyrights, etc., etc., procured by

JOHN A. WIEDERSHEIM & CO.,
110 South Fourth street, below Chestnut,
Philadelphia, Pa.

Full information without charge.

Call or send for Book of Instructions. se18 1y

FURNITURE, UPHOLSTERY AND PAPER-HANGINGS,

49 ..... Royal Street 49

Most elegant new styles of Parlor Furniture and rich Coverings. Fancy Tables, Jardiniers, rich Dining-room and Bed-room Furniture. Newest styles Paper-Hangings, Curtain Staffs, Cornices, Window Shades and Fancy Articles, at very low cash prices. SAM. FITZHUGH, 49 Royal St.

H. N. SIMBRECHT, Manager. Ja1 1m

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.

IRON COTTON TIES.

THE ARROW TIE AND ALL OPEN-SLOT TIES.

All approved Popular Patents:

ARROW,
ANCHOR,
WALLIS
ALLIGATOR
AND DUNN.

For sale by all dealers in New Orleans, Mobile and Memphis, and by country merchants generally throughout the Cotton States.

BARTLETT & RAYNE,

GENERAL AGENTS,

48 CARONDELET STREET, COR. UNION,

de18 6m New Orleans.

DANIEL & JAMES D. EDWARDS,

NOS. 22, 24, 26 AND 28 FRONT ST.

AND

NOS. 21, 23, 25 AND 27 DELTA ST.

NEW ORLEANS, LOUISIANA

MANUFACTURERS OF

Copper, Brass, Iron and Sheet Iron

WORK OF EVERY DESCRIPTION.

ALSO OF

Best and Most Improved Steam Trains for Making Sugar.

DEALERS IN

Wrought Iron Pipe and Fittings, all sizes, Brass Work for Steam, Water and Gas, Buller Tubes, Bolts, Nuts and Washers, Well and Cistern Pumps, Drove Well Pumps, and Well Points, Steam Syphon Pumps, Rubber Hose, Steam Packing, Steam and Water Gauges, Flue Brushes, Sheet Copper, Brass and Iron, Copper and Brass Wire, Machinists' Tools and Machinery Supplies, etc.

AGENTS FOR

Cameron's Patent Steam Pumps.
Webster's Patent Combination Wrenches
And National Fire Extinguisher.

☞ Send for new Illustrated Price List. fe20 1y

LEWIS JOHNSON,

ENGINE AND MACHINE BUILDER,

Corner Julia, Delta and Water Streets,

NEW ORLEANS.

Castings of all kinds. Repairing executed with dispatch. Steam and Vacuum Gauges repaired. Glass Box 763, Postoffice. ap17 1y

PROFESSIONAL CARDS.

T. WHINEY CARTER,

ARCHITECT,

58 ..... CARONDELET STREET 58

ja15 1y New Orleans.

ABNER NASH OGDEN. WM. F. OGDEN.

A. N. & W. F. OGDEN.

ATTORNEYS AND COUNSELORS AT LAW.

Law Office—13 St. Charles Street.

ja1 2m New Orleans.

DR. C. J. RICKHAM,

RESIDENCE AND OFFICE,

Corner Magazine and Second Streets,

New Orleans.

Office Hours—Eight to nine A. M. and three to four P. M. je29 1f

DR. JOHN G. ANGELL,

DENTAL SURGEON,

152 ..... Julia Street 152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. de1 1y

DR. J. J. LYONS,

NO. 219 CARONDELET STREET,

Between Julia and St. Joseph,

Ja2 1y New Orleans, La.

O. W. HACK. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

RACE, FOSTER & E. T. MERRICK,

ATTORNEYS, COUNSELORS AND SOLICITORS,

Corner of Camp Street and Commercial Place,

se25 NEW ORLEANS.

COMMISSION MERCHANTS.

JOHN A. O'BRIEN,

COMMISSION MERCHANT,

AND DEALER IN

Northern and Western Produce,

62 ..... TCHOUPITOULAS ST. 62

Ja22 1m New Orleans, La.

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

COTTON FACTORS AND COMMISSION MERCHANTS,

60 Carondelet Street, New Orleans, La.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no8 1y

MISCELLANEOUS.

FLINN'S PATENT

SELF-FASTENING AND ADJUSTABLE

BED SPRINGS

Make the Best Spring Beds in Use.

They are complete in themselves, and can be applied in a few minutes to any slat bedstead.

☞ From three to five dozen make a Set.

JOHN FLINN,
248 South Second St., Philadelphia, Pa
Cor. S. Water and Champlain Sts., Cleveland.

Agents wanted everywhere. se18 1y

JOHN GIBSON,

ENGRAVER

AND

Steam Power Lithographic Printer,

82 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

SHERMAN HOUSE,

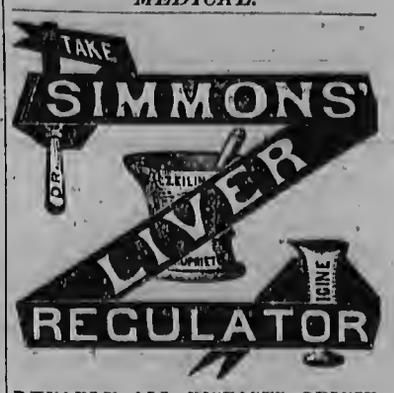
COR. CLARK AND RANDOLPH STS.,

Chicago, Illinois.

C. S. MUNSON, MANAGER.

This splendid Hotel, rebuilt on its former site was thrown open for the reception of guests April 10. Its exterior is grand and imposing, its appointments unique and magnificent throughout, and its management unsurpassed. jy10 1y

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from Indigestion and Torpidity of the Liver, and relief is always anxiously sought after. If the Liver is Regulated in its action health is almost invariably secured. Want of action in the Liver causes Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues, and a hundred other symptoms, for which SIMMONS' LIVER REGULATOR is the best remedy that has ever been discovered. It acts mildly, effectually, and, being a simple vegetable compound, can do no injury in any quantities that it may be taken. It is harmless in every way; it has been used for 10 years, and hundreds of the good and great from all parts of the country will vouch for its being the purest and best.

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se25 1y

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY, MASS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor). He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of boils.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful cries to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

DONALD KENNEDY.

Price, $1.50 per bottle. For sale by all druggists.

DR. TUTT'S VEGETABLE LIVER PILLS.

THE STARTLING DRAWBACK ON nearly all medicinal agents has ever been that in their process of purgation and purification they have also debilitated the system. To obviate this difficulty physicians have long sought for an agent that would

PURGE, PURIFY and STRENGTHEN

At One and the Same Time.

Their research has at last been rewarded by a discovery which fully realizes the fondest desires of the medical faculty, and which is justly regarded as the most important triumph that Pharmacy has ever achieved. This important desideratum is

Dr. Tutt's Vegetable Liver Pill,

which purifies the blood and removes all corrupt humor and unhealthy accumulations from the body, and yet produces no weakness or taste-state whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of a *strengthening purgative* and a *purifying tonic*.

DR. TUTT'S PILLS are the most active and searching medicine in existence. They at once attack the very root of diseases, and their action is so prompt that in an hour or two after they are taken the patient is aware of their good effects. They may be taken at any time without restraint of diet or occupation. They produce neither nausea, griping or debility, and as a family medicine they have no rival.

Price, 25 cents a box. Sold by all druggists.

Principal Office, No. 18 and 20 Platt street, New York. se4 1y&o

IMPORTANT

ANNOUNCEMENT.

In 1871 I invented and secured letters-patent for an

Improvement in Wash-Boilers,

a simple arrangement by which steam was applied to the washing of clothing. I have heretofore sold this under the name of

STEAM WASHER,

OR

Woman's Friend,

for such it is in fact. I have advertised it in nearly every Religious Newspaper in the United States and Canada, also in the leading secular papers, using page and double-page advertisements. The readers of the NEW ORLEANS CHRISTIAN ADVOCATE may remember seeing my Card in the various papers of the country during the past year. Extracts from letters received from my customers, also from the press, in another column, will indicate how it has been received by the people and press throughout the country.

FOUR HUNDRED THOUSAND

have been sold already. It is sufficient for my purpose to say that I am satisfied that nothing heretofore advertised ever rendered so general satisfaction. Yet THIS, my first invention, was not quite perfect. And for the last two years I have applied myself to the study of constructing and perfecting a

NEW STEAM WASHER

and as the result of my efforts I feel every assurance that I have been entirely successful. My

NEW STEAM WASHER,

patented in 1873, is absolutely faultless; so much so that I never knew a single person, who has seen it work, fail to be delighted with it. It has rendered, thus far,

Perfect and Universal Satisfaction,

and such must be the result, for it works like a WONDER, never failing to do all claimed for it.

In conclusion let me say that should any one say that he has seen a STEAM WASHER, ask him if he has seen the new

STEAM WASHER

of 1873, now being advertised so extensively in whole-page and double-page advertisements. If he answers in the negative, request him to suspend judgment until a sample can be procured and fully tested. I will send one as

A SAMPLE FOR $5,

just half the retail price—and I fully warrant it. After a person buys a sample he can get them of me at cost.

$60 Profit Can be Made on a Single Dozen,

and I have known Agents to take orders for

A DOZEN IN AN HOUR.

There is no way to make money faster. Send for a sample, and secure your territory. Make money while you can.

A CARD!

Please read this "CARD" carefully. If you do not wish to become interested yourself, have you not some friend you can refer me to who would likely be benefited by my proposals?

READER:

Please calculate the cost of my two-page advertisement in the

"CHRISTIAN UNION."

It consists of 1,480 lines. At regular rates it amounted to

$1,750

EACH INSERTION!

I repeated this "Card" November 19, because my first insertion (October 8) paid me

500 PER CENT.

During the last eighteen months I have inserted my advertisement, occupying one to two pages, in

Hundreds of First-Class Papers,

all of which paid well for the outlay; but the *Christian Union* ("the largest circulation of any religious paper in the world") pays me better than any. I mention this fact, for all can see how extensively I advertise my Invention; and taking into consideration the fact that I sell it

ENTIRELY ON ITS MERITS,

all must concede that it sells well, for no article will sell well enough to pay for so expensive advertising

WITHOUT REAL MERITS.

If I can get a sample introduced into a neighborhood, it often sells

AN HUNDRED MORE.

Such a splendid chance to make money selling this invention may never occur again.

WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING!

EVERY ONE SOLD IS FULLY WARRANTED.

It Saves Labor, Wear and Tear, and the Annoyance of Wash-Day.

IT WILL DO THE WASHING OF THE FAMILY

WHILE YOU ARE

EATING BREAKFAST AND DOING UP DISHES.

STEAM HAS LONG BEEN KNOWN AS THE MOST POWERFUL AGENT IN removing dirt, grease and stains from clothing, and bleaching them white. Papermakers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the filthiest pickings from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying steam directly to the clothing which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleaning is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace curtains and all fine fabrics are washed in a superior manner. For flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

It is Truly a Labor and Clothes-Saving Invention.

READ THE FOLLOWING

CIRCULAR AND TESTIMONIALS.

I respectfully ask you to read this circular carefully, and candidly consider what I now propose to you as a matter of business. Before making known to you my confidential terms, permit me to state that the matter of washing clothes is one of no small consideration. It is something which concerns every family and every individual. It is but recently since **Hand-Washing** was in common use. Latterly, however, the inventive genius of the country has been directed to the invention and construction of various devices of machinery by which much of the labor, drudgery, loss of time and wear of material might be obviated. Ponderous as well as intricate Washing Machines have been constructed, many of which are decided improvements over the old method of washing, and these machines have been very valuable with all. People will continue to have Washing Machines; but, let me ask you, If the STEAM WASHER can be constructed for a few dollars (much less than an ordinary Washing Machine), and enable all to wash by steam, without labor, loss of time, without wearing of clothing, etc., $ it not reasonable to suppose that it will supersede, in a great measure, all Washing Machines now in common use? It is new, and every family needs it and will buy it. I wish to secure a few good men to sell rights for me, and in order to secure as many as I need immediately I offer extra inducements. My price for territory is $9 for 1500 inhabitants; but if you will buy a single county, and agree to sell rights for me, I will allow you to deduct sixty-six and two-thirds per cent. as your commission; consequently your county would cost you but $75, instead of $225, should it contain but 25,000 inhabitants; more or less in the same proportion.

And to those buying rights I will sell Washers at nearly cost; and to those not buying rights I will sell Washers at $60 per dozen; and, bear in mind, I will sell to no one, except a single dozen, until he first buys the right to a county. Any thinner can make the Washers as well as they can be made here, and save the cost of transportation. Remember that by purchasing the right of a single county, you shall have the privilege of selling any county or State for me, and upon application I will forward the deed to you by express for any territory which you have sold for me; providing that the said territory is not already sold when I receive your order. I will make all the deeds, so that there can be no confusion or mistakes. The amount you will have to pay me is simply $3 per 1,000 inhabitants in any county or State. I shall make these very liberal offers for a short time only, after which I shall sell at my regular price—$9 per 1,000.

Many of my patrons have requested me to suggest to them the best method of selling the WOMAN'S FRIEND in order to make the most money in the shortest time possible. In reply I would say that there are many methods which might be suggested, all of which seem to work well, but the most prominent of which I will suggest. In the first place, send for a sample and carefully test it. You will learn by a single trial how to wash with it most successfully. All you have to do now is to exhibit to others. I will suggest that you make an engagement to wash at a certain place at an appointed hour; arrange to have as many present as possible. You will be astonished at the intense excitement it will produce; after the water and steam have rushed through the tubes and foamed over the clothing, rushing back through the clothing to the lower bottom, to be suddenly returned again in the same manner—say for thirty minutes; you take out the clothing, rinse and wring out, and find the clothing perfectly clean. You will find all perfectly delighted with it.

You can take orders from nine to ten present, to be filled afterward, at $10 each. A single trial in this manner will satisfy you that the WOMAN'S FRIEND is a success, and will sell. Still another way, which is sure to succeed nine times in ten: After you have secured a sample, and know just what it will do, you can approach almost any one who has any inclination at all to engage in any business of this kind, and readily stipulate with him to take a Washer, or even buy a county, if it will perform all claimed for it. You will succeed ninety-nine times in a hundred in making the Washer perform to his satisfaction. You should in that case lose no time in ordering a new deed for your county, to be sent by express C. O. D., if not convenient to advance the money. You should meantime continue to take orders, and by the time your deed would come to hand you might have a gross sold. You should likewise arrange with a responsible tinner to make the Washers. The price will vary, according to style and finish. I have known some agents to sell as many as twenty Washers in a day. After you have introduced it more or less in your county, you can take another county, and rest assured that wherever you can get a single Washer in the neighborhood it will sell many more. Consequently, after you have sold a few hundred in a county, you can sell the right of your county for much more than at the start. You can calculate what your gains will be by buying a single county; but this is not a tenth part of what you ought to make, for while you are traveling you will meet with many men who want to make money, to whom you can sell rights. There is no business you can engage in which offers such splendid inducements. Besides, it is a safe business—no loss—and pleasant, because it renders perfect satisfaction. I cannot see how I can propose better terms. Should I allow my patrons to make their own terms, I scarcely believe they could make better terms for themselves and make more money.

On the receipt of FIVE DOLLARS I will ship you a complete Washer, as a sample, together with a Certificate of Agency, with full instructions how to conduct the business; and upon the receipt of the Washer you may have time to test it, and if you find it not as represented I will refund your money. The Washer retails at $10. After I send you a sample I will hold your county a reasonable time for you to decide whether you wish to purchase or not. I will furnish blank deeds, also blank contracts for taking orders, and will do all I can to enable you to succeed in the business. Let me hear from you soon, or your choice of territory may be sold to some one else.

ADDRESS,

J. C. TILTON, PITTSBURG, PA.

DIRECTIONS.

1. Soak the clothes over night in warm suds—in the usual manner.
2. Put in the bottom of the washer a quarter bar of good soap, or enough to make a good suds, sliced up thin; then fasten down the false bottom—see that the center valve is in the proper position; put in water enough to cover the cup over the valve, say about an inch; lay the clothes down smoothly, with the soiled parts well soaped, in the washer—not rolled up, but spread out, so the water can circulate freely—and carefully pack the clothes down; see that the fire is sufficiently hot to generate steam; when the water boils it will begin to flow up the tubes on the outside, at the ends of the Washer, and through the holes into the Washer again; after a steady circulation has been going on in this manner for thirty or forty minutes the washing will be completed. Rinse well and wring out same as in usual way. Colored clothes must not be mixed with white. Use soft water for boiling always. If hard, use soda, lye, or make it soft in any other way.

If it is desired to bleach with the Washer, this may be done by adding a tablespoonful of borax of commerce to a washer full of clothing.

ST. MARY'S, Auglaize Co., Ohio.

DEAR SIR: Having used your Steam Washer for over four months, we are prepared to recommend it to the public as far the cheapest and easiest method of washing that we have ever met with. We have tested it thoroughly, washing very dirty clothing in it, and know it will do all that you claim for it. We have never had to rub a single article on the wash-board that has been washed in the Steam Washer since we have had it; hence there is a great expense saved in the wearing of clothing. We could not do without it.

REV. J. JACKSON AND WIFE.

COMFORT, Kendall Co., Tex., Feb. 10, 1872.

J. C. TILTON, ESQ.—*Dear Sir:* The sample Washer which I ordered arrived in due time. All who have seen it in operation are well pleased with it. It will do all that you claim for it. You will please send, C. O. D., deeds for the additional counties ordered, and oblige, very respectfully,

JOSEPH B. HADDEN.

FEBRUARY 10, 1872.

MR. J. C. TILTON—*Dear Sir:* The Washer came to hand; accept my thanks for your promptitude. I am glad to acknowledge it all you recommend. Several have come to see it used; all acknowledge it a perfect success. I write to order a deed to Simpson county, North Carolina. Please send C. O. D. Direct to

ELDER B. JACKSON,
Fayetteville, N. C.

HENDERSON, Kentucky.

DEAR SIR: The Washer came duly to hand. Accept my thanks for your promptitude. I am glad to acknowledge it all you recommended. I have spoken of it to numbers who desire me to order one for them. Several have come to see it tried; all acknowledge it a perfect success. I write to order a deed to Henderson county, Kentucky. I would send the money now, but fear some one else has the right by this time. Send C. O. D.

REV. B. T. TAYLOR.

SHAMOKIN, Northumberland Co., Pa., May 21, 1872.

MR. J. C. TILTON—*Sir:* I received the Steam Washer on the nineteenth instant. Thanks to you for your promptness. My wife has tried it, and it gives full satisfaction. I make haste to order a deed for my county, Northumberland is my first choice; next Montour; third, Columbia. I send you $10, and balance C. O. D. in thirty days. Please send me a list of any other adjoining counties not sold.

Respectfully yours, MOORE FURMAN.

FRENCH CAMP, Choctaw, Miss., May 14, 1873.

MR. J. C. TILTON—*Dear Sir:* Please find $125, P. O. money orders, $90 of which take in payment for twenty-four Steam Washers, twelve copper bottoms. For the remainder send me the deed to Choctaw and Winston counties. Balance C. O. D. Order express agent to hold deed thirty days. I live out in the country, thirty-four miles from any express office.

S. W. ASTON.

WALTON, KY., May 13, 1873.

J. C. TILTON, ESQ.—*Dear Sir:* I send you this day, per Adams' Express, money to pay for one dozen Steam Washers—$54 for Washers and $10 to pay part on the deed to Boone and Gallatin counties. I expect to order largely from you, and also expect to sell many county rights. The Washers are taking well here. I did not get to do much after receiving the sample until this week, but I am pushing ahead now, and I think I will meet with good success. Hurrah for the Steam Washer! You will hear from me again shortly. J. W. CONNER.

The above are a few extracts from letters received. I can publish hundreds of letters from parties who have the STEAM WASHER and speak in its praise. I have thus far declined doing so. I know full well how *Certificates* are looked upon. I have sold the STEAM WASHER upon its own merits. Thousands have used it, and it has given universal satisfaction throughout the country. I ask none to rely on what I say, or the commentaries of others, but let the *Washer stand* on its own merits. I would not ask any one to engage in the business of selling Washers or rights unless he has thoroughly tested its work; and to enable all to do so, I send a sample Washer upon the receipt of $5 (about half the retail price) and guarantee that, if not found as represented, I will refund the money. So there is little risk to begin with. I have advertised extensively in first-class papers. I refer you to the *American Agriculturist*, May, 1873, New York *Tribune*, *Harper's Weekly*, Cincinnati *Times*, Toledo *Blade*, etc. I also refer you to my double-page advertisement in the *Christian Union*, October 8, 1873, the largest circulation of any religious paper in the world (costing nearly $2,000 each insertion.) Also the New York *Independent*, October 30, 1873, and all the leading papers of the religious press. I shall likewise continue to advertise, using double-column and double-pages. The largest advertisements in this or any other country. Of course my former patrons who have bought territory, as well as those who may hereafter engage in the business, will be benefited proportionally. I am convinced that the STEAM WASHER will be used in every family.

☞ Address all Orders and Letters to ☜

J. C. TILTON, NO. 10½ SIXTH ST.,

PITTSBURG, PA.

P. S.—CUT THIS CARD OUT and preserve it for future reference. Persons writing me from seeing this card will please say where they saw it.

EXTRA!

A FINE CHROMO,

16 by 20 Inches,

GIVEN EACH PURCHASER

OF MY

STEAM WASHER!

THIS CHROMO IS ENTITLED

"THE OLD AND THE NEW,"

OR

Behind Time and Ahead of Time.

A spirited Engraving, showing

FIRST. Wife washing the old way—husband returning at three o'clock P. M.; dinner not ready. BEHIND TIME. Not a pleasant scene.

SECOND. A Scotch scene, where two Scotch girls, dressed in plaid, are tramping the clothes in a tub, in their favorite way. This is an improvement on the "old way," as it does not wear the clothes near so much.

THIRD. Shows the Steam Washer, the real Woman's Friend, in operation. Wife sits knitting in the rocking-chair, with pleasant children all around her, delighted to see the Steam Washer flow eight jets of foaming water. Just at this moment husband returns, and is likewise astonished as well as delighted. This washing is done—dinner is ready at eleven o'clock A. M. AHEAD OF TIME.

THIS IS A

SUPERB ENGRAVING

And will doubtless be much sought after.

IS EQUAL TO MANY

OF THE

CHROMOS SELLING AT $3.

I have concluded hereafter to

Present Each Purchaser

OF ONE OF MY NEW

STEAM WASHERS

ONE OF THESE

CHROMOS FREE!

☞ None will be offered for sale.

J. C. TILTON,

PITTSBURG, PA.

A Few Extracts from the Press.

Our readers will be grateful for the room given to the advertisement this week of the famous Steam Washer of Mr. Tilton. We are prepared to recommend this invention as all the advertiser and manufacturer claims for it, and every family should order one at once. It saves woman's toil and thus saves her life. It more than pays for itself in a very short time by the saving of fabrics, that by the old process of washing were worn out more than by actual service. The washing has been hitherto a greater wear and tear upon garments than the wearing itself. The new Steam Washer secures a clear gain to all who use it. The advertiser, Mr. Tilton, is a thoroughly reliable gentleman, and will perform all he promises.—*Methodist Recorder, Pittsburg, Pa.*

200,000 SOLD.

This does not probably represent one-fifth of the real number of Tilton's Washing Machines that have been sold. The press everywhere gives testimony that Mr. Tilton's Woman's Friend is the best made or yet invented. Said a neighbor the other day: "There is no doubt about it. Tilton's machine takes away the drudgery of washing, and makes clean work with the clothes. I pity the family that is without it." There are over seven millions of families in the United States to be supplied with this great blessing—over seven millions that need and want this machine. Mr. Tilton makes offers to those who are in earnest, who are not lazy, and who are willing to take hold with him, and who have a small capital, to aid him in supplying these seven million families with his Woman's Friend. His offers are simple and plain, and very liberal and without risk. Our cities, our villages, our country headquarters are full of men who need work. To all these Mr. Tilton offers plenty of work and good pay, and we earnestly urge all to write or go to Mr. Tilton, find out his terms, and begin business at once. See his big advertisement in another place. Mr. Tilton is honest and reliable, and the statements in his advertisement can be relied on.—*Christian Standard, Cincinnati, Ohio.*

TO THE INVENTIVE GENIUS

of this age is due the progress of our present high state of civilization as much as to all other forces combined. All industrial pursuits were prosecuted in a primitive form and manner. Muscles were the reliance for mechanical labors pursued, and a man's or woman's value was based upon the strength of these. Brain force has changed all this in the multiplication of substitutes for muscle force, and such is the extent of ingenuity in this department that it is now estimated that more work can now be accomplished by one-tenth of the population of the earth in one year than could have been done by the *whole world* in the same time two hundred years ago. Every class of industry has felt the influence of genius. Agriculture, manufactures and commerce have been stimulated into wonderful activity by it. Nor has the household been overlooked, nor the labors of women neglected. The sewing machine is an example of what ingenuity has done for woman. It has multiplied her power a hundred-fold with the needle. The washing of wearing apparel and other textile fabrics by mechanism has been a problem that has employed the skill of the country, and without success, until J. C. Tilton, of Pittsburg, struck a principle of manipulation that is destined to supersede all other machines, and do away with all washboards. Howe has made his name immortal through the needle, and Tilton, in like manner, will perpetuate his through an instrument no less important. Tilton's machine is simple, and may be managed by a child twelve years old. Mr. Tilton's advertisement is but a modest exhibition of the operation and rapidity of this unique instrument for the family. It is one of those productions that carries itself into every family by its own merits, which captivates and elicits the admiration of every person who examines it. Mr. J. C. Tilton is a perfectly reliable man, and will do just what he promises in his advertisement.—*Religious Telescope, Dayton, Ohio.*

Read the editorial published in the Pittsburg *Advance*. (Write the editor and send for a copy.)

"We would not knowingly lend ourselves to practice on our readers a deception; but after having thoroughly tested TILTON'S STEAM WASHER the wife says: 'Too much cannot be said in its praise. It not only requires a less quantity of soap than the old method, but it is a wonderful saving of hard, slavish labor over the wash-tub—the clothes, when coming out of the boiler, with only a little rinsing, thoroughly washed and fit to hang on the line.' She further says: 'I would not dispose of mine for five times its cost, if I could not procure another; or, knowing its merits as I do, were there no other way, I would deprive myself of some article of apparel, or the family of some necessary to procure one.'

"These statements are made after repeated trials of one of these Washers, and their truthfulness may be relied on.

"The principle on which the STEAM WASHER is gotten up will commend itself, as soon as understood, to every thinking mind. It is so very simple that the wonder is that it has not been discovered before. We rejoice for the relief which this invention will afford those who have to perform that essential part of domestic labor—washing."

NEW PUBLICATIONS.

Book Agents

WANTED FOR THE

Illustrated Family Bible,

containing the Old and New Testaments, Apocrypha, Concordance and Psalms in Meter. Also Dr. William Smith's complete Dictionary of the Bible; a History of the Religious Denominations of the World; Chronological and other valuable Tables; History of the Translation of the Bible; a Family Album, a Marriage Certificate, Family Record, Marginal References, etc. Embellished with over 500 fine Scripture Illustrations, on steel and wood, by Gustave Dore and other celebrated artists. Our New Illustrated Family Bible is the most perfect and comprehensive edition ever published. It is printed from large, clear, new type, on fine white paper, and bound in the most elegant and substantial manner. Address NATIONAL PUBLISHING CO., Memphis, Tenn. Ja15 6m

AGENTS WANTED FOR

Cross & Crown

THE SPIRIT AND POWER of the religion of Jesus Christ, as illustrated in the Sufferings and Triumphs of His followers. A nobler, sweeter and more thrilling story is not to be found in the whole range of history. Magnificently illustrated, on steel, with the best engravings of Sartain and Illman, and splendidly bound in the highest and latest style of the art. The most beautiful and attractive book ever offered to Agents. For circulars, with full description, address NATIONAL PUBLISHING CO., Memphis, Tenn. Ja15 6m

AGENTS WANTED For the quickest and best selling new Book out.

Ten Years in Washington

By **Mary Clemmice Ames.** "A work for the times and the people; *a paying book for Agents.*" It portrays the Capital as a wide-awake "*woman can see it*"—its wonders, marvels, mysteries, etc. **$86** to *one week* was made by a single Agent, and all say "*it pays to sell it.*" Steady work, or for spare hours, for men or ladies on this first-class book. It outsells all others. One good working Agent wanted in every town. Book agents, clergymen, ladies and others offered large terms. Send for information to A. D. WORTHINGTON & CO., Hartford, Coon., or to QUEEN CITY PUBLISHING CO., Cincinnati, Ohio. se11 1y

AGENTS WANTED, everywhere, for

AN INSIDE LIFE IN WALL STREET.

By William W. Fowler, Wall Street Correspondent of the Boston *Commercial Bulletin*, and an operator of **16 YEARS' EXPERIENCE.** The best-selling book published. Gives the Histories, Mysteries and Ways of the Street, and tells of all the great Rises, Panics, Rings, etc., including BLACK FRIDAY, 1869, and SEPTEMBER, 1873. The ONLY COMPLETE WALL STREET book ever written. Beautifully illustrated. Every man and woman wanting employment should send for our illustrated circulars.
QUEEN CITY PUBLISHING CO.,
oc2 1y Cincinnati, Ohio.

JUST PUBLISHED.

THE AMERICAN SCHOOL MUSIC READER.

BOOK I—FOR PRIMARY SCHOOLS.

Price, 35 Cents, or $3.60 Per Dozen.

The first of an excellent series of GRADED SCHOOL MUSIC-BOOKS, by L. O. Emerson and W. S. Tilden.

EMERSON'S SINGING SCHOOL.

Price, 75 cents, or $7.50 per dozen. Is a complete, cheap and useful book for Singing Schools.

CLARKE'S DOLLAR INSTRUCTOR for Reed Organs.
CLARKE'S DOLLAR INSTRUCTOR for Piano.
CLARKE'S DOLLAR INSTRUCTOR for Violin.

For beginners and amateurs. Full of useful, instructive and at the same time brilliant music.

FATHER KEMP'S *OLD FOLKS' CONCERT TUNES.*

Price, 40 cents, or $3.60 per dozen hooks. Sung everywhere with great applause from old and young.

Sold everywhere. Sent, post-paid, for retail price.
CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Boston.
jy24 1y

PAYING EMPLOYMENT FOR ALL time. **Something new** and fast-selling. No *fancy article*, but a **necessity** to all classes of people, actually **saving money** to buyers. Business honorable, pleasant; no risks; home or abroad; day or evening; and **extremely profitable.** You will miss your best chance if you fail to write for full particulars and **valuable samples** to
F. A. HUTCHINSON & CO.,
oc9 1y St. Louis, Mo.

AGENTS WANTED For the newest, best and fastest-selling book out!

OCEAN'S STORY.

By F. B. Goodrich (son of "Peter Parley.") Remarkable voyages, shipwrecks, adventures, explorations, piracies, mutinies, naval combats, and the history of all kinds of naval progress. The romance of "Old Ocean" and 4,000 items of interest and value. Over 200 illustrations, and very low-priced. Send for circular, and most liberal terms to agents, to
VALLEY PUBLISHING CO.,
oc9 1y St. Louis, Mo.

THE PRACTICAL POCKET COMMENTARY AND BIBLE DICTIONARY.

Ten volumes. One Dollar each. Acknowledged to be the best and cheapest Commentary on the whole Bible extant. By the Rev. Drs. JAMIESON, FAUSSET & BROWN. Sold only by subscription. Agents wanting territory address
BLACKALLER & TURNER,
Jy17 1y Room 9, Lakeside Building, Chicago, Ill.

BOOK AGENTS, REJOICE!—HARD Times no More! **MARK TWAIN'S** New Book, THE GILDED AGE, now ready. Secure territory before it is too late. Canvassing outfit, $1.50. For terms address
CONTINENTAL PUBLISHING CO.,
de1 1y New Orleans or St. Louis.

AGENTS WANTED TO ENGAGE IN A permanent, lucrative and respectable business. None but energetic and responsible persons need apply.
A. COYLE,
oc23 6m 419 North Sixth street, St. Louis, Mo.

FROM A RECENT ANALYSIS BY Prof. W. O. Atwater, of Yale College, the following table will show the chemical composition of YARMOUTH SUGAR CORN:

Albuminoids	12.45	Sugar	13.06
Gum	5.21	Starch	53.82
Fat	8.59	Cellulose	2.96
Ash	2.12		

It will be seen that the Albuminoids (albumen, gluten, casein, etc.) constitute nearly thirteen per cent. These, says Youmans, "are the flesh-forming principles—the true elements of nutrition."

It is particularly valuable to all requiring a highly nutritious and at the same time easily assimilated diet, and hence is used as an article of daily consumption in climates which occasion rapid waste of the system. "Almost all Asiatics, Africans and (aboriginal) Americans use it as their chief nourishment."—*Louis Figuier, in his work on the Vegetable World.*

In Hermetically-sealed YARMOUTH SUGAR CORN all the nutritive qualities of the grain are preserved. The grain is cut from the ear and sealed in tin canisters with the rich juices (or milk) which exude from it, and is then sealed air-tight and the canister subjected to steam heat, which coagulates the albumen. In this condition it will keep for years. It will be seen by this that all the nutritive properties of the grain are preserved, and the most nourishing article of food in the domain of nature placed within the reach of all.

RECEIVER THE AWARD OF THE
Paris Exposition, American Institute, and Great Exposition of Cordova.

Sealed under the original patent. Ask your grocer for it.
au21 6m PORTLAND PACKING CO., Portland, Maine.

GENERAL EMPLOYMENT OFFICE. NO. 84 CARONDELET STREET, between Perdido and Poydras streets, where the best and most reliable help, of all nationalities, sexes and colors, can be had for city or country, upon short notice, by leaving order, and on the most reasonable terms.
B. F. HENRY, Proprietor.
N. B.—My customers at a distance will please arrange for transportation for hands ordered, giving the name of some responsible citizen or merchant here as security to contract and payment of officio fees.
de11 1y

$72 EACH WEEK.—Agents wanted. Particulars free. J. WORTH & CO., St. Louis, Mo.

BUSINESS CARDS.

M. McAULEY,
FASHIONABLE MILLINER, DRESS AND CLOAKMAKER,
161.....Canal Street.....161
Between Dauphine and Bourbon,
ja22 1m New Orleans, La.

F. J. KUHNHOLZ,
BOOK-BINDER,
112.....GRAVIER ST.....112
Near Camp, New Orleans.
Blank-Books ruled and bound to order. All other books, such as Magazines, Music, Law-Books, etc., bound with care and neatness, and at moderate prices. ja22 1y

MATTHEW HENRICK,
CISTERN-MAKER,
Corner Franklin and Ecale Streets.
☞ The Oldest Establishment in New Orleans. ☜
A lot of New Cisterns, made of the best material and workmanship, kept constantly on hand, and for sale at prices to suit the times. ja22 3m

W. G. SMITH,
TIMES BAKERY,
53.....ANNUNCIATION ST.....53
will supply families and the public generally with Bread, Crackers and Cakes of the choicest kind, at very reasonable rates. Orders solicited and delivered to any part of the city. ja22 6m

CLOTHING.....CLOTHING.
At No. 132 Camp Street,
John Mullan, Auctioneer and dealer in all kinds of Ladies' and Gentlemen's second-hand Clothing, Guns, Pistols, Watches, Jewelry, etc. Ladies and gentlemen having a surplus wardrobe to dispose of should consult the undersigned. All business communications strictly private. Auction every Saturday. JOHN MULLAN,
Ja22 2m No. 132 Camp St.

E. CONERY. E. CONERY, JR.
E. CONERY & SON,
(ESTABLISHED IN 1816,)
WHOLESALE GROCERS,
COMMISSION MERCHANTS,
AND DEALERS IN WESTERN PRODUCE,
Corner Canal and Delta Sts.,
de25 3m New Orleans.

JOHN McMAINS,
WHOLESALE AND RETAIL GROCER
Dealer in Groceries, Teas, etc.,
Nos. 572 and 574 Magazine Street,
Opposite Magazine Market, and
NO. 40 WASHINGTON ST., COR. FULTON,
NEW ORLEANS,
Goods delivered free of drayage. de11 2m

LOUISIANA LADIES' UNDERWEAR MANUFACTORY. Suits, etc., has removed to No. 202 CANAL STREET, corner of Rampart. Skirts at 75 cents, 85 cents, $1 and upward. Chemises at 75 cents, 85 cents, $1 and upward. Night-Gowns at 75 cents, $1, $1.25 and upward. Drawers at 75 cents, 85 cents, $1 and upward. Toilet Sacques at 75 cents, $1 and $1.25. Lace Collars and Handkerchiefs; Piquet Dresses; Infant Bonnets and Dresses, etc. Orders taken for Trousseaus and promptly executed. de25 3m

SPECIAL NOTICE.
MRS. KATE C. LOGAN
notifies her customers that she has reopened her MILLINERY, DRESS AND CLOAKMAKING BUSINESS, at
No. 9 Bourbon Street,
two doors from the corner of Canal, a few steps from her late premises, destroyed by fire on Friday night. She is prepared to fill orders as heretofore. de11 2m

T. W. BOTHICK, UNDERTAKER,
No. 271 Camp Street, New Orleans.
Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de1 1y

T. A. BECK, COOPER,
NOS. 23 AND 24 FRONT STREET,
Between Customhouse and Bienville streets (Sugar Landing,) New Orleans,
has constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. de1 1y

J. SEGASSIE,
DEALER IN
Western Produce, Hay, Corn, Oats,
BRAN, FLOUR, CORN MEAL, ETC.,
NO. 97 OLD LEVEE STREET,
de4 2m New Orleans.

J. M. ELKIN. F. STRINGER.
ELKIN & CO.,
168.....CANAL STREET.....168
Near Baronne, New Orleans,
IMPORTERS OF ALL VARIETIES OF
English Carpetings, Rugs, Etc., Etc.
Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. oc22 1y

JOHN L. ADAMS. JAY L. ADAMS. WM. H. RENAUD.
JOHN I. ADAMS & CO.,
WHOLESALE GROCERS,
AND DEALERS IN
PROVISIONS, LARD, OIL, ETC.,
Nos. 43, 45 and 47 Peters Street,
(Formerly New Levee,)
mh27 1y New Orleans.

J. P. PAYNE. GEORGE MOORMAN.
H. M. PAYNE. J. G. PARHAM.
J. U. & H. M. PAYNE & CO.,
COTTON FACTORS,
64 and 66.....Baronne Street.....64 and 66
Between Union and Gravier streets,
Je19 1y New Orleans, La.

F. WAGENER, AGENT,
FRAMING STORE,
43 Baronne St., near Canal, New Orleans.
Frames of all descriptions made to order at the shortest notice and at New York prices.
Pictures and Window Shades put up. Cords, Tassels and Shade Fixtures for sale. my15 1y

DRESS AND CLOAKMAKING,
CUTTING AND FITTING,
At Reasonable Prices, by
MRS. M. TOURNABEN,
No. 200 Prytania street,
mh27 1y Corner of St. Mary, New Orleans.

A. S. CUTLER,
HOUSE AND SIGN PAINTER,
136½.....Camp Street.....136½
Bet. Third and Lafayette, New Orleans.
Graining, Gilding, Glazing, Kalsomining and Wall-coloring. my8 1y
Box 35, Mechanics' and Dealers' Exchange.

J. A. LUM. FRANK H. BROKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Union Street.
☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. my29 9m

WILLIAM EBERT,
ORNAMENTAL IRON WORKS,
AND GENERAL HOUSESMITH.
Iron Railings, Tomb Railings, Fences and Verandas of all kinds made to order; also Iron Shutters, Doors, Window and Door Gratings.
151 and 153 Magazine St., New Orleans.
Box 215, Mechanics' Exchange. ap10 1y

LEWIS LOCKWOOD,
MANUFACTURER OF
Dr. D. BLY'S PATENT ARTIFICIAL LEGS AND ARMS.
125 Gravier St., New Orleans.
Prices from $75 to $100. Satisfaction guaranteed. No advance payment required. The patient can put on the Leg and practically test it as long as desired. Pamphlets sent free. my8 1y

LADIES' HAIR STORE, 205 CANAL STREET.—We are now prepared to offer special bargains in all shades of Hair. Our prices are very low; our work of the best. Braids, Puffs, Curls, Chignons and Hair Goods made to order. Old Hair rewarked into present styles. Combings made up. Country orders solicited, promptly executed and satisfaction guaranteed. Having a large assortment to select from, the Ladies cannot fail to be suited. OLIVER A. PEIRCE, Agent,
205 Canal street.
Branch—686 Magazine street. A competent Hair-Dresser always on hand. de25 2m

JOHNSON & HILLSMAN,
PRACTICAL PAINTERS,
144.....Magazine Street.....144
House and Sign Painting, Steamboat, Store and Office Painting, Graining, Marbling, Gilding and Kalsomining. All work promptly attended to, and charges moderate. No. 144 Magazine, between Julia and Girod streets fe6 1y

BUSINESS CARDS.

H. N. JENKINS,
SOLICITOR OF
American and Foreign Patents,
27.....COMMERCIAL PLACE.....27
ja22 2m (Up Stairs,) New Orleans, La.

WILLIAM VELDEN,
DEALER IN WOOD AND COAL,
Corner Peytania and Philip Streets,
Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. ja8 6m

E. F. BROUSSE,
NOS. 29 AND 30 SECOND ST. MARKET
New Orleans,
respectfully informs his friends and others that he is prepared to furnish the best MEAT the market affords, at low prices. ja1 2m

THOMAS HASAM,
LUMBER.
CABINS MADE TO ORDER.
Every description of LUMBER always on hand. Sash, Blinds, etc.
Mills and Yard—Corner CEDAR AND JULIA streets (New Basin,) New Orleans. ja15 1y

CHARLES BALLEJO,
FAMILY GROCER,
ST. CHARLES STREET, CORNER JACKSON,
Ja1 2m *NEW ORLEANS, LA.*

RICHARD FROTSCHER,
SEED MERCHANT,
12.....Dumaine St.....12
Near the French Market, New Orleans.
Dealer in BUIST'S GARDEN SEEDS, which are the most reliable seeds sold in the Southern market. Almanacs and catalogues furnished on application. Prices reasonable. Ja1,2m

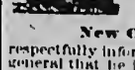
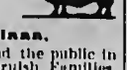
TO THE PUBLIC.—Returning thanks for past favors, the undersigned desires to inform his friends and the public that he is still at his old and long-established stand,
281 Camp Street, corner Calliope,
where he continues to Buy, Sell, Store, Remove, Pack and Repair FURNITURE of every description. Pictures and Looking-glasses framed.
de25 2m JOHN BOIS, No. 281 Camp street.

E. HEATH. M. LARA.
HEATH & LARA,
Importers and Dealers in
UPHOLSTERERS' GOODS, WALL PAPER WINDOW SHADES AND CORNICES,
Mirrors, Frames, Molding and Wire Screens,
No. 69 Camp Street,
no20 1y New Orleans.

HUGH FLYNN,
167 POYDRAS ST., NEW ORLEANS.
All who want to purchase CHEAP FURNITURE can call at 167 Poydras street, between St. Charles and Carondelet streets.
On account of retiring from the Furniture business, I am now selling off my large stock of New Furniture at greatly reduced rates. I am selling at rates below those of any house in the city.
Walnut Victoria Bed-room Sets, marble top.$125 00
Parlor Sets, eleven pieces..... 110 00
Double Bedsteads, with Testers and Rollers. 12 00
Kitchen and Dining-room Furniture at equally low rates. Spring, Hair and Moss Mattresses of the best quality and at greatly reduced prices. de11 1y

FOR THE HOLIDAYS.
E. A. TYLER,
115 Canal Street, New Orleans.
FINE WATCHES, DIAMONDS, JEWELRY, Plated-ware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. de11 2m

T. J. BROWN,
PRACTICAL PAPER-HANGER,
And dealer in Wall Paper, Window Shades, Cornices, Buff, Green and White Hollands, Picture Cord, Tassels, etc.,
No. 263 Camp Street, New Orleans.
All orders from the country promptly attended to. no6 3m

THE PREMIUM BUTCHER STALLS.
MARTIN LANNES, BUTCHER,

STALLS 37, 38 and 7,

MAGAZINE MARKET,
New Orleans, Louisiana,
respectfully informs his friends and the public in general that he is prepared to furnish Families, Hotels, Boarding-Houses, Steamboats, Ships and Steamships with the best BEEF, MUTTON, PORK, SAUSAGES, Tripe, Pigs, Fowls, Game, Vegetables, etc., and everything the market affords, at the very Lowest Rates. Thanking my customers for past favors, I solicit a continuance of the same. Recollect the Stalls, Nos. 37, 38 and 7, Magazine Market, where all orders sent will be thankfully received and promptly filled. ☞ All Meats delivered free of charge. oc21 6m

THE MITCHELL & RAMMELSBERG FURNITURE CO.,
MANUFACTURERS AND DEALERS IN ALL KINDS OF

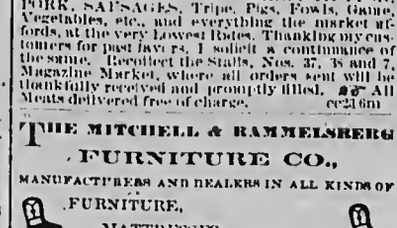
FURNITURE,
MATTRESSES,
LOOKING-GLASSES, ETC.

Nos. 103 and 105 Camp Street,
Corner Poydras, Moresque Building, New Orleans,
Have the largest and best assortment of FURNITURE OF ANY HOUSE IN THE CITY.
Please give us a call before purchasing elsewhere. my20 1y

COAL.....COAL.....COAL.
R. D. WOOD & BROS.,
106 Common St., opposite City Hotel,
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my1 1y

COAL.....COAL.....COAL.
R. D. MACLIN,
No. 34 Carondelet Street.
Pittsburg, Anthracite and American Cannel Coal, screened for family use. All orders from the country will receive immediate attention.
Yard, cor. Third and Tchoupitoulas Sts. mh13 1y

LOUISIANA STEAM SASH, BLIND —AND— DOOR FACTORY,
ROBERTS & CO., PROPRIETORS,
301, 303, 305 and 307 Gravier Street,
Je5 1y New Orleans.



WILLIAM J. HEIRNE & CO.,
PROPRIETORS OF
Washington Carpenage Establishment,
COR. MARENGO AND LEVEE STS.,
have the most improved steam machinery in operation, and are thus able to make the finest quality of Sugar Hogsheads and Molasses Barrels. Their work guaranteed to prove satisfactory. Offices—28 and 29 Front street. oc23 4m

MISCELLANEOUS.

TO PURCHASERS OF DRY GOODS.

IN VIEW OF OUR SENIOR, MR. HOLMES, RETIRING FROM BUSINESS, WE propose offering from and after this date, at GREATLY REDUCED PRICES, our entire stock of EUROPEAN GOODS, in store and to arrive, and we can to-day present a choice of LADIES' DRESS GOODS such as has never before been offered in this city, consisting of

Satins, Diagonals, Draps de Dames, Cygoinne, Camels' Hair Cloth,

BIERITZ, DRAPS IMPERATRICE, SILKS, BLACK AND COLORED. ALSO

CONFECTIONS, ROBES DE CHAMBRES, MATINEES EN PEIGNE, ETC.

THE GREATER PORTION AT

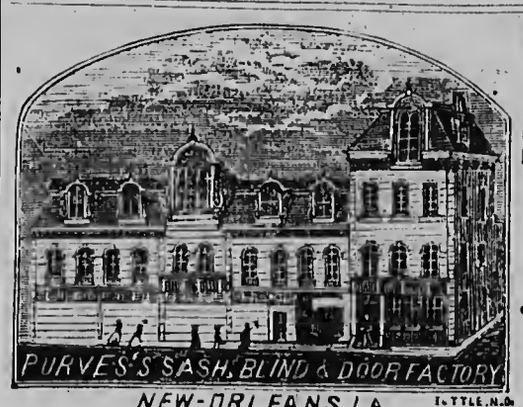
ONE-HALF THE PRICE OF IMPORTATION.

Our unsurpassed and unique assortment of LINGERIE AND LINGE, HOSIERY, LINENS AND HOUSE-FURNISHING GOODS will come under the category of the heavy reductions.

OUR DOMESTIC STOCK

Will be offered at manufacturers' reduced prices, which are from twenty-five to thirty-three per cent. lower than they were in the beginning of the season. As we rarely appeal to purchasers by means of advertisements, our assurance of the truth of all we advance can be relied on.

D. H. HOLMES,
ap24 1y No. 115 Canal and 15 Bourbon street.



NEW-ORLEANS, LA. I. STYLE, N. O.

GEORGE PURVES'

PERSEVERANCE

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD,

Cor. of St. Charles and Clio Sts., New Orleans.

GLAZED SASH.

Send for Price List.
de11 1y

BUSINESS CARDS.

CRESCENT SAW MILL ASSOCIATION
FOOT OF GENERAL TAYLOR ST.,
Sixth District, New Orleans.
T. R. BRADY, Prest. CHEBE VERNETTE, Supt.
Every description of Cypress, Pine, Oak and Walnut Lumber, also Plastering Laths and Shingles, always on hand and cut to order.
All orders left at Box 24, Mechanics' and Dealers' Exchange, promptly attended to. Ja15 2m

MOUNT CARBON COAL,
FOR SALE BY
WASHINGTON MORTON,
138.....Gravier Street.....138
Ja15 2m New Orleans.

F. JORGER,
DRUGGIST AND APOTHECARY,
Corner Second and Dryades Streets,
NEW ORLEANS,
Keeps on hand a fresh stock of English, French and German DRUGS; also Perfumery, Soaps and Fancy Articles. Prescriptions carefully compounded. Open day and night. Ja15 2m

GORMAN & McNALLY,
DEALERS IN WOOD AND COAL,
Corner Rampart and Ursle Streets,
NEW ORLEANS,
Constantly on hand Oak, Ash, Pine, etc., and at prices to defy competition. Full measure guaranteed. Split Wood always on hand. Ja15 2m

JOHN MANING,
NO. 113 ANNUNCIATION STREET,
Corner of Thalia, New Orleans,
Dealer in All Kinds of Wood and Coal.
Delivered to any part of the city at the lowest market rates. Ja15 1m

P. SULLIVAN,
NO. 201 JULIA STREET,
DEALER IN
Pittsburg, Anthracite and Cannel Coal.
Also Oak, Pine and Ash WOOD. Ja15 2m

J. A. SHELDON,
ARTIST PHOTOGRAPHER.
For a good PHOTOGRAPH, at one-half the usual prices charged by first-class Photographic establishments, go to
No. 372 Magazine Street,
Ja1 2m Opposite the Market

FRANK SMITH,
DEALER IN ALL KINDS OF
Wood, Coal and Charcoal,
Office and Yard—NO. 313 CARONDELET ST., Bet. Erato and Clio Sts., New Orleans.
☞ Orders thankfully received and promptly filled. Ja1 2m

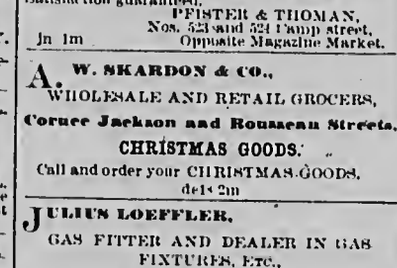
PFISTER & THOMAN,
WOOD—WOOD—AT REDUCED PRICES.
Best quality of Ash and Oak WOOD, delivered free of charge to all parts of the city, at REDUCED PRICES.
Also the best quality of Pittsburg COAL, screened expressly for family use, at lowest market rates. Satisfaction guaranteed.
PFISTER & THOMAN,
Jn 1m Nos. 523 and 524 Camp street, Opposite Magazine Market.

A. W. SKARDON & CO.,
WHOLESALE AND RETAIL GROCERS,
Corner Jackson and Rousseau Streets,
CHRISTMAS GOODS.
Call and order your CHRISTMAS GOODS.
de14 2m

JULIUS LOEFFLER,
GAS FITTER AND DEALER IN GAS FIXTURES, ETC.,
No. 43 Royal Street,
Between Customhouse and Bienville streets,
no20 3m New Orleans.

H. MOLLEGEN & CO.,
DEALERS IN
All Kinds of Wood and Coal.
OFFICE—NO. 321 RAMPART STREET, Between Calliope and Delord.
Wood Sawed and Split by machinery at ONE-FOURTH the usual charge, and delivered Free. Wood and Coal sold at the lowest rates. Full measure guaranteed. Stove Wood a specialty. de11 2m

MUNCY & MARCY,
WHOLESALE DEALERS IN
Cypress Lumber, Shingles, Ash Wood
AND OAK STAVES,
SHINGLES A SPECIALTY,
421 and 426 Delord St., New Orleans.
P. O. Box 2288. Mechanics' Exchange, 6.
Agents for Steamer Alice, Amite River Packet, and for Steamer Amite, Pensacola Packet. de18 2m

BABCOCK SELF-ACTING FIRE ENGINE,
FOR CITY, TOWN AND VILLAGE USE.

The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.
A. M. GRANGER, General Agent,
mh6 1y Exposition Building.

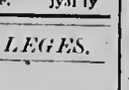
IRON WORKS—BELLS.

BOSTON ORNAMENTAL IRON WORKS.

EMPIRE LAWN MOWERS.
The Best in the Market.

Fountains, Vases, Statues, Deer, Dogs, Lions and other Lawn and Garden Ornaments.
Iron and Wire Railings for public and private buildings, banks, cemeteries, window-guards, etc.
Iron Crestings for Mansard roofs.
Iron Stable Fixtures of the most approved designs.
Copper Weather Vanes. Over two hundred new and original designs.
Emblematic Signs, suitable for every trade and profession.
Reynolds' Iron Roofing. Warranted.
All kinds of Wrought and Cast Iron made for building purposes. Estimates given. Send for catalogue.
BUBIER & CO., Proprietors.
Office—24 Exchange street.
au21 6m Factory—63 Merrimac St., Boston.

RAILINGS.....RAILINGS.
WROUGHT IRON AND WIRE RAILINGS
FOR
Public Grounds, Cemeteries, Cottages,
ETC., ETC.
Iron Bedsteads, with Wire Sackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers,
M. WALKER & SONS,
se18 1y 805 Market St., Philadelphia, Pa.

WIRE RAILING AND ORNAMENTAL WIRE WORKS,

DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sleven, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

BUCKEYE BELL FOUNDRY
Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. Fully Warranted.
Illustrated Catalogue Sent Free.
VANDUZEN & TIFT,
102 and 104 East Second Street, Cincinnati
R. J. WEST, Agent,
mh6 1y 115 and 117 Magazine st., New Orleans.

MENEELY & KIMBERLY,
BELL FOUNDERS, TROY, N. Y.
Manufacture a superior quality of Bells.
Special attention given to CHURCH BELLS.
☞ Illustrated catalogue sent free. Jy31 1y

SCHOOLS AND COLLEGES.

Soule's

COMMERCIAL COLLEGE,
The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.
GEO. SOULE, Principal.
N. B.—Soule's Philosophic Commercial and Exchange Calculator, 880 octavo pages, the great arithmetical work of the age, is for sale at the College office. ja22 1y

EMORY AND HENRY COLLEGE,
VIRGINIA.
The Spring session of this widely-known and popular institution begins on the Twenty-ninth of JANUARY next, and closes on the Seventeenth of June, which is Commencement day. In view of the present financial depression we now make this liberal offer:
FOR NINE HUNDRED DOLLARS, *paid in advance*, we will give, for one entire session of twenty weeks, to any student in the Collegiate, Scientific or Business course, his board at the Byars House (now reduced to $40 per month,) tuition, fuel, room-rent, washing, library and contingent fees. In the Preparatory Department the charges will be even less. Board at the Fulton House and in private families may be obtained at moderate though at somewhat more advanced rates. The advantages now offered here to those seeking thorough collegiate training and culture were never excelled in our previous history, as those best acquainted with the school will testify. If you desire more information write to
E. E. WILEY, President,
jy3 4m Emory P. O., Virginia.

HIWASSEE COLLEGE,
UNDER CARE OF
The Holston Conference, M. E. Church South.
Founded in 1849. Greatly improved. Boarding-house, with furniture of five hundred dollars. Fare generous. Faculty full. Instruction thorough. Located in the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Expenses of tuition, board, fuel, lodging and washing less than $150 a year. Commence any day. For further information address
REV. J. H. BRUNNER,
se25 6m Sweetwater, Tenn.

CHARLES RAYMOND,
FURNITURE DEALER,
51.....Royal Street.....51
Corner Bienville, New Orleans.
Furniture of every style. Repairing, Exchange, Storage and Removing. Jy1 2m

HARDWARE, STOVES, ETC.

A. BALDWIN. C. A. SLOCOMB.
C. BUATTA. A. B. SLOCOMB.
In commendam.
HARDWARE.....HARDWARE.

A. BALDWIN & CO.,
SUCCESSORS TO
SLOCOMB, BALDWIN & CO.,
74 Canal, and 01, 03 and 95 Common St.,
NEW ORLEANS, LA.,
IMPORTERS AND DEALERS IN
Foreign and Domestic Hardware,
GUNS, LOCKS, CUTLERY, NAILS, STEEL,
IRON CASTINGS, ETC.
Agents for J. E. Carver's Gin, Coats' Boiler Iron, Valentine & Butler's Safes, E. & G. Brooke's Cut Nails and Spikes, etc. no27 3m

IMPORTERS AND DEALERS IN
FOREIGN AND DOMESTIC HEAVY AND SHELF HARDWARE.
Carpenters', Cabinetmakers', Coopers' and Blacksmiths' Tools; Tinners' Stock, Tools and Machines; Cast, Tinned and Enameled Hollowware; Cooking and Heating Stoves and Ranges; House-Furnishing Goods of every description. Manufacturers of Bright Tin and Japan Ware. Sole Agents for the celebrated CHARTER OAK COOKING STOVE, known for eighteen years as the only perfect and complete Baking Stove in use. Every Charter Oak is fully guaranteed. 89 AND 91 CAMP STREET. Branch Store, 565 Magazine street, New Orleans, Louisiana. Ja22 6m

THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana,
Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi. no13 1y

MEDICAL.

COUGHS.....COLDS.....ASTHMA.
Remember that for all Affections of the THROAT AND LUNGS
Laplace's Indian Tuesip Pectoral Balm
IS THE SOLE REMEDY,
Combining efficacy of action with a most palatable flavor.
GIVE IT A TRIAL.
Price, $1. Sold at all well-assorted drug stores and by the proprietor, B. LAPLACE, Chemist,
no27 3m Nos. 23 and 25 Elysian Fields St.

BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. J. C. McALLISTER,
Sole Southern Agent.
Address Glass Box 825, mh6 1y

WARRANTED CURE.

WARRANTED CURE.

Sufferers from CHILLS AND FEVERS, and those whose health has been seriously impaired by protracted attacks of Chills, are invited to write to the undersigned for the means of cure. The worst cases easily and thoroughly cured. Correspondence solicited. Address
DR. J. A. MAYES,
no13 3m Mayesville, Sumter County, S. C.

BRINLY PLOWS

Best and Cheapest in Use.
Have taken over 1100 Premiums at Fairs throughout the South. Send for illustrated Catalogue with Price-list, and Certificates of Planters who use them.
SOLE MANUFACTURERS:
BRINLY, MILES & HARDY,
se25 6m Louisville, Ky.

TERMS, $3 A DAY.

Bingham House, Philadelphia,

Corner of Eleventh and Market Sts.
CARLIS DAVIS, PROPRIETOR.
This popular Hotel being centrally located and accessible by street c

New Orleans Markets.

From the New Orleans Price Current.

COTTON.—The following are the arrivals since the twenty-third instant:

Louisiana and Mississippi	bales...	30,268
Tennessee		661
Lake		62
Arkansas		3,924
Mobile		1,046
Florida		52
Texas		957
Total		37,370

On Saturday the demand was good throughout the day, but mostly from buyers who claimed further concessions of ⅛c., which factors were unwilling to admit, although ready to make some concession in response to the decline of 1-16d. at Liverpool and 1-16@5-32c. in futures at New York. The sales during the morning were, nevertheless, to a fair extent, after which the movement exhibited more animation, resulting in a business of 5,050 bales. Low ordinary sold at 9@9⅛c., ordinary at 11c., strict ordinary at 12c., strict ordinary to good ordinary at 12⅛c., good ordinary at 13⅛c., strict good ordinary at 13⅞@14c., strict good ordinary to low middling at 14⅛c., low middling at 14⅝@14¾c., strict low middling at 15⅛@15⅜c., for fully fair, 8c. for prime, 8¼c. for strictly prime, 8⅝@8¾c. for choice, 11@11c. for yellow clarified, and 10¾@10¾c. for white clarified. MOLASSES.—The receipts on Saturday and Monday were confined to 1,011 bbls. and 353 half bbls., which were mostly sold at 45c. for cistern bottom, 50c. for good fermenting, 60c. for prime do., 52@57c. for fair not fermenting, 63c. for prime, and 66c. for strictly prime.

CORN.—On Tuesday 4,35) sacks sold at 77@78c. for white, 78c. for red mixed, and 80c. for yellow.

OATS.—On Tuesday 1,150 sacks sold at 56@57c., a small lot of choice commanding 58c. ₱ bushel.

BRAN.—On Tuesday 150 sacks, on the landing, brought $1.05 ₱ 100 lbs.

PORK.—Mess has been offering at $16.25@16.50 ₱ bbl., with sales on Saturday and Monday continued to 150 bbls. mess, in four lots, at $16.25@16.50 ₱ bbl; 13 bbls. prime mess sold at $13.50, and 20 bbls. at $14 ₱ bbl. Mess is retailing at $16.75 ₱ bbl.

BACON.—On Saturday 150 casks sold, in lots, at 9¼@9¾c. for clear rib sides, and 9¾@9⅞c. for clear sides. On Monday 225 casks sold at 8⅝@8¾c. for shoulders, 9¾c. for clear rib sides, and 9¾@10c. for clear sides.

LARD.—On Tuesday 16 tierces kettle-rendered sold at 9c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111@111¼ (against 111¾ at New York,) and closed at 111¼@111½ (against 111¾ at New York.)

Nothing has been reported in silver. Owing to the light supplies it is quoted at 108¾@109½ for American half dollars, and at the disproportionably high rates, compared with gold, of 108@110 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's doublе-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BACON, ₱ M:		
Lake	13 00	16 00
Country	12 00	14 00
English fire	45 00	50 00
American fire	35 00	43 00
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	62
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	12 00	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	33	5
Java	41	41
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	25	26
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphospic'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	6 25	6 50
Superfine	— —	5 50
Fine	— —	5 25
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 24	4 50	5 00
HAY, ₱ ton:		
Prime	— —	22 00
Choice	23 00	24 00
IRON, ₱ ton:		
English, ₱ lb	4¼	5½
Swedes, assorted	7½	8
Hoop	7	9
Sheet	8½	10
Nail rods	— —	9¾
Castings, American	5¼	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 75	— —
Cement	2 75	3 00
Plaster Paris	3 50	3 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Seantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	75	85
Coal oil, in barrels	15	17
Linseed, raw	1 05	— —
TOBACCO, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	9½	10
Crushed	11¾	— —
Pulverized	11¾	— —
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 40
Hyson	70	1 80
Young Hyson	70	1 80
Pouchong	30	— —
Oolong	80	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	100 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	90 00
Wagon, four-horse	100 00	115 00
Cane wagon	180 00	210 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	120 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, Jan. 27, 1874

Texas beeves, choice, ₱ head	— — @ 45 00
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	20 00 @ 28 00
Texas cattle, third quality, ₱ head	12 00 @ 15 00
Western beeves, ₱ lb. net	8 @ 10
Sheep, first quality, ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	50 00 @ 100 00
Milch cows, ₱ head	35 00 @ 50 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	6 00 @ 10 00

Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Agencies.
A. Coyle, St. Louis, Mo.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Times Bakery, 53 Annunciation street.

Banks.
New Orleans National Bank.
People's Bank of New Orleans.

Bed Springs:
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kalmholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Amherican Sunday-School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, [illegible], Tenn.
Nettleton & Co., Cincinnati, [illegible].
Queen City Publishing [illegible], Cincinnati.
James W. Queen & Co., [illegible] building, Philadelphia.
H. R. Thompson & Co., [illegible], St. Louis, Mo.
Chicago, Illinois.
[illegible], Conn.
[illegible] market.
[illegible] Magazine street.
J. Stafford, corner St. Peter and Old Levee sts.

Canned Goods.
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 108 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lath & Co., 152 Gravier and 13 Union street.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.
Joseph Wolf & Co., 633 Magazine street.

Cisterns.
Matthew Henrick cor. Erato and Franklin sts.

Clothing and Furnishing Goods.
John Mullan, 132 Camp street.
Pierson & Hows, 13 and 15 Camp street.
B. T. Walshe, 110 Canal street.

Coal and Wood.
Gorman & McNally, corner Rampart and Erato streets.
John D. Maclin, 34 Carondelet street.
John Maning, 112 Annunciation street.
H. Mollegen & Co., 321 Hampart street.
Washington Morton, 138 Gravier street.
Pfister & Thimm, 523 and 524 Camp street.
Frank Smith, 313 Carondelet street.
P. Sullivan, 394 Julia street.
William Volden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
Wm. J. Reirne & Co., cor. Marengo and Levee.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Drugs.
F. Jorger, corner Second and Dryades streets.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 69 Carondelet street.
W. Harrington & Co., 79 Carondelet street.
John A. O'Brien, 32 Tchoupitoulas street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

Fire Engine.
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

Frames.
F. Wagener, 13 Baronne street.

Furniture.
J. Bois, 230 Camp street.
Samuel Fitzhugh, 19 Royal street.
Hugh Flynn, 107 Poydras street.
F. Heilderich, 624 Magazine street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Charles Raymond, 51 Royal street.

Gas and Steam-Pipe Fillers.
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Julius Loeller, 43 Royal street.

Gas Fixtures.
P. H. Quinlinn, 280 Camp street.

Gilders.
J. A. Kernan & T. White, 106 Customhouse st.

Grocers.
John I. Adams & Co., 43, 45 and 47 Peters street.
Charles Ballejo, corner St. Charles and Jackson streets.
E. Conery & Son, cor. Canal and Delta streets.
John McMahne, 572 and 574 Magazine street.
A. W. Skardon & Co., corner of Jackson and Rousseau streets.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
V. Delmilcheu, corner Old Levee and Bienville streets.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.
St. Louis Hotel, New Orleans.

Human Hair Goods.
O. A. Peirce, 205 Canal and 886 Magazine street.

Insurance.
Equitable Life Assurance Co., 33 Camp street.
North British and Mercantile Insurance Company, office, No. 2 Carondelet street.
Workingmen's National Fire Insurance Company, office, 29 Carondelet street.

Iron Manufactories.
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.

Labor Agency.
A. Hane, 81 Carondelet street.

Ladies' Underwear.
Louisiana Manufactory, 202 Canal street.

Lumber.
Crescent Saw Mill Association, foot of General Taylor street.
Thomas Hesam, cor. Cedar and Julia streets.
Mumey & Murcy, 421 and 426 Ridorli street.
George Parvers, cor. St. Charles and Clio streets.
Roberts' & Co., 301 to 307 Gravier street.

Machinery.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
B. J. West, 115 and 117 Magazine street.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Medical.
Mrs. M. G. Browne's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Mayes, Maysville, South Carolina.
Citrate of Magnesia, etc., Hohmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Laplace's Indian Tarnip Pectoral Balm, B. Laplace, 24 and 25 Elysian Fields street.
Louisiana Remedy, 106 Camp street.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

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M. McAuley, 161 Canal street.
Mrs. M. Tourmaben, 206 Prytania street.

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The Independent, New York.
Scientific American, New York.

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T. J. Brown, 253 Camp street.

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Dr. J. J. Lyons, office, 219 Carondelet street.
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CAMDEN DIST.—FIRST ROUND.

Lowndesboro, at Lowndesboro	Jan. 24, 25
Monterey, at Liberty	31, Feb. 1
Pineville, at Pineville	Feb. 7, 8
Camden, at Allenton	14, 15
Sepulga, at Asbury	21, 22
Pleasant Hill, at Farmersville	28, Mar. 1
Georgiana, at Wesley chapel	Mar. 7, 8
Brewton, at Castleberry	14, 15
Evergreen, at Brushy Creek	21, 22
Monroeville, at Piney Grove	28, 29

A full attendance is earnestly solicited. My address is Georgiana, Alabama.

22 J. W. SHORES, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Mount Carmel, at Dry Creek	Jan. 3, 4
Enton circuit, at Williamsburg	10, 11
Taylorville mission	17, 18
Rankin circuit, at Gum Springs	24, 25
Columbia circuit, at Union Academy	Feb. 14, 15
Pearlington circuit, at Pearlington	21, 22
White Plains, at Vonlville	28, Mar. 1
Ocean Springs, at Ocean Springs	Mar. 7, 8
East Pascagoula, at Salem camp ground	14, 15
Chickasawha and Greene miss., at Cross Roads	21, 22

The district stewards will please meet me at Salem camp ground on Saturday, March 14.

22 C. F. GILLASPIE, P. E.

VICKSBURG DIST.—FIRST ROUND.

North Warren, at Oak Ridge	Jan. 3, 4
Vicksburg and Grove street	10, 11, 12
South Warren, at Hoylna	17, 18
Kingston	24, 25
Natchez	31, Feb. 1
Fayette, at Bethel	Feb. 7, 8
Cayuga, at Utica	14, 15
Port Gibson	21, 22
Rocky Springs, at Rocky Springs	28, Mar. 1
Clover Hill, at Clover Hill	Mar. 7, 8
Rolling Fork	14, 15

The district stewards will please meet me in Port Gibson, February 21.

8 F. M. FEATHERSTON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers	Jan. 18
German charges	Jan. 25 to Feb. 1
Carondelet street	Feb. 8
Cadiz street	15
Felicity street	22
Louisiana avenue	Mar. 1
Plaquemine and Grosse Tete, at Plaquemine	8
Morgan street	15
Brashear and Lafourche mission, at Brashear	22
Baton Rouge	29

The District Conference will meet at the Carondelet Street church, New Orleans, on Thursday, April 2, at ten o'clock A. M. All the members of the Quarterly Conferences are members of the District Conference, and they are requested to be present.

29 LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou DeGlaize and Simmsport, at Brick Church	Feb. 7, 8
Evergreen, Big Cane and Bayou Boeuf, at Big Cane	14, 15
Chicot, Ville Platte and Spring Creek, at Nash's school-house	21, 22
Colfe and Dark's Creek, at Dark's Creek	28, Mar. 1
Montgomery	Mar. 14, 15
Rapides, at Palestine	21, 22
Alexandria and Pineville	28, 29
Trinity and Centerville, at Centerville	Apr. 4, 5
Harrisonburg and Sicily Island	11, 12
Caldwell and Dagdemona, at Master's school-house	18, 19
Columbia and Triane, at Columbia	25, 26

29 J. H. STONE, P. E.

HOMER DIST.—FIRST ROUND.

Arcadia, at Arcadia	Feb. 14, 15
Homer, at Lisbon	21, 22
Haynesville, at Haynesville	28, Mar. 1
Vernon, at Wesley chapel	Mar. 7, 8
Minden, at Minden	14, 15
Castor and Louisville, at Indian Village	21, 22
South Bossier, at Bellevue	Apr. 4, 5
Ouachita	11, 12
Sparta and Bluggood, at Sparta	18, 19
Farmerville, at Farmerville	25, 26

The district stewards' meeting will be held at Arcadia, February 14 and 15. We would recommend and earnestly request that the stewards for each charge collect at least one-third of the preachers' salaries by the first quarterly meeting. It will be remembered that the preachers received but little over half their salaries up to Conference. The planters have now sold their cotton. Do not wait until the money has passed out of the country.

22 S. S. SCOTT, P. E.

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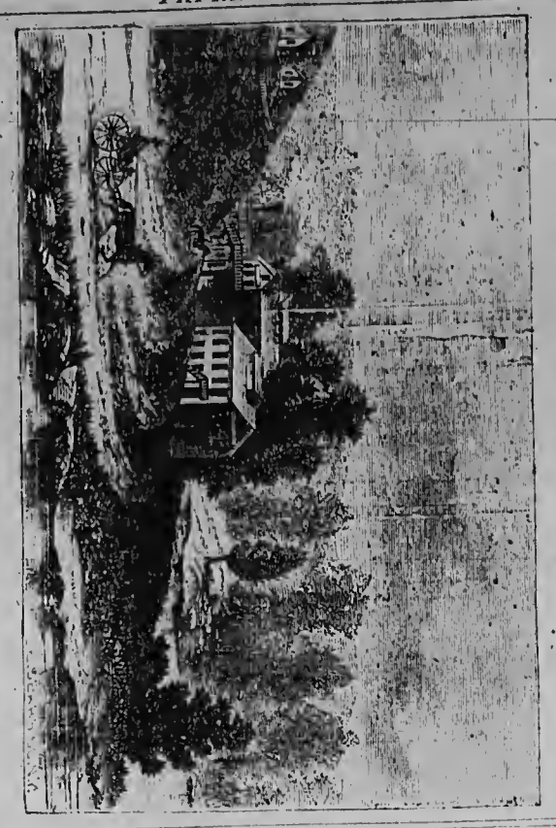

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12 Preserve Plates,	2 Vegetable Dishes,
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Good Table GOBLETS, from 50 cents per set up.

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French China Breakfast Plates, per dozen.....2 75

French China Tea Plates, per dozen.....2 25

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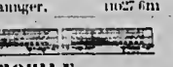

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HAS JUST RECEIVED

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AT VIENNA,

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AT PARIS IN 1867.

No Machine possesses so many good qualities for general Family use.

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3,000 bbls. RUSSETS.
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250 bbls. Red and Yellow ONIONS, per Geo. Washington.
500 bbls. choice Peamock APPLES, in shipping order.
50 bbls. KRAUT.
34 half bbls. KRAUT.
100 bbls. choice DRIED APPLES, per steamer Louisville.
25 bbls choice DRIED PEACHES.
150 bbls. choice Red Kidney BEANS.
75 bbls. choice White Navy BEANS.
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100 bbls. Red and White Sweet POTATOES.

In store, Flatboat hailing, and steamer George Washington, in lots to suit purchasers, at Nos. 38 and 40 Poydras street. All Seed Potatoes sold under full guarantee as to quality. Call and see me before purchasing elsewhere.

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Celebrated American

WORM SPECIFIC,

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VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, in others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, and unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, etc.

Whenever the above symptoms are found to exist,

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Will certainly effect a cure.

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in every instance where it should prove ineffectual: "providing the symptoms attending the sickness of the child or adult should warrant the supposition of wor

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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News of the Week.

DOMESTIC.

WASHINGTON, Jan. 28.—James L. Smith, a detective officer from New Orleans, having made affidavit that, on information and belief, official documents belonging to the State of Louisiana, which had been stolen, were in the possession of the Hon. R. H. Marr, counsel for Gov. McEnery, procured a search warrant, and, assisted by two district officers, visited the residence of Mr. Marr this morning, but after a diligent search failed to find the papers.

GALVESTON, Jan. 28.—A *News* special from Austin states that in the caucus last night the friends of Mr. Reagan agreed to support Gen. Maxey, Reagan withdrawing in his favor.

In the joint session to-day the first ballot was: Maxey, 59; Throckmorton, 40; Randall, 13; Reagan, 1; Dan DeLary, 1. Gen. S. B. Maxey, getting more than one-half, was declared duly elected United States senator.

PHILADELPHIA, Jan. 28.—Ex-Chief Justice Thompson, of the Supreme Court of Pennsylvania, fell dead in the court-room this morning.

ST. LOUIS, Jan. 30.—The annual convention of the National Grange of the Patrons of Husbandry will be held next Wednesday. Dudley W. Adams, president of the National Grange, has already arrived. The principal business of the convention will be the revision of the ritual and the perfecting of the organization of the grange. President Adams states there are between eleven and twelve thousand granges in this country, with nearly a million members. The session of the convention will probably be private.

MINNEAPOLIS, Jan. 30.—The millers of this city lately sent sixty-three barrels of flour to the sufferers by grasshoppers in the southwestern counties. To-day they sent a hundred and ten barrels more. The suffering is very severe. The Legislature has appropriated $5,000 to the sufferers, and will probably loan them $25,000 on two and four years' time, without interest. The Eastern stockholders of the St. Paul and Sioux City railroad have contributed $1,500.

NEW YORK, Jan. 31.—It has been ascertained that in addition to the $50,000 in bonds, Alexander D. Hamilton, absconding treasurer of Jersey City, has also stolen $23,000 cash belonging to the tax account.

A dispatch from Havana, via Key West, says that the officials are depressed on account of war news from Spain.

Santander being the principal provision distributing point for Cuba, there was a general expectation that the captain general would declare the island in a state of siege and a heavy conscription of the creoles would follow. Two hundred thousand men were reported as necessary.

There are reports of an engagement near Puerto Principe, in which the Spaniards, under Balbella, were driven into the town of Gomez.

The troops at Manzanillo were disaffected because they remained five months without pay, and then received it in paper.

Prominent Cubans believe that if Don Carlos succeeds he will sell Cuba to the United States.

There is a strong Carlist element in Havana.

ST. LOUIS, Feb. 1.—As a train on the Iron Mountain railroad, which left here at 9.45 this morning, came in sight of Gadshill station, 120 miles below this city, at 4.30 this evening, it was signaled to stop; the switch was turned and the train run in on the side track. As the train stopped Conductor Alford stepped off to ascertain what was the matter, when he was confronted by a man wearing a mask, a pistol placed to his head and he was marched off. The engineer, fireman, mail agent, express messenger and other train men were then seized by five masked and heavily-armed men, and placed under guard.

The robbers then went through the entire train, and took from the passengers about $2,000 and a large amount of jewelry. They also took from the Adams Express about $1,000, and rifled the mails. The robbers then left in a southerly direction, and after the release of the train-men the train started south.

WASHINGTON, February 3.—Major Howell, who for some time has had charge of the improvement of the mouth of the Mississippi river, has made his report to General Humphreys regarding the Fort St. Philip ship canal. His report has been submitted to a board of engineer officers of the army, who have returned it with a favorable indorsement.

The plan which requires jetties at the natural mouth of the river is not approved.

The report will show that the canal will furnish permanent deep water from the outlet from the Mississippi, and enable commerce to avoid towing at exorbitant exactions and irregularities. The report which will be adopted, regarding the supplies of coal, is the majority report, and is indorsed by four of the seven engineers to whom the report of Major Howell was submitted.

Major Howell's estimate of the cost was $7,000,000; but the board, to cover contingencies, put it at $10,000,000.

FOREIGN.

PANAMA, Jan. 22.—There is every-where a prospect for peace for Central America, except in relation to the affairs of Honduras. In that unfortunate republic Senor Arias, the provisional president, is shut up in Comayagua, and Senor Leira, who was declared president by Gonzales, has established a government at Tegerlelgalpa. There has been no fighting since the attack on Ampata.

Public opinion in Peru grows stronger every day in favor of the separation of Church and State, and of abolishing compulsory religious teaching.

LONDON, Jan. 30.—Herr Brenner, the German explorer of Africa, in a letter to Dr. Pittman, of Gotha, dated Zanzibar, says Livingstone died on the fifteenth of August. This date differs from the previous report, but all doubt on the subject has been set at rest.

A large and important meeting was held at St. James Hotel last night, the object of which was to express the sympathy of Englishmen for the German government in its struggle with the Ultramontane party. Letters supporting the purpose of the meeting were received from the Archbishops of York and Canterbury, and two hundred and thirty-seven members of Parliament, and speeches were made by Messrs. Newdegate, Peel, Chambers and others. The meeting lasted over four hours.

QUEBEC, Feb. 2.—A sharp shock of an earthquake was distinctly felt at Farther Point yesterday afternoon. It shook the stores and everything movable in the houses of the villagers.

It was also felt about ten miles below this city, and appears to have come from the southward.

The thermometer was twenty degrees below zero in this city this morning.

BERLIN, Feb. 3.—A dispatch from Posen says that Archbishop Ledoschowski was arrested to-day, by order of the German authorities, and sent to Frankfort to undergo imprisonment.

How We Are United.

Little daughter—"I wish the rivers would rise."

Father—"Why, what have you to do with the river's rising?"

L. D.—"A great deal, father; for then the boats will run."

F.—"And what have you to do with the boat's running, my child, eh?"

L. D.—"They would bring the cotton down, father."

F.—(Looking over spectacles)—"And what have you to do, darling, with cotton bales?"

L. D.—"Why, if the cotton was down you will be able to sell it, you know, dear father," smilingly.

F.—"And what then?"

L. D.—"You would have plenty of money."

F.—"Well?"

L. D.—(Laying her hand on his shoulder, and looking up in his face)—"Then you could pay mother that $20 gold piece you borrowed from her, you know, father."

F.—"And what then, child?"

L. D.—"Then mother could pay Aunt Sarah the $10 she owes her."

F.—"Aye, indeed; and what then?"

L. D.—"And Aunt Sarah would pay Sister Jane the $1 she promised to give her New Years, but didn't, because she didn't have any cotton—any money, I mean, father."

F.—"Well, and what else?" (He lays down the newspaper and looks at her captionsly, with a half smile.)

L. D.—"Sister Jane would pay Brother John his fifty cents back, and he said when he got it he would give me the half dime he owes me, and two dimes to buy marbles; and this is what I want the river to rise for, and the big boats to run! And I owe nurse the other dime, and I must pay my debts!"

Pa looked at ma. "There it is," he said. "We are all, big and little, like a row of bricks. Touch one, and away we all go, even down to our little Carrie here. She has, as a child, as great an interest in the rise of the river as I have. We are all, old and young, waiting for money to buy marbles."

A good lesson for debtor and creditor, too, and well enforced.

THE Litchfield *Sentinel* says: The vane of the Congregational steeple is gone, and nobody knows when it is going to rain or where the wind is. And this brings to mind a little colloquy between Parson Elliot and Lawyer Andrews, some time ago. They were talking about which way the wind was. Andrews said: "We go by the courthouse vane." "And we," replied the parson, "go by the church vane." "Well," said the lawyer, "in the matter of wind that is the best authority;" and each went his way.

THE kaolin deposits of South Carolina and Georgia promise to become of great importance. This substance is largely used in the manufacture of porcelain, paper, paints and paper-hangings. About two thousand tons are annually imported from England into New York alone. New Jersey and Ohio potteries use sixty thousand tons of it yearly. English kaolin is worth $30 and American only $20 per ton.

AN EDITOR and his wife were walking out in the bright moonlight one evening. Like all editors' wives, she was of an exceedingly poetic nature, and said to her mate: "Notice that moon! How bright and calm and beautiful!" "Couldn't think of noticing it," returned the editor, "for anything less than the usual rates—a dollar and fifty cents for twelve lines."

"THE strongest propensity in a woman's nature," says a surly editor, "is a desire to know what is going on, and the next is to boss the job."

Petroleum.

Probably no one article has caused insurance men so much uneasiness, or subjected them to such great loss, as the "non-explosive kind," sold so extensively both in Europe and the United States, as by far the most popular cheap illuminator now known. It is presumable that they, as a class, should feel more or less interested in the production, handling, manufacture and use of petroleum; we shall therefore endeavor to gratify this curiosity, in a measure at least, in the following brief sketch upon this important subject.

Petroleum has been known from the earliest ages, and all so-called discoveries are mere repetitions of various efforts made by different individuals to bring the qualities of this natural substance to the notice of the public. The Seneca Indians knew of the oil deposits of Pennsylvania, and were accustomed to use petroleum for various purposes, both before and after the country was first occupied by the whites. On one occasion in particular, after the French had established military posts throughout that territory, a large amount of oil, which had been forced to the surface by the pressure of gas from below, was collected in shallow pits along Oil creek, a little above its confluence with the Allegheny river; and, after inviting the commanding officer of the nearest military post, the Indians prepared for a grand religious celebration. In the midst of the proceedings of the festivities, after nightfall, when there was no moon, the designated elders of the tribe proceeded to the oil-pits with great solemnity, and set fire to the crude petroleum that had been carefully collected for this purpose. The forked flames shot high into the heavens, with lurid glare that illuminated the deep valley for a long distance with a wild, weird and fantastic splendor that left a lasting impression upon the minds of all who beheld it. The French officer has left us a vivid description of the proceedings of the savages on that extraordinary occasion. The oil was also used to mix the war-paints with which the aborigines were accustomed to ornament their persons. This doing-up process in oil doubtless added materially to the extraordinary effect produced by these original American artists, who probably were accustomed to bull and bear the crude market for a dangerous purpose.

The early settlers along Oil creek found many shallow pits which had evidently been dug by the aborigines for the purpose of collecting oil, and continued to obtain all that they required by the same simple process practiced by the Indians before them. This consisted of skimming the oil from the surface of the water by skimmers, or by laying a woolen blanket upon the pool. This blanket would absorb the oil before it would absorb any water whatever, and by watching until the blanket began to sink the collector could tell when to remove it and ring out the oil. Several barrels a year were obtained in this manner for many years in succession. A gentleman named Kerr had also obtained more or less oil from a salt well on the banks of the Allegheny river above Pittsburg, which he sold for medicinal purposes throughout the country by traveling agents. This oil was put in bottles, and wrapped in a neatly-printed bill of directions, after the then approved patent medicine pattern, with an engraving of a derrick and a salt well in operation as a vignette.

At a late period a quantity of this natural oil was sent to Prof. Silliman for analysis. The professor analyzed the oil, discovered the easiest method for refining it, and demonstrated the fact that it possessed qualities of usefulness, but did not seem to think the discovery of any pecuniary advantage. Of course a stock company was organized, and the fortunate professor made president of the company (to give it prestige, of course;) but the affairs of the company did not prosper under his management. A young lawyer by the name of Bissel, living in New York, became interested in the scheme early in its inception, and it was owing entirely to his energy, perseverance and intuitive perceptions that the petroleum business has been developed to the enormous proportions which it has attained. One day, while waiting for a Broadway stage, Bissel chanced to see one of Kerr's engraved labels lying in the show window of a store. In an instant the thought occurred to him that the proper way to develop his oil property was by means of boring artesian wells for the express purpose. He therefore went diligently to work to perfect plans for this purpose; but he met unforeseen obstacles at every turn, many of which were the result of the excessive learning of the Hartford stockholders. But finally Bissel's ideas prevailed, and the company dispatched Drake to Titusville, as its agent, to carry out the instructions prescribed by the New York disciple of Blackstone.

Drake at once proceeded to Titusville, and after a good deal of unnecessary delay, in consequence of his want of enterprise, a well was finally sunk, which proved to be a success. The fact having been established that oil could be obtained by drilling for it, a host of adventurers hurried to the front to engage in this new-found productive industry at once. In the course of a week after the discovery was made three other rigs were put up in the immediate vicinity of Drake's operations by different parties who had managed to secure territory on the Watson Flats, as near the first well as possible. Others who had a more comprehensive idea of the importance of the discovery, and of the probable extent of productive territory, started out at once to obtain leases or to purchase land that might in a short time prove to be of great value. Bissel, who had been sharp enough to keep an eye on the movements of his agent, made haste to reach Titusville as soon as he heard the news from the front; and when there he made the most of his time to secure favorable leases, in every direction, miles away from the first well, but generally near the shallow pits that had been dug by the Indians for the purpose of obtaining oil at various places in the Oil Creek valley. His forethought and sagacity on this occasion secured him a princely fortune; while the original company and its short-sighted agent both went into bankruptcy within a few months after the new discovery was made.

A few persons have been fortunate enough to get wells that would flow from five hundred to three thousand barrels a day. These flowing wells act upon the same principle as geysers; except that in the case of oil wells the power which acts upon the oil is the expansive force of a natural hydro-carbon gas, that is always found in larger or smaller quantities in all oil wells. This pressure of the gas forces the oil out of the well-tube at intervals, as the pressure is not sufficient to keep up a continual flow of oil except in rare cases in new territory. When oil was first transported in tanks, gas would be given off to such an extent as to make explosions frequent and dangerous. This first led to the use of iron tanks instead of wood, but it was soon found that iron could not resist the expansive force of this natural explosive compound, so domes were placed upon the tanks. This proved a valuable accessory, but it was soon found that something more was necessary, and a peculiarly constructed safety-valve was patented and put in use, since which no explosions of tank-cars have taken place.

There can be no doubt whatever that the thousands of accidents which have occurred in all parts of the country are owing to the ignorance of the average person who uses oil as to its properties and peculiarities. When oil is properly refined it gives off little or no gas; but oil is not always properly refined. Oil gives off gas much more readily when it is being agitated than when at rest. While oil will give off gas at all temperatures, it gives it off much more readily when heated than when kept cold. Lamps should always, therefore, be kept in as cold a place as possible. Lamp-burners should never fit too tight or too loose; if too tight, they heat the oil and generate gas; if too loose, they are liable to leak and thereby become dangerous. But, however well the burner may fit, the person who uses petroleum, of such quality as is usually sold, cannot be too careful in handling or caring for these useful articles, which are generally set aside with the least possible attention. Care should always be taken in getting a wick that fits the burner, for if too loose the gas escapes and never reaches the flame; if too tight, it becomes vexatious. It is much better, whenever a person can afford to purchase a good lamp, to get the Sherman Student Lamp. In this simple device every possible danger of the explosion of gas is avoided, while the burner gives a clear light fully equal to gas. This lamp is easily cleaned and cared for, is safe, and is a decided comfort to the fireside, and will soon become a favorite wherever it may be introduced.

It should be borne in mind that the oil never explodes; it is always the gas which is given off by the oil. When people understand this, they can then prepare against the danger. One simple method is to permit all gas that has accumulated during the day to escape before lighting the lamp in the evening. This can easily be done by loosening the burner for a few moments. The gas, being lighter than the air, will escape at once. A little intelligent caution on the part of the public would do much to relieve the anxiety of insurance men in consequence of the almost universal consumption of the "non-explosive kind."—*N. W. Review.*

NEW TABERNACLE, BROOKLYN.—It has been announced that the new building erected for Dr. Talmage's congregation, on the site of the former edifice, will be dedicated on Sunday, February 22. Its dimensions are 150 feet by 112, and it will accommodate 4,000 persons. The front has a large central gable, with a deeply-recessed six-light window (22 feet by 40 feet) above the gallery floor, with a double-storied colonnade on each side, terminating on ends with angular porches about 50 feet high. A covered portico with stone flooring is thereby secured, about 140 feet long, with door openings equal to an outlet of 75 feet from ground floor. Eight staircases, communicating with galleries, are so constructed as to be outside, and independent of the main building, and so as not to conflict with the delivery from the lower floor. The best possible conditions are thus secured for the speedy egress of the congregation. The heating, lighting and ventilating arrangements have also been very carefully developed. The building is of stone and brick, with no external wood-work, excepting the doors, all window tracery, etc., being of stone. The seats and internal finishings are black walnut.—*N. Y. Observer.*

HOWSOE'ER we most be, if to heaven we go;
High is the roof there, but the gate is low.
Herrick.

Letter from San Marcos, Texas.

MR. EDITOR: I will now comply with the request made by you when we parted in Selma, Alabama. I have been here one month, and have seen much of this lovely country. It is grand beyond description.

I have read several letters in which there were attempts made to describe this beautiful country; but the half was not told. Many of the people of the old States, like myself, were not satisfied with hearing, but came to see for themselves. I have met many of my Alabama friends, who, with others, have given me such a hearty welcome that I already begin to feel very much at home.

I am now living in the town of San Marcos. My work is the San Marcos circuit, which lies between the San Marcos and the Guadalupe rivers. I have made one round, and I am pleased with my appointment. The people are very kind to me in supplying my temporal wants. I have no fears about something to eat in this heaven-favored valley. As far as I have been able to ascertain, Methodism has the ascendancy, and will doubtless keep it. We have many Methodists of the old class here. Our churches, as a general thing, are very poor buildings; but we are improving very much in this direction. We have here in the town of San Marcos a beautiful brick church, which would be an ornament to a much larger place. The Quarterly Conference of my circuit last Saturday appointed a church-building committee. So I hope to have a new house of worship on my circuit before the year closes.

We expect railroads through our country before a great while. They are much needed. This accounts for our inferior churches and dwelling-houses. Our people, as a general thing, are intelligent. There never was a greater mistake made than to suppose this to be a heathen country. Our people will compare favorably with those of any State.

Many of my friends of the Alabama Conference asked me to write to them and tell them how I liked my new home. I will just simply say that I am pleased with the people and country; so much so that I expect to spend my days here, let them be many or few.

I remain, your brother in Christ,
J. W. VEST.

SAN MARCOS, TEXAS, January 28, 1874.

A Scene in Madagascar.

Sir Bartle Frere, soon after returning from Zanzibar, called at the office of the London Missionary Society and made the following remarkable statement:

"When sailing along the northern coast of Madagascar on a Sunday morning, and as they were not far from the shore, he saw a native town. He went on shore in a boat, feeling an anxiety to see what a native Malagasy town was like. He took along with him a native interpreter. They found all the streets deserted. Sir Bartle Frere inquired of the interpreter the reason for this, and was told: 'The people are praying, sir.' He was then conducted to a large shed, where two thousand people were devoutly attending the worship of God. He listened attentively, and never saw nor heard a service conducted with such devoutness and propriety. At the close of the service some went away, the others remaining. Through the agency of the interpreter he was told that the people were next about to hold a communion service. Sir Bartle Frere sat down with them at the table of our Lord, when the worshipers produced a beautiful silver communion service, all wrought by native silversmiths. "Never in all Christendom,' added Sir Bartle Frere, 'had I seen a communion service conducted with such propriety.'"

This station to which Sir Bartle Frere referred was fully three hundred miles away from the nearest European missionary station; and when it was asked how the people there came to the possession of the truth, he was told that it had been conveyed thither in 1816 by two native slaves, who were sold at the capital, and who had previously been under missionary influence. Wherever their missionaries had penetrated they had formed small bodies of believers; and to those men who came home from distant climes, and sometimes said they had never seen a native Christian, all he could say was: 'More shame for them.'—*N. Y. Observer.*

THE GLORY OF HUMAN LIFE.—*Popular Lectures.*—The people of this city are specially invited to attend the following series of lectures, to be delivered at the First Baptist church, corner of Magazine and Second streets, New Orleans:

February 3.—Rev. John Mathews, D. D.—Firemen—Their Heroic Conduct.

February 24.—Rev. Prof. E. Fontain. Metamorphoses—Illustrating Immortality and a Future Life.

March 10.—Thomas Nicholson, M. D., LL. D. Origin and Beginnings of Life—Variations of Scientific Opinions.

March 24.—Rev. E. G. Taylor, D. D. The Dignity, Duty and Destiny of Man.

April 7.—Hon. William M. Burwell. Future Glory of Workmen.

April 21.—Prof. D. K. Whitaker, LL. D. The Radical Theories of Life.

Other literary and scientific gentlemen will lecture.

MRS. ELIZABETH H. DAMERON, wife of Logan D. Dameron, Esq., of St. Louis, died January 15, of consumption.

Missionary Efforts in Mexico—M. E. Church.

We have been permitted, says the *Methodist*, to gather the following interesting account of the work of Methodist missions in Mexico from a letter of Rev. Dr. Butler to a friend in this city. The letter is dated City of Mexico, November 18. The doctor writes that he has just returned from a visit to Pachuca, the capital of the State of Hidalgo, sixty miles from the City of Mexico, and continues:

By the aid of a converted Mexican doctor, named Turrero (who has suffered the loss of nearly half his practice for becoming a Protestant,) we have collected a regular congregation of eighty persons, nearly half of them women. To these Dr. Turrero regularly ministers, on Sundays twice, and also on two evenings in the week. We began with a mere handful, in a small place) in a garden outside the city. Three months since this place became too small to hold the numbers who wished to attend; so, after considerable effort, we found, inside the city, a small room in a back street that was so much larger than the place where we were that we secured it and moved our people into it. The result is, our congregation has more than doubled in number; so that the place is now filled until it can hold no more. Yesterday the little room was crowded, and several stood around the door outside. Six or eight of the congregation were Spanish, the rest were Aztecs and Toltecs. Some of the women looked wild—with heads of hair that looked as if they had never been combed, and dressed in seanty attire; but their eyes were strained at the preacher as he told them the wonderful news of how the Father, Son and Holy Ghost loved them. The men I will not attempt to describe. As a poor mother would have to go out with her crying child, or some one else must leave, others would crowd in for the vacated seat, and say, before they took it (it not used to the service,) making a profound bow to the congregation: "Buenos dias, senores!" For even the poor are courteous here. It was accepted, as a matter of course, and did not seem to disturb the good preacher, though *he* came in for a share of the salutation always.

All that had learned to read and I was surprised at the number who could do so) had their Bibles open before them, and when the minister made references to texts of Scripture they read with him. I never saw a more attentive congregation.

In respect to gathering a congregation this country is the very reverse of India. There the Brahmans won't enter our places of worship until they are converted, but will listen to us as we preach in the open air; while in this land we dare not take the streets, but the Romanists will come into our halls or churches and sit down and listen respectfully to what we have to say to them. This is an immense advantage, and our first duty is to provide such places, and then use every effort to interest and instruct those who come, so as to become regular attendants on worship.

You have, no doubt, heard that we have secured the *Inquisition* building in the City of Puebla, the ecclesiastical headquarters of this country, and henceforth God's holy word is to be preached in it.

We have, in addition to the congregation at Pachuca, another at Real Del Monte, three miles distant, about twenty in number, and four miles from Real Del Monte another little one is being gathered, so that that neighborhood seems to be peculiarly disposed to unite with Protestant worship. A little chapel at the capital would thus have a *great influence* on the city and on these surrounding places.

Dr. Butler makes a strong appeal for means to provide for larger quarters for the Pachuca congregation.

Most Salable.

MR. EDITOR: Permit me to say through the columns of the ADVOCATE, to those purchasing books for sale during the coming sixty days, that in my judgment, as well as experience, the most salable books are Parks on Apostasy, Golden Censer, Path of Life, The Way Made Plain, Baptismal Demonstrations, by R. Abbey. For the above list I have always found ready sale—none left on my hands. I have sold a few copies of Baptist Pretensions to Antiquity and Theophilus Walton. I give the above for the information of such as may desire to know the most salable.

Yours in Christian love,
G. M. LIVERMAN.

FLOYD, LA., January 27, 1874.

Credit Due.

MR. EDITOR: Moreau Street Sunday school feels hurt because she has no credit in the missionary report of the treasurer. There was raised in the Sunday school $91.45. Sent to China, through Bros. Foster and Booth, $81. Balance on hand in Sunday school missionary treasury, $10.45. Respectfully, etc.,

J. W. ADAMS.

NEW ORLEANS, January 26, 1874.

ON Saturday last, January 31, it is reported that one Thomas King attempted to blow up the Louisiana Legislature. He entered the Senate chamber while that body was in session, bringing a keg of powder with him, and was about to apply a match when his purpose was discovered.

The Christian Advocate.

THURSDAY, FEBRUARY 5, 1874.

BY THE FIRE.

Dead eyes are gazing on her from the pictures on the wall,
Dead voices in the wailing winds that sweep the upland's call,
Dead feet seem pattering round her as the rain-drops lash the pane,
Till she stretches hands of greeting, dumb hands that yearn in vain.

Like one in fairy legend, like one in dreamland lost,
At every turn by dead men's steps her onward way is crossed,
The very flowers whisper of who plucked them long ago,
The very birds have echoes in their trillings soft and low.

The chords she touches breathe for her the music of the past,
On every page the shadow of old memories is cast,
The "brooding sense of something" gone falls solemn all around,
Making the common paths of life her hushed heart's holy ground.

On the table ground of middle life, the dull and dreary band,
Where shadowless as sunless lies the stretch of beaten sand,
She stands alone and listens, all behind her veiled in mist,
In front dim hills beyond the vale, their summits promise-kissed.

Sob on, oh wind! sigh on, oh rain! sweet faces form and die,
There where, amid the caverned coals, the fairy fancies lie,
For in sleeping as in waking, till she crosses the dark stream,
The sunshine of her lonely heart from the peopled past must gleam. *All the Year Round.*

A Man of One Book.

MR. EDITOR: Correct experience is the practical demonstration of truth. Unity of experiences, therefore, constitutes ground of belief. Upon this we may stand with strong assurance. In the light of this assurance we ought to be guided. By this guidance we shall find the Bible, and the Bible only, the grand source of all truth.

Taking the experience and declaration of the past ages into the account, we shall learn much to correct the present. Here we introduce Mr. John Wesley's experience. He says: "I want to know one thing; the way to heaven—how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. Oh, give me that book! At any price give me the book of God! I have it; here is knowledge enough for me. Let me be *homo unius libri*"—*a man of one book*. Well might he thus exclaim, for he had learned to estimate the *book of God* by contrasting the sad and insufficient instruction afforded from the many pulpits of that day with the blessed volume. As the godly experience of the ministry of that day grew weak and cloudy, so their scriptural utterances grew faint and equivocal. Amid this universal gloom and deadness Wesley was aroused to a sense of danger and duty by carefully reading "the book of God." Having experienced the saving power of the truth of God, he felt himself impelled "to spread scriptural holiness over the lands."

The learned Bishop Watson, who wrote the famous "Apology for the Bible" against the sophistical and unfair attack of Thomas Paine, uses the following strong language: "I reduced the study of divinity into as narrow a compass as possible, for I determined to study nothing but my Bible; being much unconcerned about the opinions of councils, fathers, churches, bishops, and other men as little inspired as myself." And again he says: "Holding the New Testament in my hand, I used to say: '*En sacrum codicem!*' There is the fountain of truth. Why do you follow the streams derived from it by the sophistry, or polluted by the passions of man?" In a pre-eminent sense the learned Bishop was *a man of one book*, for he says: "*I determined to study nothing but my Bible.*"

Going still further back in the history of experience, we see the same to be true in the beginning and success of the Waldensean Church. As Mosheim informs us, Peter Waldus, A. D. 1160, employed Stephanus de Evisa to translate the four gospels, with other books of holy Scripture, from the Latin into the French language, so that he and others could read the Scriptures for themselves. See the grand and glorious result!

But now, taking a view of the Bible from its manifest appreciation of inspiration, we see that in the Old Testament scripture is incorporated into scripture by quotation. In the New, Jesus Christ and the apostles quoted frequently from nearly all parts of the Old Testament, but never once from the Apocrypha or any other publication, excepting Paul, in Acts xvii, 28, and Titus i, 12. From all which we learn:

1. That in order to success in winning souls for Christ the inspired word must be honored; for it is written: "Your faith should not stand in the wisdom of men, but in the power of God." It matters not how beautiful, rhetorical, logical, geological, historical or astronomical the preacher may be, he will be powerless in the accomplishment of spiritual good unless he wields the sword of the Spirit.

2. That by carefully surveying the past, and particularly by a rigid and prayerful examination of "the book of God," we can determine the positions and tendencies of the present times; for wherever the people had rather hear the wisdom of men than the pure word of God, from the pulpit or elsewhere, there is proof that their faith does not stand in the power of God; and unless awakened and saved by divine truth, faithfully preached and earnestly believed, will at last be lost. A. DOWLING.

OZARK, ALA., January 7, 1874.

Change of the Term of the Pastorate.

MR. EDITOR: The next General Conference will doubtless have this subject before them for discussion. Its advantages and disadvantages will be canvassed. That there are benefits derived from the four years' rule no one doubts, but they are few and of minor importance. The first is the financial. It costs the church less when the preachers move less, but men of large families are seldom moved to any very great distance. The demands of the work usually cause the long and expensive moves for the preachers, and not the two or four years' rule. There may be other reasons, but, if so, we do not see our sister churches avail themselves of their benefits where there is no law to prevent. According to my observation not one preacher in ten remains four years, and not one in five with general satisfaction to all parties. I have never conversed with an intelligent minister or laymen of other churches who did not admit the superior advantage of our itinerate system. There are many and some formidable reasons why our rule should be changed back to the two years. The people uniformly do more for the new preacher than they did for the old one—the parsonage cleaned up, new furniture, etc.

The church and community will go out en masse to hear a new preacher, and they will listen with more attention and interest to his preaching. His manner and preaching meet the demands of many his predecessor could not reach. The same pleasurable scenes are enjoyed by the former pastor in his new field, and many are reached by his manner and preaching not reached before. The change has blessed and benefited both preachers and both charges. If I am not mistaken, two years was the apostolic limit, and St. Paul wanted his voice changed even on the two years' rule. There is not one preacher in fifty who can interest the mass of his congregation for one year. There are many preachers as men who, by their pastoral work and constant labors, endear themselves to their congregations, but not as preachers. Private members of the church, men and women, do the same thing. And when the church is fortunate enough to get such rare qualifications, he ought to be changed every year, so that his great talents may be widely extended, and his example and influence generally felt.

It is argued by some that our strongholds should be garrisoned by strong men. We have not space to argue the question who are strong and who are weak in the ministry, but we do know the Bishops make this mistake in keeping certain men at those points who have talents to reach only certain classes, which classes, to my certain knowledge, they seldom if ever see in their churches, and never find them at their altars.

We want men everywhere to preach to the masses of the people; and by reaching the masses we reach most effectually the higher and the lower classes. A preacher may be educated in all the colleges of earth and heaven, speak the tongues of men and angels, and then be only as sounding "brass." He may have all knowledge, and yet be "nothing." I will state a few facts. We have had places where the pastorate was perpetual. In one of these localities I was urged by leading laymen, as a member of the General Conference, to break it up. They affirmed to me that they believed if the preachers had been changed every one or two years their membership would have been doubled. They said their ministers were good men, and they loved them, and to petition for their removal would wound them.

One of the strange features in the long pastorate is this: that I have not known a preacher on a poor circuit or station, however much good he might be doing, or however much harm might grow out of his removal, that ever complained at the injustice done him or the church when the Bishop moved him. Why is the great injustice only done when the preacher is moved from a higher to a lower place? The four years' rule is working evil, and only evil. A whole church may desire a change, and so express themselves to the Bishop through the legal and proper channel—the presiding elder—and in four cases out of five the preacher will blame the elder. I have watched carefully the workings of the four years' rule, and I do not know a single instance where any permanent good has resulted from it. We earnestly hope the next General Conference will change it.

OBSERVATION.

Agriculture in Louisiana.

STOCK-RAISING IN THE VALLEY OF RED RIVER—WILL IT PAY?

MR. EDITOR: It may be well for us to explain what we mean by raising stock, as our views as to what such a business requires are entirely at variance with the ideas prevalent in the South on that subject. We do not mean that the farmer is to get together as many pennyroyal sheep or scrub cattle or mustang ponies as he can, and turn them into the woods or upon the waste fields to support and take care of themselves, with the exceptional care of salting and counting them once every two or three months. Nor do we mean the Texas style of grazing in the wilds of an uninhabited or sparsely-settled country, without regard to the character or improvement of the breed. It would be a misfortune to any country that such stock-raising should long succeed, as it is a sure index that civilization has never existed there, or has been trampled out. We mean, then, by the business of raising stock, that the stock shall be supported by the pastures, meadows and fields of the farm, without depending upon that broken reed to all stock-raising in the South—the range; that the farmer shall prepare for them sheds and houses to protect them from storms and rains and cold in winter, and shade-trees in their pastures to protect them from the sun in summer. In addition to all this, that he shall have lots to protect the dams and their young in folding-time, inclosures to protect them at night from dogs and wolves and marauders, and a shepherd to give them his constant care. When thus prepared, the next care would be the breed. If the stock to be raised were sheep, for instance, which, if raised principally for mutton, and incidentally for wool, would require less capital and make the quickest returns, he could at a very moderate cost procure two hundred and fifty or five hundred ewes, half or quarter bloods, and purchase the requisite number of rams of pure blood (Southdown or Leicester would be the best for mutton and combing wool and our luxuriant pastures,) and in a few years the old one-quarter bloods could be replaced by the one-half bloods, and the one-half bloods by three-quarter bloods, and so on.

But the all-important question is yet unanswered: Will it pay? We believe the following estimate might be safely relied on: Five hundred ewes will produce seven hundred lambs and three thousand pounds of wool. These lambs, at nine months, will be fit for the butcher, and worth in the spring market $5 each; the wool would be worth at least $1,400; making an aggregate of $4,900. Three hundred and fifty tons of hay, with fifty acres of Bermuda pasture, would be amply sufficient to support this flock. Forty acres for Hungarian grass in spring, and pea vines in the fall, and twenty-five for a Bermuda meadow, would be sufficient land to produce the hay. To this quantity of land there may be added forty acres for corn, and ten for potatoes and other crops. These crops can all be planted, cultivated and gathered by machinery, and four good mules and four good yoke of oxen would be sufficient to do all the plowing and hauling, requiring three hands to attend them. We may allow six extra hands for two months for harvesting, etc., and yet the labor and its support would not reach a cost of $700. To this must be added the wages of the shepherd, and perhaps that of a hand to help him, and yet the expense would not exceed $1,500.

But there is still another item of profit, which has never been estimated at its true value—the manure which the stock would furnish. Without it there can be no such thing as successful farming, and with it in abundance, with deep, thorough plowing, no ordinary blunder can produce a failure. Each year the field would become more productive, and the rearing and having abundant teams an almost unavoidable and inexpensive incident. Freed from the endless drudgery inseparable from raising cotton or sugar under the present regime, the farmer would have ample time to commence his preparations in the fall, and by spring have his land thoroughly prepared for planting. If he then desired to plant five, ten or twenty acres in cane or cotton, according to his means, it would only cost him the hire of an extra hand and the employment of a spare team for one or two months to thoroughly plow, fertilize and plant the whole; and a crop thus planted would be more than half made. But this is not all. A crop thus planted and worked would produce from two to three bales per acre, or from three to four hogsheads of sugar. Its gathering, instead of being the long and dreary drudgery of the present, would be made, like the vintage of other countries, the time of sport and amusement. But there is an advantage incident to this husbandry of more value than money. With time to think of something else than the everlasting sameness of cotton and corn, some of the hundreds of agricultural works and periodicals would creep in, to make glad the leisure moments of its charming variety, and even farmers would begin to learn that agriculture was as much a science as astronomy, and the marvels of vegetation as great as the growth and decay of a planet, or the fiery volcanoes of the sun; that in the magical laboratory of vegetation the offensive material of the barnyard, like the offensive coal-tar in the hands of the chemist, may be made to yield its colors, of yellow and green, and purple and gold, and administer to the thousand wants of life. The peach, the pear, the apple, the plum, the fig, the pomegranate, would soon have their allotted places, and the now dreary and desolate cotton farm would smile with all the beauties and blessings and comforts of rural life. AGRICOLA.

ALEXANDRIA, LA., January 22, 1874.

Recognition in Heaven.

MR. EDITOR: In your issue of November 20, 1873, we have an article, over the signature of M., on "Recognition in Heaven." Allow me, in kindness, to demur against the sentiment therein expressed. If I clearly understand the article, we are to be elevated "to a plane in spirituality" which will absorb grade, tie, diversity, fairly wiping away every division or individuality from among the sainted. I think the position untenable.

M. says: "The mother (in heaven) will not regard her child different from that in which she regards others." And again: "The effort of the gospel to extend the circle of man's affinities, until it shall compass the entire race," being admitted, would not favor the obliteration of any present, divinely instituted affection or affiliation; it would teach expansion rather than either contraction or retraction. "They who turn many to righteousness, shining as the stars," cannot well ignore their inclustering honors, nor the subjects of them. If I have been able to discover the mind of God, in any of his economy, he never presents intelligence with a *plane*. His gracious expedient is too fertile for that. Individuality is one of the vestments of his universe, while equality or sameness are, to my apprehension, but the shorn tempers of finite minds—far, far beneath the majesty of infinite conception.

If there be no elevations, no distinctions in heaven, who will occupy the twelve thrones? Who are the elders? Where will the accrued honors be meted to the faithful, who held the talents? Why not some obscure saint honored at the translation, and why the angels of our *little ones* to have the especial favor of always beholding "the Father's face?"

Although Abraham neither forgot nor ignored the old-time relationship when he addressed Dives as *son*, still we discover no outcropping sorrow, which fact makes our heavenly anticipations pleasant. Yea, Lazarus on Abraham's bosom, but not to the exclusion of Isaac.

WILLIAM L. GORDEN.

BUSYWINDS, January 16, 1874.

Reminiscence of Wesley.

Rev. J. M. C. Fulton writes the following pleasant introductory note to an interesting autobiographical scrap:

I am somewhat of an antiquary. Whenever, by accident or otherwise, I hit upon anything that brings me into contact with our reverend and illustrious founder, John Wesley, M. A., I want to preserve it imperishably. Here is a genuine link—not between Darwin's monkey and a man—but between the eighteenth and the nineteenth century merely—but a link uniting the thrilling present with the glorious days and well-remembered efforts of the now sainted John Wesley—a ligature "of a thousand strings" between the few thousands of the eighteenth century Methodists and the millions (perhaps twelve) scattered from sea to sea, and from the rivers unto the ends of the earth, of the glorious nineteenth century.

There is now living a man who has seen and heard Mr. Wesley for himself. That man is Mr. Thomas Cotton Hallamore, now residing in New Cornwall, County of Lunenburg, Nova Scotia. His father was a customhouse officer, known as "locker-up of the king's stores," and "land waiter," and Thomas, his second son, left England early in the service of the British navy, and after several years of seafaring life settled in Lunenburg, Nova Scotia. He says he was one hundred and one years of age the fifth day of last September. His mind is amazingly clear and strong, his voice apparently as firm and unfaltering as if in the prime of life; he is of medium size, and "as straight as a rush." His step is short, quick and firm. He often walks three miles to visit his daughter, and home again the same day.

Among the many thrilling incidents of his eventful life is a lengthy interview with Lord Nelson, on board the Victory, a short period before his lordship's death, the circumstances of which interview he tells with most cheerful zest. But the most striking facts he relates are his clear and vivid recollection of the person, character and persecutions of Mr. Wesley, who, he says, often stopped at his father's house. He remembers of Mr. Wesley preaching on a platform in the open air, and of his being often interrupted and variously insulted by the mob. He says Mr. Wesley was very fond of children, and that he often held them on his knee, and taught them to sing that favorite hymn with him:

"Come, let us join our cheerful songs,
With angels round the throne," etc.,

and says Mr. Wesley's likeness in the hymn-book is good enough, all but the nose, which Mr. Hallamore declares was a very prominent feature on the good man's face.

It has been my privilege of late to spend a few hours in the company of this venerable and time-honored man, and to see and read several letters written to him by his brother and nephew, between the years 1830 and 1842, giving accounts of family affairs, of the Methodist Church in Falmouth, and of the death of our aged friend's father, at the advanced age of ninety-three years, in 1842. The dates and allusions referred to in these letters confirm beyond a doubt the age and statements of the venerable and honored Mr. Thomas Cotton Hallamore.

CLASSIC GAELIC.—The following authentic anecdote shows very clearly the benefits which a knowledge of Gaelic can confer under peculiarly distressing circumstances. A clergyman of the Church of Scotland, who was possessed of a fund of dry humor, occupied a rural parish in Perthshire, bordering on the Highland district. He took much interest in the progress of a Highland student, and aided him as much as he could in his studies preparatory to getting license from the presbytery. One thing, however, he was deficient in, and that thing was indispensable. Time wore on, and the day of trial approached. Both minister and student were much exercised as to how they were to overcome the difficulty. Neither knew anything of Hebrew, and how the young man was to meet the reverend court without it sorely puzzled them both. At last the clergyman saw his way clear, as if by inspiration. "Take your Gaelic Bible," he said, "and when you are asked to read Hebrew, go on reading from it." "But will they not find me out?" said the young man. "No fear of that; just do as I tell you." The day came; the trial proceeded, and everything passed off satisfactorily. The young man was requested to read Hebrew, and, with fear and trembling, he drew forth his Gaelic Bible and proceeded to read and translate. After he had gone on thus a short time, "That will do," said the moderator; "what do you say, brethren?" Of course every reverend brother complimented the young man on his familiar acquaintance with Hebrew. His reverend friend said nothing, and the candidate received license to preach.—*The Highlander.*

ONE of our most interesting adventures at the Galapagos Island was landing in a little bay full of seals, so tame, so little afraid of men, that we could tramp past groups of sleepers on the beach without awakening half of them, and without apparently frightening half of those we did awake. They seemed to be fond of crawling under bushes just above high-water mark, and sleeping two or three in a place, huddled close together. Under one bush lay a mother and her two cubs, so fearless that one of our officers held a piece of cracker to the old one, and she smelled it in his fingers, as a pet dog.—*Prof. Agassiz.*

CONSIDER whether thou hast thy heart at command, or whether it be not escaped out of thy hands, to engaged itself in some inordinate affection of love, hatred, envy, covetousness, fear, joy, sadness; and if it be stayed, seek it presently, and bring it back gently to the presence of God, subjecting thy affections and desires to the obedience and direction of his divine pleasure.

The Wonders of the Deep.

During the recent passage of the British exploring ship Challenger from England to the West Indies the sounding-line and dredge were kept constantly going. The former showed that a pretty level bottom runs off from the African coast, deepening gradually to a depth of 3,125 fathoms at about one-third of the way across to the West Indies. If the Alps, Mont Blanc and all, were submerged at this spot, there would still be a half a mile of water above them. Five hundred miles farther west there is a comparatively shallow part a little less than two miles in depth. The water then deepens again to three miles, which continues close over to the West Indies. At the deepest spots, both on the east and west side of the Atlantic, the dredge brought up a quantity of dark red clay, which contained just sufficient animal life to prove that life exists at all depths. No difficulty was experienced in obtaining these deep-sea dredgings, and it was merely a question of patience, each haul occupying twelve hours. In depths over two miles little has been found, but that little was totally new.

One of the lions of the cruise is a new species of lobster perfectly transparent. Not content with obtaining animals with eyes so fully developed that the body may be said to be an appendage, a new crustacean has now been dredged up, in which the body has cut itself clear of the eyes altogether, and the animal is totally blind. It has no eyes, or even the trace of an eye. To make up for its deficiency nature has supplied it with the most beautifully-developed, delicate, lady-like claws, if one may use the term, it is possible to conceive.

Nearer the West Indies, in a depth of only half a mile, some similar creatures were brought up, and here the claws, longer than the body, are armed throughout with a multitude of spike-like teeth, looking more like a crocodile's jaw than anything else. At a short distance from Teneriffe, in a depth of a mile and a half, a rich and extremely interesting haul of sponges and coral was obtained, but the latter was unfortunately dead.—*Christian Intelligencer.*

THOUGHT HE NEVER PRAYED.—Rev. Mr. Kilpin passed a very profane man, and, having omitted to rebuke him, he awaited him in the morning in the same place. When he approached Mr. Kilpin said:

"Good-morning, my friend; you are the man I have been waiting for."

"O, sir," said the man, "you are mistaken, I think."

"I do not know you, but I saw you last night when you were going home from work, and I have been waiting some time to see you."

"Sir, you are mistaken; it could not have been me; I never saw you in my life before that I know of."

"Well, my friend," said Mr. Kilpin, "I heard you pray last night."

"Now I assure you that you are mistaken. I never prayed in all my life."

"O," said Mr. Kilpin, "if God had answered your prayer last night you had not been seen here this morning. I heard you pray that God would destroy your eyes and ruin your soul."

The man turned pale, and, trembling, said:

"Do you call that prayer? I did! I did!"

"Well, then, my errand this morning is to request you from this day to pray as fervently for your salvation as you have done for damnation; and may God in mercy hear your prayers!"

The man from that time became an attendant on Mr Kilpin's ministry, and it ended in his early conversion to God.

DOING GOOD.—Perhaps there are no words in the English language that are looked upon with more widely different feelings, or that carry more diverse impressions than these—"doing good."

Dry, hackneyed, canting term, in the ears of some; something that takes with enthusiastic girls, to others; some unknown, vague, undefined impulse that drives people to and carries them through a host of disagreeable offices in this life, perhaps with the hope of a reward to come, to a third.

A yearning of empty, unfilled lives for a place in God's plan; for some outlet to the strong energies and sympathies which have been lying so long wrapped away in the napkin of conventionality. Such are a few of the lights in which "doing good" is looked upon and pictured.

"Doing good," a phrase, an impulse, an enthusiasm, a term? Then all the higher life is a phrase, a term. For all our obligations to God, our duty to man, our relations each to each are comprehended in these words. God the source, man the object on whom the stream must be outpoured.—*London Day of Rest.*

THE introduction of the practice of inoculation into England met with obstinate resistance. Not only did the medical professors condemn it as a dangerous innovation, but the clergy also denounced it from their pulpits as an impious attempt to take the issues of life and death out of the hands of Providence. On the eighth of July, 1722, a sermon was preached at St. Andrew's, Holborn, by Rev. Edward Massey, lecturer of St. Alban's, Wood street, "against the dangerous and sinful practice of inoculation." The sermon was published, and the text is Job ii, 7: "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." Of the arguments used, the following may serve as specimens: "Remembering our text," he says, "I shall not scruple to call that a diabolical operation which usurps an authority founded neither in the laws of nature nor religion, which tends in this case to anticipate and banish Providence out of the world, and promote the increase of vice and immorality."

WE CANNOT understand what we have never experienced; we need pain were it only to teach us sympathy.—*Landon.*

Obituaries.

IN MEMORIAM.

SUSANNA VIRGINIA NEWSOM was born August 24, 1843, and died November 4, 1873, at the residence of her brother-in-law, James Turner, in Livingston parish, Louisiana. Sister Newsom was a deaf mute, being deprived of the sense of hearing in infancy—by scarlet fever, I believe. She never learned to articulate sounds. She was sent to school at Baton Rouge, Louisiana, in her eleventh year, where she remained about six months. At the age of sixteen she went to school at Jackson, Mississippi, where she remained about two years, during which time she united with the Methodist Episcopal Church South. The writer is unable to state at what time of life she was converted to God, but is able to testify, from his acquaintance with her, as well as from the statement of her mother, that she had experienced this change. She was an obedient daughter, an affectionate sister and a truly devoted Christian. She left an aged mother, three sisters and three brothers, beside a large circle of friends, to weep over her departure. One of her brothers is the Rev. Joseph D. Newsom, of the North Mississippi Conference. She is gone where the "dumb their loosened tongues employ", in singing praises to the Most High; and where her ears, though closed to sounds of earth, are now saluted with the music of angelic voices. May we meet her there. T. B. WALDEN.

TRIBUTE OF RESPECT.

Whereas, The great Author of all good, and who doeth all things well, has removed from our midst one of our beloved members, WILLIE A. ADAMS, of New Orleans, son of the Rev. J. D. Adams, of the Louisiana Conference; And whereas, From his connection with us we sympathize with his afflicted relatives; therefore

Resolved, That we deplore the loss of Willie with deep feelings of regret, softened only by the hope that his spirit took its flight to the haven of rest that awaits the finally faithful.

Resolved, That we, the members of the Franklin Institute of Centenary College, heartily tender to his afflicted relatives our sincere condolence and earnest sympathy at the loss of Willie, who was just verging into manhood, with a vast field of bright prospects before him.

Resolved, That we can do nothing more for the relief of the relatives of the deceased than express to them our sympathy, and point them to the Cross, the only source of comfort to the bereaved that has ever proven sure upon trial.

Resolved, That these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE, and that a copy, signed by the president and certified by the secretary, be transmitted to the relatives of the deceased.

J. D. WALL, Pres.
W. S. CATCHINGS, Sec.

IN MEMORIAM.

Death has recently visited our Sunday school in Prattville, Alabama, and taken from us two of our beloved pupils. We weep their departure; but we doubt not the sun of their immortality arose in cloudless glory in that sphere where death is unknown.

The first to depart was Miss LUCY JANE TURNER, eldest daughter of J. S. and Elizabeth Turner, formerly of Choctaw county, Alabama. She was born February 28, 1855, and died November 2 1873. Reared by pious parents, she, when a little girl, gave her heart to God, and obtained the witness that through Christ she was accepted of him. She united with the church and died in its communion. Hers was a consistent Christian life. She never came down to the low plane of worldly amusements to find pleasure; these she left to such as know of nothing better. Neither frivolous nor morose, hers was the tranquil, cheerful Christian spirit, so lovely in all, but especially attractive in youth. She loved her Sunday school, and was always in her place on Sunday morning, unless providentially kept away. Prominent among her virtues was filial piety. She "honored" her "father and mother," and God honored her with his abiding presence. When death came she met it fearlessly—literally she triumphed over it by faith in Christ.

The second to depart was little MATTIE COUNTS. She was born February 14, 1869, and died November 16, 1873. She was one of those confiding lambs that nestle closely to the Shepherd's bosom. She loved to talk about God and Christ, and angels and heaven. The Sunday school was a delightful place to her. It was charming to see with what joyousness she would enter the Sunday school hall and pass to her place in her class. But the angels came for her, and her name has been entered upon the school-roll of heaven's eternal Sabbath. E. S. SMITH.

THE IMMENSITY OF THE FIELD.—The conversion of the Chinese is a stupendous task, and the obstacles in the way are very formidable. The empire is one of the largest the world has ever seen. It is much larger than the whole of Europe. The simple immensity of the scale on which the country is laid out often exercises a depressing influence on the spirit of the missionary. The population of the country is, in fact, almost beyond conception. There is not much reason to question the substantial accuracy of the general opinion that there are four hundred millions of people in China. And these hundreds of millions are welded together and bound by language, custom, education, religion and government. It is not the work of a day to move that mighty people, and a wise man will not expect to see great changes taking place in their moral, religious and social life without many years of hard toil and earnest crying to God.

BAD temper bites at both ends; it makes one's self nearly as miserable as it does other people.

The Christian Advocate.

THURSDAY, FEBRUARY 5, 1874.

THE LAW OF LIFE.

BY ELIZABETH W. DENISON.

A branch of yellow autumn leaves,
So steeped in sunshine, through and through
They seemed like stuff that Nature weaves
When all her homespun work she spurns,
And from her loom, that glows and burns
With all the splendors it achieves,
Doth show what she loves best to do.

I held it twixt me and the sun—
The lovely, shining beech-tree spray;
The breeze blew fresh, and one by one
Came fluttering down the leafless fair,
Till all the twigs were brown and bare.
"Ah! thus," I said, "my life doth run,
And thus my hopes are flown away."

A foolish thought. In vision clear
God's answer came to comfort me.
"The golden hopes would soon be sere;
They dropped away to leave a place
For nobler life and richer grace;
Behold where swelling buds appear
To crown anew the leafless tree!"

Independent

The Resurrection of the Witnesses.

BY ROBERT PATTERSON, D. D.

But now the providence of God, in a most wonderful way, opened up a new and unexpected source of testimony to the verneity of his word. Napoleon the First, invading Egypt for the purposes of his ambition, took with him a body of savans who were enraptured by the discovery of the pictures and inscriptions on the tombs and monuments; and subsequent investigators add yearly to their discoveries. The Egyptians were possessed with the same passion for immortality and fame as other nations. They knew not the art of securing publicity by the printing-press, but they knew the secret of securing millenniums of notoriety. They more than compensated for the limited number of their audience by the endless duration of their exhibition. And so they painted their names and portraits, and all their possessions, and the minutest details of their occupations, almost photographing for us the appearance of their daily lives. *Harper's Weekly* does not present more graphic illustrations of our American daily life than these tombs do of Egyptian manners and customs during many centuries. These pictures have been so well preserved, by the dryness of the climate and the close-fitting stone doors of the tombs, that they are perfectly legible, their colors bright and fresh, and all the particulars capable of comparison with the Mosaic reference to Egyptian manners and customs. In every instance where comparison is possible they confirm the accuracy of the Mosaic narrative. And the number of such comparisons is wonderful. Macaulay gives half a dozen illustrations.

Von Bohlen, a German commentator, who is a great authority with the Broad church clergy in all matters of biblical criticism, informs us that "the author of the Pentateuch represents Joseph, in most manifest opposition to the sacredness of beasts, commanding to prepare flesh for food," etc. But now every Sabbath scholar who can lay his hand upon Wilkinson's Ancient Egyptians, and turn to chapter third, can see engravings copied from the tombs, showing the Egyptians killing and cooking and curing sheep and geese and fish and ducks, and tables covered with all kinds of roast and boiled meats. And still more decisive proof has been discovered; a table, with the shriveled remains of fowls still visible upon it, has actually been found.

The same learned critic informs his readers that Moses' account of the Israelites' brick-making is an anachronism, borrowed from the Babylonish captivity, the scribe transferring to the first bondage one of the incidents of the second; since bricks, he says, were not suitable building material in Egypt, nor used there for that purpose. But he had not read of the brick pyramid of Dashour, nor seen the bricks, now found in most museums, bearing the seal of Tothmes the Third, of a period preceding the Exodus.

Even in such a minute and exceptional particular as the occasional making of bricks without straw to bind the mud together, which the Bible narrates as occurring once in the Israelites' bondage, it is wonderful to find that the ruins of Heliopolis, one of the cities fortified by the Hebrews (lxx,) Palmer tells us, furnish "many sun-baked bricks bearing the stamp of Tothmes the Third, which show, on being broken, that they are made without straw." (Egyptian Chronicles i, 194.)

Colenso and others object to the name "Hebraics" as an anachronism; but in a hieratic papyrus at Leyden we find the following remarkable sentence: "Give corn to the soldiers of the Egyptians, and to the Hebrews who draw stones for the house of Rameses, beloved of Amun." The writer who furnishes this (*Ebers Ägypten und die Bücher Moses*) devotes two hundred pages to the tenth chapter of Genesis, of which he says: "The author possessed a fullness of ithnographical and geographical knowledge which can be explained only by a connection partly with the maritime Phœnician cities, partly with Egypt; and he pronounces the Mosaic references to Egypt to be "genuinely Egyptian."

It has been gravely agreed by Wolff, Vater, Hartmann and other critics that alphabetic writing was not known in Moses' day; that he could not have had any better writing materials than boards, or plates of lead or brass, as parchment was not discovered till invented by Eumenes, King of Pergamos, a thousand years later than the Exodus; and we have calculations how many wagon-loads of planks and how many tons of brass would be necessary for a copy of the Pentateuch.

But now come our Egyptologists who discover that the use of parchment was common among the living Egyptians, and was buried with their dead twelve hundred years before Eumenes was born. Next comes the discovery of paper made from the papyrus, covered with cursive writing. M. Prisse discovered, and M. Chabas has translated, a papyrus written in the hieratic character, written by a royal author of the fifth dynasty, which goes back, therefore, beyond the days of Abraham. Finally we have public schools for the young Egyptian nobles, described at that early period. Nahrai, one of the nobility of the reign of Amenemles the Second, cotemporary with Abraham, tells us he was keeper of the sacred goat of Beni Hassan, constable of the palace of Beni Hassan, and steward of the land tax for the support of the schools for the sons of the kings of Lower Egypt.

Hesiod, Plutarch and others, having limited the discovery of iron to the period of the siege of Troy, the opponents of the Pentateuch accuse Moses of an anachronism of a couple of thousand years in representing Tubal Cain as the inventor of iron weapons. They found confirmation in the use of bronze by the ancient Egyptians; which they said nobody would use who could iron. And everybody has heard of the famous stone, bronze and iron ages in the progress of the ape to manhood. But now comes Belzoni and deposits in the British Museum a steel sickle which he found under the feet of the Sphynx. And, to make assurance doubly sure, Colonel Howard Vyse found imbedded between two of the stones of the Great Pyramid, and removed by blasting a piece of iron, a copy of the photograph of which is now before me.

Our anti-Bible critics object that Moses represents Abraham as receiving from Pharaoh sheep, camels and asses, and describing the vine as growing in Egypt, and flax as a common crop at the time of the Exodus. All these, it is alleged, are anachronisms; the vine could not grow in Egypt on account of the inundation; and others were not introduced for centuries afterward. The book, therefore, must have been written in Syria, by one ignorant of Egypt.

But now even our children have been familiarized with copies of pictures from the tombs in Osburn and Wilkinson's books, of kids browsing on the vines, of vine trellises and wine presses, of long lines of asses and sheep and goats and figures of kneeling camels. The abundance of linen in the bandages of the mummies is familiar to all frequenters of museums.

Similar objections have been founded on the presumed anachronism of representing Abraham weighing silver coin, and Rebekah using gold ornaments, and in general to the representation of society as in a civilized state at that early date. But the monuments confirm the Bible representations of the early civilization of mankind. Says Osburn (Monumental History, II, 291, speaking of the ancient civilization of this degraded country: "This fact, so important to the history of Egypt, exactly coincides with the Jewish account of the sojourn of the Israelites in that country. They were the subjects of a great kingdom, strong in foreign alliances and foreign commerce, and therefore their increase was very rapid."

Indeed the Bible represents the surrounding natives as advanced far beyond the savage state at a very early period, and the monuments confirm this statement. "The force of Sheth, so far as it appears in the field, consisted wholly of war chariots. We have already noticed the same peculiarity in the armament of this people in another representation of them, and pointed out its exact coincidence with the battle array of Moab and Ammon in the Scripture history."—Monumental History (II, 404, 503.) The ability to equip and maintain such a force demonstrates a military organization equivalent to that which would maintain an equal number of pieces of modern artillery.

The Great Pyramid remains an imperishable monument of the astronomical, mathematical and engineering capabilities of mankind two thousand years before Christ. This oldest of all human creation combines its testimony with that of the Bible, and that of the paintings on the tombs of Egypt, to the primitive civilization of the human race. Man, created in the image of God, was created a civilized being, and placed in civilized society, and instructed by his Father in heaven. At least the forefathers of all Christian men were thus educated by their Creator. But if any one desires the validity of all sacred history and profane monuments, and insists that he is developed from an ape, I will cease to contradict him.—*Interior.*

The Burmese.

In the general ability of the men to read and write, in the social position of the women, in the absence of any law of primogeniture, and consequent general diffusion of landed property, and in their temperate habits, the Burmese are incontestably in advance of all European nations. The women do most of the trading, superintend farms, advise in law cases. The wife keeps the money, and her husband goes to her when he needs any. Married women can acquire and hold property in their own names. Such a notice as the following is not a solitary instance: "Twenty persons, including women, have formed themselves into a mercantile firm, and have obtained a monopoly for the sale in the Bhamo district of salt for the Shan States." Women can sue and be sued; can obtain legal divorces on the plea of incompatibility of disposition; yet the suits relating to marriage, dower and divorce in all the courts of British Burmah for 1869 70 were only one thousand one hundred and seventy-eight, in a population of two and a half millions.

According to the Burmah books a good wife "knows when her husband is hungry, and, that he may eat, puts before him the best food in the kindest way; and dresses him becomingly, seeing that his clothes are not old or dirty; and keeps him in mind of his work and his duty. As friends consult each other regarding their mutual profit and happiness, and assist each other, she, having consulted her husband, lends her assistance and looks on; and believes to her husband's relations as to her own, and does not dispute his authority; and if he goes to the chief's house or other place, she waits till his return, and eats not her meal till she eats it in company with him."

The men are generally able to read and write, and many of them know also the principles of arithmetic. In one place, with a population of a little less than ten thousand, the government inspector of schools ascertained last spring that 66.6 per cent. of the boys were attending school, and but 3.3 per cent. of the girls.

Even now the Burmese may be ranked as the most temperate people in the world, and yet, since English civilization came among them, they have very much degenerated from their former principles of strict abstinence, and of speedy punishment by flogging for such a breach of decorum and decency as drunkenness is. Owing in part to their temperate habits, and in part to their being no law of primogeniture, there are very few beggars in Burmah. In British Burmah the average size of landed estates is estimated at fifteen acres. The people are intelligent, quick of apprehension and quick of application; courteous, tolerant and well governed; and constitute a fine field for missionary labors, which is now in the hands of our Baptist brethren.—*Missionary Herald.*

BILL SANDUSKY was something of a character. In the old days, when anybody could get a pilot's license for five dollars, Bill got himself made into a pilot for nearly all the Western rivers, and vaunted his knowledge lavishly to the captain of a new steamer about starting up Red river. Upon getting into the dangerous part the captain expressed some doubts as to Bill's familiarity with that peculiarly difficult river, whereupon the confident pilot replied:

"Why, cap'n, I know every rock and snag in the whole creek."

Just at that moment the boat struck a sawyer, which ran up through the hurricane deck, between him and the captain.

"There, cap'n," said he, "I told you I knew where every snag was, and there's one of 'em!"

A FARMER took his wife to a grand concert, and, after listening with apparent enjoyment, the pair became suddenly interested in one of the grand choruses: "All we, like sheep, have gone astray." First a sharp soprano voice exclaimed: "All we, like sheep"—

Next a deep voice uttered, in the most earnest tones:

"All we, like sheep"—

Then all the singers at once asserted:

"All we, like sheep"—

"Well, I *don't!*" exclaimed old Rusticus to his partner. "I like beef and bacon, but I can't bear sheep meat!"

There was an audible titter in that vicinity, but the splendid music attracted attention from the pair, and they quietly slipped out.

AN eloquent clergyman tells a good story about one of his early professional experiences. He was trying to preach to a rural Yorkshire congregation, and was consciously making a very poor fist of it. He had hardly announced his text when the "pulpit fright" marked him for its prey. His brain was in a muddle, and his tongue clave to the roof of his mouth. He was stumbling and stammering along from bad to worse, when a warm-hearted old brother in the gallery suddenly roared out with all the force of his healthy Yorkshire lungs: "Lard, Lard, loose the lad, and let 'im go." It broke the spell. The "lad's" nerves steadied themselves, his head cleared, and the sermon was a decided success.

"VELL, now, I vill tell schust how it vas," said a thick-headed Dutch witness in Canada recently, for the twentieth time, after receiving as many reprimands from the judge for telling what his wife told him, instead of what he saw. He gave the statement very concisely, but to the consternation of the court, in reply to the opposing counsel's question as to how he knew it all, came the old answer: "My vife told me." Losing all patience, the judge roared out: "Suppose your wife should tell you the heavens had fallen, what should you think?" Without the slightest hesitation the witness replied: "Vell, I should tink dey vas down!"

SOMETIME AGO a well-known angler was fishing in a trouting stream in Scotland, on a Monday, when he was accosted by the minister, who asked him as to his success. The angler, after replying, said to the minister: "Dae ye no try the rod yersel'?" "Oh, no," said the minister, with pious awe and eyes upturned; "I am a fisher of men." "Oh, indeed," replied Sandy, "but I doot ye're nae great hand o't, for I lookit into your creel (basket) yesterday, and it was unco empty."

WHILE still associated with the Presbyterians, Leighton was called to account in a synod of that body for not "preaching up the times"—that is, making current controversies the theme of his pulpit addresses.

"Who does preach up the times?" he asked at last.

"We all do," was the reply.

"Then," said Leighton, "if all of you preach up the times, you may surely allow one poor brother to preach up Jesus Christ and eternity."

PROF. DONATI, of Florence, the discoverer of the great comet of 1858, distinguished also as a spectroscopist, died September 20, of cholera, in Vienna, where he had arrived only two days previously.

AN old negro woman was heard to exclaim recently: "Thomas Jefferson, you and James Madison come into the house, and bring Abe Lincoln along with you, or I'll reach for you, sinah!"

IN a Dublin newspaper appeared the following: "A number of deaths are unavoidably postponed."

A Winning Way.

There once lived in a certain household a damsel from the Green Isle of Erin, whose name was Mary Ann. To a singularly ungraceful and bulging figure, a walk resembling that of a lame and discouraged duck, and a very marked and obtrusive squint, Mary Ann added the unfortunate distinction of having had the small-pox. Her face was seamed and scarred from the topmost bit of her forehead to the lowermost bit of her double chin; and, altogether, she made, upon one who saw her for the first time, the impression of something at once pitiful, sad and grotesque. A woman who has made an utter failure in the line of beauty is always an object of compassion, and, in a lesser degree, of wonderment.

To Mary Ann, as to prettier demoiselles, however, there came one day of triumph and delight. A youthful compatriot of her own came a-wooing; and to him it was nothing that her eyes squinted, that her hair was carroty and that her face was a sight to behold. He loved her; and his love, like an enchanted mirror, transformed her ugliness into satisfying comeliness and grace. She pleased him, and his courting sped smoothly on. "You see, ma'am," said Mary Ann to her mistress, as, on her wedding-day, she came, in sky-blue gown and emerald ribbons, to be congratulated, "it is not my beauty attracted Pat. It was all my winning way."

We feel like preaching a little sermon to our readers about the essential charm there is in a winning way. Mary Ann's observation had in it a deeper truth than she, in her innocent self-glorification, dreamed. We have seen charming faces, fresh in tint, and dimpling with youthful loveliness, that absolutely seemed to have been bestowed by mistake on the wrong person, so flat and glaring was the contradiction between their gentleness and the ungentle manner of their possessors. We have seen really unselfish and noble actions utterly marred and spoiled by the fact that they were accompanied by a manner that was rude or ill-tempered or crusty. Very often indolent and selfish men and women acquire an ill-deserved reputation for amiability in this world simply because they have a way of looking pleasant and smiling benignantly, no matter what happens, while the really kind, good, self-denying disposition is unrecognized because it does not think it worth its while to show how fair it is.

Manner is a very important thing. Simple, gracious courtesy, politeness to the people one meets; recognition, by thanks and by prompt expressions in kind, of obliging acts: in short, a winning way, is of the utmost value in society and in our homes. We hate veneering and artifice: and, in so far as manner is a putting on, instead of a growth from something inbred, it is artificial, and of the nature of veneering. The trouble with it, when it is merely assumed like a dress, is that in sudden emergencies it will fail of its end, or crack like an ill-fitting mask, and betray the real nature beneath. Let the nature be sincere and genial, and then let the manner suit it, and grow from it as the flower from the bud, and we shall have the result that our good, plain but lovable Mary Ann called "a winning way."—*Hearth and Home.*

BAD BARGAINS.—Once a Sabbath school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain.

"I do," replied a boy; "Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second said: "Judas made a bad bargain when he sold his Lord for thirty pieces of silver."

A third boy observed: "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul."

"Boy, what will you take to tell a lie for me?" asked a mate of one of the little cabin boys on board of a fine British ship. "Not for all the gold of California, sir," was the prompt answer of the lad.

A SWEET ANSWER.—A little boy and girl, each five years old, were playing by the roadside. The boy became angry at something, and struck his playmate a sharp blow on the cheek, whereupon she sat down and began to cry.

The boy stood looking on a minute, and then said:

"I didn't mean to hurt you, Katie. I am sorry."

The little girl's face brightened instantly. The sobs were hushed, and she said:

"Well, if you are sorry, it don't hurt me."—*Ladies' Repository.*

A NOVEL REASON.—A friend, visiting in a minister's family, where the parents were very strict in regard to the children's Sabbath deportment, was confidentially informed by one of the little girls that "she would like to be a minister."

"Why?" inquired the visitor, rather puzzled to understand what had given the child so sudden an admiration for that calling. She was quickly enlightened by the prompt reply:

"So I could holler on Sunday!"—*National Baptist.*

TWO NEIGHBORS had a long and envenomed litigation about a small spring, which they both claimed. The judge, wearied out with the case, at last said: "What is the use of making such a fuss about a little water?" "Your honor will see the use of it," replied one of the lawyers, "when I inform you that the parties are both milkmen!" The roar of laughter which followed proved that the entire audience saw the point.

THE narrow way of life is broad enough for men who carefully, gently, evenly walk in it.

THE little busy bees of the United States produce annually $8,000,000 worth of honey.

Religious Intelligence.

THE *Pacific* says the California Congregational churches have taken a step forward in organizing a woman's board of missions for the Pacific coast, and already local auxiliary societies are forming at different points.

PROF. MAX MÜLLER, the noted German *savant*, at the invitation of Dean Stanley, has been lecturing in behalf of Christian missions, in Westminster Abbey, London. His lecture is pronounced fresh, luminous and able.

A WESTERN exchange says: "Rev. Seth A. Clark, a Baptist missionary in the western part of Kansas, has a portable church tent capable of seating seven hundred persons. He has two good mules, and a wagon on springs, furnished expressly for the transportation of his church from place to place."

REVIVAL.—The revival movement at Newcastle-on-Tyne, in which Mr. Moody, of Chicago, has taken a prominent part, appears to be sustained with an earnestness that marks it as something genuine. Never was the town in such an excited state, yet the excitement is of the most healthy character.

GREAT prosperity has attended the work of the London Missionary Society at Nundial, in the Kurnool district of South India, during the past year. The number of persons now connected with the mission is 1,500, an addition of 861 during the year; 712 of these are baptized; 878 under instruction preparatory to baptism.

BISHOP CUMMINS, in company with Bishop Cheney, of Chicago, and pretty nearly the whole synod of the Reformed Episcopal Church, has visited Peoria, Illinois, where he spoke to a crowded congregation in the Second Presbyterian church. Notice was given that a church would be organized in that city on the following Sunday.

THE Jesuit missionaries in Madagascar are making rapid progress in their work. According to statistics given in one of their publications, they have now seventy-four places of worship in the central province, and forty-four priests, sisters of mercy, and teachers in Antananarivo and vicinity. Their work already extends to nearly every important village.

DURING the present fiscal year of the Presbyterian Board of Foreign Missions five missionaries have returned to their fields, two to Syria, one to the Gaboon and Corisco mission, and two to Japan. During the same time twenty new missionaries have been sent out—three to the Gaboon and Corisco mission, two to Syria, two to India, one to Siam, eight to China, three to Japan and one to Brazil.

THE minutes of the thirty-first annual meeting of the Bassein Sgau Karen Association Baptist present the following summary of their work: 65 churches, 59 pastors, 21 of whom are ordained, 54 school teachers, 351 baptized during the year, 261 received by letter, 268 dismissed by letter, 94 died, present membership 6,047, 4,516 pupils in their various schools, including 93 young men studying at Rangoon and other stations. Total contributions for the year, $6,755.

THE Wesleyan Methodists have two weekly newspapers, published in London, the *Watchman* and the *Methodist Recorder*. A third paper is about to be started, to be called the *Methodist*. The *Christian Advocate* says: "The new journal will be advanced in its opinions, and will prove the advocate of many measures, both in and out of the circle of Methodism, which are rapidly gathering strength and demanding full discussion."

LOCAL PREACHERS.—The Rev. W. H. Kincaid, in the *Christian Advocate*, says that within the past few years the work of local preachers in the West has become more systematic and thorough, that at Indianapolis they have started several mission churches which will soon be charges in the Conference, that the faithful labors of these lay preachers in Pittsburg, in connection with the city mission work, had been greatly instrumental for good, and that in many other places substantial results had flowed from organized efforts.

DECREASE OF FRIENDS.—The "Friends" have been holding a conference in London to take into consideration the condition of the body, and in particular to inquire into the causes which are retarding its increase and producing a marked diminution in the attendance at many of the meetings. An English paper states that in 1660 there were estimated to be 60,000 Friends in England, but that the number now is less. In 1800 there were 413 meeting-houses; half a century later there were 371. The same fact of decrease is noticeable in the United States.

CONFESSION in the Church of England is brought to the front again by a declaration on the subject signed by Dr. Pusey and several other "priests." It is intended to correct "the serious misapprehensions" on the subject which are widely prevalent, and it sums up thus: "While, then, we hold that the formularies of the Church of England do not authorize any priest to teach that private confession is a condition indispensable to the forgiveness of sin after baptism, and the Church of England does not justify any parish priest in requiring private confession as a condition of receiving holy communion, we also hold that all who, under the circumstances above stated, have claimed the privilege of private confession are entitled to it; and that the clergy are directed under certain circumstances to 'move' persons to such confession." Dr. Pusey is not a bishop, but his word will have more weight with the High Church party than that of any dozen bishops, and the principles of action laid down by him are pretty certain to be generally adopted and put in practice by the English Ritualists.—*Independent.*

SANTA SOPHIA, of Constantinople, after the Church of the Nativity at Bethlehem, the oldest Christian temple in existence, dating over fifteen centuries back, has been so protected by buttresses made necessary by earthquake shocks, and so closely built upon by modern dwellings on certain sides, as to be completely deprived of its original exterior architectural beauty. Lately, however, the neighborhood of the great mosque has been cleared of obstructions, particularly on the west side, where the area thus obtained is to be surrounded by a wall, surmounted by an iron railing. Not long since, while workmen were engaged in digging near the southwest corner of this space, to lay the foundation of the wall, an archeologist from abroad, visiting the place, noticed an ancient stone of unusual value there, bearing an important inscription, and he at once proceeded to make a sketch of it. Whereupon one of the Kura laborers offered to sell it to him for a couple of Turkish liras, about $9; and, as his offer was not accepted, the rude Vandal shattered the relic to pieces by a blow of his hammer. Fortunately a copy of the inscription remains in the possession of an English resident, who says the loss falls chiefly on the Moslem authorities, for the record pertained to a name they greatly reverence.

GERMANIC RELIGION.—Bishop Foster, of the M. E. Church, who has just returned from a missionary tour in Europe, was at the late anniversary of the Missionary Society, held in Pittsburg, Pennsylvania, and in his address made the following remarks: "Germany was not a heathen country, but claims to be the most Christian country in the world. But Germany was an unchristian Christian country—the most unchristian of all Christian countries. The Reformation had left it nominally a Protestant country, and Germany was formerly superstitious, but now it was an infidel country. The male population of Germany did not attend church. The most of the people who claim to be religious attend church about twice a year. The speaker had gone into a cathedral in Germany to hear one of the most eloquent preachers in the country. The church, which would hold 3,000 people, contained 37 men—15 of whom were Americans—and 250 women. To ask a German if he is a Christian is to insult him. A Christian, according to the German idea, was a man who had been born in a Christian country and baptized."

BISHOP HARE, of the Protestant Episcopal Church, pays the following tribute to the self-denying missionaries who are carrying the standard of the cross among the Indian tribes on our extreme outposts, viz., the Lower Yanktonnais, Lower Brules and at the Cheyenne Agency: "The missionaries among them have it as their lot to see attention on the *qui vive* when they speak of rations, and flagging when they tell of the bread which endureth unto eternal life; to be daily frustrated in their efforts to enlighten, by finding that the maxims which are axioms with them, are to their auditors strange and even incomprehensible; and to spend months in winning a reputation for common decency of life, because the representatives of their race who preceded them have generally forfeited it. They are *heroes* and *heroines*, and that not in the lower realms of courage. What I know of the history of missionary work in other lands, what I have seen of the progress of other Indians, and what I have seen of signs of awakening among the very people among whom these brethren labor, produce in me the happy conviction that their day of reward is surely coming. I trust that the boarding schools which they will conduct this winter will be both present comforts to the laborers and potent means to the end for which they yearn."

IT IS A FACT often commented upon by missionary speakers, as well as those who labor for the Seamen's Friend Society, that "Jack ashore" is not a good specimen of the Christianity or the civilization of the countries whence the missionaries have come. Indeed, the best inclined of the natives often find Jack their greatest stumbling-block in the way out of heathen darkness into the Christian's light. It is more than rhetoric to say that one vicious or drunken sailor can upset not only the pineapple and orange stands of the heathen, but with the same kick of his foot the work of many months of missionary labor. Whatever is done, then, to keep Jack sober and to help him to act like a man and a Christian is genuine missionary work, and deserves to be helped and recorded as such, to say nothing of the benefit done to a class of men who do not receive any too much attention. Good work done for the sailors is on both "home" and "foreign" field. It gives us great pleasure to publish the fact that the Christian sailors of the British and American Asiatic squadrons, cruising in the seas of China and Japan, have, with the aid of the Christian landsmen and landswomen of Shanghai, in China, and Yokohama, in Japan, secured permanent buildings for the use of sailors when on shore. These rooms have been neatly furnished, supplied with temperance drinks and eatables, books, newspapers, games, etc. Every rational means is being tried to compete with the dram-shops and low houses, to win men from temptation, as well as to afford a rendezvous for Christian and temperate sailors. Temperance societies have lately been started in both Shanghai and Yokohama, which are now in a very flourishing condition. At the prayer meetings on Sunday and Wednesday nights, at both these ports, a large proportion of the company are sailors, and it is not too much to hope that, with God's blessing, the heathen Japanese may rescind the orders frequently issued when exhibitions in Kioto and other places were about to open, which are couched in words to this effect: "All classes of foreigners are invited to attend, except sailors; as experience has taught the Japanese authorities that this class of men are not to be trusted to wander freely among the Japanese people." One of the most promising prognostications of permanent success in this movement is that it originated with the sailors themselves.—*Independent.*

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to any person forwarding to us four new yearly subscribers, with EIGHT DOLLARS.

The Weak Place.

There is a weak place in every man—a point at which he is most liable to break down in his moral and religious integrity. There are sins of which a Christian stands in little danger. They are far from him in relation to habit, tendencies of thought or of appetite. If he gives way at all it will be in some other direction. In our estimate of others we have reached decided convictions concerning the location of the peril. One is almost certain, by reason of temperament, to be betrayed into anger and possibly into profane words or violent and murderous acts. His nature is like a magazine of powder, or like a warehouse filled with inflammable or combustible materials. Let the chance spark fall, let the incendiary's match be struck, and a conflagration suddenly wraps everything in its devouring flames.

At sea the dangers are few in number, but they are great and well-defined. They are not such as surround those who travel in private carriages, where the horses may take fright, or the vehicle be hurled into a ravine by negligent driving. Neither are they such as the traveler on a railroad has reason to apprehend, where defective rails, weak trestles and bridges or a cracked wheel may be the undoing of a train. The sea has its own perils—there may be fire, collision, a leak or wreck from storm. The ship itself is no better than the most inferior plank in it, and the wreck must come from some one of a limited number of causes. He who ventures up in a balloon comes within the range of accidents which neither the mariner nor the landsman has reason to fear. He is at the mercy of air currents which cannot be foreseen or controlled. The silken bubble which bears him up may be rent in a moment, and in the descent the frail basket and its occupant are dashed to pieces.

In the physical constitution some conjecture may be made as to the organs which are likely to first give way. The lungs are weak, and pulmonary complaints are hereditary. The brain is unduly developed, and head symptoms are the leading ones in sickness. The invasion of fatal disease, as to its point of attack, may be indicated by the peculiarities of the physical constitution, and also by conditions of climate, topography of the region inhabited, the relations of land and water, altitude and surfaces, and the diseases which are known to prevail. There are sections where malarious influences predominate, and others where the digestive organs are especially liable to become impaired. We might also take into account the occupation, the exercise, exposure to weather, and the proportion of mental and physical labor. In the mental organization and endowments a full and complete mind is the exception. The defect or the strength may be in the memory, the imagination or the reasoning powers. The will, the sensibilities, the intellect, are not equal, and the great infirmity, the overshadowing incompleteness, and that which mars and defaces the character, is in one of these.

In the spiritual nature, and in every individual life, there is something of this sort—a tendency to sin, in some one direction, and a want of strength and robustness in reference to certain powers of resistance to the enticements of evil. The weak place, be it in temper, appetite, unbelief, pleasure or avarice, is to be guarded. By so doing the soul may be kept, and made strong for every work and trial. The good seaman watches the exposed points—the perils which are peculiar to his business. A good general does the same in the line of defense, putting courage and vigilance and every conceivable precaution upon the most vulnerable places. In the care we take of our health, the constitutional habit, the well-ascertained diathesis, the predisposition to some particular disease, are all considered, and life is prolonged and suffering prevented. In things spiritual the thought, watchfulness and prayer, wisely and truly directed, may correct the evil. If given to appetite there must be a cautious and wakeful care, lest the bounds of virtue and temperance be passed. If the trouble lies in the direction of inordinate affection, doubt, covetousness, selfishness, to these unfortunate and guilty proclivities must the attention of the prayerful and penitent spirit be called.

Granted that every one has a point of peculiar weakness, are we always sure of finding out what it is? In order to lay aside "the sin which doth so easily beset us," we must know what it is. This is perhaps the greatest difficulty with some. It is a wile worthy of the devil that he should lead the soul astray, on the wrong scent, and that he should bring the tender conscience to overlook the real danger while aroused and distressed about something of little moment. The concern may be about that wherein we are strong, while the point of peril, the weak place, is left to the invasion of the enemy. It takes as much grace to discover the weak link as it does to strengthen it when found. The invader has entered the castle at an unsuspected approach, while we are busied with some entrance that has never been seriously threatened.

One Cause.

Dr. A. L. P. Green, writing in the *Western Methodist*, speaks of one cause of the loss of power in the pulpit as follows:

One cause of the decline of pulpit power, in my opinion, has arisen from a clamor, on the part of church-going people, for short sermons. This demand has been yielded to by the ministry to an extent which has, in many congregations, so lessened the efficiency of the pulpit as to render it almost powerless for good.

No great gospel truth can be presented, elaborated and enforced in fifteen or twenty minutes; and just so soon as there is a conflict between the "service" and the sermon, and the rights of the latter are intrenched upon by the former, the aggressive element will suffer damage, and the church will, sooner or later, become formal and ultimately decline; and when once other agencies shall be substituted in the place of the pulpit a departure is taken from the plan adopted by the great Head of the church for subduing and Christianizing the world. There may an increased interest be taken in those means and agencies by which the church is to be built up and the cause of God promoted among men—such as Sunday schools, prayer meetings, experience meetings, religious books and periodicals, all of which are very valuable in their place; but to substitute these for the preaching of the gospel will defeat the great object contemplated. It is by preaching the gospel that the powers of darkness are to be driven back; by preaching Christ and him crucified the batteries of sin and unbelief are to be silenced, and the strongholds of infidelity are to be carried; for by preaching the church becomes aggressive and drives back the enemy, and opens the way for other agencies. It will not do to say that the preacher, by a lecture of fifteen minutes once a week, shall accomplish the great work which is to be accomplished by the pulpit. To limit the preacher to any particular number of minutes is not to be allowed. The preacher should have an object to accomplish in every sermon, and he, and he alone, can determine when that object is accomplished.

I should much rather see the pulpit relieved by the laity of all other work or employment. Let the singing, the public prayer and all matters that pertain to finance be taken in hand by others, and let the preacher do nothing but preach and attend to necessary pastoral work. To this end let him turn all his thoughts, all his time, all his strength; let him be handed from pulpit to pulpit, with the everlasting gospel to preach. Let every other duty and obligation be taken from him, and let him be a man of one work. Let him go, and as he goes preach. Let him preach Christ and him crucified; then the pulpit will become a power, and the preacher a messenger sent from God, not to serve tables, not to take charge of temporal things, not to settle abstract and difficult questions in science, not to take charge of the politics of the day; but let him be a man of one work, and let that one work be the preaching of the gospel. A preacher of a partial consecration will never accomplish the full work of a gospel preacher. It is a work which requires all the powers of mind and body, and when given up wholly to this work he may still say: "Who is sufficient for these things?"

Now these may be regarded by some as extreme views, but let the reader stop and think of the character of the work to be done, and then ask himself the question: What time will the minister of Christ have to appropriate to any work?

The Papers.

The St. Louis *Christian Advocate* is the largest of our *Advocate* family, and a first-rate religious newspaper. Dr. McAnally has the pen of a ready writer, and keeps it bright with exercise. Under the above caption he notices our Southern Methodist press as follows:

OUR OWN.—We have begun the year with encouraging prospects, and so far are gratified by the promptness with which our subscribers are renewing and the agents sending in names of new subscribers. We can, however, bear a great many more of the same sort. Let them come, and the sooner the better. This is obliged to be *the* paper of the West, and we try to make it all that it ought to be. Hope that ere long we may present it in new type, when it will have a somewhat better appearance.

The Nashville *Advocate* seems to have begun the year well and with encouraging prospects for the future. No change has been made in its general appearance or character. In the publisher's address, given in the first number of the new volume, he speaks very highly of its past, present and prospective future.

The *Southern Advocate* keeps on the even tenor of its way, and as to its appearance and matter is pretty much as it has been for years past—a good, reliable paper.

The Richmond *Christian Advocate*, the oldest of all the *Advocates* of the South, has new type, makes a very neat appearance, and commences the year by giving the first chapter of the editor's narrative "of the great revival in the Southern armies during the late war."

The Raleigh *Christian Advocate* is also printed on new type, is a large, well-conducted paper, and worthy the patronage it receives.

The Baltimore *Methodist* goes on without any noticeable change, and calls loudly and earnestly upon its delinquent subscribers to pay up.

The *Western Methodist*, published at Memphis, Tennessee, also begins the year without noticeable change in appearance or matter; so does the *Christian Advocate* of Galveston, Texas, and so does the NEW ORLEANS CHRISTIAN ADVOCATE, which is perhaps the most neatly printed paper in the connection.

The subscription price of these papers severally is $2 a year in advance.

The Nashville and Texas *Advocates* are published in sixteen-page form, the Western and Baltimore *Methodists*, New Orleans and St. Louis *Advocates* in eight-page form, the Southern, Raleigh and Richmond *Advocates* in the old folio form.

Beside these, there are several other papers published in the interests of our denomination, such as:

The Holston *Methodist*, a sprightly and useful paper, published at Morristown, Tennessee.

The *Religious Herald*, published at Seddon, Virginia, by Rev. William Hicks. This also is in the bounds of the Holston Conference.

The *Christian Neighbor*, an excellent little paper, published at Columbia, South Carolina, by John A. Elkins. Rev. S. H. Browne, editor.

There may be some others which we do not now remember. We should have remarked that the Holston *Methodist* is published and edited by Messrs. Price and Thomas, who, as editors, are often called upon to pay their respects to such distinguished characters as Bishop Haven and Dr. Cobleigh, editor of the *Methodist Advocate*, published at Atlanta, Georgia, in the interest of the Methodist Episcopal Church (North,) which paper some time since called upon the editors of the Holston *Methodist* to repent of the sin of taking up arms against the government. To the call the editors of the Holston *Methodist* respond in a long article, ably defending their course, and concluding with the following:

"We would inform our brother that when we shall have been seized with the pangs of repentance for having sinned against the government of the United States, alias the Methodist Episcopal Church, we will either knock for admittance into said church or propose to go to Congress."

The papers published in the interests of the Methodist Episcopal Church South will not suffer by comparison with those of any other denomination in the country or in the world. But stay, we must not omit the *Pacific Methodist*, a very handsome, neatly-printed, and every way excellent eight-page paper, published at San Francisco, California. It has entered its fourteenth volume; has done and is doing excellent service on the Pacific coast in behalf of our church. Edited and published by W. B. Parsons. Terms, $4 per annum, in advance.

Death of Richard Jones.

The death of this well-known citizen of New Orleans occurred at two o'clock A. M., January 29. To the community at large, and to the most of his intimate friends, the announcement came with no previous note of warning. He was at his desk in the New Orleans National Bank, of which he had been cashier from its organization, as recently as Saturday, the twenty-fourth; he was also at Sunday school and church on Sunday morning, but before the dawn of Thursday his spirit was in paradise. He died from a violent attack of congestion, induced by a cold contracted some days before he became seriously ill. It is not often that the death of a private citizen creates so profound a sensation or excites such widespread sorrow and regret.

Richard Jones was born in Dublin, Ireland, July 9, 1819, and settled in Montgomery, Alabama, in the winter of 1836. He resided there until 1860, when he came to New Orleans. He was from his youth constantly occupied with business, connected with banking and mercantile pursuits, and throughout his entire history most conscientious and blameless. His character for honor, integrity and uprightness was without a stain. He was a man of fine endowments and cultivation, of large information, and of the greatest benevolence. He had a capacity for friendship, and was well qualified to enjoy and adorn society. Considerate, refined and genial, it is not wonderful that he had so many warm and devoted friends.

He joined the Methodist Church in Montgomery, Alabama, in his early manhood, and had filled almost every position. He was at times class-leader, trustee, steward, Sunday school teacher and local preacher. For several years past, and up to the time of his death, he was the leader of a weekly class, regular teacher of a Bible class in the Sunday school, and frequently in the pulpit. He was an instructive preacher, always ready to go where his services were most needed, and a most reliable and efficient help to the church in this important office. He was especially gifted in prayer, always edifying, and leading the devotions of a congregation with great power. His piety combined rare intelligence with deep spirituality, and was the highest type of charity realized in the spirit and daily life. During a long and most intimate acquaintance we never heard from him a word of harshness or unkindness, nor anything that could be construed as an unfavorable reflection upon the character and conduct of another. Somewhat brusque in manner, robust and even rugged in body and in mind, he was tender, refined and most gentle in heart.

His life was one of vicissitudes, at one time prosperous, and during the last years passing through adversity and sore bereavement. Under these trials religion was to him a warfare, at times a hard conflict; but he conquered, and was chastened and purified by the fires through which he passed. He did not faint in the day of adversity, but maintained his integrity and was faithful to his God. He loved his home, and was a pattern in the relations of husband, father, and as the priest and head of his household. Take him all in all, his was a most exemplary life, and a character most worthy to be loved and honored. The Felicity Street church, where his membership had been, and where he had statedly worshiped during the last fourteen years, was filled to overflowing on the funeral occasion, and while devout men carried him to his burial great lamentation was made over him. His death was felt as a personal bereavement and sorrow by every Methodist, and by the members of other communions in New Orleans. He has been taken, in the prime of his manhood, from the midst of his home and family ties, and from a life of great usefulness in the church. During his last hours he was conscious of his approaching end, and expressed himself as ready for the change. We may not question the dispensation, but must bow submissively. May God sustain the grief-stricken family, and sanctify the stroke to the church and to the entire community.

Letter from Mexico.

CITY OF MEXICO, January 1, 1874.

MR. EDITOR: A happy, happy New Year. It comes in upon us here in all the brightness of a tropical clime. The sun sends down his beams in all the fullness of his strength and glory. It is the genial warmth and mellow light of elder spring. Nature seems in a happy mood. Flowers of every shape and hue bend beneath the burden of their own loveliness. The air is redolent with richest perfume. Birds of sweetest voice and brightest plumage, amidst green boughs, trill their highest and most harmonious notes. Vegetation laughs and skips for joy that the shackles of grim winter are not forged for it. And yet, just yonder, in full view, reaching up to the blue vault, are mountain-peaks in garb of purest white—perennial snow. The whole scene seems more like a dream than a reality. How, then, must it appear to those who can only hear thereof? How difficult to realize the truth from the most precise descriptions. Strawberries, watermelons and a great variety of tropical fruit, with vegetables of almost every species, form a part of each day's meal. But, alas! there is another side to the picture. While all nature is thus rejoicing in the beneficence of the Creator—springing harmoniously forth in obedience to the laws of its being, living a daily life of usefulness to man and sacrifice to God—there are teeming thousands of immortal souls crouching beneath a burden of spiritual gloom—men, made in the image and likeness of God, going down to darkness and to death. There is a barrier to the full enjoyment of nature's glories, and the genius of man, in the thought of death's terrible, fearful reign. Just when the soul swells with gratitude and praises to God for the wonders of his hands as it beholds the varying beauties all around, it is dashed with sadness at the thought of reigning superstition and religious unwisdom. But, thank God, light is coming in. The first faint rays of dawn give encouragement and inspiration to effort. However, of this more anon.

We left Vera Cruz for the City of Mexico at the time announced in my last letter. The time for starting and arriving could not well be more detrimental to personal comfort. The train leaves Vera Cruz at three A. M. and arrives at Mexico between eleven and twelve at night. By this arrangement you have a full benefit of the most sublime mountain scenery, I suppose, to be found on the face of the globe, which otherwise would be lost. My pen staggers and halts feebly as I approach a bare mention of this wonderful mountain range; and, considering the difference in the creators, the almost equally wonderful genius of man in overcoming such insuperable difficulties, and making the hardy, frowning mountain-peak a resting-place for his iron rails. I have good reasons, too, to hesitate. First, the impossibility of any pen doing justice to the subject, much less mine; and, then, fresh in your memory is the almost perfect description furnished by Bishop Keener. *That* account was inimitable; and yet it bears about the same relation to the reality that the first letter in the alphabet bears to the science of letters. For the first time I appreciated the strong point made by Rev. Dr. Abby in his Diuturnity on the poverty of human speech. The whole man is lost in wonder and astonishment. The mind palpitates like a diseased human heart. The eye rushes from scene to scene, and then back again, and then again returns. And the soul almost sickens at the bear suggestion of lettering out its impressions. Stopping a few moments at one of the stations, Mr. Jackson, an English gentleman, to whose skill and energy the success of the enterprise is largely due, called my attention to an object away, hundreds and hundreds of feet, up the craggy mountain-side, informing me that it was an iron bridge, and the point of passage for the train. I suppose on an air line it was over half a mile off, and yet the space of eight miles must be made to reach it, and that, too, on a grade of four per cent. From the point of that iron bridge, looking down upon the valley and town below, the picture was more like a fairy scene than a reality. The little town had the appearance of a beaming ray of sunlight. Men on horseback seemed veritable Lilliputians. By noon the train reached the Sinner station, located at the highest passable point. We were literally among the clouds. It was uncomfortably cold. Men gathered their great coats closely about them. In the dim distance, through the occasional breaks in the clouds, were to be seen snow-peaks, far, far above us still. Orazaba, head and shoulder above all, looking down in dignified silence, seemed the hoary-headed grandfather, proud of his generation. We begin the descent, and soon reach the broad plateau or table-lands of Mexico. Here agriculture is more advanced. Occasionally large plantations are seen. Beyond the mountains, though the valleys are broad and fertile, yet comparatively but little has been or is being done to develop their resources. Now and then were to be seen small patches of corn or Indian maize, and vegetables of various kinds, some in the full ear and some just springing up. But here the fields were much larger, and the plow, though of an inferior sort, freely used, almost invariably drawn by oxen—manifesting the spirit of non-progress in this: the yoke is discarded, and the animal's head is made to do the duty of his neck and shoulders. On these plains the steam plow could do magnificent work. Here I noticed, for the first time, the most celebrated plant perhaps in Mexico; not so much for its size and luxuriance as for its uses. I refer to the plant Maguey, or perhaps the proper name, *Agave Americano*. It is useful to the native in many ways, principally, perhaps, in giving him his favorite beverage, pulque, and at the same time fencing his land. A shallow ditch, bordered with this plant, is the only plantation or garden fence to be seen. As beans is the national dish, so pulque is the national drink. And I suppose, if either one had to be given up, the more substantial one would give way for the beverage.

But I must stay further observations upon this and many other interesting subjects, and hurry on to the great city itself. And while we are passing over the intervening space allow me a paragraph upon the railroad. I made no particular effort to find out, and whether it is under the control of Mexicans, Spaniards or Englishmen I don't know. The three classes seemed to be pretty well interested, so far as I could observe. The road-bed, rails, etc., are good. Passenger accommodation is far from being good. There are three classes of coaches. The first is the clumsily-cushioned English coach, cut off into apartments, affording seats for eight. The entrance is at the side. The fare in this class is $16 gold. The second class is in the same order, seats running across, entrance at the side, no cushioned, and no partition. The fare here is $12 gold. The third is too common and uncomfortable to talk about. The fare in this class is $7.50. Each passenger is allowed twenty-five pounds of baggage, and pays in gold per hundred pounds for extra weight. Counting two and a half passengers, I paid $13 for three trunks, they by no means large or unusually heavy. Unless one is well supplied with gold he had better not attempt the route to Mexico, or else travel with light baggage. Now we are nearing the city. Night has been upon us some time. Mountains, as silent night-watchers, are seen in the dim distance. Now the moon comes out in all her tropical splendor, and lights up the snowy peaks of the famous Popocatepetl and Iztaccihuatl. But for the distinctness and emphasis of the outline you would think it only a bank of fleecy cloud. Between eleven and twelve we reach the depot, and are soon whirling along the rock-paved streets, in a modern coach, to the Hotel Gillon.

Mexico is a modern city compared to Vera Cruz and other Mexican towns along the route of the railroad. It impresses you pleasantly. You at once feel its solidity. The houses, two and three stories high, built of rock, walls very thick, as prepared to stand the siege of ages. But I am not ready now for impressions and descriptions of this great city. In a future communication I may attempt something in that way.

Delivering my letters the day following our arrival, soon brought me in contact with kindred spirits. Our reception was most cordial. Rev. Dr. Butler and Rev. Dr. Carter, of the Northern Church, Rev. Alejo Hernandez, of our church, and Rev. Dr. Hutchinson, of the Presbyterian church, also Rev. Mr. Parks, were warm in expressions of welcome. Hon. Mr. Foster, Hon. Dr. Skelton—the former United States minister, the latter consul general—Major Clark, editor of the *Two Republics*, and Mr. Hugo Willson and family were sincerely cordial in their greetings. We were soon made to feel very much at home. Of course the first wish of my heart was to know something of the mission interest in general, and of our own in particular. I was much gratified to find that the great enterprise was being pushed forward with commendable zeal. Since Bishop Keener's visit here matters have opened up wonderfully. The door now stands wide open. Men, full of the Holy Ghost and faith, with means to sustain them liberally, is all that's needed now to take the country—to win, literally win, an empire to Christ. Since the expulsion of the Jesuits, and the inauguration of the new constitution, sundering the last and weakest tie of Church and State—or, in other words, destroying all Catholic influence, temporal or political—the Protestant cause has received a wonderful impetus. Now the harvest is white, but the laborers are few. The church of God never, it seems to me, had such an opportunity. It can now lay up spiritual stores against that day. I pray God that our people will not permit the hour to pass without improvement. The sickle must be thrust in—the grain must be garnered. It must be done *now*. Delay will not do. Had I the means, I could open at once two or three more places of worship. Our church possesses a jewel in Bro. Hernandez. He is a deeply spiritual man. He is joyous and hopeful for the future of spiritual religion in this country. He has been in training an interesting young man, who will do credit to the cause. We can secure others of talent and influence so soon as we can organize other congregations. A well-conducted, firmly-established *Advocate* in this city would be a power. It would carry with it a moral influence hard to realize. I am firmly persuaded that when the call is made Southern Methodism will respond readily and liberally to the project. In a future communication I will refer more at large to the general missionary interest in Mexico. The Presbyterian and Northern Methodist Board have done a good work. They are pushing on the cause of Christ with might and main.

To our many personal friends and to the Church South we send greetings. When on our knees our native land and the church of our heart are not forgotten. We find the blessed Savior as near to us, and, if possible, more precious here than in our own country. We want and need the sympathies and prayers of the church for the success of our enterprise. Let there be special mention made, by each and all, at the throne of grace of the Mexican mission. God bless you. Affectionately,

JOEL T. DAVIS.

THE first sure symptoms of a mind in health Are rest of heart and pleasure found at home. Young.

Florida Conference.

This body met at Jacksonville, January 7, Bishop Pierce presiding. Dr. Kennedy, editor of the *Southern Christian Advocate*, writes of the condition and prospects as follows:

The outlook for Florida is in all respects more promising than it was a year ago. A fine class of young men—the largest for several years—was admitted on trial, one or two valuable transfers were made to the Conference, the missionary collection was larger, the ministry have been better supported, and although the claimants upon the Conference funds were settled with at a lower per cent. than last year, the amount collected was larger—the number of claimants being greater than ever before. The spiritual improvement throughout the Conference has been very marked during the past year, many and very gracious revivals having crowned the labors of the preachers. Above all, the preachers are animated with a far more hopeful spirit, and we confidently anticipate, from the labors of the present year, results commensurate with the advanced faith and zeal of the Florida ministry. In the midst of embarrassments and privations, unknown to other Conferences, the members of this body are patiently prosecuting the work of the Master, with a spirit which cannot fail to realize speedy and signal proof of his approval. The business of the session was performed with the decorum and propriety always insured by the skillful chairmanship of Bishop Pierce. Resolutions adverse to the employment of concerts, fairs, suppers, etc., as means to replenish the treasury of the church, were adopted after a spicy debate, which disclosed ability, as well as independence of thought, upon this vexed question. The request of the General Board of Missions that the Conference endeavor to raise $1,000 for missions, the ensuing year, was responded to by a resolution to raise, if possible, $2,000. Dr. Redford's "hundred dollar proposition" was indorsed by a unanimous vote, to comply as far as practicable with the terms proposed. The project of the trustees of Emory College to endow the institution with $500,000 was ably presented by Bishop Pierce, and the earnest co-operation of the Florida Conference in that noble work was cordially pledged by its members.

APPOINTMENTS.

Tallahassee District.—S. Woolberry, P. E. Tallahassee, J. Anderson; Leon, R. H. Howren; Crawfordville, R. Martin; Quincy, H. E. Partridge; Gadsden and Liberty, T. J. Philips, A. A. Barnett; Little River, J. M. Bridges; Monticello, E. L. T. Blake; Waukeenah, W. Williams; Union, D. W. Core; Aucilla mission, to be supplied by W. Hampton; Apalachicola, S. D. Robinson.

Live Oak District.—A. A. Robinson, P. E. Live Oak and Ellaville, W. F. Lewis; Welborn, E. J. Knight; Hamilton, to be supplied by J. M. Hendry; Lake City, J. P. DePass; Columbia, S. E. Philips; Newnansville, I. Munden; Bronson, R. M. Ellzey; Madison, E. S. Tyner; Taylor mission, to be supplied by R. M. Hendry; Lafayette mission, to be supplied; Suwannee mission, to be supplied; Benton mission, to be supplied.

Jacksonville District.—T. W. Moore, P. E. Jacksonville, first charge, J. Fitzpatrick; Jacksonville, second charge, F. Pasco; Pilatka and Green Cove, T. W. Tomkies; Mellonville, R. H. Burnett; Middleburg, to be supplied; Dunn's Lake, J. S. Collier; Nassau, W. Davies; Fernandina, W. R. Johnson; Lake Butler, T. R. Barnett; Cedar Keys, to be supplied by S. Davenport; Waldo, O. Eady; Micanopy and Gainesville, J. C. Ley; Key West, first charge, C. A. Fullwood; Cuban mission, J. E. A. Van Duzer; Spark's chapel, G. Bright.

Tampa District.—J. J. Sealy, P. E. Tampa, E. F. Gates; Manatee, M. F. McCook; Alafia, E. H. Giles; Bartow, W. C. Jordan; Pease Creek, W. H. F. Roberts; Fort Myers, to be supplied by J. Bullock; Fort Ogden, to be supplied by W. P. McEwen; Clear Water, to be supplied; Brooksville, J. D. Rogers; Sumter, S. A. McCook; Orange, J. D. McDonald; Ocala, G. U. Leuvel; Ocklawaha, C. D. Nicholson.

Delegates to General Conference.—Clerical: S. Woodberry, T. W. Moore. Alternates: J. P. DePass, Josephus Anderson, D. D. Lay: J. F. White, T. W. Carter. Alternates: H. F. Loug, A. J. Russell.

A SCHOOL INSPECTOR, examining the boys, put them through their "animal kingdom," and in the course of his performance rather grandly exclaimed: "Now, can any of you boys name to me an animal of the order *Edentata*—that is, a front tooth toothless animal?"

A boy at once smitten with wisdom replied: "I can."

"Well, what is the animal?"

"My grandmother!" replied the boy.

A LITTLE GIRL was sent to the pasture to drive home the cow. While thus engaged she treated herself to climbing an unnecessary fence, from which she fell and was severely scratched and bruised. On returning home she was asked if she cried when she fell.

"Why, no," she replied; "what would have been the use? There was nobody to hear me!"

THE power in the hand of God's Spirit for conversions is heart coming in contact with heart. Truth from the heart goes to the heart. This is God's battle-ax and weapon of war in his crusade. He is pleased to use the yearnings, longings and sympathies of Christian men as the means of compelling the careless to think, constraining the hardened to feel, and driving the unbelieving to consider.

A STUDENT who has been afflicted with a sermon one hour and a half long grumblingly says that these professors study so much about eternity that they have no conception of time.

MARRIED.

CURTIS—NORMAN.—December 4, 1873, at one o'clock P. M., at the residence of the bride's father, H. M. Norman, Esq., by the Rev. Benjamin Crawford, Mr. T. S. Curtis to Miss Mattie D. Norman, all of Pike county, Mississippi.

PATTERSON—MASON.—By Rev. R. A. Sibley, at the residence of Mr. H. W. Copeland, in Rankin county, Mississippi, December 21, 1873, Mr. D. K. Patterson, of Scott county, Mississippi, to Miss Mary E. Mason, of Rankin county, Mississippi. No cards.

VINSON—SUMMER.—By the same, December 24, 1873, Mr. Rich. P. Vinson to Miss Nannie Summer, all of Trenton, Smith county, Mississippi. No cards.

CREEL—PLATT.—By the same, at the residence of Mr. D. W. Platt, December 20, 1873, Mr. Samuel S. Creel to Miss S. E. Platt, all of Scott county, Mississippi.

ANTHAM—HILL.—At the residence of Mr. Lee, in Canton, Mississippi, January 22, 1874, by Rev. H. H. Montgomery, Mr. Lewis Antram and Miss Elvira T. Hill, both of Canton, Mississippi.

PHARES—TUTT.—On the twenty-eighth of December, 1873, at the Methodist Episcopal Church South, Belmont, Alabama, by Rev. J. M. Patton, Mr. John C. Phares to Miss Bello Tutt, all of Sumter county, Alabama.

HOPPER—PHARES.—On the twenty-ninth of December, 1873, at the residence of Mrs. Pharis, by Rev. J. M. Patton, Mr. H. H. Hopper, of Mobile, Alabama, to Miss E. O. Phares, of Sumter county, Alabama.

VISE—FLOWERS.—On the fifteenth of January, 1874, at the residence of the bride's mother, by Rev. J. M. Patton, Mr. U. V. Vise, of Texas, to Miss S. J. Flowers, of Sumter county, Alabama.

FRISBY—CORKERN.—By Rev. J. M. McKee, on the twenty-third of December, 1873, at the residence of the bride's brother, Mr. D. W. Frisby to Miss Emparah M. Corkern, all of Franklin parish, Louisiana.

GATES—WHITTLESAY.—On the morning of the twenty-second of January, at the residence of the bride's father, by Rev. W. W. Graham, Mr. Lucillius N. P. Gates to Miss Fannie V. Whittlesay, all of Lee county, Alabama.

KING—HODDIE.—At the residence of Mr. W. H. Mason, in Perry county, Alabama, December 21, 1873, by Rev. J. M. Mason, Mr. T. DeWitt King to Miss Lizzie T. Hoddie.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Jan. 31, 1874.

A—J. F. Appell & Bro. $2, J. O. Andrews $3, American Tract Society, C. W. Aikin, American News Company, J. W. H. Allen, D. Askew, Edwin Alden, C. G. Andrews, A. Abney, Advocate Publishing Company, P. W. Archer.

B—Baltimore Episcopal Methodist, J. Bancroft $4, J. L. Brittain, G. W. Brown, W. N. Bonner, J. P. Bennett, J. W. Bryan $27.50, B. J. Baldwin $2, H. P. Boyce, P. Buehler, J. P. Broughton, J. H. Butler & Co., Barnes & Wilkinson two letters, A. M. Barrington, J. L. Borden.

C—J. A. Cunningham, A. Campbell Jr. & Co., E. H. Cushing, W. I. Clark, S. H. Cox, D. P. Calhoun $2, T. C. Clark, Cassell & Baughn two letters $8.85, G. W. Chatfield $2, W. H. Craig $2.

D—A. Duchamp & Son $5, D. H. P. Davis, J. J. Davis, J. H. Daugherty & Co, $19.13, R. H. Drummond & Co., Donaldson & Co., Dustan, Gilman & Co., J. W. Dickerson, J. L. Dunnica, J. F. Dumble H. H. Downer, Diamond Cotton Chopper and Cultivator Company $26, J. S. Davis.

E—Easterbrook & Co, two letters, C. F. Evans, J. F. Evans $2, W. G. Elder.

F—W. D. Fly, H. W. Featherston, Franklin & Penn $115, E. N. Freshman two letters, D. W. Foster $73.40, J. E. Foust, M. B. Fuller $2.25.

G—W. W. Graham, J. Gillott & Sons, H. D. Groves $1, J. W. Guss, L. A. Godey.

H—J. B. Hall, E. F. Hobart & Co. $3, S. M. Hart $1.50, A. Hall, E. J. Hale & Son, William Hart, W. C. Hatsilp, J. Hamilton $2, W. A. Hart $2, H. B. Hudson, J. W. Hinsdale, secretary, E. E. Hamilton $1.95, S. J. Hawkins, L. L. Holcombe 50 cents, E. T. Hilliard, Charles Hutchins.

J—J. Howard Jones, H. F. Johnson, Mrs. L. S. Jackson, J. W. Jerdan.

K—A. A. Killough, M. J. Kirby.

L—Lee, Shepard & Dilllingham two letters, John A. Laysath $2, J. B. Lippincott & Co., W. B. Lewis $8, W. H. Lewis, H. P. Lewis two letters $9, G. M. Liverman, W. H. Lazenby $1.

M—J. M. McKee, H. N. McTyeire, Thomas Mullett three letters, J. B. McFerrin, W. H. Moss, W. McConaghy $1, William Moores $3, E. Miller, J. E. Martin, Miller's Bible and Publishing House, A. H. Moss.

N—S. S. Nichols, W. P. Nimmo, T. Nelson & Sons, R. D. Norsworthy $2.

O—James Ormond two letters.

P—Pierce & Terry, A. M. Purdy, J. L. Patton & Co., S. A. Pilley, S. M. Pettengill & Co. two letters $23.41, G. J. Penn, S. G. Parsons, M. S. Park, J. W. Poston.

R—A. H. Redford agent two letters, A. M. Biddle $3.85, H. M. Richards & Co, G. P. Rowell & Co., Robinson & Withers.

S—A. H. Sutherland, J. E. Surratt, Southwestern Book and Publishing Company, Scribner & Co., E. S. Smith $3.85, W. W. Sharpe & Co., Scribner, Armstrong & Co., R. T. Smith, W. A. Sampey, Sheffield & Stone four letters $6.83, D. Smith, H. R. Singleton, T. M. Smith, C. H. Smart, State National Bank, Atlanta, Georgia, P. R. Steele, J. N. Scott.

T—R. Tilghan, George O. Terry, R. S. Trippett, J. H. Tucker $10.

V—S. C. Vaughan.

W—M. L. Widtten, Wilson, Hinkle & Co., B. F. White $36, Western Methodist Book Concern two letters, Walker, Taylor & Co. two letters, W. M. Winn $3, Tom Worthy $20.25, T. S. West $7, C. R. Williamson, W. Wood & Co., A. West $7, W. H. Watkins.

FERTILIZER.—As the spring approaches planters will find it to their interest to consider the importance of procuring fertilizers, the use of which will add so largely to the product of their labors. In this connection we would direct their attention to the advertisement of Stern's Fertilizer, and recommend them, if interested, to call at No. 16 Chartres street, or write and satisfy themselves of the value and economy of this valuable fertilizer.

AS SET FORTH in their advertisement in this issue, the New Orleans Mutual Insurance Company insures fire, marine and river risks, dividing the profits separately on each department to the insured. J. Tuyes, Esq., is the president, and Mr. J. W. Hincks the secretary of this reliable company. Their office is at the corner of Canal and Camp streets.

STORAGE.—Mr. H. M. Isaacson (late of the Hostoo Warehouse,) at the Lafayette Warehouse, corner of Magazine and Lafayette streets, is prepared to receive storage of all descriptions, and will advance charges to steamboats, consignees, railroads, etc. The Lafayette Warehouse has been recently renewed and is in first-class order.

WOOD AND COAL AT REDUCED PRICES.—Mr. Sam Smith, at No. 351 Dryades street, between Pilo and Erato, offers to deliver wood and coal in any part of the city at reduced prices. See his advertisement.

IT WILL be noticed in his advertisement, in another column, that Mr. J. W. Petty photographer, has removed from 151 Canal to 187 Poydras street, where he will be pleased to see his old friends and patrons.

E. J. RILLIEUX, corner of Dauphine and St. Louis streets, manufacturer of Havana and domestic cigars and cigarettes. All brands at low prices.

WE CALL ATTENTION to the advertisement of John P. Magee, who does a general cooperage business at No. 60 Lafayette street, near Tchoupitoulas.

J. WOLF & Co., general dealers in crockery and queensware, cutlery, etc., No. 833 Magazine street.

DIAMOND COTTON CHOPPER AND CULTIVATOR.—This implement, the invention of a North Carolinian, promises to be of immense advantage to the cotton planters of the South. From the number of high testimonials which it bears, its excellence would seem to be established. It hars on both sides of the cotton, chops out weeds and dirts the cotton at one operation. It is worked with one man and one horse as easily as an ordinary plow. After the chopping it is converted into a harrow-sweep for cultivating between the rows. This machine was exhibited at the principal Southern fairs last fall, where it is said to have attracted more attention and elicited greater applause than any other agricultural implement. It took first premiums and the grand sweepstakes prize, the gold medal, at the Georgia State Fair. It will no doubt prove a great blessing to the cotton planter. A cotton planter and guano distributor attachment has been added to it, which is said to be superior to any in the market. See advertisement in our columns.

THE PAN-HANDLE ROUTE.—As the season approaches for those who are impelled by the requirements of business, or led by motives of relaxation or pleasure, to lay their plans for Northern tours, we would commend to their consideration the Pan-Handle and Pennsylvania Central route as unsurpassed for safety, speed and completeness of accommodation. Of all the routes over which we have traveled North, the scenery on this route has interested us the most and the fatigue has been the least. For further information we refer to William M. Wallington, Esq., general Southern agent, through whose courteous and obliging attention they will obtain full and complete information as to the time and distance saved by this route. His office is at the corner of Camp and Common streets, under the City Hotel.

FASHIONABLE MILLINERY AND DRESSMAKING.—Strangers visiting our city should not fail to visit M. McAuley's attractive bazar, No. 151 Canal street, between Dauphine and Bourbon streets, and examine her rich and recherche styles of hats, bonnets and general millinery, dresses, cloaks and other ladies' wear, all worked up in the most fashionable and artistic manner to conform to the reigning modes.

HATS.—No more stylish hats can be found anywhere than at the establishment of Albert & Reinerth, No. 30 Chartres street, corner of Customhouse. Their assortment for the spring trade is now arriving, and purchasers know the advantages of an early call.

THE extensive marble and granite works of George Stroud are situated at Nos. 158, 160, 162 and 164 St. Charles street, corner of Girod, where every description of cemetery and building work is executed in the best manner and at reasonable prices.

PLANTERS and stock-raisers will do well to notice the advertisement of the Louisiana Oil Company, which appears in this issue. The economy of the cotton seed meal as an article of food, and the value of their fertilizer, deserve attention.

SEE the advertisement of Joseph Walker, proprietor of the Crescent machine shop, corner of St. Joseph and Constance streets. Plantation machinery manufactured and repaired. Jobbing promptly attended to.

HAIR STORE.—Miss C. C. Matthews, at No. 282½ Camp street, keeps a full assortment of braids, curls, switches, puffs, etc., of all shades. A competent hair-dresser in attendance.

J. DUBARRY occupies stalls Nos. 2, 4 and 6, St. Mary's Market, where he keeps a fresh supply of Western beef, which he will deliver to purchasers free of drayage.

THE genuine Halford Leicestershire Table Sauce, now so generally in use in families, can be obtained of all good grocers. You have but to try a single bottle to become its reference. It is the cheapest, at the same time that it is the best. fe5 ll

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & Co., New York. je12 1y

BUSINESS NOTICES.

MRS. M. G. BROWN'S UNEQUALED SCALP RENOVATOR AND HAIR RESTORER.—It is safe, reliable, free from Sugar of Lead and Lac Sulphur. Penetrates, through the canals of the head, the entire system. Is the best, most gentle cathartic. Removes dandruff. Gives a new scalp. Prevents the hair from falling. Gives strong, thick, glossy hair. Restores hair to its natural color. Dresses the hair. Cools the head. Cures headache. Brightens the intellect. Renews the memory.—Price, 25 cents, 75 cents and $1. Sold by Fredericksen & Harte, 158 Canal street, and E. J. Hart & Co., 73 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of the price, from the Metaphysical University, 51 Bond street, New York. Inclose stamp for pamphlet. oc23dlyetw

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 84 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York:

Assets	$21,000,000
Income	11,000,000

Branch office—31 CAMP STREET.

A. P. CLEVELAND, General Agent.

fe13 1y

I HAVE broken up several long-standing cases of Chills and Fever with Simmons' Liver Regulator. I also find it is a great remedy for Dyspepsia and Liver Disease.

J. W. ANSLEY, fe5 1t Buena Vista, Ga.

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations. mh27 1yeow

NEW ADVERTISEMENTS.

STORAGE.....STORAGE.
LAFAYETTE WAREHOUSE.
Corner Magazine and Lafayette Sts.,

H. M. ISAACSON (late of Boston Warehouse) Proprietor. Storage of all descriptions. Freights and charges advanced to steamboats, consignees, railroads, etc. Open policies of insurance, if required. Cash advances made. Furniture carefully handled. The Lafayette Warehouse has been recently renewed, and is in first-class order. fe5 2m

JOHN P. MAGEE,
COOPERAGE,
60 Lafayette St., near Tchoupitoulas,
NEW ORLEANS.
Country orders solicited. fe5 2m

J. DUBARRY,
BUTCHER,

Stalls Nos. 2, 4 and 6, St. Mary's Market,
NEW ORLEANS.
Ships, Steamboats, etc., supplied at the shortest notice. fe5 3m

5,000 AGENTS WANTED.—SAMPLES sent free by mail, with terms to clear from $5 to $10 per day. Two entirely new articles; salable as flour. Address N. H. WHITE, Newark, New Jersey. fe5 4t

NEW ADVERTISEMENTS.

PROSPECTUS
OF THE
General Conference Daily Advocate.

THOMAS O. SUMMERS, D. D., EDITOR.
A. H. REDFORD, AGENT, PUBLISHER.

PRICE, $1.

A daily paper will be published during the session of the General Conference, which convenes in the city of Louisville, Kentucky, on the first day of May next. This paper will contain an account of the Proceedings of the Conference, including the Pastoral Address of the Bishops, the various questions that may come before the body, the Reports of Committees, the Speeches and Debates, together with all the plans that may be proposed and adopted for the extension of the kingdom of the Redeemer in the world.

A brief outline of the Lives of the Bishops will be published in the DAILY; also a Pen-and-ink Sketch of the Members, both lay and clerical, who compose the General Conference.

The next General Conference will be invested with an importance scarcely equaled in any similar body in American Methodism. Questions of the greatest moment and highest interest will come before the body, and be discussed by the master-minds of the church—questions in which every Methodist will feel the liveliest concern.

The DAILY will be a handsome sheet of four pages, of good size, printed on good paper, and in clear type; and neither labor nor expense will be spared to make it all that the church may desire.

The services of a competent reporter have been secured, and the subscribers may rely on receiving the earliest intelligence of the deliberations of the Conference through the Daily.

Many persons desire to preserve the Proceedings and Debates of the General Conference in a permanent form. To all such we take pleasure in saying that the numbers of the DAILY ADVOCATE when bound will make a handsome volume that may be read with interest for years to come.

Address A. H. REDFORD, Agent,
Nashville, Tennessee.

Subscriptions will be received by ROBERT J. HARP, Agent, New Orleans. fe5 tf

NEW ORLEANS
MUTUAL INSURANCE CO.
OFFICE—COR. CAMP AND CANAL STS.

Capital	**$500,000 00**
Assets, Dec. 31, 1872	**676,911 83**

Insures FIRE, MARINE AND RIVER Risks, dividing the profits separately on each department to the insured.

For the accommodation of its customers, the company will make Marine Losses payable in London.

J. TUYES, President.
J. W. HINCKS, Secretary.

Directors.

George Urquhart, M. Payro,
H. Gaidy, Placide Forstall,
H. W. Babcock, Aug. Reichard,
T. Bailly Blanchard, E. Miltenberger,
A. Schreiber, W. H. Schmidt,
Charles Ladlite, J. Tuyes. fe5 3m

TO RAISE LARGE CROPS USE
STERN'S FERTILIZER.

Office of STERN'S FERTILIZER AND CHEMICAL MANUFACTURING COMPANY, manufacturers of
RAW-BONE SUPERPHOSPHATE
AND FINE-GROUND BONE,
BONE BLACK OF ALL GRADES,
NEATS-FOOT OIL
Sulphuric, Muriatic and Nitric Acids, Muriate of Tin, Sulphate of Soda, Copperas, etc.

Office—16 Chartres Street.

Factory on Frenchmen street, near Marigny Canal, New Orleans. fe5 3m

HELP!.....HELP!.....HELP!

WHEREAS, The Library of the Union Literary Society of Centenary College, Louisiana, was greatly injured by the Federal arms during the late war, we would gratefully receive contributions, either in books or in funds, from friends of Southern literature, and from the friends in general of Centenary College. Who will be the first to show that his will and good wishes are for us by making a donation? All expenses of the transportation of books will be defrayed by the society.

C. W. BARRIER,
W. L. TILLERY,
W. OWEN,
Committee.

In shipping books, and all communications, address C. W. Barrier, Centenary College, Jackson, Louisiana. fe5 1m

TO PLANTERS AND STOCK RAISERS.

The cheapest and best known Fertilizer and Food for Stock is COTTON SEED MEAL, which we will furnish in any quantity. Those who have tested it prefer it to unequaled by any other article in the market.

LOUISIANA OIL COMPANY,
fe5 1m Office, 27 Union street.

ALBERT & REINERTH,
(Late J. J. Albert,)
No. 30 Chartres St., Cor. Customhouse,

have just received and are still receiving novelties for the spring trade in FRENCH SILK and FUR HATS CAPS, etc. As nice an assortment as can be found in the city. fe5 1m

J. W. PETTY, PHOTOGRAPHER,
HAS REMOVED FROM
151 Canal Street to 187 Poydras Street,
Between Carondelet and Baronne,
where he will be pleased to see his old friends and patrons. fe5 1m

GEORGE STROUD,
MARBLE AND GRANITE WORKS,
Nos. 158, 160, 162 and 164 St. Charles St.,
NEW ORLEANS.

Every description of Cemetery and Building Work executed in the best manner and at the lowest possible prices. fe5 3m5p

E. J. RILLIEUX,
MANUFACTURER OF
HAVANA AND DOMESTIC CIGARS AND CIGARETTES,
Cor. Dauphine and St. Louis Streets,
NEW ORLEANS, LA.

All brands at the lowest rates. fe5 3m

WOOD.....COAL.....WOOD.

SAM SMITH, at the old stand, NO. 351 DRYADES STREET, between Pilo and Erato, extends thanks to his friends and customers for past favors and solicits a continuance of their patronage. Best quality of Oak and Ash Wood delivered free of drayage to all parts of the city at reduced prices; also the best qualities of Pittsburg and Anthracite Coal at the lowest market rates. Sawed and Split Wood at one-fourth the usual charge. Orders left at 282 Calliope street will receive prompt attention. fe5 3m

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing,
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.

☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

HAIR STORE.
MISS C. C. MATTHEWS,
282½.....**Camp Street.**.....282½,

A large assortment of Braids, Curls, Switches, Puffs, Pin Curls, etc. Bargains in all shades of Hair. The very best work, and at prices to suit all classes. A competent Hair-dresser in attendance. Send in your orders from the country. Satisfaction guaranteed. fe5 2m

AGENTS WANTED everywhere for
Inside Life in
WALL STREET.

A ten-quarter-of-a-sixteen-years' experience. It includes the *History and Mysteries* of the men of the STREET, the STOCK EXCHANGE and the GOLD-ROOM. The SECRET CAUSES of the GREAT PANIC and FINANCIAL CRASH of 1873. *Sells like hot cakes.* Particulars free. ETNA BOOK AND BIBLE PUBLISHING CO., St. Louis, Mo. fe5 6m

$2,500 A YEAR *made with our specialties.*
COMBINATION PROSPECTUS.

It represents Sample Pages and Style of Binding of 50 *intensely interesting* and useful books, that SELL in every family. *Best thing ever tried by Canvassers.* Agents Wanted to make a PERMANENT BUSINESS on these works. Send $1.50 for Prospectus, *the only outfit needed*, choose territory and commence at once. For Illustrated Circulars and Liberal Terms address JOHN E. POTTER & CO., Publishers, Philadelphia, Pa. fe5 3t

ROGERS' EFFERVESCING
CITRATE OF MAGNESIA,

In six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 160 Spring St., N. Y. For sale by all druggists, E. J. HART & Co., wholesale agents, New Orleans. ja24meow

NEW ADVERTISEMENTS.

JUSTLY CELEBRATED.

THE DIAMOND COTTON CHOPPER AND CULTIVATOR.

THE GREATEST LABOR-SAVER OF the AGE; with ONE MAN and ONE HORSE does the work of from SIX to TWELVE men and from TWO to FOUR horses. It CHOPS and BARS both sides, WEEDS and DIRTS the cotton at one operation. After which it is converted into a most excellent CULTIVATOR, for use between the rows throughout the season. This machine has been tested upon a growing crop, and proved a thorough, practical SUCCESS. It bears the highest TESTIMONIALS from our best cotton planters. It will soon become as indispensable to the cotton planter as the cotton gin or press. It has taken the grand sweepstakes prize, the GOLD MEDAL, at the Georgia State Fair as the latest and most valuable improvement in agricultural implements, and the first premium wherever it has been exhibited. Active and reliable AGENTS are wanted in every town and county, to whom a liberal discount will be made. Applications for agencies should be made **without delay.** Retail price of machine, with attachments, $35 and freight. A most excellent COTTON PLANTER and GUANO DISTRIBUTOR has been added to the machine. Price, $2.50 extra. For circulars and further information address JOHN W. HINSDALE,
Secretary of D. C. C. and C. Co.,
fe5 2m Fayetteville, North Carolina.

THE ABOVE WATCHES
ARE MADE IN
THE CITY OF SPRINGFIELD, MASS.,

are the NE PLUS ULTRA in quality, and have the reputation of being thoroughly and honestly made. Warranted correct and durable Timekeepers, and equal at least to any Watches made in the WORLD for the money.

Sold by dealers generally in the United States and Canadas, and by E. A. TYLER, New Orleans, Louisiana.

Office in New York—180 Broadway. se1 1yonm

THE GREATEST BARGAIN YET.

POSITIVE LIQUIDATION.

GODCHAUX
SELLING OUT
Men's and Boys' Clothing
AND FURNISHING GOODS
AT COST.

LEON GODCHAUX,
Nos. 81 and 83 Canal Street, and 213, 215 and 217 Old Levee.

☞ Call and examine. ja29 1m

CARNIVAL.....CARNIVAL.
EXTRA INDUCEMENTS
offered during the Gala Season. Strangers are particularly requested to call at
DANZIGER'S
FASHIONABLE AND POPULAR DRY GOODS STORE, where will be found an extensive assortment of DRY GOODS, daily replenished from the New York markets, and offered at prices which will warrant large sales.

We beg to extend an invitation to one and all to call and see OUR BARGAINS before purchasing. No trouble to show goods at
T. DANZIGER & SONS',
No. 203 Canal street,
Between Burgundy and Rampart.

Samples sent to all parts of the country free of charge. fe29 1m5p

MANUALS OF
MATHEMATICAL INSTRUMENTS,
MICROSCOPES, MAGIC LANTERNS,
METEOROLOGICAL INSTRUMENTS,
Physical Apparatus,

Profusely illustrated and priced, mailed to any address on receipt of 10 cents each.

JAS. W. QUEEN & CO., Opticians,
601 Broadway, New York, and
se11 6m5p 924 Chestnut St., Philadelphia

P. SULLIVAN,
NO. 201 JULIA STREET,
DEALER IN
Pittsburg, Anthracite and Cannel Coal.
Also Oak, Pine and Ash WOOD. ja15 2m

A MAN OF A THOUSAND.
A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cundurango Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m

V. DEHMICHEN,
Successor to Dehmichen & Pothier,
DEALER IN
HARDWARE AND CUTLERY,
Corner Bienville and Old Levee Streets,
ja15 2m5p New Orleans.

TO MY OLD FRIENDS & PATRONS.

Having removed to the
SPACIOUS AND ELEGANT APARTMENTS,
No. 151 Canal Street,
I am again prepared to execute in artistic perfection, and at most moderate prices, counterfeit presentments in the various styles of Photographs, Rembrandts and Sun Pearls.

ja29 2m S. ANDERSON.

MOTHERS—MOTHERS—MOTHERS!

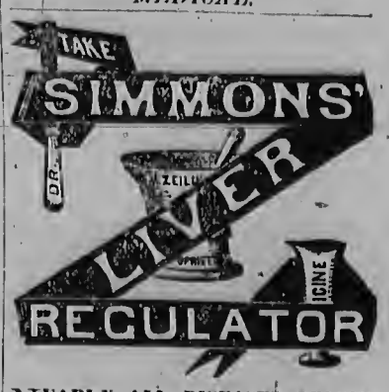
Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of Teething in children. It relieves the child from pain, cures Wind-Colic, regulates the bowels, and, by giving relief and health to the child, gives rest to the mother.

Be sure and call for Mrs. Winslow's Soothing Syrup. For sale by all druggists. fe21 1ye0w

FOR ALL THROAT
AND LUNG COMPLAINTS,
Coughs, Colds, Catarrh, Asthma, Bronchitis, etc., the New Louisiana Remedy is pressing, with imperturbable steadiness, to the front as the best thing the world has ever seen. Absolutely harmless, and delicious to take. Best soothing syrup for children. Life Tonic for Dyspepsia, Appetite, Scrofula, Chills, Diarrhœa, etc., is singularly effective. Sold by druggists. Depot, 106 Camp street. fe15 1m5p

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO., Portland, Maine. fe5 1y

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever** been **discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and hundreds of the goodand **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR
OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly.
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.
se25 1y

THE GREATEST
MEDICAL
DISCOVERY
OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pastures weeds a remedy that cures

EVERY KIND OF HUMOR,
FROM
The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of blles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five in eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed.

The Child's Corner.

TONGUE, EYES AND EARS.

A RHYME SIX HUNDRED YEARS OLD.

Guard, my child, thy tongue,
That it speak no wrong;
Let no evil word pass o'er it;
Set the watch of truth before it,
That it speak no wrong.
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise;
Let them look on what is right;
From all evil turn their sight;
Prying is not wise.
Guard, my child, thine eyes.

Guard, my child, thine ear;
Wicked words will sear.
Let no evil word come in
That may cause the soul to sin:
Wicked words will sear.
Guard, my child, thine ear.

Ear and eye and tongue,
Guard while thou art young;
For, alas! these busy three
Can unruly members be.
Guard, while thou art young.
Ear and eye and tongue.

ONE step and then another
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

A Letter to the Children.

Well, well, my little friends, Christmas has come and gone, and you are borno out upon a new year. Did you all know why your friends tried to make everything so joyous and gay on that occasion? What is Christmas? Why the anniversary of our blessed Savior's birthday, you answer, while your eyes grow large with surprise to think I would ask you such a question. But you need not look so surprised. I have seen large girls and boys who had no idea of its meaning. I hope you were all happy, for it is right for us to rejoice then; not because we have so many nice things, and because old "Santa Claus" steals in to bring presents to the sleeping little ones, but because we have so much for which to be thankful in having a Savior who makes all that is good in the human heart, and plants within us an undying hope of eternal rest in the world to come.

Don't you wish the little children away off yonder knew our Savior? Yes, I know you do. If you were there you could tell them; but you are not, and I will tell you what you must do. Try to save enough money this year to send a Bible to some little child. You cannot form the least idea of the good that might result from it. You might take a few cents and buy some toy that you think would add very much to your happiness, but if, instead of that, you could place "the word of life" in the hands of some perishing soul, oh! I know you would much rather do it. It might be the means of converting some little boy, who in time would become a minister. Think of the souls he might win for Christ! And it would all be the result of your little self-denial being smiled upon by our heavenly Father. Oh! children, we do not know how much good we could do if we would only try.

One day a dear little girl was sitting near me, and she asked me to tell her a fairy tale. I told her one of the prettiest ones I knew, and when I was through she looked up in my face so earnestly and said:

"Oh! I wish there were fairies now; I would try to have them come to me some time."

"There are plenty of fairies now," I answered.

There was a twinkle of doubt in her blue eyes which said: "I wonder if you really think so."

Then I told her I thought she was a fairy. Not one of these airy creatures that nestles between the mild sunbeams and gossamer clouds, and only drops to the earth to sip the pearly dew trembling on a rosebud, or wave her golden wand over the busy streamlet, and then floats away on a rising zephyr. No, we read about these sometimes; but I love these flesh-and-blood fairies, that have found out how sweet it is to be good. God has not made us all beautiful, he has not made us all bright in intellect, nor has he showered the gifts of fortune upon us all, but he has made us all capable of being good; and being gentle, sweet and amiable is the only thing which will make you really happy.

I know these grown-up people sometimes say that little folks ought to be good—they have nothing to worry them. And you same little folks think: "Oh! if I could only do as mamma and papa do, wouldn't I be happy." Now you must not believe that your parents have no care, nor do I think you have none. No, indeed; I know you have great, large troubles that hurt you just as much as grown people's hurt them, and it is not right for them to treat yours so lightly. You meant to be right good this morning; but that missing button, knotted shoe-string or tangled hair, how it did vex you! But then you must try to meet all these little trials bravely, and then you will know how to meet larger ones.

I know some of you read that pretty little story that appeared in the ADVOCATE, not long ago, about the "Sunshine Factory." Perhaps some of you had read it before; but it was really nice, wasn't it? Now who is going to be a sunshine-maker or a fairy? Oh! I know; you will all try. You needn't wonder who I am talking to. I am talking to you, with your sweet, loving eyes, looking up at mamma as she reads—or may be you can read yourself a little. Bless the little children; I love them so much, because when I tell them to be good they don't listen so well, while I am talking, as some grown people do to the preacher, and then go right off and forget what I say to them. Now, when you are out playing in the sunshine, and a gust of wind takes off your hat or shawl, you won't get angry with "that old wind," but just think the wind loves to play with fairies' hair, and away you go for the truant. When you think you know your lesson well, and fail at recitation, don't get angry with your teacher. I could tell you a great many things that wouldn't make you happy, but you try my plan, and you will see that it *will* make you happy:

Love God and everything that he has made.

S. W. H.

Andy and the Worm.

One day Andy was digging in his very own garden, just after a shower, when he spied a big worm. He sat quietly down on an overturned flower-pot, and looked at the worm in silence for at least two minutes, and the worm raised its head a little (worms can't raise their heads very high) and looked at him. At last said Andy:

"You're not pretty."

"I am not," answered the worm.

"You can't dance," said Andy.

"I can't," said the worm.

"Nor sing," said Andy.

"Nor sing," repeated the worm.

"You don't know your letters even," said Andy.

"I don't," said the worm.

"Butterflies can fly," said Andy.

"They can," said the worm.

"Bees hum," said Andy.

"They do," said the worm.

"*You* can't do anything," said Andy.

"I CAN," said the worm, so loudly (for a worm) that Andy tumbled off the flower-pot, he was so very much astonished. But quickly picking himself up, he sat down again and asked:

"What?"

"Something that bees, birds, and even boys can't do," answered the worm, wriggling a little, as naughty girls do when they say: "So, there now, you think yourself something great."

"Let's see!" said Andy.

"Take your little spade and chop me in two," said the worm.

"Oh, no," said Andy, "that would be wicked."

"Well, don't you ever do it unless a worm asks you to," said the worm; "*then* it's all right. Now I'm ready, go ahead."

"Are you sure you're in earnest?" asked Andy.

"Quite sure," answered the worm.

"And won't it hurt you?" asked Andy.

"Don't ask so many questions; do as I tell you," replied the worm.

"And why?" said Andy; but, seeing that the worm was turning away from him, he seized his little spade and chopped it in two, and lo and behold! one-half crept off one way and one-half the other.

"Well, sure enough," said Andy, "I don't believe I *could* do that. Good-by, Mr. Worm—I mean two Mr. Worms."

"Good-by," said the head, and "good-by," said the tail; and they both crept under the ground, and left Andy to ask, "And why?" until this very day.—*St. Nicholas.*

Mice in a Bird's Nest.

Under this tree are again to be seen the footprints of the mice. Last summer a blue jay built her nest of small sticks and roots on one of its branches, and when the fall came these little mice made their winter home in it, lining and roofing it over with soft green moss and strips of cedar bark, using pine for the inside and coarser strips outside; the whole making a structure about the size of a small football. The entrance was a small hole in the side leading on the branch, most perfectly concealed.

These timid little creatures dare not trust themselves away from home in the day-time, so we shall probably now find them in this nest. The first time we shake the branch it only brings down a shower of snow; but these little mice, so cozily housed, know the movement was caused by no breath of wind hurrying by; for the second time out they scramble, wild with fear. They cling to the limbs, trembling and gazing anxiously about them, not daring to move forward or back again. As we pull the limb down to look at them more closely all the three terror-stricken creatures jump to the snow below, and quickly disappear in a little entry-way leading down beside a birch stump. The fur of this mouse is dark-brown on the back, fawn-colored on the sides and white on the under parts. The eyes are very large for so small a creature, with the same deep liquid beauty a deer's eye possesses.

One peculiarity with these mice, and the same is true of a red squirrel, is that, as a rule, they approach their nest by the way of some tree other than the one they have their nest in. You will see them run up a tree at some little distance, and then jump from branch to branch and tree to tree, often making long leaps, until they finally reach home.

One season these mice built a nest against an uninhabited gray squirrel's nest, using some of the overhanging oak branches, of which it was largely built, as material for their roof. The nest was in a pine, but the mice approached home by way of a small oak standing near, the bark on this being worn off by the marks of their tiny claws. Frequently these mice use the nest of the cat-bird as a storehouse, filling it with hazelnuts and then covering it over with strips of cedar bark, leaving only a small entrance in the side.—*Old and New.*

THE BOY AND HIS DOG.—A Detroit newspaper tells this pretty little story: A boy about ten years of age, leading a lively little dog, called at the central station and asked if that was the place where they shot dogs. Being answered in the affirmative, he said: "Well, please shoot my poor little Dan. He's an awful good dog, and he plays with the baby all day, but father's deaf, and mother's sick, and I can't raise money to get a license." Then, turning to the dog, the boy lifted him up tenderly and stroked him, saying: "Poor Dan! how Billy will cry when I tell him you are dead!" Great big tears rolled down the boy's face, and in a little time those around him made up a purse sufficient to save his dog, and a person went with him after the license. The boy's eyes fairly sparkled at his unexpected luck, and, speaking to the dog, he cried out: "You're saved, Dan! You're saved; let's go right home to Billy!"

THE East India cocoanut crop is said to have been ruined by drought.

LOVE to man is often the shortest road to the love of God.

Farm, Garden and Household.

Fruit Garden.

This and the next month are best for trimming fruit-trees. We cannot repeat too often that short trunks and low heads are indispensable in our hot climate for protection against the sun. Where trees are trimmed up high there is a constant tendency for *sprouts* to spring from the stem near the ground, and the bark is almost certain to be killed on the south-west side of the trunk. We prefer the pyramidal shape for almost every variety of fruit-tree. If young trees have been neglected the past summer, bring them as near to the pyramid as possible by shortening the branches, leaving the lowest ones longest, the next above some shorter, and so on to near the top, leaving one strong, vigorous, upright shoot, some ten inches higher than any other, for a *leader*. Have an eye also to thinning out the interior branches, so as to leave the head *open*.

PEACH-TREES.

Cut off half the last year's growth of bearing peach-trees, to diminish the fruit-buds and increase the vigor of those left. Indeed all kinds of fruit will bear this thinning out of fruit-buds; the *size* of the fruit will more than make up for the diminished number. Search out and destroy the borer.

TOP-DRESSING.

Give each tree a top-dressing of ashes scattered as far from the trunk as the limbs extend—a peck to a half bushel to each tree. An addition of an equal quantity of lime will be very beneficial to apple-trees.

WASH FOR TRUNK AND LIMBS.

Make a thick wash of lime two parts, and sulphur and soot one each, and apply it freely to the stem and branches, taking care that an extra supply is given to the forks of the stem where the larger limbs grow out, as it is at these points that disease and insects most readily find lodgment. We advise this wash for *every* tree in the orchard.—*Southern Cultivator.*

ROBBERS.—Bees at any time, when they cannot gather honey and are rearing brood abundantly, are inclined to rob; and to prevent this we at such times feed all such stocks and feed abundantly, and always feed just at night, and keep the entrances to all stocks properly contracted, and we never have any trouble from robbers. At such times, if we handle our bees, we open the hives *always* just at night. With a very little observation we soon learn to distinguish the aggressor from the aggrieved. But if robbers have gotten possession, and we wish to know where they come from, we sprinkle them with wheat flour, and we can very soon detect the hive that they got into. Robbers go in empty and out loaded from the hive they are robbing, and a very little observation will learn a person to detect robbers at once.—*E. Gallup, in American Bee Journal.*

STANCHIONS FOR COWS.—William V. S. Beekman, a noted dairyman of New York, says: "I have experimented with various kinds of stalls, but find stanchions keep them in a more cleanly condition than loose stalls. The platform upon which they stand should be a foot above the floor. The gutter in rear is eighteen inches or more wide, and about two inches below the floor. I think such a gutter better than a very narrow and deep one. The rear of the platform is in line, but the stanchions are regulated to suit the length of each cow. Though my cows have been stabled nights all summer, and fed on succulent food, yet by using a liberal supply of straw for bedding they have kept perfectly clean."

TO PRESERVE GRINDSTONES.—A grindstone should not be exposed to the weather, as it not only injures the wood-work, but the sun's rays harden the stone so much as in time to render it useless. Neither should it stand in the water in which it runs, as the part remaining in water softens so much that it wears unequally, and this is a common cause of grindstones becoming "out of true."

TO FRESHEN SALT FISH.—A good way to freshen salt fish is to pour a little vinegar into the water, and soak the fish with the skin side up.

AS THE organ never responds with its sweet sounds until its jdjes are blown upon by the air of heaven, so our lives will never give forth melody and harmony until our hearts feel the atmosphere of Christ's love surrounding them.

WANTED TO BE HEARD FROM.

If anybody has ever used the thorough and scientific course of treatment recommended by the proprietor of Dr. Sage's Catarrh Remedy for the cure of Catarrh and has not been perfectly cured, the proprietor, Dr. R. V. Pierce, would like to hear from that person, and by addressing him at the World's Dispensary, Buffalo, New York, such person, if there by one, will hear of something to his or her advantage, as the Doctor is in earnest when he offers $500 reward for a case of Catarrh which he cannot cure, and is perfectly able to pay it if he fails in a single case, as any one may ascertain upon inquiry. The thorough course of treatment referred to and recommended by Dr. Pierce consists in the use of Dr. Sage's Catarrh Remedy with Dr. Pierce's Nasal Douche, which is the only means by which the fluid can be carried high up and applied to all parts of the nasal passages and the chambers connected therewith, in which ulcers exist and from which the discharge proceeds. In addition to this thorough application of the Remedy, which should always be used warm, Dr. Pierce's Golden Medical Discovery should be taken earnestly as constitutional treatment, without which few cases can be cured, as the disease is always constitutional and must be treated accordingly. This treatment has no unpleasant features about it, and has the advantage of never driving the disease to the lungs, as there is danger of doing by the use of strong, irritating snuffs or poisonous solutions.

PLAIN FACTS.

FRANKFORT, Me R., Sept. 13, 1874.

A year ago I had a bad cough from the Catarrh which had got in my throat. I tried a good many things, but got nothing to do me any good until I used your Golden Medical Discovery and Dr. Sage's Catarrh Remedy. They cured me in three months, for which I am very thankful.

AMOS FISHER.

BOOKS, STATIONERY, ETC.

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FOR SALE BY
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MISCELLANEOUS.

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GENERAL GRANGE AGENCY
—AND—
COTTON FACTORS,
NO. 79 CARONDELET STREET,
NEW ORLEANS, LA.

The undersigned, having been elected by the Mississippi State Grange as their Purchasing Agents and Cotton Factors for this port, would respectfully inform the Granges of the States who deal in this market that we will take pleasure in serving their interests to the best of our ability. Our terms of business are the same as those of your Agency in the city of Memphis.

Parties desiring to purchase in this market can do so, when cotton is in hand, with from thirty to sixty days' indulgence.

We are endeavoring, in Sugars, Molasses, Rice and Coffee, to control the patronage of the Western States, which will give us unusual advantages in this market.

ALL ORDERS FILLED
—AT—
WHOLESALE PRICES.

Orders must be under the seal of the Grange. We respectfully solicit your attention, and all business intrusted to our care will receive our best attention.
no26 6m W. HARRINGTON & CO.

PEOPLE'S BANK
OF NEW ORLEANS.

NEW ORLEANS, Jan. 2, 1875.

At a meeting of the Board of Directors of this Bank, held this day, the following statement of the condition of its affairs was ordered to be published.
N. LANDRY, Cashier

STATEMENT
Of Assets and Liabilities of the People's Bank of New Orleans, at the close of business, December 31, 1873:

ASSETS.

Loans and discounts	$324,216 67
Due by distant banks	8,198 53
Marine Dry Dock Company stock	598 37
Improvement account	7,148 25
Cash on hand	302,476 65
Total	$641,638 47

LIABILITIES.

Capital stock	$300,000
Deposits—Currency	$331,014 16
Gold	2,790 19—333,805 35
Dividends unpaid	2,252 00
Total	$636,057 35

Jas 1m

J. W. VALENTINE,
PRACTICAL HATTER,
Corner Magazine and Seventh Sts.
HATS of all kinds made to order, cleaned and repaired. de25 3m

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SELF-FASTENING AND ADJUSTABLE
BED SPRINGS
Make the Best Spring Beds in Use.

They are complete in themselves, and can be applied in a few minutes to any slat bedstead.
From three to five dozen make a Set.
JOHN FLINN,
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Cor. S. Water and Champlain Sts., Cleveland.
Agents wanted everywhere. se18 1y

LIGHT.....LIGHT.....LIGHT.
IMPROVED BARBARIN GAS MACHINES.
No Fire—No Acids Used.

Having purchased the entire stock of Material Tools, etc., of the Barbarin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.

For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 25, Peters street, New Orleans, or by letter to Lock Box 748, Postoffice.
F. ROBERTS,
my29 10m Superintendent.

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C. KUSTIS. A. B. SLOCOMB,
In remembrance.
HARDWARE.....HARDWARE.
A. BALDWIN & CO.,
SUCCESSORS TO
SLOCOMB, BALDWIN & CO.,
74 Canal, and 91, 93 and 95 Common Sts.,
NEW ORLEANS, LA.,
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THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 40 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
in the States of Louisiana, Texas and Mississippi. no13 1y

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The "BEST" and the "COTTAGE" COOKING STOVES, to which I call particular attention are unsurpassed by any in this market for economy, durability and most perfect BAKING. They carry a uniform heat in the oven, and can be adapted to burning COAL, COKE or WOOD, without any additional cost. Every one sold under a full guarantee to do as they are represented or the money will be refunded.

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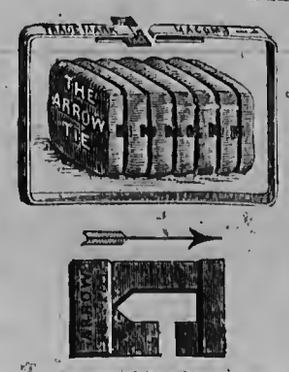

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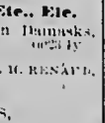

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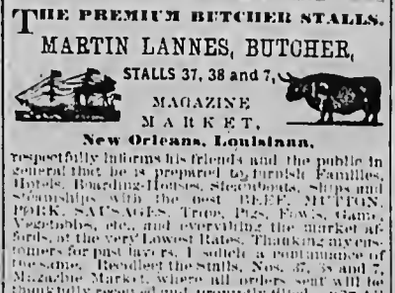

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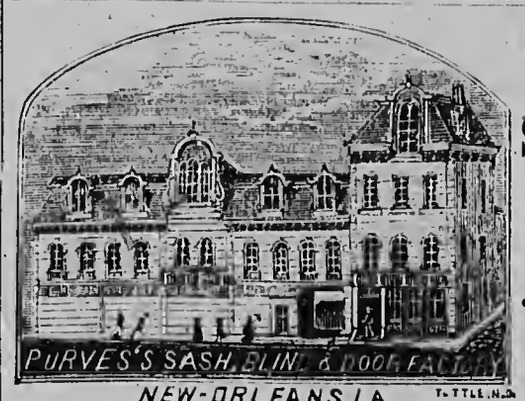
ap21 1y No. 115 Canal and 15 Bourbon street.



GEORGE PURVES'

PERSEVERANCE

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD,

Cor. of St. Charles and Clio Sts., New Orleans.

GLAZED SASH.

Send for Price List.
de11 1y

BUSINESS CARDS.

W. F. CLARK, SUCCESSOR TO A. LOEZ
131 Bampart Street,
Between Toulouse and St. Peter Sts., New Orleans.
MANUFACTURER OF
CARRIAGES AND BUGGIES.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Calèche built anywhere. ja23 3m

THE HOME DULE RESTAURANT.
188 CAMP STREET,

was opened on the first instant, and as a home can not be made attractive minus a little Home Rule, it is therefore the intention of Captain JOHN McCAFFERTY to make you, dear reader, feel quite at home whenever you call for a square meal, Oysters, Hot Coffee, Chocolate, Tea, Ice Cream, Soda Water, etc., at No. 188 Camp street. Boarding by the day, week or month. Meals sent to private room. ja29 1m

JACOB FREIDHOF,
DEALER IN
FIRE WOOD, PITTSBURG COAL AND CHARCOAL,
38 and 10 Burgundy St., New Orleans.

Wood Sawed to order. Country orders promptly attended to. ja22 2m

JOSEPH WOLF & CO.,
"THE" CROCKERY STORE,
633 Magazine Street, New Orleans.

Our stock of Fancy China and Bohemian GLASSWARE, specially selected for the Holidays, will be found to be the largest and cheapest in the South. Goods packed and delivered to any part of the city free of drayage. de14 2m

CRESCENT SAW MILL ASSOCIATION
FOOT OF GENERAL TAYLOR ST.,
Sixth District, New Orleans.

T. R. BRADY, Prest. CHERE VERSEPUL, Supt.

Every description of Cypress, Pine, Oak and Walnut Lumber, also Plastering Laths and Shingles, always on hand and cut to order.

All orders left at Box 23, Mechanics' and Dealers' Exchange, promptly attended to. ja15 2m

MOUNT CARBON COAL,
FOR SALE BY
WASHINGTON MORTON,
138 ..... **Gravier Street** 138
ja15 3m New Orleans.

J. A. KERNAN & T. WHITE,
PRACTICAL GILDERS,
106 CUSTOMHOUSE ST., near Royal, New Orleans.

Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended to. de15 2m

F. JORGER,
DRUGGIST AND APOTHECARY,
Corner Second and Dryades Streets,
NEW ORLEANS,

keeps on hand a fresh stock of English, French and German DRUGS; also Perfumery, Soaps and Fancy Articles. Prescriptions carefully compounded. Open day and night. ja15 2m

GORMAN & McNALLY,
DEALERS IN WOOD AND COAL,
Corner Rampart and Ernio Streets,
NEW ORLEANS.

Constantly on hand Oak, Ash, Pine, etc., and at prices to defy competition. Full measure guaranteed. Split Wood always on hand. ja15 2m

JOHN MANING,
NO. 112 ANNUNCIATION STREET,
Corner of Thalia, New Orleans,
Dealer in All Kinds of Wood and Coal.

Delivered to any part of the city at the lowest market rates. ja15 1m

MUNCY & MARCY,
WHOLESALE DEALERS IN
Cypress Lumber, Shingles, Ash Wood *AND OAK STAVES,*
SHINGLES A SPECIALTY,
121 and 126 Delord St., New Orleans.
P. O. Box 2298. Mechanics' Exchange, 6.

Agents for Steamer Alice, Amite River Packet, and for Steamer Amite, Pensacola Packet. de18 2m

J. A. SHELDON,
ARTIST PHOTOGRAPHER.

For if good PHOTOGRAPH, at one-half the usual prices charged by first-class Photographic establishments, go to

No. 572 Magazine Street,
ja1 2m Opposite the Market

FRANK SMITH,
DEALER IN ALL KINDS OF
Wood, Coal and Charcoal,
Office and Yard—NO. 315 CARONDELET ST.,
Bet. Erato and Thalia Sts., New Orleans.

☞ Orders thankfully received and promptly filled. ja1 2m

A. W. SKARDON & CO.,
WHOLESALE AND RETAIL GROCERS,
Corner Jackson and Rousseau Streets.

CHRISTMAS GOODS.

Call and order your CHRISTMAS GOODS,
de18 2m

JULIUS LOEFFLER,
GAS FITTER AND DEALER IN GAS FIXTURES, ETC.,
No. 93 Royal Street,
Between Customhouse and Bienville streets,
no20 3m New Orleans.

FINE-TONED, LOW-PRICED, WARRANTED. Circulars sent free.

BLYMER MANUFACTURING CO.,
(Successors to Blymyer, Norton & Co.) Cincinnati, O.
ap3 1ycow Office and Works, 264 to 284 W. Eighth St.

SEWING MACHINES.

THE WEED SEWING MACHINE.

THE WEED SEWING MACHINE

HAS JUST RECEIVED

THE HIGHEST AWARD

AT VIENNA,

THUS

REPEATING ITS EXPERIENCE

AT PARIS IN 1867.

No Machine possesses so many good qualities for general Family use.

The universal satisfaction given by this Machine justifies its claim to the well-known name:

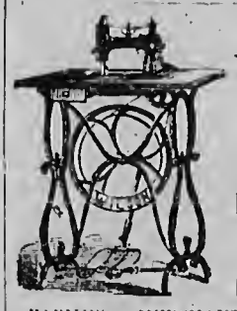
FAMILY FAVORITE.

Company's Office in New Orleans,

207 ..... CANAL STREET 207

☞ Agents wanted. de18 3m

A NEW IDEA!



A
WILSON
SHUTTLE
SEWING
MACHINE
FOR
NOTHING!

FARMERS, MECHANICS, METHANICS, EVERYBODY! Send your name and Postoffice address to us, and receive circulars giving full particulars for procuring a WORLD-RENOWNED

Wilson Shuttle Sewing Machine

☞ WITHOUT PAYING FOR IT. ☜

NEEDLES for all Sewing Machines for sale. Five cents each.

WILSON SEWING MACHINE CO.,
ja1 3m 189 Canal street, New Orleans, Louisiana.

BABCOCK SELF-ACTING FIRE ENGINE,
FOR CITY, TOWN AND VILLAGE USE.

The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

A. M. GRANGER, General Agent,
mh6 1y Exposition Building.

SEED POTATOES—APPLES—ONIONS.

3,000 bbls. RUSSETS.
1,000 bbls. PEACHBLOWS.
500 bbls. BOSTON JACKSON WHITES, for Seed.
300 bbls. EARLY ROSE.
200 bbls. PINKEYES.
100 bbls. COMMERCIAL.
200 bbls. PEERLESS.
100 bbls. HARRISON.
250 bbls. LONDON LADY.
250 bbls. Red and Yellow ONIONS, per Geo. Washington.
500 bbls. choice Pennock APPLES, in shipping order.
50 bbls. KRAUT.
50 half bbls. KRAUT.
100 bbls. choice DRIED APPLES, per steamer Louisville.
25 bbls. choice DRIED PEACHES.
150 bbls. choice Red Kidney BEANS.
75 bbls. choice White Navy BEANS.
5 mats Spanish GARLIC.
50 bbls. Red and White Sweet POTATOES.

In store, Flatboat landing, and steamer George Washington, in lots to suit purchasers, at Nos. 38 and 40 Poydras street. All Seed Potatoes sold under full guarantee as to quality. Call and see me before purchasing elsewhere.

de25 2m JOSEPH KELLER.

CHARLES RAYMOND,
FURNITURE DEALER,
51 ..... **Royal Street** 51
Corner Bienville, New Orleans.

Furniture of every style. Repairing, Exchange, Storage and Removing. ja1 2m

CARPET WAREHOUSE,
17 ..... CHARTRES STREET 17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enamele t Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths. In squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Step Covers, etc.

de1 1y A. BROUSSEAU & CO.

MEDICAL.

COUGHS. ..... COLDS ..... ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS

Laplace's Indian Turnip Perioral Balm

IS THE SOLE REMEDY,

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

Price, $1. Sold at all well-assorted drug stores and by the proprietor, H. LAPLACE, Chemist,
oct27 3m Nos. 23 and 25 Elysian Fields St.

BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. J. P. McALLISTER,
Sole Southern Agent.
Address Glass Box 825. nl0 6ly

WARRANTED CURE.

WARRANTED CURE.

Sufferers from CHILLS AND FEVERS, and those whose health has been seriously impaired by protracted attacks of Chills, are invited to write to the undersigned for the means of cure. The worst cases easily and thoroughly cured. Correspondence solicited. Address

DR. J. A. MAYES,
no13 3m Mayesville, Sumter County, S. C.

SCHOOLS AND COLLEGES.

Soule's

COMMERCIAL COLLEGE.

The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

GEO. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, 800 octavo pages, the great arithmetical work of the age, is for sale at the College office. ja22 1y

EMORY AND HENRY COLLEGE,
VIRGINIA.

The Spring session of this widely-known and popular Institution begins on the Twenty-ninth of JANUARY next, and closes on the Seventeenth of June, which is Commencement day. In view of the present financial depression we now make this liberal offer:

FOR ONE HUNDRED DOLLARS, *paid in advance*, we will give, for one entire session of twenty weeks, to any student in the Collegiate, Scientific or Business course, his board at the Byars House (now reduced to $10 per month,) tuition, fuel, room-rent, washing, library and contingent fees. In the Preparatory Department the charges will be even less. Board at the Fulton House and in private families may be obtained at moderate though at somewhat more advanced rates. The advantages now offered here to those seeking thorough collegiate training and culture were never excelled in our previous history, as those best acquainted with the school will testify. If you desire more information write to

E. E. WILEY, President,
jy3 8m Emory P. O., Virginia.

HIWASSEE COLLEGE,
UNDER CARE OF
The Holston Conference, M. E. Church South.

Founded in 1849. Greatly improved. Boarding-house, with farm of five hundred acres. Fare generous. Faculty full. Instruction thorough. Located in the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Expenses of tuition, board, fuel, lodging and washing less than $150 a year. Convenience any day. For further information, address

REV. J. H. BRUNNER,
se25 6m Sweetwater, Tenn.

IRON WORKS—BELLS.

BOSTON ORNAMENTAL IRON WORKS.

EMPIRE LAWN MOWERS.
The Best in the Market.

Fountains, Vases, Statues, Deer, Dogs, Lions and Settees, for Lawn and Garden Ornaments.

Iron and Wire Railings for public and private buildings, banks, cemeteries, window-guards, etc.

Iron Castings for Manufactories.

Iron Stable Fixtures of the most approved designs.

Copper Weather Vanes. Over two hundred new and original designs.

Emblematic Signs, suitable for every trade and profession.

Reynolds' Iron Roofing. Warranted.

All kinds of Wrought and Cast Iron made for building purposes. Estimates given. Send for catalogue.

BUBIER & CO., Proprietors,
Office—23 Exchange street.
my21 6m Factory—63 Merrimac St., Boston.

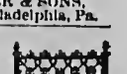
RAILINGS ..... RAILINGS.

WROUGHT IRON AND WIRE RAILINGS
FOR
Public Grounds, Cemeteries, Cottages,
ETC., ETC.

Iron Bedsteads, with Wire Sackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.

M. WALKER & SONS,
se18 1y 805 Market St., Philadelphia, Pa.

WIRE RAILING AND ORNAMENTAL WIRE WORKS.



DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc., Sieves, Fenders, Cages, Stand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

BUCKEYE BELL FOUNDRY
Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, CO

New Orleans Markets.

From the New Orleans Price Current.

The river is 5 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the thirtieth ultimo:

Louisiana and Mississippi	bales... 29,758
Lake	388
Arkansas	5,691
Tennessee	321
Mobile, a	891
Texas	708
Total	37,656

On Saturday the market opened with a fair demand, and the sales during the morning reached 2,000 bales, but the movement subsequently exhibited only a moderate degree of activity, and the business was consequently confined to 6,750 bales. Throughout the day the advantage was on the side of the buyers, but, as there was no attempt to force sales, a part of the business was at previous rates, and the rest at a falling off of hardly ⅛c., except in some cases, in which factors were compelled to make further concessions. Low ordinary sold at 8⅝@8¾c., ordinary, dusty and stained, at 9⅛@9⅜c., good ordinary at 13⅜@13½c., strict good ordinary at 14c., strict good ordinary to low middling at 14⅝@14¾c., low middling at 14⅞, 14⅞@14¾c., strict low middling at 15¼c., and middling at 15⅜@15⅝c. Buyers were again complaining of the scarcity of good cottons. On Monday the movement was checked by dark, rainy and inclement weather, and also by scant supplies of the better qualities, but still there was a very fair demand, resulting in sales to the extent of 5,750 bales. Prices exhibited a good deal of irregularity, over-running lists of desirable kinds showing little change, while other descriptions gave way to the extent of ⅛@⅜c. The heavy receipts had an unfavorable influence. On Tuesday the demand was fair, but mostly from buyers who claimed further concessions, at least on the general run of the offerings, and under the pressure of heavy receipts factors were compelled to meet the demand more freely, giving way ⅛c. on good ordinary and the better qualities, and ¼c. on the lower grades.

The above makes an aggregate for the past three days of 20,800 bales, against 24,500 for the corresponding time last week and 31,650 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 817,636 bales, against 702,275 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 282,304 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 34,708 to Great Britain, and of 61,714 to France, and a decrease of 41,286 to other foreign ports. We quote:

Low ordinary	8¼ @ 9
Ordinary	10 @ 10¾
Strict ordinary	11¼ @ 11¾
Good ordinary	12¾ @ 13⅛
Strict good ordinary	13⅝ @ 13¾
Low middling	14⅛ @ 14⅜
Strict low middling	14¾ @ 15⅛
Middling	15⅜ @ 15¾
Strict middling	16 @ 16⅛
Good middling	17 @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	37,656	
Arrived previously	868,338—	906,054
		913,231
Exported past three days	28,595	
Exported previously	579,042—	607,637
Stock on hand and on shipboard		305,594

SUGAR.—We have no material changes to note. The receipts are small, but amply sufficient for the demand, which is poor. The receipts on Saturday and Monday were confined to 903 hhds., with sales of 400 hhds. at 4⅝@5¼c. for inferior, 5⅝@6¼c. for common, 6⅜@6¾c. for fair, 6⅞@7⅛c. for good fair, 7⅜@8c. for fully fair, 8⅛@8¼c. for prime, 8⅜@8¾c. for choice, 9⅝@10c. for yellow clarified, and 10¼@10¾c. for white clarified.

MOLASSES.—On Tuesday 307 hhds. and 8 half hhds. were received. The demand was fair and the supplies mostly sold at 47½c. for fair fermenting, 48@50c. for cistern bottom and fermenting, 55c. for cistern bottom and fair fermenting, and 61c. for good prime and sound fermenting.

CORN.—The supply has been liberal, with an active demand, and prices have advanced. On Tuesday 22,429 sacks sold, comprising 13,429 sacks on the landing, at 75c. for white, 77c. for choice white, and 78c. for yellow; and 9,000 sacks, delivered at ship for export, at 77c. for white, and 80c. for yellow.

OATS.—On Tuesday 1,550 sacks sold at 56, 57@58c. ₱ bushel.

BRAN.—On Tuesday 775 sacks sold at $1 ₱ 100 lbs.

PORK.—On Tuesday the stock was small, and held strongly at $16.75@17 ₱ bbl. for mess, with sales of 200 bbls. at $16.75, and 25 bbls. at $17 ₱ bbl. New mess is retailing at $17@17.25 ₱ bbl.

BACON.—On Tuesday the sales embraced 125 casks, in lots, at 8c. for shoulders, 9¼c. for clear rib sides, and 10¼@10½c. for clear sides.

SPARE RIBS.—None in market. They have sold at $6.25 ₱ bbl.

MONETARY.

Gold opened on Tuesday at 111⅛@111⅜, (against 111⅜ at New York,) and closed at the opening rates in both markets.

Nothing has been reported in silver. Owing to the light supplies it is quoted at 109@110½ for American half dollars, and at the disproportionably high rates, compared with gold, of 110 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	14 00
English fire	45 00	50 00
American fire	35 00	43 00
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	33	35
Java	41	41
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	20	24
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 75	6 00
Superfine	— —	5 25
Fine	— —	5 00
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 24	4 50	5 00
HAY, ₱ ton:		
Prime	20 00	21 00
Choice	21 50	22 00
IRON, ₱ ton:		
English, ₱ lb	4¾	5¼
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	9¾	10
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 75	— —
Cement	2 75	3 00
Plaster Paris	3 50	3 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	83	87
Coal oil, in barrels	15	17
Linseed, raw	1 05	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	9½	10
Crushed	11¾	12
Pulverized	11¾	— —
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Ponchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	100 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, plantation skein	85 00	90 00
Wagon, four-horse	100 00	115 00
Cane wagon	180 00	210 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	120 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, Feb. 3, 1874

Texas beeves, choice, ₱ head	$— — @$45 00
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	30 00 @ 35 00
Texas cattle, third quality, ₱ head	12 00 @ 15 00
Western beeves, ₱ lb. net	5 @ 5½
Sheep, first quality, ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @100 00
Milch cows, ₱ head	55 00 @ 70 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	8 00 @ 10 00

Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Agencies.
A. Coyle, St. Louis, Mo.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Thies Bakery, 53 Annunciation street.

Banks.
New Orleans National Bank.
New Orleans Savings Institution, 156 Canal st.
People's Bank of New Orleans.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Rymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kulmholz, 142 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. H. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Butchers.
E. F. Bronsse, 29 and 30 Second street market.
Martin Lannes, stalls 37, 38 and 7 Magazine market.

Canned Goods.
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 141 Banquart street.
J. A. Lunn & Co., 162 Gravier and 13 Union street.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.
Joseph Wolff & Co., 633 Magazine street.

Cisterns.
Matthew Henrick cor. Erato and Franklin sts.

Clothing and Furnishing Goods.
Leon Godchaux, 81 and 83 Canal street, and 213 to 217 Old Levee street.
John Mullan, 132 Camp street.
Pierson & Hews, 13 and 15 Camp street.
R. T. Walshe, 110 Canal street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
Gorman & McNally, corner Rampart and Erato streets.
John D. Maclin, 31 Carondelet street.
John Maning, 112 Annunciation street.
H. Mollegen & Co., 321 Rampart street.
Washington Morton, 134 Gravier street.
Frank Smith, 313 Carondelet street.
P. Sullivan, 394 Julia street.
William Vetten, cor. Prytania and Philip sts.
B. D. Wood & Bros., 100 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
Wm. J. Behrne & Co., cor. Marengo and Levee.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, Harp and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Drugs.
F. Jorger, corner Second and Dryades streets.

Dry Goods.
T. Danziger & Sons, 201 Canal street.
D. H. Holmes, 135 Canal and 15 Bourbon street.

Educational.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
W. Harrington & Co., 70 Carondelet street.
John A. O'Brien, 62 Tchoupitoulas street.
J. U. & H. M. Payne & Co., 61 and 63 Baronne st.

Fire Engine.
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

Frames.
F. Wagener, 13 Baronne street.

Furniture.
J. Bols, 230 Camp street.
Hugh Flynn, 167 Poydras street.
F. Hebberich, 624 Magazine street.
The Mitchell & Rammelsberg Furniture Co. 133 and 135 Camp street.
Charles Raymond, 51 Royal street.

Gas and Steam-Pipe Fitters.
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Julius Loedler, 43 Royal street.

Gas Fixtures.
P. H. Quinlan, 230 Camp street.

Gilders.
J. A. Kernan & T. Wilde, 106 Customhouse st.

Grocers.
John I. Adams & Co., 43, 45 and 47 Peters street.
Charles Ballejo, corner St. Charles and Jackson streets.
E. Conery & Son, cor. Canal and Delta streets.
John McMullin, 572 and 574 Magazine street.
A. W. Skardon & Co., corner of Jackson and Rousseau streets.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
V. Oehmichen, corner Old Levee and Bienville streets.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Human Hair Goods.
O. A. Peirce, 265 Canal and 886 Magazine street.

Insurance.
Equitable Life Assurance Co., 33 Camp street.
North British and Mercantile Insurance Company, office, No. 2 Carondelet street.
Workingmen's National Fire Insurance Company, office, 29 Carondelet street.

Iron Manufactories.
Risings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.

Labor Agency.
A. Blanc, 81 Carondelet street.

Ladies' Underwear.
Louisiana Manufactury, 202 Canal street.

Lumber.
Crescent Saw Mill Association, foot of General Taylor street.
Thomas Hasson, cor. Cedar and Julia streets.
Muncy & Marcy, 423 and 426 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meginnly & Kimberly, Troy, New York.
R. J. West, 115 and 117 Magazine street.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Medical.
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Mayes, Mayesville, South Carolina.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hohmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
Louisiana Remedy, 106 Camp street.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Bethesda Mineral Water, J. C. McAllister, agent, glass box $25, New Orleans

Millinery.
Mrs. Garbanatti, 625 Magazine street.
Mrs. Kate C. Logan, 9 Bourbon street.
M. McAuley, 151 Canal street.
Mrs. M. Tournatien, 206 Prytania street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
D. H. Baldwin & Co., Cincinnati, Ohio.
Charles H. Dixon & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Horace Waters & Son, New York.
Philip Werlein, 78 to 80 Baronne street.

Painters.
A. S. Cutler, 130½ Camp street.
Johnson & Hillsman, 144 Magazine street.

Papers and Magazines.
The Christian Work, H. W. Adams, N. Y.

Paper-Hanger.
T. J. Brown, 233 Camp street.

Paper Mills.
Atlantic Paper Mills, Atlanta, Georgia.

Patents.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographers.
S. Anderson, 151 Canal street.
J. A. Sheldon, 572 Magazine street

Professional.
Dr. C. J. Rockham, office, corner Magazine and Second streets.
T. Whitney Carter, Architect, 58 Carondelet st.
Dr. J. J. Lyons, office, 219 Carondelet street.
A. N. & W. F. Ogden, law office, 13 St. Charles street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Plows.
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

Preserved Corn.
Portland Packing Company, Portland, Maine.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Restaurants.
House Rule Restaurant, 188 Camp street.

Sciopticon.
L. J. Marcy, Philadelphia.

Seeds and Flowers.
Richard Fretscher, 12 Dumaine street.

Sewing Machines.
West Sewing Machine, 297 Canal street.
Wilson Sewing Machine, 189 Canal street

Soap.
J. H. Keller, 110 Gravier street.

Solicitor of Patents.
H. N. Jenkins, 27 Commercial place.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros., & Co., 89 and 91 Camp street.

Tobaccos and Cigars.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Rothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street

Vegetables.
Joseph Keller, 38 and 40 Poydras street.
E. H. Roquest, 45½ Tchoupitoulas street.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Maryland.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

CAMDEN DIST.—FIRST ROUND.

Lowndesboro, at Lowndesboro	Jan. 24, 25
Manterey, at Liberty	31, Feb. 1
Pineville, at Pineville	Feb. 7, 8
Camden, at Allenton	14, 15
Sepulga, at Asbury	21, 22
Pleasant Hill, at Farmersville	28, Mar. 1
Georgiana, at Wesley chapel	Mar. 7, 8
Brewton, at Castleberry	14, 15
Evergreen, at Brushy Creek	21, 22
Monroeville, at Piney Grove	28, 29

A full attendance is earnestly solicited. My address is Georgiana, Alabama.

22 J. W. SHORES, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Mount Carmel, at Dry Creek	Jan. 3, 4
Enon circuit, at Williamsburg	10, 11
Taylorville mission	17, 18
Franklin circuit, at Gum Springs	24, 25
Columbia circuit, at Union Academy	Feb. 14, 15
Pearlington circuit, at Pearlington	21, 22
White Plains, at Cordville	28, Mar. 1
Ocean Springs, at Ocean Springs	Mar. 7, 8
East Pascagoula, at Salem camp ground	14, 15
Chickasawhia and Greene miss., at Cross Roads	21, 22

The district stewards will please meet me at Salem camp ground on Saturday, March 14.

22 C. F. GILLASPIE, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Bastrop	Feb. 1
Oak Ridge and Prairie Mer Ronge	7, 8
Lind Grove	14, 15
Monroe	21, 22
Trenton	28, Mar. 1
Rayville	Mar. 7, 8
Winnsboro	14, 15
Delhi	21, 22
Floyd	28, 29
Lake Providence	Apr. 4, 5
Waterproof and St. Joseph	11, 12
Wesley and Jordan	18, 19
Tensas	25, 26
Concordia mission	May 2, 3

Preachers in charge will please inform me at what places the Quarterly Conferences will be held. District stewards' meeting at Delhi, March 21.

5 C. W. CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield and Pleasant Hill circuit, at Mansfield	Feb. 21, 22
Shreveport station	28, Mar. 1
North Bossier circuit, at Wright's chapel	Mar. 7, 8
Caddo, at Greenwood	14, 15
DeSoto circuit, at Union	21, 22
Beulah circuit, at Beulah	28, 29
Manny circuit, at Fort Jessup	Apr. 4, 5
Amoreo circuit, at Kissatchie	11, 12
Springville circuit, at Coushatta	18, 19

The district stewards are respectfully requested to meet at Mansfield February 21, at ten o'clock A. M., for the purpose of loading a district stewards' meeting. They are: John L. Scales, B. T. Spearman, John Nelson, D. Tully, C. W. Arnold, J. Fike, M. P. Hawkins, J. W. Conerly and T. C. Walmsby.

5 N. M. SKIDMORE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers	Jan. 18
German charges	Jan. 25 to Feb. 1
Carondelet street	Feb. 8
Cadiz street	15
Felicity street	22
Louisiana avenue	Mar. 1
Plaquemine and Grosse Tete, at Plaquemine	8
Moreau street	15
Brashear and Lafourche mission, at Brashear	29
Baton Rouge	29

The District Conference will meet at the Carondelet Street church, New Orleans, on Thursday, April 2, at ten o'clock A. M. All the members of the Quarterly Conferences are members of the District Conference, and they are requested to be present.

29 LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou DeGlaize and Simmsport, at Brick church	Feb. 7, 8
Evergreen, Big Cane and Bayou Boeuf, at Big Cane	14, 15
Chicot, Ville Platte and Spring Creek, at Nash's school-house	21, 22
Cottile and Dark's Creek, at Dark's Creek	28, Mar. 1
Montgomery	Mar. 14, 15
Rapides, at Pineville	21, 22
Alexandria and Pineville	28, 29
Trinity and Centerville, at Centerville	Apr. 4, 5
Harrisonburg and Shelly Island	11, 12
Caldwell and Dugdemona, at Muster's school-house	18, 19
Columbia and Trinne, at Columbia	25, 26

23 J. H. STONE, P. E.

HOMER DIST.—FIRST ROUND.

Arcadia, at Arcadia	Feb. 14, 15
Homer, at Lisbon	21, 22
Haynesville, at Haynesville	28, Mar. 1
Vernon, at Wesley chapel	Mar. 7, 8
Minden, at Minden	14, 15
Castor and Louisville, at Indian Village	21, 22
South Bossier, at Bellevue	Apr. 4, 5
Ouachita	11, 12
Sparta and Bimgold, at Sparta	18, 19
Farmerville, at Farmerville	25, 26

The district stewards' meeting will be held at Arcadia, February 14 and 15. We would recommend and earnestly request that the stewards for each charge collect at least one-third of the preachers' salaries by the first quarterly meeting. It will be remembered that the preachers received but little over half their salaries up to Conference. The planters have now sold their cotton. Do not wait until the money has passed out of the country.

22 S. S. SCOTT, P. E.

INSURANCE.

WORKINGMEN'S

NATIONAL

FIRE INSURANCE COMPANY

OF LOUISIANA.

Office—No. 29 Carondelet Street.

GEORGE B. DYCHE, President.
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GEORGE D. HITE, GEORGE E. BREWSTER, E. EFDE.

Finance Committee:
WILLIAM GOLDING, R. McGUIRE, F. J. KUHNHOLZ.

Building and Repairs Committee:
THOMAS O'NEIL, E. G. WUNDERLICH,
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NORTH BRITISH AND

MERCANTILE INSURANCE CO.

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Capital (Gold).....$10,000,000

Issues Gold and Currency Policies, on all desirable risks, at Local Board rates, with usual rebate. Losses made at this Agency settled here.

WM. E. FITZGERALD, Agent,
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82 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

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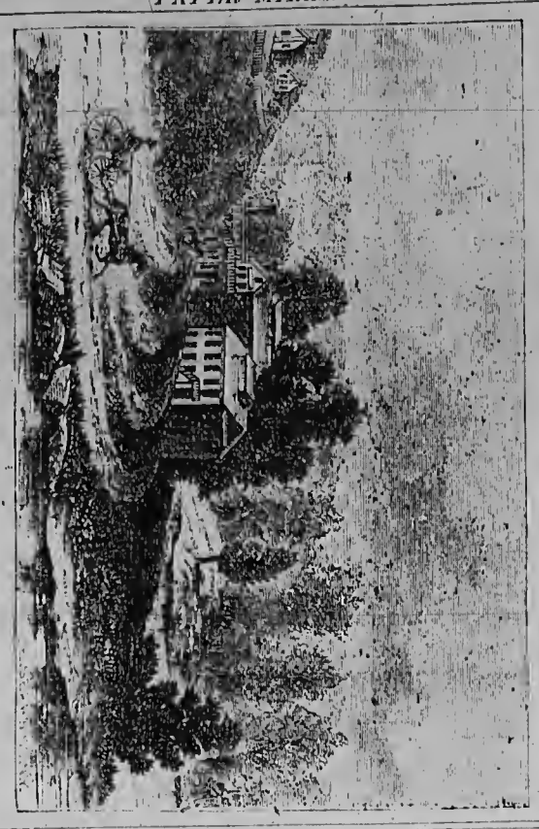

ATLANTA PAPER MILLS,

JAMES ORMOND, PROPRIETOR.

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For Specimen of "News" see Paper at this Office.

Cash Orders Solicited.

HOUSE-FURNISHING GOODS.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55.....Camp Street.....55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for..... $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable), same assortment as above. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.

White Granite CHAMBER SETS, 11 pieces	$4 00
White Granite TEA SETS, 44 pieces	4 00
French China TEA SETS, 44 pieces	6 50
French China Decorated TEA SETS, 44 pieces	7 50

Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen	1 40
Granite Breakfast Plates, per dozen	1 25
Granite Tea Plates, per dozen	1 15
French China Dinner Plates, per dozen	3 00
French China Breakfast Plates, per dozen	2 75
French China Tea Plates, per dozen	2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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BILLINGS' PATENT

Sewing Machine

SHUTTLES.

Twenty Varieties Now Made.

Forged solid from bar-steel and cold pressed.

TRADE (B) MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

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LAWRENCE STREET,

Hartford, Conn.

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NEW ORLEANS

SAVINGS INSTITUTION,

156.....CANAL STREET.....156

Incorporated March 15, 1855.

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THOS. ALLEN CLARKE, Second V. President.
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SIX PER CENT. INTEREST on deposits.
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200 PIANOS & ORGANS, New and Second-Hand, of first class makers, will be sold at Lower Prices for cash, or on Installments, in city or country, during this Financial Crisis and the Holidays, by HORACE WATERS & SON, 481 Broadway, than ever before offered in New York. Agents Wanted to sell Waters' Celebrated Pianos, Concerto and Orchestral Organs. Illustrated Catalogues mailed. Great Inducements to the Trade. A large discount to Ministers, Churches, Sunday Schools, etc.

THE REVIVAL HYMN AND TUNE-BOOK for THE MILLION. Enlarged. This little work contains 90 pages of choice Revived Hymns and Tunes for Prayer and Social Meetings, Sunday Schools and Congregations. Among the many gems we would name: "Where Is Thy Refuge, Poor Sinner?" "I Will Never Cast Him Out." "O, Be Saved." "Almost Persuaded." "Jesus Died to Save Me." "I Love to Tell the Story." "Save, O Jesus, Save," and "Jesus of Nazareth Passeth By." Price, paper, 20 cents, mailed; $15 per hundred; boards, 25 cents, mailed; $20 per hundred. Postage, 5 cents. HORACE WATERS & SON, 481 Broadway, New York.

jy31 1y

STEAMSHIPS—STEAMBOATS.

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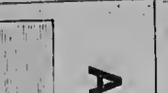

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Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage.....$50 00
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FOR NEW YORK.

Merchants' Steamship Line.—Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage.....$50 00
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Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

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Trains depart and arrive as follows (from Depot foot of Calliope street:)

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519 Miles Under One Management.

Palace Sleeping-Coaches to Chicago and Louisville without change. Only one change to Eastern cities.

Entire train runs into city of Cairo.

Tickets for sale and information given at 22 Camp, corner of Camp and Common.

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AND TEXAS RAILROAD.

THE MOBILE LINE is the shortest and most reliable route to New York and all Northeastern cities. Pullman Palace Cars, run *this line only*, to Louisville, Atlanta and Charlotte. But one change to all principal Northern and Eastern cities.

Express Train leaves Depot, foot of Canal street, daily at five P. M.

For tickets and information apply at office of Mobile Line, corner of Camp and Common streets, opposite City Hotel.

E. P. SHUTE,
General Ticket Agent.
S. H. SCRANTON, General Supt. de18 3m

MISCELLANEOUS.

STATEMENT

—OF THE—

New Orleans National Bank,

AT THE CLOSE OF BUSINESS

—ON—

The Thirty-First of December, 1873.

RESOURCES.

Loans, discounts and exchange	$230,968

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, FEBRUARY 12, 1874. NO. 7.

News of the Week.

DOMESTIC.

PHILADELPHIA, Feb. 5.—The physicians who went to North Carolina for the Siamese twins have returned. The bodies will be here to-night by express. The exmmination is not to take place for two or three days, and will be then conducted by the college of physicians. The bodies are reported well preserved.

ST. LOUIS, Feb. 5.—The seventh annual session of the National Grange of the Patrons of Husbandry convened at the Southern Hotel, Thirty-two States and two Territories were represented by masters of State granges. About thirty ladies were present. The session was held with closed doors.

Last night's session of the National Grange of the Patrons of Husbandry was entirely taken up by a disenssion as to parliamentary rules for the government of subordinate granges. It had been decided by the State agents of the order now here to leave the question of co-operation to the National Grange, with a view of having a constitutional provision made for it. This will defer the matter for another year, as the amendments to the constitution must be ratified by two-thirds of the State granges before they take effect.

ST. LOUIS, Feb. 7.—The National Grange has sixteen hundred subordinate granges in Missouri.

The constitution and by-laws are, by special orders, to be printed in all languages.

At a meeting to-day Charleston was unanimously selected by the cotton States for the next place of meeting.

Bro. Taylor, in the name of South Carolina and of all the States of the South, returned thanks for the unanimous vote, and assured the members that no efforts would be spared by the citizens of Charleston to make their visit to that city pleasant and the session of the grange agreeable.

FOREIGN.

CITY OF MEXICO, Feb. 1, via Havana, Feb. 8.—Mr. Foster, United States minister, has entertained at a banquet Bishops Keener and Simpson, who are looking after Protestant Church interests in Mexico.

The revolution in Yucatan is gaining strength. The Indians have plundered and burned the town of Conochel, in that State. Complaints are made that the merchants of Belize sell arms and ammunition to the Yucatan savages.

The Apaches have raided in Sonora, and committed several murders.

The revolution in Jalisco is ended.

The appointment of Benevides and Corona as ministers to Germany and Spain is confirmed.

The press complain of the injury to Mexican interests caused by the introduction into foreign commerce of the new American trade dollar.

Judge Ramlerz, of the Supreme Court, declares Mexico a republic only in name—that in reality it is governed by a military despotism.

The building of several leading railroads is about to be commenced. It is reported that the Mexican and the International railway companies will be amalgamated.

LONDON, Feb. 4.—The *Daily News* has a special dispatch from Berlin, which says that alarming reports were current in that city concerning the relations between France and Germany.

Prof. Anderson, the well-known conjurer, is dead.

LONDON, Feb. 5.—A riot occurred yesterday among one thousand two hundred convict Intransigentes, confined at Oran, Algeria, and several of them were murdered. Two Spanish frigates were expected to-morrow to take them back to Spain.

Late advices from the Gold Coast report that the Ashantees have released the Mormon missionary whom they had held in captivity, and sent him to Sir Garnet Woolsey with proposals for a treaty of peace.

Twelve hundred British troops have advanced to within a day's march of Coomassie, the Ashantee capital. As yet there has been no opposition to them. The troops were healthy. Fantee carriers find deserted.

PARIS, Feb. 7.—There are nine hundred Communists still awaiting trial.

MADRID, Feb. 7.—General Sickles took his final leave of the Spanish government, and placed Mr. Secretary Adee in charge of the legation.

LONDON, Feb. 7.—The *Post* of this morning thinks it quite certain that Gladstone will resign the premiership before the new Parliament assembles. The press of this city unanimously recognize the completeness of the defeat of the government in the elections.

A large meeting was held in St. James last night for the purpose of expressing sympathy with Roman Catholics of Germany. The Duke of Norfolk presided.

LONDON, Feb. 10.—It is announced that a reconciliation has been effected between Disraeli, the Marquis of Salisbury and Earl Carnarvon, and that the Marquis and Earl have consented to assist Disraeli to form his ministry.

Disraeli delivered an address at Buckingham to-day. He congratulated his constituents on the result of the elections, which, he declared, justified the policy of the Conservative party in introducing and carrying reform law when it last held power.

BERLIN, Feb. 10.—A heavy gale has prevailed in the Lower Baltic, and caused the partial inundation of Kiel and Swenemunde; but the latest dispatches state the storm has abated and the waters are subsiding.

MADRID, Feb. 10.—*Imparcial* says the government has agreed to exchange prisoners with the Carlists.

PARIS, Feb. 10.—Berthold, the new French minister to Washington, has departed for there.

La Patrie says sharply-worded notes have recently been exchanged between the governments of Germany and the United States. The subject of the correspondence is not stated. Jules Michela, French author, is dead.

Why the Ship Went Down.

THE ONE WEAK POINT IN THE VILLE DU HAVRE.

People unacquainted with nautical matters have been quietly asking themselves why it was that in these days of water-tight compartments the Ville du Havre went down so quickly, and whether it be true, as has been so often stated in connection with this disaster, that no human foresight or skill could have saved the ship after she was once struck. The general impression deducible from what has been published on the subject has been that it could not, and that thus the element of uncertainty and danger in ocean travel, already sufficiently terrible, is intensified by a new aspect of the powerlessness of man to struggle with the inevitable. These reflections are somewhat modified, and one's natural apprehensions relieved, by some important statements appearing in a London scientific journal, the *Engineer*, which clearly point out the one fatally weak point in the equipment of the magnificently appointed Ville du Havre. That she was a magnificent vessel there can be no doubt. She was only built in 1865, and from first to last over $270,000 were expended in her construction. She was massive in build, and of undoubted strength and buoyancy. She had the most perfect pumping apparatus that can be imagined. The iron on her sides had been carefully tested, and there was no stint in the use of it. She had eleven water-tight bulkheads, and lastly she was well officered and manned.

The one weak point was *a rusty door-handle*. Among the eleven bulkheads there were three which were pierced with doors. Each of these bulkheads had two doors, and they were so made as to be capable of being closed water-tight, like the bulkheads themselves. The blow from the Loch Earn struck the engine-room. One of the bulkheads in the engine-room, and only one, had doors, and if these had been closed the water could not have got further than the engine-room, and the ship would have floated. The arrangements for closing the doors were on the upper deck, and consisted of powerful screw-levers, the handles of which were fixed to them so that by no chance could they be missing at the critical moment. It is in evidence that when the crash took place one of the engineers rushed to the screw-lever and attempted to close the door. Had he succeeded in doing this the vessel would have been saved. He failed, and why? Simply because somebody, whose duty it was daily to see that the gearing was in working order, had failed to do it, and the screw had become corroded, and would not turn. The failure to turn the screw could not, says the *Engineer*, have resulted from any pressure of the water, but only from the cause just stated. Our English cotemporary very properly says: "It is sad to reflect that if this single bulkhead had been properly secured the whole vessel might have been saved, and certainly sufficient time would have been allowed for saving those who were not killed by the falling masts. It may be right to ask whether any other ocean-going steamers are subjected to similar neglect. It is vain to build vessels in compartments with water-tight doors in the bulkheads, and every contrivance for getting rid of the water, if the doors are to be left open and the apparatus allowed to get out of order."—*New York Observer.*

COLONIZATION SOCIETY.—The fifty-seventh anniversary of the American Colonization Society was held on the evening of January 20, in the Thirteenth Street Baptist church, Washington, D. C. Hon. J. H. B. Latrobe presided. The exercises were opened with prayer by Rev. Dr. Cuthbert. Mr. Latrobe delivered a brief address, in which he said it was just fifty years since he entered upon the work of the Colonization Society. The secretary read the annual report, showing that the receipts for the year had been $35,022.02, all of which had been expended save $233.49. The number of colored people sent to Liberia from this country since the war is three thousand and sixty, a total from the beginning of fifteen thousand and forty-three. Several thousand applications are enrolled and will be sent as soon as the way is open. Liberia is steadily growing and increasing in all the elements of prosperity. Manufactures and agriculture are steadily improving. The schools are also gaining in strength and importance, and the prospects of the college are very bright.—*Christian Intelligencer.*

I KNOW not which is the greater wonder—that prayer, which is a duty so easy and facile, so ready and adapted to the opportunities of every man, should have so great effects, and be productive of such mighty blessings; or that we should be so unwilling to use so easy an instrument of procuring so much good.—*Jeremy Taylor.*

A Page from the Methodist Almanac for 1874.

LAY OFFICERS OF M. E. CHURCH—CAREFULLY ESTIMATED.

Number of trustees of churches	98,510
Number of stewards of societies	83,762
Number of class-leaders	51,805
Number of Sunday school superintendents	24,041
Number of Sunday school teachers and officers other than superintendents	173,139

CONTRIBUTIONS AND EXPENSES OF THE M. E. CHURCH.

After examining the official returns for the summaries of the various Conference collections, and carefully estimating for other items, basing such estimates upon exact reports from a large number of churches, and from reports in the local minutes of Annual Conferences, the following list is presented as an approximation of the amounts contributed by the Methodist Episcopal Church for the year 1873:

Conference collections	$1,060,659
Miscellaneous collections	135,480
Expenses for Sunday schools	496,589
Expenses for new churches and church improvements	3,908,629
Expenses for local mission work	291,790
Expenses for salaries of ministers	8,846,709
Local church expenses	2,713,000
Total	$17,088,725

AGGREGATE OF LEADING DENOMINATIONS IN THE UNITED STATES.

1. Methodist Episcopal:

	Ministers.	Members.
Methodist Episcopal	10,571	1,460,627
Methodist Episcopal South	3,253	650,725
Colored Methodist Episcopal	635	67,588
African Methodist Episcopal	600	200 000
African Methodist Episcopal Zion	200	161,000
Evangelical Association	691	81,195
Total Methodist Episcopal	16,424	2,629,857

2. Non-Methodist Episcopal:

The Methodist Church (about)	624	50,000
Methodist Protestant	425	70,000
American Wesleyan	250	30,000
Free Methodist	80	6,000
Primitive Methodist	20	2,000
Total non-Methodist Episcopal	1,407	148,000
Total Methodists	17,831	2,777,857
Total Presbyterians, North and South	5,472	572,926
Total Baptists, North and South	11,892	1,585,252
Total Protestant Episcopal, North and South	2,053	230,218

SUMMARY OF METHODIST CHURCHES THROUGHOUT THE WORLD.

	Bis. Min'rs.	Local Preach's.	Lay Mem'rs.
Methodist Episcopal, U. S.	16,424	21,739	2,629,857
Non-Methodist Episcopal in the United States	1,407	6,360	148,000
British Wesleyan and affiliating Conferences	3,500	27,327	628,160
Primitive Methodist	1,666	15,021	197,322
United Meth. Free Church	353	3,371	71,466
Methodist New Connection	248	1,392	33,237
Bible Christian (Meth.)	261	1,757	26,457
Methodist Episcopal in Canada (1872)	228	225	21,163
Grand total	23,510	77,075	3,725,782

The Calvinistic Methodists, and several other minor Methodist bodies, are not included above, because, though bearing the family name, most of them are not Methodists proper. For particular statistical summaries see other pages of Almanac.—*New York Christian Advocate.*

Prospectus of the General Conference Daily Advocate.

THOS. O. SUMMERS, D. D., EDITOR.
A. H. REDFORD, AGENT, PUBLISHER.

PRICE, $1.—A daily paper will be published during the session of the General Conference, which convenes in the city of Louisville, Kentucky, on the first day of May next. This paper will contain an account of the proceedings of the Conference, including the pastoral address of the Bishops, the various questions that may come before the body, the reports of committees, the speeches and debates, together with all the plans that may be proposed and adopted for the extension of the kingdom of the Redeemer in the world.

A brief outline of the lives of the Bishops will be published in the Daily; also a pen-and-ink sketch of the members, both lay and clerical, who compose the General Conference.

The next General Conference will be invested with an importance scarcely equaled in any similar body in American Methodism. Questions of the greatest moment and highest interest will come before the body, and be discussed by the master-minds of the church—questions in which every Methodist will feel the liveliest concern.

The Daily will be a handsome sheet of four pages, of good size, printed on good paper, and in clear type; and neither labor nor expense will be spared to make it all that the church may desire.

The services of a competent reporter have been secured, and the subscribers may rely on receiving the earliest intelligence of the deliberations of the Conference through the Daily.

Many persons desire to preserve the proceedings and debates of the General Conference in a permanent form. To all such we take pleasure in saying that the numbers of the *Daily Advocate*, when bound, will make a handsome volume that may be read with interest in years to come. Address

A. H. REDFORD, Agent.

THE subject of sympathies and antipathies is extremely curious. Boyle fainted when he heard the splashing of water; Scaliger turned pale at the sight of watercresses; Erasmus became feverish when he saw a fish. A curious story is told of a clergyman, that he always fainted when he heard a certain verse in Jeremiah read. Zimmerman tells of a lady who could not endure the feeling of silk or satin, and shuddered when touching the skin of a peach.

THOSE who err in one direction always take care to let you know that they are quite free from error in the opposite direction. A boorish man thanks God very loudly that he is not insincere; nobody having ever thought of accusing him even of that small and wretched approach to politeness which is sometimes favored by insincerity.

All Along the Line.

It will be seen from our list of shipments that there is no abatement in the business of the Publishing House. On Wednesday of last week our orders were more numerous and larger than we have ever known them in a single day; although the number of orders for books for the past week do not quite come up to the week previous, yet the amount ordered in the aggregate is larger. The following is the list for the past week:

Little Rock Conference.—J. P. Hulse, T. M. Winburn, Alonzo Monk, C. C. Godden, T. Van Valkenburg.

North Carolina Conference.—J. W. Jenkins, J. C. Jenkins, B. C. Phillips, James Willson.

Alabama Conference.—A. C. Hundley, D. M. Hudson, M. E. Butt, W. M. Winn, William B. Neal.

Memphis Conference.—W. H. Leigh, S. A. Mason.

Holston Conference.—Ayres Kincaid, W. D. Mountcastle, S. R. Wheeler, J. S. Ross, T. F. Glenn.

Missouri Conference.—J. J. Carden, H. A. Bourland, H. N. Watts.

North Mississippi Conference.—W. J. O'Bryant, T. C. Wier, Ira B. Robertson.

Arkansas Conference.—R. F. Beasley, W. J. Dodson, J. A. Walden.

Kentucky Conference.—J. W. Sageser, W. F. Taylor.

Tennessee Conference.—W. D. Cherry, T. H. Woodward.

Northwest Texas Conference.—A. A. Cornett, J. J. Shirley.

E. Texas Conference.—Lacy Hoone.

West Texas Conference.—John B. Denton.

Trinity Conference.—J. H. McLean.

Western Virginia Conference.—John Martin.

North Alabama Conference.—T. H. Deavenport.

Pacific Conference.—J. G. Shelton.

We have received an order from a local preacher at Quitman, Arkansas—no signature!

A. H. REDFORD, Agent.

The names of those who have accepted the proposition, sending their orders to Nos. 110 and 112 Camp street, New Orleans, will be given next week.

A Word to Our Brethren.

At the last May meeting the board made large appropriations to our missionary fields. Since that time the unexpected "panic" has come upon the country, which, in places, has curtailed the collections. Fears are entertained that some of the drafts may not be met in due time. I therefore suggest:

1. That every presiding elder have a conference with his preachers, and proceed at an early day to lift their missionary collections. Ask for liberal contributions, and see if every member of the church will not give something to this noble cause.

2. I suggest that missionary sermons be preached in every congregation in the church.

3. These large collections made early will enable the Conference treasurers to pay the missionaries on the home work in due time, and remit to the general treasurer the forty per cent., that he may meet the drafts drawn in favor of our foreign work.

Come, brethren, let every man go to work!

The missionary secretary would like to visit every accessible point at as early a day as possible.

J. B. McFERRIN, Sec.

A Move in the Right Direction.

At the preachers' meeting in Nashville, January 26, the presiding elder, the Rev. Dr. Kelley, proposed to those in charge of circuits and stations to begin without delay to raise their missionary collections. He suggested February and March as the most suitable months for this purpose. He suggested, further, that a sermon should be delivered in every congregation in the bounds of the district, and that every member of the church should be called upon, either in congregation or privately, for a contribution, and that our friends should be solicited to aid in this enterprise. His proposition was unanimously sustained, and brethren are going to work. This is an example worthy of imitation.

J. B. McFERRIN, Sec.

A ROMAN ecclesiastic, in reply to whatever question might be proposed, began by saying: "I make a distinction." A cardinal having invited him to dine, proposed to derive some amusement for the company from the well-known peculiarity of his guest. Saying to him that he had an important question to propose, he asked: "Is it under any circumstances lawful to baptize in soup?" "I make a distinction," said the priest. "If you ask, Is it lawful to baptize in soup in general? I say, 'No!' If you ask, Is it lawful to baptize in your excellency's soup? I say, 'Yes!' for there is really no difference between it and water."

A LEARNED DIVINE one day accosted a simple-hearted Christian, busy in his daily toil, thus: "Well, John, it is a long and hard way to heaven, is it not?" "O no, sir," was the answer, "it is only three steps." "Three steps! how is that, John?" "Why, sir, nothing is plainer. First, step out of yourself; second, step into Christ; third, step into heaven." The astonished minister, years afterward, acknowledged his indebtedness to that poor rustic for one of his profoundest and most comprehensive lessons in experimental theology.

Tribute of Respect—Richard Jones.

REPORT OF COMMITTEE ON PREAMBLE AND RESOLUTIONS.

Whereas, It has pleased almighty God, in his infinite wisdom, to take to himself our beloved brother in Christ, RICHARD JONES, teacher and assistant superintendent of this Sabbath school, who departed this life on the morning of Thursday, the twenty-ninth ultimo, in great peace, and in the assured hope of a joyful resurrection; And whereas, We recognize in his just and pious life a proof of the innate power and truth of our most holy faith in Jesus Christ our Lord, which is able to do for us and in us, as it did for him, infinitely and above all we can even ask or think, which can make us, as it did him, able to overcome all things through Christ, who strengtheneth us; invoking the office and ministry of the Holy Spirit, sanctifying, and taking of the things of the Father to show them to us, making us wise unto salvation, each standing in his lot, waiting the Lord's good time when we, with our brother, can go up into his gates with thanksgiving and into his courts with praise; And whereas, We are admonished by the suddenness of the call which carried our brother to glory, that we also should be ready, with our lamps trimmed and burning, and oil in our vessels, for we know not the day nor the hour when we may hear the midnight cry: "Behold, the bridegroom cometh; go ye out to meet him;" teaching us that

> "Upon a narrow neck of land,
> 'Twixt two unbounded seas we stand."

and that this is not our abiding city; but that we should seek one that is better, even a heavenly one, invisible, incorruptible, undefiled and which faileth not away; And whereas, The absence of our brother, this Sabbath, from his long-accustomed duties among us—duties which he so well performed last Sabbath day—causes a mournful reflection, on which we cannot but be sad, sorrowing most of all that we shall see his face on earth no more, yet cheered by the knowledge that, if we, like him, remain faithful unto death, we, like him, shall receive a crown of life, and joyfully meet him in that sun-bright clime, where all tears are wiped from all eyes, where there is no sorrow because there is no sin;

> "Where congregations ne'er break up,
> And Sabbaths have no end,"

and where forever dwelleth the infinite Spirit, who saith: "Write, Blessed are the dead which die in the Lord from henceforth, that they may rest from their labors, and their works do follow them;" therefore, be it

Resolved, By this meeting of Felicity Street Sunday school, Methodist Episcopal Church South, that we tender our heartfelt condolence to the bereaved family of our beloved brother, and can only remind them of what they have been taught by him whom we mourn: that the best of all is, "God is with them;" and as a Father pitieth his children, so the Lord much more pitieth them who fear him.

Resolved, That as officers, teachers and scholars we shall ever cherish in our memories the recollection of the many virtues, gifts and piety of our brother, and will endeavor, with God's blessing, to emulate the example of one of whom we can sincerely say: "Gone, but not forgotten."

Resolved, That these resolutions be inscribed in the record-book of the school, and that as an outward token of inward sorrow for our loss the superintendent's desk be suitably draped in mourning, and that we will make it a special object of prayer that, as the godly man ceaseth, the Lord will in good time raise up others like unto him, whom we may hear.

Resolved, That Bro. Parker be requested to publish in our ADVOCATE this feeble tribute to the memory of a good man gone home to heaven.

> "Servant of God, well done;
> Rest from thy loved employ;
> The battle fought, the victory won,
> Enter thy Master's joy!
>
> "At midnight came the cry:
> 'To meet thy God prepare!'
> He woke and caught his Captain's eye;
> Then, strong in faith and prayer,
> His spirit, with a bound,
> Left its encumbering clay;
> His cell at sunrise, on the ground,
> A darkened ruin lay.
> Soldier of Christ, well done!
> Praise be thy new employ,
> And while eternal ages run,
> Rest in thy Savior's joy."

W. H. FOSTER, Supt.

J. J. GREEN, Sec.

NEW ORLEANS, February 1, 1874.

PINE LEVEL CIRCUIT, ALABAMA CONFERENCE.—*Honor to whom Honor is Due.—Mr. Editor:* I wish to correct a false impression which will be made by the financial report as to the amount received by me on the above circuit last year. After my return from Conference, besides several small amounts paid as quarterage, quite a number of liberal donations were made me by Drs. Adams and McQueen, Bros. Boswell, Ozier, Alford, Farnell and others, making a total of something above $800, instead of the amount reported.

B. F. BLOW.

BUTLEDGE, Ala., February 3, 1874.

THE Minutes of the Mississippi Conference are just to hand. I will forward copies by mail to the brethren who subscribed and gave the names of their offices. Let all the brethren, who have not done so, take collections and send for copies of the Minutes at once. I had one thousand printed, at a cost of about $148, including freight. The brethren have paid $73. Address

H. F. JOHNSON,
Brookhaven, Mississippi.

From Baton Rouge to Shreveport.

ON BOARD STEAMER LESSIE TAYLOR.

BRO. PARKER: After several days of preparation, crowded with farewells and blessings of many friends, we embarked, on Saturday at eleven A. M., on the elegant little steamer Lessie Taylor for Shreveport. And here I had as well say, at once, what I should not omit to say of this nice boat. She is first-class in all her appointments. Captain Truslow is exceedingly careful and considerate. He is a cousin to Rev. John F. Truslow, once a member of our Conference. The captain is the first to contribute to the support of the Shreveport preacher by conveying him and his family to their new home at half fare. Thank you, captain! Preachers and people will do well to travel on this most excellent boat.

I begin to realize that I have actually left Baton Rouge—pleasant place and precious people! How my heart lingers with them, especially with the hundred whose hands and names I have taken, in the past two years, as new recruits in the army of our great Captain. May they all "return and come to Zion with songs and everlasting joy upon their heads," but I pray not for these alone, but for all them also who are enrolled with them, and for the many precious souls who yet linger in the enemy's ranks against every conviction of their minds. May the Lord bless Bro. Wilkinson, and make him eminently skillful in winning souls to the Master.

Well, here we are at Alexandria. From our boat I see what I suppose to be the Pineville church, nestled in a pine grove in the suburbs of the village. I have tried to see the parsonage on the Alexandria side, but cannot, as our boat lands too far up town. I doubt not it is a neat and proper building. These are the twin monuments of the zeal and energy of our young and promising brother, Rev. Christian Keener.

Now we have steamed away from Alexandria, and nothing but a winding, shallow river addresses the eye from without; so I turn mine within, and look again with pleasure upon the pleasant memories of Baton Rouge. There I have just spent two of the most laborious and most pleasant years of an itinerant life of twenty-six years, and there I have added some of the most valued names to the list of precious friends I fondly cherish.

But why linger thus upon the past? We are nearing Shreveport, and I must gather up the affections and energies of my heart for the work before me there. I pause awhile to commune with God and my own heart.

Here we are at Shreveport, just at dusk on Tuesday evening—too late to take the little ones to the parsonage. I retire for the night, and when we reach the parsonage will finish this rambling letter.

WEDNESDAY MORNING.—Reach the parsonage, with wife and little ones, early after breakfast, Bro. S. B. McCutchen supplying the carriage, and a stranger friend volunteering to transport baggage and bundles free of charge. I am now quietly seated in one of the upper rooms of this exceedingly comfortable home. I thank God for this house, and I thank the good people who had the heart to build it, and Bro. Wilkinson, who no doubt endured toil and privation and anxiety in a measure known only to him for whose sake he could afford to suffer. It is indeed a good place for comfort, and kind people have already made us feel quite at home. But, oh! this is all nothing if I may not win the hearts of the people for the Master. I should be miserable in a palace if I thought I should fail of a harvest of souls; and I do believe a prison would content me if I could be the means of saving some.

"Brethren, pray for us."

A. E. GOODWYN.

SHREVEPORT, January 28, 1874.

Note from Rev. N. A. Cravens.

MR. EDITOR: As my name does not appear in the appointments of the Texas Conference, and my field of labor is not indicated in the Minutes of the Louisiana Conference, my friends may not know where to address me. You will oblige me by stating in your paper that my post-office is Houston, Texas, and the work assigned me is Shearn's chapel, which is the central church of our Zion in Houston. Yours truly,

N. A. CRAVENS.

HOUSTON, TEXAS, January 30, 1874.

IN HIS last will and testament the late Prof. Agassiz modestly styled himself a "teacher." To his pure taste it would have seemed arrogant to say, "I, Louis Agassiz," without any affix, and ostentatious to have appended to his name the long string of honorary titles which had been given him by various institutions and societies. The great professor was content to call himself simply by the title of his life-occupation, affording a strong contrast with the course pursued by myriads of small pedagogues, who are ashamed to be called "teachers," and who never cease to parade themselves as "professors."—*Christian Intelligencer.*

PRAYER draws down gifts from Heaven. It fills the empty soul. It brings strength to the weak, true riches to the poor, grace to the feeble. It is a bank of wealth, a mine of mercy, a store of blessings. It flies where the eagle never flew. It travels farther and moves faster than the light. Well might Mary, Queen of Scotland, say: "I fear John Knox's prayers more than an army of ten thousand men."

The Christian Advocate.

THURSDAY, FEBRUARY 12, 1874.

JOHN DODGE'S SERMON.

The minister said last night, says he:
"There be afraid of givin'
If your life ain't nothin' to other folks,
Why, what's the use o' livin'?"
And that's what I say to wife, says I;
There's Brown, the mis'rable sinner,
He'd sooner a beggar should starve than give
A penny toward buyin' a dinner.

I tell you our minister's grand, he is;
But I couldn't quite determine,
When I heard him a-givin' it right and left,
Just who was hit by his sermon.
Of course there couldn't be no mistake
When he talked of long-winded preachin',
For Peters and Johnson they sat and scowled
At every word he was sayin'.

And the minister he went on to say:
"There's various kinds o' cheatin',
And religion's as good for every day
As it is to bring to meetin'.
I don't think much of a man that gives
The Lord Amens a' every preachin',
And spends the time the followin' week
In cheatin' and over-reachin'."

I 'spects that dose was bitter enough
For a man like Jones to swallow;
But I noticed he didn't open his mouth,
Not once, after that, to holler.
Hurrah, says I, for the minister—
Of course I said it quiet—
Give us some more of this open talk;
It's very refreshing diet.

The minister hit 'em every time;
And when he spoke of fashion,
And a-riggin' out in bows and things,
As woman's rulin' passion,
And a-comin' to church to see the styles,
I couldn't help a-winkin',
And a-nudgin' my wife, and, says I: "That's you;"
And I guess it's set her thinkin'.

Says I to myself: That sermon's pat:
But man is a queer creation:
And I'm much afraid that most o' the folks
Won't take the application.
Now, if he had said a word about
My personal mode o' stealin',
I'd have gone to work to right myself,
And not set here a-grinnin'.

Just then the minister says, says he:
"And now I've come to the letters
Who've lost their shower by usin' their friends
As sort o' moral umbrellas.
Go home," says he, "and find your faults,
Instead of fault'in' your brother's;
Go home," he says, "and wear the coats
You've tried to fit for others."

My wife she nudged, and Brown he winked,
And there was lots o' smilin',
And lots o' lookin' of our pew;
It set my blood a-boilin';
Says I to myself: Our minister
Is gittin' a little bitter;
I'll tell him, when meetin's out, that I
Ain't at all that kind of a critter.

Watchman and Reflector.

Experimental Religion.

MR. EDITOR: Experimental religion means a religion of experience, in distinction from a doctrinal or theoretical religion—the experience which the heart, not the intellect, has of divine truth and power, the religious exercise of the affections and feelings. The relative importance of this feature of religion, as compared with other religious manifestations, grows out of and is measured by the great principle enunciated by the Savior when he said: "Out of the heart proceeds the life, whether good or bad."

The affections, as compared to the other powers of the soul, are like the pattern-room in the foundery. Other departments may furnish the molten metal, the driving power of the machinery, the lathes and other finishing tools, but it furnishes the patterns—it determines what form the material shall assume.

The baptism of the Holy Ghost falls principally and immediately upon the heart. The new man is a man with new motives. His armor and his aggressive spiritual power consist in the enhanced strength of his good desires over his evil desires.

The spiritual power communicated to the soul in regeneration is not laid over the faculties, like strata upon substrata, but it is infused into the living faculties of our nature, and we become "lively members." The aids which the Holy Spirit give to the new-born soul are not like the crutch given to the lame man, but the communication of health and strength to his shriveled limbs, that he may walk by his own internal and living power.

Our faith is not "dead, but living." Any other conception of spiritual aid is mechanical. The soul would be robbed of its high prerogative of liberty—"the liberty wherewith Christ has made us free." Hence, even after conversion, the spiritual life is a warfare. God does not destroy our enemies, but he gives us grace to be conquerors. This view alone reconciles those apparently contradictory declarations of Scripture which say "Without me ye can do nothing," and yet magnify man's own responsibility in the act of his salvation, "Work out your salvation, for it is God who works in you." Not who works on you or for you, but in you. The sanctifying grace of God acts upon the soul as oxygen on the physical life. Oxygen vitalizes the blood, and the regenerated blood carries on the processes of life.

We dwell upon this conception of the nature of the operations of grace, for it is the key to the whole subject of experimental religion. A religion of experience, then, is the feeling and realization of the quickening power of the Holy Spirit in the heart, in the feelings, in the motives. It is loving God because he first loved us; it is the peace and joy of assurance; it is spontaneous action, not a perfunctory life. It is prayerfulness because we feel in the depths of our consciousness the need of it, and in the experience of our life the benefit of it. Oh! it is doctrine, truth, spiritual power, brought down from the ethereal heights of mere theory and speculation, to be crystallized in every-day experience.

In the emphasizing of this truth, more than in the teaching of any other doctrine, lies the glory of Methodism. Methodism has turned away the attention of the Christian world from bickering about creeds to the vastly more important matter of the practical effects of creeds, and other mere means, upon the heart and life. All the churches are now beginning to magnify the heart's experience of grace as compared with the matters of church government and doctrinal form. Out of the growing promi-
nence of this idea the Evangelical
Alliance was evolved, for the Chris-
tian world are beginning to see that
forms cannot be the same. And when this
spirit of experimental religion shall
have reached its due significance,
we shall see a united church,
feeling that the Holy Spirit operates
upon the heart and life of all alike,
begetting a catholic brotherhood in
experience. Denominational lines
may still mark, but shall not sepa-
rate the affections of different believ-
ers. There will be "one God and Father of all—above all, and in all, and through all"—by his blessed operations upon the heart and the affections.

We say that much of these results is due to Methodism. Methodism is not only "Christianity in earnest," but Christianity in experience. Have not the love-feast and the class meeting been the "peculiarities" among Methodist institutions? Were not these for the purposes of giving play to and developing the experience? Alas! is not our glory departing with these? We have dropped them because they are impracticable. And why so? Methodists have no longer an experience to tell. Of course class meetings are a mere form, and actually hurtful to the soul, unless it have an experience. One of the peculiarities of Methodist worship has ever been the unfettering of the soul from the trammels of false restraint and conventional dignity, and letting the mighty feelings of the heart find vent in shouts of praise and loud-swelling song. Why was this? Because it was the religious experience of the heart that our fathers were aiming to arouse. If they had aimed at the careful inculcation of creed alone, or the superimposition of a surface morality, they would have repressed emotional religion as a foe to that composure so necessary to a firm mental grasp of an abstruse, delicately-linked system of doctrine.

And here let us say that among all the conventionalities of cultivated society none is more hurtful to religion than that habit, considered essential to good breeding, of concealing the feelings, of repressing all signs of our joy or sorrow. This habit, which in highly artificial society extends its paralyzing wand over the churches, freezing into cold, respectable, proper calmness, in the name of "decency and order," the worship of God, at the same time puts out the fires upon our altars. The heart of the church is benumbed. Its sympathetic power is lost. Its experience hibernates. Religious worship without emotional expression is like the play of Hamlet with Hamlet left out.

Experimental religion is the mightiest weapon of conviction. Men can resist thought and argument, but it is hard for them to resist intense feeling in others. Thought travels through a miserable non-conductor—language—in passing from mind to mind, and, like electricity, its current is enfeebled; but feeling leaps, without an intervening and obstructing channel, from heart to heart. Sympathy is the sensitive plant of the soul, delicate leaves responding, even before touched, to the very approach of any influence. Fast are we drifting, on the tide of a false philosophy, and a foolish and weak compliance with the unauthorized demands of an unnatural and artificial state of society, upon the sands of mere doctrinal life and formal worship. There we will stick fast, and there will be no power of steam or sail by which we can move ourselves forward.

The noble ship of the church, which once rushed forward with magnificent speed, driven by the winds of the Spirit, and by the deep, internal fires of a heart-experience, will cease to move. The church will stagnate if there be no experimental religion, stirring into mighty currents the activities of her heart. C. C.

Discipline.

MR. EDITOR: In your issue of the fifteenth instant there is an article from the pen of the venerable Dr. L. Pierce, from whom, on most subjects, we hope often to hear; and yet we can but differ from the spirit and tenor of the article above alluded to. We fear that if the spirit and teachings of that utterance should be carried out, the weak brother, who might be saved, would be thrown out of the church to perish. First. His motto for the church is: "Hard to get in and easy to get out." Now ours would be the reverse of this, and that which he condemns, namely: "Easy to get in and hard to get out." Our view of this matter is that the church should be like

> "The glorious gates of gospel grace,"

that

> "Stand open night and day."

But the doctor thinks it would be well for the church "to hold all in abeyance until they bring both soul and body under the law of Christ." Now, Mr. Editor, it seems to us that this would be putting the bars up too high for the halt, the lame, the blind, the feeble, the penitent, the trembling believer, etc. And then to us another difficulty arises. Who among us would stand at these bars and be the judge? No, sir, the millions who have come into the Methodist Church, and have gone from her up into heaven, came into her bosom on this condition: "A desire to flee the wrath to come." And the millions now in the same church below came into her on the same condition, and they compare well with the members of our sister churches, which require a "profession of faith" in order to membership.

Again, what does the doctor mean when he says: "You are all of the time *whining* after a revival of religion, by which *most of you mean accessions to the church?*" Now as to the whining, we leave that to the doctor. But is it wrong in us if we "all of the time" pray, preach, toil, and, even weeping, cry to God for "a revival of religion" and "accessions to the church?" Our observation in the church, for more than forty years, is that "revivals of religion" not only add members to the church, but confirm the wavering, strengthen the weak, recall the wandering, help up the fallen, reclaim the backslidden, etc. Nay," we who are strong should bear the infirmities of the weak," try to reform our wayward brother, love him, plead with him, weep over him, pray and bear long with him; and only apply the knife when nothing can save the perishing member.

Mr. Editor, we hope that no part of our church, nor any General Conference, will imbibe what seems to us the teaching and spirit of that article. We, too, would have a pure church; but we would fill it with love, mercy, pity, piety, purity, and then throw the strong arms of this love around a falling brother, and thus *help* him to stand in the church till he is able to walk without aid, leaning on Christ. We would have charity, forbearance, even long suffering. Hear the divine Redeemer. What did he say? "One of you is a devil?" And yet to him he gave his own, "the Lord's Supper."

See Peter draw his sword and cut off a man's ear. Hear the mild Redeemer: "Put up again thy sword into its place." Did Christ excommunicate Peter? See Peter again. He "standeth in the way of sinners." Hear him deny Christ. Hear him lie, curse and swear. See the compassionate Christ turn and look upon him; and that look of love and compassion "broke Peter's heart of stone," and Peter became a mighty minister of the gospel. No, at least let the disciplinary steps be taken, or the New Testament steps, which are the same. Let these steps be taken in love, and ninety-nine out of a hundred will be so reformed that it will not be necessary to cut them off, but they will be saved to the church, themselves, God and heaven. How often? "Until seventy times seven." LOOKER ON.

JANUARY 18, 1874.

Support of Presiding Elders.

MR. EDITOR: For some time we have been thinking that we would make some suggestions upon the importance and necessity of a more efficient plan for the support of the presiding elder. In our judgment there is no office in the Methodist Episcopal Church South more important or responsible—the Bishop's excepted—than that of presiding elder.

The present plan to secure his support we do not think the best, or even efficient. It is made the duty of the district steward to apportion to him his salary, and to distribute the same to the respective circuits and stations in the district. Here their work ceases. Besides, the office of a district steward is considered one of such little importance that we never have seen anything like a full attendance at such a meeting. Hence many of our presiding elders never attempt to call them together, but just go along in a haphazard way, and make their own suggestions as to their claims. We believe a better plan would be to do away with the whole plan which now exists, and levy a per cent. on the salaries of all the preachers on the district sufficient to meet the claim of the presiding elder. But as we have a plan we must work it. We suggest that when the district stewards have apportioned the salary of the presiding elder, and distributed it to the respective circuits and stations, then it should be made their duty to look after the interests of the presiding elder during the whole year. Let them see that he gets his pro rata. As it is, it is often embarrassing to the pastor and to the presiding elder to adjust their own claims.

The Discipline says that the presiding elder's salary shall be added to the salary of the preacher, and shall be collected in the same way. But the presiding elder sustains a different relation to the circuit and to the stewards to that of the pastor. They do not feel that interest in him, as a general thing, that they do in their pastor. Again, it often happens that a goodly proportion of the claim of the circuit is collected not only after the fourth Quarterly Conference, but even after the Annual Conference; and, thus collected and paid by the circuit, never gets to the recording steward's book, and the presiding elder rarely ever gets his pro rata. Now if it was made the special duty of the district steward to look after the interests of the presiding elder he would often fare better than he does. If it were not for the sympathies of the preachers for their presiding elders they would often fare badly; but they should not be subjected to the mere sympathies of others for support.

Now we would suggest either to do away with the present plan of having district stewards, and adopt the per cent. plan, or else make it the special duty of the district stewards to look after the interests of the presiding elder during the entire year.

J. P.

MANSFIELD, LA., January 22, 1874.

The Trinity.

MR. EDITOR: All entire systems are made up of parts, as the "system of government, the system of philosophy" (Webster,) and we judge system is equally as applicable to the divinity of the godhead, the Father, and the Son, and the Holy Ghost, in truth and good theological taste, as system is to logic, the system of principles and the solar system. For there was a plurality of persons in council in creation, and it is a supernatural truth that there was a plurality of persons in the great work of redemption and the setting up of the kingdom of Jesus Christ upon the earth.

These divine persons are revealed in the Scriptures by different names, and in dissimilar relations to man and the glorious work of grace, forming one unbroken chain of systems of divinity, made up of parts, under their appropriate names. First, The Holy Ghost and the Son of Man, the Son of God, and the almighty creator God. They were not all revealed in creating the world and its fullness, or in redemption proper.—Neither were the circumstances of their advent the same, but radically different in fact; for tangible supernatural evidences are interwoven in the divinity of Jesus Christ, and the circumstances, to a given extent, point out their specific work.

Z. WILLIAMS.

PATRICK HENRY left in his will the following important passage: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

Yazoo City, Mississippi.

MR. EDITOR: In your editorial of the twenty-second, on the subject, "Endure Hardness," you speak of your recent canvass of the Alabama, Mississippi and Louisiana Conferences, and that you were led to infer that a comfortable support was the "exception." Now, sir, praise to whom praise is due; and I just wish to say to the friends of Christ that Yazoo City church is an exception, for, according to the minutes of her last church conference for 1873, she paid her pastor well. He was comfortable; and while they loved him much and would have retained him longer, they have received the writer, his successor, with praiseworthy hospitality. They have here a good and comfortable parsonage, well furnished. When we came we found our *home* prepared and the larder not forgotten. Yes, sir, we are happy with this dear people. Our stewards are live men. We think they "are men who know and love the Methodist doctrine and discipline," and who do not mean that their pastor shall want.

But what shall I say of these noble, earnest ladies of the church? I cannot express my mind toward them better than by quoting from a letter received recently from my presiding elder, who says of them to me: "Such a female membership as you have in your station is hardly equaled in the Mississippi Conference." Now, Mr. Editor, this is strong language, but, judging from their unbounded kindness to us, we are prepared to believe this to be true. And we feel like working for this people, and do pray most earnestly that many precious souls may be born into the everlasting kingdom of Jesus Christ during this year. Our congregations are good, interest in prayer meetings increasing, and our Sabbath school is deeply interesting indeed. We are doing all we can for the *good* ADVOCATE.

R. D. NORSWORTHY,
Pastor.

YAZOO CITY, January 29, 1874.

Religious Vows.

BY C. S. ROBINSON, D. D.

Few persons have reached maturity without having been pressed, first or last, with some most perplexing questions concerning the duty or privilege of making vows. It is a rare theme in the pulpit; not so rare in pastoral conversations. Perhaps good will be gained from a quiet study of it.

Classic history makes clear the fact that all religions and schemes of faith have encouraged their devotees in the practice of offering themselves and their gifts to their deities. Temples of every sort, the world over, are filled with votive tablets and emblems, presented by grateful recipients of what they conceived to be divine favor when they have been delivered from danger or prospered in difficult enterprises. Even the rituals of heathenism, the wildest and the wisest, seem to agree in this. The custom, therefore, has very ancient authority. The first vow mentioned in the Bible is that of Jacob at Bethel. But this was no original invention of his. Nor was it introduced by Moses as a fine discovery. Nor was it ever announced from Heaven as a duty. Its history is as old as the annals of the race.

Hannah vowed that Samuel should be devoted to the service of the Lord all the days of his life and no razor come upon his head. But Hannibal's father did much the same when he pledged the infant to be the eternal enemy of Rome. There appears to have been as much of a certain kind of religiousness in Hannibal's case as in Hannah's. David vowed unto the mighty God of Jacob that he would find a habitation for the tabernacle before he would give sleep to his eyes or slumber to his eyelids. But the forty who banded themselves "with a curse," not to eat or drink until they had killed Paul were in their own way conscientious. A wild and thrilling interest is given to the whole book of Judges by the unfortunate vow of Jephthah that he would offer up for a burnt sacrifice whatsoever came forth first from his doors to meet him when he returned from fighting with Ammon. It proved to be his own daughter. But every commentator who writes upon this passage mentions the curious parallel of Agamemnon's surrender of Iphigenia.

Concerning all of which, it needs to be remarked that heathen and Hebrew sentiment was absolutely agreed in one thing. A vow was positively irrevocable. No one ever seems to have doubted for an instant that the obligation incurred could in no way be discharged save by a literally faithful fulfillment, without delay.

The philosophy underlying so plain a conclusion was eminently simple. The main pressure of a vow lay in the fact that, since it was voluntary, it must be scrupulously and religiously observed, no matter how fierce the reluctance or unexpected the result. If any other person had imposed it, then he might be implored to interfere for release and let up the promise. But a vow, by its very nature, assumed independent self-decision, from which, of course, there was no appeal. Hence the united public sentiment of the entire world in all ages may be considered as concentrated and well expressed in the utterance of the royal preacher: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools. Pay that which thou hast vowed. Better is it that thou shouldst not vow than that thou shouldst vow and not pay."

The great lawgiver, Moses, acting under divine direction, found this custom when he came to the leadership of Israel. He simply set himself to regulate the practice and put it under some code of intelligent management. His language is exceedingly significant. He not only omits all sort of confirmation and countenance of the exercise, but he adds a single sentence which might seem almost like a deprecation. These are his exact words on introducing the subject: "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay; for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou shalt *forbear to vow* it shall be no *sin* in thee."

Then after the announcement of the principle—namely, that if any one refused to make these vows he did no wrong, even to a venerable custom; but that if he did make one he must carry it out unalterably, even to its smallest provisions—this earliest legislator proceeded to lay down what now appear to us most complicated enactments. Children could not vow without the consent of their parents. A wife was to be released from any vow if she had entered into it without the knowledge of her husband. Wives, however, could reject their husband's objections if they knew of the obligation and did not interfere at the time. All vows were void if forced by violence or fear. To vow an animal to God made it necessary to bring it at once to the priest. To vow an imperfect or blemished victim was to be reckoned a misdemeanor. And certain low and vicious matters, as to concubines and dogs, could not even be made the subject of vows.

Thus the practice inevitably brought with it a most intricate and perplexing train of casuistical distinctions. And the Rabbins in after years had to keep up the hair-splitting evasions. Refinements, as subtle as language could state, allowed or disallowed the infringements of exact terms. If you vowed a house, and the house fell down, then you were not responsible; but if you had said, instead, the price of a house, then you had to make it good. If you vowed an animal, and then it proved unsound, you were exempted from blame; only you must give another animal. Then, also, one was forbidden to evade his vow by a reserve or subterfuge of words. He must not say: I vowed a sheep, but I kept back his bones. And a man who vowed not to sleep on a bed could be arraigned for sleeping on a skin. So the fine-spun entanglements multiplied, until, at the coming of Jesus Christ, the Jewish nation had a code of traditions and glosses so intricate and confused that the original sense of Scripture had become almost totally obscured.

Now, when we pass over from the Old Testament into the New, the most observable thing to be noticed is this: no precept whatsoever is given on the subject. No regulation is prescribed. Indeed an absolute silence is preserved as to any principle or duty involved. You may search your concordances in vain. The word *vow* occurs but twice in all the New Testament, and then without any connected expression to give us a hint as to rejection or approval.

These are the two instances: The Apostle Paul made a vow, nobody knows what about (Acts xviii, 18;) and there were four men in Jerusalem, unnamed and unhistoric, who had a vow on them so that they could not shave their heads (Acts xxi, 23.) About the first of these we really have no further information. About the second we are informed that the men were summoned before James and Paul and the elders, and there were told to consider themselves no longer bound, proceed at once to relinquishment and purification, and behave themselves like Christians under grace.

On the whole, therefore, it would seem that we are at liberty to infer entire release from the old bondage of such customs as these. Not that any one can treat a real vow lightly; *but there is no need of any one's making it.* It is not in the spirit of the New Testament, which is one of liberty.

If it be asked, with any real candor of desire for an answer, whether there may not be some good in the practice of special vows or definite convenants with God, to which young Christians might resort profitably, then a reply must be given with serious caution. Freedom is by no means lawlessness; liberty is not license. It is possible that there may be found in our churches some persons, or even in our own moods some moments, to which vows might be of service. But, while we admit they are not forbidden, we must remember they are not commended either.—*Independent.*

The Isle De St. Marguerite.

Marshal Bazaine has commenced his term of twenty years' seclusion, in accordance with the terms of the punishment fixed by Marshal MacMahon. The Isle de St. Marguerite, where he is to take up his lengthened residence, is on the Mediterranean coast of France, opposite Cannes, and about two miles and a half from the shore. It lies close to the Italian frontier, and is one of the group of two isles called Lerins. St. Marguerite is of small extent, is covered with wood, and the climate, as may be inferred from its position, is of a salubrious character. Bazaine does not exactly go into exile, nor is he to suffer the ignominiy of being transported to a penal colony. He will always have in view the coast of France, and close at hand are many towns and villages, where, before his eyes, can be constantly seen the industry and every-day life of his fellow-countrymen in one of the most attractive portions of France.

St. Marguerite was once before the prison of an individual whose life was of romantic interest and whose history has been the subject of labored and extended research. The Man in the Iron Mask was confined on the island from 1686 to 1698, when he was removed to the Bastile. The dungeon in which he was incarcerated is still pointed out. Its solid windows are guarded by twelve iron bars. The only approach to it was through the governor's rooms. In the midst of a small garden is a square building with a square door on each face, and evidently constructed with a view to strength and to prevent prisoners confined in it from escaping. It is understood that the condemned marshal will be accompanied in his seclusion by his wife and children, and that restraint on his movements will extend to his safe-keeping. In other respects he will have the privilege of moving about within the confines of the island as much as he pleases.

The Man in the Iron Mask was differently treated. He was closely watched, and not allowed to hold conversation with any one save his jailers. Various surmises as to who this historical character really was have been thrown out. At first it was contended that he was an illegitimate son of Louis the Fourteenth by De la Valliere, who, having boxed the ears of his half-brother, the dauphin, was condemned to imprisonment for life. This assumption proved unfounded. It was again insisted that he was the Duke of Beaufort, "King of the Markets," and afterward some believed that he was the elder brother of Louis the Fourteenth, that he was a son of Anne of Austria by the Duke of Buckingham. The Queen, having the impression removed from her mind that she was barren, afterward gave birth to the grand monarch, who discovering, on reaching maturity, the condition of affairs, consigned his elder brother to a life-long imprisonment. Conjecture has exhausted itself to find out who the masked man was, but it has not yet been settled with anything like certainty. He was transferred from one place of confinement to another, and on his journeys wore a mask. He was removed from St. Marguerite in 1698, and conveyed on a litter to the Bastile, where he was treated with distinction. When the latter fell search was made for papers or relics that might lead to his identification, but none were found.

Marshal Bazaine may not consider the place of his seclusion the most agreeable. The old buildings cannot be suggestive of the most cheering emotions. He is, however, close to Italy, and he has the Mediterranean expanse to the north, south and east. If desirous to escape there cannot fail to be many favorable opportunities, but, after all, the marshal may expect that at the expiration of a few years he may be permitted by the government to leave St. Marguerite a freed man—a fortune that did not befall the mysterious Man in the Iron Mask.—*New York Herald.*

Obituaries.

DIED, of consumption, on the tenth of December, 1873, at ten minutes past eleven P. M., at her home on the Atchafalaya river, MARTHA M. GORDON, wife of George V. Dodez, and a native of East Feliciana parish, aged twenty-six years and ten months. She leaves a husband and two children to mourn her loss; but they sorrow not as those having no hope. May all the surviving members form an unbroken family with her above. S.

IN MEMORIAM.

The following tribute of respect was inscribed to Miss GERTRUDE MARTIN, who died at her home (Mr. Frank Martin's) in Brookhaven, Mississippi, January, 1874:

Whereas, It has pleased our heavenly Father to take from among us our dear friend and fellow-student, Gertrude Martin; therefore,

Resolved, That our Sunday school is deeply afflicted in the loss of one whose happy face and gentle disposition here endeared her to us all, and whose kind words and acts will be embalmed among the most grateful recollections of our lives.

Resolved, That we recognize the hand of God even in this great bereavement, and that, while our tears fall on the grave of our friend who is gone, we will endeavor so to heed the warning we have received in her early and unexpected death that we may offer to her memory the higher tribute of purer and more devoted lives.

Resolved, That as individuals and as a school we tender to the bereaved family the expression of our deepest sympathy, praying God to soften even this heavy blow to their strength to bear, and that their sad hearts may be stayed where their treasure is—in heaven.

> Her eyes are shut to life and light;
> No more the pulses come and go;
> Fold the white vesture, snow on snow,
> And lay her where the violets blow.
>
> If any born of kindred blood
> Should ask what maiden sleeps below,
> Say only this: "A tender bud,
> That tried to blossom in the snow,
> Lies withered where the violets grow."

Resolved, That a copy of these resolutions be sent to the family of the deceased, and to the Brookhaven *Citizen* and NEW ORLEANS CHRISTIAN ADVOCATE for publication.

ANNIE CRUTCHER.
MELISSA DECELL.
SALLIE JOHNSON.

A PRIZE having been offered for the discovery in Jesuitical writings of an authority for the maxim, "The end justifies the means," the *North German Gazette* says it is to be found in the work, "Flowers of Moral Theology of the Jesuits, Collected in their Own Garden," published in Celle. Page 84 of this work says: "To whom the end is permitted the means conducting to the end are also permitted." The original sentence is found in Edward Volt's "Theologia Morulis," published at Wurzburg, 1769, pages 472 and 731.

SOME scholists have discovered a short path to celebrity. Having heard that it is a vastly silly thing to believe everything, they take it for granted that it must be a vastly wise thing to believe nothing. They therefore set up for free-thinkers; but their stock in trade is that they are free from thinking. No persons make so large a demand against the reason of others as those who have none of their own; as a highwayman will take greater liberties with our purse than our banker.—*Fuller.*

A CELEBRATED Scotch divine had just risen up in the pulpit to lead the congregation in prayer, when a gentleman in the front of the gallery took out his handkerchief to wipe the dust from his brow, forgetting that a pack of cards was wrapped up in it. The whole pack was scattered over the floor of the gallery. The minister could not resist a sarcasm, solemn as the act was in which he was about to engage. "O man, man, surely your psalm-book has been ill bund."

THINK, and be careful what thou art within.
For there is sin in the desire of sin;
Think, and be thankful, in a different case,
For there is grace in the desire of grace.

The Christian Advocate.

THURSDAY, FEBRUARY 12, 1874.

SPEAK NAE ILL.

Other people have their faults,
And so have ye as well,
But all ye chance to see or hear,
Ye have no right to tell.
If ye cauna speak o' good,
Take care, and see and feel;
Earth has all too much o' woe,
And not enough o' weal.

Be careful that ye make nae strife
Wi' meddling tongues and brain,
For ye will find enough to do
If ye but look at hame.

If ye should feel like picking flaws,
Ye better go, I ween,
And read the book that tells ye all
About the mote and beam.

Dinna lend a listening ear
To gossip or to strife,
Or perhaps 'twill make for ye
Nae funny thing of life.

Or dinna add to others' woe,
Nor mock it with your mirth,
But give ye kindly sympathy
To suffering ones of earth.

Authors' Habits in Writing.

On this interesting topic the New ork *Observer* contains the follow- g letter from Irenæus:

Ready writing is written down as e of the greatest accomplishments, d yet it is a serious question hether it is, in the long run, as de- able a talent as the want of it. hen a great painter, whose name now almost unknown to fame, was sting of the celerity with which dispatched his work, Zeuxis, hose name still lives among the s, replied: "If I boast, it shall be the slowness with which I finish ne."

Preachers who write their sermons n little and lose much by dashing their discourses with railroad ed. Haste makes waste, and a eary waste it is that is spread out fore a people whose teacher brings them on a Sunday that which has t him nothing through the week. minister neighbor of mine was in y house until nearly bed-time, Sat- day night, and, when he rose to go, marked: "I've half a sermon yet write for to-morrow; don't you l sorry for me?"

"Oh, no," said I, "not for you; I s thinking of the people."

They were to be pitied, and so is ery flock that is fed by the shep- rd with slops, when they ought to ve the best there is in the granary God's word.

The Rev. Dr. Sprague is the only n I ever knew who can write his t, and that first-rate, and at the e time with great rapidity. As ding makes a full man, conversa- n a ready man, and writing a cor- t man, he is always full, ready l correct, and the words flow from pen in one steady, easy, pellucid am. He rarely changes a word. ave had hundreds, perhaps thou- ds of his pages of manuscript ter my hands for publication; y were the first draught, and very ely was the beauty of the page rred by an erasure or emendation. Began his great work, "The An- s of the American Pulpit," ten vo volumes, when he was fifty- en years old, and in the midst of duties of a large pastoral charge never slighted a discourse, and e or twice a year he visited every ish in his parish.

r. Griffin was one of the most uent preachers in the American pit. Dr. Sprague edited his ser- ns and wrote his biography. Dr. ffin was the exact reverse of Sprague in composition; writing wly, and correcting with so much r and care that his pages were ost illegible to every human eye his own, and his accomplished ghter, Mrs. Dr. Lyndon A. Smith. copied for the press those splen- discourses that were published in volumes after his death. When was a boy in college he was its ident, and my puerile composi- s were laid upon the table before , while he without pity blotted n with a broad-nibbed pen, until re was no likeness of the original e to be seen. He kept two pens and, one to strike out with, the r to restore. "The great art in ishon," he would say, "is to ." And if a pet curl adorned the face of my essay, he without re- se and with apparent pleasure it off and cast it from me as if it e an offense. The late Dr. Mur- (Kirwan,) whose head came to same block before mine, has left testimony to the value of Dr. ffin's butchery as a critic and ex- ple as an author. "Young gen- men," Dr. Griffin often said to us, rn to stop when you are done." outhey was a rapid writer, but d that what he gained in time lost in polish and correctness. en one of his poems was finished ould not give it to the printer, wrote: "I am polishing and pol- ng, and hewing it to pieces with eou severity. Yesterday I drew heu across six hundred lines." again he says: "It is long since ve been a rapid writer; the care which I write, and the pains ch I take in collecting materials, er it impossible that I should be

. Johnson advised every young beginning to compose, to do it st as he could, to get a habit of ng his mind start promptly, "so h more difficult is it to improve eed than in accuracy." But Dr. son was one of the most unwise men that ever lived. He was a le of contradictious and said a t many things for the sake of adicting. "I would say to a g divine," says Dr. Johnson: ere is your text; let us see how you can make a sermon.' Then ay: 'Let me see how much bet- ou can make it.' Thus I should both his powers and his judg- ."

Easy writing is very hard read- And it is the easy reading— which gives the most lasting as as immediate pleasure to the r—which has cost the writer the labor. If he have the art to al his art, so that what is read ard with the greatest delight s to have leaped like Minerva the brain in full dress and gth, so much the better; but as eral rule in the matter of writ- ing, as in all other of the works of man, that which costs nothing is worth nothing.

Milton's *Lycidas* was rewritten again and again; his biographer says he hovered over the "rathe prim- rose" passage with fastidious fond- ness, touching every color, and fit- ting every word till he brought it to its present perfection of beauty.

The fastidiousness of authorship is ridiculed by some like Cobbett, who said: "Never think of what you write; let it go; no patching." And Niebuhr's rule was: "Try never to strike out any part of what you have once written down." But such ad- vice never made an author immortal. It may have helped him to sudden fame, and perhaps fortune, but use- fulness and the "*monumentum ære perennius*," for which the best of men may strive, are not to be achieved without patient work, painstaking—*labor limæ*—and the reward is worth all it costs.

But there are diversities of gifts. One man does well in one way, and if he were compelled by law to try another method might signally fail. This has been proved in many in- stances where the change of place and circumstances has compelled a complete change in the author's hab- its of writing, and the change was fatal to his success. Some of the best writers of sermons and books have proved inadequate to the daily or weekly demands of journalism. But it still remains true, and with this I draw toward the close that no really good thing is done in writing with- out giving time, thought and care to it.

The Revival in Edinburg.

Rev. Dr. Horatius Bonar has writ- ten a private letter to a friend, which has been published in the London *Christian*, giving his impressions of the revival spirit in Edinburg, that Mr. Moody and Mr. Wilson, of Chi- cago, have been so instrumental in awakening. He says the movement carries on its face an intensity of in- terest which leaves no one in doubt as to the single-heartedness of the workers; and that it is a mighty fact, whatever may be its import or its philosophy.

As an instance of the power of the movement, Dr. Bonar refers to the evening crowds in the two assembly halls, the more fashionable audiences in the city churches, the five thou- sand men who have stood packed densely together in the Corn Ex- change, and the eager gatherings of young men—two thousand at each gathering—that have for nearly a month crowded daily into the noon prayer meeting. He gives no opin- ion as to actual results, considering that the time for this has not yet come. But he testifies that these are already such as are not only surpris- ing in themselves, but indicate that the work which has been wrought is a reality. In illustration of this Dr. Bonar says:

"The heart of many a father and mother, of many a sister and brother, is now rejoicing in the changes that have been wrought, and the signal ways in which prayer has been an- swered. The spiritual influence (con- tagious, as some call it) has struck into every rank and circle, and even those who decry it as fanaticism al- mult, and perhaps dread, its power. None who were present in the Corn Exchange last Sabbath evening will forget the crowd of listening men, most of them from Grassmarket and the Cowgate; nor will any who were present that same evening, at a later meeting, forget the scene when six hundred of the Grassmarket men streamed up from the Corn Exchange to the Assembly Hall, and, falling on their knees, gave themselves to God, Mr. Wilson and Mr. Moody successively leading in prayer."

The letter of Dr. Bonar concludes with the statement that, while Mr. Moody and his companions are reso- lute, earnest and zealous men, they are also modest, teachable and self- distrustful. At the immense meet- ings which they have led he has not seen nor heard any impropriety or extravagance, nor witnessed any- thing sensational or repulsive. He has been regular in his attendance on the meetings; and though he at first feared there would be vehement speech and great excitement, he has been disappointed by the result. The meetings are characterized by exceed- ing calmness at all times, an absence of excitement, a strange stillness and a peaceful solemnity. He be- lieves the work is of God, and that he is blessing it.

The Rev. Dr. Andrew Thompson, one of the most eloquent and earnest ministers of Scotland, has also writ- ten a long and glowing account of the revival, in which he fully cor- roborates the views and impressions of Dr. Bonar. The venerable mis- sionary, Dr. Duff, Dr. William Ar- not, whose presence was one of the blessings of the late conference of the Evangelical Alliance in this city, Prof. Blaikie, the Earl of Cavan, and many other eminent men of various denominations are actively engaged in the good work. Our latest ac- counts indicate its continued preva- lence and increasing power. "Glory be to the Father, and to the Son, and to the Holy Ghost!"—*Christian Intelligencer.*

THIS IS, says *Harper's* "Drawer," a little close upon the Universalists, but they will relish it. A friend told his neighbor that he had been to hear a Universalist sermon.

"Well, what was the text?"

"It was this: 'How shall we es- cape if we neglect so great salva- tion?'"

"And what did he do with that?"

"Well, first he told us something about how great it was, and then he told us how we are all going to es- cape, even if we do neglect it."

THE minister of a rural parish hav- ing, in a season of protracted drought, neglected, as his hearers thought, to pray for rain, was waited upon by a deputation to remonstrate with him on the omission. "Weel, a weel," he replied, after hearing what they had to say: "I'll pray for't to please ye; but the feint a drap ye'll get till the change o' the moon!"

Jokes Hidden in Names.

Chambers' *Journal* gives some queer stories about names, mostly concerning puns on names.

An old gentleman of the name of Gould, having married a very young wife, wrote a poetical epistle to a friend to inform him of it, and con- cluded it thus:

So you see, my dear sir, though I'm eighty years old,
A girl of eighteen is in love with old Gould.

To which his friend replied:

A girl of eighteen may love Gould, it is true;
But believe me, dear sir, it is Gold without U!

The following epitaph on the Earl of Kildare is happily conceived:

Who killed Kildare? Who dared Kildare to kill?
Death killed Kildare, who dares kill whom he will.

That on John Penn is not so good, but has wit:

Reader! if cash, if that don't be in want of any,
Dig four feet deep, and there shalt find a penny.

The literature of English political anecdote is well garnished with bright sayings, of which the play upon names forms an essential feat- ure. James the First of England and Sixth of Scotland was not re- markable for vigor and steadiness. Having heard of a famous preacher who was very witty in his sermons, and peculiarly so in his choice of texts, he ordered this clergyman to preach before him. With all suit- able gravity the learned divine gave out his text in the following words: "James, first and sixth, in the latter part of the verse: 'He that wavereth is like a wave of the sea driven by the wind and tossed.'"

The Cavaliers, during the protect- orate, were accustomed in their libations to put a crumb of bread into a glass of wine, and, before they drank it, say: "God send this Crumb-well down."

"The trivial prophecy which I heard," writes Lord Bacon, "when I was a child, and Queen Elizabeth was in the flower of her years, was:

"When Hempe is spun,
England's done:

whereby it was generally conceived that after the princes had reigned which had the principal letters of that word Hempe (which were Hen- ry, Edward, Mary, Philip and Eliza- beth,) England should come to utter confusion; which, thanks be to God, is verified in the change of the name; for that the king's style is now no more of England, but of Britain."

An anonymous English writer some years ago declared his objec- tions to the gold coin, the sovereign, in the following vein: "We need be careful of not incurring the charge of high treason by our common expres- sion concerning it. How strangely the following must sound to any loyal ear: 'I have got a dreadfully bad sovereign'—'I wish I could change my sovereign'—'I am sure the sovereign I have got is not worth twenty shillings.' And how many of her majesty's most devoted sub- jects, if they were to speak their minds freely, must cordially and daily wish to have more sovereigns than one. And to console the friends of monarchy we may be just as cer- tain that every person in her maj- esty's dominions would rather have one than none."

The following Homeric joke was extensively circulated in the papers a few years ago, but it is good enough to be repeated. Some person named Homer had become a bankrupt:

That Homer should a bankrupt be,
Is not so very Odd I'd see;
If 'tis be true, as I'm instructed,
So ill-he had his books conducted.

AT the dedication of the Hanson place Methodist church, in Brook- lyn, New York, a certain Free Meth- odist brother, who was under the im- pression that "wherever the spirit of the Lord is there is liberty," arose in his place in the gallery at the close of Mr. Talmage's address and remarked in a loud voice: "The reason why Methodism has declined is because their churches have been turned into theaters and opera houses, and their ministers into clowns." This remark being regarded as not to the use of edifying, many of the brethren pres- ent responded: "Put him out!" Whereupon Bro. R. J. Luckey took Bro. King, who was not of that fold, by the collar and walked him down stairs. There he was put into the custody of a deputy sheriff, who con- veyed him to the stationhouse and locked him up till the next day, when he was released on bail. On his trial for disturbing a religious meeting, which occurred subsequently, it was proved that he made no resistance whatever when he was arrested, and that he was a peaceable and devoted Christian man. He himself testified that his remark was drawn out by words of Drs. Budington and Tal- mage concerning the early days of Methodism, and that he "felt moved" at the moment to give in his testi- mony as above. The jury seemed to think it a strange thing that a man should be called to account for an audible response in a Methodist meet- ing, and after about ten minutes' de- liberation they brought in a verdict of acquittal.—*Independent.*

DON'T be afraid of a little fun at home, good people. Don't shut up your houses lest the sun should fade your carpets, and your hearts lest a hearty laugh should shake down some of the musty cobwebs there. If you want to ruin your sons, let them think that all mirth and social en- joyment must be left on the thresh- hold when they come home at night. When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in gambling-houses and degradation. Young people must have fun and re- laxation somewhere. If they do not find it at their own hearthstones, it will be sought in other and perhaps less profitable places. Therefore let the fire burn brightly at night, and make the home ever delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment round the lamp and firelight of home blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic sanctum.—*To-Day.*

KNOW,
Without star or angel for their guide,
Who worship God shall find him. *Young.*

Scientific.

BLACK mustard-seed is said to con- tain twenty-five per cent. of an oil resembling colza oil, and capable of being used for the same purpose.

"ONE of the most curious questions of botanical geography," says the London *Athenæum*, "is that of the transport of seeds across seas by means of currents, winds, ice and other agents. At the instance of the eminent botanist, M. A. DeCan- dolle, some experiments on this sub- ject have been made by M. Thurat, who lives at Antibes, on the French shore of the Mediterranean. The re- sults of these experiments, which were made to determine the relative durability of different kinds of seeds when kept in sea-water, are pub- lished in the *Bibliotheque Universelle et Revue Suisse*, and are interesting for comparison with the kindred ex- periments of Darwin and Charles Martius."

THE Japan *Gazette* notices the anomalous absence of earthquakes in that country during the past winter and spring, tremors almost invari- ably occurring with frequency at the beginning of the latter season. As an interesting collateral phenome- non, the remarkable volcanic activity which has accompanied this absence is worth mentioning. From nearly all parts of the island empire come reports of mountains quaking, re- vealing flaming fissures, or bursting into blossoms of fire. Smoke and steam from Asamayama have been visible in Yeddo on several occasions during the last two months, and Mito and Higo have been especially active; and Kurokymai, near Nikko, hitherto always quiet, was recently shaken with a great shock. "It is," says the *Gazette*, "as if the very islands were nervous."

AMERICAN genius stands pre-emi- nent in the perfection of mechanical appliances to supersede manual la- bor. Perfect invention to this end is, indeed, the offspring of necessity in the United States, where scarcity of hand-labor has forced forward, to an almost inconceivable degree, human ingenuity. In this special branch of invention there can be no dispute that the Yankee can give the world long odds and beat him. In England, where labor has been al- ways abundant, and, until of late, cheap, the genius of invention has trodden rather the higher than the humbler path, has tended rather to achieve great ends than to effect simple purposes, has given mechan- ical handicraft, less attention, and devoted itself to great physical revo- lutions. In America it is far differ- ent; there is scarcely an industry too humble, a labor too mechanical or common, to escape the attention of the inventor, who, with an almost infinite ingenuity, sets himself to work to combine all the known me- chanical movements and to invent new ones, until the sleight of the hand of the operator is imitated to the life, and the dead metal is in- dued with a life and power with which flesh and blood cannot com- pete.

THE *Herald of Health* gives the following account of a spurious sugar which is much made now: "It has long been known to chemists that a variety of sugar could be manufac- tured from common starch, sawdust, cotton, or woody fiber of any kind, by treating it with sulphuric acid. The sugar thus produced is called grape-sugar, and two and a half pounds of it are required to equal one of the cane-sugar in sweetness. For some years this kind of sugar has been used in the manufacture of candy and of alcoholic liquors. It is also manufactured in Germany for commercial purposes, and more re- cently a number of manufactories have been established in this coun- try for the purpose of imitating and adulterating the various forms of cane-sugar. Several such establish- ments are located in New York and New Orleans, and one in Madison, Indiana. The greatest fraud seems to be in the article known as golden drip sirup. This sirup is very supe- rior in appearance, but often con- tains not the slightest trace of cane- sugar, being made entirely from saw- dust, paper, rags, starch, and other similar trash, treated with sulphuric acid. This sirup can always be dis- tinguished from the genuine by its reaction with an infusion of tannin. As tea-leaves contain a large amount of tannin, a very convenient test is to put a small quantity of it into a little strong tea. If this sirup is of the kind described, the liquid will become black upon being stirred."

A. H. KENNEDY, of Oberlin, Ohio, has devised a new method of demon- strating the theoretical relations be- tween musical sounds. A reed is placed over the opening of the organ- pipe where the sound is produced, far enough above the opening to ad- mit of the free passage of the air. This reed is tuned in unison with the pipe. When the pipe is sounded, the reed vibrates in harmony with it. Upon this reed is placed a small mirror, varying in size with the size of the reed. When this is held in the sunlight or in any light of suffi- cient power it can be reflected upon a screen or a wall. When the pipe is made to sound, the reed vibrates with it, causing the reflection upon the screen, which is nothing but a little bright spot, to elongate a foot or more. If the pipe is now turned from right to left, the waves appear upon the screen in the same manner as every professor, when explaining the theory of sound, makes them upon the blackboard. This only shows the waves. To show the rela- tions between sounds of different pitch, two pipes are placed together in such a way as to throw the reflec- tions one above the other. The pipes are both sounded at the same time by being connected at their lower extremities by a tube which com- municates with the chambers of each. All the chords can be distinctly seen upon the canvas. In the octave there will be seen one wave of the lower sound coinciding with two of the upper. In the chord of the fifth, two of the lower with three of the upper. By the aid of the rotating mirror the experiment becomes ab- solutely perfect.

Religious Intelligence.

ACCORDING to the London *Watch- man*, the Wesleyans failed in electing members of the school boards from unwillingness to give prominence to denominationalism rather than weakness.

NATIVE Christian chapels have been so far constructed along the two thousand miles of the sea coast of China that for eight hundred miles of that coast a footman might put up at a Christian chapel each night of the journey.

NEW HAMPSHIRE, according to the Congregational Minutes just issued, has 188 Congregational churches, and 193 ministers, of whom 68 are pastors, 67 acting pastors, and 58 without a charge. The membership is 18,424, of whom 823 were received last year.

GREAT interest is now awakened for Christianizing the Jews. More than $300,000 were contributed in Great Britain alone, the past year, for this object. In Jerusalem there are sixty Jewesses meeting daily to hear the gospel; ministers are now welcomed in every house at Jerusalem. Within the last sixty years, since the establishment of the society, twenty-five thousand people have been converted to the Christian religion.

AN Old Catholic society has just been started in Dusseldorf. Begin- ning with twenty members, they called a public meeting, and received a further addition, bringing up their numbers to over sixty. The matter is to be pushed, and it is expected that the necessary total of one hund- red heads of families will soon be reached, when a congregation will be formed and a church demanded. They have also a priest ready when the time comes for his appearance.

ONE of the many signs of the vio- lence of religious animosity which has been engendered in Germany by the Pope's bitter encyclicals and other utterances is found in a decla- ration of "several Catholics of Cre- feldt," lately published in the *Ga- zette* of that town, that in future they will take no notice, by way of greet- ing, of the Old Catholics of their for- mer acquaintance, the recent encycl- ical having forbidden the faithful to have any intercourse with unbe- lievers. This is anything but the spirit of the gospel in pope or people.

A LONG struggle between the Evan- gelical and the Liberal Protestants of Neufchatel, Switzerland, has resulted in the organization of a Free Church on a basis similar to that of the neigh- boring Canton of Vaud. Twenty- seven out of the forty-five pastors of the National Church have joined the movement; a free faculty of theology, composed of all the professors and all the students of the national faculty, has been formed; and the prospect is that around the new church will gather the great majority of those who believe in any sort of spiritual religion.

PLYMOUTH CHURCH, BROOKLYN, NEW YORK.—The following is a stat- istical report of this church for 1873: Number of members received into the church during the year, 245; dis- missed, 80; average yearly admis- sions for twenty-six years, 136; whole number received since its organiza- tion, 3,547. In its three Sunday schools there are 2,746 scholars, with 258 officers and teachers; number of volumes in libraries, 4,914; school contributions, $2,486. The church contributed for benevolent objects, $57,335; home expenses, $40,000; total amount raised during the year, $97,335.

THE religious troubles in Brazil are not yet composed and very little prog- ress has been made toward their set- tlement. It will be remembered that the government sharply arraigned the Bishop of Olinda for disobeying laws made by the State for the regu- lation of religious affairs. The Bishop has not yet been brought to trial, and the administration shows none of that vigor in dealing with him that characterizes Bismarck in his con- flict with the church. The opinion begins to be expressed "out loud" in many quarters that the only satis- factory settlement of the question is the entire separation of Church and State.

SUBSTITUTE FOR INFANT BAP- TISM.—At a recent conference of Baptist pastors in New York the subject of the dedication of infants to God, as a substitute for baptism, was discussed. One brother cited a case in which he was asked to bap- tize a child who was dying. He com- plied so far as to take the babe in his arms and ask God's blessing upon it. Another remarked that it was not so much the sprinkling of their children that parents seek as some- thing to be done which shall satisfy their own scruples, the child being constructively benefited. He there- fore made it a regular practice to take the children in his arms and pray for them and over them.

THE recent changes in Switzerland can hardly look less alarming to one who sincerely believes, as Pope Pius the Ninth apparently does, that freedom of thought and liberty of conscience are part of the products of antichrist. For Switzerland, which has just shown the door of its do- minions to the papal nuncio, has also just adopted some important amend- ments to the constitution, which, as reported, guarantee liberty of con- science, forbid taxation in behalf of a religious sect, except of those who belong to it, authorize the free exer- cise of public worship, if conducted in an orderly manner, forbid the Jesuits from exercising educational and religious functions in Switzer- land, open all convents to public visitation by civil authorities, and forbid the establishment of new ones. *Christian Weekly.*

THE Young Men's Christian Asso- ciation in Springfield have opened the door of active membership to other than members of evangelical churches. We learn that this was done on the ground that the work of the association was confined too much to that done by the churches, making the association too much like the fifth coach wheel, if not add- ing somewhat to the friction. As now arranged, not more than two from any one church are eligible to the board of management. The change was effected without a dis- senting voice. Bro. Milton Bradley, of Trinity M. E. Church, is the pres- ident. The new members show a disposition to do such committee work as they are adapted to. One prominent feature of operations is to provide "meal tickets" for aiding the unfortunate, hoping thereby to rob station-houses of many of their patrons.

FROM the *Indian Evangelical Re- view* we learn that the work of Bible revision is going on in several parts of India. New editions of the Ben- gali and Marathi versions have been recently published. A committee selected from the several missions in the northern part of the Madras Presidency are engaged in revising the Telugu Bible. In the extreme south of India, where two versions of the New Testament in Malayalim have been used, a committee from various missions has been at work for two years in preparing a single version, to take their place. The first two gospels have been published and Luke is nearly completed. In Madagascar, too, says the *English Independent*, a committee began last June the work of revising the Mala- gasy translation of the Bible, a work that will probably extend over sev- eral years. In China the Presbyte- rian Missionary Society English have just published the first edition of the New Testament in the Ro- manized colloquial of the Amoy dis- trict.

THE fourteenth annual meeting of the Foochan mission (Methodist) be- gan its sessions October 8, and was presided over by Bishop Harris. The services were held in a large tent. Several preliminary meetings, to which all the missionaries in Foochan were invited, were held for the dis- cussion of important questions con- nected with their work. "The treaty rights of missionaries and their con- verts" was one of the most prominent of these topics and led to an animated discussion. All the missionaries were agreed that no appeal should be made to the consuls in behalf of native converts except in aggravated cases of persecution clearly and solely on account of their Christianity. In the matter of self-support it was shown that three preachers have been en- tirely supported by native contribu- tions during the past year and a con- siderable reduction has been made in appropriations to other circuits. The discussion of the organization of mis- sions brought to light strong objec- tions to the present plan of the super- intendency, the three superintend- ents of the missions in China being themselves anxious to have the office abolished. Five candidates for deacon's orders were ordained and two elders. Eleven candidates were continued on trial and eight admit- ted. The annual report gives the fol- lowing statistics: 1,025 members, 595 probationers, 301 baptized children, a decrease of 56 members and 226 pro- bationers, but an increase of 21 bap- tized children. The decrease in mem- bership is owing to a more rigid ex- ercise of discipline, removing those who have joined the church from un- worthy motives. Eighty preachers were in attendance, most of them bringing their wives. Especial at- tention is to be given the coming year to educational matters, partic- ularly to the establishment of schools in the interior.

THE "second statement" of the American Palestine Exploration So- ciety has been in our hands for two or three weeks and should have been previously noticed. It includes Prof. J. A. Paine's account of the discov- ery of an ancient Greek inscription near Beirut, on a road running by the Nahr-el-Kelb, the old Lycus river. The now famous Hamath in- scriptions are exactly copied for the first time, and described and analyzed by William Hayes Ward, D. D. He is unable to translate the inscriptions, but only determines the characters employed, the direction of the writ- ing, and the recurrent hieroglyphic groups. These inscriptions are of great antiquity, and open an entirely new chapter in the history of writ- ing. They are a hieroglyphic entirely distinct from any hitherto known. Since Dr. Ward's paper was written there has appeared in England a dis- cussion of these stones from the pen of a most competent French scholar, Fr. Lenormant, who has been exam- ining in the British Museum eight seals in a chapter similar to this of Hamath. Two of these seals had been figured already by Layard in his folio, "Monuments of Nineveh," and are copied in the plates given by Dr. Ward. But Lenormant sees in these seals closer approximations to the Hamath signs than did Layard, and is satisfied that they are in the same character. But we know the date of these seals to have been col- lected by King Sargon, of Assyria (721—704 B. C.,) or by his son Sen- nacherib (704—681 B. C.) This brings down the use of the Hamath char- acters to a later period than had been supposed. Lenormant attempts to identify characters on these seals with characters on the Hamath stones, which are probably the names of Hamath kings. The two kings of Hamath of this date thus far known are Ilu-bid and Inl-llu. One ele- ment *ilu* is common to both names, and Lenormant supposes one char- acter common to the two hypothet- ical royal names to be this *ilu*, which would give the value of *inl* and *bid* to two other characters. His reason- ing would be good if we were only sure that the characters are correctly copied by him. But the copies here given of the Hamath inscription do not bear out Lenormant's reading, and we should be glad of better cop- ies of the seals, such as we under- stand are soon to be sent to this country. We fear that the problem of reading these curious inscriptions is not very near solution. The be- ginning is given in this same state- ment of the itineracy of the party exploring in Eastern Palestine, and will call for further attention. We notice in the brief account given of the Di Cesnola collection of Cypriote antiquities a word given to one terra cotta votive offering. It represents the duties of the midwife, and the account in Exodus i, 16, referring to the position of the woman in labor on the "stool," is excellently illustrated. *Independent.*

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Our Local Ministry.

This ministry has been and still is a most effective element in the Methodist system. It is not an idle, unemployed or surplus material, but a species or class called and designated for its own peculiar work. The men are not waiting for invitations to pastorates, they are not candidates for vacant pulpits, but they are already in their chosen field, and doing that to which God in his providence has assigned them. It is not a separate ministry, set apart to the one thing of the care of souls and preaching the word, but rather a ministry in which secular pursuits are recognized as compatible and legitimate. Much available talent has been brought into exercise, and many choice gifts have been utilized by this feature in our economy, which would otherwise have remained undiscovered and unemployed. Many sections and communities are furnished with preaching and with the sacraments by local preachers which would be left destitute without them.

As assistant and supplemental to our traveling ministry, the local is an arm of service of great importance. In case of sickness, necessary absence or any disabling circumstances in the pastorate, the local preacher comes in to keep up the regular ministrations and to supply the lack of service. In the appointments of an Annual Conference it often happens that he is employed to advantage in supplying a work for which no traveling preacher can be readily found. On circuits where the pastor can be at each appointment not more than once or twice a month, it is fortunate if there are local preachers to alternate with him, so that there may be preaching every Sunday. The Discipline speaks of the duty of local preachers in this wise: "It shall be the duty of local preachers to aid the preacher in charge of the circuit, station or mission to which they belong in supplying the people with the ministry of the word. They shall accordingly be applied to by the preacher in charge, as soon as he enters on his work, to state what amount of service they are able and willing to perform; he may then draw up a plan by which their labors shall be regulated; and they shall be authorized to form new congregations, to take a list of the names of all candidates for church membership, and, if expedient, receive them into the church; provided that all such congregations, candidates and members be reported, as soon as possible, to the preacher in charge, in order that they may be placed immediately under his pastoral care."

Evidently it is contemplated by the law that the local preacher should preach, and this not in an occasional and haphazard way, but habitually and after a well-devised plan. His position is not one of retirement from the ministry, but of labor, modified and determined by circumstances. He may be without pastoral responsibility or oversight, and full work in the pulpit may not be expected, but he is to preach. Monthly, semi-monthly, and sometimes weekly, but still regularly is he to preach. It is often a fault with pastors, and perhaps also with presiding elders, that no plan is formed by which the services of local preachers are brought into requisition. In stations the preacher in charge is expected to fill his own pulpit, and he may be at a loss how to carry out the directions given in the Discipline. A suggestion, however, is found in the authorization of local preachers "to form new congregations." A man who is truly called as a local preacher will have this aggressive spirit, and will seek to form and organize appointments where none are ready to his hand. He will not wait to be invited to fill the prominent pulpits already supplied by the regular pastor, but he will push out into the suburbs of the cities and sparse country neighborhoods, and organize Sunday schools, hold prayer meetings, and preach the word where no ground has been broken hitherto.

It is a ministry surrounded with peculiar difficulties and embarrassments. The time for study and pulpit preparation is limited; the mind is occupied and the spirit often harassed with business. The diversion of thought, the annoying contact with men and affairs, and the bodily weariness consequent upon daily occupation, unfit, in a serious measure, for reading and preaching. Few men can maintain the mental and spiritual tone needed for the best pulpit work under such conditions. The maximum of interest and power can rarely be reached amidst the toil, exhaustion and cares of secular pursuits. It is no fault of the local preacher that he should fall below the highest standard of popularity and effectiveness, as compared with those who give themselves wholly to the pastoral office. It is enough that he can be eminently useful, and that where his labors are wisely directed they are of inestimable value for the building up of the church and for the salvation of souls. An embarrassment to usefulness and acceptability, to which local preachers are more liable than their traveling brethren, grows out of their secular pursuits. In trade, and in business dealings generally, suspicion of sharpness, unfairness, worldliness and covetousness may be excited. There may be only the appearance of evil, or possibly not even this when fairly considered. What would hardly affect the reputation of a private member of the church, impairs the usefulness of the preacher, and closes the ears and hearts of the people against his message. The local ministry is in peculiar danger at this point, and many neutralize and cripple their effectiveness by lack of a careful and circumspect course in their contact with the world. Where this peril is avoided the word is clothed with a power which springs from a life kept unsullied amidst the greatest temptations.

With these hinderances and embarrassments the local preacher has this strongly in his favor: that he is near and in close sympathy with the people. He is in the same case with them, has the same labor and cares, and can most considerately and intelligently reach their condition and wants. In this he has a decided advantage over the preacher whose experience and habits have placed him at a distance from the trials and temptations incidental to business and temporal engrossments. A man of reading, prayer and blameless life, in the local relation, has this singular qualification for usefulness, and wields an influence peerless and enviable in its own sphere. The noblest examples of consecration and devoted piety are found in the local ranks, and some of the most honored names in our history sustained and adorned this relation. Let our local brethren magnify their high and useful office, and let them take care of the talents which the Master has given to their keeping. Everything which looks to the conservation and improvement of this eminent institution of Methodism should receive careful and intelligent consideration.

A Pleasant Trip.

Dr. Kennedy, the editor of the *Southern Christian Advocate*, after attending the Florida Conference at Jacksonville, extended his trip up the St. John's river and to St. Augustine. We quote the most of the very interesting account:

On Monday morning, in company with Revs. C. A. Fulwood, R. M. Lockwood and Z. D. Cottrell, we took passage on the steamer Darlington for a short trip up the St. John's. This noble stream, with an average width, as far as we ascended its waters, of two and a half miles, and only inferior to the Mississippi in length and the rapidity of its current, far surpassed any conceptions we had entertained of either its magnitude or beauty. It was necessary to keep in mind the geographical anomaly presented by the course of the St. John's to realize the fact that, while going "up the river," we were going "down the country." We shall attempt no description of the scenery, which charmed us perhaps as much by its novelty as its natural beauty. The dense tropical growth which borders the stream is every now and then broken by a "settlement," while several beautiful villages, which depend for their thrift and most of their population upon Northern visitors, dot the shore. Of these, so far as our trip extended, Mandarin, Hibernia, Magnolia and Green Cove Springs are the most important. The first-named derives its chief notoriety from having been selected by Mrs. Harriet Beecher Stowe as her winter home. Her cottage, though near the bank, is almost hidden from view by the splendid oaks which surround it, and a flourishing orange grove of several acres, which extends almost to the water's edge. As sight-seeing was a leading object of our tour, we felt some regret at not having a near view of the writer of that wonderful work of *fiction*, Uncle Tom's Cabin. We had a glimpse of her figure as the boat passed, but it was too transient and indistinct to justify a description of her person. We forego the attempt therefore, lest it should be as imaginative and fabulous as her portraiture of the now defunct "Institution."

Between Mandarin and Hibernia Dr. Hicks and Rev. T. W. Moore have thriving orange groves, which promise to be very remunerative in a few years. We regretted that the limited time at our command forbade a visit to these groves.

At Tocoi, fifty-three miles below Jacksonville, we left the boat, with its gentlemanly purser, Mr. Talliaferro, to whom we were indebted for appreciated courtesies. Taking an ordinary street car, drawn along seantling rails by two horses, driven *tandem*, we reached St. Augustine in perfect comfort and with unexpected dispatch—just two hours having been consumed in accomplishing the journey of fifteen miles. An hour or two of daylight remaining to us after reaching the city, we expended it in walking along the sea-wall, which constitutes the main promenade of the city, and in examining the exterior of Fort San Marco, which is said to have been begun in 1620, and to have occupied one hundred years in building. While engaged in admiring this stupendous and venerable relic of human handiwork, the interest of the scene was enhanced by the splendors of a tropical sunset—the most gorgeous it has ever been our good fortune to look upon. Reluctantly we turned from our fascinating surroundings, full of regret that we had so little time to devote to observations in which days might have been spent without satiety. At the Orientai House, where guests are allowed their option of the American or European plan, we enjoyed as well-spread a table and luxurious lodging as are provided at the Metropolitan or Continental, and we have tried both. Far less pretentious in outward appearance than several other hotels in the city, we were somewhat apprehensive at first of having made a mistake in selecting the Oriental for our brief sojourn; but the table and dormitories, together with the courteous attentions of the landlord, satisfied us that no visitor to St. Augustine can do better in securing real comfort than by intrusting himself to the hospitality of Mr. W. G. Ponce and his obliging copartner. Rising early the next morning, and partaking of a capital breakfast prepared for us at an unusual hour, we sallied out for such sight-seeing as could be accomplished before the departure of the car. Passing along the narrow streets, lined with ancient buildings, whose projecting balconies approach each other near enough to permit conversation in an ordinary tone, we visited the Plaza de la Constitution, glanced at the old cathedral, with its quaint Moorish tower and chime of bells, the Bishop's Palace, the cemetery and the old entrance gate, which is all that remains to show that this was once a walled town. Everything about the place wears an antique aspect that is intensely fascinating, and surely tried our resolution to leave by the first car. The native population is mainly of Minorcan descent and Roman Catholic in religion. There is, however, a steadily increasing immigration of Protestants, especially for the winter months. The Episcopalians have a neat church, and we were greatly pleased to find in the rector, Rev. Mr. Mumford, an acquaintance, with whom we spent an exceedingly pleasant hour. The Presbyterians also have a church and pastor, whom, to our regret, we failed to see. The Methodist Episcopal Church South owns a substantial church edifice, said to be worth $3,000, but has had no minister in the place for several years. The building is occupied by the colored people who are in ecclesiastical union with the Methodist Episcopal Church. We could not learn that there was a white Methodist in the place, but it seemed strange to us that Southern Methodism should fail to effect a permanent lodgment in a community where it had the advantage of a commodious church building in which to gather its friends. Ought we not to have a missionary in St. Augustine?

Papal Intrigues.

Great excitement has been caused in Roman Catholic and Protestant circles in Europe by the recent publication in Germany of a document which implicates the Pope in an underhanded intrigue to control the selection of a successor to the pontificate. It is understood that the document was published with the privity of Prince Bismarck, who is said to be a sponsor for its authenticity, with the view of opening the eyes of the Roman Catholic States in Europe to the fact that they are considered mere puppets by the Jesuitical and clerical party, who have secretly devised a plan to deprive them of their customary votes and influence in the selection of a Pope.

This extraordinary document is dated May 28, 1873, and purports to be a bull of Pius the Ninth, expressing the determinations of a species of papal *caucus*, and in many respects altering the form of election to the papal chair. It sets forth that, following the example of Pius the Sixth, the Pope, by this rescript, provides for the speedy and free election of a new pontiff after his demise; and he therefore, *proprio motu*, repeals not only the laws which ordain that the election of a new pontiff is to be made at the place where the late pontiff may depart this life, but also the laws concerning the ceremonials and customs which in former times have been observed on such occasions. It liberates the cardinals from their obligation not to discuss matters pertaining to the choice of his successor during the life of the Pope, and it permits them to consider the most notable means of hastening the decision. They may discuss all that relates to the fixing of the day for the election; and if there should be any impediment to the holding of the congregation of cardinals in Rome, as is anticipated, it may be convened in the principality of Monaco, in a French city, or even in the Island of Malta. Further, the bull neutralizes and disallows the influence or pressure such as have been usually exercised by Roman Catholic governments in the selection of a pontiff, and avows the intention to prevent the election of a candidate whose policy would be different from that which has been inaugurated toward the governments of Europe by the present Pope, and to secure the election of one who will not recede from his policy, nor from any of the theological dogmas which he has enunciated during his pontificate.

In consequence of the exposure of this rescript, it is stated that the "governments of Germany, Austria and Italy have come to an understanding for joint action in the event of the bull being acted upon, so as to protect their common interests;" and it is further announced that the German government has distinctly stated that it "will not recognize the legality of the election of a new Pope unless the proceedings take place in a regularly constituted conclave." So that, if the matter is not accommodated, we may again see the phenomenon of two Popes, hostile in dogma and in political combinations.

The papal journals and the high officials of the hierarchy, realizing the perilous position in which they and the pontificate are placed by the untimely publication of this document, with its exposure of the wire-pulling management of the papal junta, denounce it as a forgery. But the Cologne *Gazette*, in which it originally appeared, and which is believed to be inspired by Prince Bismarck, insists upon the authenticity of the document, and has published the Latin text of the bull, with a body of circumstantial evidence which substantiates its genuineness. A prominent Ultramontane journal, the *Germania*, of Berlin, which had pronounced the bull a forgery, gave as a ground for its opinion that the one which has been published was an imitation of one issued by Pius the Sixth, whereas the document which *has really emanated from the Vatican* is modeled on a constitution of Pius the Seventh. This unfortunate admission of the *Germania*, that a recent and secret bull regulating the election of the next Pope does really exist, is generally regarded as strong corroborative proof that the version published by the Cologne *Gazette* is correct, and the sensation caused by it is on the increase throughout the continent.

Apart from this, however, and notwithstanding the denial of the authenticity of the alleged bull by those whose plans are exposed and in great measure disconcerted by its unseasonable exposure, it bears upon its face the unmistakable lineaments of the Pope, and furnishes other strong internal evidence of his authorship. The most notable achievement of the pontificate of Pius the Ninth has been the assertion of his infallibility and its confirmation as a dogma of faith by a council of the Romish Church. That infallibility extended, necessarily, not only to matters of faith, but of judgment and administration. He could issue no dogma and lay down no policy that was not infallibly right, or which must not be implicitly believed and carried out. That he should, on the eve of his departure from the world, exercise another of the logical results of the infallibility that had been decreed to him, namely, select his own successor, is no cause for astonishment. It is the natural outcome of the principle that he could do no wrong personally or spiritually, and that whatever he might do or decree is binding upon the actions and conscience of those over whom he is the supreme and infallible head. Their acts upon his death will decide whether the infallibility dogma was intended as a mere personal ornament of the Pope, to be worn during his life-time and afterward cast aside with other useless rubbish of the past, or as a permanent part of the organic structure of the Latin Church. This is the dilemma in which the infallibility dogma places the papacy, and which may eventually rend it in twain.—*Christian Intelligencer.*

MRS. MARY A. LANE, relict of John W. Lane, died in New Orleans, on Saturday, February 7, aged sixty-eight. Sister Lane was an old member of the Felicity Street Methodist church and a woman of ripe religious experience. She enjoyed a full salvation and exemplified it in her daily life. When we first knew her, more than twenty years ago, she was in deep sorrow from the loss of her husband, who had then been dead some years, and was also suffering from general ill health and partial blindness. Her severe chastenings were then bringing forth the fruits of righteousness, and she had been led by them to a wonderful nearness to God. Her subsequent history has been a quiet, patient and resigned waiting on God. Her end was rather sudden, and, we believe, she was in a state of unconsciousness during her last hours. Her walk was with God, her conversation had long been in heaven, and now she is with Christ—with him whom she supremely loved. Her funeral at the Felicity Street church, on Sunday afternoon, was attended by a large concourse of sorrowing friends. Our New Orleans churches are losing many of their old and venerated members by death. May the living lay it to heart, and may those that remain increase their diligence and devotion in the work of the Lord.

Catechisms and Theological Institutes.

MR. EDITOR: The most superficial thinkers among our ministry and working laity must see and feel the great necessity of something more substantial in our Sunday school theology. Our children really know but little comparatively of the distinctive doctrines of our church and the plan of salvation. I am not disposed to underrate the work we are doing, nor the arduous labors performed by our brethren. They are doubtless doing the very best they can on the plan they are working, and the limited means at their command to work it. We are honestly of the opinion that in our Sabbath school songs, in our uniform lesson papers, and, in a word, in all our Sunday school labors, there is a want of depth in real devotion. Can we not take a deeper hold on divine truth, develop a higher and a better style of Christian education than we usually find in our Sunday schools? Drawings and paintings, banners and ditties may have their use, but I am sure they degrade the soul when used as a part of Christian training for the kingdom and patience of Jesus Christ. Much money and labor may be given with proper motives, and yet the end be defeated by the very labor and money given. That our children may be more fully and generally instructed, we respectfully suggest to the next General Conference the propriety of having compiled from all our catechisms and question-books, with such other additions as the present advanced state of the church may require, four catechisms, for the use of all our Sunday schools, and to be used in all our families in the religious instruction of their children, embracing all the usages and doctrines of our church that the children are capable of receiving; and then let all the children in and out of our Sunday schools, belonging to Methodist families, understand that a knowledge of these catechisms is important to full membership in the church. For instance, A. is a member of the church of the first catechism, and B. of the second, etc. With all our professed improvements in science and religion, take the masses, in the church and out of it, and ignorance is the most formidable of all the difficulties we have to contend with. We have preached misunderstood salvation by faith only until our children and churches believe too much. They believe God will save them by faith, and let them sin on. We want a faith that is enlightened, that works by love and purifies the heart. We have on this district four thousand members, and three thousand do not pay annually $1,500 to the cause of Christianity. As a matter of course their Christian life is in harmony with their financial obligations to God. Five hundred enlightened Christians of the same means would do more for the church and the salvation of the world than the three thousand do.

Another and important suggestion to the General Conference, for their consideration, is the propriety of having compiled from our standard works four books of institutes, leaving out the Calvinism and issues long since passed away, and modernizing and meeting the issues now brought against us; at the same time connecting the first book with the fourth catechism, making it the book of reference for the Bible class in Sunday school, making the four books suited to the four years' study of our young preachers. I will not attempt to criticise Fletcher's Checks or Watson's Institutes. I am sure the Checks is the best book I ever read except the Bible, and yet all the important doctrines which the church now needs, contained in the two volumes, might be put in fifty pages. I cannot say as much for the Institutes as for the Checks. I am sure, with the present lights before the mind of the church, all the important points discussed might be embraced in two hundred pages. A young preacher has to make an outlay of at least $200 to supply himself with our standard works and a few outside commentaries. Straw, chaff and wheat all in a pile, the young man has neither the money nor the time to examine so large a bulk. If a man could live two or three hundred years we might dispense with concentrated books and thoughts; but life is so short and time so precious that we must adopt the shortest way to the best results. Thousands of our members, who are not able to purchase Clark, Benson, Fletcher and Watson, could spare the means to buy the four catechisms and four books of institutes.

To accomplish this great enterprise it will require a large outlay in money by the friends of the church. It will take time to complete such a work; and yet if it is never begun it will never be consummated. We think it most probable that other sections of the great Methodist family could be induced to take part in furnishing the church with such books. It would be a great point gained for all the Methodisms, as they have the same articles of religion, to have the Ritual worded the same. Decided improvement might be made in this direction. Strange that so much of the old monkish fossils should have been so long retained in the Protestant Church. The same hymn-book might be used by all the Methodists, the same catechisms and institutes, the same conditions of membership, the same ministerial training. We may be one without organic union. Individual enterprise can never accomplish what the church really needs in this direction.

S. P. RICHARDSON.

Difference of Opinion.

We had thought there was entire unanimity of opinion as to the execrable character of the rule now and for several years past exercised over the "reconstructed" State of South Carolina, not knowing that even those engaged in plundering the people under the forms of law ventured any vindication of their infamous conduct. It seems, however, that we were in error, and that the righteous soul of a Northern Methodist Bishop finds occasion for profound gratification in the condition of affairs as he finds it upon a visit to South Carolina. A correspondent of the *Christian Neighbor*, writing of the recent session of the South Carolina Conference of the Northern Church, held in Columbia, says:

"The Conference is almost wholly composed of colored men. The few whites who belong to it are from the North. The Bishops and Northern visitors occupied the pulpit and platform on public occasions. The home element had no showing. The prominent figures of the Conference were Dr. Dashiel and Bishop Haven. The first seemed to be a large-hearted and cultured Christian gentleman; for the second I regret that I cannot say as much. The missionary address of the one was a noble work of his church; the Church Extension speech of the other was an exhibition of too much hatred toward the whites of the South. Among other objectionable remarks Bishop Haven expressed himself as *profoundly grieved with the present condition of South Carolina.* That which is a source of mortification to the politicians of the North is a matter of exultation to this minister of the gospel."

As there is no reason to charge Bishop Haven with intfirmity of intellect, the above sentiment can only be ascribed to depravity of heart—a charge which it is painful to bring against one holding his high position. It would seem that to this reverend gentleman's moral perception the apparent if not real ascendancy of the negro condones any amount of flagrant sin necessary to its attainment and maintenance.—*Southern Christian Advocate.*

Livingstone.

Livingstone is dead. The hero explorer, who has opened to the Christian world so much of the mysterious interior of Africa, has finished his work in the midst of his chosen field. The report reaches us that in June last he succumbed to an attack of dysentery. It is also stated that his body was embalmed and forwarded to England. We may infer therefore, that the English relief expedition had reached him before his death.

David Livingstone was born in Scotland in 1817, and had not, therefore, lived to be a very old man. His parents were poor but pious, and with much self-denial, succeeded in giving their son a university education. Livingstone's taste was for medicine, in which he at last graduated. Offering himself to the London Missionary Society, he was accepted and sent to South Africa. Here he was associated with Moffat, whose daughter he subsequently married. Pushing forward to the country of the Makololo, he traversed the continent to the West, coming out at St. Paul de Loando; returning again he traced the Zambesi to its mouth on the east side of Africa. Here, leaving his faithful escort, he took ship for England. After receiving all the honors his countrymen could bestow, and writing the history of his expedition, he returned to the mouth of the Zambesi again, with the intention of exploring the rivers of the interior in small boats, propelled by steam. During this expedition his wife died, and Livingstone himself was prostrated with fever. Returning to England again, and publishing a second volume of travels, he set out on a third expedition, which was designed to trace the connection between several of the lakes of the interior of the continent and the Nile. A report having been circulated that he was murdered by the natives, a search expedition, under the charge of Henry M. Stanley, was organized by the New York *Herald*, which succeeded in reaching and relieving Livingstone. Since then little has been heard from him till the announcement of his death.—*Methodist.*

DR. VIRCHOW has been experimenting with reference to the influence of coal-gas on vegetation when diffused through the soil. He finds after a long series of carefully-conducted researches, that coal-gas is a active poison, trees, shrubs and ornamental plants being killed by it when it is allowed to permeate the soil about the roots.

MEDITATION is the life of the soul; action is the soul of meditation; honor is the reward of action; so meditate that thou mayest do; so do that thou mayest purchase honor, for which purchase give God the glory.—*Quarles.*

WE ARE INFORMED that Logan Dameron has again assumed the business management of the house of periodicals of the Southwestern Book and Publishing Company, St. Louis, Missouri.

REV. DR. N. E. COBLEIGH, editor of the *Methodist Advocate*, Atlanta, Georgia, died on Sunday, February

A CURIOUS document relating to the massacre of St. Bartholomew is, says *La France*, about to be published. It is the journal of a German student, J. W. de Botzheim, who happened to be at Orleans at the time of the massacre, and who in simple language and with minute precision has recorded his recollections of the frightful scenes that occurred on that day. Botzheim was not only an actual witness of the massacres, but he narrowly escaped death himself on several occasions. This record of his experiences, which was lately discovered in Germany, occupies not fewer than sixty-one pages. It is in Latin; certain words and certain characteristic phrases are, however, found here and there recorded in French. The manuscript discovered is unfortunately not the original, but a copy very difficult to decipher, on account of its numerous abbreviations. The Latin is rather ungrammatical, and the spelling very defective.—*Primitive Methodist.*

THE style of writing required in the great world is distinguished by a free and daring grace, a careless security, a fine, sharp polish, a delicate and perfect taste; while that fitted for the people is characterized by a vigorous, natural fullness, a profound depth of feeling and an engaging *naivete*. We do not now speak of a still higher region—that of genius—for which there exist no boundaries of high and low, which embrace the most polished cosmopolitanism and the homeliest nationality.—*Gothe.*

NATURE is the Interpreter of the Bible, not only because it explains what is specifically metaphorical in it, but because it explains all its language. It is the mold in which its thoughts are cast—the basis upon which its sublimest revelations rest; not only the embroidery, but the very warp of its substance.—*Hugh Macmillan.*

MARRIED.

HYAMS—DORTIS.—By the Rev. E. M. Turner, on the twenty-fifth of January, at the residence of the bride's father, Colonel John W. Dortis, in Suggsville, Clarke county, Alabama, Mr. J. R. Hyams, of Shreveport, Louisiana, to Miss Ella A. Dortis.

SPENCER—MULLEN.—At the residence of the bride's father, E. L. Mullen, on the seventh of January, by Rev. A. M. Barrington, Mr. J. M. Spencer and Miss Mollie Mullen, all of Carroll county, Mississippi.

GOODMAN—JACKSON.—At the residence of Dr. S. Williams, on the fourteenth of January, 1874, by Rev. A. B. Stewart, Dr. Burleigh Goodman and Miss Annie Jackson, all of Issaquena county, Mississippi.

WHITE—HOPSON.—January 28, 1874, at the residence of the bride's father, in Enterprise, Mississippi, by the Rev. U. H. Phillips, Mr. W. H. White, of Meridian, Mississippi, to Miss Carrie Hopson.

FOOTE—BETHEA.—January 13, 1874, at the residence of Mr. C. O. Watson, Port Gibson, Mississippi, by the Rev. W. B. Lewis, Mr. W. E. Foote to Miss M. C. Bethea.

SMITH—BETHEA.—January 13, 1874, at the residence of Mr. C. O. Watson, Port Gibson, Mississippi, by the Rev. W. B. Lewis, Mr. D. H. Smith to Miss A. R. Bethea.

RHODES—CAPPEL.—By the Rev. S. H. Cooper, at the residence of Joseph Cappel, Evergreen, Louisiana, on the third of February, 1874, Mr. John T. Rhodes, of Bayides, to Miss Stella Cappel.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Feb. 7, 1874.

A—W. F. Alexander, American Sunday School Union, Philip Allen, C. O. Andrews, American News Company, T. R. Atkins.

B—W. P. Barton, J. H. Butler & Co., two letters, Brewer & Tillotson, J. E. Bradley $1, B. F. Blow, F. W. Barksdale, C. W. Beckley $2, L. Barnhart 50 cents, Brindley, Miles & Hardy $24, J. W. Burke & Co., T. S. Bidgood $5.85.

C—John F. Cook, S. Collins & Co., Mrs. M. A. Copper, W. L. Clifton, B. F. Cannon, J. L. Caldwell, J. E. Cobb, Cleveland Non-Explosive Lamp Company, A. W. Campbell, J. J. Caruth, J. S. Clower, Cassell & Baughn $20.65.

D—Dodd & Mead two letters, Donaldson & Co. two letters, R. A. Davis two letters, J. W. DeVilbiss, H. C. Dubbs, W. H. Dennis $10, J. L. DeYampert.

E—W. G. Elder, H. Ehers.

F—C. H. Fitler, H. W. Featherstun, W. C. Fly two letters, Jesse Fulton, R. A. Ford, L. R. Featherstun $7, E. N. Frashman three letters, E. H. Forst.

G—Gould & Lincoln, Miss Sue Gulce $1.75, R. H. Gentry, T. R. Gray, C. C. Glover, D. A. Graves, A. E. Goodwyn two letters, J. E. Gibbs $1.50, R. P. Gunnels, H. M. Gillies.

H—W. Harding & Co., Harper & Bros., Thomas Haworth, George W. Hill $5, J. P. Harrison & Sons, J. W. Hinsdale, B. Haynes $26.25, William Hart $1, E. E. Hamilton $6.

I—Ivison, Blakeman, Taylor & Co.

J—A. D. Jenkins, F. A. Jones.

K—Kern, Steber & Co., W. R. Kirk, C. H. Kelley $4.

L—Lee, Shepard & Dillingham two letters, James Leffel, F. Leslie, W. H. Leith two letters, D. Logan $5, J. B. Lippincott & Co. two letters, G. M. Liverman, Mrs. M. K. Lagrove.

M—J. H. McFerrin two letters, Jethro Moore, J. W. McMaster, L. P. Meador, J. M. Mason, J. A. Q. McGee 10 cents, T. Moody, I. Z. T. Morris, H. H. Montgomery two letters $8, Charles Miller two letters $16.26, G. W. McDuffie $10, Mackellar, Smiths & Jordan, W. B. May, T. H. Maycock, Thomas Mullett.

N—R. D. Norsworthy $2, J. F. Nelson $2, P. Nash $2, George W. Norris, M. H. Neely $2, C. J. Nugent $15.55, S. S. Nichols $12.

O—C. H. Otkins $5.50.

P—B. T. Pearson, E. Phillips, M. S. Park, Pierce & Lyle, Poole & Hunt, G. J. Penn, David Platt, R. Parvin, S. M. Pettengill & Co.

R—F. T. Rawson, George P. Rowell & Co., I. B. Robertson $10, A. H. Redford two letters, T. S. Randle, A. D. F. Randolph, John Rogers.

S—Still & Lacey two letters, Sheffield & Stone $2.50, Southwestern Book and Publishing Company, G. S. Sandell, S. H. Schroeder, Sargent, Stanley & Co., R. Smith, O. S. Smith, P. B. Saffold $1, Smith, Dixon & Co., C. Small, J. W. Schermerhorn & Co., D. S. Starr, State National Bank, Atlanta, St. Louis Piano Company, O. F. Seales $21.05, R. A. Sibley.

T—George Thompson, R. A. Timmons, J. H. Teat two letters $2, D. H. Tutt, L. Turrent, S. W. Turner, W. Y. Taylor, J. O. Tankersly, C. D. Turner.

V—Cecil Vivian, J. W. Vest $2, F. D. Van Valkenburg.

W—H. O. White, E. T. Walters, T. H. Wheeler $80, I. E. Ward, Thomas F. Webb, H. P. Wells, B. S. Walkley, Walker Taylor & Co., T. B. Waldrop, R. J. Walker, R. B. Womack.

PIANO AND ORGAN TUNER.—Mr. H. H. Haus, whose advertisement will be found in another column, is an experienced tuner, having been for many years engaged in the business in New Orleans and other cities in the South.

COOKING STOVES.—Our excellent neighbor, J. H. Campman, No. 133 Poydras street, advertises under full guarantee his Philanthropist cooking stove, for which he is the sole agent. Give him a call.

J. WOLF & Co., general dealers in crockery and queensware, cutlery, etc., No. 633 Magazine street.

HAIR STORE.—Mr. George T. Shilling, proprietor of that large and fashionable hair store, No. 381 Dryades street, maintains that he is a practical worker of human hair, giving his whole time and attention to the business, watching the market continually, and buying only when prices are low, and last, but not least, paying comparatively a small rent he can afford to sell his goods at very low figures, and defies competition in this or any other market. He requests the public at large to convince themselves of the truth of this assertion by calling at his store and pricing his immense stock, consisting of switches, braids, curls in fact everything in the hair line. Ladies should remember this. See advertisement in another column.

HARDWARE.—To any of our readers interested in purchasing hardware, cutlery, tools, agricultural implements or fishing tackle we commend the advertisement of Messrs. Rousset & [illegible], No. 239 Old Levee street, who propose to sell their large and varied stock of foreign and domestic hardware at cost. We quote the following from the New Orleans *Times:* "We are gratified to note the fact that the long-established business of the late Mr. A. Rousset, a most excellent citizen, is continued by his son, Mr. Paul Rousset. This is as it should be. This is the way to build up a house, whose name, despite the changes of time, shall go down from one generation to another, and always stand in the front rank."

BOOTS AND SHOES.—Mr. J. Estoup, No. 389 Dryades street, has a stock of boots and shoes that for extent and variety may surprise those who have not observed the rapid growth of that portion of the city and the enterprise of its merchants. We are informed by some who have priced his goods and compared with other houses that his rates are exceedingly low. See his advertisement which appears to-day.

COMMERCIAL COLLEGE.—Mr. J. W. Blackman, whose commercial college is located at No. 131 Carondelet street, is a most worthy and excellent citizen and a competent teacher. The influence of such a gentleman as Mr. Blackman upon the manners and morals of the young men and boys under his training will be favorable, and we take pleasure in calling attention to his advertisement.

BUGGIES AND CARRIAGES.—D. M. Hollingsworth, Nos. 54 and 56 Baronne street, whose card appears elsewhere, has been for many years connected with the business, is thoroughly acquainted with the trade and the demands of customers, and is one of the most clever and reliable merchants in our city.

LADIES' AND CHILDREN'S BOOTS AND SHOES.—Mrs. James A. Kelly, No. 365 Dryades street, advertises in these columns all styles of ladies' and children's shoes, which, having bought at wonderfully low prices, she is able to sell on such terms as to *defy* competition.

DRY GOODS.—Mr. Auguste Marx advertises fancy and staple dry goods, bought at Northern auctions, which he can sell at prices remarkably low, owing to the manner of purchasing. His establishment is located at No. 383 Dryades street. See advertisement in columns of this issue.

WOOD AND COAL.—Messrs. H. Mollegen & Co., No. 321 Rampart street, offer, at the lowest prices, all kinds of wood and coal, and guarantee good measure. They will saw and split the wood, for those desiring it, for one-fourth the usual charge. See advertisement in these columns.

THE BEST OF MEATS.—Dennis Bruza, at stalls 13 and 15, Dryades Market, advertises to supply families, steamboats and ships with beef, pork and mutton, wholesale and retail. Give him a call, and you will satisfy yourselves of the excellence of his meats.

PERIQUE TOBACCO.—Mr. E. Bourgeois, No. 19 Conti street, advertises the celebrated Perique tobacco, raised at Grand Point, parish of St. James, Louisiana, of which he has a stock constantly on hand to suit purchasers. See advertisement.

THE genuine Halford Leicestershire Table Sauce, now so generally in use in families, can be obtained of all good grocers. You have but to try a single bottle to become its reference. It is the cheapest, at the same time that it is the best. fe5 1t

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by Colgate & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of Colgate & Co., New York. fe12 1y

BUSINESS NOTICES.

MRS. M. G. BROWN'S METAPHYSICAL DISCOVERY kills the root of all disease—Deafness, Baldness, Blindness, Catarrh, etc. Three preparations form the Metaphysical Discovery, which enters the system through the Eyes, Ears and Scalp. No drugs through the mouth. Price, $1, $3.75 and $6. Sold by Frederickson & Harte, 130 Canal street, and E. J. Hart & Co., 74 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of price, from the Metaphysical University, 51 Bond street, New York, where please inclose stamp for pamphlet. oc9 1y tw

WILBOR'S COD LIVER OIL AND LIME.—Persons who have been taking Cod Liver Oil will be pleased to learn that Dr. Wilbor has succeeded, from directions of several professional gentlemen, in combining the pure oil and lime in such a manner that it is pleasant to the taste, and its effects in lung complaints are truly wonderful. Very many persons whose cases were pronounced hopeless, and who had taken the clear oil for a long time without marked effect, have been entirely cured by using this preparation. Be sure and get the genuine. Manufactured only by A. B. Wilbor, Chemist, Boston, Massachusetts. Sold by all druggists. fe12 1t

TRY IT, PROVE IT YOURSELF.—*Messrs. Craddock & Co., 1032 Race St., Philadelphia, Pa.*—Gentlemen: Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not expected to live; and, as your medicines cured me of CONSUMPTION some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully, J. V. HULL.
LAWRENCEBURG, ANDERSON CO., KY.,
fe12 1t February 10, 1873.

MESSRS. ZEILIN & CO.: Our junior editor has tried your Liver Regulator and is taking it now, and finds it invaluable to him as a corrector of the stomach and regulator of the bowels. Articles of diet that he dared not indulge in before taking your Liver Medicine he can now eat with impunity. Yours truly,
BYKES & SPARHAWK,
Editors Floridian.
TALLAHASSEE, FLORIDA, Aug. 25, 1868. fe12 1t

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de27 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.
Assets $21,000,000
Income 11,000,000
Branch office—33 CAMP STREET.
A. P. CLEVELAND,
fe13 1y General Agent.

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

Something TO DO That will pay you. Congenial, honorable EMPLOYMENT. Large CASH WAGES GUARANTEED FOR ALL, either sex, young or old; can be done during leisure time at your homes, or PAYS IMMENSELY to travel. Large salaries to experienced AGENTS. A SPLENDID OUTFIT FREE. Write for it at once to LARANE & BALL, 16½ N. Charles st., Baltimore, Md. **OUTFIT FREE.**
fe12 2m

NEW ADVERTISEMENTS.

THE HEAVENS AND THE EARTH.

TRIBUNE EXTRA NO. 9,
(NOW READY.)
Containing Six Lectures on Astronomy.
BY MR. RICHARD A. PROCTOR.

I. THE SUN.
II. THE SUN'S FAMILY OF PLANETS.
III. COMETS AND METEORS.
IV. THE MOON.
V. WONDERS OF THE STAR DEPTHS.
VI. BIRTH AND GROWTH OF THE SOLAR SYSTEM.

The Extra also contains lectures delivered at the Anderson School, on Penikese Island, but never before published,

BY PROF. LOUIS AGASSIZ.

I. FIRST LESSONS TO THE ANDERSON SCHOOL.
II. THE ART OF TEACHING.
III. THE BEST BOOKS TO STUDY.
IV. CLASSIFICATION IN NATURAL HISTORY.
V. GLACIAL HISTORY OF THE CONTINENT.
VI. NOTABLE WORDS ON VARIOUS TOPICS.

The Proctor-Agassiz Extra takes the number and place in the *Tribune* Extra Series of the "Credit Mobilier" Extra, and will hereafter be substituted for that in the "Library for One Dollar," unless otherwise ordered. Price, post-paid, to any address in the United States, ten cents; twenty copies, to one address, $1.50.

☞ The Series of Fifteen *Tribune* Extras, now published, by mail to any address in the United States for One Dollar. Circulars giving details of the *Tribune* Extras, free. Address
THE TRIBUNE, New York.

☞ Now is the time to subscribe for the *Weekly Tribune*. Single copies, one year, $2; Thirty copies, to one address, $1 each, and extra copy to the getter up of the club. Specimen copies free. Address
fe12 1t THE TRIBUNE, New York.

HAIR STORE.....HAIR STORE.

GEORGE T. SHILLING,
381.....Dryades Street.....381
Between Erato and Thalia Streets, opposite the Jefferson School,

calls the attention of his customers, and strangers visiting the city during the Carnival, to examine his immense stock before purchasing elsewhere, as it consists of WIGS, BEARDS, MUSTACHES, TIPPEES, etc., for rent or sale, for ladies and gentlemen; also made to order at short notice, and a perfect fit guaranteed or no sale.

For the ladies especially he keeps a large and select stock of HAIR GOODS—Switches, Braids, Plaits, Curls, Braidings, Crown Plaits, Frizettes—and in fact everything in the Real Hair line, from blonde to the darkest shades, of his own manufacture, at reasonable prices.

Ladies' Hair Dressing and Curling at all hours. Don't forget the address—No. 381 Dryades street. The Green Car starting on St. Charles, corner of Canal street, passes the door. fe12 1m5p

PHILIP PHILLIPS'
International Singing Annual
(PERFECT GEM.) FOR 1874. (ALL NEW.)
64 Pages. 25 cents each. $15 per 100 copies.

This is the only book published in America and England with its Songs beautifully adapted to the International Sunday School Lesson Series.

METRICAL TUNE-BOOK,
(375 *Tunes.*) Without Hymns. (150 *Authors.*)
FOR THE CHOIR AND CONGREGATION.
Adopted to Any Hymn-Book.

Containing Tunes in all meters, carefully selected and compiled from the whole fountain of Church Music, including the oldest and newest.

☞ Specimen in cloth, flexible, post-paid, 75 cents, or $70 per 100 copies. Specimen in cloth boards, post paid, $1, or $87 per 100 copies.
Address A. S. BARNES & CO.,
Publishers of Church and Sunday School Music,
fe12 4t New York and Chicago.

REMOVAL.....REMOVAL.

We have transferred our entire stock of Hardware from No. 17 Old Levee to our lower store (known as the Market Store,)

No. 239 Old Levee Street,

Between Dumaine and St. Philip, opposite the Fruit Market,

where we invite our customers and the public to call and examine our heavy stock of HARDWARE, CUTLERY, AGRICULTURAL TOOLS, and also our full line of FISHING TACKLE, unsurpassed in this market, which, in order to reduce, we will offer at cost of importation, for cash or good city acceptance.

Orders by mail receive our prompt attention.
ROUSSET & CO. (late A. Rousset.)
Dealers in Foreign and Domestic Hardware,
fe12 1m No. 239 Old Levee street.

J. W. BLACKMAN'S
COMMERCIAL COLLEGE,
131.....CARONDELET ST.....131

This old-established institution is the only Commercial College in this city where students from the country can board in the family of the Principal. There is ample accommodation for thirty to forty students to board in the college. All Commercial branches taught. Terms over thirty per cent. less than other colleges in this city. REFERENCES: Bishop Keener; Dr. J. H. Walker, Galveston; Dr. L. Parker and Rev. J. Harp, editor and publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, and Rev. A. P. Sage, Kosciusko, Miss. For circulars address J. W. BLACKMAN,
fe12 1m 131 Carondelet St., New Orleans, La.

THE PHILANTHROPIST
COOKING STOVE.
THE BEST STOVE SOLD IN THE SOUTH,

and at prices to suit all classes. Giving the greatest satisfaction, being the best BAKER, and never failing to operate, they ought to be in every house in the country.

☞ Every Stove sold under a FULL GUARANTEE.
J. H. CAMPMAN, Sole Agent,
fe12 3m 133 Poydras St., New Orleans.

D. M. HOLLINGSWORTH,
SUCCESSOR TO
R. MARSH BENMAN & COMPANY,
51.....Baronne Street.....56
fe12 3m New Orleans, La.

COMPETITION DEFIED.
DRYADES STREET TO THE FRONT.
Ladies' and Children's Boots and Shoes,

in all styles and of the best make, may be bought at WONDERFULLY low prices at
MRS. JAMES A. KELLY'S,
fe12 2m No. 365 Dryades street.

AGENCY OF THE CELEBRATED
GRAND POINT (PARISH OF ST. JAMES, LOUISIANA)
PERIQUE TOBACCO.
Has constantly on hand a LARGE STOCK, for sale in lots to suit. E. BOURGEOIS,
fe12 2m No. 19 Conti St.

B. H. HAUS,
REPAIRER AND TUNER OF PIANOS AND ORGANS.

All work guaranteed. Desk and order-book at the Book, Stationery and Organ Depot of Robert J. Harp, 110 and 112 Camp street. Orders left at the above place or addressed to care of Mr. Harp will be promptly and faithfully attended to. fe12 3m

DENNIS BRUZA,
BUTCHER,
Stalls 13 and 15, Dryades Market,
NEW ORLEANS.

Ships, Steamboats and Families supplied with Beef, Pork, Mutton, etc., wholesale and retail. All orders accurately and promptly executed. fe12 3m

H. MOLLEGEN & CO.,
DEALERS IN
All Kinds of Wood and Coal.
OFFICE—NO. 321 RAMPART STREET,
Between Calliope and Delord.

Wood Sawed and Split by machinery at ONE-FOURTH the usual charge, and delivered Free. Wood and Coal sold at the lowest rates. Full measure guaranteed. Stove Wood a specialty. fe12 2m

AUGUSTE MARX,
FANCY AND STAPLE DRY GOODS,

at auction prices, 383 DRYADES STREET, between Thalia and Erato. Always on hand a complete and varied assortment of choice Dry Goods, bought from Northern Auction Marts at lowest cash prices, and therefore sold on cheapest and most reasonable terms. Give me a call. fe12 2m

IF YOU WISH TO SAVE MONEY BUY your BOOTS AND SHOES AT J. ESTOUP'S Boot and Shoe Store, Dryades Street Market. He has just received, direct from the best Philadelphia and other manufacturers, a very large assortment of the very finest of Ladies', Misses' and Children's Shoes, also Gentlemen's Shoes and Boots, which he is offering low for cash. Call and convince yourselves at 389 DRYADES STREET. fe12 2m

5,000 AGENTS WANTED.—SAMPLES sent free by mail, with terms to clear from $5 to $10 per day. Two entirely new articles; salable as flour. Address N. H. WHITE, Newark, New Jersey. fe6 4t

NEW ADVERTISEMENTS.

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DEPOT,
Nos. 110 and 112 Camp Street,
NEW ORLEANS.

DOMESTIC AND IMPORTED
FAMILY BIBLES,
AT PRICES RANGING FROM $3 TO $30.

ALL THE PUBLICATIONS
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At same Prices and Discounts
AS AT NASHVILLE.

ALL THE TEXT BOOKS
EMBRACED IN THE
Course of Study for the Undergraduates in the Ministry.

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IN BEAUTIFUL BINDING,
AT $1 EACH.

☞ These are imported from Europe direct.

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—FOR—
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—FOR—
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—FOR THE—
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THE SCHOOL BOOKS
PUBLISHED BY
J. H. BUTLER & CO.,
—INCLUDING—
MITCHELL'S GEOGRAPHIES
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Agency for the School Books of WILLIAM WOOD & CO., including

BROWN'S POPULAR GRAMMARS,
—WITH THE—
Most Complete Assortment
—OF—
School Books in the Southwest.

A LARGE NUMBER OF
Standard and Miscellaneous Books,
Many of which are IMPORTED DIRECT, and sold at
SURPRISINGLY LOW PRICES.
AN UNEQUALED ASSORTMENT OF BOOKS
—ADAPTED TO—
Sabbath School and Juvenile
LIBRARIES.

Blank Books and Writing Papers
OF ALL KINDS, much of which has been MANUFACTURED TO ORDER for this House.

☞ CATALOGUES AND PRICE LISTS will be sent on application to

ROBERT J. HARP, Agent,
NOS. 110 AND 112 CAMP STREET,
NEW ORLEANS. fe12 1y

NEW ADVERTISEMENTS.

NEW ORLEANS
MUTUAL INSURANCE CO.
OFFICE—COR. CAMP AND CANAL STS.

Capital.....$500,000 00
Assets, Dec. 31, 1872.....670,011 83

Insures FIRE, MARINE AND RIVER risks, dividing the profits separately on each department to the insured.

For the accommodation of its customers, the company will make Marine Losses payable in London.

J. TUYES, President.
J. W. HINKS, Secretary.

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G. W. Babcock, Aug. Reichard,
T. Bailly Blanchard, E. Miltenberger,
A. Schreiber, W. B. Schmidt,
Charles Lallite, J. Tuyes. fe5 3m

TO RAISE LARGE CROPS USE
STERN'S FERTILIZER.

Office of STERN'S FERTILIZER AND CHEMICAL MANUFACTURING COMPANY, manufacturers of
RAW-BONE SUPERPHOSPHATE
AND FINE-GROUND BONE,
BONE BLACK OF ALL GRADES,
NEATS-FOOT OIL
Sulphuric, Muriatic and Nitric Acids, Muriate of Tin, Sulphate of Soda, Copperas, etc.
Office—16 Chartres Street.
Factory on Frenchmen street, near Marigny Canal, New Orleans. fe5 3m

THE GREATEST BARGAIN YET.
POSITIVE LIQUIDATION.
GODCHAUX
SELLING OUT
Men's and Boys' Clothing
AND FURNISHING GOODS
AT COST.
LEON GODCHAUX,
Nos. 81 and 83 Canal Street, and 213, 215 and 217 Old Levee.
☞ Call and examine. jn29 1m

CARNIVAL.....CARNIVAL.
EXTRA INDUCEMENTS
offered during the Mardi Gras Season. Strangers are particularly requested to call at
DANZIGER'S
FASHIONABLE AND POPULAR DRY GOODS STORE, where will be found an extensive assortment of DRY GOODS, daily replenished from the New York markets, and offered at prices which will warrant large sales.

We beg to extend an invitation to one and all to call and see OUR BARGAINS before purchasing. No trouble to show goods at
T. DANZIGER & SONS',
No. 203 Canal street,
Between Burgundy and Rampart.
Samples sent to all parts of the country free of charge. jn21 1m5p

MANUALS OF MATHEMATICAL INSTRUMENTS,
MICROSCOPES, MAGIC LANTERNS,
METEOROLOGICAL INSTRUMENTS,
Physical Apparatus,

Profusely illustrated and priced, mailed to any address on receipt of 10 cents each.
JAS. W. QUEEN & CO., Opticians,
601 Broadway, New York, and
se11 6m5p 924 Chestnut St., Philadelphia

P. SULLIVAN,
NO. 204 JULIA STREET,
DEALER IN
Pittsburg, Anthracite and Cannel Coal.
Also Oak, Pine and Ash WOOD. ja15 2m

A MAN OF A THOUSAND.
A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. ja31 4m5p

V. OEHMICHEN,
Successor to Oehmichen & Pothier,
DEALER IN
HARDWARE AND CUTLERY,
Corner Bienville and Old Levee Streets,
ja15 2m5p New Orleans.

FOR ALL THROAT AND LUNG COMPLAINTS, Coughs, Colds, Catarrh, Asthma, Bronchitis, etc., the New Louisiana Remedy is pressing, with imperturbable steadiness, to the front as the best thing the world has ever seen. Absolutely harmless, and delicious to take. Best soothing syrup for children. Life Tonic, for Dyspepsia, Appetite, Scrofula, Chills, Diarrhea, etc., is singularly effective. Sold by druggists. Depot, 106 Camp street. ja15 tu5p

J. WINSLOW JONES'
WORLD-RENOWNED GREEN CORN,
AND
UNRIVALED LOBSTER AND SALMON.

The only reliable brand. For sale by all first-class grocers. J. WINSLOW JONES,
au28 6m Portland, Maine.

GEORGE STROUD,
MARBLE AND GRANITE WORKS,
Nos. 158, 160, 162 and 164 St. Charles St.,
NEW ORLEANS.

Every description of Cemetery and Building Work executed in the best manner and at the lowest possible prices. fe5 3m5p

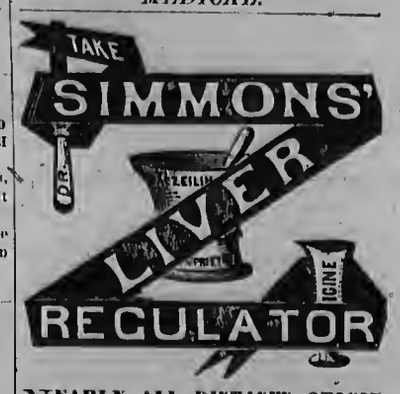
LADIES' HAIR STORE, 205 CANAL STREET.—We are now prepared to offer special bargains in all shades of Hair. Our prices are very low; our work of the best. Braids, Puffs, Curls, Chignons and all Hair Goods made to order. Old Hair reworked into present styles. Combings made up. Country orders solicited, promptly executed and satisfaction guaranteed. Having a large assortment to select from, the Ladies cannot fail to be suited. OLIVER A. PEIRCE, Agent,
205 Canal street.
Branch—886 Magazine street. A competent Hairdresser always on hand. de25 2m5p

PAYING EMPLOYMENT FOR ALL having spare time, in selling our New Book, *No family or farm without it*, but a necessity to all classes of people, naturally **amazing money** to buyers. *Book Agents* seeking something **useful** and **fast-selling** and **all** having any spare time for pleasant work, without risk, write at once for complete 16-page descriptive circular, and **liberal terms**, to
F. A. HUTCHINSON & CO.,
oc9 1y St. Louis, Mo.

AGENTS WANTED *for the newest, best and fastest-selling book out!*
OCEAN'S STORY.
By F. H. Goodrich (son of "Peter Parley.") Remarkable voyages, shipwrecks, adventures, explorations, piracies, mutinies, naval combats, and the history of all kinds of naval progress. The romance of "Old Ocean" and 1,000 things of interest and value. Over 200 illustrations, and very low-priced. Send for circular, and most liberal terms to agents, to
VALLEY PUBLISHING CO.,
oc9 1y St. Louis, Mo.

THE HOUSEHOLD PANACEA AND Family Liniment is the best remedy in the world for the following complaints, viz.: Cramp in the limbs and stomach, pain in the stomach, bowels or side, Rheumatism in all its forms, bilious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever. Purely Vegetable and all-healing. For internal and external use. Prepared by CURTIS & BROWN, No. 215 Fulton st., New York, and for sale by all druggists. jy3 1y sfw

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever been discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR
OR MEDICINE
Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.
se25 1y

THE GREATEST
MEDICAL
DISCOVERY
OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures
EVERY KIND OF HUMOR,
FROM
The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

☞ ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Row and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Prostration of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

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How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,
DONALD KENNEDY.
Price, $1.60 per bottle. For sale by all druggists.

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THE BEST ADVICE THAT CAN BE given to persons suffering from
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They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

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possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box. Sold everywhere.

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The Child's Corner.

SONG.—THE WINDS.

The South Wind sings of happy springs,
And summers hastening on their way;
The South Wind smells of cowslip bells,
And blossom-spangled meads of May;
But sweeter is her red, red mouth
Than all the kisses of the South.

The West Wind breathes of sunset heaths,
And yellow pride of woods grown old;
The West Wind flies from autumn skies,
And sun-clouds overlaid with gold;
But the golden locks I love the best
Outshine the glories of the West.

The North Wind sweeps from crystal deeps,
And Arctic halls of endless night;
The North Wind blows o'er drifted snows,
And mountains robed in virgin white;
But purer far her maiden's soul
Than all the snows that shroud the Pole.

The East Wind shrills o'er desert hills
And dreary coasts of barren sand;
The East Wind moans of sea bleached bones,
And ships that sink in sight of land;
But the cold, cold East may rave and moan,
For her soft, warm heart is all my own.

Chambers' Journal.

All About a Butterfly.

BY UNCLE SAMUEL.

THE SCALES—HOW THEY ARE UNITED TO THE WING.

"Why are the scales not alike, having the same number of notches?" asked James.

"Because each scale is designed to fit a particular place, and it must have the special tint which belongs to the portion of the wing it occupies. Any change in the form of the scales by the lengthening or shortening of a single tooth would mar the beauty of the marking and the perfection of the shading of the spots. In a single scale there is nothing which displays any great skill in outline, and there would be no difficulty in drawing a more accurate mathematical figure and one more in accord with our idea of the beautiful; but when we look upon the rich coloring of the wing, and the regularity of the spots by which each species is distinguished, and the perfect blending and shading of the various hues, we cannot help admiring the exquisite taste and admirable skill displayed in the structure of this wonderful mosaic."

"Mosaic! What do you mean by that word, uncle?" asked Mary. "Is it anything about Moses?"

"Mosaic is the name of a kind of inlaid work, like patchwork, made of very small pieces of hard substances, such as glass, marble, stones and gems, carefully laid together and cemented, so that the whole figure will represent some picture. These small pieces are of various colors, and generally cubical in form, and when put together look like stitches of different colors in worsted work. It does not receive its name from Moses, but from a Greek word which means *polished*, because the pieces are all polished, and fitted to their places perfectly. Now you can see through the microscope what kind of pieces are inlaid in the butterfly's wing to make up the beautiful picture which we so much admire. These pieces are very small and very carefully fixed in their places. They are so small and so closely put together that their number on a single wing is inconceivably great. In a mosaic human skill has put as many as eight hundred and seventy separate pieces in a square inch. This is regarded as a great triumph of art, and so it is. What, then, will we say when we count, in the same extent of surface, the astonishing number of two hundred thousand separate pieces, all put in their proper places without a single mistake to mar the beauty or destroy the symmetry of the picture? If we admire the modern mosaic, and wonder at the skill and patience of the man that constructed it, we ought to adore the wisdom and skill of the great Jehovah, who works with a matchless art even on a butterfly's wing."

"The most perfect workmanship of the most celebrated artist is but clumsy bungling when compared with the skill of the divine Architect. How wonderful are his works, and how much of their beauty and grandeur is brought to our knowledge by means of the microscope! The world is full of pictures of beauty, in the gorgeous tints of the delicate flower, in the bill and plumage of birds, and in the exquisite mosaic which displays its glory on the wing of the butterfly and moth."

"Uncle," said Mary, "Bertha says she thinks the scales must be put on the wings with very poor paste, they rub off so easily. Just look here; Henry has rubbed nearly all the scales off one of the wings. Do tell us how they are fastened to their places."

"I will take a piece of the wing nearly stripped of its scales by Henry, and put it under the microscope, so that you can all see for yourselves how the union of scale and wing is effected. As you examine the wing let me explain what you see. The part of the wing that is scaleless is clear and marked with ridges, which appear like small slots or holes. Into these ridges the stems of the scales are inserted, and thus are fastened to the wing. The ridges are in rows, and so close that the scales overlap like the shingles on the roof of a house, so that you might say that the wing is roofed with scales. The wing is very thin, and yet on each side you will find these ridges, each one holding its scale in its proper place. No scale ever misses the ridge it belongs to and exchanges places with some other one. If such a thing should occur the picture would be spoiled, and the butterfly would be so far deformed."

"I can see now," said Charley, "why the scales differ so much in size and outline. Like the different pieces of a mosaic picture, each scale is made for the place it has to fill—ent and painted just as the picture requires it to be. The stem must be made to fit the socket that holds it to its place. If it was too long or too short it would not answer the purpose. The other day I saw men at work on a bridge which required a great many pieces of iron, each made to fit exactly the place it was to be put. It happened that several of them were *just a little* too long, so the workmen had to cut them all off with cold-chisels and files before they could be used. I think that would be the way with the stems of the wing-scales if any of them were too long. They would be of no use till they would be made to fit. And the notches, too, would have to be cut just to suit the picture, and so they are. I understand it all now, and it is very wonderful."

"I read, in Ancient History, about a man called Epicurus, who lived about 342 years before Christ, and who taught that everything in the world came by chance. I don't think that, with all his knowledge, he ever knew how the scales were fastened on a butterfly's wing, or he would have been compelled to admit that blind chance could never do such work. It seems to me that the whole structure, painting and use of the wing, must have been in the mind of God before ever a butterfly was made, and that it was made according to this prearranged plan."

"Some of our wisest men have seen this subject in the same light," said Uncle Samuel. "It is well to look through nature up to nature's God. We should judge of the wonderful mechanism seen in the structure and uses of the different parts of animals as we do of the products of human genius and skill. If we were to see an engine for the first time, and observe how well it is adapted to the work it is required to do, we would reason that the inventor and builder *meant* it to do that very work, and we would not call in question the fact that it was built according to a preconceived plan. So the very existence of the engine would convince us that somebody existed before it did, to whom it was indebted for its structure and the power it possessed for acting with such apparent wisdom. Ought we not also to take for granted, from the wonderful mechanism of a butterfly's wing, the pre-existence of a Being capable of conceiving the plan on which it is made, and of putting its parts together for the very purpose for which it is used? There is such a Being, and that Being is God, the self-existent Author of all things."—*Interior.*

The Good Shepherd.

Once there was a flock of sheep in a little green field shut in by a hedge. There was plenty of good grass in the field, and a pond of clear water to drink, and the good shepherd had taken pains to stop all the large gaps in the hedge, that the sheep might not easily get out.

But one day a foolish little lamb said to itself: "Why should we not go outside where the grass is better? I will try to get out." So he managed to squeeze his way through a very small hole in the hedge. When he came to eat the grass outside he found it was not so good as he expected, so he said: "I will go a little farther; I know the way back, and can go home whenever I like." So on he went, farther and farther, and at last he strayed into a dark wood.

Here he quite lost his way, and, while he was trying to find it, the night came on. Now he began to wish himself safe back in his little field, and he could not help giving a little bleat for sorrow. Immediately he heard a wolf howl close to him, and in another minute the savage beast was upon him. Now, indeed, he bleated in good earnest; but he would have been torn to pieces if the good shepherd had not been passing by. The shepherd had heard him bleat the first time, and had run up to help him. So he attacked the wolf, and, though the wolf bit him, he drove the wolf away, and took up the little lamb in his arms and carried him tenderly back to the little field, telling him not to stray any more.

Jesus is the Good Shepherd; the wolf is the evil one; we are the sheep, and our little field is our duty. When we stray from our duty, and do what we ought not to do, we put ourselves in the way of the evil one.

But if we pray to Jesus he will help us and bring us back safe. We ought not to be discouraged if sometimes we stray from our duty. We must try to do better next time, and we must ask Jesus to guide us; but we must not be discouraged, for Jesus himself said: "I have come to save those that are lost."—*Parables for Children.*

A CHILD'S IDEA OF PRAYER.—Jennie Lee, who was only four years old, no sooner saw work laid aside than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares, while she rocked herself and Jennie to and fro.

For awhile Jennie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking to herself in a low tone:

"When I say my prayers God says: 'Hark, angels, while I hear a little noise.'"

Her mother asked her what noise was that.

"A little girl's noise. Then the angels will do just so (shutting her mouth very tight, and keeping very still for a moment) till I say amen."

Isn't this a sweet thought? I wonder if the children who read this story of little Jennie have ever thought how wonderful it is that God always hears their prayers. He is surrounded by thousands and thousands of angels, and all praising him with their golden harps; and yet, through all the music and all the praises, he hears the softest prayer of a little child kneeling by the bedside. He must be very loving and very kind to children. We should think he would sometimes forget, and be listening to the beautiful sounds in heaven, instead of the prayer of a little child. But he never does. There is never too much singing or too many praises there for him to hear a little girl's noise. Do you not wonder that children do not pray to him much more and much oftener than they do?—*Christian at Work.*

DR. BLANK attempted to defend himself against the facetious assault of a friend by saying: "I defy any person whom I ever attended to accuse me of ignorance or neglect." "That you may safely do," said his assailant, "for you know, doctor, dead men tell no tales."

Farm, Garden and Household.

Persimmons.

It is well known that we have growing all over our Southern States the native persimmon. It is also found as far north as central Ohio and in Indiana and Illinois.

In Japan it is unexceptionably the finest and most valued of fruits. The people use it as freely as we do the peach, and in almost as great a variety of ways. At all seasons of the year they may be bought preserved in the same manner as Smyrna figs, and looking not unlike them, and everywhere enter largely into the domestic economy, as well as internal commerce of the people. It has been crossed and grafted in and reerossed, until it is to Japan what the apple is to America, and in season is incomparably the best and most useful fruit in that country. We have seen the fruit in bearing, as large as ordinary oranges; the variety, too, is remarkable, though but two varieties to us seem to be especially desirable for cultivation here.

The first is a large, round-shaped fruit like an old-fashioned Rhode Island Greening apple—hard-fleshed—and is mostly eaten as one eats an apple, having many of its characteristics. Its color is rich golden, and the meat juicy, vinous and firm. It ripens in November, and keeps well until March. We have seen it three to four inches in diameter, and we think it in all respects a most delicate and splendid fruit; very desirable fruit to introduce into Georgia, South Carolina, Florida, and a part of Alabama, Mississippi and Texas.

The second variety is more oblong than round, resembling in its shape almost exactly a Minie rifle-ball. This is a deeper, darker shade than the other; soft, sweet and custard-like, and is usually eaten with a spoon, as one eats a custard. These we have frequently seen as large as an ordinary-sized teacup—two to two and a half inches in diameter, and from point to top from three to three and a half inches. This fruit ripens the last two weeks in October, and is the variety mostly dried and prepared like figs for market. It is a delicate fruit, and very much liked by those who are fond of sweet fruits. It keeps till Christmas.

Besides, there are many other varieties which, if introduced and grown here successfully, might be highly desirable—perhaps an invaluable acquisition to pomology and the country at large. We beg to commend this recommendation to our horticultural friends, and unhesitatingly predict for both these fruits an indorsement of all we may say in praise of them.—*Farmer and Gardener.*

BEES SWARMING.—A sure way to prevent bees from going to the woods when they come out and alight is to get a pail half full of cold water from the well; take a broom-brush and dip it in the water, and throw it up over the bees, and it will come down on them like fine rain, then hive them in the usual way, and sprinkle them while going in, and sprinkle the ground around the hive, to cool the air; in fifteen or twenty minutes do it again, and continue it until the day is cooler; keep the hive in the shade. There is no need of having any bees go to the woods—not at all. I had over forty swarms last summer, and saved all by sprinkling them.

The bee journals tell of men who make artificial swarms, and yet have bees go to the woods; there is no need of this if you use cold water. "But," says one, "my bees go to the woods without alighting." I don't dispute it in the least; but during the thirty-five years that I have kept bees I have never had a swarm come out and go to the woods without alighting first, and I am safe in saying that I have hived a thousand swarms. Bees sometimes come out undiscovered, and after awhile start for the woods, and are seen on the second start.—*Rural New Yorker.*

OAT MEAL IN DRINK.—It is suggested by the *Medical Journal* of Edinburg that oat meal stirred up in cold water, at the rate of two teaspoonfuls of meal to a half pint of water, would be a very healthful and grateful drink in the harvest-field. In England, at a recent plowing match, the only drink furnished was water with oat meal stirred into it, and it was found "mighty refreshing." We give corn meal in water to our horses for a drink with great advantage. Why should we not treat ourselves to the same healthful luxury?

POLISHING TINS.—To polish tins first rub them with a damp cloth, then take dry flour and rub it on with your hands, afterward take an old newspaper and rub the flour off, and the tins will shine as well as if half an hour had been spent rubbing them with brick-dust or powder, which spoils the hands.

FURNITURE POLISH.—Mix half a pint of olive oil with one pound of soft soap. Boil them well, and you will have an excellent furniture polish. Apply the mixture to your oiled furniture with a piece of cotton-wool. Polish with a soft, dry flannel.

LET THE PEOPLE SPEAK.

MANHATTAN, KAN., April 8, 1873.

R. V. PIERCE, BUFFALO, N. Y.—*Dear Sir:* Your Favorite Prescription has done my wife a world of good. She has taken nearly two bottles, and has felt better the past two weeks than at any time in the past two years. No more periodical pains; none of that aching back or dragging sensation in her stomach she has been accustomed to for several years. I have so much confidence in it that I would be perfectly willing to warrant to certain customers of ours who would be glad to get hold of relief at any expense. I have tried many patent medicines, but never had any occasion to extol one before. Very truly yours,

GEORGE B. WHITING.

Mrs. E. B. Daly, Metropolis, Illinois, writes, January 9, 1873:

"DR. R. V. PIERCE: My sister is using the Favorite Prescription with great benefit."

Mary Ann Frisbie, Lehman, Pennsylvania, writes, May 29, 1872:

"DR. R. V. PIERCE: What I have taken of your medicine has been of more benefit to me than all others and hundreds of doctors' bills."

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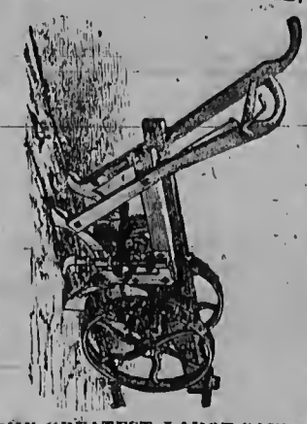

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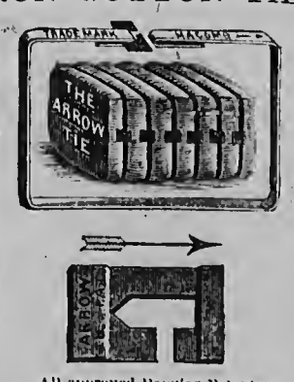

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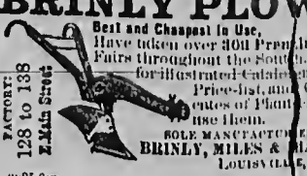

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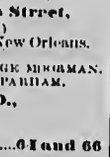

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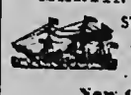

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ROBERTS & CO., PROPRIETORS,
304, 303, 305 and 307 Gravier Street,
Je5 1y New Orleans.

B. T. WALSHE
IMPORTER AND DEALER IN
MEN'S FURNISHING GOODS
BOYS' & CHILDREN'S
CLOTHING,
No. 110 CANAL ST.
NEW ORLEANS
no6 3m

WILLIAM J. REIRNE & CO.,
PROPRIETORS OF
Washington Cooperage Establishment,
COR. MARENGO AND LEVEE STS.,

have the most improved steam machinery in operation, and are thus able to make the finest quality of Sugar Hogsheads and Molasses Barrels. Their work guaranteed to prove satisfactory. Office—28 and 29 Front street. oc23 4m

MISCELLANEOUS.

TO PURCHASERS OF DRY GOODS.

IN VIEW OF OUR SENIOR, MR. HOLMES, RETIRING FROM BUSINESS, WE propose offering from and after this date, at GREATLY REDUCED PRICES, our entire stock of EUROPEAN GOODS, in store and to arrive, and we can to-day present a choice of LADIES' DRESS GOODS such as has never before been offered in this city, consisting of

Satins, Diagonals, Draps de Dames, Cygoinne, Camels' Hair Cloth,

MERITZ, DRAPS IMPERATRICE, SILKS, BLACK AND COLORED. ALSO

CONFECTIONS, ROBES DE CHAMBRES, MATINEES EN PERCALE, ETC.

THE GREATER PORTION AT

ONE-HALF THE PRICE OF IMPORTATION.

Our unsurpassed and unique assortment of LINGERIE AND LINGE, HOSIERY, LINENS AND HOUSE-FURNISHING GOODS will come under the category of the heavy reductions.

OUR DOMESTIC STOCK

Will be offered at manufacturers' reduced prices, which are from twenty-five to thirty-three per cent. lower than they were in the beginning of the season. As we rarely appeal to purchasers by means of advertisements, our assurance of the truth of all we advance can be relied on.

np24 1y

Dr. H. HOLMES,
No. 115 Canal and 15 Bourbon street.

NEW-ORLEANS, LA. YEAR M.S.

GEORGE PURVES'
PERSEVERANCE
Sash, Blind and Door
STEAM FACTORY,
AND
LUMBER YARD,
Cor. of St. Charles and Clio Sts., New Orleans.
GLAZED SASH.
Send for Price List.
de11 1y

BUSINESS CARDS.

W. F. CLARK, SUCCESSOR TO A. LOEZ
131 Rampart Street,
Between Toulouse and St. Peter Sts., New Orleans,
MANUFACTURER OF
CARRIAGES AND BUGGIES.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Caleche built anywhere. Je29 3m

CHARLES RALLEJO,
FAMILY GROCER,
ST. CHARLES STREET, CORNER JACKSON,
Ja1 2m *NEW ORLEANS, LA.*

GAS COOKING STOVES
AND GAS FIXTURES
AT NEW YORK PRICES.

Stores, offices and dwellings fitted up at short notice and on reasonable terms. Jobbing attended to. P. H. QUINLAN,
Ja22 2m 284 Camp street.

H. N. JENKINS,
SOLICITOR OF
American and Foreign Patents,
27.....COMMERCIAL PLACE.....27
Ja22 2m (Up Stairs,) New Orleans, La.

JACOB FREIDHOF,
DEALER IN
FIRE-WOOD, PITTSBURG COAL AND CHARCOAL,
38 and 10 Burgundy St., New Orleans.

Wood sawed to order. Country orders promptly attended to. Je29 2m

J. M. ELKIN. F. STRINGER.
ELKIN & CO.,
168 .....CANAL STREET.....168
Near Baronne, New Orleans,
IMPORTERS OF ALL VARIETIES OF
English Carpetings, Rugs, Etc., Etc.

Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. oc21 1y

JOSEPH WOLF & CO.,
"THE" CROCKERY STORE,
633 Magazine Street, New Orleans.

Our stock of Fancy China and Bohemian GLASSWARE, specially selected for the Holidays, will be found to be the largest and cheapest in the south. Goods packed and delivered to any part of the city free of drayage. de18 2m

CRESCENT SAW MILL ASSOCIATION
FOOT OF GENERAL TAYLOR ST.,
Sixth District, New Orleans.

T. R. BRADY, Prest. CHERE VERANETH, Supt.

Every description of Cypress, Pine, Oak and Walnut Lumber, also Plastering Laths and Shingles, always on hand and cut to order.

All orders left at Box 28, Mechanics' and Dealers' Exchange, promptly attended to. Ja15 2m

MOUNT CARBON COAL,
FOR SALE BY
WASHINGTON MORTON,
138.....Gravier Street.....138
Ja15 2m New Orleans.

J. A. KERNAN & T. WHITE,
PRACTICAL GILDERS,
106 CUSTOMHOUSE ST., near Royal, New Orleans.

Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended to. de18 2m

F. JOHGER,
DRUGGIST AND APOTHECARY,
Corner Second and Dryades Streets,
NEW ORLEANS,

keeps on hand a fresh stock of English, French and German DRUGS; also Perfumery, Soaps and Fancy Articles. Prescriptions carefully compounded. Open day and night. Ja15 2m

GORMAN & McNALLY,
DEALERS IN WOOD AND COAL,
Corner Rampart and Ernto Streets,
NEW ORLEANS.

Constantly on hand Oak, Ash, Pine, etc., and at prices to defy competition. Full measure guaranteed. Split Wood always on hand. Ja15 2m

JOHN MANING,
NO. 112 ANNUNCIATION STREET,
Corner of Thalia, New Orleans,
Dealer in All Kinds of Wood and Coal.

Delivered in any part of the city at the lowest market rates. Ja15 1m

J. A. SHELDON,
ARTIST PHOTOGRAPHER.

For a good PHOTOGRAPH, at one-half the usual prices charged by first-class Photographic establishments, go to

No. 572 Magazine Street,
Ja1 2m Opposite the Market

FRANK SMITH,
DEALER IN ALL KINDS OF
Wood, Coal and Charcoal,

Office and Yard—NO. 313 CARONDELET ST., Bet. Erato and Clio Sts., New Orleans.

☞ Orders thankfully received and promptly filled. Ja1 2m

A. W. SKARDON & CO.,
WHOLESALE AND RETAIL GROCERS,
Corner Jackson and Rousseau Streets.
CHRISTMAS GOODS.
Call and order your CHRISTMAS GOODS.
de18 2m

JULIUS LOEFFLER,
GAS FITTER AND DEALER IN GAS FIXTURES, ETC.,
No. 43 Royal Street,
Between Customhouse and Bienville streets,
no20 3m New Orleans.

SEWING MACHINES.

THE WEED SEWING MACHINE.

THE WEED SEWING MACHINE
HAS JUST RECEIVED
THE HIGHEST AWARD
AT VIENNA,
THUS
REPEATING ITS EXPERIENCE
AT PARIS IN 1867.

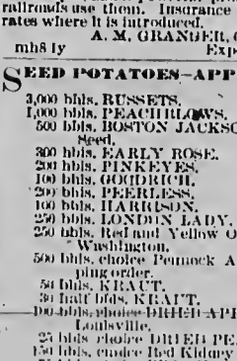
No Machine possesses so many good qualities for general Family use.

The universal satisfaction given by this Machine justifies its claim to the well-known name:

FAMILY FAVORITE.

Company's Office in New Orleans,
207.....CANAL STREET.....207
☞ Agents wanted. de18 3m

A NEW IDEA!



A
WILSON SHUTTLE SEWING MACHINE
FOR
NOTHING!

FARMERS, MERCHANTS, MECHANICS, EVERYBODY! Send your name and Postoffice address to us, and receive circulars giving full particulars for procuring a WORLD-RENOWNED

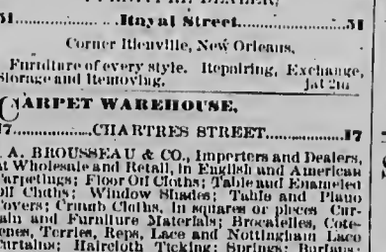
Wilson Shuttle Sewing Machine

☞ WITHOUT PAYING FOR IT. ☜

NEEDLES for all Sewing Machines for sale. Five cents each.

WILSON SEWING MACHINE CO.,
Ja1 3m 189 Canal street, New Orleans, Louisiana.

BABCOCK SELF-ACTING FIRE ENGINE,
FOR CITY, TOWN AND VILLAGE USE.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

A. M. GRANGER, General Agent,
mh8 1y Exposition Building

SEED POTATOES—APPLES—ONIONS.

3,000 bbls. RUSSETS.
1,000 bbls. PEACH BLOWS.
500 bbls. BOSTON JACKSON WHITES, for Seed.
300 bbls. EARLY ROSE.
200 bbls. PINKEYES.
100 bbls. GOODRICH.
200 bbls. PEERLESS.
100 bbls. HARRISON.
250 bbls. LONDON LADY.
250 bbls. Red and Yellow ONIONS, per Geo. Washington.
500 bbls. choice Pennock APPLES, in shipping order.
50 bbls. KRAUT.
30 half bbls. KRAUT.
200 bbls. choice DRIED APPLES, per steamer Louisville.
25 bbls. choice DRIED PEACHES.
150 bbls. choice Red Kidney BEANS.
75 bbls. choice White Navy BEANS.
5 mats Spanish GARLIC.
100 bbls. Red and White Sweet POTATOES.

In store, Flatboat landing, and steamer George Washington, for lots to suit purchasers, at Nos. 38 and 40 Poydras street. All Seed Potatoes sold under full guarantee as to quality. Call and see me before purchasing elsewhere.

de25 2m JOSEPH KELLER.

CHARLES RAYMOND,
FURNITURE DEALER,
51.....Royal Street.....51
Corner Bienville, New Orleans.

Furniture of every style. Repairing, Exchange, Storage and Removing. Ja1 2m

CARPET WAREHOUSE.
17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelines, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Stop Covers, etc. de1 1y A. BROUSSEAU & CO

MEDICAL.

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS

Lapinee's Indian Turnip Pectoral Balm
IS THE SOLE REMEDY,

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

Price, $1. Sold at all well-assorted drug stores and by the proprietor, H. LAPLACE, Chemist, no27 3m Nos. 23 and 25 Elysian Fields St.

BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. J. C. McALLISTER,
Sole Southern Agent.
Address Glass Box 825. mh6 1y

WARRANTED CURE.
WARRANTED CURE.

Sufferers from CHILLS AND FEVERS, and those whose health has been seriously impaired by protracted attacks of Chills, are invited to write to the undersigned for the means of cure. The worst cases easily and thoroughly cured. Correspondence solicited. Address

DR. J. A. MAYES,
mh13 3m Mayesville, Sumter County, S. C.

SCHOOLS AND COLLEGES.

Soule's

COMMERCIAL COLLEGE,

The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

GEO. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, 800 octavo pages, the great arithmetical work of the age, is for sale at the College office. ja22 1y

EMORY AND HENRY COLLEGE,
VIRGINIA.

The Spring Session of this widely-known and popular institution begins on the Twenty-ninth of JANUARY next, and closes on the Seventeenth of June, which is Commencement day. In view of the present financial depression we now make this liberal offer:

FOR ONE HUNDRED DOLLARS, *paid in advance*, we will give, for one entire session of twenty weeks, to any student in the Collegiate, Scientific or Business course, his board at the Ryans House (now reduced to $16 per month,) tuition, fuel, room-rent, washing, library and contingent fees. In the Preparatory Department the charges will be even less. Board at the Fulton House and in private families may be obtained at moderate though at somewhat more advanced rates. The advantages now offered here to those seeking thorough collegiate training and culture were never excelled in our previous history, as those best acquainted with the school will testify. If you desire more information write to

E. E. WILEY, President,
Jy18m Emory P. O., Virginia.

HIWASSEE COLLEGE.
UNDER CARE OF
The Holston Conference, M. E. Church South.

Founded in 1849. Greatly improved. Boarding-house, with farm of five hundred acres. Fare generous. Faculty full. Instruction thorough. Located in the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Expenses of tuition, board, fuel, lodging and washing less than $150 a year. Conveyance any day. For further information address

REV. J. H. BRUNNER,
se25 6m Sweetwater, Tenn.

IRON WORKS—BELLS.

New Orleans Markets.

From the New Orleans Price Current.

The river is 4 feet 2 inches below high-water mark.

COTTON.—The following are the arrivals since the sixth instant:

Louisiana and Mississippi	bales...	22,479
Lake		9
Tennessee		5,152
Arkansas		7,080
Mobile		1,169
Florida		132
Texas		513
Total		36,534

On Saturday the market opened with a good demand, and a fair business was done during the morning, mostly at steady prices. Friday's improvement being fully maintained—some sales, in fact, being at a fraction more than could have been obtained previously—after which the movement became more animated, and resulted in a business of 10,300 bales. Low ordinary to ordinary sold at 9¾c., strict ordinary at 11¾c., good ordinary at 13⅛@13¼c., strict good ordinary at 14@14⅛c., strict good ordinary to low middling, benders, at 14⅛c., low middling at 14⅝, 14⅝@14⅞c., low middling to strict low middling at 15c., strict low middling at 15⅛c., strict low middling to middling at 15⅝c., and middling at 16c. On Monday, under the influence of an advance at New York of ⅛c. in spots, and some improvement in futures, and at Liverpool of ⅛d. in uplands and 1-16d. in Orleans, together with stiffer rates for foreign exchange, the movement commenced with an active demand, but the movement was checked by the more stringent pretensions of factors, many of whom claimed an advance of ⅛@⅜c. The sales during the morning were consequently of limited extent, partly at an advance of ⅛c., after which, buyers refusing to go on at the morning rates, factors met the demand more freely, and the movement again showed a fair degree of activity, resulting in sales to the extent of 9,950 bales. On Tuesday the demand continued fair, and, as factors met it rather more freely, the sales summed up 9,500 bales, at prices requiring no reduction in quotations, but indicating that the advantage was on the side of the buyers.

The above makes an aggregate for the past three days of 29,750 bales, against 21,881 for the corresponding time last week and 24,750 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 878,249 bales, against 753,455 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 348,753 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 31,390 to Great Britain, and of 62,646 to France, and a decrease of 33,101 to other foreign ports. We quote:

Low ordinary	8¾ @ 9¼
Ordinary	10½ @ 11
Strict ordinary	11⅝ @ 12
Good ordinary	13¼ @ 13⅝
Strict good ordinary	14 @ 14¼
Low middling	14½ @ 15
Strict low middling	15¼ @ 15⅝
Middling	16 @ —
Strict middling	16¼ @ 16⅝
Good middling	17 @ 17¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1870...bales		7,177
Arrived past three days	36,530	
Arrived previously	934,622	971,142
		978,319
Exported past three days	21,934	
Exported previously	622,702	644,636
Stock on hand and on shipboard		331,683

SUGAR.—On Tuesday 518 hhds. were received. There was an improvement in the demand, with some buyers for the West, and 417 hhds. sold at 5¾@6c. for inferior, 6¼@6⅝c. for common, 6¾@7c. for fair, 7⅛c. for good fair, 7½@7¾c. for fully fair, 8c. for prime, and 8¼c. for strictly prime.

MOLASSES.—On Tuesday 403 bbls. were received. The demand was fair, principally for shipment, and 200 bbls. sold at 45c. for low fair fermenting, 48c. for cistern bottom, 50c. for prime fermenting, 53c. for low fair not fermenting, and 65c. for prime.

CORN.—On Tuesday 3,480 sacks sold at 78@79c. for white, and 85c. for choice yellow.

OATS.—On Tuesday the demand was good, and 800 sacks sold at 62c. ₱ bushel.

BRAN.—On Monday 800 sacks sold at 85@97½c., a small lot commanding $1 ₱ 100 lbs. On Tuesday 350 sacks sold at $1 ₱ 100 lbs.

PORK.—On Tuesday mess was offering at $16.50 ₱ bbl. It is retailing at $17@17.25 ₱ bbl.

BACON.—On Saturday 100 casks sold, in lots, at 7¼@7¾c. for shoulders, 9¼c. for clear rib sides, and 10c. ₱ lb. for clear sides.

HAMS.—Are in supply, but very little demand. Sugar-cured are quoted at 12@13c. ₱ lb., as in brand. On Saturday 60 tierces choice sold at 12¼@13c. ₱ lb.

LARD.—On Saturday 25 tierces packers' sold at 9¼c. ₱ lb.

DRY SALT MEAT.—On Tuesday 300 pieces clear sides sold at 8¼c., 64 boxes do. at 8¼c., and 11 casks shoulders at 6¾c. ₱ lb. Shoulders are quoted at 6¾c. ₱ lb., clear rib sides at 6¼c., clear sides at 8¼c., packed.

MONETARY.

Gold opened on Tuesday at 111¾@111¾ (against 112¼ at New York,) and closed at 111¾@112 (against 112¼ at New York.)

Nothing has been reported in silver. Owing to the light supplies it is quoted at 109@110 for American half dollars and 110½@111 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	6 00	0 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	18 50
Axes	11 00	17 50
Shovel plows	8 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	14 00
English fire	45 00	50 00
American fire	35 00	43 00
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	38	41
Java	41	44
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	12	17
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 75	6 00
Superfine	— —	5 25
Fine	— —	4 62½
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	17 00	19 00
Choice	20 00	21 00
IRON, ₱ ton:		
English, ₱ lb	4¾	5½
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	6¾	10
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 75	— —
Cement	2 75	3 00
Plaster Paris	3 50	3 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	83	87
Coal oil, in barrels	15	17
Linseed, raw	1 05	1 10
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11⅞	11¾
Pulverized	11⅞	11¾
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 90
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	100 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	90 00
Wagon, four-horse	100 00	115 00
Cane wagon	180 00	210 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	120 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, Feb. 10, 1871.

Texas beeves, choice, ₱ head	— — @ 15 00
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	20 00 @ 28 00
Texas cattle, third quality, ₱ head	12 00 @ 15 00
Western beeves, ₱ lb	— @ 10
Sheep, first quality, ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	55 00 @ 70 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	5 00 @ 10 00

Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Agencies.
A. Coyle, St. Louis, Mo.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. H. White, Newark, N. J.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Times Bakery, 53 Annunciation street.

Banks.
New Orleans Savings Institution, 156 Canal st.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Rymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
E. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia, Pa.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Butchers.
E. F. Brousse, 29 and 30 Second street market.
J. Duburry, stalls 2, 4 and 6, St. Mary's Market
Martin Lannes, stalls 37, 38 and 7 Magazine market.

Canned Goods.
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 108 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 234 Bienpart street.
J. A. Lang & Co., 162 Gravier and 13 Union street.

China and Crockeryware.
W. G. Shepard & Co., 55 Camp street.
Joseph Wolf & Co., 633 Magazine street.

Cisterns.
Matthew Rearick cor. Erato and Franklin sts.

Clothing and Furnishing Goods.
Leon Godchaux, 81 and 83 Canal street, and 213 to 217 Old Levee street.
John Mullan, 132 Camp street.
Pierson & Hews, 13 and 15 Camp street.
B. T. Walshe, 110 Canal street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
Gorman & McNally, corner Rampart and Erato streets.
John D. Maclin, 34 Carondelet street.
John Maning, 112 Annunciation street.
H. Mollegen & Co., 321 Rampart street.
Washington Morton, 138 Gravier street.
Frank Smith, 313 Carondelet street.
Sam. Smith, 351 Dryades street.
P. Sullivan, 394 Julia street.
William Whelen, cor. Prytania and Phillip sts.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
Wm. J. Belrne & Co., cor. Marengo and Levee.
John P. Magee, 61 Lafayette street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Drugs.
F. Jurger, corner Second and Dryades streets.

Dry Goods.
T. Danziger & Sons, 203 Canal street.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Witt, 60 Carondelet street.
W. Harrington & Co., 79 Carondelet street.
John A. O'Brien, 62 Tchoupitoulas street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

Fertilizers.
Stern's Fertilizer, 16 Chartres street.
Louisiana Oil Company, 37 Union street.

Fire Engine.
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

Frames.
F. Wagener, 13 Baronne street.

Furniture.
J. Rols, 291 Camp street.
Hugh Flynn, 167 Poydras street.
F. Hedderich, 624 Magazine street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Charles Raymond, 51 Royal street.

Gas and Steam-Pipe Fitters.
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 257 Peters st.
Julius Loeffler, 43 Royal street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Gilders.
J. A. Kernan & T. White, 106 Customhouse st.

Grocers.
John I. Adams & Co., 43, 45 and 47 Peters street.
Charles Ballejo, corner St. Charles and Jackson streets.
E. Conery & Son, cor. Canal and Delta streets.
A. W. Skardon & Co., corner of Jackson and Rousseau streets.

Hardware.
A. Baldwin & Co., 71 Canal, and 91, 93 and 95 Common street.
V. Oehmichen, corner Old Levee and Bienville streets.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
Albert & Reinerth, 30 Chartres street.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Human Hair Goods.
Miss C. C. Matthews, 252½ Camp street.
O. A. Peirce, 205 Canal and 886 Magazine street.

Insurance.
Equitable Life Assurance Co., 83 Camp street.
New Orleans Mutual Insurance Co., corner of Camp and Canal streets.
North British and Mercantile Insurance Company, office, No. 2 Carondelet street.

Iron Manufactories.
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.

Labor Agency.
A. Hime, 84 Carondelet street.

Ladies' Underwear.
Louisiana Manufactory, 202 Canal street.

Lumber.
Crescent Saw Mill Association, foot of General Taylor street.
Thomas Hinsan, cor. Cedar and Julia streets.
Muncy & Marcy, 424 and 426 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Diamond Cotton Chopper and Cultivator, Fayetteville, N. C.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Jas. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Marble and Granite Works.
George Stroud, 158 to 164 St. Charles street.

Medical.
Mrs. M. O. Brown's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Mayes, Maysesville, South Carolina.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hommann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Laplace's Indian Tarrap Pectoral Balm, B. Laplace, 21 and 23 Elysian Fields street.
Louisiana Remedy, 106 Camp street.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20, Platt street, New York.

Mineral and Soda Water.
Bethesda Mineral Water, J. C. McAllister, agent, glass box $25, New Orleans

Millinery.
Mrs. Garbanatti, 625 Magazine street.
M. McAuley, 131 Canal street.
Mrs. M. Tournaten, 236 Prytania street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
D. H. Baldwin & Co., Cincinnati, Ohio.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Horace Waters & Son, New York.
Philip Werlein, 78 to 80 Baronne street.

Painters.
A. S. Cutler, 130½ Camp street.

Papers and Magazines.
General Conference Daily Advocate, A. H. Redford, Nashville, Tenn.
The Christian at Work, H. W. Adams, N. Y.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographers.
S. Anderson, 151 Canal street.
J. W. Petty, 187 Poydras street.
J. A. Sheldon, 572 Magazine street

Professional.
Dr. C. J. Beckham, office, corner Magazine and Second streets.
T. Whitney Carter, Architect, 58 Carondelet st.
Dr. J. J. Lyons, office, 219 Carondelet street.
A. N. & W. F. Ogden, law office, 13 St. Charles street.
Rozee, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Plows.
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

Preserved Corn.
Portland Packing Company, Portland, Maine.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Restaurants.
Home Rule Restaurant, 188 Camp street.

Sciopticon.
L. J. Marcy, Philadelphia.

Seeds and Flowers.
Richard Frotscher, 12 Dumaine street.

Sewing Machines.
Weed Sewing Machine, 207 Canal street.
Wilson Sewing Machine, 189 Canal street

Soap.
J. H. Keller, 110 Gravier street.

Solicitor of Patents.
H. N. Jenkins, 27 Commercial place.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

Storage.
Lafayette Warehouse, corner Magazine and Lafayette streets.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

Tobacco and Cigars.
E. J. Rillieux, manufacturer, corner St. Louis and Dauphine streets.
Ed. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Rothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street

Vegetables.
Joseph Keller, 38 and 40 Poydras street.
E. H. Roquest, 45½ Tchoupitoulas street.

Wants.
Union Literary Society, Centenary College, Jackson, La.

Washing Machines.
Rugen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

CAMDEN DIST.—FIRST ROUND.

Lowndesboro, at Lowndesboro	Jan. 24, 25
Monterey, at Liberty	31, Feb. 1
Pineville, at Pineville	Feb. 7, 8
Camden, at Allenton	14, 15
Sepulga, at Asbury	21, 22
Pleasant Hill, at Farmersville	28, Mar. 1
Georgiana, at Wesley chapel	Mar. 7, 8
Brewton, at Castleberry	14, 15
Evergreen, at Brushy Creek	21, 22
Monroeville, at Piney Grove	28, 29

A full attendance is earnestly solicited. My address is Georgiana, Alabama.

22 J. W. SHOMES, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Mount Carmel, at Dry Creek	Jan. 3, 4
Enon circuit, at Williamsburg	10, 11
Taylorville mission	17, 18
Rankin circuit, at Gum Springs	24, 25
Columbia circuit, at Union Academy	Feb. 14, 15
Pearlington circuit, at Pearlington	21, 22
White Plains, at Conlville	28, Mar. 1
Ocean Springs, at Ocean Springs	Mar. 7, 8
East Pascagoula, at Salem camp ground	14, 15
Chickasawha and Greene miss., at Cross Roads	21, 22

The district stewards will please meet me at Salem camp ground on Saturday, March 14.

22 C. F. GILLASPIE, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Pattersonville	Feb. 21, 22
Franklin	28, Mar. 1
New Iberia	Mar. 7, 8
Abbeville	14, 15
Vermillionville	21, 22
Teche	28, 29
Opelousas	29
Washington	Apr. 4, 5
St. Landry	11, 12
Lake Charles	18, 19
Grand Chenière	25, 26
Calcasieu	May 2, 3
Sugartown	9, 10

District stewards' meeting at Franklin.

12 J. E. COOK, P. E.

DELHI DIST.—FIRST ROUND.

Bastrop	Feb. 1
Oak Ridge and Prairie Mer Rouge	7, 8
Lind Grove	14, 15
Monroe	21, 22
Trenton	28, Mar. 1
Rayville	Mar. 7, 8
Wimsboro	14, 15
Delhi	21, 22
Floyd	28, 29
Lake Providence	Apr. 4, 5
Waterproof and St. Joseph	11, 12
Wesley and Jordan	18, 19
Tensas	25, 26
Concordia mission	May 2, 3

Preachers in charge will please inform me at what places the Quarterly Conferences will be held. District stewards' meeting at Delhi, March 21.

5 C. W. CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield and Pleasant Hill circuit, at Mansfield	Feb. 21, 22
Shreveport station	28, Mar. 1
North Bossier circuit, at Wright's chapel	Mar. 7, 8
Caddo, at Greenwood	14, 15
DeSoto circuit, at Dubuc	21, 22
Red Lish circuit, at Red Lish	28, 29
Manny circuit, at Fort Jesup	Apr. 4, 5
Anacoco circuit, at Kisatchie	11, 12
Springville circuit, at Conshatta	18, 19

The district stewards are respectfully requested to meet at Mansfield February 21, at ten o'clock A. M., for the purpose of holding a district stewards' meeting. They are: John L. Scales, B. T. Spearman, John Nelson, H. Tully, C. W. Arnold, J. Fike, M. P. Hawkins, J. W. Conerly and T. C. Walnsley.

N. M. SEDDWORTH, P. E.

5

NEW ORLEANS DIST.—FIRST ROUND.

Algiers	Jan. 18
German charges	Jan. 25 to Feb. 1
Carondelet street	Feb. 8
Cadiz street	15
Felicity street	22
Louisiana avenue	Mar. 1
Plaquemine and Grosse Tete, at Plaquemine	8
Morgan street	15
Brashear and Lafourche mission, at Brashear	22
Baton Rouge	29

The District Conference will meet at the Carondelet Street church, New Orleans, on Thursday, April 2, at ten o'clock A. M. All the members of the Quarterly Conferences are members of the District Conference, and they are requested to be present.

29 LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou Dechaize and Simmsport, at Brick church	Feb. 7, 8
Evergreen, Big Cane and Bayou Boeuf, at Big Cane	14, 15
Chicot, Ville Platte and Spring Creek, at Nash's school-house	21, 22
Cottile and Dark's Creek, at Dark's Creek	28, Mar. 1
Montgomery	Mar. 14, 15
Rapides, at Palestine	21, 22
Alexandria and Pineville	28, 29
Trinity and Centerville, at Centerville	Apr. 4, 5
Harrisonburg and Sicily Island	11, 12
Caldwell and Dugdemona, at Master's school-house	18, 19
Columbia and Trinne, at Columbia	25, 26

29 J. H. STONE, P. E.

HOMER DIST.—FIRST ROUND.

Arcadia, at Arcadia	Feb. 14, 15
Homer, at Liston	21, 22
Haynesville, at Haynesville	28, Mar. 1
Vernon, at Wesley chapel	Mar. 7, 8
Minden, at Minden	14, 15
Castor and Louisville, at Indian Village	21, 22
South Bossier, at Bellevue	Apr. 4, 5
Ouachita	11, 12
Sparta and Ringgold, at Sparta	18, 19
Farmerville, at Farmerville	25, 26

The district stewards' meeting will be held at Arcadia, February 14 and 15. We would recommend and earnestly request that the stewards for each charge collect at least one-third of the preachers' salaries by the first quarterly meeting. It will be remembered that the preachers received but little over half their salaries up to Conference. The planters have now sold their cotton. Do not wait until the money has passed out of the country.

22 S. S. SCOTT, P. E.

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55.....Camp Street.....55
NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for..... $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00
A French China (best quality) DINNER SET, same assortment, 136 pieces..... 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces..... 4 00
French China TEA SETS, 44 pieces..... 6 50
French China Decorated TEA SETS, 44 pieces..... 7 50
Good Table GOBLETS, from 50 cents per set up.
Granite Dinner Plates, per dozen..... 1 40
Granite Breakfast Plates, per dozen..... 1 25
Granite Tea Plates, per dozen..... 1 15
French China Dinner Plates, per dozen..... 3 00
French China Breakfast Plates, per dozen.. 2 75
French China Tea Plates, per dozen..... 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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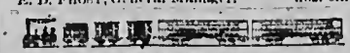

NEW ORLEANS, MOBILE

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VOL. 20. NEW ORLEANS, THURSDAY, FEBRUARY 19, 1874. NO. 8.

News of the Week.

DOMESTIC.

NEW YORK, Feb. 11.—A revenue cer, with a lle of United States diers, made a descent on a large elt distlllery on Barren Island, w York harbor, last night. A mplete destruction of the distillery s effected, and fifty thousand gal- s of mash, twenty hogsheads of lasses, forty-five barrels of rum l one schooner were selzed. Total ue of property seized, $12,000.

A special dispatch from Cincinnati, ing some details of the women's vement against the liquor dealers that State, says: At Waynesville order has been issued by its mayor, T. Dodson, to the marshal, requir- him to disperse all bands of men found congregating in the ets or on the sidewalks. He de- res it is his intention to have no residewalk or saloon prayer meet- s in his village; and the ladies, cked by the money of many weal- temperance people, are no less erminedly sincere in their inten- to hold just as many meetings offer just as many prayers as y think proper.

ALEXANDRIA, VA., Feb. 11.—N. Trist, formerly of Philadelphia, of clerk in the office of secretary State under Mr. Marcey during k's administration, negotiator of treaty of Guadaloupe Hidalgo, since the war postmaster here, this morning, aged seventy-four rs.

PHILADELPHIA, Feb. 12.—Bishop mlus, the founder of the Re- med Episcopal Church, delivered address to-night, in the Taber- le Presbyterian church, on the ject of the new church movement. e recited the labors of the general vention of the Protestant Episco- Church, which met in Philadel- a in 1785, and said if the prayer- k, as it was then revised, had re- ined with the church, the latter uld have by this time overspread land.

e charged upon Bishop Seabury, onnecticut, the want of restoring, 789, errors which had been taken the prayer-book in 1785, and that the church at this time uses prayer-book thus handed down, which came originally from the luted source of Charles the Second, whose days it had been revised, A. 641.

e justified his withdrawal from Protestant Episcopal Church on grounds that its prayer-book is upting; that reformation must egun outside the church, and not hin its pale.

e strongly contended and quoted upport of the position the action Luther, John Wesley and the Old holles.

MEMPHIS, Feb. 12.—A special dis- ch to the *Appeal* from Jackson, sissippi, says the Legislature of State to-day, by a vote of fifty- to thirty-three, passed a resolu- requesting Senator Alcorn to re- .

The *Avalanche's* Trenton, Tennes- special says: One-fourth of the dic square is in ashes from a fire night. Sixteen business houses, ding the new City Hall and ws office, were burned. Loss, ,000; insurance about $15,000. The originated up stairs in Byer's g store, and is supposed to have n the work of an incendiary.

CINCINNATI, Feb. 13.—The whisky r continues with farcical fury. At lby, Ohio, one hundred ladies re grossly insulted by the saloon- pers, and at New Holland they re assaulted with a poker by one the same fraternity.

TOLEDO, OHIO, Feb. 13.—An elec- held in Lucas county, yesterday, a successor to Chief Justice Waite, the Constitutional Convention, uited in the choice of General mes B. Steedman, independent mocrat, over William Barber, reg- r Republican.

RIPLEY, OHIO, Feb. 14.—The tem- rance movement is progressing re. One or two dealers who were ged to sell no more liquor have dertaken to renew their old busi- s quietly. The ladies have re- wed their efforts with these, al- ough new suburban saloons are w receiving the most attention. A lant eye is kept on dealers who ve surrendered.

JEFFERSONVILLE, IND., Feb. 14.— e action taken by the women of s place for the suppression of the uor traffic was fully developed to- . he organization, composed of about hundred ladies, met at the thodist church, and, after preli- ry arrangements, marched quietly the most prominent saloons. At first saloon they were refused ad- ttance, and services were held on pavement.

At two other saloons visited they re invited in; and the proprietors reed to quit the business if bought . An immense crowd congregated, drinking continued during the vices. The ladies will make an- er offensive demonstration on nday.

JEFFERSONVILLE, IND., Feb. 16.— e women's crusade against whisky ffic opened to-day. Devotional ex- rises were held at eight different oons, and the police protected the men from the jam of the im- nse crowd that congregated at each oon. Business is partially sus- nded, and the streets are filled with izens of every class. The saloon- pers refuse to sign the pledge.

The excitement over the move- nt in this city has reached Louis- le, and this evening at least two usand persons, mostly Germans, n that city arrived here. Exer- es on the street have been aban- doned for to-day. Divine services will continue in the saloons to-morrow.

RIPLEY, OHIO, Feb. 16.—The crusaders are still moving on the enemy's works. One more saloon has surrendered, and the only one which now remains is a wholesale liquor establishment. Some of the saloon-keepers who have been worsted are preparing to emigrate.

WASHINGTON, Feb. 17.—The State Department has advices of the death of Lunalilo, King of the Sandwich Islands, on the third instant.

Dispatches from the West show that the numbers of women raiding upon the saloons are not large, but they comprise a very determined class of the fair sex. The saloons close upon the approach of the women and re-open after they leave.

FOREIGN.

LONDON, Feb. 11.—Two hundred and fifty-four Conservatives and one hundred and eighty Liberals have been returned to the House from England, fifteen Conservatives and thirty-six Liberals from Scotland, and twenty-one Conservatives and forty-four Liberals and Home Rulers from Ireland. There was much rioting at Chesterfield and Barnsley yesterday, and many policemen were injured.

A Conservative has been elected to Parliament from Wigtonburg, defeating the Liberal candidate, Right Hon. George Young, advocate for Scotland, who held a seat in the late Parliament.

LISBON, Feb. 13.—The yellow fever is unabated in Rio. The cholera is raging in Buenos Ayres.

ROME, Feb. 14.—Cardinal Tarquini died last night.

MADRID, Feb. 14.—It is probable the form of government in Spain will be decided by a plebiscite.

BAYONNE, Feb. 14.—It is reported that General Dorregary, chief of staff to Don Carlos, has been murdered.

ST. PETERSBURG, February 16.—A grand dinner was given last evening by the Czar to his imperial and royal visitors. In his speech his majesty said that the Emperor of Germany, the Queen of England, the Emperor of Austria and himself would preserve the peace of the world. The Prince of Wales, as the representative of the Queen, bowed his thanks and the Emperor Francis Joseph responded, reiterating the sentiments of the Czar.

BERLIN, Feb. 16.—In the Reichstag to-day General Moltke, in the course of a speech in support of the new military bill, said: "What we acquired in six months we shall have to protect by force of arms for half a century to come. France, notwithstanding a majority of her people are convinced of the necessity of peace, is imitating our army organization."

He concluded: "We have become powerful, but remain peaceful. We require an army for defense, not for conquest."

The bill was referred to committee.

The deputy from Alsace moved that a plebiscite be taken in Alsace and Lorraine on the question of nationality.

LONDON, Feb. 17.—Dr. Beke, an English traveler, reports that he has discovered the true Mount Sinai; it is situated a day's journey northeast of the village of Akaba, Arabia, at an altitude of five thousand feet above the level of the sea. Dr. Beke says he found remains of animals that had been sacrificed; he also discovered Sinaitic inscriptions, which he copied.

The House of Commons now stands three hundred and forty-three Conservatives to three hundred Liberals and Home Rulers.

Mr. Gladstone was received by the Queen at Windsor Castle, and the resignation of himself and colleagues was delivered. Mr. Disraeli has been summoned to Windsor.

War with the Sioux Indians.

The following telegraphic correspondence has taken place:

NEW YORK, February 12, 1874.

To General W. T. Sherman, Washington, D. C.:

The trouble with the Sioux Indians, which for some time past we have been trying to avoid, seems now to be beyond a peaceable solution. In addition to the killing of Lieutenant Robinson and Corporal Coleman, the chief clerk at the Red Cloud agency has been killed.

The agent of Spotted Tail's agency reports that large parties of Indians from both agencies have left for general hostilities. General Ord has sent out scouting parties to warn the ranchmen, and to tell them to return to the railroad.

I will go home to-morrow to superintend any action that may be necessary.

P. H. SHERIDAN,
Lieut. General.

GENERAL SHERMAN'S REPLY.

HEADQUARTERS ARMY OF THE UNITED STATES, Washington, February 12, 1874.

To General P. H. Sheridan, Commanding Military Division Missouri, Fifth Avenue Hotel, New York:

Your dispatch of this morning was received. Under call of the Interior Department of to-day, sent to your headquarters at Chicago, you will be justified in collecting the most effective force possible, even if you draw cavalry from Fort Riley, by rail, to Cheyenne, to march to the Red Cloud agency, striking every party of Indians that opposes. Every Indian who has marauded south of the North Platte should be demanded and held as an accomplice in the murder of Lieutenant Robinson. Their ponies must be very poor now, and the game must be scarce, and the occasion to give the Sioux a lesson long merited seems to me favorable.

My own opinion is that the Sioux should never again have an agency away from the Missouri river.

W. T. SHERMAN, General.

Greensboro District, Alabama Conference.

MR. EDITOR: All is not lost. "There is life in the old land yet." In parts of Alabama, last year and the year before, the crops, especially grain, were moderately good, and the people in those regions are living, and perhaps doing as well as we ought to expect under Radical rule and negro domination. But in south and middle Alabama flood and drought alternately, worms and disaster of various kinds, swept corn, cotton, everything but fruit, until the people are reduced to circumstances of want and embarrassment unknown in almost any country. In numberless cases the land is under mortgage, but the mortgagee can't sell, for there are no buyers, and the planters have no supplies to run their farms another year, and the merchants, many of them, cannot and others will not make advances. And here we are, as many say, "stuck fast in the mud." Now is there any hope? Yes, there is one gleam even in this dark day. Multitudes of the negroes are leaving the country and going west, and this gives the country to the whites, and those who are left can't run large farms and feed scores of idle free negroes, as heretofore, and they are going to farm to live. And right here, I think, is not only a ray of hope, but floods of light and life. The people, I think, are going to work to make something to live on, and if they have no money with which to pay the preacher, they will divide with him the staff of life, and all together acknowledging their poverty and putting themselves upon the basis of strict economy, my faith is that they will come out of this slough. What has been the matter with us all this time? We have been trying to live as we did when we were rich; but we are learning the lesson which Providence has been trying to learn us ever since the war—that is, that we are poor, a very poor people.

We are getting back to the days of old clothes, Confederate jeans, mixed coffee, or no coffee at all, mere bread and meat, and the like of that. And the women (God bless them!) what an example of economy and privation are they setting the men. In multitudes of cases they are cleaning their kitchens of filthy, extravagant negroes, and doing their own work generally. How delightful to see the prints of the white fingers upon the biscuit, if forsooth, they have biscuit at all! My hope for the country is to get rid of the negro, or, at any rate, be independent of him. Don't let him ruin us by his idleness and dictation. Yes, there is hope in the old land yet. But I am wandering into regions which I did not intend to traverse; so I must return.

Now, while all this disaster, financially, has been upon the country, the church has prospered, I think, spiritually and numerically in the face of a large emigration. The statistics show a net increase last year, in the Alabama Conference, of nearly two thousand, the largest for many years; and since the Alabama Conference was set off, four years ago, our numbers have gone up from a little over twenty-four thousand to nearly thirty thousand. Numbers, however, are not half so important in the church as spirituality; and I think I see hope also in this direction. I am not much more than half round the district on my first round of appointments, and up to this time I can safely say I have heard more said in the love-feasts and in private circles on the subject of the higher life, holiness of heart, a growth in grace, etc., than in many months before. At Havana I found a faithful few who take the *Home Altar*, and who had been reading Wood's Perfect Love—and, by the by, from what little I have seen of the book, what a treasure it is on that subject! Here the love-feast glowed with aspirations of this delightful theme of purity, as seen in the countenances and dropping from the lips of the ardent worshipers.

My next appointment was at Prattville. At this place holiness was the absorbing theme again. The preacher's heart seemed full of the subject, and the people, catching the glorious inspiration, the theme glowed and swelled through the delightful hour allotted for the love-feast.

Thence I directed my course across the river into Bro. McCarty's diocese, where I found Bishop Marvin preaching to crowds in Montgomery; and such preaching! Here is a model preacher. Just as I stepped into the church I found the Bishop holding not what he called a special sanctification meeting, but what was really a first-rate meeting in that direction. The people—and there were crowds—were up talking in quick succession, one after another, and the theme was purity. O for the fullness of God's salvation! One would hardly wait for another to finish, so eager were the people to speak. One aged sister I noticed in particular, who made three honest efforts to be heard; but, like the lame man at the pool, she had to wait, for some one had stepped down before her; but when she did get a chance to speak she had something to say. For forty years, she said, she had been drinking at this fountain; still its waters were free and full as ever. Some asked for prayers for their children. Some stood up merely as witnesses for Jesus. Not one or two or a dozen, but scores, I venture to say, testified eagerly and willingly, and the burden of every heart seemed to be full consecration, the perfect love of God shed abroad in the heart, as the earnest, absorbing desire of all. There stood the Bishop, with words of encouragement for every aspiration after holiness, and a hearty amen for every request for an interest in the prayers of the church. And there sat the honest, faithful pastor, in full sympathy with the occasion, and seeming to say: "Well, thank God for his blessing upon my earnest labors among my own dear people." Altogether, Mr. Editor, it was a rare meeting; and what a power in the church would such meetings be if they were held all over the land! Holiness of heart, purity of life, full consecration to God—what a light would such a church kindle all over these benighted lands! O for the full baptism of the Holy Ghost, especially upon God's ministers, as the highest qualification for success in their work and labor of love!

These are some of the considerations which inspire hope for the future of the church in these ends of the earth.

More anon about Greensboro, Marion and some other parts of the district.

A. H. MITCHELL.

SUMMERFIELD, ALA., February 5, 1874.

Hard Times and Going to Conference.

MR. EDITOR: During the past year especially, as well as during other years, we have been profoundly impressed with the habitual cry of *hard times*, both from preachers and people; so much so that we have been led to consider the question, to see if there is really anything in it, or whether it is for the most part the force of habit. Occupying a sort of medium position between the church and its pastor, we have been compelled to listen to the cry from two-sense-felt parties. Fortunately or unfortunately for us, we are fifty-five and well-nigh fifty-six years old, and that same cry has been sounded in our ears ever since we were born. When a boy it made such an impression on us that we never expected to live to be grown, but thought to perish would be the inevitable result of hard times.

Bishop Keener once said: "Who would have ever thought that the raft on Red river could furnish an excuse for not paying missionary money?" Hard times is the text used in justification for not giving to the Lord his proportion of the yearly income; then every imaginable thing is wrung in, such as the excessive rains, excessive drought, boll-worm, caterpillar, yellow fever, enormous taxation and the unreliable free labor, etc. Just as though all that had anything in the world to do with our making a just division of our income, and giving to the Lord his part, though small; then if that be not enough to serve his purposes, it is his concern, and not ours. If we have but $1, it is just as easy to give one dime on it as it is to pay $1 on $10, or to pay $10 on $100. What is the difference?

We were often asked during the past year: "Are *you* going to Conference?" Our reply invariably was: "Of course we have thought of nothing else." They would say: "We would like to go, but the times are so hard." We shared in pro rata division with our brethren; our receipts were not large, but we gave to the Lord his part, as many of the brethren did. When the time came we started to Conference, went to the stage office, and found that by accident the stage agent owed us enough to pay our way for twenty miles—as far as we wanted to go on that line; there a friend had made an arrangement to take us gratis to Red river, twenty miles farther, except $1 ferriage. Here a good lady gave us our dinner without charge. Soon a boat came along and we took passage for Baton Rouge, the seat of Conference; fare, $12. On this boat we made a traveling acquaintance with apparently a very clever gentleman, who, according to his own statement, claimed to be a High Episcopalian. He attached a great deal of importance to his claim to the tradition of the fathers. We asked him if he had ever read Dr. Bledsoe's Review of the Fathers. He said that he had. From this he seemed to infer that if we adopted Dr. Bledsoe we had but little sympathy with his creed. Soon he walked the cabin, and, passing the bar-room, he took a social glass. Here commenced another theme. We reproved him for setting such an example, professing, as he did, to be a Christian. He claimed that he had taken nothing in the world but a little pale sherry. What harm can there be in that? We argued, first, that there was alcohol in it, which was then affecting his brain; secondly, that that was the example which was making drunkards all over the land. We parted that night in a good humor. Next morning he complimented us with $5. Whether it was for our impudence or temperance speech or of his own benevolence, we can't say; but we got the $5, and that, taken from $13, left but $8. Now we are at the seat of Conference, five hundred miles from home, and only out $8. The Conference session, which lasted seven days, was unusually pleasant and profitable to us. What a gracious privilege it is to receive the warm greetings of sixty or seventy brethren after an absence of a year. The association of the preachers, their hearty songs and earnest prayers, and the opportune exhortations of the Bishops, inspired us with new life, and we felt just like going to our circuit and doing the best year's work of our life. A day after Conference we took passage on the steamer Southwestern, a Red river packet; fare to our place of destination, $12; but when we went to settle the clerk charged us only $7. Thanks to him and to his boat. Two days' pleasant travel and we are at our place of landing. A good brother sent us from the river to Pleasant Hill gratis. Here we borrowed a pony, and it was as small as a man is accustomed to ride; but as we had only twenty miles to ride, and five hours to make it in, we got along rather pleasantly. Our pony fell down fairly but once, and then we lost no time, as it got up wide-awake, and for awhile made better time. At seven P. M. on the eighteenth of January we got home and found all well. Just two weeks and two days absent. Expenses only $15. Don't you think that we are more than $15 better off than any member of the Conference, either preacher or layman, who stayed at home and nursed hard times?

J. P.

MANSFIELD, LA., January 19, 1874.

Rev. Dr. C. K. Marshall.

Your committee, appointed to draft resolutions expressive of the feeling of the Sunday school relative to the resignation of Dr. C. K. Marshall from its superintendency, beg leave to report the following:

Resolved, That with the deepest regret this Sunday school takes leave of its beloved superintendent, Dr. C. K. Marshall, who has for the past year filled this important post with a grace and dignity all his own; fully realizing that his rare qualifications for the office, his brilliant talents, the breadth and warmth of his affections, and his deep piety, all of which, with tender heart but firm will, he brought to our service, leave a vacancy in the memories of officers and pupils which his successors will find it difficult to fill.

Resolved, That the Sunday school only accepts the resignation of its prized superintendent from a conviction that the present enfeebled state of his health renders it necessary for him to seek in rest and travel renewed strength and vigor; and that the prayers of this school for his restoration to health and usefulness shall follow him on his journey.

Resolved, That this Sunday school elect Dr. Charles K. Marshall a life member of its body, giving him at all times a vote in the deliberations of its officers, and begging him to make one of its number whenever his health and engagements permit.

MRS. W. O. CRUTCHER,
J. E. GIBBS,
J. A. PEALE, Committee.

MOST SALABLE.—*Mr. Editor:* I see in the ADVOCATE of the fifth instant a notice of books "most salable." Permit me to add to the list Andrews' Family Government, Binney's Compend, Moral Lessons, Strictures on Howell's Evils of Infant Baptism, Duty of Giving Away a Stated Proportion of Our Income (at ten cents,) and Reasons for Not Joining the Baptist Church. The last three are pamphlets of great value, and in ordering them, if it be stated (at ten cents) you will get a differently gotten-up book, but can sell the three for twenty-five cents everywhere, and do much good. Yours, etc.,

J. L. FUTRELL.

BROOKSVILLE, MISS., Feb. 9, 1874.

DEMOPOLIS DISTRICT CONFERENCE, ALABAMA ANNUAL CONFERENCE.—Bishop Marvin has given me notice that he will hold our District Conference, commencing April 17, at Gainesville, Alabama. The preachers in charge will please raise and bring with them the amounts assessed for the support of the Bishops.

S. H. COX, P. E.

CITRONELLE, ALA., Feb. 10, 1874.

A MISTAKE.—*Mr. Editor:* In the printed Minutes of the Mississippi Conference—in the Sunday school report—a mistake occurs. Where, under the head of moneys expended on the Columbia circuit, it says $550 it should be $5.50. Please make the correction. Yours, etc.,

DAVID A. GIVENS.

PEARLINGTON, MISS., Feb. 10, 1874.

THE NEW UNITED STATES SENATOR FROM MISSISSIPPI.—Bruce was formerly a slave, and was owned by Pettis Perkinson, who resided near Brunswick, Missouri, for a number of years. Blanch K. Bruce, when a slave, hired his time, as did several of his brothers, and were considered smart and reliable. Since the war B. K. Bruce was employed as a porter on the steamer Columbia for several years, and until she sunk. He then went to school at Oberlin, Ohio, and finally worked his way to Mississippi; was appointed sheriff by Governor Alcorn, and served two terms with honor. Previous to this he was sergeant-at-arms of the House of Representatives of Mississippi.

ONE MILLION BALES OF COTTON. The receipts of cotton at the port of New Orleans, up to date, are one million bales—one hundred and twenty-three thousand more than were received at the same date last year, and the largest receipts since the war. The value of this cotton will exceed eighty millions of dollars. The cotton presses are crammed to repletion, and overflow on the sidewalks. One house occupies two large presses with its consignments, and it is not the largest house in the city.—*New Orleans Picayune, February* 15.

THE ORIGINAL DOCUMENT has just been discovered among some old files at the Treasury Department to which Marquis De Lafayette made over to some Baltimore merchants his fortune in France to secure them for a loan to organize troops in defense of the United States. The contract is signed and in part drafted in Lafayette's own hand, and bears date July 1, 1781.

Books and Periodicals.

METRICAL TUNE-BOOK. By Philip Phillips. Published by A. S. Barnes & Co., New York and Chicago.

This is an excellent work, containing the most useful tunes, and designed to be used with any hymn-book for the congregation and the choir. A convenient 12mo of 151 pages. Price, $1 sent by mail, post-paid.

THE METHODIST QUARTERLY REVIEW, JANUARY, 1874.—D. D. Whedon, LL. D., editor. Contents: Life of Bishop Clark, Our Work at the South, The Position and Prospects of the American Union, The Baptism of Naaman, The Unity of the Physical World, Chamberlayne on Saving Faith, The Day-Year Interpretation, Synopsis of the Quarterlies, Foreign Religious Intelligence, Foreign Literary Intelligence, Quarterly Book-Table. This number of the Review has also a fine engraving of James Arminius.

THE BOOK-BUYER is the title of the monthly bulletin of the publications of Scribner, Armstrong & Co., and the importations of Scribner, Welford & Armstrong, of New York. It is almost a necessity to those who make it a point to keep up their libraries to the times, giving, as it does, in the catalogue of Scribner, Welford & Armstrong's latest importations, a long list of the most recent English publications; while to all of literary tastes the summary of current intelligence given each month, in Mr. Welford's letter, must prove highly interesting and valuable. The price is only twenty-five cents per annum, upon the receipt of which the above-mentioned publishers will mail it, post-paid, to any address.

THE TECHNOLOGIST OR INDUSTRIAL MONTHLY is a practical journal for manufacturers, mechanics, builders, inventors, engineers and architects. It is a valuable periodical, issued by the Industrial Publication Company, New York. Price, $1.50 per annum. We have received the January number.

THE SUNDAY MAGAZINE for January has: By Still Waters, Musings at Odd Times, Notes from the South Pacific, Scenes from the Life of St. Jerome, The Kallirs and the Brandy Canteen, and other articles of great interest. Altogether a superior number of this always very superior publication.

WILSON'S HERALD OF HEALTH AND FARM AND HOUSEHOLD HELP is an excellent monthly, published by the Southern Publishing Company, Atlanta, Georgia. We have received the January number.

GOOD WORKS for January contains: My Mother and I, Days Near Rome, Charles Beaneoni, Novantia, The Children's Triumph, Luther, The Wrestling of Jacob, The Mariner's Compass, and other articles.

MORTON'S MONTHLY HOME AND SCHOOL, Southern Cultivator, Southern Methodist Home Altar, Woods' Household Magazine, Peter's Musical Monthly, all for February, have been received.

THE GARDENERS' MONTHLY for February is an excellent number of this valuable publication. Published by Charles H. Marot, Philadelphia. Price, $2 per annum.

CREME DE LA CREME, No. 3, is up to the usual standard. One of the very best collections of music published. Published monthly by J. L. Peters, New York.

WE HAVE ONLY, within a few days, received our Sunday school publications for February. They are all up to the usual mark of excellence.

APPLETON'S JOURNAL is, to our mind, the choicest literary periodical of the day, and the cheapest. Published weekly at $4 per annum.

OLD AND NEW for February has: The Way we Live Now, The Better Samaritan, Non-Proscriptive Schools in the South, and other articles.

WE HAVE RECEIVED the Minutes of the Western Virginia, the Holston and the Virginia Annual Conferences.

PETER'S PENCE.—It is well known that of late years the Pope has been very largely supported by contributions of "the faithful" throughout the world, which have been collected under the ancient and historic name of St. Peter's Pence. The *Unita Cattolica* gives the following statistics of the annual receipts: In 1861 the "Pence" amounted to 14,184,000 francs, in 1862 to 9,402,000, in 1863 to 7,047,000, in 1864 to 5,832,000, in 1865 to 6,445,000, in 1866 to 5,939,000, in 1867 to 11,313,000, in 1868 to 11,960,000, thus giving a total of 71,171,000 francs in eight years. The exact sums collected in the last four or five years are not given, but the same authority states that they are greatly in excess of previous years, and reckons that the total of "Peter's Pence" collected up to the present time cannot fall much short of 400,000,000 francs. The great falling off in the years 1863 66 is accounted for by the same authority and by Catholic opinion on the ground of the general belief that a prevailing that, after all, the temporal possessions of the Pope were safe, and that consequently he had less urgent need of external subsidies.—*Swiss Times.*

RELIGION is not confined to devotional exercises, but rather consists in doing all we are called and qualified to do, with a single eye to God's glory and will, from a grateful sense of his love and mercy to us. This is the alchemy which turns everything into gold, and stamps a value upon common actions.—*J. Newton.*

The Christian Advocate.

THURSDAY, FEBRUARY 19, 1874.

A HEART PICTURE.

BY H. WALTER FEATHERSTUN.

Tenderly inscribed to the memory of Miss Lizzie Chadwick a friend of my boyhood days, who died in Montgomery county, Tennessee, early in the year 1870, at thirty years of age.

Engraven on th' eternal tablets of
My memory, the fair and lovely face
And graceful form, of one I loved in days
Forever flown, stands, still encas'd in Love's
Strong arms, by fond Affection's piercing eyes
Still gazed upon. Her tall and queenly form;
Her intellectual forehead fair, and crown'd
With long, luxuriant auburn hair; her lips,
Illumined ever with a smile, which spoke
The angel in her soul—all, all are now
As fresh upon my memory as in
The cherished days long gone. Her voice, so sweet
And angel-like, oft breaks in melody
Upon my memory's ear, like love-songs from
The spirit-land; and, stamp'd upon my life,
I find her counsels, more mature than one
Would look for at her years, so young she seemed.
She bore an angel carriage, angel form,
Spoke with an angel voice; but, grander still,
Within that heart which heaved her bosom dwelt
An angel soul, with God's own image stamp'd.
Too pure to dwell amid the scenes of earth,
Too lovely for so gross a sphere as this,
God plucks the fairest flowers for himself;
And so he sent a heav'nly angel down
To bear this earth born angel home. And earth
Since then has seemed more closely link'd to heav'n.

ROLLING FORK, Mississippi.

Mary of Bethany.

She hath done what she could.—Mark xiv, 8.

There is a peculiar beauty standing pre-eminently out in the character of Mary of Bethany—an unusual degree of earnestness displayed in everything she did. Her deportment showed that she appreciated the grand fact that

"Life is real, life is earnest,
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was ne'er written of the soul;"

or, at least, that her life was a stern reality. Whatever she did was done with her might, in all humility deeming her mission as important as any other. If she desires to hear the glorious gospel of the Master she does not come, scribe-like, to him in a throng, where she may display her learning by her questions, so well put and rhetorically constructed; but she seeks an occasion when at her own house the weary Master rests and refreshes himself, and then comes and sits at his feet (the Oriental posture for a pupil,) and, looking earnestly up into his face, drinks in every precious word of his sublime teaching. There she sits, in the very posture of humble teachableness, gazing with all the child-like simplicity of intensest interest up into his face, fearful, it seems, that one precious word might be lost, one golden idea marred by her inattention. O that all the Master's servants had such hearers! There the earnest, sublimely child-like Mary sits, while Martha, her sister, is busying herself about the kitchen, much more interested about what the Master is to eat for his supper than aught else just now, so housewife-like solicitous is she. She is honest in it all, and I don't blame her for wishing to set a good table for the Master. (How much like some good old Methodist sisters, who set such nice dinners for the preacher when he comes!) She would like to hear what Mary is hearing; but to her the immediate importance of hearing is so far less than that of a good supper, just now, that she defers the sermon till a more convenient season. O how natural! Not so with Mary. The uppermost desire of her heart is to hear—to learn those golden truths—and everything else must bend to this, and every other stand in abeyance to this one sublime desire.

If she desires the raising of her brother Lazarus from the tomb, she dares not come, like Martha, arrayed in all the dignity the well-defined conventionalities of Oriental society required, and begin a well-worded dissertation on his Messiahship and omnific power, and her hopes of the final resurrection, closing with a very polite request that he would display this omnific power in bringing about the immediate resurrection of her brother; but in all the intense earnestness of grief-quickened desire she rushes to meet him, and falling at his feet, with the large tears gushing from her eyes, and chasing each other rapidly down her sternly beautiful face, cries out: "O Lord, if thou hadst been here my brother had not died!" Such earnest pleading *will* prevail; and he, though God, melts down before the scene: "Jesus wept."

A third time Mary of Bethany figures conspicuously in the chain of events that go to make up the thrilling story of Jesus. This time she performs her part in the divine tragedy. Her part! How small a part it seems to some who see it! She only breaks an alabaster-box and pours the ointment on the Master's head. Small part! so say the disciples—one that had better been left undone. But, no; the Master, who sees deeper into the gradually unfolding mysteries of the tragedy than they, reproves them, and commends the humble, loving Mary: "She is come aforehand to anoint my body to the burying." Was the baptizer John commissioned by Heaven to baptize the Savior for his sublime mission? Then Mary of Bethany was commissioned by the same majestic sovereignty, in as full and as lofty a sense, to anoint him for the tomb. Was the Master's three years' ministry important, and his initiation into it proportionably so? His death, by which he became a sacrifice for the sins of the whole world, was far more important. Then may we not say that his anointing thereto was at least not unimportant? It was a link in the predestined* chain of circumstances that made up the most important tragedy earth ever saw. "Unimportant," think the disciples. But the Master knows better, and rebukingly to them pronounces the glorious commendation: "She hath done what she could." There is more contained in this short commendation than in all the lofty panegyrics earth ever heard, coming, as it does, from such a one as Jesus. Posterity says of the immortal Luther, who revolutionized the corrupt Church of Rome, and set all Europe afire with the blaze of Heaven's glory, that his capacity was broad, his designs lofty, his work grand and his reward glorious; but no voice divine speaks in the ears of admiring posterity, saying: "*He* hath done what he could." The heroic apostle to the Gentiles *kept the faith, finished his course, fought a good fight, and received a crown of glory*; but of Mary of Bethany alone it has been said by One who knows all things: "She hath done what she could." Mary of Bethany stands to-day as high in glory and as near the great white throne as any heaven-born saint from earth. Her robe is as white, her crown as bright, her harp as melodious as any Heaven knows; for the great Judge has said: "She hath done what she could."

H. WALTER FEATHERSTUN.

* I use this not in a Calvinistic sense.

Endow the Pulpit.

Why not? Millions are bestowed annually in the endowment of colleges. Permanent provision is made for education. The existence of institutions of learning is placed as nearly beyond contingency as can be done by human skill, aided by accumulated wealth. Tract societies are endowed, and thereby rendered more permanently and extensively useful. Associations for church extension receive donations and bequests, the principal of which is not to be consumed. A large and growing "sustentation fund" is held by a worthy branch of the church as a means of support for the present and security for the future. Indeed almost all institutions which are designed to continue their existence and usefulness, through many generations, of men, seem to require endowment in order to their proper constitution and efficiency.

Why, then, should not the pulpit be endowed? Are there not thousands who would give for such a purpose? An endowment of from $5,000 to $20,000 for each pulpit would place the ministry beyond the reach of those contingencies which often hamper their operations or destroy their usefulness. But some will be ready to object that the churches would thereby become rich, and therefore corrupt and powerless for good. Yet why so? Does any one suppose that the excellence of the Bampton Lectures, delivered annually in Oxford, England, is in any degree impaired by the fact that that lectureship is amply and permanently endowed? Why should it harm a man less to be educated at an endowed college than to hear the gospel preached from an endowed pulpit? Yet all men think that colleges should be endowed. If all churches would endow their pulpits with sums whose interest, when supplemented by the annual contributions of the congregations, would guarantee the ministry against pecuniary embarrassment and want, the efficiency of the gospel would, we think, be greatly enhanced.

Why should not Christians remember the church, too, when they are preparing to die, as well as the college? Hundreds bequeath a part of their estates to colleges; how few leave anything to the church! Is there any more necessity that men, when about to leave the world, should provide for the future maintenance of education than that they should endeavor to aid in the promulgation of the gospel among the generations that are to follow them? A friend said to me the other day: "I have for twenty years had a clause in my will donating $1,000, in trust, for the support of the gospel in N." "The idea is a good one," said I, "and I'll write about it." This man supports the church liberally while he lives, and intends, when dead, still to speak. Would that all the Lord's people would do likewise. Even small sums thus bestowed, by many persons, might be the means of greatly facilitating the progress of the gospel.

H.

Agriculture in Louisiana.

FENCING.

MR. EDITOR: In your paper of the fifteenth instant, in answer to the views of Agricola, Prairie asks, How can these things be? and suggests that fencing alone would defeat the entire plan. We are not surprised that such an objection should present itself to one accustomed to the regime under which we live, nor is it surprising that the freedman should turn a deaf ear to all entreaties to cut and split rails. We always imagined that we would be a little deaf upon that subject ourself, and that, if they could speak, even the mules and oxen would cry out at the enormous amount of useless and remorseless labor.

Our plantations were fenced in order to let the stock run upon the range. This is surprising when we consider the value of this stock in comparison with the amount of labor expended in making the fences; and that we never discovered that it would have required less than one-half of the fencing to have fenced the stock, instead of the fields. We had the poorest stock that could be found among civilized people, and yet through the fencing they cost us more than it would have cost to have kept under fence Ayreshires or Durhams in sufficient numbers to have furnished abundance of milk and butter, and to have replenished our teams with oxen. Our hogs were of the same order. In addition to the enormous cost of fencing, one-half of the hogs we raised were lost, and a large per cent. of the cattle perished from starvation in winter. We will say nothing of this half worthless stock being turned into the fields in winter to tramp up the land, and plant and perpetuate the seed of every noxious weed and grass.

That which the South most needs to enable her farmers to repair their fences is a stock law requiring every one to keep his stock under fence, so as to dispense with fencing his field. Such a law enforced would be equivalent to millions of actual capital distributed throughout the country. The months of labor now spent in building or repairing what ought to be useless fencing might then be employed in putting on fertilizers, draining and thorough plowing at a time most important.

Again, its advantages to emigrants, and men with very small means, can hardly be appreciated. But there is still another advantage not less than those mentioned. In every portion of the country there are fields lying waste which could be planted in oats or rye or barley, or converted into hay meadows, the crops on which would each year pay more than the present estimated value of the land. All such crops could be planted in the fall, and reaped or gathered in the spring and summer with machinery.

But, notwithstanding we might thus dispense with two-thirds of the fencing now required, we have not dispensed with the question of fencing as an important one in agriculture; but we protest against confining ourselves to rails for fencing. It has long appeared to me that the people of Louisiana, and especially of the valleys of the Mississippi and Red river, have, on the subject of fencing, been blind to the gifts of nature, and deaf to her most obtrusive teaching. She has literally fenced up their paths, so that they would have to be opened every year with the ax and pruning-hook. I allude to the honey locust (*Gleditschia triacanthus.*) No water, whether from rain or overflow, will destroy it. No drought will kill it, and, even when cut up, will remain an impassable barrier for years. This plant possesses that most desirable of all qualities in a hedge plant. While it will grow to any size, even to twenty or thirty feet high, by topping and trimming three or four times it can be dwarfed to any sized hedge, and will remain a hedge as long as it exists. When topped and trimmed it becomes impenetrably thick, not only with branches, but with thorns so sharp and penetrating that man himself will not dare to scale it. After it is matured it would be a labor of great difficulty with ax and pruning-hook to cut a way through such a fence.

Another great advantage in this plant is that it can be planted from the seed, and to hedge an hundred acres with it would not be more labor than to plant and cultivate an acre of corn, with this difference in the mode of planting: the line of fencing ought to be subsoiled fifteen or eighteen inches deep, fertilized and thrown into a bed six feet wide, with a double team and plow, and the seed or beans planted in three rows about fourteen inches apart. When up sufficiently it ought to be hoed out to a stand, leaving the plants about fourteen inches apart, but the plant in the middle row, so as to be in the center of the square formed by the four plants near it in the two outside rows—like the middle man in a game of marbles. In three years a hedge thus planted would be impassable to every domestic animal, and in four or five years would be sufficient to protect orchards and gardens, and horse lots and pastures, and sheep cots and poultry yards from marauders.

There is another kind of fencing which we ought to get rid of on account of its dreadful expense, which is greater than rail fences split by reluctant freedmen, and hauled by exhausted teams, and that is—the fencing or barrier which old ideas have erected around us. If the people of Louisiana could be induced, as it were, to lift up their heads and look abroad upon the bounteous gifts which a kind Providence has bestowed upon them, in a country unsurpassed in soil, climate and variety of production, they would have everything to hope and nothing to fear. If they could be induced to stretch forth their withered hand, it would be made whole as the other. If they could be made to believe that there are other and higher means of developing their glorious soil and climate than the ignorant negro, with his mule and jack-plow and club-ax, and maul and wedge, and their scrub stock upon the range in summer and on the fields in winter, we would hear nothing more about our success depending upon the caprices and industry of the negro. We would no longer regard our destiny at the mercy of his masterly inactivity. It would then be a matter of indifference whether he would split rails or not. Let us but strike the right vein—and there is one—to the mines of wealth around us, and our soil and climate will raise up willing laborers, as did the mines of California. The foundation of all this must begin by an abandonment of old ideas—scrub stock and rail fences—and the adoption of husbandry, properly so called; that system of farming which makes other and less favored countries than ours rich; that system of agriculture which feeds and clothes its own producers, and domesticates and beautifies and makes glad all the comforts of rural life. Instead of applying the putrid panacea of politics to remedy a bad government, we will then apply the omnipotent power of soil and climate, which forms and fashions the liberties and destinies of every people.

AGRICOLA.

ALEXANDRIA, LA., January 25, 1874.

THE JUDGMENT.—The final judgment on individuals will take form and measure from their office and position upon earth. The great and illustrious shall be asked whether they had sought to employ their high prerogatives on promoting God's glory and the kingdom of Christ. The wealthy shall be asked whether they had regarded themselves as stewards, and used riches in the relief of the miserable and the instruction of the ignorant. The learned shall be asked whether they had hallowed their science by rendering it subservient to the making themselves and others "wise unto salvation." The poor shall be asked whether they had borne poverty with contentment, and meekly struggled with those difficulties which God had been pleased to weave into their portion. Yea, and all shall be asked what they have done with the soul, that precious deposit which, redeemed at the inestimable cost of Christ's blood, may be and is flung away by thousands; by conquerors who conquer all but themselves; by scholars who study everything but themselves; by preachers who preach to every one but themselves; by multitudes who care for everything but the one thing needful, have time except for eternity, and room in the heart except for God.

"Our Work at the South."

This is the title of an article in the *Methodist Quarterly Review* for January. Dr. Summers, in the Nashville *Christian Advocate*, notices the article as follows:

Then comes "Our Work at the South," by a Dr. Fox, of Columbia, South Carolina, which opens with a prodigious falsehood:

"At the close of the rebellion the religious condition of the South was one of destitution. Of the white population a large portion of those who had assumed to be its ministers were either slain in battle or had returned to a secular life."

The General Minutes for 1860 report 2,815 effective traveling preachers. The Minutes for 1866 report 2,314, a difference of only 301; and this difference can be accounted for without supposing that any—except a few—were "slain in battle." Of course some had "returned to a secular life." But the rapid rehabilitation of our wasted church, including the ministry, after the war, which had driven the plowshare of ruin through our territory, was and is the admiration of the world. Some of the Northern Methodist editors have spoken of it as a wonderful fact, evincing the singular vitality of Southern Methodism. But false statements of this sort are put forth to justify the intrusion of the Northern Methodist Episcopal Church into our territory, and the outlay of the vast amounts which it has squandered in this schismatical enterprise. This writer says: "The grand aggregate of the cost of our Southern work since its inception to the present time is a little over one million of dollars—in figures, $1,052,200." Just imagine what would have been the result if that vast sum had been devoted to legitimate missionary work! But Dr. Fox says: "We have at the South fifteen Annual Conferences, 1,091 traveling preachers, 2,306 local preachers, 1,800 churches, over two millions of church property, and nearly a quarter of a million of church members." He says, too, that all has been realized without preying upon other churches. Now all the world knows, or ought to know, that these figures—which we have good reason to believe are highly exaggerated—represent negroes, the most of whom were under our care before the war. Some of the property belongs to us by the Plan of Separation, which he repudiates, and by repudiating virtually claims every stone and stick and brick which belonged to the Methodist Episcopal Church in the United States before the separation! Dr. Fox says that the Congregationalists have spent exclusively among the freedmen no less than two million six hundred and forty-two thousand and thirty-eight dollars—nearly three millions of dollars! And what, under the sun, have they to show for this prodigal expenditure? What will they have to show for it after the next decade? This writer adds insult to injury. He twits the Southern Methodist Church with want of enthusiasm in not going among the negroes, as if they were negroes, or the negroes were whites, and for not going into destitute places to evangelize the "mean whites." We do not so speak of those who live in destitute regions. Gladly would we go to them with the gospel if we had the means. Is it our fault that we have been ruined and impoverished by war, pestilence, famine, floods and worms, and, worse than all the rest, misrule and oppression? We ought to have done more than we have done; but the world looks on with wonder in seeing what we have accomplished, and what we are now accomplishing and devising, with an humble dependence on the great Head of the church, who deigns to employ us in his work, and who is opening to us "a great door and effectual," though "there are many adversaries." The reviewer closes his truthful and brotherly paper—for he is, after all, very brotherly toward us—with this suggestive paragraph:

"Nor are the whites to be forgotten. There is a work to be done among them, to the accomplishing of which we are called of God. The Methodist Episcopal Church South is not doing this work; it has not enough enthusiasm; it confines its ministry chiefly to cities and a few larger villages; it imagines its necessities compel it to this course. That immense multitude of poor people, scattered through the barren regions of the South, called "mean whites," "sand-hillers," "crackers" or "clay-eaters," than whom a more deplorably neglected class is not to be found in the United States, of whose existence the outside world has but recently become aware, and for whose souls no man seems to care, needs our poor man's religion. In our cities there are large bodies of mechanics and laborers who are not invited or welcomed to any church, but are rather repulsed from all. These are asking for a home—a church-home. Let the societies of the North and West send into our pine barrens, into the tents of our turpentine gatherers, into our rice and cotton fields, where plowmen and hoe-hands swelter under a semi-tropical sun; into our cities, where stevedores, cartmen and mechanics crowd wharf and street and church—let them send men who, like our fathers, counted not even their lives dear unto them. Let them send their young, heroic men to preach in our log-cabins, our bush-arbors, our cane-brakes and rice-swamps, and, with a modicum of their fathers' unction, a fragment of their fathers' zeal, they will reap results ten-fold greater than have ever been reaped before."

THE following dialogue is said to have taken place in a school near Salisbury, England: "Now, then, the first boy of the grammar class, stand up!" First boy stands up, blushing: "Here I be, zir." Examiner: "Well, my good boy, can you tell me what vowels are?" First boy: "Vowls, zir? Ees, of course I can." Examiner: "Tell me, then, what are vowels?" First boy, grinning at the simplicity of the question: "Vowls, sir? Why, vowls be chickens!"

Foreign Missions from a New Standpoint.

BY R. S. GREEN.

1. *Missions pay financially.*

From a business standpoint, facts show it. It has cost $1,225,000 to evangelize the Sandwich Islands. We now have a yearly trade with them of $4,500,000. A profit of fourteen per cent. would, in two years, more than pay the entire cost of the mission.

The simple item of plows sent to the Zulus has of late more than covered the expense of that mission.

But are these results due to missions? Decidedly, yes. A savage knows nothing of the value of productive soil, of mines, etc. Give him enough to eat, protect him from excessive cold and heat, and that is enough.

But let the Spirit of God change his heart, and filth gives way to cleanliness, idleness to industry. The soil is cultivated; houses are built. With civilization come the wants of civilized people. Thus in no heathen country has the missionary been long before orders have come back to us for agricultural implements, wagons, harness, furniture for houses, cooking utensils, manufactured cloths, books, etc. This demand increases, of course, with every year. If the first fruits are such, what will be the harvest when China and Japan and Africa and many other nations shall be fully opened up to civilization and commerce? According to the Washington Bureau of Statistics, poor Africa has already, through missions, afforded us a trade of $3,000,000.

The Sandwich Islands were formerly the dread of trans-Pacific navigation. Ships wrecked there were plundered, and the crews murdered. But the gospel has made a change, and it is estimated that the amount of property thus saved from plunder has been greater than the cost of missions. Besides, cost of insurance has become less with the smaller risk; thus every one who drinks tea, or uses any of the commodities which come to us from across the still ocean, is directly benefited.

Counting all the returns (many will, however, escape the most careful statistics,) and they will mount up for $1 spent on missions, $10 in our pockets.

2. *Missions pay scientifically.*

"Few are aware," says the late lamented Agassiz, "how much we owe the missionaries, both for their intelligent observation of facts and their collecting of specimens. We must look to them not a little for aid in our effort to advance future science."

Take geography, for instance. Our missionaries go out into countries uncivilized, and for the most part unknown. They fill up the blanks on the maps, and correct the mistakes of adventurers. The honored name of Livingstone will occur to all. The problem of the source of the Nile, which has troubled the world from the time of Herodotus, is solved by a simple herald of the cross. Nor is he the only example. So much has been done that Karl Ritter, an eminent German geographer, and others, admit that more information has come from heathen lands, through the missionaries, than through all other sources combined.

Take philology as another instance. The first thing for the missionary is to master the language of the country. Often he is the first to reduce it to writing, to form its grammar, to arrange its dictionary. This has been done with the Sanscrit, with the languages of India, Syria, Arabia, Africa, China, South Sea Islands, American Indians, etc. Materials were thus afforded for the study of comparative grammar, and thus the problem of one original language has been solved. God's word *is* true when it says: "The whole earth was of one language and of one speech." The faith of Christians is strengthened; infidels and skeptics are silenced.

Every department of science has been enriched by the contributions of missionaries. Comparative geology, mineralogy and botany, like comparative grammar, began with the mission era. Missionaries are acute observers, and, as a class, enthusiastic scholars. Their books are in our libraries; their specimens are found in abundance in our cabinets—specimens which no money could secure. Now compare the vast amounts of money spent by private societies and governments for scientific purposes, with the amount spent on missions, and who will say that the latter, from a purely scientific standpoint, do not pay a hundred-fold?

3. *Missions pay religiously.*

The reflex influence of missions upon us is worth more than they have cost. They have developed the spirituality of the church. Fifty years ago the church was splitting hairs so fine that the common eye couldn't discern them. All was doctrine, abstract, intellectual, controversial. Faith was preached so much that works—the proof of a true faith—were nearly forgotten. Then God started missions. An era of practical Christianity was begun, which has been growing constantly more intense. With increased spirituality came more entire consecration, both of self and property, which is worth a thousand times what it has cost. And God is rewarding us for it. He is giving us in missions a practical illustration of what in his word he so often tells us, "The liberal soul shall be made fat," and thus in this sense we may say: "Freely ye have received, freely give."—*Interior.*

A FELLOW coming from the top of the Alleghanies to New York, in winter, was asked whether it was as cold there as in the city. He had probably been at some march-of-intellect school, for he glanced at a thermometer.

"Horribly cold," said he, "for they have no thermometer there, and, of course, it's just as cold as it pleases."—*National Baptist.*

A WORTHY old farmer, who was being worried in his cross-examination by a lawyer in Maine, exclaimed: "Look here, squire, don't you ask a good many foolish questions?"

Obituaries.

WILLIE H. PRITCHARD, son of S. Pritchard, died of typhoid fever January 4, 1874, at the residence of T. M. Magee, Franklinton, Washington parish, aged twenty-one years.

MRS. MATTIE MAGEE.

DR. WILLIAM M. ROBINSON, the subject of this notice, was born in Marion county, Alabama, October, 1834. He professed religion and joined the Methodist Episcopal Church South in 1852. In June, 1854, he married to Miss Elizabeth C. Mun. On the twenty-fourth of January, 1874, he died of pneumonia, in Claiborne parish, Louisiana.

Bro. Robinson's entire religious life was spent in this community, and in connection with the Flat Lick church, on the Minden circuit. Deeply will the church and the community feel the loss of such an example of a Christian life.

"If can his brethren spare him."

Thousands bewail a hero, and a nation mourneth for its king; but the whole universe lamenteth the loss of a man of prayer. Bro. Robinson leaves a wife and seven children to mourn their loss. May the dispensation of Divine Providence be sanctified to the good of all, and may we imitate his life in faith, hope and charity.

JOHN A. MULLEN.

DEPARTED THIS LIFE, November 30, 1873, COURTLANDT LEGRAND GOODRICH, who was born December 6, 1849, at Marion College, Mississippi, and was married to Miss Mary L. Rodgers, of Pulaski, Tennessee, December 28, 1865. Bro. Goodrich was the son of Rev. H. P. Goodrich, D. D., president of Marion College, and a prominent minister of the Presbyterian Church. He joined that church at twelve years of age, and after his father's death removed to St. Landry parish, Louisiana. He, with his wife and mother, united by letter with the Methodist Episcopal Church South as soon as they found it practicable that they would not have the opportunity of uniting with the Presbyterian Church—there being no Presbyterian church in the vicinity. In an experience of twenty-three years as a pastor I have never found a more faithful man than Bro. Goodrich. It is not saying too much to assert that his overwhelming spiritual gravitation was too strong for earthly; hence his entrance to the companionship of heaven. He left an aged mother and a bright little boy. They, however, cannot mourn as the hopeless mourn, for they are well assured that he has gone to join the companionship of his sainted wife, and to await the coming of mother and son, in the mansions of the blessed.

B. F. WHITE.

DIED, at Port Hudson, East Baton Rouge parish, Louisiana, September 26, 1873, ELLIS CHASE DIXON, son of Thomas F. and S. A. Dixon, aged seventeen years, nine months and twenty-seven days.

He embraced religion, at a protracted meeting in Jackson, Louisiana, about two years previous to his death; but, removing soon after with his parents to Port Hudson, Louisiana, where church privileges are seldom realized, he did not give his name as a church member, but was united with the Methodist Episcopal Church South in sentiment. He was indeed a noble boy—affectionate and obedient to his parents, manly in his deportment, ready and willing to perform any act of kindness within his power. He was beloved by all who knew him. The hopes of his parents for his future usefulness were all being centered upon him, when his health began to fail, and after a few weeks passed till he was confined to his bed, and in less than a week cerebral congestion took place, and soon he was gone, in spite of all the physicians could do.

In the early stage of his sickness his parents talked with him upon the subject of religion. He expressed a desire to see a minister and to unite with the church; said he could trust in Jesus as his Savior; and late, when scarcely able to speak, said to one of his brothers: "Meet me in heaven." When his mother asked him if he knew he was dying, he answered: "Yes." She continued: "Are you going to heaven?" He said: "Yes."

Our dear boy is gone. But we sorrow not as those who have no hope: for he that liveth and believeth in Jesus shall never die. We hope to meet him again by and by where

"Sickness and sorrow, pain and death
Are felt and feared no more."

T. F. DIXON.

DR. NELATON, the eminent French surgeon, lately deceased, came prominently before the public in connection with his attendance on Garibaldi, after the latter had been wounded in the foot by a rifle-ballet at the battle of Aspromonte. In the consultation held on the case, at which the most eminent surgeons of England and France attended, Dr. Nelaton stood almost alone in the opinion that the bullet was still imbedded in the foot, the other surgeons maintaining that it had passed out, as the most careful probings had failed to discover its whereabouts. To ascertain its location Dr. Nelaton constructed a delicate probe, consisting of a small rod, working by a screw in an outer tube. To the end of the rod a piece of soft porcelain was attached, on which a leaden substance like a bullet would make a black mark. With this instrument Dr. Nelaton discovered the place where the ball had lodged in his patient's foot, and then extracted it. The probe is now used exclusively in cases of gun-shot wounds, and is known as the Nelaton probe.

DIO LEWIS says the neck should be dressed lightly. From the many movements which are made by the larynx in speaking it is inferred that it is a matter of great importance that the neck in health should be always loosely dressed. Tight cravats are sure to obstruct the proper function of this organ, and bring on irritation, which may lead to bronchitis or consumption.

he Christian Advocate.

URSDAY, FEBRUARY 19, 1874.

TWO SONNETS.

BY JOHN W. CHADWICK.

I.

RECOGNITION.

souls that have put off their mortal gear
d in the pure, sweet light of Heaven's day,
wondering deeply what to do or say,
rembling more with rapture than with fear,
some token of their friends most dear,
there some time have made their happy
ay,
much have longed for them to come that
ay!
shall it be, this sign of hope and cheer?
be tone of voice or glance of eye?
it be creed recited long ago?
remembered music of a sigh,
h erst was breathed at sight of other's woe?
ught of this: and still, if love was true,
e shall speak and say: "'Tis you, and you."

II.

IDENTITY.

hall I know myself when I have come
at strange land beyond the sea of death?
emory of aught that mortal breath
amed in words to tell of love's great sum?
of all the sweet and murmurous hum
suddenly grow clear? voice that saith:
ow thee well, O thou of little faith!"
eak my name, and I, no longer dumb,
nswer: "Yes, such was the name I bore?"
O or so, methinks, shall be the way:
en my feet have pressed that happy shore,
e in the sweet, pure light of Heaven's day,
ought which binds my old life to the new
e that still, O Love, I love but you.
Independent.

Plagiarism in the Pulpit.

THE REV. JAMES M. BUCKLEY.

hat are the effects of the practice
him who is guilty of it?
It leads him to depend upon
ng or memorizing, which are
g the lowest exercises of the in-
t. Copying is, of course, below
orizing, for all the poor wretch
do is to find the matter—"all's
hat comes to his net." He then
cribes it, exercising only the
r of reading and writing. And
he has come to depend on this,
riginal powers of the mind, being
ed, fall into a state of decay, and
worthy only the name of an
lastical parrot. Memorizing is
her exercise than copying, but
it is done to the exclusion of
tion and composition it is not
the exercises required of chil-
; and while the power of mem-
g increases, the intellect, as a
e, grows feeble, until the man
nts the apparently impossible
omenon of a genius in the pul-
d a fool everywhere else. But
uth there is no contradiction.
a fool out of the pulpit, with-
oubt, and he is a fool with a
memory in the pulpit. These
ey who dare not converse out
e pulpit on the subjects they
s in it. They know full well
hree minutes' talk would suffice
nec their entire ignorance of
inciples which they have pre-
l so glibly with other men's
and words.
Another effect is that the prac-
rows by what it feeds on.
the mind is little used in inven-
nd analysis, the inclination so
it diminishes and the power of
this fundamental work de-
also, while the facility of mem-
g increases so that, like a man
akes a little stimulus occasion-
imperceptibly increasing the
ity until, before he is aware of
is a hopeless drunkard, the
rist who at first steals at long
ds comes to steal constantly,
hen the day of doom hastens,
ner or later he must lie or ruin
if by acknowledging the truth.
ffect in the former case, if the
be not believed, is to ruin the
er's reputation, and if it be
ed it completes the ruin of his
ter. If he confess that he has
it will destroy his reputation.
t if the public became gener-
nd thoroughly convinced of it,
dmirers would fall away at
and he could never speak again
ut the suspicion arising of fur-
lishonesty. It is this danger
drives the detected plagiarist,
nimost irresistible force into
ng that he ever read or heard
atter before. Confronted by
arge, perceiving the fatal con-
ces of confessing, he denies;
g once denied, his whole moral
Christian reputation is staked
ability to secure belief of his

n most cases plagiarism is con-
l with some serious moral ob-
. It is rare that a man thor-
y conscientious in all other
can be betrayed into a crime
is. A man truthful from prin-
n all his intercourse with his
-men is in no danger of such a
His tongue, unaccustomed to
would cleave to the roof of his
, and his eye, previously sup-
pported by audacity or subter-
out by conscious candor, could
k an audience in the face;
such men value their reputa-
r the truth as a pearl of great
the fear which would possess
ould soon paralyze his utter-

a man of a lax conscience in
matters, or a creature of pas-
one whose central idea is not
pride but petty vanity, who
rather be praised by a woman
he delivery or a beautiful pas-
an to feel in his soul the con-
ness of manhood and the nobility
pose passages which, while
ay not glitter like the spark
ghtning-bug in the darkness,
he weight and value of a dia-
albeit somewhat unpolished—
man may fall easily into ser-
tealing. But he who does it
ve no self-respect or else must
a state lower than this, for
s one state worse than a desti-
of self-respect. It is self-re-
udependent of conscious truth
rtue.
The folly of such conduct is
st. This is a reading age—
deed, an age in which many
uch or wisely, but most peo-
d something. Competition in
k trade constantly brings old
to the surface, and a plagia-
at might have escaped for a
nd years may be accidentally
d in a moment. It is astound-
th what cool, unblushing as-
e some men carry on their
of lying and stealing, and but
y there have been several re-
ble detections of criminals of
es.

How is it defended? Thus:

1. "Others do it—great men, men revered in the church, and whom we revere as fathers and believe to be now in heaven, have done it." It is true. But that great and good men have done any one thing does not by itself raise even a presumption that it is right. So strange are the workings of human nature that many great and some good men have done almost anything that can be named. He who takes refuge in such a statement as that now refuted usually has no other mode of defense.

2. "It cannot be sinful to extend the influence of a good sermon by preaching it." What! Not if a man becomes a liar in so doing? One might favorably affect many minds by detailing an experience which he does not possess. He might give a fictitious death-bed scene great vividness and impressiveness by pretending to have witnessed it. Is it right thus to "do evil that good may come?" It is not merely that which is said by the minister which moves the people; it is the character speaking, the relation that the orator, pastor and friend sustains to the people, and if *they* know that you are not uttering your own matter *you* know that they will not be moved with anything higher than contempt for you. Such a man cannot say that he has "renounced the hidden things of dishonesty and does not walk in craftiness," for his whole movement is a sham; intellectually he is a whited sepulcher.

3. "That it is better to preach another's wisdom than one's own foolishness."

We will at once admit that no man should preach who cannot preach a sensible sermon, and also that we are not authorized to expect miraculous assistance. But what a paradox is this, that a man is called by a holy God to preach his word and cannot accomplish it without stealing sermons and parts of sermons and passing them off as his own! But it is said that "young ministers cannot prepare two sermons a week, and yet the demand is made of them." If they cannot prepare *two* sermons let them prepare but *one*, and attempt only to talk at the other service. Many of the people will think that the discourse which the minister calls "talking" is *the* discourse of the week, and those who can discriminate are willing to indulge a true man. Besides, let him exchange frequently, and persist with iron will against remaining more than one or at most two years in the first pastorate. By such means these difficulties may be overcome. But it is said that "we have a course of study in hand at the same time, and we cannot prepare the sermons and pursue the studies at the same time." This is a grievous error. He who studies doctrine should prepare a doctrinal sermon each month, quoting his authorities, memorizing them, and especially memorizing his Scripture proofs, attaching to the whole the practical applications which he considers appropriate. If he does this and preaches them to the people, he will not forget them until the revolution of fourscore years has made his mind a wreck or disease has ruined his faculties. If he studies church history, let him give the church a half dozen lectures a year on different phases and periods, arranged in his own order and expressed in his own language. By so doing he will be better prepared for his examination than if he mulls over his books without incorporating what he learns with the general work of the ministry. But whether these methods be employed or not, it is better to *wear* homespun *paid for* than to *steal* broadcloth to make a false show with.

In nimost every case detection follows this vice. It may arise and expose the first offense, or the sinner may fancy that he has secured impunity by frequent repetition of the crime. There are several cases at present in which a few gentlemen who have absolute proof at command have suspended sentence of exposure, hoping that the guilty whom they really love will reform. Could they but know that conscious manhood is worth all the fine passages that they can steal, and that if a man keep his mind active, study, read, think, observe, converse, he will have no difficulty in producing all he needs. But many young men through sheer indolence have reached the state described by the satirist:

> "A common place, and many friends,
> Can serve the plagiary's ends;
> Whose easy vamping talent lies,
> First wit to pilfer, then disguise."

Such should be warned that the true method is to *involve* by constant thought, reading and observation, and afterward evolve their own conceptions, which will then come forth resembling their parents, and not excite suspicion that they imitate the woman convicted before Solomon of having stolen the living child of another as a substitute for her own dead offspring, or, as in this case, to hide their own sterility.

Contemptible as this crime is, it is an old one. Jeremiah xxiii, 30: "Therefore, behold, I am against the prophets, saith the Lord, that *steal my words* every one from his neighbor." It is true that in that case they were false prophets, and were destitute of a revelation from God, but they were endeavoring to make the people believe that they obtained the matter for their utterance in the usual and legitimate way.

That this vice is increasing among the ministry I do not at all believe. Some of the so-called fathers made many of their sermons from sketches and books of outlines. This *is an evil*, and was excusable in them only on the ground that many of them sprang from the plow, the wagon and the work-bench into the pulpit.

There are, however, notwithstanding the improvement gladly recognized, some in this country whose wealth, like that of the members of the late "ring," consists principally of "stealings." And it is to be feared from the half defense or faint condemnation of the practice which some indulge in that "conscience, which makes cowards" of men who would otherwise be brave, is not easy. As every new generation of ministers passes through the temptations to which a love of indolence and vanity, propensities common to our race, give rise, it may be profitable to discuss subjects of this nature once or twice a century.—*Methodist.*

Half-and-Half Churches.

There is a verse in Revelation that presents a *nauseated* Christ: "Because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth."

After we have been taking a long walk on a summer's day, or been on a hunting chase, a draught of *cold* water exhilarates. On the other hand, after standing or walking in the cold air and being chilled, *hot* water, mingled with some beverage, brings life and comfort to the whole body; but *tepid* water, neither hot nor cold, is nauseating. Now Christ says that a church of that temperature acts on him as an emetic; "I will spew thee out of my mouth."

The church that is red-hot with religious emotion, praying, singing, working, Christ having taken full possession of the membership, must be to God satisfactory. On the other hand, a frozen church may have its uses. The minister reads elegant essays, and improves the session or the vestry in rhetorical composition. The music is artistic and improves the ear of the people, so that they can better appreciate concert and opera. The position of such a church is profitable to the book-binder who furnishes the covers to the liturgy, and the dry goods merchant who supplies the silks, and the clothiers who furnish the broadcloths. Such a church is good for the business world, makes trade lively, and increases the demand for luxuries of all sorts, for a luxurious religion demands furs and coats and gaiters to match. Christ says he gets along with a church, cold or hot.

But an unmitigated nuisance to God and man is a half-and-half church, with piety *tepid*. The pulpit in such a church makes more of orthodoxy than it does of Christ. It is immense on definitions. It treats of justification and sanctification as though they were two corpses to be dissected. Its sermons all have a black morocco cover, which some affectionate sister gave the pastor before he was married, to wrap his discourse in, lest it get mussed in the dust of the pulpit. Its gestures are methodical, as though the man were ever conscious that they had been decreed from all eternity, and he was afraid of interfering with the decree by his own free agency. Such a pulpit never startles the people with the horrors of an undone eternity. No strong meat, but only flour and water, mostly water. The church prayer meeting is attended only by a few gray heads, who have been in the habit of going there for twenty years, not because they expect any arousing time or rapturous experiences, but because they feel only a few will be there, and they *ought to go*. The minister is sound. The membership sound. The music sound. If, standing in a city of a hundred thousand people, there are five or ten conversions in a year, everything is thought to be "encouraging." But Christ says that such a church is an emetic. "Because thou art neither cold nor hot, I will spew thee out of my mouth."

Better warm up or freeze over. Better set the kettle outside in the atmosphere at zero, or put it on the altar of God and stir up the coals into a blaze. If we do not, God will remove us. Christian men are not always taken to heaven as a reward, but sometimes to get them out of the way on earth. They go to join the tenth-rate saints in glory, for if such persons think they will stand with Paul and Harlan Page, and Charlotte Elizabeth, they are much mistaken. When God takes them up the church here is better off. We mourn slightly to have them go, because we have got used to having them around, and at the funeral the minister says all the good things about the man that can possibly be thought of, because we want to make the funeral as respectable as possible. We never feel so much tempted to lie as when an inconsistent and useless Christian has died, and we want in our final remarks to make a good case out for the poor fellow. Still it *is* an advantage to have such a man get out of the way. He is opposed to all new enterprises. He puts back everything he tries to help. His digestion of religious things is impaired, and his circulation is so poor that no amount of friction can arouse him.

Now it is dangerous for any of you to stay in that condition. If you cannot be moved, God will kill you, and he will put in your place those who will do the work you are neglecting.

Friends! Let all arouse! The nearness of our last account, the greatness of the work to be done, and the calls of God's word and providence, ought to stir our souls. After having been in the harvest-field so long it would be a shame in the nightfall of death to go home empty-handed. Gather up a few gleanings from the field, and beat them out, that it may be found that Ruth had at least "one epha of barley."—*Christian at Work.*

CORNISH people have always been, until brought into closer contact in later years with the rest of the world by the railway, very unsophisticated. During the Crimean war a lady went into a shop in Penzance to purchase groceries. While she was there an old woman from the country came in and asked for some candles, for which she had to pay a higher price than usual.

"Why should you ask more for the candles than I have always paid?" inquired she.

"It's owing to the war," says the shop-keeper, "that the price is raised, for candles are become dearer."

"Lor!" ejaculates the poor old woman, holding up her hands. "Well, I never knowed afore that they fight by candle-light! Well, to be sure!"

MANY PEOPLE act as if they thought that because they have special need of patience therefore they may do without patience altogether.

The Eucalyptus.

Mr. Frederick Law Olmstead, says the New York *Observer*, in reply to an inquiry concerning the Eucalyptus, or fever tree, of which it is said that plantations of it destroy malaria, makes some suggestions which are interesting. He says:

"Several species of the Eucalyptus—the globulous among them—have been raised from the seed presented to the park commissioners, and have been used in the summer decorations of the city parks. They have, however, always been kept under glass in the winter, so that no knowledge has been gained as to their hardiness in this climate. It is possible, though hardly probable, that they would grow here, if exposed. They flourish in the south of France, Italy, the Crimea, Algeria and the West Indies. In California also, under a wide range of conditions. I have seen them sprinkled with snow, and hung, for a short time in the morning, with icicles. Apparently they grow almost equally well in dry and in moist situations. They are probably about as hardy as the fig; some of the species perhaps more so. They might be tried with some confidence anywhere south of Philadelphia, and with entire confidence south of Richmond.

"The statements of the article which you inclose, and which I herewith return, in regard to the effect of dense plantations of the Eucalyptus in abating malarious influences, are entirely credible, but it is unnecessary to account for this effect by reference to an 'emission of antiseptic camphorous effluvia.' The influence of all trees on climate and health, through their drainage of the soil simply, is much greater than is popularly recognized. Careful experiments of Pettenkofer with an old spreading oak in the park at Munich, led to the conclusion that the discharge of water through its leaves during the summer was eight and a half times greater than the amount of water falling in rain during the same period upon the ground covered by its branches. The drainage effect of a young and rapidly growing tree, especially under conditions of higher temperature of the air, would be much greater proportionately to its extent of leaf surface.

"A swamp is a basin in which water collects from surrounding higher ground. After heavy rains there may be an overflow from it, and a certain quantity of water per acre remain, determined by the depth of the basin. This water being stagnant, the soil containing decaying matter, at a certain temperature the conditions are established under which the poison called malaria is disengaged and carried by winds to the adjoining highlands. You will readily see that a close plantation of young, rapidly growing trees would draw up and discharge harmlessly into the air all the water which would lie within a certain distance of the surface; that they would further act to delay stagnation of the water in the superficial stratum of soil again by maintaining, by the effect of their shade, a lower temperature of this stratum; that this effect would be increased by the great evaporation constantly going on at their leaves; and that after all, through their action as a screen or sieve, any malaria that might be disengaged would be much less likely to be spread abroad. Any plants of rapid growth would have all these effects—the sunflower, the ailanthus, the pride of China or the willow. The average growth of the several species of Eucalyptus which have been introduced in California during six months of summer, even in cool situations, and on poor and dry soil, is more rapid than that of any of these; and in this, I imagine, consists principally, if not altogether, any advantage it may have.

"It should be known that the effects of removing a large number of trees has frequently been to cause a very virulent form of malarial disease to break out where it was before unknown. Augusta, Georgia, furnishes a marked instance of this, but examples are not wanting in the immediate vicinity of New York. The disappearance of fever and ague soon after the springing up of a dense growth of young trees has also been noticed in various localities.

"Proper provision for a thrifty growth of common trees along the principal avenues of New York would, as Dr. Stephen Smith has observed, besides saving many sunstrokes, add appreciably to the wealth of the city through the increased capacity for work which would follow both to horses and to men and women. Trees cramped and starved at the root, as are most of those now seen in the city, are of little value.

"One species of the Eucalyptus attains a greater height than any other known tree, the sequoia of California not excepted. The Eucalyptus forests are said to be very gloomy, and, except on account of their height, uninteresting. The young trees are striking in form and colors, but in general planting for landscape effect not at all desirable."

AN UNEXPECTED SERMON.—The Richmond *Christian Advocate* says that some time since, as the performances of a popular traveling circus in North Carolina were about to close, the clown stepped forward and informed the vast assembly that they had taken in about $600 that day, more money, he ventured to say, than any minister of the gospel in that county would receive for a year's service. He then plainly told them that the large portion of the audience were church members, who would plead their poverty when asked for money to support the gospel, and severely exposed their inconsistency. The writer adds that a few Sundays after he preached in the same community, and made a strong appeal for missions, when a collection was taken amounting to $4.38.

THE editor of a Newark paper heard the other day that a new pass had been found in the Andes. He immediately wrote to a man in South America that the pass was his, and he would be much obliged if the man would forward it at once.

Religious Intelligence.

THERE are thirty-eight religious periodicals in the German language printed in America.

THE Canadian Wesleyan Missionary Society raised last year more than $105,000—an increase over the receipts of the previous year of over $14,000.

THE missions of the American Baptist Union in Europe and Africa, with the single exception of Spain, are carried on wholly by natives of the respective countries.

DURING the forty-seven years of its history the total receipts of the American Home Missionary Society have been $6,500,000, and it has added 229,585 members to the churches.

THE Rev. R. H. Williamson, rector of St. Stephen's Episcopal church at Wilkesbarre, Pennsylvania, has resigned his charge and announced his allegiance to the Reformed Episcopal Church.

THE Pope received a numerous deputation of Irishmen January 5. A large amount of money was presented to his holiness, who praised the "constancy of the Irish people," who had preserved the faith for three centuries.

BY THE generosity of Miss Baxter, of Dundee, the London Missionary Society has been provided with the small steamer Ellengowan for the New Guinea mission, upon which recent beginning the blessing of God so richly rested.

ULTRAMONTANISM is triumphant in France. What is known as the Gallican Liturgy, which has been in use in Paris and other parts of France, has been replaced by the full Roman Liturgy. The change means the absolute submission of the French Catholic Church to the Pope.

HOW FAR Jesuit theology has become the ruling teaching of the Church of Rome may be seen from the fact, recently stated, that the treatise of Perrone, a distinguished Jesuit theologian, on Dogmatic Theology, has passed through no less than one hundred and twenty-two editions.

CHURCH AND STATE, edited by Rev. John Cotton Smith, D. D., speaks of *Bishop* Cheney, and says: "We see no reason, on any church principle, why he is not truly a bishop. And if he is truly a bishop, in the line of apostolic succession, we do not see how it helps the matter to withhold the title from him."

THE Old Catholic bishops in Holland, as well as in Germany, have signified their complete independence of the Pope. Hitherto episcopal consecrations in Holland have been always notified to Rome. In accordance with that custom a document was recently drawn up for forwarding. But when it was seen by Bishop Reinkens he refused to allow it to be sent. Bishop Rinkel, consecrated at the same time to Harlem, concurred.

IT IS reported that some real estate speculators have offered $2,000,000 for old St. Paul's church, on lower Broadway, New York, and that the offer has been refused. The church occupies an entire block of the most valuable land in the city. The square is filled by the church, a cemetery and the business-rooms of Trinity Corporation. Anybody, rich or poor, who needs clerical services for sickness or death, bridal or burial, during winter or summer, night or day, can find some one ready to respond. The service is without money and without price.

THE work of the Christian press in India is growing in importance. During 1872 the eight principal societies issued about 850,000 copies of vernacular books, tracts and handbills. Several missionary newspapers are published in native languages. Over 150,000 vernacular copies of Bibles, Testaments and Scripture portions were issued. Colportage is becoming an active arm of the missions, and where in former times Bibles and other books were only given away they are now being largely sold, and therefore more highly valued by those who possess them.

THE foreign missions of the Southern Baptist Convention are situated mainly in China. Here the Southern Baptists have four stations, and employ eight ordained missionaries and nine missionary ladies and twelve native assistants. The board employs a missionary and a number of evangelists in Italy. It reports ten missionaries in Liberia, but we are unable to state the precise nature of their connection with the Home Society. The estimated annual expense of the Southern Baptist missions is $40,000. One-half of the board's contributions come from Maryland, Virginia and Kentucky. The rest are distributed over the remaining Southern States.

THE *Baptist Missionary Magazine* gives a *resume* of the work of the Eastern China mission of that denomination. This mission is situated in the middle of the Chinese coast and includes a population estimated at 6,000,000. The field is occupied by several missionary societies. The principal station of the Baptist mission is at Ning-po, which has a population of over 300,000. The native church here numbers 100 members, has 3 native preachers, 2 students for the ministry, and 2 Bible women. In the whole field the Baptists have 12 principal stations, 15 chapels, 7 churches, 14 native preachers, 1 colporteur, several Bible women, and a total membership of 218 communicants.

IN THE Washington Territory nearly forty of the Indians on the Chehalis reservation united with the Methodist Episcopal Church lately; 48 were baptized; 23 united with the church October 23, and 21 more were baptized. Arrangements have been made to build a church for these people. The Southern Presbyterians continue to report progress in their Brazilian mission. Mr. Smith has begun a regular Sunday service in Portuguese at Pernambuco. At Socorro and Barranquilla inquirers are constantly coming to the missionaries, saying that their minds have been deeply impressed by the preaching, while the missionaries themselves thought that no good impressions were being made. Reinforcements are called for for both stations.

THE value of the medical missions in opening the way for the gospel is well known. For thirty years efforts of this kind have been making in China. Hospitals and dispensaries have been established in the large seaports and other cities of the empire. A vernacular medical literature has been placed into the hands of the Chinese, and many young men, having received sound training in the advanced medical science of the West, have become useful helpers to the missionaries. Religious services are regularly held in the mission hospitals, and not a few patients have had their souls healed by the Good Physician. The *Chronicle* of the London Missionary Society gives an encouraging statement of the progress of the Peking medical mission. The out-patients treated at the dispensary in 1872 were 18,280, and a considerable number of acute cases were attended to in the hospital. Missionary medical practice is extending its influence among the higher classes of the community, and is reaching diseases which were formerly reserved for the Celestial doctors. There has been a great demand at the hospital book store for translated scientific works, as also for the magazines of the society. Thus much is done to break down that Chinese conceit and arrogance which, as long as it lasts, will prevent the Christianization to any large extent of the empire.—*Independent.*

THE United Presbyterian *Missionary Record* announces the conversion of a learned Mohammedan teacher at Ajmere, India. Imdad Hussein, although a preacher of the Mohammedan religion, had for some years been seeking the truth. His faith in Mohammedanism was first shaken by some Christian books on the points of controversy between Christians and Mohammedans. Then he began to read the New Testament and pursued his study of the word of God for seven years. The result of his inquiry was a visit to Ajmere, with a view of having some remaining difficulties solved and of being received into the Christian church. Having two wives, he passed through a hard struggle in giving up the second and favorite one, and was on the first Sabbath of August, 1873, baptized. Since his residence with the missionary he has received news from his father of the death of his first wife, and thus the way is opened for his reunion with the one whom he had only given up for Christ's sake, and who is also asking for the way of salvation. In the earnest and able confession of faith which he wrote when urging his application for baptism, Imdad Hussein shows that his longing for years had been for an intercessor. He had carefully examined into the character and words of Mohammed, and found him wanting in this particular. Then he had inquired for years into the divinity and sufferings of Christ, until he found peace and pardon in believing.

WOMAN'S UNION MISSIONARY SOCIETY.—The agencies of the Woman's Union Missionary Society of America for Heathen Lands are varied. They comprise six centers of missionary work, called "American Homes," where thirty representatives direct the labors of seventy-one native Bible readers or teachers. They train 116 children who are supported specifically; instruct 1,000 high caste women in the zenanas of India, beside those of lower caste; and maintain boarding and day schools containing 1,500 scholars. The society have established an orphanage in Calcutta for 48 children, and teach 76 in the Foundling Asylum, of those girls who have been rescued from famine. They opened the first child's hospital in India, and the only American mission in Calcutta. Miss Higby, their representative in Burmah, teaches 100 Karen girls, to prepare for instructors to their own people. Miss LeFevre has the charge of 70 Burmese girls to be teachers. In Peking, China, a boarding school for girls, a woman's class and a mother's meeting are sustained. In Japan Mrs. Pruyn tells us we have the largest free school for girls ranging from six to twenty years of age, several of whom are married. In Greece Miss Kyle conducts a school for higher classes numbering 97, a Cretan school of 56 and a mother's meeting. The school in Smyrna is under the charge of two sisters, the Misses Seragnums. The work of this society is carried on by voluntary laborers. Its receipts for 1872 were $48,000.—*Christian Intelligencer.*

DENOMINATIONAL STATISTICS.—We are able, says the *Methodist*, by means of the recently published tables of Prof. A. J. Schem, formerly of the editorial staff of this paper, to present the statistics of the religious bodies in the United States. The tables of this careful statistician are prepared from the official publications of the churches. They differ from those of the United States census, in that the latter comprise church sittings, not communicants. Prof. Schem brings his returns up to November, 1873. According to these tables the Methodists of all branches number 2,525,408, Baptists 1,725,101, Presbyterians 736,973, Disciples (Campbellites) 500,000, Lutherans 487,195, Congregationalists 318,916, Protestant Episcopalians 247,613, Reformed Church (German) 132,195, United Brethren in Christ 125,464, Evangelical Association (Albrechts) 83,195, Reformed Church (Dutch) 64,214, Universalists 60,000, Unitarians 30,000. There are ten branches of Methodism: the Episcopal churches North and South, the Methodist Church, the Methodist Protestant, the African, the African Zion, the Colored Methodist Episcopal, the Congregational, the Primitive, the Free and the American Wesleyan. Here are divisions enough in all conscience. What they distinctively represent it would puzzle a metaphysician to tell. Yet these churches all agree in doctrine, and fall into two groups, Episcopal and non-Episcopal, in regard to polity. It is a question worth considering whether some effectual means cannot be devised to bring these numerous bodies into closer relations with each other.

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Readiness.

Every careful Bible reader has been impressed with the frequency of the admonition to watch and to be ready. The Savior again and again admonishes: "Be ye therefore ready also;" "let your loins be girded about, and your lights burning;" "blessed are those servants whom the Lord, when he cometh, shall find watching." The epistles abound in exhortations to the same effect: "But the end of all things is at hand; be ye therefore sober, and watch unto prayer;" "let us not sleep, but let us watch and be sober." Complete preparation for the end would seem to be the general import. The reference is chiefly to our spiritual condition, the state of grace in the soul, and the account to be rendered.

Now there are multitudes of Christians who have a painful sense of not being ready. It is not entire loss of hope, nor a very well-defined doubt of final acceptance. They are prayerful in a degree, keep up the ordinary round of religious duties, and are fain to be persuaded that they are of God's children. But when they come to the point of absolute and full preparation for eternity, there is a shadow of uneasiness, and the consciousness that something is lacking. If the misgiving does not amount to a sense of condemnation, it takes the form of a deep conviction, that a deeper work is needed to enable the soul to meet the final hour with perfect composure and satisfaction. Most believers expect to be better before they die, and for the reason that they regard their present attainments as below the standard of meetness for heaven. Their work for Christ has been little in comparison with their gifts and opportunities, and they shrink from appearing in the presence of God with such a meager account. They must do more, and bring the goods bestowed by their Lord to a higher improvement, before they can be satisfied to meet the reckoning. Their inward experience is also defective, purity of heart is not clear, and holiness needs to be perfected in the fear of God. This is the secret conviction, but half expressed to themselves, and seldom or never disclosed to others, that there is a lack which they purpose and hope to make good before the summons comes.

Another aspect of the want of readiness is seen in those who practically believe in an extreme unction which is administered by the Holy Spirit in sickness and in the article of death. Besides the multitudes of sinners who are risking all upon the chances of death-bed repentance, there are not a few professed Christians, living carelessly and carnally, who scarcely look for anything better until a crowning grace shall be given at the close of the earthly career. They do not feel themselves to be prepared, nor do they regard it as a present privilege, but they expect all defects of character and all guilt will be graciously removed in death. It is an extreme unction to which they look forward, and which shall make them perfectly ready for the judgment. There are, at least these two refuges of lies to which religious people resort: the purpose to be better and to experience a deeper work in their hearts, and the persuasion that absolute readiness is impossible until the peculiar grace of the death-hour shall be imparted. Of the Christians who feel the need of a closer communion with God, and of greater faithfulness in his service, how many will carry out these purposes? Unless there is an immediate and vigorous effort made to come fully to Christ, and to give themselves up wholly to him, they are likely to live dissatisfied and to die unready.

It is enough that the warnings to be ready are mostly addressed to Christians. To them Christ and the apostles direct the frequent admonition to watch, and to have the loins girded and the lights burning. If it is anything, it is a present readiness that is enjoined—a readiness so complete, as to faithful service and spiritual experience, that the soul may at any moment meet God in the judgment. No Christian should so live as to make it possible to be taken unawares. He may be in the very midst of business, the stay of his family, and rejoicing in his prime and health, even as a strong man to run a race. His enjoyment of life may be complete, his ties to it many and strong, and he may be justified in the conviction that death is to him far off. But still he should be as ready as if he were certain of dying in a few days or hours. This readiness is anything but a morbid and gloomy brooding over death and the grave; it is not a dark and distempered cynicism, nor an austere and self-righteous contempt for the present world. It consists perfectly with active business, cheerful spirits, and a healthful tone of mind and body. It does not suppose invalidism, old age or peculiar peril, but hale in health, exuberant in spirits, successful in affairs, and yet having the conversation in heaven, and the wedding garment on. In reference to their temporal interests and domestic relations, it is difficult to put things in a shape or to so adjust matters that there should be readiness for death. At best there will be more or less loss, sorrow and derangement of plans. But in our relations to God and in the character there need be no catastrophe.

There may be readiness for heaven, and there should be. To be conscious that we are not prepared, fully prepared, should be sufficient to arouse the soul to its danger, and to send every one who has misgivings with unwonted boldness and earnestness to the throne of grace. If you are not satisfied with your spiritual state, if persuaded that something more is needed, as you value your soul do not repress the conviction, nor quiet it with a languid purpose to mend your ways, but instantly call upon God for a full salvation. For the comfort and guidance of the troubled and awakened believer we would direct him at once to Christ, especially to that apprehension of him which makes him an all-sufficient Savior. It is purity of heart that is needed, perfect love that casts out all fear, and a sense of devotion and trust without one wicked doubt. "Ye are complete in him." He is alike our sanctification and our redemption. There can be no spiritual character, no holiness of heart and no boldness in the judgment apart from Christ. When the Spirit has wrought in us his perfect work, and when we have reached the utmost consecration, this must still be our comfort: that we are complete in him. Readiness for death and eternity, but it is readiness in Christ. The victory over sin and death is through Jesus Christ, and the largest consolation and assurance flow from his precious blood—his atoning and cleansing blood.

Havana and Vera Cruz.

BY BISHOP KEENER.

HAVANA—THE SEA.

AT SEA, January 25, 1874.

MR. EDITOR: We entered the beautiful gates of this port on the morning of the twenty-first. Moro Castle is on one side, and a fort at the distance of half a mile on the other, reminding one of the entrance to the harbor of San Francisco. As soon as you see the castle, and sooner, indeed, you see a line of warehouses and elevated hillsides crowned with walls, suggestive of hidden armaments, which rise round and above the city. In a moment the steamer glides fairly into the harbor, which is full of vessels, at anchor, of various nationalities. The shores rise gradually, as an amphitheater, from the edge of the water. The harbor looks about two miles square in area. Large sugar factories, a few church domes, and rows of white three-story houses, with a long line of coasting vessels, their prows touching the wharves, are the principal objects which first strike the eye. To this city we pay annually $55,000,000 in gold (for sugar and coffee and tobacco) in excess of all that we sell to her. This state of things has existed for ten years past; and, as the sugar crop of Louisiana is ceasing to be profitable, will not soon change.

We spent but a day in Havana. In the evening a friend drove us out to a hill that overlooked a most beautiful panorama of city, palm-trees, cocoanut groves and the ocean. The sun had just gone down; curtains of crimson, beryl and gold hung over the sea when his fierce rays had been quenched; the air was empurpled, and inclosed land, sky and ocean in its tinted haze. Surely Italy never surpassed the gorgeous scene.

On the twenty-second we found ourselves on the Corsicana, of the Royal British mail line. The captain is intelligent and good-natured; has been so long following the sea that he has become rheumatic, and may be somewhat gouty. He is of large, full frame, which has become much of a barometer—his pains gave the first distant notice of a norther. And I should not be surprised if he had studied the charts, and taken observations, and watched the compass until he was also very nearly quadrant and sextant; at least enough so to make a very good guess of his whereabouts at any point on these seas, from the Leeward and Windward Islands to Vera Cruz.

The thoroughness of John Bull is seen in everything—in the way the vessel is stopped and soundings taken twice over, the way the crew is mustered on Sunday, all neatly dressed for service, and their names called twice over. Everything on system, and nothing abated through haste. This line is quite famous for the strength and regularity of its vessels. No passenger has been drowned or buried on it for twenty years. Indeed the captain assured me that by calculations recently made it was found that there was more danger to life on land than on sea; that the risk was in staying on shore. As there was a heavy sea rolling, the wind rising, and I was staying myself with some difficulty against the lurching of the vessel, I was much pleased with his statement; and, as the greater part of my life has been spent upon land, I had accustomed myself to feel safe there.

But the sea is a study which will never end. From New Orleans to Havana it was the most harmless-looking expanse of gently-moving force that ever greeted the eye or waited on the service of man. It toyed along with the vessel's course, and received into its bosom, at ten thousand points, the sun's earliest light. Nothing could be gladder in its mood, or more cunningly chased than were the lines of beauty all over its face. The waves just raised their heads, laughed a little, and modestly retired.

Now and then only was there discovered a suggestive depth, a scarcely perceptible movement as of mighty pulses and currents under restraint. I was almost in love with it, and wished that I had even more wealth ventured on its surface, so that other eyes might see what I saw and enjoyed. This state of things continued until we had been out two days from Havana. Then came the captain's rheumatism, and with it the sea began to take on some of its ancient spasms. The waves became at first merely reckless and threatening, but presently put on a majesty and volume that for two days regarded our large ship as a boy's boat, made of a shingle. Last year I was shut up in a tavern, riding out a Texas norther which blew for a week. Now we are just about through a norther at sea, and feel thankful to the Father of mercies for safe deliverance. Fortunately I am saved the pain of seasickness, but cannot but feel for many fellow-passengers. The crews, waiters and officers of steamers are understood to be above any weakness of this kind. Early this morning, while in bed, I overheard the following—an outburst from the steward:

"Where is that boy David?"

"Sick, sir; been sea-sick for two days."

"Who says he's sick? Does the doctor say so? No man is sick till the doctor says he's sick. Call him."

"What's the matter with you, sir?"

"I've been sick—throwing up."

"What have you been doing to yourself?"

"I put my finger down my throat."

"You've no right, sir, to put your finger down your throat unless you know where you are putting it."

David is a light mulatto boy, just shipped as a start for cabin work. He is very spindling and tall for a boy of fifteen, his legs and his head making a large part of his person. The doctor says of him that he will never do; that he wants "feeding." The head waiter, a very stout, short man, says the boy gives way too much to his feelings; that he ought to stir about and work it off; that without exercising he can be sick for a month; that he doubts if he is fit for this service, which is much like the army.

JANUARY 26.

But here is Vera Cruz—the pilot-boat as a speck is on the water. As we approached the coast we had a fair view of the peak of Orizaba. Beneath its top were gigantic white clouds, rolled as turbaned Turks kneeling before the Sultan; above them towered, grand and immovable, the hoary summit of this monarch of the Cordilleras.

The ship has dropped her anchor. O how delightful to find myself safe "within the vale" after life's tempestuous voyage! The sea is a good place to pray. Few sailors are atheists. I never know one while on the trip. I read an English work on the law of storms, and learned that it was not enough only to know where the center of the storm would pass, but to be safe one must also heave to on the right tack. We were put ashore in a boat. The waves were running high, and made it no uneasy thing. We barely escaped being drenched in the surf at the very instant of landing.

What a pity it is that one has to go full four days out of the way to reach this port from New Orleans. Our people seem to be so intent upon protecting iron that they are abandoning the sea, and especially the rich opening trade of Mexico, to Great Britain. To-night at two A. M. we leave for the City of Mexico.

Another Plan.

The *Western Methodist* gives a plan for the reorganization of our missionary affairs. The salary supplemental board recommended is very much the same as the church sustentation fund and committee of the Presbyterian Church. Almost any plan will develop friction at some point, but the changes indicated by the parent Board of Missions, at its meeting in May last, are probably as good as any. That board passed the following resolution:

Resolved, That a committee of three be appointed to memorialize the General Conference at its next session on behalf of this board, praying for such changes in our missionary system as shall require all collections for missions to be paid to the treasurer of the parent board, and giving all authority in the matter of appropriations, both for the domestic and foreign fields, to the parent board.

The plan of the *Western Methodist* is as follows:

Let there be a Board of Missions at Nashville, having charge of the foreign work, including the Indian Mission Conference, the missions to people speaking foreign tongues in our own country, and the missions in such Annual Conferences as are too weak to provide for the destitute in their own bounds. To these several departments let appropriations be made by the Board of Missions, the Bishop and the presiding elders in the Annual Conferences aforesaid to fix upon the amount to be applied for the benefit of each and every missionary, and the whole thereof not to exceed the appropriations made by the Board of Missions.

For the Board of Missions, as above, let there be, as now, a missionary contribution in each and every charge, the amount obtained to be forwarded directly to the treasurer, or, if not, to be taken to the Annual Conference, and by it to be forwarded to the treasurer through a committee on missions, which also should report and transmit to the Board of Missions the amount collected for missions in the Annual Conference, statistics and other facts, as is now done by the Conference Board of Missions.

Let the Conference Board of Missions be done away with altogether, and let the domestic missions—*i. e.*, to the destitute who speak our own tongue, in city and country—be put upon a separate and distinct footing in such Annual Conferences as are strong enough to provide for them without aid from the Board of Missions. But how would they be provided for?

Let another board be organized—it might be called the "Salary Supplement Board," until a better name could be found for it. This name is sufficiently definite for the present purpose. Let a collection be made in each and every charge, and paid over to this board during the meeting of the Annual Conference. Let the funds thus obtained be appropriated for the benefit of that class of appointments now known as domestic missions, the amount appropriated to them severally to be determined by the board in consultation with the Bishop and presiding elders, under suitable regulations. Thus there would be sufficient provision for the home work; and if in any Annual Conference the funds of the board should increase beyond the wants of its field, the surplus could be transferred to a similar board in a needy Annual Conference.

The important advantage of the plan here sketched consists in the fact that, if adopted, it would put the cause represented by the Board of Missions—the work of missions proper—upon *its own merits*. This we believe to be necessary in order that our church may realize a high degree of success in the evangelization of the nations of the earth. After a little needed training, we doubt not, there would be a marked increase of interest in and contributions to the Board of Missions.

While we are satisfied the home work would prosper more than it does now under the workings of our missionary machinery, the "Salary Supplement Board" would be a popular institution, and would not lack for funds. Besides, under its workings we would get rid of phraseology, which, though the objections to it are not well founded, is very repulsive to many people, and by the use of which the work is retarded and even set back. Methodists, we think, will never cease to object seriously to the calling of the charge of which they are members *a mission*. This plan dismisses, for the most part, the objectionable phraseology.

BISHOP ISAAC LANE, of the Colored Methodist Episcopal Church in America, gave us a call last week. We are glad to learn that his church is generally growing and prosperous.

The Week of Prayer.

Chancellor Howard Crosby, D. D., does not think well of the week of prayer as a permanent institution. We quote his views, as published in the *Independent*:

But are we right in arguing from good results? No one will say it is a safe method. We all know that God brings most happy issues out of very evil and sorrowful events. The issues do not make the events desirable. Our only safe way to judge of a religious scheme is not by its results, but by its correspondence with God's revealed truth. And to this must we bring our "week of prayer" if we would know its merit as a means of grace. It is very fair and beautiful to our eyes. It appeals to our warmest sympathies and has received the approbation of the great body of Protestant believers belonging to the non-prelatical churches. But its beauty and acceptance are, equally with its results, false arguments for its maintenance if it be inconsistent with the general teaching of the word of God. By making the "week of prayer" a stated observance, at a fixed period of the year, we add to the ecclesiastical calendar. Those who can see the way clear to Easter, Whitsuntide, Christmas, Good Friday, and the saints' days need not object to this. If Romanists and Episcopalians can have Lent, why may not Presbyterians, Congregationalists, Baptists, etc., have the week of prayer? But I am one of those who are satisfied with the fifty-two Lord's days in the year, that God gave us to keep holy. I think he knew how much man could stand in that direction. We should know that *a priori*. But, if we wish *a posteriori* proof, we have only to notice the invariable fact that exactly as churches have used man-made holy days God's holy day has been disregarded. Christmas and Good Friday are far holier than the Sabbath in most of the countries of Europe and in thousands of families in this country. Lent is made more of by its observers than any forty Lord's days. A dinner-party in Lent would shock the religious feelings of many who would not hesitate to attend such a social gathering on a Sunday out of Lent. Yet all these man-made fasts and feasts of the church started from laudable motives. Pious hearts originated them. They were honest schemes for elevating the religious standard and mingling a true Christianity with the life of the people. The founders of the system had no idea that it would be so sadly perverted and prove the basis of a formalistic or merely sentimental Christianity. It was with them as with the God-fearing Gideon, who set up the ephod at Ophrah (Judges viii, 27) with the pious purpose of diverting the people's attention from himself (for they would make him a king) to God. But all Israel at length "went a-whoring after it." If an "ecclesiastical year" had been desirable, we should have had injunctions regarding it in the New Testament, as the Jews had in the Old Testament for Passover, Pentecost, the Day of Atonement and the Feast of Tabernacles. Or, at least, we should have had some hints looking that way. But in vain do we search for any special day of worship, except the "first day of the week." It will not do to say that the Jewish customs should be followed by us, for the Jewish church was pre-Christian, and, therefore, typical. Its whole plan was self-consistent. A robed priesthood, a sacrificial *cultus*, an elaborate temple, a system of external purifications were all parts of a grand typic whole, of which the three great festivals and the great fast formed another part. The New Testament church has none of this. It is post-Christian, and reads in history what the ancient Jews had to read in type. If we follow the Jewish customs in part, we ought to follow them in all. Rome tries to do this, and is in this consistent.

The "week of prayer" has become a new Lent. It is fastened upon the churches as a set holy time. Its founders, with purest motives, would shrink from making it like the abused feasts and fasts of which we have spoken; but its users in course of time will not care what its founders intended. Human nature will have its own way. It is a man-made scheme set in the midst of the church, and must have the unfortunate results which all man-made schemes when established *in perpetuum* have been known to effect.

There can be no objection to the appointment by Christians of special seasons of convocation and prayer, *according to occasion*; but when these seasons are *stereotyped*—put into the ecclesiastical year—then the evil comes in. The occasion is a significant token from God; but the stereotyping runs beyond the occasion and is entirely human.

But is not the New Year a very appropriate time for a special service? Did the Lord Jesus or his apostles think so? If they did, why did they not say so? Who made the New Year? Why does it begin in January, rather than March or September? I think we shall find it a trick of the enemy to make one part of the year more important than the rest; which is really to make the rest less important than the one part. God scattered his Sabbaths through the year to prevent this.

One other thought. Are we not making a new doctrine of this matter of cotemporaneous prayer? There is no such notion in Scripture. We find there united prayer, the prayer of Christians gathered together in one place; but this idea of having Christians in many places praying at the same moment seems to me to be mere sentimentalism or else false doctrine. We bungle, moreover, in carrying out the idea; for we forget that there are twelve hours' difference between New York and China, for instance, in the record of time. Let us beware of these fancies, which are not scriptural.

A CHILD thus beautifully expresses his faith: "Jesus has promised to carry the lambs in his arms, and, as I am only a little boy, it will be easier for Jesus to carry me."

Religion of Our Literary People.

The *Independent* says:

Our literary men and women [illegible] hardly help putting some little [illegible] their religion into their writing, [illegible] their religious sympathies are [illegible] secret. The following facts on [illegible] subject we think are accurate: [illegible] ant is a Unitarian, and one of [illegible] vice presidents of the American Unitarian Association, and a similar office is also held by George William Curtis, who occasionally reads sermons in the church of that denomination on Staten Island. Dr. Holmes is likewise a Unitarian of a somewhat earnest type, and other believers in the same faith are John Gorham Palfrey, the historian, who was once a clergyman, Francis Parkman, Senator Sumner, Motley, Bancroft, Whipple, Howells, Mrs. Hunt, Mrs. Spofford, Bret Harte, J. T. Trowbridge, and Mr. Godkin, of the *Nation*. James Freeman Clarke and Edward E. Hale are almost as well known as clergymen as men of letters. Lougfellow and Lowell are Unitarians of a conservative type. What that body is also to be associated probably, Bayard Taylor, Charles Dudley Warner and Mark Twain are Congregationalists, attending the same church in Hartford; and other Congregationalists are Dr. Holland, Lucy Larcom, Elizabeth Stuart Phelps, Gail Hamilton, Horace E. Scudder, and Wendell Phillips, who used to attend the Old South, Boston, which sanctuary he still frequents, we suppose, for postal purposes. Higginson, Parton and Crane are Free Religionists, Colonel Higginson having once been a Unitarian minister and Mr. Cranch being a graduate of the Harvard Divinity School. Emerson and A. Bronson Alcott are, of course, Transcendentalists, and Miss L. M. Alcott's sympathies are also with this school. Epes Sargent and Robert Dale Owen are Spiritualists, Edward Eggleston is a Methodist and a doctor of divinity, Mrs. A. D. T. Whitney is a Swedenborgian, John Boyle O'Reilly is a Roman Catholic, and the Episcopallans are represented by R. H. Dana, Jr., John Hay and Mrs. Harriet Beecher Stowe. Whittier is a Quaker of liberal tendencies, although he does not, we believe, call himself Hicksite. Turning from literature to scholarship, using both terms in a free sense, of Congregationalists must be mentioned Presidents Woolsey and Porter and Profs. Whitney and Dana, of Yale; Prof. Young, of Dartmouth; President Hopkins, Drs. Horace Bushnell and J. P. Thompson, Prof. Bartlett, of Chicago, and Prof. of Andover; George P. Marsh; Hammond Trumbull, of Hartford, and Prof. Asa Gray, of Cambridge, who is also an earnest Darwinian. President McCosh, Dr. Hodge, Dr. Philip Schaff, and, we suppose, Prof. March are Presbyterians; Ezra Abbot, F. J. Child and Prof. Peirce are Unitarians, Dr. Abbot standing by Lowell, with the Evangelical party. Prof. Sophocles attends the Appleton chapel (Unitarian) of Harvard College, though no great Unitarian we believe. Dr. H. B. Hackett is a Baptist.

Camp Meeting.

We learn that the trustees of the Seashore camp ground are actively engaged in improving the ground and getting ready for the next camp meeting, which is to commence on Friday, the twenty-fourth day of July next. We desire to call attention to the subject thus early that those intending to erect tents may not postpone it to a late day, when time will be more valuable and the cost of building far more expensive.

Commence your preparations in time and in earnest for a large and profitable meeting. Correspondence can be had with either of the following officers: W. H. Foster, president; Philip Hallaran, secretary; G. W. Goodwyn, treasurer.

To the Louisiana Conference.

Conference, by resolution, directed the preachers to take a collection for the expense of delegates to General Conference during the month of March and to forward the same to R. J. Harp, New Orleans.

REV. THOMAS B. SARGENT, D. D., reached New Orleans from Galveston on Saturday, February 14. We are glad to report him in improved health, and able to do full work in the pulpit. The congregations of Felicity Street and Carondelet Street were edified by his ministrations on Sunday last. We trust that his stay among us may be protracted.

DR. J. B. WALKER arrived in company with Dr. Sargent, and preached twice on Sunday. His many friends are delighted to see and hear him. He is looking in good health, and not the worse for his manifold labors, pastoral and editorial.

WE HAVE RECEIVED tickets to the jubilee of the Felicity Street Sunday school. There is to be a concert of exercises by the children, and presentation of prizes. The jubilee is to be held at the church on Friday night, February 20, at six P. M.

BISHOP KAVANAUGH, after a few days spent in the vicinity of Thibodaux, Louisiana, reached our city on Monday, the sixteenth. Mrs. Kavanaugh is with the Bishop, and we are glad to state that both are in good health.

PHILOSOPHY triumphs easily over past and over future evils, but present evils triumph over philosophy.—*Rochefoucauld.*

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

For the Week Ending Feb. 14, 1874.

A—C. G. Andrews, American News Company, D. Askew, American Tract Society, D. Appleton & Co.

B—Barksdale & Smith $2, E. M. Baker, J. J. Billingsley, T. H. Brackett, J. H. Butler & Co., J. C. A. Bridges $1, A. S. Barnes, T. M. Barry, George W. Brown, George W. Brown two letters $12.70, J. M. Boon, Brewer & Tileston, Booram & Pease, L. Brown, J. T. Butler $2, L. W. Buford, T. W. Brown $20.22 Bates & Locke.

C—T. M. Coleman $13.75, Carson & Lewis $10.50, R. Carter & Bros., E. Chamberlain & Co., J. C. Crawford $2, S. H. Cox, Cassell & Baughan $30.

D—T. F. Dixon, H. W. Drew, Donaldson & Co two letters, L. Dreka, L. D. Damoron, Dodd & Meal, E. C. Dunklin, Mrs. Nannie Battle $2, R. Day $2, Dufur & Co. $10, O. H. Ditson.

E—C. F. Evans $6, L. S. Edwards.

F—H. H. Fox $2, Robert Fluker $2, J. C. Flowers, L. Elzey, J. W. Ellison $10.75.

G—G. H. Griffen, C. R. Godfrey, Charles Galloway, C. H. Galloway, J. M. Gann, J. G. Goza $5, C. F. Gillespie $2, N. C. Graygard.

H—W. L. C. Hunnicutt $5.06, W. H. Hoatley $5.00, Mrs. M. M. Hays $7.16, W. C. Halsllp, W. H. Harney, E. J. Hale & Son, J. Hamilton, W. W. Harding, A. J. Holder 50 cents, A. L. Holt $2, J. D. Harper, George W. Hill.

J—H. F. Johnson, J. M. Johnston $3, T. S. Jones.

K—R. W. Kennon, M. C. Keith, H. H. Kavanaugh.

L—W. B. Lewis, Lake & Lancaster $103.43, Lee, Shepard & Dillingham three letters, Mrs. S. E. Loveless $2, J. B. Lippincott & Co. two letters, J. L. Lemmons, S. T. Lansgan, W. H. Leith $21.05.

M—I. Z. T. Morris, W. A. Montgomery $3.95, F. A. Mood $24, E. P. McCaskill, R. M. McIntosh, J. E. Miller, A. H. Mitchell, Mrs. E. A. Morris, J. G. Miller two letters $20, John A. Miller, J. W. Medlock, E. H. Mounger $6, J. M. McKee, Robert McFelters, J. M. Mason, F. A. Martin $2, W. B. May $22.05, H. D. McKennon, Marthi & Goodman.

N—National School Furniture Company, W. B Neal $4, E. Nicholson $1.

O—James Ormond.

P—R. T. Parish $11.20, H. S. Paisley, J. R. Pickle, S. M. Petteogill & Co., C. C. Prince 25 cents, J. V. Pointer, M. S. Park, J. E. Potter & Co., T. C. Parish, Wesley Parsons $6.75.

R—A. H. Rasiford three letters, A. Riser $19.50, J. W. Rush $2.

S—R. P. Smith, D. C. Scales, R. T. Smith, G. A. Shelton, S. H. Schroder, C. P. Slider, E. S. Smith $3.85, A. L. Stack, B. W. Smith, S. P. Stringer, J. B. Smith, Mrs. S. H. Spencer, W. N. Smillie $1, R Smillie $1, Sheffield & Stone two letters $6.15, H. C. Slaton $72

T—John O. Turner, Thurman & Gleun, W. C. Tellos $1, C. D. Turner, George F. Thompson $1, R. A. Timmons $1, Thomas Torey, J. D. Toombs, R. S. Trippett.

W—Woolworth, Ainsworth & Co., Wilson, Hinkle & Co., N. E. Warren, A. W. Wilkinson, B. F. White, E. Ward $2, W. Wadsworth $9, E. F. Williams, A. W. Williams, John Wilkinson, H. J. Wright 25 cents, D. M. Womack, Walker, Taylor & Co., J. C. White, L. G. Wilson, E. Wadsworth $5.25, C. C. Watkins $6, J. E. Ward, William Wood & Co., J. K. Ward, J. S. Williams, H. P. Wells, W. H. Watkins $36.

Y—A. D. Young.

BOOTS AND SHOES.—Citizens of the Fourth District should bear in mind that the "Lady Cheap John" is receiving a fresh supply of boots and shoes direct from the best manufacturers of the North and East. Having made her purchases for cash, she is offering them at remarkably low prices.

DRUGS, MEDICINES AND SPECIALTIES.—Wholesale and retail purchasers will consult their own interest by calling at the extensive establishment of J. L. Lyons, successor to Ball & Lyons, so long and favorably known in the trade. See their advertisement in another column.

STAPLE AND FANCY DRY GOODS. Great inducements are offered by the St. Philip store, No. 240 Royal street, and purchasers, in our opinion, will do well to visit that large and extensively-assorted establishment, and make the acquaintance of stock and prices.

LOCK-STITCH SEWING MACHINE. Our esteemed fellow-citizen, M. S. Hedrick, No. 103 Canal street, so well and favorably known to the public, advertises the Domestic Lock-Stitch Sewing Machine of Willcox & Gibbs. See advertisement elsewhere.

HAIR STORE.—Miss C. C. Mathews, having a large assortment of braids, curls, switches, etc., on hand, in order to reduce stock is offering bargains in the above line of goods. Those interested will bear in mind No. 282, Camp street.

COTTON GINS, PRESSES AND CORN MILLS.—We know of no better place to obtain the best of the above articles than at the machinery depot of Mr. W. L. Cushing, No. 61 St. Charles street. See advertisement.

THE genuine Halford Leicestershire Table Sauce, now so generally in use in families, can be obtained of all good grocers. You have but to try a single bottle to become its reference. It is the cheapest, at the same time that it is the best. fe5 4t

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THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & Co., New York. je12 1y

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BUSINESS NOTICES.

THE celebrated Poor Richard's Eye-Water removes inflammation, films, cataract, lifts sunken Eyes, strengthens weak Eyes, clears dim Eyes, restores the sight; prevents Catarrh, makes the Voice strong, lubricates the head, throat and chest. Price, 25 cents, $1 and $2. Sold by Fredericksen & Harte, 139 Canal street, and E. J. Hart & Co., 73 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of the price, from the Metaphysical University, 51 Bond street, New York. Inclose stamp for pamphlet. oct6 1yetw

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TO CONSUMPTIVES.—Many have been happy to give their testimony in favor of the use of *Walker's Pure Cod Liver Oil and Lime*. Experience has proved it to be a valuable remedy for Consumption, Asthma, Diphtheria, and all diseases of the Throat and Lungs. Manufactured only by A. B. WILBUR, Chemist, Boston, Massachusetts. Sold by druggists generally. fe19 1t

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NEW ADVERTISEMENTS.

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This medicine, for the cure of Diarrhea, Flux, Cholera and all diseases of the bowels, is without exception the most valuable and indispensable remedy known, being so mild in its action that it can be given to infants with impunity, and yet so certain in its effect that it controls the most acute attacks. For infants its use is recommended in preference to the *death-dealing* "Soothing Syrups," etc. No household should be without it.

LOCOCK'S COUGH ELIXIR.

A preparation invaluable to persons suffering from Colds, Coughs, Asthma, Bronchitis and all Pulmonary affections. It is specially adapted to the relief of Hoarseness, and all diseases of the Throat caused by excessive use of the voice. It can be administered with perfect safety to infants, and is really the only known alleviator in Whooping Cough.

Bull & Lyons' Cod Liver Oil and Lacto-Phosphate of Lime,

for Coughs, Colds, Consumption, Scrofulous and Tuberculous affections, Rickets and all complaints characterized by deficient nutrition. In this preparation the disagreeable taste and odor of the oil is completely masked, and the Lime, instead of being presented to the stomach in an indigestible and inert form, as in the old preparation of oil and phosphate of lime, is here held in solution and is readily assimilated. Given to delicate and puny infants and children, its use is soon followed by marked improvement. This combination was suggested to us by a number of our prominent physicians, and has been perfected only after long-continued labor and experiment.

Bull & Lyons' Elixir of Calisaya Bark, with Pyro-Phosphate of Iron.

An excellent tonic, combining the medicinal properties of Iron, Phosphorous and Peruvian Bark. Particularly adapted to women and children suffering from General Debility, Want of Appetite, Dyspepsia, Impoverishment of the Blood, etc.

ABRAMS' COMPOUND FLUID EXTRACT BUCHU.

Abrams' Compound Fluid Extract Sarsaparilla, with Iodide Potass,

for purifying the Blood, Rheumatism, Gout, Scrofula, Old Sores, Pimples, Blotches, Cutaneous Eruptions and all diseases requiring alterative treatment.

Abrams' Compound Arnica Liniment.

This popular preparation well merits the reputation it enjoys. It is unrivaled as a rubefacient, and is employed with success in Cholera and Cholera Morbus, in which cases the extremities should be rubbed with it, and it should be used as a compress on the abdomen. Applied by rubbing, or in compress around the head, it is a sovereign remedy for Neuralgia and Sick Headache. In Rheumatism, Lumbago, Sciatica, Cramps, Colic, Pain in the Back, Sprains, Bruises, and all cases where external remedies are applicable, it is very successfully used. It is equally good for man or beast, and can be given to animals internally for Colic or Cholera. All families should keep it on hand.

Abrams' Tetter and Ringworm Ointment.

A CERTAIN CURE for Ringworm, Tetter, Itch, etc.

Brodie's Vegetable Liver Pills,
Hutton's Worm Candy,
Creole Hair Oil,
Quinidine Oleine Hair Tonic.

All of Ball & Lyons' well known Proprietary Medicines are owned and prepared solely by

fe10 tm J. L. LYONS.

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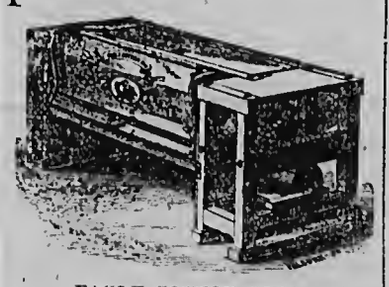

EAGLE COTTON GINS.

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

40-Saw Gin	$290	65-Saw Gin	$325
45-Saw Gin	295	70-Saw Gin	350
50-Saw Gin	250	75-Saw Gin	375
55-Saw Gin	255	80-Saw Gin	400
60-Saw Gin	300		

All orders should be addressed to

W. L. CUSHING,
No. 61 St. Charles street,
Sole Agent for the Southern States.

Agents wanted. Also on sale a large stock of Brush's COTTON PRESSES, Steam Engines, Sugar Mills, Straub Corn Mills and Plantation Machinery of all kinds. fe19 3m

INDUCEMENTS!—INDUCEMENTS!

LOOK!—LOOK!

The old-established store, corner Royal and St. Philip streets, is offering inducements for cash, to country and city buyers, for the coming Spring months, never before offered in this market. Their stock comprises everything in the line of

STAPLE AND FANCY DRY GOODS,

daily replenished from the New York market. Call and you will go away satisfied. Satisfaction guaranteed to country merchants. Send your orders from the country. Ladies, take the Bourbon street car and get off at St. Philip street, and in a few minutes you will be at the

ST. PHILIP STORE,
fe19 2m No. 230 Royal St., New Orleans, La.

MRS. L. ROGERS,

FASHIONABLE MILLINERY AND DRESSMAKING,

450 ..... Dryades St. 450

NEW ORLEANS, LA.

Bonnets Cleaned, Dyed and Altered. fe19 2m

JAMES SIMPSON,

BOOT AND SHOE STORE,

423 ..... Dryades Street 423

Bet. Melpomene and Terpsichore, New Orleans.

☞ Gentlemen's Boots and Shoes made to order. Also constantly on hand a variety of Ladies', Gentlemen's and Children's Boots and Shoes. All orders promptly attended to. fe19 2m

J. A. KERNAN & T. WHITE,

PRACTICAL GILDERS,

106 CUSTOMHOUSE ST., near Royal, New Orleans.

Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended to. fe19 3m

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NEW ADVERTISEMENTS.

Splendid and Unparalleled

TRIUMPHS

OF THE

WHEELER & WILSON

Sewing Machine Co.,

NEW YORK,

OVER EIGHTY-ONE COMPETITORS,

AT THE

World's Exposition, Vienna, 1873,

ETC., ETC.,

1. **The Knight's Cross of the Imperial Order of "Francis Joseph,"** conferred by his apostolic majesty the Emperor of Austria upon the Hon. Nathaniel Wheeler, President of the Wheeler & Wilson Sewing Machine Company, as the founder and builder of Sewing Machine industry.
2. **The Grand Diploma of Honor,** recommended by the International Jury for this Sewing Machine Company only, for their important contributions to the material and social welfare of mankind.
3. **The Grand Medal for Progress,** awarded for their New No. 6 Sewing Machine, being for *progress* made since the Paris Exposition of 1867, at which the only *Gold Medal* for Sewing Machines was awarded to this Company. Hence the Vienna award marks *progress* not from a low level or inferior medal, but from a *Gold Medal*, the highest award made at Paris.
4. **The Grand Medal for Merit,** for the development of needle industry, and excellence and superiority of manufactured samples exhibited.
5. **A Grand Medal for Merit,** for excellence and superiority of cabinet work, the only award of the kind in this section.
6. **Medals for Several Co-Operators** of the Wheeler & Wilson Company for superior ability.
7. **The Official Report,** published by the *General Direction* of the Vienna Exposition, signalizes the *supremacy* of the Wheeler & Wilson Company for quantity and quality of manufacture, and position in the Sewing Machine business, as follows:

OFFICIAL REPORT, VIENNA EXPOSITION, SEWING MACHINES, ETC.

(GROUP 13, SEC. 2, II.)

"The greatest Sewing Machine Manufactory in the world is that of Wheeler & Wilson, New York, which alone has brought already over nine hundred thousand of their Sewing Machines into practical use. The complete production of the parts by machinery is so regulated that each complete machine may be used as a sample for exhibition. This firm produces six hundred well-adjusted machines daily.

"The latest production of this firm, and which is the wonder of the Vienna Exposition, is their New No. 6 Sewing Machine. This universal machine sews the heaviest leather harness and the finest ganzes with a truly pearl stitch.

"Wheeler & Wilson have received the highest prizes at all World's Expositions, and at the Vienna Exposition were extraordinarily distinguished."

Further Distinguished Honors.

NEW YORK, Sept. 15, 1873.

THE GRAND MEDAL OF HONOR

OF THE

AMERICAN INSTITUTE, NEW YORK,

Was unanimously recommended by the Judges of Sewing Machines for

WHEELER & WILSON'S

NEW NO. 6 SEWING MACHINE

as being "a decided improvement over all other machines in the market," and which "must revolutionize certain branches of industry, especially in Shoe and Harness Manufacturing."

"BALTIMORE, MD., October 31, 1873.

"The Maryland Institute has awarded WHEELER & WILSON the GOLD MEDAL for their New No. 6 Sewing Machine. Other Sewing Machines received nothing."

"SAVANNAH, November 1, 1873.

"At the Georgia State Fair a SILVER MEDAL, the highest and only premium for Leather Stitching, was awarded to WHEELER & WILSON for saddles done on their New No. 6 Sewing Machines."

Principal Office—No. 625 Broadway,

NEW YORK.

☞ AGENCIES in all the Principal Cities of the World. fe19 2t

NEW ORLEANS

PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be assiduously carried out.

MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 94 and 96 Canal St., New Orleans.

Refers by permission to D. H. Holmes & Co., New Orleans. fe13 1y

THE DOMESTIC

LOCK-STITCH SEWING MACHINE

WILL LAST A LIFE-TIME.

WILLCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.

M. S. HEDRICK,
fe19 3m 103 Canal street, New Orleans.

G. D. COULON,

PORTRAIT PAINTER,

37 ..... Camp Street 37

NEW ORLEANS, LA.

Old Paintings restored. fe19 1f

CONSTANT EMPLOYMENT AT HOME, male or female. $30 a week warranted. No capital required. Full particulars and a valuable sample sent free. Address, with six-cent return stamp, A. D. YOUNG, 290 Fifth street, Williamsburg, New York. fe19 3m

HAIR STORE ..... HAIR STORE.

GEORGE T. SHILLING,

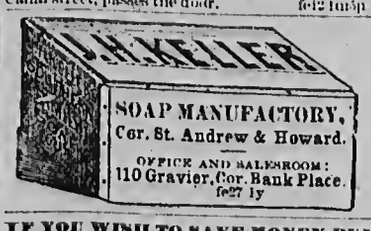
381 ..... Dryades Street 381

Between Erato and Thalia streets, opposite the Jefferson School,

calls the attention of his customers, and strangers visiting the city during the Carnival, to examine his immense stock before purchasing elsewhere, as it consists of WIGS, BEARDS, MUSTACHES, TUPEES, etc., for retail or sale, for ladies and gentlemen; also made to order at short notice, and a perfect fit guaranteed or no sale.

For the ladies especially he keeps a large and select stock of HAIR GOODS—Switches, Braids, Puffs, Curls, Braidings, Crown Plaits, Fringes, and in fact everything in the Hair Line, from blonde to the darkest shades, of his own manufacture, at reasonable prices.

Ladies' Hair Dressing and Curling at all hours. Don't forget the address—No. 381 Dryades street. The Green Car starting on St. Charles, corner of Canal street, passes the door. fe12 1m5p



fe27 1y

IF YOU WISH TO SAVE MONEY BUY your BOOTS AND SHOES AT J. ESTOUP'S Boot and Shoe Store, Dryades Street Market. He has just received, direct from the best Philadelphia and other manufacturers, a very large assortment of the very finest of Ladies', Misses' and Children's Shoes, also Gentlemen's Shoes and Boots, which he is offering low for cash. Call and convince yourselves at 399 DRYADES STREET. fe12 2m

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NEW ADVERTISEMENTS.

BOOK AND STATIONERY

DEPOT,

Nos. 110 and 112 Camp Street,

NEW ORLEANS.

DOMESTIC AND IMPORTED

FAMILY BIBLES,

AT PRICES RANGING FROM $3 TO $30.

ALL THE PUBLICATIONS

—OF THE—

Methodist Episcopal Church South

At same Prices and Discounts

AS AT NASHVILLE.

ALL THE TEXT BOOKS

EMBRACED IN THE

Course of Study for the Undergraduates in the Ministry.

ALL THE STANDARD POETS,

IN BEAUTIFUL BINDING,

AT $1 EACH.

☞ These are imported from Europe direct.

ALSO SOUTHERN AGENCY

—FOR—

WORCESTER'S DICTIONARY,

AND WHOLESALE AND RETAIL DEPOT

—FOR—

Webster's Unabridged Dictionary.

AGENCY FOR THE SOUTHWEST

—FOR THE—

Introduction and Sale

—OF—

THE SCHOOL BOOKS

PUBLISHED BY

J. H. BUTLER & CO.,

—INCLUDING—

MITCHELL'S GEOGRAPHIES

—AND—

THE SCHOLAR'S COMPANION.

Agency for the School Books of WILLIAM WOOD & CO., including

BROWN'S POPULAR GRAMMARS,

—WITH THE—

Most Complete Assortment

—OF—

School Books in the Southwest.

A LARGE NUMBER OF

Standard and Miscellaneous Books,

Many of which are IMPORTED DIRECT, and sold at

SURPRISINGLY LOW PRICES.

AN UNEQUALED ASSORTMENT OF BOOKS

—ADAPTED TO—

Sabbath School and Juvenile

LIBRARIES.

Blank Books and Writing Papers

OF ALL KINDS, much of which has been MANUFACTURED TO ORDER for this House.

☞ CATALOGUES AND PRICE LISTS will be sent on application to

ROBERT J. HARP, Agent,

NOS. 110 AND 112 CAMP STREET,

NEW ORLEANS. fe13 6t

NEW ADVERTISEMENTS.

NEW ORLEANS

MUTUAL INSURANCE CO.

OFFICE—COR. CAMP AND CANAL STS.

Capital $500,000 00
Assets, Dec. 31, 1872 ..... 676,911 83

Insures FIRE, MARINE AND RIVER Risks, dividing the profits separately on each department to the insured.

For the accommodation of its customers, the company will make Marine Losses payable in London.

J. TUYES, President.
J. W. HINCKS, Secretary.

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George Urquhart,	M. Favro,
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G. W. Babcock,	Aug. Reichard,
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A. Schreiber,	W. B. Schmidt,
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fe5 3m

TO RAISE LARGE CROPS USE

STERN'S FERTILIZER.

Office of STERN'S FERTILIZER AND CHEMICAL MANUFACTURING COMPANY, manufacturers of

RAW-BONE SUPERPHOSPHATE AND FINE-GROUND BONE,
BONE BLACK OF ALL GRADES,
NEATS-FOOT OIL,
Sulphuric, Muriatic and Nitric Acids, Muriate of Tin, Sulphate of Soda, Copperas, etc.

Office—16 Chartres Street.

Factory on Frenchmen street, near Marigny Canal, New Orleans. fe5 3m

THE GREATEST BARGAIN YET.

POSITIVE LIQUIDATION.

GODCHAUX

SELLING OUT

Men's and Boys' Clothing

AND FURNISHING GOODS

AT COST.

LEON GODCHAUX,

Nos. 81 and 83 Canal Street, and 213, 215 and 217 Old Levee.

☞ Call and examine. ja29 1m

CARNIVAL ..... CARNIVAL.

EXTRA INDUCEMENTS

offered during the Gala Season. Strangers are particularly requested to call at

DANZIGER'S

FASHIONABLE AND POPULAR DRY GOODS STORE, where will be found an extensive assortment of DRY GOODS, daily replenished from the New York markets, and offered at prices which will warrant large sales.

We beg to extend an invitation to one and all to call and see OUR BARGAINS before purchasing. No trouble to show goods at

T. DANZIGER & SONS',
No. 233 Canal street,
Between Burgundy and Rampart.

Samples sent to all parts of the country free of charge. ja29 1m5p

THE PHILANTHROPIST

COOKING STOVE.

THE BEST STOVE SOLD IN THE SOUTH,

and at prices to suit all classes. Giving the greatest satisfaction, being the best BAKER, and never failing to operate, they ought to be in every house in the country.

☞ Every Stove sold under a FULL GUARANTEE.

J. H. CAMPMAN, Sole Agent,
fe12 3m 133 Poydras St., New Orleans.

MUNCY & MARCY,

WHOLESALE DEALERS IN

Cypress Lumber, Shingles, Ash Wood

AND OAK STAVES.

SHINGLES A SPECIALTY.

424 and 426 Delord St., New Orleans.

P. O. Box 2238. Mechanics' Exchange, 6.

Agents for Steamer Alice, Anite River Packet, and for Steamer Anite, Pensacola Packet. de18 2m

MANUALS OF MATHEMATICAL INSTRUMENTS,

MICROSCOPES, MAGIC LANTERNS,

METEOROLOGIOAL INSTRUMENTS,

Physical Apparatus,

Profusely Illustrated and priced, mailed to any address on receipt of 10 cents each.

JAS. W. QUEEN & CO., Opticians,
601 Broadway, New York, and
se11 6m5p 924 Chestnut St., Philadelphia

P. SULLIVAN,

NO. 204 JULIA STREET,

DEALER IN

Pittsburg, Anthracite and Cannel Coal.

Also Oak, Pine and Ash WOOD. ja15 2m

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Gonadas Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea in the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m5p

V. OEHMICHEN,

Successor to Oehmichen & Pothier,

DEALER IN

HARDWARE AND CUTLERY,

Corner Bienville and Old Levee Streets,

ja15 2m5p New Orleans.

FOR ALL THROAT AND LUNG COMPLAINTS,

Coughs, Colds, Catarrh, Asthma, Bronchitis, etc., the New Louisiana Remedy is pressing, with imperturbable steadiness, to the front as the best thing the world has ever seen. Absolutely harmless, and delicious to take. Best soothing syrup for children. Life Tonic, for Dyspepsia, Appetite, Scrofula, Chills, Diarrhea, etc., is singularly effective. Sold by druggists. Depot, 106 Camp street. ja15 1m5p

GEORGE STROUD,

MARBLE AND GRANITE WORKS,

Nos. 158, 160, 162 and 164 St. Charles St.,

NEW ORLEANS.

Every description of Cemetery and Building Work executed in the best manner and at the lowest possible prices. fe5 3m5p

LADIES' HAIR STORE, 205 CANAL STREET.—We are now prepared to offer special bargains in all shades of Hair. Our prices are very low; our work of the best. Braids, Puffs, Curls, Coligons and all Hair Goods made to order. Old Hair reworked into present styles. Combings made up. Country orders solicited, promptly executed and satisfaction guaranteed. Having a large assortment to select from, the Ladies cannot fail to be suited. OLIVER A. PEIRCE, Agent,
205 Canal street.

Branch—886 Magazine street. A competent Hair-Dresser always on hand. de25 2m5p

PAYING EMPLOYMENT FOR ALL having spare time, in selling our **New Book.** *No fancy or transient work*, but a **necessity** to all classes of people, actually **saving money** to buyers. *Book Agents* seeking something **useful** and **fast-selling**, and **all** having any spare time for pleasant work, without risk, write at once for complete 16-page descriptive circular, and **Liberal Terms**, to

F. A. HUTCHINSON & CO.,
oc9 1y St. Louis, Mo.

AGENTS WANTED *for the newest, best and fastest-selling book out!*

OCEAN'S STORY.

By F. R. Goodrich (son of "Peter Parley.") Remarkable voyages, shipwrecks, adventures, explorations, piracies, mutinies, naval combats, and the history of all kinds of naval progress. The romance of "Old Ocean" and 1,000 things of interest and value. Over 200 illustrations, and very low-priced. Send for circular, and most liberal terms to agents, to

VALLEY PUBLISHING CO.,
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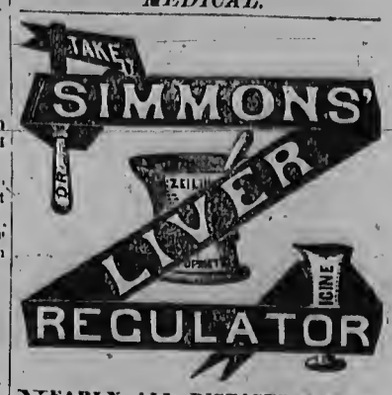
MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has ever been **discovered**. It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best**.

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se25 1y

THE GREATEST

MEDICAL

DISCOVERY

OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. A no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

DONALD KENNEDY.

sa14 1y

Price, $1.60 per bottle. For sale by all druggists.

DR. TUTT'S VEGETABLE LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS,

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States.

The Child's Corner.

A BABY INTERVIEWED.

TO A LITTLE ONE JUST A WEEK OLD.

Only a baby, 'thout any hair,
'Cept just a little, fine here and there.

Only a baby, name you have none,
Barefooted and dimpled, sweet little one.

Only a baby, teeth none at all;
What are you good for, only to squall?

Only a baby, just a week old;
What are you here for, you little scold?

BABY'S REPLY.

Only a baby! what should I be?
Less o' big folks has been little like me.

'Aint dot any hair? 'es I have, boo:
'Spose'n I haven't, dess it 'ood grow.

Not any teeth! wouldn't have one;
Don't dey my dinner by growling a bone.

What am I here for? 'at's pretty mean:
Who's dot a better right, 'at ever you seen?

What am I dood for, did you say?
Kiver so many good things, every day.

'Tourse I squall sometimes, sometimes I hawl;
Zey dassant spank me, 'cause I'se so small.

Only a baby! 'es, sir, 'at's so;
'N if you only could, you'd be one too.

'At's all I have to say; you're 'most too old:
Dess I det into bed, 'oos dettin' cold.

Life in a Tree.

BY C. S. PEASE.

"Wouldn't it be jolly fun, Mollie, if you and I could just go off and live in a tree, like birds?"

Four-year-old Mollie opened wide her blue eyes.

"But we couldn't, Tommy. Who'd be our mother and hear our prayers?"

"There! that's just like girls. Why don't you know birds don't have mothers and say prayers, as chillens do?"

Tommy's six years of observation carried conviction to the mind of his little sister. There was silence for a moment; then a grave doubt crept in, which found expression thus:

"But what 'ud we eat? Mary don't cook things for birds."

"Birds don't have to have things cooked for 'em. When they get hungry they just fly down and eat berries and things. I think it must be awful nice."

"Well, Tommy, let's try it. Mother won't be back in a good spell. Let's go off a good ways, so't nobody can find us, and live in a tree and eat berries always." Then, meditatively: "Berries are good, ain't they, Tommy?"

"I'll bet they are," enthusiastically. "And we'll get lots of them."

So off went our little adventurers, down through the back gate, across the meadow, where the tall grass almost covered their heads, bound for the woods beyond, where the prospect of life with the birds led them.

"Oh! dear me, this hay is awful to get through," groaned Mollie. "I wish we could just fly over it, don't you?"

"It isn't hay, it's grass," asserted the superior masculine wisdom. "And if we should try to fly over the meadow our folks would see us and call us back; and then we couldn't live in the tree, you see."

"Well, let's go on."

And on they went, though poor little Mollie lost her shoe in the mud, and got tangled in the long grass, and had to be helped out several times before they reached the edge of the woods.

At length the cool shade was reached, however, and then the bird-life began.

"Now, Tommy, if we're going to be birds, I s'pose we'll first have to chipper, like they do, and not talk any. Won't we?"

"Oh, fudge! We ain't going to be birds, but to just make believe we are, and to live like 'em and have fun, you know."

Little Mollie's inmost conviction, I fear, must have been that it had not been so vastly funny so far; but she said nothing.

"Now, then, Mollie, let's hunt us a place to live—a real nice shady tree."

So, hand in hand, they plodded through the woods, looking for a favorable spot.

"Here's a nice one. I'll go up first. Let's off with our shoes and stockings, though. You know we've got to have our toes to hang on with."

Mollie laughed. The idea was a new one to her, but novel and charming.

Up went Tommy, with all a boy's agility, and was soon perched on a nice stout limb.

"Now, then, Mollie, come on. I've got a perch picked out." But poor Mollie essayed the task in vain.

"I can't get up," was the pitiful reply, after a half dozen futile attempts.

"Oh, botheration! Glad I ain't a girl!" was the comforting crumb he threw her from his limb.

"I guess girls can't help being girls. I don't want to be one more'n you do," was the sobbing reply.

"Oh, well! Stop blubberin', and I'll come down and help you," was the very unbird-like rejoinder.

By dint of great exertion on the part of each, little Mollie soon reached the perch, and by the side of her brave bird brother "held on" with fingers and toes.

But the little bare feet were unused to the rough bark, and soon she ventured to change her position, when crash! down through the green leaves and waving boughs went the little form.

Even Tommy forgot his bird nature so far as to scream loudly as he saw his little sister's danger; but fortunately their perch was not a high one, and she was but little hurt. Tommy hastened from the tree to the rescue, but they were both soon laughing merrily over it.

"That's just the way little birds tumble around when they first begin to fly," suggested he. "I've seen 'em tumble out of the lilac bush enough to kill 'em. But it never seems to hurt 'em any.

"Hurrah! Let's up and try it again. It's awful jolly bein' a bird. Ain't it, sis?"

"Yes," was the dubious answer. "But I'm hungry. Ain't you, Tommy? I guess it makes little birds hungry to tumble out of trees. Don't it? Let's go and hunt some berries before we get up again."

"All right, Mollie. Here we go. I wonder where the berries are. But we'll find 'em. Come on."

And off went they. But the berries seemed only to exist in their imagination. None were found, and they both felt very, very hungry.

"Oh! dear," groaned Mollie, "I wish't I had a cookie. Don't you, Tommy?"

The "cookie" would have tasted very good indeed to Tommy just then; but the reply came out characteristic of boyhood.

"Oh, pshaw! Birds don't eat cookies."

"Well, chillens do; and I think it's better to be chillen 'n 'tis to be birds," was the positive reply. "Let's go home. I'm tired."

"*I* don't want to go home; but, if *you're* bound to, I suppose I'll have to. *I* ain't so sick of bein' a bird as that all comes to," replied Master Tommy with spirit, while in his inmost heart he was glad enough to go.

Home they started. But, alas! their wanderings in the woods had confused their little heads; and now, with the dark night coming down about them, the little ones found they were lost.

"Oh! dear, Tommy, I'm afraid. Ain't you?"

"No, Mollie, I ain't exactly afraid; but I didn't think about birds having to stay outdoors all night in the dark. I wish mother'd come."

"I'm so tired I can't walk another step," moaned Mollie.

"Well, you just lie down here on the moss and rest, and I'll sit and watch you," said the little brother, anxious now to make amends, as far as possible, for having led his little sister into trouble.

The dark night settled around them. The little girl, thoroughly disgusted with bird-life, tired and hungry, soon sobbed herself to sleep.

Quivering with fear at the slightest sound, the little brother sat beside her, holding her little hand in the dark. It seemed to him like ages before he heard some one shouting: "Tommy! Tommy!" And with a glad shout he answered: "Here we are, papa."

Little Mollie soon woke with the lights and voices, and was instantly nestled in papa's loving arms and being carried rapidly toward poor, distracted mamma, who was almost wild with anxiety about her little ones.

"I tell you, papa, birds don't have such awful jolly times, after all. Do they? Ain't it awful to live outdoors in the night?"

And as Mollie knelt to repeat her little prayer that night she prayed: "Please, God, don't ever let me be a bird any more; but just mamma's good little girl."—*Independent.*

A Lesson from a Bee.

"There's a bee hummin' in that clover-head yonder; you can't hear it when you're talkin'; but if you jest keep still a minute Uncle True made a little pause) you can hear it as plain as a church bell, and I think it's jest as purty a noise—leastways it tells me more."

"Indeed!" said I. "I should like to know what it tells you."

"Well, in the first place, it shows me that honey's to be got out o' all the flowers, even the leetlest and homeliest. The bee gets it in the onlikeliest places, you see; he don't turn up his nose at a mullein-stalk no more'n he does at a garden-pink; and I shouldn't wonder if the Lord had put just as much honey in one as t'other. But if he was a bee with an aristocratic turn o' mind, and wouldn't look for honey anywheres but in garden-pinks and damask-roses, it's my opinion that he'd go home to his hive empty-handed the biggest part o' the time. And I suppose the Lord has put about as much honey in one man's road as another's, if he only knew how to look for it, and didn't despise mullein-stalks.

"Then the bee shows me it's a man's business to hive up honey—not jest to go round amusin' himself with the flowers, and takin' only what tastes good and what he can eat at the time, but to store it up against the winter of old age and trouble. I mean the honey of wisdom, marm, that begins in the fear of God. And, besides all that, the bee shows me that a man should go to his honest day's work with a joyful spirit, singing and making melody in his heart, and not be agoin' round with a sour face and a grumblin' tongue and a cross-grained temper, jest as if he thought the Lord who made him didn't know what was good for him.

"But it's time for me to jog along, marm, for this old chair and I haven't been late to church since we took to goin' thar together, and we shouldn't like to begin now, though, to be sure, people that's got legs and horses to get 'em thar don't seem to mind being late much."—*Without and Within.*

THE BOOK OF THANKS.—"I feel so vexed and out of temper with Ben," cried Mark, "that I really must"—

"Do something in revenge?" inquired his cousin Cecilia.

"No; look over my book of thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book, nearly full of writing, in a round text hand.

"Here it is," said Mark. Then he read aloud:

"'March 8—Ben lent me his hat.'

"Here again: 'January 4—When I lost my shilling Ben made it up to me kindly.' Well," observed the boy, turning down the leaf, "Ben is a good boy, after all."

"What do you note down in that book?" asked Cecilia, looking over his shoulder with some curiosity.

"All the kindnesses that are ever shown me; you would wonder how many there are. I find a great deal of good from marking them down. I do not forget them, as I might do if I only trusted to my memory, so I hope that I am not often ungrateful; and, when I am cross and out of temper, I almost always feel good-humored again if I only look over my book."

Who is the oldest lunatic on record? Time-out-of-mind.

Farm, Garden and Household.

The Cracking of Fruit by Rain.

Almost every one has noticed that juicy fruits, such as plums, peaches, grapes, tomatoes, etc., will be cracked by a rain. The phenomenon has been of painfully frequent occurrence the past season, and the losses to some growers have on this account been heavy. The cracking has been explained in various ways, but we think it is properly attributed by Rossingnult to *osmose*. If a bladder filled with sirup be immersed in a vessel of water the water will, after awhile, become sweet; the sirup passes through the membrane of the bladder into the water, and correspondingly the water passes into the interior of the bladder. But this interchange is not an equal one; the lighter liquid—the water—passes in many times more rapidly than the heavier liquid—the sirup—passes out. The consequence will be that the bladder will be distended to its utmost, and at length burst. This is a general law, that where two liquids of unequal densities are separated by a membrane, whether animal or vegetable, they will interchange, the weaker liquid passing more rapidly than the denser one, and this will be kept up until the liquid upon both sides of the membrane is of the same density. A ripe tomato or plum may be considered in the condition of the bladder of sirup. The rich juices of the fruit correspond to the sirup, and the thin membrane which forms the skin of the fruit represents the bladder. When the ripe fruit is kept constantly wet with water by a rain *osmose* takes place, and the water passing through into the fruit distends the skin, which, not being very strong, is soon ruptured. If the fruit were to be surrounded by a liquid denser than its juices it would, instead of expanding and breaking, shrink, and the skin become shriveled. When strawberries or currants are sprinkled with sugar a sirup is soon formed by some of the juice of the fruit, and this being considerably denser than the juices of the berries they are soon flabby and shriveled.

THE Boston *Journal of Chemistry* gives the following receipt for that beautiful and instructive parlor experiment known as imitation frost-crystals: Dissolve four hundred and fifty-six grains of nitrate of lead in six fluid ounces of water. If the solution is turbid filter through paper. Place the solution contained in a glass vessel on the table where it is intended to remain, and drop into it two hundred grains of sal-ammoniac—chloride of ammonium—in long, fibrous crystals. Soon small crystals of chloride of lead will form, and ascend through the denser liquid, presenting the appearance of an ascending snow-storm. When the bed is all precipitated the crystals will begin to descend as a genuine miniature snow-storm, forming grotesque masses resembling a winter's landscape. If the vessel containing the crystals is not disturbed, it often preserves its beauty for weeks.

SAVE THE LARGEST GOBBLER.—In selecting the male turkey to preserve for breeding purposes, the necessity of picking out the largest and most perfect, as regards form and vigor, may well be urged upon everybody who keeps this very profitable farm stock. Let it constantly be borne in mind that size is a great desideratum in a gobbler kept for breeding. We are aware that the American passion for size has sometimes operated to the detriment of poultry. But in turkeys size can be secured without danger.—*William Clift, in Poultry World.*

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KATE T. WARDNER.

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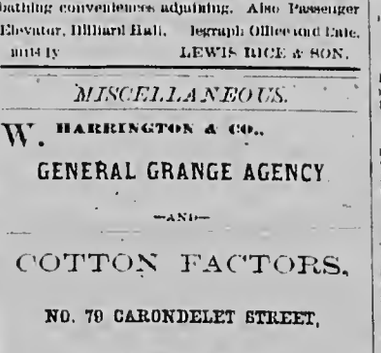

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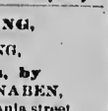

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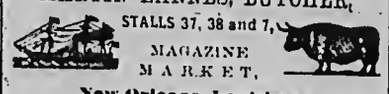

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138.....Gravier Street.....138
Ja15 2m New Orleans.

GORMAN & McNALLY,
DEALERS IN WOOD AND COAL,
Corner Rampart and Erato Streets,
NEW ORLEANS.

Constantly on hand Oak, Ash, Pine, etc., and at prices to defy competition. Full measure guaranteed. Split Wood always on hand. Ja15 2m

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FRANK SMITH,
DEALER IN ALL KINDS OF
Wood, Coal and Charcoal,
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Bet. Erato and Clio Sts., New Orleans.

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JULIUS LOEFFLER,
GAS FITTER AND DEALER IN GAS FIXTURES, ETC.,
No. 43 Royal Street,

Between Customhouse and Bienville streets,
no20 3m New Orleans.

SUNDRIES.....SUNDRIES.

500 bbls. POTATOES, assorted.
300 bbls. French and Boston choice ONIONS.
Hams, Bulk Shoulders, Sausages, etc.
Pigs' Feet, Spare Ribs, Breakfast Bacon, Sour Kroul, etc.
For sale at the Cheap Store of
E. H. ROQUEST,
Ja15 2m No. 45½ Tchoupitoulas St., near Natchez.

SEWING MACHINES.

THE WEED SEWING MACHINE.

THE WEED SEWING MACHINE
HAS JUST RECEIVED
THE HIGHEST AWARD
AT VIENNA,
THUS
REPEATING ITS EXPERIENCE
AT PARIS IN 1867.

No Machine possesses so many good qualities for general Family use.

The universal satisfaction given by this Machine justifies its claim to the well-known name:

FAMILY FAVORITE.

Company's Office in New Orleans,
207.....CANAL STREET.....207
☞ Agents wanted. de18 3m

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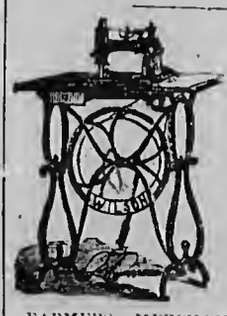

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FARMERS, MERCHANTS, MECHANICS, EVERYBODY! Send your name and Postoffice address to us, and receive circulars giving full particulars for procuring a WORLD-RENOWNED

Wilson Shuttle Sewing Machine
☞ WITHOUT PAYING FOR IT. ☜

NEEDLES for all Sewing Machines for sale. Five cents each.

WILSON SEWING MACHINE CO.,
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BABCOCK SELF-ACTING FIRE ENGINE,
FOR CITY, TOWN AND VILLAGE USE.

The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

A. M. GRANGER, General Agent,
mh6 1y Exposition Building

SEED POTATOES—APPLES—ONIONS.

3,000 bbls. RUSSETS.
1,000 bbls. PEACHBLOWS.
500 bbls. BOSTON JACKSON WHITES, for seed.
300 bbls. EARLY ROSE.
200 bbls. PINKEYES.
100 bbls. GOODRICH.
200 bbls. PEERLESS.
100 bbls. HARRISON.
250 bbls. LONDON LADY.
250 bbls. Red and Yellow ONIONS, per Geo. Washington.
500 bbls. choice Pennock APPLES, in shipping order.
50 bbls. KRAUT.
30 half bbls. KRAUT.
100 bbls. choice DRIED APPLES, per steamer Louisville.
25 bbls. choice DRIED PEACHES.
150 bbls. choice Red Kidney BEANS.
75 bbls. choice White Navy BEANS.
5 gnats Spanish GARLIC.
100 bbls. Red and White Sweet POTATOES.

In store, Flatboat landing, and steamer George Washington, in lots to suit purchasers, at Nos. 38 and 40 Poydras street. All Seed Potatoes sold under full guarantee as to quality. Call and see me before purchasing elsewhere.

de25 2m JOSEPH KELLER.

CHARLES RAYMOND,
FURNITURE DEALER,
51.....Royal Street.....51
Corner Bienville, New Orleans.

Furniture of every style. Repairing, Exchange, Storage and Removing. Ja1 2m

CARPET WAREHOUSE,
17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Hair-cloth Ticking; Springs; Burlaps; Step Covers, etc.

de4 1y A. BROUSSEAU & CO.

MEDICAL.

COUGHS.....COLDS.....ASTHMA.

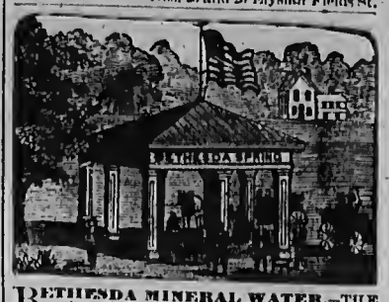
Remember that for all Affections of the THROAT AND LUNGS

Lapince's Indian Turnip Pectoral Balm
IS THE SOLE REMEDY,

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

Price, $1. Sold at all well-assorted drug stores and by the proprietor, B. LAPLACE, Chemist,
my27 3m Nos. 23 and 25 Elysian Fields St.



BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. J. C. McALLISTER,
Sole Southern Agent.
Address Glass Box 825. mh8 1y

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COMMERCIAL COLLEGE,

The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

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N. B.—Soule's Philosophic Commercial and Exchange Calculator, 880 octavo pages, the great arithmetical work of the age, is for sale at the College office. ja22 1y

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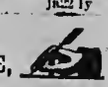
COMMERCIAL COLLEGE,



131.....CARONDELET ST.....131

This old-established institution is the only Commercial College in this city where students from the country can board in the family of the Principal. There is ample accommodation for thirty to forty students to board in the college. All Commercial branches taught. Terms over Thirty per cent. less than other colleges in this city. REFERENCES: Bishop Keener; Dr. J. B. Walker, Galveston; Dr. L. Parker and Robt. J. Harp, editor and publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, and Rev. A. P. Stage, Kosciusko, Miss. For circulars address J. W. BLACKMAN,
fe12 1m 131 Carondelet St., New Orleans, La.

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VIRGINIA.

The Spring session of this widely-known and popular institution begins on the Twenty-ninth of JANUARY next, and closes on the Seventeenth of June, which is Commencement day. In view of the present financial depression we now make this liberal offer:

FOR ONE HUNDRED DOLLARS, *paid in advance*, we will give, for one entire session of twenty weeks, to any student in the Collegiate, Scientific or Business course, his board at the Byars House (now reduced to $10 per month,) tuition, fuel, room-rent, washing, library and contingent fees. In the Preparatory Department the charges will be even less. Board at the Fulton House and in private families may be obtained at moderate though at somewhat more advanced rates. The advantages now offered here to those seeking thorough collegiate training and culture were never excelled in our previous history, as those best acquainted with the school will testify. If you desire more information write to

E. E. WILEY, President,
jy3 3m Emory P. O., Virginia.

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The Holston Conference, M. E. Church South.

Founded in 1849. Greatly improved. Boarding-house, with farm of five hundred acres. Fine generous Faculty full. Instruction thorough. Located in the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Expenses of tuition, board, fuel, lodging and washing less than $150 a year. Conveyance any day. For further information address

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BOSTON ORNAMENTAL IRON WORKS.

EMPIRE LAWN MOWERS.
The Best in the Market.

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Iron and Wire Railings for public and private buildings, banks, cemeteries, window-guards, etc.

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Reynolds' Iron Roofing. Warranted.

All kinds of Wrought and Cast Iron made for building purposes. Estimates given. Send for catalogue.

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RAILINGS.....RAILINGS.

WROUGHT IRON AND WIRE RAILINGS
FOR
Public Grounds, Cemeteries, Cottages,
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Iron Bedsteads, with Wire Sackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.

New Orleans Markets.

From the New Orleans Price Current.

COTTON.—The following are the arrivals since the thirteenth instant:

Louisiana and Mississippi	bales...	22,005
Lake		42
Tennessee		3,887
Arkansas		3,018
Mobile		1,929
Texas		167
Total		31,676

On Saturday the market opened with an active demand, and although many factors were more stringent in their pretensions and the movement was checked by light supplies of the better qualities, yet 3,500 bales changed hands during the morning at very full prices, after which the movement exhibited still more activity and the sales summed up 8,800 bales, mostly at an advance of ⅛@¼c. Low ordinary sold at 9c., ordinary at 11c., strict ordinary at 12c., good ordinary at 13⅛@13⅜c., good ordinary to strict good ordinary at 14c., strict good ordinary at 14⅛@14⅜c., strict good ordinary to low middling at 14⅝c., low middling at 14⅞@15⅛c., strict low middling at 15⅛@15⅜c., and middling at 15⅝@15¾c. The upward tendency of prices was stimulated by an improvement of 4-10 per cent. in sterling exchange. On Monday the market opened with an active and general demand, but, owing to the light supplies of the better qualities, and the stringent pretensions of factors, many of whom asked ⅛@¼c., and even ½c. above Saturday's figures, the sales during the morning were of only moderate extent, after which factors met the demand more freely, but still asked an advance of ⅛@¼c., and the movement became quite lively, resulting in sales of 7,650 bales, partly at previous rates and partly at an irregular improvement of ⅛@¼c. On Tuesday, owing to the general observance of the holiday, but few factors were ready to offer their stocks, and only five or six brokers were looking around to complete their orders. The sales were consequently confined to 550 bales, at prices indicating no variation.

The above makes an aggregate for the past three days of 17,000 bales, against 27,000 for the corresponding time last week and 20,800 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 928,413 bales, against 791,627 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 327,350 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 14,820 to Great Britain, and of 59,164 to France, and a decrease of 16,394 to other foreign ports. We quote:

Low ordinary	9¼ @ 9¾
Ordinary	10¾ @ 11⅜
Strict ordinary	11⅞ @ 12⅜
Good ordinary	13⅛ @ 14
Strict good ordinary	14¼ @ 14¾
Low middling	15⅛ @ 15⅜
Strict low middling	15⅝ @ 15¾
Middling	16¼ @ —
Strict middling	16⅛ @ 16¼
Good middling	17¼ @ 17⅜

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	11,076	
Arrived previously	993,066	1,027,142
		1,034,319
Exported past three days	33,150	
Exported previously	662,919	696,069
Stock on hand and on shipboard		338,250

SUGAR.—The receipts on Saturday and Monday were confined to 644 hhds., but only 250 hhds. sold at 6⅝@6¾c. for common, 7@7¼c. for good fair, 7⅛@7¾c. for fully fair, 8¼c. for strictly prime, 9c. for choice, 6@7½c. for seconds, and 9¼c. for yellow clarified.

MOLASSES.—On Tuesday 126 bbls. were received, but only 26 bbls. sold at 35@40c. for common and thin cistern bottom fermenting, and 59c. for prime reboiled.

CORN.—On Monday 3,100 sacks sold at 78c. for white mixed, 78@79c. for white, and 85c. for yellow.

OATS.—On Saturday 200 sacks sold at 62@63c., and on Monday 1,100 sacks sold at 60, 61@62c. ₱ bushel, mostly at the inside prices.

BRAN.—On Saturday 100 sacks sold at $1, and on Monday 300 sacks sold at 97½c.@$1 ₱ 100 lbs.

PORK.—On Tuesday 500 bbls. mess sold, in several lots, at $16.25 ₱ bbl. It is retailing at $16.75 ₱ bbl.

BACON.—On Saturday 175 casks sold, in lots, at 7¼c. for shoulders, and 9½c. ₱ lb. for clear sides, and on Monday only a few casks sold at 9½c. for clear sides.

HAMS.—Sugar-cured are quoted at 12@12½c. ₱ lb., as to brand. On Saturday and Monday only 30 tierces choice sugar-cured sold at 12½c. ₱ lb.

LARD.—Continues in light supply, and firm, at 9¼c. for packers', and 9¾c. for refined in tierces, and 10⅛@10½c. for keg.

DRY SALT MEAT.—On Saturday 100 casks sold at 6¼@6½c. for shoulders, and 8¾@8¾c. for clear rib sides, and 700 pieces shoulders, in bulk, at 6c. ₱ lb. Clear rib sides in bulk are quoted at 8c., and clear sides at 8¼c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 112½@112⅝ (against 112¾ at New York,) and closed at the same in both markets.

Nothing has been reported in silver. Owing to the light supplies it is quoted at 110 for American half dollars and 110½@111 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	35 00	42 00
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	38	41
Java	41	44
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	14	10
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	6 00	0 12½
Superfine	— —	5 12½
Fine	— —	4 60
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	17 00	19 00
Choice	20 00	22 00
IRON, ₱ ton:		
English, ₱ lb	4¾	5¾
Swedes, assorted	7½	8
Hoop	7	9
Sheet	6¾	10
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	39	45
Calfskins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 75	— —
Cement	2 75	3 00
Plaster Paris	2 75	3 00
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 75
Laths	— —	— —
OILS:		
Lard, ₱ gallon	83	87
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11⅝	11⅝
Pulverized	11⅜	11⅜
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, tbls. skein	85 00	90 00
Wagon, four-horse	100 00	115 00
Cane wagon	180 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	120 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, Feb. 17, 1874.

Texas beeves, choice, ₱ head	45 00 @ 45 00
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	12 00 @ 15 00
Western beeves, ₱ lb. net	8 @ 10
Sheep, first quality, ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 50 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	5 00 @ 10 00

Business Directory

NEW ORLEANS CHRISTIAN ADVOCATE.

Agencies.
A. Coyle, St. Louis, Mo.
Larrabe & Hall, Baltimore, Md.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. H. White, Newark, N. J.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Times Bakery, 53 Annunciation street.

Banks.
New Orleans Savings Institution, 156 Canal st.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia, Pa.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. H. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Estcaup, 389 Dryades street.
Mrs. James A. Kelly, 365 Dryades street.

Butchers.
E. P. Brousse, 29 and 30 Second street market.
Dennis Brura, stalls 13 and 15, Dryades Market.
J. Dubarry, stalls 2, 4 and 6, St. Mary's Market
Martin Lannes, stalls 37, 38 and 7 Magazine market.

Canard Goods.
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

Corpris.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 131 Rampart street.
D. M. Hullingsworth, 54 and 56 Baronne street.
J. A. Linn & Co., 102 Gravier and 13 Union street.

China and Crockery ware.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Hearick, cor. Erato and Franklin sts.

Clothing and Furnishing Goods.
Leon Godchaux, 81 and 83 Canal street, and 213 to 217 Old Levee street.
John Mullan, 132 Camp street.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
Gorman & McNally, corner Rampart and Erato streets.
John D. Maclin, 34 Carondelet street.
H. Mollegen & Co., 321 Rampart street.
Washington Morton, 138 Gravier street.
Frank Smith, 313 Carondelet street.
Sam. Smith, 351 Dryades street.
P. Sullivan, 394 Julia street.
William Velden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 108 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
Wm. J. Heirne & Co., cor. Marengo and Levee.
John P. Mugee, 60 Lafayette street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Drugs.
F. Jorger, corner Second and Dryades streets.

Dry Goods.
T. Ilanziger & Sons, 203 Canal street.
D. H. Holmes, 165 Canal and 15 Bourbon street.
Auguste Marx, 353 Dryades street.

Edurational.
J. W. Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington county, Virginia.
Illwassee College, Sweetwater, Tennessee.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
W. Harrington & Co., 79 Carondelet street.
John A. O'Brien, 62 Tchoupitoulas street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

Fertilizers.
Stern's Fertilizer, 16 Chartres street.
Louisiana Oil Company, 37 Union street.

Fire Engines.
Babcock Self-Acting Fire Engine, A. M. Grauger, general agent, Exposition building

Frames.
F. Wagener, 13 Baronne street.

Furniture.
J. Bids, 391 Camp street.
Hugh Flynn, 167 Poydras street.
F. Helderich, 624 Magazine street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Charles Raymond, 51 Royal street.

Gas and Steam-Pipe Fitters.
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Julius Loethler, 43 Royal street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Gilders.
J. A. Kerban & T. White, 106 Custombouse st.

Grocers.
John I. Adams & Co., 43, 45 and 47 Peters street.
Charles Ballejo, corner St. Charles and Jackson streets.
E. Conery & Son, cor. Canal and Delta streets.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
V. Oehmichen, corner Old Levee and Bienville streets.
Rice Bros. & Co., 89 and 91 Camp street.
Rousset & Co., 239 Old Levee street.

Hats.
Albert & Reinerth, 30 Chartres street.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Human Hair Goods.
Miss C. C. Matthews, 282½ Camp street.
D. A. Pelree, 205 Canal and 886 Magazine street.
George T. Shilling, 381 Dryades street.

Insurance.
Equitable Life Assurance Co., 33 Camp street.
New Orleans Mutual Insurance Co., corner of Camp and Canal streets.
North British and Mercantile Insurance Company, office, No. 2 Carondelet street.

Iron Manufactories.
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.

Labor Agency.
A. Hinde, 84 Carondelet street.

Ladies' Underwear.
Louisiana Manufactory, 202 Canal street.

Lumber.
Crescent Saw Mill Association, foot of General Taylor street.
Thomas Hesson, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Diamond Cotton Chopper and Cultivator, Fayetteville, N. C.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Marble and Granite Works.
George Stroud, 158 to 164 St. Charles street.

Medical.
Mrs. M. G. Brown's Metaphysical Discovery, 51 Hood street, New York.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 24 and 25 Elysian Fields street.
Louisiana Remedy, 105 Camp street.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

Millinery.
Mrs. Garbanatti, 625 Magazine street.
M. McAuley, 161 Canal street.
Mrs. M. Tournaben, 291 Prytania street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
A. S. Barnes & Co., New York.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
B. H. Haas, 110 and 112 Camp street.
Horace Waters & son, New York.
Phillip Werlein, 75 to 90 Baronne street.

Painters.
A. S. Cutler, 1305 Camp street.

Papers and Magazines.
General Conference Daily Advocate, A. H. Redford, Nashville, Tenn.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
John A. Wiedersheim & Co., Philadelphia.

Pens.
It. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographers.
S. Anderson, 151 Canal street.
J. W. Petty, 187 Poydras street.
J. A. Sinclair, 572 Magazine street

Professional.
Dr. C. J. Buckham, office, corner Magazine and Second streets.
T. Whitney Carter, Architect, 58 Carondelet st.
Dr. J. J. Lyons, office, 219 Carondelet street.
A. N. & W. F. Ogden, law office, 13 St. Charles street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Plows.
Brindy Plows, Brindy, Miles & Hardy, Louisville, Kentucky.

Preserved Corn.
Portland Packing Company, Portland, Maine.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Restaurants.
Home Rule Restaurant, 188 Camp street.

Scioptican.
L. J. Marcy, Philadelphia.

Seeds and Flowers.
Richard Frotscher, 12 Dumaine street.

Sewing Machines.
Weed Sewing Machine, 207 Canal street.
Wilson Sewing Machine, 189 Canal street

Soap.
J. H. Keller, 110 Gravier street.

Solicitor of Patents.
H. N. Jenkins, 27 Commercial place

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.

Storage.
Lafayette Warehouse, corner Magazine and Lafayette streets.

Stoves.
J. H. Campman, 133 Poydras street.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

Tobacco and Cigars.
E. Bourgeois, 19 Conti street.
E. J. Rillieux, manufacturer, corner St. Louis and Dauphine streets.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street

Vegetables.
Joseph Keller, 38 and 40 Poydras street.
C. H. Roquest, 45½ Tchoupitoulas street.

Wheels.
Union, Literary Society, Centenary College, Jackson, La.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MOBILE DIST.—SECOND ROUND.

Whistler	Mar. 7, 8
St. Paul's	14, 15
Franklin street	21, 22
St. Stephen's	28, 29
Citronelle	Apr. 4, 5
Pollard	11, 12
Mount Pleasant	18, 19
Grand Bay	25, 26

The remaining appointments will not be met until after the General Conference, and will be announced in due time.

19 J. HAMILTON, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Pattersonville	Feb. 21, 22
Franklin	28, Mar. 1
New Iberia	Mar. 7, 8
Abbeville	14, 15
Vermillionville	21, 22
Teche	23, 24
Opelousas	28, 29
Washington	Apr. 4, 5
St. Landry	11, 12
Lake Charles	18, 19
Grand Chenalere	25, 26
Calcasieu	May 2, 3
Sugartown	9, 10

District stewards' meeting at Franklin.

12 J. E. COBB, P. E.

DELHI DIST.—FIRST ROUND.

Bastrop	Feb. 1
Oak Ridge and Prairie Mer Rouge	7, 8
Lind Grove	14, 15
Monroe	21, 22
Trenton	28, Mar. 1
Rayville	Mar. 7, 8
Winnsboro	14, 15
Delhi	21, 22
Floyd	28, 29
Lake Providence	Apr. 4, 5
Waterproof and St. Joseph	11, 12
Wesley and Jordan	18, 19
Tensas	25, 26
Concordia mission	May 2, 3

Preachers in charge will please inform me at what places the Quarterly Conferences will be held.

District stewards' meeting at Delhi, March 21.

5 C. W. CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield and Pleasant Hill circuit, at Mansfield	Feb. 21, 22
Shreveport station	28, Mar. 1
North Bossier circuit, at Wright's chapel	Mar. 7, 8
Caddo, at Greenwood	14, 15
DeSoto circuit, at Union	21, 22
Beulah circuit, at Beulah	28, 29
Manny circuit, at Fort Jessup	Apr. 4, 5
Anacoco circuit, at Kisatchie	11, 12
Springville circuit, at Coushatta	18, 19

The district stewards are respectfully requested to meet at Mansfield February 21, at ten o'clock A. M., for the purpose of holding a district stewards' meeting. They are: John L. Scales, B. T. Spearman, John Nelson, D. Tally, C. W. Arnold, J. Pike, M. P. Hawkins, J. W. Conerly and T. C. Wansby.

5 N. M. SKIPWORTH, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers	Jan. 18
German charges	Jan. 25 to Feb. 1
Carondelet street	Feb. 8
Cadiz street	15
Felicity street	22
Louisiana avenue	Mar. 1
Plaquemine and Grosse Tete, at Plaquemine	8
Morean street	15
Brashear and Lafourche mission, at Brashear	22
Baton Rouge	29

The District Conference will meet at the Carondelet Street church, New Orleans, on Thursday, April 2, at ten o'clock A. M. All the members of the quarterly conferences are members of the District Conference, and they are requested to be present.

29 LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou DeGlaize and Simmsport, at Brick church	Feb. 7, 8
Evergreen, Big Cane and Bayou Boeuf, at Big Cane	14, 15
Cldest. Ville Platte and Spring Creek, at Nash's school-house	21, 22
Cotile and Dark's Creek, at Dark's Creek	28, Mar. 1
Montgomery	Mar. 14, 15
Rapides, at Palestine	21, 22
Alexandria and Pineville	28, 29
Trinity and Centerville, at Centerville	Apr. 4, 5
Harrisonburg and Sicily Island	11, 12
Caldwell and Dugdemona, at Master's school-house	18, 19
Columbia and Triune, at Columbia	25, 26

29 J. H. STONE, P. E.

NORTH BRITISH AND MERCANTILE INSURANCE CO.

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Brown's Vermifuge Comfits

will destroy Worms without injury to the child, being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

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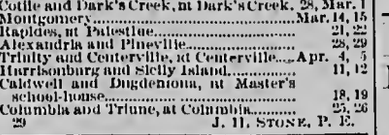

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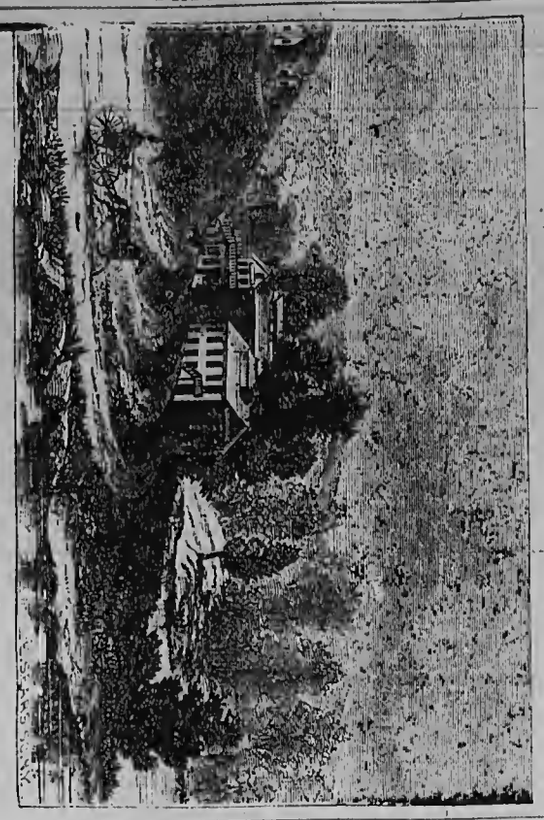

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NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00
A French China (best quality) DINNER SET, same assortment, 136 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces 4 00
French China TEA SETS, 44 pieces 6 50
French China Decorated TEA SETS, 44 pieces 7 50
Good Table GOBLETS, from 50 cents per set up.
Granite Dinner Plates, per dozen 1 40
Granite Breakfast Plates, per dozen 1 25
Granite Tea Plates, per dozen 1 15
French China Dinner Plates, per dozen 3 00
French China Breakfast Plates, per dozen 2 75
French China Tea Plates, per dozen 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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SHUTTLES.

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of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.
MANUFACTURED BY
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The Cromwell New York and New Orleans Steamship Line.
Leaving New York and New Orleans EVERY SATURDAY.

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MISCELLANEOUS.

PROSPECTUS
OF THE
General Conference Daily Advocate.

THOMAS O. SUMMERS, D. D., EDITOR.
A. H. REDFORD, A

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, FEBRUARY 26, 1874. NO. 9.

News of the Week.

DOMESTIC.

NEW YORK, Feb. 18.—At noon today Delmonico, who will dispense James Gordon Beunett's $35,000 contribution to the poor, will open four soup houses in different parts of the city.

WORCESTER, MASS., Feb. 19.—Stephen and Abbie Kelley Foster, with Miss Sarah Wall and Miss Marietta Flag, refused to pay their taxes because ladies cannot vote. Their property is advertised for sale to-morrow.

A convention to protest against the law is in session here to-day. The Smith sisters, of Glastenbury, were present this morning and made addresses.

WASHINGTON, Feb. 20.—General Louis T. Wigfall, of Texas, is dead.

Admiral Davis to-day succeeded Admiral Sands as superintendent of the Naval Observatory. Admiral Sands retired under the longevity act.

NEW YORK, Feb. 20.—Late advices from Yeddo, Japan, state that political disturbances are apprehended in Japan.

Minister Iwakura has tendered his resignation, but the Mikado refuses to accept it.

The people clamor for war against the Coreans; this or a civil war is inevitable.

Nagasaki, Japan, advices state that a serious insurrection has broken out in the district of Fizen. The telegraph lines have been destroyed.

It is said three thousand women in this city have offered their services since Sunday to conductors of the Union Temperance Prayer Meeting to fight against king alcohol.

NEW YORK, Feb. 21.—The war upon liquor dealers appears to be taken up by Trinity Church. Many old members, especially women, have remonstrated with trustees against letting property of the church for the sale of intoxicating beverages, and it has been decided that in future the property shall not be let for such purposes, and as fast as present leases expire holders engaged in objectionable business must vacate. Under this rule about forty dealers, some of them keeping well-known places, will be constrained to retire on the first of May.

It is also stated that lady members of the Methodist Episcopal Church are making inquiries to ascertain if any members of the church own houses used for the sale of liquor, gambling or more nefarious purposes, that a change may be effected.

Advices by steamer Ontario from Buenos Ayres says Asiatic cholera is raging there with intensity, claiming from thirty to forty victims per day.

GALVESTON, Feb. 21.—The funeral of the late General Louis T. Wigfall was largely attended this evening. The service took place at the Episcopal church. The surviving members of the First Texas (Hood's) Brigade, of which General Wigfall was first commander, attended as mourners. The Galveston Artillery Company and Washington Guards formed a military escort, accompanying the remains to the cemetery.

OMAHA, Feb. 23.—Generals Sheridan and Ord, with escort, left Cheyenne this morning for Fort Laramie. Troops left Cheyenne to-day. Weather at Cheyenne very cold, with three inches of snow. Information received from Laramie says it is reported there the Cheyennes are debating whether to stay on their reservation or go south and keep out of trouble. It is thought they will not coalesce with hostile tribes. Many Indians continue to go north for the purpose of joining war parties. Crazy Horse's band has declared for war. Employes at agencies at Red Cloud and Whetstone are apprehensive of trouble.

COLUMBUS, OHIO, Feb. 24.—A State temperance mass meeting convention assembled in the City Hall this evening. About one hundred delegates, from all sections of Ohio, were present. Dio Lewis presided. On invitation, about fifty ladies from various towns that have been engaged in the crusade took seats on the platform. J. C. Van Pelt, of New Vienna, known as a reformed saloon-keeper, made a few remarks that were not very forcible or correct.

Short speeches were also made by Mrs. Timmons, of Clarksburg, and Mrs. Laura Findlay, of Xenia.

A telegram from Lancaster, announcing that one thousand women were out on the war path, was received with cheers.

A letter was read from Mrs. W. J. Reese, of Lancaster, sister of General and Senator Sherman, expressing warm sympathy with the movement.

A State bureau, through which speakers and organizers may be obtained for work in all parts of the State, was organized.

MEMPHIS, Feb. 24.—No trains have arrived here on the Memphis and Charleston railroad since Saturday, owing to heavy rains. The Mississippi Central is badly washed north of Grenada. A number of excursionists from the New Orleans carnival are here en route North, being unable to get beyond Grenada by the Mississippi Central.

A number of saloon-keepers have received postal cards signed "committee," asking them to quit the "devil-dealing business," and saying that in the event of a refusal they will be visited and prayed for.

FOREIGN.

LONDON, Feb. 23.—A correspondent of the *Standard*, on the Gold Coast, writes that a treaty of peace has been signed by General Sir Garnett Woolsley and the King of Ashantee.

A special to the *Times* from Calcutta says: Two hundred and eighty thousand persons are distressed from want of food in the districts of Terhoot and Boglipoor, presidency of Bengal.

The same dispatch says that but for the aid furnished by the government five hundred thousand persons would perish.

Sir Charles Sheerlo Brooks, famous English novelist and dramatic author, is dead.

All Along the Line.

The Conferences patronizing the Publishing House at the New Orleans Depot, having held most of their sessions in mid-winter, the preachers are just now beginning to feel settled in their new fields of labor, and we anticipate a liberal response to the proposition of the book agent.

The following are the names entered upon the list at the New Orleans agency, not heretofore reported:

Trinity Conference.—S. J. Hawkins, L. F. Palmer, W. F. Easterling, E. T. Bates, Charles E. Lamb.

Little Rock Conference.—A. R. Winfield.

Mississippi Conference.—Robert B. Downer, W. E. Ballard, C. G. Andrews, W. B. Lewis, B. T. Pearson.

Texas Conference.—J. S. Clower.

Louisiana Conference.—C. R. Godfrey, H. G. Hocutt, J. D. Harper, J. S. White.

East Texas Conference.—W. N. Bonner, E. P. Rogers.

Northwest Texas Conference.—E. A. Bailey, J. S. Davis, R. B. Womack, F. O. Dannelly, Thomas Stanford.

West Texas Conference.—John W. DeVilbiss, Thomas R. Atkins.

North Mississippi Conference.—W. S. Ashford.

Alabama Conference.—William M. Winn.

ROBERT J. HARP, Agent.

The following is from the Nashville *Christian Advocate* of February 21:

A presiding elder writes us: "I am working for the sale of books all over my district. I think we will come near averaging the $100 to each charge in the district. I take with me a catalogue, and when I get a person to agree to take a book, or some books, I give the name and amount to the preacher in whose charge the party lives. I think I can by this means accomplish more for the sale of books in the district than to make orders myself."

The above may answer well in some places, but, as a general thing, we would prefer that the presiding elder sell the $100 worth.

Memphis Conference.—R. L. West, David Leith, J. M. Maxwell, F. B. Davis, H. B. Avery.

Holston Conference.—William S. Brown, T. F. Smyth.

North Mississippi Conference.—T. P. Ramsey, W. L. Peebles, B. H. Bounds, W. Ira Smith, W. D. Matthews, J. M. Mitchell.

Tennessee Conference.—Wellboru Mooney, S. A. Ellis.

North Carolina Conference.—W. B. Maness, S. V. Hoyle, G. W. Ivy, F. D. Swindell.

South Carolina Conference.—A. Nettles, J. M. Boyd, G. T. Harmon, C. C. Fishburn.

North Alabama Conference.—T. P. Roberts, C. L. Dobbs, W. T. Pattillo.

Alabama Conference.—A. M. Jones, J. M. Johnston, R. F. Perdue.

Virginia Conference.—W. E. Judkins.

Kentucky Conference.—S. W. Speer, George W. Smith.

Louisville Conference.—F. M. Rose, W. Alexander, G. W. Young.

Western Virginia Conference.—C. W. Shearer.

St. Louis Conference.—John C. Duncan.

Little Rock Conference.—W. R. Gardner, I. Z. T. Morris, A. D. Jenkins.

White River Conference.—W. C. Malone.

Florida Conference.—S. E. Phillips.

Northwest Texas Conference.—S. D. Akin.

East Texas Conference.—Samuel Weaver, J. C. Burgamy.

Pacific Conference.—J. H. Neal.

Columbia Conference.—E. G. Michael.

A. H. REDFORD, Agent.

MR. SPURGEON on the last New Year's eve introduced the Methodist watch-night services with success at his Metropolitan Tabernacle in London. About six thousand persons assembled. Mr. Spurgeon preached from the parable of the "Ten Virgins," and at five minutes from midnight bade them repair to the throne of grace, and in silent prayer beseech the Almighty to bless them with a rich and special blessing in the new year on which they were about to enter. An impressive silence fell upon the assembled multitude, and as the last stroke of twelve sounded Mr. Spurgeon advanced to the rails, and gave out the hymn, "I raise God, from whom all blessings flow." A benediction followed, and all was wound up by the pastor in his own cheerful tones exclaiming: "I wish you all a happy New Year, my friends." The response that came from the rejoicing thousands was something to be remembered: "The same to you."

FOUR factories have been erected in Sturgis, Michigan, the past season, and more will be built in the spring.

VIRGINIA is manufacturing paper from the reeds which grow so abundantly in the Dismal Swamp.

King and Priest in Germany.

In a long and ably-written letter published in the *Watchman and Wesleyan Advertiser*, the Rev. William Arthur deals with the conflict between king and priest in Germany. Archbishop Manning declared that "the Falk laws are the Tudor laws," and that "the Catholics of Germany are simply refusing a Protestant reformation." A person in the position of Dr. Manning may be excused for being over-zealous. He is a pervert from Protestantism; he was very active and very anxious about the Vatican council and its definition; and he expects yet higher honors in the church. Under these circumstances it is only natural that he should stand out the champion of his new faith, and write severely of the Protestant dynasty of Prussia. But there are people less pretentious, who know quite as much about the German question, and who will defend Prince Bismarck and his ecclesiastical laws, which were absolutely necessary after the change which was made in the faith of the Roman Catholic Church. In a few days a great public meeting will be held in London to express sympathy with the Prince. Similar meetings should be held in all the principal towns in England. Mr. Arthur's letter ought to be reprinted separately and scattered over Great Britain and the United States. If the "Falk laws are the Tudor laws," as Archbishop Manning asserted, they would cut off all who acknowledge the spiritual supremacy of the Pope from the endowment and status of an established church; they would require solemn renunciation of the authority of his holiness as a condition of national privileges; they would appoint a reformed book of prayer and enforce worship in the vulgar tongue; they would proscribe and denounce many of the cherished doctrines of the Roman Catholics; and they would hand over all cathedrals and churches to those who conform to the articles and offices of religion specified by law, and turn all others out, laying them under exceptional disabilities, civil and religious. All these changes, Mr. Arthur asserts, lie within the scope of Dr. Manning's statement; but nothing of the kind has occurred in Prussia. We quote from Mr. Arthur: "The disciples of the new Vatican faith in an infallible man, and the old Roman faith in an infallible church, are both accepted as established churches. So far from the Prussian government having made haste to disestablish, disendow and proscribe the new form of Romanism, or to shackle its priests in their spiritual functions, it long left it in doubt whether it was prepared or not to protect its own subjects in the enjoyment of official and civil rights, acquired as adherents of the old faith against the persecutions of the new. It delayed so long, indeed, as to incur many reproaches, because the multitude whose conscience rebelled against the change of belief submitted from fear of the results of protest. Only when forced by conflict of authorities did government interfere." This government which, we are told, is never done persecuting the Roman Catholics, never attempted to reform that church; never prescribed any form of faith for it. All it is doing is simply to define the relations between Church and State, and to shield its subjects from the intolerance of ecclesiastics. It has taken to itself power to expel the Jesuits, to whom it was formerly friendly; but, as Mr. Arthur properly observes, it is justified in so doing "on the ground that the freedom enjoyed by the Jesuits had been long, and was being habitually used to break up the country again into detached States, and expose it once more to conquest by France. Of this proof runs over, and if Dr. Manning challenges it he has only to read clerical journals, without looking at one word written by Protestants. The words of Bamberger in the Reichstag briefly express what every German knows as to that anti-national press: 'In Poland it is anti-German Polish; in Alsace, anti-German French; in Austria and Bohemia, anti-German Czech; in the Tyrol, anti-German Italian; in presence of German interests, always something else.'" Yet Prince Bismarck is called a persecutor because he tries to combat this anti-German power which drove France into war and destruction, and which seeks to destroy the unity of the empire. Bismarck is, forsooth, a persecutor, because he will not let the court in Rome rule the court in Berlin, and the Pope dictate terms to the Emperor. He is very harsh for attempting to control the education of the country, and take the power over the schools out of the hands of the priests; but he was forced to take this step also when he found that in the schools the Roman Catholic children were taught to be disloyal to the State. The proofs of the disloyalty of the ecclesiastics were abundant before the State interfered with the schools. The church is not forbidden to accept any existing article of faith, or to hold that the Pope has authority to issue new ones next week; it is not hindered from sending temporal gifts and receiving spiritual ones in return. The only thing the Emperor and his government do is, as Mr. Arthur puts it, to "permit Prussian subjects to appeal to Prussian law when a foreign power attempts to deprive them of office in a national establishment, or of the civil and social rights connected with membership in it." The authorities in Berlin said to the authorities at the Vatican that they would protect from injury any Roman Catholic who did not choose to learn the new catechism or accept the new doctrine of the Pope's infallibility. The syllabus had fixed the relations of Church and State on a basis which the Emperor and his government could not accept, and it was the revived pretensions of the papacy which rendered necessary the new ecclesiastical laws of Prussia. Mr. Arthur says that the Vatican decrees "were in effect that, whenever civil authorities differed from those of the church, the ultimate decision rested with the latter. That, in fact, obeying the Pope rather than the King is obeying God rather than man. This assumption underlies the whole of the Jesuit writing and reasoning of late years. In some Catholic countries of Germany greater precautions against encroachments were taken in previously existing laws than in Prussia." The Prussian government was liberal in its dealings with the Roman Catholics previously to the Vatican definition; but when that definition made the ecclesiastics supreme, when the agents of the Pope ceased to recognize the rights of the State, it was time for the State to interfere to protect itself. This is all that Prince Bismarck has done, and he has the sympathy of Europe for doing it. He has simply said that if there is to be supreme power in Prussia it must be in the hands of the Emperor and his government, who are responsible for the protection of Prussian subjects, and who only have the right to make laws for that purpose. On all these points the argument of Mr. Arthur is very forcible, and it would be well to have his letter in the hands of every man in the United Kingdom. It puts the conflict in its true light, and demonstrates that Prince Bismarck is protecting the State, not persecuting any of its subjects. OBSERVER.

JANUARY 23, 1874.

I Bring to Thee.

The following verses were read by Richard Jones to his class some two years before his death. A brother who obtained a copy of them at the time supposes that Bro. Jones was the author of them. They certainly express sentiments which were often in his prayers and religious addresses.

I bring my sins to thee,
The sins I cannot count,
That all may cleansed be
In thy once open fount.
I bring them, Savior, all to thee,
The burden is too great for me.

My heart to thee I bring,
The heart I cannot read,
A faithless, wandering thing,
An evil heart indeed.
I bring it, Savior, now to thee,
That fix'd and faithful it may be.

To thee I bring my care,
The care I cannot flee,
Thou will not only share,
But take it *all* from me.
A living Savior, now to thee
I bring the load that wearies me.

I bring my grief to thee,
The grief I cannot tell,
No words shall needed be,
Thou knowest it all so well.
I bring the sorrow laid on me,
A suffering Savior, all to thee.

Periodicals.

OLD AND NEW for March contains the following: Old and New; The Way we Live Now; The Winged Victory; Labor and its Organization; Thomas Muir; Tom Hamburton's Quandary, or a Washington Season; In the Cemetery at New Orleans; Mary Somerville; The Quickledge Partners; Our Sketching Club; Abuse of Tax Exemption; The Sailors' Law; Thorough Conversion; The Examiner—Sects in Education, Life of John Warren, M. D., The Gilded Age, The International Review; Record of Progress—Tax Exemption Chronology, A Note, Church Home, Social Science, The Quarrel at Rugby, The Princess Mary Villages; Musical Review.

SCRIBNER'S MONTHLY for March is splendidly illustrated. Table of contents: The Great South; Among the Mountains in Western North Carolina; The Flower of Love Lies Bleeding; The Credit Mobilier; To Christine Nilsson; Following Footsteps; "Ajeliak Allah," or The Women of the Arabs; Agassiz; The Heiress of Washington; Gabrielle; Katherine Earle; The Tachypomp; Earthen Pitchers; The Autobiography of an Atheist; A Dream Story; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; Nature and Science; Etchings.

WE HAVE RECEIVED the New York Tribune Extra, pamphlet form, containing Prof. Proctor's astronomical lectures, recently delivered in New York, and Prof. Agassiz's lectures at Penikese. The Tribune is doing a valuable service for the country in furnishing these lectures in a cheap and convenient form for general circulation.

SCHEM'S STATISTICS OF THE WORLD is a semi-annual publication. G. J. Moulton, publisher, New York. Price, fifty cents. We have received the November number. It is a valuable work, and contains the latest and most reliable statistics of all countries and on all important subjects.

THE SUNDAY MAGAZINE for February has a fine table of contents. We note especially: Rejoicing in Hope; Principal Forbes, of St. Andrew's; The Poetical Books of the Old Testament; Bible Synonyms.

GOOD WORDS for February has: My Mother and I, The Tree of Knowledge, The Healing of Malchus' Ear, The Vision of St. John in Patmos, Seven Aspects of Christian Character, and other capital articles.

APPLETON'S JOURNAL, February 21, is finely illustrated, and contains the usual amount of choice reading matter.

The New Movement.—Women and Whisky.

Our readers will find in the news columns of the ADVOCATE the latest developments of this rather singular movement. The *Independent* thus explains and approves:

The Ohio temperance revival has come to be no obscure or local movement. It is spreading rapidly all over that State, into Indiana, and has made the leap to Massachusetts. We will give its characteristics.

Perhaps most prominent of all is the fact that it is a woman's war. The men keep mainly in the background. The women take the advantage of their sex to do what men could not do. A crowd of men going to a saloon to interfere with its business would be met with cudgels or bullets, and would think they had no reason to complain. The women, trusting partly in masculine forbearance, partly in their knowledge that the men in the community sustain them and would avenge any insult, and partly in God, we suppose, enter the rumseller's saloon, and sit down till he agrees to leave the business.

The next feature is that it takes a religious form. They do not merely urge the dramseller to give up his trade; they pray and sing, and sing and pray till he consents. They are absolutely certain, with all the certainty of the highest faith or fanaticism, that the Lord is on their side, and then they keep up their praying till the Lord hears them. Meanwhile they take the means to answer their own prayer. They stop the trade. They occupy the premises and by every means but violence prevent sales. Even if their prayers were to fail, their persistent interference with the business would be enough to drive any money-loving man out of it. The class that buys whisky does not feel attracted to a prayer meeting. It is not their style. Meanwhile the praying and singing go on day after day on the very premises, or in a booth opposite the door, until the worn-out vender yields.

Is it wise? On the whole, yes. We believe utterly in prayer; but we are sure that a considerable element besides prayer enters into the success of this movement, as it is right that it should. The only danger for it that we fear is that it will give the opportunity to ridicule religion; but we would a thousandfold rather see religion ridiculed for uncouth ways of doing good than ignored because it does no good at all. Religiously it is a favorable sign when Christians take hold earnestly of the problem of doing good or crushing evil; and if it takes them into a spot where the associations are discordant, where oaths and ribald abuse meet them, and where their skirts are spattered with the loathsome filth of a bar-room floor, all that is a mere matter of taste, and in the presence of a principle is not worth considering.

The *Central Christian Advocate*, St. Louis, speaks of its origin and plan as follows:

It had its origin in Hillsboro, Ohio, beginning on the advice of Dr. Dio Lewis, of Boston, that the women would do well to organize a temperance league, and devote themselves to personal efforts for the suppression of the liquor traffic. Dr. Lewis says, in a letter to the Cincinnati *Commercial*: "They—the rumsellers—are not the moral monsters temperance people represent, but good-hearted fellows generally, who are engaged in a money-making business against which their neighbors have made no earnest protest." So the plan is for a committee of the league to wait upon the liquor seller, state the injury that arises from the traffic, and beg him, in the interest of humanity, to give up the business. If he hesitates, the women engage in prayer in the saloon; or, in some instances, while the committee plead within the league remain without praying. At the same time often a prayer meeting is held in one of the churches, in which all, men and women, who favor temperance, engage.

A writer in the Cincinnati *Gazette* describes a scene in Hillsboro, where the movement began:

"Turning a corner on last Saturday forenoon, I came unexpectedly upon some fifty women kneeling on the pavement and stone steps before this store. A daughter of a former governor of Ohio was leading in prayer. Surrounding her were the mothers, wives and daughters of former Congressmen and legislators, of our lawyers, physicians, bankers, ministers, leading business men of all kinds. Indeed there were gathered there representatives from nearly every household of the town. The day was bitterly cold. A piercing north wind swept the streets, piercing us all to the bone. The plaintive, tender, earnest tones of that pleading wife and mother arose on the blast, and were carried to every heart within their reach. Passers-by uncovered their heads, for the place whereon they trod was holy ground. The eyes of hardened men filled with tears, and many turned away, saying they could not bear to look on such a sight. Then the voice of prayer was hushed, the women arose and began to sing softly a sweet hymn—some old, familiar words and tune—such as our mothers sang to us in childhood's days. We thought: Can mortal man resist such efforts? The effect upon the spectators is indescribable. No sneer is heard, scarcely a light word is spoken. The spirit of devotion is abroad, and those who would scorn to pray themselves, yet feel that here is something which they must at least respect. Many a 'God bless them' falls from lips accustomed to use the name of the Deity only in blasphemy."

From the *Western Christian Advocate*, published at Cincinnati, we gather the following concerning details and results:

In the brief space allotted we can hardly go into the details of this great popular uprising. It is only possible to give a summary of results as they are apparent at the present writing. In short, then, the Washington Courthouse plan, so called, has been begun in probably twenty-five towns in Ohio and Indiana, of from one to five thousand inhabitants. One or two attempts to inaugurate it in the larger cities, like Dayton and Springfield, have thus far proved unsuccessful. In these twenty-five places it is probable that from seventy-five to a hundred saloons have been closed. The patronage of the other saloons in the same places has no doubt been diminished fifty per cent. under the influence of the popular excitement, and a general depression given to the whisky business throughout the State, which will not encourage any new enterprises in that direction. The wholesale liquor trade in this city has been a severe sufferer. Whisky already sold on time has been shipped back, and fresh sales materially curtailed. Add to all these results the awakening of popular sentiment, the thousands of signatures to the temperance pledge, and the influence exerted upon thousands of individual cases, and we will have an approximate estimate of the good so far effected.

There have been some important developments of a legal nature since our last number, the final result of which will have a marked bearing upon the cause. In Hillsboro the leading women in the movement have been sued by one Dunn, a druggist, for damages to the amount of $10,000 for forced intrusion upon his business and defamation of character. The ladies sued belong to families of the most wealth and influence in the community. The highest legal talent has been secured on both sides, and the trial will be looked for with great interest by both parties. There is, however, no possible doubt as to the main result of the suit. We venture to say that no jury can be found in that whole section of the State, in the present condition of popular feeling, who would award damages to a liquor seller against women who were praying with him.

One of the most interesting cases developed by the campaign is that of J. C. Van Pelt, of New Vienna. After every other saloon-keeper in the place had surrendered, he obstinately held out. He used against the women the most awful threats, and treated them in the most shameful manner when in his saloon. On one occasion he stipulated that he should be allowed half the time to pray; and then, after each prayer by the ladies, he began, in a most blasphemous tirade, in the form of a mock prayer, until the blood of the listeners ran cold. But the ladies were never for a moment discouraged. Day after day they continued their persistent prayers and pleadings, and at last they were rewarded. One day last week he gave notice that he would meet all interested, before his saloon, at two o'clock, and give his final decision. The bells of the town rang out the news, and by the time appointed a large crowd had come together. He then came out, and in a trembling voice announced that he surrendered for the good of temperance, not because forced by the law, but through the labors of love of the women. His liquor was then rolled out by two ministers, and with the ax which he had used to terrify the women, he knocked in the heads of the barrels, and formally poured the contents into the street.

This was received with great rejoicing by the friends of temperance, who straightway made up a handsome purse for his benefit, and will endeavor to establish him in some respectable business. The influence, too, upon the workers in neighboring towns was very marked; and the laborers, as they heard the news, thanked God and took courage.

Space will not permit further quotations. We simply give the items as indicating a rather curious and perhaps most significant movement in the cause of temperance. It is at any rate a rare phenomenon, and an uprising, social, moral and religious, against an evil which has become intolerable. We are disposed to question the means and methods, but at the same time the women of the land have reason for a vigorous and forcible protest against the whisky sellers. It is a thing that should be branded as the vilest and most disreputable of pursuits. Whether the women are adopting the wisest measures or not, we might excuse even a madness and desperation on their part when we reflect that they are the most hapless and miserable victims of the liquor traffic.

DOCTOR OF SCIENCE is the new degree to be conferred by Harvard College. A nice letter of recommendation and a check for fifty dollars will not answer. In fact a thorough and satisfactory examination is requisite. So our incipient "scientists," who have long ago demolished the Bible and are busily engaged in demonstrating the evolution theory, will have to wait a little.

The Christian Advocate.

THURSDAY, FEBRUARY 26, 1874.

AN ADVENT MEDITATION.

BY REV. W. M. PENSHON, LL. D.

Then look up, and lift up your heads, for your redemption draweth nigh.—Luke xxi, 28.

When Winter, in his grasp of cold,
Does prostrate Nature captive hold;
When Death is on the blackened field,
And silver springs are "fountains sealed;"
Beneath the snow, like Etna's fire,
Burns in the Earth the strong desire,
When the stern months are past and gone,
To put her fair spring emeralds on.

So we, when in such weary time
Of languid work and lusty crime,
When Faith her prophet-gaze has lost,
And Love lies bound in prisoning frost,
And Hope—lone watcher on the hills—
Scant sustenance of dew distills,
Raise from the depths our troubled eye,
To feel: "Redemption draweth nigh."

When in the night some peril waits,
All mute—all silent at the gates—
Herald of darker vision near,
While loved ones toss on beds of fear,
Or rouse from feverish sleep appalled,
As if some ghostly summons called:
How the wild heart, with anguish torn,
Heeds not of rest, but prays for morn!

So we, round whom the shadows roll
In deeper midnight of the soul,
Oppressed, like slaves, with wrong and care,
Hardly redeemed from long despair,
For days without our sun or star,
Long for the morn's first streak afar,
And, while it yet is darkness, cry,
Rejoice: "Redemption draweth nigh."

When sailors, on the wintry main,
Have steered the sunward course in vain,
And the fierce winds and angry clouds
Do battle through the wailing shrouds,
They long for calm, but long the most,
Through the dim haze, to sight the coast,
Eager to rasp the shallows o'er,
And anchor by the golden shore.

So on the stormful sea our bark
Is launched, and labors through the dark.
Through weary years, in cs'm or gale,
We ply the oar or spread the sail,
Still pressing toward the shining strand,
Still listening for the cry of "Land,"
Upheld, as through the foam we ply,
By this: "Redemption draweth nigh."

Jesus, to thee our hearts we bring:
Thou art our shore—our morn—our spring!
Our home in thy strong love we find;
With thee no night our souls can blind;
With thee we tread upon the flowers
Of endless springs through endless hours.
Our all in all! Content we lie
Till thou shalt bring redemption nigh.

Letter from Mexico.

BY THE REV. J. T. DAVES.

CITY OF MEXICO, January 16, 1874.

MR. EDITOR: I have heretofore neglected to acknowledge my indebtedness to the Southwestern Bible Society. Rev. Dr. Doremus kindly presented me a Spanish Bible and a Spanish and English Testament. I thank him very sincerely. Speaking of Spanish Bibles reminds me of an interesting fact. It is this: Our mission here has been, so far, liberally supplied with Bibles and Testaments by the New York Bible Society. I believe the timely donation was secured, in part, through the kind offices of Rev. Dr. Deems. Bro. Hernandez makes good use of his books. A Bible is placed in each pew. Announcing his reading lessons distinctly, he quietly waits until each hearer finds them, and they follow him through the entire reading. It is a good idea. Would it not be well to practice the same rule in some of our home congregations? I could mention several good things resulting, in many instances, from such a rule.

Still again, while on this subject of Bibles in Spanish, I ought to refer to another interesting fact. The British and Foreign Bible Society has in this city a large Depository. Rev. William Parks, an English Congregational divine, is the efficient superintendent. The Bibles are furnished him from the Madrid office. In addition to the work being done much cheaper there than in London, the Madrid reprint forms a recommendation to these people. Your readers will understand that the British and Foreign Bible Society is, like the American, unsectarian. It has done and is still doing a grand and glorious work. It was founded in 1804, and expended the first year $3,455. Last year it expended $1,026,066.52. And in the sixty-nine years of existence it has expended $36,521,942.50. It has printed and circulated the Bible and portions of the Bible in 193 languages and dialects. It issued from the home and foreign depots last year 2,186,186 copies. Counting the working hours of each day, it issues 1,000 copies per hour. Mr. Parks is an earnest, efficient worker. He has now employed nine native colporteurs. He has been here about one year, and has issued about 14,000 copies of the word of God. His colporteurs not unfrequently act as pioneers. Going into towns and neighborhoods in advance, scattering the Bible here and there, they prepare the way for the missionary. In the old Tlascalan republic, where the flag of Cortez still waves from the church, and in advance of any missionary, a colporteur issued 829 copies. If there is any one point in Mexico where historic interest culminates it is just here. If Cortez had failed in his contest with the brave and determined Tlascalans, his name would have gone down to the ages covered with the stigma of a brainless adventurer. But, conquering here, he conquered Mexico, and high upon the roll of fame stands his name. May not a favorable augury be drawn from the success of this humble distributer of God's word in the same territory? May we not feel that in conquering Tlascala we conquer Mexico? "When the Bible comes in at the door, images fly out at the window." Yes, the precious word of God is pressing and kindly urging its way to the hearts of the people. The bonds are broken. The galling chains have fallen to the ground, and the millions may now read. Thank God.

"Salvation! let the echoing
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound."

I had designed to give you a somewhat specific mention of missionary work in general. But I am still short of the necessary data as to names, dates, numbers, etc. But in the absence of anything in the way of particulars, I am ready to say this much just now, and repeat it in the future, as I believe I will be able to do, and that with an emphasis, that I regard this as the most important and interesting—so far as direct results can make it more important—mission ever inaugurated by the Christian church. And while I make the above observation as applying to the Christian world in general, there are special reasons why it is the most engaging field ever entered by the Methodist Episcopal Church South. But of these things more anon.

Allow me, please, to make this observation just here: that it is not the business of a missionary to write as a mere traveler. He is to write as a missionary. My personal friends may expect too much of detail—of descriptions of country, towns, cities, of mountains, lakes, temples, of styles, habits, fashions, etc. Five hundred letters would hardly suffice for these things. They must be relegated to their proper place. However, as I have hardly entered upon my work, and as this letter will be followed by one devoted entirely to missionary matters, I may please myself, and them too, by some account of this great city and its inhabitants.

Mexico is a noble, grand, solid old city. It is about 8,000 feet above the level of the sea—2,666 yards, or about one and a half miles. It looks solid. You feel its solidity. It seems to bid defiance to the overlooking, exhausted volcanoes. Historic interest, like a thick vail, hangs about it. Every stone in its houses and streets invites to a retrospection. You find yourself looking back, instead of to the present or future. I am now writing in a massive stone building, as large if not larger than the custom-house in your city, occupying space that in the time of Cortez formed a part of the famous lake upon which floated his rude vessels, though ministering abundantly to his success. The house fronts a broad, solid street that offered the conqueror a passage from the city on the memorable "dark night" when he and his little army came so near perishing. And, if I mistake not, it also stands near the place of the fatal bridge. It is true the city has in a great measure been modernized. Still there is an air of uniqueness and antiquity about it that ever invites a backward turn of the eye.

The streets generally are sufficiently wide, and run at right angles. They are roughly paved with stone. Each block forms a street—that is to say, that while the street traverses the length of the city, there are as many names or streets as there are blocks or squares. To the stranger this creates some confusion. Yet the difficulty in finding your whereabouts is not so great as you would imagine. The government plaza, the Alemeda, the surrounding mountains, some of them snow-capped, immense churches, etc., give you ample bearing-points. The sidewalks, with a few exceptions, are wider than those of Havana or Vera Cruz. They are paved with stones of variable lengths, thicknesses and shapes, and by no means closely joined together. There are but few decent sidewalks in Mexico. This unpleasant narrowness and roughness is supplemented by the fact that the masses have seemingly entered into a compact never to turn to the right or left, but straightforward and over you, if you contend for your privileges. I have frequently seen ladies forced to the street for a passage. In addition, and in the same spirit of indifference to other's comfort, men gather in knots on street corners, and force you either to crowd through or into the street and around them. Of course this applies to the baser sort. There are exceptions. But the lower order of females are devoid of common modesty, and are much like rough men in many particulars. This accounts, in some measure, for the things mentioned.

Like thousands of other things strongly indicative of non-progress, the streets are watered by hand, the water in many instances carried a considerable distance. The pavements and near surroundings are required, by police regulation, to be sprinkled by the occupant. This saves the city an item in the way of expense. The promenades, plazas, parks, carriage drives, etc., are all sprinkled by hand and at the public expense. It is a strange and somewhat amusing sight to see a man, bent half over, going at quarter speed, with a large watering-pot, a modern instrument, held in front of him, sprinkling a space the breadth of his body. So they go. So they do things here. An outlay of $50 would furnish a hand-sprinkler that would do the work, in half the time, of a dozen Mexicans. Even a street sprinkler sends thought backward. The image of the past would be complete if he would use a huge palm, banana or maguey leaf. But two dozen poor fellows would have no occupation. So the affair has another side. There are strict police prohibitions against throwing offal or *debris* of any kind in the streets. Public carts, as in modern cities, convey all this beyond the city limits. And yet the streets are not particularly cleanly in appearance.

There is an almost monotonous sameness in the houses. They are all built of stone, two and three stories high, thick walls, flat roofs, and wide courts open to the sky. Ordinarily the arrangement has an eye to comfort—that is to say, comfort after the Mexican or Spanish style. The kitchen not unfrequently is located near the front door. In our own house, for instance, the kitchen is on one and the bath-room on the other side of the main entrance, a narrow hall of the same length of the kitchen and bath-room. A Mexican kitchen, however, is a small affair compared with the home article. If I could spare the space, for the satisfaction of your lady readers, I would give a description of one, for in describing one you describe all. The houses are strongly built; walls from two to four feet thick. This is a country of earthquakes and civil revolutions. In the construction of their habitations both things are provided for. To outside doors and windows the shutters are double, sometimes treble. The roofs are made serviceable in many ways—for laundry purposes, flower gardens, the home of bulldogs, points of observation, etc. Roof privileges in reuting civic eudas—a house, apartments—makes quite an item in the expense. Some of these house-tops afford a fine view of the city and surrounding country. Mountains of variable heights and sizes rise up at every point of the compass. In regal magnificence above them all stands Popocatepetl and Iztaccihuatl, one the highest and the other the third highest point in North America. I had a fine view, yesterday, of these mountains, from the top of one of the highest houses in the city. They seemed almost in speaking distance. The snow, reaching far down their rugged sides, sparkled and glistened in the sunshine. In imagination I could discern flake by flake. Though softened and mellowed as the eye rested upon the towering peaks, I was surprised to learn that on an air line the nearest of these mountains was fifty miles distant.

House-rents are not considered high. There are a great many vacant, and yet it is difficult to get a home. The only advertisement of a house "to let" to be seen is a piece of paper fastened to the balcony railing. A porter will be found in charge, who will show the apartments, give price, etc. Having satisfied yourself in the house, you then seek the agent or owner, and the price will either be changed, or they are in treaty with another party, and you are put off from day to day. But all business transactions in this country are slow and uncertain in their movements. There is one thing lacking in all houses in this country—that is, fireplaces. I have seen but two since I have been in Mexico. They are much needed. Foreigners especially suffer with cold. Old residents say that this has been the coldest winter they have had in forty years. Fireplaces are a necessity, even in the absence of cold weather. The domestic circle loses its charm without them. The sun during the day is really oppressive. I suppose this fact renders the coolness of the nights more sensible.

There are no drays in Mexico. There are no hand-carts. Donkeys are innumerable, and huge Mexican carts past numbering. Packages of all kinds, trunks, pianos, furniture, everything, is carried on men's shoulders, or rather backs. A trunk of two or three hundred pounds weight, one of these fellows will take on his back and trot with it a mile—will gladly do it for twenty-five cents. That sum will furnish him pulque all day and half the night. In addition to these there is another class, water-carriers—men whose daily business is to furnish families with water, whose houses are not supplied. Like everything else, it is done in the hardest possible way. A broad leather band passes around the brow, swinging a stone vessel of four or five-gallon capacity to the back. Another band, passing immediately across the top of the head, holds a smaller vessel swinging in front. These men, in peculiar garb and gait, may be seen all over the city. The water is cold and pure. It is brought down from the mountains and conveyed to the city in immense stone aqueducts. The poor little donkey is by far the worst-abused class in Mexico, and, as is often the case, the most useful. It is wonderful to behold the burdens they carry. Droves pass our hotel daily. Sometimes they are almost literally covered up, head and tail. Stout men follow, punching, poking and belaboring them most unmercifully.

A hotel in Mexico is not a hotel at all. They consist only of furnished rooms, and the occupant takes his meals when and where he pleases. Usually there is a restaurant attached to the house, and by the same name. But, according to the American idea, they are all failures. I do not fancy the hotels of Mexico, nor do I like the restaurants. If one comes to Mexico for cheap living he will be wide of the mark. All imported goods are very high. Import duties are enormous. Importations into this consular district, a small territory comparatively, for 1872, were $14,000,000; import duties, $7,000,000. And so we pay here twenty-five cents for calico to be had in your city at twelve and a half cents. Other articles of foreign manufacture range as high; and, unfortunately for the consumer, articles of home production take coloring from importations. There are some things that have a fixed value. A good cigar can be had for two cents—very good for three cents. It is almost impossible to obtain a decent piece of native furniture, and yet it requires a little fortune to furnish a small house. Chinaware, table linens, cotton goods, are all high-priced. The housekeeper, for an outfit, pays just about one hundred per cent. over your prices. Meats are costly. Canvased ham, 37½ cents per pound; green beef, 18¾ cents per pound; coffee, 31¼ cents per pound, and this, too, in a coffee country.

There are no buggies in Mexico. I have seen but one modern buggy, and that was on the superannuated list. It looked lonely; seemed to feel its isolation; out of harmony with its surroundings. The display of carriages is fine. I did not see one in Vera Cruz. Here they swarm. The grades are quite manifest. You can also easily distinguish private "turnouts." Some of them are splendid. Occasionally a magnificent four-in-hand is to be seen. The horses usually are indifferent, small and of inferior blood. Mules, fine and well-grown, predominate. Coach fare is less than in New Orleans. From one point to another, direct, without regard to distance, provided it is less than half an hour's time, twenty-five cents; per hour, fifty cents. Compared with other things, this is quite reasonable.

Speaking of fixed values—*precios fijos*—I suppose the national drink and national dish may be especially included. Everybody drinks pulque and everybody eats beans. We have not tasted either as yet. The virtues of the first we do not propose to test; the second we may try. While drinking saloons, the crying evil of our own land, are few and far between, pulque shops abound. From all accounts Bishop Keener hit the truth exactly when he said "that pulque made a bad drunk." I have seen but few drunken men. They were certainly fine specimens, however. Well, just the drunkest men I ever saw. The American "dead drunk" would not compare with it. It was a doubly superlative drunk. Pulque shops have distinctive marks. They are easily discerned by their external features, as well as by the motley throngs of men, women and children that fill and hang about them.—Pulque is said to be but little stronger, if any, than ordinary sweet cider. The odor and taste are very offensive and repulsive at first. To become a user of pulque, therefore, requires an effort. This, however, is only in harmony with many other evils.

Beggars of all shapes, ages and sizes infest the city. They assume all possible positions—kneel down, lie down, sit down, stand, crawl, hobble, etc.; always the same bold, importunate, leering beggars, however. They are cunning as to time and place in their appeals to your sympathy. There is this difference between these and our own beggars: I have seen one beggar on Canal street receive more, in the course of one morning, than all the beggars in the City of Mexico in a week. They receive so little encouragement it is a wonder they do not desist and engage in honest toil.

Another serious annoyance is the system of pillage in a small way. The restaurant waiter, the hotel servant, the house servant, the carriage driver, each and all expect a *douceur* in addition to regular wages. If you should conveniently forget it, they boldly remind you of duty. It is not the amount so much as the reflection that you are being robbed by degrees with your eyes open.

This is a land of fruits, flowers and singing birds. In climate, soil, productions, "all save the spirit of man is divine." During the day the sun shines in the strength and vigor of advanced spring. At times it becomes oppressive. Flower merchants, men, women and children, squat on street corners, and with a dexterity and taste truly surprising arrange bouquets of beauty unsurpassed. All classes have a passion for flowers. It is one redeeming quality, at least. But it seems almost like desecration to see such people plucking and rudely handling and so heartlessly trafficking in these beautiful children of God.

I have not as yet had time to visit museums, academies and other public buildings. Nor have I had but one visit to the country. On the twelfth instant, a grand feast day, I visited the little town of Guadaloupe, and had a view of the wonderful virgin. With her history, and the superstitions gathering about it, I presume your readers are all familiar. These foolish things have in some measure been dissipated by the march of civilization and improvement. The railroad, passing over consecrated ground, and rudely handling and using consecrated stones, made a breach in priestly rule that will never be healed. The huge stone pillars, marking the resting-places, still stand, monuments of a fading superstition. Thousands of poor, deluded beings were wont to go on their knees, from Mexico to Guadaloupe, three miles. They were graciously permitted to rest at the designated places marked by these engraved pillars.

This letter has grown to an unpardonable length. And yet the hundredth part has not been told. Our hearts grow hungry for a hearing from our native land. Bishop Keener's letter of the second instant reached me only yesterday. That, of course, contained no news of Conferences, churches, etc. How I miss the weekly visits of the ADVOCATE! Please say to our personal friends: Write, write often. If we are to have letters only once in twenty days, let us have a good many. Especially do I ask the preachers and friends of my old district to write. They must not expect me to answer all, if any. In addition to the extra labor, postage in this country is quite an item—each half ounce to the United States costs thirty-five cents. It is hard to part with you. But I must say: Good-by, good-by. God bless you.

Castelar and Figueras.

An intelligent correspondent of the London *Examiner* gives a description of Castelar and Figueras. Both are gentlemen of unblemished reputation, but in their physical appearance and habits of life they are unlike. Castelar is a man of middle height, thick set and bald-headed, of affable manners, and who "seems always ready to deliver an oration." He goes into society a great deal. Figueras is tall and thin and gray-headed, and always goes to bed at nine o'clock in the evening and gets up at five o'clock in the morning. He is a man of weak health, and frequently spits blood when hard pressed by work. He is of that cast of character to which the late Mr. J. S. Mill belonged; personal grief intensely affects the whole of his being, and absorbs for a long time all other feelings and thoughts.

As to the relative ability of the two statesmen, he reverses the general estimate, saying: "Contrary to the general belief spread in England that Castelar was *the* man of the Republican party, I have every reason to believe that he was frequently but the mouthpiece of his friend Don Estanislao Figueras, a man of incomparably more knowledge, more statesman-like capacities, and a more practical turn of mind. But Senor Figueras was perfectly aware of the great oratorical gifts of his friend Don Emilio, and consequently when they sat together as deputies, whenever there was a necessity of mastering the Assembly of means of impassioned eloquence, Figueras pushed Castelar forward, the speeches often having been prepared in concert on the previous day. But the extempore retorts of a business-like nature, not necessarily implying much rhetoric, Figueras, as a rule, reserved to himself." *Methodist.*

THE *John O'Groat Journal* says: A clergyman resident in this county, while on his pastoral rounds a few days ago, met a tinker lad playing on the bagpipes. He listened with attention to the various airs played, and expressed his admiration of the excellent manner in which the music had been performed; but being apprehensive that the performer's musical talent had been cultivated at the expense of knowledge of a more momentous character, he asked him if he knew: "What is man's chief end?" The musician, after a pause, replied: "I dinna ken, I'm sure; but if ye'll whistle 't, I'll play 't!"

Obituaries.

DIED, in Union county, Arkansas, June 30, 1873, Mrs. SARAH POOLE, daughter of Sterling Johnson and consort of Dr. William H. Poole, aged seventy-nine years.

Sister Poole was a native of North Carolina, but moved to Perry county, Alabama, in 1819, where she lived many years, and from thence to Union county, Arkansas. She had been a member of the Methodist Episcopal Church South over fifty years, and her example as a Christian was full of vitality, speaking to all about her that there was a power in the Christian religion. In the notice we have before us of her death, from her son-in-law, Bro. S. L. Terry, though brief, giving an account of her life and death, he says: "She died as she had lived—a happy Christian. She was the mother of twelve children, eleven of whom had families. May they hold her life as a treasury of precept and example, and so, being influenced by the same, come, as she did, to a good old age, like a ripe shock of corn in his time." May Heaven's sanctifying grace rest upon the bereaved.

M. C. M.

DIED, at his residence in Scott county, Mississippi, on the twenty-fifth of January, 1874, JOHN E. GROGAN, in the sixty-second year of his age. He was married, July 15, 1840, to Miss Gordon. He joined the Protestant Methodist Church fifteen years ago, and was a faithful member up to the organic union. Since that time he has been a good and faithful member of the Methodist Episcopal Church South. Bro. Grogan lingered for some time before his death; but he bore his afflictions with great patience, and often spoke of his death with calmness. Bro. Grogan was blind for some time before he died, but under all his afflictions he was still calm and resigned to the will of God, and his faith was strong in the Lord. He has left a kind and religious wife and a large family of children to mourn his loss. The most of his children are members of the Methodist Episcopal Church. May God bless the bereaved wife and children, and guide them through life by his Holy Spirit to the city above.

The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace.

JOHN H. EVANS.

MARGARET SYBIL CLARKE, wife of Judge W. W. Campbell, was born in Madison parish, Louisiana, October 8, 1846, and died of typhoid pneumonia, after a long and painful illness, in Winnsboro, Franklin parish, Louisiana, February 2, 1874, aged twenty-seven years and four months.

How hushed is the once cheerful home! How cold and dark the hearthstone once brightened by her presence! Inexorable death has been there. A dark shadow has fallen across the threshold, and the warmth and brightness have departed. The tender husband is left desolate, and never more can her petted darling—a little girl one and a half years old—bask in a mother's smile or feel a mother's gentle caress. After four years of wedded happiness, the devoted wife, the tender mother, the kind friend has passed from our midst. The gentle tones are hushed, the bright smile gone, the busy hands are folded and the weary feet are at rest. She has crossed the dark river to join the glad throng above; and while we mourn our broken ties and shattered hopes, we ought to rejoice that she, at least, will grieve no more. For *her* death had no terrors, save that of separation from those she loved. Speaking of her approaching end, she said: "I am not afraid to die, for I have made my peace with God." About a week before she died she asked her husband to read the fifty-first Psalm for her, after which she spoke freely and cheerfully to him of her spiritual condition and approaching death. She joined the Methodist Episcopal Church South March 10, 1872, under the preaching of Rev. Joel T. Daves, and was baptized by him April 20, 1873, and was a consistent member until her death. Her remains were taken to Madison parish for interment, and now repose amid those of loved ones gone before.

C. M. RAMAGE.

JESSE C. BETHEA was born in Wilcox county, Alabama, May 19, 1852, and died October 16, 1873.

The subject of this article played his allotted part upon the stage of human life in the space of twenty-one years. What does this teach us? Reader, think. See if you can solve it. This is all you can learn: that life is uncertain, death is sure, and the things of eternity, who can tell? You can perhaps see from his entrance and exit that

"Blooming youth can be snatched away
By death's resistless hand,"

and that humanity can be cut short in the vigor of manhood, as well as in the winter of life. The old die not alone, but the young man and maiden are found in the pale procession. Would to God that those who read obituaries would notice facts like these. It would make more effectual the preaching of God's servants. This young man had voluntarily withdrawn from the Methodist Episcopal Church South (but I am informed he only intended it for a time.) That time never came; but his dying testimony was this: that the way was bright before him, and he was not only willing but anxious for his departure. When death was knocking for entrance he prayed himself and solicited the same from his father in his behalf. Thus the rose just opening to life was called hence by early doom. Permit me to speak of him as he moved among men. He was very open to conviction, was willing to acknowledge an error when committed, was accommodating to a fault, and was harmless and inoffensive to his neighbors. It was a pleasure for him to wait upon one who needed his assistance; and though his walk was an humble one, yet his face is missed in the church where he worshiped and the vicinity where he lived. To his family I would use the language of the apostle: "May these light afflictions, which endure but for a season, *work out for us* a far more exceeding *and eternal* weight of glory." A.

DIED, in Boston, Texas, on the twenty-ninth of December, 1873, Mrs. PAULINE BOATNER CALLIHAM, wife of Judge N. Calliham. Dr. Mark Boatner, her father, moved to Clinton, Louisiana, many years ago, where he raised a family of five daughters. "The youngest and the loveliest" was Pauline. Many who see this can well remember the little fair-haired, blithesome girl, a very sunbeam in her father's household, and the pet of all who knew her.

"None knew her but to love her,
None named her but to praise."

The guileless, lovely child grew to maidenhood, none the less pure or loving; and when she gave her young heart away, and left for her far-off home, many were the regrets and tears of her childhood's associates. Long, long was missed the nimble step and merry laugh that always brought happiness to those who met her. She spent five years of her married life in Canton, Mississippi, where the expansion of her intellect and heart only added to her womanhood a sweeter charm. It was there that, under the ministry of Dr. Walker, she gave her heart to God, uniting with the Methodist Church, and experiencing that religion which chastened and purified her for the many trials and bereavements of her after-life. She passed the remaining twenty-four years of her life in Texas, far away from the sisters she loved so dearly, never more to meet them on earth.

In her children was centered all her happiness, and to them she imparted all that culture and refinement so predominant in her own lovely character. She was attacked with pneumonia; to which her delicate frame soon gave way. Her aged husband, who had walked with her side by side for so many years, gave her sweet comfort by praying with her. In the wanderings of her mind she spoke of her sainted mother and others "beyond the Jordan." She has gone "where the weary are at rest." "A crown of glory bright" awaited her "in the house not made with hands, eternal in the heavens."

"How sweet it will be in that beautiful land,
So free from all sorrow and care,
With songs on our lips and harps in our hands,
To meet one another again."

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MONROE, La., February 11, 1874.

ISAAC SIMMONS was born in Hancock county, Georgia, October 25, 1799. May 20, 1819, was married to Miss Eliza Steele, of Georgia. After her death he was married to Miss Barbara Allen, of Pike county, same State. Early after this union he moved to north Alabama, and settled in Lauderdale county. Subsequent to this he moved to south Alabama, and finally located in Choctaw county, where, at his residence near Tompkinsville, he died, May 18, 1873, aged seventy-three years, six months and twenty days.

Bro. Simmons was one of the excellent of earth—a man of solid parts, deep piety, unbending integrity. Of him it can be truthfully said: "The world was better by his life and poorer by his death." In early manhood he professed saving faith in Christ and united with the Methodist Church. Until death he remained an earnest and faithful member. In all the walks and relations of life he was most exemplary. As citizen, neighbor, husband, parent, he was most worthy of imitation. In 1846 he joined the Masonic fraternity, and in 1851 united with the temperance society. In both these organizations he was a light to his brethren, ever laboring, by precept and example, to promote their moral and religious well-being. January 1, 1872, he was stricken with paralysis, from which he but partially recovered. For a year and a half he was confined closely to his room, not being able to get out of his chair without assistance. His afflictions, though severe, wrung no sigh of discontent from his heart, no words of murmuring from his lips. It was my pleasant task to visit his sick-chamber. At all times I found him fully resigned to God's will. The Bible he kept near his side, and read daily. Its precious truths, his comfort and support in health, now cheered and strengthened him in the presence of death. Now and then, from his palsied lips, fell tremblingly a sweet song of Zion:

"O when shall I see Jesus," etc.

In the bright abode he is now with Jesus. For some days preceding his dissolution he never spoke. With such a man we need not "last words" to assure us of triumph. His life tells that story. As he lived, so he died. "Let me die the death of the righteous, and let my last end be like his."

C. B. DUBOSE.

THE London correspondent of the Dundee *Advertiser* gives the following particulars of an estimate of the cost of the Tichborne trial: "To the jury has been paid £2,600; to the short-hand writers close on £2,000; to the printers nearly £4,000. The prosecuting counsel—five in all—have swallowed over £14,000. The defendant's counsel are paid miserably compared with the prosecution, but the exact amount is not known. Some of the witnesses for the prosecution received very large fees—one £1,000, another £700, and a third £500. Of course they came from Australia and Chili, and their evidence was deemed necessary. Altogether the 'little bill' on one side alone, when it comes to be added up, must reach close on £150,000."

"BUT REJOICE, inasmuch as ye are partakers of Christ's sufferings;" in which sense the cup that his lips touched hath the sweetest taste, even though death were in it; the grave, because he did lie in it, is so much the softer and the more refreshing—a bed of rest; and that part of this sky and clouds that the Beloved shall break through and come to judgment is as lovely a piece of the created heaven as any is, if we may love the ground he gooth on the better; but all this is to be understood in a spiritual manner.

The Christian Advocate.

THURSDAY, FEBRUARY 26, 1874.

FATHER IS DEAD.

We laid our father under the snow,
In the shady nook where the hemlocks grow;
We laid him away with prayers and tears,
To slumber on through the coming years.

As evening lowered the snow-flakes fell,
And covered the new-made grave so well
That at morn we said: "The place is white
Where we laid our father yester-night."

His grave is like a beautiful bed,
With pure white covers overspread;
And the hands that laid him down to rest
Were the hands of those who loved him best.

The sun shines just as high to-day
As though he had never passed away;
It does not seem to lessen its glow
Because dear father is under the snow.

The little snow-birds fly about,
Out and in, and in and out;
The waving branches overhead,
How can *they* know that father is dead!

By and by, in the joyous spring,
Over his grave the birds will sing;
And the little robins build their nest
Just where father is laid to rest.

It may be *wrong* to mourn and fret
For him we never can forget;
And surely he would not have it so
Who is lying under the beautiful snow.

E. L., in Christian Intelligencer.

Wurtemberg and its Religious Customs.

BY THE REV. GIDEON DRAPER.

Wurtemberg is spiritually as well as physically the garden of Germany. For an hundred years it has been noted for its religious life and activities, and has kept the faith in times when general darkness has spread over the land. Nor has it entirely lost its ancient character. It is not a large kingdom, but is densely populated. It contains two millions of inhabitants, of whom two-thirds are Protestants. And it is claimed that it has had a larger proportion of pious ministers and laymen than any part of Europe except the Wupperthal in Rhenish Prussia, and England and Scotland. Wurtemberg furnishes one-third of the members of the Lutheran Church in the United States, and contributes annually more men and money to the cause of missions than larger countries of greater wealth. The work of its Bible Society exceeds that of all the other German Bible societies together. And it is difficult to find a land that has given birth to a greater number of distinguished scholars and literary men. The soil is also extremely rich and fertile for material products. Grain and grass, vineyards and fruit-trees attest the fact on every side. The scenery is unique and exceedingly beautiful. Hills and valleys, mountains and plains, rivers and forests, with the heavily-laden, undulating fields, afford a pleasing variety, while the air is mild and invigorating. Nature has been bountiful to Wurtemberg, and I thought repeatedly, while passing through or sojourning in different parts of this land, if any people ought to acknowledge and love the God of nature, it should be the Wurtembergers. But even here also rationalism and infidelity bear their hateful fruit, and materialism abounds. Stuttgart is the most pleasantly situated capital in entire Germany. It nestles warm and low in a basin scooped out of the mountains. It is surrounded in close proximity on every side by hills. Each has its own individuality. Summit after summit meets the eye, diverse and ever new. Terraced or sloping vineyards, with fanciful summer retreats, occupy the precipitous sides to the very top. The reddish soil, the blooming staked vine, the busy laborers like bees clinging to the surface, form a most pretty and picturesque scene, while the walks among these hills and through these vineyards are indescribable. It is the custom for every prosperous family to have a vineyard and a cottage for the long, warm evenings of summer. In the capital all the pomp and fashion of royalty are observed, notwithstanding the dependency upon the consolidated empire. But it is a provincial court, where glory has faded before the rising central sun. Even here the stir of new activity is seen.

The city is rapidly spreading on every side, clambering up the beautiful vine-clad hills, and wears the appearance of a most prosperous American town. And this increased material progress extends throughout the land. But there is not a proportionate advance and enterprise in the religious world. Stuttgart, with its nearly one hundred thousand of population, has only five churches for its own people. But from two to three services by different clergymen are held in each upon the Sabbath, and they are usually well attended. When the more popular preachers are in the pulpit they are densely thronged. A new church is in process of building that will cost upward of $100,000—a large sum in this land. The same mistake is made as in many cases at home. A fine specimen of architecture is reared, instead of several commodious places of worship, which could be erected for the same amount of money. There are also religious services in halls and in benevolent institutions, which, in connection with the churches, gather Christian assemblies every hour of the Sabbath and every day of the week. Bible "stunden," as they are called—hours for the exposition of the word of God—are appointed for different places and at different times during the week. Sabbath schools on the American plan number fifteen hundred children, and there are also the children's services in other localities. In addition, meetings are held that are not under the supervision of the clergy. In Wartemberg the hands and the tongues of the laity have been loosened. The most noted of these are the gatherings of the disciples of Michael Hahn—a peasant who was exceedingly active in Christian work and full of living faith, and who has left behind him many disciples called after his name. Their services are not appointed at the hour of regular church worship, as these believers remain in the State church as a healthful leaven, and attend upon the stated preaching of the gospel. And their assemblies are favored and oftentimes attended by the evangelical clergy. I was present on one occasion, and found the hall crowded, many having come in from the country. Four or five of the elders or chief men sat in front and conducted the service. Accompanied by singing and prayer, the Scriptures were read and expounded. There then followed a familiar conversation on the passage, in which only the elders took part. The comments were practical and spiritual, and evinced a saving faith. The entire service was orderly and impressive. These meetings are spread throughout Wurtemberg, and are doubtless productive of much good. There are also other social religious gatherings.

It has oftentimes been stated that no such thing as a prayer meeting exists in Germany. This is a great mistake. Social prayer meetings are to-day held in different parts of Wurtemberg, and have been probably for an hundred years. I attended a meeting of this kind in Stuttgart, upon invitation. A few brethren met together in a private house, in the same room where they had met weekly for fifteen years. A portion of Scripture was read and expounded, which led to a free and familiar conversation on the passage, in which all took part. Subsequently each prayed in turn, all falling upon their knees. There was this peculiarity about the form of service: at the beginning of the meeting each person took a piece of paper from the table. On inquiry I found it was a drawing of lots as to the order of the prayers. The papers were numbered. Number one prayed first, and was followed by number two, and by others according to the numbers they had drawn. The object is to prevent embarrassment and a painful waiting one for another. At the close the company, standing, repeated the Lord's Prayer together, and sang the benediction.

There are many of these gatherings throughout Wurtemberg. They form what is called the inner circles. The sexes do not meet, but women's prayer meetings are also held. It is not, however, what might be called a church prayer meeting. It is more private—certain congenial friends form the circle. The unsaved are not there. The churches as yet do not furnish suitable rooms for social meetings, or for the Sabbath school. I was introduced to another religious circle in the Wurtemberg capital, that seemed to our American way of thinking a little peculiar. It was a select Christian club, composed of the most active and prominent names, including clergymen, professors, merchants, members of parliament and others. It meets weekly at a hotel, and is presided over by a well-known Christian philanthropist and member of the Reichstag, or highest legislative body. Wreathed in smoke and entrenched behind bottles of wine and beer, they discuss the current religious topics of the day, in their own thoughts as innocent of harm as a company of tea drinkers where more advanced temperance customs obtain. All those who give evidence of having been born again, and who are zealous in matters of religion, are still called Pietists, as distinguished from the cold orthodox or Rationalist. An evangelical religious paper, containing a sermon and other appropriate reading, is published weekly in Stuttgart, and is supposed to be read or heard by five hundred thousand in Wurtemberg alone. It is read aloud on the Sabbath to little groups in many of the districts of the country, and thus does a revival work.

There is also an unusual missionary zeal throughout the land. The little three-kreutzers collection, weekly, amounts to $20,000 annually. And Wurtemberg furnishes the largest number of missionaries, according to its population, of any country in Europe. Dr. Barth computed, twenty years ago, that it provided one-sixth of the missionaries of the entire Christian world. I have never found in any American city so many missionary meetings, and such general missionary interest, as in Stuttgart. Ministers have hours for giving information in regard to the progress of the work, and two or three evenings in the week through the winter there are missionary gatherings in large halls, well attended. Often returned missionaries give the results of their observation on these occasions. This will account for the large amount of money and the large number of men this land yearly affords for the great cause. The Wurtembergers are essentially religious, although much iniquity abounds. Their accustomed salutation is: "God greet thee;" and at parting: "God protect thee." The services in the church are exceedingly impressive. Each person on entering stands and bows his head in prayer before taking his seat. And all unite heartily in the singing. After the first hymn a few moments are allowed for silent prayer, a custom I have not observed elsewhere in Germany, but here it is universal. The whole congregation is hushed, and a general solemnity prevails. The minister then announces his subject, gives the divisions of the discourse, pauses for a short prayer, in which he implores the help of the Holy Spirit, after which he proceeds to deliver his message energetically, and always without notes. I have heard most excellent and spiritual preaching from the Wurtemberg pulpit. There are strong, godly men here at work, but the harvest is great and the laborers are few.—*Methodist.*

THE German Rationalist, Professor David F. Strauss, is dead, as a Berlin dispatch informs us. He was regarded by all orthodox theologians as an infidel, as he denied the inspiration of the Scriptures, and sought to reduce the character of Christ to that of a mere human reformer. His "Life of Jesus" was more injurious to the Christian faith in Germany than the writings of Renan have been in France. But he held his place as a professor of dogmatic theology in the university for many years, and his influence through his writings, especially his last "Confessions," is more pestiferous than that of any of the avowed infidels of the present age. He dies at the age of sixty-five.—*New York Observer.*

Admitting Children to the Church.

The following sound views upon a subject just now receiving considerable attention, says the *Evangelical Messenger*, are taken from a chapter on child-piety and profession, in Dr. Fish's new work, the "Hand-book of Revivals." They occur in a letter addressed to the author, by Rev. Dr. S. D. Burchard, of New York city:

The efforts and prayers of Christians are now turned to the young as the most hopeful field, as furnishing the best soil for the seed which is to produce an hundred-fold.

Some of the most active and spiritual members of our churches were regenerated in childhood. One of the most useful and prominent pastors in the city of New York was received into full fellowship of the church at the early age of eight years, and was hopefully converted at a much earlier period. The intimation of Paul is that Timothy became the subject of grace and a student of Scripture when quite a youth.

During a ministry of more than thirty years I have received a goodly number into the church between the ages of nine and twelve, and they "have run well," giving good evidence that the work was thorough and that they were born of the Spirit.

Why should not such cases of conversion be more frequent and more generally expected? Why should the sunniest portion of life be given to the service of satan? Why should sin be suffered to propagate itself? Why should the seeds of apostasy be permitted even to germinate, much less to produce a full harvest of vice and crime? Why should not the proclivities to evil in childhood be counteracted by those moral forces implied and involved in the gospel plan of mercy? In the atoning blood of Jesus there is the needed element for changing the original character of the soil and making it good ground for the reception of the spiritual seed-grain. We have in the "exceedingly rich and precious promises," and in the influences of the divine Spirit, the glorious sunshine and showers so essential to healthy germination, efflorescence and fruitage.

If, then, children may be converted, why should they not be received to the care and fellowship of the church? The church is God's seminary of instruction and preparation for the higher honors of heaven; and should she not take under her tutelage the younger disciples, the very "babes in Christ," who more than any other need the "sincere milk of the word," as well as the tender care of our common mother, the church? They are members with us of the household of faith, and they should not be exiled from the family board or disinherited of their birthright. They are lambs of Christ's flock, and his charge to Peter is still imperative: "Feed my lambs." They, more than all others, need protection from the storms of this world, the pitfalls and perils of the wilderness, the fury of wild beasts; and to this end they must be gathered into the fold under the care of the Good Shepherd. The idea of keeping them out of the church in their weakness and helplessness, when they most need shelter and protection, is simply absurd.

In my early Christian life I witnessed a scene which opened a full fountain of sympathy for the young and tender lambs of the flock. Little Martha, the granddaughter of the officiating clergyman, appeared before the proper officers of the church to be examined for admission to its communion. She was examined thoroughly, and the examination showed satisfactorily that she had met with a change; and yet the officers said: "Martha, you are very young, and had better wait till you are older before you make a public profession of religion." She did wait patiently for three months, and then appeared again, telling the same sweet story of Jesus and his love; and yet she was advised to wait. Again she appeared, hopeful now, but was again disappointed. And when a whole year had passed, and she was again advised to wait, her breaking heart sobbed out: "O grandpapa, how old must I be before I may love Jesus and sit with him at his table?" The old prejudice gave way. She was received, and became an ornament and a blessing to the church.

Whom Christ has received, however young, the church may not reject; and those who are fitted for his church above are surely fitted for its fellowship here.

A FRENCH correspondent writes: M. Thiers was walking this winter at early dawn, dressed in the well-known brown overcoat, in the military camp of Villeneuve L'Etang, when he discovered a recruit on sentry quietly munching a hunch of bread and cheese. "Good morning, my lad," quoth he. "Good morning, old 'un," replied the recruit. "Well," continued M. Thiers, "you don't seem idle, at all events." "No," replied the recruit, "we are hard worked, but get a rest now and then to eat our grub." "Well," replied M. Thiers, "I found the bread excellent." "What," says the recruit, "you eat it too, then; what are you? A hospital sergeant?" "No," said M. Thiers, "higher than that." "What then? Captain?" "No; higher still." "Not general?" "No, better; president of the republic!" "Why, bless my heart, you must be Thiers himself. Just hold my bread and cheese while I present arms to you!"

THE London *Record* says: "A characteristic feature of French life comes out in the fact that in Paris the number of fashion journals is twenty-three, and the number of Roman Catholic religious journals seven. There are also two young ladies' papers. The number of reviews and journals for *belles-lettres* is only twenty, so that fashion and the *belles* carry off the day, as they ought to do in Paris. On the other hand, Germany has only five fashion journals, devoting its numbers to duller sciences."

Acquisition of Languages.

There is a popular idea that French is easy, that Latin is easy, that Italian is easy; that German is more difficult, yet by no means insuperably difficult. It is believed that when an Englishman has spent all the best years of his youth in attempting to learn Latin and Greek, he may acquire one or two modern languages with little effort during a brief residence on the Continent.

It is certainly true that we may learn any number of foreign languages so as to speak them badly, but it certainly cannot be easy to speak them well. It may be inferred that it is not easy because the accomplishment is so rare. The inducements are common; the accomplishment is rare. Thousands of English people have very strong reasons for learning French; thousands of French people could improve their position by learning English; but rare indeed are the men and women who know both thoroughly.

The following propositions, based on much observation, of a kind wholly unprejudiced, and tested by a not inconsiderable experience, will be found, I believe, unassailable:

1. Whenever a foreign language is perfectly acquired there are peculiar family conditions. The person has either married a person of the other nation or is of mixed blood.

2. When a foreign language has been acquired (there are instances of this) in quite absolute perfection, there is almost always some loss in the native tongue. Either the native tongue is not spoken correctly or it is not spoken with perfect ease.

3. A man sometimes speaks two languages correctly—his father's and his mother's, or his own and his wife's—but never three.

4. Children can speak several languages exactly like natives, but in succession, never simultaneously. They forget the first in acquiring the second, and so on.

5. A language cannot be learned by an adult without five years' residence in the country where it is spoken, and without habits of close observation a residence of twenty years is insufficient.

This is not encouraging, but it is the truth. Happily a knowledge which falls far short of mastery may be of much practical use in the common affairs of life, and may even afford some initiation into foreign literature. I do not argue that, because perfection is denied to us by the circumstances of our lives or the necessities of our organization, we are therefore to abandon the study of every language but the mother-tongue. It may be of use to us to know several languages imperfectly, if only we confess the hopelessness of absolute attainment. That which is truly and deeply and seriously an injury to our intellectual life is the foolishness of the too common vanity which first deludes itself with childish expectations, and then tortures itself with late regret for failure which might have been easily foreseen.—*Hamerton's Intellectual Life.*

TWEED'S PRISON LIFE.—The number of curiosity-seekers who have visited the prison on Blackwell's Island to have a look at the ex-Boss (Tweed) has been so great that no one is allowed to visit him except his legal advisers and the members of his own family. Those persons, however, who come to the prison to visit friends who are in the hospital sometimes see Tweed as he passes to and fro in the performance of his duties as assistant orderly of the hospital. These duties are not particularly arduous, as there is seldom a large number of prisoners on the sick list, but they are sometimes disagreeable, and the service is as much as could be expected of a man of his age. He is obliged to rise at six o'clock in the morning, and from that time until the morning visit of the surgeon in charge his time is occupied in cleaning up the hospital, making the beds, washing the patients (if there are any who are unable to perform their ablutions,) and in some cases renewing their bandages and dressing their sores or wounds. The surgeon in his morning round writes on a slate the directions to be observed during the day in the case of each patient, and it is part of the assistant orderly's duty to see that these are promptly and faithfully obeyed. After the visit of the surgeon there is little for him to do, and he spends most of his leisure time in reading books, of which he has a large number in his cell and in the hospital. His health has improved rapidly since he has been employed in the hospital, and the removal of his beard and mustache has rather improved his personal appearance, as it makes him look much younger than when he wore those iron-gray appendages.—*New York Graphic.*

A MINISTER had a negro in his family. One Sunday, when he was preaching, he happened to look in the pew where the negro was, and could hardly contain himself as he saw the negro, who could not read or write a word, scribbling away most industriously. After meeting he said to the negro: "Tom, what were you doing in church?" "Taking notes, massa. All de gemmen takes notes." "Bring your notes here and let me see them." Tom brought his notes, which looked more like Chinese than English. "Why, Tom, this is all nonsense." "I thought so, massa, all the time you was preaching it."

THE commission appointed by the government of Peru to examine into the guano supply report that immense strata of that valuable substance exist upon the mainland. Exploring parties are to be sent to examine the north and south coasts to see how far these strata extend. In 1873 there were thirty-five departures of ships, with eleven thousand six hundred and thirty-four tons of guano.

THE desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity is no excess, neither can man or angels come into danger by it.

Religious Intelligence.

THE Missionary Society of Sweden has sent two missionaries—one to New York and the other to Boston—to labor among the Swedish immigrants arriving in those cities.

THE League of St. Sebastian is a society formed in Dublin to promote the restoration of the temporal power of the Pope. It now numbers five hundred and seven members in Ireland.

THE Methodist Episcopal Church, within about a year, has sent thirty new missionaries to the foreign field, commenced three new missions in Japan, Mexico and Italy, and re-entered Bulgaria.

IT IS decided that the Catholic University of Georgia shall be established at Macon. What is known as the "Orr Place," situated near Vineville, is to be donated at a public expense of $4,000 only.

IN CEYLON an association has been formed, called the Sivite Society, with purposes similar to the Brahmo Somaj in North India. Though opposed to Christianity, its formation is a favorable sign of the attention attracted by the preaching of the gospel.

A CORRESPONDENT of the *Jewish Messenger* is pained at the frequent intermarriages between Christians and Jews, and thinks such marriages "will destroy Judaism and make the Mosaic faith a thing of shreds and patches." In that case the faith will certainly be a Mosaic, says an exchange.

THE Albany *Catholic Reflector* says: "The present public school system is becoming a subject of vital importance to the Catholics throughout the country. There is no need of hiding the fact that the system is objectionable to the church, that her hierarchy has condemned it, and that it therefore becomes the duty of all Catholics to discountenance it."

THE *English Independent*, in reference to the statement by the Rev. Dr. John Hall, of New York, on ministerial support, gives statistics showing that the incomes of ministers among the Independents in England are much smaller than in the United States, £100 a year being the maximum of a country minister's salary, and £200, or at farthest £300, of a city minister's.

BISHOP DICKSON, of the United Brethren Church, recommends in the last number of the *Telescope* that a centenary meeting be held in every society throughout the church, between January 1, 1874, and January 1, 1875, to procure subscriptions and collections, to be equally divided between the Missionary Society, the Church Erection Society and the endowment fund of Union Biblical Seminary.

THE late Miss Margaret Belden, of Norwalk, Connecticut, gave to the parish of St. Paul's church of Norwalk $16,000; the Missionary Society of the diocese of Connecticut, $5,000; Nashoba mission of Wisconsin, $10,000; trustees of the Aged and Infirm Clergy and Widows' Fund, one-third of the rest and residue of the estate, and the Berkeley Divinity School of Middletown the remaining two-thirds.

A MISSIONARY at a station in South Africa, connected with the Scotch Free Church, speaks of a recent revival at his station in connection with a week of special prayer. Whole nights were spent by some of the people on the hills in sending up their united cries to God for his presence and the outpouring of his Spirit. As a fruit of this effort the church was greatly revived, and fifty-three new-born souls added to the church.

THE *Church Journal*, one of the most earnest opposers of the Bishop Cummins movement, lays down the law in these words: "Bishop Cummins is still a bishop. When deposed he will be still a bishop. His acts are uncanonical, irregular, invalid to the church, but they are still the acts of a bishop. The *orders* of the Reformed Episcopal Church will be just the same as our own. "Once a bishop always a bishop" is the expression of the doctrine about orders.

A PARAGRAPH is floating about in newspaperdom, stating that Bishop Paddock, who was consecrated Episcopal Bishop of Massachusetts recently, was the one hundredth bishop of the Protestant Episcopal Church consecrated in the United States, and that eighty-one years ago the consecration of the first American bishop took place. The *Advocate*, published at Buffalo, pronounces this an error, and says the episcopal office in our church is eight years older than the same office in the Protestant Episcopal Church, Bishop Asbury having been ordained at Baltimore, by Dr. Coke, in 1784.

METHODIST M. E. CHURCH MISSION WORK AT FOOCHOW, CHINA.—We repeat, by request, the statistics of the Foochow Methodist Episcopal mission work, which we printed a few weeks ago. They are for the year ending October last. Presiding elders' districts, 3; churches, 32; ordained preachers, 12; unordained preachers, 15; preachers on trial, 42; local preachers employed, 15; members in full connection, 1,025; members on probation, 595; exhorters, 20; baptized children, 301; mission property in Foochow, $36,000. The number and value of chapels in other localities were not reported.—*New York Christian Advocate.*

THE French Canadian Missionary Society has its headquarters at Montreal and labors among the French Canadians, who form a third of the Dominion population and have of recent years come more largely under the influence of Jesuitism and Mariolatry. The society conducts two large schools, one for boys and one for girls, at Pointe-Aux-Trembles, on the St. Lawrence, nine miles below Montreal, and a number of their pupils have entered the evangelical ministry. They also employ a considerable number of colporteurs, whose efforts to circulate the word of God among the French Canadians have during the past year met with much success.

THE London Society for the Propagation of the Gospel is the oldest English missionary society. While the conversion of the heathen is one of its objects, its more direct work is the extension of the Church of England in the colonies. Its revenue last year amounted to more than $600,000. It supports wholly or in part 463 ordained missionaries, of which number 223 labor in the West Indies, 84 in Africa, 114 in Asia, 45 in Australia and the Pacific Islands, and 1 in Europe. Thirty-five are native clergymen in India. As a result of the Day of Intercession, appointed by the society, the means and the men were furnished for two new missions, one in China and one in Japan.

MR. BUSHNELL mentions the admission to the church of Gaboon of two women, daughters of two of the chief Mpongwo kings, and speaks of about fifty hopeful converts having been received in the last two years. In Japan Mr. Loomis speaks of the native church. At Canton, China, Dr. Happer writes, on the twenty-second of October, that eight or ten persons would be admitted to the communion on the next Sabbath. At Cos, Mexico, Mr. Phillips mentions the case of a man who had walked nearly one hundred miles to receive baptism, and who gave very pleasing evidence of being a true follower of Christ. He was welcomed to the privileges of the church.—*Record.*

ABOUT five years ago a young Swedish sailor, by the name of Peter L. Smith, came into Portland harbor, and through the influences of the Young Men's Christian Association was induced to attend their meetings held in the sail-loft, and by them led to Christ. Three weeks ago this converted sailor returned to Portland a local preacher, and is now laboring with great success among the Scandinavians of this city. He has preached two Sabbaths in the Young Men's Christian Association rooms, in the Swedish language, to large congregations. Twenty of his countrymen have come forward seeking Christ, and four have been soundly converted. Efforts are being made to secure the more permanent labors of this earnest preacher among the Scandinavian population of Portland.—*Zion's Herald.*

BISHOP CUMMINS formally opened the first religious services of the Reformed Episcopal Church in New York on Sunday, the fourth of January. His audience assembled in Steinway Hall, and was all that could be desired in numbers. However, as undoubtedly many were present from curiosity, it cannot be judged from this inaugural occasion how large a following the new movement has in this city. The services did not vary from the usual Episcopal ritual, beyond the adoption of the prayer-book of 1785. Rev. A. V. Feltwell, of West Farms, New York, and Rev. Mr. Leacock appeared on the platform with the Bishop. The sermon was preached by the latter, who claimed essentially that the new church was only new so far as it aimed to return to the simple truths of the gospel and the true spirit of Christianity.

THE statistics of the Moravian missions for the year 1872 are as follows: Mission stations, 90; of which 74 are in America, 12 in Africa, 2 in Asia and 2 in Australia; 322 missionaries (including missionaries' wives) and missionary agents; 1,533 native helpers; 21,969 communicants and a total of 69,139. Of this whole number 2,853 are Esquimaux, 1,269 are Indians, 8,874 are South Africans, 55,903 are West Indian and South American negroes, and 149 are natives of Australia and Thibet. In regard to the expenses of the Moravian missions it is difficult to give a precise account, as several of the missions are supported partly by their own labor and partly by the contributions of friends, independently of the Mission Board. The total receipts of the Mission Board for 1872 were $90,000, and the whole expense of Moravian missions may be estimated at about $130,000. The deficiency on the year's account was $16,000.

THE Rev. Antonio Carraseo, the eloquent preacher of Madrid, who came to this country as a delegate to the Evangelical Alliance, and was lost, on his return, on the ill-fated Villa du Havre, addressed the American Church Missionary Society in Philadelphia, not long before leaving our country. We draw the following particulars from his speech: Religious liberty has now prevailed in Spain for five years. During this time twenty-seven congregations have been established in different parts of the country. The most important church is that at Seville, under the care of Cabrera. Carrasco's own church in Madrid numbered nine hundred persons. Christian schools have been established in various towns. There is a growing interest in the study of the Scriptures, and a larger number of Bibles were sold in Spain than in Italy last year. Great numbers of Bibles have been sent from Madrid to Mexico. Five million Spanish gospel tracts have been circulated in Spain by the Religious Tract Society of London during the past five years.—*Independent.*

WE CLIP the following from the *Northwestern Advocate:* One of Bishop Cheney's first official acts was to certify to the orders and transfer of Rev. Dr. William H. Cooper to the Methodist Church. Dr. Cooper, who has been serving for some time in our Mexican missions, was in rather undefined church relations, he having been deposed from the ministry of the Protestant Episcopal Church some time ago for the simple reason that he first had voluntarily withdrawn from that body. Dr. Cooper wished to join the Methodist Church and ministry, and therefore first gave in his adhesion to the new church and was received by Bishop Cheney, who now certifies to the fact that the former had been known to him as a presbyter in the Protestant Episcopal Church, and transfers him to us. The practical complication lies in the fact that Dr. Cooper, who received his orders from the Church of England, lost his parchments in a shipwreck years ago; therefore his transition to us by the hands of Bishop Cheney, who could certify to the validity of the lost links in Dr. Cooper's church history.

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The Madness of Laughter.

There is a time to laugh as well as to weep, and there is a laughter which expresses the genuine emotions of a happy heart. Things humorons, ludicrous and grotesque are potent to break the longest faces into smiles, and where there is joy there is likely to be an expression of it in the voice and look. It would be an unwarranted conclusion, however, to infer that those who laugh the loudest and the most are the happiest. The author of the Deserted Village gives us a suggestion in the line:

"And the loud laugh that spoke the vacant mind."

Great mental vaculty certainly may attend the most boisterous manifestations of pleasure, and, as a rule, shallow understandings and noisy merriment go together. It is the brawl of the brook rather than the deep and grandly flowing river. The man who is occupied with earnest work, and possessed of capacity and taste for the higher walks of knowledge and study, will seldom explode in the guffaws of the tavern barroom. A broad horse-laugh, however, indicates sometimes a strong and benevolent nature, and a good caliber of mind. Smirking, simpering and giggling are certainly abominable, the indications of idiocy, of a daft intellect, more becoming monkeys than human beings. The most thoughtful and the best are of course the most happy, but it does not follow that they are most demonstrative in their joy. Much depends on temperament, but generally it is the contemplative and the tranquil who have the richest and most abiding satisfaction. "The soul's calm sunshine and the heartfelt joy" have usually no loud and side-splitting utterance. The soul may be as bright as a star-lit sky, and as silent in its glory.

Religion and laughter are no strangers. Sarah's child bore this name—Laughing—and she said: "God hath made me to laugh, so that all that hear will laugh with me." Sarah's laugh, and the joy of Abraham, and the delight of all faith, was immortalized in the name of Isaac. It was not irreverent, nor incongruous that Abraham's boy—the child of promise, the blessed seed—should be called Laughing. The world's joy was to come through him. When the Lord turned again the captivity of Zion, it is written: "Then was our mouth filled with laughter, and our tongue with singing." Not much is said about laughing in the New Testament. Jesus says: "Blessed are ye that weep now, for ye shall laugh;" and again: "Woe unto you that laugh now, for ye shall mourn and weep." The troubles of the righteous were to end in joy, and the present good time of the wicked was to go down in dark clouds and woeful tempests. Religion is opposed to the senseless intoxications and dissipations of sensual pleasures, and to all enjoyments which are procured at the expense of virtue and duty. It even affirms that "sorrow is better than laughter," and that under some circumstances there is a woe in laughter and a blessedness in weeping. All this is written, and yet the Christian shall laugh, and the child of God can testify: "Then was our mouth filled with laughter." David begins his incomparable hymns with, "Blessed is the Man," and Christ opens his divine sermon with a like note, "Blessed are they." God's people have shouted aloud in every dispensation, joy has been the common feeling of believing souls.

The maduess of laughter is seen in its worldly and sensual associations, and in connection with the pursuit of earthly pleasure. "I said of laughter, It is mad; and of mirth, What doeth it?" This is not true of the exuberant spirits of childhood, nor of the healthful buoyancy of youth. There is music in the laughter of these as clear and sweet as the woodland notes of birds. To be sane and melodious at all, laughter must break irrepressibly from the deep fountains of a joyous heart. When it becomes a thing sought, and when it must be provoked and stimulated by vicious and unhealthful expedients, it is a hollow pretense. The author of Ecclesiastes rightfully characterizes some laughter as madness, and some mirth as an impertinence; and probably his reference is to those gayeties and amusements which make up the main pursuit and entertainment of many people. To have no serious aim in life, to lose sight of the final account, and to be absorbed in the eager chase after pleasure, is one of the worst forms of insanity. There are people whose study it is to drive away from themselves all thought about sacred things. They affect a happiness which they do not possess, just as lunatics persuade themselves that they are crowned monarchs, invested with the riches and state of kings, while in truth they are stripped of liberty and reason. They boast of their cheerfulness, they are worshipers of Momus, and they say: "See how happy we are! We are no Puritans, no Methodists, no anchorites." Theirs is a religion of mirth, and laughter is the divinity they worship, but at heart they are without peace and under the spell of a most violent hallucination. Kings in old times had their court fools and jesters, and to-day the clown is the most popular and attractive of men.

There is a morbid craving for jollity and sport, and the lovers of pleasure would, if possible, turn society into a perpetual harlequinade. Laughter and mirth have come to be articles of manufacture, and institutions turn them out to order and to suit purchasers. The price of a ticket to the theator, where low comedy is enacted, the cost of a night's revel in the hall-room, a Sunday's excursion, are cheap prescriptions for the tired and sad soul. Professors of religion are fearfully fallen when they go to these muddy streams for pleasure; and for such vanities as they afford, turn away from the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." It is a madness surely to neglect that heavenly wisdom, whose price is above rubies, for those exciting diversions which leave behind them only the memory of withered and blighted pleasures. This surface life, this purposeless and flippant being, this absence of all spiritual aspirations, and this clamor for sensational amusements, is a deplorable mania. Avarice, ambition and lust are enemies to personal religion, and are forms of sin which keep men from Christ, but all of them together are scarcely equal to this one monstrous evil. When once this lightness and supreme love of gayety possess the soul, the spiritual nature is so smothered and buried that the gospel can rarely reach it. The whole nature has become so volatile, and so utterly emasculated of solid character, that neither reason nor grace can make an impression. This class of the ungodly is most emphatically like the *chaff* which the wind driveth away. They have laughed over the sacred appeals of the gospel, they have laughed at the solemn responsibilities of life, they have laughed with death and eternity at the door, and the madness only ceases in the darkness and despair of hell.

Literary Felony.

This subject is receiving a good deal of attention in the religious papers just now. Preachers are supposed to be the chief transgressors. Stealing sermons is bad for the head, still worse for the heart, and often leads to the shipwreck of character and position. The spiritual condition of the church is also terribly damaged in the long run by the recitation of borrowed or stolen sermons. As a warning to young preachers the ventilation of the matter may be timely and profitable. Dr. Talmage's paper, the *Christian at Work*, has an article on Literary Felony. Probably enough the doctor's sermons are sometimes used without due credit given. Here is what he says:

We have recently seen many elaborate discussions as to whether plagiarism is virtuous or criminal; in other words, whether writers may steal. If a minister can find a sermon better than any one he can make, why not preach it? If an author can find a paragraph for his book better than any he can himself manufacture, why not appropriate it? That sounds well. But why not go further and ask if a woman find a set of furs better than she has in her wardrobe, why not take them? If a man find that his neighbor has a cow full Alderney, while he has in his own yard only a scrawny runt, why not drive home the Alderney? Theft is taking anything that does not belong to you, whether it be sheep, oxen, hats, coats or literary material. Without attempting to point out the line that divides the lawful appropriation of another's ideas from the appropriation of another's phraseology, we have only to say that a literary man always knows when he is stealing. Whether found out or not, the process is belittling, and a man is through it blasted for this world, and damaged for the next one. The ass in the fable wanted to die because he was beaten so much, but after death they changed his hide into a drum-head, and thus he was beaten more than ever. So the plagiarist is so vile a cheat that there is not much chance for him, living or dead. A minister who hopes to do good with such burglary will no more be a successful embassador to men than a foreign minister dispatched by our government to-day would succeed if he presented himself at the court of St. James with the credentials that he stole from the archives of those illustrious ex-ministers, James Buchanan or Benjamin Franklin. What every minister needs is a fresh message that day from the Lord. We would sell cheap all our parchments of licensure to preach. God gives his ministers a new license every Sabbath and a new message. He sends none of us out so mentally poor that we have nothing to furnish but a cold hash of other people's sermons. Our haystack is large enough for all the sheep that come round it, and there is no need of our taking a single fork-full from any other barrack. By all means use all the hooks you can get at, but devour them, chew them fine, and digest them, till they become a part of the blood and bone of your own nature. There is no harm in delivering an oration or sermon belonging to some one else, provided you so announce it. Quotation marks are cheap, and let us not be afraid to use them. Do you know why "quotation" marks are made up of four commas, two at the head of the paragraph adopted and two at the close of it? Those four commas mean that you should stop four times before you steal anything.

If there were no question of morals involved, plagiarism is nevertheless most perilous. There are a great many constables out for the arrest of such defrauders. That stolen paragraph that you think will never be recognized has been committed to memory by that old lady with green goggles in the front pew. That very same brilliant passage you have just pronounced was delivered by the clergyman who preached in that pulpit the Sabbath before: Two thieves met in one hen-roost. All we know of Dr. Hayward, of Queen Elizabeth's time, is that he purloined from Tacitus. Be dishonest once in this respect, and when you do really say something original and good the world will cry out: "Yes, very fine! I always did like Joseph Addison!" Sermons are successful not according to the head involved in them, but according to the heart implied, and no one can feel aright while preaching a literary dishonesty. Let us be content to wear our own coat, though the nap on it is not quite as well-looking; to ride on our own horse, though he do not gallop as gracefully, and will "break up" when others are passing. There is a work for us all to do, and God gives us just the best tools to do it. What folly to be hankering after our neighbor's chalk-line and gimlet.

Catechisms and Theological Institutes.

MR. EDITOR: I read the article of Bro. Richardson on this subject with great pleasure, and wish to "second the motion." If our church needs special additions to its literature, these additions are a well-digested series of doctrinal catechisms adapted to children, and an exhaustive discussion of systematic theology suitable for preachers. My deliberate judgment is that we are defective at these two strong, vital points; and I join him in expressing the hope that the next General Conference may be able to fall upon some method of strengthening our literature at these points.

A church cannot perpetuate itself simply by making proselytes from the world. However necessary to its existence this form of effort may be, yet to do its full work it must care for the children born within its families. This proposition no man who understands the divine constitution of the church can deny. And it is equally true that a child cannot be reasonably expected to become a strong and faithful member unless the doctrines of the church are *in some way* taught that child. The simple question then is: Which is the best method of teaching doctrine to childhood, by *formula* or by *discourse and illustration?* Without hesitation I say: *By formula.*

The *doctrine must be defined*, and the child must go over and over the definition again and again, and *again*—a thousand times it may be—until every word is driven and riveted in the mind, like a nail in a plank. This is the way the elements of all science and art are taught beginners, and the way, too, the Church of Rome, having learned wisdom from centuries, indoctrinates her children, and holds them so firmly to her communion of error and corruption.

Have we such definition of doctrine? Yes, in our Articles of Faith and our Wesleyan catechisms. But the Articles are too heavy for the infant mind, and the catechisms themselves are ill-suited for its use; for they also are too heavy for the smaller ones. Bishop Capers' catechisms, prepared for plantation use among the negroes, come nearer the infant and puerile capacity than any I know of. They are systematic in their arrangement, and pure and comprehensive in their statements; but they should be *simplified* somewhat, and more perfectly adapted to the mind of the *little one.*

Does not *Our Little People*, published by the Sunday school secretary, answer these ends? Does it not fill the very place that is vacant? No, it does not, nor can it fill that place, because it is an effort to keep the infant up with the larger scholars, which is simply a ridiculous impossibility. *Our Little People* is a very good child's paper, and the editor deserves the thanks of the entire church not only for this labor, but for all his other labors in this department. The paper may be distributed to the children in the hope of entertaining them with its pictures and simple stories, and with the hope also of affording *practical* instruction in the doctrines of the church. But to compass the point I am driving at it is a failure, and must continue to be a failure in the very nature of the case. Small children learn only what is frequently repeated, and repetition supposes very slow progress. But the method of instruction *Our Little People* is based upon is manifestly a method which supposes rapid progress. I say, therefore, for the accurate and permanent instruction of the mind of a child it is a failure, and must be so just as long as the idea prevails that every scholar must prepare a lesson on the same Bible subject, and the subject must change every week. To the uniform lesson system, as applied to the largest Sunday school scholars, I make no objection. On the contrary I give the plan my hearty indorsement. But when this system includes those scholars from *ten years old downward* it is absurd. The idea is full of sentiment, but utterly without common sense. All *these* should be in the catechisms, and it might be well and would be well if there was a uniform catechism lesson assigned for each Sunday, to be learned and recited through all the church. But we have no series suited to the different capacities of the children. Hence in nine-tenths of our Sunday schools there is at this time no distinct formula of Methodist doctrine taught. Under the present system our children are growing up with a *general* notion that they must be religious, but with the ruinous notion also that one form of dogma is as good as another, and one church is as good as another. What the result will be twenty years hence, who can tell?

If you publish this, next week I may find time to say a word or two on the second point made by Bro. Richardson. But to do it now would make this too long.

Truly yours, etc.,
J. W. RUSH.

MOBILE, February 17, 1874.

Oregon Correspondence.

MR. EDITOR: I have waited with some impatience for the copies of your excellent paper containing former articles, especially as they were written in haste and more or less bustle. I scarcely know where I left off. Your paper, in its topography, is as the face of an old and familiar friend; in its sentiment and spirit, as that friend's face wreathed in smiles, and breathing words that cheer and encourage. Well, the spirit and sentiment, after all, is the desideratum. The editor, rotund in physique, with a well-developed soul, breathing solid words of comfort—measured, earnest, unctuous—food for the hungry soul. Little Beverly, Bishop Keener and other familiar faces appear in the gallery, making it a thing of joy. Church news, locals, obituaries, all are relished. "Christmas Greetings" was timely and produced a pensive sadness in my soul, for I had just read the letter bearing the sad intelligence of the death of the one who sustained a relation to me peculiarly significant from all others—*a father.* O how lonely the world now seems! It brings me to confront death as never before. We rejoice that, full of years and full of faith, he has been gathered to the heavenly garner. What a blessed hope is ours! Who next? God help us be ready!

The more I see of this country, as I pass from point to point on my district, the more I am constrained to think it is without a parallel on the continent. The first time I saw Mounts Hood, Jefferson and the Three Sisters of the Cascade range, at one view, I stopped in the road and inadvertently exclaimed: "Magnificent! magnificent!" Lifting their snowy forms and crests far above the surrounding mountains, like immense columns of hoar-frost, bathed in the golden sheen of the sun, the picture was one of superlative grandeur.

The rivers and brooks are clear, swift-running and very deceiving as to depth, and abound in fish of various kinds. Those immediately tributary to the ocean are alive with salmon, which is a vast resource of wealth. Some rivers, as the Willamette at Oregon City, are fenced with falls as a wall thirty feet high, preventing the fish ascending. These falls are some thirty miles from the confluence of the Willamette with the Columbia. Fish are cheap. The mountain trout abounds in the brooks and streams in the adjacent mountains.

Game also abounds—deer, elk and bear in the more remote and sequestered parts. Ducks, geese and brant in the greatest profusion, surpassing, if possible, the Norfolk supply of which our good Bishop so amusingly speaks. The quail is a beautiful bird, with feathery top-not, resembling the partridge, only larger. The prairie hen, grouse and pheasant are fine birds and abound in many localities.

The domestic animals and fowls flourish and are raised in great perfection. The horse—that noble animal—is here in great perfection. A No. 1 horse commands $100 to $125 in gold (that is our currency.) Cattle, sheep and hogs all do well. Sheep-raising in many parts of the State is carried on extensively, and yields from thirty to fifty per cent. on the capital invested where it receives close attention. So I am credibly informed.

The face of the valley is for the most part level, with undulations, and foot-hills occasionally break down into the valley; and sometimes a solitary butte (small rut) sits as a silent and solitary sentinel in the valley, or a long ridge of several miles, fertile and productive, as a slug of mud left lying in the valley during the period when the "waters were separated from the dry land," or some subsequent and occult force of nature transformed the face of the earth. Geologists have an interesting field for study and investigation here. No doubt many wonderful conformations they cannot explain, that do not "harmonize" with "theory," and therefore cosmogony is a conglomeration of contrarieties, refuting Mosaic history. What sophistry! Vain man would measure arms with the Omnific! "In six days God *created* the heavens, earth and sea, and all that in them is." How simple! The "heavens"—atmosphere, sun, moon and stars, with their satellites; "earth and sea," with all their fossils, fishes and fowls, strata, diversified formations and multifarious combinations; animals, carnivorous and herbivorous; bipeds and quadrupeds—men, monkeys and tadpoles—were *created* (made, *not developed*) by the fiat of Omnipotence, who "spake and it was done, who commanded and it stood fast!" "Great and marvelous are thy works, Lord God almighty; just and true are thy ways, thou King of kings!"

Affectionately, T. B. WHITE.

CORVALLIS, OREGON, February 2, 1874.

BEREAVED.—The following note from Bro. Williams will stir a chord of sympathy in the hearts of his many friends in Louisiana. May God bless and sustain our brother and sister in this sorrow.

REV. DR. PARKER—*Dear Bro.:* Feeling that many of our Louisiana friends would give us their sympathy and prayers, I write this to say that our little babe, ALMARINE WESLEY, departed this life on the seventh instant, after less than a week's illness. He had grown to be in good health, and our hearts were much set on raising him. In this we have been suddenly disappointed. The Lord hath touched us in a tender place. It is the Lord's hand, however, and we are trying to be submissive. Pray for us.

Very respectfully, etc.,
AMICUS W. WILLIAMS.

HEARDMONT, ELBERT CO., GA., Feb. 12, 1874.

THE revival begun by Mr. Hammond in St. Louis several weeks since, says the *Northwestern Christian Advocate*, continues with much force. In Cincinnati, too, a great revival work is in progress. The *Herald and Presbyter* says of it: "One aspect of the interest in the city is especially noteworthy. The Friends are actively engaged. In the Friends' meeting-house, corner Ninth and Plum streets, meetings have been held daily for some weeks past. People of all denominations have joined in them, and the services have been led by ministers and laymen of the Presbyterian, Congregational, Methodist, Baptist and other churches. So far as appears, no difference exists between the Friends, in these meetings, and any others who worship there. All join in singing, prayer, and many are forward in exhortation and expounding the Scriptures. It is plainly the Holy Spirit's work."

THE BALTIMORE CONFERENCE.—The Staunton (Virginia) *Spectator* says: "According to appointment the annual session of the Baltimore Conference of the Methodist Episcopal Church South will be held in the Methodist church of this city, commencing on Wednesday, the fourth of March proximo. The members of that church in this city have secured comfortable and pleasant accommodations for the numerous members of that clerical body, who will have no reason to complain of the hospitality of Staunton, unless it be that they suffer from repletion, and charge it to the bountiful and tempting fare provided for them, rather than to their want of ability to resist partaking to excess of such appetizing viands."

As It Should Be.

A brother who promised us, at Conference, twenty-five new subscribers for the ADVOCATE, sends along some of them and says the balance will be forthcoming. He says: "I am doing all in my power for the ADVOCATE. Its influence in my charge is marked. I must and will have it among my people." Another brother informs us that every Methodist family in his work receives the ADVOCATE regularly. These are specimen instances which come to the editor's knowledge. The publisher doubtless could furnish many like them. We wish, however, that all of our pastors could report that their people all take the paper. There are many who would be better Christians and more active church members if they were regular subscribers and readers of a church paper. We like the brother's spirit who writes concerning the ADVOCATE: "I must and will have it among my people." This sort of determination is not likely to fail. Preachers who put the ADVOCATE in the hands of their people not only do well for the cause of Christ, but they are doing well for the pastorate and all the interests of the church.

ONE HUNDRED AND NINE YEARS OLD.—Rev. G. M. Liverman, Floyd, Louisiana, writes as follows of the death of a Methodist lady who had attained to this extraordinary age:

MRS. SUSAN MOORE died near Floyd, Louisiana, on the ninth of December last, at the ripe old age of one hundred and nine years, two months and two days. Doubtless thus passed away the oldest Methodist in Louisiana. She was born near Charleston, South Carolina, in 1764; landed at Rodney in 1808, then an entire French settlement and under the rule of Catholicism. They moved back and settled in Franklin parish, where the subject of this memoir united with the Methodist Church, of which she lived a member the remainder of life. She was married three times. One daughter, Mrs. Cannings, is still living. Sister Moore frequently remarked to her daughter that she believed her constitution would entirely wear out her body. She retained her usual strength of voice till the last. She died as she had lived—in the faith. Her prospects were bright, death having no terror.

Much more could be said in reference to the life and triumphant exit of our dear old mother in Israel, as her life fills a prominent page in the history of this country; yet it is enough. She died in the faith, and "if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him." What a comment: "Died in the faith!"

A LARGE COMPANY of friends were present at the Carondelet Street church, New Orleans, on Thursday, the nineteenth, to witness the marriage of Mr. Matthew McClaugherty, of Nashville, to Miss Sallie Bartell, second daughter of Rev. J. B. Walker, D. D. The ceremony was performed most beautifully and impressively by the bride's father. Miss Sallie and the fortunate husband have our hearty congratulations. May their lives be long and happy; with every blessing may they be blessed. Mr. McClaugherty and his bride left for Nashville on the day of their marriage, and Dr. Walker left for Galveston on Friday, the twentieth instant.

BISHOP KAVANAUGH and wife and Rev. Thomas B. Sargent, D. D., left New Orleans for Louisville, on the steamboat Thompson Dean, on Tuesday evening last, February 24. Their brief sojourn in New Orleans has been exceedingly gratifying to our people, and they will be always welcome to New Orleans. They left in good health, and we trust they may have a safe and pleasant trip. The Bishop and Dr. Sargent both preached twice on Sunday to large and interested congregations.

WE HAVE RECEIVED a copy of the Minutes of the Alabama Conference held at Selma, December 3-9, 1873. It is a very handsomely printed pamphlet, and well edited, containing the Conference proceedings and reports of committees, besides other important information. We hope the members of our church in the bounds of the Alabama Conference will be supplied with this valuable pamphlet.

To the Louisiana Conference.

Conference, by resolution, directed the preachers to take a collection for expense of delegates to General Conference during the month of March and to forward the same to R. J. Harp, New Orleans.

OUR MEXICAN LETTER will be found on the second page. Bro. Daves' many friends and the church at large will be gratified to hear from him and from his work in that interesting country.

AS THE eye which has gazed at the sun cannot immediately discern any other object, as the man who has been accustomed to behold the ocean turns with contempt from a stagnant pool, so the mind which has contemplated eternity overlooks and despises the things of time.

FRANKLIN, LOUISIANA.—Rev. J. W. Mediock, recently appointed to the Franklin station, has met with a cordial reception by his people. Writing under date of February 20, he says:

I have been here now nearly two weeks; for two or three days have been living in the new parsonage. It is really a nice little house—does much credit to Bro. Williams' industry, and the enterprise and liberality of the brethren here. It was rushed to completion immediately upon the new appointment for the year, and for its present comfortable condition we are much indebted to the zeal and liberality of our brother, Wilson McKerall.

We have met a good reception here. There are many kind-hearted, spiritually consecrated ladies here, who seem bent on making the preacher comfortable; and you know how valuable such assistance as this is to a preacher. Here is a great field for pastoral labor, and I pray that I may have wisdom and fidelity to push forward every good work connected with my office.

THE resident minister of the United States at Bogota, Mr. Scruggs, while in the presence of a religious procession which was passing, refused to take off his hat, and thus became exposed to insulting treatment by some boys in the crowd, who regarded Mr. Scruggs' refusal as a deliberate insult to the religion of the people.

MARRIED.

GILDER—TARTT.—By the Rev. J. M. Crews, on the fourth of December, 1873, at Bladou Springs, Alabama, Mr. D. L. Gilder to Miss Maggie Tartt.

HALL—HALL.—At the residence of the bride's father, January 13, 1874, by Rev. Ira B. Robertson, Mr. John C. Hall to Miss Martha A. Hall, all of Warren county, Mississippi.

BURGE—HOWIE.—At the residence of the bride's father, January 14, 1874, by Rev. Ira B. Robertson, Mr. James E. Burge, of Warren county, Mississippi, to Miss Ella Bowie, of Yazoo county, Mississippi.

HOLLOMAN—CURTIS.—At the late residence of the bride's father, John McKee, of Satartia, Mississippi, January 21, 1874, by Rev. Ira B. Robertson, Mr. Thomas R. Holloman to Mrs. Amanda Curtis.

PUGH—McKEE.—At the same time and place, and by the same, Mr. John Pugh, formerly of St. Louis, Missouri, now of Satartia, Mississippi, to Miss Belle McKee, all of Yazoo county, Mississippi.

BROWN—PHELPS.—At the residence of Mr. Robert J. Elliott, of East Baton Rouge parish, Louisiana, January 14, 1874, by the Rev. N. B. Young, Mr. Wiley Brown to Miss S. E. Phelps.

ASHFORD—BROWNING.—By the Rev. N. B. Young, on the fifteenth of January, 1874, at the residence of the bride's mother, in East Baton Rouge parish, Louisiana, Mr. C. C. Ashford to Miss Martha A. Browning.

MACKAY—BENNETT.—At the residence of Henry F. Bennett, Esq., on Bayou Manchac, Ascension parish, Louisiana, on the evening of January 15, 1874, by the Rev. N. B. Young, Mr. Frederick Mackay to Miss Georgiana C. Bennett.

BROWN—WEBB.—By the same, at the same time and place, Mr. Charles C. Brown to Miss Lilla Webb.

OODIN—COLLINS.—In Jackson, Mississippi, February 2, 1874, by Rev. Charles B. Galloway, Mr. R. S. Goodin and Miss Missouri Collins.

HOLLOMAN—HOLLIDAY.—At the residence of the bride's father, near Canton, Mississippi, February 5, 1874, by Rev. Charles B. Galloway, Rev. Thomas B. Holloman, of the Mississippi Conference, and Miss Mollie L. Holliday.

HENRY—COCKE.—On Tuesday evening, February 10, 1874, at the residence of Captain J. T. B. Cocke, the bride's father, by Rev. W. H. Leith, Major Patrick Henry to Miss Margie L. Cocke, all of Brandon, Mississippi.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Feb. 21, 1874.

A—C. G. Andrews two letters, E. & H. T. Anthony & Co., Miss J. Alexander $2, American News Company two letters, W. T. Ashford $1, J. W. Almond $1, Applegate, Pounsford & Co., Philip Allen $9.

B—T. M. Berry, M. G. Brown, H. V. Bond, B. Batman, J. E. Bradley, W. E. Ballard $2, W. P. Barton $5, F. F. Beailes, W. W. Brooks, Billings, Clapp & Co.

C—J. W. Cobb, W. G. E. Cunnyngham $1, Cassell & Baughn $17, R Carter & Bros., Chrome Lithographic Company, Curdwell & Co., J. H. Chappell, Campbell, Hall & Co., J. E. Cobb, Thomas Cotton.

D—C. H. Bitson, R. H. Downer, M. Donegan, J. S. Davis $60, D. M. Dunlap, T. B. DuBose $7.90, A. Dowling $4, J. W. DeVilbiss, V. F. Drake.

E—H. Ebers, J. H. Evans, C. F. Evans, Eldridge & Bros.

F—Fennel, West & Co. $46, J. E. Ferguson & Co. $15, J. L. Field.

G—W. W. Graham $3.95, T. C. M. Golland $2, Joseph Gorton, M. Goff, Mrs. Rosa Gnedrich, D. G. W. Ellis $2, Bould & Lincoln, R. H. Griffen, William Garretson & Co.

H—William Hart, Alexander Hood, D. S. Hearon $2, Charles Hulchins $2, Hitchcock & Walden, F. Howorth, J. D. Hayes, W. C. Haislip, H. D. Howell $2, H. G. Horton $5, C. T. Harris & Son $8, Hubbard & Bros., Asa Holt.

J—Thomas Jensen, H. Jones, Mrs. J. K. Jayne.

K—T. D. Kellogg, Kearney & Co., W. B. Klug.

L—J. A. Lee $7, E. A. Lanier $2, Mrs. Emilie Lasour 50 cents, J. B. Lippincott & Co., Lee, Shepard & Dillingham two letters, H. M. Little $1, J. D. Liffel & Co., H. A. Lewin 50 cents, C. E. Lamb.

M—J. W. Medlock, E. F. Mullins $3.75, G. & C. Merriam two letters, F. H. Moringer, D. G. Mills $2, M. C. Mauley two letters $2, Mrs. H. W. McLaughey, A. W. Moore two letters $30, J. A. McLester $2, W. B. Mitchell, P. A. F. Martin, Thomas Mullett, O. M. Marsh $4.

N—R. D. Narsworthy $2.50, J. D. Newsom.

O—W. P. Owen $11.

P—G. J. Penn $41.69, Peaslee & Co., J. A. Parker, Staley & Dunklin $2, M. S. Park, S. M. Peltengill & Co., W. O. Palmer Jr., Mrs. Ike Pickens, Mrs. H. W. Pearce $2, R. Purvin, Proctor & Oamble.

R—G. P. Rowell & Co., A. H. Redford two letters, John Ritchey, A. Ruden, A. D. F. Randolph & Co., R. J. Round, C. A. Robertson $27, E. P. Rowell $5.

S—Mrs. Bettie Sanders $2, St. Louis Piano Manufacturing Company, W. W. Sharp, H. R. Singleton, M. W. South $2, Sargeant, Studley & Co. two letters, John D. Saint, James A. Sanillfer, Southwestern Book and Publishing Company, W. A. Saint, W. E. Scales $5.

T—W. H. Tutt two letters $32.50, R. J. Thomas, Miss C. D. Turner, H. C. Timberlake two letters $15.

V—S. C. Vaughan.

W—Mrs. Belle W. Williams, J. C. Wheatley, W. Watkins, D. M. Womack $2.40, C. Watson $7, W. Watkins, of Woodville, Mississippi, $200, W. M. Wilson $13.30, W. H. Woodruff, G. R. Wilson, Horton Waters & Son two letters $20, Wilson, Hinkle & Co., J. M. Wade $1.50, Walker, Taylor & Co., John V. Akins 35 cents, J. F. Wynn, T. B. White $2, Western Methodist Book Concern, B. F. White $5.

SEE THE advertisement of Messrs. Sherman & White, practical gilders, 106 Customhouse street. Oil paintings restored, relined, cleaned and varnished. Looking-glass and picture frames made to order, etc.

FINE WATCHES AND JEWELRY.—Those who may wish to purchase anything in the above line cannot do better than apply to the well-known and reliable establishment of E. A. Tyler, 9 Canal street.

BRILLIANT SUCCESS.—It is permitted to few men or companies to achieve acknowledged superiority in any important position or business. The present generation has witnessed stupendous rivalry in several branches of industry; and notably the sewing machine business. Amid a multitude of competitors, steadily and surely the Wheeler & Wilson Company claim to have held their way, from the beginning, upon fixed and honorable principles. A leading position in America was long since established. Abroad, at London in 1862, we are assured, they won the highest premiums; at Paris, in 1867, and that they distanced eighty-two competitors, and were awarded the highest premium, the only gold medal for sewing machines exhibited; and lastly that, amid unparalleled competition, followed the splendid triumphs at Vienna, noted in our advertising columns.

ENTERPRISE OF OUR UP-TOWN MERCHANTS.—Quite a number of the establishments in the upper portion of the city compare favorably with the most successful and thrifty of those in the central portion. Among others that might be mentioned we call special attention to the Blue Boot and Shoe store of Mr. Louis Gimble, No. 578 Magazine street, who not only keeps an elegant assortment of boots, shoes, hats and trunks, but manufactures to order, guaranteeing satisfaction. We advise our readers in that vicinity to give Mr. Gimble an early call.

MERCHANTS' LINE OF STEAMSHIPS.—We call the attention of travelers and shippers to the advertisement of the fine line of swift, staunch and commodious steamers under the above name, making weekly trips to New York, consisting of the General Meade, Western Metropolis, Emily B. Souder, Mississippi and United States. The Western Metropolis will sail on the first and the Mississippi on the seventh proximo. For further information call at the office of the obliging agent, John H. Ludwigsen, No. 190 Common street.

NEW ORLEANS PURCHASING BUREAU.—As will be observed, in the advertisement in another column, Mrs. H. Mogridge continues her purchasing agency at Nos. 94 and 96 Canal street, to which address orders for any article of apparel or adornment for ladies' and children's use may be sent and receive prompt attention. Mrs. Mogridge desires to serve parties residing at a distance, and gives her personal attention to the commissions intrusted to her.

CYPRESS SHINGLES AND WOOD.—We take pleasure in calling attention to the extensive lumber and wood yards of Messrs. Muncy & Marcy, No. 424 and 426 Delord street. These gentlemen deal also in slates and shingles, the latter being a specialty. They are also agents for the Amite river steamer, Alice and the Pensacola packet Amite. We commend their advertisement, in another column, to favorable attention.

DRUGS AND MEDICINES.—We commend to the favorable attention of our readers the advertisement of our worthy neighbor, I. L. Lyons, corner of Camp and Gravier streets, importer and dealer in drugs and medicines. Mr. Lyons is successor of the well-known firm of Ball & Lyons. His assortment is large, his stock fresh, and we feel safe in recommending the house as one that can be relied on for pure drugs.

A CONVENIENCE TO COUNTRY PRODUCERS.—Mr. A. Meynier, Jr., No. 55 Peters street, near Bienville, advertises to take on commission consignments of chickens, eggs and all other country produce, which will certainly be a great convenience to those who are not in condition to sell their own produce. Please see his advertisement in another column, or write him to the above address.

BOOTS AND SHOES.—It will be gratifying to our readers in the neighborhood of Dryades Market to know that at the well-assorted establishment of Mr. James Simpson, No. 423 Dryades street, they may obtain gentlemen's, ladies' and children's boots and shoes of the very best manufacture, or have them made to order and guaranteed. See his advertisement elsewhere.

THE ATTENTION of our readers is called to the card ("To the Public") of John Bois, who, at the long-established stand, No. 291 Camp street, corner of Calliope, continues to buy, sell, store, remove, pack and repair furniture of every description. Pictures and looking glasses framed. Mr. Bois will be found to be always prompt and reliable.

IT WILL be noticed from the advertisement elsewhere that Mr. Jacob Detzel, proprietor of the Magnolia House, No. 95 St. Charles street, is prepared to furnish his patrons with all the delicacies of the season at very low prices. The Magnolia House will be found to be a quiet and good restaurant.

FASHIONABLE MILLINERY AND DRESSMAKING.—Mrs. Rogers, at No. 450 Dryades street, having comparatively little rent to pay, is prepared to perform all work intrusted to her at low prices and in an artistic manner. Bonnets cleaned, dyed and remodeled.

CINCHO-QUININE.—Messrs. Billings, Clapp & Co., chemists, Boston, Massachusetts, are the proprietors of Cincho-Quinine, used in fever and ague cases, and will furnish a descriptive circular on application.

COAL.—There are no more honorable and worthy dealers in any branch of business than our friends, Messrs. H. & C. Tyler, No. 9 Carondelet street.

THE genuine Halford Leicestershire Table Sauce, now so generally in use in families, can be obtained of all good grocers. We have but to try a single bottle to become its reference. It is the cheapest, at the same time that it is the best. fe5 4t

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & Co., New York. je12 1y

BUSINESS NOTICES.

TO ONE AND ALL.—Are you suffering from a cough, cold, asthma, bronchitis or any of the various pulmonary troubles that so often terminate in consumption? If so, use *Hibor's Pure Cod Liver Oil and Lime*, a safe and efficacious remedy. This is an quick preparation, but is regularly prescribed by the medical faculty. Manufactured by A. H. WILSON, Chemist, Boston, Massachusetts Sold by all druggists. fe28 1t

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, Nos. 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

IT IS a Tonic, and will strengthen you. Reduce the dose so it acts as a gentle laxative, and continue on regularly with Simmons' Liver Regulator, and you will become strong and healthy. fe28 1t

NEW ADVERTISEMENTS.

MAGNOLIA HOUSE,

95 ST. CHARLES ST.

A First-Class Eating House.

Parties in the city, and those coming in from the country, should visit the Magnolia House, where all the delicacies of the season can be had at less prices than at any respectable place of the kind in the city. Board per week, $5.

fe28 2m JACOB DETZEL.

NEW ADVERTISEMENTS.

DR. WILLIAM HALL'S

BALSAM FOR THE LUNGS,

THE

GREAT AMERICAN CONSUMPTIVE REMEDY

Consumption is NOT an incurable disease. *Physicians confess us in this fact.* It is only necessary to have the RIGHT REMEDY, and the terrible malady can be conquered.

HALL'S BALSAM IS THIS REMEDY.

It breaks up the NIGHT SWEATS, relieves the OPPRESSIVE TIGHTNESS ACROSS THE LUNGS, and heals the lacerated and excoriated surfaces which the venom of the disease produces.

While Life Lasts There is Hope.

It may not be too late to effect a cure *even after the doctors have given you up.*

HALL'S BALSAM is sold everywhere, and may be had at wholesale of the Proprietors, JOHN F. HENRY, CURRAN & CO., at their Great Medicine Warehouse, 8 and 9 College Place, New York. Price, $1 per bottle.

HALL'S BALSAM is also a sure remedy for

COUGHS,
COLDS,
PNEUMONIA,
BRONCHITIS,
ASTHMA,
SPITTING OF BLOOD,
CROUP,
WHOOPING COUGH,

and all other diseases of the respiratory organs.

Also Proprietors of Scoville's Blood and Liver Sirup, Carbolic Salve, Edey's Troches, Oxygenated Bitters, Mott's Liver Pills, etc.

JOHN F. HENRY, CURRAN & CO.,
fe28 1m 8 and 9 College Place, New York.

FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage.....$50 00
Steerage Passage.....25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
fe12 1y No. 190 Common street.

UPPER CITY

BLUE BOOT AND SHOE STORE,

No. 578 Magazine Street, New Orleans,

keeps constantly on hand the finest stock of BOOTS AND SHOES, HATS AND TRUNKS of every description, and solicits a share of the patronage of the public. Guarantee satisfaction to all.

MANUFACTURING DEPARTMENT

Under the Control of J. Phillips,

formerly with Glynn & Wintz. Ease, elegance, neatness and durability is observed in manufacturing our Ladies', Gentlemen's and Children's Boots and Shoes. Country orders strictly attended to.

fe26 1m LOUIS GIMBEL, Agent.

FEVER AND AGUE CURED

BY

CINCHO-QUININE!

which combines all the alkaloids of the Cinchona Barks, and is as effectual a remedy as the Sulphate of Quinine, while it is much cheaper and more palatable.

☞ Send for descriptive circular, with formula for using the CINCHO-QUININE, and Testimonials from physicians all over the country. Prepared by

BILLINGS, CLAPP & CO., Chemists,
Successors to Jas. R. Nichols & Co.,
Boston, Mass.

Represented in New York by S. H. Austin, at John F. Henry's, No. 8 College Place. fe26 6m

COAL.....COAL.

H. & C. TYLER,

9.....CARONDELET ST.....9

will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates.

fe26 2m H. & C. TYLER.

FOR THE HOLIDAYS.

E. A. TYLER,

113 Canal Street, New Orleans, La.

FINE WATCHES, DIAMONDS, JEWELRY, Plated-ware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. fe26 1f

TO THE PUBLIC.—Returning thanks for past favors, the undersigned desires to inform his friends and the public that he is still at his old and long-established stand,

291 Camp Street, corner Calliope,

where he continues to Buy, Sell, Store, Remove, Pack and Repair FURNITURE of every description. Pictures and Looking-glasses framed.

fe26 1y JOHN BOIS,
No. 291 Camp street.

MUNCY & MARCY,

WHOLESALE DEALERS IN

Cypress Lumber, Shingles, Ash Wood

AND OAK STAVES,

SHINGLES A SPECIALTY.

424 and 426 Delord St., New Orleans.

P. O. Box 2288. Mechanics' Exchange, 6.

Agents for Steamer Alice, Amite River Packet, and for Steamer Amite, Pensacola Packet. fe19 1y

A. MEYNIER, JR.,

COMMISSION MERCHANT,

55 Peters Street, near Bienville,

NEW ORLEANS, LA.

Consignments of Eggs, Chickens and all country products sold at highest market prices. fe26 3m5p

Numbering 175 PAGES, and containing 3 fine large colored plates, are now ready. To our patrons they will be mailed as usual free. To all others, on receipt of 25c., which we return in Seeds or Plants, with first Order. *All purchasers of our Books, either* Gardening for Profit, or Practical Floriculture

Price $1.50 each (prepaid by mail.) have their names entered on our lists, and with certificate above Catalogues annually free of charge.

Peter Henderson & Co.,
Seedsmen, 35 Cortlandt Street, New York.
PLANTS

fe26 2m

250,000 COPIES SOLD!

OF

RICHARDSON'S New METHOD

FOR

THE PIANO-FORTE!

This, the PAR EXCELLENCE OF ALL PIANO METHODS, MAINTAINS THE FRONT RANK, AND ITS SALE ECLIPSES THAT OF ALL OTHERS. Foreign or American, COMBINED. The Publishers claim a ANNUAL SALE OF 25,000 COPIES IS INDISPUTABLE PROOF OF POSITIVE AND INTRINSIC MERIT, and its success is NO MYSTERY, but due to THOROUGH EXCELLENCE IN ALL ITS DEPARTMENTS, Rudimental and Instructive; to its VALUABLE EXERCISES as well as its CHARMING RECREATIONS.

A New Edition, just issued, contains SCHUMANN'S MAXIMS and the famous CZERNY'S LETTERS ON THE ART OF PLAYING THE PIANO. RICHARDSON'S NEW METHOD thus contains OVER 260 PAGES, full Music size, and is justly claimed to be the BEST PIANO METHOD EXTANT.

Price, $3.75.

☞ Used by THOUSANDS OF TEACHERS, and sold by all Book and Music dealers. Published by

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Boston.

jy24 1y

OPIUM-EATERS!—WE HAVE BEEN CURED.—If you wish *sure* and *painless* relief address (sole Southern agents for "Squires' Opium Cure,") with return stamp, at Selma, Alabama,

DR. R. S. PAISLEY.
fe26 2t DR. M. C. DUNKLIN.

NEW ADVERTISEMENTS.

JAMES LEFFEL'S

IMPROVED DOUBLE

TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

Nearly Seven Thousand Now In Use,

working under heads varying from 2 to 240 feet. Twenty four sizes, from 5¼ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Hinbeck & Wilcox's Patent Tubulous Boiler, Blough's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.

☞ Send for Circulars. fe26 6m

WE WANT 1,000 FIRST-CLASS

BOOK AGENTS

at once to sell two of the most popular works ever published:

U. S. BONDS A record of prison life at Fort Delaware, by the Rev. I. W. K. Handy,

AND

MARSHALL'S LIFE OF

GEN. ROBERT E. LEE.

☞ Send for Circular at once.

TURNBULL BROS.,
fe26 2m Baltimore, Md.

Splendid and Unparalleled

TRIUMPHS

OF THE

WHEELER & WILSON

Sewing Machine Co.,

NEW YORK,

OVER EIGHTY-ONE COMPETITORS,

AT THE

World's Exposition, Vienna, 1873,

ETC., ETC.

1. **The Knight's Cross of the Imperial Order of "Francis Joseph,"** conferred by his apostolic majesty the Emperor of Austria upon the Hon. Nathaniel Wheeler, President of the Wheeler & Wilson Sewing Machine Company, as the founder and builder of Sewing Machine industry.

2. **The Grand Diploma of Honor,** recommended by the International Jury for this Sewing Machine Company only, for their important contributions to the material and social welfare of mankind.

3. **The Grand Medal for Progress,** awarded for their New No. 6 Sewing Machine, being for *progress* made since the Paris Exposition of 1867, at which the only *Gold Medal* for Sewing Machines was awarded to this Company. Hence the Vienna award marks *progress* not from a low level or inferior medal, but from a *Gold Medal*, the highest award made at Paris.

4. **The Grand Medal for Merit,** for the development of needle industry, and excellence and superiority of manufactured samples exhibited.

5. **A Grand Medal for Merit,** for excellence and superiority of cabinet work, the only award of the kind in this section.

6. **Medals for Several Co-Operators** of the Wheeler & Wilson Company for superior ability.

7. **The Official Report,** published by the *General Direction* of the Vienna Exposition, signalizes the *supremacy* of the Wheeler & Wilson Company for quantity and quality of manufacture, and position in the Sewing Machine business, as follows:

OFFICIAL REPORT, VIENNA EXPOSITION, SEWING MACHINES, ETC.

(GROUP 13, SEC. 2, B.)

"The greatest Sewing Machine Manufactory in the world is that of Wheeler & Wilson, New York, which alone has brought already over nine hundred thousand of their Sewing Machines into practical use. The complete production of the parts by machinery is so regulated that each complete machine may be used as a sample for exhibition. This firm produces six hundred well-adjusted machines daily.

"The latest production of this firm, and which is the wonder of the Vienna Exposition, is their New No. 6 Sewing Machine. This universal machine sews the heaviest leather harness and the finest gauzes with a truly pearl stitch.

"Wheeler & Wilson have received the highest prizes at all World's Expositions, and at the Vienna Exposition were extraordinarily distinguished."

Further Distinguished Honors.

NEW YORK, Sept. 15, 1873.

THE GRAND MEDAL OF HONOR

OF THE

AMERICAN INSTITUTE, NEW YORK,

Was unanimously recommended by the Judges of Sewing Machines for

WHEELER & WILSON'S

NEW NO. 6 SEWING MACHINE

as being "a decided improvement over all other machines in the market," and which, "must revolutionize certain branches of industry, especially in Shoe and Harness Manufacturing."

"BALTIMORE, MD., October 31, 1873.

"The Maryland Institute has awarded WHEELER & WILSON the GOLD MEDAL for their New No. 6 Sewing Machine. Other Sewing Machines received nothing."

"SAVANNAH, November 4, 1873.

"At the Georgia State Fair a SILVER MEDAL, the highest and only premium for Leather Stitching, was awarded to WHEELER & WILSON for samples done on their New No. 6 Sewing Machines."

Principal Office—No. 625 Broadway,

NEW YORK.

☞ AGENCIES in all the Principal Cities of the World. fe19 2t

WATERS' CONCERTO AND ORCHESTRAL ORGANS are *the* **most beautiful** *in style and* **perfect** *in tone ever made.* The **Concerto** and **Orchestral Stops** are *the best ever placed in any Organs. They are produced by* an **extra set of reeds, peculiarly voiced,** *the* **effect** *of which is* **most charming** *and* **soul-stirring,** *while the* **imitation** *of the* **human voice** *is* **superb. These Organs are the best made in the United States.**

WATERS' NEW SCALE PIANOS *have* **great power** *and a* **fine singing tone,** *with* **all modern improvements,** *and are the* **best Pianos made. These Organs** *and* **Pianos** *are* **warranted** *for* **6 years. Prices extremely low** *for* **cash,** *or* **part cash** *and* **balance in monthly** *or* **quarterly payments. Second-hand Instruments taken in exchange. Great Inducements** *to the* **trade. Agents wanted** *in* **every city** *and* **county** *in the* **United States** *and* **Canada. A large discount** *to Teachers, Ministers, Churches, Schools, Lodges, etc. ILLUSTRATED CATALOGUES MAILED.**

HORACE WATERS & SON,
481 *Broadway and* **48** *Mercer St., New York.*

jy31 1y

JOHN P. MAGEE,

COOPERAGE,

60 Lafayette St., near Tchoupitoulas,

NEW ORLEANS.

Country orders solicited and satisfaction guaranteed. Remember the place. au5 2m

NEW ADVERTISEMENTS.

I. L. LYONS,

SUCCESSOR TO BALL & LYONS,

Wholesale and Retail

DRUGGIST AND IMPORTER,

Corner Camp and Gravier Streets,

NEW ORLEANS, LA.,

offers to the city and country trade, at the lowest market prices, a complete stock of DRUGS, Foreign and Domestic Chemicals, Patent Medicines, Perfumery, Paints, Oils, Window Glass, Fine Wines and Liquors, Surgical Instruments, and all articles appertaining to the Drug business. Special attention is called to the

Retail and Prescription Department

of the business, which will be found equal in all respects to any Pharmacy in this country, and the public may rely upon Prescriptions being compounded, AT ALL HOURS, with PERFECT ACCURACY, of the BEST MATERIALS and by the most competent PHARMACEUTISTS. French, German and Spanish spoken.

SOLE PROPRIETOR OF

ABRAMS' CHILL TONIC,

a most effectual, reliable and entirely safe remedy for Chills and Fever, etc. Sold under full guarantee.

BRODIE'S ASTRINGENT CORDIAL.

THIS MEDICINE, FOR THE CURE OF

DIARRHEA, FLUX, CHOLERA

and *all diseases of the Bowels*, is without exception the *most valuable and indispensable remedy known*, being so mild in its action that it can be given to *Infants* with impunity, and yet so certain in its effect that it *controls* the most *acute attacks*. For Infants its use is recommended in preference to the death-dealing "Soothing Sirups," etc. *No household should be without it.*

LOCOCK'S COUGH ELIXIR.

A preparation invaluable to persons suffering from

Colds, Coughs, Asthma, Bronchitis,

and all Pulmonary affections. It is specially adapted to the relief of *Hoarseness*, and all diseases of the Throat caused by *excessive use of the voice*. It can be administered with perfect safety to infants, and is really the only known alleviator in Whooping Cough.

Ball & Lyons' Cod Liver Oil and Lacto-Phosphate of Lime,

FOR COUGHS, COLDS, CONSUMPTION,

Scrofulous and Tuberculous affections, Rickets and all complaints characterized by deficient nutrition. In this preparation the *disagreeable taste and odor* of the oil is *completely masked*, and the Lime, instead of being presented to the stomach in an indigestible and inert form, as in the old preparation of oil and phosphate of lime, is here held in solution and is readily assimilated. Given to delicate and puny infants and children, its use is soon followed by marked improvement. This combination was suggested to us by a number of our prominent physicians, and has been *perfected only after long-continued labor and experiment.*

Abrams' Compound Arnica Liniment.

This popular preparation well merits the reputation it enjoys. It is

Unrivaled as a Rubefacient,

and is employed with success in *Cholera and Cholera Morbus*, in which cases the extremities should be rubbed with it, and it should be used as a compress on the abdomen. Applied by rubbing, or in compress around the head, it is a *sovereign remedy for Neuralgia and Sick Headache.* In Rheumatism, Lumbago, Sciatica, Cramps, Colic, Pain in the Back, Sprains, Bruises, and all cases where external remedies are applicable, it is very successfully used. It is equally good for man or beast, and can be given to animals internally for Colic or Cholera. *All families should keep it on hand.*

All of Ball & Lyons' well known Proprietary Medicines are owned and prepared solely by

fe28 1m I. L. LYONS.

HAIR STORE.....HAIR STORE.

GEORGE T. SHILLING,

381.....Dryades Street.....381

Between Erato and Thalia streets, opposite the Jefferson School,

calls the attention of his customers, and strangers visiting the city during the Carnival, to examine his immense stock before purchasing elsewhere, as it consists of WIGS, BEARDS, MUSTACHES, TUPPES, etc., for rent or sale, for ladies and gentlemen; also made to order at short notice, and in perfect fit guaranteed or no sale.

For the ladies especially he keeps a large and select stock of HAIR GOODS—Switches, Braids, Plaits, Curls, Hairpins, Crown Plaits, Frisettes—and in fact everything in the Hair Line, from blond to the darkest shades, of his own manufacture, at reasonable prices.

Ladies' Hair Dressing and Curling at all hours. Don't forget the address—No. 381 Dryades street. The Green Car starting on St. Charles, corner of Canal street, passes the door. fe12 1m5p

CARNIVAL.....CARNIVAL.

EXTRA INDUCEMENTS

offered during the Gala Season. Strangers are particularly requested to call at

DANZIGER'S

FASHIONABLE AND POPULAR DRY GOODS STORE, where will be found an extensive assortment of DRY GOODS, daily replenished from the New York markets, and offered at prices which will warrant large sales.

We beg to extend an invitation to one and all to call and see OUR BARGAINS before purchasing. No trouble to show goods at

T. DANZIGER & SONS',
No. 253 Canal street,
Between Burgundy and Rampart.

Samples sent to all parts of the country free of charge. ja29 1m5p

MANUALS OF MATHEMATICAL INSTRUMENTS,

MICROSCOPES, MAGIC LANTERNS,

METEOROLOGICAL INSTRUMENTS,

Physical Apparatus,

Profusely Illustrated and priced, mailed to any address on receipt of 10 cents each.

JAS. W. QUEEN & CO., Opticians,
601 Broadway, New York, and
se11 6m5p 924 Chestnut St., Philadelphia

P. SULLIVAN,

NO. 204 JULIA STREET,

DEALER IN

Pittsburg, Anthracite and Cannel Coal.

Also Oak, Pine and Ash WOOD. jn15 2m

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1628 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m5p

V. OEHMICHEN,

Successor to Oehmichen & Pothier,

DEALER IN

HARDWARE AND CUTLERY,

Corner Bienville and Old Levee Streets,

ja15 2m5p New Orleans.

GEORGE STROUD,

MARBLE AND GRANITE WORKS,

Nos. 158, 160, 162 and 164 St. Charles St.,

NEW ORLEANS.

Every description of Cemetery and Building Work executed in the best manner and at the lowest possible prices. fe5 3m5p

$72 EACH WEEK.—Agents wanted. Particulars free. J. WORTH & CO., St. Louis, Mo. ja22 13t

MEDICAL.

NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever** been **discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is an intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se25 1y

THE GREATEST

MEDICAL

DISCOVERY

OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of boils.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

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A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

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DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from a short and fretful nap to calm and sweet slumbers; and the Medical Discovery becomes a

The Child's Corner.

PAYING HER WAY.

BY KATE WOODLAND.

What has my darling been doing to-day
To pay for her wasning and mending?
How can she manage to keep out of debt
For so much caressing and tending?
How can I wait till the years shall have flown,
And the hands have grown larger and strouger?
Who will be able the interest to pay
If the debt runs many years longer?

Dear little feet! How they fly to my side!
White arms my neck are caressing;
Sweetest of kisses are laid on my cheek;
Fair head my shoulder is pressing.
Nothing at all from my darling is due—
From evil may angels defend her—
The debt is discharged as fast as 'tis made,
For love is a legal tender!

Palissy, the Potter.

BY ANTOINETTE C. M'LEAN.

Once upon a time there lived a man who tried to do something he knew nothing about. I dare say my little boys and girls have many times found it hard work to do things which they knew very well about. Then, if you were told you must go to work and make a cup and saucer like the one you drank your coffee from this morning, what would you do? You would say you could do nothing without a teacher. But who taught the first man? Some one studied it out at first; and if all the potters in the world should die at once some one might study it out again.

Palissy had no teacher. He had to put different kiuds of clay together, by way of a trial, then put them in the oven, build a hot fire aud bake them, and when they were cool look at them to see if they were chauged. This he dld not once or twice, but over and over again, for years and years; but still every time there came out nothing but the same brown ware such as he had always made.

It was a wonder he did not stop, for he had a wife and children; and sometimes he spent so mucb time and money trying to make white enamel that they nearly starved.

"One more trial," be would say, "and I will find the wonderful secret; then they shall have all they need." But the "oue time more" sometimes took him away into the night, wheu, weary and sorrowful, he would creep iuto bed, only to find his wife awake, and ready with a good scolding for all his "folly," as she called it; for she seemed to think all the sorrow was hers, aud he brought it.

Poor Palissy would then think his wife was more than half right; he would leave off working to fiud out the secret of white enamel, and go to painting on glass until they were all comfortable again. But just as they thought he would never again think of the white enamel he would go to work at it again.

Thus things went on for many years, until Pallssy was about fifty years old, and still he sought for the wonderful secret, which as yet he could not find. The neighbors at last said he was crazy; and one night his wife and children thought if he had never been crazy before he had become so at last. For six days and nights he had watched beside his oven; and yet he needed more heat, and his fuel and money were gone. Then he rushed into the house, tore up his floors, broke up his chairs, and put them in the fire. Do you wonder that his wife screamed and scolded and cried, and ran for the neighbors to tie him up for a madman?

But the next morning, oh, joy of joys! like a little angel of peace and love, there stood in the oven his dish, covered with the loug-sought-for enamel! No longer brown, but white and shining! Do you not think he was glad? Yet even then it was ten long years before he had so brought out the beauty of his wares—white and colored—as to bring him fame or fortune. Then, indeed, a great and rich nobleman gave him an order for making enamel tiles for the floor of his palace, and gave him plenty of money for all his materials and to pay him for his labor.

Now, you may be sure, there were glad times in the house of poor Palissy, a plenty to eat and drink, and no need any longer for Madam Palissy to scold; so we will hope she now saw that her husband was right to keep trying, in spite of his many disappointments and the trouble they all had shared.—*Little Corporal.*

The Child's Pocket Etiquette.

1. Always say: Yes, sir; no, sir; yes, papa; no, thank you; good-night; good-morning. Never say "how" or "which" for what. Use no slang terms. Remember that good spelling, writing and grammar are the base of all true education.

2. Clean faces, clean clothes, clean shoes and clean finger-nails indicate good breeding. Never leave your clothes about the room. Have a place for everything, and everything in its place.

3. Rap before entering a room; leave it with your face to the company. Never enter a private room or public place with your hat on.

4. Always offer your seat to a lady or old gentleman. Let your companions enter the carriage or room first.

5. At the table eat with your fork; sit up straight; never use your tooth-pick, although Europeans do; and when leaving, ask to be excused.

6. Never put your feet on cushions, chairs or tables.

7. Never overlook any one when reading or writing, or talk or read aloud when others are reading. When conversing, listen attentively and do not interrupt or reply till the other has finished.

8. Never whisper or talk aloud at churches or other public places, and especially in private where any one is singing or playing the piano.

9. Long coughing, hawking, yawning, sneezing or blowing is ill mannered. In every case cover your mouth with your handkerchief (which never examine—nothing is more vulgar except spitting on the floor.)

10. Treat all with respect, especially the poor. Be careful to injure no one's feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, mimic the unfortunate, or be cruel to insects, birds or animals.

THE ONE CATERPILLAR.—While I was walking in the garden one bright morning a breeze came through and set all the flowers and leaves a-fluttering. Now that is the way flowers talk, so I pricked up my ears and listened. Presently an old elder-tree said: "Flowers, shake off your caterpillars." "Why?" said a dozen altogether, for they were like some children who always say "why?" when they are told to do anything. Bad children, those! The elder said: "If you don't they'll gobble you up." So the flowers set themselves a-shaking till the caterpillars were shaken off. In one of the middle beds there was a beautiful rose, who shook off all but one, and she said to herself: "Oh! that's a beauty! I'll keep that one." The elder overheard her, and called out: "One caterpillar is enough to spoil you." "But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me." A few mornings after I passed the rose again. There was not a whole leaf on her; her beauty was gone, she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on her tattered leaves. "Alas! I didn't think one caterpillar would ruin me!" One sin has ruined many.

IF YOU lived in South America, instead of keeping chickens you might have a few turtles in your back yard to furnish you not only eggs, but butter and oil, and sausage and steak, and a variety of roasts, stews and soups. The great tartaruga, which measures three feet in length and two in breadth, is often kept for family use. The people have little ponds in their yards for their accommodation; and in the laying season these creatures dig holes in the ground at night, in which they lay from one to two hundred eggs between midnight and morning. The eggs are as large as a hen's eggs, and are eaten both raw and cooked. They are made into butter in a way which we should hardly fancy. The natives put them in a canoe, stamp them fine with their feet, and then by pouring on water and exposing them to the heat of the sun the oil is brought to the surface. Afterward this is skimmed off and purified by heating in a copper kettle. I am afraid you would not quite like the flavor, but the Indians think it a great delicacy.—*Little Corporal.*

Farm, Garden and Household.

GRAPES AND THEIR CULTURE.—It is surprising that so many families in the country are willing to live year after year without cultivating a single grape-vine about their dwellings. They are compelled to purchase this delicious fruit for the table or not taste it during the season. There is a common impression that to cultivate grapes perfectly a vast amount of knowledge and tact is required. To many the simple trimming of a vine is a mystery. This is an erroneous view and ought not to prevail. Any person of common intelligence can learn in an hour how to trim and nourish vines; and if instruction cannot be obtained from some experienced cultivator, there are books filled with cuts and illustrations which make everything plain. Three vines of as many different varieties, planted in some sunny nook, or by the side of some building so as to obtain shelter, will, if properly cared for, furnish many a bushel of delicious grapes every year. Select a Concord, Ives' seedling and a Herbemont. Make the ground mellow and rich by the use of a spade, and by employing old manure, finely ground bones and ashes, and set out the plants. In three years the rich clusters will appear, and in four years the product will be abundant. It is well to have vines planted so that the waste liquids from the dwellings can be used in fertilization. If there is any food the vine especially loves, it is the soapy liquids which accumulate on washing days in families. Vines drenched every week with these liquids will flourish astonishingly, and extend themselves so as to cover large buildings, every branch bearing fruit. We say to our readers: Plant vines.—*Science of Health.*

MANAGEMENT OF CHICKENS.—Early chickenhood is the time when poultry-breeders should assist nature in developing the size and growth of fowls. In it the frame of the future bird is molded, its size increased or its growth retarded, just in proportion to the degree of care and attention then bestowed. Whatever be the object sought in raising chickens, size, with very few exceptions, is one of the principal points looked for; and this can only be obtained to a degree of perfection by the proper treatment of chickens from the time they are hatched until they arrive at maturity. Feed well, feed often, and keep the chicken-pen clean, are golden rules which should be emblazoned on every chicken-coop in the poultry-yard.

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So successful has Dr. Pierce's Golden Medical Discovery proven as a constitutional treatment for Catarrh, when coupled with the use of Dr. Sage's Catarrh Remedy, applied locally by the use of Dr. Pierce's Nasal Douche (the only method of reaching the upper and back cavities of the head,) that the proprietor of these medicines has long offered a standing reward of $500 for a case of Catarrh which he cannot cure. The two medicines, with instrument, for $2 by druggists.

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Parties desiring to purchase in this market can do so, when cotton is in hand, with from thirty to sixty days' indulgence.

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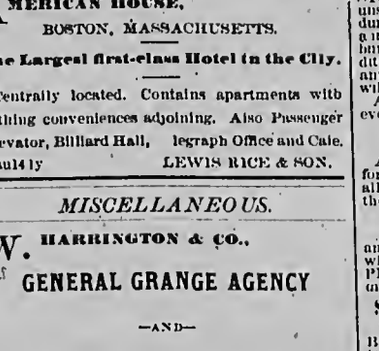

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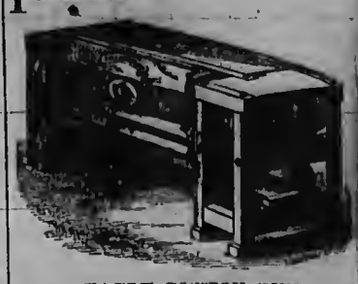

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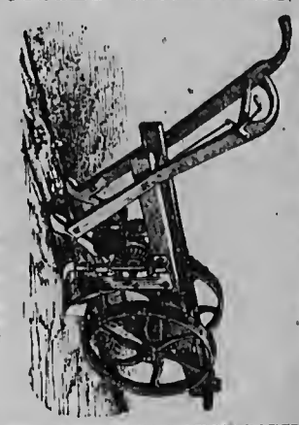

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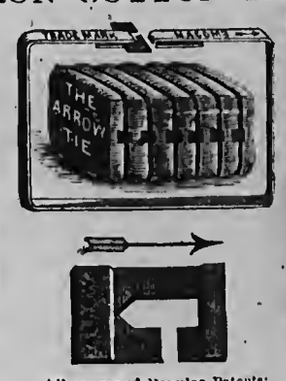

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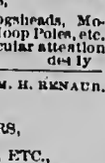

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was opened on the first instant, and as a home cannot be made attractive minus a little Home Rule, it is therefore the intention of Captain JOHN McCAFFERTY to make you, dear reader, feel quite at home whenever you call for a square meal. Oysters, Hot Coffee, Chocolate, Tea, Ice Cream, Soda Water, etc., at No. 188 Camp street. Boarding by the day, week or month. Meals sent to private rooms. Ja29 1m

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New Orleans Markets.

From the New Orleans Price Current.

The river is 5 feet 9 inches below high-water mark.

COTTON.—The following are the arrivals since the twentieth instant:

Louisiana and Mississippi	bales...	18,570
Lake		82
Arkansas		1,503
Tennessee		2,712
Mobile		2,487
Texas		245
Total		25,599

On Saturday the market opened with a fair inquiry, but mostly at prices below the views of factors, and later in the day, although the movement was more active, it continued restricted by the same cause, several lists remaining unsold at the close, factors holding ¼@⅜c. above the offers of buyers, while in the actual sales the latter obtained the concessions they demanded. In some cases offers were accepted ⅛@¼c. below the rates realized on Friday; in others there was only a slight variation or none at all. At the same time several factors asked ⅛@¼c. above the quotations. The sales embraced 8,650 bales. Ordinary sold at 11c., strict ordinary at 12c., strict ordinary to good ordinary at 13c., good ordinary at 13¼c., good ordinary to strict good ordinary at 13¾c., strict good ordinary at 14@14¼c., strict good ordinary to low middling at 14¼@14⅝c., low middling at 14⅝@15c., the former for good style, and the latter for very high style, and strict low middling to middling at 15 11-16c. On Monday we noticed a fair inquiry at the opening, but mostly at prices below the views of factors, who, under light receipts and the expectation of a further falling off, assumed increased confidence, and adhered firmly to their previous pretensions. The sales were confined to 3,300 bales. On Tuesday the demand was fair, but the movement was checked by buyers claiming concessions which most factors were unwilling to admit. The sales embraced 6,000 bales at prices requiring an advance of ⅛c. in the inside quotations for low ordinary, ordinary and strict ordinary, and a reduction of ⅛c. in the outside figures for the better qualities.

The above makes an aggregate for the past three days of 18,350 bales, against 17,000 for the corresponding time last week and 7,059 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 867,267 bales, against 853,862 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 318,832 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 7,019 to Great Britain, and of 70,440 to France, and a decrease of 9,539 to other foreign ports. We quote:

Low ordinary	8¾	@	9¼
Ordinary	10¾	@	11¼
Strict ordinary	11¾	@	12¼
Good ordinary	13¼	@	13¾
Strict good ordinary	14	@	14¼
Low middling	14¾	@	14¾
Strict low middling	15¼	@	15¾
Middling	—	@	15¾
Strict middling	—	@	15¼
Good middling	17	@	17¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	25,599	
Arrived previously	1,046,383	1,071,982
		1,079,159
Exported past three days	27,232	
Exported previously	724,705	751,937
Stock on hand and on shipboard		327,222

SUGAR.—The receipts on Saturday and Monday embraced 341 hhds., and the sales embraced 500 hhds., at 6¾c. for common, 7c. for fair, 7⅛c. for good fair, 7¼c. for fully fair, 7½@7⅝c. for strictly prime, 8c. for choice, 8@8½c. for yellow clarified, 7⅛@7¼c. for seconds, and 7½@8c. for prime seconds.

MOLASSES.—The receipts on Saturday and Monday were confined to 222 bbls. and 2 half bbls., which were partially sold at 44@50c. for centrifugal, 55@58c. for prime fermenting, 54c. for fair fermenting, and 60@65c. for prime. A dealer sold 73 bbls. strictly prime to choice at 68@70c. ₱ gallon.

CORN.—On Tuesday the demand was only moderate, and 4,530 sacks sold at 76@77c. for white, and 53c. for yellow.

OATS.—On Saturday and Monday 2,750 sacks sold at 60@62c. ₱ bushel. On Tuesday 1,200 sacks sold at 62c. ₱ bushel.

BRAN.—On Monday 100 sacks sold at 97½c. ₱ 100 lbs., and on Tuesday 350 sacks sold at 95@97½c. ₱ 100 lbs.

PORK.—On Tuesday mess was offering at $16 ₱ bbl., and no sales excepting 25 bbls. at that price. Mess is retailing at $16 50@16 75 ₱ bbl.

BACON.—On Saturday 100 casks sold, in lots, at 9c. for clear rib sides, and 9¼c. for clear sides, while on Monday shoulders were offering at 6¾c., clear rib sides 8¼c., clear sides 9¼c. ₱ lb., and no buyers.

HAMS.—There were sales on Saturday and Monday of 80 tierces choice sugar-cured, in several lots, at 12½, 12¾@13c. ₱ lb.

LARD.—On Tuesday 25 kegs kettle-rendered sold at 10c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 112⅝@112⅞ (against 112¾ at New York,) and closed at 113@113⅛ (against 113 in that market.

Nothing has been reported in silver. Owing to the light supplies it is quoted at 110 for American half dollars and 110½@111 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	18 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	30	33
Java	37	39
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	17	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 00	6 12½
Superfine	— —	5 25
Fine	— —	5 00
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	20 00	21 00
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	4¾	5¾
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	6¾	10
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl:		
Western	1 75	— —
Cement	2 75	3 00
Plaster Paris	2 75	3 00
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 75
Laths	— —	— —
OILS:		
Lard, ₱ gallon	85	88
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¾	11¾
Pulverized	11¾	11¾
TEAS, ₱ lb:		
Imperial	40	— —
Gunpowder	— —	1 00
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	90 00
Wagon, four-horse	100 00	115 00
Cane wagon	180 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	120 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, Feb. 24, 1874.

Texas beeves, choice, ₱ head	$— —	@	$45 00
Texas beeves, first quality, ₱ head	35 00	@	40 00
Texas cattle, second quality, ₱ head	20 00	@	28 00
Texas cattle, third quality, ₱ head	12 00	@	15 00
Western beeves, ₱ lb net	8	@	10
Sheep, first quality, ₱ head	4 00	@	5 00
Sheep, second quality, ₱ head	3 00	@	4 00
Milch cows, choice ₱ head	80 00	@	100 00
Milch cows, ₱ head	55 00	@	60 00
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	10 00

Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Agencies.
A. Coyle, St. Louis, Mo.
Larane & Hall, Baltimore, Md.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
A. H. Young, Williamsburg, New York.
N. H. White, Newark, N. J.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Times Bakery, 53 Annunciation street.

Banks.
New Orleans Savings Institution, 156 Canal st.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Pontinental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia, Pa.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. H. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Estoup, 389 Dryades street.
Mrs. James A. Kelly, 365 Dryades street.
James Simpson, 423 Dryades street.

Butchers.
E. F. Brousse, 29 and 30 Second street market.
Dennis Bruza, stalls 13 and 15, Dryades Market.
J. Dubarry, stalls 2, 4 and 6, St. Mary's Market
Martin Lannes, stalls 37, 38 and 7 Magazine market.

Canned Goods.
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Hearick, cor. Eralo and Franklin sts.

Clothing and Furnishing Goods.
Leon Godchaux, 81 and 83 Canal street, and 211 to 217 Old Levee street.
John Mullan, 132 Camp street.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
John D. Maclin, 34 Carondelet street.
H. Mollegen & Co., 321 Rampart street.
Washington Morton, 139 Gravier street.
Frank Smith, 313 Carondelet street.
Sam. Smith, 351 Dryades street.
P. Sullivan, 304 Julia street.
William Velder, cor. Tyrtania and Philip sts.
B. D. Wood & Bros., 109 Com. street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
John P. Magee, 60 Lafayette street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Denists.
Dr. John G. Angell, 152 Julia street.

Drugs.
F. Jorger, corner Second and Dryades streets.

Dry Goods.
T. Hauziger & Sons, 203 Canal street.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Auguste Marx, 383 Dryades street.
St. Philip Store, 230 Royal street.

Educational.
J. W. Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Allen & Watt, 60 Carondelet street.
W. Harrington & Co., 79 Carondelet street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

Fertilizers.
Stern's Fertilizer, 16 Chartres street.
Louisiana Oil Company, 37 Union street.

Fire Engine.
Babcock Self-Acting Fire Engine, A. M. Oranger, general agent, Exposition building

Frames and Gilders.
Kernan & White, 106 Customhouse street.
F. Wagener, 13 Baronne street.

Furniture.
Hugh Flynn, 107 Poydras street.
F. Helderich, 624 Magazine street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Charles Raymond, 51 Royal street.

Gas and Steam-Pipe Fitters.
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Gilders.
J. A. Kernan & T. White, 106 Customhouse st.

Grocers.
John I. Adams & Co., 43, 45 and 47 Peters street.
Charles Hallejo, corner St. Charles and Jackson streets.
E. Conery & Son, cor. Canal and Delta streets.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
V. Oehmichen, corner Old Levee and Bienville streets.
Rice Bros. & Co., 89 and 91 Camp street.
Rousset & Co., 239 Old Levee street.

Hats.
Albert & Reinerth, 30 Chartres street.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Human Hair Goods.
Miss C. C. Matthews, 2-2½ Camp street.
George T. Shilling, 381 Dryades street.

Insurance.
New Orleans Mutual Insurance Co., corner of Camp and Canal streets.
North British and Mercantile Insurance Company, office, No. 2 Carondelet street.

Iron Manufactories.
Billings & Spencer Company, Hartford, Conn
M. Walker & Sons, Philadelphia.

Labor Agency.
A. Hane, 84 Carondelet street.

Ladies' Underwear.
Louisiana Manufactory, 202 Canal street.

Lumber.
Crescent Saw Mill Association, foot of General Taylor street.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
W. L. Cushing, 61 St. Charles street.
Diamond Cotton Chopper and Cultivator, Fayetteville, N. C.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Jos. Walker, cor. St. Joseph and Constance sts.
H. J. West, 115 and 117 Magazine street.

Manufacturers.
William Ehert, 164 and 166 Magazine street.

Marble and Granite Works.
George Stroud, 158 to 164 St. Charles street.

Medical.
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hoffmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
I. L. Lyons, corner Camp and Gravier streets.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

Millinery.
Mrs. Garbanatti, 625 Magazine street.
Mrs. L. Rogers, 450 Dryades street.
Mrs. M. Tourunben, 206 Prytania street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
A. S. Barnes & Co., New York.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
B. H. Hans, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Painters.
A. S. Cutler, 136½ Camp street.

Papers and Magazines.
General Conference Daily Advocate, A. H. Redford, Nashville, Tenn.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
John A. Wiedersheim & Co., Philadelphia.

Pens.
E. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographers.
S. Anderson, 151 Canal street.
J. W. Petty, 187 Poydras street.
J. A. Sheldon, 57½ Magazine street

Plows.
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
T. Whitney Carter, Architect, 58 Carondelet st.
Dr. J. J. Lyons, office, 219 Carondelet street.
A. N. & W. F. Ogden, law office, 13 St. Charles street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Restaurants.
Home Rule Restaurant, 188 Camp street.

Selopticons.
L. J. Marcy, Philadelphia.

Seeds and Flowers.
Richard Frotscher, 12 Dumaine street.

Sewing Machines.
M. S. Hedrick, 106 Canal street.
Weed Sewing Machine, 207 Canal street.
Wheeler & Wilson Sewing Machine Company New York.
Wilson Sewing Machine, 189 Canal street

Soap
J. H. Keller, 110 Gravier street.

Sollicitor of Patents.
H N Jenkins, 27 Commercial place!

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Storage.
Lafayette Warehouse, corner Magazine and Lafayette streets.

Stoves.
J. H. Campman, 133 Poydras street.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros & Co., 89 and 91 Camp street.

Tobacco and Cigars.
E. Bourgeois, 19 Conti street.
E. J. Rillieux, manufacturer, corner St. Louis and Dauphine streets.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Bethlick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street

Vegetables.
E. H. Roquest, 45½ Tchoupitoulas street.

Wants.
Union Literary Society, Centenary College, Jackson, La.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MOBILE DIST.—SECOND ROUND.

Whistler	Mar. 7,	8
St. Paul's	14,	15
Franklin street	21,	22
St. Stephen's	28,	29
Citronelle	Apr. 4,	5
Pollard	11,	12
Mount Pleasant	18,	19
Grand Bay	25,	26

The remaining appointments will not be met until after the General Conference, and will be announced in due time.

19 J. HAMILTON, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Fannin circuit, at Fannin	Mar. 28,	29
Hillsboro circuit, at Oak Grove	Apr. 4,	5
Walnut Grove, at Walnut Grove	11,	12
Centerville, at Salem	18,	19
Philadelphia, at Ebenezer	25,	26
Morton, at Lodabar	May 2,	3
Forest and Lake	9,	10
Trenton	16,	17
Raleigh	23,	24
Garlandsville	30,	31
Brandon station	June 6,	7

26 F. M. WILLIAMS, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Pattersonville	Feb. 21,	22
Franklin	28, Mar.	1
New Iberia	Mar. 7,	8
Abbeville	14,	15
Vermillionville	21,	22
Teche	23,	24
Opelousas	28,	29
Washington	Apr. 4,	5
St. Landry	11,	12
Lake Charles	18,	19
Grand Chenliere	25,	26
Calcasieu	May 2,	3
Sugartown	9,	10

District stewards' meeting at Franklin.

12 J. E. CONN, P. E.

DELHI DIST.—FIRST ROUND.

Bastrop	Feb.	1
Oak Ridge and Prairie Mer Rouge	7,	8
Lind Grove	14,	15
Monroe	21,	22
Trenton	28, Mar.	1
Rayville	Mar. 7,	8
Winnsboro	14,	15
Delhi	21,	22
Floyd	28,	29
Lake Providence	Apr. 4,	5
Waterproof and St. Joseph	11,	12
Wesley and Jordan	18,	19
Tensas	25,	26
Concordia mission	May 2,	3

Preachers in charge will please inform me at what places the Quarterly Conferences will be held.

District stewards' meeting at Delhi, March 21.

5 C. W. CAUTHEN, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield and Pleasant Hill circuit, at Mansfield	Feb. 21,	22
Shreveport station	28, Mar.	1
North Bossier circuit, at Wright's chapel	Mar. 7,	8
Caddo, at Greenwood	14,	15
DeSoto circuit, at Union	21,	22
Beulah circuit, at Beulah	28,	29
Manny circuit, at Fort Jessup	Apr. 4,	5
Anacoco circuit, at Kisatchie	11,	12
Springville circuit, at Coushatta	18,	19

The district stewards are respectfully requested to meet at Mansfield February 21, at ten o'clock A. M., for the purpose of holding a district stewards' meeting. They are: John L. Scales, B. P. Shearman, John Nelson, D. Tully, C. W. Arnold, J. Pike, M. P. Hawkins, J. W. Conerly and T. C. Wamsby.

5 N. M. SKIRWORTH, P. E.

INSURANCE.

NORTH BRITISH AND MERCANTILE INSURANCE CO.

OF LONDON AND EDINBURG.

INCORPORATED.....1809

Capital (Gold).....$10,000,000

Issues Gold and Currency Policies, on all desirable risks, at Local Board rates, with usual rebate.

☞ Losses made at this Agency settled here.

WM. E. FITZGERALD, Agent,
ja22 3m No. 2 Carondelet St., New Orleans.

NEW ORLEANS MUTUAL INSURANCE CO.

OFFICE—COR. CAMP AND CANAL STS.

Capital.....$500,000 00
Assets, Dec. 31, 1872.....676,044 83

Insures FIRE, MARINE AND RIVER Risks, dividing the profits separately on each department to the insured.

For the accommodation of its customers, the company will make Marine Losses payable in London.

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J. W. HINCKS, Secretary.

Directors.

George Urquhart, H. Gady, G. W. Babcock, T. Bailly Blanchard, A. Schreiber, Charles Lafitte, M. Payro, Placide Forstall, Aug. Reichard, E. Miltenberger, W. B. Schmidt, J. Tuyes.

fe5 3m

TO RAISE LARGE CROPS USE

STERN'S FERTILIZER.

Office of STERN'S FERTILIZER AND CHEMICAL MANUFACTURING COMPANY, manufacturers of

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BONE BLACK OF ALL GRADES,
NEATS-FOOT OIL

Sulphuric, Muriatic and Nitric Acids, Muriate of Tin, Sulphate of Soda, Copperas, etc.

Office—16 Chartres Street.

Factory on Frenchmen street, near Marigny Canal, New Orleans. fe5 3m

INDUCEMENTS!—INDUCEMENTS!

LOOK!—LOOK!

The old-established store, corner Royal and St. Philip streets, is offering inducements for cash, to country and city buyers, for the coming Spring months, never before offered in this market. Their stock comprises everything in the line of

STAPLE AND FANCY DRY GOODS,

daily replenished from the New York market. Call and you will go away satisfied. Satisfaction guaranteed to country merchants. Send your orders from the country. Ladies, take the Bourbon street car and get off at St. Philip street, and in a few minutes you will be at the

ST. PHILIP STORE,
fe19 2m No. 230 Royal St., New Orleans, La.

THE DOMESTIC

LOCK-STITCH SEWING MACHINE

WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.

M. S. HEDRICK,
fe19 3m 103 Canal street, New Orleans.

5,000 AGENTS WANTED.—SAMPLES sent free by to all, with terms to clear from $5 to $10 per day. Two entirely new articles; salable as flour. Address N. H. WHITE, Newark, New Jersey. fe5 4t

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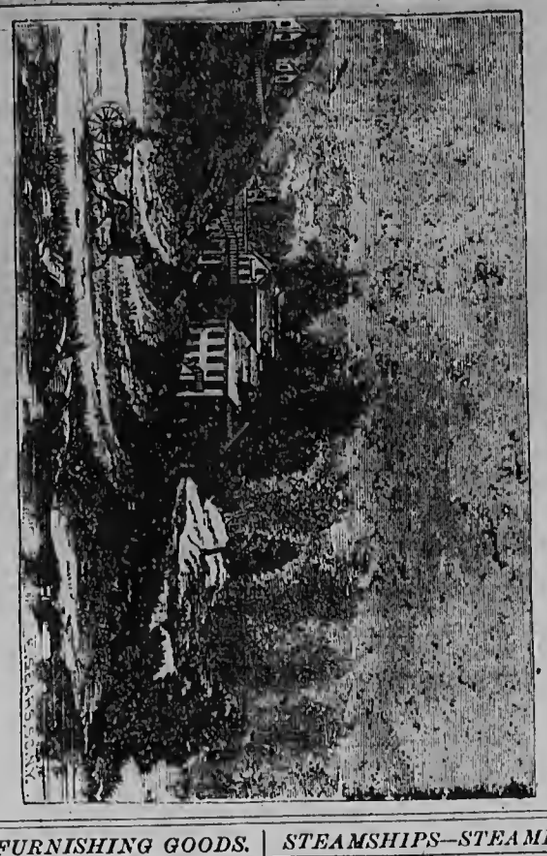

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☞ For Specimen of "News" we refer to this issue of this Paper. ☜

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HOUSE-FURNISHING GOODS.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

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W. C. SHEPARD & CO.'S,

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NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for..... $15 00

to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces..... 4 00

French China TEA SETS, 44 pieces..... 5 50

French China Decorated TEA SETS, 44 pieces..... 7 50

Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen..... 1 40

Granite Breakfast Plates, per dozen..... 1 25

Granite Tea Plates, per dozen..... 1 15

French China Dinner Plates, per dozen..... 3 00

French China Breakfast Plates, per dozen... 2 75

French China Tea Plates, per dozen..... 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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AND THE LARGEST DEALERS IN

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Also Wrought Iron and Steel

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NEW ORLEANS

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156.....CANAL STREET.....156

Incorporated March 15, 1835.

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CHARLES J. LEEDS, Third Vice President.
SAM JONES, Jr., Treasurer.

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Thos. Allen Clarke,	Samuel Jamison.
Charles J. Leeds,	

☞ SIX PER CENT. INTEREST on deposits.
ja22 3m

HELP!.....HELP!.....HELP!

WHEREAS, The Library of the Union Literary Society of Centenary College, Louisiana, was greatly injured by the Federal army during the late war, we would gratefully receive contributions, either in books or in funds, from friends of Southern literature, and from the friends in general of Centenary College. Who will be the first to show that his will and good wishes are for us by making a donation? All expenses of the transportation of books will be defrayed by the society.

C. W. BARRIER,
W. L. TILLERY,
W. OWEN,
Committee.

In shipping books, and all communications, address C. W. Barrier, Centenary College, Jackson, Louisiana. fe5 1m

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Entire train runs into city of Cairo.

Tickets for sale and information given at 22 Camp, corner of Camp and Common.

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For tickets and information apply at office of Mobile Line, corner of Camp and Common streets, opposite City Hotel.

E. P. SHUTE,
General Ticket Agent.
S. H. SCRANTON, General Supt. de18 3m

MISCELLANEOUS.

PROSPECTUS

OF THE

General Conference Daily Advocate.

THOMAS O. SUMMERS, D. D., EDITOR.
A. H. REDFORD, AGENT, PUBLISHER.

PRICE, $1.

A daily paper will be published during the session of the General Conference, which convenes in the city of Louisville, Kentucky, on the first day of May next. This paper will contain an account of the Proceedings of the Conference, including the Pastoral Address of the Bishops, the various questions that may come before the body, the Reports of Committees, the Speeches and Debates, together with all the plans that may be proposed and adopted for the extension of the Kingdom of the Redeemer in the world.

A brief outline of the lives of the Bishops will be published in the DAILY; also a Pen-and-Ink Sketch of the Members, both lay and clerical, who compose the General Conference.

The next General Conference will be invested with an importance scarcely equaled in any similar body in American Methodism. Questions of the greatest moment and highest interest will come before the body, and be discussed by the masterminds of the church—questions in which every Methodist will feel the liveliest concern.

The DAILY will be a handsome sheet of four pages, of good size, printed on good paper, and in clear type; and neither labor nor expense will be spared to make it all that the church may desire.

The services of a competent reporter have been secured, and the subscribers may rely on receiving the earliest intelligence of the deliberations of the Conference through the Daily.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, MARCH 5, 1874. NO. 10.

News of the Week.

DOMESTIC.

PHILADELPHIA, Feb. 25.—The ...oad edition of the *Medical Times* ...tes that the autopsy of the Siamese ...ins was continued on Friday last, ...ulting in some interesting disclos...s.

...t says that on Friday the commis... continued the autopsy upon the ...mese twins, and made some im...tant discoveries. They found that ... two livers, which were supposed ...e joined only by blood vessels, ...re really one body, the parenchy...us tissue being continuous be...een them, so that when they were ...oved from the body and placed ...on a table they formed one mass. ...e so-called tract of portal continu... is therefore liver tissue.

...t will be remembered that Chang ... said to be possessed of one more ...d than Eng, when the liver was ...oved. However, an upper be... pouch was found also proceed... from Eng; so that bond contain... four pouches of peritoneum be... liver tissue.

...he disclosures show that any at...pt, during life, to separate the ...s would in all probability have ...ven fatal.

...HARLESTON, S. C., Feb. 25.—The ...erable Lutheran pastor, John ...hman, distinguished as a natu...st and as a life-long friend and co...rer of Agassiz and Audubon, is ...d.

...LBANY, Feb. 26.—At a meeting ...e State temperance committee, ...ay, resolutions were adopted ask... the Legislature to pass a local ...ibition bill, and also calling on ... friends of temperance to use ...y effort to advance the cause, ... bidding the Western women ...-speed in their crusade.

...NDIANAPOLIS, Feb. 27.—There ...one thousand four hundred and ...granges of Patrons of Husbandry ...diana, an average of sixteen to ... county.

...e prayer movement is rapidly ...ng shape here. A number of ...ings have been held. At a meet...held last night it was agreed to ... and publish all signatures to ...petitions, and in case of forgery ...secute the forgers.

...EW YORK, Feb. 28.—Private ad... received in this city state that ...rible conflagration occurred in ...ma on Wednesday, the twenty-...nstant, whereby the largest por... of the business part of the town ...estroyed. The losses are estima... over $1,000,000, mostly insured ...ndon.

...HILADELPHIA, Feb. 28.—A pray...eting was held in the Baptist ...l, corner of Seventh street and ...ehanna avenue, in the extreme ...ern section of the city. At the ...ng about two hundred ladies ... present, Mrs. Dr. French, a ...known female, presiding. Prior ...e opening of the exercises re... were requested to withdraw, ...e proceedings were conducted ...ly. After a long discussion it ...ecided to commence the crusade ...st liquor dealers at once, and ...hat purpose they delegated ...y of their number, who pro... to three saloons in the vicinity, ...d which they sang and prayed ...ed doors. At one place a side ...was left open, where a number ...ghs gathered, who ridiculed the ...edings so much that one of the ... wept.

...EFFERSONVILLE, IND., Feb. 28.—...mined and persistent war upon ...-keepers in this city, by women, ...ues with a vengeance. Every ...ey are out visiting the saloon... ..., singing by turns, praying, ...eading with them to abandon ...siness. Two weeks have passed ... their warfare began, and yet ...e saloon has been closed. The ..., however, believe they are ...ng moral sentiment, and that ...will reap a golden harvest ere ...

...FFALO, March 2.—Ex-President ...d Fillmore is in a precarious ...om an attack of paralysis.

...KESBARRE, March 3.—The ... who have been for the last ...onths fighting the fires at the ...e mine, near this city, have ... work, having become con... that their efforts to control ... were becoming more hazard... and unavailing each day.

...equent events proved that the ...ensions were not unfounded, ...t eveuing a most extensive ... of the mine occurred, exceed... extent the fall at the Balti...ine which took place a short ...nce.

...t consternation prevails in the ...rhood of the mine, and fami... preparing to leave the dan... proximity. The fire now has ...pe, and threatens to ruin ut...ne of the most valuable pos...s of the newly-formed Wilkes...nd Lehigh Coal Company.

...LUMBUS, OHIO, March 3.—The ...ance women visited the Amer...otel to-day, and, inviting the ...per to the parlor, presented ...ge, which he refused to sign. ...threatening to pray for him ...es left. The peelers keep the ...ks clear for their war-tramp

FOREIGN.

...ON, Feb. 25.—Rev. Thomas ... died last night, aged seventy ...

...RID, Feb. 25.—The report of ...ture of Portugalete by the ... forces is confirmed.

...al Morlones, with twenty-...usand men, now confronts ...n body of Carlists. News of ...al engagement is hourly ex...

...o has been declared Presi... dent of the republic of Spain, and General Zabala, minister of war, is appointed president of the Council of Ministers.

LONDON, Feb. 26.—The dispatches received yesterday, reporting the reverse to the Ashantee expedition, caused great excitement. The grave fears which were entertained for the safety of Sir Garnet Wolesley's army have, however, been dispelled by the receipt at the war office to-day of the following dispatch, which was immediately furnished to the press and published at noon in extras:

"*Coomassie*, Feb. 5.—We reached here yesterday, after five day's hard fighting. The troops behaved admirably. Our casualties are under three hundred. The King has left the town, but is close by. He promised to visit me to-day and sign a treaty of peace. We hope to start on our return to the coast to-morrow. The wounded are recovering, and the health of the remainder of the army is good. WOLESLEY."

LONDON, Feb. 28.—Advices from the Gold Coast represent that up to the twenty-ninth of January it was doubtful whether the Ashantees want peace or war.

News having been received that a large force of the enemy was collecting in the rear of the British advance, a reconnoissance was made, and this led to the series of battles previously reported, which ended in the capture of Coomassie.

The trial of the Tichborne claimant on charges of perjury committed during the trial for possession of the estate, which has been in progress upward of one hundred and eighty days, was brought to a close this morning, and resulted in the conviction of the accused. The jury, after being out a brief while, brought in a verdict of guilty of the charges, and the claimant was sentenced to fourteen years of penal servitude. There is great excitement over the verdict, and extras announcing it have been issued by the papers.

PARIS, March 2.—Ledru Rollin has been elected to the National Assembly from the department of Vaucluse, to fill a vacancy. He received three thousand majority over his opponent.

LONDON, March 3.—The special correspondent of the *News* in India telegraphs that the villagers of Eastern Terhoot are slowly starving to death, and that the future in other districts looks terribly ominous.

Death of Emile Cook.

Another name is to be added to the mournful record of the dead, from among the delegates to the Evangelical Alliance and the passengers by the Ville du Havre. Rev. Emile Cook, of Paris, was left on board the Loch Earn with Rev. N. Weiss, who was so fearfully injured that he required constant care, and Mr. Cook devoted himself with intense solicitude and watchfulness to his suffering brother. The Loch Earn was found to be in a sinking condition, and they were again rescued by a passing steamer. After great exposure and suffering by sea and land the two brethren at last reached Paris. Mr. Weiss recovered, but Mr. Cook was so exhausted by his faithful service that his friends advised his retirement to the south of France for rest and recuperation. Thither he went and continued to fail, until he died on January 29.

Mr. Cook was a Wesleyan minister, the son of a distinguished preacher of the same connection. He was greatly beloved in private life for his amiable character, and in the church was singularly devoted and useful. As he leaves a large family, without any means of support, we trust that the same provision will be made for them as for the families of Pronier and Carrasco.

The Rev. Mr. Lorriaux related an interesting incident connected with Mr. Cook, in a recent lecture at Boulogne. There were thirty children on board the Ville du Havre. The first Sunday after leaving New York Pastor Cook gathered them together in a Sunday school, and very impressively urged the children immediately to seek their personal salvation. They agreed to meet again on the next Sunday, but before it arrived the catastrophe had occurred, and all the children but one went down with the ship. It is stated by all the survivors that the children exhibited the most touching resignation, one little girl reminding her terrified mother that the sea was the Lord's and he would direct its waves. How much good may have been done to those precious souls by that Sabbath day's labors of the faithful servant of God who has now gone to his rest and reward?—*New York Observer*.

THE revival in St. Louis, under the labors of Rev. E. P. Hammond, still continues. A correspondent says: "Presbyterians of the Northern and Southern Churches, and of the Old School synod, and Northern and Southern Methodists, and all shades of evangelical Christians, except Episcopalians, have stood up, shoulder to shoulder, for the furtherance of the gospel." Hundreds have recently risen for prayers in Dr. Talmago's church, Brooklyn, New York, and the accessions on profession of faith have been numerous.

LITTLE Switzerland is said to be the only country in Europe where more money is spent on education than on the army. The educational budget is two millions of francs, while the military expenses remain below that sum; yet when needed the little republic can raise an army of two hundred thousand men.

Cuba Libre.

An American citizen, well known here and an old resident of Cuba, engaged in taking off the sugar crops of that island for the last nine years, has just arrived in this city, and reports matters as in a very gloomy condition for the Spanish arms.

The hospitals on the side of the bay opposite Havana are full of the wounded who fell in the battle of ten days ago, and in the Manzanillo engagement. The latter, a sea-coast town, at the southeast extremity of the island, is believed to have been captured by the insurrectos, and to be still held by them. It is supposed to have been so strongly fortified after its capture as to render its recovery by the Spanish forces almost impossible, unless the latter are much more largely increased than the Carlist war now progressing in the home country renders probable.

Our informant, who may be considered one of the most responsible witnesses who has ever visited the island, doubts very strongly whether the planters, who are mostly Spanish by birth or sympathy, will be able to take off another crop of sugar after that now growing, which, he considers, owing to the unfavorable weather, will be only a half crop. The receipts of sugar and molasses are shipped away and disposed of as fast as possible, and the money received therefor deposited in foreign banks or securities.

A general disposition is manifested to send all valuables out of the island. Gold sells at 205. Americans, who have hitherto been largely employed in taking off the crops, have been discharged, or remain unemployed, through unwillingness to receive paper money for their pay, instead of gold; and the machinery of the plantations is mostly run by carpenters and men who have been employed about the mills, and who have in this way picked up some little information as to its workings.

The impression prevails that, after the present crop is disposed of, the freedom which has been given by the Spanish law to all slaves, and which has been enforced in Porto Rico, will be carried out by general agreement between the planters and the government. Should this law be executed, this fact alone will be sufficient to prevent any large production of sugar for the following year.

The demonstration recently mentioned in telegrams against Captain General Jovellar, in his palace, was so formidable that he was forced to concentrate all his forces from the surrounding country about his residence. The mob of volunteers, who had turned out in consequence of an order calling ten per cent. of the volunteers to the field, was so large that passage through the Plaza de Armas, in front of the palace, was interrupted for several hours.

Our informant is firm in the conviction that there is no use for an American to return to the island until its difficulties are settled one way or the other. He also believes that Spain will never be able to put down the rebellion.

Cespedes is rumored at Havana to have been in chief command of Cuban forces since he ceased to be president; and the insurrectos, in all late battles, have been uniformly successful. In the battle, for instance, where the Cuban columns of several thousand men were moving upon Villa Clara, the Spaniards admitted that they were driven back with a loss of one hundred and fifty men; and the popular impression about Havana was that the loss was fully three times that number. The general disagreement between the captain general and the volunteers, it was supposed, would be settled in some way about the first of March—possibly by drawing for entire battalions to go into the field, instead of ten per cent. of the men. On the day of sailing it was said that the quota needed would have to be increased to twenty per cent.—*New Orleans Times, February 26.*

A RESIDENT BISHOP.—The Northern Methodist Church in this State, says the *Pacific Methodist*, is feeling the impetus naturally arising from the presence and labors of a resident Bishop. Bishop Peck has thrown himself into the work as a chief pastor, and the result is a forward movement. In this city lately the Howard Street Methodist church raised $14,000 at one collection for the purpose of paying a debt, and improving and adorning its building. Last Sunday, after the sermon by the Bishop, the Central Methodist church raised nearly $16,000 in liquidation of a debt of $20,000.

We cite these facts as bearing on the importance of having a Bishop for the Southern Methodist Church in our midst. We have hardly any doubt that the General Conference will fix the residence of one of our Bishops on this coast, and we look forward to the event with anxious solicitude.

TO WHOM THESE PRESENTS SHALL COME!—We are poor. We have expended all the money we are able to pay in building a house of worship for the Methodist Episcopal Church South at Ozark, Dale county, Alabama, and a debt still hangs over the church, for which the builder threatens to take the house.

We therefore call upon every Methodist who reads this notice to send by letter, to Rev. A. Dowling, pastor Methodist Episcopal Church South, Ozark, Dale county, Alabama, *ten cents.*

JOSEPH A. ADAMS.
B. F. CASSADY.
EDWARD DOWLING.
J. N. SANSBURY.

OZARK, ALA., February 26, 1874.

Mission Prize Essay.

Our readers are aware that the Board of Missions of the Methodist Episcopal Church South, at its meeting in May, 1873, on motion of the secretary of the board, offered a prize of $100 for the best essay, setting forth the principles, facts and obligations of the church in regard to missions. The president, secretary and treasurer were appointed a committee to supervise the publication and circulation of the essay that might gain the prize. Bishop McTyeire, Bishop Keener and the president of the board were appointed the committee of adjudication. At a subsequent meeting of the board, at the request of the two Bishops and the president—their duties interfering with attention to this matter—they were excused from serving on the committee, and Dr. R. A. Young, Dr. R. K. Hargrove and the Rev. J. M. Sharpe (a local preacher in Nashville,) were put in their places. The essays were to be forwarded to the president by January 1, 1874, to be by him handed over to the committee. He received ten manuscripts, with sealed envelopes, indicating their respective authors. Without reading a line of them, or knowing whence they came, the editor put them into the hands of the committee on New Year's day. The committee read them all with great care, and before consultation, separate and apart, decided in favor of a manuscript which, on opening the sealed envelope accompanying it, proved to have been written by our respected co-laborer, Dr. Haygood. We have not yet read a word of it, but we anticipate much pleasure in its perusal, and also in the perusal of others that were commended by the committee. We shall, without delay, put to press the essay which gained the prize. The committee of adjudication read their report to the Board of Missions, February 20, 1874. The report was unanimously adopted, and a vote of thanks was given them by the board for their careful attention to the delicate duty imposed upon them.

The committee recommend the publication of five others of the essays placed in their hands, as they discuss various points connected with the missionary enterprise in a masterly manner. They were written respectively by the Rev. W. G. E. Cunnyngham, D. D., of the Holston Conference, formerly one of our missionaries to China; the Rev. Homer S. Thrall, of the Texas Conference; the Rev. S. P. Anderson, D. D., a missionary of the Cumberland Presbyterian Church in port of Spain, Trinidad, South America; the Rev. Beverley W. Bond, of the Baltimore Conference; and the Rev. D. C. Kelley, D. D., of the Tennessee Conference, formerly a missionary to China.

The following is the report of the committee:

"The Board of Missions, of the Methodist Episcopal Church South, at its annual meeting in May, 1873, offered a prize of $100 for the best essay on missions. On New Year's day, 1874, the committee received ten manuscripts. We have read them carefully, and have agreed to award the prize to the author of the essay containing eighty-three pages, and marked X. Y. Z. On opening the sealed envelopes we find that he is our distinguished friend and brother, the Rev. Atticus G. Haygood, D. D. There are four or five other manuscripts of great merit, which we hope the board will publish, thus making a handsome volume on the subject of missions. Respectfully submitted,

ROBERT A. YOUNG,
R. K. HARGROVE,
J. M. SHARPE,
Committee.

NASHVILLE, February 20, 1874."

Our Trade.

The following list of Conferences will give some idea of what the preachers are doing toward accepting our $100 proposition. This proposition was accepted without a dissenting voice by all the Annual Conferences before which it was brought. The preachers who have carried out the resolution practically have given a fresh impetus to our business. We sincerely hope that, before the meeting of the General Conference, there will not be a preacher whose name will not be added to the list. We wish to make our report to the General Conference complete.

In the following report we place the Conference at the head of the list from which the largest number of the preachers have sent orders:

Conference.	No.	Conference.	No.
Louisville	79	East Texas	7
Tennessee	76	Western	7
Holston	75	Pacific	6
North Alabama	58	Northwest Texas	6
Memphis	43	Virginia	6
North Carolina	31	Mississippi	5
Kentucky	27	South Georgia	4
North Mississippi	25	West St. Louis	4
Alabama	21	Los Angeles	3
South Carolina	22	Columbia	3
West Virginia	21	Florida	3
Little Rock	15	Illinois	3
Arkansas	13	St. Louis	3
Trinity	12	West Texas	2
White River	12	Indian Mission	1
Missouri	11	Louisiana	1
North Georgia	10	Texas	1

The above exhibit does not fairly present all that the preachers are doing.

The two Conferences in Georgia, and the Florida Conference, are sending their orders to J. W. Burke & Co., because of the greater convenience, while the Illinois and the Conferences in Missouri are patronizing the house in St. Louis; and the Texas, Louisiana and Mississippi Conferences are ordering from our house in New Orleans for the same reason. The names of preachers ordering from these houses are not on our list, but will be as soon as they are forwarded to us.

It will, moreover, be seen that the Louisville Conference leads the way. Our proposition was first submitted to that Conference, and it was expected that it would stand in the front. How long it may occupy that proud position we cannot tell, as the Tennessee and Holston Conferences are close behind.

The Baltimore Conference does not yet appear in our list. The session of that Conference will be held in a few days, when they will accept our proposition, and take rank with the most active Conference in the connection.

A. H. REDFORD, Agent.

All Along the Line.

Such a letter as the following is so much more interesting than anything I can write, that I most cheerfully submit it to our readers. The preachers and members of the church have already done much toward relieving our embarrassment, but we hope and feel that the good work is only fairly begun. Only let our proposition meet with general favor, and then the Publishing House, freed from all embarrassment, will fully meet the wants and the wishes of the church. But read the letter:

"REV. A. H. REDFORD, D. D.—*Dear Bro.:* Yours of February 3 is to hand; and since you agree to let me have any of your merchandise at any time I may order them I here send you $100 by express. To show my interest in your behalf, as agent for us all, I *borrow* this money to bear my part of the burden of our Publishing House in this its day of need. Very truly,

JOSEPH W. POSTON."

"P. S.—I will order soon, and as much as I can. J. W. P.

OXFORD, MISS., February 12, 1874."

The following are the responses for the past week:

Louisville Conference.—H. C. Settle, R. C. Love, J. P. Goodson, T. H. Bosley, A. K. Cox, J. F. Redford, H. C. Morrison.

Tennessee Conference.—C. C. Mayhew, J. B. Allison, C. M. Baldwin, John Sherrill, A. B. Coke, F. E. Pitts.

Memphis Conference.—J. S. Renshaw, W. M. McFerrin, George H. Martin.

Holston Conference.—H. W. Bays, G. W. K. Green.

North Alabama Conference.—W. C. McCoy, Z. A. Parker, J. B. Cole, R. Nicholson, Edward W. Smith (local.)

North Carolina Conference.—W. S. Black, T. L. Triplett, J. A. Cunningim.

South Carolina Conference.—J. F. England, Robert L. Harper.

North Mississippi Conference.—E. H. Moon, J. L. Futrell, J. W. Poston.

Kentucky Conference.—H. R. Coleman.

South Georgia Conference.—George J. Smith.

White River Conference.—M. C. Morris.

Arkansas Conference.—Isham L. Burrow, O. P. Thomas.

Virginia Conference.—Joshua L. Garrett, John N. Jonas.

St. Louis Conference.—T. G. Atchison.

Pacific Conference.—G. W. Fleming.

Texas Conference.—J. L. Lemons.

West Texas Conference.—J. J. Honeycutt.

East Texas Conference.—J. M. Mills.

Missouri Conference.—E. R. Hendrix. A. H. REDFORD, Agent.

Missing Records.

TO THE PREACHERS OF THE ALABAMA CONFERENCE: I want the books belonging to the Mission Boards of the late Mobile and Montgomery Conferences. They have never been placed in my hands, and it is important that they should be deposited in the archives of the Conference. Will the former treasurers of those bodies hunt them up? There are various other documents of interest and value scattered about through the Conference, in the hands of ministers and others, many of them dust-covered and forgotten. They should not be lost. Brethren, look up all these things—records of the Preachers' Aid Society, Conference journals, and everything else that may possibly be interesting or important, and forward them to me at Demopolis, by express, at my expense. Historical papers, sketches of early ministers, and anything auxiliary to the annals of Methodism in Alabama, will be received and filed for safe keeping.

R. B. CRAWFORD.

DEMOPOLIS, ALA., February 25, 1874.

THE MINUTES OF THE ALABAMA CONFERENCE.—Preachers and people are anxious about the Conference Minutes. The Minutes of the Alabama Conference, of its last session, are most elegant. The style of arrangement is most satisfactory. For accuracy they are unsurpassed. The secretary deserves the thanks and high esteem of every member of this Conference, and his Minutes are worthy of imitation by all that may follow. No pains nor labor has been spared in getting up and publishing these Minutes. W.

THE noon prayer meetings in Chicago are well attended. On a late Saturday Bishop Choney conducted one, with more than a thousand persons present. A deep and growing interest in nearly all the churches manifested itself during the week of prayer, and meetings in many of them are still continued.

Oregon Correspondence.

MR. EDITOR: The productiveness and fertility of the soil is wonderful. Wheat is astonishing in luxuriance, forms one of the chief staples, and yields from twenty to sixty bushels per acre. A failure, even partial, in the crop has not been known since the settlement of the country, about twenty-five years ago. Oats yield sixty to eighty bushels. Barley and buckwheat do finely; also flax. Irish potatoes, five hundred bushels to the acre in many instances. Garden vegetables do well—immense heads of cabbage in the gardens all the winter. Corn does not mature well only in favored localities; okra and red pepper likewise. As to fruits, this is a remarkable country—apples of every variety in the greatest perfection and abundance; pears likewise, with plums, cherries, strawberries, raspberries, gooseberries, etc., all in profusion. And how delicious and wholesome! Instead of ten cents each, as at your fruit stands, for a large and choice apple, fifty cents per bushel at your door, or in the orchard gratis by the wagon load. Wheat commands $1 per bushel delivered at the warehouse on the river or railroad. Oregon wheat has the finest reputation of any grown on the continent. With better commercial facilities, as ocean steamers directly to foreign ports, and not stopping to pay tribute to the proud city at the Golden Gate, more could be realized. This valley needs a port at some point on the Pacific, fifty miles distant, accessible by rail rather than via the Columbia river, which is sometimes blockaded by ice, and does not admit ships of heaviest tonnage to come to Portland, the entrepot and business center. This is evidently a matter of time, enterprise and a little brains.

I am told that one industrious farmer can raise fifteen hundred bushels of grain, besides abundance of hay, potatoes, etc., and keep considerable stock, realizing in some instances $1,000 a year, clear of all expenses. Wheat may be sowed eight months in the year. It is supposed one-third will cover the expense of raising the crop. Field hands command $1 per day and board. Lands sell at from $10 to $30 per acre, according to improvements, proximity to towns, navigation or railroads. Land can be bought by paying a portion down, balance in annual installments, at twelve per cent. interest. Many industrious men are acquiring fine homes in this way. Such is the productiveness of the soil and certainty of the crop that they can readily meet payments. The country is well improved and promises a great future.

As to climate, it has proved since the first of December very variable and evanescent—mostly changes from wet to dry, or *vice versa*. Two snows have fallen, and each was on the ground a week, and yet it was not severely cold. The thermometer rarely is below freezing. Traveling on horseback was not very uncomfortable, as I tried it about a week every day. The winters are called the wet seasons. There are many bright, spring-like days, and often in one day there are a dozen showers, with intervals of sunshine. You see, then, it is a land of rainbows, constantly reminding us of God's covenant—a "bow in the cloud!" What a picture of poesy and song, and what moral beauty it affords to the pious contemplatist! Mountains, whose summits are covered with perpetual snow, and rainbows whose number and beauty far exceed anything the imagination can picture, present a scene rare and enchanting, and yet are among the commonplace things with us. The child's legend of the "bag of gold to be found at the end of the rainbow" is almost realized, as this is a country of gold and silver currency.

I am now in Independence, spending a few days in protracting the quarterly meeting. Preaching every night to large and serious congregations. Two young men professed justification last night. The prospect is good for an extensive revival. Much opposition, infidelity and skepticism in multiform phases. Plain, earnest preaching of the gospel is telling. It is the "power of God unto salvation." Glory to God for displays of divine power! My own soul exclaims: "O taste and see that the Lord is good!"

Let me have a place in your Christian affections. To be enshrined there is better than a niche in a temple. Let me hear from you. How I would have enjoyed the session of the Louisiana Conference. Send me the Minutes. Affectionately,

T. B. WHITE.

CORVALLIS, OREGON, February 4, 1874.

Periodicals.

THE SOUTHERN REVIEW for January has just come to hand. We have had time to read only the opening article, "Man's Place in the Universe." It is in Dr. Bledsoe's best style—able, suggestive and calculated to stir up thought. We give the table of contents, as follows: 1. Man's Place in the Universe; 2. The Moors in Spain; 3. The Life of Sir David Brewster; 4. The Wonders of the Needle; 5. How and Why I Became a Methodist; 6. The African in the United States; 7. The Hive and the Honey-Bee; 8. The Character of St. Paul; 9. Notices of Books.

ST. NICHOLAS, Scribner's Illustrated magazine for girls and boys, for March, will prove a grand treat to the young people. It is profusely illustrated, and contains a great variety of entertaining and instructive articles.

The Christian Advocate.

THURSDAY, MARCH 5, 1874.

SEVENTY YEARS.

And is this age? There's wrinkles o'er her brow,
And snow has fallen on the nut-brown hair;
The rose is faded too—but where are now
The strain of struggle and the stamp of care?

All gone. Her struggle's past, her care is dead;
Her only labor is to rest and wait.
And need one envy girlhood's restless joy
Who sits and watches elose at heaven's gate?

Where is the love that cheered her youthful days?
Where all the faces that she used to see?
Aye, where the darlings of her later age,
The child that learned to pray beside her knee?

All gone before her. Yet she is content.
Her pleasures now bloom freshly every day.
She's happy when her neighbor's linnet sings,
She's happy when her neighbor's children play.

She grieves (for with no pain there is no peace,)
She grieves o'er sorrows that are not her own.
She used to watch two brothers pass to school—
She sighs to see the elder pass alone!

And thus she sits and waits at heaven's gates;
There's but one thought that ever shades her brow;
She had one son she lost before he died;
Long, long before—but he is hurled now.

Yet, having seen much sorrow and much joy,
She has seen nothing that need breed despair;
So, when she thinks of heaven's golden street,
She hopes to meet her missing darling there!

Sunday Magazine.

Letter from Mexico.

BY THE REV. J. T. DAVES.

CITY OF MEXICO, January 23, 1874.

MR. EDITOR: A week has passed since the date of my last. We begin to feel a little settled. We have a comfortable home, centrally located and near our chapel. House-getting and housekeeping in this country is by no means a down-grade affair. I mentioned in my last the peculiar mode of advertising and the difficulties of securing a house after you find it. Our experience with Mexican servants so far is brief, and not particularly pleasant. Communications are made principally by signs and motions. I find but few, if any, understand or practice the pure Spanish pronunciation. Hence one even that can speak a few Spanish words is almost in as great a strait as if he could not say a word. It is amusing to see Mrs. Daves passing to and fro, with her little Spanish book in hand, trying to give orders. We don't complain. We are prepared in mind for any and all straits and difficulties. We gave up home, friends and native soil, as a privilege, to do the work of God. We have faith to believe that he will direct us in all things—that he will turn the leaves of this strange and new book—that the work will be done, because it is his work.

I wish I had the data, that I might give you a bird's-eye view of the work already accomplished by Protestantism. It is something wonderful to the ordinary observer even; though to one looking at it from your standpoint it may seem small. It is a small work comparatively. In the midst of towering cathedrals, the rented halls, chapels and churches seem insignificant. Compared to their immense throngs of superstitious attendants, the Protestant congregations look small indeed. And yet the wonder is that so much has been done, the wonder is that anything has been done. The way is opening. First one and then another manacle is broken. There is evidently a hard, intensely secret struggle going on against this movement to intellectual and religious freedom. Our people must not expect wonders in a day. I am satisfied in this comparative sense the work will be a slow one. These people have a will of their own. They are naturally circumspect, suspicious, shrewd and cautious. They are also largely self-reliant where they break away from old restraints. Teeming masses, in town and country, have ignored the old church. There are thousands of moderate Catholics who have no religious home. There are thousands who have thrown off the corrupt priesthood, and who are in one sense Protestants, and yet who are not, in our sense, Protestants at all. There is, for instance, in this city a large congregation—there may be more—under the guidance of a native, calling themselves Protestants, and I very much doubt whether preacher or people have the first idea of true spiritual religion. And yet they are firm and self-reliant. The Catholic Church became so corrupt that even her own deluded and ignorant masses could no longer consort with her. The inauguration of the new Constitution, guaranteeing freedom of conscience and religious worship, confirmed and settled this breach. They are, if I may so express myself, afloat. They hunger for the true bread of life. They need organization—a leader, a head. They need help, sympathy, life. Your readers must not imagine that the Catholic Church is dead in this country; that priest and people are not at work. They are at work. They are vigilant and watchful. They are as painstaking and laborious as in our own country. Though all Jesuits have been expelled from the country, and the charm broken, though convents and churches have been confiscated, and though the ringing of bells and foolish processions are interdicted, yet Catholicism, with its old spirit muffled and hooded, is still alive and at work. Myriads, firm and unshaken, sincere, bow at her shrines yet. The prestige of the mellow past is with her. And yet, with all this, what I have said above is true. The door stands open for the pure word of God. The change of the past few years is almost without a precedent. The change in public sentiment, even within the past year, since Bishop Keener was here, is great. The work of winning an empire to Christ can and must be done. It can't be done in a day. We may gather many into church organization, and yet they be Christians only in name. We must go down deep for the foundation. While means and men must be furnished to organize churches and preach the gospel, we must look to education as a grand agent of preparation. Schools must be opened and education furnished free of cost. The middle and lower and generally poorer classes are our hope. It must not be forgotten that while unlearned, coarse and rough in appearance and reality that they are strong in their convictions and tenacious of their opinions, that they are naturally jealous and suspicious of foreigners. Our church ought now to have one hundred young men and women at school—if the means could be had, two hundred—in our own country. They would not only be qualified for preachers and teachers, but be deeply imbued with our spirit, customs and manners. Surely we have one hundred colleges and high schools, fifty male and fifty female, that can raise the means in their own communities for the education of an equal number of young men and women for preachers and teachers. I wish, Mr. Editor, you would call special attention to this proposition. I will find the scholars if my brethren will furnish the means. The transportation to New Orleans for each would be about $75 in gold. From thence to various points through the States would be but little additional. The board and clothing, divided between seventy-five or one hundred communities, would be almost nothing. The fact is any boy or girl, young man or woman, could easily pay all such expenses by service during the interim of school hours. One hundred thus educated, thoroughly converted, imbued with our spirit and design, understanding our doctrines and discipline, in love with our usages and customs, would be worth more to the cause of Christ in this country than an out-and-out donation in cash of $100,000. That seems like an extravagant statement. And yet I am short of the mark. The worth cannot be estimated in dollars and cents. Let this be done at once. Do not wait until the one hundred are secured. But if President Andrews, of Centenary, President Johnson, of Whitworth, President Borden, of Homer, President Andrews, of Greensboro, or any one else in charge or not of a college or school can raise at once the necessary money for transportation, have it forwarded. I am deeply in earnest about this matter. In the name of my Master let it be done. My association with highly cultivated and Christian Chinese gentlemen on the steamer from New Orleans to Havana gave me, if possible, a higher appreciation of the value of religious training than I could ever otherwise have obtained.

In addition to the direct influence resulting from this educational scheme, there is another to be added. The best of these people are heady. Their individuality is distinct. They have not capacity to guide, control and direct each other. They are deficient in the organizing faculty, and yet they shrink from the efforts of a superior intellect—from the efforts of the foreigner. The time will come, I hope soon, when we will need assistant superintendents, presiding elders, etc. These preachers educated in the South will be in full sympathy with us in polity, spirit and genius, and will exercise a wonderful influence in acting under our guidance, in controlling the masses. In furtherance of the same noble project of redeeming a kingdom to Christ I would counsel our young men in the ministry, who have in them the true missionary spirit, to begin at once the study of Spanish. We cannot use them now, but they will be wanted after a time. And if they should never be called to this field, a knowledge of the Spanish will do them no harm. Such must not move from impulse, but act from conviction of duty. Having decided this important and necessary point, secure a good Spanish teacher at least long enough to obtain an accurate knowledge of the sound of the letters. This done, and an Ollendorff's Grammar and Reader thoroughly mastered, will prepare for a fair beginning in this field and other Spanish-speaking territories. For we do not propose to stay in this republic alone, but move out and on and on to other fields and other countries.

I am here without a tract. These little messengers preach strongly sometimes. They are silent but swift instruments. They work, as leaven, when their distributers are sleeping. The Presbyterians and Northern Methodists purchase their supplies from the Madrid Publishing House. They are reprints of the London Tract Society. But having the Madrid reprint forms a recommendation to these people. I could supply myself from the same source. May have to do so. Hope not, however. Would much prefer our own publications. Are there not five or ten Southern Methodists who will donate to this field $5,000 in tracts in Spanish? Let me have that amount at once, though it require five thousand of my brethren to make up the amount. Will not the preachers throughout the church call for small donations to such a fund? I hope so. Forward all amounts to Rev. Dr. Redford or Rev. R. J. Harp, stating the specific object for which it was raised.

I would again repeat and deeply impress upon the church that while but little comparatively has been done, and while very large immediate results, in actual numbers converted to God, must not be looked for, yet I regard this by far the most inviting foreign field we have ever entered. The whole heart of the church, not neglecting other points, must enter into this field with us. Not only must she give us the necessary money, and thereby enrich and bless herself, to carry on the work, but she must give us her sympathy and her prayers. Let not a member of the church ever kneel in prayer without making special mention of Mexico. Let the mothers teach their children to pray for Mexico. Oh, ye Southern Methodists, men and women of God, if ye could behold, but for a moment, the teeming thousands of even this city alone, in spiritual darkness and superstition, going down to death, I would have no need to exhort you to prayer.

A press, judiciously managed, would be a power in this city. There would be a great moral force simply in its presence, though not a line of its publication should be read. But it would be read. A spirit of inquiry is abroad. The people are astir. A great change has come upon them. They want light. They cry for bread. Thousands would be reached through the columns of the *Mexican Christian Advocate* that otherwise would never hear a word of our gospel. Provision must be made for a large gratuitous distribution not only in this city, but all over the republic. Through this medium, eschewing even the shadow of politics, the pure, simple gospel of Christ, not in a spirit of controversy or dogmatism, but in a spirit of love, could be pressed upon the masses. Not only would it have a direct influence here, but, sent to all the churches at home, it would furnish weekly intelligence, and form a link of vital sympathy that nothing else could. Thus moving upon the missionary spirit of the church would produce a reciprocal blessing. In the spirit of the gospel, a church without missionary zeal—without missionary work—is dead while it lives. Let us, then, in the name of our divine Master, arouse to action, seize the opportunity, rise with the demands of the occasion, and bring glory to God's name in the literal capture of a living empire.

Our Northern Methodists, Presbyterians and other brethren are earnestly and zealously at work. They are doing well. I feel the need of a knowledge of the language. It is absolutely necessary to a successful administration of our interests here. I am studying, school-boy style, daily. Oh, how I long to stand up before these people and boldly yet lovingly proclaim the tidings of salvation.

We feel, of course, very much isolated. Our hearts hunger for the companionship of friends and brethren. We left many whose names and memories are precious. We think of them, and, in lower tone than a whisper, call their names, and remember their words and looks of Christian regard. God bless them all. Please remember in much love to our friends, and to the church at large—the church of our heart.

Terms of Membership.

BY REV. LOVICK PIERCE, D. D.

SUNSHINE, February 16, 1874.

MR. EDITOR: I happened yesterday to see in your excellent NEW ORLEANS CHRISTIAN ADVOCATE an article headed "Discipline," written over the fictitious signature of "Looker-On"—a very well-chosen signature, as the sequel proves him to be only a looker-on, and not a looker-in. Upon examination I found the article to be a criticism on an article of mine, which, he says, he saw in your paper (of the fifteenth of January, I suppose.) But what was my surprise when, on reading his critique, I found he was not trying to convict me of anti-disciplinary views, but only of his dissenting views. So, of course, any one differing in their Methodistic policy from him must be guilty of heresy against Methodist polity.

I do not ask a place in your paper for the purpose of engaging in a controversy with my opponent. No, verily, I shall never go into war with any writer who in his onset evinces to me that he is in taste and in spirit an extremist. Such is the evidence before me in my reviewer; as, for instance, in his quotation of what he not very improperly calls my motto. It is as perceptible as the nose in his face that he designs to make all his party believe that I used these cautionary words in the harshest sense in which I could have used them. No evidence can be any clearer, in a case of this sort, that a reviewer's opinion is entitled to no credit than to see that he feels that his success depends on drawing an extreme conclusion from some strong language used by the writer or speaker whose words the reviewer or critic is seeking to inflate with his exaggerated interpretation of them. He does not even charge the author with any malign disposition in the use of his strong words, but seeks to make upon the minds of his fellows the impression that all the ungraciousness that might have been intended by a bad spirit must be charged to these strong cautionary words.

I do not intend any disrespect to my antagonist, but I do intend to caution all sober-minded advocates of the Methodist Church against all those writers and talkers on the safeguards of our church who, under the ill-begotten view of their zeal for Mr. Wesley's fundamental requirement of awakened sinners wishing to join his religious societies, that they might be aided in their earnest desire to flee from the wrath to come, which they saw daily hanging over their heads, fail to recognize the fact that Mr. Wesley had no more idea of organizing a church upon this basis than he had of doing nothing at all; and therefore his easy method of letting seekers of religion into his societies, to aid them in getting religion, can no more be plead as the only condition required of any desiring to unite with the Methodist Episcopal Church in America, than his choosing the episcopal form of government for it could be plead in favor of its adoption of high churchism. I am heartily sick of all such simperings. A moment's reflection will satisfy any one open to conviction that this original institution in Wesleyan Methodism was exactly what all wise pastors do now. When a work of God in awakening and converting sinners is evidently with them they direct all their religious energies to this one point—namely, the conversion of souls—which, when rightly done, as I understand things, is the getting of souls prepared for a profitable church membership. And if my observation is wisely guided, I will just say here that if the pastor shows himself to be more captivated with his accession appetite than he is with the grand conversion idea, so as to be opening the door of his church every time there is a bright conversion or two, he will run his revival into a pitiful sensationalism in a very little while. Mr. Wesley's pervading idea and object was to make converts that would be divinely fitted for church membership.

But I am clearing away too much ground in the front. I will come to one of the main patches where I propose to plant essential thoughts. And first, as to antagonistic mottoes. Here I will catch Looker-On on his own hook by appealing to his own common sense, and the common sense of all who may have read his strictures on me in my published views about receiving members into the church. This is his dilemma. I care not how he may labor to unloose himself from this dilemma. Living according to his motto, he is in and cannot get out. This is the common-sense postulate. Whatever in church polity is surest to preserve the purity and godly character of the church is the best polity for the church. And common sense declares, even in spite of prejudice, that to be very strict in taking members into the church (as the evidence of profound, godly jealousy for the church,) and very prompt in putting them out when they become indifferent to the honor of the church, is much safer for the church, as an example of moral integrity, than his motto, which in its practical working is: take in anybody that professes a desire to be saved from sin, and although failing to make good their profession, and living in sin by choice, yet hard to get out—that is to say (for this is what Looker-On means,) let these disorderly persons know that although they have disappointed the church, violated their pledge to be obedient to its rules of fellowship, and gone over to its enemies, that still it is hard to get out. You must do a great deal worse than you are doing before there will be any danger of your expulsion. If Looker-On has the same sort of common sense that protects virtue against vice, he will see that this policy is exactly suited to the depraved tastes and habits of this class of people, and may minister to their ultimate ruin, but never can, as a principle of government, contribute to their reclamation from nurtured vice. But a prompt arrest of them might and very likely would have saved them, if so easy to get out is the safest policy.

As for the prayer of my reviewer that I may be discounted down to naught in all the churches, and by every General Conference, on all these views of mine concerning our future building up of a pure Methodist church membership, it comes in too late. My views on this method of building up and preserving a pure Methodism in the earth have been adopted by all the churches in this old Methodist country, in as far as avowed indorsement is adoption. And as for the General Conference, how surprised was I, after seeing "Discipline" at the head of his wonderfully disciplined Methodist mind, to find that he was utterly unaware of the fact that the General Conference had, as far back, I think, as 1840, laid it down as an ordinance that from thenceforward no one was to be admitted into the church, or offered by the pastor to the church for reception into its fellowship, until he had, in all the prescribed inquiries, become satisfied of their regenerated state in mind and heart, and especially of the genuineness of their faith; by which the General Conference meant saving faith—the faith that justifies the ungodly. This I know, for I was present, and offered the original resolution. Some attempts have been made ever since, by certain unreflecting men, to fall back upon what they called the old Wesleyan condition of church membership. Shame upon their memory as guardians of Methodism—which they all claim to be. It was modified in 1866, in New Orleans, and stands as a monumental pillar, in the temple of Methodism, of wisdom learned by costly experience. To this I bear the testimony of heartfelt joy; and the more gladly because I am about the last of living men that can testify to facts precedent to the enactment of the rule now governing the admission of members into our church. See Discipline of 1870, page 103. In my early times Methodist preachers generally went upon Wesley's society platform. All came in, as we term it, on six months' probation, and nearly all of them as seekers. If they did well and were not dropped, as it was then called—a prerogative exercised by the preacher in charge—perfect membership accrued by time. In this way, as ought to have been foreseen, it came to pass that multitudes floated into the church unrenewed in the spirit of their mind, until the church was distinguishable from the world only in individuals. To me and to many others it appeared that this easy-to-get-into-the-church would be the ruin of the church unless it could be prevented by a measure such as we then ordained, and which has been the law of admission ever since. It was intended then to prevent all floating into the church by calling all probationers before the pastor, and by examination and conference with them upon Christian experience, determine their fitness to be incorporated into the spiritual body of Christ; and if any were found still only as seekers, but desirous still to remain on probation, they were to be continued indefinitely. But, as even my reviewer must see, if he will, they could not be offered to the church for reception into its spiritual communion by the pastor, if he did his duty, until he was satisfied that both warp and woof of their Christian web of life would pass inspection at the office of heaven. I am thus bold and defiant on this ground, because I am sure every man whose mind is not obfuscated by some eclipsing body of darkness will agree with me that the General Conference could not have intended anything less than that the church must be built up of sound converts, or not built up at all.

My reviewer will see, if he will open his eyes on purpose to see, that I was only rebuking preachers and people for having a way of their own, and thus setting a bad example to every loose-twisted thread they work in. The first thing they learn is that there is no positive exaction of duty levied; that the pastoral guardians of the church take in loosely, and it is a just inference that every one of them will keep them in loosely. I will risk my judgment against Looker-On and all his patrons that hard to get in, properly administered, will create every time the just apprehension of easy to get out—a fear that conserves piety. I hope all Methodist journals will republish and oblige L. PIERCE.

IF WE read without inclination half the mind is employed in fixing the attention, so there is but one-half to be employed on what we read.—*Johnson.*

Obituaries.

DIED, at the residence of her father, in Caldwell parish, Louisiana, little EMMA ANGELINE, daughter of John B. and Brambly Yeager, aged four years and one day. After suffering ten days with congestion of the brain, calmly and serenely little Ange's spirit took its flight to the throne of God, the giver of life, and left its bereaved ones to mourn their loss and prepare to meet their loved one where parting is no more.

J. B. YEAGER.

LITTLE DANNIE H., youngest son of Wiley J. and Margaret J. Williams, was born December 11, 1870, and died of croup, at Coon Hill, Florida, November 12, 1873. Sprightly and intelligent, he was loved by all who knew him—the pet and Benjamin of the family. He was confined to his little bed only one day, passing quickly from the grasp and association of loved parents, and exchanging his little childish prayers for the ceaseless songs of the redeemed in heaven. "Their angels do always behold the face of my Father which is in heaven."

"I take these lambs," said he,
"And lay them in my breast;
Protection they shall find in me,
In me be ever blest,

"Death may the hands of life unloose,
But can't dissolve my love;"
Millions of infant souls compose
The family above."

E. M. TURNER.

DEPARTED THIS LIFE, at Childersburg, Alabama, January 24, 1874, Mrs. MARTHA E. BROWN, in the forty-second year of her age. Sister Brown was the cousin of J. F. Brown, and the daughter of John and Lucinda Howard. Her mother died in 1851. She professed religion and joined the Methodist Episcopal Church in early life, and exemplified her faith in Christ by her daily walk and pious conversation. She was deprived of church privileges for many years, being afflicted with that fatal disease—consumption. The last two years of her eventful life her sufferings were intense. Her subsequent history has been a quiet, patient and resigned waiting on God. Her end was sunshine and peace. She was conscious to the last moment, and without a struggle or a groan, calmly and peacefully, fell asleep in Jesus, her glorious Redeemer. She has left a kind husband, three affectionate children, an aged father and many relatives and friends, who sorrow for and mourn her untimely departure and their irreparable loss. Yet they should be much consoled when they remember that their loss will be her unspeakable gain. Let all try to meet her in heaven. JOHN HOWARD.

DIED, at three o'clock A. M., on Wednesday, February 11, 1874, of consumption, WILLIAM JESSE TAYLOR, youngest child of David and Judith Carr Taylor, deceased, aged thirty-five years. He was born in Jackson, Alabama, where he lived until long after arriving at the years of maturity. His mother, dying when he was a little boy, left him a sacred trust to the wife of his eldest brother. There he lived a child of the family, a good, kind brother to his nieces, and an obedient, amiable son to his brother and sister-in-law.

At the first call to arms he arose in defense of his country, his home and his friends. He served faithfully through the four years of the war; was badly wounded and came home just before the close of the campaign. He united with the Methodist Church at Suggsville, Alabama, and lived an exemplary life. Soon after this he was married to Miss M. E. Cole, and removed to Gosport. Consumption had begun its work even then, but he did not feel it much until later. For the last two years he has been failing fast, and, though not perceptible to himself, yet it was to his relatives and to those who did not see him every day. Four weeks before his death his wife told him that he could not live, and asked him if he was willing to die. Up to this time he thought he would get well; was interested in his business and in home improvements. But, after his wife had talked to him of his approaching dissolution, he took no more interest in the things of this world, but prepared to meet in peace his God. He began to pray most earnestly and trustingly, and soon told her that he felt his sins were pardoned and that he was ready to go. He asked his wife to meet him, which she hopes to do, being a member of the same church and an humble Christian. He said: "Tell my son to lead the life his father led." The only regret he expressed was that it would be so long before his wife could go to him. He requested the doctor to give him something to keep him from choking to death. He said he did not fear the hereafter, but he wished to die quietly and rationally; in all of which he was gratified, for he was calm and conscious to the last breath. He died a happy, triumphant death—the death of the righteous man, the Christian. This will be a consolation to his wife and relatives after awhile; but, oh! what can "soothe the anguish sweeping o'er our heart-strings now." A. A. T.

JACKSON, ALA., February 13, 1874.

IN MEMORIAM.

MRS. SARAH COOK NUGENT, mother of W. N. and H. S. Capell, formerly of Mobile, was born in Northampton county, North Carolina, May 18, 1791, and died in Wilcox county, Alabama, November 23, 1873. The temporal and spiritual blessings of our heavenly Father were bestowed upon this sainted mother in Israel, for in childhood she gave her young heart to God, and committed all her ways to him who watches even the flight of the sparrow; and a glorious trust was this proven in her case, for in health she ever remembered that there was none like to the God of Jacob, and thereby devoted all her powers to the cause of her Master. And in that hour, when the last of her life-long history was recorded, she was found "tranquil amid alarms," without one effort to thwart the messenger of his right; but calmly folding her arms upon her breast, Simeon-like, exclaimed: "Now, Lord, let thy servant depart according to thy will." We find, upon beholding the Christian's last conflict, that "religion bears our spirits up," and by it we enter victorious into our mansion of rest, and in one of the hours most needed (in death) we have it in most abundance, if faithful till then. Such was the case with the subject of this sketch. She confessed, while living, that she was only a pilgrim seeking a better country, even a heavenly, and to the last and in the last she lived and died in the hope of the glory of God. She passed a long and useful life with her children. Never were they called upon to separate until the Lord of the vineyard had finished his work in her, and took her to her reward. But, thank God, she has received a blessed immortality, for she had this evidence: "that she pleased God." In the church she was one of the living demonstrations of the power of God in making ready his people. Her place in the sanctuary and around the altar will long be vacant, for none could fill it as she. Society has lost a valuable member. Sympathy and love ruled in her heart, and all felt the power of her affection to whom she could minister. Her family has lost a dear, loved one. The good parent's voice is forever hushed in the household, but her tongue is speaking a greater thing than concerns mortal, even praises to God with the redeemed. Indeed should Methodism put on mourning, and go forth with a grave and solemn song, for one bought by *her* labors has ceased to work in the church *militant*. Is there not one *triumphant*? Then look for her there. A.

DIED, in the city of Jackson, Mississippi, on the tenth day of December, 1873, Mrs. MARTHA LOUISA STANGER, wife of Mr. Lewis Stanger, and daughter of Mr. James M. and Martha D. Martin, aged twenty-four years, six months and eighteen days.

She was born in the city of Natchez in 1849, and born again in 1871, we trust, in the city of Jackson, Mississippi, and was admitted into the fellowship of the Methodist Episcopal Church South by Rev. C. G. Andrews, who was then her pastor, in May of the same year (1871.) She was then thought to be near her end, but it pleased the good One to spare her life for more than two years longer, all of which time she lived in the fellowship of the church of her choice, and died in the same faith in which she had lived. She was under the pastoral care of the writer for more than a year previous to her death, and very vividly does he remember with what eagerness she always welcomed him to her bedside, and with what joy she listened to the reading of God's word and prayer, and how earnestly she engaged in the services which were held in her room. She was a great sufferer for three or four years previously, and often in exquisite torture of body; but no one ever heard a murmur escape her lips, or a complaint at the dispensation of God's providence in her case. She seemed, as far as could be gathered by the writer, to be resting passive in his hands "who does all things well." She was not communicative in reference to her own feelings, but rather reserved and reticent. She could but realize that she was passing slowly away, and we believe was prepared for the change she felt coming, but for the sake of loved ones and friends rarely alluded to it. She said only once that she "knew she had to die, but did not wish it talked about." The writer frequently endeavored to obtain from her indirectly some expression of her state, but not until the last two or three days of her life did she ever pass beyond her accustomed reserve. Then, in answer to a direct question, she remarked that she was "resting in the hands of the Savior, and was doing all she could in her condition." Trusting in him who is the all-sufficient Savior was truly all she could do. We saw her no more alive. As we passed out of the room we knew it was, in all probability, the last time, as we were going to Conference; but her last, longing look is fresh in memory yet, as she asked: "Don't forget me, but remember me in your prayers." We saw her no more till the telegraph summoned us to the funeral, and then we laid the casket away to rest till the resurrection morning, when "the ladies of those who sleep in him shall be changed and made like unto his own glorious body." Then we hope to meet her in the brighter world. May we all "be found in him, not having our own righteousness, but clothed with the righteousness of Christ." Amen!

W. E. BALLARD.

THE BIBLE WITH PINS IN IT.—It was an old Bible, a family Bible, a well-worn Bible—the Bible of an old lady, who had read it, and walked by it, and fed on it, and prayed over it, for a long life-time. As she grew older and older her sight began to fail, and she found it hard to find her favorite verses. But she could not live without them; so what did she do? She stuck a pin in them, one by one, and after her death they counted one hundred and sixty-eight. When people went to see her she would open her Bible, and, feeling over the page after her pin, would say: "Read there," or "Read here;" and she knew pretty well what verse was stuck by that pin and what by this pin. She could say of her precious Bible: "I love thy commandments above gold, yea, above fine gold. They are sweeter to me than honey and the honey-comb."

THEY have a room in the insane asylum of Maine with six beds in it, in which those patients are placed who have an inclination to commit suicide. It is said they never attempt to kill themselves except when alone, and by giving them company all the time this propensity is continually counteracted.

A DISORDERLY CROWD in Utica was recently dispersed by a man taking off his hat and announcing that he was making a missionary collection.

The Christian Advocate.

THURSDAY, MARCH 5, 1874.

TIRED MOTHERS.

A little elbow leans upon your knee,
Your tired knee that has so much to bear,
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight;
You do not prize this blessing overmuch;
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are all so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surprising strange to me
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss this elbow from your tired knee—
This restless, curly head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap or jacket on my chamber floor;
If I could kiss a rosy, restless foot,
And hear it patter in my home once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully contented than I.
But, ah! the dainty pillow next my own
Is never rumpled by a sinless head;
My singing girdling from its nest has flown;
The little boy I used to kiss is dead!

The Athine.

Plagiarism.

BY THE REV. DR. E. WENTWORTH.

Plagiarism is an ugly word, and wholesale plagiarism is an ugly practice. That, for instance, was not a nice piece of business, the stealing of a whole oration out of Buckle's History of Civilization, by a student of Cornell College.

There is a species of plagiarism that might be so legitimated as to cease to be plagiarism, which, if temperately and judiciously used, could be made profitable, namely, the preaching of sermons that have been prepared by another hand. In the Established Church of Great Britain this practice is carried to a ridiculous and ruinous excess. Properly used it would bring into full play a wider range of powers than is now possible. I have long thought that the best way to bring out the full strength of the pulpit was for one-half the clergy to make the sermons and the other half to preach them. A fine thinker and writer is often a poor speaker. It is sad to think of the frightful waste of grand thought consequent upon bad voices, wretched manners and ill delivery. Fine speakers and glorious declaimers are often like Heliogabalus' nightingale, *vox, et praeterea nihil*, all voice and no brains, beautiful speech and no ideas, and, worse than all, no power of producing any!

Here is where actors have the advantage of the clergy, and the reason why stage fiction often produces more powerful effects than vital pulpit realities. The words and sentences are made to the speaker's hand; his whole attention is directed not to generating ideas, after a slow, laborious and painful process, but to giving ready-made thought its utmost power of material expression. The difference in impression is immense. Men are profoundly affected by what they know to be fiction, and remain cold and unmoved by what they know to be the most fearful of realities.

Manner is everything. It is related of Channing that when he was in the zenith of his popularity he exchanged with the young pastor of a rural church, of whose pulpit performances the Boston congregation complained fearfully—"the sermon was not fit to be heard." Channing examined the young brother's manuscript, and after some months, when the sermon was well forgotten, on some special occasion, took it into the pulpit and preached it word for word. The congregation were so delighted with the sermon that a committee waited on Dr. Channing and desired a copy for publication. "Gentlemen," said he, "that is the sermon preached, so many months ago, by Mr. So-and-so, from the country, which you scouted as unfit to be heard."

If this style of "plagiarism" were allowed, or moderately encouraged, good thinkers and writers would have the chance of getting themselves respectably preached now and then. Laymen might preach. Old Dr. Pierson, of Windsor, Connecticut, son of a clergyman, once entertained a Congregational clergyman on a Saturday night, who complained bitterly that he had no sermon for the morrow. "O," said the versatile doctor, "if that is all the difficulty I can help you out of that!" "And," said the doctor, "I wrote the sermon that Saturday night and had the satisfaction of hearing it preached on Sunday; my first and only appearance in any pulpit." Though I have no doubt the doctor might have appeared there to better advantage, and more for the edification of the congregation, than the dull deskers to whom they were compelled to listen.

Women might preach without shocking the prejudices of old fogies by appearing personally in the pulpit. I know a dull man who had a bright and sprightly intellectual wife, and it was currently said and believed that she wrote his sermons for him. I hope she did. Between them they made a good impression. In 1837, while at Lowville, New York, I attended a watch-night meeting held by the Rev. Elisha Wheeler, of the Black River Conference. "Who is to preach?" I asked. "O, a young English brother from over in the woods of Watson. I fear he can't preach much." His text was a common one, and not specially appropriate to the occasion. "Come unto me, all ye that labor," etc. He plunged into the heart of his subject without any formal introduction, but he soon evinced a mastery of the topic and a beauty of style that enchained attention, while his fervid utterance and impassioned manner carried everything before it, and he made a powerful impression.

It was soon whispered that he was in the habit of pronouncing other men's sermons. He had no habits of study, perhaps no power to study, but he could work and he could declaim. Complaints reached Conference, and Conference declined to receive him, though Hiram Mattison elicited a storm of "Amens!" when, in defense of the brother's practice, he said in his impressive way: "Mr. President, if Richard Watson lives in John Thompson, I say, let him live." I am free to confess that such declamations of gospel truth, even if I had known them to be such at the time of their delivery, would often have been far more edifying to me intellectually and spiritually than floods of the original stuff I have heard in my day from the sacred boards.

I don't suppose "plagiarism," concealed or conscious, will ever become popular, recognized, or even good-naturedly tolerated. The grand feeling is: "Let every man be himself." Preachers of the Columbiad order may preach their pews empty, but what few hearers remain will be of the most intellectual and brainy class—men who, like the judges of the supreme bench, ask for ideas and do not care how they are garbed. Preachers with declamatory power will cram their churches, but, it may be, with such a thoughtless, unstable, floating, brainless crowd, that, as we once heard it stated of the followers of a popular orator, "the trustees were ashamed to pass the contribution boxes to the trashy curiosity-hunters who thronged their aisles and quarreled for standing-room about the doors, and disappeared like chaff the moment their idol was removed."

The sermons of few popular orators will bear the light of the printed pages. If original, the matter is frequently of light caliber; if stolen, it is liable to detection.

Scott and Byron, in their correspondence, had some discussion on the subject of plagiarism; and one of them, Byron, if I recollect rightly, said it was dangerous to have a good memory, for memory, unconsciously, now and then brings up from its hidden depths ideas which we take to be original, and which, after all, are only recollections. Every writer that ever wrote, from Homer down, has been in turn accused of being a repetition of somebody else. It was charged against LaPlace that he reveled in the labors of his predecessors, and gave no credit. The penalty in such a case, when a reader finds that this belongs to Newton, this to Euler, this to D'Alembert, and this to LaGrange, is the doubt raised in the reader's mind whether the whole has not been stolen bodily, and whether any of it is original with LaPlace.

There is really very little originality in the world. We use the material that is made to hand, and any man is lucky if he has the ability to add a little to the general stock. Ability to use the material that lies about us in such manner as to make it our own, assimilate it into our own peculiar mental constitution, filtrate it through our own mental strainer, make a grist from our own mill, bearing our own brand—this is true originality, this is genius, and any appropriation, in the lump, of the thoughts and expressions of others that interferes with the free play of our own peculiar mental action is a clog to originality, and the destruction of what little genius may have fallen to our share.

In constructing sermons I have had a life-long abhorrence of "sketch-books." To the young sermon-builder it is good exercise to report sermons for himself, to write out the plans of such as he hears for his own instruction; but habitual resort to the ready-made plans of others is fatal to ingenuity, study and self-respect.

Years ago I used to preach a sermon on "Procrastination" from the clause: "Go thy way for this time," etc. In 1846, *en route* for the sent of the Illinois Conference, fourteen ministers of us put up at a log-cabin for a night. The neighbors gathered, and I was called on to preach. There I took the whole verse, Acts xxiv, 25: "And as he reasoned of righteousness, temperance," etc., and constructed what I conceived to be a perfectly original plan of discourse on the entire verse; subject: Paul as a preacher; Genius, Manner, Matter and Results. The same fall I repeated the sermon at Nashville, Illinois. The preacher, Rev. T. Mayer, said: "You borrowed that plan from Benson." I said: "No, I never saw or heard any sermon on that subject."

He took down a volume of "sketches" and showed me substantially the plan I had drawn out in a log-cabin on the prairies. I said, "Well, I will never use it again," but reflection soon reversed this hasty resolve, for though my plan might be the same, it was such as twenty others might have made on the same verse, such, indeed, as one taking the full scope of the verse could hardly help making. It was my own, not borrowed; of this I was conscious. The web might be the same, like the underlying canvas of the Brussels loom, the figures above might vary infinitely. The skeleton might be similar; the full-fleshed figure should be no other man's progeny; it should bear unmistakable evidences of its paternity.—*Methodist.*

REV. DR. CARLTON, says the New York *Christian Advocate*, late senior book agent of the Methodist Book Concern in New York, has been elected city treasurer for the city of Elizabeth, New Jersey. The nomination was made by the mayor, and confirmed by the Common Council, notwithstanding a majority of the latter were opposed to him in political affinities. Dr. Carlton has been a resident of Elizabeth for the last ten or twelve years.

IN New York there is a mill which makes from paper such articles as milk-pans, cups, bread-pans, wash-bowls, etc., which are said to be superior to wood or metal. The paper being pulped, is pressed to shape, dried, enameled and subjected to a heat that would destroy some utensils of the kind. The material is light and easily handled, and does not rust, shrink, leak or easily break.

The Siamese Twins.

The annexed interesting account of this famous pair, recently deceased at Mount Airy, Surrey county, North Carolina, says the *Journal of the Exposition*, is gleaned from a late letter of a New York *Herald* correspondent: "They were born in Siam, May 11, 1811, where they lived until 1829, when they were brought to the United States by a sea captain named Coffin. This person claimed them as his property, and exhibited them for a lengthy period, realizing handsomely from his enterprise, the twins implicitly believing he had as perfect a right and title to them as to any other goods and chattels he possessed. How long this continued my informant was unable to say, but a man named Bunker appeared, who knew the circumstances of their origin, and who interested himself sufficiently in their behalf to free them from the species of slavery in which they were held by Coffin. This done, they adopted the name of their patron, and began giving exhibitions themselves under the style and title of the firm of E. & C. Bunker.

"Their pecuniary and otherwise brilliant success is now a matter of history. Nearly every civilized nation in the world was visited by them, and the medical men of every country acknowledged them to be the greatest living natural curiosity of the age. It was during one of their tours through the United States, traveling as they did at the time in an open baroueche of their own, that they visited a place called Trap Hill, in the adjoining county of Wilkes. Here they made a stay of a few days, and here it was they made the acquaintance of a family called Yates, with whom they became very intimate and friendly, the attraction being two young ladies, respectively named Sarah Ann Yates and Adeline Yates. This was in 1843. In a very short time Eng evinced a decided liking for Miss Sarah Ann, or Miss Sally, as she was called; a courtship followed, and, to make the story short, Eng proposed, was accepted by the damsel, and a marriage was the immediate result. Chang, though a partner of Eng in everything else, was not a partner in his connubial joys and felicities, of which he was constantly reminded, and this state of single blessedness became very irksome to him. He grew miserable and quarrelsome, and nothing could be done to please him, and this sort of companionship was quite disagreeable to the newly-wedded pair. How was it to be remedied, was the question that agitated Eng's and his wife's mind, when suddenly one day, with a woman's tact, a bright idea struck Mrs. Eng, and she lost no time in communicating it to her husband. She had a panacea for all Chang's woes, and this was that he should marry her sister Adeline.

"Eng smiled serenely at the proposition, Chang brightened up at it, but the next question that presented itself was: 'Would the young lady agree to come into the family as a wife as well as a peacemaker?' Mrs. Eng said: 'Leave all that to me; I will fix that.' And sure enough she did. By her persuasive eloquence Miss Addy was won over, and in two weeks from Eng's marriage there were two Mrs. Bunkers.

"They then settled down in Wilkes county, where they purchased a small farm, upon which they continued to reside until 1847, making occasional tours to exhibit themselves. In that year they moved to this county, and purchased the plantation upon which Chang's family now live, which is quite a large and valuable one. At this time they had a number of slaves, which were subsequently increased to about the number of forty. With this force and an overseer they worked the plantation, and were generally regarded as very successful planters.

"Up to the year 1857 they lived together quite harmoniously, it is said, when, owing to domestic quarrels, the true cause of which never has transpired, a dissolution of the firm of E. & C. Bunker was agreed upon. Some say it was fighting among the children; others that it was jealousy of the wives about the number of children they had that caused the separation. But be that as it may, Eng purchased an adjoining plantation, upon which he built a house, just one mile distant from the old home, which now became the exclusive property of Chang. In the division of the property the whole of the original plantation fell to Chang, while a large majority of the slaves, being movable property, became Eng's. Hence it was that, when the result of the war brought about the emancipation of the slaves, Eng found himself a much poorer man than his brother, though both of them were then very well off.

"Immediately upon the separation the brothers made an agreement, which, like the laws of the Medes and Persians, was unalterable, and which to their very deaths was rigidly observed. This was that every alternate three days were reserved exclusively to each of the brothers to do as he pleased. For instance, the three days that belonged to Eng were spent at his house or anywhere else that Eng might choose to go. During that time Chang was merely an appendage of Eng, having neither the right to go anywhere that Eng did not choose to go, nor the power to attend to any business whatever of a private nature of his own. In the same way, when Chang's three days came, and they were punctual to a moment, they departed at once for his home, where he assumed supreme control of the actions and movements of both, and Eng became the nonentity. So exact were they with this rule that no event, however great in importance, and no stress of weather, no matter how severe, could prevent them starting from the house of one to the house of the other when the three days of either had expired. It is related of them that this rule caused one to leave his home just as the marriage of his daughter was about to take place, and the other was prevented from attending the funeral of his son by the stringency of this singular compact. They carried it out to the last, for Chang's final three days had expired on the Thursday evening prior to their deaths, and though it was very cold, misty and severe weather, to Eng's house he would go, in accordance with the irrepealable law.

"Their residences are located respectively three and four miles from this village, in a northwesterly direction. Chang's, the first you come to, is a wooden building, painted white, two stories high, and shaped like an 'L,' with eight rooms, which are well though not luxuriously furnished. Eng's house has much the same appearance as Chang's, but it is built of logs and is not painted. The farms, as I said before, are excellent, well stocked, and are sufficiently capable of maintaining in comfort the families of the deceased twins.

"Their families are very large, Eng's wife having had eleven children, seven of whom are now living. Two of them died in infancy, and two after they were grown. Chang's wife had ten children, nine of whom are living, two of them, a boy and a girl, as before stated, being deaf mutes. The latter was recently married at Raleigh to her tutor, also a deaf mute, at the Deaf and Dumb Asylum in that city. The hospitality of the families is a household word in Surrey county. There was always a welcome and a good meal for every visitor, the latter being compelled to eat something, in every instance, whether he desired it or not, for good fellowship.

"In health the combined weight of the twins was two hundred and ten pounds, which was exceedingly light, compared with that of their better halves. Mrs. Chang weighs about one hundred and seventy-five pounds, is somewhat corpulent, has a fair complexion, and presents the appearance of a healthy country woman in her declining years. Mrs. Eng's avoirdupois is about three hundred pounds. Her appearance is similar to that of her sister, except she is more obese, but just as active. The children are all intelligent, well educated, and promise to make good citizens. One of Chang's sons now lives in California, where he has made quite a small fortune. There are others in various parts of the United States, all said to be doing well, with every prospect of success in life.

"Chang's landed property is estimated to be worth $20,000, his money $10,000, and his personal property, including stock and furniture, at $2,000. Eng's land is worth $10,000, his money $5,000, and his personal property $2,000. Eng's will bequeaths all his landed and household property to his wife during her lifetime; his money to be divided equally among his children at his death, and the property at the death of their mother. Chang's will is substantially the same."

THE study of a few dry figures now and then would be a profitable diversion for Sunday school friends and workers. It serves to show how the scholars stand, and often suggests in what direction efforts in their behalf should be made. Take, for example, the city of Brooklyn, whose Sunday school statistics are quite complete. There is the first fact to be observed that only one in three of its young people between the ages of five and twenty-one attend any school. The whole number is a trifle over one hundred and thirty thousand, and of these not quite forty-two thousand are on the rolls of the Sunday schools. Taking other places for comparison, this is undoubtedly a better showing than the average. Brooklyn perhaps leads in the number of her Sunday school children, and yet where one attends the school two do not. Then, looking at the proportion of conversions, we find that in one year about one in twenty-five join the church; but this does not show how many of the twenty-five are already members, or, in other words, how many of the forty-two thousand profess and how many do not profess conversion. It would be interesting to know what the proportion between the two is. For purely benevolent purposes the children contributed last year $36,700, not quite a dollar apiece, while for all purposes they gave more than a dollar each. This would be an average contribution of about two cents a Sunday from every scholar. As for their libraries, the schools report something over ninety-three thousand volumes on their shelves. If every place, large and small, would only gather statistics of this nature, it would help the cause of the Sunday schools more than at first glance might be apparent. A church may have a comparatively good school, but let it know that perhaps only one in five or ten children in its neighborhood attend any school, and it may begin to think of nerving itself to new and unthought-of efforts in their behalf. Statistics, uninteresting as they are in themselves, can become an important subject for study and comparison. They serve to rouse the energies when they are forcibly presented to the mind.—*Christian Union.*

A CORRESPONDENT of the *Liberal Christian* propounds an inquiry: "May we not," he asks, "a thousand years hence, stand in our spiritual lives on the summit of a religion gained, which, compared with our present, will be as the life of a bird to that of a coral?" To which we beg to reply that what a thousand years may accomplish we will not predict; but, judging what has been accomplished in eighteen hundred and seventy-four years, it may be doubted if the "summit of a religion gained" a thousand years hence will very much surpass the height of that attained by the apostles. If the spiritual life of Paul and the other apostles was that of the "coral," certainly we have not got into the air just yet.

A SERVANT GIRL once said she should not have known that her master and mistress were religious had she not heard that they took the sacrament. It was a pity they took it. If a man rolled on a bed of spices you would soon know where he had been; and if a man went with Jesus he must be perfumed with the spirit of Jesus.—*Spurgeon.*

Religious Intelligence.

A METHODIST Free Church chapel, to seat upward of one thousand people, is being provided at Kingston, Jamaica.

THE average age of fifty-one of the sixty-one Congregational ministers, whose death was reported last year, was *sixty-seven*, which is a remarkable record. Two were upward of *ninety*, while ten were upward of *eighty*.

A WRITER in the *Methodist Protestant* estimates that there were sixty-one new churches dedicated during the year 1873 in the non-Methodist Episcopal denominations in the United States. Of these twenty-one were in the Methodist Church, twenty-one in the Methodist Protestant Church, and twenty in the Wesleyan, Congregational and Primitive Methodist bodies. Estimating the average cost of these sixty-one new churches at $3,200 each (two in the Methodist Church cost $30,000,) equals $195,200; twenty-four new parsonages, at an average cost of $2,000 each; equals $48,000; amount subscribed to pay the indebtedness on Adrian College, $9,000, there is a grand total of $252,200. Add as much more for the support of the gospel, missionary purposes, ministerial education, etc., and we have over $500,000 raised in 1873 by non-Episcopal Methodism in the United States for church purposes.

A LETTER from Rio Janeiro in the *Presbyterian* gives an account of the Protestant agencies at work in that important South American center. There is a Church of England chapel for the benefit of the English, and German preaching every Sunday for the German and once a month for the French residents. There is an independent Portuguese Protestant church, having many earnest and active Christians connected with it. In addition to these agencies, the Presbyterians have had a mission in Rio Janeiro for the last thirteen years. Three missionaries and a Brazilian candidate for the ministry occupy this post. Preaching is kept up in two parts of the city. The mission church numbers one hundred and forty-two members. Several of them are men of influence in the community, and, although most of them are poor, they contribute liberally to the support of the gospel. There is a book store connected with the mission, at which not only the Scriptures but nearly all the Protestant literature in Portuguese is sold, and a colporteur is regularly engaged. A day school reaches Catholic families outside of the congregation. One of the most important agencies of the mission is the semi-monthly religious paper, the *Imprensa Evangelica*, founded in 1864. It has more than five hundred subscribers, and exchanges with sixty-one papers throughout the empire.

THE *Southern Churchman* reprints the following advertisement, which it says appeared in a New York paper a few weeks ago, "right under the eye of Bishop Potter:" "Prayer for the holy dead will be said and the blessed sacrament administered to-morrow (Thursday) morning, at eight o'clock, at the Church of St. Mary the Virgin, West Forty-Fifth street, near Broadway." "What has this bishop done?" asks the *Churchman;* and answers its own question thus: "So far from doing anything to prevent these evils, he has virtually aided them. He 'consecrated an altar' in this very church, though there is no such service known in our prayer-book; he visits these churches; he lifts no voice against them; but at the very time is fierce against all who err on the other side. Now, does this most estimable gentleman—for estimable he is in all the walks of life—suppose that members of the Protestant Episcopal Church will allow these things much longer? Ought he not to know that the *doctrine* of the Holy Scriptures is more precious to them than matters appertaining to the church? Does he imagine that the vast bulk of our people, who have been patient for so many years, are growing imbecile? No! The people are wearied and tired and indignant that a little knot of insignificant 'priests' should be allowed to work untold evils to the church of our love." The editor concludes with this strong affirmation: "The next General Convention *must* legislate on this subject; these evils *must* be eradicated; the time for inaction has passed, and we must maintain, at all risks, the character of this church as Protestant against all the errors of Rome."

THE success of missions is sometimes best shown by the tactics resorted to in order to oppose them. The following extract from a missionary's report will show how heathenism is being slowly undermined in the Chinese empire: "The Rev. John Chalmers, of the London Missionary Society, writes from Canton: 'The influential part of the community seem to have changed their tactics entirely for the present. Instead of direct or violent opposition, they resort to works of benevolence and public preaching of their favorite doctrines, in imitation of us. They are establishing hospitals and schools and preaching halls in the city and in the country. There is now a benevolent institution in the western suburbs of Canton, for which tens of thousands of dollars are subscribed by the officials and gentry. Medicines are dispensed and prescriptions written gratis, widows and orphans and aged poor are helped, coffins are provided for those who die in poverty, and free schools established or are to be established by this institution throughout the city and suburbs. But a most remarkable fact is the public preaching—a new thing in China, at least in modern times, and evidently in imitation of Protestant missionaries. Not long ago there was an examination of candidates for the office of preacher, held by a committee of the gentry, at which some two hundred preached trial sermons, in a hall open to the public, each being allowed half an hour, and called to halt when the time was up by the ringing of a bell. Somewhere about sixty of these are said to have been selected, to be paid each $13 a month, for preaching in different halls in the town and country. This movement is, on the whole, very encouraging in regard to mission work. It shows that a deep impression has been produced by Christian preaching.'"

CHRISTIANITY IN THE SOUTH SEA ISLANDS.—The Rev. Dr. Nesbitt, of Samoa, a missionary in Polynesia for about thirty years, said lately that sixty years ago every island in Polynesia was under the spell of heathenism. There were now about 400,000 Polynesians who professed Christianity, who had been reclaimed from heathenism, and from many of whose islands cannibalism had been extirpated. Had Christian missions been a success in Polynesia? It must be borne in mind that these missions were still in their infancy. Their converts were children. It could not be expected that they would develop the same exalted standard of moral excellence as older communities. In these latter communities Christianity was the growth of many ages. The Samoan group comprised ten islands, large and small, having a population of 35,000. European missionaries took up their abode in these islands thirty-six years ago. Then the Samoans were a heathen, barbarous people, without any written language. Heathenism had been rooted out from among the Samoans as a people. The 34,000 Samoans were a professedly Christian people. Ordinances of religion were observed, and there were schools in every village. They were a church-going people, both on Sunday and week-days. The Bible had been translated into their language, and they had an increasing Christian literature. From Samoa the gospel was being sent to regions beyond, and the voluntary Samoan contributions to the cause of Christianity averaged upward of £1,000 a year. About sixty Samoan students were now in the training institution there, which institution sent forth some twenty students yearly. The students had spread far and wide for the purpose of teaching Christianity among the islands of the Pacific, and their teaching had been very effective.—*New York Observer.*

THE MALAGASY BIBLE.—The London *Friend* states that the Protestant missionaries in Madagascar have commenced the entire revision of the Bible in the Malagasy language. The translation of it into that tongue was begun by two Protestant missionaries in 1824, and completed, under great difficulties, in 1835. During the early part of that year Christianity was prohibited by royal authority in Madagascar. The missionaries therefore left about seventy copies of the newly printed Bible, chiefly buried under ground for security, and departed. Some of these copies were afterward burned; others were preserved, and taken to England "as seed-corn, out of which a fresh harvest has sprang." Down to the present time there have been twenty-two editions, either of the whole Bible or of parts of it, especially of the New Testament. From Bagster's "Bible in Every Land" we learn that the first serious attempt to translate the Bible into the Malagasy language was in 1818, when the Rev. Messrs. Jones and Bevan were sent by the London Missionary Society to labor in Madagascar. The Rev. Messrs. Jones, Griffiths and Johns spent the greater part of eleven years in this work. The New Testament was completed in 1825, and after three revisions the gospel by Luke was printed in 1828. In 1832 the Old Testament, as the First Book of Samuel, was printed in Madagascar. This was by or for the British and Foreign Bible Society. In 1835 10,000 Testaments and 5,000 of the Books of Genesis, Proverbs, Isaiah and Psalms were published by the society in London. During this period the entire Old Testament was printed in Madagascar. A fearful persecution broke out in the island, but by a peculiar providence the missionaries were enabled to prosecute their work, and though it lasted seventeen years, and though death was the penalty of an open profession of the Christian faith, not a single apostasy occurred, while the number of believers still increased.—*Bible Society Record.*

IN 1872 there were 1,862 Roman Catholic priests of all ranks in Great Britain. There are now 1,893. Sixty new priests have been ordained, of whom 11 were Jesuits; but, as there were 39 deaths, the net gain is only 21. In 1872 there were 1,245 public churches and chapels. There are now 1,253—an increase of 8. There are 21 colleges, 86 monasteries and 268 convents. Of the priests 511 are "regulars"—that is, members of the great orders of the church—Jesuits, Dominicans, Franciscans, Passionists and Redemptorists, etc.; and the remaining 1,382 are "seculars." In England alone there are 1,162 secular priests and 470 regulars, 20 colleges, 78 monasteries and 247 convents. There are 20 archbishops and bishops in Great Britain; but of these one archbishop and one bishop are retired and two others are auxiliary bishops. There are 32 Roman Catholic peers, 47 Roman Catholic baronets, 6 Roman Catholic members of the Privy Council and 37 Roman Catholic members of Parliament, all of them sitting for Irish constituencies; and there are 18 Roman Catholic chaplains to the forces. In addition to the 1,253 public churches and chapels, there are 247 private chapels in convents or in the houses of Roman Catholic noblemen or gentry; making a total of exactly 1,500 places in England and Scotland where mass is said. Sadlier's "Catholic Directory," just received, shows that the United States are divided into seven Catholic provinces—namely, Baltimore, Cincinnati, New Orleans, New York, Oregon, St. Louis and San Francisco. These provinces contain 7 archbishops, 56 bishops, 4,542 priests, 4,387 churches, 151 churches in course of erection, 1,415 chapels and stations, and 1,259 parochial schools. The returns of parochial schools are wanting in a very large number of dioceses. The Catholic population of each diocese is given in round numbers, and is, of course, inaccurate. The total population, according to these figures, is something over 6,000,000. It is not likely that the number is understated.—*Independent.*

THE church property in the United States is estimated to be worth $250,000,000.

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The World and the Soul.

The Savior's question about the gaining of the world and the loss of the soul has drawn out a great many impressive arguments to prove that the soul is of surpassing worth. As generally argued, there is little or nothing to be proved. It is self-evident that the soul, with its immortality and capacity for joy and suffering, is of more value than a few fleeting years of earthly pleasure and prosperity. No one, not even the most careless sinner, will dispute the proposition that it is the highest folly to exchange an everlasting good for a temporary enjoyment. The greatest difficulty is for men to realize that they are actually making this exchange, and giving their souls and their eternal welfare for what the world has to offer. It was this point especially that Christ would urge, not so much that the soul is of more value than the world, but that people are actually selling themselves for temporal gain. Nobody needs to be convinced that it would be a bad bargain to forfeit heaven for even the *whole* world, but there are very many who have need to be aroused to the fearful reality that it is this bargain they are making and confirming every day of their lives.

It is not easy to convince the unconverted that there is any such antagonism between the world and the soul, as that the gain of the one shall result in the loss of the other. To them the language of Scripture, concerning the world, is a senseless tirade against innocent pleasures and lawful pursuits. Not to love the world, not to be conformed to it, and to become an enemy of God because a friend of the world, is to them no better than vain babbling. They would make the most of the present, and not sacrifice their future; they intend to gain the world, but they have not the most distant notion that they are thereby losing their souls. The love of the world seals the ruin of the soul, because "If any man love the world, the love of the Father is not in him." There may be no marked profligacy, no departure from honesty, no excess of riot in sinful pleasures, but the heart may be so taken up with the world, and so intent on its pursuits, that God has absolutely no place. These two loves cannot co-exist. The one excludes the other, and the world and the soul are thus set against each other. When earthly objects absorb the affections, the thought and the time exclusively, things spiritual go by default, and the kingdom of God is never found because never sought. Where the issue of life or death in the confession of Christ is sharply joined, or where confiscation of property and imprisonment are the certain results of adhering to the Savior, we can readily apprehend the nature of the transaction. Not so, however, when there is no breath of persecution, and when we must seek for a test in the state of the heart and in the strength or weakness of the spiritual affections.

The soul is already lost to God and righteousness, "having no hope, and without God in the world," but the terrible fact is concealed from him whose ruin is threatened. It is the soul itself that is lost, and hence the difficulty in apprehending the process of barter and exchange by which the calamity is reached. Character is wrecked for gain, a good conscience is soiled by forbidden indulgence, and all holy desires are quenched by malignant passions. When Eve plucked and ate the forbidden fruit there was an inward spiritual blight that fell at once upon her, and she was at that moment a lost soul, although still in Eden. The gain and the loss were coincident. Thus in every affair where moral principle is involved a man becomes guilty, mean, polluted, sensual, devilish, when he yields to any solicitation or enticement that violates religious principle. Balaam was doubtless a good man until he sold himself for the wages of unrighteousness; Judas fell by tampering with the ever dangerous proclivity to covetousness; and the certain rich man, whose ground brought forth plentifully, came to a sad end by the same cause. It is with no deliberate purpose that the most of sinners sell their souls for worldly objects; they do not propose to trade off the heavenly inheritance for carnal and temporal things. They think to get a good portion here, and in the hereafter to share in the land of heavenly promise. They do not reflect that the soul is lost just where and when the principles of the gospel are compromised. The price of the gain is paid on the spot, and it is, to all intents and purposes, a cash transaction. *No credit* is the inexorable law by which the world and the devil are governed in their bargains with sinners. If the world gives, the equivalent, in the shape of character, conscience and purity, must be at once surrendered. He who yields to avarice and steals, or cheats or defrauds, loses his soul before he handles the accursed thing; and he who gives way to licentious appetites is a moral wreck the moment lust is approved and harbored in the heart. The loss of the soul is something within us and now, virtue, piety and love extinguished, and all unrighteousness left to riot and rule in the heart.

Let us not forget that Scripture teaches that the lost soul is the living man walking among the scenes of earth, and still surrounded by probationary and gracious influences. Christ "came to seek and save that which is lost," and Paul declares: "If our gospel be hid, it is hid to them that are lost." It is this present loss of the soul that men pay for the gain of the world. To be conscious of the sacrifice of honesty, purity and communion with God, is to be conscious of that which the Savior describes as the world gained and the soul lost. The question of profit scarcely needs a statement, even as limited to the experiences of the present life. Suppose the notorious Tweed had not been convicted and sentenced to a felon's punishment, would there be anything in his ill-gotten wealth and palatial residence, furnished with every luxury, to compensate for that utter and repulsive body of moral death? The lost soul, not damned, is infinitely more than all the world, and far too high a price to pay for its riches and pleasures. But suppose this lost estate be perpetuated—the soul forever and hopelessly lost? The loss is the soul itself, and not merely the forfeiture of admission to the Golden City. Strip the fallen nature of all gracious influences, and of all opportunities for repentance, and eternity becomes a desert waste, and "a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."

Receiving Members.

BY BISHOP E. M. MARVIN, D. D.

From extended observation and no little inquiry as to the fact, I am convinced that there is in most instances too great precipitancy in the manner of receiving members into the church. Many are received in a manner so careless and slovenly that the fact leaves a very slight impression upon their minds. They come in without any intelligent view of the obligations they are assuming, or any very profound sense of consecration to God. They offer themselves as candidates, and are received at the same moment in numerous instances; or if there is a delay of a few days, there is no use made of the interval for thorough inquiry into the spiritual state of the applicant, or for his instruction with a view to his preparation for the most solemn vows of church membership.

The consequence of this is that great multitudes of people come into the church without any just sense of the obligations either of self-denial or duty which this step involves. The vow of repentance has no definite meaning to them. When they stand up in the house of God, and solemnly and in form renounce "the vain pomp and glory of the world," and "the carnal desires of the flesh," they have a vague sense of the solemnity of the act, no doubt, and realize some indistinct sense of the fact that the claims of God are to be held sacred as against worldly pomps and pleasures. But they do not understand that they are to keep aloof from the dance, the theater, the circus, and kindred places of worldly pleasure and folly. The consequence is that, after having renounced the world, they still cling to it, and the love of it returns upon them in a rapid and unrestrained growth of carnal desire and indulgence, which dwarfs and ultimately destroys all spiritual life. They live in pleasures—vain, worldly pleasures—and are dead while they live.

It is to be feared that some come into the church who never, scarcely even for a day, overcome the "covetous desires" of the world. They are as much given up to the pursuit of riches as before they took the vow, and engage in this pursuit by resorting sometimes to speculations and methods of the most doubtful propriety. They "love this present world," and if ever there is a question as between financial sharpness and Christian duty, it is always given in favor of the former. I trust this class is not very large in the church, but that it is represented in considerable numbers is beyond question.

Is it not true, also, that there are many in the church, with a merely selfish purpose, looking only to their own good, without any just sense of their obligation to maintain the honor and support the institutions of the church, as if the church could do anything toward their salvation otherwise than as it brings them to an active Christian life?

The best time to secure right views and a deep sense of obligation in all these things is in the period of a man's candidacy for membership. Then, of all times, is he most open. If he is not prepared for the truth, but is going to draw back to perdition, he had better do so then than later. Let him not go through the mockery of taking formal vows that he does not understand, and possibly would not take if he did.

There may be instances in which a pastor knows beforehand that the candidate is well instructed and quite prepared for the vow. In such cases, of course, there need be no time required for the preparatory work. But no pastor is justifiable in taking a member into full connection until he is satisfied, upon personal conference, that the candidate is ready for that step, with all the grave consequences of it.

Indeed I believe it is better in all cases to hold applicants for a time as candidates, and see them privately and know the exact view with which they enter upon the public profession of Christ.

One point especially I would insist upon. I would receive no one who had not read the Discipline. Every applicant ought to be kept at the threshold until he has done this. Certainly it is unwise in any man to enter a church without acquainting himself with its conditions. In the Methodist Church these are found in the Book of Discipline. If any man is so heedless as to offer himself in ignorance of what that book contains, the church ought not to allow him to consummate his purpose until he has become sufficiently thoughtful to know what he is doing before he does it.

It is humiliating to find so many of our members ignorant of vital principles connected with their own church. Are we preachers not really to blame? Is it not inexcusable in us to allow any one to come into the church before he knows really what the church is?

I would keep the candidate waiting so long as might be necessary to make him feel how solemn a thing it is, and at the same time how high a privilege it is to take a place among the people of God. If he is faithful afterward he will be the better and happier for this all his life. But he who slips into the church so quick and easy as scarcely to know it, suffers a perpetual loss.

It may be possible to make the way into the church too difficult, and so discourage the timid; but I think this is not the fault to which Methodist preachers are so liable. The tendency among us is in the opposite direction. Moreover, the faithful pastor will know how to encourage the hesitating, and yet secure all the results which I have insisted on.

Bishops and District Conferences.

The Galvestou *Christian Advocate* suggests some improvement in the constitution of the District Conferences. The attendance of the Bishops is regarded as too onerous to these usually hard-working servants of the church. As the matter now stands they are left at liberty to consult their convenience and other engagements, but it might be well to omit all mention of them in connection with these District Conferences. Says the Galveston:

On one point, however, we have fully made up our mind: We are opposed to the insisting on the attendance of our Bishops at these District Conferences. It imposes too much work; it necessitates continual absence from home, and it allows almost no leisure for reading and study.

But did not our venerable Asbury and McKendree travel through the bounds of the wide-extended work almost continually? They did; but they were unmarried men, and had no certain dwelling place; besides, they had little else to do. There were but few Conferences to hold; no college commencements; no papers to write for; but little correspondence, and scarcely any charity sermons to preach, as compared with the present. We insist that the labor is too onerous for men well advanced in life, as nearly all our Bishops are, and are likely to be.

Again, a Bishop has, according to the Bible, domestic duties; home and family have claims upon him as upon other men, and he may not innocently ignore these duties. But if all the intervals between holding Conferences are to be devoted to District Conferences, then the Bishops must, in effect, bid good-by to their homes, and leave to their lonely wives the care of the household.

The present arrangement allows almost no time for reading and study. One of the Bishops said to us, not long since, that several of the Bishops had deteriorated as preachers since their election to the episcopal office. And no wonder—deluged with letters innumerable, continually in company, talked to incessantly, expected to preach often, to dedicate churches, to make missionary speeches and attend colleges and make addresses; in short, all the time pouring out, and no time to take in, they must exhaust and fall behind.

Our Bishops are representative men in the pulpit, as well as presidents of Conferences. They are expected to be fresh, able and eloquent models of pulpit efficiency, but such an expectation is incompatible with their circumstances. They must have time for reading and meditation, or they cannot sustain the reputation they justly bore before their election as first-class pulpit men. We hope the General Conference will do something to relieve our venerable superintendents from the burden of overwork.

A Suggestive Failure.

The eminent tragedian, Edwin Booth, of New York city, has gone into bankruptcy. The attempt to establish a decent theater did not succeed. We doubt even whether play-going church members gave their preference to this enterprise of the distinguished actor. The New York *Observer* points out the moral significance of Booth's failure as follows:

Much sympathy is naturally expressed with the eminent tragedian, Mr. Edwin Booth, who has just gone into court as a bankrupt. In other words, he has failed in business. His failure is a very bad one for his creditors, his debts being confessed as far beyond his assets. As he surrenders everything, he is entitled to sympathy if his debts were incurred in an honest attempt to make money by a useful calling.

And his failure, while his fellow-laborers in the same business are growing rich rapidly, compels the question: "Why did Mr. Booth fail?" And the answer is freely given in the papers, as if there was no doubt about it, and we presume there is not. Mr. Booth has spent all his means, and all he could borrow, to produce on the boards of New York what is called the legitimate drama, in distinction from the illegitimate or "nasty drama," which is the entertainment offered at all the other theaters of the city. There are fifteen or twenty theaters in New York, and but one of the whole number, and that was Booth's, pretends to offer to the public the plays of Shakespeare and other great masters. And we are now brought to the knowledge of the fact, in a way that no logic can reason against, that there are not people enough in New York, and adding all the strangers sojourning here, to support one theater that is a theater, while a score of playhouses, with meretricious attractions that address the lower faculties of the mind and the sensual nature of the public, are nightly thronged to excess, and their managers are not in bankruptcy.

There is a moral in this matter, and we mean to find it, and to speak it out when we find it.

Booth's theater has failed because Booth would have it decent. It exhibited plays and the ballet that many of us would condemn as indecent; but, as compared with the other theaters, it was respectable in the character of its performances. And just in proportion to its respectability it was unpopular and a failure. It died of respectability. It may be revived under the same auspices, but it cannot live in New York and be decent. "Hamlet" may draw its hundreds, but "Divorce" will attract its thousands, and the "Black Crook" its tens of thousands. The dirtier the thing is, the greater the crowds that pay to hear it.

WE GREATLY REGRET to learn that the office of the *Holston Methodist*, Morristown, Tennessee, was consumed by fire on the morning of February 12. We sincerely hope that this excellent paper will soon rise from the ashes and come forth from the fire in all its former strength and prosperity. Rev. J. R. Payne writes to the Nashville *Christian Advocate* as follows:

We are much troubled over the loss of the *Holston Methodist* office, which, as you will see from the papers, was entirely consumed by fire yesterday morning, February 12. Loss to Price & Thomas about $3,500, with no insurance. Hope our people will come to the rescue, and set up the *Methodist* again by the first of March. We cannot do without it.

WE SHALL be glad to receive news items from our brethren from all sections of the country. Brief notices of revivals, the state of the work and what is being done in the churches are always acceptable, and of interest to our readers.

Benjamin R. White.

The death of this venerable Christian occurred while we were busy with the session of the Louisiana Conference, and hence our purpose to notice was for the time neglected. Bro. White was the father of Benjamin F., Thomas B. and Henry O. White, all ministers of the gospel, and well known, especially to the Methodists of Louisiana and Tennessee. Another son, also a devoted and able preacher, died in the work some years since. The aged sire, not only through his own useful life, but through the ministry of his sons, whom he dedicated and trained for Christ, will have a rich constellation of stars in his crown. We tender our sincere sympathy to the bereaved. Mrs. M. M. Hayes furnishes us with the following notice of her father, who died full of years and ripe for the heavenly inheritance:

Benjamin R. White was born in Edgecomb county, North Carolina, January 15, 1800, and died at the residence of his daughter, Mrs. Hayes, in Opelousas, Louisiana, December 30, 1873. How sad was the dying of the old year to *our* hearts. For fifty years my father had been a faithful servant of the Master, and the fruits of his careful training has been the dedication of four noble sons as watchmen on Zion's tower. Already threescore and ten years had been allotted him, and when the summons came he expressed his readiness to depart. We, his children, and our aged mother, will try to meet him "over there."

A CORRESPONDENT of the Nashville *Christian Advocate* calls attention to a matter of pronunciation. We have sometimes been not a little disgusted with the instance of affectation and bad taste mentioned. The writer in the Nashville says:

"Is it right to trill the *r*? I find no authority for it, and yet the practice obtains to a considerable extent in the pulpit. I seldom notice it anywhere else except in singing, and among a few foreigners. My own impression is that it is wrong, inasmuch as there seems to be no authority favoring it, and as it is a useless quavering in the pronunciation of words containing the letter *r*. With Americans it must be a contracted habit, an affectation, unwarranted by polite usage, unnatural, pedantic and superfluous. I admire plain, Christ-like preaching—love to listen to the learned and refined; but when I notice a preacher making a strained effort to trill every *r* that is trillable (unless he forgets it,) I feel mortified. But there are noted examples of this habit, and as young preachers are more or less inclined to pattern after *stars*, it may not be amiss to condemn (as Webster calls it) such pedantic affectation. W. J. W."

(We think our correspondent is right. In "Principles of Pronunciation," in Webster's Quarto Dictionary will be found what we consider correct views on this subject.—EDITOR.)

REV. DR. LEFTWICH, presiding elder of the St. Louis district, Methodist Episcopal Church South, writing to the St. Louis *Christian Advocate* of February 20, concerning the work on his district, says:

I am not prepared to give full reports from all the charges, but the following facts and figures will confirm what I have written. Within the past few weeks the additions to the churches, as far as can now be reported, are as follows:

Centenary, 37; First church, 75; St. John's, 47; Carondelet, 35; Bellefontaine, 75; Bridgeton, 12; Kirkwood, 25; Chouteau avenue, 27. Total, 323. Other charges would swell the figures to 350.

At Bellefontaine they are having a most remarkable work. Nearly 100 souls have professed conversion there in the last three weeks, and the good work goes on. At Bridgeton the church and the community are being stirred with wondrous power, and souls are being converted daily. At Eden, Mount Zion, Manchester, Kirkwood and on the Maramec the saving power of grace is abroad, and the work deepens and widens in every direction, "and great grace is upon them all."

REV. JOHN PAULY, now presiding elder of the Houston German district, Texas Conference, and for many years engaged in the German work in New Orleans, has been in our city for two weeks past, laboring with our German pastors in protracted meetings. Good success has crowned their efforts and a decided revival influence prevails. Souls have been converted and the German charges have been greatly refreshed. We trust the good work may go on and that there may be a large ingathering.

A COMMUNICATION from Dr. Lovick Pierce will be found on our second page. He promises us two more articles on the same subject. We are glad to see that our revered and venerable brother is still able to write with so much clearness and force. His testimony and experience are to be heeded by the church. It happens that the article by Bishop Marvin is on the same topic, and that his views are very much in accord with those of Dr. Pierce.

WE REGRET exceedingly to learn that Mrs. Mattie S. Cooper, wife of E. F. Cooper, of Selma, and daughter of Rev. Jefferson Hamilton, D. D., died in Mobile on the twenty-second of February. The bereaved have our prayerful remembrance and sympathy in this their hour of sorrow.

Sudden Death.

The *Western Methodist* announces the death of Rev. Leroy Massingale of the North Mississippi Conference.

The Rev. E. E. Hamilton writes from Macon, Mississippi, that the Rev. Leroy Massingale died of apoplexy, at his residence, four miles from that place, February 9, 18[illegible]. He was stricken on the morning of the seventh while sitting in his chair packing his clothes and books in his saddlebags preparatory to leaving for his appointment on the next day. He fell to the floor speechless, and notwithstanding all was done by skillful and faithful physicians and affectionate nursing that could be done, he never roused up, he never spoke. Thus, suddenly and unexpectedly to all, our beloved brother passed away from earth.

He was a man of strong natural powers of mind. He had a clear understanding of the spirit and doctrine of the Holy Scriptures, and was a successful and laborious preacher beloved by all. He joined the militant ministry in our church at nineteen years, was nearly sixty-nine years old when he died, so that he has been in the work almost fifty years. His body was brought here (Macon,) and a funeral service held in the church on the tenth. The business houses were closed during these services, and a grand congregation were in attendance. The church service closed, the Masonic fraternity took charge of the body and deposited it in the Odd Fellows' cemetery, with Masonic honors, to await the resurrection of the just. Bro. Massingale became a member of the North Mississippi Conference at its organization, and was formerly a member of the Alabama Conference. I hope some of his old and life-long associates in the ministry will furnish a sketch of his life and labors for the church.

REV. R. W. MASSEY, of Phillips county, Arkansas, remits his annual subscription to our paper, and says:

I have become fond of the NEW ORLEANS CHRISTIAN ADVOCATE, and would sensibly miss its pleasant visits. I have the work known as Helena circuit, composed at present of only two churches—Central and LaGrange—ten miles apart, between which I alternate my services. My leading official is your friend and kinsman, Colonel William P. [illegible], with whom I enjoy pleasant pastoral and social relations. The church in this part of White River Conference is quiet, but we work and await the troubling of the waters.

DR. YOUNG reports, says the Nashville *Christian Advocate* of February 21, that the pleasant protracted meeting at Columbia, Tennessee, had closed. Within the past two weeks the pastor has received about sixty members, and witnessed about twenty conversions. Bro. J. P. McFerrin has been assisted by his indefatigable presiding elder and the Rev. R. Wilkes. The congregation in Columbia is very large, and remarkably quiet and devout. While Dr. Young was waiting for the train on Monday a few friends of the Vanderbilt University gave him endowment notes to the amount of $1,000.

MR. HAMMOND'S revival meeting, says the *Central Christian Advocate* of St. Louis, February 18, have continued, to the time of writing, with unabated interest. This week he has determined to give greater attention to children's meetings. He finds that in a city like this he cannot always secure their attendance to suit his convenience. In the meantime the work is prospering in most of the churches. In all the German Methodist churches in Union, Trinity, Central and Wesley chapel there is a manifest growth of interest, conversions and accessions to the church.

To the Louisiana Conference.

Conference, by resolution, directs the preachers to take a collection for expense of delegates to General Conference during the month of March and to forward the same to R. J. Harp, New Orleans.

BRO. DAVES' friends must remember that to receive and answer a letter costs him fifty cents in specie. The ten cents required by the United States does not meet the Mexican postage, which is twenty-five cents specie for each half ounce. He would like to receive letters from all his many friends, but they ought to inclose twenty-five cents (currency) additional postage.

THE jubilee celebration of the Felicity Street Sunday school, which occurred February 20, was an occasion of much interest. The speaking and singing by the children were excellent, and the refreshments dispensed in the basement were highly enjoyed by all. The school is prosperous, and the superintendent, W. H. Foster, is as active and zealous at any time for thirty years past.

BISHOP KEENER reached home on his return from Mexico on Monday evening, March 2. He is in excellent health and in fine spirits. The prospects of our mission in Mexico grow brighter every day. Our readers may look for a communication from the Bishop in next week's ADVOCATE.

CHANGE OF TIME.—By reference to the column of special notices it will be seen that the time of holding the Demopolis District Conference, Alabama, has been changed from the seventeenth to the tenth of April.

ANOTHER COMMUNICATION from Mexico, of great interest, will be found on the second page of this week's paper.

WE SELDOM realize while we are young that we are living our life in each of those hours which we often leap over in imagination, so desirous are we of those ahead, which we fancy will be so much fuller of happiness. And yet to most of us the day, it may be the hour, in which we make our most important step comes to us unexpectedly, with no warning for the preparation which we should have thought necessary beforehand.

Joy is for all men. It does not depend on circumstances or condition; if it did, it could be only for the few. It is not the fruit of good luck or of fortune, or even of outward success, which all men cannot have. It is of the soul or the soul's character; it is the wealth of the soul's own being, when it is filled with the spirit of Jesus, which is the spirit of eternal love.—*Bushnell.*

THE chief of police of Hartford states, in his official report, that crime is increasing in that city.

MARRIED.

FALLER—BAILEY.—On the twenty-fourth of February, by Rev. Lewis A. Reed, at the residence of A. Faller, Esq., Algiers, Mr. Francis H. Faller, of New Orleans, to Miss Mary Jane Bailey, of Rapides parish, Louisiana.

FRAZER—CHAPMAN.—By Rev. W. S. Wade, at the residence of the bride's father, February 10, 1874, Rev. John S. Frazer, of the Alabama Conference, to Miss Mary Ella Chapman, of Grove Hill, Clarke county, Alabama.

JORDAN—HAND.—At the residence of the bride's father, February 18, by Rev. C. H. Phillips, Mr. F. A. Jordan to Miss Mittie O. Hand, both of Enterprise, Mississippi.

ALLEN—TAYLOR.—February 22, 1874, at the residence of the bride's father, by the Rev. C. H. DuBose, John Wesley Allen to Miss Elizabeth Taylor, all of Choctaw county, Alabama.

BRITT—FORD.—February 29, 1874, at the residence of the bride's mother, by the Rev. C. H. DuBose, C. W. Britt to Miss Lougenia Ford, all of Choctaw county, Alabama.

TUCKER—GRAY.—At the residence of the bride, in Winnsboro, Franklin parish, Louisiana, on the evening of the twelfth of February, 1874, by the Rev. A. W. Moore, Mr. Owen Tucker and Mrs. Mary E. L. Gray, all of Franklin parish.

RAMON—SMITH.—By Rev. D. J. Wright, at the residence of the bride's mother, in Butler, Choctaw county, Alabama, January 22, 1874, Mr. John A. Harmon to Miss Sue T. Smith.

GILMER—BRUISTER.—By the same, at the residence of the bride's father, J. W. Bruister, January 29, 1874, Dr. A. B. Gilmer to Miss Amelia Bruister, all of Choctaw county, Alabama.

BAGLEY—VINSON.—In the Methodist church of Monroe, Louisiana, on the evening of February 12, 1874, by Rev. Charles F. Evans, John M. Bagley to Miss Anna B. Vinson, eldest daughter of R. B. Vinson, of Monroe.

SEAMAN—WOODARD.—February 19, 1874, in Tensas parish, Louisiana, at the residence of the bride's father, J. S. Woodard, by Rev. P. H. Dieffenwerth, Mr. Joseph H. Seaman to Miss Ollie S. Woodard.

HYAMS—PORTIS.—By the Rev. E. M. Turner on the twenty-fifth of January, at the residence of the bride's father, Colonel John W. Portis, in Sugarville, Clarke county, Alabama, Mr J. R. Hyams, of Shreveport, Louisiana, to Miss Ella A. Portis.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Feb. 28, 1874.

A—American News Company, Edwin Alden, J. W. Adkisson, D. Askew $12.90, A. F. Andre, J. S. Adams, W. C. Andrews, J. E. Anderson & Co., D. Appleton & Co. two letters, Applegate, Poussford & Co.

B—N. D. Berry, E. F. Boone, E. T. Brashear $2, Billings & Spence Company $65, Mrs. S. M. Bell, E. E. Buckner, Barnes & Wilkinson, H. Bainbridge & Co., F. T. Barnes, Billings, Clapp & Co. $5, W. P. Barton, W. D. Banker, E. H. Beck, J. Bancroft.

C—N. S. Cornell $1, Cassell & Baughn, A. E. Clay, R. J. Collins, C. W. Calhoun, W. W. Clark, C. W. Carter, R. Carter & Bros., S. H. Cox, W. L. Clifton $3.35, S. T. Clement $78.20.

D—Miss Mollie DeFrance 25 cents, C. H. DuBose, F. H. Dunkinson & Co., W. H. Dennis, Miss Alice Dennett $1.50, R. H. Downer, N. M. Davis, P. H. Dieffenwierth, J. L. DeYampert $5, J. S. Davis, Dallas, Texas, $5, J. J. Davis $5, R. A. Davis, Donaldson & Co., G. L. Dicks & Sons, J. D. S. Davenport.

E—Miss Laura R. Enright 25 cents, C. F. Evans, Mrs. M. K. Evans.

F—A. G. Floyd $6.65, E. A. Flowers $5, E. N. Freshman, A. H. Foard $2, D. E. Fisk & Co. $6.

G—F. R. Gilbert, A. E. Goodwyn $2, G. H. Griffen, Gould & Lincoln, C. C. Garver.

H—A. J. Hobaan & Co., George Hovey & Sons, A. Hall, Harvey & Co., John J. Harper 90 cents, Hrs. M. M. Hayes $1, W. H. Harvey, George W. Hill $2, John Howard, B. W. Hopson.

J—W. M. Jordan 25 cents, G. M. Jacocks & Co., P. A. Johnston $3.95.

K—H. L. Kyrk, A. King & Co., J. E. Keber, King, Briggs & Co.

L—Lee, Shepard & Dillingham two letters, William Leiser $2, R. H. Long, Lake & Lancaster, H. A. Lewin.

M—Charles Miller, Martin & Dearfbot, A. H. Mitchell $6, W. A. Mims, D. G. Morse, P. H. Moss, A. H. Moss, P. A. F. Martin, J. A. McNeil, Eugene Miller $2, W. J. Mortimer, A. W. Moore two letters W. B. May, T. Moody, J. E. Miller.

N—Thomas Nelson & Sons, R. D. Norsworthy, 3 names, from Monroe, Louisiana, $10.

O—J. Ormond three letters.

P—Mrs. Mary A. Pottick, Poole & Hunt, J. S. Peavy $7, Pierce & Lyle $49.50, John Pipes $2.35, Mrs. Ike Pickens, S. M. Petteugill & Co., Portland Packing Company $33.31, J. M. Perdue $17.40.

R—Routledge & Bros., G. P. Rowell & Co., Mrs. A. Rowan $1, R. S. Rickets $7, A. H. Redford three letters, R. Randle $10, Robinson & Withers two letters, A. Riser, D. J. Ranzon, C. A. Ray, T. Randle $9.60, J. Redmond.

S—G. S. Scofield, A. H. Southerland, J. D. Saint, M. Smith $3, Sheldon & Co., J. G. Shaw & Co., J. Smith & Sons, T. C. Shuman & Co., A. H. Stewart, S. H. Schroeder, T. Stanford, Southwestern Book and Publishing Company, J. E. Surratt two letters, Prevost Smith, J. A. Smith, J. H. K. Smith, W. Stewart, J. M. Scott $2, C. F. Stevens, I. S. Stewart $3.60, E. W. Solomon $2, H. V. Smith.

T—E. M. Turner 50 cents, George Torry, A. A. Terhune, H. C. Timberlake, K. Thulau, W. M. Thomas.

U—University Publishing Company.

W—Whitney & Co., John Wilkinson, W. H. Winters, J. F. Wynn, M. N. Weatherby $1, H. P. Wells, B. Wheeler, W. Robert Whately, Warren & Wayman, Williams & Bonner $65, J. S. Williams, William Wood & Co., Wilson, Hinkle & Co., J. Weaver & Co.

Z—G. G. Zenor $22.

A CARGO of Langdale's chemical manure is to be here by the ship Iris. We call the attention of farmers and gardeners to the card, to be found in these columns, from Messrs. Meeker, Knox & Shultz, No. 49 Carondelet street.

MR. S. ANDERSON, the well-known photographer may now be found at the elegant apartments, 51 Canal street, where he is prepared to execute, in artistic perfection and at moderate prices, photographs and sun pearls.

THE Pelican Job Office is at Nos. 112 and 114 Poydras street, where orders for commercial, book and job printing will receive prompt and satisfactory attention at the hands of the proprietor Mr Ernest Turpin.

IT AFFORDS us pleasure to call the attention of our readers to the advertisement, in another column, of Messrs. Poole & Hunt, Baltimore, Maryland, whose reputation as manufacturers of first-class machinery is well known in the South, and second to none in the United States. For nearly a quarter of a century they have been prominently before the public, year by year strengthening their claims to public confidence, until to-day, with an immense establishment, as perfect in its appointments as experience and mechanical skill can make it, they can send forth every article of their manufacture perfect and accurate in all its parts, as tested by the fixed and high standards by which their work is regulated. They who have used their machinery can best vouch for the truth of what we have asserted.

SOAP MANUFACTORY.—The soap manufactory of our excellent fellow-citizen, James H. Keller, has become one of the necessary institutions of New Orleans. The people have become satisfied that his soaps are superior to those manufactured in the East, and country merchants will do well to acquaint themselves with the fact that they cannot purchase anywhere articles which, for practical purposes, are superior to the articles turned out at the manufactory of J. H. Keller. His card, over his trade-mark, will be found in our advertising columns.

CARRIAGES, HARNESS, ETC., ETC. Among the most enterprising of our merchants will be found the firm of Messrs. J. A. Lum & Co., at No. 162 Gravier and 13 Union street, manufacturers and dealers in carriages, etc. They have a long-established reputation as reliable dealers and clever gentlemen. No one who wishes to purchase should fail to examine their complete and beautiful stock of vehicles. Our readers will find their card in the ADVOCATE for twelve months to come.

HARDWARE.—Elsewhere will be found the advertisement of that excellent firm, Messrs. A. Baldwin & Co., whose vast stock of foreign and domestic hardware, locks, guns, cutlery, nails, steel, iron and castings, and indeed everything in the hardware line, is offered to purchasers, and they are invited to call at 74 Canal street, or 91, 93 and 95 Common street.

CIGARS.—We invite attention to the card of Mr. Jules Alzar, wholesale and retail dealer in Havana and domestic cigars; also a large stock of the best brands of leaf tobacco. He invites country orders. Our readers who are interested in the trade or consumption of cigars or tobacco will do well to call at No. 20 Royal street.

FROM the advertisement in another column our readers will notice that Mr. George McCloskey has retired from the establishments 76 St. Charles and 97 Canal street, and has refitted and furnished the old McCloskey soda water stand, No. 83 St. Charles street, where soda water, mead and pastry will be dispensed.

DRY GOODS.—Messrs. Levy Bros., No. 580 Magazine street, advertise this week a large and well-assorted stock of dry goods, and we invite special attention to the stock of spring goods which they are now opening, and propose to sell at prices which they feel sure will meet the views of purchasers. Give them a call.

THE attention of sufferers from coughs, colds, asthma, and affections of the throat and lungs, is called to the advertisement of H. Laplace, Nos. 21 and 25 Elysian Fields street, manufacturer and proprietor of Laplace's Indian Turnip Pectoral Balm. Sold at all drug stores at $1 per bottle.

STAPLE AND FANCY DRY GOODS. Mr. Kling, the proprietor of the St. Ann dry goods store, No. 182 Royal street, displays a beautiful stock of fancy and staple dry goods, and a large assortment of belts, collars, cuffs, embroidery, etc. He solicits country orders and guarantees satisfaction.

HAVANA CIGARS are imported direct by P. A. Desforges, No. 9 Camp street. His establishment is handsomely fitted up and his stock tastefully displayed. We are assured that he keeps choice cigars, and will give prompt attention to country orders.

MARBLE AND GRANITE WORKS.—Every description of cemetery and building work completed in the best manner, and at low figures, by George Stroud, corner of St. Charles and Girod streets. Mr. Stroud is one of our most reliable citizens.

WAGONS.—Mr. D. Berlein, at No. 120 First street, whose wagons took the premium at the Louisiana State Fair in 1872 and 1873, proposes, in a card to be found elsewhere, to sell two-horse wagons at $65, which have usually sold at $75 and $80.

WOOD AND COAL.—We call attention to the card of Mr. John Maning, at No. 112 Annunciation street, corner of Thalia, who offers to deliver all kinds of wood and coal to any part of the city at the very lowest market prices.

MESSRS. PABLO & CO., mineral water and ginger ale manufacturers, Nos. 270 and 272 Royal street, caution the public against buying or selling bottles having their name pressed thereon.

GAS-SAVING BURNERS are advertised in another column by Julius Loeffler, No. 43 Royal street.

FOR FAMILY USE.—Meats of all descriptions are made much more palatable by the use of the famous Halford Leicestershire Table Sauce, which is not fiery, like many foreign sauces but has more body of the choicest materials than they have. All grocers sell it. mh5 4t

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & CO., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & Co., New York. fe12 4w

BUSINESS NOTICES.

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

WILBOR'S COD LIVER OIL AND LIME.—The great popularity of this safe and efficacious preparation is alone attributable to its intrinsic worth. In the cure of Coughs, Colds, Asthmas, Bronchitis, Whooping-Cough, Scrofulous Humors, and all consumptive symptoms, it has no superior, if equal. Let no one neglect the early symptoms of disease when an agent is thus at hand which will alleviate all complaints of the Chest, Lungs or Throat. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists. mh5 1t

MESSRS. J. H. ZEILIN & CO., MACON, GA.—*Gentlemen:* Your Simmons' Liver Regulator has been in use in my family for some time, and I am persuaded that it is a valuable addition to the medical sciences. Respectfully yours,

JOHN GILL SHORTER.

EUFAULA, ALA., March 29, 1870. mh5 1t

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de25 1y

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations. mh27 1yeow

BUSINESS NOTICES.

SOME PARENTS spend their money for patent medicine to cure their children's colds. Some save their money and prevent the colds by buying SILVER-TIPPED Shoes, which never wear through at the toe. mh5 3t

WE SEE by the commercial report that Proctor & Gamble have reduced the price of their long-established and popular brand Extra Olive Soap. Its present price and superior quality makes it the cheapest as well as the best soap for consumers. mh5 1t

NEW ADVERTISEMENTS.

A. BALDWIN, C. EUSTIS. | C. A. SLOCOMB, A. D. SLOCOMB, Incommendant.

HARDWARE.....HARDWARE.

A. BALDWIN & CO.,

SUCCESSORS TO

SLOCOMB, BALDWIN & CO.,

71 Canal, and 91, 93 and 95 Common St.,

NEW ORLEANS, LA.,

IMPORTERS AND DEALERS IN

Foreign and Domestic Hardware,

GUNS, LOCKS, CUTLERY, NAILS, STEEL, IRON CASTINGS, ETC.

Agents for J. E. Carver's Gin, Coutts' Roller Iron, Valenthe & Butler's Safes, E. & G. Brooke's Cut Nails and Spikes, etc. mh5 3m

AT HOME IN THE

OLD ESTABLISHMENT.

SODA WATER, MEAD AND PASTRY,

83.....St. Charles Street.....83

Opposite Commercial Alley.

I respectfully inform my friends and the public that, having retired from the establishments Nos. 76 St. Charles and 97 Canal street, of which I was sole manager, I have refitted and furnished in complete style the old stand, 83 St. Charles street, under Masonic Hall, made

SO FAMOUS

for the excellence of the Soda Water, Mead, Pastry, Coffee, etc., furnished there in years past, when the business was conducted by my uncle, the late Hugh McCloskey, and myself. Those who call at the old place will be cordially received, and made to

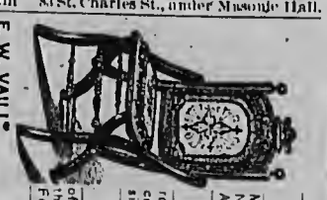
FEEL AT HOME,

and may rest assured that every exertion that capital and long years of experience can give will be put forth to merit a renewal of the liberal patronage bestowed in those years when "McCloskey's" was the headquarters for

SODA, MEAD AND COFFEE.

In addition I will keep constantly on hand genuine Congress, Kissengen and Vichy Waters at Five Cents a glass. GEO. McCLOSKEY.

mh5 1m 83 St. Charles St., under Masonic Hall.



E. W. VAILL, Worcester, Mass., Patentee and Manufacturer of Folding Cane Seat Chairs for the South and tropical countries. For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts.

VAILL'S PATENT FOLDING CHAIRS

Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, seaside and shipboard. A variety of folding cane seat chairs for the South and tropical countries.

THE UNDERSIGNED CAUTION ANY and all persons from using, buying and selling the bottles used by them, and manufactured expressly for their use, for Mineral Waters and Ginger Ale, and having the names of the undersigned impressed thereon, as PABLO & CO., Mineral Water and Ginger Ale Manufactory, Nos. 270 and 272 Royal street. All persons using the same, or buying and selling the same, without the consent of the undersigned in writing, will be prosecuted according to the law, and held responsible for all damages. PABLO & CO.,

Mineral Water and Ginger Ale Manufacturers, mh5 1m 270 and 272 Royal street.

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY,

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

Price, $1. Sold at all well-assorted drug stores and by the proprietor, H. LAPLACE, Chemist, mh5 4m&p Nos. 23 and 25 Elysian Fields st.

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT, 102 and 104 East Second St., Cincinnati

mh5 1y 115 and 117 Magazine st., New Orleans. B. J. WEST, Agent,

J. A. LUM. FRANK H. HOOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

162 Gravier and 13 Union Street.

☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

JOHN MANING,

NO. 112 ANNUNCIATION STREET,

Corner of Thalia, New Orleans,

Dealer in All Kinds of Wood and Coal.

Delivered to any part of the city at the lowest market rates. mh5 2m

FOR SALE.....FOR SALE.

THE CELEBRATED

Langdale's Chemical Manure,

To arrive per Ship Iris,

MEEKER, KNOX & SHULTZ, mh5 1m No. 49 Carondelet street.

GAS-SAVING BURNERS.

These Burners are recommended by the New Orleans Gas-Light Company as giving the best results regarding economy and brilliancy of light. For sale by

JULIUS LOEFFLER, mh5 3t Gas Fitter, No. 43 Royal street.

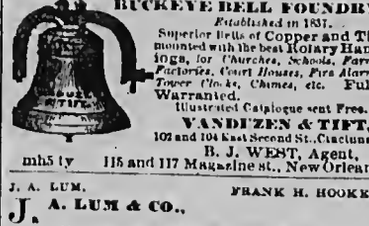
P. A. DESFORGES,

IMPORTER OF HAVANA CIGARS,

9.....Camp Street.....9

NEW ORLEANS, LA.

Orders promptly filled. mh5 2m



SCROFULA AND CANCER. NO CURE! NO PAY! NO PAIN! Address JNO. J. SCHIBNER, M. D., mh5 1t Mt. Vernon, O.

WAGONS.....WAGONS

TWO-HORSE WAGONS FOR SALE AT $65 EACH.

Usual price, $75 and $80.

Took premiums in 1872 and 1873, at the Louisiana State Fair, for the best Wagons manufactured at home. D. BERLEIN,

mh5 2m No. 120 First St., New Orleans.

NEW ADVERTISEMENTS.

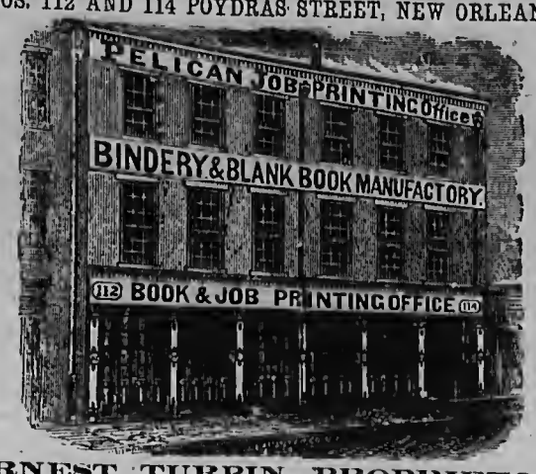
ESTABLISHED.....NOVEMBER, 1866.

THE PELICAN JOB OFFICE,

WHERE EXPEDITIOUS AND FIRST-CLASS

COMMERCIAL, BOOK AND JOB PRINTING IS EXECUTED,

NOS. 112 AND 114 POYDRAS STREET, NEW ORLEANS.



ERNEST TURPIN, PROPRIETOR.

A BRONZE MEDAL was awarded this office in 1868; also a BRONZE MEDAL AND TWO DIPLOMAS at the Louisiana State Fair, 1872.

Ledgers, Journals, Cash-Books, Check-Books, Time-Books, Music-Books, Ruling, etc. mh5 1yeow

LEVY BROS.'

Dry Goods Establishment,

AT

580.....MAGAZINE STREET.....580

Between St. Andrew and St. Mary.

NEW GOODS EVERY WEEK.

We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.

Give Us a Call.

N. B.—Orders from the country will be promptly filled. mh5 1y

ST. ANN DRY GOODS STORE.

A. KLING,

DEALER IN

Fancy and Staple Dry Goods,

182.....ROYAL STREET.....182

mh5 2m Corner St. Ann, New Orleans.

Country orders solicited. Satisfaction guaranteed.

JULES ALZAR,

WHOLESALE AND RETAIL

Dealer in Havana and Domestic Cigars,

NO. 20 ROYAL ST., NEW ORLEANS.

Always on hand a large and selected stock of the best brands, manufactured of the best Leaf Tobacco. Give us a trial. Orders from the country promptly attended to. mh5 2m

DR. WILLIAM HALL'S

BALSAM FOR THE LUNGS,

THE

GREAT AMERICAN CONSUMPTIVE REMEDY

Consumption is NOT an incurable disease. *Physicians assure us of this fact.* It is only necessary to have the RIGHT REMEDY, and the terrible malady can be conquered.

HALL'S BALSAM IS THIS REMEDY.

It breaks up the NIGHT SWEATS, relieves the OPPRESSIVE TIGHTNESS ACROSS THE LUNGS, and heals the lacerated and excoriated surfaces which the venom of the disease produces.

While Life Lasts There is Hope.

It may not be too late to effect a cure *even after the doctors have given you up.*

HALL'S BALSAM is sold everywhere, and may be had at wholesale of the Proprietors, JOHN F. HENRY, CURRAN & CO., at their Great Medicine Warehouse, 8 and 9 College Place, New York. Price, $1 per bottle.

HALL'S BALSAM is also a sure remedy for COUGHS, COLDS, PNEUMONIA, BRONCHITIS, ASTHMA, SPITTING OF BLOOD, CROUP, WHOOPING COUGH, and all other diseases of the respiratory organs.

Also Proprietors of Scovill's Blood and Liver Syrup, Carbolic Salve, Edgy's Troches, Oxygenated Bitters, Mott's Liver Pills, etc.

JOHN F. HENRY, CURRAN & CO., fe26 1m 8 and 9 College Place, New York.

THE ABOVE WATCHES ARE MADE IN

THE CITY OF SPRINGFIELD, MASS.,

are the NE PLUS ULTRA in quality, and have the reputation of being thoroughly and honestly made. Warranted correct and durable Timekeepers, and equal at least to any Watches made in the WORLD for the money.

Sold by dealers generally in the United States and Canadas, and by E. A. TYLER, New Orleans, Louisiana.

Office in New York—180 Broadway. se4 1yoam

AGENTS WANTED EVERYWHERE FOR

KIT CARSON'S

LIFE AND ADVENTURES.

From facts narrated by himself. Embraces events in the lifetime of America's Greatest Hunter, Trapper, Scout and Guide; includes vivid accounts of the every-day life, inner character and peculiar customs of all Indian Tribes of the Far West; an accurate description of the country, its condition, prospects, resources, its mountains, rivers, valleys and natural wonders. Also, a full and complete history of the

Modoc Indians and the Modoc War.

Splendidly illustrated and sells at sight. Agents reporting from 75 to 100 subscribers each per week. Illustrated circulars and terms sent free to any address by

QUEEN CITY PUBLISHING CO., Cincinnati, Ohio. oc2 1y

HAIR STORE.....HAIR STORE.

GEORGE T. SHILLING,

381.....Dryades Street.....381

Between Erato and Thalia streets, opposite the Jefferson School,

calls the attention of his customers, and strangers visiting the city during the Carnival, to examine his immense stock before purchasing elsewhere, as it consists of WIGS, BEARDS, MUSTACHES, TUPEES, etc., for rent or sale, for ladies and gentlemen; also made to order at short notice, and a perfect fit guaranteed or no sale.

For the ladies especially he keeps a large and select stock of HAIR GOODS—Switches, Braids, Ptaits, Curls, Braidings, Crown Plaits, Frisettes—and in fact everything in the Real Hair Line, from blonde to the darkest shades, of his own manufacture, at reasonable prices.

Ladies' Hair Dressing and Curling at all hours. Don't forget the address—No. 381 Dryades street. The Green Car starting on St. Charles, corner of Canal street, passes the door. fe12 1m5p

THE DOMESTIC

LOCK-STITCH SEWING MACHINE

WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.

M. S. HEDRICK, fe19 3m 103 Canal street, New Orleans.

I. L. LYONS,

SUCCESSOR TO BALL & LYONS,

Wholesale and Retail

DRUGGIST AND IMPORTER,

Corner Camp and Gravier Streets,

NEW ORLEANS, LA.,

offers to the city and country trade, at the lowest market prices, a complete stock of DRUGS, Foreign and Domestic Chemicals, Patent Medicines, Perfumery, Paints, Oils, Window Glass, Fine Wines and Liquors, Surgical Instruments, and all articles appertaining to the Drug business. Special attention is called to the

Retail and Prescription Department

of the business, which will be found equal in all respects to any Pharmacy in this country, and the public may rely upon Prescriptions being compounded AT ALL HOURS, with PERFECT ACCURACY, of the BEST MATERIALS and by the most competent PHARMACEUTISTS. French, German and Spanish spoken.

SOLE PROPRIETOR OF

ABRAMS' CHILL TONIC,

a most effectual, reliable and entirely safe remedy for Chills and Fever, etc. Sold under full guarantee.

BRODIE'S ASTRINGENT CORDIAL.

THIS MEDICINE, FOR THE CURE OF

DIARRHEA, FLUX, CHOLERA

and *all diseases of the Bowels*, is without exception the *most valuable and indispensable remedy known*, being so mild in its action that it can be given to *Infants* with impunity, and yet so certain in its effect that it *controls* the most *acute attacks*. For infants its use is recommended in preference to the *death-dealing* "Soothing Syrups," etc. *No household should be without it.*

LOCOCK'S COUGH ELIXIR.

A preparation invaluable to persons suffering from

Colds, Coughs, Asthma, Bronchitis,

and all Pulmonary affections. It is specially adapted to the relief of *Hoarseness*, and all diseases of the Throat caused by *excessive use of the voice.* It can be administered with perfect safety to infants, and is really the only known alleviator in Whooping Cough.

Ball & Lyons' Cod Liver Oil and Lacto-Phosphate of Lime,

FOR COUGHS, COLDS, CONSUMPTION,

Scrofulous and Tuberculous affections, Rickets and all complaints characterized by deficient nutrition. In this preparation the *disagreeable taste and odor* of the oil is *completely masked*, and the Lime, instead of being presented to the stomach in an indigestible and inert form, as in the old preparation of oil and phosphate of lime, is here held in solution and is readily assimilated. Given to delicate and puny infants and children, its use is soon followed by marked improvement. This combination was suggested to us by a number of our prominent physicians, and has been *perfected only after long-continued labor and experiment.*

Abrams' Compound Arnica Liniment.

This popular preparation well merits the reputation it enjoys. It is

Unrivaled as a Rubefacient,

and is employed with success in *Cholera and Cholera Morbus*, in which cases the extremities should be rubbed with it, and it should be used as a compress on the abdomen. Applied by rubbing, or in compress around the head, it is a *sovereign remedy for Neuralgia and Sick Headache.* In Rheumatism, Lumbago, Sciatica, Cramps, Colic, Pain in the Back, Sprains, Bruises, and all cases where external remedies are applicable, it is very successfully used. It is equally good for man or beast, and can be given to animals internally for Colic or Cholera. *All families should keep it on hand.*

All of Ball & Lyons' well known Proprietary Medicines are owned and prepared solely by fe19 1m I. L. LYONS.

MANUALS OF MATHEMATICAL INSTRUMENTS,

MICROSCOPES, MAGIC LANTERNS,

METEOROLOGICAL INSTRUMENTS,

Physical Apparatus,

Profusely Illustrated and priced, mailed to any address on receipt of 10 cents each.

JAS. W. QUEEN & CO., Opticians, 601 Broadway, New York, and se11 6m5p 924 Chestnut St., Philadelphia

P. SULLIVAN,

NO. 201 JULIA STREET,

DEALER IN

Pittsburg, Anthracite and Cannel Coal.

Also Oak, Pine and Ash WOOD. ja15 2m

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica.* He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m5p

V. OHLMICHEN,

Successor to Oehmichen & Pothier,

DEALER IN

HARDWARE AND CUTLERY,

Corner Bienville and Old Levee Streets.

Ja15 2m5p New Orleans.

GEORGE STROUD,

MARBLE AND GRANITE WORKS,

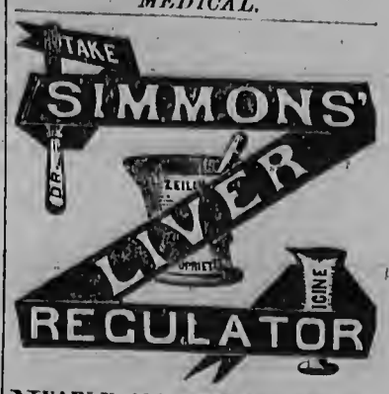
Nos. 158, 160, 162 and 164 St. Charles St.,

NEW ORLEANS.

Every description of Cemetery and Building Work executed in the best manner and at the lowest possible prices. fe5 3m5p

$72 EACH WEEK.—Agents wanted. Particulars free. J. WORTH & CO., ja22 13t St. Louis, Mo.

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever been discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

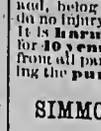
SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a healthful family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se25 1y



THE GREATEST

MEDICAL DISCOVERY

OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away in miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

DONALD KENNEDY.

au14 1y

Price, $1.60 per bottle. For sale by all druggists.

DR. TUTT'S VEGETABLE LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS,

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

**Dr.

The Child's Corner.

CAKES AND PIES.

In the dough! In the dough!
This is the way we make it go:
Roll it, roll it smooth and thin;
Pound it with the rolling-pin;
Cut with thimbles, and it makes
Just the nicest dolly cakes.

Dolly now must have a pie;
We will tunke it, you and I.
Here's a cunning little tin;
Roll and roll the pie-crust thin;
Spread it smoothly now within;
Lay some bits of apple in;
Cover nicely; let it bake;
That's the way our pies we make.

Dolly may not eat it all!
Then, if playmates chance to call,
We will give them a surprise
With our little cakes and pies.
All we make is good to eat,
For our hands are clean and sweet;
And we have such handy ways,
Our dear mother often says,
That she thinks, by all the looks,
We shall soon be famous cooks.

The Giant Watabore.

In the year no hundred and something and one, there lived a mighty giant—a scientific giant, named Watabore. This mighty giant was noted for devouring information. Not an idea nor an opinion could come near him but he would swallow it instantly. Nothing was too much for him. More than once he took in a whole headful of conflicting arguments without choking. The country, for miles around, rang with accounts of his daring and greed.

Well, this mighty scientific giant went on in this way, devouring information and swallowing all sorts of creeds and opinions, whether they agreed with him or not, until at last, as might be supposed, his system became terribly out of order. His eyes couldn't see straight; his ears deceived him; his appetite was completely gone; and he grew so thin that his poor body was not an eighth of a mile around. What to do he didn't know. The things he had swallowed disordered him to such an extent that everything went against him. The world soured on his mind. Everything was confusion.

When at last he decided to call in a first-class homeopath-allopath-hydropath-electric-movement-cure physician, he found there was no such person to be had. He couldn't even get a plaster-pill lotion, though he sent to every shop in the country. And when he attempted to carry out his idea of remaining perfectly quiet with active exercise, he found it wouldn't answer at all. All at once he remembered that either the telegraphic locomotive engine or the steam telegraph, he wasn't sure which, was wonderfully good for something, if applied boiling cold and taken inwardly on soft flannel; but his friends assured him the thing couldn't be done, that no nurse living would undertake to apply such a remedy, so he gave it up, though his sufferings were fearful. His mind couldn't lie easy in any position, and, as I said before, his appetite was entirely gone. Serve up facts, opinions, theories and creeds as daintily as his friends might, not one could he swallow.

They consulted the man in the moon.

"Let him take a lecture every other night," said the man in the moon.

It was a bitter pill; but the giant took it. Every other night he swallowed a lecture, but it did not help him. In fact he grew worse. There wasn't a point on which his mind could rest comfortably. Hungrier than ever, it was useless to offer him anything. Nothing would go down.

At last somebody thought of something.

Show him an opinion-maker.

They brought him one, but it was such a little thing that the mighty giant could make nothing out of it.

"It seems to be some sort of a hop-toad," said he; "big for a hop-toad," yet smaller than those skipping things called horses. Fetch me a microscope.

They brought one. Watabore carefully stood the opinion-maker on his finger and commenced to examine it.

"Ha!" cried the giant, "what do I see? Can it be possible? The opinion-maker is nothing but a man! Grind my teeth! but he is at work now. The little midget is throwing them off before my very eyes—all sorts of opinions—good, bad and so-so. Some of them worse than so-so—positively poisonous! And here have I been, gulping down his wares whole, without examining them. Odd flupps! The world must be full of these creatures. Fetch me another."

So the giant went on, with his microscope, examining one opinion-maker after another, until he arrived at the very sensible conclusion that these little creatures might be very useful in their way, but there was no reason why he should let them do all his thinking. Opinion-making was a business in which every one had a right to take part for himself.

From that day the giant prospered. His appetite returned; but, instead of swallowing every opinion he met with, he either made very cautious selections, choosing the good and rejecting the bad, or he prepared his own. He collected the best raw material he could find for the purpose, and took care to examine his stock very often, so as to throw out all opinions that were not worth keeping. And when he found an opinion very different from his own, he compared both carefully and held to the better one. On this diet his appetite became just what a healthy giant's appetite ought to be, and—that's all I know of the mighty scientific giant Watabore, who lived in the year no hundred and something and one.—*Mrs. Mary Mapes Dodge, in St. Nicholas.*

The Lost Dinner.

In the town of Newcastle, in England, there was a man who went by the name of Patient Joe. He was called Patient Joe because, if grief came to him, he would say: "It's all for the best; those who love God shall find that all things work together for good."

If things went well with him, Joe would praise God; and if things went ill with him, he would praise God still, and say: "God knows best what is for my good. We must not judge of things by this life alone; there's a life to come after this; and things that may not seem good for us here may be good for us there."

In the coal-pit where Joe worked some of the men would jeer and laugh at him when he said: "It's all for the best." There was a man by the name of Tim, who would miss no chance to laugh at Joe.

One day, as Tim and Joe were getting ready to go down into the deep pit, Joe, who had brought his dinner of bacon and bread with him, laid it on the ground for a moment. Before he could take it up a hungry dog seized it and ran off.

"Ha, ha!" cried Tim, "that is all for the best, is it, man? Now stick to thy creed, and say 'Yes.'"

"Well, I do say 'Yes,'" said Joe, "but as I must eat, it is my duty to try to get back my dinner. If I get it back it will be all for the best; and if I don't get it back, why it will be for the best just the same. God is so great that he can rule the smallest things as well as the largest."

So Joe ran after the dog, and Tim, with a laugh and an oath, went down into the coal-pit. Joe ran a long way, but could not catch the dog. At last Joe gave up the chase, and came back to the mine, thinking to himself that the men would all have a good laugh at him.

But he found them all pale with alarm and awe. "What a narrow escape you have had, Joe!" said one of them. "The pit has caved in, and poor Tim is killed. If that dog had not run off with your dinner you would have gone down with Tim into the pit, and been killed too."

Joe took off his hat, and while his breast heaved and his cheeks grew pale, and the tears came to his eyes, he looked up to heaven, but said not a word.

Farm, Garden and Household.

Salt-Rising Bread.

A correspondent of the *Household* gives the following receipt for making salt-rising bread, which is said to be superior to common yeast bread, and is considered by some as more wholesome:

"Put three teacups of water, as warm as you can bear your finger in, in a two-quart cup or bowl, and three-fourths of a teaspoonful of salt; stir in flour enough to make quite a stiff batter; this is for the rising, or emptyings, as some call it. Set the bowl, closely covered in a kettle, in warm water, as "warm as you can bear your finger in," and keep it as near this temperature as possible. Notice the time when you "set" your rising; in three hours stir in two tablespoonfuls of flour, put it back, and in five and one-half hours from the time of setting it will be within one inch of the top of your bowl. It is then light enough, and will make up eight quarts of flour; make a sponge in the center of your flour with one quart of water of the same temperature as rising, stir the rising into it, cover over with a little dry flour, and put it where it will keep very warm, but not scald; in three-fourths of an hour mix this into stiff dough; if water is used be sure it is very warm, and do not work as much as yeast bread; make the loaves a little larger, and keep it warm for another three-quarters of an hour; it will then be ready to bake. While rising this last time have your oven heating; it needs a hotter oven than yeast bread. If these rules are followed you will have bread as white as snow, with a light brown crust, deliciously sweet and tender."

BEANS AS POULTRY FOOD.—If you have any beans that you cannot market, you may make good use of them for your fowls. They will not eat them whole, however, as every boy knows, but they must be cooked. Boil them well, and when done stir in at once about one part corn meal to two of beans. The mixture can be kept several days, and the hens will be found to thrive well upon it.

THE Galloway cows are usually black and without horns, and, as they are best fitted for colder and rougher sections than here, are not likely ever to be much introduced. Although their milk is rich, it is deficient in quantity. They fatten on scanty fare, have a hardy constitution, yield a superior quality of beef, but are slow in coming to maturity.

PARSNIPS.—Scrape and split them, and put into a pot of boiling water and cook until tender. Dress with plenty of butter, salt and pepper, or you may parboil them and dip into a beaten egg and grated cracker, and fry in hot lard. They are very good baked or stewed with meat.

AT THE minimum estimate there are twelve thousand unemployed women in the city of New York.

PIMPLES, ERUPTIONS, ROUGH SKIN.

The system being put under the influence of Dr. Pierce's Golden Medical discovery for a few weeks, the skin becomes smooth, clear, soft and velvety, and, being illuminated with the glow of perfect health from within, true beauty stands forth in all its glory. Nothing ever presented to the public as a beautifier of the complexion ever gave such satisfaction for this purpose as this Discovery. The effects of all medicines which operate upon the system through the medium of the blood are necessarily somewhat slow, no matter how good the remedy employed. While one to three bottles clear the skin of pimples, blotches, eruptions, yellow spots, comedones, or "grabs," a dozen may possibly be required to cure some cases where the system is rotten with scrofulous or virulent blood poisons. The cure of all these diseases, however, from the common pimple to the worst scrofula, is, with the use of this most potent agent, only a matter of time. Sold by all druggists.

COVERED WITH ERUPTIONS.—CURED.

CLAVERACK, Columbia Co., N. Y.

DR. R. V. PIERCE, BUFFALO, N. Y.—*Dear Sir:* I am sixty years of age, and have been afflicted with Salt Rheum in the worst form for a great many years, until accidentally I saw one of your books, which described my case exactly. I bought your Golden Medical Discovery and took two bottles and a half, and was entirely cured. From my shoulders to my hands I was entirely covered with eruptions, also on face and body. I was likewise afflicted with Rheumatism, so that I walked with great difficulty, and that is entirely cured. May God spare you a long life to remain a blessing to mankind. With untold gratitude,

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Parties desiring to purchase in this market can do so, when cotton is in hand, with from thirty to sixty days' indulgence.

We are endeavoring, in Sugars, Molasses, Rice and Coffee, to control the patronage of the Western States, which will give us unusual advantages in this market.

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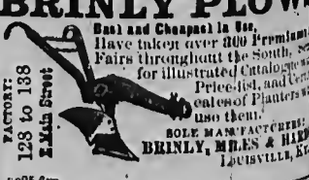

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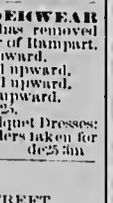

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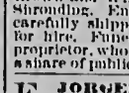

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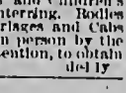

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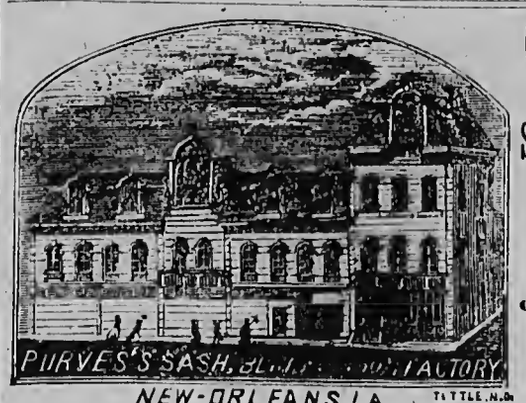

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Ladies' and Children's Boots and Shoes.

In all styles and of the best make, may be bought at WONDERFULLY low prices at MRS. JAMES A. KELLY'S, fe12 2m No. 365 Dryades street.

B. H. HAIS,

REPAIRER AND TUNER OF PIANOS AND ORGANS.

All work guaranteed. Desk and order-book at the Book, Stationery and Organ Depot of Robert J. Harp, 116 and 112 Camp street. Orders left at the above place or addressed to care of Mr. Harp will be promptly and faithfully attended to. fe12 3m

H. MOLLEGEN,

DEALER IN

All Kinds of Wood and Coal,

OFFICE—NO. 321 RAMPART STREET, Between Calliope and Delord.

Wood Sawed and Split by machinery at ONE-FOURTH the usual charge, and delivered Free. Wood and Coal sold at the lowest rates. Full measure guaranteed. Stove Wood a specialty. fe12 2m

WILLIAM VELDEN,

DEALER IN WOOD AND COAL,

Corner Prytania and Philip Streets.

Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. ja5 6m

GAS COOKING STOVES

AND GAS FIXTURES

AT NEW YORK PRICES.

Stores, offices and dwellings fitted up at short notice and on reasonable terms. Jobbing attended to. P. H. QUINLAN, ja22 2m 280 Camp street.

H. N. JENKINS,

SOLICITOR OF

American and Foreign Patents,

27.....COMMERCIAL PLACE.....27

ja22 2m (Up Stairs,) New Orleans, La.

JACOB FREIDHOF,

DEALER IN

FIRE WOOD, PITTSBURG COAL AND CHARCOAL,

38 and 10 Burgundy St., New Orleans.

Wood Sawed to order. Country orders promptly attended to. ja29 2m

CRESCENT SAW MILL ASSOCIATION FOOT OF GENERAL TAYLOR ST., Sixth District, New Orleans.

T. H. BRADY, Prest. CHERE VERNETTL, Supt.

Every description of Cypress, Pine, Oak and Walnut Lumber, also Plastering Laths and Shingles, always on hand and cut to order.

All orders left at Box 28, Mechanics' and Dealers' Exchange, promptly attended to. ja15 2m

MOUNT CARBON COAL,

FOR SALE BY

WASHINGTON MORTON,

138.....Gravier Street.....138

ja15 2m New Orleans.

SUNDRIES.....SUNDRIES.

500 bbls. POTATOES, assorted.
500 bbls. French and Boston choice ONIONS.
Hams, Bulk Shoulders, Sausages, etc.
Pigs' Feet, Spare Ribs, Breakfast Bacon, Sour Kraut, etc.

For sale at the Cheap Store of E. H. ROQUEST, ja15 6t No. 147 Tchoupitoulas St., near Natchez.

NEW ORLEANS

PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOORIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOORIDGE'S Dressmaking Establishment, Nos. 91 and 93 Canal St., New Orleans.

Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

SEWING MACHINES.

THE WEED SEWING MACHINE.

THE WEED

SEWING MACHINE

HAS JUST RECEIVED

THE HIGHEST AWARD

..AT VIENNA,

THUS

REPEATING ITS EXPERIENCE

AT PARIS IN 1867.

No Machine possesses so many good qualities for general Family use.

The universal satisfaction given by this Machine justifies its claim to the well-known name:

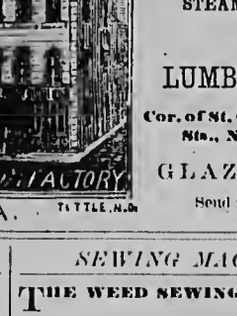
FAMILY FAVORITE.

Company's Office in New Orleans,

207.....CANAL STREET.....207

☞ Agents wanted. de18 3m

A NEW IDEA!



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WILSON

SHUTTLE

SEWING

MACHINE

FOR

NOTHING!

FARMERS, MERCHANTS, MECHANICS, EVERYBODY! Send your name and Postoffice address to us, and receive circulars giving full particulars for procuring a WORLD-RENOWNED

Wilson Shuttle Sewing Machine

☞ WITHOUT PAYING FOR IT. ☜

NEEDLES for all Sewing Machines for sale. Five cents each.

WILSON SEWING MACHINE CO., 182 Canal street, ja1 3m New Orleans, Louisiana.

BABCOCK SELF-ACTING FIRE ENGINE,

FOR CITY, TOWN AND VILLAGE USE.

The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

A. M. ORANGER, General Agent, mh6 1y Exposition Building

JOHN GIBSON,

ENGRAVER

AND

Steam Power Lithographic Printer,

82 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings; Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

UPPER CITY

BLUE BOOT AND SHOE STORE,

No. 578 Magazine Street, New Orleans,

keeps constantly on hand the finest stock of BOOTS AND SHOES, HATS AND TRUNKS of every description, and solicits a share of the patronage of the public. Guarantee satisfaction to all.

MANUFACTURING DEPARTMENT

Under the Control of J. Phillips,

formerly with Glynn & Wintz. Ease, elegance, neatness and durability is observed in manufacturing our Ladies', Gentlemen's and Children's Boots and Shoes. Country orders strictly attended to. fe26 1m LOUIS BIMBEL, Agent.

CARPET WAREHOUSE,

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace curtains; Hair cloth Ticking; Springs; Burlaps; Stair Covers, etc.

de4 1y A. BROUSSEAU & CO.

INSURANCE.

NORTH BRITISH AND MERCANTILE INSURANCE CO.

OF LONDON AND EDINBURG.

INCORPORATED.....1809

Capital (Gold).....$10,000,000

Issues Gold and Currency Policies, on all desirable risks, at Local Board rates, with usual rebate.

☞ Losses made at this Agency settled here.

WM. E. FITZGERALD, Agent, ja22 3m No. 2 Carondelet St., New Orleans.

NEW ORLEANS MUTUAL INSURANCE CO.

OFFICE—COR. CAMP AND CANAL STS.

Capital.....$500,000 00
Assets, Dec. 31, 1872.....676,911 82

Insures FIRE, MARINE AND RIVER Risks, dividing the profits separately on each department to the Insured.

For the accommodation of its customers, the company will make Marine Losses payable in London.

J. TUYES, President. J. W. HINCKS, Secretary.

Directors.

George Urquhart,	M. Payro,
H. Gady,	Phocide Forstall,
C. W. Babcock,	Aug. Reichard,
T. Bailly Blanchard,	E. Miltenberger,
A. Schreiber,	W. B. Schmidt,
Charles Lafitte,	J. Tuyes. fe5 3m

MEDICAL.

BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. J. C. McALLISTER, Sole Southern Agent.

Address Glass Box 825. mh6 1y

SCHOOLS AND COLLEGES.

Soule's

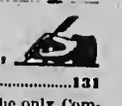
COMMERCIAL COLLEGE,

The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

GEO. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, 880 octavo pages, the great arithmetical work of the age, is for sale at this College office. ja22 1y

J. W. BLACKMAN'S



COMMERCIAL COLLEGE,

131.....CARONDELET ST.....131

This old-established Institution is the only Commercial College in this city where students from the country can board in the family of the Principal. There is ample accommodation for thirty to forty students to board in the college. All Commercial branches taught. Terms over Thirty per cent. less than other colleges in this city. REFERENCES: Bishop Keener; Dr. J. B. Walker, Galveston; Dr. L. Parker and Robt. J. Harp, editor and publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, and Rev. A. P. Sage, Koschusko, Miss. For circulars address J. W. BLACKMAN, fe12 1tm 131 Carondelet St., New Orleans, La.

HIWASSEE COLLEGE.

UNDER CARE OF

The Holston Conference, M. E. Church South.

Founded in 1849. Greatly improved. Boarding-house, with farm of five hundred acres. Fare generous. Faculty full. Instruction thorough. Located in the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Expenses of tuition, board, fuel, lodging and washing less than $150 a year. Conveyance any day. For further information address REV. J. H. BRUNNER, se25 6m Sweetwater, Tenn.

IRON WORKS—BELLS.

RAILINGS.....RAILINGS.

WROUGHT IRON AND WIRE RAILINGS

FOR

Public Grounds, Cemeteries, Cottages,

ETC., ETC.

Iron Bedsteads, with Wire Sackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers:

M. WALKER & SONS, se18 1y 805 Market St., Philadelphia, Pa.

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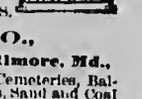

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ORNAMENTAL WIRE WORKS.

DUFUR & CO.,

No. 30 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sleeves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

BUCKEYE BELL FOUNDRY

Established in 1837

New Orleans Markets.

From the New Orleans Price Current.

The river is 4 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-seventh ultimo:

Louisiana and Mississippi	bales...	18,073
Lake		21
Arkansas		3,781
Mobile		1,254
Texas		1,931
Total		25,062

On Saturday the inquiry was fair, but the movement checked by the assortment being poor, and buyers finding it difficult to fill their orders, as well as by their claiming concessions from factors which the latter would not admit. We heard of sales at 11c. for ordinary, 12c. for strict ordinary, good ordinary at 13c., strict good ordinary at 13 9/16@14c., low middling at a fraction under 14c., 14 9/16@14 13/16c., and strict low middling at 15c. The business embraced 5,000 bales. On Monday a decline of 1-16d. in Orleans at Liverpool and of 1-16@3-32c. in futures at New York, together with heavier receipts than had been expected and a falling off of 2-16@4-10 per cent. in sterling exchange, combined to check the demand and depress prices, and although there appeared to be a fair inquiry, it was mostly at figures below the views of factors; the sales were consequently confined to 4,850 bales. The lower grades, from low ordinary to strict ordinary, were offered more freely, and, being in less demand, were disproportionably depressed compared with the better grades, the former giving way ¼c. and the latter ⅛c. On Tuesday a further decline of 1-16d. at Liverpool, and of 3-10 ₰ cent. in foreign exchange, together with the falling off in the receipts being less than had been expected, had a depressing influence, under which prices exhibited increased irregularity, showing a general decline of ⅛@¼c. in the grades below low middling and ⅛c. in the better qualities, but with occasional transactions at less than our inside quotations.

The above makes an aggregate for the past three days of 16,000 bales, against 19,000 for the corresponding time last week and 17,000 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,000,076 bales, against 885,255 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 323,657 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 44,981 to Great Britain, and of 75,858 to France, and a decrease of 7,991 to other foreign ports. We quote:

Low ordinary	8⅞	@ 9
Ordinary	10⅝	@ 10¾
Strict ordinary	11⅝	@ 11⅞
Good ordinary	12⅜	@ 13
Strict good ordinary	13⅛	@ 13⅞
Low middling	14⅛	@ 14⅜
Strict low middling	14⅝	@ 15
Middling	15⅛	@ 15⅜
Strict middling	15⅞	@ 16
Good middling	16⅛	@ 17

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days		25,062
Arrived previously	1,085,489—	1,110,551
		1,117,738
Exported past three days	50,243	
Exported previously	767,658—	817,901
Stock on hand and on shipboard		299,837

SUGAR.—The receipts on Saturday and Monday comprised 1,068 hhds., and only 600 hhds. sold at 5¾@6c. for inferior, 6¼c. for common, 6⅝@7c. for fair, 7¼c. for good fair, 7½c. for fully fair, 8c. for prime, 8⅛@8¼c. for strictly prime, 8¾@9c. for choice, 9@9c. for low yellow clarified, 9⅛@9⅜c. for good yellow clarified, and 6⅛@7c. for seconds.

MOLASSES.—The receipts on Saturday and Monday comprised 278 bbls. and 114 half bbls., but only a few small lots were sold at 62c. for thin reboiled in bbls., and 61c. for good fair in half bbls.

CORN.—On Tuesday 7,350 sacks sold at 75@77c. for yellow mixed and white, and 78@80c. for yellow.

OATS.—On Tuesday 2,800 sacks sold at 61½@62c.; a small lot brought 63c. ₱ bushel.

BRAN.—On Tuesday 900 sacks sold at 90@92½c. ₱ 100 lbs.

PORK.—On Tuesday 50 bbls. mess sold on private terms and 50 bbls. at $16 ₱ bbl. A lot of 15 bbls. rump sold at $12.50 ₱ bbl. Mess is retailing at $16.50 ₱ bbl.

BACON.—On Saturday 180 casks sold, in small lots, at 8¾c. for shoulders, 8½@8¾c. for clear rib sides, and 9¾c. for clear sides.

HAMS.—A lot of 15 tierces choice sugar-cured sold on Saturday at 12c., and on Monday 25 tierces sold at 12@12¼c. ₱ lb. Choice sugar-cured are now quoted at 11¾@12¼c. ₱ lb.

LARD.—Tierce is quoted at 9@9¼c. for packers' and 9¾c. for refined, keg 9¾@10c. ₱ lb.

DRY SALT MEAT.—Only a few shoulders in casks were sold, in a job way, on Monday at 6c. ₱ lb. On Tuesday only 24 casks clear rib sides sold at 8c. ₱ lb.

BREAKFAST BACON.—Very little here, and Western commands 11c. ₱ lb. No New York in market.

MONETARY.

Gold opened on Tuesday at 112⅛@112⅜ (against 112⅜ at New York,) and closed at the opening rates in both markets.

Nothing has been reported in silver. Owing to the light supplies it is quoted at 108½@109½ for American half dollars and 110½@111 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	35	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	30	33
Java	37	39
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	17	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	6 00	6 25
Superfine	— —	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	— —
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	4¾	5¼
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl:		
Western	1 75	— —
Cement	2 75	3 00
Plaster Paris	2 75	3 00
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 75
Laths	— —	— —
OILS:		
Lard, ₱ gallon	85	88
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¼	11¾
Pulverized	11¼	11¾
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	90 00
Wagon, four-horse	100 00	115 00
Cane wagon	180 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	120 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, March 3, 1874.

Texas beeves, choice, ₱ head	— — @	$45 00
Texas beeves, first quality, ₱ head	35 00 @	40 00
Texas cattle, second quality, ₱ head	20 00 @	28 00
Texas cattle, third quality, ₱ head	12 00 @	15 00
Western beeves, ₱ ₱ net	8 @	10
Sheep, first quality, ₱ head	4 00 @	5 00
Sheep, second quality, ₱ head	3 00 @	4 00
Milch cows, choice, ₱ head	80 00 @	100 00
Milch cows, ₱ head	35 00 @	50 00
Calves, ₱ head	7 00 @	10 00
Yearlings, ₱ head	8 00 @	10 00

Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Agencies.
A. Coyle, St. Louis, Mo.
Lorane & Hall, Baltimore, Md.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
A. D. Young, Williamsburg, New York.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Times Bakery, 53 Annunciation street.

Banks.
New Orleans Savings Institution, 156 Canal st.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Turnbull & Co., Baltimore, Md.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Estopp, 389 Dryades street.
Louis Glaibel, 578 Magazine street.
Mrs. James A. Kelly, 365 Dryades street.
James Simpson, 424 Dryades street.

Butchers.
Dennis Ilruza, stalls 13 and 15, Dryades Market.
J. Dubarry, stalls 2, 4 and 6, St. Mary's Market
Martin Lannes, stalls 37, 38 and 7 Magazine market.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 118 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lum & Co., 102 Gravier and 13 Union street.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor. Eraio and Franklin sts.

Clothing and Furnishing Goods.
John Mullan, 132 Camp street.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
John D. Maclin, 34 Carondelet street.
H. Mollegen & Co., 321 Rampart street.
Washington Morton, 138 Gravier street.
Sam. Smith, 351 Dryades street.
P. Sullivan, 304 Julia street.
H. & C. Tyler, 9 Carondelet street.
William Velden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
John P. Magee, 60 Lafayette street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Drugs.
F. Jorger, corner Second and Dryades streets.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Auguste Marx, 381 Dryades street.
St. Philip Store, 239 Royal street.

Educational.
J. W. Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Sweetwater, Tennessee.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Wait, 60 Carondelet street.
W. Harrington & Co., 79 Carondelet street.
A. Meynier, Jr., 55 Peters street.
J. C. & H. M. Payne & Co., 64 and 66 Baronne st.

Fertilizers.
Stern's Fertilizer, 16 Chartres street.
Louisiana Oil Company, 37 Union street.

Fire Engine.
Babcock Self-Acting Fire Engine, A. M. Granger, general agent. Exposition building

Fruniers and Gilders.
Kernan & White, 106 Customhouse street.
F. Wagener, 13 Baronne street.

Furniture.
John Bois, 291 Camp street.
Hugh Flynn, 167 Poydras street.
F. Helderich, 624 Magazine street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.

Gas and Steam-Pipe Fitters.
Barbarin Gas Machines, F. Roberts, superintendent, 2 Tremgle building and 255 Peters st.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
John L. Adams & Co., 43, 45 and 47 Peters street.
E. Conery & Son, cor. Canal and Delta streets.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
V. Geimuchen, corner Old Levee and Blenville streets.
Rice Bros. & Co., 89 and 91 Camp street.
Rousset & Co., 239 Old Levee street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Human Hair Goods.
Miss C. C. Matthews, 2-24½ Camp street.
George T. Schilling, 381 Dryades street.

Insurance.
New Orleans Mutual Insurance Co., corner of Camp and Canal streets.
North British and Mercantile Insurance Company, office, No. 2 Carondelet street.

Iron Manufactories.
Billings & Spencer Company, Hartford, Conn
M. Walker & Sons, Philadelphia.

Labor Agency.
A. Hane, 84 Carondelet street.

Ladies' Underwear.
Louisiana Manufactory, 202 Canal street.

Lumber.
Crescent Saw Mill Association, foot of General Taylor street.
Thomas Hassan, cor. Cedar and Julia streets.
Minney & Marcy, 424 and 426 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
W. L. Cushing, 61 St. Charles street.
Diamond Cotton Chopper and Cultivator, Fayetteville, N. C.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
H. J. West, 115 and 117 Magazine street.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Marble and Granite Works.
George Stroud, 155 to 164 St. Charles street.

Medical.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Dr. Hall's Balsam, J. F. Henry, Curran & Co., New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
I. L. Lyons, corner Camp and Oravier streets.
Ophim Cure, Paisley & Dunklin, Selma, Ala.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
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Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

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Mrs. M. Tournaben, 205 Prytania street.

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Horace Waters & Son, New York.
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A. S. Cutler, 136½ Camp street.

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Atlanta Paper Mills, Atlanta, Georgia.

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John A Wiedersheim & Co., Philadelphia.

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R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographers.
S. Anderson, 151 Canal street.

Plows.
Brinly Plows, Hribly, Miles & Hardy, Louisville, Kentucky.

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G. D. Coulon, 37 Camp street.

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Dr. C. J. Bickham, office, corner Magazine and Second streets.
T. Whitney Carter, Architect, 58 Carondelet st.
Dr. J. J. Lyons, office, 239 Carondelet street.
Race, Fetter & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route,
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

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Magnolia House, 95 St. Charles street.

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Peter Henderson & Co., New York.

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M. S. Hedrick, 151 Canal street.
Weed Sewing Machine, 207 Canal street.
Wilson Sewing Machine, 169 Canal street

Soaps.
J. H. Keller, 110 Gravier street.

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Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
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H. N. Jenkins, 27 Commercial place.

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Stoves.
J. H. Campman, 133 Poydras street.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.

Tobacco and Cigars.
E. Bourgeois, 19 Conti street.
E. J. Hillieux, manufacturer, corner St. Louis and Dauphine streets.
Ed. L. Zell, cor. Canal and Chronicleict streets.

Undertakers.
T. W. Hothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street

Vegetables.
E. H. Itoquest, 454½ Tchoupitoulas street.

Washing Machines.
Rhigen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Maryland.

Special Notices.

NOTICE.—*To the Preachers of the Mobile District.*—Our District Conference will embrace the third Sabbath in April, the services commencing on Wednesday night previous. It is hoped that there will be a general attendance. Bishop Marvin will be with us. I hope the brethren will have taken their collections for the expenses of the delegates to the General Conference before that time.

J. HAMILTON.

THE PREACHERS' MEETING of Meridian district will be held at Meridian, Mississippi, on the ninth of April, at nine o'clock A. M. Question for general discussion: "Do the Scriptures warrant the conclusion that an adult may pass through the process of regeneration without being conscious of it?" Itinerant and local ministers are requested to attend.

5 WILLIAM B. HINES.

DEMOPOLIS DISTRICT CONFERENCE, ALABAMA ANNUAL CONFERENCE.—Bishop Marvin has given me notice that he will hold our District Conference, commencing April 10, at Gainesville, Alabama. The preachers in charge will please raise and bring with them the amounts assessed for the support of the Bishops.

5 S. H. COX, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

Summerfield	Mar. 21, 22
East Selma, at Benton	28, 29
Selma	Apr. 4, 5
Tallahatta, at Coffeeville	11, 12
Jackson, at Grove Hill	18, 19
Suggsville, at Amity	25, 26
Choctaw Corner, at Bashi	May 2, 3
Greville, at Orrville	9, 10
Dayton, at Dayton	16, 17
Uniontown	23, 24
Rembert Hills	30, 31
Peachtree	June 6, 7

The preachers will please urge the people to assemble at their respective churches on Friday before each Quarterly Conference, and observe the day as one of fasting, humiliation and prayer for the outpouring of the Spirit of God and the prosperity of our Zion.

5 ANDREW J. BRIGGS, P. E.

MOBILE DIST.—SECOND ROUND.

Whistler	Mar. 7, 8
St. Paul's	14, 15
Franklin street	21, 22
St. Stephen's	28, 29
Citronelle	Apr. 4, 5
Pollard	11, 12
Mount Pleasant	18, 19
Grand Bay	25, 26

The remaining appointments will not be met until after the General Conference, and will be announced in due time.

19 J. HAMILTON, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Waynesboro station	Mar. 21, 22
Enterprise station	Apr. 4, 5
DeKalb circuit, at Scoobn	18, 19
Spring Hill circuit, at Lauderdale	25, 26
Marion and Toonsuba ct., at Spring Hill	May 2, 3
Wayne circuit, at Salem	9, 10
DeSoto circuit, at McGovern's chapel	16, 17
Quitman and Clarke, at Cedar Creek	23, 24
Enterprise circuit	30, 31
Meridian station	June 6, 7
Shubuta station	13, 14
Paulding circuit	20, 21

The Meridian District Conference will meet at Meridian on the tenth of April, Bishop R. Paine presiding. All delegates are expected to be in attendance.

5 WILLIAM B. HINES, P. E.

BRANDON DIST.—SECOND ROUND.

Fanulin circuit, at Fannin	Mar. 28, 29
Hillsboro circuit, at Oak Grove	Apr. 4, 5
Walnut Grove, at Walnut Grove	11, 12
Centerville, at Salem	18, 19
Philadelphia, at Ebenezer	25, 26
Morton, at Lodabar	May 2, 3
Forest and Lake	9, 10
Trenton	16, 17
Raleigh	23, 24
Garlandsville	30, 31
Brandon station	June 6, 7

20 F. M. WILLIAMS, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Pattersonville	Feb. 21, 22
Franklin	28, Mar. 1
New Iberia	Mar. 7, 8
Abbeville	14, 15
Vermilionville	21, 22
Teche	27, 24
Opelousas	28, 29
Washington	Apr. 4, 5
St. Landry	11, 12
Lake Charles	18, 19
Grand Chenliere	25, 26
Calcasieu	May 2, 3
Sugartown	9, 10

District stewards' meeting at Franklin.

12 J. E. COOK, P. E.

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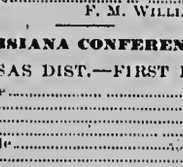

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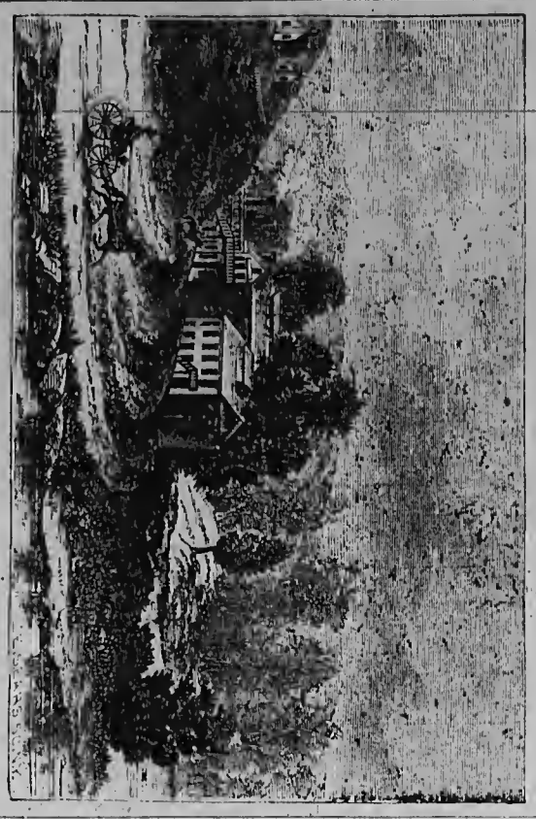

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12 Dinner Coffee Cups and Saucers.	

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A daily paper will be published during the session of the General Conference, which convenes in the city of Louisville, Kentucky, on the first day of May next. This paper will contain an account of the Proceedings of the Conference, including the Pastoral Address of the Bishops, the various questions that may come before the body, the Reports of Committees, the Speeches and Debates, together with all the plans that may be proposed and adopted for the extension of the Kingdom of the Redeemer in the world.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, MARCH 12, 1874. NO. 11.

News of the Week.

DOMESTIC.

WASHINGTON, March 4.—Rev. Jacob Knapp, famous as a revival preacher, died at Rockford, Illinois, aged seventy-four.

WORCESTER, MASS., March 4.—Several temperance meetings were held to-day. This afternoon clergymen of all denominations met for consultation. Resolutions were adopted expressing sympathy with any movement that tends to stop the sale of liquor, but the present movement is not indorsed.

CHICAGO, March 4.—The woman's temperance crusade in this city has been virtually abandoned, even before it had taken any definite form. At a meeting of ladies interested in the cause to-day, some of the most prominent movers in the matter announced their intention of giving up the attempt.

NEW YORK, March 5.—Committees representing the General Synod of the Reformed Church in the United States and General Session of the Presbyterian Church of the South have held several meetings, in which the subject of consolidation was thoroughly discussed. Great harmony and good feeling prevailed.

The action taken was substantially as follows: The committees unanimously agreed to report to the respective bodies, which will meet in May and June this year, that a plan of co-operation is practicable so far as the leading features of the ecclesiastic work is concerned, especially that relating to home and foreign missions and public action.

No steps thus far have been taken toward effecting or organizing a union of the denominations represented. The harmony which thus far prevailed renders it probable in the minds of many that this consummation will be realized.

WORCESTER, MASS., March 5.—The temperance women have abandoned Dio Lewis' plan, and will seek to operate through the owners of buildings, by pledging them not to let them to the liquor dealers.

LOUISVILLE, March 7.—A meeting was held last night to devise ways and means for the reception and accommodation of members of the General Conference of the Methodist Church South, which convenes here.

PHILADELPHIA, March 8.—A large meeting in the interest of the Palestine Exploration Society was held this evening at the First Presbyterian church. Prof. Hitchcock, president, and Lieutenant Steener, of the United States army, commander of the late expedition into Moab, made interesting statements.

BUFFALO, March 9.—Ex-President Fillmore died, at his residence in this city, at ten minutes past eleven o'clock last night.

He was conscious up to the time of his demise. At eight o'clock, in reply to a question by his physician, he said his nourishment was palatable. These were his last words. His death was painless.

EXECUTIVE MANSION, WASHINGTON, D. C., March 9.—It is with deep regret that the President announces to the people of the United States the death of Millard Fillmore, one of his honored predecessors, who died at Buffalo, New York, last evening. The long-continued and useful public service and eminent purity of character of the deceased ex-President will be remembered beyond the days of mourning in which a nation will be thrown by the event which is thus announced.

As a mark of respect to his memory it is ordered that the executive mansion and the several departments at Washington be draped in mourning until the close of the day on which the funeral shall take place, and that all business be suspended on the day of the funeral.

It is further ordered that the War and Navy Departments cause suitable military and naval honors to be paid on the occasion to the memory of the eminent citizen whose life is now closed. U. S. GRANT.

By the President:
HAMILTON FISH,
Secretary of State.

SAN FRANCISCO, March 9.—All freight trains caught in the snow have been abandoned for the present. In Summit valley snow is twenty-five feet deep on a level. Several snow-plows and engines are off the track.

One east-bound passenger train is still at Alta. A western-bound passenger train is at Reno. The western-bound passenger trains lie at Tonno. Another eastern-bound passenger train lies at Hulleck's.

At Cisco over six feet of snow has fallen during the present snow-storm.

NASHUA, N. H., March 10.—The Democrats are holding a jollification meeting, claiming the Governor and House of Representatives, and possibly the Senate.

Later.—Returns from one hundred and four towns give McCutchin 16,971, Weston 17,187, and Black 896. The same towns last year gave Straw 16,997, Weston 16,016, Black and scattering 825. Republican loss in one hundred and four towns is 968.

FOREIGN.

MADRID, March 4.—The aggressive movements of the Carlists have served to arouse a feeling on the part of the people to aid the government, by all the means in their power, to crush the insurrection. Contributions of money and clothing are pouring in, and all the theaters in this city have given performances in aid of the cause. Telegrams have been received from the principal authorities, offering moral and material support.

LONDON, March 5.—The new Parliament assembled to-day. The opening proceedings in the Chamber of Peers was formal and uninteresting.

In the House of Commons Henry Chaplin (Conservative) proposed, and Lord Cavendish seconded the motion, that Mr. Brand, speaker of the last House, be declared speaker of the present House. After eulogistic speeches the motion was carried unanimously.

Perry Hubert congratulated the speaker in behalf of the absent minister, and Gladstone tendered him the compliments of the opposition. Swearing of members then began. Gladstone was most warmly received by the Liberal members when he entered the hall and took his seat on the front opposition bench.

The correspondent of the *Daily News* at St. Petersburg writes, under date of the twenty-eighth ultimo, that serious rioting has occurred in Eastern Poland, in consequence of the closing of churches by order of the government. At one place the disorder was so great that the military was called out and fired on the rioters, killing and wounding seventy persons.

LONDON, March 6.—Lord Northbrook, Viceroy and Governor General of India, telegraphs to the Indian office that it is expected the government will be obliged to maintain three million of persons for three months. The expenditures on account of the famine to the end of February last are estimated at $7,500,000.

The Duke and Duchess of Edinburg are expected to reach England to-morrow. Extensive preparations have been made for their reception. The day will be observed as a holiday.

LONDON, March 7.—Upon the fall of Coomassie General Sir Garnet Wolsley issued a general order to his troops, complimenting them upon their bravery, and congratulating them upon their success. In conclusion he said: "England is proud of such men, and I am proud of commanding them."

The remains of Dr. Livingstone will be transported from Africa to England at the public expense.

HAVANA, March 7.—The report of the killing of ex-President Cespedes, by some members of the San Quentin battalion, has been confirmed.

It appears that on the twenty-seventh ultimo the Spanish troops captured a negro, and were ordered by their commander to shoot him. The negro promised, if his life was spared, to lead them to the spot where Cespedes could be found.

This was assented to, and the ex-president was discovered, with a few friends, five leagues from Masseradora. His companions succeeded in getting away, but he could not escape; and while closely pursued by a detachment of troops, led by a sergeant, turned and fired six shots from his revolver. This was returned by the troops, and Cespedes received bullets in the head and breast, causing instant death. His body was brought to Santiago de Cuba and buried on the first instant.

LONDON, March 9.—Dispatches received at the war office from General Sir Garnet Woolsley say that no means were left untried to effect a peaceable solution of the campaign. The King's palace was not touched until the last hour, and the troops left Coomassie without one article of plunder.

Of thirty-four officers sent out from England to organize the expedition four were killed, three died of fever and seven were wounded.

The rains have commenced, and the streams are swollen, impeding the homeward march of the troops.

BERLIN, March 9.—The arrest of the Bishop of Treves last week caused much excitement among the Catholic population. It was followed today by the forcible closing of the seminary attached to the bishop's see, in accordance with the decrees of the courts and the orders of the government.

Large numbers of people gathered around the institution and tried to prevent the officers from doing their duty. A riot followed, which threatened to become serious. Troops came to the assistance of the authorities and quickly dispersed the mob. To-night the city is reported quiet.

VIENNA, March 9.—A riot broke out at Pesth to-day, and was not suppressed until the military, which was called out, had fired on the mob, killing four persons and wounding many. Several buildings were burned by the rioters.

LONDON, March 10.—Additional dispatches from the Gold Coast report General Wolsley as having recrossed the river Prat, February 15. Three out of six kings, tributary to King Kolle, have given in their submission to British supremacy of the Ashantee throne. War is considered at an end and the kingdom hopelessly disrupted.

CHARLES LAMB gives some advice about making speeches which might be applied with advantage to other occasions. He says a speaker should not attempt to express too much, but should leave something to the imagination of his audience; and he tells how, being called on to return thanks for a toast to his health, he rose, bowed to his audience, said, "Gentlemen," and then sat down, leaving it to their imagination to supply the rest.

THE Richmond *Whig* thinks that if "Kosciusko" is properly pronounced "Kosciewshko," Freedom must have sneezed instead of shrieked when the hero of Poland fell.

THE revival lists of the *Christian Advocate*, February 12, report over five thousand conversions.

Reception of the American Bishops at the Legation.

We take the following account of a most interesting occasion from that able journal, the *Two Republics*, published in the City of Mexico. The reception was on the evening of the third of February.

On last Tuesday evening, the usual reception occasion of our popular minister, Hon. John W. Foster, his parlors were crowded by a large number of ladies and gentlemen, of both branches of the Anglo-Saxon family, also by Count and Countess Enzengberg, German minister, Sr. D. Giuseppe Biajl, the Italian charge de affairs, and some other foreigners, when and where were presented to this large and respectable assemblage the Right Rev. Bishop Arthur Simpson and Right Rev. Bishop John C. Keener, who have recently arrived from the United States. Colonel Foster availed himself of this occasion to render a just tribute to the varied and useful services of these distinguished prelates at home, and the meritorious object of their visit.

Upon introducing Bishop Simpson, Colonel Foster made the following remarks:

"It is a great pleasure to me, as I am also sure it is to this large company of English-speaking residents of Mexico, to have present with us to-night two gentlemen so distinguished in the church and in society, and I may add so much honored by the people of the United States. And I am confident that all of you, as you have taken them by the hand, can bid them a hearty welcome, and will indorse my words when I express an earnest wish for the success of the mission which brought them to this country. Whatever may be our beliefs, we can bid a God-speed to every movement which has a tendency to develop religious liberty and purity of Christian faith and practice, elevate the morals and quicken the intelligence of the people.

"Bishop Simpson has spent a long and useful life in the cause of education and the church in the United States, and there are few living men to whom my country is more deeply indebted for its present condition of intelligence, morality and patriotism than to him. We are glad to see him in this capital, in this era of peace and stability, and there is no impropriety in expressing the hope that Mexico may profit from his ripe experience and his philanthropic spirit. It is not often that we are favored with such an opportunity as this, and I trust the Bishop will favor us with a few words of good cheer to-night."

Whereupon Bishop Simpson responded in an easy and elegant manner, thanking the polite host for thus affording him an opportunity of meeting such a large number of respectable members of the Anglo-Saxon race. He paid a high tribute to Anglo-Saxon enterprise and energy, and very playfully rebuked that element for their assumptions of superiority in all and every case. He drew a pretty fine thread upon the benevolent propensity of the Anglo-Saxons, on both sides of the ocean, to extend their territorial dominion, which the Bishop seemed to think was not entirely with the view of spreading the gospel and of enlarging the era of freedom. At least from the tenor of his remarks he judged their motives were very much mixed, being a sort of blending of Bibles and firearms, schools and sewing machines, building railways and telegraphs as a civilizing process at the rate of so much per cent. upon investment, which was never lost sight of.

Bishop Simpson paid a high compliment to Bro. Jonathan's peculiar, well-known and world-wide acknowledged *modesty*, which he said was legitimately derived from his ancestor, John Bull; and upon the whole he administered a very wholesome sermon in a very pleasant garb, which was received with much merriment by the assemblage.

The Bishop paid a high tribute to the intelligence and respectability of the English and American element in Mexico, and expressed a wish that their residence here would promote their welfare as well as that of the people among whom they resided, and concluded with some complimentary remarks in reference to the accomplished lady of the legation and her interesting family.

Upon introducing Bishop Keener the minister said:

"One of the pleasant features of the presence of our distinguished friends is that it illustrates the disappearance of sectional differences in the United States. As the representative men of the North and the South make their fraternal visit to this country; so the greater part of our countrymen at home are striving together to develop the resources and prosperity, and to augment the greatness of our common country.

"In calling upon Bishop Keener to give us a few words of greeting from home, I desire to say that Mexico has no better friend or more enthusiastic admirer in the United States than he. When in New Orleans, *en route* to my post of duty, I received from the Bishop a glowing account of Mexico, which I wish to say to him I have found in a great measure realized in my own experience."

When Bishop Keener addressed the company, and after paying his respects to the minister, his family and the audience, he observed that he had never despaired of the Yankee nation, after seeing a barrel of shoepegs in the Crystal Palace, at London; with some other remarks pointing out the peculiar talents of the Yankee people for traffic, Bishop Keener proceeded to say: "Mr. Foster has said he had a great admiration for Mexico, and that nothing could subserve the American people more than a visit to this region, for in their strong national conceit they know but little of other people. Mr. Parks, of England, observed that 'John Bull has a good deal of conceit too.'" True, whatever we have of that quality, we have come honestly by it. The Bishop said that at one time he supposed Mexico to be made up of a turbulent population, fit only to receive our surplus negroes, but what was his surprise to find here a sprightly race, full of genius, with artisan and art skill of a high order, having many extensive schools, a brilliant school exhibition, equal to the very best at home; having a library that would do credit to Philadelphia, and an academy of the arts better than anything we hope for in New Orleans in the next fifty years, and a refined and elegant society.

"Mr. Grote," continued the Bishop, "in his admirable History of Greece, has laid much stress on the conformation of the Grecian peninsula and archipelago, as to their effect upon developing the Greek civilization. So he felt a great interest in the features and formation of a country which has produced a people capable of ridding themselves of many monopolies, and of evolving a freedom which advances the public schools and a religious toleration. The more especially as they have done this not by interference from without, but of their own inherent force; and have shown that through a period of war, of revolution and counter revolution, which to us was but confused anarchy, there was in fact a thread of consistency, which, after a long history of mining and countermining, has at length issued in the present hopeful condition of affairs in this republic."

Bishop Keener said he looked with great interest on the topography of this beautiful and sublime region which gave birth to such results as upon the vale of Cordova and Orizaba's luxuriance of tropical wealth. Who says Eden was in Asia? He listened to the rapturous admiration of friends as the Cordilleras unfolded themselves in successive ranges, passing away into the dim, cloud-like outline of "the misty, dying blue." When he saw the grand achievement of engineering skill, while he mounted up upon almost impassable grades, a sense of pride filled him at the triumph of our race, by the Englishman and the Mexican, over the terrible obstacles of nature.

The Bishop concluded his remarks as follows:

"From the delightful reunion, as we have here to-night, of gentlemen who well represent the literature, the arts and commerce of different countries, and the faith of different churches; and of our fair countrywomen, both of England and America, who are always first and last in every good work, we may well hope for the diffusion of those great principles of free trade, of public schools and an open Bible, and I doubt not we shall live to see the greatest development of the republic of Mexico in all modern improvements and Christian civilization, under the enlightened and benign guidance of the able jurist and pure patriot who now presides over its fortunes, and who gives such full assurance of its stability."

THE BOYS.—The tired mother, when nightfall comes, cannot help drawing a long sigh at the sight of her boys' torn jackets and trowsers; and her aching head may whirl as with gleeful shouts they come trooping into the room in rough-and-tumble fashion. But with what loving tenderness does she not only endure all their noise, but sympathize in their sports, if she be a true mother. Some such feelings as these which are put into verse she bears in her heart:

"Boys will be boys—but not for long:
Ah, could we hear about us
This thought: how very soon our boys
Will learn to do without us!

"How soon but tall and deep-voiced men
Will gravely call us 'mother?'
Or we be shrinking empty hands
From this world to the other!

"More gently we should chide the noise,
And when night quiets the racket,
Stitch in but loving thoughts and prayers
While mending pants and jacket!"

THE utility of Arctic expeditions being again under discussion, *Nature* (of London) makes a strong plea for them on the ground that they have opened the way to profitable commerce. One of the earliest Arctic expeditions "discovered the White sea route to Russia, and opened a flourishing trade. The Spitzbergen voyagers led to the establishment of a fishery which added millions" to the wealth of Great Britain. The same is true of explorations in the North Pacific. Its valuable fisheries were all made known to the world by hardy Arctic explorers. And as to the loss of life, the experience of the survivors of the Polaris expedition is proof that men are hard to kill in the frozen regions of the North. That a company of sailors should subsist on an ice-floe for months, without fire, drifting more than a thousand miles, and yet all reach home in good health, almost tempts us to believe that the vital principle must acquire additional tenacity in Polar regions.

BISHOP JANES said at the anniversary of the Sunday School Union: "The song literature of the modern Sunday school contains one grain of sense, one of melody, one of religion, and seven of nonsense!"

Singular Phenomena.

MR. EDITOR: The following very remarkable phenomenon was witnessed in Covington county, this State, in December last. I wish to submit it to the contributors of your scientific column, hoping to hear from them through the same at an early day. They need not try to dodge behind the plea of untruthfulness, as every word can be established beyond the question of a doubt. There were more than a dozen witnesses, for whose veracity I can avouch. Yourself and Bro. John Mathews can avouch for me.

On the thirteenth day of December last, about four o'clock P. M., Mrs. Ward, an old lady living with her son, being in the house alone, was surprised to see corn-stalks, sticks, bark, etc., strike the door-shutter and fall on the floor. She arose, went to the door, but, seeing no one, she became alarmed, and called her daughter-in-law, who was some paces from the house, in the field, saying to her to run there, for an evil spirit was there (or "the devil," to use her own words.) Mrs. Ward, on reaching the house and witnessing the phenomenon, was so much frightened that she was immediately seized with an agné. Mr. Ward, who was some distance from the house, with another man, at work, was sent for. Pieces of wood, bark, corn-stalks and light-wood (pine) striking against the door-shutter still continued. He sent for several of his neighbors, who witnessed it through Sunday, Monday and Tuesday, till eight or nine o'clock, when it ceased.

Pieces of wood eighteen or twenty inches in length, and two to three inches in diameter, were brought from the woods, a distance of one hundred yards or more. Wood placed near the fire, for lighting purposes for the family, was taken up in their presence and spirited to the same door-shutter. Mr. Ward's daughter, who was washing the tableware, had all the teaspoons forced from her hands by this unseen power, and carried to the same place. A carpenter's chisel was found, which Mr. Ward says is not his, and no owner in the community can be found. A rumbling noise on the house-top attracted their attention, and on examination a bushel or more of dirt or earth was found lodged there, which had the appearance of having been burned in the fire. Some of the earth is still on the house. Mr. Editor, if curiosity should carry you there soon you can see it.

A large bar-plow, weighing fifteen to eighteen pounds, was seen by some of the family to rise up and settle on the top of the house, and you can see it there when you go after the earth. It stands a living witness of all the other incidents here recorded, for no man could throw it where it is. There are many other incidents in connection with this (to me) most remarkable phenomenon, which would consume too much space and time to record.

I know most of the people who witnessed the facts recorded, and know the most of them to be a religious, church-going people. I again refer you to the Rev. John Mathews, of your city, for my character.

The above is submitted to Dr. T. O. Summers, Jr., A. S. Andrews, D. D., Steele and other scientists of the age, hoping soon to hear from them through the columns of the NEW ORLEANS CHRISTIAN ADVOCATE. I am, very truly and fraternally,

W. C. MENEFEE.

ORION, ALA., February 23, 1874.

The Vanderbilt.

The Nashville *Christian Advocate* says:

We are asked a good many questions about the Vanderbilt—its present *status*, plans, prospects, etc. So far as the main edifice is concerned, the work goes bravely on—and good work it is, as we can personally testify. Dr. Young runs like a clock—all right in his bureau. Read his communication on the first page—that tells its own tale.

The formal corner-stone laying is to take place on Monday, April 27. Bishop Wightman is to deliver an address, and other distinguished gentlemen are expected to speak on the occasion, of which due notice will be given in the *Advocate*.

"When will its halls be open for students?" We hope by the beginning of next year.

We would not advise those who have entered the ministry to leave their pastoral work to go to the Vanderbilt or to any other of our institutions of learning. We say this in answer to inquiries made in the premises.

Indeed we do not think it advisable that all who are called to preach should "go through college," or attend the university. We must follow the leading of Providence in this matter, and consult the proprieties of the case. College training, after all, is only a means to an end—if the end is reached by any other means we are content. Let the church furnish all possible facilities for those—whether in the ministry or not—who want the highest educational advantages, and can profit by them.

A MAN named Edwin Bailey has just been executed, at Gloucester, England, for the murder of his child. Just before his death Bailey declared that his crime and death were attributable to his having imbibed atheistical views under the teaching of Bradlaugh and Holyoake, which demoralized his mind. The *Christian Shield* commends this statement to the careful consideration of these so-called public teachers.

Selma Dist., Alabama Conference.

To the Preachers and Official Members of the Church in the Selma District, Alabama Conference:

BRETHREN—You will see in its appropriate column the time of your second quarterly meeting. Let all be present, to elect lay delegates to the District Conference. The preachers will preach a missionary sermon at all their appointments, and lift a collection before the meeting of the second Quarterly Conference. Urge the people out of a little to give a little. Dr. McFerrin's "Word to the Brethren" will show you the necessity of prompt action. Fears are entertained that in consequence of short collections some of the outstanding drafts will not be met in due time. This will never do for our beloved church. Let us avert such a calamity by prompt action—preaching upon the subject, and seeing each member of our charge and obtaining at least a small portion of their missionary contribution, if it is only twenty-five cents. We must urge the people of this district to greater liberality—the rich, that they be ready to give and glad to distribute; the poor, that they cast their mite into the treasury of the Lord; and all men, that they minister as of the ability which God giveth. Until we have discharged this duty we have not declared the whole counsel of God; and let no man charge it upon us that he has failed to do his full share in sustaining the credit of the church for which Jesus died. We profess to be looking now for the latter-day glory of the church, and we lean on the sure word of prophecy; but Christians, *one and all*, must do a great deal more than they have yet done before that glorious day arrives. We might as well expect to see our forest crowned with the golden sheaf without the labor of the husbandman, as expect to see a moral wilderness, more barren still, become a spiritual vineyard without the spiritual husbandman's toil. God has decreed that the world shall be filled with peace and righteousness, but he has not decreed to do it without means. He has accomplished a way of salvation for our race, but he has left it to us to make it known. He has sent glad tidings into our world, but has made it our business to proclaim the joyful sound. Not that all should preach or teach, but that all should preach and teach, or enable others to do so, with the means he has intrusted to their care. Thus each man becomes an embassador for God; and these things being so will not each layman within the district gladly respond: "I will come up to the help of the Lord? I am ready and willing to pour out my gold, and frankincense and myrrh, at the Redeemer's feet. 'I will honor the Lord with my substance, and with the first fruits of all my increase.'" God help the people of central Alabama so to respond that this year their empty barns may be filled, and a bountiful harvest for both man and beast smile upon the land.

A. J. BRIGGS, P. E.

PLANTERSVILLE, February 28, 1874.

The Children and China

MR. EDITOR: The scholars and teachers of the Raymond Methodist Sunday school, with a number of friends, assembled at the church in Raymond, on Sunday afternoon, February 15, 1874, for the purpose of forming a "Nickle Missionary Society," for the benefit of the China mission of the Methodist Church South. Forty names were found to be enrolled as members, when Rev. George F. Thompson, pastor in charge, and Major George W. Harper, superintendent of the Sunday school, proceeded to organize the society.

It was agreed that the society be called the "Raymond Methodist Sunday School Missionary Society, auxiliary to the China mission of the Methodist Church South." The meetings of the society are to be held on the first Sunday in each month, at four o'clock P. M. Each member is required to contribute five cents a month. Officers were elected to serve during the year 1874. Since then the second meeting has been held and a number of new names added. Two of the members were selected to deliver speeches, at the next meeting upon the subject of missions. By the close of the year it is to be hoped that every scholar of the school will be a member. The school numbers over a hundred scholars and teachers

YOUNG AMERICA.

CORRECTION.—*Mr. Editor:* I see that in the published Minutes of the last session of the Mississippi Conference Vicksburg station has no credit for missionary money. This is a mistake, which you will please correct. Vicksburg station paid $38, $13 of which was for the Mexican mission.

J. T. HEARD.

MERIDIAN, February 24, 1874.

THE extensive religious awakening in Scotland, commencing in the city of Edinburg, under the labors of Messrs. Moody and Sankey, is spreading over the whole of the land. In the cities the mid-day prayer meetings have from two thousand to two thousand five hundred attendants. Ministers and members of all evangelical denominations unite in the work.

AT THE meeting of the executive committee of the Evangelical Alliance, on Monday, it was resolved to raise $5,000 for the aid of Mr. Cook's family, and the churches were requested to take collections for the purpose on the *third* Sabbath in March.

The Christian Advocate.

THURSDAY, MARCH 18, 1874.

BY THE PATH OUR MOTHER TROD.*

Brother, dearest, I am dying;
Place your hand upon my brow,
And remember, now I am trying
To obtain from you a vow.

We have wandered far and weary
From the home we loved so well,
From the path our mother followed
Ere she gave her last farewell.

Fortune's smiles have ever blessed thee,
Health and wealth have been thine own,
And to share thy brightest pleasures,
What a wife and child you own!

Yet I see the same expression
Which our father ever wore—
Care, deep care, spread o'er thy features,
Plainly telling of thy woe.

Come, now, here at this last hour
Let me tell you what to do,
For I cannot bear to leave you
When I see you troubled so.

And I long so much to meet you
In that home I see so plain;
But remember, you must cherish
Well the vow I now obtain.

Leave this glittering, worldly bauble,
Which ambition calls a name,
Read your Bible: it will teach you
How to be a better man.

It will calm and soothe your sorrow,
Teach how to love your God,
Bring you to our home in heaven
By the path our mother trod.

* The dying words of my brother.

Terms of Membership.—No. II.

BY REV. LOVICK PIERCE, D. D.

MR. EDITOR: I closed No. 1 at a point that might lead me right out in No. 2 to some strictures on my opponent's sad, troubled state at the idea of keeping one of these souls that professed a desire to flee from the wrath to come at the threshold of the spiritual temple long enough to make his acquaintance. He calls it keeping him in abeyance, which is just what it is, and just what we want him to feel it is. I will now give an instance, in my own pastoral experience, to show the wisdom of the General Conference in making it comparatively hard to get into the church. I was pastor, that year, of a city charge, where the nominal membership was about six hundred. My noble predecessor had had a great revival of religion running on to the end of the year. My recollection is that he left upward of two hundred of these probationary members, all of whom, under that old six months' probation term, unless a few of the openly fallen-away ones had been struck off by the official board, would have floated into the church like drift-wood lodges on a beach. Class meetings had gone into disuse, and the consequence was that, in the loose way the Methodist Church was going on then, there was no way which the church could defend itself from this incessant influx of unconverted members. As long as class meetings lasted; and were made a condition of membership, the church was as well protected against the incoming of unconverted members as it was possible for anything projected by finite minds ever can be. Every one that applied to be received on probation knew, from the language of our General Rules, that unless they continued to manifest their desire to flee from the wrath to come, by abstaining from all evil, and engaging in all good works inseparable from the outcroppings of a renewed mind, they would be dropped, and that the habitual attendance upon class meetings was the test, and that because class meetings, in those days, were substitutes for pastoral, personal visitations. And I say now that, in as far as special looking after new beginners is important to the sound indoctrination of their minds in the incipient principles and experiences of a truly converted soul, it was the most efficient process ever adopted; was so because at that time the class meeting was a meeting of the whole church, and the sympathy of all the renewed souls in the meeting was centered upon these mourners—seekers they were called then. Their whereabouts in the mazy field of a tempted soul seeking Christ, but lost in feeling, was the subject of the most careful ascertainment, whereupon the most appropriate exhortations and pertinent relations of experience in others were poured upon them, with suitable songs, and prayers that seemed to take hold on Heaven with prevailing power, and in this way the church was always well posted on the religious status of all who were to succeed to membership at the end of six months, if found, in the intervening months, working out their salvation as prescribed in the General Rules—for in those days these rules did rule. All these applicants knew that attendance on class meeting was a test of their going on or falling away. Consequently, if they neglected their class meetings voluntarily, it was understood as notice given of their wish to quit; and when it was known that their absence was voluntary, they were dropped—that is, they were no longer counted as probationary members.

And it is in place for me to say, as perhaps the only living witness that was then and is now in the regular itinerant work, that I have never known any period in our church when the proportion of soundly converted members—who were Christ's, because they had crucified the flesh, with its affections and lusts—was so overwhelmingly large as in the period which began its waning state, about the close of the third decade; and, as a general issue, kept time exactly with the surrender of class meetings as a test ordeal for entrance into the church, and of loyalty to its rules and orders after membership had been conceded by law measure. But as an eye-witness—and also as a dissenting witness, for I never believed in it as a wise and wholesome policy—it is my duty to say, that the church ran wild upon the idea of getting people committed to joining the church at the camp meeting revivals, and unfortunately called this giving of the hand at a camp meeting joining the church—so published it in their reports. Of course every one that saw these persons thus give their hands, under an invitation to join the church, being wholly outside of our understanding in the premises, when afterward they found many of these citizens, whom they knew, and saw them join the church, as the officiating minister called it, drinking, cursing, card-playing, and doing many other wholly irreligious things, quoted him as a Methodist—said he saw him join—and took occasion to condemn all religious excitement; and if skepticism was his forte, he set down all conversions to sympathetic and emotional causes, denying always anything like the new birth. For these and many other prudential reasons I dissented from this unguarded way of seeming to take members into the church; and no less so because all the camp meetings in the world, as camp meetings, could not lawfully take one member into the church, because no camp meeting is a church, and this act is a church act!

This brings me back to my starting-point—the utter loss of the sanitary effect of the old class meeting policy, which kept watch at the port of entrance, and cut off all dead capital. This having ceased to be used as a test question, whether these probationers were continuing to manifest their desire of salvation, according to the Wesleyan scale, it came to pass that an unregenerated membership was accumulating so rapidly that a stop must be put to the increase of membership by law, and a way established which would allow of church membership only through law—an ordeal of inquiries and answers which would enable the pastor to know whether he was building this spiritual temple of God with lively stones or with dead blocks. So a few of the then oldest watchmen on our Zion's walls offered this rule as an ordeal of trial, to which many that would gladly be floated into the church from off one of these revival waves, would never come for examination and promises. This rule was worded with special reference to a sound conversion. This I know, because I was its author myself. By the genuineness of their faith—I meant saving faith in Christ. It might have been better done. As it is, it is too indefinite. So obvious was the necessity for narrowing the door of entrance into the church that the resolution to adopt this rule was carried with that gladness which proved its fitness. Everybody felt that something of this kind had been a mournful desideratum in our church for an eventful decade in one of the most important periods in our history—most important because it was the decade which followed immediately upon one of the most remarkable triumphs ever gained over old doctrinal errors by a course of simple, legitimate Scripture exegeses. But, unfortunately for us, just as we had leavened the public mind with the soundness of our theology, we begin to lose the esteem of the best portion of civil and social society, who had all along before estimated Methodism as the purest form of evangelical piety known to observing minds. But now, through this very idea of my reviewer—easy to get in and hard to get out—had so depreciated the once grand currency of Methodism—its notorious, unimpeachable integrity in moral consistency—as to reduce its praiseworthy character as a church down to its individual worthies, while as a church its glory was departed.

There were, at the time of this new departure, a few of these old croakers after what they called Wesley's rule—the only rule of admission among us: a desire to flee from the wrath to come, and to be saved from their sins—that demurred to this new order of things, and so they do still. But, as I wish to say, the time had come when more advanced minds must rule. Accordingly the results of the fourth decade made it evident that something must be done to prevent this drift-wood stock of probationary members from landing in the church as a thing of course. Hence this new regime. So when I returned from the General Conference, in 1840, to my charge, where more than two hundred probationary members had passed their six months' term, of course I took the earliest opportunity to call this roll, and explain to them this ordeal of inquiries into the religious experience of such as desired to be incorporated into the church upon a basis of religious faith, principles and purposes; only the more vigorous and decided because of six months of thinking and praying over this matriculation state. This call I continued to make for weeks, with exhortations appended, and out of this large number of respectable people that had matriculated in the fall and winter before, as they no doubt felt, for a regular lifetime race for heaven, I could never find more than seventy that would respond. Now, while this was no doubt the worst case that ever occurred, it is therefore the most fitting for my purpose. I was present and saw the precedents to this mournful terminus. The door of the church, to use my reviewer's words, did stand open night and day, especially of nights. I have seen that pastor open his church door three times in one long, warm night meeting. This seeking matriculates looked well, but in my opinion never paid. All that stuck on would have come in a month after if our method of getting in members had been wisely adjusted to a more calm and reflective mood of mind; while many mercurial, excitable souls have been drawn into this circle without any fixed religious principles or purposes, and fallen back into the world, with its pleasures and follies, and with wounded pride, became enemies to everything called religious excitement. That this tree, as a stock, has borne evil fruit is undeniable. And if so, the tree, as a stock-tree, is evil. So says Christ.

This new regime in our economy, as it was amended and enlarged in New Orleans, in 1866, is working well wherever pastors work it right. We have no probationary ward now; do not take any one into the church to get religion in it, but only such as come in to live religion.

They come as applicants, to be received into the church upon an open profession of faith and an oath of obedience to church discipline. I know that the accessions to the church within my knowledge, under the operation of this rule, are manifesting more stability than before.

We are seeking to get a membership that will tell David's experience: "Thy word is a lamp unto my feet and a light unto my path. I have sworn, and I will perform it, that I will keep all thy righteous judgments."

HANCOCK, GA., February 23, 1874.

The Dancers Killed.

MR. EDITOR: In these days of scriptural and historical light, the worldling and even some members of the church will ask: "What harm is there in dancing?" Sometimes I answer this question by asking: "What harm is there in worshiping an idol?" Who can perceive, with the physical eye, the moral turpitude of such an act? And yet God regards such worship as treason against himself, and denounces death upon all such devotees. Therefore in the blessed light of facts we reach the moral nature of such deeds, or, as Aristotle would reason, "we see the sinfulness of the act in its result."

Thus premising, we turn to the Bible for instruction and correction. In Exodus xxxii, 19, 25, 30, 35 we read: "And it came to pass, as soon as he (Moses) came nigh unto the camp, that he saw the calf, and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." "And when Moses saw that the people were naked (for Aaron had made them naked, unto their shame, among their enemies;") "Moses said unto the people, Ye have sinned a great sin." "And the Lord plagued the people, because they made the calf which Aaron made." What was it that Moses saw which caused his "anger" to "wax hot?" "He saw *the calf and the dancing*." His "anger" was so "hot," when he witnessed this awful treason against God, that he lost self-control seemingly, "and cast the tables out of his hands, and brake them." Why? Because "the people were naked—naked unto their shame, among their enemies, and had sinned a great sin!" What course did he pursue? What kind of discipline did he administer? "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men." "These, no doubt, were the chief transgressors."—*Clarke*. Thus at the command of God the sons of Levi slew *brothers, companions* and *neighbors* who had been guilty of the abominable dance to the golden calf.

From the facts above furnished it is plain that *dancing* was the heathen mode of idol worship. "Dancing before the idol takes place in almost every Hindoo idolatrous feast."—*Ward*. "Of the various sacred cows of Egypt, those of Isis, of Athor, and of the three kinds of sacred bulls, Apis, Basis, Mnevis, Sir G. Wilkinson fixes on the latter as the prototype of the golden calf; 'the offerings, *dancings* and rejoicings practiced on that occasion were doubtless in imitation of a ceremony they had witnessed in honor of Mnevis.'"—*Smith's Dictionary of the Bible*.

But the punishment inflicted upon all the dancers, as above detailed, is not the most alarming feature in the display of divine wrath. That which shows the greatness of the "sin" is found in the awful words of God as he speaks of their final doom: "And the Lord said unto Moses, Whosoever hath sinned against me, *him will I blot out of my book*."

In my esteem it amounts to no argument of value to tell me that the Hebrews had sacred dances! The record of Hebrew dances makes dancing no more right, before God, than the record of Solomon's seven hundred wives and three hundred concubines makes it right, before God, for a man to have more wives than one. I say this because in the first instance of the married relation there were only two parties—Adam and Eve. And although a long night of error reigned, yet when Jesus came he relieved the law of marriage from the argument of multiplicity in marriages among the Hebrews. So in reference to dancing. The first instance of dancing, as recorded in the Old Testament, reveals the hot displeasure of the Almighty. In the New Testament the Apostle Paul puts "dancing" in the same category of "idolatry," and says "*that they which do such things shall not inherit the kingdom of God*." I say the apostle puts dancing in this category, because he uses the word *Komos* in this connection, which word is rendered, in the Greek lexicon by Liddell & Scott, "*jovial festivity, with music and dancing*." And I defy any man to furnish a better definition of modern dancing? From all the above I draw two conclusions: 1. That dancers should have no place in the Christian church. 2. That all who dance will be sent to hell.

A. DOWLING.

OZARK, ALA., February 20, 1874.

A Model Methodist Preacher.

MR. EDITOR: Having just finished reading the autobiography of Rev. Heman Bangs, of the New York Conference, I can but wish the book was in the hands of every Methodist preacher in the land. While listening to the writer tell the story of his itinerant ministry in his own lifelike way, there are very few preachers will feel satisfied with themselves; some of us will feel stealing upon us the consciousness either that Heman Bangs was much more than a plain Methodist preacher or that we are much less. And yet, from the beginning to the ending of his life, it is evident that, so far as the human part of the work is concerned, his uninterrupted ministerial success was the simple result of his unremitting ministerial effort. Think of a man already married and settled in his homestead, and who had never passed through the curriculum of even a high school, think of him quitting his blacksmith's shop at the call to preach, and thenceforward during a period of fifty-four years filling circuits and stations and districts unceasingly, studying and qualifying himself for the work as he moved along, preaching almost daily, traveling almost incessantly, building up churches and parsonages and colleges almost everywhere he went, always acceptable and always successful. The wonder of it all is the very absence of anything wonderful in the man himself. He was no *rara avis*. The glowing eloquence that captures the multitude was not his; his sermons did not resound with the oratorial majesty of a Bascom; they did not flame with the luminous imagery of a Christmas Evans; there was no human element in them to magnetize the masses; they were strong with vigorous thought and sound wisdom, and they were clearly and logically and earnestly uttered, but they possessed none of the dazzling attractions of genius. Yet this man moves on from place to place, gathering souls into the church everywhere and all the time. It is presumed that not less than ten thousand stars glitter in the crown which the Lord, the righteous Judge, shall give him in *that* day. I call him a *model* Methodist preacher, because in Heman Bangs we see a plain man, by a plain process, achieving a success that is nothing less than extraordinary. I call him a model *Methodist preacher*, because he stands forth in fine illustration of the capacity of the Methodist Church for developing soul-saving preachers. There is not a church on earth but the Methodist Church that can produce preachers like Heman Bangs. In any other church such a man might have "wrought righteousness and obtained the promises," but in the Methodist Church only could he have wrought a crown sparkling with the luster of ten thousand stars. Only by the offices and in the fields of labor which are peculiar to the Methodist Church could Heman Bangs ever have became what he certainly was for more than half a century—a most triumphant preacher of the gospel.

The life of such a preacher is full of valuable instruction for every man who aspires to success in the work of the ministry. Having read the book, and witnessed the irrepressible energy and muscular spirituality and abundant success of this faithful minister of the gospel, I thank God and take courage. J. W.

BATON ROUGE, LA., February 18, 1874.

Knowledge of Sins Forgiven.

MR. EDITOR: I saw an article in a recent number of *our* excellent paper, entitled "The Knowledge of Sins Forgiven," which, I fear, is calculated to do harm rather than good. I do not intend to spring a controversy, but rather to call the writer's attention to it, that he may explain himself in accordance with the teachings of the Master.

He sustains the first part of his subject, which is: a person whose sins are forgiven knows it. He writes strong and well about it, and brings a number of Scripture quotations as testimony.

In the second part of his subject he assumes the position that a person who professes a knowledge of pardoned sins must know the very time when it was done, and the exact place too; and if he does not know when and where, he is deceived about the matter; he has no pardon of sin; his profession is "as sounding brass or a tinkling cymbal."

Now I think he has failed (as he should have) to establish this assertion, for it is only an assertion. While he quotes Scripture on Scripture to prove the first part of his subject, he does not bring out a single "thus saith the Lord" to support the second. I do not know that there is any command requiring a person to know the *precise time* when he was forgiven, and the exact place where, although there are some who do know when and where it was done.

If I have not misunderstood him, his doctrine amounts to this: If a man does not know *when* and *where* he was born (of the flesh,) of course he was never born at all. Then we have a large number of persons in the world who never were born at all, because they know not the *time* and *place* of their birth. And yet these persons live, and the question would naturally arise how they came into being.

Now I am satisfied that when God forgives a man, he forgives all past sins at once; but there are some persons in the church who are slow to gather up the proper evidence of pardon, and others who cannot tell when they first began to love him; but they love him nevertheless.

True religion is to love God our Savior supremely, and our neighbor as ourself. The lawyer asked (Luke x, 25:) "Master, what shall I do to inherit eternal life?" And he told him if he would do this he should live. John says (First Epistle iv, 16:) "God is love; and he that dwelleth in love dwelleth in God, and God in him." And if a man loves God he will know it, because he will *feel it*. Therefore he is not required to know the *time* and *place* in order to know that he is a child of God.

JAMES E. BRADLEY.

PLEASANT HILL, LA., February 9, 1874.

WORK.—Work is of a religious nature; work is of a brave nature, which it is the aim of all religion to be. "All work of man is as the swimmer's." A waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant, wise defiance of it, lusty rebuke and buffet of it, behold how it loyally supports him—bears him as its conqueror along! "It is so," says Goethe, "with all things that man undertakes in this world."—*Carlyle*.

ANDREW JACKSON was accused of bad spelling, but John Randolph defended him by declaring that "a man must be a fool who could not spell a word more ways than one."

MY BROTHER.

Lines written on the death of Dr. J. T. Keanon, who died of yellow fever, in Memphis, Tennessee, October 7, 1874. He laid down his life for his friends and the suffering poor.

At midnight's mystic hour I gaze upon
The glory of Orion, and listen to music
From the spheres. My brother, then I wonder
If thy spirit hovers near, enjoying.
Too, the beauty night reveals to us.
Even as thou wast wont to while with us here.
The bright and busy day sometimes shuts out
Thine image from my poor, sorrowing heart;
But when night puts on her sable mantle,
My heart puts on its deeper mourning too.
List'ning, I hear "Dead!" from the autumn wind;
The shadow of the grand floats as a pall,
And the pale-faced moon whispers: "Dead! dead! dead!"
Dear brother, shall we see thy form no more?
Thy cheering voice shall we not hear again?
As the welcome Christmas comes each child will
Miss thy greeting and thy many generous gifts.
Then in childhood wast my counselor, and
Sweetly humored many a girlish wish.
In after years, when our Father laid his
Chastening hand on me, taking our idol,
Then didst came, forgetting home and interest,
And with the wine and oil of sympathy
Didst seek to heal my breaking heart.
O that I could have nursed thee in that hour.
That trying hour, and wiped the death-dew
From thy brow, then have heard thy latest breath!
This was denied. But methinks around thee
Hovered our sainted father, my darling,
And thy beauteous Marie Lou, waiting
To bear thee home on wings of love.
At morn and at eve orisons shall rise
For those who kind vigils kept o'er thee, even
In that hour of parting of soul and body;
Then with brotherly care—tenderly, yes,
Tenderly—laid thy body away, and,
Royal Mason-like, giving honors due,
Laid it in their own loved cemetery,
To rest secure till Christ shall bid it rise,
And meet him in the sky with songs of joy.
I would that I to night might on that grave
Pour a libation of tears, bitter tears.

J. J.

BRANDON, December 3, 1873.

Obituaries.

MRS. TABITHA S. MILLER, wife of Rev. A. G. Miller, departed this life November 20, 1873, at her residence near Jackson, Louisiana. She was born in middle Tennessee, August 2, 1828. Her maiden name was Watson. Some of her brothers and sisters and many relatives yet reside near the place of her nativity. She came to this State while yet a child, and shortly after her first marriage, to Mr. Gorden, she joined the Methodist Episcopal Church South in Jackson, Louisiana, under the ministry of President D. O. Shattuck, before he went to California, of which church she remained a faithful member until her death.

She died of erysipelas in the face and head, and was taken from us so suddenly that she left no dying testimony or even a farewell to comfort husband, children and friends; but her holy life had been a living expression of the beauty and power of Christianity, and we know she is at rest, and lives with him who said: "Because I live, ye shall live also."

The husband, children and a large circle of friends mourn over the loss of a model wife, of a loving mother and of a devoted Christian. Theirs the loss, hers the immortal gain. The chief mourner inquires, in the language of William Cullen Bryant:

"How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps
And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain
If there I meet thy gentle presence not,
Nor hear the voice I love, nor read again
In thy serenest eyes the tender thought.

Will not thy own meek heart demand me there—
That heart whose fondest throbs to me were given?
My name on earth was ever in thy prayer.
And wilt thou never utter it in heaven?

The love that lives through all the stormy past,
And meekly with my harsher nature bore,
And deeper grew, and tenderer, to the last,
Shall it expire with life, and be no more?

A happier lot than mine, and larger light,
Await thee there; for thou hast bowed thy will
In cheerful homage to the rule of right,
And lovest all, and renderest good for ill.

Yet, though thou wear'st the glory of the sky,
Will thou not keep the same beloved name,
The same fair, thoughtful brow, and gentle eye—
Lovelier in heaven's sweet climate, yet the same?

Shalt thou not teach me, in that calmer home,
The wisdom that I learnt so ill in this
The wisdom which is love—till I become
Thy fit companion in that land of bliss."

J. C. MILLER.

Nashville *Christian Advocate* please copy.

EDWARD DUDLEY was born in St. Augustine, January 10, 1795, and died, at his residence near Farmersville, Alabama, October 26, 1873. He married Miss Mary H. Thompson June 18, 1823, and joined the Methodist Episcopal Church in June, 1824, at Philadelphia church, in Putnam county, Georgia. He erected the family altar the evening after joining the church, which he maintained through his long religious history. He was soon selected as class-leader, for which he was admirably qualified, and served the church in this office for nearly half a century. When he moved to Alabama, nearly forty years ago, he settled near Farmersville, and he and his family formed a nucleus for the first Methodist church in this portion of the county, which he also named Philadelphia; and through his instrumentality this church has been and promises yet to be a power in this community.

I never knew a man more fully consecrated to God, with all he possessed, than he. As the Lord's steward he used well his pound. All the institutions of the church shared largely in his liberality. His house was well known as the preacher's home, and many of our preachers have been sheltered under his roof and fed on his bounty, always receiving his parting blessing. He was kind and hospitable, especially to the poor. He discharged every obligation according to his ability, and often said that giving was a means of grace, and in the use of this means he had great satisfaction. He was always punctual in the discharge of his religious duties. His seat at the house of worship was never vacant, unless prevented by affliction. He was really a man of prayer. In secret, around the family altar or in the great congregation, he was the same man of prayer. The depth and height of his religious enjoyment was very great, especially in his class meeting. The Bible was the book of books with him. Its sacred truths were food to his soul. He was much interested in reading the church literature, and had a very good library of standard books, with which he was acquainted. Being passionately fond of reading, much of his time was spent in that employment.

His testimony of a genuine religious experience was clear and satisfactory. He lived near the foot of the cross. I inquired frequently of his prospects. The reply was: "I am living by the day, patiently waiting the Master's call. I am ready at any time." When confined at home he sent a note to be read to the brethren, that they would pray for him, that his faith fail not. Being asked, a short time before he breathed his last, if all was well with him, he replied: "All is well. I only await the Master's time."

He has left an aged, bereaved and afflicted companion. May the Lord sustain and comfort her by his grace. Out of a large family of children but three remain. They all have families, and are among the professed followers of Jesus. If they follow that father as he followed Christ, it will be well with them in death. Our loss, in many respects, is very great, but with him it is infinite gain. Peacefully he has passed away and entered upon that rest that remains for the people of God.

JOSEPH M. SCOTT.

"THE righteous shall be in everlasting remembrance." It would therefore seem appropriate to record in our religious journal a testimonial to the name and memory of WILLIAM BALDWIN LOTT, who died in Madison county, Mississippi, July 16, 1873, of typhoid pneumonia, in the fifty-fourth year of his age.

The deceased was born in Nash county, North Carolina, and came to this country at an early age, with his father, Rev. E. Lott. The effect of early religious training showed itself in the development of a promising manhood, and few sons have lived to give more comfort to the parental heart. With a well-balanced judgment and passions under strict control, he soon took rank among his neighbors as a leading man. With great firmness and integrity of character, he possessed at the same time a gentleness that allied him to all the forms of amiability and tenderness that came in his way; and while he never seemed to seek popularity, few men were so universally esteemed.

He was united in marriage to Miss Eliza G. Hill, and, finding in her a rare combination of intelligence and piety, his life was thus made enviable in all its aspects. He and she joined the Methodist Protestant Church in Attala county, Mississippi, in 1846, and from that day they walked sweetly together in the heavenly way. When the two churches united, several years ago, they came willingly into our church, and he was prominently identified with her interests till the day of his death.

The writer knew Bro. Lott for nearly twenty years, and can testify to his liberal Christian views, and can safely say that he never heard from him an expression that savored of bigotry or bitterness. Principle and not impulse, was his motive power, and this gave him a graceful calmness in the midst of external agitations. His speech seemed always with grace, seasoned with salt, and he had no use for useless words.

Bro. Lott was a Mason and an Odd Fellow, and gave the patronage of his good name to every associate and measure that looked to the good of his race. As a Christian he was intelligent in his faith, devout in spirit, consistent in his deportment and uncomplaining under the saddest disasters. The sun of his pilgrim life sat in calmness, reflecting from the shadow of death the rays of celestial loveliness. Says a loved one who saw him die: "He was perfectly resigned, saying that his Lord would take him to heaven. He looked handsomer in death than in life, as there was an angelic expression over his features which all observed who saw him." An immense concourse attended his funeral service, which was conducted by Rev. W. Harrington. All hearts seemed to feel a bereavement in his death, and it was sad to see the grief of many of his former slaves in the case of one who had been to them all that is embodied in the relation of a Christian master. To his heart-stricken wife and daughter, bowed bending like reeds beneath the weight of such an affliction, there can be no comfort except in the words of Jesus, who is the resurrection and the life, and who says to them in this night of gloom: "The bruised reed I will not break, and the smoking flax I will not quench."

"When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

A. L.

HINTS ON PREACHING.—If a minister, through the blessing of God, would be powerful in converting men, let him eschew the idea of preaching for the mere purpose of preaching. Let him prepare to preach his discourses *with a strong aim!* Prettiness is *not* in place in the pulpit; certainly not in a revival. It is *not* the highest ideal of a sermon that it is precise and dignified, and offends nobody's taste! Foster complained of Blair that he kept his thoughts so long standing to be dressed that they were chilled through before leaving his hands. Sermons may be elaborated till they are spoiled. They may be so "perfect" as to be perfectly worthless. They may be

"——— correctly cold and correctly dull,
Faultly faultless, icily regular, splendidly null."

Faultly faultless, icily regular, splendidly

Tholuck would call these like properties "dried sweetmeats in a glass jar." Such sermons are good enough to lay away as embalmed beauties, but they are totally unfit to be preached to a living congregation. Souls never cry out under them. When ministers are full of the Holy Ghost they do not preach thus. They cannot do it. The moment they are in earnest they preach in any way rather than this. And many revivals have been checked, and permanently brought to a close, by preaching plain and homely but solemn truths in a weighty and downright earnest manner.

A SIMPLE Highland girl on upon an old master with whom had formerly served. Being kindly invited by him to share in the family dinner, the usual ceremony of asking a blessing having been gone through, the girl, anxious to compliment the ancient host, exclaimed: "Ah, master, ye mnun hae a grand memory for that's the grace ye had when I was wi' ye seven years ago."

The Christian Advocate.

THURSDAY, MARCH 18, 1875.

PLAY-TIME.

I love to see the children
In their merry play,
Playing, playing, playing,
All the live-long day.
Grief will come hereafter,
There's time enough for tears;
To me the children's laughter
Brings back the younger years.

The children have no sorrow;
Then let them laugh and play.
And though we weep to-morrow,
Like them we'll laugh to-day.
Laugh in the sunny day-time,
Laugh, though it be in tears;
As in the children's play-time
We see the younger years.

G. C., in the Month.

Like Produces Like.

All living beings are born of eggs, and developed from eggs. All end their growth in changes which have begun with the egg. Every successive generation begins anew with this egg. Since there have been men or quadrupeds on earth, since animals have existed, they have reproduced in every generation all the changes in their growth and transformation which are characteristic of their race. Now see what this amounts to. There are several hundred thousand different kinds of animals living on this globe of the different types. Every one of them has its line of development. Every sparrow begins with the egg, and goes through all the changes which are characteristic of sparrow life, until it is capable of producing new eggs, which will go through the same change. Every butterfly comes from the egg, which produces the caterpillar, which becomes a chrysalis, and then a butterfly, laying eggs to go through the same changes. So with all animals, whether of higher or lower type. In fact the animal kingdom, as it is now, is undergoing greater changes every year than the whole animal kingdom has passed through from the beginning until now; and yet we never see one of these animals swerve from the plan pointed out, or produce anything else than that which is like itself. This is the great fact. Every being reproduces itself, under conditions which are as varied as they have been from the beginning of the world until now; and yet they do not change. Why is that? Because by nature they are not changeable. That is what we must infer. And if those which live now are not changeable, and do not pass from one to another, though they represent all the changes which animals can pass through, is it logical to assume that those of early ages have become what we see now in consequence of changes in successive generations? Have the laws of nature changed in such a manner that what does not take place now has taken place in early times? I say, no. I say, just as the cycle which every animal passes through in its development from the egg to its perfect condition, returns to the plan impressed upon that animal by the Creator, just so have the various forms, the remains of which we find preserved in the rocks, been from the beginning the steps through which it has pleased the Creator to carry the animal kingdom up to man, that being made in his own image, who is endowed with a spirit akin to his, by virtue of which alone we can understand nature. Were we not made in the image of the Creator, did we not possess a spark of that divine spirit which is a god-like inheritance, why should we understand nature? Why is it that nature is not to us a sealed book? It is because we are akin to the world, not only the physical and the animal world, but to the Creator himself, that we can read the world and understand that it comes from God.

The physical causes are the same now as they were before. Chemical agencies, physical agencies, act now as they have acted from the beginning. We have the evidence of this in the identical character of the rocks of the older and more recent formations; we have evidence of it in the chemical identity of the materials of which celestial bodies are formed, of which the more recent investigations of physicists have given us satisfactory demonstrations. The physical world remains the same. The laws that govern it remain the same, and from the beginning until now they have acted in the same way. Are, then, the different animals which have existed at different times, and which differ in the most varied manner, the result of causes which do not vary, which act ever in the same manner? This is contrary to all argument, contrary to any evidence we have. We cannot ascribe diversified results to uniform causes. We cannot ascribe the cause of certain facts to agencies the action of which is unknown to us. Physicists and chemists know perfectly well what electricity, what light, what magnetism can produce. They know perfectly well what are the possible combinations between chemical elements; and they know perfectly well that these various combinations and these various causes are different from the causes whose effects we witness in the animal kingdom. Therefore I say that it is not logical to ascribe the diversity which exists among living beings to causes which exhibit uniformity of nature and uniformity of action. I can conceive only one possible cause, and that is the intervention of mind in such a way that it shall produce what we have seen. We know perfectly well how the human mind acts—how free it is, and how in its manifestation we recognize the stamp of him who manifests itself. In the poet, in the painter, in the architect, in the sculptor, at all times we see this manifestation. Now why should we not have something of the same kind in nature? Mind is not a manifestation of matter. It is something independent of it. To the extent to which we know its freedom, to the extent to which we can maintain independence of certain influences, to that extent, and in a similar manner, do I conceive the intervention of mind in the production of living beings for all time, upon a plan laid out and carried out from the beginning, with reference to an end, and that there is that reference to an end, and that the end is man is seen in the relation which man bears to the lowest vertebrates, the fishes. That there is a reference to man is seen from the gradation which we observe through all times, from the beginning to the end. That this cannot be the result of merely physical conditions is further shown by the fact, which is constantly recurring, of the transformations reproduced every day through the whole animal kingdom, in the production of new individuals. *Prof. Agassiz.*

The Free Church of Italy.

The "Christian Free Churches of Italy," as they prefer to call themselves, but are generally better known under the name of the Free Church of Italy, are, we believe, the only purely or entirely native Protestant organization in this beautiful land. While all the others are *mainly* indigenous, this is the only one, of any size, that is *wholly* so. Their churches throughout Italy are enjoying encouraging prosperity. They are an instrumentality well calculated to reach and evangelize the masses. Their greatest misfortunes seem to be their extreme poverty and the want of a strong organization as a church.

We will speak only of their work in Florence, as being that about which we are the best informed, and as this city is one of their principal centers of evangelization. They have here enjoyed the counsels and substantial aid of Rev. Dr. Van Nest and the Rev. Messrs. MacDougall and Alexander. They have in this city quite large and prosperous schools. A very successful fair was recently held for the benefit of these schools. It was, as usual, conducted by ladies, and resulted in netting about two thousand francs, a great success for a Protestant Italian fair, and that, too, without the aid of a lottery, generally the unfailing accompaniment of benevolent and religious fairs in this country, whose people are afflicted with a wonderful lottery mania.

A NEW CHAPEL OPENED.

On the first of January there was opened a new chapel belonging to the Free Church in Florence. It was formerly a Roman Catholic church, one of the most ancient in the city. It is a monument, in the main, of the liberality of Presbyterians in England and Scotland, and, probably none the less, of the untiring zeal of Rev. Mr. MacDougall in procuring means from the mentioned foreigners for it. It is a modest yet tasteful and beautiful chapel. It was filled with considerably more than five hundred persons at the opening exercises, which were conducted by the noted Sig. Gavazzi, who preached a telling and eloquent discourse from the twenty-third and twenty-fourth verses of the fourth chapter of St. John: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth," etc. The audience was held, as it were, spell-bound from the beginning to the end of his eloquent sermon. In the evening of the same day Sig. Jahier preached a calm but able sermon from the first verses of the first chapter of Romans. It was, indeed, a "high day" for the Free Church in the "Athens of Italy."

GENERAL ASSEMBLY.

The fifth General Assembly was very recently held in Pisa, commencing on the sixth and closing on the ninth of January. Twenty-three churches, located in as many different cities in Italy, were represented in it. Prof. Paul de Michelis, the president of both the former and this assembly, conducted the opening religious services, preaching an excellent and able sermon on brotherly love, St. John xiii, 34. Their secretaries were Signors Berin and Borgia. A report was made by the commission appointed to examine the administration of the last year's committee on evangelization, and their policy and stewardship were praised in the highest terms. Rev. Mr. MacDougall, the able and cultivated pastor of the Scotch Free Church in Florence, is the treasurer of this committee, and in this capacity has charge of all the general funds for their support. He made his report to the assembly, which was so carefully and accurately prepared that it was received with great satisfaction and commendation. The Rev. Messrs. Van Nest and Alexander, both intimately associated with these churches, and the latter superintendent of the work of the American Congregational churches in Italy, which support quite a number of the Free Churches, were presented to the assembly, and addressed it. Dr. Van Nest has been of immense service to these infant churches in various ways. Their most important committee, that on evangelization, for this year is composed as follows: Prof. Paul de Michelis, president; Sig. Henry Jahier, secretary; Rev. Mr. MacDougall, treasurer; and Signors Gavazzi, Lagomarsino, Conti and Borgia. A plan was inaugurated for the early establishment of a home for worn-out evangelists and colporteurs, and the widows and orphans of such as might decease. They also adopted a penny system for all their churches for aiding their work of evangelization. Both of these are very laudable movements. Their assembly was a very pleasant one.

MODE OF RECEIVING A MINISTER.

A young candidate for the ministry, Sig. Mariani, having been previously examined by a committee, appeared before the assembly and delivered an eloquent and well-digested discourse. He afterward retired temporarily from the assembly, while its members consulted concerning receiving him into their ministry. All being very well satisfied with his ability, zeal and edifying conduct, he was unanimously admitted among the evangelists of the Free Church. He was then recalled into the assembly, and, having replied satisfactorily to the questions propounded by the president, he was elected by acclamation an evangelical minister, and received from each the fraternal embrace.

THEIR CITIES.

First among these, in the minds of the members of the various Protestant churches in the United States, is undoubtedly the famous orator, Alexander Gavazzi; and the Free Church is probably more commonly known there as that of Gavazzi than by any other name. The hundreds and thousands, both East and West, who heard him at the time of our last General Conference have, no doubt, a distinct recollection of him, and need no pen-sketch from our imperfect hand. We have heard him two or three times in his native tongue. His theme, on one occasion, was the "Sacred Heart of Jesus." He certainly handled, "without gloves," the wily priests and the superstitious laymen of the Church of Rome. In some things we were satisfied and pleased, but in others, we confess, we were disappointed. But he was represented by his friends as not being in a speaking mood, so we were not at all disposed to judge him severely. He is certainly powerful in wit and sarcasm, and is a very popular speaker, when in a good mood, among his fellow-countrymen. He is the *orator* of the Free Church, if not of all the evangelical churches in Italy. But as a skillful, wise and prudent leader he is certainly surpassed by Prof. Paul de Michelis, the president of both the assembly and the committee on evangelization. The latter is a very able tactician, a far-seeing leader, and very felicitous in his utterances, nearly always saying just the right thing in the right manner and place. He is undoubtedly the present leader of the Free Churches. After these, we must acknowledge, as the leading spirits in the assembly and church at large, and probably in the order named, Signors Francis Lagomarsino, Henry Jahier, Lodovico Conti, Berin, Borgia, Bracchetto and Colombo. These are all men of creditable ability, and some of them men of talent and mark.—*O. C., in the Methodist.*

Stealing Dr. Guthrie's Sermons.

The doctor told us two interesting stories in connection with one of his published sermons, which I will give as nearly as I can in his own words: "Some years ago I was advertised to preach for Dr. Cooke, of Belfast, on a particular Sabbath. Before I left home I received a letter from an Irish minister, asking me, as a great favor, that I would not take for my text on that occasion: 'Behold, I stand at the door and knock;' and then went on to say: 'I'm ashamed to give you my reason for this; but, being in Edinburg one day, I heard you preach from that text. On my return home I was very much pressed for time, and I thought I might use your discourse with as much of your language as I could remember; and it succeeded so well, and was so highly prized by my people, that I gave it in Dr. Cooke's church with similar results.' But this was not all; for the letter went on to say: 'And I have yet another favor to ask of you, my dear sir—that you will not preach from another text (naming it,) and I will give you my reasons for making this further request: One day, when I was again late in preparation for my pulpit, a student came in to see me, to whom I told how I was circumstanced. 'Oh!' says he, 'I was in Edinburg last Sunday and heard Guthrie preach. I took notes of the sermon. Will they be of any use to you?' Well, sir, I took them and preached them, and again, as in the other case, repeated them to Dr. Cooke's congregation. 'Of course,' said the doctor, 'I took a different text from either of these two; and after sermon a gentleman came up, and, grasping my hand, said kindly: 'Thank you, sir, for obliging me, and keeping off the two texts, as I requested.' 'Ah!' says I, 'my good friend, is this you? Well, it was very easy for me to oblige you.' But I have still another story to tell you about that very text. There was a vacant charge in one of our country districts, to which probationers were appointed to preach as candidates. Well, sir, the first came and gave out that text, and preached from it in as many of my words as he could remember. The next Sabbath the second did the same; but the third Sabbath the elders had got wisdom, and so they asked the preacher if he would kindly tell them his text. 'With the greatest pleasure, gentlemen,' he answered. 'It is: Behold, I stand at the door and knock.' 'Well, then,' said the elders, 'as we have heard that sermon these two last Sundays, you will perhaps oblige us by something fresh.'"—*Sunday at Home.*

RIPENING FOR GLORY.—Some of the planets finish their rotations in much less time than others. The nearer they are to the sun the more speedily they revolve. Mercury, for instance, is not quite eighty-eight days in accomplishing his year, while Saturn takes up considerably more than twenty-nine of our years in circuiting the same common center. Thus some of God's converted people are soon matured for glory, by their nearness to and intimate communion with the Sun of righteousness. These are frequently known to outrun their brethren, and (like John at the tomb of our Lord) to reach the sepulcher, finish their course, and ascend to their Master's joy at a very early period; while other saints, who do not ripen so fast, or who have a larger field of usefulness to occupy on earth, are detained from their crown until they are full of years and good works. Each of these is gathered as a shock of corn in its season. O, believer, if thy God summon thee away betimes, his Spirit will first perfect that which concerneth thee; nor will Providence apply the sickle until grace has made thee white for the harvest. Or if he lengthens thy thread, having much for thee to do and much to suffer, he will show himself tho God of thy old age, and not forsake thee when thou art gray-headed; for he hath inviolably declared: "Even to your old age, I am he; and even to hoar hairs will I carry you."—Isaiah xlvi, 5.—*Toplady.*

PRAYER is the key of the day and lock of the night.

Scientific.

M. RIVIERE enumerates in *Les Mondes* the different species of animals whose bones were found with the skeleton of the man found lately in the Cave of Mentone. They were those of a cat, two cave-bears, a wolf, a rhinoceros, the horse, several swine's teeth, a chamois, four kinds of stags, including *Cervus Canadensis*, the *Bos primigenius*, *Capra primigenia*, and a species of *Lepus*. They indicate very clearly the epoch to which the man belonged. His bones were all present, save some of those of the feet and the lower extremity of the left tibia, and were all in place, the attitude being that of one who had died in his sleep, just as he was found, on a bed made of ashes, charcoal and burnt bones, and amid the refuse of his daily life. Among other objects found were two flint knives, a bone pin cut from the radius of a stag, and twenty-two perforated teeth of the same animal.

IT IS not so many years ago that botany consisted of little more than a knowledge of plants' names. It was, perhaps, unavoidable that it should be so; we have to know the names of the parts before we can build the machine. But the question now is: "What about these plants?" and in the inquiry botanical students are experiencing an interest never expected years ago. One of the most active in this modern field is Kerner, a Swiss botanist. What he says (and he has often little things to tell us about) is always listened to with attention. A particular field with him is to show that many popular ideas about plant life are fallacies, and this clears the way for a perception of the true state of the case. One of his recent papers is in regard to the influence of wind in distributing seeds. It has long been noted in America that, though we have believed that the feathery matter attached to seed was an especial provision of nature to aid in the distribution of seed, it does very little toward it. Take the common dandelion for instance. In early summer we may see the down in every direction floating in the air; but of hundreds examined we believe one has never been found with a seed attached. It has also been placed on record in American scientific journals that the down (pappus) of the Canada thistle is rarely if ever found floating with the seeds attached. There is near to the farm of the writer—not, in fact, fifty feet from his line—a piece of land over which he has no control. For the past ten years a patch of Canada thistles has flowered there undisturbed; but, although carefully watched, not a plant has ever made its appearance on this farm, or anywhere that the writer knows of, but in the one original spot. Seeds or roots can be carried from place to place by men or animals, or by some similar force; but the influence of wind has been much overrated. Kerner proves this by an examination of the glacial flora of Switzerland. He finds that these icy and slow-moving powers are the great plant distributers there. The same species will follow their downward track for miles, but have extended but a comparatively narrow distance on each side, and this, too, though many of them are provided with what botanists of the last age would call excellent wind distributers.

AGREEMENT DISCOVERED.—"Dr. Stuart had republished two extracts from the works of Samuel Pike, entitling the tract to which he had prefixed a preface: 'Brief Thoughts Concerning the Gospel,' etc. Without knowing anything about Dr. Stuart's connection with it, Dr. Chalmers had read one of the London Society's tracts, called 'Hinderances to Believing the Gospel,' which was, in fact, the first part of 'Brief Thoughts,' etc.

"Shortly afterward the two friends met on the streets of Edinburg. A long and eager conversation ensued. Street after street was paced, and argument after argument on either side was vigorously plied. At last, however, his time or his patience exhausted, Dr. Chalmers broke up the interview; but as at parting he shook the hand of the amiable though somewhat pertinacious controversialist, he said:

"'If you wish to see my views stated clearly and distinctly, read a tract called Hinderances to Believing the Gospel.'

"'Why,' said Dr. Stuart, 'that's the very tract I published myself!'

"The corner of the street—the heat of the argument, gathering additional intensity as it was about to be broken off—his own eager and, as he thought, most satisfactory closing exclamation—the look of wonder, running up into ecstasy, which Dr. Stuart fixed on him as he uttered it—all these fixed themselves in Dr. Chalmers' memory; and he used often to describe the parting scene as a proof how easily it may happen that men think they differ while really they agree."—*Life of Dr. Chalmers.*

THE GREAT CHANGE.—Conversion is the most glorious work of God. The creation of the sun is a very glorifying work—when God first rolled him along the sky, scattering out golden blessings on every shore. The change in spring is very wonderful—when God makes the faded grass revive; the dead trees put out green leaves and the flowers appear on the earth. But far more glorious and wonderful is the conversion of the soul! It is the creation of a sun that is to shine for eternity; it is the spring of the soul that knows no winter—the planting of a tree that shall bloom with eternal beauty in the paradise of God!—*McCheyne.*

A COCKNEY TOURIST met with a Scotch lassie going barefoot toward Glasgow. "Lass," said he, "I should like to know if all the people in this part go barefooted?" "Part of 'em do, and the rest of 'em mind their own business," was the reply.

THE most fortunate man, if he is without faith, is like a beautiful flower in a glass of water, without root and without duration.

Religious Intelligence.

THE members of all the Methodist churches in the world number a little over 3,000,000; ministers, 19,100; local preachers, 58,000; Sabbath school scholars, 3,000,000.

THE *Saturday Review* tells of a Scottish clergyman who quoted a text of Scripture in his prayer, and added: "For that, O Lord, is the correct translation of the passage."

ELECTIONS were held on Sunday, January 4, at Berlin, for members of the new Ecclesiastical Lay Council, and in nearly all cases the supporters of Free Church views were successful.

DURING the past year various charitable institutions of London have received no less than eighty anonymous contributions of £1,000 each, and one donation was of the amount of £5,000.

THE Basle Mission Society has in India, China and Africa 98 male and 59 female European laborers, 95 native catechists and evangelists, 101 Christian teachers and helpers, and 3,718 communicants.

THERE are but fifty churches in Berlin, Germany. The building of churches appertains to the State, and the people will not give voluntarily to this object, and they are not allowed to call their own pastors.

DR. CUMMING has given to the world a new book on Revelation. He has one new idea in it; the number of the beasts, 666, he makes out to be the number of persons who voted, or had a right to vote, at the Vatican Council.

NATIVE Christian chapels have been so far constructed along the two thousand miles of the sea-coast of China that for eight hundred miles of that coast a footman might put up at a Christian chapel each night of the journey.

THE *Evangelical Witness* has returns from all the New Connection circuits of Canada but two, on the vote on union with the Wesleyan Connection. The vote stands fifty-five circuits in favor of the union, eighteen against it.

ON THE first of January Prof. Friedrich held the first Old Catholic service at Carlsruhe, in a Protestant church. The event created much interest, and the church was filled with a congregation of three hundred people, among whom was Prince William of Baden.

THE *Cronstadt Gazette* notices the spreading of Russian Christianity in Japan. A former bronze, Paul Sarvate, is one of the most active apostles. In Hakodadi there is a Russian church in which service is held in Japanese. The Bishop of Kamschatka received during his presence at that port ninety-five Japanese into the communion of the church, and five hundred demanded baptism.

GREAT interest is now awakened for Christianizing the Jews. More than $300,000 were contributed in Great Britain alone the past year for this object. In Jerusalem there are 60 Jewesses meeting daily to hear the gospel; ministers are now welcomed in every house at Jerusalem. Within the last sixty years, since the establishment of the society, 25,000 people have been converted to the Christian religion.

THE Roman Catholics have at Sikawny, a few miles from Shanghai, China, a large and fine mission property. A correspondent on a visit to the mission in August last found there the bishop and some sixty foreign priests who were spending a month together preparatory to their winter's campaign. After mentioning the fact he very properly asked: "If Rome can furnish a bishop and sixty European priests for one province, shall not every American church send out as many for the eighteen principal provinces of this great empire?"

THE Abbe Deramey has written a letter giving an account of the condition and prospects of the Alt Catholic movement in the Swiss Jura. He says: "In spite of innominous pamphlets, in spite of a thousand venomous insinuations, in spite of threats, menaces, and even actual violence, our churches are filled, our catechizings well attended, we dispense the sacraments, and we fulfill, both inside of the church and outside, all the official duties of the religious Catholic life. They have now twenty-one cures, and the number of worshipers increases with the installation of each new cure."

GERMAN METHODISM, METHODIST E. CHURCH (NORTH,) IN TEXAS.—The following table gives the summary of statistics of the work, as reported last year, in connection with the German district of the Texas Conference, and this year at the first session under the new Conference organization:

	1873.	1874.
Probationers	70	73
Full members	360	458
Local preachers	6	7
Baptisms	84	107
Church edifices	5	9
Value of edifices	$11,000	$13,550
Parsonages	2	6
Value of parsonages	$1,300	$4,100
Sunday schools	6	17
Officers and teachers	60	83
Scholars	337	473
Missionary collections	$275	$282
Church extension	$13	$25

New York Christian Advocate.

THE presbytery of Egypt transacts its business and keeps its records in the Arabic language. At the late meeting there were present, 11 members of presbytery, eight ministers (six of whom were missionaries, and two natives,) and five native elders. The committee appointed to translate the Book of Discipline reported the translation of the three parts known as "Form of Government," "General Administration," and "Book of Discipline," at the same time suggesting that a copy of the translation in writing would be given to each congregation, to be corrected and returned at the next annual meeting. A call from the Cairo congregation for Mr. Ibrahim Yusef to become their pastor was presented to him, and, after considerable deliberation, was accepted.

THE new church edifice for Rev. Dr. John Hall, now in course of erection at the corner of Fifth avenue and Fifty-Fifth street, will, when completed, be the largest Presbyterian church in the United States, if not in the world. The ground alone cost $350,000, and the building, it is estimated, will cost $500,000 more. This is a large outlay; but a much larger building than the one now occupied by this congregation was rendered necessary by the remarkable success which has attended Dr. Hall's preaching during the six years that he has been officiating in this city. His present church, at the corner of Fifth avenue and Nineteenth street, is altogether too small to accommodate the crowds that flock to hear him. In the afternoon, as well as in the morning, of every Sabbath day the pews not only are filled, but camp-chairs have to be placed in the aisles, and still many people are obliged to go away, not being able to find even standing-room. We think, therefore, that Dr. Hall's people, who have among their number many of our wealthy and influential citizens, acted wisely in taking measures to extend their pastor's influence. A congregation with a building that seats but a little over one thousand has no right to monopolize the services of such a man as Dr. Hall. It is expected that the new building will be ready for occupancy next November.—*New York Times.*

A REFORMED Episcopal church has been formed at Moncton, in New Brunswick. The members of the new organization put forth the following declaration: "We, whose names are hereunto appended, in humble reliance upon almighty God, do hereby now declare our separation from the Episcopal Church of New Brunswick, presided over by the Right Rev. Judin, Lord Bishop of Fredericton, and that we unite with the Reformed Episcopal Church of America, the Right Rev. George David Cummins, D. D., presiding bishop." The Rev. Edmund D. Neill, president of MacAlister College, in Minneapolis, and a Presbyterian, has also applied to his presbytery to be transferred to the Reformed Episcopal Church. The change of denominational relations will not it is said, affect Mr. Neill's official connection with the college. In New York steps were taken toward the formation of the First Reformed Episcopal church, at Steinway Hall, a few Sundays ago. More than one hundred persons tarried after the services to take part in the organization. Bishop Cummins stated that two churches would soon be established in Philadelphia and one in Brooklyn.

THE BIBLE IN BENGAL.—A decision of the Bengal government in favor of Bible circulation in that immense presidency, numbering sixty-five millions, has been just given by the Lieutenant Governor, Sir George Campbell. It is addressed to the convener of the committee of the Calcutta Bible Society, and is to the following effect: "Sir, with reference to the Rev. J. E. Carlyle's letter dated July 16, 1862, offering to supply copies of the Bible to the libraries of all the schools and colleges in Bengal, I am to convey the thanks of the Lieutenant Governor for the society's offer. The Bible is already in the library of some government schools and colleges; but as government has no specific information whether it is supplied in all, the director of public instruction will be requested to assist you in distributing English vernacular copies of the Bible to all government schools and colleges, if you think proper to supply them. The dispatches of the home government quoted by you plainly lay down that the Bible should be kept in the libraries of government schools and colleges." The only exception made to this general principle by the government is in reference to the village pathshalas or primary school, where "it is feared" by the government that a general distribution might "arouse suspicion, and do little good."

MR. SPURGEON AND HIS WORK.—The editor of the *Western Christian Advocate*, in a conversation with Bishop Foster, elicited some highly interesting information concerning the Rev. C. H. Spurgeon and his work. The editor says: "Conversing a morning or two since with Bishop Foster, about religious matters in London, he mentioned the work accomplished by Mr. Spurgeon. In seventeen years Mr. Spurgeon had received thirteen thousand persons into his church on profession of faith, had erected thirty-six chapels in the metropolis, and supplied the same with ministers trained in the college of his own founding and managing. There were over sixty young men at this moment studying for the ministry under his oversight. At first sight, said the Bishop, the face of Mr. Spurgeon repels; but on a moment's conversation that impression vanishes, and you feel as if in the presence of a friend who has known you for years, and who is deeply interested in everything that concerns yourself. In reading the Scriptures, before preaching, Mr. Spurgeon indulges in words of comment and application; 'and nothing,' said Bishop Foster, 'could be fresher or more pertinent. Persons who might not be interested in his sermon have their eyes and ears intent during the reading. But perhaps the crowning peculiarity of Mr. Spurgeon,' continued the Bishop, 'is his gentle, genial and even tender and pathetic tones in delivering the gospel message, and in his power of personal recognition. There is scarcely a man in all of his regular congregation, aggregating nearly seven thousand hearers, whom he does not know personally. To a great extent he can call them by name, and as to their temporal and spiritual condition he needs not that any one should inform him.' Bishop Foster visited Mr. Spurgeon in his study twice, three years intervening between the visits. On the second call Mr. Spurgeon gave him an instant recognition, called him by name, inquired after matters in New York, and exhibited the liveliest interest in the object of his visit to England. 'Parting with me on the occasion of my first call,' said the Bishop, 'Mr. Spurgeon said: "Go and tell them—the ministers of the Wesleyan Conference—to revive the spirit of Wesley."' His spirit was that of one intently anxious to multiply and strengthen the hands and hearts of such as sought the conversion and salvation of the masses of people.'"

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Religious Awakenings.

In the North and West extensive revivals are prevailing. The number of conversions reported weekly is large, amounting altogether to many thousands. In Scotland also, where even Whitefield's fervid eloquence failed to arouse much enthusiasm, there have been remarkable demonstrations of power. In our Northern States the winter is the season of comparative leisure, and proves most opportune for special and protracted efforts. Every winter the results are considerable, but the present season has been marked by an extraordinary harvest. Some peculiar measures have been resorted to by such noted revivalists as Hammond and Moody. The men and their expedients are severely criticised and condemned by some, and highly lauded and commended by others. We are too far from the scenes of their labors to judge, and those who are on the ground may need time to reach just conclusions. If the people are converted, and the churches truly and spiritually revived, it must be God's work. We do not understand, however, that the prevailing revivals are generally conducted by so-called revivalists, or that they are the result of unusual and exceptional expedients. By far the greater proportion of converts are led to Christ by the pastors of the churches through the ordinary means of preaching and the prayer meeting.

In the South the churches are moving on with no unusual degree of interest. We do not hear of anything extraordinary in the way of revivals. In our own denominational bounds the state of religion is above the average, souls are being converted, and members received, but no extraordinary awakenings are reported. Last summer and fall the revivals in the South were scarcely less among us than those which are now taking place in the North and West. This year we should look for still greater things. There are means to the end. Holiness in the church is perhaps the greatest. A high state of spirituality in believers is almost certain to manifest itself in the conviction of sinners, and a deep and earnest inquiry on the part of the ungodly. In reference to new and sensational methods, there is the test of fruits. If we have fallen into a stupid and dead way, and the usual service and preaching seem to put people to sleep, or fail to interest them in the things pertaining to their salvation, something should be done at once. More secret prayer, closer communion with God, and the fresh anointing of the Holy Spirit, would help the preacher even more than expedients; and the good brethren and sisters, who are longing for times of refreshing, might break up the monotony of a sleepy formality by realizing that the kingdom is within them. But variety, novelty, anything to stir up the lukewarm, so we are sure that our methods are edifying and in harmony with the methods and operations of the Holy Spirit. That either Christ or Paul would have conducted meetings as some of our modern revivalists do is doubtful, but it is certain that the great Head of the church blesses and sanctifies means which many tolerably good people are ready to condemn.

Our old Methodist way, faithfully worked, is good and successful. The altar exercises, calling penitents forward for special prayer, and singing and praying with them till they find peace and assurance, have been the life of the church. In some cases possibly this usage has so far been discontinued that the membership has grown rusty, and the preacher scarcely has the courage to call for mourners. Herein let us walk in the old paths, and stick to the methods which have largely kept our church from the encroachments of formality, and from dying of respectability and stagnation. There is nothing like a Methodist altar, or, if the expression be liked better, "mourners' bench," to take the starch out of the preacher, and to bring the church into close quarters with the enemy. As a matter of drill, and as a means of keeping up the aggressive and working spirit of Christians, it is invaluable.

Some men may be peculiarly qualified for revival work, but every preacher is called to save souls. He may be more of a revivalist than he supposes if he will pray for the gifts of the Spirit and preach for the immediate conversion of sinners. Let him cast his net in faith, expecting to draw it in not empty. Let him plead with his God for the power, and let him aim at this one thing, and he will be more than a mere sermonizer—he will be a soul-saver. Every Christian may be in some measure a revivalist, and should be. Only let him realize his mission and believe, and work for it, and the fire will break out and run swiftly.

College of Mineria.

OTHER SCHOOLS AND FOUNDATIONS.

BY BISHOP KEENER.

CITY OF MEXICO, Feb. 14, 1874.

MR. EDITOR: On Saturday last a friend who could talk Spanish fluently accompanied me to the college in which those scholars who have passed a favorable examination in the public schools take a scientific course and finish their education. This structure is directly in front of our Capilin, one square off. It occupies about half the square on which it is built; is of gray stone, and of fine architectural design. You enter first into a large court, which is surrounded with fifteen or twenty massive pillars supporting arches and galleries. The main stairway going up from the court to the halls and corridors above is worthy of the Florentine Cosmo. From the wide porches there are entrances to the different apartments, over which are written the names, "Higher Mathematics," "Physics," "Chemistry," "Astronomy," "Engineering," "Geology," "Mineralogy," etc. The professor of chemistry, meeting us, was very attentive, provided us with the janitor, and in company with four or five students we were shown all over the institution. I was not prepared to find anything so extensive and thorough in this part of the New World. In the astronomical department they have six telescopes, one of them as powerful as that of the Smithsonian Institute, several meridian instruments, a very fine observatory, from which we looked out upon the sublimest plain, lake and mountain scenery which the world affords. I noticed in the department of mechanics three steam engines, one locomotive, besides a vast supply of all the ordinary apparatus. In natural philosophy there was an electric glass plate five feet in diameter, an excellent spectroscope, and five or six theodolites; in geology and mineralogy a large cabinet of specimens; in the meteorological room all the modern appliances. Several hundred thousand dollars must have been expended in these apartments alone. The laboratory was furnished with some twenty distinct fire-places for the use of students. I walked through it all, thinking of Centenary. Oh, for a little of this surplus wealth of apparatus! By the by, I notice that at a meeting of the friends of Agassiz it was resolved, as a monument to his memory, to endow the department of natural history in Harvard College with $300,000, and that $60,000 were subscribed on the spot! Why is it that so many of the princely friends of education seem to be in that end of the country? When shall we have not the luxuries of appliance, but the bare necessaries to present to the young men of the South, who wish to be educated at home, and of Methodism, who wish to present their powers to their own people.

The government offers to the students of the "Mineria" six prizes. Those who distinguish themselves are furnished with $3,000 each, in order that they may spend two years abroad perfecting themselves in science. Two go to England, two to Germany and two to the United States this year and each year.

In connection with this college are the law, medical and art schools. The law course is very complete, requiring six years to master it fully. The medical also presents superior advantages, and the one of fine arts is all that could be desired. The common school tributary to these finishing departments consists of thirty-five professors. Scholars are in attendance five years. The building, St. Alphonso, is an immense affair, its front occupying a whole square. Near this building is another very large establishment for females, and just beyond one for the blind. These do not include some twenty-two Lancasterian schools, which are independent of government aid. Then there are one or two immense foundations which have been endowed by benevolent individuals—one for orphan girls, which is nearly as extensive as St. Alphonso. Only this latter supplies everything that may be needed—board, clothing, etc. Every ten girls have a matron, and have a distinct parlor and mess-room. Of this last I have only learned through the Hon. Mrs. Foster. It has an endowment of $3,000,000. It will be seen from this that the Mexicans appreciate the education of children. This immense power was once in the hands of the Jesuits, but not so now. If they are here they are deeply disguised. What an opening does this body of youth present to the churches who seek to inform the minds of the people with the truth as it is in Christ. Shall it grow up and develop without the knowledge of God's word? Can the truths of science, the graces of a cultivated literary taste or the pursuit of fine art satisfy these spirits which were made for communion with the Father and with his Son Jesus Christ?

A people can never be too intelligent for Protestantism. We are not afraid of the clash of schools or the force of reason, but only ask that the New Testament may be opened and studied under the full blaze of all knowledge; that it may be analyzed and sifted to the last word; that its pure and lofty spirit may have opportunity to mix with all that is true or noble or lovely in every region of thought or discovery, and leaven the whole. The apostle planted himself first of all in the centers of the most refined and thoughtful people the world then knew—at Athens, Ephesus, Corinth and Rome—knowing that Christianity was eminently suited to guide and control those who were inquiring after "the good," "the true" or "the beautiful." And it is in this point of view that Mexico promises a quicker and larger harvest than those uncivilized and unrefined races which are also open to missionary effort.

Catechisms and Institutes.

MR. EDITOR: While, with Bro. Richardson, I believe we need a more exhaustive work on systematic theology, yet I cannot agree with what seems to be his opinion, that Wesley, Clarke, Fletcher, etc., can be compressed into a volume or two of two or three hundred pages. These works are good, and will always be so. Mr. Wesley will be read a hundred years hence with more interest than he is read now; and the time is coming when he will be regarded as the grandest uninspired man the church has ever produced. Let the galaxy remain entire and stand just as it is. There is none more brilliant in all history. Neither does the church nor the age demand any *new doctrine*. I hope the *progress* some of our people boast so much about is not for a moment, by a solitary man, thought to embrace the notion that as a church we imagine we have improved on the *doctrinal* teachings of our fathers, or desire in the least to modify them. Their doctrines will never need change, for they came from God, and are as old as prophets and apostles. The divine origin of Christianity, however, has not shielded it, but rather invited assault. Our fathers *contended* for "the faith delivered," and did their work like true men. But they *met* the *attacks*, as *the attacks* were *then made*. They answered the arguments as the arguments were *then* urged. These arguments have always been drawn from certain views of the accepted philosophies of the day, and the answers to them have mainly come from the same sources. Consequently, as the philosophies have changed, the field of conflict has changed—the weapons of both assault and defense have been recast. Hence, while the truth has ever remained the same, the battle has raged all around it as a stationary citadel. Infidelity has a history, just as astronomy has a history, and a most wonderful and instructive one it is. During the last half century the philosophies—physical and metaphysical—have made amazing revolutions. Psychology, criticism, chemistry and philology perhaps more than all others. Infidelity has sought to buttress itself on these, and from this basis to destroy the temple of truth. True, these objections may not be altogether new, but they are in *new forms*, and are laid with so much scientific shrewdness, and pressed with such brazen impudence and show of learning as to appall and overawe and unsettle the faith of many. Inasmuch, then, as they are put in the light of facts and principles established, or supposed to be established by modern science, is it not proper, nay, is it not the duty of the church to resist them in the light of the same facts and principles? They are contained in nearly all the higher literature of the day, and have, through the popular literature, made their way down to the popular mind. They are not hailed to the Universities of England, Germany, France and New England. They are at work everywhere. Any preacher can, with little trouble, find them working their mischief in almost any congregation; and he is *compelled to meet them, whether he will or not.* But answers to these *new forms* of infidelity are not found stated, specifically, clearly and fully, in our standard commentaries and Institutes. Yet it is just these answers, specific and satisfactory, that many of us need, that we may be workmen not ashamed. Should not the young preacher know these objections—their weight, strength and particular purpose—and be able to remove them when asked to do so? By all means; and this knowledge should be obtained from a *text-book* stamped with the distinct, broad imprimatur of Methodism. Our fathers replied not only to the falsehoods of avowed infidels like Hume, but also to errors of doctrine held by other churches—true churches and false. And from them we learned both the errors and their answers, as they were *then* stated. Such a book we need now to meet the *same kind*, not the *same form*, of error and falsehood.

Our church (and I may include the Northern Methodist also) has produced a very considerable literature of a certain sort—short little commentaries, books on baptism, lectures, sermons, essays on morality and church economy, biographies and the like. These books have done as good service as such could do. But very few of them indeed can live more than a day. Since our founders and fathers gave us their definitions, expositions and apologies, nothing *really great* has come from American Methodism. This is a very remarkable fact, when we consider the number and talents and zeal of our membership and ministry. And yet it could hardly have been otherwise. There are the best reasons in the world why this fact should have been just as it is—why we should *not* have created a literature, high, broad, profound and permanent.

Now neither the books we have made nor those we have inherited fully supply the present demands made upon our ministry by the church and the world. We are compelled to go outside of Methodism to furnish ourselves. The *Southern Review* is all we have of the kind of reading I am speaking about. But while this is a very excellent paper, deserving all praise and all patronage, yet it is plainly incapable of taking the place of a text-book in the hands of young preachers.

I do not know that it is in the line of General Conference business to write such a work, or to have it written, but I do feel that if by any means such a treatise, say as that lately issued by Dr. Hodge, of Princeton, on systematic theology, could be given to our preachers, it would add greatly to our efficiency. If we had just such a discussion from the standpoint of Methodism for our preachers, and a well-digested and suitable series of doctrinal catechisms in the hands of our Sunday school teachers, then it seems to me we would "*hold fast the form of sound words*," "and be ready always to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear."

Yours, etc., J. W. RUSH.

MOBILE, March 3, 1874.

Nuptial Alliance of England and Russia.

The Duke of Edinburg and the Russian Grand Duchess were married according to the forms of the Greek Church, and again according to the marriage service of the English Established Church. After performing the latter ceremony Dean Stanley preached a sermon, of which the following is the conclusion:

It is now nearly eight hundred years since the last nuptial alliance between the royal houses of England and of Russia, when, in the dim twilight between history and fable, the greatest and best of the early Princes of Muscovy, Vladimir Mononuchus, wooed and won the love of the Princess Gytta, the daughter of King Harold, the last of the Saxons. How little could either monarch then have pictured the world-wide progress which each people would have made before another prince and another princess of either realm should cement by a sacred family union the union of two countries? That the small island on the confines of the Western Ocean, struggling with difficulty to hold its own against invaders from every quarter, should have been made the mistress of the seas, and holds the gorgeous East in fear; that the barbarous principality in the center of the wild Sclavonic forests should have grown up into the mighty civilized empire which now almost joins hands with the descendants of the distant Anglo-Saxon race, alike in the heart of Asia and on the borders of America! What a prospect of possible greatness, of infinite advance in the ages yet to come, is suggested by that retrospect of the ages that are past! And in proportion to the grandeur achieved by the two nations which thus once more approached each other is the importance of any event which permits this mutual understanding and love. They have known each other in war—both as friends and foes. With chivalrous respect they have seen and tried each other's strength beside beleaguered fortresses and on hard-won battle-fields. They have each listened to the lisping accents of each other's literature and science. Their commerce and their enterprise have embraced the world; their churches have exchanged a friendly message, and breathed many a kindly hope for the great "hereafter," which, if each be true to itself, assuredly awaits them both. And now comes that more general, genial, cordial union, which brings the two nations, as it were, face to face and hand to hand, in the plighted troth of those whom each regards as its living representative. Had it been possible in those distant days for Rocci, the old sea king, first founder of the Russian empire, or, in the later days, for Peter, its mighty renovator, to have chosen the future destiny of one of the daughters of their race, they would have rejoiced that the alliance should have been formed with a sailor prince, the pride of that gallant profession which was to that early chief, and yet more to that wonderful creator of the Russian navy, so deep, so delightful an interest. Had Alfred the Great looked onward for a partner who should cheer and ennoble the career of the first and only English prince, the only one of all the lengthened line who, coming to man's estate, has borne that glorious name—he, the wisest and best of England's kings, would have welcomed with no ordinary gladness, in this union of the West and the East, the advancement of those designs which he acknowledged so far beyond his age, for bringing his western Anglo-Saxon realm into contact with the distant races of Asia; he would have blessed the day which would give an additional pledge of peace and good will among the foremost nations and the foremost churches of Christendom.

May the blessing of England, as she is represented this day in this long-established seat of English piety in Russia, descend on the union which we trust shall within this week be accomplished! May the touching farewells from the shores of the Neva be echoed by the cordial welcome from the shores of the Thames to her whose very bearing and continuance shall forever remind us of the tender love which has watched over her in this her native land, and will follow her in her adopted home! That was an affecting and all-sufficing consolation with which the Israelite mother in old times gave her "one only child" to the young traveler that came by the angel's guidance to seek his bride in a distant land. "Behold," she said, "I commit my daughter unto thee of special trust." Of special trust, indeed, is the treasure thus given to our honorable keeping. May every Englishman and English woman, whose hearts are touched by the thoughts of this week, feel bound, so far as in them lie, to do their utmost to make the future worthy of the promise of this magnificent beginning! May the benediction of both churches and both countries rest on the coming destiny of these two youthful lives henceforth, as we trust, to be united in the indissoluble bond of a common and ever-increasing interest in the same works of noble and precious purpose; the same keen pursuit of all things pure and true, lovely and of good report; in the constant reaching forward after the high and holy purpose, whereby alone families are blessed, and kingdoms established, and nations exalted!

LAST HOURS OF REV. EMILE F. COOK.—The early hour of going to press last week, says the New York *Christian Advocate*, prevented us from giving more than a brief notice of the death of Rev. Emile F. Cook, president of the French Wesleyan Conference. A friend writes us from Paris, under date of February 2:

"For several weeks after his return to Paris he was confined to his bed under medical treatment, and was then ordered to the south of France as a means likely to promote his recovery. Accordingly he and Mrs. Cook went to Hyeres, where they have been staying the last five or six weeks; but while he sought the benefit of the change, he went to die. Last Thursday he passed quietly away.

"It seems he had risen in the morning, and had partaken of his *dejeuner*, when he said to his wife: 'I am very tired; I am leaning on Jesus; I want to go to sleep.' And as she was assisting him back to his couch he fell asleep in Jesus, and now slumbers in anticipation of a brighter morn. The funeral takes place to-day at Nimes. A deputation has been sent by the Evangelical Conference in Paris to attend it, and a service will also be held at the same time in the chapel at Les Ternes, where Mr. Cook had been the pastor for the last eight years. He leaves a wife and seven children to mourn his loss.

To the Louisiana Conference.

Conference, by resolution, directed the preachers to take a collection for expense of delegates to General Conference during the month of March, and to forward the same to R. J. Harp, New Orleans.

LAY DELEGATES TO THE GENERAL CONFERENCE.—I have important documents to send to the lay delegates to the General Conference, but do not know the address of only a few of them. Will each one please send me his address?

A. H. REDFORD, Agent.

Mississippi Conference.

A resolution was passed at the last session of the Mississippi Conference requesting preachers in charge to take up collections, during the months of March and April, to defray the traveling expenses of the delegates to the General Conference, and to send the money to the delegate most convenient to them. It is important that the collection for delegates in this and all of the Conferences should be attended to at once. Every pastor should present the subject to his congregations, and forward the funds immediately.

MR. WILLIAM WALKER left last week for Baton Rouge, whither he goes to assist Prof. W. H. N. Magruder in the Baton Rouge Collegiate Institute. Mr. Walker is the son of Rev. J. B. Walker, D. D., a graduate of the Southern University of Alabama, and a refined and cultivated Christian gentleman, as well as a most competent teacher. The *Picayune*, of which he was for some time one of the writing editors, in its issue of March 5, says:

Mr. William Walker left this city yesterday for Baton Rouge, where he will reside in the future, devoting his attention to the cause of education.

Our friend Walker, who has for some time past been connected with the press of this city, is a smooth and graceful writer. A scholar endowed with a clear and vigorous intellect, he has wielded his pen in defense of patriotism, truth and right, of which he has been a faithful and consistent champion.

In the halls of the college, in the ranks of the Confederate army and in the editorial sanctum he has, in every instance, justified the confidence and trust reposed in him.

HONORS TO COMMODORE M. F. MAURY.—On Friday, February 27, says the Baltimore *Episcopal Methodist*, the General Assembly of Virginia passed resolutions expressing concurrence in the design of certain distinguished individuals in Europe to build a lighthouse on the coast of Brazil as a tribute to the memory of the late Commodore Matthew Fontaine Maury. One of the resolutions reads:

"That in the opinion of the General Assembly of Virginia it is in every way fitting that the nations of the earth who go down to the sea in ships should unite in paying tribute to the memory of the author of the wind and current charts, which, while they were given without price, have saved millions of dollars to commerce annually, and have laid the maritime world under obligation to their illustrious author; that the Governor be and he is hereby requested to transmit a copy of these resolutions on parchment to the Royal Geographical Society of England."

The Richmond *Whig*, in indorsing the resolutions, hopes that the action of the Legislature will be followed by contributions of the citizens of Richmond, leading merchants and bankers to raise a fund at once, and in time to accompany the copy of the resolutions.

DEATH OF A PROMINENT WESLEYAN MINISTER.—The Rev. George Scott, D. D., chairman of the Edinburg and Aberdeen district, died February 1. He had been in the ministry a little over forty-three years, the first twelve of which were spent as missionary in Sweden. He long served, with marked ability, as chairman of districts, and had been president of two colonial Conferences. His illness lasted several weeks, during which he showed the greatest patience. His feelings were not ecstatic but rather those of quiet and peaceful assurance. He said himself: "I have not ecstasy; but the Rock is firm, and I feel I am upon that Rock." He quoted, with great emotion, the words:

He calls a worm his friend;
He calls himself my God;
And he shall save me to the end,
Through Jesus' blood.

On one occasion, when those around him had thought him asleep, on opening his eyes he said: "I have had an hour of sweet communion with Jesus." Nor were such expressions only occasional, but frequent. They illustrated the constant tone of his spirit during that lengthened illness.—*New York Christian Advocate.*

KNOXVILLE.—The revival at Broad Street, Knoxville, says the Holston *Methodist* of February 28, is still going on. It is a work of great power. Between forty and fifty have embraced religion, and up to Sabbath last Bro. French had received into the church thirty-three persons. Bro. W. C. Carden, of Athens, was with him at last accounts.

There is also an extraordinary work of grace going on in the First Presbyterian church, Rev. James Park, pastor. He has recently been assisted by Rev. G. A. Caldwell, of Bristol. We should have stated that the services are union as between the First and Second Presbyterian churches. A greater seriousness than usual is prevailing in Knoxville.

BRO. DAVES' friends must remember that to receive and answer a letter costs him fifty cents in specie. The ten cents required by the United States does not meet the Mexican postage, which is twenty-five cents specie for each half ounce. He would like to receive letters from all his many friends, but they ought to inclose twenty-five cents (currency) additional postage.

A VERY modest reviewer of Strauss' last book says: "We venture to ask, however, whether anything is gained by eliminating God and immortality?" "With equal diffidence," says the *Christian Register*, "we venture to reply: Not much."

The Bible in Foreign Lands.

JAPAN.—Our readers will be glad to know that the work of Bible translation is going forward in Japan. As is, we suppose, well known, the gospels by Matthew, Mark and John have been already printed; Luke is ready, and at the last accounts the blocks for printing were in process of preparation. Two editions of Mark have been printed, two of John and one of Matthew, while portions of them have been sent to Nagasaki, Kobe, Ozaka and Yeddo. The Old Testament is in the translators' hands, several books of Moses being ready for final revision.

SANDWICH ISLANDS.—The reports from Honolulu show continued and increasing demand for the Bible. Rev. J. F. Pogue, under date of November 24, returns thanks for grants of funds for printing Micronesian Scriptures, and gives directions about finding more Bibles. He adds: "We have a constant call for the Bible in the Hawaiian language. One of the island associations voted at its last meeting to canvass its field to ascertain the destitution of the word of God." He speaks favorably also of the Samoa or Navigators' Islands, which have never been so united as at present. The people have never been in a more hopeful condition, socially and politically.

WEST INDIES.—*Porto Rico.*—We have still hopeful indications from this island. A gentleman from whom we have heard before, still sends us encouraging statements. A desire for improvement among the people creates an appetite for the Holy Scriptures.

MEXICO.—*Matamoras.*—We continue to receive encouraging reports from Mr. Samuel A. Purdie, of the Friends' mission in Mexico. He meets with opposition from the priests, as might be expected, yet the work of Bible distribution goes on. Extracts of a letter from him show the nature of his work and of the sort of opposition encountered. By the way, the expense of travel on the business referred to is not charged to the American Bible Society, which only grants the books. Mr. Purdie suggests the printing of portions of the Scriptures at Matamoras. His suggestion was approved, and a small donation was made by way of a trial. It was gratefully acknowledged. The Gospel by Matthew is to be printed first, and other portions may follow if the experiment is successful.

NORWAY.—A grant of $250 was made to the Methodist mission in Norway, for Bible work. By a communication recently received from Rev. Mr. Hansen, of Christiania, who gratefully acknowledges the receipt of the funds, we learn that this money is to be expended in the supply of poor children in Sunday schools. Under the mission there are seventeen Sunday schools, one hundred and twenty teachers, and one thousand and forty-four children. Mr. Hansen says: "We like to see every one of the children provided with the Bible, but, as many of the children are poor, they cannot pay for it, so that we have to give it to them either for half cost or for nothing."

CHILI.—*Valparaiso.*—We are glad to learn that there are some indications for good in Chili. In another place may be found some extracts, in evidence of this, from the Valparaiso *Record*. The reader will see that the Bible Society of that place is not inactive.

TURKEY.—We have a pleasant item of intelligence to report from Constantinople, which will be found in Mr. Bliss' letter. It is the printing of the Hebrew and Hebrew-Spanish Old Testament in parallel pages, for the Jews.

PORTO RICO.—*Fajardo.*—Our friend at Fajardo writes exultingly on receipt of the Bibles granted him for sale and distribution. He says at the close of a letter, dated December 10, 1873: "Hallelujah! Yesterday afternoon I had the joy not only to receive but to unpack the box of books, immediately sold three Bibles. Joy inexpressible! Only think—the first box of Bibles ever brought to Fajardo."—*Bible Society Record.*

Books and Periodicals.

BETHEL AND PENUEL. By Charles S. Robinson, D. D. A. S. Barnes & Co., New York.

A handsome volume of 317 12mo pages, and containing twenty-six sermons by the popular pastor of the Presbyterian Memorial Church, Madison avenue, New York. The sermons are all, about Jacob, and are pretty exhaustive of the facts and lessons afforded by this remarkable character and life. They are fresh, graphic and edifying. Price, sent by mail, $1.50.

FAVORITE HYMNS IN THEIR ORIGINAL FORM. Selected and verified by William Leonard Gage. New York: A. S. Barnes & Co., 1874.

It is well known that many of our best hymns have been changed or bridged by compilers and editors. This is a matter of great interest to see these hymns in their original form, as left by their composers. The author of this little volume has presented many of the choicest hymns of our language as originally written. This is a work of interest and worth doing. Price, $1.25, sent by mail.

THE POET'S GIFT OF CONSOLATION TO SORROWING MOTHERS. A. S. Barnes & Co., New York.

A beautiful volume, containing gems from many authors, adapted to purposes of consolation. Among them are some of the finest gems in our language. Price, $1.50, sent by mail.

WHY ARE NOT ALL PHYSICIANS HOMEOPATHISTS? is the title of a pamphlet by Dr. William H. Holcombe, of New Orleans. It is, of course, ably written, somewhat caustic, and very severe on our old school friends. But when doctors disagree, etc. We are obliged to the author for a copy of the work.

THE SOUTHERN CULTIVATOR for March has a full and varied table of contents. In addition to editorials, interesting answers to inquiries and original articles from correspondents, it contains "Prof. White's Analysis of Different Parts of the Cotton Plant," his "Analysis of Different Fertilizers," and copious extracts from "Dr. Pendleton's Report of Experiments, at Experimental Plat of University of Georgia," besides practical articles on the varied topics connected with the farm and garden. Terms, $2 a year. Address W. L. Jones, Athens, Georgia.

THE HOT SPRINGS AS THEY ARE is a stout pamphlet, by Charles Cutter, and giving all desired information about these renowned healing waters of Arkansas. We are indebted to Rev. I. Z. T. Morris for a copy.

GOOD THINGS for February has a good table of contents. Among other articles we note: Pawning To-Morrow to Enjoy To-Day, Sleeping Through the Winter, Learning Things Out of School, The Easter Daisy.

THE AMERICAN ARTISAN for March is, as usual, splendidly illustrated, and filled with the freshest items and articles on scientific and practical subjects. Published by Brown, Allen & Co., New York.

THE Minutes of the Mississippi Annual Conference, for the session held at Brandon, December 10–15, 1873, have been received. We are greatly obliged to Bro. H. Walter Featherstun for a copy.

WHAT TO DO AND HOW TO DO IT IN CASE OF ACCIDENT is the title of a little pamphlet issued by the Industrial Publication Company, New York. Everybody should read it.

LIPPINCOTT'S MAGAZINE for March has: The New Hyperion, Ferdinande Lesseps, Patience in Friendship, and other articles.

MOON'S BEE WORLD is an excellent monthly, devoted to bee culture. A. F. Moon & Co., publishers, Rome, Georgia.

WE HAVE RECEIVED the report of the board of administrators of the Charity Hospital of New Orleans for 1874.

OUR Sunday school periodicals for March have been received. An excellent number all around.

PETERS' MUSICAL MONTHLY for March is one of the best numbers of this excellent publication.

LITTLE CORPORAL for March has a fine table of contents, and is splendidly illustrated.

CHURCH'S MUSICAL VISITOR for February has a fine table of contents.

THE Terry Island Adventists are very much bothered to understand why the world did not come to an end upon the day which they appointed for that little event. Their newspaper organ "regards it as incomprehensible." "We do not know," says the editor, "why we are here today. We have reviewed the argument. We do not find a flaw in it." Then he candidly adds: "Perhaps we and our followers are the simple-minded, foolish people the world at large esteems us to be; perhaps our hopes are a mere dream." From which the *Tribune* concludes that this gentleman's head, at least, is rapidly becoming level.

DEDICATION.—On Sabbath, the twenty-second of February, says the Galveston *Christian Advocate*, we assisted in the dedicatory exercises of a new church on Washington street, Houston. It was dedicated on Washington's birthday, and will be known as the Washington Street church. The exercises were continued, and when we left the omens for good were most hopeful. The church is neat, tasteful, sufficiently commodious, and reflects credit on the zeal of the pastor, Rev. F. T. Mitchell, and the liberality of the people.

A REMARKABLE MAN, claiming to be the Messiah, has recently appeared in Arabia. He came forth from the desert, where he spent many years mortifying the flesh, and pretends to work wonders and performs miracles. He has a melodious voice, remarkably brilliant eyes and a fascinating appearance, and is winning followers.

THE American pilgrimage is to start in May. The men and women who go abroad on this errand are to visit "the Grotto of our Lady of Lourdes" in France, and then proceed to Rome. They take a first-class steamer and go comfortably, which is the most sensible thing about it.

NEARLY every Methodist Episcopal Church in Chicago is in a state of revival such as has not been enjoyed for years.

MARRIED.

JOHNSON—HILL.—At the late residence of Mr. Hubbard Hill, on the twenty-ninth of January, 1874, by Rev. Ira B. Robertson, Mr. B. C. Johnson to Miss Mollie Hill, all of Warren county, Mississippi.

BROWN—HOLLOMAN.—At the residence of the bride's father, T. R. Holloman, on the seventeenth of February, 1874, by Rev. Ira B. Robertson, Mr. Summerfield Brown, of Madison county, Mississippi, to Miss Mollie A. Holloman, of Yazoo county, Mississippi.

AMERICAN LIFE INSURANCE COMPANY OF PHILADELPHIA.—By the politeness of John D. Scott, Esq., manager, No. 10 Carondelet street, we have been furnished with the twenty-fourth annual statement of the above company, showing its receipts during 1873 to have been $1,130,330.95, and its expenditures and losses $678,-075.55. Its total assets are $4,450,290.75. For further information apply to the public agent, as given in the advertisement referred to.

STATIONER, PRINTER AND BLANK-BOOK MANUFACTURER.—For finely executed job printing and promptness in filling orders, and cleverness in all respects, as a gentleman, citizen, printer and merchant, our readers will find no one to excel our worthy neighbor, Col. A. W. Hyatt, No. 38 Camp street. See his advertisement elsewhere.

COTTON AND SUGAR FACTOR.—We call attention to the card of Mr. Alph. Delblanc, No. 21 St. Louis street, engaged in the cotton, sugar and general commission business, and receiver of consignments of moss, wool, hides, chickens, eggs, etc.

DRY GOODS.—Among the enterprising mercantile houses on upper Magazine street is to be found that of Mrs. D. J. Loewenstein, No. 549, who proposes to sell at surprisingly low prices a fine stock of goods, now arriving.

FOR SALE.—The fine and eligible cigar factory, No. 47 Bienville street. It is offered for sale, consisting of extensive and valuable property, stock and fixtures. See advertisement.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending March 7, 1874.

A—Mrs. Rosa Alford $2.50, Mrs. Sophie Andrews, A. F. Andre, R. Abbey, J. W. Arendell $2.10, Philip Allen $17, C. C. Andrews, American Sunday School Union, American News Company.

B—J. H. Bather & Co., Mrs. Susan M. Bell, H. P. Bowen, A. M. Barrington $1, George W. Brown of Walden, $2, E. B. Beck, J. L. Burrow, Brewer & Tillson two letters, J. E. Bradley, Mrs. Lizzie C. Bronneaugh $1.25, A. H. Bradley $2, J. Bancroft $7, J. C. Brogan, J. G. Batte.

C—B. F. Cassady, J. W. H. Collier $3.75, B. Carter & Bros. two letters, G. W. Chatfield two letters $11.50, T. Cameron $2.20, Mrs. S. E. Clemmons, W. J. Carnes $2.

D—J. Perry Drake, W. A. Brodly, Louis Dreka 33 cents, T. D. Dimitry, R. B. Downer, V. F. Drake $2, G. W. Davidson $1, A. H. Drake $3.25, F. B. Dunkinson, C. B. Dullose.

E—H. Ebers $6.40.

F—L. K. Featherston $1, J. B. Ford & Co., D. W. Foster.

G—D. P. Gunnels $10, H. M. Gillis, Nell Gillis $11.90, J. F. Hildersteeve two letters, W. Gaston $2, L. F. Gillaspie, Graphic Company.

H—Hitchcock & Walden, H. T. Harris & Son, F. Howarth $1, S. D. Harper, Harry, Bainbridge & Co., J. K. Hyams $10, J. C. Hamilton $2, E. J. Hale & Son, W. W. Harding, Thomas B. Holloman $1, W. W. Huston, Alexander Hood.

I—Ivison, Blakeman, Taylor & Co. two letters, R. S. Isbell.

J—H. F. Johnson two letters $2.50, T. S. Jones $2.50, B. Jones.

K—J. C. Keyser two letters $21.75, C. H. Kelley, M. A. C. Kelsh.

L—Lee, Shepard & Dillingham, James H. Langston $4, W. E. M. Linfield two letters $2, B. F. Larrabee, E. L. Loveless $1.30 William Leiser two letters $1, C. E. Lamb $10.65, J. A. Lee, Mrs. M. Lynch $2, J. B. Lippincott & Co., R. B. Long Jr. $26.43.

M—F. A. Mood two letters, T. Moody $100, J. G. Miller, J. W. Martin $2, C. W. Moody, P. H. Moss $2, L. Mathison $2, S. S. Munger, Mrs. A. E. Morris $1.21, E. S. McDonald, W. B. May $1, Turner Morton $1, James McWade, Miller & Franks, T. H. Millard $10, G. & C. Merriam, J. M. McKee.

N—George Nelson, Norwood Ink Company, National School Furniture Company.

O—James Ormond, W. P. Owen $3.25.

P—Pierce & Terrie, B. F. Perdue $4, Pope Bros. & Kugeman, Portland Packing Company, Pierce & Lyle $6.75, Proctor & Gamble, W. C. Palmer Jr. & Co., W. H. Pace, S. M. Pettengill & Co. $20.25, Powers Paper Company, Eli Phillips.

R—Miss Lizzie Robb 50 cents, Robinson & Co., A. H. Redford two letters, R. T. Rhoul, G. P. Rowell & Co., E. P. Rogers, J. H. Redding, J. K. Randall four letters, J. W. Rush two letters $7, Robinson & Withers.

S—J. E. Surratt two letters $4.75 gold, J. W. Sandell $5, J. W. Spencer, L. C. Stapler $1, B. H. Scott, Stall & Lacy two letters $104.95, E. W. Solomon $2, William Shipard $2, C. S. Stuart, Samuel Smith $2 Mrs. M. Stewart, J. H. Saint, S. H. Schroeder, W. B. D. Stockton.

T—E. Turner $1, M. P. Tucker $3, E. Thigpen.

W—W. S. Wingfield, G. H. Williamson, W. G. Wilkinson $10, H. G. White $21.85, G. H. Wells $2.00, H. J. Wright, J. M. Wright 25 cents.

THE establishment of George T. Shilling, dealer in human hair goods, is situated at No. 381 Dryades street, where will be found all shades and varieties of braids, switches, plaits, curls, etc. Ladies' hair-dressing and cutting attended to at all hours. The green car, starting from corner Canal and St. Charles streets, passes the door.

PORTRAIT PAINTER.—To any of our readers who may wish to have portraits painted in the very best taste, and with the most faithful accuracy, we would recommend Mr. G. D. Conlon, 37 Camp street, up stairs, whose advertisement appears in our columns. We regard Mr. Conlon as one of the very best artists in the country.

FASHIONABLE MILLINERY.—The attention of our readers is directed to the advertisement of Mme. L. F. Labauve, who, at No. 452 Dryades street, is receiving a large and well-selected stock of spring goods, comprising the latest novelties of the season in French millinery, at prices to suit the times.

CITRATE OF MAGNESIA.—We direct the attention of druggists and all interested in the use or sale of the above-named article, to the advertisement of Arthur Rogers, of 193 Spring street, New York. Messrs. E. J. Hart & Co., Nos. 73, 75 and 77 Tchoupitoulas street, New Orleans, are the wholesale agents.

COTTON SEED FOR PLANTING.—The attention of cotton planters is directed to the advertisement of Mr. H. S. Martin, who keeps at his depot, No. 75 Peters street, all the varieties of choice cotton seeds.

M. G. MICHELL, proprietor of the Old Basin bakery, No. 7 Old Basin, and stall No. 393 French Vegetable Market, and No. 193 Poydras Market, advertises good bread at five cents per pound.

DELICIOUS soda water and fresh fruit syrups at Eckleburg's, corner of Washington street and St. Charles avenue.

FOR FAMILY USE.—Meats of all descriptions are made much more palatable by the use of the famous Halford Leicestershire Table Sauce, which is not fiery, like many foreign sauces but has more body of the choicest materials than they have. All grocers sell it. mh5 ll

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THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & CO., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & CO., New York. je12 1y

BUSINESS NOTICES.

TO THE CONSUMPTIVE.—Let those who languish under the fatal severity of our climate through any pulmonary complaint, or even those who are in decided consumption, by no means despair. There is a safe and sure remedy at hand, and one easily tried. *Wilbor's Compound of Cod Liver Oil and Lime*, without possessing the very nauseating flavor of the oil as heretofore used, is endowed by the phosphate of lime with a healing property which renders the oil doubly efficacious. Remarkable testimonials of its efficacy can be exhibited to those who desire to see them. Sold by A. B. Wilbor, Chemist, Boston. mh12 lt

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"ECONOMY in small things is true economy." Remember this when buying soap and ask for Proctor & Gamble's Extra Olive Soap, and you will get the best as well as the most economical soap to use. We have tried it and know whereof we speak. mh12 lt

---

ASK the recovered dyspeptics, Bilious sufferers, victims of Fever and Ague, the mercurial-diseased patient, how they recovered health, cheer fits spirits and good appetite. They will tell you by asking Simmons' Liver Regulator. mh12 lt

---

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 ly

---

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne st., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de25 1y

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SOME PARENTS spend their money for patent medicine to cure their children's colds. Some save their money and prevent the colds by buying SILVER-TIPPED Shoes, which never wear through at the toe. mh5 3t

NEW ADVERTISEMENTS.

THE EIGHTH WONDER OF THE WORLD IS THE

LADY CHEAP JOHN,

MRS. D. J. LOEWENSTEIN,

549.....MAGAZINE STREET.....549

Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in the city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. mh12 1y

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DELICIOUS SODA WATER

AND

FRESH FRUIT SYRUPS,

At Eckleburg's,

Corner Washington street and St. Charles avenue, New Orleans. mh12 3m

---

AMERICAN LIFE INSURANCE CO.

OF PHILADELPHIA.

Lowest Net All-Cash Rates.

JOHN D. SCOTT,

General Southern Agent and Manager,

mh12 3m 10 Carondelet street, New Orleans.

OLD BASIN BAKERY,

NO. 7 OLD BASIN.

Branch Stalls—No. 393 French Vegetable Market, and 193 Poydras Market.

Offers GOOD BREAD at 5 cents a pound.

mh12 2m M. G. MICHELL, Proprietor.

ALPH. DeBLANC,

COMMISSION MERCHANT,

No. 21 St. Louis Street, New Orleans.

Respectfully solicits consignments of Cotton, Sugar, Molasses, Moss, Wool, Hides, Chickens, Eggs, etc., etc. mh12 1m

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A. W. HYATT,

STATIONER, PRINTER, LITHOGRAPHER

And Blank-Book Manufacturer,

38.....CAMP STREET.....38

P. O. Box 508. NEW ORLEANS, LA.

Orders from the country solicited. mh12 2m

A CIGAR FACTORY FOR SALE—Known as one of the best in the city, situated at the corner of Bienville and Chartres streets, consisting of an extensive and valuable variety of stock, fixtures, good will, etc.; also having a good custom. The former proprietor having died, his widow is desirous of selling upon reasonable terms—is thus offered to an enterprising man. Apply at 47 BIENVILLE STREET. mh12 lm

---

$2,500 A YEAR *made with one splendid* COMBINATION PROSPECTUS.

Represents 50 different books, wanted in every family. Agents wanted in every County and Town in the United States, to make a permanent business on these works.

SALES SURE AND PROFITS LARGE.

Complete outfit sent, post-paid, on receipt of $1.50, enabling you to commence at once. Full title and full particulars address JOHN E. POTTER & CO., Publishers, Philadelphia, Pa. mh12 ll

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FASHIONABLE MILLINERY.

MME. L. F. LABAUVE,

452 Dryades Street, near Euterpe.

has just received a large and well-selected stock of SPRING GOODS, comprising all the latest novelties of the season in FRENCH MILLINERY, at prices to suit the times.

Straw Bonnets and Hats Bleached, Dyed and Altered in the latest styles. mh12 2m

---

R. H. S. MARTIN,

75.....PETERS STREET.....75

Formerly New Levee St., two doors above Poydras,

NEW ORLEANS, LA.,

Depot for Cotton Seed for Planting.

Hickman's, Boyd's Prolific, Hurlong's, Petit Gulf, Bolivar County, Sea Island, Peeler's, Edwards', Vicks' and other choice seeds. mh12 tm

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WE WANT 1,000 FIRST-CLASS

BOOK AGENTS

at once to sell two of the most popular works ever published:

U. S. BONDS A record of prison life at Fort Delaware, by the Rev. L. W. K. Handy,

AND

MARSHALL'S LIFE OF

GEN. ROBERT E. LEE.

Send for Circular at once.

fe26 3m TURNBULL BROS., Baltimore, Md.

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY,

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

Price, $1. Sold at all well-assorted drug stores and by the proprietor, B. LAPLACE, Chemist, mh5 4msp Nos. 24 and 26 Elysian Fields st.

LEVY BROS.'

Dry Goods Establishment,

AT

380.....MAGAZINE STREET.....380

Between St. Andrew and St. Mary.

NEW GOODS EVERY WEEK.

We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.

Give Us a Call.

N. B.—Orders from the country will be promptly filled. mh5 ly

---

P. A. DESFORGES,

IMPORTER OF HAVANA CIGARS,

9.....Camp Street.....9

NEW ORLEANS, LA.

Orders promptly filled. mh5 2m

ST. ANN DRY GOODS STORE.

A. KLING,

DEALER IN

Fancy and Staple Dry Goods,

182.....ROYAL STREET.....182

mh5 2m Corner St. Ann, New Orleans.

Country orders solicited. Satisfaction guaranteed.

WAGONS.....WAGONS

TWO-HORSE WAGONS FOR SALE AT $45 EACH.

Usual price, $75 and $80.

Took premiums in 1872 and 1873, at the Louisiana State Fair, for the best Wagons manufactured at home. D. BERLEIN,

mh5 2m No. 120 First St., New Orleans.

P. SULLIVAN,

NO. 201 JULIA STREET,

DEALER IN

Pittsburg, Anthracite and Cannel Coal.

Also Oak, Pine and Ash WOOD. ja15 2m

A. REYNIER, JR.,

COMMISSION MERCHANT,

55 Peters Street, near Bienville,

NEW ORLEANS, LA.

Consignments of Eggs, Chickens and all country products sold at highest market prices. fe26 3m5p

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GAS-SAVING BURNERS.

These Burners are recommended by the New Orleans Gas-Light Company as giving the best results regarding economy and brilliancy of light For sale by

JULIUS LOEFFLER,

mh5 3t Gas Fitter, No. 43 Royal street

NEW ADVERTISEMENTS.

I. L. LYONS,

SUCCESSOR TO BALL & LYONS,

Wholesale and Retail

DRUGGIST AND IMPORTER,

Corner Camp and Gravier Streets,

NEW ORLEANS, LA.,

offers to the city and country trade, at the lowest market prices, a complete stock of DRUGS, Foreign and Domestic Chemicals, Patent Medicines, Perfumery, Paints, Oils, Window Glass, Fine Wines and Liquors, Surgical Instruments, and all articles appertaining to the Drug business. Special attention is called to the

Retail and Prescription Department

of the business, which will be found equal in all respects to any Pharmacy in this country, and the public may rely upon Prescriptions being compounded AT ALL HOURS, with PERFECT ACCURACY, of the BEST MATERIALS and by the most competent PHARMACEUTISTS. French, German and Spanish spoken.

SOLE PROPRIETOR OF

ABRAMS' CHILL TONIC,

a most effectual, reliable and entirely safe remedy for Chills and Fever, etc. Sold under full guarantee.

BRODIE'S ASTRINGENT CORDIAL,

THIS MEDICINE, FOR THE CURE OF

DIARRHEA, FLUX, CHOLERA

and *all diseases of the Bowels*, is without exception the *most valuable and indispensable remedy known*, being so mild in its action that it can be given to *infants* with impunity, and yet so certain in its effect that it *controls* the most *acute attacks*. For infants its use is recommended in preference to the *death dealing* "Soothing Strups," etc. *No house-hold should be without it.*

LOCOCK'S COUGH ELIXIR.

A preparation invaluable to persons suffering from

Colds, Coughs, Asthma, Bronchitis,

and all Pulmonary affections. It is especially adapted to the relief of *Bronchitis*, and all diseases of the Throat caused by *excessive use of the voice*. It can be administered with perfect safety to infants, and is really the only known alleviator in Whooping Cough.

Ball & Lyons' Cod Liver Oil and Lacto-Phosphate of Lime,

FOR COUGHS, COLDS, CONSUMPTION,

Scrofulous and Tuberculous affections, Rickets and all complaints characterized by deficient nutrition. In this preparation the *disagreeable taste and odor* of the oil is *completely masked*, and the Lime, instead of being presented to the stomach in an indigestible and inert form, as in the old preparation of oil and phosphate of lime, is here held in solution and is readily assimilated. Given to delicate and puny infants and children, its use is soon followed by marked improvement. This combination was suggested to us by a number of our prominent physicians, and has been *perfected only after long-continued labor and experiment.*

Abrams' Compound Arnica Liniment.

This popular preparation well merits the reputation it enjoys. It is

Unrivaled as a Rubefacient,

and is employed with success in *Cholera and Cholera Morbus*, in which cases the extremities should be rubbed with it, and it should be used as a compress on the abdomen. Applied by rubbing, or in compress around the head, it is a *sovereign remedy for Neuralgia and Sick Headache*. In Rheumatism, Lumbago, Sciatica, Cramps, Colic, Pain in the Back, Sprains, Bruises, and all cases where external remedies are applicable, it is very successfully used. It is equally good for man or beast, and can be given to animals internally for Colic or Cholera. *All families should keep it on hand.*

All of Ball & Lyons' well known Proprietary Medicines are owned and prepared solely by

fe13 1m L. L. LYONS.

HAIR STORE ..... HAIR STORE.

GEORGE T. SHILLING,

381.....Dryades Street.....381

Between Erato and Terpsichore streets, opposite the Jefferson school,

calls the attention of his customers, and strangers visiting the city during the Carnival, to examine his immense stock before purchasing elsewhere, as it consists of WIGS, BEARDS, MUSTACHES, TUPEES, etc., for rent or sale, for ladies and gentlemen; also made to order at short notice, and a perfect fit guaranteed or no sale.

For the ladies especially he keeps a large and select stock of HAIR GOODS—Switches, Braids, Puffs, Curls, Braidings, Crown Plaits, Frizettes—and in fact everything in the Hair Line, from blond to the darkest shades, of his own manufacture, at reasonable prices.

Ladies' Hair Dressing and Curling at all hours. Don't forget the address—No. 381 Dryades street. The Green Car starting on St. Charles, corner of Canal street, passes the door. fe12 1m5p

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THE UNDERSIGNED CAUTION ANY and all persons from using, buying and selling the bottles used by them, and manufactured expressly for their use, for Mineral Waters and Ginger Ale, and having the names of the undersigned impressed thereon, as PARLO & CO., Mineral Water and Ginger Ale Manufactory, Nos. 270 and 272 Royal street. All persons using the same, or buying and selling the same, without the consent of the undersigned in writing, will be prosecuted according to the law, and held responsible for all damage. PARLO & CO.,

Mineral Water and Ginger Ale Manufacturers, mh5 1m 270 and 272 Royal street.

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cynosbus Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CHADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m5p

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V. OEHMICHEN,

Successor to Oehmichen & Pothier,

DEALER IN

HARDWARE AND CUTLERY,

Corner Bienville and Old Levee Streets.

ja15 2m5p New Orleans.

GEORGE STROUD,

MARBLE AND GRANITE WORKS,

Nos. 158, 160, 162 and 164 St. Charles St.,

NEW ORLEANS.

Every description of Cemetery and Building Work executed in the best manner and at the lowest possible prices. fe5 3m5p

---

THE HOUSEHOLD PANACEA AND Family Liniment is the best remedy in the world for the following complaints, viz.: Cramp in the limbs and stomach, pain in the stomach, bowels or side, Rheumatism in all its forms, bilious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever. Purely Vegetable and all-healing. For internal and external use. Prepared by CURTIS & BROWN, No. 215 Fulton St., New York, and for sale by all druggists. 1y3 tyefw

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FOR SALE.....FOR SALE.

THE CELEBRATED

Langdale's Chemical Manure.

To arrive per Ship Iris.

MEEKER, KNOX & SHULTZ,

mh5 1m No. 49 Carondelet street.

THE DOMESTIC

LOCK-STITCH SEWING MACHINE

WILL LAST A LIFE-TIME.

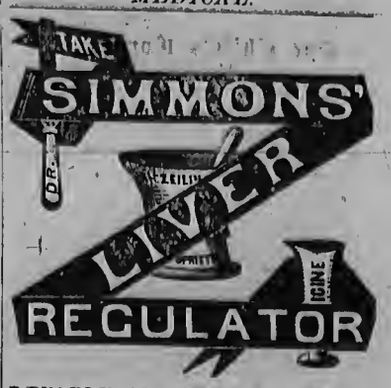
WILCOX & GIBBS' celebrated Twisted Loop-Stitch sewing Machine, always ready and to order. Needles for all kinds of Sewing Machines.

M. S. HEDRICK,

fe19 3m 103 Canal street, New Orleans.

$72 EACH WEEK.—Agents wanted. Particulars free. J. WORTH & CO., ja22 13t St. Louis, Mo.

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Billious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever** been **discovered**. It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best**.

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se25 1y

THE GREATEST

MEDICAL DISCOVERY

OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases of thick thunderhead. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases in which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fillers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

au11 1y DONALD KENNEDY.

Price, $1.60 per bottle. For sale by all druggists.

DR. TUTT'S VEGETABLE LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS,

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box. Sold everywhere.

Laboratory—Nos. 43 and 50 Cortlandt street, New York. oct 1y5p

The Child's Corner.

WATERING THE CHICKENS.

BY A. H. POE.

Close beside the rick she stands,
Little Quaker maiden sweet,
While the chickens thickly flock
Round the basin at her feet;
Now she strokes each feathered back
"Poor old Bristle, must thee fight?"
And a portly mother-hen
Gives a croak of faint delight.

Warmly wrapped in hood and plaid,
Bands of brown hair, smooth and bright,
Such a peaceful little face
Looks out on the world of white!
"Dickie, did thee freeze thy comb?
Stop thy crowding, Blackie, there;
Chickens must be kind and mild;
Dip thy bill, and say thy prayer."

Stiff and tame they drink their fill,
Shivering as the winds go by;
Even pompous Chanticleer's
Frozen into modesty.
"Farewell, Downy, farewell, Snuff,"
Beam her kind eyes beautiful,
As she turns toward the house,
And the skies are white as wool.

Little Corporal.

How to Make the Tears Come.

"Katie, what are you doing?"

"Reading, mamma."

"Well, I wish you would help me a little."

Katie laid down her book and went to her mother. She was only nine years old, but she was a great comfort, with her rosy, happy face, and willing little hands and feet. She found her mother now looking tired, and the baby she was holding crying with its might.

"Are you sick, mamma?" she asked.

"My head aches dreadfully, and the baby is so cross. Can you warm some milk for his bottle, and then go and see what has become of the children? They'll be sure to get into mischief if they're left with Bridget long."

Katie brought the warm milk, wet a cloth in cold water for her mother's head, and then ran down into the kitchen. There she found her little sister Georgia sailing chips in the water-pail, while baby Gretta sat on the floor in the pantry sucking the cork of the molasses jug.

"Come, Georgia and Gretta, I want you," said Katie. "Mamma says we may go and sit in the parlor, all by ourselves, and I will read you a story."

The children were always ready to go with Katie, and it was really quite a treat for them to sit in the best parlor. So Katie washed their faces and hands, and away they went full of glee.

For awhile they amused themselves by looking at the pictures and all the pretty things about the room. Then Katie drew two hassocks into the bay window for the children to sit on, and wheeled her own little easy-chair up in front of them.

"Now," said she, "I'm going to read you a story. It is about a beautiful queen who had her head cut off."

"Wid de scissors?" put in Gretta anxiously.

"No, indeed," said Katie. "They did it with a—with a—with some kind of a machine."

"Sewing machine?" remarked Georgia.

"Of course not," said Katie indignantly. "Her name was Mary, Queen of Scots, and her cousin wanted to kill her and be queen herself. Now keep still, and I'll read how they did it."

So Katie began to read. She was greatly interested in the book, and read it over and over again. But it was too hard for the little ones to understand very well, and she was greatly surprised to find that they had not even shed a tear at the most affecting part.

Georgia was peeping out of the window and Gretta was playing with the curtain tassels.

"Why, girls!" cried Katie, "don't you care a bit? I should think you'd feel bad enough to cry!"

"What about?" asked Georgia innocently.

"O, dear!" said Katie, "I'll begin back again, and when I come to the place for you to begin to feel bad I'll look up." So Katie began again, and when she looked up the children tried their best to feel badly, but they couldn't.

Georgia even giggled behind her apron; said Gretta suggested that Katie should cut their necks a little, just a little bit.

"I'll tell you what we'll do!" exclaimed Katie. "Sit still till I come back."

In a minute she came back with two onions, which she told the children to hold in their handkerchiefs.

"When I say, 'Now,'" said she, "you can rub them on your eyes."

The little ones waited anxiously for the word, and then rubbed their eyes with a will. Poor little Gretta, in her zeal, tumbled over her hassock.

And the tears! O, yes, there were plenty of them, to Katie's great dismay.

First came onion tears, and directly after it real ones. How the poor little red eyes ached! It took Katie a long time to comfort the children; but by tea-time they were as gay as ever. Katie thought she would never try onion tears again.—*Youth's Companion.*

THE TWO ROADS.—There is a place where two roads meet. One is broad and smooth, and leads gently down hill. At first it looks pleasant, and has trees to shade it and flowers in the hedge-rows, but by degrees the trees become fewer, the flowers disappear, the road goes down steeper and steeper, so that you find it harder and harder to turn back, and at last, if you go on, it becomes a straight, crumbling cliff, and you find out too late that the road leads nowhere but to destruction, and you slip or fall forward, and are dashed into the sea below.

The other road is so narrow that there is hardly room for two to go together, and it is rough at first and steep up-hill, and for a long way you will find few flowers in it; but if you will only walk on steadily a bit you will find it becomes less steep and rough, and there are flowers in plenty, and at the top of the hill you will see a beautiful house, with your Father in it, waiting to welcome you.

The broad road is the road to selfishness; the narrow road is the road to goodness. At first it seems easy and pleasant to be selfish, and hard and painful to be good. But selfishness leads to ruin in the end, while goodness leads us up to our Father in heaven.—*Parables for Children.*

BOYS, MIND YOUR COMMAS.—The comma, like the tongue, is a little thing, and, like it, will make good sense or nonsense, just according as it is used. Take, for instance, the old nursery rhyme. With the commas misplaced it is so nonsensical that it needs a commentary to explain it:

Every lady in the land
Has twenty nails on each hand,
Five and twenty on hands and feet;
This is true without deceit.

Alter the position of the commas and the meaning is clear:

Every lady in the land
Has twenty nails, on each hand
Five, and twenty on hands and feet;
This is true without deceit.

An auctioneer once advertised a lot of chairs which, he said, "had been used by school children without backs."—*Youth's Companion.*

Farm, Garden and Household.

Work for the Month.

We are passing into the month of March, one of the very busiest for the farmer. Planting has commenced in earnest, and the close attention of the farmer is required early and late.

COTTON.—In our work for February, and an article in our former number, we have given the mode of preparing for planting, and all that is necessary to mention here is, plant whenever the soil is in prime condition. Some of the first planting may be injured by frost, but then it will be time enough for replanting. It is far better to run this little risk and also take the chance of an early matured crop if it escapes frost.

CORN should now be planted for a full crop, and the soil be prepared as for cotton. Do not plant too thick, and do not drop more than three seeds in a hill. The distance has to be determined by the nature of the soil—strong soil will bear closer planting than poor. Pay particular attention to the covering, and have it not done too deep. Deep covering necessitates a longer time for the corn to appear above ground, and in wet weather subjects it to rot.

CANE must be planted whenever the soil is in condition. Have the ground thoroughly and *deeply* prepared.

RICE must be planted in the latter part of the month. Also it requires thorough tillage. It is planted on level ground, in drills eighteen inches apart, one bushel of seed to the acre.

SWEET POTATOES.—At the end of the month the slips are ready to be drawn from the lazy beds. Plant them in beds prepared as for cotton. If no rain falls, when it is desired to prick out the slips saturate them in a mixture of manure and water and plant late in the evening. They will grow as well as if planted in rain.

THE VEGETABLE GARDEN.—This month is the very busiest in the garden. You may continue to plant peas every ten days for a succession. Where the cabbage plants are large enough transplant them into rich and deeply cultivated land. Onions and leeks have to be sown. A few turnips may also be sown. Those who have neglected to do it earlier may plant Irish potatoes for family consumption. Carrots, parsnips, tomatoes and peppers must be sown. Melons to be sown in well-prepared, rich soil, and after coming up to be protected in cold nights. Cucumbers, okra, squash, pumpkins, beets, celery, spinach, all, to be sown. Where these vegetables have been sown last month they have to be thinned and cultivated.

Asparagus beds must be dressed, if not already done. Strawberries ought to be set out and old beds lightly cultivated.—*Our Home Journal.*

AN Irishman, while on his passage to England in search of harvest work, was observed to walk up and down the deck at a brisk pace, occasionally giving a look at the captain whenever he came in sight, as if to attract his observation. On being asked by the steward for his passage-money, when nearing the port of destination, Pat replied: "Arrah, honor, be aisy now; sure the master won't do such a dirty trick as charge a poor shearer who has walked all the way!"

"I SHOULD LIKE," said a French medical charlatan, "to place over the door of my surgery an inscription either in Latin or Greek, borrowed from one of the great authors." "Give Italian the preference," remarked one of his patients; "nothing can equal that verse of Dante's: 'Abandon hope, all ye who enter here.'"

GRACE is a glory militant, and glory is grace triumphant; grace is glory begun, glory is grace made perfect; grace is the first degree of glory; glory is the highest degree of grace.

TREATING THE WRONG DISEASE.

Many times women call upon their family physicians, one with dyspepsia, another with palpitation, another with trouble of the breast, another with pain here and there, and in this way they all present, alike to themselves and their easy-going and indifferent doctors, separate and distinct diseases, for which he prescribes his pills and potions, assigning them to be such, when in reality they are all symptoms caused by some uterine disorder; and while they are thus only able perhaps to palliate for a time, they are ignorant of the cause, and encourage their practice until large bills are made, when the suffering patients are no better in the end, but probably worse for the delay, treatment and other complications made, and which a proper medicine directed to the cause would have entirely removed, thereby instituting health and comfort, instead of prolonged misery.

From Miss Lorinda E. St. Clair, Shade, Athens county, Ohio, October 14, 1872:

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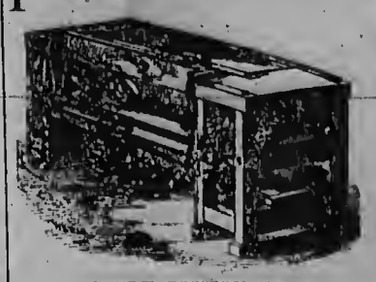

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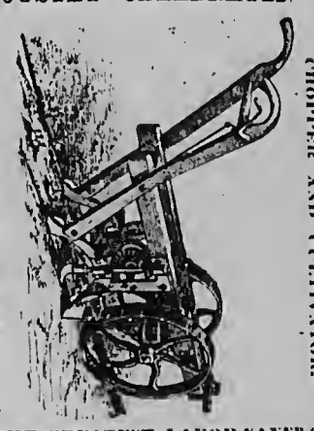

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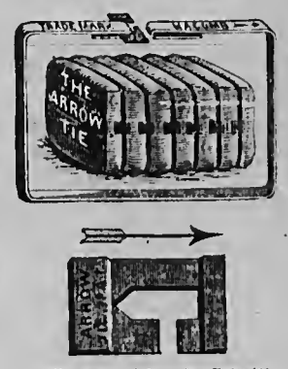

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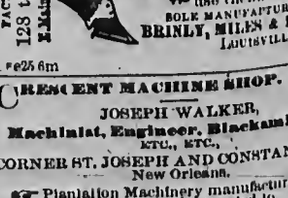

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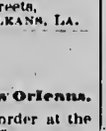

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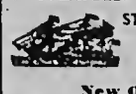

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WM. E. FITZGERALD, Agent,
Ja22 3m No. 9 Carondelet St., New Orleans.

NEW ORLEANS MUTUAL INSURANCE CO.

OFFICE—COR. CAMP AND CANAL STS.

Capital.....$500,000 00
Assets, Dec. 31, 1872.....670,911 93

Insures FIRE, MARINE AND RIVER Risks, dividing the profits separately on each department to the insured.

For the accommodation of its customers, the company will make Marine Losses payable in London.

J. TUYES, President.
J. W. HINCKS, Secretary.

Directors.

George Urquhart,	M. Payro,
H. Hady,	Placide Forstall,
G. W. Bulcock,	Aug. Reichard,
T. Rally Blanchard,	E. Miltenberger,
A. Schreiber,	W. H. Schmidt,
Charles Latitte,	J. Tuyes. fe5 3m

MEDICAL.

DR. WILLIAM HALL'S

BALSAM FOR THE LUNGS,

THE

GREAT AMERICAN CONSUMPTIVE REMEDY

Consumption is NOT an incurable disease. *Physicians know it is of this fact.* It is only necessary to have the RIGHT REMEDY, and the terrible malady can be conquered.

HALL'S BALSAM IS THIS REMEDY.

It breaks up the NIGHT SWEATS, relieves the OPPRESSIVE TIGHTNESS ACROSS THE LUNGS, and heals the lacerated and excoriated surfaces which the venom of the disease produces.

While Life Lasts There is Hope.

It may not be too late to effect a cure *even after the doctors have given you up.*

HALL'S BALSAM is sold everywhere, and may be had at wholesale of the Proprietors, JOHN F. HENRY, CURRAN & CO., at their Great Medicine Warehouse, 8 and 9 College Place, New York. Price, $1 per bottle.

HALL'S BALSAM is also a sure remedy for

COUGHS,
COLDS,
PNEUMONIA,
BRONCHITIS,
ASTHMA,
SPITTING OF BLOOD,
CROUP,
WHOOPING COUGH,

and all other diseases of the respiratory organs.

Also Proprietors of Scovill's Blood and Liver Syrup, Carbolic Salve, Edey's Troches, Oxygenated Bitters, Mott's Liver Pills, etc.

JOHN F. HENRY, CURRAN & CO.,
fe26 1m 8 and 9 College Place, New York.

SCHOOLS AND COLLEGES.

Soule's

COMMERCIAL COLLEGE,

The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

GEO. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, 880 octavo pages, the great arithmetical work of the age, is for sale at the College office. ja22 1y

HIWASSEE COLLEGE.

UNDER CARE OF

The Holston Conference, M. E. Church South.

Founded in 1849. Greatly improved. Boarding-house, with furniture for five hundred persons. Faculty full. Instruction thorough. Located in the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Expenses of tuition, board, fuel, lodging and washing less than $150 a year. Conveyance any day. For further information address

REV. J. H. BRUNNER,
se23 6m Sweetwater, Tenn.

IRON WORKS—BELLS.

RAILINGS.....RAILINGS.

WROUGHT IRON AND WIRE RAILINGS

FOR

Public Grounds, Cemeteries, Cottages,

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Iron Bedsteads, with Wire Sackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.

M. WALKER & SONS,
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WIRE RAILING

AND

ORNAMENTAL WIRE WORKS.

**DUFU

New Orleans Markets.

From the New Orleans Price Current.

The river is 3 feet 3 inches below high-water mark.

COTTON.—The following are the arrivals since the sixth instant:

Louisiana and Mississippi	bales... 12,990
Lake	30
Arkansas	524
Mobile	790
Florida	71
Texas	370
Total	14,780

On Saturday the market was quiet throughout the day, with light offerings, a very poor assortment and a slack demand, and while a large part of the business was at previous rates, the rest was at irregular and easier prices. Ordinary to strict ordinary sold at 11¼c., good ordinary at 12⅝, 13, 13⅛@13¼c., strict good ordinary at 13⅝@14⅛c., strict good ordinary to low middling at 14⅛c., low middling at 14⅝@14⅝c., strict low middling at 15@15¼c., and middling at 15¼, 15⅛@15⅜c. The falling off in the demand, which caused the unsatisfactory character and extent of the offerings. The sales were confined to 4,000 bales. On Monday, under an advance of 1-16d. at Liverpool and ⅛c. at New York, the market opened with an active demand, and a fair business was done during the morning, partly at previous rates and partly at an improvement of ⅛c.—in some cases ¼c.—after which the movement continued animated, while factors met the demand more freely, enabling some buyers, who were unable to pay any higher rates, to go on at Saturday's currency. Upon the whole, however, the closing rates indicated a pretty general improvement of ⅛c., to which quotations were confirmed. The business embraced 7,550 bales. On Tuesday the demand subsided and continued slack throughout the day, the sales being confined to 4,400 bales at irregular prices, a small part of the business showing no variation, and the rest at a decline of ⅛c. and in some cases ¼c. from the figures realized on Monday.

The above makes an aggregate for the past three days of 16,750 bales, against 17,100 for the corresponding time last week and 19,950 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,628,911 bales, against 935,448 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 325,467 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 43,481 to Great Britain, of 69,567 to France and of 24,251 to other foreign ports. We quote:

Low ordinary	8¾ @ 9⅛
Ordinary	10¾ @ 11⅛
Strict ordinary	11⅝ @ 11⅞
Good ordinary	12 @ 13¼
Strict good ordinary	13¾ @ 14
Low middling	14⅛ @ 14⅜
Strict low middling	15 @ 15¼
Middling	15⅝ @ 15⅝
Strict middling	15⅞ @ 16
Good middling	16⅜ @ 17

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	14,780	
Arrived previously	1,127 134	1,141,914
		1,149,091
Exported past three days	23,124	
Exported previously	835,514	858,638
Stock on hand and on shipboard		290,453

SUGAR.—The receipts on Saturday and Monday comprised 377 hhds., and 300 hhds. sold, including some from previous supplies, at 6⅜, 6⅝@6¾c. for good common, 6¾@7c. for fair, 7⅛c. for good fair, 7¼@7¾c. for fully fair, 8c. for prime, 8⅛@8⅜c. for strictly prime, 9¼c. for choice, 9¼@9⅜c. for yellow clarified, and 7@7¼c. for seconds. There is a difference of ⅛c. ₱ lb. in refilled and not refilled hhds.

MOLASSES.—On Tuesday 181 bbls. were received, and only 30 bbls sold at 46@50c. for low fermenting, and 55c. for prime fermenting.

CORN.—On Tuesday 1,550 sacks sold at 72c. for soft white, 74c. for prime, 75c. for choice white, and 78c. for choice yellow.

OATS.—On Tuesday 900 sacks sold at 60@63c. ₱ bushel.

BRAN.—On Tuesday there was none on the landing, and 600 sacks sold in warehouse at 90c. ₱ 100 lbs.

PORK.—There were sales on Saturday of 1,000 bbls. mess, in lots on the spot and to arrive, at $16.25 ₱ bbl. On Monday the stock was held at $16.50 ₱ bbl. for mess, and $27 bbls. M. O. sold at $16 ₱ bbl.

BACON.—On Tuesday 144 casks sold at 7@7¼c. for shoulders, 9¼@9½c. for clear rib sides, and 9½@9¾c. ₱ lb. for clear sides.

HAMS.—On Tuesday 35 tierces choice sugar-cured sold at 12@12¼c. ₱ lb.

LARD.—There were sales on Saturday and Monday of 250 tierces, in lots, at 9¼c. ₱ lb. for refined. A considerable job trade was done at 9⅜@9½c. for refined in tierces.

BREAKFAST BACON.—On Tuesday 70 boxes Western sold at 11¾c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111⅛@111⅜ (against 111⅝ at New York,) and closed at the opening rates in both markets.

Nothing has been reported in silver. Owing to the light supplies it is quoted at 108@109 for American half dollars and 109½@110⅝ for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Many's double-shovel plow	6 01	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BACKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl.	— —	— —
COFFEE, ₱ lb.:		
Mexican	30	33
Java	37	39
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	20	21
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	6 00	6 25
Superfine	5 25	5 37½
Fine	5 00	5 12½
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	19 00	21 00
Choice	— —	21 00
IRON, ₱ ton:		
English, ₱ lb.	4¼	5½
Swedes, assorted	7½	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb.	24	26
LIME, ₱ bbl.:		
Western	1 75	— —
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	82	84
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11½	11¾
Pulverized	11½	11¾
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	110 00	116 00
Cane wagon	180 00	210 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	— —	— —
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, March 10, 1874.

Texas beeves, choice, ₱ head	— — @45 00
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	20 00 @ 28 00
Texas cattle, third quality, ₱ head	12 00 @ 15 00
Western beeves, ₱ lb. net	8 @ 10
Sheep, first quality, ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 50 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	8 00 @ 10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
A. Coyle, St. Louis, Mo.
Larsane & Hall, Baltimore, Md.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
A. D. Young, Williamsburg, New York.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Thues Bakery, 53 Annunciation street.

Banks.
New Orleans Savings Institution, 156 Canal st.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Turnbull & Co., Baltimore, Md.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Estoup, 389 Dryades street.
Louis Gilmbel, 578 Magazine street.
Mrs. James A. Kelly, 305 Dryades street.
James Simpson, 423 Dryades street.

Butchers.
Dennis Briza, stalls 13 and 15, Dryades Market.
J. Dubarry, stalls 2, 4 and 6, St. Mary's Market
Martin Lannes, stalls 37, 38 and 7 Magazine market.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
H. Bertein, 120 First street.
W. F. Clark, 134 Rampart street.
H. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Linn & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick cor. Erato and Franklin sts.

Clothing and Furnishing Goods.
John Mullan, 132 Camp street.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
John D. Maclin, 34 Carondelet street.
John Manlug, 112 Annunciation street.
H. Mollgen & Co., 321 Rampart street.
Washington Morton, 139 Gravier street.
Sam. Smith, 351 Dryades street.
P. Sullivan, 394 Julia street.
H. & C. Tyler, 9 Carondelet street.
William Velden, cor. Prytania and Phillip sts.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
John P. Magee, 60 Lafayette street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Drugs.
F. Jorger, corner Second and Dryades streets.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
A. Kling, 182 Royal street.
Levy Bros., 580 Magazine street.
Auguste Marx, 353 Dryades street.
St. Philip Store, 230 Royal street.

Educational.
Hiwassee College, Sweetwater, Tennessee.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
W. Harrington & Co., 79 Carondelet street.
A. Meynier, Jr., 55 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

Fertilizers.
Meeker, Knox & Shultz, 49 Carondelet street.
Stern's Fertilizer, 16 Chartres street.

Framers and Gilders.
Kernan & White, 106 Customhouse street.
F. Wagener, 13 Baronne street.

Furniture.
John Bolz, 291 Camp street.
Hugh Flynn, 167 Poydras street.
F. Heiderich, 624 Magazine street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.

Gas and Steam-Pipe Fitters.
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 235 Peters st.

Gas Fixtures.
Julius Loeffler, 43 Royal street.
P. H. Quinlan, 280 Camp street.

Grocers.
John L. Adams & Co., 43, 45 and 47 Peters street.
E. Conery & Son, cor. Canal and Belts streets.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
V. Oehmichen, corner Old Levee and Bienville streets.
Rice Bros. & Co., 89 and 91 Camp street.
Rousset & Co., 239 Old Levee street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Human Hair Goods.
Miss C. C. Matthews, 282½ Camp street.
George T. Shilling, 381 Dryades street.

Insurance.
New Orleans Mutual Insurance Co., corner of Camp and Canal streets.
North British and Mercantile Insurance Company, office, No. 2 Carondelet street.

Iron Manufactories.
Billings & Spencer Company, Hartford, Conn
M. Walker & Sons, Philadelphia.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Labor Agency.
A. Hard, 84 Carondelet street.

Ladies' Underwear.
Louisiana Manufactory, 202 Canal street.

Lumber.
Crescent Saw Mill Association, foot of General Taylor street.
Thomas Hasam cor. Cedar and Julia streets.
Muncy & Marcy, 424 and 426 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
W. L. Cushing, 61 St. Charles street.
Diamond Cotton Chopper and Cultivator, Fayetteville, N. C.
Lewis Johnson, corner Julia, Dolta and Water streets.
Mercely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Marble and Granite Works.
George Stroud, 159 to 161 St. Charles street.

Medical.
Cliche-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Dr. Hall's Balsam, J. F. Henry, Curran & Co., New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
I. L. Lyons, corner Camp and Gravier streets.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Millinery.
Mrs. L. Rogers, 430 Dryades street.
Mrs. M. Tourniben, 295 Prytania street.

Mineral and Soda Water.
George McCloskey, 83 St. Charles street.
Pablo & Co., 270 and 272 Royal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Charles H. Dilson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
B. H. Hans, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 75 to 90 Baronne street.

Painters.
A. S. Cutler, 130½ Camp street.

Papers and Magazines.
General Conference Daily Advocate, A. H. Redford, Nashville, Tenn.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographers.
S. Anderson, 151 Canal street.

Plows.
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
T. Whinray Carter, Architect, 58 Carondelet st.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Carondelet and Commercial place.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Restaurants.
Magnolia House, 95 St. Charles street.

Seeds.
Peter Henderson & Co., New York.

Sewing Machines.
M. S. Hedrick, 106 Canal street.
Weed Sewing Machine, 207 Canal street.
Wilson Sewing Machine, 189 Canal street

Solicitor of Patents.
H. N. Jenkins, 27 Commercial place

Soup.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Storage.
Lafayette Warehouse, corner Magazine and Lafayette streets.

Stoves.
J. H. Campman, 133 Poydras street.
H. W. Woodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

Tobacco and Cigars.
Jules Aizar, 20 Royal street.
E. Bourgeois, 19 Conti street.
P. A. Desforges, 9 Camp street.
E. J. Hilliewx, manufacturer, corner St. Louis and Dauphine streets.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street

Vegetables.
E. H. Rousel, 45½ Tchoupitoulas street.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 116 Canal street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Maryland.

Special Notices.

NOTICE.—*To the Preachers of the Mobile District.*—Our District Conference will embrace the third Sabbath in April, the services commencing on Wednesday night previous. It is hoped that there will be a general attendance. Bishop Marvin will be with us. I hope the brethren will have taken their collections for the expenses of the delegates to the General Conference before that time.

J. HAMILTON.

THE PREACHERS' MEETING of Meridian district will be held at Meridian, Mississippi, on the ninth of April, at nine o'clock A. M. Question for general discussion: "Do the Scriptures warrant the conclusion that an adult may pass through the process of regeneration without being conscious of it?" Itinerant and local ministers are requested to attend.

5 WILLIAM B. HINES.

DEMOPOLIS DISTRICT CONFERENCE, ALABAMA ANNUAL CONFERENCE.—Bishop Marvin has given me notice that he will hold our District Conference, commencing April 10, at Gainesville, Alabama. The preachers in charge will please raise and bring with them the amounts assessed for the support of the Bishops.

5 S. H. COX, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

Summerfield	Mar. 21, 22
East Selma, at Benton	28, 29
Selma	Apr. 4, 5
Tallahatta, at Coffeeville	11, 12
Jackson, at Grove Hill	18, 19
Suggsville, at Amity	25, 26
Choctaw Corner, at Bashi	May 2, 3
Orrville, at Orrville	9, 10
Dayton, at Dayton	16, 17
Chlontown	23, 24
Rembert Hills	30, 31
Peachtree	June 6, 7

The preachers will please urge the people to assemble at their respective churches on Friday before each Quarterly Conference, and observe the day as one of fasting, humiliation and prayer for the outpouring of the Spirit of God and the prosperity of our Zion.

ANDREW J. BARGS, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

North Warren, at Bell Hill	Mar. 21, 22
South Warren, at Red Bone	28, 29
Vicksburg and Grove street	Apr. 4, 5
Kingston, at Washington	11, 12
Natchez	18, 19
Fayette, at Mount Carmel	25, 26
Cayuga, at Spencer's chapel	May 2, 3
Port Gibson	9, 10
Rocky Springs, at Shiloh	16, 17
Clover Hill	23, 24
Rolling Fork	30, 31

12 F. M. FEATHERSTON, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson station	Mar. 28, 29
Canton station	Apr. 4, 5
Yazoo circuit, at Tranquill	11, 12
Yazoo City and Silver Creek	18, 19
Camden circuit, at Camden	25, 26
Madison circuit, at Pearl River	May 2, 3
Dover circuit, at Mount Carmel	9, 10
Sharon circuit, at Madisonville	16, 17
Mount Olivet circuit, at Suttartia	23, 24
Thomastown circuit	30, 31
Brownsville circuit	June 6, 7
Cuttinge circuit	13, 14

H. H. MONTGOMERY, P. E.,
12 Sharon, Mississippi.

SEASHORE DIST.—SECOND ROUND.

Enon circuit, at Pleasant Grove	Mar. 28, 29
Taylorville mission, at McDonald's ch	Apr. 4, 5
Rankin circuit, at Bethel	11, 12
Mount Carmel circuit, at Westville	18, 19
Columbia circuit, at Hird's chapel	25, 26
Pearlington circuit, at Pearlington	May 2, 3
Ocean Springs circuit, at Handsboro	9, 10
White Plains circuit, at Oak Grove	16, 17
East Pascagoula circuit	23, 24
Chickasawha and Greene mission	30, 31

12 C. F. GILLASPIE, P. E.

MERIDIAN DIST.—SECOND ROUND.

Waynesboro station	Mar. 21, 22
Enterprise station	Apr. 4, 5
DeKalb circuit, at Scooba	18, 19
Spring Hill circuit, at Lauderdale	25, 26
Marion and Toomsuba ct., at Spring Hill	May 2, 3
Wayne circuit, at Salem	9, 10
Desoto circuit, at McGovern's chapel	16, 17
Quitman and Clarke, at Cedar Creek	23, 24
Enterprise circuit	30, 31
Meridian station	June 6, 7
Shubuta station	13, 14
Paulding circuit	20, 21

The Meridian District Conference will meet at Meridian on the tenth of April, Bishop R. Paine presiding. All delegates are expected to be in attendance.

5 WILLIAM B. HINES, P. E.

JAMES LEFFEL'S

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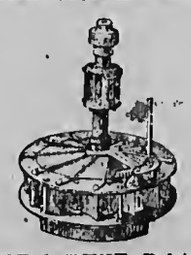

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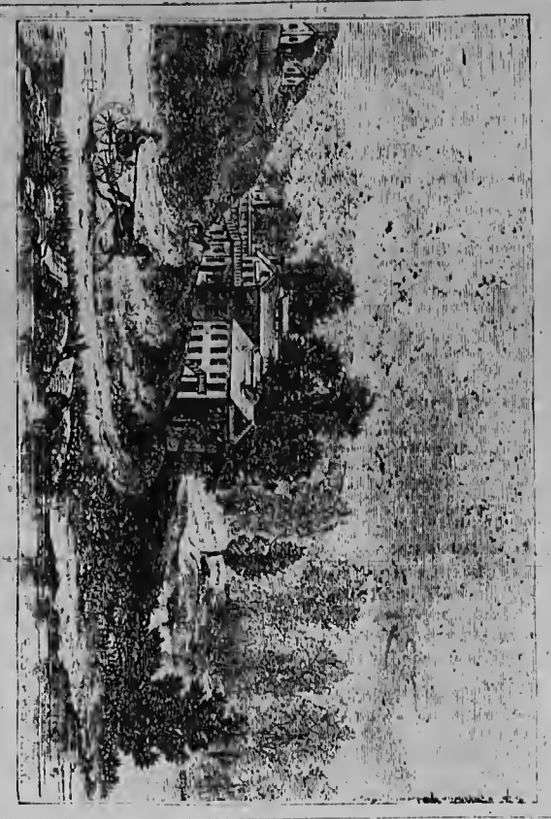

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12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
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12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
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Good Table GOBLETS, from 50 cents per set up.
Granite Dinner Plates, per dozen..... 1 40
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French China Breakfast Plates, per dozen..... 2 75
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MISCELLANEOUS.

PROSPECTUS

OF THE

General Conference Daily Advocate.

THOMAS O. SUMMERS, D. D., EDITOR,
A. H. REDFORD, AGENT, PUBLISHER,

PRICE, $1.

A daily paper will be published during the session of the General Conference, which convenes in the city of Louisville, Kentucky, on the first day of May next. This paper will contain an account of the Proceedings of the Conference, including the Pastoral Address of the Bishops, the various questions that may come before the body, the Reports of Committees, the Speeches and Debates, together with all the plans that may be proposed and adopted for the extension of the Kingdom of the Redeemer in the world.

A brief outline of the Lives of the Bishops will be published in the DAILY; also a Pen-and-ink Sketch of the Members, both lay and clerical, who compose the General Conference.

The next General Conference will be invested with an importance scarcely equaled in any similar body in American Methodism. Questions of the greatest moment and highest interest will come before the body, and be discussed by the master-minds of the church—questions in which every Methodist will feel the liveliest concern.

The DAILY will be a handsome sheet of four pages, of good size, printed on good paper, and in clear type; and neither labor nor expense will be spared to make it all that the church may desire.

The services of a competent reporter have been secured, and the subscribers may rely on receiving the earliest intellig

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, MARCH 19, 1874. NO. 12.

News of the Week.

DOMESTIC.

WASHINGTON, March 11.—Senator Sumner died at ten minutes before three this afternoon. Disease of the heart was the immediate cause of his death.

MEMPHIS, March 11.—The river came to a stand last night. Weather this morning clear and cool. As the river rose at Cairo yesterday a rapid decline is not looked for. A large portion of the finest cotton lands below here are under water, and owing to the heavy rains breaks are constantly occurring in the levees, especially between here and Helena, on both sides of the river.

NEW YORK, March 11.—Temperance meetings continue in Brooklyn. Another saloon-keeper was visited to-day by ladies. He expressed the determination to leave the business as soon as practicable. A series of mass meetings are to be held in different churches. One dealer in New York is reported to have given his word of honor that no more liquor would be sold by him. The stock on hand has been disposed of and the establishment closed.

VICKSBURG, March 17.—Telegrams just received here report that the Hard Times and Bolivar levees broke on Sunday night.

Bass levee is also broken.

No particulars have been received as to the extent of the breaks or of the measures adopted to avert disaster.

KNOXVILLE, TENN., March 17.—We have no positive information of the volcanic disturbance reported from Raleigh. It is reported from Ashville as being between that place and Old Fort, and not in the Bald mountain. The rumbling sound has been heard and felt frequently during the last two or three weeks for some distance in that vicinity.

RALEIGH, N. C., March 17.—Passengers from the West on this morning's train confirm the reports received of the rumbling noises and a general upheaving of Bald mountain in west Carolina. People living on and near the mountain are moving out, and a volcanic eruption is momentarily expected.

FOREIGN.

MADRID, March 11.—The report that General Jose Concha is to be appointed Captain General of Cuba, in place of General Jovellar, is confirmed.

General Morlones has resigned his command in the army of the north in consequence of illness.

Marshal Serrano has assumed supreme command of the forces operating against the Carlists in the north.

LONDON, March 11.—The *Daily News* and *Telegraph* give the following accurate account of the treaty of peace with the Ashantees:

The King agrees to pay to Great Britain a war indemnity of fifty thousand ounces of gold; renounces all claim to Adansi, Assin, Denkera, Akim and Wassaw; withdraws his forces from the parts of the coast belonging to or under the protectorate of Great Britain; undertakes to maintain a good road from Coomassie to the Prah river, and to protect merchandise transported over said road; will prohibit human sacrifices, and swears perpetual peace with England.

General Wolsley does not expect the entire amount of the indemnity will be paid, but regards the other stipulations of vastly greater importance, and more likely to be adhered to. The garrison will be maintained by the British at Prahsua.

VIENNA, March 12.—The Emperor Francis Joseph has authorized his government to assume a strong attitude against Ultramontane opposition to the ecclesiastical laws.

LONDON, March 12.—The Duke and Duchess of Edinburg made their entry into the metropolis to-day. The programme was strictly carried out, although snow fell from the beginning to the end of the ceremonies. The procession moved shortly after noon from Paddington station through Oxford and Regent streets to Buckingham Palace. The streets along the route were crowded with spectators. The houses along the route were liberally decorated, and the roadway was lined with soldiers and marines.

ROME, March 14.—The letter of the Pope to the bishops of Austria, exhorting them to combat the pending ecclesiastical bills in the Reichstadt, is dated the seventh instant. His holiness says: The measures are calculated to place the church in ruinous servitude; and takes occasion to renew his protest against the rupture of concord.

The Pope has also written to the Emperor Francis Joseph, personally adjuring him to protect the church within his dominions.

PARIS, March 15.—The *Pays* publishes correspondence which shows that the Empress Eugenie and her son have finally broken off relations with Prince Napoleon, because he refused to go to Chiselhurst on Monday next, the day the prince imperial arrives at his majority.

LONDON, March 16.—Sir Garnet Wolsley will go to Malta or Odeon to take the remains of Dr. Livingstone and escort them to England.

There was a great crowd of French people at Chiselhurst to-day to celebrate the eighteenth anniversary of the Prince Louis Napoleon. Over six thousand cards of admission were issued, and those to French people only. In the morning mass and thanksgiving services were held, after which the Duke of Padua addressed the prince in the name of persons present, congratulating him on having attained his majority.

The prince replied, returning thanks to his countrymen for their faithful remembrance of the late Emperor, and in conclusion said: "Despite the confidence inspired by the loyalty of MacMahon, an irresistible current of public opinion has pronounced in favor of a plebiscite. I am ready to accept its verdict." Great enthusiasm was manifested, and Camden House, the residence of the ex-empress and the prince, was gayly decorated.

VIENNA, March 17.—The Roman Catholic bishops in the Reichstadt threaten to withdraw if the passage of the ecclesiastical bill is pressed.

CITY OF MEXICO, March 10, via Havana, March 17.—A fearful outrage was perpetrated by a mob at Alhualulco, in the State of Jallsco, last Sunday. In the morning a priest delivered an incendiary sermon, in the course of which he advocated the extermination of Protestants. This so excited his hearers that a mob gathered in the evening and proceeded to the residence of John Stevens, a Congregational minister, sent out by the Boston Board of Foreign Missions, with cries of "Long live the priests." They broke into his house, and, seizing the clergyman, slashed his head to a jelly and chopped his body into pieces. They afterward sacked the house and carried off everything of value. After much delay the riot was suppressed by the local authorities. The government has sent a detachment of troops to the place. A rigid investigation has been set on foot, and orders have been issued for the arrest of all parties in Alhualulco and the neighboring town, Teshiru.

Holmes' Valley Circuit, Alabama Conference.

MR. EDITOR: I find a large membership, with some intelligence, on this work, and a prospect for doing good. I am having some good meetings. There is considerable interest manifested in the church. I find the people kind and courteous, and lovers of Methodism. While we have some things to encourage us, we have many disadvantages to labor under. Our nearest express office is seventy-five miles from us. We cannot get postoffice orders in this country; so we are cut off from the Publishing House at Nashville. We have a goodly number of the New Orleans papers. I have some new subscribers. Hope to get more. This country, with its disadvantages, has many blessings. I feel that God is with me, and that is the best of all.

We have just organized a new church at Orange Hill, and expect a nice frame building to worship in. The people seemed encouraged. I write to let the public know that we are not at ease in Zion away down here in east Florida.

J. M. BROWN, P. C.

MARCH 2, 1874.

GRANT PARISH PRISONERS.—After three days' discussion and deliberation, the jury in the case against William Cruikshank and the other Grant parish prisoners failed to agree. At eight o'clock P. M. yesterday they were called into court, when they officially announced to the judge that there was no possibility of their ever coming to an agreement, except as to one, Alfred C. Lewis, whom they declared "not guilty." As to the others, this long case ends in a mistrial.

It is reported, on good authority, that the jury stood as follows with regard to the others: Nine for the acquittal of P. Lemoine, W. D. Irwin, A. P. Gibbon, D. Lemoine and C. Pena; eleven for the acquittal of William Cruikshank, Thomas P. Hickman and J. P. Hadnot.

The prisoners were all remanded to prison, on the motion of District Attorney Beckwith, who announced that there were other indictments pending against them.—*Picayune, March 17.*

SOUTHWESTERN BURNED.—*Boat and Cargo a Total Loss.*—As we went to press yesterday afternoon, says the New Orleans *Picayune* of March 18, the news came that the Southwestern, which left here last Thursday for Red river, took fire at Colfax at three o'clock on Sunday morning and was entirely destroyed, boat and cargo proving a total loss. She had at the time of the accident a heavy freight list, also many passengers, all of whom, together with the officers and crew, escaped unhurt. In the little time allotted for escape hardly any baggage could be saved, so that a number of her passengers failed to save their clothing.

BASS LEVEE BROKEN.—A dispatch was received yesterday by Mr. J. F. Aicklen, at the Cosmopolitan, stating that Bass levee, three miles below Lake Providence, Louisiana, had broken on Saturday last, and was then open for a space of two hundred yards.

Lake Providence is in Carroll parish, next to the Arkansas line, and about four hundred and seventy-five miles distant from New Orleans.

THE Nashville *Christian Advocate* says: "The Hon. Robert Caruthers has purchased Corona, Lebanon, Tennessee, for the Cumberland University. We understand it is to be so enlarged as to adapt it to all the wants of that institution, which, by the way, has added to its endowment in money and other property during the past year $75,000. We congratulate our Cumberland Presbyterian friends on these omens of prosperity."

OBSERVED duties maintain our credit; but secret duties maintain our life.

The Southern Presbyterian and the Reformed Churches.

The committees of conference recently meeting in New York, instead of organic union, adopted a plan of co-operative alliance. We give the provisions of the plan, as published in the *Southwestern Presbyterian:*

1. With a view of expressing more emphatically the unity now existing, as well as promoting it still further, instead of the former system of delegates, a delegation, consisting of two ministers and two elders, shall be sent annually from the General Synod to the meeting of the General Assembly, and a similar delegation from the General Assembly to the meeting of the General Synod; which delegations shall be expected to sit and deliberate throughout the sessions of these bodies respectively, endeavoring especially to further all those interests in which the two churches co-operate.

2. A vacant congregation shall be at liberty to call a minister from either of the churches, according to the order established in that church to which he may be called, and he shall conform to the order of the church to which he is transferred.

3. When particular churches of either body are in locations much more convenient for a connection with a classis or presbytery belonging to the other, it is recommended to them to seek a transfer in such a way as shall be in conformity with the regulations of both denominations, and whenever it may be deemed advisable for students of theology of either body to pursue their studies in institutions of the other it will be regarded with hearty approbation by both. And students who have pursued a full course of study in the theological seminaries of either church shall be placed on an equal footing before the presbyteries and classes of the other.

It is believed that a valuable co-operation may be secured in regard to most of those schemes of benevolence in which both churches are engaged. As the extent to which this may be most judiciously carried can be ascertained only by careful conference and experiment, many of the details must be left for future agreement. The following is adopted as indicating what may be initiated at the present time:

(1.) In regard to foreign missions. We express the idea that it will probably most promote the glory of God that there should not be separate denominational interests permanently established where our missions are or may be planted within reach of each other, but that the establishment of one united church should be encouraged. It deserves to be carefully considered whether in the whole work of foreign missions a complete fusion be not advisable. It is therefore agreed that the entire subject shall be referred to the board and committee in the two churches having charge of these interests, with instructions to devise plans, if deemed practicable, in accordance with these suggestions.

(2.) In regard to domestic missions, especially in the aspect of evangelistic work. It is judged expedient to refer this whole subject also to the appropriate board and committee of the two churches for their consideration, as provided for above in the matter of foreign missions. It may be suitable, however, to declare at this time our conviction of the great importance of this work in both churches, and especially of that form of it which presents itself within the bounds of the General Assembly in behalf of the large and needy colored population.

(3.) In regard to publication. It is agreed that each committee or board shall furnish the other with its publications, and the two publishing houses shall act as depositories, each for the other, as far as practicable. But the details of this arrangement, and the commercial terms, shall be left to the board and committee having charge of these interests. This whole matter also is referred by the General Synod and the General Assembly to the appropriate board and committee to consider whether the two agencies may not be fused into one.

It is further agreed that the General Synod and the General Assembly shall continue these negotiations, so happily begun; through a committee of conference appointed by each, who shall be jointly instructed to receive by January 1, 1875, the plans prepared by the boards and committees hereinbefore provided, with a view to modify, as far as necessary, and harmonize them all in one comprehensive scheme of co-operative union, which scheme shall be submitted to the Synod and to the Assembly respectively at their annual session in 1875.

The provisions of this agreement, or any parts thereof, shall be in force from the time of their adoption by both the General Synod and the General Assembly.

THE Richmond *Christian Advocate*, speaking of the venerable Joseph Carson, says: "We have a note from Rev. H. M. Hope, dated the sixteenth, at Culpepper, in which he says: 'Next Thursday will be the anniversary of Bro. Carson's ninetieth birthday. Last week I spent several days in company with the old veteran, and found him in excellent health and spirits. This year, as you know, is the anniversary of his seventy-second year as a preacher, and of his seventieth in connection with the Conference.'"

> Of noise alone is born the inward sense
> Of silence, and from action springs alone
> The inward knowledge of true love and faith.
> *George Macdonald.*

All Along the Line.

Orders for books on the one hundred dollar proposition are still coming in from all quarters of the country. Among the names that appear this week we are pleased to notice that of Mrs. C. G. Andrews, the accomplished wife of the Rev. C. G. Andrews, president of Centenary College, located at Jackson, Louisiana. Mrs. Andrews has our sincere thanks for setting so noble an example to other Christian women in the interest of the Publishing House. Not only the wives of preachers, but others who love the church, and are anxious to sustain the important interest of which we have charge, can render us efficient aid, and also bless the community in which they live, by disseminating the standard works of the church.

The General Conference is close at hand, and an account of our stewardship must be rendered to that body. We are anxious to reduce the debt of the House as much as possible before we publish our exhibit. Our appeals to the church have been pressing and urgent, because this institution is theirs, and we need their co-operation. Words of cheer reach us every day. We like these, but do not need them unless accompanied *by something more substantial.* Send us orders—if not large ones, send small ones.

Since last week the following persons have ordered books, whose names have not hitherto appeared:

Louisville Conference.—R. D. Bennett.

Tennessee Conference.—W. T. Gill.

Memphis Conference.—R. R. Nelson, R. H. Mahon.

Holston Conference.—George W. Miles.

South Carolina Conference.—J. C. Russell, A. Coke Smith, W. Bowman, D. Tiller.

North Carolina Conference.—R. M. Brown.

White River Conference.—J. H. Dye, H. T. Gregory.

Little Rock Conference.—H. L. Nabors, W. H. Hogan, T. H. Ware.

Arkansas Conference.—W. J. Stone, I. F. Hall.

Alabama Conference.—Joseph H. James, B. F. Blow.

North Alabama Conference.—J. C. Hungapillar, J. H. Cameron, J. L. Brittain.

North Mississippi Conference.—G. W. Bachman, John Mitchell.

North Georgia Conference.—George R. Kramer.

South Georgia Conference.—T. K. Leonard.

Virginia Conference.—H. C. Bowles.

Northwest Texas Conference.—R. H. R. Burnett, J. H. McLean, J. W. B. Allen.

Western Conference.—John Carton. Mrs. C. G. Andrews, Centenary College, Jackson, Louisiana.

E. Texas Conference.—J. N. Bridges, J. H. McLean.

Among the books the preachers are ordering we are pleased to see that Wesley's Sermons, Watson's Institutes, Watson's Dictionary, History of the Organization of the Methodist Episcopal Church South, Life of Wesley and other standard works are included. Indeed in every order these works form the staple.

A. H. REDFORD, Agent.

THE St. Louis *Christian Advocate* of March 11 says:

The revival interest continues—increases. According to the best judgment man can form, it widens and deepens. With the exceptions named last week, all the Protestant ministers are engaged, and all their churches are benefited by the result. For once these ministers seem to know "no North, no South, no East, no West"—that is, their peculiarities are all subordinated to the cross of Christ, and the men are engaged heart and hand in the work of calling sinners to repentance and trying to save souls.

During the past week the popular meetings, conducted by Mr. Hammond and others, were continued without any apparent abatement of interest. The results of the meetings, however, are most clearly seen in the several churches, where the congregations and membership are being largely increased.

Not only in St. Louis, but in various parts of the State, and almost all over the State, and in other States as well, is the revival influence prevailing. It prevails in a large portion of the whole country, and in foreign countries, as England, Ireland, Scotland, Italy and Germany, at the missionary stations in India and other parts of Asia, at various points in the isles of Oceanica. The signs of the times herald a speedy coming of a brighter day, when Christ shall claim the kingdoms of the earth for his own, the heathen for his inheritance, and the uttermost parts of the earth for a possession.

THE New York *Observer* says that the Rev. Dr. Porteous, an Episcopal clergyman of England, who has been lately occupying several Brooklyn pulpits of different denominations, with great acceptance and popularity, has had his preaching license revoked by the Bishops of New York and Long Island. The offense alleged is the supposed breach of discipline in preaching for Presbyterians and Congregationalists. There is a movement among some of his admirers to organize an Independent church, and he is represented as rather encouraging the idea. He says that the revocation of his license was entirely unexpected, and that if Church and State were united, as in England, he would immediately begin legal proceedings against Bishop Littlejohn.

Greensboro District, Alabama Conference.

MR. EDITOR: In my last I gave some account of the work, and glanced at the future of the country and church within my bounds. Let us now take up the subject where we left it, and consider the state of things at other points in the district. My next appointment was at Greensboro, the seat of the Southern University. Here, of course, the church has a large and precious interest involved in the form of the young men who are to be the future ministers and educated laymen, who are to control and guide our future destinies for weal or woe. About one hundred and twenty or thirty young men are congregated here for religious and literary training; and what a power is here, and what destinies are to be wielded by them on future generations! About twenty of these are already ministers, or looking to the ministry as their life-work. In the literary department they are well trained by competent and able professors, and the surroundings all prompt to order and application; and, furthermore, young men here do not take rank and position on account of dress or fortune or family, but deportment and scholarship are the balances in which they are weighed. To meet eighteen or twenty of these young men at the sacrament, and then administer the holy communion to a score or more of the flower of the church, how do a man's hopes rise and tower for the future of Zion and the weal of coming generations! Here, too, the *Home Altar* and kindred works are read, and the young men are holding special meetings among themselves with an eye to the furtherance of the great doctrine of holiness of heart. Many complained, and some others had fears, that Greensboro could not have a separate pastor, who might give himself wholly to the work. But I am happy to say that under Dr. Andrews' pastoral charge the church has prospered. He visits the sick, and does what pastoral work he can consistent with his college duties, and preaches to the entire satisfaction of the church and community, as far as I know. As proof of his success, the membership has had valuable additions, the congregations have well-nigh doubled, the spirituality of the church has gone up many degrees, and the membership better satisfied and far more decided in their Methodism than has been the case for many years. The revival of religion here last spring, an account of which was given to the public, still lives and glows in the hearts of many people.

The great Vanderbilt University at Nashville is looming up grandly in the future, taking on large dimensions, and filling the mind of the Southern Church with wonder and delight. Well, let it tower—the higher the better—and swell its dimensions ever so wide; we do not suppose for a moment that it is intended to supersede the Conference colleges, nor do its friends and projectors design that it shall ever aspire to meet the educational wants of more than half a million of Southern Methodists. We have no petty jealousies in this section, but hail the Vanderbilt as a grand desideratum in the Southern Church hitherto unmet.

Marion was my next visitation. It was formerly a first-class station, but at my last appointment, last year, the stewards told me with much regret that, owing to their great embarrassments financially, they would be compelled to fall back to the grade of a young man's appointment. But several weeks intervened before the meeting of the Conference, the brethren had time for more mature thought, and several of them met me at the Conference and told me they had modified their views somewhat, and that they would risk the support of a man with a small family. Such a one was found in the person of Bro. Foust, who reached his work in good time, and entered upon it in the spirit of a Methodist preacher, determined to do his whole duty, leaving the matter of support to the stewards, where it properly belongs; and, to the astonishment and delight of all concerned, his wants have all been met, and with an ease and satisfaction heretofore unknown. The stewards have adopted the plan of making weekly collections, and it is understood that every member is expected to pay into the public collection, each Sabbath, at least one-fortieth of his entire yearly assessment. The plan was found to work admirably, for at the quarterly meeting the finances all came up well, the preacher and his family looked cheerful and happy, the people were delighted, and we had a good meeting. Now, if there's anything in a good beginning, we shall have a happy and prosperous time at Marion this year.

Financially we are doing, throughout this section, far better than the most sanguine anticipated. In many places the people have no money; but where they have no money they pay in provisions, and, what astonishes us all, the figures show that up to this time the preachers on the district have received either in money or kind almost as much as was paid in the same time last year.

Bro. Briggs will pardon me if I step over into his bounds a moment, and speak a little of financial matters in Summerfield, for I feel I have some rights in this little place, having been a small part of it for the last thirty years. Here, if I have been correctly informed, there was almost as much paid at the second monthly meeting as was paid during the whole of last year. So we see "where there is a will there is a way." Let these things "strengthen the weak hands and confirm the feeble knees." The church is the Lord's. Though the finances all fail, though the banks are swept us with the besom of destruction, and though floods and drouht and worm all combine to impoverish the land, yet the earth is the Lord's, and he will see to it that "they that walk uprightly shall not want any good thing."

This does not take me quite around the district. Perhaps I may trouble you again. A. H. MITCHELL.

SUMMERFIELD, March 5, 1874.

Baltimore Conference.

STAUNTON, VA., March 4, 1874.

The Baltimore Annual Conference of the Methodist Episcopal Church South met in the Methodist Episcopal Church South of this place (Rev. S. S. Roszell, D. D., pastor) at nine o'clock this morning, Bishop Doggett presiding. This is the first time that Conference has met here in twelve years.

There are within the limits of the Conference 168 traveling preachers, 106 local preachers, 22,196 white members, 60 colored members, 299 churches, 33 parsonages, 354 Sabbath schools, 17,962 Sabbath school scholars.

Religious services were conducted by the Bishop, after which he briefly addressed the Conference in reference to the great mission of Methodism in the world.

Rev. John S. Martin was re-elected secretary, with J. E. Armstrong, W. G. Coe and G. T. Tyler as assistants.

The hours for meeting and adjourning were fixed at nine A. M. and one P. M.

Rev. Dr. Haygood, of Nashville, was introduced, and briefly addressed the Conference, conveying the fraternal greetings of Rev. Dr. Summers, formerly a member of this body. He also gave a good account of the Sabbath school work.

A circular from the Rev. J. B. McFerrin, secretary of the Board of Missions, was read. It stated that $12,000 would be wanted from the Baltimore Conference, $15,000 from the Virginia Conference and $2,000 from the West Virginia Conference this year. He gives a good account of the work among the Germans, particularly in Texas.

Baltimore district was called and represented by the presiding elder, Rev. J. S. Martin. Seven new churches had been built the past year, and the district was reported as being in an encouraging condition. The character of the ministers of the district were examined and passed.

SUNDAY IN STAUNTON.

STAUNTON, VA., March 8, 1874.

The day dawned clear and bright, and the city was filled with strangers at an early hour, and a number of eminent clergymen were announced to preach. All the churches were all filled, the Methodist and Presbyterian being packed beyond possible comfort.

Bishop Doggett, at the Methodist church, delivered a very fine sermon on the fire-test, in which reference was made to the prayer gauge suggested by certain scientists. The text was First Kings xviii, 24. After the sermon the following were ordained deacons, the services being very impressive: Gottlieb Meyer, J. T. Williams, H. C. Pitzer, Lafayette Fox, O. C. Beall, William E. Titzell and H. W. Leslie. In the afternoon a Conference love-feast was held, conducted by Rev. John Landstreet, which was an occasion of considerable interest.

Rev. Dr. Duncan preached at night from John iv, 34-38, chiefly directed to ministers. The Bishop then ordained as elders James W. Compton, Francis A. Strother, B. S. Highley, B. W. Bond, J. S. Hutchinson, J. W. Duffy, R. S. Shreve and R. S. D. Heironimus.

On Saturday afternoon a very interesting entertainment was given the Conference at the Deaf, Dumb and Blind Asylum, consisting of the Lord's Prayer in signs, etc., music by the blind pupils, vocal and instrumental. At night a soiree was given the Conference by the pupils of the Wesleyan Female Institute.—*Baltimore Episcopal Methodist.*

Death of the Rev. Elias Jackson.

A brief dispatch from the Rev. D. L. Cogdell, at Holly Springs, Mississippi, March 3, says the *Western Methodist*, brings the sad news of the death of the Rev. Elias Jackson, of the North Mississippi Conference, and pastor of our church in Water Valley, Mississippi. We had just heard of his extreme illness, through the Rev. P. Tuggle, and were waiting further tidings with mingled emotions of hope and fear. And now it is our mournful duty to announce that, after a violent attack of pneumonia, our beloved brother has passed away from the church on earth and from his dear family—a heavy loss indeed—but he has entered upon his great reward. For twenty-two years in the Memphis Conference, before it was divided, and afterward in the North Mississippi, including one year in the White River, he did the work of a traveling preacher, laboring in circuits and stations with general acceptableness, and frequently with marked success.

Rev. A. B. Fly writes, Water Valley, Mississippi, March 2:

"Our beloved brother, the Rev. Elias Jackson, is no more. He gently passed away this morning, ten minutes after four o'clock, after a painful illness of fifteen days."

STEPS are being taken to organize a Reformed Episcopal church in St. Louis.

The Christian Advocate.

THURSDAY, MARCH 19, 1874.

"MERCIFUL GOD, MAKE ROOM FOR A LITTLE FELLOW!"

BY R. H. BOONE.

The child violinist, James G. Speight, known as "Young America," who died suddenly in Boston recently, of heart disease, was a musical prodigy. He was not yet seven years of age, and still had successfully led orchestras, and had excited wonder as a violinist. Father and son retired early in the evening, the lad seeming bright and cheerful, and not complaining of illness. But early in the night the father was awakened by the sound of the lad's voice, and he says he distinguished, after waking, some such words as these: "*Merciful God, make room for a little fellow!*" Supposing the lad was talking in his sleep, he spoke to him with the intention of arousing him, but received no answer. Then he became alarmed, and, shouting to the boy, he discovered with grief and horror that he was dead.

O Faith, full-winged with prayer!
Bend low thine ear, O Father, it is a child that speaks;
Stretch down thy hand, O Savior, it is a child that seeks;
Sweep down thy wings, O Spirit, it is a child that prays;
Unto the bosom infinite the "little fellow" raise!
Securely hold him there!

O Faith, full-winged with prayer!
The voice of trustful childhood emerges from the night;
It cleaves the starry spaces, it cleaves the world of light;
Above the song of angels its touching plea is heard;
The Father on the great white throne with tenderness is stirred.
Mercy is sheltered there!

O Faith, full-winged with prayer!
Fling wide the gates of heaven, and joyful usher in
A fresh young soul, just purified from every touch of sin.
Oh, seraphim and cherubim, pause in your rapturous song,
And greet the child of music within your mighty throng.
And bid him welcome there!

O Faith, full-winged with prayer!
Make room, O shining habitants, along the streets of gold;
Fling down your jeweled coronets; a little child behold;
A child has entered paradise, released from earth's alarms;
Make way, O hosts of heaven, he seeks the Savior's arms.
And now—he nestles there!

Mr. Boone, the writer of the above beautiful lines, is one of the editors of the *Daily Journal* in this city. They are in sweet harmony with the touching, tender incident that inspired them:—"Merciful God, make room for a little fellow!"—*Northern Christian Advocate.*

Terms of Membership.—No. III.

BY REV. LOVICK PIERCE, D. D.

MR. EDITOR: I perceive, in my reading of Methodist journals, that the question, What is the law of admission of members into the Methodist Episcopal Church South? is becoming one of exciting interest. In your NEW ORLEANS CHRISTIAN ADVOCATE of February 12 my views on this question were assailed as anti-Methodistic, with an earnest prayer that they might be vetoed by every Methodist power in the land. This was all foreign news to me, for I say to you, in good faith, that until this brother warned the Methodists of my dereliction I absolutely thought myself one of the most loyal, law-abiding Methodist preachers in the land; so much so that I thought when a General Conference found it necessary, after using Mr. Wesley's only condition of membership in his societies, for fifty-six years, as the only condition previously required for membership in the Methodist Episcopal Church in America, that its looseness would ruin the church, it being a very different affair from religious societies raised in the bosom of a church that needed nothing but the power of godliness to make it all a mere church organization could be. This was Mr. Wesley's condition. By birth, by education, by choice and by consecration he was in plan and in purpose only a revivalist. He never claimed to be, never sought to be a reformer. All his new converts outside of the Church of England were turned over to it for the holy sacrament; and those that nominally belonged to it, but were converted to God in earnest, in Mr. Wesley's revival associations, were already members of his church. Mr. Wesley, although a priest in his church, never administered the sacrament to his societies all the days of his life, I believe. How could he? He never considered them a church. And the Lord's Supper, as an ordained institute, belongs only, as a matter of course and of right, to a church and a legitimate church membership. But after fifty-six years' use of Mr. Wesley's only condition for admittance into his societies, our General Conference saw that it would not do as an only condition to admit members into the Methodist Episcopal Church upon; and, as I thought, very wisely restricted the law of admission into full communion by a preparatory examination into the religious experience of candidates for admission, and forbid the reception of members into the church until they gave satisfactory assurance of the genuineness of their faith, and of their willingness to be governed by our Book of Discipline.

I did think my loyalty to the church, as one of its ministers and pastors, depended on my maintenance of this church membership law, which I was honestly trying to do in the very paper from which Bro. Looker-On has drawn the proof of my anti-Methodistic heresy. It is now evident that either these interpreters do not understand the meaning of these law phrases, or else I do not; and of course they will say the ignorance is with me. I will therefore ask them a question, seeing they are so sure that my interpretation is so unmethodistic. My question is, as everybody that is well posted in Methodist history knows, that, as from the General Conference in 1784 to the General Conference in 1840 this original condition of Mr. Wesley for admission into his societies was plead and used as the only condition previously required for admission into the Methodist Church, how it came to pass in 1840, after fifty-six years' trial of it, that the General Conference totally abolished the privilege of becoming a legitimate member of the church by term-time—that is, by having served out six months of probationary membership so well as not to be dropped? (I have explained all this in No. 2.) I use the term legitimate member because all the time this old regime was in vogue it was understood that no one was eligible to be appointed leader or steward until after probation was over.

The question is: After General Conference, in full view of the fact that members must not be allowed to float into the church in this careless way, and enacted a law, as it now is (see page 103,) did they still leave this old, open-ended rule of admitting members into the Methodist Episcopal Church in authority? If they actually ordained a new ordeal for the admission of members into the church (although the old phrase was, as I think, very unwisely placed among the requisite tempers of the mind, as a condition, in and of itself, on which a member might be received into the church,) it was actually and absolutely annulled. So that every Bishop in the episcopal college could not legitimatize the membership of one single member on this old Wesleyan condition alone.

To prove that this question—the admission of members into our church, and on what degree of the religious scale they may be ingrafted on the Christ-body stock as legitimate members of his body—is a question of great interest, it is only as a question of divine right that we are involved in it. No other accredited evangelical church—professedly believing in the new birth as indispensable to human salvation—but the Methodist Episcopal Church in America ever pretended to admit mere seekers of religion into the church as members of the church; nor did we, as we understood ourselves; but as I believed then, and know now, we did ourselves great hurt, in as far as any other church felt disposed to use it against us, that we called probationers church members in common parlance, and numerically, for a half century. We returned our probationers as church members, thus authorizing ministers and members of other Christian communions to say that ours was not a Christian communion, because, upon our own showing, our church was largely made up of unconverted members. I say now that I never could see any good sense in furnishing occasion to such as desire occasion to urge discount upon our church for want of Scripture indorsement. There never was, neither will there ever be, a time when any man, following what I call the law of Scripture exegesis, can bring forward a single instance, from the records of the New Testament, where, in apostolic times, any beside what we mean by believers were included as members of Christ's body, which is the root idea of his church. And yet I have recently read in one of our Methodist journals, in which a very zealous defender of Methodism, as he thinks the Methodist Episcopal Church South holds to it, this among other difficulties in the way of a Methodist fraternization between the Methodist Episcopal Church and us—namely, that the Methodist Episcopal Church had so utterly bolted from original Methodism as to require by law the confession of justification by faith before actual reception into the church. This the writer seemed to regard as revolutionary—an utter revolt from original Methodism, and a doctrine which the Methodist Episcopal Church South could never affiliate with. Now, Mr. Editor, how can a man of my age listen to such unmethodistic wailings as this, involving in them the character of my *beau ideal* of an evangelical church, and say nothing? I cannot acquit myself as a reticent listener. Why, sir, if I intended to hold on to Mr. Wesley's rules for forming religious associations in the bosom of a dead church, in order only to revive religion in the church, as essential to the organization of a church proper, based upon the articles adopted by the original societies, and change the church arising from these original merely religious associations with radical reform every time it found it necessary, as a church, to change from a looser to a more stringent rule of admitting members into the fellowship of the church, I would put an end to it, or try to do it, by praying the next General Conference to free us from any further fears by striking out from our denominational title the title "church," and assuming hereafter the following as our denominational nomenclature: The Methodist Episcopal Societies South. It must be plural. Society would not do, but church would; showing, even in this example, that a church relation is a much higher relation than that of a society. So that brethren must see that we must give up all idea of Wesleyan societyship or of Methodist Episcopal Church South. We cannot belong to Mr. Wesley's original societies, and to a Methodist Episcopal Church in America set up by him, because as members of his mere societies we had no church membership or church immunities of any kind. And every one that looks at things as they are, knows Mr. Wesley never claimed any rights in or over the Methodists in America after they were, by his advice and assistance, erected into a church. We did not have to assume church forms by a self-created ministry, but were regularly endowed with all lawful functions necessary to a complete church outfit.

In the St. Louis *Christian Advocate* of February 18 I find another article devoted to the denial of what has been the law of church membership in the Methodist Church now for thirty years next May—I suppose, from what the writer referred to in regard to difficulties in the way of any Methodist fellowship between us and our Northern brethren. He says they have, since the division, made this law more specific than it was at the time of its adoption, which, if it is so, only elevates their practical sense in the premises. Nearly all the opposition to this law, at the time of its adoption, was from what is now the core of the Methodist Episcopal Church. Yet, if this writer quotes them correctly, they have only changed its verbiage to make its sense clearer and stronger. Much to their credit, if this is all they have done. We have changed only in the order of words, not in specific meaning. The writer in the St. Louis *Advocate*, who subscribes his proper name, I guess (Anson West,) makes a very lame and, as I think, very unwise splurge to rescue the Methodist Episcopal Church South from the blame of determining, only when deceived, to take no more unconverted members into the church; and contends that there is no law nor usage in the church to prevent our pastors from baptizing and receiving into full connection, as members of the church, any and all seekers of religion, without any profession of religion at all; that the only semblance of law in the church on this subject, where anybody might hesitate, is in the requirement that the pastor must be satisfied of the genuineness of their faith before he could, under the law, dare offer any one to the church as eligible to membership at all. And this genuineness of faith, Mr. West says, refers only to creeds, and not at all to conversion or justification by faith. All we might want to know would be whether the seeker was a Unitarian or a Trinitarian. Poor greenhorn in church matters.

I will say to Bro. West that he is grossly mistaken; that these chosen words referred to a correct creed only, and not to saving faith in any such sense as to make justification by faith a condition of fitness to receive members into the church upon. This was exactly what was intended. Under the old regime it was manifest that there was a constant accumulation of legalized members in the church that had never experienced justification by saving faith, and that it must be stopped by instituting a court of special inquiries to be made by the pastor in the outer court of the church. This inquiry, mind you, was to enable pastors, as the guardians of the spiritual interests of souls in the church of the living God, which is the pillar and ground of the truth, to understand their spiritual estate. This no one would suppose to be possible without close Christian conversation on experimental issues, always found in every true convert. By inquiring into the spiritual condition of every one offering for church membership, we supposed that what we meant by the pastor's being satisfied of the genuineness of their faith would be apparent to all—namely, saving faith. Nay, verily, I thought—for I offered the original resolution myself—that no one would ever think of genuine faith, when used as a religious qualification, in any other sense than the faith that justifies. And some of our people are growing foolishly sensitive on these open-pointed inquiries whether persons have experienced such and such joys of the Holy Ghost, saying: These are matters between me and my Maker.

Now, while I regard all these mutterings as evil omens, I want it to be especially noted that, while this rule makes it the absolute duty of the pastor to ascertain the spiritual condition of all applicants for membership in the church, it exacts no profession of faith as to degree, but leaves this to be determined by the pastor from the fruits of the Spirit, as they may be made manifest to him in this inquiry into their spiritual condition. In as far as I am concerned, I never intend to demand any extraordinary profession of religion at the door of entrance into our church, but I do intend, in as far as I am concerned, to keep everybody out of our church until competent pastoral judges are satisfied that their spiritual condition is good because of the genuineness of their faith, or else that their faith is genuine because their spiritual condition is good.

But before I dismiss this matter (now so important to the Methodist Episcopal Church South, because some brethren are, as charity requires me to say, *unwittingly* betraying us into the hands of unfair censors, in that in their blind zeal they say that we, as a church, admit persons into full connection in our church merely as penitent sinners, even though they themselves, if interrogated, would say: I am an unpardoned unbeliever. This would be slander if it was not intended for praise,) I must say in conclusion that these brethren furnish, as I think, resistless proof that no man's opinion is worth a goat in any religious controversy, if there is any proof that he is devoted to any one-idea view, so as to induce him, in his defense of it, to put an unreasonable construction upon anything coming in his way from controlling power in the premises. This is exactly what every one of these writers has done, and especially Mr. Anson West. He refers to the rule in our Discipline on the admission of members, and disposes of our chosen phrase, "the genuineness of their faith," so as to keep it from upsetting his favorite idea of receiving unconverted penitents at once into full connection in the church; for if he had kept himself well posted on Methodism he would have known there never was a time when the Methodist Episcopal Church in America expressly provided for the incorporation of penitent sinners into the true membership of the church. They did take such in as probationary members; but their being probationary members for six months proved they were not members of the church at all. Hence, if they failed to manifest a desire for salvation, according to Mr. Wesley's General Rules, they were not put upon trial as members of the church, but simply struck off as probationers. How, then, can any man with good common sense write to Methodists of good common sense that, although probationary membership is done away with, so that applicants of to-day might be received to-morrow, we may still receive members as if they were probationers?

If any one of these brethren could have been called into court, and upon oath asked what grade in religious experience the General Conference intended by the terms employed by it in laying down the spiritual condition of an applicant for membership in the church, as the lowest at which it could be granted, he would have answered, at the impulse of his common sense: Simple justification by faith in Christ. And that is just what was intended. And whatever was intended then has been the law on admission of members for the last thirty-four years next May. Nor has there been a member admitted since, that was lawfully a member, unless admitted upon this specific foundation. And every pastoral preacher that is admitting members below this standard is not keeping the Discipline, as he promised to do, nor is he trying to mend it. He is just offering it as a sacrifice upon the altar of his obstinacy or his ignorance. And all those writers that are proclaiming to the world our adhesion, as a church, to Mr. Wesley's condition for admission into his societies, as the only condition previously required for reception into our church, can only be excused on the ground of one idealism. I demand of them, as is their duty, to point me to a single instance where, in apostolic example, any but believers were baptized into Christ, which was their admission into the church. I am defiant.

Our Circuit Work on the Union Springs District

IN CONTRAST WITH OUR STATIONS.

MR. EDITOR: We have two stations on this district (Greenville and Union Springs,) with a membership in both stations of 385 members. About 150 members were added the past year. We have ten circuits and 3,664 members. About 900 were added last year. The two stations are located in the midst of the circuits. The preachers on the circuits compare favorably, both in talent and experience, with the station preachers. In the midst of the failure in crops and hard times the stations fare alike with the circuits, being dependent on the circuits for trade and support. Many of the members on the stations came to town from the circuits. But why this great difference in all respects between our circuits and stations?

I give the result financially, and other things are about equal. What a man pays for his religion, his means being equal, is always a fair test of his real character as a Christian. Not the hearer of the word, but the doer, is blessed. The 385 members on the two stations paid the presiding elder within $76 as much as the ten circuits, with their 3,664 members. The 385 members actually paid $109 more missionary money than the whole ten circuits, with their 3,664 members. The Troy circuit, Troy and Brundidge, Pine Level and Olustee circuits, with a membership of 1,373, paid $28 missionary money, and the other assessments in proportion. The crop in that section was the best made on the district, except on the Rutledge circuit, which did only a little better. Troy shipped several thousand bales of cotton more than the year before. On several of these circuits we had extensive revivals, and those who professed to be converted still remain among their brethren. There is not a parsonage on any of the works on the district, and never was but one that I have heard of, and they sold that to pay quarterage. Three of the preachers last year had to make their own bedsteads. The three families had only nine chairs and one bench. These are plain facts, degrading and humiliating as they are. I do hope no preacher will publish this year 150 members added and $2.50 missionary collection—one and two-thirds cents apiece for the world's conversion. May God in mercy save the church from such revivals. It may be said that last year was a hard year; but this part of Alabama has been occupied for the past forty years. The preachers preach, and suffer for want of books and many of the comforts of life. Their children are uneducated. Their wives do the drudgery of life for the church. Some of the preachers try to run a cotton patch to help out a scanty support. The stewards complain bitterly of their office as a burden too intolerable to be borne. The church feels burdened under the number of collections and the support of the presiding elder. They think, many of them, when they have complained and fallen out with the office of presiding elder, they have paid up, and want a change on their circuit. I do not write these things because I want to do it, nor to undervalue the earnest labors of my brethren. Many of them are better men than I am. They did the best they could on the plan they worked. There are many of the members who do all they can, and some do more than they are able in order to keep up the church. There is something wrong, radically defective, in our circuit work. I see that on the Newton circuit 1,080 members paid $38.05 missionary money and $359.37 to pay their pastor—not enough to purchase a horse and buggy, and feed for his horse.

All our circuits want Sunday preaching, and educated preachers to preach to them. Some change must be made, or our circuits will have to be thrown out on the mission work or abandoned. One of my preachers has left. True, he is sick; but starvation is the worst part of his disease. If I were in a new field I would know what to do; but it is more difficult to undo than to do. In our zeal to embrace everybody, we have built shanties, instead of churches, in every little community—by our own acts have given the people a low and degraded idea of God and his worship. But how to break down these little churches and build houses of worship is a most difficult task; and to furnish preachers and their support, to preach at so many places, is still more difficult.

We have 58 churches on the district, and two paid more to the cause of missions than the 56; and the two churches are but little better off financially than many of the single churches on the circuits. I honestly believe 20 churches, properly located, with good academies attached, would do more to save the people and permanently build up the church than the 58 and another hundred added. I do not mean that the preacher should not preach at private houses, and hold prayer and class meetings. The preachers are not able to carry on a free system so extensively; and yet our people have been trained to live off of the preachers and their families so long that it will be difficult to change them. A church ought to be a power—a house of worship that children will respect if they go to it but once a year. What idea can a child have of its Maker in a church dedicated to the great God without an altar, no ceiling, no sash, no backs on the seats, no stoves in winter, a mere sham. But who is to blame? Not the people. I am trying to bring up the finances, and if Union Springs district does not make a better report than last year I will ask for a location or a foreign mission. Some brother may smile, and ask if that was the district that took in 1,200 members last year. But before you smile, brother, remember that you neither got the money nor the members. We have on our circuits an immense power, if some plan could be adopted to make it operative. The General Conference legislates much about our large towns and cities, but our circuits need improvement more than the cities.

S. P. RICHARDSON.

Obituaries.

JOSEPH H. PEACOCK, son of Nathan B. and Martha A. Peacock, was born in Macon county, Georgia, January 6, 1845; moved with his parents to Coffee county, Alabama, February, 1851; joined the Methodist Episcopal Church South at Wesley chapel, Ozark circuit (then Geneva,) during a protracted meeting, conducted by Rev. John W. Solomon, in 1857; was so happy at the time that he shouted the praise of God. From that period he maintained his membership without a blemish.

August 19, 1868, he was united with Miss Fannie A. Barnard in the bonds of wedlock, by Rev. H. P. Waugh. They were truly happy in this "holy estate." God gave them three charming children as pledges of connubial love.

From January, 1863, till the close of the "terrible war" he endured the hardships and perils of camp life as a soldier in the Fifty-seventh Alabama Regiment. During this time he had a severe attack of measles, which, it is believed, laid the foundation of the disease of which he at last died. On the ninth of July, 1873, he was first confined to his bed by nervous prostration and pulmonary affection. From that period he slowly but surely sank in the pathway of death. However, everything that could be done from the promptings of love and constant devotion to relieve him of suffering, and stay his life upon earth, was done; but all finally failed, and it became apparent that he must die. Frequently during his sickness he spoke of the prospect of death and his preparation therefor. But during the last week of his life he spoke more earnestly of this great matter, and gave special and loving advice to parents, brothers and sisters, dear wife and sweet children. He embraced his wife and children and all the family, and bid them a long "good-by," and bid them and friends all meet him in heaven. Thus, in the full assurance of a home in heaven, he sweetly fell asleep upon the bosom of Jesus, at half-past seven on the morning of February 24, 1874. On the twenty-fifth of February his funeral sermon was preached by the writer, to a large audience of loving and sympathizing friends, at Wesley chapel. At the close thereof he was borne to the grave by the Masonic brethren, and buried under solemn and impressive services, there to await the blessed morning of the glorious resurrection.

A. DOWLING.

OZARK, ALA., March 2, 1874.

PETER B. POPE is no longer a sufferer, having, on the sixth of January, 1874, been transferred from this sin-cursed earth to the home of God's people.

Constitutionally he was of a melancholy turn of mind. This natural tendency to depression was very much aggravated; during the last seven or eight years of his life, by the inactivity of his liver. It has seldom fallen to the lot of man to experience more mental suffering than he did during this time.

The deceased was born in South Carolina, I believe, in February, 1805. He was married, in Holmes county, Mississippi, to Miss Sarah G. Taylor. It was most fortunate for him that he succeeded in getting such a woman for a wife. In disposition she was his opposite, being very cheerful. All of the duties incumbent upon her were faithfully discharged. Bro. Pope and his most estimable wife were happily converted at a camp meeting not far from Benton, Yazoo county, in 1842. The same year they both attached themselves to the Methodist Episcopal Church South. Previous to Bro. Pope's conversion he had become very much dissipated. The religion of Jesus Christ proved an antidote for the unfortunate habit he had contracted; and I have heard him say that he believed religion was the only thing which would effectually and permanently reach the case of a drunkard.

From the time of his conversion until he was summoned away from earth he was a consistent member of the church. He loved the church. For many years they held their membership in Yazoo City. About the time I became acquainted with him he was by no means satisfied with his spiritual condition. This, however, was owing entirely to the state of his mind. I told him so repeatedly, and used every effort in my power to divert his mind from himself. He very much deplored being unable to assist his family. Several years ago he found relief from this religious depression, which had proven so galling to him. He was made to rejoice, as in former days, a short time before his death. I have now in my possession a letter written by one of his daughters to another, who lived in another portion of the county. From it I quote a few lines:

"The blow we have so long dreaded has fallen upon us. Pa died yesterday morning at two o'clock. Ma gave him laudanum for his cough on Saturday night, and on Sunday morning he waked very much refreshed, and said several times, while at breakfast, that he never spent a more pleasant night, and that he felt so happy that morning that he couldn't keep from laughing, and remarked that he felt that there would soon be a change."

This prediction was realized in a few hours. O what a change indeed! Who can describe it? May this serve to console his sorrowing wife and children.

A. B. STEWART.

MARY FRANCES CUTLIFF, wife of Dr. Cutliff, of Shreveport, Louisiana, died in that city February 24, 1874, in the thirty-eighth year of her age. She was the daughter of the late Judge E. H. Baxter, of Georgia, and was married to Dr. Cutliff in 1859. She was converted and joined the Methodist Episcopal Church South at an early age, and continued therein until death. The writer became acquainted with her four years ago, and as her pastor ever since was intimate with her, socially and religiously. She was a woman of great practical sense; she was well read in standard literature; and her conversation always gave evidence that hers was a vigorous intellect, penetrating and polished. In a court she would have taken rank with women of the highest order of culture and power. Sister Cutliff was greatly given to hospitality, and was a fine hostess; she delighted to spread a bountiful board and to entertain guests by the score. Reunions at her house, for children or adults, were always occasions not only of festivity, but of "flow of soul." In the church she was of the active sort; her membership was felt in every department; in money-raising enterprises, for church or parsonage purposes, she was a leading spirit; she could always be relied upon in a strait, and what she did was with alacrity and cheerfulness. From the stated services of the sanctuary, morning or evening, Sabbath or week-day, she was very seldom absent; and in her the preacher had a hearer that strained him to his best, and that appreciated whatever was excellent in his style or matter or spirit. Her religious character did not attain the perfection of completeness until the discipline of suffering came upon her during the painful and protracted sickness which resulted in her death. Her faith in God and his son Jesus Christ was strong; her will to walk conformably to the guidance of the Holy Spirit was strong; her love for the church and its services was strong; but not until she passed through the refiner's fire did she bring forth, in full and sweet maturity, those peaceable fruits of righteousness which make Christian character so lovely and lovable—namely, long-suffering, gentleness, meekness. I never knew a finer illustration of the power of suffering to perfect the beauties of holiness in religious character than her case affords. During her long illness a softer, sweeter, milder, saintlier expression came into her features day by day. Even her voice, which in health was strong enough to be almost masculine, took on, in her sickness, tones almost "sweet as angels use." And then there was so much of heavenly-mindedness in her conversation toward the last, so much sweet submissiveness to the will of God, so much patient endurance of affliction for Christ's sake, so much rejoicing in tribulation from the evidence she had in her own consciousness that God was thereby eliminating all dross of worldliness from her character, and was making her meet to be a partaker of the inheritance of the saints in light, there was so much of these sanctifying effects of suffering visible in her that one could not fail to see that her long-continued sickness was one long-continued triumphing of the spirit over the flesh. The last time I called to see her she was very pale and weak, and almost breathless, from a recent paroxysm of excruciating pain; she rallied a little gradually, and soon she was talking of the goodness of God and the love of the Savior. The rest of heaven would be very, very welcome to her, she said, but she was willing to linger and suffer in the body as long as her heavenly Father thought it needful. As I prayed with her, and bid her good-by, on that occasion, I felt as if translated to the very verge of heaven. I felt that I was shaking hands with a pilgrim just about to "enter in through the gates into the city." The day of her departure came three or four weeks after this. In the morning it was discovered that the time of her change was come—the shadows of death were gathering upon her. She was evidently sinking down into the valley. Her oldest daughter was at her side, weeping; she heard the sobbing, and immediately reaching out her hand she gently patted Julia on the face, saying: "My baby, Jesus can make a dying bed feel soft as downy pillows are." After a few hours of great bodily suffering, suddenly a bright, sweet smile lit up her whole countenance, and with it she fell asleep in Jesus. That smile was the expression, doubtless, of the joy unspeakable and full of glory which she felt in the supreme moment of entering into the *rest* which remaineth for the people of God. Her husband, five children and several sisters are left weeping her departure. May they so live that their last end may be like hers, so that this present separation may not prove final and eternal.

J. W.

A POPULAR Anglican Nonconformist minister was residing with a family in Glasgow, while on a visit to that city, whither he had gone on a deputation from the Wesleyan Missionary Society. After dinner, in reply to an invitation to partake of some fine fruit, he mentioned to the family a curious circumstance concerning himself (which he had also mentioned repeatedly to my correspondent,) viz.: that he had never in his life tasted an apple, pear, grape, or indeed any kind of green fruit. The fact seemed to evoke considerable surprise from the company; but a cautious Scotchman, of a practical, matter-of-fact turn of mind, and who had listened with much unconcern, dryly remarked: "It's a peety but ye had been in Paradise, and there micht na hae been ony faa."

THE Archbishop of Santiago declares that female voices in the choir are dangerous to true piety and devotion.

The Christian Advocate.

THURSDAY, MARCH 19, 1874.

A WILD ROSE.

BY KEITH H. STERLING.

O sweet wild rose, ye bring me dreams
Of blossom-bordered ways,
Of tender skies and low green hills,
Dim with the summer's haze.

I know what dewy dawns have lent
The rosy flush ye wear;
What fragrant showers of cooling rain
Have made ye still more fair.

I know what golden summer noons
O'er you have shed their light;
What scarlet sunsets flamed and paled
To purple dusk of night.

I see the winding paths that lead
Through farmy pastures sweet,
Across the meadows where the flowers
Bloom bright about my feet.

The blue tide glimmers up the creeks,
The wild birds sing and call,
And underneath the wind-stirred trees
The sun-flecked shadows fall.

About me blow the salty winds
From off the tossing sea;
O, little flower, my thoughts are sad
With what ye bring to me.

Your soft-flushed petals, faintly fair,
Will lose their rosy sheen,
But still about my thoughts will shine
The summer light serene.

Independent.

Missions.

From the lecture recently delivered Max Muller, in Westminster bey, London, on missions, we ke the following extract:

But though the religion of the Par- and Jews might justly seem to ve paid the penalty of their anti- sionary spirit, how, it will be d, can the same be maintained h regard to the religion of the haims? That religion is still pro- d by at least one hundred and millions of human souls, and, to ge from the last census, even that rmous number falls much short he real truth. And yet I do not ink from saying that their relig- is dying or dead. And why? ause it cannot stand the light of . The worship of Siva, of Vishnu the other popular deities is of same, nay, in many cases of a e degraded and savage character n the worship of Jupiter, Apollo Minerva; it belongs to a stratum hought which is long buried be- h our feet; it may live on, like lion and the tiger, but the mere f free thought and civilized life extinguish it. A religion may er on for a long time; it may be ptsel by the large masses of the le, because it is there, and there thing better; but when a relig- has ceased to produce defenders he faith, prophets, champions, yrs, it has ceased to live; and in seuse Brahminism has ceased to for more than a thousand years. is true there are millions of chil- , women and men in India who own before the stone image of nu, with his four arms, riding creature half bird, half man, or ing on the serpent; who wor- Siva, a monster with three eyes, g naked on a bull, with a neck- of skulls for his ornament. are human beings who still e in a god of war, Kartikeya, six faces, riding on a peacock, olding a bow and arrow in his ; and who invoke a god of s, Ganesa, with four hands and phant's head sitting on a rat. it is true that, in the broad ght of the nineteenth century, ure of the goddess Kali is car- through the streets of her own Calcutta, her wild, disheveled reaching to her feet, with a ace of human heads, her tongue ding from her mouth, her gir- ained with blood. All this is but ask any Hindoo, who can and write and think, whether are the gods he believes in, and l smile at your credulity. How this living death of national n in India may last no one ll; for our purposes, however, ining an idea of the issue of reat religious struggle of the , that religion too is dead and

three religions which are and between which the de- battle for the dominion of the will have to be fought, are the missionary religions—Budd- Mohammedanism and Christi- Though religious statistics rhaps the most uncertain of it is well to have a general tion of the forces of our ene- and it is well to know that, the number of Christians is the number of Mohammed- Buddhist religion still occu- first place in the religious of mankind.

hism rules supreme in Cen- orthern, Eastern and South- ia, and it gradually absorbs er there is left of aboriginal ism in that vast and popu- a.

mmedanism claims as its own, Persia, great parts of India, inor, Turkey and Egypt; greatest conquests by mis- efforts are made among the population of Africa.

tianity reigns in Europe and , and it is conquering the aces of Polynesia and Mel- while its missionary outposts tered all over the world.

en these three powers, then, ious battle of the future, the ar of mankind, will have to t, and is being fought at the moment, though apparently le effect. To convert a Mo- an is difficult; to convert a more difficult still; to a Christian, let us hope, h impossible.

then, it may be asked, is the missionaries? Why should millions on foreign mis- en there are children in our o are allowed to grow up in e? Why should we deprive of some of the noblest, most ardent and devoted nd send them into the wil- while so many laborers are n the vineyard at home?

ht to ask these questions; ought not to blame those economists who tell us that vert costs us £200, and that resent rate of progress it e more than two hundred years to evangelize the world. There is nothing at all startling in these figures. Every child born in Europe is as much a heathen as the child of a Melanesian cannibal; and it costs us more than £200 to turn a child into a Christian man. The other calculation is totally erroneous; for an intellectual harvest must not be calculated by adding simply grain to grain, but by counting each grain as a living seed, that will bring forth fruit a hundred and a thousand-fold.

If we want to know what work there is for the missionary to do, what results we may expect from it, we must distinguish between two kinds of work; the one is parental, the other controversial. Among uncivilized races the work of the missionary is the work of a parent; whether his pupils are young in years or old, he has to treat them with a parent's love, to teach them with a parent's authority; he has to win them, not to argue with them.

I know this kind of missionary work is often despised; it is called mere religious kidnapping; and it is said that missionary success obtained by such means proves nothing for the cause of humanity—that the child handed over to a Mohammedan would grow up a Mohammedan, as much as a child taken by a Christian missionary becomes a Christian. All this is true; missionary success obtained by such means proves nothing for the truth of our creeds; but it proves what is far more important—it proves Christian love. Read only the "Life of Patteson," the Bishop of Melanesia; follow him in his vessel, sailing from island to island, begging for children, carrying them off as a mother her new-born child, nursing them, washing and combing them, clothing them, feeding them, teaching them in his episcopal palace, in which he himself is everything, nurse and house-maid, and cook, schoolmaster, physician and bishop—read there how that man, who tore himself away from his aged father, from his friends, from his favorite studies and pursuits, had the most loving of hearts for these children, how indignantly he repelled for them the name of savages, how he trusted them, respected them, honored them, and when they were formed and established took them back to their island homes, there to be a leaven for future ages. Yes, read the life, the work, the death of that man, a death in very truth a ransom for the sins of others, and then say whether you would like to suppress a profession that can call forth such self-denial, such heroism, such sanctity, such love. It has been my privilege to have known some of the finest and noblest spirits which England has produced during this century, but there is none to whose memory I look up with greater reverence, none by whose friendship I feel more deeply humbled, than by that of that true saint, that true martyr, that truly parental missionary.

The work of the parental missionary is clear, and its success undeniable, not only in Polynesia and Melanesia, but in many parts of India (think only of the bright light of Tinnevelly,) in Africa, in China, in America, in Syria, in Turkey, aye, in the very heart of London.

The case is different with the controversial missionary, who has to attack the faith of men brought up in other religions—in religions which contain much truth, though mixed up with much error. Here the difficulties are immense, the results very discouraging. Nor need we wonder at this. We know, each of us, but too well, how little argument avails in theological discussion; how often it produces the very opposite result of what we expected, confirming rather than shaking opinions no less erroneous, no less indefensible than many articles of the Mohammedan or Buddhist faith.

And even when argument proves successful, when it forces a verdict from an unwilling judge, how often has the result been disappointing; because, in tearing up the rotten stem on which the tree rested, its tenderest fibers have been injured, its roots unsettled, its life destroyed.

We have little ground to expect that these controversial weapons will carry the day in the struggle between the three great religions of the world.

But there is a third kind of missionary activity, which has produced the most important results, and through which alone, I believe, the final victory will be gained. Whenever two religions are brought into contact, when members of each live together in peace, abstaining from all direct attempts at conversion, whether by force or by argument, though conscious all the time of the fact that they and their religion are on their trial, that they are being watched, that they are responsible for all they say and do—the effect has always been the greatest blessing to both. It calls out all the best elements in each, and at the same time keeps under all that is felt to be of doubtful value, of uncertain truth. Whenever this has happened in the history of the world, it has generally led either to the reform of both systems, or to the foundation of a new religion.

Curious Wills.

Among the twenty-eight thousand wills annually admitted to probate there are every year some which may fairly be called "curious wills"—curious from the peculiarity and conditions of the bequests or directions. Some of these bequests or directions are simply humorous, and some are the outcomings of the affections or antipathies of the testator. It has happened that a testator has set out in his will his opinion about some one else in so strong a manner that it amounts to a libel, but in these cases the court has ordered the libelous matter to be expunged, so that it appears neither in the probate nor on record. Some wills are curious from their brevity, some from their prodigious length, some from being in rhyme; some testators bequeath property which they have not, in order to enable them to enjoy, while living, the considerate attentions of the expectant legatees. A Welsh gentleman, for the reason, as recited, that he might give way to the unfair importunities of his wife, secretly assigned, subject to his life interest, all his property by deed, and afterward gracefully gave way to his wife's solicitations and made a will in her favor, which, of course, at his death, turned out inoperative. There are testators who think it necessary that posterity should not be in any doubt as to their religious belief, and accordingly occupy a page or two of their wills with an elaborate statement on the subject; some even think it necessary to set out their pedigrees at full length. Some wills are curious only from the method or arrangement of the paper or the document they are written on, and require an inspection to appreciate their peculiarity. The many ingenious ways in which, neglecting the plain way, the requirements of the wills act have been complied with, make up a very interesting body of cases. In writing a few articles on curious wills we shall endeavor to take our illustrations from the records of the last twenty or thirty years, and, as far as possible, to classify them; many, however, defy classification, and will in this have to form a class by themselves. There are few wills made without some directions being given either as to the place or the manner of burial; frequently the testator desires to be buried in the same grave with his wife or some other member of his family. We remember one case where the testator directed that he should be buried in the space left for that purpose between the graves of his first and second wives, so that he should lie with one on his right hand and the other on his left. More frequently still the direction insults the expense of the funeral; in some cases no carriages are to be used, in others the body is to be carried to the grave by persons employed on the deceased's estate; in one instance the persons so to be employed were laborers, and they were required on the occasion to wear clean white smock-frocks, and were to be paid £1 each for their trouble. Mr. Zimmerman, whose will was proved in 1840, accompanied the directions for his funeral, in case they were not carried out, with something like a threat. In his will he says: "No person is to attend my corpse to the grave, nor is any funeral bell to be rung, and my desire is to be buried plainly and in a decent manner; and, if this be not done, I will come again—that is to say, if I can." The Countess Dowager of Sandwich, in her will, written by herself at the age of eighty, proved in November, 1862, expresses her "wish to be buried decently and quietly—no undertaker's frauds or cheating; no scarfs, hat-bands or nonsense." Mrs. Kitty Jenkyn Packe Reading, although evidently possessed of sufficient means, appears by her will, proved in April, 1870, to have been very anxious that one part at least of the expenses attending her funeral should be kept as low as possible. After saying she is to be placed first in a leaden and then in a wooden coffin, she provides that if "I die away from Branksome I wish my remains, after being duly placed in the proper coffins, to be inclosed in a plain deal box, so that no one may know their contents, and conveyed by a goods train to Poole, which will cost no more than any other package of the same weight; from Poole station said box to be conveyed in a cart to Branksome Tower." The contrivance of sending her remains in a plain deal box by a goods train, so that it will cost no more than any other package of the same weight, and "said box" afterward to be conveyed in a cart, sounds rather oddly in connection with the dignified name of its destination, Branksome Tower. Mrs. Reading seems to have considered the details of her funeral with much minuteness; among other things she states "the easiest way to convey my coffin out of the house will be to take the window out of the dining-room." Some people—we do not know whether they would rather not die—certainly would rather not be buried. Mr. J. L. Grellsihe, of Winchester street and Cornhill, merchant, whose will was proved in October, 1867, thus directs as to the disposal of his body: "I do not wish to be buried. I enjoin my nephews to cause my body to be embalmed and placed in a coffin, the top of which shall be glazed and not nailed down, so that the body be not deprived either of air or daylight. Subsequently to cause it to be burned, if that can be legally done." It could not be from a motive of economy, as the personal property in England was sworn under half a million sterling, and he left four hundred thousand francs to be laid out in works of beneficence and charity. Mr. William Kensett, by his will, proved in October, 1855, seems to have been of the same opinion as the members of a recently-formed club, who have pledged themselves for sanitary reasons to have their bodies burned at their deaths; for he recites that "believing in the impolicy of interring the dead amidst the living, and as an example to others, I give my body, four days after death, to the directors of the Imperial Gas Company, London, to be placed in one of their retorts and consumed to ashes, and that they be paid £10 by my executors for the trouble this act will impose on them in so doing. Should a defense of fanaticism and superstition prevent them granting this my request, then my executors must submit to have my remains buried, in the plainest manner possible, in my family grave in St. John's Wood Cemetery, to assist in poisoning the living in that neighborhood." Generally the curious wills are home-made. The will of Mr. Kensett was made by a solicitor.—*Illustrated London News.*

"MYNHEER, do you know for what we call our boy Hans?" "Do not, really." "Well, I tell you. Der reason dat we call our boy Hans is dat ish his name."

THE Norristown (Penn.) *Herald* gives this definition of "Christmas greens:" "Editors who give a five-dollar puff for a dollar-and-a-half turkey."

Jocularity Overdone.

I have been much pleased with the following remarks in Ruskin's Modern Painters: "The chief bar, I suppose, to the action of imagination, and stop to all greatness in this present age of ours, is its mean and shallow love of jest; so that if there be in any good and lofty work a flaw, failing or undipped vulnerable part, where sarcasm may stick or stay, it is caught at, and pointed at, and buzzed about, and fixed upon, and stung into, as a recent wound is by flies; and nothing is ever taken seriously or as it was meant, but always, if it may be, turned the wrong way and misunderstood; and while this is so, there is not, nor cannot be, any hope of achievement of high things; men dare not open their hearts to us, if we are to broil them on a thorn-fire."

The above is most true. Banter reigns everywhere, even among the scientific men. I often deplore it, even while I to some extent join in it. It seems to me that the physical prosperity of our age and nation is the principal cause. Another lies in the peculiar religious state of the world; no longer a sincere vital faith in the old, and yet nothing satisfactory in the new. There are earnest people too—earnest in piety, earnest in philanthropic schemes, earnest in politics; but the tendency is to behold them as set aside from the main current—respectable eccentricities at the best. There is a sad want of real satisfaction in all this crackling of thorns under the pot, and I deem it far from unlikely that there was more happiness among the wretched multitude following their leaders in the Holy Land in the twelfth century, or in the poor host of Scottish enthusiasts who met on Dunse Law—nay, even in many men perishing in Dunnottar Castle, or standing under the gallows in the Grass Market—than there is among our prosperous people of the present day, who have everything but a faith, and are fain to make matter of mirth out of every honest emotion that goes beyond the tone of polite society. Since the above was noted, twenty years ago, the practice of treating subjects jocularly has become considerably more common, till at length it amounts to a kind of pollution of literature, particularly the literature of fiction. It cannot be doubted that for this the fashion set by certain popular writers is partly accountable.)—*Chambers' Journal.*

"HELP THE CHILDREN.—Parents, help the children. Help them in what? To study and learn the Sabbath school lessons. Do not let them go to the school with no lessons. Perhaps the whole family is studying the same subject. Talk it over together, and there will be some things you can tell the little ones, and some ways in which you can help them. There will be sure to be some things you can make them understand.

Older brothers and sisters, help the children. You have no idea, if you have not tried it, how much good you can do in this way. Moreover, you will find your own ideas of a subject much clearer after you have tried to make it plain to your younger brothers and sisters.

Help them about reading their Sunday school books. When they say they have read them, talk with them about what they have read. Ask them questions about it. See if they remember it. See if they understand it. I have known children very desirous of a large book to carry home. Do not encourage them to take any larger book than they can read; but rather decidedly discourage such a desire. Make them feel that to read and understand the book is the thing to be sought, not the carrying to and fro of a book more suitable for their fathers and mothers than for themselves.—*Sunday School Times.*

ONE of the seven wonders of the world was the wall and hanging gardens of Babylon. This ancient city was built on a square plain, surrounded by walls three hundred and fifty feet high. This wall was eighty-seven feet thick; on the top, at regular distances from each other, were two hundred and fifty towers; outside the wall was a very deep ditch, constantly kept full of water. On the top of the walls was a row of houses on each side, and room for two chariots abreast in the middle. The King of Babylon caused the hanging gardens to be built for his Queen. The gardens were four hundred feet long on each side, and rose by terraces to the height of the walls of the city. This enormous pile was sustained by arches placed one upon the other. On the top of the arches were laid large flat stones, then a layer of reeds mixed with bitumen. On this were laid two rows of brick and plaster, then a layer of sheets of lead, and upon this the mold was passed. This mold was so deep that the largest trees could take firm root. In the upper terrace was a sort of engine or pump, which drew the water from the river below, and thus watered the gardens.

CHICKENS VS. DEUCKS.—Walter Dunlop was much distressed by a schism in his flock, occasioned by an agitation being raised in Dumfries on the subject of adult baptism; a number of Baptists making an attempt to set up a church there, and this being the best means to accomplish their object. One day, in the course of his sermon on the words, "How often would I have gathered thee as a hen gathereth her chickens," his feelings on the subject broke forth, and with tears he said: "O, ma freens, yo ken hoo I've striven tae gie ye the words o' wisdom; ye ken hoo I've keepit ye year aifter year, as a hen covers her chickens, but I doot aifter a' there's some deucks amoug ye; sae mony are ga'in ati' tae the water!" The effect of these words was electrical; they were passed from lip to lip, and from house to house, and the oddity of the figure somehow so fitted the circumstances of the religious in the town that, for that time at least, the agitation came suddenly to an end; and Mr. Dunlop and the other ministers in Dumfries were no more troubled with secession from their flocks.

Religious Intelligence.

THE Fijian Christian converts number about 100,000.

THE *Jewish Messenger* is startled at the announcement of one Emanuel Moses Schlamobitz, who proposes to convert all the Jews to Roman Catholicism.

AN EXTRAORDINARY revival, numbering already about one thousand converts, is reported in Derby, England, under the evangelical labors of a young, zealous and devoted Scotch Episcopal rector, a Rev. Mr. Douglass.

THERE has been a recent fearful outburst of cannibalism in one district of Fiji. One Christian village was "saturated with blood," the attack being wholly unexpected; and fourteen or fifteen Christian towns suffered much.

THE Christian press in India is doing an important work. The eight principal societies issued about 850,000 copies of books and tracts during 1872. Over 150,000 copies of Bibles, Testaments and copies of portions of Scripture were issued.

SEVERAL of the Sunday schools belonging to the Protestant Episcopal Church in Philadelphia have a membership of over 600 each, and three of them of over 1,000 each. The denomination has in the city 81 schools, 1,864 teachers and 26,458 scholars.

THE American Bible Society has made a grant of $250 to the Methodist mission in Norway for Bible work. This money is to be expended in the supply of Bibles to the poor children in Sunday schools. Under the mission there are 17 Sunday schools, 120 teachers and 1,044 children.

THE *English Churchman* states that the Old Catholics in German Switzerland will probably soon elect a bishop, after the manner of Bishop Reinkens' election. It states also that the person proposed to be put in nomination for the office is "one of the leaders and chief ornaments of the Old Catholic movement."

LES MISSIONS CATHOLIQUES, the Catholic journal, says the Japanese Christians in actual connection with Catholic missionaries number from 13,000 to 14,000, and are nearly all descendants of the early Christians in that country. During the persecutions, from 1867 to 1873, 3,404 Christians were exiled and imprisoned, 600 died in prison and 1,981 were released in 1873.

A HAMILTON, Canada, telegram, February 3, says: "During last night attempts were made to burn various churches in this city. In the Primitive Methodist, Wesleyan and Centenary churches, books, seats, etc., were piled together and set on fire, but burned out without damage to the buildings. St. Andrew's church was, however, more unfortunate, being almost ruined."

THE number of native ministers in India has largely increased since 1861. In that year there were 319 mission stations and 97 native ministers. In 1871 there were 423 stations and 226 native ministers. During this period the number of foreign missionaries had risen from 478 to 486. There was therefore only an increase of 8 foreign missionaries to an increase of 129 native ministers.

HITHERTO the Waldensian missionary churches throughout Italy have been dependent upon the synod at La Tour. Now they are to be reorganized on a Presbyterian basis, and will practically form the Presbyterian Church of Italy. There are thirty-eight of these churches in Italy and Sicily, supported at an annual cost of $40,000, which is mostly supplied from England. The so-called Free Church of Italy is nearly as large as the Waldensian.

THE California *Advocate* of January 29 says: "The interests in the Chinese mission are constantly increasing. In addition to the regular services in the mission building, daily services are held in a hired chapel. The congregations are growing. On Sunday last the missionary, Rev. Otis Gibson, baptized four persons, two men and two women. The Lord's Supper was administered, about fifteen natives partaking, some of whom were members of the Presbyterian mission."

THE English Wesleyan Missionary Society is gaining firm foothold in Italy. They have fourteen congregations in various parts of the country. The preachers are Italians, several of them ex-priests and men of marked ability. The churches are developing real working power. At most stations there are well-attended schools. As yet few women attend the services, and the audiences consist mainly of young men. The most important congregations have been gathered at Naples and Rome, at which latter place the congregation has begun its own home mission.

VERY FEW probably in this country know the relative church membership of the principal twelve denominations in England. The following gives the present membership and ratio of increase, since 1851, of one hundred and twelve towns out of the one hundred and twenty-five:

	1851. Membership.	1872-3. Membership.	Increase per ct. in 21 yrs.
Church of England	82,879	1,122,366	35.4
Wesleyan Methodists	201,428	351,448	34.4
Congregationalists	206,431	330,300	58.5
Baptists	150,355	229,471	53.2
Roman Catholics	78,882	140,491	78.1
Primitive Methodists	68,373	137,986	101.8
United Methodists	51,753	108,392	109.4
New Connection	41,219	59,119	34.7
Presbyterians	33,222	78,261	135.6
Unitarians	30,877	40,765	32.0
Society of Friends	28,531	30,911	8.3
Calvinistic Methodists	11,819	32,062	171.3

EXIT the baldacchino; enter the reredos. For the instruction of the unenlightened, we may as well say that this is a structure which High Churchmen wish to erect behind that which in High churches is called the altar and in Low churches the communion table—a screen or partition rising from the back of the table or altar against the wall. In the medieval churches it was ornamented by figures carved in wood, and the Ritualists are seeking to restore the reredos, with its graven images. Against this the Low Churchmen protest; and an archdeacon of the Diocese of Exeter has prosecuted the dean and chapter of Exeter Cathedral for erecting one of these papistical machines in that cathedral. The suit is not yet concluded; but there is no small stir about it in church circles in England.

ACCORDING to Farrington's *Church Almanac* the Protestant Episcopal communion in the United States comprises 41 dioceses and 9 missionary jurisdictions, 52 bishops, 3,095 priests and deacons, 2,700 parishes and 260,000 communicants. The ascertained number of communicants in 38 dioceses and 8 missionary jurisdictions is 254,827; the total of 260,000 is estimated. There were in the year 23,515 confirmations and 20,859 burials. The most populous diocese is that of New York, which has 26,282 communicants; next is Pennsylvania, with 19,109; next Maryland, with 17,055; and the fourth in numbers is Connecticut, with 15,316. The contributions of all kinds are reported at $7,316,149.

MANY difficulties still embarrass the work of the American Board of Commissioners for Foreign Missions in the city of Smyrna, but the missionary, Rev. Mr. Baldwin, whose residence is now at Manissa, has very great encouragement in all the surrounding region. Between three and four thousand copies of the word of God have been sold during the year in the district of which Smyrna is the center, and in this increasing circulation of the sacred Scripture lies the hope of all who labor in that hard field. So writes a correspondent of the *Intelligencer*. Smyrna is the port in Turkey at which all the missionaries of the American Board used to land before starting for other places. Owing to its commercial and heterogeneous character, it has always been an unpromising city for missionary labor.

THE papal bull, signed May 28, 1873, for regulating the next papal election, provides for the suspension of all those laws relating to the place where the election is to be held—that is, in the place where the Roman pontiff may have died—and also those laws regarding the ceremonies, which by no means constitute the character of a canonical election. The cardinals are absolved from their oaths to observe the constitutions with these provisions, and are permitted to fix the day of the future election; but they are forbidden to discuss the subject of the successor as long as the present Pope lives. The reason for these provisions is because "circumstances have so changed that everything is to be feared from crafty men who only call themselves Catholics, as well as from those belonging to the bands of heretics."

THE Mohammedan population in India numbers at least 30,000,000. It is estimated that one-third of the population of Bengal (66,000,000) is Mohammedan. There is, therefore, a larger field of labor among the followers of the false prophet in India than in the Turkish empire itself, where the Mohammedans number only about 16,000,000 or 17,000,000. In India Mohammedanism is full of life, and has recently passed through what may be called a revival, whereby the number of the followers of Islam have been greatly increased, and their adherence to Mohammedan practice has become more rigid. As an instance of their devotion to their faith, it is mentioned that an eloquent Moulvi (doctor of divinity,) who had come from Mecca, raised within a few weeks $50,000 for the erection of a grand mosque in Serampore; and that this was the fifth grand mosque, besides a score of smaller ones, he had caused to be erected since his return from Mecca, five years before.

FATHER HOME or foreign missionaries are needed down in the direction of southern Colorado and New Mexico, if we are to believe what the Chicago *Tribune* says of a queer religious sect in those parts. The members are known as penitentes, and they act upon the theory that all moral sins, no matter how hideous, can be atoned by physical suffering; and accordingly, at certain seasons of the year, generally in the fall, they castigate themselves into a condition of godliness, and then commence the battle of life anew. They number ten thousand souls, and are all under the control of and yield implicit obedience to the high priest, Romero Miguela, who resides at Taos. Tradition avers that Miguela is a direct descendant of Montezuma; and such is the faith reposed in him, and so strong the conviction of his divine origin, that any one of his ten thousand ignorant subjects would gladly immolate himself upon the altar if told that Miguela desired it. He lives in great state at Taos; is surrounded by a numerous retinue of servants and humble peons, and religiously exacts one-third of whatever is produced by his subjects, no matter whether it be grain, wood, gold or silver.—*Christian Union.*

PROF. FISHER sets forth these five propositions in a recent article in the *New Englander:* 1. That the first and second generation of English reformers did not hold the *jure divino* theory of episcopacy. 2. That the Church of England in the sixteenth century was in full communion with the other Protestant churches of Europe. 3. That the greatest divines of the Church of England in the seventeenth century, including Hooker, Usher, Hall, Stillingfleet and others acknowledged the validity of Presbyterian ordination. 4. That the fellowship with the foreign churches on the part of the English churches was owing not to forbearance, but to a genuine liberality of opinion. 5. That the Church of England has never by law or synodical action discredited the validity of the ordination practiced in other Protestant bodies. *Church and State*, whose editor is as well qualified as any other Episcopal journalist to pronounce upon a historical question, quotes these statements and remarks: "With these propositions and with the general drift of Prof. Fisher's article we find little occasion to differ." There has been a great deal of dust kicked up by the High Churchmen in this discussion about ordination; but not enough to obscure the fact, which has been plainly brought to light, that the dogma of the apostolical succession in the English Church has the flimsiest historical foundation.

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The Temperance Cause.

There is among good and intelligent people but one opinion as to the evil of intemperance. All must concede that it is of fearful magnitude, and that a remedy is needed. What shall we do to be saved from this all-destroying monster? The foundation of all means is the diffusion of light and information, and the awakening of moral convictions. The extent of the evil, the dangers attending any use or indulgence whatever, and the certain damage to society from the public and licensed sale of liquors, must be exhibited. Legislation can go no further than public opinion, and until this is brought over to the side of prohibition, or other legal restraint, the law-makers are not likely to do much for the cause. The moral feelings and the religious conscience must also be educated up to a clearer apprehension of the sin involved in the use and traffic in stimulating drinks. Thousands of upright and good people do not regard the occasional and moderate use of wine as wicked, nor do they look upon the brew and the vintage as unmitigated evils. These people need information, and their consciences must be enlightened. Wholesale condemnation and severe scolding, denouncing them as reprobates, and branding them as sinners who wrest the Scriptures to their own destruction, are not calculated to convince them of their errors. Statistics, chemistry, physiology are all strong witnesses on the side of total abstinence, and where men are not under the dominion of appetite or avarice they may be reached by reasonable appeals.

Appetite and avarice are the greatest enemies to the cause. Those who love drink, and those who are under the bondage of this habit, are not easily reached. Those who manufacture and sell are almost shut out from the appeals of reason and religion by the blinding influences of covetousness. Against these most powerful hinderances the advocates of temperance are ever contending. Thousands are made invulnerable to conviction which, but for these obstacles, would obtain a controlling influence over their minds. They do not yield to right views, and renounce their errors, simply because they have a taste for ardent spirits, or that they make money by dispensing it to others. They do not admit the mischief they are doing, nor do they see it very clearly, because it would be against their interest to do so. The love of money and the love of whisky are the strong props of intemperance. Through these every perversion is reached in politics, society and in the most prevalent vices. Men under the dominion of these propensities and passions are hard to persuade and reform. The largest class of the people, however, has neither the appetite for drink nor an immediate pecuniary profit in the trade. Is not this class powerful enough in numbers and in every element of influence to adopt and carry out right measures for the suppression of intemperance? Habitual drunkards may be reformed now and then, the dealers who are enriching themselves in the traffic may in some instances be persuaded to abandon the business, and moderate drinkers, in considerable numbers, may be gained over to a better practice; but the main hope is in bringing those who are temperate, and who wish to do what is best, to some common ground of conviction and action.

They may at least unite in discarding the social glass, and in banishing the use of wine and other intoxicating liquors from all occasions of social entertainment, and in stamping it as disreputable to display or offer alcoholic beverages in any form to the guests of the family. In reference to political action, society has a right to protect itself against that which threatens its prosperity and existence. To prohibit the open retail of liquors, as now carried on in the country stores and city coffee-houses, is certainly a legitimate subject of legislation. The expediency of the measure being settled, the abstract right, we think, is clear. But here it has always been difficult, if not impossible, for the advocates and friends of temperance to reach practicable results. Whisky is a potent element and factor in elections, and the temperance cause is overslaughed by the exigencies of party, or sacrificed to the paramount demands of partisan measures. Without attempting everything, the better sort of people might at least co-operate in shutting up the public drinking saloons and corner groceries, because they are inimical to the peace and safety of the country. They ought to work to this end, and in time the object may be secured.

Religion deals with intemperance as with all vice. It cannot make a specialty of temperance to the exclusion or comparative neglect of other virtues. There are other great sins and other mammoth forms of iniquity which must be opposed and denounced. Temperance associations are not essentially religious institutions, but their objects and measures, when kept within proper limits, are entitled to the support of religious people. The church is a religious society opposed to every kind of sin, and devoted to the promotion of all goodness, but outside of the church godly men may organize for the advocacy of social and political principles. The church is a temperance society no more than it is a society of honesty, of purity, of truth, of all virtue, and its members are bound to be not only sober, but to have clean hands and pure hearts, and to be free from profanity and covetousness. The aim of the gospel is a new creation in Christ Jesus. It would make the tree good in order to insure good fruit. It strikes at the root of all sin, and when this is reached every vice is killed. About temperance religious men can have but one opinion and but one practice. They may differ on expedients and measures, but they cannot be drunkards, nor can they knowingly favor anything which tends to encourage or produce the vice. So far as the social and political aspects of the question are concerned, they are likely to be on the right side, while they regard the gospel as the only sure and effectual remedy for sin of every description. There are those who choose to confine their efforts in the cause of temperance to the church and its instrumentalities. Herein they work against vice, and they believe this the best way of meeting the great curse. Between them and the temperance specialists there is no quarrel involving principle or end, but there may be a difference of opinion in reference to means.

The late and still continued uprising of the women in the West against the retailers of whisky indicates the fearful extent of the evil, and the demand of extraordinary measures for its suppression. It is a powerful protest against a monstrous wrong by those who suffer most grievously by its toleration. A temporary paroxysm of indignation, and exceptional and temporary in its manifestation, the result may be good by awaking a deeper interest on the subject, and by leading to permanent and effective expedients. What seems to have imperiled the purity and delicacy of womanhood, and to have cast the pearl of religious fervor and devotion before swine, only shows the extremity of the situation. It may not have been the best way, and it may not be long continued, but still the movement is full of significance.

School of Arts.

BATHS—SUNSETS—PROTESTANTISM.

BY BISHOP KEENER.

CITY OF MEXICO, February 10, 1874.

MR. EDITOR: It was my good fortune to make the acquaintance of Mr. Baggeily, an English gentleman who for many years presided over the Academy of Arts in this city. He was kind enough to accompany Bro. Daves and myself through the rooms of the academy. The annual art exhibition had just closed, but a number of drawings and paintings, the work of the students for the past year, still hung on the walls. The crayon drawings are of great merit, and three of the paintings are valued at from $800 to $1,000 each. One of them, Galileo and the Monk, is of the highest merit in its execution. The conception is admirable, with the defects of not being any real passage in the history of the astronomer, and the entire absence of his well-known features. He holds in his hand a pair of compasses, with which he is measuring a globe and instructing a Franciscan monk. Another represents the Valley of Mexico, or rather the great plateau; and the third painting is a festal day of the Aztec period—the lake covered with boats, and natives lauding at some island temple. These are large pieces, measuring each six by eight. As usual, I thought of our college halls—what an ornament for the rooms of a debating society! The Mexicans certainly excel in richness and harmony of coloring. The three students who produced these paintings are to be sent to Italy, for one or two years, for the advantage of that school of arts. This academy is free, and presents every facility for students, both of architecture, painting and statuary. The rooms below are filled with all the classic models in plaster of Paris. I was greatly impressed with one—Achilles bearing Patroclus from the field of Troy. The resolute valor of the hero contrasted affectingly with the relaxed form of his slain friend. It tells the story of that great battle in which Homer has mingled gods and Greeks with strange power.

On our way from the academy we passed a large bowlder-like idol, which was accidentally discovered, during the year, just in front of the cathedral. Some pavers first struck it with their picks. It turned out to be one of the Teocalle sculptures, a basaltic block surrounded with a necklace of eye-balls in relief, each one foot in diameter.

The city has improved in many directions during the last twelve months. The Alameda has been beautified; a fine drive and walk now surround it. The road leading to Chapultepec has been finely graded, trees planted and guard-houses built upon it. Some new streets have been opened and paved through old convent grounds. The decay of the Plaza de Toros is an indication of improvement equally as marked, bull-fights being now prohibited. It was near there that I visited a public bathing establishment, gotten up upon the style of the Roman baths. It is a circular reservoir, about one hundred feet in diameter, with a depth of twelve feet, fed from the bottom by an artesian well, which throws up every minute a large volume of tepid water. There are stretching across this cistern ropes, wires and springboards for the divers' and swimmers' convenience. All around the baths are narrow dressing chambers, and on these chambers are seats built in amphitheater for the public. I suppose this to have been at one time a favorite morning resort. The bathers wear a stockinet over a part of the body. But with all its attractiveness, this bath is now falling to pieces, the chambers are rotting, and the seats for visitors look rickety. The whole has given place to the more private style of baños, or else it is in the courts of the law a process more wearing than the tooth of time.

One thing never changes here—it is the circling glory of inaccessible heights which present themselves in rugged, hoary outline upon the horizon at several points. The passenger along the crowded city thoroughfares may cast his eye just down the end of the street and see a scarred snow-peak upon which no human being could live; where cloud and frost and the thin air hold perpetual reign. At evening, just as the sun sets, the clouds which may lie about these grand summits are dissipated—probably by the equalization of the temperature of air and earth—when their white-sheeted domes and crags burst upon the eye; such a sight as one may wait for a full week at Chamouni, under the lofty brow of Mount Blanc. Immediately thereafter the atmosphere becomes purple-tinted, and fills mountain, plane, and the very thoughts of men with its soft haze. So, too, the richly-gemmed night of this altitude is an abiding wonder. The quivering beams of Sirius fairly ripple in their full flow to the eye. Each star pours a flashing tide down through the clear air, and challenges for itself the palm of beauty. Those who have a passion for the study of the geography of the heavens would do well to visit this city, for I suppose there are as many nights for clear observation in this latitude as anywhere else in the world. The house-tops are all flat, well paved, and are a favorite resort for exercise, and might constitute capital observatories.

With all these inspiring glories above and about, what wonder if Zion should here abide in luster and strength! So I found her greatly increased since this time last year. I think full fifty per cent., and may be one hundred per cent., more persons attend Protestant services. Three new congregations have been added, and $30,000 worth of property, if not more. The congregation of the Foreign Christian Union at San Francisco is doing better than ever, though two new ones have been opened within half a square distance. The Circus property, or "Trinity Church," as it is called, of the Methodist Episcopal Church mission has a fine audience-room, both unique and antique in its expression, having been formerly one of the many "halls of the Montezumas," of which we have heard—Dr. Butler thinks *the* very hall itself. The church of San Jose de Gracia, of the Foreign Christian Union, is still finer, while that of San Francisco is an enormous structure, and when repaired and seated will be the grandest of all. I hope Mr. Riley and the Foreign Christian Union will take heart. Their work is stronger by the emulation of other churches and missions. Then there is the congregation of Mr. Hutchinson, Presbyterian, which meets in the "Beliamite"—old Bethlemite convent—in a good large room, and which on a Sabbath is fairly filled. Besides these the congregation of Palacios, which meets in Cinco del Mayo, as large as any, and then comes our own San Andres.

Bro. Daves is working wisely and steadily. He has already attracted to himself Sorthenes Juarez and Mota, both of whom were of the first original Protestant movement, the one president and the other secretary of the first convention of reformers in Mexico, the proceedings of which (1865) are in print. Also another Mexican who has responded to my circular letter of last year—Jose B. Martinez. He is at work at Zoyatzoulbo, and Bro. Daves will supplement and support his society.

This letter was begun in the City of Mexico. I have written three to the Nashville *Christian Advocate*, two or three for the *Sunday School Magazine*, one for the Baltimore *Episcopal Methodist*, one for the Texas *Christian Advocate*; and as I have spoken of our work in them, lest I should traverse what I have written elsewhere, will close this.

The True Center.

All things in nature have a center, in which they find rest. That center is obedience to the laws of their being. In this they find their normal state. Out of it they are aliens. Water cannot be said to be at rest—not stillness, for activity may indicate rest—until it finds its level. The seed, in dying, germinating and reproducing in kind according to its capacity, may be said to be at rest, having accomplished the design of its creation. The electric needle, perhaps a better example, rests only as it settles, in obedience to the current. Disturbed by any foreign substance or power, it remains restless, quivering, throbbing until it returns to its rest again. So with the things we call gravitation and attraction. Undisturbed, they would remain forever in faithfulness to their nature. Disturbed, with energy they reassert their nature and hasten to their normal state. And so we might continue examples. This self-assertion in inanimate nature, which we call natural, in the animal world is termed instinct. The result is the same. The animal, in obeying his instinct, finds the same rest that is witnessed in the material obeying the law of its being. But enough has been said. Man seems to be the only thing or being in the universe out of harmony with the Creator—out of harmony with himself and his destiny. The prophet bears earnest testimony to this fact: "Hear, O heavens, and give ear, O earth; for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib, but Israel doth not know; my people doth not consider." Again, the psalmist says: "Return unto thy rest, O my soul." Jesus says: "Come unto me and I will give you rest." Man is not in harmony with God. The soul has been disturbed. Sin has destroyed its rest. There is a conscious absence of peace and quiet; there are painful throbbings of human hearts that bear testimony to this condition. In nature the removal of the hindering cause is all that is required. If, for instance, the stone or beam of wood lies heavily upon the germinating seed, removed, it springs forth at once. So with the needle. A small object, a slight pressure may throw it off—disturb its rest. But remove the obstacle, and quickly it returns. Now there is no controversy as to the needed rest for man. The heart pants for peace and quiet. Lying heavily upon it, as a stone upon the tender plant, is sin, shutting out the light and sunshine of heaven. Provision has been made for its removal. There is a strong and willing Hand stretched forth to its deliverance: "Blessed are all they that put their trust in him." Or happy are all they who put their trust in Jesus. Here the soul finds its center—its rest. There is but one thing for man to do; but one thing to make him peaceful, quiet, happy, lovable. Not to travel, not to be wise, not to be rich, not to be honorable or famous, not to be mighty, not to suffer, not to give, not to withhold. But one thing: put his trust in Christ. Christ is God's gift, God's Messias, God's love, God's peace, God's all and in all. He gave him because he could give no more. He gave him as the last, best and only gift—the only remedy for man's sickness. He came in human form, that he might get near to man as an elder brother. He came to suffer, that he might sympathize with sufferers. In the form of a servant, that he might give an example in service. As a son, that man through him might become a son. As a Savior, because none else could save.

The question is not how sin came into the world, to what extent it prevails or to what end. The question is not how God could or would incarnate himself in human form. It is not to ask why it was not done in some other way, or by some other being. Man has not time to ask these questions. If he has any curiosity on the subject he may make inquiries after he gets to heaven, but not now. His is too urgent a case to lose time. He is a sinner. He is conscious of sin. He is dissatisfied and uneasy. He feels the absence of peace and rest. He is weary. As the earth and things of earth can only feed and clothe his body, which is of the earth earthy, man *knows*, without argument, that earth has no remedy or satisfaction for the diseased and discontented soul. He is sick. His is a sickness unto death eternal. In his trouble comes the Healer. "Blessed are all they that put their trust in him."

Now to do this there must be something more than a mere general knowledge of sin. All men have this. For he is the great light that enlighteneth every man that cometh into the world. This "trust" looks upon a different state. There must be such special knowledge of sin that sorrow for sin is produced. The heart softens under its touch. The tear of penitence falls upon the seared conscience, and melts and subdues it. Then can the image of Christ, the hope of glory, be made therein. As wax, warmed, softens, and is thus conditioned to receive the impression, so the man, under the rule of gospel sorrow, softens to the condition of image-work. As it is impossible for the tender plant to come up through the rock, as it is impossible for the needle to obey the electric current with a foreign substance interposing, so it is impossible for the image of Christ to be made upon an impenitent heart. John, the harbinger of Christ, prepared the way by preaching repentance. The same forerunner is required to-day—as necessary now as then. Man is to *pray* to receive Christ. It is not done for him. There is no coercion. The means to this receptive condition are given, freely given. The power to repent and "trust in him" is the rich bestowment of God. The man using the means repents of sin, puts his trust in Christ, and is "blessed." Here he finds his long-sought rest. Here he finds his center and rests secure. Oh, how blessed the man who knows his sins forgiven! Under all the circumstances of life he is content and happy. J. T. D.

MEXICO, 1874.

The District Conference and Local Preachers.

The *Southern Christian Advocate* would have the local preachers licensed and recommended for orders by the District Conference. We quote as follows:

Our decided conviction is that the interests of the church would be far more efficiently served than now by transferring from the Quarterly Conference to this body the authority to license local preachers, to renew their licenses, and to recommend them to the Annual Conference for ordination. We published last week, from the NEW ORLEANS CHRISTIAN ADVOCATE, an article, which we fully indorse, bearing upon the value to the church of this arm of service. No one can read the history of Methodism without being profoundly impressed with the vast indebtedness of the denomination to this class of its workmen. Nor was their usefulness limited to the early days of the church; it continues still, and the local ministry constitutes to-day an element of power to which is due, in no slight degree, its growing prosperity. To devise such measures as will foster this branch of service, and free it from incumbrances that abridge its efficiency, is worthy the patient thought and earnest effort of those into whose custody the care of the church is committed. It is therefore with a very distinct recognition of the value of this class of laborers that we venture to suggest the change we have proposed above. Very limited observation is necessary to satisfy any thoughtful person that the influence and consequent usefulness of the local ministry, as a body, is seriously impaired by the facility with which access to its ranks is had. Every incompetent or otherwise inefficient incumbent of the office is not only worthless in himself, but a positive discount upon the usefulness of his worthy brethren. That this branch of our system is burdened with not a few such is largely due to the fact that in most instances the door-keepers of this department are the friends and neighbors, frequently the near kindred of the applicant for admission. In such cases it is well-nigh impossible to judge dispassionately, and to maintain a single eye to the glory of God and the welfare of his cause. Clear convictions of the unfitness of the candidate, reinforced by the sense of responsibility in the premises, are not strong enough to overcome the repugnance to inflicting a wound upon a neighbor and his friends; and an affirmative vote is delivered against the judgment, though with the hope that "if he does no good he will do no harm." This is a palpable evil, but it is almost inevitable to the present plan of recruiting the local ranks. Transfer the functions of the Quarterly Conference in this particular to the District Conference, and the evil, if not entirely escaped, will be greatly lessened. In the first place the number of applicants will be smaller. And then the great majority of the body will be uninfluenced and unembarrassed with regard to any given application by the considerations which almost invariably beset the members of a Quarterly Conference. Each case, emancipated from the difficulties and delicacies which necessarily environ it in the immediate community where the applicant resides, would be decided upon its own merits; and the church would be far more securely guarded against the intrusion of incompetent and unworthy men into this branch of its ministry.

Corresponding good results would accrue from this change in the matter of renewing licenses, already granted. Many a man, who is a preacher merely in name, seldom or never exercising his office, is recommissioned year after year by the Quarterly Conference for the same reasons which originally secured him the position. Such men disparage the office, are a real damage to the influence and effectiveness of their worthy brethren, and ought to be dropped. The difficulty of effecting this riddance would be greatly diminished, if not wholly obviated, by having the application submitted to the District instead of the Quarterly Conferences.

We can see no reasonable objection to the change we propose, but on the contrary many advantages, and we sincerely hope it will be made. There is not enough of this sort of work to constitute an appreciable feature of interest to any single Quarterly Conference; while its aggregation, from all the charges of the district, would make it an item of considerable importance. The change proposed, therefore, would enhance the dignity of the District Conference without detracting seriously from that of the smaller body.

New Orleans District Notice.

The New Orleans District Conference begins its session, in the basement of the Carondelet Street church, on Thursday, April 2, at ten o'clock A. M. Bishop Keener will preside. On Thursday night there will be a district love-feast, and on Friday night a sacramental meeting. The members of the several churches in the district are urgently invited to attend these meetings, as well as the business sessions of the conference. All the members of the Quarterly Conferences are members of the District Conference. On Sunday, April 5, at three o'clock P. M., the Sunday School Union of the district will hold its anniversary celebration. There will be regular business meetings of the conference probably every morning at ten and every evening at five o'clock. Pastors are requested to notify their congregations of the services and appointments.

L. PARKER, P. E.

Mississippi Conference.

A resolution was passed at the last session of the Mississippi Conference requesting preachers in charge to take up collections, during the months of March and April, to defray the traveling expenses of the delegates to the General Conference, and to send the money to the delegate most convenient to them. It is important that the collection for delegates to this and all of the Conferences should be attended to at once. Every pastor should present the subject to his congregations, and forward the funds immediately.

TWO PROMINENT public men have passed away within the past few days. Millard Fillmore has for years past lived in comparative retirement, respected and honored by his countrymen as a man of stainless character. His career as President and other responsible positions was that of uprightness and integrity. Charles Sumner, unlike Mr. Fillmore, was in active political life, and at his post in the United States Senate up to the time of his death. He was a man of extensive culture, and of sincere and honest purpose, and courageous and independent in the expression and advocacy of his opinions. His public life and political course were sectional and fanatical, and entailed great evils upon the country; but his last acts present him in a more creditable light. His resolution to erase the names of civil battles from the flags of the army exhibited a magnanimous and noble spirit. His last speech was against a motion to appropriate $3,000,000 for the Philadelphia Centennial Exposition.

MRS. VAN COTT, the celebrated evangelist of the Methodist Episcopal Church, opened her ministry in this city, at Ames chapel, on Sunday last, March 15. She is preaching every night during the present week.

A Chapter of Statistical Horrors.

The New York *Evening Post* recently published the communication of a correspondent, giving the statistics of the liquor traffic and consumption in this country during 1870, as taken from official records. The exhibit, accompanied by some calculations based upon it, presents a frightful chapter of statistical horrors. The aggregate of imported and domestic distilled and spirituous liquors, brewed and fermented liquors, and imported and domestic wines, for that year, amounted in valuation to the enormous sum of $1,483,491,865. To this $90,000,000 must be added for the cost of litigations, crimes and imprisonments, etc., caused mainly by the use of intoxicating liquors—swelling the expenditure to $1,573,491,865 for a single year. The liquor saloons in the United States were 140,000, each having by estimate forty daily customers, making in all 5,600,000 drum-drinkers, spending for this purpose during the year $1,575,000,000.

The quantity of liquors of all kinds drank was sufficient to fill a canal four feet deep, fourteen feet wide, and eighty miles in length. The drinkers, if standing in a procession, five abreast, would make an army 100 miles long. The destruction of life by the use of intoxicating liquors was at the rate of 550 persons per day. The places where liquors were sold, if arranged in rows, in direct lines, would make a street 100 miles in length. The total number of persons engaged in the liquor business was 560,000, of whom 56,663 were employed in manufacturing and selling 4,685,633 barrels of beer. This number exceeds by more than 400,000 the whole number of all the persons in the United States devoted to preaching the gospel and school teaching. The effects we have in 100,000 drunkards imprisoned annually for crime, 50,000 more consigned to a drunkard's grave, and 200,000 helpless children reduced to beggary and want.

The amount spent for intoxicating liquors in the single State of New York in 1870 was $246,617,520; that in Pennsylvania was $152,663,495; that in Ohio was $151,734,875; and that in Illinois was $119,933,945. These four States were the banner States in the liquor traffic and consumption.

New York city was also the banner city of the country. Its 7,000 licensed saloons, if placed in rows in direct lines, would have made a street thirteen miles long. The expenditure for liquors during the year was $60,000,000, giving employment to 35,000 persons; while its churches, chapels, and public and private schools cost but $4,500,000. The consumption of beer per day was 40,000 kegs. The persons arrested for intoxication were 56,000. The capital invested in the liquor business of all kinds amounted to $140,000,000, of which $60,000,000 were invested in the business of manufacture.

These figures may be only approximately accurate; yet they are sufficiently so to make a table of the most horrible statistics. While the total expense in the United States during 1870 for flour and meal, cotton goods, boots and shoes, clothing, woolen goods, newspapers and job printing was $905,000,000, the single item of liquor consumption cost $1,575,000,000, paid by 5,600,000 drinkers. Can there be any doubt whether the liquor business is a public nuisance, acting as the most deadly enemy of human society, that ought to be crushed by the strong arm of law? The way to regulate this nuisance is not to license it on the theory of restraining it, but to prohibit it altogether under severe penalties. Far the most expensive and destructive evil of the whole land is liquor drinking, and nothing can be clearer than that law should strike at the sources of this stupendous evil.

We are glad to observe that, in response to numerous petitions, there is a movement in Congress to authorize the President to appoint a commission of five persons, charged with the duty of investigating the alcoholic liquor traffic of this country, and making a report to Congress on the subject, setting forth "its economic, criminal, moral and scientific aspects, in connection with pauperism, crime, social vice, the public health and general welfare of the people;" and also "the practical results of license and restrictive legislation for the prevention of intemperance in the several States." Such a commission, consisting of the proper persons to make the investigation, would in a year's time gather a vast array of facts that would be of immense service in instructing and awakening the people. Though Congress has no power directly to legislate on the subject in the several States, yet, under its taxing power and its power to regulate foreign commerce, it may and should impose the heaviest burdens upon the liquor traffic. The producers, traders and consumers ought to be so heavily taxed by the general government as to furnish a practical discouragement to the whole business. Congress fixed the circulation of the notes of state banks into non-existence; and were it to tax the liquor traffic into non-existence the country would be richer by thousands of millions.—*Independent.*

LAY DELEGATES TO THE GENERAL CONFERENCE.—I have important documents to send to the lay delegates to the General Conference, but I know the address of only a few of them. Will each one please send me his address?

A. H. REDFORD, Agent.

PERHAPS there has never been a more thorough-going utilitarian than Brindley, who, when asked by a committee of the House of Commons for what object rivers were created, is said to have replied: "To feed navigable canals."

REV. WILLIAM NAST, D. D., of the Methodist Episcopal Church, German, is on a visit to New Orleans.

THE fashionable exodus to Europe will begin this year as early as April. The number of visitors is expected to be very large.

MARRIED.

WAKELIN—WISEMAN.—March 5, 1874, at the residence of Mrs. Hanly, in Hot Springs, Arkansas, by Rev. I. Z. T. Morris, Mr. Bluleford Wakelin, of Hot Springs, Arkansas, and Miss Marin E. Wiseman, of Cleveland, Ohio.

ARMSTRONG—COOPER.—March 11, 1874, at the residence of the bride's father, by the Rev. T. V. Armstrong, Mr. R. C. Armstrong to Miss Sarah J. Cooper, all of Newton county, Mississippi.

WILLIAMS—BURT.—By Rev. Robert S. Isbell, at the residence of the bride's father, March 5, 1874, Mr. James N. Williams to Miss Alice S. Burt, all of Vermillion parish, Louisiana.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending March 14, 1874.

A—W. M. Allen $2, Applegate, Pomsford & Co., T. Alden $2.50, American News Company, American Sunday School Union, M. Andrews, M. S. Andrews $2, D. Appleton & Co.

B—J. W. Burke & Co., M. E. Broadway $2, J. Q. Britt, Horam & Pease two letters, J. M. Boon $10, C. E. Bent, Milton Bradley & Co., J. H. Bruner $30, G. E. Butler, J. Belford, A. S. Barnes & Co., J. H. Butler & Co., H. S. Boyd, R. W. Bond $6, J. J. Billingsley, J. W. Beathard, J. M. Brown.

C—A. W. Campbell two letters $2, W. I. Clark, L. Carley, H. S. Chavis, J. S. Clower, A. J. Coleman $2, R. Carter & Bros., M. A. Clark.

D—H. B. Downer $15, W. H. Davenport, W. D. Davis $2, R. A. Davis, Dodd & Mead.

E—J. A. Elliot $2, Eagle Pencil Company, H. Ehers, Easterbrook Steel Pen Company, W. F. Easterling.

F—L. N. Frank, E. N. Freshman two letters $20.02, L. R. Featherstun, W. M. Francis, R. Fluker, E. Faret.

G—Otto Gerdan, Goodwyn & Rogers, D. W. Gillis $2, Gould & Lincoln, D. A. Givens, W. H. Goodale, W. W. Graham two letters $1.05, Mrs. M. E. Gill $17.80, T. F. Goode, E. T. Goodwin $5, J. F. Gildersleeve, G. H. Griffen, M. M. Graham.

H—Halford Sauce Company, W. C. Halsllp, Charles Hutchins, George Hovey & Sons, Mrs. Jane St. C. Hughes $4, W. C. Hamilton & Co. $26.25, Almerin Hall $2, H. H. Horton, D. W. Harris $2, W. L. C. Hunnicutt $6.95, S. M. Hart, J. W. Hall.

J—J. W. Joynor, J. W. Jones, B. Jones three letters, H. F. Johnson.

K—Mrs. M. A. Kelsh $11.25.

L—W. H. Leith $2, Lee, Shepard & Dillingham, D. C. Langford $3, G. M. Livermau, C. E. Lamb $7.35, J. M. Langston.

M—J. Maurr, J. G. Miller, L. P. Meador, J. C. Murphy, MacKellar, Smiths & Jordan, E. Miller, A. W. Mellock, L. Minor, Dr. J. W. Martin $5, Miss A. M. Morris, D. O. Moone, George Morrison $36, H. H. Montgomery $10, J. M. McKee.

N—H. C. Newsom $4.

O—J. Ormond, W. P. Owen two letters 20 cents.

P—Powers Paper Company, L. J. Powers, J. W. Poston, Poole & Hunt $40, S. M. Pettengill & Co., W. C. Palmer Jr., Mrs. Ike Pickens $1, William Phillips.

R—A. H. Rosford agent two letters $2, F. T. Rawson, John Rogers, T. H. Rice $53.68, J. E. Rose, J. K. Randall two letters, G. P. Rowell & Co.

S—W. D. Stayton, Southwestern Book and Publishing Company, Rafael Perez St. Maria, H. R. Singleton $12.95, Serthner, Welford & Armstrong, R. J. Sampler $2, F. M. Sharbrough, J. D. Saint, W. L. Slack, J. W. Schermerhorn, S. H. Schroeder, H. L. Smith, J. O. Smith, Staples & Nott, Mrs. P. R. Steele.

T—H. C. Timberlake, Tower, Gildersleeve & Co., R. S. Trippett $50, F. M. Taylor $30, W. S. Turner, E. Turner.

V—C. Vlason.

W—Charles R. Williams $5, Mrs. M. C. Walters, William Wood & Co., G. W. Walton, F. W. Wood, J. C. Wilson $2, W. H. Woodruff $24.50, Walker, Taylor & Co., W. C. Wells, R. S. Wilkins, William White $2.

DRUGGIST AND APOTHECARY.—We invite attention to the advertisement of F. O. Greve, corner of Annunciation and Galeuble streets who offers to the public his complete assortment of English, German and French drugs, patent medicines and fancy articles, and assures them that prescriptions shall be carefully compounded. Mr. Greve is indorsed by Messrs. Ball & Lyons in the following card:

"Mr. F. O. Greve, having been in our employ for the past six years, we can conscientiously indorse him as a competent pharmacist and druggist, reliable and trustworthy, and as such recommend him to the public. Respectfully,

BALL & LYONS,
Wholesale and Retail Druggists,
Corner Camp and Gravier streets.
NEW ORLEANS, January 1, 1874."

THE NEW ORLEANS, MOBILE AND TEXAS RAILROAD.—The advertisement of the above railroad appears this week. This is one of the smoothest and best built roads over which we have ever traveled. The passenger and sleeping cars are all that could be desired. Liberal arrangements are made for excursions and for season and family tickets. For further information see advertisement or call on the public agent, E. P. Shute, Esq., corner Common and Camp streets.

CHINA, GLASS, CROCKERY AND CUTLERY.—The splendid assortment of wares, as above classified, together with an extensive assortment of useful articles ingeniously contrived for household use and economy, are to be found in the stock of Paul J. Christian, successor to McCandlish, Christian & Co., No. 36 Camp street. Our country and city readers are advised to call and examine the stock of our neighbor, and judge for themselves.

COW PEAS.—No farmer who knows the advantages of peas as an economical article of food for stock, and fertilizer of the soil on which they grow, will undervalue the great importance of cow peas, which he can obtain from Messrs. George Heck & Co., of our city, whose establishment is located at No. 34 Tchoupitoulas street. Their advertisement appears in our columns.

ATTENTION, SUGAR PLANTERS.—Hogsheads, barrels, half barrels, kegs, hoop-poles, etc., are faithfully put up at the large cooperage establishment of P. A. LeBlanc, No. 22 Front street. Orders are promised prompt attention. See his advertisement.

READ the advertisement of John P. Magee, who keeps on hand and manufactures to order hogsheads, molasses barrels and half barrels and every kind of cooperage. Country orders solicited. His establishment is at No. 80 Lafayette street.

CHEAP JOHN.—As will be observed in her advertisement, Mrs. D. J. Loewenstein, the lady cheap John, at No. 549 Magazine street, has sold out her stock of damaged boots, shoes and hats, and is now receiving a large stock of new goods.

THE GREAT CHINA AND JAPAN TEA WAREHOUSE, No. 49 DRYADES STREET.—The proprietor of the establishment above mentioned proposes to sell the finest quality of Oolong (black) tea at $1 per pound. See advertisement.

THE opening of spring goods at Messrs. Levy Bros.', No. 580 Magazine street, continues. The Messrs. Levy invite all to call and examine their stock of dry goods, etc., before purchasing elsewhere.

THE Four Seasons Restaurant, kept by J. Bosio, at No. 155 Chartres street, between St. Peter and Toulouse, is prepared to furnish the lover man with all the substantials and delicacies of the season.

V. OEHMICHEN, successor to Oehmichen & Pothier, dealer in hardware and cutlery, corner Bienville and Old Levee streets.

THE OLD RED SHOE STORE.—Our attention has been often attracted to the progress and rising importance of the establishment of Mr. John George Wagner, and we have felt that his faithful and honest efforts merited success. Instead of standing on the corners of the streets, and lamenting the hardness of the times, Mr. Wagner drives prosperity with his shoe-hammer. He depends on his own industry and faithful application to the *last*. Such men as Mr. Wagner (upon whom you may rely for *last* fidelity in the execution of their work) will never call for *quarters* in the contest with opposing fortune. Being the *sole* architects of their own fortunes, they may commence in the lower walks of business life, but will *bind* themselves to the *upper, stitch by stitch*. Mr. Wagner's establishment is located at the corner of Dauphine and Ursulines streets. Look for his advertisement elsewhere.

THE CROMWELL LINE OF STEAMSHIPS.—The mercantile public, as well as travelers who can appreciate a trip to New York on an elegant steamer, with all the comforts of a well-furnished and sumptuous cabin, are interested in the valuable line of staunch and fast-sailing steamers above named. It would be difficult to estimate the importance of this line of steamers to our community. Careful in the management and handling of freight, prompt in protecting shippers from losses by damaged goods, fair and honorable in the settlement of any just claims for the same, and prompt in delivering goods when vessels reach port, they are entitled to confidence and patronage. See their advertisement in our columns.

DRUGGIST AND APOTHECARY.—We commend to the special attention of our readers in the Fourth District, and in the vicinity of the junction of Magnolia and Felicity streets, the advertisement of Mr. F. Jorger, who has a drug store at the corner of the streets named, and another at the corner of Dryades and Second. He advertises a fresh stock of drugs and a general assortment of fancy articles. He carefully compounds prescriptions. Open night and day.

AGRICULTURAL IMPLEMENTS.—B. J. West, at 115 and 117 Magazine street, New Orleans, has one of the most extensive assortments of agricultural implements, plantation hardware, steam engines, saw and grist mills, improved plows, pumps, shafting, etc., that is to be found in the Southern country. If we were engaged in farming we think we should never come to the city without looking through this depot. Keep his advertisement in mind, which you will find elsewhere.

PARTIES desiring the position of solicitor are invited, in another column, to address Messrs. J. H. Ford & Co., Cincinnati, Ohio.

FOR FAMILY USE.—Meats of all descriptions are made much more palatable by the use of the famous Halford Leicestershire Table Sauce, which is not fiery, like many foreign sauces but has more body of the choicest materials than they have. All grocers sell it. mh5 lt

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & CO., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & CO., New York. je12 1y

BUSINESS NOTICES.

GET THE GENUINE ARTICLE.—The great popularity of *Wilbor's Compound of Cod Liver Oil and Lime* has induced some unprincipled persons to attempt to palm off a simple article of their own manufacture; but any person who is suffering from Coughs, Colds or Consumption should be careful where they purchase this article. It requires no puffing; the results following its use are its best recommendation and the proprietor has ample evidence on file of its extraordinary success in pulmonary complaints. The Phosphate of Lime possesses a most marvelous healing power, as combined with the pure Cod Liver Oil by Dr. Wilbor. This medicine is regularly prescribed by the medical faculty. Sold by A. B. WILBOR, Chemist, Boston. mh19 lt

SIMPLY because a soap makes good "suds," it does not follow that it is the best soap to use. It should do more—it should not waste away, but wear well and not rot the clothes. Procter & Gamble's Extra Olive Soap washes well, wears well; in fact it has no equal. mh19 1t

THE patient soon feels as if he had taken a new lease of life, and is overjoyed to find the depressed feeling dissipated, the costive habits corrected, and new streams of health coursing through his veins, by using Simmons' Liver Regulator. mh19 1t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be offered and live. We sell the celebrated Shoulder-seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de25 1y

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations mh27 1yeow

SOME PARENTS spend their money for patent medicine to cure their children's colds. Some save their money and prevent the colds by buying SILVER-TIPPED Shoes, which never wear through at the toe. mh5 3t

NEW ADVERTISEMENTS.

DRUGGIST AND APOTHECARY,
COR. ANNUNCIATION AND GALENNIE STS.,
NEW ORLEANS.

F. O. GREVE respectfully requests the patronage of his friends and the public. Has a complete stock of English, German and French DRUGS, together with the most popular Patent Medicines; also Fancy Toilet Articles, Perfumery, etc. Prescriptions carefully compounded at all hours. mh19 1m

P. J. CHRISTIAN, J. B. VINET.

PAUL J. CHRISTIAN,
Successor to McCandlish, Christian & Co.,
36.....CAMP STREET.....36
DEALER IN
China, Glass, Crockery, Cutlery,
And House-Furnishing Goods. mh19 1f

COW PEAS.....COW PEAS.
250 SACKS CLAY COW PEAS,
NEW CROP,
For sale by GEORGE HECK & CO.,
mh19 1m 32 Tchoupitoulas street.

S-E-E-D-S
FLOWER AND VEGETABLE.
Elegant Books on Gardening
GIVEN AWAY
as premiums to our customers. See our elegant new illustrated Catalogue, 100 pages, now ready free to all. WOOD & HALL, Geneva, N. Y.
mh19 3t

F. JORGER,
DRUGGIST AND APOTHECARY,
Corner Second and Dryades Sts.,
Also corner of Felicity and Magnolia streets,
NEW ORLEANS,
keeps on hand a fresh stock of English, French and German DRUGS; also Perfumery, Soaps and Fancy Articles. Prescriptions carefully compounded. Open day and night. mh19 2m

P. A. LeBLANC, COOPERAGE,
NO. 22 FRONT STREET,
Between Customhouse and Bienville streets (Sugar Landing,) New Orleans.
Has constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop-Poles, etc. Orders promptly attended to. Particular attention paid to Trimming. mh19 3m

NEW ADVERTISEMENTS.

PLOWS, IMPLEMENTS, ETC.

PLOWS
AND ALL IMPROVED
Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills,
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.

B. J. WEST,
115 and 117 Magazine St., New Orleans.
MANUFACTURERS' AGENT.
mh19 16m

NEW ORLEANS, MOBILE
AND TEXAS RAILROAD.

THE MOBILE LINE is the shortest and most reliable route to New York and all Northeastern cities. Pullman Palace Cars, *via this line only*, to Louisville, Atlanta and Charlotte. But one change to all principal Northern and Eastern cities.

Express Train leaves Depot, foot of Canal street, daily at five P. M.

For tickets and information apply at office of Mobile Line, corner of Camp and Common streets, opposite City Hotel.

E. P. SHUTE,
General Ticket Agent.
S. H. SCRANTON, General Supt. mh19 30d

FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage.....$50 00
Steerage Passage.....25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh19 1y No. 41 Carondelet street.

THE GREATEST INDUCEMENTS
EVER YET OFFERED IN
THE BOOT AND SHOE LINE
BY THE OLD AND POPULAR
RED BOOT AND SHOE STORE.

Boots and Shoes of the finest quality, from the best manufacturers, at prices astonishingly low. An order is requested, as the proprietor is confident of retaining your custom. Please give me a trial. Orders from the country will receive prompt attention.

JOHN GEORGE WAGNER,
mh19 2m Cor. Ursulines and Dauphine streets.

J. BOSIO,
FOUR SEASONS RESTAURANT,
155.....Chartres Street.....155
Between St. Peter and Toulouse streets,
mh19 2ai New Orleans.

$1 Why Pay More? $1

The finest OOLONG (Black) TEA the world produces, at $1 per pound. Gives unbounded satisfaction to all who have tried it. Orders by mail or otherwise, for one pound and upward, delivered to any address in the city free of charge. Country orders by express C. O. D. Address GREAT CHINA AND JAPAN TEA WAREHOUSE, 49 Dryades street, New Orleans. mh19 1m

mh19 2m

AGENTS WANTED to sell our Standard Publications. Send stamp for catalogue and terms. Address J. B. FORD & CO., Cincinnati, O. mh19 1t

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN,
549.....MAGAZINE STREET.....549
Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. mh12 1y

DELICIOUS SODA WATER
AND
FRESH FRUIT SYRUPS,
At Eckleburg's,
Corner Washington street and St. Charles avenue,
New Orleans. mh12 3m

AMERICAN LIFE INSURANCE CO.
OF PHILADELPHIA.
Lowest Net All-Cash Rates.
JOHN D. SCOTT,
General Southern Agent and Manager,
mh12 2wt 10 Carondelet street, New Orleans.

OLD BASIN BAKERY,
NO. 7 OLD BASIN,
Branch Stalls—No. 303 French Vegetable Market, and 103 Poydras Market.
Offers GOOD BREAD at 5 cents a pound.
mh12 2m M. G. MICHELL, Proprietor.

A. W. HYATT,
STATIONER, PRINTER, LITHOGRAPHER
And Blank-Book Manufacturer,
38.....CAMP STREET.....38
P. O. Box 508. NEW ORLEANS, LA.
Orders from the country solicited. mh12 2m

P. A. DESFORGES,
IMPORTER OF HAVANA CIGARS,
9.....Camp Street.....9
NEW ORLEANS, LA.
Orders promptly filled. mh5 2m

ST. ANN DRY GOODS STORE.
A. KLING,
DEALER IN
Fancy and Staple Dry Goods,
182.....ROYAL STREET.....182
mh5 2m Corner St. Ann, New Orleans.
Country orders solicited. Satisfaction guaranteed.

WAGONS.....WAGONS
TWO-HORSE WAGONS FOR SALE AT
$65 EACH.
Usual price, $75 and $80.
Took premiums in 1872 and 1873, at the Louisiana State Fair, for the best Wagons manufactured at home. D. BERLEIN,
mh5 2m No. 120 First St., New Orleans.

A. MEYNIER, JR.,
COMMISSION MERCHANT,
55 Peters Street, near Bienville,
NEW ORLEANS, LA.
Consignments of Eggs, Chickens and all country products sold at highest market prices. fe26 3m&p

GAS-SAVING BURNERS.
These Burners are recommended by the New Orleans Gas-Light Company as giving the best results regarding economy and brilliancy of light For sale by JULIUS LOEFFLER,
mh5 3t Gas Fitter, No. 43 Royal street

NEW ADVERTISEMENTS.

I. L. LYONS,
SUCCESSOR TO BALL & LYONS,
Wholesale and Retail
DRUGGIST AND IMPORTER,
Corner Camp and Gravier Streets,
NEW ORLEANS, LA.,

offers to the city and country trade, at the lowest market prices, a complete stock of DRUGS, Foreign and Domestic Chemicals, Patent Medicines, Perfumery, Paints, Oils, Window Glass, Fine Wines and Liquors, Surgical Instruments, and all articles appertaining to the Drug business. Special attention is called to the

Retail and Prescription Department

of the business, which will be found equal in all respects to any Pharmacy in this country, and the public may rely upon Prescriptions being compounded, AT ALL HOURS, with PERFECT ACCURACY, of the BEST MATERIALS and by the most competent PHARMACEUTISTS. French, German and Spanish spoken.

SOLE PROPRIETOR OF
ABRAMS' CHILL TONIC,
a most effectual, reliable and entirely safe remedy for Chills and Fever, etc. Sold under full guarantee.

BRODIE'S ASTRINGENT CORDIAL.
THIS MEDICINE, FOR THE CURE OF
DIARRHEA, FLUX, CHOLERA
and *all diseases of the Bowels*, is without exception the *most valuable and indispensable remedy* known, being so mild in its action that it can be given to *infants* with impunity, and yet so certain in its effect that it *controls* the most *acute attacks*. For infants its use is recommended in preference to the *death-dealing* "Soothing Syrups," etc. *No household should be without it.*

LOCOCK'S COUGH ELIXIR.
A preparation invaluable to persons suffering from
Colds, Coughs, Asthma, Bronchitis,
and all Pulmonary affections. It is specially adapted to the relief of *Hoarseness*, and all diseases of the Throat caused by *excessive use of the voice*. It can be administered with perfect safety to infants, and is really the only known alleviator in Whooping Cough.

Ball & Lyons' Cod Liver Oil and Lacto-Phosphate of Lime,
FOR COUGHS, COLDS, CONSUMPTION,
Scrofulous and Tubercolous affections, Rickets and all complaints characterized by deficient nutrition. In this preparation the *disagreeable taste and odor* of the oil is *completely masked*, and the Lime, instead of being presented to the stomach in an indigestible and inert form, as in the old preparation of oil and phosphate of lime, is here held in solution and is readily assimilated. Given to delicate and puny infants and children, its use is soon followed by marked improvement. This combination was suggested to us by a number of our prominent physicians, and has been *perfected only after long-continued labor and experiment.*

Abrams' Compound Arnica Liniment.
This popular preparation well merits the reputation it enjoys. It is
Unrivaled as a Rubefacient,
and is employed with success in *Cholera and Cholera Morbus*, in which cases the extremities should be rubbed with it, and it should be used as a compress on the abdomen. Applied by rubbing, or in compress around the head, it is a *sovereign remedy for Neuralgia and Sick Headache*. In Rheumatism, Lumbago, Sciatica, Cramps, Colic, Pain in the Back, Sprains, Bruises, and all cases where external remedies are applicable, it is very successfully used. It is equally good for man or beast, and can be given to animals internally for Colic or Cholera. *All families should keep it on hand.*
All of Ball & Lyons' well known Proprietary Medicines are onward and prepared solely by
fe19 1m I. L. LYONS.

NEW ORLEANS
PURCHASING BUREAU.
To the Ladies of the South.
A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.
MRS. H. MOGRIDGE
respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.
Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.
MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 91 and 93 Canal St., New Orleans.
Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

A MAN OF A THOUSAND.
A Consumptive Cured.
When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Oxanabia Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CHADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no16 6m&p

COUGHS.....COLDS.....ASTHMA.
Remember that for all Affections of the
THROAT AND LUNGS
Laplace's Indian Turnip Pectoral Balm
IS THE SOLE REMEDY.
Combining efficacy of action with a most palatable flavor.
GIVE IT A TRIAL.
Price, $1. Sold at all well-assorted drugstores and by the proprietor, H. LAPLACE, Chemist,
mh5 3m&p Nos. 23 and 25 Elysian Fields St

R. H. S. MARTIN,
75.....PETERS STREET.....75
Formerly New Levee St., two doors above Poydras,
NEW ORLEANS, LA.,
Depot for Cotton Seed for Planting.
Dickson's, Boyd's Prolific, Harlong's, Petit Gulf, Bolivar County, Sea Island, Peeler's, Edwards', Vicks' and other choice seeds. mh12 1m

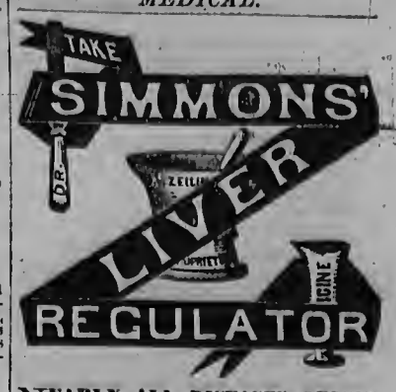
GEORGE STROUD,
MARBLE AND GRANITE WORKS,
Nos. 158, 160, 162 and 164 St. Charles St.,
NEW ORLEANS.
Every description of Cemetery and Building Work executed in the best manner and at the lowest possible prices. fe5 3m&p

FOR SALE.....FOR SALE.
THE CELEBRATED
Langulle's Chemical Manure,
To arrive per Sldp Iris.
MEEKER, KNOX & SHULTZ,
mh5 1m No. 49 Carondelet street.

THE DOMESTIC
LOCK-STITCH SEWING MACHINE
WILL LAST A LIFE-TIME.
WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.
M. S. HEDRICK,
fe10 3m 103 Canal street, New Orleans.

CONSTANT EMPLOYMENT AT HOME, male or female. $30 a week warranted. No capital required. Full particulars and a valuable sample sent free. Address, with six-cent return stamp, A. D. YOUNG, 230 Fifth street, Williamsburg, New York fe19 3m

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever** been **discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR
OR MEDICINE
Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faithless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS
se25 1y

THE GREATEST
MEDICAL
DISCOVERY
OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,
FROM
The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunderhumor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps, to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the Intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

au1 1y DONALD KENNEDY.

Price, $1.60 per bottle. For sale by all druggists.

DR. TUTT'S
VEGETABLE
LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS,

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States

The Child's Corner.

THE SUNBEAM.

BY M. D. RAINE.

Mabel was tired and cross one day;
She could not work and she would not play.
A cloud passed over the little face,
Leaving its mournful, dreary trace.
And Mabel grew sullen and ready to cry,
While the strange part was that she knew not why.

But out in the garden at last she went,
Still holding fast to her discontent,
And under a tree ere long sat down,
Her face all puckered with many a frown.
When—all of a sudden, her eyes shut tight,
And Mabel was off to dreamland bright.

Then a golden sunbeam slipped between
The arch above with its network green,
And tumbling down to our Mabel's side,
Into her heart crept close to hide.
And, hiding there, the beautiful ray
Influenced all in its own sweet way.

Presently opened two blue eyes—
Blue and soft as the summer skies,
Bright as the sunshine hiding there,
Making the childish face so fair—
And two little lips gave liberty
To a song all full of a glad heart's glee.

Then up she sprang from her grassy bed,
And merrily tossed her curly head.
While many a ray of the golden light
Peeped out of her eyes so softly bright.
And Mabel was tired and cross no more
When she hastened home to her mother's door.
Christian Union.

Seeing God.

"I don't think our Sunday school teacher was right to-day," said a little boy as he and a companion walked home from Sunday school together; "the Bible says differently, any way, for I learned the verse about it the other day."

"Let us hear what the verse is," said a pleasant voice behind him. Pleasant as it was, however, the boy started at hearing it, and there was not much triumph in the tone with which he repeated: "No man hath seen God at any time."

"And you think," said his teacher, for it was he, "that I have contradicted that verse this afternoon."

"Why, yes, sir; you said: 'Blessed are the pure in heart, for they shall see God.'"

"And yet this is a Bible verse too; God said both of these things; he cannot contradict himself. Let us see if there never was a man pure in heart—that means, you know, *sincere* in loving and serving God—who saw him.

"You know we were studying about old Simeon to-day. He was a good man, just and devout—that is, worshiping God and doing his duty to other people. The Holy Ghost dwelt in his heart, and taught him to watch and wait for the Messiah or Deliverer whom God had long ago promised to his nation. One day a young mother brought her little baby into the temple where he was to offer a sacrifice for him, according to the law of the country.

"Simeon had seen a great many such babies—they were brought there every day for the same purpose—but the moment he saw this one he seized him with delight and said: 'Lord, now lettest thou thy servant depart in peace, for mine eyes have *seen* thy salvation.' You see he was pure in heart, and so, where the temple priests and the multitude of spectators saw only a weak little baby, he saw *God!*

"It was so all through the life of Jesus. Wherever he went sinful, selfish men saw only another man like themselves, and reviled, persecuted and crucified him; but the few here and there who were watching for him, and sincerely desirous of doing the will of God, saw besides the patient, loving teacher and benevolent man what St. Paul calls 'the glory of God in the face of Jesus Christ.' And it has been so ever since. But people, careless people, selfish people, people wise in their own conceit, hear and read about Jesus, and think about him as they would about Napoleon or Washington, and don't care much about him. But to those who feel that they have sinned against God, and who are sincerely desirous to serve and love him—in other words, who are 'pure in heart'—the Holy Spirit reveals Jesus as 'precious' as the very Savior they need—as 'God manifest in the flesh.'"

Johnnie's companion had been rather restless during the long talk, and just then he knocked off the head of a flower with his cane.

"What is that?" said his teacher.

"Only a dandelion; I don't like flowers."

"But what do you see in it?"

Both boys guessed leaves, petals, color, smell, etc.

"Ah, yes," said the teacher; "but, more than all these, I see God!"

"Why, how can you *see* him?" said they both at once.

"When your school teacher explained to you that difficult example which you had tried so long to understand, what did you mean by saying, 'Now I see it,' Johnnie?"

"Why, I meant that I understood the rule, and knew all about it."

"Just so I look at this flower and know that God made it, and in all I learn about it I see him. So in the clouds and in the stars, in the mountains and the trees, in the rivers and the fields, everywhere I see God, who made them all, and still lives reflected in them."

"I never thought of that before," said the companion. "Is there any other way in which we can see God, sir?"

"What did you see when you went with me to carry food and medicine to that poor man who was crushed in the factory last week?"

"I saw a poor, miserable room, with no fire, no light, and, oh! I never shall forget the poor, agonized face. I felt sorry I had gone. How can you go to such places, Mr. Bell?"

"Because," said the teacher in a low, reverent voice, "in every such scene of suffering I see God, and hear his sweet voice saying, 'Inasmuch as ye did it unto the least of these my brethren, ye have done it unto me.'"

Something in the teacher's manner awed the boys, and they did not speak till Johnnie said: "There's our house, and you have not yet told us how both the verses are true, Mr. Bell?"

"Because in all the ways I have spoken of, in the things that he has made and sustains, in the sorrowful and suffering to whom we minister, even in our dear Lord Jesus himself, we see only *manifestations* of God. He shows us, as it were, a little of himself, as he did to Moses; but God in his terrible majesty, before whom the angels vail their faces, we can never see till we stand, without fault, before the throne of God.

"Boys, let me ask you a solemn question before we part. Do you *see* God? When you look at all the beautiful things of which the world is full, do you love them better because God made them and is still in them. Do you like to do kind and helpful things for those who are in need, because you feel that you are doing them for God? Do you see Jesus to be your own Savior, who died for you, who forgives your sins, who hears your prayers, who stays with you and takes care of you and makes you happy all day?"

The boys did not answer, but they went quietly to their homes, resolved to pray that very day for that "pure heart," without which neither in this world nor the next could they "see God."—*M. E. W., in New York Observer.*

TELLING A LIE WITH A FINGER. A little boy, for a trick, pointed with his finger to the wrong road when a man asked him which way the doctor went. As a result the man missed the doctor and his little boy died, because the doctor came too late to take a fish-bone from his throat. At the funeral the minister said that the boy was killed by a lie, which another boy told with his finger.

"I suppose," says Uncle John, "that the boy did not know the mischief he did. Of course nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun, but it was fun that cost somebody a great deal, and if he ever heard the result of it he must have felt guilty of doing a mean and wicked thing. We ought never to trifle with the truth." *Congregationalist.*

Farm, Garden and Household.

Grafting the Vine.

DOVE-TAIL METHOD.

The following method is copied from an English periodical, and is recommended as one of the best modes for changing valueless sorts, and, as with some varieties in this country, for improving the fruit by giving the vines a more vigorous set of roots:

There is not much difficulty in grafting the vine by any of the ordinary methods, but one of the best we have seen is that practiced by Mr. Johnston, of Terreagles Gardens, near Dumfries. Mr. Johnston has been a zealous and successful cultivator of the vine for more than thirty years, and has experimented a great deal upon it. He has tried every method of grafting known, and has come to the conclusion that for vines there is no better method than that which he practiced for a number of years with every success, and which he has very properly termed "dove-tail graftlug." It is simple, as well as sure, and fruit can be obtained from the graft the first year after its insertion. The grafting is performed in the following manner, and before the sap is in motion. The stock may be of one year's growth or more; but young wood from one to four years old is preferable. The places selected for inserting the graft should be opposite a bud or spur, with one or more buds to draw the flow of sap to the scion, which also prevents bleeding. Having selected the stock, the wood should be cut out of it from two to two and a half inches in length, to a depth corresponding to the thickness of the scion, in the same manner as dove-tailing in carpentry is performed. The scion is then prepared by being cut into the pith, leaving the bud in the middle, and made to fit neatly into the stock, after which it is firmly tied with matting and clayed over, leaving a small hole opposite the bud, so as not to obstruct its growth. A little moss is then tied over all, and kept moist for some time till the bud begins to grow. After it has grown some length the opposite shoots are shortened, and eventually taken off altogether. Mr. Johnston informed us that he had grafted old stunted wood in the above way where the wood was bare; but in cases of grafting young wood is to be preferred.

COOKING GREEN PEAS.—Cook them as soon after picking as possible. Marion Harland says: "Shell and lay them in cold water until they are ready for cooking." I say: Never wet them until you cook them, if you can avoid it. To secure this, shell them as clean as possible. Pour boiling water over them, and boil half an hour, or a little less if they are very tender. Do not salt them until they are soft, and then but lightly, their own flavor is so delicious. Add a little cream or milk if you have it, but never add any butter except the very best, and not that if you have cream.

SCIENTIFIC AND SAFE TREATMENT.

When applied with Dr. Pierce's Nasal Douche and accompanied with Dr. Pierce's Golden Medical Discovery as constitutional treatment, Dr. Sage's Catarrh Remedy produces perfect cures of the worst cases of Catarrh and Ozena of many years' standing. This thorough course of medication constitutes the only scientific, rational, safe and successful manner of treating this odious disease that has ever been offered to the afflicted. So successful has it proven that the proprietor has long offered a standing reward of $500 for a case of Catarrh which he cannot cure.

INDISPUTABLE EVIDENCE.

Thomas J. Bishop, of South Brooklyn, New York, writes that his wife had suffered since a child with Catarrh, until it had resulted in what eminent physicians pronounced Consumption; that she has used Dr. Sage's Catarrh Remedy with Dr. Pierce's Golden Medical Discovery, and they have worked wonders with her case.

STEALING OUR THUNDER.

People should beware of those impostors who not only try to imitate Dr. Pierce's Family Medicines, but also copy his original style of advertising by offering various-sized rewards for cases of Catarrh and other diseases which they cannot cure. Those who do not possess sufficient intelligence to enable them to write original advertisements of their own, but have to steal those of others, are not likely to have made great and valuable discoveries in medicine. Look out for them.

BOOKS AND STATIONERY.

BOOK AND STATIONERY

DEPOT,

Nos. 110 and 112 Camp Street,

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DOMESTIC AND IMPORTED

FAMILY BIBLES,

AT PRICES RANGING FROM $2 TO $30.

ALL THE PUBLICATIONS

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At same Prices and Discounts

AS AT NASHVILLE.

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Course of Study for the Undergraduates in the Ministry.

ALL THE STANDARD POETS,

IN BEAUTIFUL BINDING,

AT $1 EACH.

☞ These are imported from Europe direct. ☜

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A LARGE NUMBER OF

Standard and Miscellaneous Books,

Many of which are IMPORTED DIRECT, and sold at

SURPRISINGLY LOW PRICES.

AN UNEQUALED ASSORTMENT OF BOOKS

—ADAPTED TO—

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LIBRARIES.

Blank Books and Writing Papers

OF ALL KINDS, much of which has been MANUFACTURED TO ORDER for this House.

☞ CATALOGUES AND PRICE LISTS will be sent on application to

ROBERT J. HARP, Agent,

NOS. 110 AND 112 CAMP STREET,

NEW ORLEANS. fe12 tf

BOOKS, STATIONERY, ETC.

R. ESTERBROOK & CO.'S

STEEL PENS.

FOR SALE BY

ALL BOOKSELLERS AND STATIONERS IN THE UNITED STATES.

Esterbrook Steel Pen Manufactur'g Co.,

49 MAIDEN LANE, NEW YORK.

Works—Camden, New Jersey. oc2 1y

JOSEPH GILLOTT'S

STEEL PENS.

SOLD BY ALL DEALERS.

MANUFACTURERS WAREHOUSE,

No. 91 John Street, New York.

JOSEPH GILLOTT & SON,

HENRY HOE, Sole Agent. je26 1y

HOTELS.

TERMS, $3 A DAY.

Bingham House, Philadelphia,

Corner of Eleventh and Market Sts.

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel. se11 1y

SHERMAN HOUSE,

COR. CLARK AND RANDOLPH STS.,

Chicago, Illinois.

C. S. MUNSON, MANAGER.

This splendid Hotel, rebuilt on its former site was thrown open for the reception of guests April 10. Its exterior is grand and imposing, its appointments unique and magnificent throughout, and its management unsurpassed. jy10 1y

AMERICAN HOUSE,

BOSTON, MASSACHUSETTS.

The Largest first-class Hotel in the City.

Centrally located. Contains apartments with bathing conveniences adjoining. Also Passenger Elevator, Billiard Hall, Telegraph Office and Cafe. au14 1y LEWIS RICE & SON.

MISCELLANEOUS.

W. HARRINGTON & CO.,

GENERAL GRANGE AGENCY

—AND—

COTTON FACTORS,

NO. 79 CARONDELET STREET,

NEW ORLEANS, LA.

The undersigned, having been elected by the Mississippi State Grange as their Purchasing Agents and Cotton Factors for this port, would respectfully inform the Granges of the States who deal in this market that we will take pleasure in serving their interests to the best of our ability. Our terms of business are the same as those of your Agency in the city of Memphis.

Parties desiring to purchase in this market can do so, when cotton is in hand, with from thirty to sixty days' indulgence.

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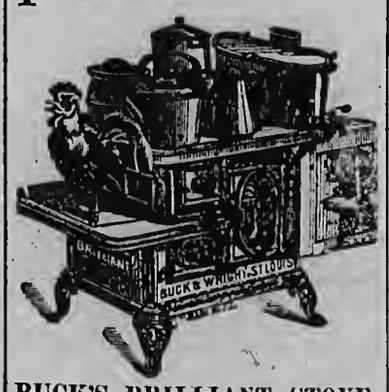

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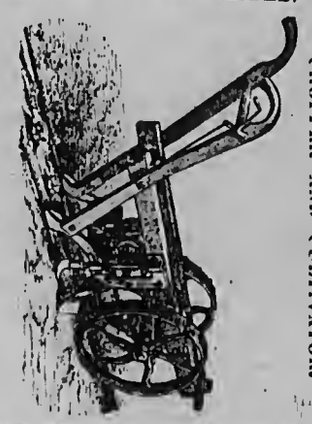

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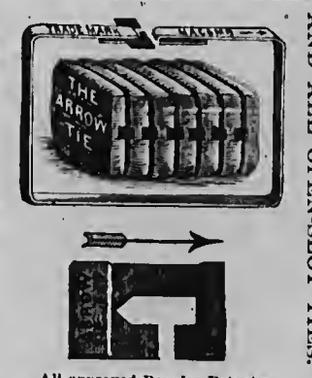

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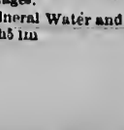

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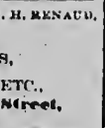


MANUFACTURER OF

DR. D. BLY'S PATENT ARTIFICIAL LEGS AND ARMS,

125 Gravier St., New Orleans.

Prices from $75 to $160. Satisfaction guaranteed. No advance payment required. The patient can put on the Leg and practically test it as long as desired. Pamphlets sent free. my8 1y

BUSINESS CARDS.

E. A. TYLER,

115.....Canal Street.....115

NEW ORLEANS, LA.

FINE WATCHES, DIAMONDS, JEWELRY, Platedware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. fe26 1y

MUNCY & MARCY,

WHOLESALE DEALERS IN

Cypress Lumber, Shingles, Ash Wood

AND OAK STAVES.

SHINGLES A SPECIALTY.

124 and 126 Delord St., New Orleans.

P. O. Box 2298. Mechanics' Exchange, 6.

Agents for Steamer Alice, Amite River Packet, and for Steamer Amite, Pensacola Packet. fe19 2m

D. M. HOLLINGSWORTH,

SUCCESSOR TO

R. MARSH DENMAN & COMPANY,

54.....Baronne Street.....56

fe12 3m New Orleans, La.

AUGUSTE MARX,

FANCY AND STAPLE DRY GOODS,

at auction prices, 383 DRYADES STREET, between Thalia and Erato. Always on hand a complete and varied assortment of choice Dry Goods, bought from Northern Auction Marts at lowest cash prices, and therefore sold on cheapest and most reasonable terms. Give me a call. fe12 2m

AGENCY OF THE CELEBRATED

GRAND POINT (PARISH OF ST. JAMES, LOUISIANA)

PERIQUE TOBACCO.

Has constantly on hand a LARGE STOCK, for sale in lots to suit. E. BOURGEOIS,
fe12 2m No. 19 Conti St.

WOOD.....COAL.....WOOD.

SAM SMITH, at the old stand, NO. 351 DRYADES STREET, between Clio and Erato, extends thanks to his friends and customers for past favors and solicits a continuance of their patronage. Best quality of Oak and Ash Wood delivered free of drayage to all parts of the city at reduced prices; also the best qualities of Pittsburg and Anthracite Coal at the lowest market rates. Sawed and Split Wood at one-fourth the usual charge. Orders left at 282 Calliope street will receive prompt attention. fe5 3m

CLOTHING.....CLOTHING.

At No. 132 Camp Street.

John Mullan, Auctioneer and dealer in all kinds of Ladies' and Gentlemen's second-hand Clothing, Guns, Pistols, Watches, Jewelry, etc. Ladies and gentlemen having a surplus wardrobe to dispose of should consult the undersigned. All business communications strictly private. Auction every Saturday. JOHN MULLAN,
Ja22 2m No. 132 Camp St.

T. W. BOTHICK, UNDERTAKER,

No. 271 Camp Street, New Orleans.

Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de1 1y

W. F. CLARK, SUCCESSOR TO A. LOEZ

131 Bienville Street,

Between Toulouse and St. Peter Sts., New Orleans,

MANUFACTURER OF

CARRIAGES AND BUGGIES.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Calèche built anywhere. Ja29 3m

J. M. ELKIN. F. STRINGER.

ELKIN & CO.,

168.....CANAL STREET.....168

Near Baronne, New Orleans,

IMPORTERS OF ALL VARIETIES OF

English Carpetings, Rugs, Etc., Etc.

Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. oc24 1y

THOMAS HASAM,

LUMBER.

CABINS MADE TO ORDER.

Every description of LUMBER always on hand. Sash, Blinds, etc.

Mills and Yard—Corner CEDAR AND JULIA streets (New Basin,) New Orleans. Ja15 1y

E. HEATH. M. LARA.

HEATH & LARA,

Importers and Dealers in

UPHOLSTERERS' GOODS, WALL PAPER WINDOW SHADES AND CORNICES,

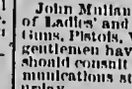
Mirrors, Frames, Molding and Wire Screens,

No. 99 Camp Street,

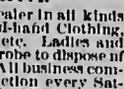
no20 1y New Orleans.

THE PREMIUM BUTCHER STALLS.

MARTIN LANNES, BUTCHER,



STALLS 37, 38 and 7,



MAGAZINE MARKET,

New Orleans, Louisiana.

respectfully informs his friends and the public in general that he is prepared to furnish Families, Hotels, Boarding-Houses, Steamboats, Ships and Steamships with the best BEEF, MUTTON, PORK, SAUSAGES, Tripe, Pigs, Fowls, Game, Vegetables, etc., and everything the market affords, at the very Lowest Rates. Thanking my customers for past favors, I solicit a continuance of the same. Recollect the Stalls, Nos. 37, 38 and 7, Magazine Market, where all orders sent will be thankfully received and promptly filled. ☞ All Meats delivered free of charge. oc24 6m

THE MITCHELL & HAMMELSBERG FURNITURE CO.,

MANUFACTURERS AND DEALERS IN ALL KINDS OF

FURNITURE,

MATTRESSES,

LOOKING-GLASSES, ETC.

Nos. 103 and 105 Camp Street,

Corner Poydras, Moresque Building, New Orleans,

Have the largest and best assortment of FURNITURE OF ANY HOUSE IN THE CITY.

Please give us a call before purchasing elsewhere. my29 1y

COAL.....COAL.....COAL.

B. D. WOOD & BROS.,

106 Common St., opposite City Hotel,

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my1 1y

H. N. JENKINS,

SOLICITOR OF

American and Foreign Patents,

27.....COMMERCIAL PLACE.....27

Ja22 2m (Up Stairs,) New Orleans, La.

JACOB FREIDHOF,

DEALER IN

FIRE-WOOD, PITTSBURG COAL AND CHARCOAL,

38 and 40 Burgundy St., New Orleans.

Wood Sawed to order. Country orders promptly attended to. Ja29 2m

LOUISIANA STEAM SASH, BLIND

—AND—

DOOR FACTORY,

ROBERTS & CO., PROPRIETORS,

301, 303, 305 and 307 Gravier Street,

je5 1y New Orleans.

mh5 1y

DENNIS BRUZA,

BUTCHER,

Stalls 13 and 15, Dryades Market,

NEW ORLEANS.

Ships, Steamboats and Families supplied with Beef, Pork, Mutton, etc., wholesale and retail. All orders accurately and promptly executed. fe12 3m

MISCELLANEOUS.

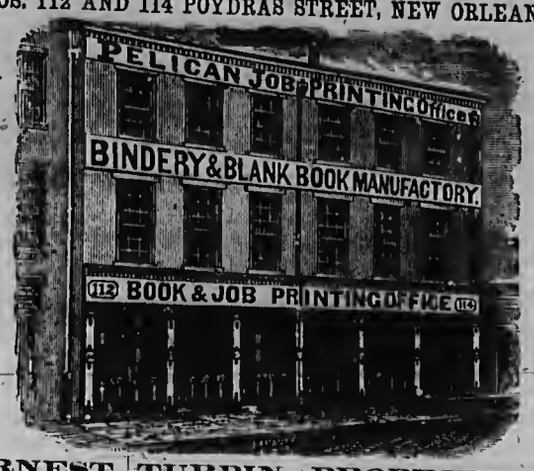
ESTABLISHED.....NOVEMBER, 1866.

THE PELICAN JOB OFFICE,

WHERE EXPEDITIOUS AND FIRST-CLASS

COMMERCIAL, BOOK AND JOB PRINTING IS EXECUTED,

NOS. 112 AND 114 POYDRAS STREET, NEW ORLEANS.



ERNEST TURPIN, PROPRIETOR.

A BRONZE MEDAL was awarded this office in 1868; also a BRONZE MEDAL AND TWO DIPLOMAS at the Louisiana State Fair, 1872.

Ledgers, Journals, Cash-Books, Check-Books, Time-Books, Music-Books, Ruling, etc. mh5 1yeow

TO PURCHASERS OF DRY GOODS.

IN VIEW OF OUR SENIOR, MR. HOLMES, RETIRING FROM BUSINESS, WE propose offering from and after this date, at GREATLY REDUCED PRICES, our entire stock of EUROPEAN GOODS, in store and to arrive, and we can to-day present a choice of LADIES' DRESS GOODS such as has never before been offered in this city, consisting of

Satins, Diagonals, Draps de Dames, Cygoinne, Camels' Hair Cloth,

BIERITZ, DRAPS IMPERATRICE, SILKS, BLACK AND COLORED. ALSO

CONFECTIONS, ROBES DE CHAMBRES, MATINEES EN PERCALE, ETC.

THE GREATER PORTION AT

ONE-HALF THE PRICE OF IMPORTATION.

Our unsurpassed and unique assortment of LINGERIE AND LINGE, HOSIERY, LINENS AND HOUSE-FURNISHING GOODS will come under the category of the heavy reductions.

OUR DOMESTIC STOCK

Will be offered at manufacturers' reduced prices, which are from twenty-five to thirty-three per cent. lower than they were in the beginning of the season. As we rarely appeal to purchasers by means of advertisements, our assurance of the truth of all we advance can be relied on.

D. H. HOLMES,
ap24 1y No. 115 Canal and 15 Bourbon street.

GEORGE PURVES'

PERSEVERANCE

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD,

Cor. of St. Charles and Clio Sts., New Orleans.

GLAZED SASH.

Send for Price List.
de11 1y

BUSINESS CARDS.

JULES ALZAR,

WHOLESALE AND RETAIL

Dealer in Havana and Domestic Cigars,

NO. 20 ROYAL ST., NEW ORLEANS.

Always on hand a large and selected stock of the best brands, manufactured of the best Leaf Tobacco, alive as a trial. Orders from the country promptly attended to. mh5 2m

J. A. LUM. FRANK H. HOOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

162 Gravier and 13 Union Street.

☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

JOHN MANING,

NO. 112 ANNUNCIATION STREET,

Corner of Thalia, New Orleans,

Dealer in All Kinds of Wood and Coal.

Delivered to any part of the city at the lowest market rates. mh5 2m

J. A. KEHNAN & T. WHITE,

PRACTICAL GILDERS,

106 CUSTOMHOUSE ST., near Royal, New Orleans.

Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly thirty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended to. fe19 9m

IF YOU WISH TO SAVE MONEY BUY your BOOTS AND SHOES AT J. ESTOUP'S Boot and Shoe Store, Dryades Street Market. He has just received, direct from the best Philadelphia and other manufacturers, a very large assortment of the very finest of Ladies', Misses' and Children's Shoes, also Gentlemen's Shoes and Boots, which he is offering low for cash. Call and convince yourselves at 389 DRYADES STREET. fe12 2m

G. D. COULON,

PORTRAIT PAINTER,

37.....Camp Street.....37

NEW ORLEANS, LA.

Old Paintings restored. fe19 1f

LEWIS JOHNSON,

ENGINE AND MACHINE BUILDER,

Corner Julia, Delta and Water Streets,

NEW ORLEANS.

Castings of all kinds. Repairing executed with dispatch. Steam and Vacuum Gauges repaired. Glass Box 763, Postoffice. ap17 1y

COMPETITION DEFIED.

DRYADES STREET TO THE FRONT.

Ladies' and Children's Boots and Shoes,

in all styles and of the best make, may be bought at WONDERFULLY low prices at

MRS. JAMES A. KELLY'S,
fe12 2m No. 385 Dryades street.

B. H. HAIS,

REPAIRER AND TUNER OF PIANOS AND ORGANS.

All work guaranteed. Desk and order-book at the Book, Stationery and Organ Depot of Robert J. Harp, 110 and 112 Camp street. Orders left at the above place or addressed to care of Mr. Harp will be promptly and faithfully attended to. fe12 3m

H. MOLLEGEN,

DEALER IN

All Kinds of Wood and Coal,

OFFICE—NO. 321 RAMPART STREET,

Between Calliope and Delord.

Wood Sawed and Split by machinery at ONE-FOURTH the usual charge, and delivered Free. Wood and Coal sold at the lowest rates. Full measure guaranteed. Stove Wood a specialty. fe12 2m

WILLIAM VELDEN,

DEALER IN WOOD AND COAL,

Corner Prytania and Phillip Streets.

Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. Ja8 6m

GAS COOKING STOVES

AND GAS FIXTURES

AT NEW YORK PRICES,

Stores, offices and dwellings fitted up at short notice and on reasonable terms. Jobbing attended to. P. H. QUINLAN,
Ja22 2m Camp street.

SEWING MACHINES.

A NEW IDEA!

A

WILSON

SHUTTLE

SEWING

MACHINE

FOR

NOTHING!

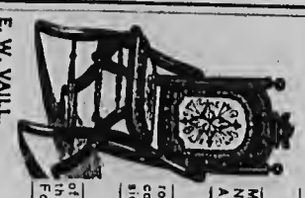
FARMERS, MERCHANTS, MECHANICS, EVERYBODY! Send your name and Postoffice address to us, and receive circulars giving full particulars for procuring a WORLD-RENOWNED

Wilson Shuttle Sewing Machine

☞ WITHOUT PAYING FOR IT. ☜

NEEDLES for all Sewing Machines for sale. Five cents each.

WILSON SEWING MACHINE CO.,
Ja1 3m 189 Canal street,
New Orleans, Louisiana.



E. W. VAILL,
Worcester, Mass.
Patentee and Manufr.

VAILL'S PATENT FOLDING CHAIRS

Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, sea-side and shipboard. A variety of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts.

mh5 6m

SEEDS

OUR BEAUTIFULLY ILLUSTRATED

CATALOGUES for 1874. of

SEEDS AND PLANTS

Numbering **175 PAGES,** and containing 2 fine large colored plates, are now ready. To our patrons they will be mailed as usual free, to all others, on receipt of 25c., which we return in Seedsor Plants, with first order.

All purchasers of our Books, either for **Gardening for Profit,** *or* **Practical Floriculture** *Price $1.50 each (prepaid by mail,) have their names entered on our lists, and will receive above Catalogues annually free of charge.*

Peter Henderson & Co.

Seedsmen, 35 Cortlandt Street, New York.

SEEDS PLANTS

fe26 2m

FASHIONABLE MILLINERY.

MME. L. F. LABAUVE,

452 Dryades Street, near Euterpe,

has just received a large and well-selected stock of SPRING GOODS, comprising all the latest novelties of the season in FRENCH MILLINERY, at prices to suit the times.

Straw Bonnets and Hats Bleached, Dyed and Altered in the latest styles. mh12 2m

CHILDREN OFTEN LOOK PALE AND sick from no other cause than having Worms in the stomach.

Brown's Vermifuge Comfits

will destroy Worms without injury to the child, being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

CURTIS & BROWN, Proprietors,
No. 215 Fulton street, New York.

Sold by druggists and chemists and dealers in medicines at Twenty-five cents a box. ly10 1yefw

INSURANCE.

NORTH BRITISH AND MERCANTILE INSURANCE CO.

OF LONDON AND EDINBURG.

INCORPORATED.....1809

Capital (Gold).....$10,000,000

Issues Gold and Currency Policies, on all desirable risks, at Local Board rates, with usual rebate.

☞ Losses made at this Agency settled here.

WM. E. FITZGERALD, Agent,
Ja22 3m No. 2 Carondelet St., New Orleans.

NEW ORLEANS MUTUAL INSURANCE CO.

OFFICE—COR. CAMP AND CANAL STS.

Capital.....$500,000 00
Assets, Dec. 31, 1873.....676,911 82

Insures FIRE, MARINE AND RIVER Risks, dividing the profits separately on each department to the insured.

For the accommodation of its customers, the company will make Marine Losses payable in London.

J. TUYES, President.
J. W. HINTES, Secretary.

Directors.

George Urquhart, M. Payro,
H. Cuddy, Placide Forstall,
G. W. Babcock, Aug. Reichard,
T. Bailly Blanchard, E. Miltenberger,
A. Schreiber, W. B. Schmidt,
Charles Lalitte, J. Tuyes. fe5 3m

MEDICAL.

DR. WILLIAM HALL'S

BALSAM FOR THE LUNGS,

THE

GREAT AMERICAN CONSUMPTIVE REMEDY

Consumption is NOT an incurable disease. *Physicians assure us of this fact.* It is only necessary to have the RIGHT REMEDY, and the terrible malady can be conquered.

HALL'S BALSAM IS THIS REMEDY.

It breaks up the NIGHT SWEATS, relieves the OPPRESSIVE TIGHTNESS ACROSS THE LUNGS, and heals the lacerated and excoriated surfaces which the venom of the disease produces.

While Life Lasts There is Hope.

It may not be too late to effect a cure *even after the doctors have given you up.*

HALL'S BALSAM is sold everywhere, and may be had at wholesale of the Proprietors, JOHN F. HENRY, CURRAN & CO., at their Great Medicine Warehouse, 8 and 9 College Place, New York. Price, $1 per bottle.

HALL'S BALSAM is also a sure remedy for

COUGHS,
COLDS,
PNEUMONIA,
BRONCHITIS,
ASTHMA,
SPITTING OF BLOOD,
CROUP,
WHOOPING COUGH,

and all other diseases of the respiratory organs.

Also Proprietors of Scovill's Blood and Liver Syrup, Carbolic Salve, Edey's Troches, Oxygenated Bitters, Moll's Liver Pills, etc.

JOHN F. HENRY, CURRAN & CO.,
fe26 1m 8 and 9 College Place, New York.

SCHOOLS AND COLLEGES.

Soule's

COMMERCIAL COLLEGE,

The Commercial Atheneum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

GEO. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, 880 octavo pages, the great arithmetical work of the age, is for sale at the College office. Ja22 1y

HIWASSEE COLLEGE,

UNDER CARE OF

The Holston Conference, M. E. Church South.

Founded in 1849. Greatly Improved. Boarding-house, with farm of five hundred acres. Fare generous. Faculty full. Instruction thorough. Located in the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Expenses of tuition, board, fuel, lodging and washing less than $150 a year. Conveyance any day. For further information address

REV. J. H. BRUNNER,
se25 6m Sweetwater, Tenn.

IRON WORKS—BELLS.

RAILINGS.....RAILINGS.

WROUGHT IRON AND WIRE RAILINGS

FOR

Public Grounds, Cemeteries, Cottages,

ETC., ETC.

Iron Bedsteads, with Wire Stackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers,

M. WALKER & SONS,
se18 1y 805 Market St., Philadelphia, Pa.

WIRE RAILING

AND

ORNAMENTAL WIRE WORKS.

DUFUR & CO.,

No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc3 1y

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,

102 and 104 East Second St., Cincinnati.

B. J. WEST, Agent,
mh5 1y 115 and 117 Magazine st., New Orleans.

MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells.

Special attention given to CHURCH BELLS.

☞ Illustrated catalogue sent free Jy31 1y

JOHN GIBSON,

ENGRAVER

AND

Steam Power Lithographic Printer,

82 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter

New Orleans Markets.

From the New Orleans Price Current.

The river is 2 feet below high-water mark.

COTTON.—The following are the arrivals since the thirteenth instant:

Louisiana and Mississippi	bales...	8,860
Lake		16
Arkansas		2,872
Mobile		540
Florida		6
Texas		393
Total		12,707

On Saturday the movement was checked, and to some extent suspended, by an inclement rain-storm of unusual severity. Notwithstanding, several buyers came forward, twelve brokerage houses participating in the business, and took 4,850 bales. Low ordinary sold at 9@9 5-16c., strict ordinary to good ordinary at 12¾c., good ordinary at 13⅜c., low middling at 14⅛@14⅜c., and strict low middling at 15⅛c. We heard reiterated complaints of the assortment on sale. On Monday the market opened with a more general demand, and the sales during the morning exceeded 2,000 bales, partly at previous rates, and partly at figures showing some improvement, but hardly a quotable advance, after which the movement became more animated, and prices hardened in most cases to the extent of ⅛c., and in some to ¼c. The sales embraced 9,900 bales. On Tuesday, under the falling off in the receipts this week, and an advance of 1-16d. at Liverpool, factors raised their pretensions ⅛@¼c., which checked the movement, but the business, nevertheless, embraced 5,750 bales, partly at previous rates, but mostly at an advance of ⅛@¼c. The demand appeared to run especially on strict good ordinary, which commanded ⅛@¼c. over Monday's figures, but all grades, excepting good middling, for which there was little or no inquiry, participated in the improvement.

The above makes an aggregate for the past three days of 20,800 bales, against 18,150 for the corresponding time last week, and 17,100 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,056,115 bales, against 977,371 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 317,510 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 65,872 to Great Britain, of 77,056 to France and of 32,124 to other foreign ports. We quote:

Low ordinary		@	9
Ordinary	11	@	11¼
Strict ordinary	12	@	12¼
Good ordinary	13¼	@	13⅝
Strict good ordinary	14⅛	@	14⅜
Low middling	14⅝	@	15⅛
Strict low middling	15⅛	@	15⅜
Middling	15¼	@	16
Strict middling	16⅛	@	16¼
Good middling	17	@	—

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	12,707	
Arrived previously	1,158,016	1,170,723
		1,177,900
Exported past three days	16,104	
Exported previously	890,362	906,466
Stock on hand and on shipboard		271,434

SUGAR.—The receipts on Saturday and Monday, comprising 338 hhds., were mostly sold at 5@6c. for inferior, 6⅛@6⅝c. for common, 7c. for fair, 7¼c. for good fair, 7⅝c. for strictly good fair, 7⅞@7¾c. for fully fair, 8⅛c. for prime, 8⅛@8¼c. for strictly prime, 8c. for strictly prime to choice, and 7⅛@7¾c. for seconds.

MOLASSES.—The receipts are small, and were confined to 58 bbls. and 2 half barrels on Saturday and Monday. There were sales of 260 bbls. centrifugal to a dealer at 50c. ℔ gallon, and a dealer sold 100 bbls. strictly prime to choice at 73@75c. ℔ gallon.

CORN.—On Tuesday 7,450 sacks sold at 75c. for yellow mixed, 77@78c. for white, and 79c. for yellow.

OATS.—On Tuesday 3,130 sacks sold at 66@68c., a small lot commanding 62c. ℔ bushel.

BRAN.—On Saturday 400 sacks sold in warehouse at 90c. On Monday and Tuesday there was none on the landing, hence no sales.

PORK.—On Tuesday 50 and 100 bbls. mess sold at $16.25, 50 at $16.50 and 171 at $16.75). Mess is retailing at $16.50@16.75 ℔ bbl.

BACON.—On Tuesday there was a marked improvement in the demand, and the market was decidedly firmer; 100 casks sold, in lots, at 9¼, 9⅝@9¾c. Subsequently offers of 9¾c. were refused for clear sides, with none to be had below 9¾c. Shoulders were quoted at 7@7¼c., as in quality and condition; clear rib sides 9¼c., clear sides 9¼@9¾c. ℔ lb.

HAMS.—On Saturday 15 tierces sold at 12¼c. ℔ lb., and on Monday 25 tierces at 12c., and 25 tierces on private terms.

LARD.—On Tuesday 50 kegs refined sold, in two equal lots, at 10c. ℔ lb.

DRY SALT MEAT.—On Monday 25 casks shoulders sold on the landing at 8¾c. ℔ lb.

BREAKFAST BACON.—Very little here, and Western commands 11¾@12c. ℔ lb. No New York in market.

MONETARY.

Gold opened on Tuesday at 111⅞@112⅛ (against 111⅞ at New York,) and closed at 111⅜@112 (against 112 in that market.)

Nothing has been reported in silver. It is quoted at 106⅝@107⅜ for American half dollars and 106@106⅜ for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do, with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ℔ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ℔ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ℔ lb.:		
Cocoa	38	00
No. 1	50	52
Sweet	25	— —
COAL, ℔ ton:		
Anthracite	— —	13 00
Western, ℔ bbl	— —	— —
COFFEE, ℔ lb.:		
Mexican	30	33
Java	37	39
COTTON SEED:		
Rough, ℔ ton	— —	— —
In sacks	— —	10 00
EGGS, ℔ dozen:		
Western	17	20
FERTILIZERS, ℔ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ℔ bbl.:		
Double extra	6 00	6 25
Superfine	5 25	5 37½
Fine	5 00	5 12½
GLASS, ℔ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ℔ ton:		
Prime	19 00	20 00
Choice	— —	— —
IRON, ℔ ton:		
English, ℔ lb	4¾	5¼
Swedes, assorted	7⅞	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ℔ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ℔ dozen	35 00	100 00
Texas, rough, ℔ lb	24	26
LIME, ℔ bbl.:		
Western	1 00	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ℔ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ℔ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ℔ gallon	80	83
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ℔ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11⅛	11⅜
Pulverized	11⅛	11⅜
TEAS, ℔ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	180 00	210 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	— —	— —
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, March 17, 1874.

Texas beeves, choice, ℔ head	— —	@	45 00
Texas beeves, first quality, ℔ head	35 00	@	40 00
Texas cattle, second quality, ℔ head	20 00	@	28 00
Texas cattle, third quality, ℔ head	12 00	@	15 00
Western beeves, ℔ ℔ lot	8	@	10
Sheep, first quality ℔ head	4 00	@	5 00
Sheep, second quality, ℔ head	3 00	@	4 00
Milch cows, choice, ℔ head	80 00	@	100 00
Milch cows, ℔ head	35 00	@	50 00
Calves, ℔ head	7 00	@	10 00
Yearlings, ℔ head	8 00	@	10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
A. Coyle, St. Louis, Mo.
Lurane & Hall, Baltimore, Md.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
A. D. Young, Williamsburg, New York.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Old Basin Bakery, 7 Old Basin.
Times Bakery, 53 Annunciation street.

Banks.
New Orleans Savings Institution, 156 Canal st.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnhndz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia
Queen City Publishing Co., Cincinnati, Ohio.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Turnbull & Co., Baltimore, Md.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Estoup, 389 Dryades street.
Louis Gimbel, 578 Magazine street.
Mrs. James A. Kelly, 365 Dryades street.
James Simpson, 423 Dryades street.

Butchers.
Dennis Bruza, stalls 13 and 15, Dryades Market.
J. Dubarry, stalls 2, 4 and 6, St. Mary's Market
Martin Laanes, stalls 37, 38 and 7 Magazine market.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
H. Berlein, 120 First street.
W. F. Clark, 131 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

Cheap Johns.
Mrs. D. J. Loewenstein, 549 Magazine street.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor. Erato and Franklin sts.

Clothing and Furnishing Goods.
John Mullan, 132 Camp street.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
John Maning, 112 Annunciation street.
H. Molleson & Co., 321 Rampart street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Verdier, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
John P. Magee, 60 Lafayette street.

Cotton Seed.
R. H. S. Martin, 75 Peters street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Drugs.
F. Jorger, corner Secoad and Dryades streets.

Dry Goods.
D. R. Holmes, 155 Canal and 15 Bourbon street.
A. Kling, 182 Royal street.
Levy Bros., 580 Magazine street.
Augusto Marx, 353 Dryades street.
St. Philip Store, 230 Royal street.

Educational.
Hiwassee College, Sweetwater, Tennessee.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Allen & Watt, 50 Carondelet street.
Alph. DeBlanc, 21 St. Louis street.
W. Harrington & Co., 79 Carondelet street.
A. Meynier, Jr., 55 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

Fertilizers.
Meeker, Knox & Shultz, 49 Carondelet street.
Stern's Fertilizer, 16 Chartres street.

For Sale.
Cigar Factory, cor. Chartres and Bienville sts.

Frames and Gilders.
Kernan & White, 108 Customhouse street.
F. Wagener, 13 Baronne street.

Furniture.
John Bols, 291 Camp street.
Hugh Flynn, 167 Poydras street.
F. Helderich, 624 Magazine street.
The Mitchell & Rannelsberg Furniture Co. 101 and 103 Camp street.

Gas and Steam-Pipe Fitters.
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.

Gas Fixtures.
Julius Loeffler, 43 Royal street.
P. H. Quinlan, 230 Camp street.

Grocers.
John I. Adams & Co., 43, 45 and 47 Peters street.
E. Conery & Son, cor. Canal and Delta streets.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Human Hair Goods.
Miss C. C. Matthews, 282½ Camp street.

Insurance.
American Life Insurance Company, John D. Scott manager, 10 Carondelet street.
New Orleans Mutual Insurance Co., corner of Camp and Canal streets.
North British and Mercantile Insurance Company, office, No. 2 Carondelet street.

Iron Manufactories.
Billings & Spencer Company, Hartford, Conn
M. Walker & Sons, Philadelphia.

Job Printing.
A. W. Hyatt, 38 Camp street.
Pelican Job Office, 112 and 114 Poydras street.

Labor Agency.
A. Hane, 84 Carondelet street.

Ladies' Underwear.
Louisiana Manufactory, 202 Canal street.

Lumber.
Thomas Hamm, cor. Cedar and Julia streets.
Minney & Marcy, 424 and 426 Delord street.
George Purvee, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
W. L. Cushing, 61 St. Charles street.
Diamond Cotton Chopper and Cultivator, Fayetteville, N. C.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts
B. J. West, 115 and 117 Magazine street.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Marble and Granite Works.
George Stroud, 158 to 164 St. Charles street.

Medical.
Cinchi-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York
Citrate of Magnesia, etc., Hinsman & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Dr. Hall's Balsam, J. F. Henry, Curran & Co. New York.
Laplace's Indian Turnip Pectoral Balm, H. Laplace, 24 and 25 Elysian Fields street.
I. L. Lyons, corner Camp and Gravier streets.
Dr. Pierce's Golden Medical Discovery, Buffalo New York.
Simmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Millinery.
Mme. L. F. Labauve, 452 Dryades street.
Mrs. L. Rogers, 150 Dryades street.
Mrs. M. Thormhed, 288 Prytania street.

Mineral and Soda Water.
Ecktening, corner Washington street and St. Charles avenue.
George Mechoskey, 83 St. Charles street.
Pabst & Co., 270 and 272 Royal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
B. H. Haus, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Painters.
A. S. Cutler, 136½ Camp street.

Papers and Magazines.
General Conference Daily Advocate, A. H. Redford, Nashville, Tenn.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
John A. Wiederhelm & Co., Philadelphia.

Peas.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographers.
S. Anderson, 151 Canal street.

Plows.
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

Portrait Painters.
O. D. Conlon, 47 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
T. Whinrey Carter, Architect, 58 Carondelet st.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick's new office, corner Camp and Commercial place.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Restaurants.
Magnolia House, 95 St. Charles street.

Seeds.
Peter Henderson & Co., New York.

Sewing Machines.
M. S. Hedrick, 106 Canal street.
Wilson Sewing Machine, 189 Canal street

Solicitor of Patents.
H. N. Jenkins, 27 Commercial place

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Storage.
Lafayette Warehouse, corner Magazine and Lafayette streets.

Stoves.
J. H. Campman, 133 Poydras street.
H. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rideo Bros & Co., 89 and 91 Camp street.

Tobacco and Cigars.
Jules Aizar, 20 Royal street.
E. Bourgeois, 19 Conti street.
P. A. Desforges, 9 Camp street.
E. J. Rillieux, manufacturer, corner St. Louis and Dauphine streets.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Durr & Co. Baltimore, Maryland.

Special Notices.

NOTICE.—*To the Preachers of the Mobile District.*—Our District Conference will embrace the third Sabbath in April, the services commencing on Wednesday night previous. It is hoped that there will be a general attendance. Bishop Marvin will be with us. I hope the brethren will have taken their collections for the expenses of the delegates to the General Conference before that time. J. HAMILTON.

THE PREACHERS' MEETING of Meridian district will be held at Meridian, Mississippi, on the ninth of April, at nine o'clock A. M. Question for general discussion: "Do the Scriptures warrant the conclusion that an adult may pass through the process of regeneration without being conscious of it?" Itinerant and local ministers are requested to attend.

5 WILLIAM H. HINES.

DEMOPOLIS DISTRICT CONFERENCE, ALABAMA ANNUAL CONFERENCE.—Bishop Marvin has given me notice that he will hold our District Conference, commencing April 10, at Guinesville, Alabama. The preachers in charge will please raise and bring with them the amounts assessed for the support of the Bishops.

5 S. H. COX, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—SECOND ROUND.

Crystal Springs and Terry	Mar. 28, 29
Georgetown, at Mount Pleasant	Apr. 4, 5
Beauregard, at Pleasant Valley	11, 12
Providence, at Providence	18, 19
Brookhaven	25, 26
Bogue Chitto, at Hopewell	May 2, 3
Monticello, at Cooper's Creek	9, 10
Zion, at Zion	16, 17
Bramlywine	23, 24
Hazlehurst	30, 31
Raymond, at Raymond	June 6, 7
Scotland, at Caseyville	13, 14

W. E. M. LINFIELD, P. E.,
19 Hazlehurst, Mississippi.

VICKSBURG DIST.—SECOND ROUND.

North Warren, at Bell Hill	Mar. 21, 22
South Warren, at Red Bone	28, 29
Vicksburg and Grove street	Apr. 4, 5
Kingston, at Washington	11, 12
Natchez	18, 19
Fayette, at Mount Carmel	25, 26
Cayuga, at Spencer's chapel	May 2, 3
Port Gibson	9, 10
Rocky Springs, at Shiloh	16, 17
Clover Hill	23, 24
Rolling Fork	30, 31

12 F. M. FEATHERSTON, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson station	Mar. 28, 29
Canton station	Apr. 4, 5
Vazoo circuit, at Tranquill	11, 12
Vazoo City and Silver Creek	18, 19
Camden circuit, at Two dera	25, 26
Madison circuit, at Pearl River	May 2, 3
Daver circuit, at Mount Carmel	9, 10
Sharon circuit, at Madisonville	16, 17
Mount Olivet circuit, at Satartia	23, 24
Thomastown circuit	30, 31
Brownsville circuit	June 6, 7
Carthage circuit	13, 14

H. H. MONTGOMERY, P. E.,
12 Sharon, Mississippi.

SEASHORE DIST.—SECOND ROUND.

Enon circuit, at Pleasant Grove	Mar. 28, 29
Taylorville mission at McDonald's ch	Apr. 4, 5
Rankin circuit, at Bethel	11, 12
Mount Carmel circuit, at Westville	18, 19
Columbia circuit, at Bird's chapel	25, 26
Pearlington circuit, at Pearlington	May 2, 3
Ocean Springs circuit, at Handsboro	9, 10
White Plains circuit, at Oak Grove	16, 17
East Pascagoula circuit	23, 24
Chickasawba and Greene mission	30, 31

12 O. F. GILLESPIE, P. E.

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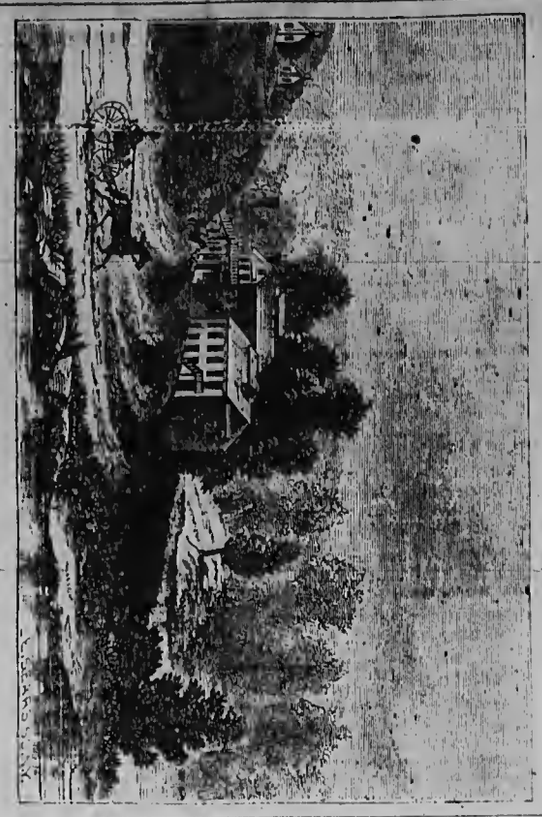

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An elegant White Granite DINNER SET, comprising 136 pieces, for $15 00

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12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces 4 00

French China TEA SETS, 44 pieces 6 50

French China Decorated TEA SETS, 44 pieces 7 50

Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen 1 40

Granite Breakfast Plates, per dozen 1 25

Granite Tea Plates, per dozen 1 15

French China Dinner Plates, per dozen 3 00

French China Breakfast Plates, per dozen 2 75

French China Tea Plates, per dozen 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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156 CANAL STREET 156

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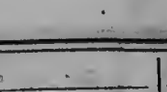

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fe12 1y No. 190 Common street.

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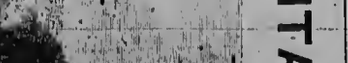

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MISCELLANEOUS.

PROSPECTUS

OF THE

General Conference Daily Advocate.

THOMAS O. SUMMERS, D. D., EDITOR.
A. H. REDFORD, AGENT, PUBLISHER.

PRICE, $1.

A daily paper will be published during the session of the General Conference, which convenes in the city of Louisville, Kentucky, on the first day of May next. This paper will contain an account of the Proceedings of the Conference, including the Pastoral Address of the Bishops, the various questions that may come before the body, the Reports of Committees, the Speeches and Debates, together with all the plans that may be proposed and adopted for the extension of the Kingdom of the Redeemer in the world.

A brief outline of the Lives of the Bishops will be published in the DAILY; also a Pen-and-Ink Sketch of the Members, both lay and clerical, who compose the General Conference.

The next General Conference will be invested with an importance scarcely equaled in any similar body in American Methodism. Questions of the greatest moment and highest interest will come before the body, and be discussed by the masterminds of the church—questions in which every Methodist will feel the liveliest concern.

The DAILY will be a handsome sheet of four pages, of good size, printed on good paper, and in clear type; and neither labor nor expense will be spared to make it all that the church may desire.

The services of a competent reporter have been secured, and the subscribers may rely on receiving the earliest intelligence of the deliberations of the Conference through the Daily.

Many persons desire to preserve the Proceedings and Debates of the General Conference in a permanent form. To all such we take pleasure in saying that the numbers of the DAILY ADVOCATE when bound will make a handsome volume that may be read with interest in years to come.

Address A. H. REDFORD, Agent,
Nashville, Tennessee.

Subscriptions will be received by ROBERT J. HARP, Agent, New Orleans. fe7 tf

WE WAN

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, MARCH 26, 1874. NO. 13.

News of the Week.

DOMESTIC.

CINCINNATI, March 18.—The Germans held an immense meeting last night, at Turner Hall, to take measures to resist the temperance movement. The hall was crowded, and hundreds had to leave. Speeches were made denouncing the woman movement.

SAN FRANCISCO, March 18.—The steamship Mikado brings intelligence from Honolulu that Prince Kalakao had been elected King of the Sandwich Islands, to succeed Kamalie. Elections quiet.

Commercial news unimportant.

A serious riot occurred at Honolulu upon the election of Kalakao as King. When the announcement of Emma's defeat was made a mob of the adherents attacked the House of the Assembly, beat several of the members (one of whom afterward died) tore up the seats and desks, and set fire to the house. The United States and British marines landed and dispersed the rioters. W. Greer, Minister for foreign affairs, tendered the thanks of the government for the timely interference of the marines. The King is still threatened with assassination.

KNOXVILLE, TENN., March 20.—Bald mountain is between Crooked Creek and Brend river, in McDowell county. The mountain extends into Rutherford county, and is usually called Stone mountain. The people within twenty-five miles have been terrified for twenty days by a quivering of the earth, and rumbling sounds, like artillery. All attribute the phenomena to Bald mountain. Some fifty dwellers upon its slopes say it seemed as though the mountain was giving way. The cattle, being alarmed, have left their usual ranges. People gathered in one locality, and were frightened into prayers. Preachers of various denominations present stated that the top of the rock sunk and smoke issued.

NEW YORK, March 21.—To-morrow will be a temperance field-day for the evangelical churches here. Ministers have pledged themselves to preach on the subject.

Charley Myers has capitulated to the crusaders, and his saloon in Brooklyn is closed. The women had three or four meetings there.

SHREVEPORT, March 21.—The railroad bridge over Red river, at Fulton, was finished yesterday. Trains on the Cairo and Fulton railroad will run after run to Texarkana without change. The river is nearly bank full from this place to the mouth, and is rising steadily. Raining every day. Heavy rise is reported from above, and an overflow is apprehended.

NEW YORK, March 22.—The temperance crusade was marked to-day by meetings in many of the churches throughout the city. At the Church of the Strangers there was a large attendance, and much enthusiasm was exhibited.

FOREIGN.

YOKOHAMA, Feb. 24.—The Japan Gazette of February 23 contains the following: On the twenty-fifth of January the Empress received the ladies and families of English, United States and Belgian ministers. The Mikado has ordered that his own income shall pay tax equally with his subjects. He will pay about $25,000.

When the government undertook to put down the rebellion of the Satsuma many of the military threw down their arms and refused to fight against their countrymen. The *Gazette* says people need have no fears for the safety of their friends in Japan, nor for the financial condition of the country. Imakura has nearly recovered. The census shows the population of the empire to be thirty-three million one hundred thousand.

CITY OF MEXICO, March 15.—A Catholic mob, on the night of March 9th attacked the Protestant chapel in Puebla, smashing the windows and furniture.

They destroyed the Bibles and hurled the pastor, Rev. Antonio Cebrian.

The State of Yucatan is utterly disorganized by the revolution.

The Tepic Indians continue their depredations. They have lately become mere daring, having defeated the government troops sent against them. Reinforcements have been dispatched.

THE OLDEST TIMBER IN THE WORLD.—Probably the oldest timber in the world, which has been subjected to the use of man, is that which is found in the ancient temples of Egypt. It is found in connection with stone-work which is known to be at least four thousand years old. The wood, and the only wood used in the construction of the temple, is the fern of ties holding the end of one stone to another in its upper surface. When two blocks were laid in place, then it appears that an excavation about an inch deep was made in each block, into which an hour-glass-shaped tie was driven. It is therefore very difficult to force any stone from its position. The ties appear to have been the tamerisk, or shittim wood, of which the ark was constructed, a sacred tree in ancient Egypt, and now very rarely found in the valley of the Nile. Those dovetied ties are just as sound now as the day of their insertion. Although fuel is extremely scarce in that country, these bits of wood are large enough to make it an object with the Arabs to heave off layer after layer of heavy stone for so small a prize. Had they been of bronze, the old temples would have been destroyed years ago, so precious would they have been for various purposes.

THE ORANGER'S SERENADE.

Oh, come, love, come, the moon is fair,
I'll celebrate the day with thee;
I'll merrily dig the Bartlett pear,
And shake the rutabaga-tree.

My sweetest! I am fond of mush,
And then will plant some oil for me;
We'll early sow the currant-bush,
And tap the cranberry jelly-tree.

We'll pull the wool from off the calf,
The cottonwood its fleece shall shed,
So at the winter we will laugh,
And gayly wear the oyster-bed.

We'll diligently hoe the winter wheat,
We'll rinse for eggs the squirrels lay,
And when the bantam hog shall bleat,
We'll feed him with some clover hay!

Dancing.

Dr. F. Hodson, an eminent divine, recently preached a sermon on *dancing* that has created quite a sensation in some sections.

As the doctor has voiced the general sentiment of the Christian Church, and is sustained in his views by leading clergymen of all denominations, even Roman Catholic bishops, his opinions are worthy of very careful consideration.

We admire the doctor's boldness in thus dealing with one of the most fashionable sins that ever tried to force itself upon the church. And we heartily agree with him when he says:

"I do not mean to say that all dances are equally objectionable, or that all who dance are upon the same level as to moral character. They, the dancers, range in descending grades, from the innocent and even the religious, down to the most degraded of society. Dancing is perhaps the most favorite amusement of the most vicious.

"The dancing circle sweeps nearer the verge of hell than any other. There is no room to stand between its nearest approach and the pit itself.

"But while I am free to admit that some who dance are truly religious and sincere in their aims and intentions, though misled, I am certain that above these there is a class which cannot be induced to dance.

"*The best Christians do not dance.*"

After discussing the subject in its relation to Bible teaching, he gives the exegesis of the most important passages of Scripture, showing how, unlike the ball-room performances, were the religious movements of the ancient worshipers. There was no promiscuous dancing. The women and men worshiped separately.

The doctor discussed the evil at length under the following heads:

1. The danger and detriment to health which this practice involves.

2. The criminal waste of precious time.

3. It interferes with the education of youth in other respects. He quotes from Bishop Hopkins (Protestant Episcopal Bishop of the diocese of Vermont:) "It absorbs the chief attention of the pupils, and draws the thought to dress, to vanity and to premature flirtations. It is this, in fact, which invests it with such powerful influence, and it is this which makes it the active foe of all that should occupy the mind of youth at that delicate and important period. For it is a fact well known to experienced teachers that every other study loses its interest, except in the few who are happily destitute of personal attractions.

"The lessons drag through their former course, but the scholar's brains are filled with more interesting cogitations, and the efforts of the instructor are spent in vain. The improvement of the feet gains victory over the head. The practicing for a call inspires more enthusiasm than the day of examination. And that most unwise and mischievous indulgence, called children's party, concentrates all the solicitude of these young hearts in feelings of rival vanity and feverish impatience, which are not only not suited to their age, but perfectly hostile to the real work of education." We cannot give even the headings in full, but under the ninth objection he strikes at the root of the popular dances by quoting Dr. Brooks and Rev. Albert Barnes: "Dancing, balls and parties lead to forgetfulness of God. They nourish *passion* and *sensual desires*."

Dr. Palmer, a Presbyterian minister, speaking of the waltz, says: "The liberties, too, taken in the dance are such as can hardly be safe even when sanctioned by the sacred laws of kindred and tender friendship, and it seems strange to us that a freedom which, if indulged in ordinary intercourse, would be chastised as an impertinence, should be allowed in the public assembly, and even to perfect strangers."

The *Baptist Quarterly Review* is also quoted: "Passion, and nothing else, is the true basis of the popular dance. It mingles the sexes in such closeness of personal approach and contact as outside of the dance is not tolerated in respectable society." After a thorough canvass on the subject Dr. Hodson winds up with quotations from a published work of a professor of dancing. The arguments used by him in defense of the waltz and the polka, which he (the dancing master) says "arrives at that sort of giddiness which I may venture to call intoxication," fully justifies the position taken by Dr. Hodson and others. We are glad to learn that it is likely to be published in pamphlet form by the Methodist Book Concern of Philadelphia.—*The Christian Woman.*

SIR BARTLE FRERE recommends the British government to send another expedition to explore the Arctic seas.

LET NOT the stream of your life be always a murmuring stream.

Routes to General Conference.

The excellent committee on transportation, appointed by the Louisville Preachers' Meeting, consisting of Rev. E. W. Schou, D. D., Captain B. C. Levi and George R. Simpson, Esq., have been actively at work, as may be gathered from the following items indicating arrangements with the railroad and steamboat companies mentioned:

Baltimore and Ohio Railroad.—From Baltimore or Washington to Louisville and return, $22. This is the regular rate. No reduction, on account of present low rate, which is less than two cents per mile.

Chesapeake and Ohio Railroad.—For members of the General Conference and *visitors*, the rates will be as follows: From Richmond to Louisville, $22.50, and from Charlottesville to Louisville, $20.50, and return free. Ticket good until used.

Nashville, Chattanooga and St. Louis Railway.—"Will most cordially extend such facilities and terms to delegates to the General Conference as are accorded to the body by the Louisville and Nashville and Great Southern railroad, over which their tickets will have to read in order to reach Louisville."

Atlanta and New Orleans Short Line.—Will return all delegates and visitors *free* who pay full first-class fare going, upon the production of a certificate from the officers of the Conference stating that they attended the General Conference.

Georgia Railroad.—Will pass delegates and visitors to the General Conference at usual rates, and give them return tickets *free*. "Parties going must purchase tickets from our agents, who will furnish return tickets to them when they purchase their tickets. Return tickets good for thirty days." So writes the general ticket agent.

Macon and Brunswick Railroad.—Members, delegates and visitors will be charged full fare going, and be returned free upon the production of the "customary certificate."

Mobile and Montgomery Railroad. "Ticket agent of the road will be instructed to sell excursion tickets to delegates at the rate of six cents per mile going, and there will be attached to said ticket a coupon on which said parties can return free. Good for twenty-five days."

Houston and Texas Central Railway.—"Reduced rates for a reasonable time will be given to Red River City, the northern terminus of this line." So writes the general ticket agent.

The Lone Star Route—International and Great Northern Railroad. S. M. Miller, Esq., general ticket agent, thinks he can arrange a round-trip ticket to Louisville and return, and agrees to communicate with the lines forming the route from Houston, Texas, to Louisville. Such tickets will be placed at stations where it is known that delegates will start from.

Morgan's Lines U. S. M. Steamers and Louisiana and Texas Railroad. Charles A. Whitney & Co., agents at New Orleans, write: "Will with pleasure agree to your request, and pass at *half rates* parties holding properly authenticated papers, certifying that the object of their trip is to attend the Conference mentioned. Have referred copy of your letter to passenger agents of railroads here, with requests (if they agree to make concessions) that they correspond with passenger agents of Texas roads, so that through tickets can be had from points in the interior.

Missouri, Kansas and Texas Railroad.—Pass ministers of the gospel along their line at half fare.

Ohio and Mississippi Railroad, and also the Vandalia Route from St. Louis to Louisville, reserve their answer. It is very certain that they will extend reasonable accommodations.

St. Louis, Kansas and Northern Railway.—Whole fare going, one-fifth fare returning. Tickets, good for thirty days. Whether such tickets will be sold from Omaha to St. Louis, or from Kansas City to St. Louis, I am not advised. This is the route by which all delegates west of Missouri will come.

Elizabethtown and Paducah Railroad.—Will sell to all persons attending the General Conference excursion tickets at a discount of forty per cent. Return tickets to be certified by the secretary of the Conference. Good for twenty-four days.

Louisville and Nashville and Great Southern Railroad.—Will sell round-trip tickets at six cents per mile. Such tickets may be had at stations from April 25 to May 5, and will be good at any time during the session of the Conference or within five days after its adjournment. They also say: "We will also receive tickets of foreign roads coming to us at Montgomery, Nashville, Decatur and Memphis, or at any of our junction points, at one and one-fifth of the then existing through rate between the point from whence the party started and Louisville." As the General Conference is to be held in Louisville; as it will be composed of picked men—ministers and laymen—who will very greatly influence public opinion at home; as the character of Louisville, the headquarters of that railroad and the home of its chief officers, will be affected for or against, according to the impression made; as the business men of Louisville look with great interest to the General Conference as attracting the attention of the whole Southern Methodist Church—six hundred thousand communicants—to this city; as these things are true, and many more of equal force and equal truth, it does seem that the Louisville and Nashville and Great Southern railroad ought to be the most liberal, both in the accommodations afforded and rate charged. The reputation of the road will be at stake in both particulars. Nearly all the roads in the South charge only half rates. It does seem reasonable that the Louisville and Nashville and Great Southern railroad should be as accommodating as those roads which are remote from Louisville.

New Orleans and Jackson Road decline to confer any favors. So of the Memphis and Little Rock, Cairo and Fulton, and Atlantic and Pacific.

The Louisville, Evansville and Henderson Mail Company will charge full fare on their elegant steamers going, and return *free*; and the Evansville, Cairo and Memphis Steam Packet Company will act in connection with it at the same rate. That would be a lovely trip from Memphis to Louisville in May. The Ohio river scenery especially is beautiful, and the packets well appointed in every respect.

The Louisville and Cincinnati Mail Boats will carry passengers the round trip for $5, and "sleep 'em and eat 'em." This is about all that can be said on transportation at present.

I think it would be well for each delegate to send his postoffice address to some one of the stationed preachers here, as it may be important for several reasons; one is that the transportation companies may know at what points to furnish tickets. I make this suggestion upon my own responsibility, and as no one has been appointed to receive such communications, they may be addressed to the undersigned, at No. 350 Eighteenth street, Louisville, Kentucky. It will also be observed that several companies require evidence that the party is a delegate to the General Conference. I suppose the certificate of the secretary of the Annual Conference by which he was elected will be the best evidence.

JOHN R. STRANGE.

General Conference Notice.

Delegates and brethren, having business with the General Conference, who, by reason of age or ill-health, or for any other reason, need any peculiar or special accommodation, and all who have made any private arrangements in answer to invitations, and those who have relatives or friends in the city with whom they expect to stay during session of General Conference, will please give such information by the fifteenth of April to

REV. H. C. SETTLE,
Louisville, Ky.

Church papers please copy.

Our Catechisms.

Our catechisms, says the Nashville *Christian Advocate*, are eight in number, and are published separately and in one volume, which ought to be in the hands of every minister. In addition to the three Wesleyan catechisms prepared by Richard Watson, we have two by the late Bishop Capers (one of them being revised for the youngest children;) another of the same sort, "The Infant Manual," by S. F. Farr, and two Scripture catechisms adapted to young children, written by the editor, to give a general view of all parts of the Old Testament and the New—a volume being devoted to each. Appended to the second Wesleyan catechism—which we think is the best catechism in the world—is A Short Catechism of Scripture History, by Dr. Watts—prayers and graces—and questions and answers in rhyme. These are as simple as simplicity itself. We respectfully suggest that catechisms will be of no service unless they are taught and learned. Those which require no effort on the part of the child are of no value. The cry for something more simple is vain—it is like calling for royal roads to grammar, arithmetic, etc., over which a man may run without using his muscles. What we want is not more catechisms, but an honest and faithful use of those we have. It is not so easy a thing as some imagine to write or compile a catechism. Those who have children to train in religion should be careful to use a good form of sound words; and such we have set forth, authorized and recommended by the highest authorities of the church—the Bishops and General Conference.

Resolutions on Dress.

MR. EDITOR: The following resolutions were adopted, March 20, by the young ladies of Whitworth College. You will confer a favor upon us by publishing them in the CHRISTIAN ADVOCATE. Very respectfully,

ANNIE C. CRUTCHER,
LEONA E. HOLMES,
AUBIE V. MARSHALL
And others.

BROOKHAVEN, Miss., March 21, 1874.

Resolved, That we heartily indorse the article on dress in the last catalogue of Whitworth College.

Resolved, That in view of the sacrifices our parents are making to give us an education, we regard any display of dress during the commencement exercises as both unreasonable and in bad taste, and that we will neither practice nor countenance it.

Resolved, That during the closing exercises we will wear our usual dresses, and that only the senior class be expected to dress in white on commencement day.

IT IS a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the gospel.

Letter from Bishop Keener.

PROTESTANTISM IN MEXICO—OUR CHAPEL—ORDINATION OF REV. A. HERNANDEZ.

CITY OF MEXICO, February 9, 1874.

EDITORS ADVOCATE: I find a very considerable improvement in our prospects in Mexico upon what they were twelve months ago. First, the amount of travel between this city and the English-speaking part of the world has largely increased. There are now the English mail-packets which ply every month between Vera Cruz and England, via Havana; the French steamer between here and France, and the New York steamer, both touching at Cuba; then a line of Liverpool freight steamers which touch at Galveston and New Orleans going, but not on their return trips.

The number of persons at the hotels at Vera Cruz and on the Mexican railroad—travelers who are prospecting for business or pleasure, from England, the West Indies, Germany and the United States—has largely increased. Could there be a semi-monthly packet from Galveston or Brashear City direct to Vera Cruz, it would take all the travel from Europe, as twelve days of the present sea voyage would be escaped, and travelers would have the relief and additional interest of a railroad trip from New York to New Orleans between the two sea trips of the whole route. This travel would be largely increased because of the cheapness and facility afforded our people to view the grandest scenery in the world—that of the Cordillera range and the plain of Mexico. To go from this point to New Orleans at present costs full twice as much as it would in the event of such direct communication. Think of it—Vera Cruz is only two and a half days from Galveston in a first-class steamer; no other should be put on if to compete with the present English and French lines.

Protestantism has now six churches, with good congregations listening every Sabbath to the word of God and preaching in the Spanish tongue. Three of these churches are very large audience-rooms. Last year there were but three large congregations at work. I suppose that from one thousand to fourteen hundred are regularly seated in these houses during service; half as many more, after the Catholic rabble, come in and stay for a season and then go out.

Bro. Daves is drawing to himself a good share of Mexican laborers; besides Bro. Hernandez, and Juarez, of whom I spoke last year as one of the first Protestants who, as early as 1866, had public service, and who presided once at a Protestant convention, the proceedings of which were published, and a young man by the name of Mota, who was secretary of that convention. Besides these, two others, one in the city and one at Zoyatzoulbe, are likely to be in his employ.

On yesterday I ordained Bro. Hernandez an elder. We had an excellent audience of Americans, English people and Mexicans in the house. The little chapel really looked grand with its high arches, pleasant light, painted walls and antique expression. Then, too, we had, not the organ, which is bought and waiting shipment at New Orleans, but a first-class piano, with a very fine performer—a blind Mexican—to aid in the hymns. The altar, which is a platform raised one foot from the floor and neatly carpeted, is separated from the body of the house by a balustrade railing, and is of the whole width of the church. In this altar were seated Bros. Daves, Hernandez, Dr. Romirez, formerly superintendent of Roman Catholic missions in California, now preaching for the Methodist Episcopal Church; Rev. Dr. Cooper, formerly of Chicago, a good Spanish scholar, recently in charge of a mission at Orizaba; Rev. William Parks, agent of the British and Foreign Bible Society; Rev. W. Carter, of the Methodist Episcopal Church; and Rev. Sosthenes Juarez. Spanish lessons were read by Mr. Carter. I preached a sermon in English (Acts v, 32.) The prayers and hymns were in Spanish; the ordination service part in English and part in Spanish. On the whole, it was the brightest day the little chapel had ever seen, may be, in all its history. Though I doubt not, some one or two hundred years ago, when it was probably built and dedicated, there might have been a grander display of stoled priests, of acolytes, of aromatic incense from swinging censers, and a richer melody from well-trained choristers; yet there was not there the shekinah of the Holy Spirit in richer glow, nor hearts swelling with purer love or more glorious hope.

We have everything in readiness to enlarge this house, which can be done at a small cost. It will then be worthy of the Methodist Episcopal Church, outside as well as in. The last payment on the purchase will be paid before this reaches you. For some days we have been looking for another suitable room in this city, in which to begin another congregation, to be served by Juarez and Mota. Several have been found, but the owners are loath to rent them for Protestant service. Though Catholicism here has been wounded to the death, the influential classes do not come forward to our services. They turn away from all churches. The excuse which the human heart seeks for as an apology for its temper toward God is easily found in the barefaced imposture of the Romish Church in Mexico. The process of appealing, not to men, but to God's word and to his Son Jesus Christ as the true pattern for whatever is true or noble or lovely or virtuous implies time and a general diffusion of the Holy Scriptures. A few men who could preach correctly and fluently in the Spanish tongue—men of faith and the Holy Ghost—could do a work here scarcely second to that of the apostles in the days of the Pentecost next after the death of our Lord. As yet we have no such men. But we have some who are rude in speech, and we trust and hope that the Spirit of all power will show that his treasures are entrusted still to earthen vessels to the praise of the glory of his grace.—*Galveston Christian Advocate.*

Our Work at the South.

MR. EDITOR: We had a notion of going to the North or West for the purpose of preaching the gospel, when, to our great surprise, we noticed in the ADVOCATE of the nineteenth ultimo an article entitled "Our Work at the South," containing some quotations from an article, bearing the same title, in the *Methodist Quarterly Review*, giving, somewhat, a history of the great work being carried on at the South by the Northern Methodist Church, the great work needed, etc.; also the failure of the Methodist Church South to accomplish this work, confining their labors chiefly to cities and large towns. Now, Mr. Editor, we live in the backwoods—in the pine hills. When we go to town we are called "boosiers." There are churches all around us. We have preaching in our immediate neighborhood; at one church five times each month—Methodist preaching three times, Hard-shell Baptist once, and missionary once. We think we could easily spare our Northern friends a preacher, if they need one, and a much better one than they send to the South. Our neighborhood is no exception. We have been traveling for some time as a colporteur; have never as yet found a neighborhood without preaching of some kind, and but few without Southern Methodist preaching. The negroes are no less destitute. They have plenty of preaching, such as it is. But the poorest preachers they have among them—the most superstitious and ignorant beings, without either character or brains—are those claiming to be sent by the Methodist Episcopal Church [illegible] as our knowledge extends, without exception, sent by the Northern Methodist Church to evangelize the South. The Colored Methodist Episcopal Church in America is doing more good and less harm than any other among the negroes. If the good people North, who give their millions to send missionaries to the South, knew what we do—and we wish they did—we give them credit for too much sense to give more. Better keep their money and missionaries at home, and evangelize themselves, if they can be evangelized by such toels. We can't. COLPORTEUR.

PINE HILLS, Miss., March 15, 1874.

Scandinavian Sailors.

MR. EDITOR: Mrs. Browning in one line describes a large class:

"Kind—when they think of it."

We have many Christians in New Orleans who are kind and benevolent when worthy objects are pressed on their attention.

Our purpose in this note is simply to invite attention to an unpretending but important project in behalf of Scandinavian sailors. During the winter a meeting was held for the purpose of organizing a society for the spiritual profit of these sailors. This society appointed a number of citizens, representing different churches, as trustees. A few weeks ago the board met, organized, secured a charter, and elected a very worthy and useful man as chaplain.

The Scandinavian sailors are delighted, and hope to have a bethel of their own, where they can hear the gospel in their own tongue. They have subscribed liberally, and the chaplain is daily adding to the list. One of our own citizens is treasurer, and has mortgaged real estate as security for the funds placed in his care. On Monday, March 30, at half-past seven P. M., a public meeting will be held in the Congregational church, corner of Calliope and Prytania streets. The object of the meeting is to awaken a deeper interest in behalf of this organization. Several prominent speakers will deliver very brief addresses on the aims and usefulness of such societies. It is probable many persons would attend such a meeting if they could "think of it" at the time. Has the sailor any friends in New Orleans? We will see. JOHN MATHEWS.

Sunday School Union Anniversary.

The twenty-eighth anniversary of the New Orleans District Sunday School Union of the Methodist Episcopal Church South will be celebrated on Sunday, April 5, 1874, in the Carondelet Street church, exercises commencing at half-past three o'clock P. M., in which all the schools will take part.

The schools will all meet for rehearsal at the same place on Saturday previous, April 4, at half-past three P. M.

By order of the president.

H. H. PRICE, Secretary.

ONE who knows how it is herself says: "The man who is awfully urbane to his wife before strangers is also her bane behind their backs!"

The Christian Advocate.

THURSDAY, MARCH 28, 1874.

IF WE KNEW.

BY MRS. VIRGINIA PRANTZ.

Oh! if we knew the tears of sorrow
That so oft 'neath smiles abide,
We would forget our cold upbraidings,
And, methinks, forbear to chide.

Oh! if we knew each other better,
And the motives we conceal,
How our hearts would melt within us,
And what pity we would feel!

I doubt not that we all have crosses
Other hearts could hardly bear;
And every life has had its losses,
Which no human aid may share.

But when we see a fainting brother,
Shall we pass him by with scorn?
Should we thus follow Christ's example,
Or our Christian faith adorn?

Oh! could we hear the spirit-yearning
Of some brother in despair,
We'd think, perhaps, our troubles lighter,
And less burdensome our care.

Oh! could we hear the sigh that mingles
Oft with laughter seeming gay,
We'd leave the taunting word unspoken,
And something in kindness say.

If we could know the coldly seeming
Is to hide a breaking heart,
Would we by silence or reproaches
Add another painful dart?

How have we trampled on the wounded
In the battle-field of life!
By not uplifting erring comrades
Who have fall'n in the strife.

Let us not pass the golden moments,
When we might the wretched cheer;
For opportunities neglected
Will against us all appear.

Brandon Republican.

To a Young Pastor.

MR. EDITOR: Not long since I received a letter from a young minister, who had just entered our Conference after graduating at one of our institutions of learning. He had been appointed by the Bishop to an important charge, and he desired to profit by my experience in promoting the interests of religion among the people of his charge. In answer I gave him the following suggestions, which, he afterward told me, he found profitable. Thinking that they might be of service to some other one in like circumstances, I have thought proper to forward them to you for publication, if you think them worthy.

1. I should say the first duty, on entering a pastoral charge, should be to acquaint yourself fully as to the character and standing of each member; try to know all about them; this you can do largely by conferring with your leaders and other official members. If you find any cases of immorality, call them up promptly, and do not suffer any to remain in the church who are an injury to it. As our Discipline says: "Be very mild, but very strict." In short, the Discipline gives the very best advice on that subject, and where it is properly administered the church will be vitalized, and exercise an influence that will be felt by the community. It is vain to attempt to reach sinners over a backslidden church.

2. In the next place, the church should be instructed with regard to her duty in promoting the work of Christ. Aim to enlist every member in this work; make them feel that they are God's witnesses, God's examples, God's laborers, God's soldiers. "The manifestation of the Spirit is given to every man to profit withal." God has endowed his people with various gifts, all of which are to be improved for his glory and used to advance his kingdom. Paul says: "For we are laborers together with God; ye are God's husbandry, ye are God's building." It is a great mistake to suppose that the entire responsibility of propagating the gospel and winning souls to Christ is laid upon the ministry. They are the leaders, while the laity are the warriors to fight, the workmen to build, and the examples to influence in putting down sin and saving men from eternal death. It is very important to get every member deeply impressed with a sense of his obligations to the world; to realize the worth of souls, and become deeply engaged for their salvation. "For as soon as Zion travailed, she brought forth her children." Labor to get a spirit of prayer—earnest, importunate, believing, persevering prayer—in the church. God is a prayer-hearing and a prayer-answering God. No revival can be expected without prayer. God says: "Without me ye can do nothing." But, on the other hand, Paul says: "I can do all things through Christ, which strengtheneth me." We have every encouragement to come to God in prayer for revivals of religion; but it must be *believing* prayer; that is the only kind that God has promised to answer. Get the church to pray for particular objects, such as a deeper work of grace in their own hearts, a blessing upon the preaching of the word, the conversion of particular friends, etc. It would be well to invite members to solicit the prayers of the church, in unison with their own, for those objects in which they feel more especially interested. There is a special promise to *united* prayer.

3. The preaching should be plain and practical, abounding in illustrations drawn from the word of God, from every-day life, from observation and experience; but avoid everything like egotism or self-seeking, which is offensive to God. He is a jealous God, and will not give his glory to another. Aim to produce immediate results; preach a full, free and present salvation by faith in Jesus Christ. Ministers should not make the impression that their hearers can defer acceptance of salvation to a future period. The Bible gives no sanction to such a course. Its language is: "Behold, now is the accepted time; behold, now is the day of salvation." Let every sermon be baptized with earnest, fervent prayer for the gracious influences of the Holy Spirit, without whose influences no saving or sanctifying effect will be accomplished. The sermon may be learned, eloquent, instructive and every way interesting, but the soul will not be truly convicted and converted to God unless the Holy Spirit make it the power of God unto salvation. The minister cannot be too deeply convinced of this fact. No doubt this is the reason why we see able, intellectual men often unsuccessful in winning souls, while quite ordinary men are famous for their success. The one relies on his intellectual powers, while the other relies exclusively on divine influence. Not that the cultivation of the intellect and thorough preparation should be condemned; the preacher should know everything, if possible, but trust in God's Holy Spirit for a blessing on his labors, and give him all the glory for the good that may be accomplished.

4. Pastoral visiting has a powerful influence in promoting the prosperity of the church. The pastor should strive to gain the affections and confidence of his people by showing a lively interest in their welfare, both temporal and spiritual. He should be in sympathy with them, especially in times of affliction; he should encourage their faith and trust in God, point them to the precious promises of the gospel, and pray with and for them that their afflictions may be sanctified. He should pay particular attention to the children and youth; speak kindly and pleasantly to them, and call their attention to religion, and make them feel that they have a personal interest in that subject, and caution them against procrastination. He should not have a somber look, nor austerity of manner, which would drive the young from him; but be cheerful and winning in his manner, and yet not wink at sinful, worldly amusements, which draw off the heart from God and religion, nor make any compromise of Christian and ministerial consistency. He should never be light and trifling, or indulge in "foolish talking," as Paul says, "and jesting, which are not convenient." Notice the children when you meet them, and endeavor to make them love you. This will not only have a good effect upon them, but upon their parents also.

The pastor should pay especial attention to the poor, not only in a religious sense, but also in aiding them temporally, or influencing the church to do so. It is a serious reflection upon a church that their poor members are neglected and left to the charities of the world. They should be regarded as our relatives, and more—as the representatives of Jesus. He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And, on the other hand, "inasmuch as ye did it not to one of the least of these, ye did it not unto me."

5. Aim to have a constant revival. Properly speaking, there should not be a *necessity* for a revival in the church, for the term implies a state of declension, langnor or indifference to the spiritual interests of ourselves or others, *preceding*. But such is our unbelief and tendency to evil that it is a rare thing to find an individual, much more an entire church, that lives up to his high prerogatives in Christ Jesus. But it should be the aim of the pastor to stimulate the faith of his people, and urge them forward in all their duties and the use of the means of grace, that they may be as the salt of their neighborhood, that their influence may be felt both by God and man—by God in the exercise of believing and prevailing prayer, and by men in their earnest and perseveriug efforts to lead them to reflection and repentance. A living, healthy church will as certainly be blessed with growth in numbers and grace as a healthy vine will produce its fruit in its season.

6. It is very important to get one or more of our religious papers into every family. They are like the weekly visits of a pious, intelligent minister; instructing the young people, stimulating the zeal of the older members of the household, defending our doctrines and usages when assailed, and giving information with regard to the operations of the church in the world. The pastor is *vitally* interested in circulating our organs among the people where he labors, and he will always find the most zealous co-operation among that class who take the church papers.*

7. When there appears to be an interest awakened among the people, appoint a protracted meeting. Labor to awaken an interest among your members for its success. Get them to covenant publicly to pray for it. Invite them to present their friends as special subjects of prayer. They need not call their names, but say: "A son or daughter or wife or husband solicits the prayers of the church for the conversion of their friends at that time." Appoint fasting in reference to the meeting; this is a very important means of grace, too much neglected by the people of God; it has a happy influence in promoting humility and faith.

When the meeting commences let every sermon offer present salvation by faith in Jesus. Do not leave the impression on the minds of sinners that they may wait till another time. No minister is authorized to offer salvation to any one to-morrow. The emphatic language of the Bible is: "Behold, *now* is the accepted time; behold, *now* is the day of salvation." Therefore urge upon them immediate submission to Christ—immediate and unconditional surrender of their hearts to him. Impress the members that God requires their co-operation, and will hold them responsible for the influence they can exert.

I think it a good plan to enlist the co-operation of other denominations—make a common cause against a common enemy. Avoid controversial themes, only as circumstances may require. Erroneous doctrinal views, which may be in the way of the sinner's salvation, may be corrected; but all should be done in love and Christian meekness and kindness.

The preaching and praying should not be too long. Short prayers, short sermons, short exhortations should be the rule. Let there be much closet prayer—earnest, and for particular individuals, expecting an answer through Jesus Christ—and active, believing personal effort on the part of God's people. Get them to feel that it is *their* meeting, and not the preacher's alone, and urge every one to use his or her talent for the glory of God and the good of souls.

G. SHAEFFER.

COLUMBUS, MISS., February, 1874.

* This clause was not in the original letter.

Education.

MR. EDITOR: We are aware that a great deal has been said and written upon the subject of education recently, and that, too, by those who are capable of handling the subject in its most comprehensive bearings.

It is not because we hope to offer anything new upon this subject that we pen this article, but because we consider this a subject that should be constantly recurring, in order to stimulate thought and suggest improvement. A subject so vitally important to society and the happiness of man cannot be too frequently discussed or thoroughly ventilated in order to give a healthy tone to public sentiment in this direction. "All legislation, whether human or divine, recognizes alike the reciprocal obligations existing between parent and child." One of the most important and binding obligations on the parents' side is the manifest duty to give their children all the mental and moral discipline in their power.

Heaven has constituted the parent the sole guardian of his child's temporal and spiritual interests; and woe to that parent who endeavors to shun the responsibility, or proves recreant to the sacred trust imposed. There are a number of reasons just now for recognizing the importance of the parents' moral obligation to educate their offspring. Prominent among these is the evident neglect, I might say utter indifference, of parents to the advantages that are now being afforded them for the liberal education of their children. Pure and strong as the parents' natural fondness for and desire to promote the best interests of their children, we doubt not, in almost every instance enables them safely to determine the best course to be pursued in the education of their offspring. We must, however, remember that sometimes, and frequently too is it the case, the fountain stream of parental affection is obstructed in its natural course, and inclinations as natural, and too often stronger, determine the father to pursue a course detrimental to the growth and symmetrical development of his child's mental capacities. Is not the parent too often influenced by the selfish consideration of gain in discussing the annual question: "Shall my boy go to school this year?" We imagine such obstruction has occasioned the evident decrease in interest in our schools at this juncture. We are aware that there are some who are not prepared to admit that this is strictly true. We appeal to facts. Take the country schools, academies and colleges in this State, and compare their numbers at present with the statistics of last year, and you will readily perceive a considerable diminution, without any cause to be alleged save the stringency of the times, low price of cotton, etc. We are reminded, just here, of a remark we heard an able educator in this State make several years ago. He said "an experience of many years justified him in saying that a depression in the cotton market was felt much sooner in the school-room than in the kitchen or parlor." In other words, that the butcher's and milliner's bill can be *permitted* to run on, while the school account must be stopped. The children can be permitted to grow up in ignorance more readily than the selfish father can forego his tobacco, the extravagant mother her fine new hat, or the petted elder sister shorten her usual extravagant allowance of artificials.

Thus it is that parents, both in the city and country, are pleading hard times and limited means as excuses for not sending their children to school, when really an honest examination of the causes would show that a little sacrifice and self-denial at home would enable them to send their children where they would receive such training as would qualify them to take a position in society of which their parents might be justly proud. As it is, they are growing rapidly, their physical education outstripping their mental and moral growth, and doomed for the rest of their days to be "hewers of wood and drawers of water," for lack not of natural capacity to be anything else, but for opportunities which their parents will be held responsible for not affording them. That there are those who form an exception to this rule or policy we doubt not, who, after economizing and sacrificing to the extent of their ability, despair of affording their offspring such advantages as they would desire to have them enjoy. The self-denial and sacrifices of such parents should be honored by industry in study and economy of time on the part of the child. But, alas! there are thousands of parents with whom the education of their children is the last instead of the first consideration; who care but very little for mental training, and still less for moral discipline; who regard boarding schools as a grand imposition upon the parent, and the Sabbath school as the greatest humbug of modern times. Such can conceive of nothing better in store for their child than to be simply what they have been—a cipher in society making, it is true, a sufficiency to supply their temporal wants, with an economy commendable, other things, dispensing with the need of anything like mental or moral improvement.

If I were ever tempted to believe in Darwinism it would be when I met with such specimens of the *genus homo*. In *ante-bellum* times things were different to what they are now. Education was not then, as it has become now with many, a necessity. Wealth and affluence enabled us to exercise an independence and indifference that we are no longer able to do, were we so disposed. The young man could then dictate to his father what course he would be pleased for him to pursue, and too often the indulgent parent would yield to these suggestions, and spend money freely to gratify the whims and extravagance of his son. Who is not aware that many of our large plantations in the holiday season were only pleasant resorts, where the youth spent their days in hunting and their nights in the wildest dissipation; who cared more for their hounds than for their books, and shared their love equally between their parents and their horses? Confident of temporal prosperity at least, and never dreaming of toiling with their own hands for a livelihood, the blow fell severely upon many who, to tell the truth, by education were neither prepared for the responsibilities of wealth, on the one hand, nor for the exigencies and difficulties to be overcome when it was finally wrenched from them. If the war did no other good, it at least taught the youth of this country to place a proper estimate upon the advantages of a sound education.

But who can fail to lament, in looking over the past history of their lives, that so many golden opportunities have been lost, so much talent doubtless wasted, by taking away the flower of their youth from books and study, and devoting it to idleness and pleasure? In retrospecting the history of such we are reminded of the lines of Gray:

"Hands that the rod of empire might have swayed,
Or waked to ecstasy the living lyre."

Many of these very young men are now doubtless thirsting for the opportunities they once slighted. But was not the fault the parents'? Was it not their indulgence then that caused their children to slight these advantages? And is it not their selfishness now, in many instances, that prevents their doing more for the education of their children? Parents, think of your fearful obligation and responsibility in this matter ere you decide to keep your boy or girl from school. See if there are no retrenchments in the domestic circle that could be made; no sacrifices too great to be yielded by which the education of your child could be secured, that his usefulness here and happiness hereafter might be promoted.

We are glad to see that our schools within the bounds of this Conference, appreciating the position of parents in these stringent times, are doing all they can to aid them in schooling their children by the reduction of board and tuition. The Rev. A. J. Briggs, agent for Centenary, at Summerfield, Alabama, announces that a considerable reduction in this respect has been made in both the male and female schools.

We trust that this measure will succeed in eliciting a large patronage for these excellent institutions, and that other schools may speedily follow their example in making a similar reduction.

W. A. RICE.

Temptations.

The nature of temptations, and their bearing upon Christian character and experience, is a subject that should interest every one. In its discussion we use the term in its most frequent New Testament sense—the presentation of motives to the will to influence it to the choice of wrong-doing. Such motives are not irresistible. If they were they would not make out a case of temptation, but of controlling force, depriving the person upon whom they act of the essential condition of responsibility. When one yields to such motives he is responsible, because he either has or may possess himself of the power to resist them. If he yields, it is an abuse of language to say he was overcome. The truth in such case is, he struck his colors and needlessly surrendered when the assault was made. Neither the Bible nor philosophy will sustain the plea, so frequently entered at the bar of conscience for wrong-doing, that it was under stress of temptation. Whoever else may share in the crime, there will be no parceling out of the retribution between the tempter and the tempted. Each will stand alone for his own act and its consequences.

The scriptural statement of the origin of temptations is that they are from an invisible, malignant spirit, called, by way of emphasis, "*the tempter*." Not that all motives to evil-doing are presented by one and the same malignant spirit; for to hold that they are would be to predicate ubiquity of satan, and ubiquity is an attribute of Deity alone. From various intimations in the Scriptures we learn that there are myriads of evil spirits employed in this work, all under the government of one who is "the prince of the devils." He also wins to his party many human beings, who no doubt learn and love to do his work with very little prompting on his part; yet he is responsible for and is the original source of all the temptations that afflict mankind. Hence we attribute to him what is done by his faithful proxies.

Whatever may be God's purpose in permitting us to be tempted, the object of satan, in following with persistence and skill his unholy calling, is to destroy. Filled with hatred to God, whom his malice cannot reach, he lets fly his shafts at those who are the objects of God's love. Miserable himself, the only solace he finds is in involving others in misery. His envious nature cannot bear to see this beautiful province of God's empire repose in peace and happiness. If he cannot destroy, he aims, at least, to mar it. From the ranks of God's children, made for eternal felicity, he is recruiting the empire of death. This is what he means when he places before us "the baits of pleasing ill." However desirable the momentary advantage or gratification, to yield is to die.

It is comforting to know that our temptations awaken special interest in heaven, comforting in proportion to the intensity of our anxiety concerning personal salvation. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." How appropriate to the Hebrew Christians was this apostolic assurance! Already hated and persecuted, a severer ordeal, if they held to their profession of faith, awaited them. Had they not better yield something of principle? Is it certain that God in Christ Jesus will make a full indemnification for all this suffering and loss? May not, at last, the foundations be insecure? Doubtless many were vibrating between the present advantages of apostasy and the ultimate advantages of steadfastness. No language can describe the sufferings of such a state of suspense. In such an hour we gather strength from human sympathy, especially when offered by one whose experience is parallel with ours. Elevate the thought to our "High Priest," and the resource is all-sufficient.

Every one who starts heavenward is made to know, in his essential nature, this bitter experience. It is natural to wish exemption from the ordeal; but that was denied even the Son of God. We are hedged in on every side by conditions which are made the occasions or instruments of temptation. How apt are we, when in the furnace, to conclude that ours is an isolated case. Not so. "There hath no temptation taken you but such as is common to man." The history of every one is embraced in one of two general statements—it is either a life-struggle against temptations or a life of captivity to them. Suffering "through *manifold* temptations!" Often the natural and social elements seem all under the control of the tempter, who lets them loose upon the Christian with remorseless fury. Losses come, and the fruits of a life of toil are swept away in an hour; a chair at the hearthstone is vacated forever; friends are treacherous, and love is unrequited; affliction prostrates—these and a thousand other vicissitudes are seized upon and polluted with the most plausible arguments to turn us from our trust in and fealty to God. To doubt now is to plunge into a spiritual Sahara, to be lost in the shifting sands of infidelity.

Happy he who has a clear perception of God's purpose in permitting us to be tempted. God hath declared it in his written word. It is for the "trial of" our "faith, being much more precious than of gold that perishes." In struggling with them spiritual force is developed. They make our Christian character stalwart—we come forth, when we play our part well, stronger, purer. What spheres of activity await us in the future, reaching even beyond time, we know not. We are under just the discipline that infinite wisdom sees to be necessary to prepare us for the demands of the future. The drill is laborious and irksome to the soldier, but it is necessary to prepare him to act his part on the field of conflict. The oak is shaken by the storm—every fiber is put under a strain; limb after limb is wrenched from its trunk; but it grasps the earth with a firmer hold in consequence. "My brethren, count it all joy when you fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

"In that he (Christ) himself hath suffered, being tempted, he is able to succor them that are tempted." He felt the enemy's position, drew his fire and stormed his stronghold. There are no depths of an experience of suffering that he hath not sounded. Tempted saint, when your sufferings seemed more than you could bear, the eyes that dropped tears at the grave of Lazarus were upon you. "Able to succor." This is the pledge of comfort to sustain, strength to overcome, and seasonable deliverance. "'Tis enough!

"Thou dost conduct thy people
Through torrents of temptation;
Nor will we fear, while thou art near,
The fire of tribulation.
The world, with sin and satan,
In vain our march opposes:
By thee we shall break through them all,
And sing the song of Moses."

S.

Superannuated Preachers.

WHAT OUGHT TO BE DONE WITH THEM—DR. HAMILTON—PRESIDING ELDERS, ETC.

MR. EDITOR: I have been thinking as to the best method of disposing of the old men of the Conferences. They seem to be much in the way. Cut off, as I know some of them to be, from all the resources of the Conference, and from every field of labor, from year to year, I suggest that the next General Conference provide some decent way to get rid of them; and if nothing better can be done, I insist that they be killed publicly and in open daylight, rather than be hid out by presiding elders to starve to death by inches. In your paper of January 8 Dr. Hamilton takes Dr. Carpenter and Prof. Tyndall to task about the use of prayer-books, in which Dr. Hamilton says: "But what better could any set of prayer-books do? Who will answer? Can any man cite *one single case*, one indubitable case, of special answer to *printed* or *read* prayers? If so, let it be given." Now I agree with Dr. Hamilton perfectly, but will push his argument a step further. Prayer is prayer, and if God will not hear *read* or *printed* prayers, what becomes of such in the Methodist Ritual? Are they not as objectionable there as anywhere else? Most assuredly. And I for one would be glad if the last syllable of formal ritualism was stricken from the Methodist Discipline. I have long been satisfied that the nearer we live to the simple and naked teachings of the Bible, without any addition or emendation, the better. What has ritualism done for popery and the Episcopal Church?

Did Christ leave a perfect form of religious worship to his church, or was the subject left open for the improvement of the church, according to *taste*, in all succeeding ages? And if the subject is thus open, who is to say enough, either as to quality or quantity? Away, then, with all these additions to infinite wisdom. As the General Conference is soon to meet to overhaul the "Methodist machine," it is a question as to what improvement, if any, can be made. We think there is decided room. The presiding elder wheel must be remodeled and readjusted to the wants and demands of the church, or thrust out. A certain brother in the Nashville *Advocate* of January 24, 1874, has made some good suggestions on the subject. There is no church in Protestant Christendom so burdened with *non-pastorates* as the Methodist Church. Look at its Bishops, presiding elders, superannuates, supernumeraries, missionaries and local preachers all supported out of the pastorate, except one. The pastors have long felt this burden, and the laity also. The Wesleyans have them not. They are not essential to the itinerancy. What do they that the regular pastor cannot do? It is, as it now stands, a *dangerous* office, because it is well-nigh *irresponsible*, and in this direction there lies against it the heaviest objections. It has ever been looked upon by many of the brightest lights in the church with distrust and suspicion, and among these several bishops. If retained in the church, it must be reconstructed and readjusted so as to harmonize with the whole system, and so checked as to prevent abuse. I believe it can be and ought to be dispensed with. Is it *right*, is it *just*, is it *safe* for a certain class of men to sit in judgment on my character from year to year, and injure, stab and murder my influence and usefulness as a minister with perfect *impunity*, and where no *redress is possible*?

J. A. SPENCE.

Obituaries.

CHARLEY HARMAN, son of Job F. and Matilda Carter, died, in Jackson county, Mississippi, February 5, 1874, aged one year and ten days.

B. JONES.

DIED, of congestion, on Monday, January 12, 1874, SAMUEL PENNY FAULKNER, eldest child of Samuel Faulkner and Augusta J. Penny, aged seven years and two months.

It is said a better child was never known. Nothing could induce him to disobedience or untruthfulness in the smallest degree. Such natural sweetness of disposition was his that his parents depended much on his example for the molding of the characters of the other children of the household. May the affliction be sanctified to the bereaved parents.

S. H. S.

THE undersigned, appointed by the last Quarterly Conference of Durant circuit to draft suitable preamble and resolutions in reference to the death of J. M. WEEMS and A. J. ARNOLD, present the following:

Whereas, It has pleased our heavenly Father to remove from the church militant to the church triumphant two of our beloved brethren, J. M. Weems and A. J. Arnold, who were devoted and consistent Christians, exemplifying in their daily walk the truth and power of our holy religion, and who proved their love and devotion to the church by an active and prompt performance of their official duties; therefore,

Resolved, That we do fully realize the fact that the church has lost two of her faithful members and efficient stewards.

Resolved, That we tender the bereaved families of the deceased our sincere condolence and fervent prayers, and that we furnish them a copy of these resolutions.

Resolved, That the above be published in the *Western Methodist* and the NEW ORLEANS CHRISTIAN ADVOCATE.

A. M. BARRINGTON.
J. G. HAMILTON.
F. A. HOWELL.

MARCH 2, 1874.

DIED, in Washington county, Texas, November 6, 1873, Mrs. MARGARET A. MORRIS, sister of Mrs. Dr. G. W. Stewart, of Madison, Mississippi, who is so good, so careful, as an older sister. Mine was a sister and a mother to the younger children. And then so pious; at the age of sixteen, and in the stilly night, she was converted to God. She joined the Methodist Church, and was persecuted; but amid it all she ever adorned the profession she had made. Being early taught dancing, and a most excellent dancer, she was most earnestly solicited to again join the circle of her irreligious friends, and "trip the light fantastic toe;" but her reply was always: "No, no." When I visited our native land, six years ago, I looked for the dear old tree where she had oft led me in my childhood, and kneeled with and taught me to pray, but the ruthless hand of war had cut it away; but in my memory it stands fresh and green as then, and the seeds there sown will ripen in eternity. I loved and looked up to her as I did to my mother. After awhile a minister came from the West, joined the Holston Conference, and was sent to our village. Soon it was rumored that he was going to take my sister from us. I scarcely knew what it meant; but there came the white Canton crepe dress, cousins and friends, an abundance of cake, etc.; the young minister, and another with him, and before him they stood and breathed their nuptial vows. Then I realized that she was going from us. Oh, how we wept—such bitter, bitter tears! But she soon visited us. Then we wept tears of joy. Could her life be written, it would fill volumes; but amid all the changes, afflictions, disappointments and adverse circumstances to which we are subject here, she held fast her profession, ever adorning it, as in her youth. After living to the advanced age of seventy-six years in the bosom of her surviving children (her husband having died, with his armor on, several years ago) her son writes me: "My faithful Christian mother, in great peace, resignation, contentment and Christian triumph, has passed from us and is at rest. Oh, she was the best and most devoted of mothers, her life as unexceptional as any; and with the sweet memories of my dear mother my heart is filled." Sweet, gentle sister, shall I never more behold thee, never hear thy winning voice again? My heart grows sad at the thought; but faith whispers: "Over the river, where so many loved ones rest, I will meet thee, meet them, meet Jesus—the great Interpreter of all the mysteries of this life." Farewell, dearest and best of sisters, till then; and that thy mantle may fall on thy children is the prayer of their aunt,

MARY STEWART.

THE Irishman had a correct appreciation of the fitness of things who, being asked by the judge, when he applied for a license to sell whisky, if he was of good moral character, replied: "Faith, yer honor, I don't see the necessity of a good moral character to sell whisky!"

The Christian Advocate.

THURSDAY, MARCH 26, 1874.

THE LILY.

FROM THE GERMAN.

The water lieth as still as night
Beneath the flush of the sunset sky;
The wild deer drink of the crystal bright,
And swans come sailing silently by.

The fair child looseth his little bark,
His white oar plasheth the water through;
It is all so quiet, dreamy and dark;
"Perhaps," he whispers, "I'm dreaming too?"

The ripples laugh as they answer him,
The soft waves sing in his 'wildered ear;
From shore the voices come faint and dim,
And the distant mountains look large and near.

The dancing breezes of evening hours
Play through the gold of his tresses fair,
And bring him the perfumes of sleepy flowers
That hang their heads with a languid air.

But the water-lilies are still awake!
And they nod to him as the boat glides by;
They lift up their heads from the drowsy lake,
And he thinks he hears one whisper and sigh.

So he dreams no longer! With sudden joy
He bends from the boat o'er the water dim,
And with trembling fingers the darling boy
Gathers the Lily that whispered to him!

But hark! in the forest a voice of wrath!
The lake heaves up from an angry bed,
And suddenly down from the mountain path
Sweeps the Lady Moon, all in lurid red.

The water cries: "Dost thou steal my child?"
The forest roars: "Give me back my bride!"
And the moon is glaring so fierce and wild!
The boy flies back to his mother's side.

"O mother! storms o'er the lake have spread!
The forest roars and the mountains lower;
And the Lady Moon is so fierce and red
Because I gathered a Lily flower."

The Freeman.

The Great Revival Preachers.

It has been remarked upon as an interesting fact that three such men as Jonathan Edwards, George Whitefield and Samuel Davies should have been cotemporary. They differed widely in their characteristics, but they were all "sons of thunder." Davies was less logical than Edwards, and had less extemporaneous fluency than Whitefield, but exceeded them both in true eloquence. Edwards acted upon men through their understanding; Whitefield through their imagination and passions; Davies through all the soul's avenues. He had such command of every faculty and affection that he swept the whole field of intellect and feeling. By fact, by argument, by description, by appeal, by entreaty, by expostulation he addressed man's entire spiritual nature, and roused it from its lowest depths. Edwards caused men to think deeply, and Whitefield made them feel strongly. But Davies accomplished both—awakening at once thought and emotion.

The successful preachers in later revivals pressed the consciences of men with the same truths and terrible earnestness as did their predecessors. Dr. Lyman Beecher, speaking of his preaching before a work of grace, says: "My object was to cut and thrust, hip and thigh, and not to ease off. I had been working a good part of a year with my heart burning, and my people feeling nothing. Now I took hold without mittens."

Says one, speaking from experience concerning the preaching of that day: "Oh, how we smarted under it. I remember it well in my own case. We complained of some of Paul's hard sayings, and wondered why our minister dwelt so much upon them. We wanted to get to heaven in some easier way. But instead of abating one jot or tittle to relieve us, they pressed harder and harder, driving us from one refuge to another, till there was no hiding-place left. The law which we had broken times without number we were made to feel was just; its penalty hung over our heads, and we must submit or die."

Dr. Griffin's statement on this point is worthy of careful study—the more so as he was a prince in pulpit oratory, and greatly blessed in revivals. He says: "Sinners have been constantly urged to immediate repentance, and every excuse has been taken away. At the same time we have not denied or concealed their dependence for the sake of convincing them of their obligations. On the contrary, we have esteemed it vital to urge their dependence in order to drive them from all reliance on their own strength, and to make them die to every hope from themselves. All that you can possibly gain by flattering their independence is to extort a confession of their obligations; for, as a matter of fact, they will not submit until they are made willing in the day of God's power. And if you can fasten upon them their obligations without that falsehood which robs God of his glory, let it be done. This we have found it possible to do. We have shown them that their obligations rest on their faculties, and as reasonable and complete as though the thing required was merely to walk across the floor; that their faculties constitute a natural ability—that is, a full power to love and serve God, if their hearts are well disposed, leaving nothing in the way but a bad heart, for which they are wholly to blame, if there is any blame in the universe; that sin can rest nowhere but in the heart, and that if you drive it beyond the heart you drive it out of existence; that *they alone* create the necessity for God to conquer them, and to decide whether he will conquer them or not; that it is an everlasting blot on creation that God has to speak a second time to induce creatures to love him, much more that he has to constrain them by his conquering power; and yet, after all his provisions and invitations—after he has sent his Son and Spirit to save them—after he has opened the door wide, and stands with open arms to receive them—they will break their way to perdition, if his almighty power do not prevent; that by their own fatal obstinacy they are cast entirely upon his will; that they are wholly in his hands; that if he frowns they die, if he smiles they live forever. This is the grandest of all means to press them out of themselves, to cast them dead and helpless upon God, to make them die that they may be made alive."

At a later day came Nettleton. He was solemn, affectionate and remarkably plain. His style was simple, perspicuous and energetic. His illustrations were familiar and striking; such as rendered his discourse intelligible to persons of the weakest capacity, and at the same time interesting to persons of the most cultivated intellect. He always commanded the attention of the audience. There was an earnestness in his manner which carried conviction to the minds of his hearers that he *believed* what he spoke, and that he believed it to be truth of everlasting moment; and there was also a directness in his preaching, which made the hearers feel that *they* were the persons addressed.

While on a visit to Scotland Dr. Nettleton preached in Edinburg; and during the sermon, while pressing home the claims of the Almighty, a woman who sat in a remote part of the house was so affected that, leaving her seat and walking up in front of the pulpit, she spoke aloud: "Dear sir, don't forget that 'God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.'"—*Dr. Fish's Hand-Book of Revivals.*

The Lesson of Mill's Life.

We cannot regret that his autobiography should reveal the man in his weakness as well as in his strength. It cannot fail to move our sympathy for the tone of sadness which pervades its narrative from the beginning to the end. Why should this be so? Mr. Mill's life was in most respects eminently fortunate. The discipline of his childhood was severe and exacting, but he bore it with a cheerful spirit, for he was animated by the consciousness of growing intellectual power. Though his companions were few, yet their sympathy was complete, and they hailed his promise with inspiriting delight. His public career was one of constant progress in the consciousness of increasing power and increasing reputation. The publicists of Great Britain who had treated him with contemptuous neglect, first honored him with criticism and then with deference, and finally with sympathy. The universities, which in his youth had no words too biting for their jeers and their scorn, furnished many devoted adherents not merely to his measures of reform, but to his speculative principles, in spite of their alleged and real incompatibility with any form of theism. His labors at the pen and in self-discipline were constant; yet he knew no pleasure so exhilarating as studies and labors like these. But he was not satisfied. Sentimental benevolence and imaginative self-culture widened his mind, and softened and elevated his sensibilities. Human affection then took him up. He loved a woman who more than satisfied his ideal in her intellect, her temper and her enthusiastic sympathy with his aims and labors and studies. But he gives no evidence that either his mind or his heart ever attained to peace. He was without God by his own ostentatious confession. That he was without hope in the eminent sense of the word is confessed in every line of this life. After the removal of her who impersonated the best, if not all, of love that he ever enjoyed, he dwelt as near to her tomb as he could, that he might *feel* that she was near to him. Her memory was his religion, not the belief in her immortal existence. Her approbation was *the only standard* in the actual and ideal universe by which he sought to regulate his life, and yet her approbation was only a sentimental fiction.

We have already adverted to the saying of Mr. Mill that many atheists of his acquaintance were the most religious of persons, having the advantage, as he contends, of forming for themselves a perfect ideal of goodness, to which they could accord the profoundest reverence and the most devout affection. We do not care to dispute this opinion. We might concede that what he says is possible in certain exceptional cases. But it should never be forgotten that these persons have been trained in a community that is full of Christian theism, and have breathed from their infancy an atmosphere that is fragrant with the elements of faith and love for a personal and loving God. It may not be surprising that persons of brooding, speculative habits, or morbid sensitiveness to all dogmatic propositions or doubtful arguments concerning a personal God, and especially that persons who are oppressed with the awful weight of evil in the universe should flee to the sanctuary of their own idealizations, instead of committing themselves to the acknowledgment of an infinite Person, because they cannot grasp all the relations of existence by their limited powers, or explain everything that happens in consistency with his infinite love.

This may be so, but Mr. Mill's experience testifies in many ways that the universe is darker rather than brighter to any soul that does not attach his ideal of perfect purity to a living person. Mr. Mill, sitting by the grave of the wife who was his only animating ideal of perfection when she was alive, and now mourning that she is no longer a living presence, is a representative of all those religious idealists who think to content themselves with ideal objects of worship, to whom they strive "to feel that they are near." There are many such, as we believe, who mournfully, if unconsciously, cry out for the living God, in the aspiration if not in the words: "Oh! that I knew where I might find him!"—*Scribner's for March.*

Luther's Burial.

The body of Luther, encased in a leaden coffin, was placed in St. Andrew's church, at Eisleben, on the nineteenth of February, 1546. On the following morning, after appropriate funeral services conducted by pastor Coelius, it was placed upon a hearse and taken to Wittenberg for burial. The following description of the funeral cortege and of the burial of Luther is given by Dr. Stowe:

"As the mournful procession began to move from Eisleben, the whole city and surrounding country were emptied of their inhabitants, who crowded after the hearse, and by their tears and sobs and loud weeping testified how deeply they felt their loss. At five o'clock in the evening the train arrived before the walls of Halle, and here the crowd became so dense that they were two hours in forcing the hearse along from the gate to St. Mary's church, a distance of about fifteen or twenty rods. As the hearse was slowly making its way along through the mass of human beings, a voice in the crowd began to sing the first hymn which Luther published:

'Aus tiefer Noth schrei ich zu dir,
Mein Gott erhor mein Rufen.'
('In deep distress I call to thee,
My God regard my crying—')

and the whole multitude joined in the singing, but could scarcely complete a single line before their voices were choked by their sobs, and they all wept aloud. Then they began to sing again; and thus, alternately singing and weeping, they at length deposited the body in St. Mary's church; and even then they could not be persuaded to disperse, but stood around the church the whole night.

"At six o'clock in the morning of the twenty-first the hearse started again, followed by the same weeping throng, and meeting everywhere on the way the same demonstrations of grief; and at midday on the twenty-second it arrived before the outer gate at Wittenberg, where it was met with all the honors which could be conferred on a sovereign prince. The mayor's carriage stood just outside of the gate, and in it were the bereaved wife and her younger children, awaiting the arrival of her elder sons with the dead body of their father. There were many affecting scenes connected with Luther's death, but none more thrilling, more heart-rending than the meeting of that mother and her sons.

"After some interruption the procession went on to the castle church, which was immediately crowded in every part; every door and window was filled, and every street and avenue leading to it was thronged with mourners intently weeping. Bugenhagen and Melanchthon were in the pulpit. The first arose, and with tolerable composure pronounced his text, First Thessalonians iv, 13-15; but the moment he commenced his sermon he broke out into an uncontrollable fit of weeping, in which all the congregation joined; and the infection spreading through the streets and avenues without, the whole city resounded with one loud and bitter wail.

"At length they were hushed to silence, and the sermon was resumed. After the sermon by Bugenhagen, Melanchthon addressed the members of the university in Latin, and the coffin was lowered into the vault, under the broad aisle beneath the pulpit. The vast assembly broke up, and each man returned to his home, pondering within himself and intently wondering whether it could be really so that never again would they see Luther's noble form in their streets, and never again hear his thrilling voice in their churches. He had lived and taught and preached in Wittenberg thirty-eight years, and from the time of his first arrival had been the central point of interest to all who inhabited or visited the city, and is so to this day.

"After the lapse of three centuries the city of Wittenberg, though one of the strongest fortresses and most important military stations in Europe—and though it has been the scene of battles and sieges which might have immortalized any other town—is seldom thought of or visited except as the place where Luther labored, and where his bones are buried. * * * The grave of Luther is secured by an iron grating, and covered with a thick, heavy plate of bronze, on which is the following simple inscription: 'Martini Lutheri S. Theologiæ doctoris corpus h. l. s. e., qui anno Christi MDLVVI. XII. Cal. Martii Eyslebii in patria S. M. O. C. V. ann. LXIIIMIIDX.'"

What Prayer Has Done.

Abraham's servant prays—Rebekah appears. Jacob wrestles and prays—the angel is conquered, and Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses cries to God—the sea is divided. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahithopel hangs himself. Asa prays—a victory is gained. Jehoshaphat prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordecai bade Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahara—God answers. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back. The church prays ardently—Peter is delivered by an angel. Peter and Silas prayed and sang praises—the doors of the prison were opened and every man's bands were loosed. Prayer has a thousand commands and promises. Prayer has a thousand examples of rich success. Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshaled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in its giant's race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven, conquered Christ himself, the mighty God. Prayer has bridled and chained the raging passions of men, has routed and destroyed vast armies of proud, daring and blustering atheists; witness one hundred and eighty-six thousand dead in a single night. Prayer has fetched one man from the bottom of the sea, and carried another man in a chariot of fire to heaven. Prayer has shut heaven for three years, and then opened it.—*Dr. Ryland.*

THE Memphis *Avalanche* thinks that the candidate for governor ought "to be a man who is visible to the naked eye." That does seem a fair requirement.

The Preaching that Saves.

The following description of the preaching blessed of God in saving souls is given in Dr. Fish's Hand-Book of Revivals:

"*Intense yearning* for souls is a condition of powerful preaching. Whitefield was remarkable for this. It spoke in his manner, his looks, his words. 'I love those who thunder out the word,' he said; 'the Christian world is in a deep sleep, and nothing but a loud voice can awaken them out of it.' A certain baronet said to a friend: 'Mr. B., this Whitefield is truly a great man—he is the founder of a new religion.'

"'A new religion, sir?' exclaimed Mr. B.

"'Yes,' said the baronet; 'what do *you* call it?'

"'Nothing,' rejoined the other, 'but the old religion revived with energy, and heated as if the minister really meant what he said.'

"It is said that Whitefield would sometimes rise in the pulpit, and for a minute or two, looking in silence around his vast audience, as if salvation or perdition teemed in every cast of his eye, would burst into tears, while the swift contagion reached every heart that could feel and dimmed every eye that could weep. There was pleading for souls in his very looks. And it was the gushing of a full heart.

"In Vincent's little book, God's Terrible Voice in the City, is a description of the preaching of the few faithful ministers who stayed at their posts during the great plague and fire in London. These men lifted up their voices like a trumpet, and spared not. Every sermon might be their last. Graves were lying open around them; life seemed now not merely a handbreadth, but a hairbreadth; death was nearer now than ever; eternity stood out in all its vast reality; souls were felt to be precious; opportunities were no longer to be trifled away; every hour possessed a value beyond the wealth of kingdoms; the world was now a passing, vanishing shadow, and man's days on earth had been cut down from threescore years and ten into the twinkling of an eye. 'Oh, how they preached! No polished periods, no learned arguments, no labored paragraphs chilled their appeals or rendered their discourses unintelligible. No fear of man, no love of popular applause, no overscrupulous dread of strong expressions, no fear of *excitement* or enthusiasm prevented them from pouring out the whole fervor of their hearts, that yearned with tenderness unutterable over dying souls.'"

HIGH RAILWAY POINTS.—The altitude of the highest point in the world where railways are now in operation is at Apizaco, on the Vera Cruz and Mexico railway, 7,478 feet above the level of the sea. The next highest is on the Central Pacific, in the Nevada range, 7,111 feet above the level of the sea. The third is at Arequipa, an important city in Peru, 7,000 feet above the level of the sea, and, under the Peruvian railway system, the work is to be continued, and is expected to reach double that altitude. It sets out upon an ascent, to pass to the west of the Eastern Cordilleras, and puts itself thus in connection with the famous lake of Titicaca and the entire Andine Bolivia, also with the great historic realm of the Incas, the ancient capital of Cuzco, and must reach a point at the breath-taking height of 14,000 feet above the level of the sea—less than 4,000 feet lower than the crater of Popocatepetl, and over 6,000 feet higher than the City of Mexico. The inspirations of our Peruvian neighbors are shown by these vast undertakings to be as grand as the traditional empire of their Incas, and as lofty as the sublime heights of their magnificent Cordilleras.

NO MUSTACHES!—In the London *Illustrated News* collection of "curious wills" it appears that in one Mr. Henry Budd declared by his will, proved in 1862, that: "In case my son Edward shall wear mustaches, then the devise hereinbefore contained in favor of him, his appointees, heirs and assigns of my said estate called Pepper Park, shall be void; and I devise the same estate to my son William, his appointees, heirs and assigns. And in case my said son William shall wear mustaches, then the devise hereinbefore contained in favor of him, his appointees, heirs and assigns of my said estate called Twickenham Park, shall be void; and I devise the said estate to my said son Edward, his appointees, heirs and assigns." Mr. Budd's example was followed in April, 1869, by Mr. Fleming, an appraiser and upholsterer of Pimlico, who by his will gave to the different men in his employ £10 each; but to those who persist in wearing the mustache, £5 only.

WHAT WE DO IN FIFTY YEARS.—Some of our readers, says the *Christian Intelligencer*, who have lived fifty years may be glad to know what they have accomplished in that time. According to a French statistician the average man has at that age slept 6,000 days, worked 19,500 days, walked 800 days, amused himself 4,000 days, spent 1,200 days in eating, and been sick 500 days. He has eaten 17,000 pounds of bread, 16,000 pounds of meat, 4,000 pounds of vegetables, fish, etc., and drank 7,000 gallons of liquids. There are 18,250 days in half a century, and from the above statement it would seem that a man slept just one-third of the time.

A LADY who had received a severe bite on her arm from a dog went to Dr. Abernethy, but, hearing of his aversion to hear the statement of particulars, she merely uncovered the injured part and held it before him in silence. After examining it, he said in an inquiring tone: "Scratch?" "Bite," said the lady. "Cat?" inquired the doctor. "Dog," rejoined the lady. So delighted was the doctor with the brevity and promptness of the lady's answers that he exclaimed: "Zounds, madam, you are the most sensible woman I have met with in all my life!"

Religious Intelligence.

THE Old Catholics have now 100 parochial charges in Germany, and 60,000 enrolled members.

THE presbytery of Halifax have unanimously approved of the proposed union of the Kirk of Scotland with the Canada Presbyterian Church.

THE American Bible Society has appointed Bishop W. L. Harris, who is now abroad, a delegate to the British and Foreign Bible Society, at their anniversary to be held in May.

THE Rev. Mr. Kirkley, of the Wesleyan Kaffir mission, reports a revival growing out of a temperance movement. His congregation had been much afflicted with drunkenness. As a last resource, all who drank were excluded, until the society was reduced to ten. Then a revival commenced, by which the attendants on class meeting were increased to two hundred, and the rule was established that no member of the society be allowed to make or drink Kaffir beer.

IT WAS pretty strong testimony in favor of the much criticised Sunday school singing of our day which was given by a member of the Friends Conference at Lynn, when he said that "five out of seven pupils of a school under his knowledge, who died triumphantly, on their deathbeds acknowledged that they had been brought to Jesus through the instrumentality of hymns sung in the mission school." Would any claim that children have no right to be won to the Savior through this agency?

REV. MR. GREENE, of the American Board, writing to the *Missionary Herald* from Kobe, Japan, reports much interest in the hearing of the gospel, and the prospect of the speedy organization of a native church at Kobe, with a nucleus of five young men. The converts to Christianity in Japan have thus far, in marked contrast with the work in China, consisted almost exclusively of persons from the intelligent class of the community. The poor are as yet too timid to be reached. Mr. Greene strongly objects to the plan of supporting Japanese students for the ministry at the present time, believing that such a step would degrade Christianity in the sight of the people. "If this be the true religion its teachers should propagate it from the love of it" seems to be the present feeling.

THE London Missionary Society last year sent a deputation to Madagascar, headed by Dr. Mullens, its secretary. It was felt, in view of the wonderful increase of adherents from 37,000 in 1868 to 280,000 in 1872, and of church members from 2,000 to 67,000, that the subject of Madagascar Christianity should be studied on the spot, with especial reference to the training of native pastors and teachers, to the extension of sound education, and to the increase of a native literature. The deputation, having left London July 2, reached Tamatave, Madagascar, August 14, *via* Mauritius. The remarkable and often-described journey of 200 miles from the seashore to the interior highlands was made in 12 days. The reception of Mr. Mullens and his friends at the capital, Antananarivo, was in striking contrast with the visit of the missionary Ellis, nearly twenty years ago. Their Christianity dared only be mentioned in the strictest confidence; and Mr. Ellis did not publish the names of any of the Christians with whom he had conversed, for fear of involving them in persecutions at home. Now the London deputation was greeted at some distance from the capital by several bands of missionaries, and a little outside of the city by the whole mission, including native ministers and students. Arrived in the city, their first duty was to visit the numerous church buildings, the central school and the theological class, and to address crowded meetings in various places. The Queen received them cordially, and frankly expressed her love for Christ. The results of their examination into Madagascar church affairs have not yet been published. *Independent.*

OLD CATHOLIC MOVEMENT IN THE JURA.—The Abbe Deramey was installed in the important cure of Porrentruy, on Sunday, the nineteenth of November. The ceremony was attended by more than seven hundred persons, including several local dignitaries, with the Abbe Herzog, now Cure of Olten, and several other Old Catholic ecclesiastics. Two counselors of State from Berne were also in attendance. Several other installations were soon to follow in the same district. The Paris correspondent of the *Guardian* says: "There seems no longer to exist any doubt that the whole or nearly the whole of the Swiss Jura has gone over *en masse* to the Old Catholic movement, expelled the Ultramontane clergy, and thrown off its spiritual subjection to Rome. The greater portion of the newly-installed clergy will be French, giving considerable color to the assertion, which has always been made by some of its members, that a great many more are ready to "speak out," if only a new career and means of existence could be open to them. Some of the names are also of Swiss or German Roman Catholic origin, and one even from the diocese of Luzerne." The Abbe Deramey is a very well-known theological writer, a doctor of the Sorbonne, and author, among other things, of a Defense du Quatrieme Evangile, and L'Apotre St. Paul et sa Doctrine, a second edition of the latter being now just published. We are also indebted to him for a careful revision of the French text of a translation of the Rev. J. J. Blunt's Sketch of the Reformation in England, which has lately been published here by the Anglo-Continental Society. He is a man of great personal activity and energy, as well as learning, and very well fitted on that account for conducting the movement of which he has put himself at the head, and for the sake of which he sacrifices both prospects and country.—*Methodist.*

A SPECIAL correspondent of the London *Times*, writing from Cuba, informs that journal that the State religion there, "such as it is" (it is, of course, Roman Catholic,) has no hold whatever on the masses. He goes on to say: "In towns like Cienfuegos or Manzanillo, numbering from 12,000 to 15,000 inhabitants, there is only one church with three priests. Those who are acquainted with the rites of the Roman Catholic Church well know that three priests could not, even by superhuman efforts, administer the sacraments to the one hundredth part of their flock. In an Italian town of the same size and population there would be a bishop, one or more chapters of fat canons, a seminary, at least 300 priests, and half a dozen religious communities of both sexes. I do not know that Cienfuegos and Manzanillo complain of this scanty allowance of religious instructors, or that they are much the worse off for it. Here at Santiago we have an archbishop and a whole hierarchy, and an incessant ringing of bells; yet I hear nothing but evil reports of priests, who, like the lay officials, are mostly Spaniards, bent on making money and enjoying life, and anxious to go back to the mother country with the spoils of the colony. A planter near Cienfuegos, the other day, visited with some misgivings as to his duties, wished to have the small fry of his negroes baptized. It was time, he thought, that the poor Africans should cease to be brought up like dumb cattle, and it was well that they should be made Christians before they aspired to be freemen. The priest who performed the ceremony claimed the fee of one ounce ($17, or 3*l.* 8*s.*) for each of the christened children, and he enforced payment; but the result was to deter other slave owners from bringing their *cria* or negro nursery to the font, so that the little Africans will grow up as unmitigated heathens as their fathers were before them. It is easy to say that so venal and debased a religion is no better than no religion at all; but no religion in Cuba is tantamount to no morality and no instruction. There is absolutely no reading in this country, and even at Santiago, a town of 40,000 inhabitants, so far as I can see, no book shop."

AT THE well-known Allahabad Missionary Conference of last year Dr. Wilson, the veteran missionary of the Free Church at Bombay, read a paper on "Preaching to the Hindoos." In this paper he gives a striking account of the inventive and accommodative character of Hindooism, which we quote: "The lower classes Hindooism leaves in the depths of ignorance and darkness, without making any attempt to promote their elevation. The indolent and inane, succumbing to its trying climate, it leaves in undisturbed repose. To the curious and inquisitive it furnishes, in its remarkable schools of philosophy, systems of combined physics and metaphysics, at once empirical and deductive, and which exercise and yet weaken and pervert the intellectual faculties, and that without any clear recognition of moral obligation and duty to God or man. To the lovers of excitement and amusement it furnishes a boundless store of myths, fables and fictions. To the active and superstitious it affords a never-ending round of foolish and frivolous ceremonies, which engross most of their time and energies. To the rich, wealthy and powerful it liberally promises and sells pleasure in this world, with the expectancy of its continuance in those which are hoped will come. Those who love to rove it sends away on distant journeys and pilgrimages. Those who are morbid and melancholy it settles on the hill of ashes. Those who are disgusted with the world it points to the wilderness. Those who are tired of life it directs to the funeral pile, the Idol' ear or the lofty precipice. To those who are afraid of sin it prescribes easy and frivolous penances, or directs to the sacred lake or river in which they may be cleansed from all pollution. Those who need a mediator it commends to the Guru, who will supply all deficiencies and answer all demands. To those who are afraid of death it gives the hope of future births, which may either be in a rising or in a descending scale. Those who shrink from the view of these repeated births in human and infra-human forms it directs to the absorption of the Vedantish or the Nirvana, the totally unconscious existence or absolute existence or absolute extinction of the soul of the Buddhist or the Jaina. Need we wonder that Hindooism has its millions of votaries, and that, with some conspicuous losses, it has retained them for thousands of years, up to the present day?" The Hindoos, like other Eastern peoples, are very fond of parables. Dr. Wilson gives a number of interesting instances of the manner in which he has secured an audience, when on his preaching tours, by means of a parable. Here is one of them: "On one occasion I observed a large number of people belonging to a village which I was passing engaged in carrying a heavy tree, with the branches cut off. They put it down to draw breath for a little. Approaching them I said: 'I see a heavier burden still on your backs than that which you have now put down.' 'What!' said they. 'You must be speaking parabolically to us.' 'Well, what is the burden?' 'It is the wife and children,' cried one, evidently expecting my assent. 'Oh! no,' I replied; 'don't say that. Your wife performs more than half of the work of the family; and as for the children, you may have been asking them for years from the idols, who could not give them to you, before you got them from God, in the exercise of his own good pleasure.' 'It is,' cried another, 'the Sirkar or government, which imposes on us heavy taxes.' 'Oh! don't,' I said, 'complain of the Sirkar. With the taxes it levies from you it furnishes you with roads and bridges and such like conveniences, pays for a police and army to protect your property and your lives, and maintains a judicial establishment to settle your quarrels and disputes.' 'What, then, can you possibly mean?' they asked. 'I mean,' I said, '*the burden of sin.*' And thus I had at once found my text and an attentive audience."

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Out of Season.

So urgent is the gospel message that it must be proclaimed not only at the most favored times, but also when it might seem out of place and useless. There is danger of depending too much upon opportunity, and of limiting our efforts to stated methods and periods. What is popularly out of season may prove to be the most fruitful in results; and that which crosses the line of habit, usage and convenience may for this very reason turn out wonderfully well. "In season, out of season," is the admonition to Christian workers. Regularly and irregularly, in the appointed means and services, and at the hours of worship, but also going beyond and overflowing the banks and dikes of stated ordinances and organized labors. We are strongly tempted to follow our personal ease and convenience, and to lapse into grooves from which no departure is allowed. The good must be done at certain times and in certain ways, and apart from these the sense of responsibility, and alertness to snatch the brand from the burning, are relaxed or altogether suspended. Our methods should have something of elasticity, and not be rigidly confined within the worn and recognized track.

In reference to our personal accountability there is a disposition to rest in the perfunctory performance, and to suppose that we are clear in the sight of him "who shall judge the quick and the dead at his appearing," when we have gone through with the usual routine of Sunday, and have delivered our testimony as witnesses for Christ in the church. The work that is in season according to common consent, does not need particular care so much as that which lies outside of the prescribed forms and times. It is vastly important that the regular preaching should be done, that the weekly meetings should be kept up, that the teaching and exercises of the Sunday school should be faithfully attended to, that family devotions and secret prayer should be systematically observed. There is a round of duties which is to be carefully and vigilantly pursued, and which none would think of omitting. To be instant out of season, in labors and crosses, beyond this line of recognized religious duty, is the more difficult and the more likely to be neglected.

It is a subject that merits a distinct and prayerful consideration—this out of season work to which Christians are called. It might take the direction chiefly of examination into the nature and extent of our personal efforts, what we are doing for Christ, for the relief of the suffering, for the conversion of sinners. Or it might be an inquiry into the faithfulness with which we carry our religious zeal and activity to the place of business, to the companies in which we mingle, and the chance associations of the passing day. The preaching of the pulpit, and the formal profession of faith in Christ, are in season, but to warn sinners by the wayside, and to comfort the mourners elsewhere than at the altar of prayer, are blessed works out of season. The religion of the week-day, of the roadside, of the domestic circle, and the informal but vigilant study of usefulness everywhere, are perhaps some of the aspects of being out of season. Christ is our best example in this special aspect of fidelity, as in every other form of devotedness to God. He went about doing good, and everywhere and at all times he contributed something toward the happiness and salvation of the people. Not alone in the synagogue and in the temple, on the Sabbath and other religious days, but in the private house, in talk with the woman at the well, by the seaside, in the thronged streets, he preached the gospel of the kingdom. Paul at Athens, in the prison at Philippi, and in the trying ordeal of shipwreck, wrought in this out of season but effectual manner. In his words to Timothy it might have been his purpose to distinguish these aspects and classes of Christian work—in season, out of season—and the latter as most liable to be overlooked, and by some to be condemned.

Ecclesiastically it would be a grave offense to preach otherwise than in gowns and consecrated places. There must be no departure from established order, and no methods which were not in strict conformity with the ancient ordinances and usages. So some would think. Then there was the tendency to fall into the undue observance of religious days, of fast days and holy festivals. Christian freedom breaks away from these constraining and narrowing bigotries, and throws off the deadening and hampering restrictions of all these frigid and effete superstitions. In season and out of season, as becomes the earnest work the Christian has to do, and as becomes the liberty of the Spirit, and the power of a dispensation of truth and love to the world. "Out of season" is against ecclesiastical narrowness, a protest against the limitations of ministerial labor to prescribed liturgies and orders, and also an admonition to all Christians to get out of the ruts and tracks of mere church and religious forms. It is an awakening call to a special and much-neglected department of consecrated labor—to be instant out of season, to be attentive and zealous in the everyday opportunities, and by any means and by all godly expedients to save some. Luther and Wesley, as judged by the methods and standards of their day, were out of season because they were living, active reformers and preachers. Paul was in the same class—working out of season—scandalizing the Jew and offending the Greek.

The Prayer Test.

Good in the end comes out of the opposition of infidels. The discussion elicited by Tyndall's proposed test, as we then suggested, has led praying people to greater earnestness, and the prayerless in many instances to call upon God. A thoughtful writer in the *United Brethren Tribune* has, we believe, given a true exposition of the cause and effect. Whatever may be the cause and tendency of the woman's movement against whisky, the prevailing revivals in Europe and America go far to confirm the writer's views. He says:

Again, may we not consider that the new era of prayer upon which we seem to have entered is a result, in large part, of the discussion excited by the Tyndall prayer test? On every hand the voice of supplication is heard. Nor is it necessary to wait five years for satisfactory proof that God is a hearer of prayer. The fact is attested by the glowing love and regnant grace in the hearts of tens of thousands; it is demonstrated in the conviction and conversion of vast numbers in behalf of whom earnest prayers have ascended to Heaven. Both in this country and in Europe the earnest prayers of God's people have been followed by the abundant outpouring of the Holy Spirit, and the triumph of the Redeemer's cause has been marvelous.

And now the power of prayer is being tested against one of the giant iniquities of the age. Thousands of devout women are praying to God for and with the most hardened and abandoned class of sinners to be found. Whatever irregularities and improprieties may be incidental to the wonderful crusade against the rum traffic, the evidence that God hears these earnest supplicants is most palpable. In no other way can we satisfactorily account for the fact that men, who have long hardened themselves in sin, who have defied all laws and who seemingly were lost to all shame, should bow meekly before the majesty of this movement, pour their liquors into the streets, and pledge themselves to a better life. Years of temperance agitation and temperance legislation have not done so much to check the traffic in intoxicating liquors as a few weeks of prayer, accompanied by appropriate effort. Of course it is not possible, with absolute certainty, to connect this new era of prayer and its wonderful effects with the discussion of the Tyndall prayer test as a result, but we do not regard it at all fanciful or unwarranted thus to connect them. If we are correct, the publication of this prayer test affords a notable instance of God making the wrath of man to praise him.

Won't Mix.

Dr. Curry, of the New York *Christian Advocate*, in his travels in the South spends a Sabbath in Atlanta, Georgia. He writes of his impressions and observations as follows:

Sabbath, the twenty-second of February, we were with our friends at the Loyd Street church. The nominal policy of this church is for the two colors to worship in the same congregation; but here, as elsewhere, that policy has proved a failure—in most cases a disastrous one. If the blacks predominate, or are allowed fair play, the whites absent themselves; and if the whites predominate, the colored people do not find themselves at home among them. About one-third of the Atlanta church, extending along the entire length of the edifice, and as good as any part of it, is informally recognized as the colored people's seats, and while the other two-thirds were comfortably filled, this part was entirely empty, except that about a dozen very well-dressed colored men came in and took seats near the door, evidently strangers, attracted thither by the announcement in the papers of the name of the expected preacher. Our experiment of entirely disregarding "race, color or former condition of slavery," made in good faith and prosecuted with commendable tenacity of purpose, is sufficiently demonstrated to be a failure. The two races will continue to form separate churches and schools during the present generation. It is wise for us to recognize that fact, and to order our actions accordingly; but these things argue nothing against a common ecclesiastical or denominational organization, but rather much in favor of it.

The Plague Spot in Popular Novels.

For the hurt of the daughter of my people am I hurt. Is there no balm in Gilead? Is there no physician there?—Jeremiah viii, 21, 22.

We do not come forward to testify to the grosser abuses of the press—the loathsome smallpox literature, with its illustrations, now arresting attention by its wide diffusion. This fearful epidemic is no new thing. More than twenty years ago it was described as "satanic literature," in the very terms used at this day and then; strenuous efforts were also demanded for its suppression. This is the natural outgrowth of depraved humanity, and peculiar to no era. The demands of a corrupt taste will always be supplied with a corrupt literature. We know nothing of this except what is said of it in its condemnation, but would suppose its grossness would repel minds refined by a higher training. But we have met with another form of evil, so subtle and insidious as to excite no alarm even when the infection has been received. This is provided in the popular novel of some talented writer, or in the pages of periodicals bearing a good name, hidden under the guise of fictitious narratives, rendered attractive by the brilliancy of genius. It belongs to the present day to introduce this mingling of good and evil in the same vehicle. One article may be worthy of all the commendation given by reviewers to the work itself, but the next may happen to be so interspersed with erroneous doctrines, carefully covered over with apparently good sentiments, that the moral sense of the reader may be unconsciously led into acquiescence. In many of our modern fictions there is found an indistinctness of outline between truth and falsehood—the right and the wrong—in thoughts, feelings and actions, that it is difficult for the young and the unwary to see where one ends and the other begins. This very indistinctness is made available for the plot to be revealed, as where there is mystery there is usually a dubious morality.

There are fatal miasms floating in the atmosphere of American society—disorganizing doctrines, weakening the force of moral obligation in the social relations, and destroying the vitality of Christianity. These find lodgment where they are least suspected, and are doing a deadly work in the hearts and minds of many wives, mothers and daughters. The last hope of a nation is left in the family. Where this is lost all is lost.

But, thanks be to God, there are true Christian households left in our land; there are true Christian people among us, who can be called on to labor and to pray in their endeavors to provide a safeguard for those still untouched, and a remedy for those already stricken. The name of "Christian" has been made a taunt and a by-word, because many have falsely assumed it to carry out their own selfish schemes. There are nominal Christians as members of churches, while their conformity to the world in its fashions and maxims has left no difference between them and avowed worldlings. But there is a Christianity which is mighty through Christ Jesus, and this is the antagonist of every form of evil.

The grosser abuses of the press may be externally reached by legal enactments, but these cannot crush out the diabolism that made them. The insidious poison administered to the young and the thoughtless in the fascinating story may paralyze the conscience and deaden the heart, but those who love them are unconscious of the evil within, until it comes into outward action, and then it may be too late.

But no law of human enactment can be brought to bear against this modern popular literature, with its false and dangerous teachings. It is painful to acknowledge that many of these books are written by women, who bear untarnished names and have lost no caste in "good society." They are popular with publishers and the reading public, because their works are in demand. But shall no effort be made to counteract their influence? Can Christian parents and Christian teachers hold their peace and give no warning? They cannot fetter the press, but they can fearlessly expose the lurking evil. It is in the power of Christian reviewers to have these books brought to their tribunal, to be examined and judged according to a higher law than that made by man. It is the duty of all Christian workers to come to the front and take their stand, determined to do all that can be done to arrest the progress of evil and disorganizing works of fiction by fostering and encouraging every effort that is made to provide a sound, pure and invigorating literature. "Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered?" A. G.

Mr. Hammond's Work in St. Louis.

On Thursday of last week Mr. Hammond and some sixty Christian workers, clergymen, laymen and ladies, left the city for Jefferson City, to spend a couple of days and nights in holding religious meetings at the capitol. This pilgrimage was made in response to an invitation from the clergy of Jefferson, and a desire expressed by a vote of the Legislature to see and hear the distinguished revivalist. The wonders God has wrought by the instrumentality of Mr. Hammond in St. Louis amaze and bewilder us all. He is a religious enigma, but evidently chosen and blessed of God, in a remarkable measure, as his instrument in awakening the churches and in the conversion of sinners. Most strikingly in this work is illustrated that Scripture, viz.: "For, after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the *foolishness* of preaching to love them that believe;" "that the excellency of the power may be of God and not of men." At present there can probably be no correct estimate or even an approximate estimate of the number of genuine conversions which will likely be the result of the meetings here. Already between two and three hundred have been admitted into the various evangelical churches, and still they come! Last Sabbath, the first instant, the session of Providence Presbyterian church (Declaration and Testimony,) in North St. Louis, Rev. Mr. George, pastor, formally invited the North Presbyterian church, Dr. Foote, pastor, to unite with them in celebrating the Lord's Supper, and it was a communion season long to be remembered by those two churches. Rev. Dr. Farris, having been the pastor of Providence church for a number of years preceding Mr. George, was also present, and participated in that love-feast. There has been manifest this characteristic of a genuine revival, viz.: caste has been ignored. All ranks and conditions and colors have been in attendance, and all have been alike welcome. At present meetings are being held every night in various parts of the city, and the morning prayer and inquiry meeting for two weeks past has been held regularly and continues at the Methodist Episcopal Church South. In its length and depth this revival has perhaps not been surpassed in this century. God has worked and is still working marvelously in St. Louis. And her suburban towns and churches have been sharing with her a similar work of grace. The delegation to Jefferson City was cordially received, and the work done there, it is hoped, will not be in vain. Mr. Hammond was the guest of Governor Woodson, and the Governor and his wife were in attendance upon the services in the Representatives' Hall, conducted by Mr. Hammond and packed with people.—*Interior, March 12.*

Abandoned.

We have seldom read anything in the confessions of modern or ancient unbelievers more appalling than these two sentences from the last work of the late David Friedrich Strauss, on "The Old Faith and the New." After announcing his utter loss of faith in God, he says:

"In the enormous machine of the universe, amid the incessant whirl and hiss of its jagged iron wheels, amid the deafening crash of its ponderous stamps and hammers, in the midst of this terrific commotion, man, a helpless and defenseless creature, finds himself placed, not secure for a moment that on an imprudent motion a wheel may not seize and rend him, or a hammer crush him to a powder. This sense of abandonment is at first something awful!"

And this is all that atheism has to offer a man who deliberately gives up his belief in a personal God, and believes only in a machine which he can neither control nor escape.—"Without God and without hope in the world," poor John Stuart Mill worshiped his dead wife's "memory," while he wept over her grave, from which he saw no gleam of a resurrection, and beyond it no dawn of the better life. And the German Strauss found himself "a new faith" only in that blank materialism which filled him with an awful sense of abandonment. The "old faith" of David and of Martin Luther, as expressed in the forty-sixth Psalm, and the "old faith" of Paul, in the closing verses of the eighth chapter of the Epistle to the Romans, and in that splendid argument for the resurrection of the dead in the First Epistle to the Corinthians, leaves no place for such horrible experiences as these apostles of the "new faith" have voluntarily confessed.—*Christian Intelligencer.*

ADMIRERS of John Stuart Mill in London propose to place a statue to his memory on the Thames embankment.

Presbyterian Union.

The negotiations between the committees of conference of the General Assembly of the Presbyterian Church (North) and the Cumberland Presbyterian Church have issued in a plan of organic union, embracing the following points, which is from a letter in the *Tribune:*

"1. That both confessions of faith shall be regarded as of equal authority, and in the licensure of candidates or the ordination of ministers or other officers of the church the individual may choose which of these he shall adopt.

"2. That the form of government and discipline of the Presbyterian Church shall be that of the United Church.

"3. That the United Church shall be known as the Presbyterian Church of the United States of America.

"4. That all the publications of the respective churches shall be recognized as part of the literature of the United Church.

"5. That ministers, licentiates and candidates shall stand in the same relation to the United Church that they now sustain to their respective churches.

"6. That all property belonging to each church shall become the property of the United Church.

"The seventh and eighth articles are in relation to boundaries and official records. In additional papers which passed between the respective committees it is acknowledged, on the part of the Cumberland Presbyterian Church, that they have understood the confession of faith of the Presbyterian Church to 'set forth the sovereignty and decrees of God in terms inconsistent with his holiness and benevolence, and with the freedom and accountability of man,' and ask whether there is not occasion, 'for such slight changes in the language of these time-honored standards as will fully adapt them to the common faith of both churches.'

"The joint committee finally recommended that further conferences should be had before submitting a plan for union to the assemblies. The Cumberland Presbyterians, according to the best statistics obtainable, have about one thousand ministers and one hundred and thirty thousand members. They seceded from the General Assembly in 1810, on account of their holding anti-Calvinistic doctrines to a large extent, engaging in revivals, and ordaining laymen to work as itinerate exhorters."

Baltimore Conference.

This Conference adjourned March 12, after a very harmonious and profitable session. We glean the following statistics from the *Episcopal Methodist:*

The statistics were read, showing local preachers, 105; white members, 24,071; colored members, 98; children baptized, 1,270; adults baptized, 1,130; churches, 324—value, $704,110; parsonages, 54—value, $84,100; Sunday schools, 378; superintendents, 459; teachers, 2,977; scholars, 20,179; conversions in Sunday schools, 1,215; volumes, 51,121; expenses, $8,680.

The report of the joint board of finance was received and adopted. The following are the receipts from the districts, as reported:

	Bishops' Fund.	Sup. Fund.	Educa. Fund.
Baltimore	$255	$979	$278
East Baltimore	184	908	370
Washington	261	834	410
Winchester	121	368	112
Rockingham	142	490	102
Lewisburg	87	114	34
Roanoke	120	155	75
Lexington	86	199	80
Moorefield	100	137	67
Total	$1,356	4,100	$1,428

The expenses of the delegates to General Conference were reported at $518.

The deficiency in the educational fund was $637, and that in the Bishops' fund was $125.

Mr. Charles Shipley, treasurer of the Board of Missions, submitted his report, which showed the following assessments and collections:

Districts.	Amount assessed.	Amount collected.
Baltimore	$1,200	$1,000
East Baltimore	1,200	1,000
Washington	1,200	1,085
Winchester	1,000	510
Rockingham	800	800
Roanoke	400	500
Lewisburg	400	102
Lexington	400	275
Moorefield	400	325
Total	$7,000	$5,577

The increase of collections this year over that of last is $952.36. The report was adopted.

BRAZIL.—We have had a call, says the Nashville *Christian Advocate*, from the Rev. R. T. Henington, formerly a member of the Mississippi Conference, but now a resident in Brazil. He has located his family on the Amazon, five hundred miles from its mouth—near Santarem, at the junction of the Tapajoes with the Amazon. There the climate is fine, the soil rich, and the people, white, red and black, are civil and friendly. The colonists are doing well. Bro. Henington has coffee and orange orchards which give good promise. The communication is regular with New York by steamers. The fare from New York to Para, at the mouth of the Amazon, is $150; thence to Santarem is $25. The cost of living there is reasonable. Bro. Henington is very desirous that our church should establish a mission there, and we hope it will soon be able to do so. There is a nucleus at that point of fifteen members and a local preacher, and they would hail the advent of a missionary. Bro. Henington returns to Brazil, carrying with him machinery, books, etc. This means business, and we hope that the church will soon be able to respond to his call, and that of Bro. Newman in St. Paul's, near Rio Janeiro. We must have a mission in Brazil.

MEETING OF THE ASSEMBLY.—The General Assembly of the Presbyterian Church in the United States will meet in the Presbyterian church at Columbus, Mississippi, on the third Thursday (twenty-first day) of May, at eleven o'clock A. M. The opening sermon by the Rev. H. M. Smith, D. D., moderator of the last Assembly.

New Orleans District Notice.

The New Orleans District Conference begins its session, in the basement of the Carondolet Street church, on Thursday, April 2, at ten o'clock A. M. Bishop Keener will preside. On Thursday night there will be a district love-feast, and on Friday night a sacramental meeting. The members of the several churches of the district are urgently invited to attend these meetings, as well as the business sessions of the conference. All the members of the Quarterly Conferences are members of the District Conference. On Sunday, April 5, at three o'clock P. M., the Sunday School Union of the district will hold its anniversary celebration. There will be regular business meetings of the conference probably every morning at ten and every evening at five o'clock. Pastors are requested to notify their congregations of the services and appointments.

L. PARKER, P. E.

Mobile District Conference.

Preachers in charge of circuits and stations in the Mobile district will please give me, by letter, the names of preachers and laymen who will attend the District Conference, to be held here in April, that provision may be made for their entertainment during the conference. Members of the conference, upon their arrival, will report to either of the pastors in this city. My place of residence is on Charles street, opposite Washington square. Services of the occasion will begin on Wednesday night, April 15, at St. Paul's church.

JOSIAH BARKER, Pastor.

MOBILE, March 16, 1874.

BISHOP KEENER will address an audience on missions and Mexico, at Carondelet Street church, on next Sunday evening, the twenty-ninth instant, at half-past seven o'clock. All who attend will undoubtedly be both instructed and entertained by his descriptions of the wonderful country lying just south of us, and the progress of Protestant missions in it during the last few years. The public are invited to attend.

REV. L. M. LEWIS, writing from St. Louis, March 14, says: "We have had a great blessing in St. Louis in the revival of God's work. I have never seen its equal. No man can tell the amount of good done."

IT HAS become questionable, says the *Western Methodist*, whether the next General Conference of the Methodist Episcopal Church, which does not meet until May, 1878, will be held in St. Louis, the appointed place of meeting. Referring to the recent annual session of the book committee of that church, the *Northwestern Christian Advocate* says:

"One important question raised was that of changing the seat of the next General Conference. While there is no doubt of the hospitality of the appointed place, St. Louis, it is yet a question whether the Northern Methodists there are numerous enough to entertain such an army. At any rate, a committee was appointed to consider the question and report hereafter. St. Louis will not decline by any means, and may utterly refuse assent to a change; but the question is justly no open one whether, while our church there is doing such grand, vital work, she should be allowed to invest twenty-five thousand precious dollars in General Conference local expenses."

SOUTH CAROLINA CONFERENCE.—Bishop McTyeire, in a letter to the *Western Methodist*, speaks as follows of the prosperous condition of church affairs in the South Carolina Conference: "I was greatly surprised to find, in my last visitation to the South Carolina Conference, that the church was prospering there in the midst of a prostrate State. I feared to hear about the *support* of the pastors in a land not rich in soil, and taxed almost to confiscation. The South Carolina preachers were better supported than those of Tennessee and Kentucky—States rich in soil and enjoying good government. One reason of this is, the parsonage system prevails in South Carolina. There are sixty-five parsonages in that Conference. In the village of Sumter, where the session was held, there are three parsonages—that of the district, the circuit and the station. Other villages show the same provisions for ministerial support."

THE NEW YORK BIBLE SOCIETY. The regular meeting of the board of managers of the New York Bible Society was held at the Bible House on Thursday evening, March 5, the president, Mr. Alfred L. Edwards, in the chair. The various standing committees reported as follows: During the month of February 3,087 families were visited and 565 Bibles or Testaments distributed among them by gift or sale; 159 vessels lying in the harbor were supplied with 3,461 Bibles or Testaments in different languages, and 429 Bibles or Testaments were distributed among 3,155 emigrants landed at Castle Garden.

IT IS STATED in the secular papers, says the Richmond *Christian Advocate*, that Dr. Munsey has been appointed by Bishop Pierce to the charge of one of our churches in Augusta, Georgia. It gives us great satisfaction to learn that Dr. Munsey's health has greatly improved, and that he is able to enter again upon the active work of the ministry. We trust his labors in Augusta will be owned and blessed of the Lord.

Books and Periodicals.

WE HAVE received: Go or Send. A Plea for Missions. By Rev. Atticus G. Haygood, D. D. This is a prize essay, and published by order of the Board of Missions of the Methodist Episcopal Church South. We have not read this plea for missions, but we have sampled it here and there, and find its flavor excellent. We hope hereafter to quote much, but here is a passage for the present:

"*The Doctrine of Averages.*—It is very convenient for theorizing, but it is unsafe as a basis of appropriations. The trouble is that those who should give more than the average take advantage of it, and compliment themselves upon their liberality when they come up to it. If we had $1 from each of our six hundred and fifty-four thousand members we should have $654,000. To be sure; but this is not the best way to put the case. Each member should give something, and is bound, by every law of the kingdom, to do so, not according to the delusive doctrine of averages, but as the 'Lord hath prospered him.' 'Every man according to his several ability.' The law does not state the amount; it puts that upon each man's conscience, and some consciences are very dark or dead. Some are as much bound to give $1,000 as others are to give $1, and it would require less sacrifice to do it. Millionaires have no business talking about averages with day-laborers. When the rich fall down to the averages they 'fall from grace.' There is power in the 'penny-a-week' doctrine if only it be so adjusted that it shall read 'a pound a week' for those who ought to give '*a pound a week.*' We fear that this doctrine of averages is proving a snare of satan to some of our richer people. Let them consider what Bunyan says of those pilgrims who 'at the first beek went over to Demas' digging for silver in the hill Lucre: 'Now whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; *but this I observed, that they were never seen again in the way.*'"

The cost of the work is only twenty cents for single copies, sent by mail; per dozen, $2, with usual discount to preachers. Every member of our church should obtain a copy, and the preachers cannot do a better work than to order and distribute freely. All can be supplied from the Publishing House, Nashville, and New Orleans.

RECORD OF MR. ALCOTT'S SCHOOL. Exemplifying the principles and methods of moral culture. Third edition, revised. Boston: Roberts Bros., 1874.

The work is eminently suggestive, and may prove helpful to parents and teachers. It is the record of a school reopened by Mr. Alcott, in Boston, in 1834. The contents are arranged under the following heads: Plans, Journal of the School, Self-Analysis, Conclusion, Explanatory. We are indebted to Kam & Co., New Orleans, for a copy.

LILIAN DALZELL. Loring, publisher, Boston.

OUR Sunday school publications from Nashville for April are to hand in good time. All very good. The Magazine is better than usual. The first article, on "The Spirit of Missions," by Bishop Keener, is a powerful and luminous exhibition of the principles and incentives to missionary work. The following from the editor, touching General Conference action on the election of Sunday school superintendents, we most heartily indorse:

"The General Conference, we suppose, will take the question of the election of Sunday school superintendents in hand and settle it. It ought to be done by every token. The church expects it; the Sunday school interests require it. Perhaps it is best that it was not done at Memphis, but it ought to be done at Louisville. It is too important a matter to be settled by any, or by no method. Several Annual Conferences have memorialized the General Conference to pass a law making the superintendent elective by the Quarterly Conference upon the nomination of the pastor, just as in the case of stewards and trustees. This seems to be the most natural, satisfactory, as well as best-guarded solution of the question."

THE first annual report of the officers and trustees of the Louisiana Institution for the Education of the Blind, and the Industrial Home for the Blind, to the General Assembly of the State of Louisiana, is a pamphlet of much interest. The institution is located at Baton Rouge, and the Rev. Patrick Lane is the worthy and accomplished principal. It is doing an important work, and should receive the support and encouragement of every benevolent and intelligent citizen.

THE SOUTHERN CULTIVATOR, published at Athens, Georgia, will be found invaluable to Southern planters. The March number is filled with articles suited to the season, and adapted to the wants of our Southern soil and climate. W. L. Jones, editor and proprietor, Athens, Georgia. $2 per annum.

THE AMERICAN AGRICULTURIST for March is splendidly illustrated, and replete with the latest information on agricultural and domestic matters. For the farm, garden and house we know of no periodical equal to it. Published by Orange Judd & Co., New York. $1.50 per annum.

ST. NICHOLAS for April is filled with taking pictures and a fine table of contents. The publishers are sparing no pains or expense in their effort to make this the leading magazine for the young. It is a very attractive publication, and, we believe, pure and good in its moral tone.

GOOD WORDS for March has an excellent table of contents, and the illustrations are rather better than usual. Of the articles we note especially: Behold All Creatures for Our Use, Pure Water, Lyrics from Goethe, Solar Research, The Early Life of King David.

SCRIBNER'S MONTHLY for April is splendidly illustrated, as usual. The Great South, Christ's Resurrection Scientifically Considered, Concerning Some Imperial Booty, English and American Women, are the principal articles.

LIPPINCOTT for April is handsomely illustrated, and contains: The New Hyperion, With the Count de Beauvois in Japan and California, Some Recollection of Walter Savage Landor, Among the Mediums, and other articles.

WILSON'S HERALD OF HEALTH is an excellent monthly, published by the Southern Publishing Company, Atlanta, Georgia. Terms, $2 a year. We have received the February number.

THE SUNDAY MAGAZINE for March has: Notes from the South Pacific, The Poetical Books of the Old Testament, Salvation by Faith, and other articles of merit.

THE GARDENER'S MONTHLY for March is a valuable number of this excellent periodical.

BRAINARD'S MUSICAL WORLD for March has been received.

THE woman's temperance movement, says the *Methodist*, continues to be prosecuted with unabated energy in the West. Its success surprises its friends and silences scoffers. Organizations against the liquor traffic, with plans varied to suit the different circumstances of different cases, are being formed in the Eastern towns and cities, and the subject everywhere excites increasing attention. The movement in Ohio is said to be helped by the fact that the keepers of the tippling shops have actually no standing before the law. In Indiana also most of the saloons are kept in constant violation of the law. A similar aid is promised in this State, if the decision of Judge Warren, of Ontario county, is allowed to stand. He holds that the excise law of the State grants no authority for the licensing of saloons to sell liquor which is to be drunk on the premises, and quotes in support of his judgment the law of 1857, confirmed in 1870, which expressly forbids the granting of such licenses, except in the case of keepers of inns and hotels. These beneficent provisions do not, however, apply to the cities of New York and Brooklyn, which are under special excise laws.

DEATH OF PROF. FRANK A. LIPSCOMB.—We record with profound sorrow, says the *Southern Christian Advocate*, the death, at Auburn, Alabama, on the eighth of March, of this most excellent and esteemed Christian scholar and gentleman. Prof. Lipscomb was the son of the distinguished chancellor of the University of Georgia, and was himself a member of the faculty of that institution. A very slight acquaintance with Prof. Lipscomb confirmed in our mind his title to the exalted appreciation in which he was universally held wherever known. A singularly ripe scholar for his years, he was a devout Christian, and gave promise of inestimable service to the cause of sanctified learning. We bewail his early death as no common loss to the Methodist Church and to the country at large. The stricken father and sorrowing family will have the sympathies and prayers of a bereaved church.

"A CLERGYMAN in England was recently fined $50 for sending to a parishioner a postal card on which he had written some gentle admonitions upon the subject of non-payment of church dues, and upon the evils of a too great love of money." The *Journal and Messenger*, in publishing the following, adds: "We have in mind a pastor who thought of using the postal card to urge delinquent members to prayer meeting. The argument that it was both convenient and economical was met by the sagacious reply that the expense would break him up."

A CHILD tried to put together the parts of a dissected map, but, not knowing the place of each, failed. He then broke them up to make them fit, and the failure was greater than ever. The child is human reason attempting to put together the plans of God. The more it tries, the worse its confusion.—*Dictionary of Illustration.*

WE ARE requested to state that, says the Nashville *Christian Advocate*, yielding to the solicitations of friends from a distance, the time for the formal laying of the corner-stone of the Vanderbilt University has been changed from Monday, April 27, to Tuesday, April 28.

MARRIED,

CURRIE—LYNCH.—March 12, 1874, by Rev. J. Gorton Miller, Mr. Howard C. Currie to Miss Lucy J. Lynch, both of Carroll parish, Louisiana.

FLOYD—ELLISON.—At the residence of Rev. W. H. Ellison, D. D., of the Alabama Conference, in Cloyton, Alabama, March 12, 1874, by Rev. S. A. Pilley, Dr. J. T. Floyd and Miss Jennie Ellison.

BLAKEMORE—BRYAN.—March 11, 1874, at the residence of Colonel Stamper, in Trenton, by Rev. H. O. White, Mr. R. M. Blakemore, of Oak Ridge, Louisiana, to Miss Maggie E. Bryan, of Trenton, Louisiana.

THASHER—COLIER.—On the twenty-second of January, 1874, at the residence of the bride's father, in St. Louis, Missouri, by the Rev. L. M. Lewis, Mr. J. S. Thasher, of Atlanta, Georgia, to Miss M. Callie Colier.

Southern Christian Advocate please copy.

NATIONAL LINE OF STEAMSHIPS, FOR QUEENSTOWN AND LIVERPOOL.—Those who propose tours to Europe during the summer will do well to acquaint themselves with the accommodations offered by the above-named line of splendid iron steamers. They may obtain all necessary information and procure their tickets from our excellent and obliging neighbor, P. F. Gogarty, agent, 151 Camp street, New Orleans.

HAT MANUFACTORY.—Mr. J. W. Valentine, at the corner of Magazine and Seventh streets, whose advertisement will be found elsewhere, is prepared to make hats to order or to repair and clean those which need it. Call and see him and you may prove that it is great economy to get a good hat at first, and then have it kept in good order by a good hatter.

CUSTOMHOUSE BROKERS.—Persons receiving imported goods, or having other business to transact with the customhouse, to which they have not time to devote personal attention, are referred to the advertisement of Messrs. S. LeGardeur & Belsom, whose office is at No. 29 Peters street.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending March 21, 1874.

A—A. F. Andre, C. G. Andrews, L. M. Anskeetz, A. Agar, American Sunday School Union two letters, American News Company, P. Allen $15, J. S. Adams.

B—Mrs. M. D. Blocker $5, W. C. Black, G. W. Brown, George Brandt Jr. two letters $2, J. E. Bradley, W. S. Brown $1.25, C. R. Benson $2, J. H. Butler & Co., C. F. Bailey, N. D. Berry, W. P. Brinn.

C—T. J. Cummings, W. I. Clark, E. J. Cheatham, Mrs. M. H. Cain $1, H. J. Carry, S. H. Cox, J. F. Cook $3.30, R. Carter & Bros., W. C. Crow.

D—A. Downing $1, John L. Dunnion, J. S. Davis of Texas $5, B. M. Davis, J. DeLoach, Donaldson & Co. two letters, Dodd & Mead, R. A. Davis $10, A. D. Ornke, W. L. David, J. R. L. Davenport, C. B. DuBose $38.

E—E. Ernenbrack $3.25, Eagle Pencil Company, C. F. Evans, H. Ebers $1.

F—W. C. Fly, J. M. Franklin $2, R. W. Fionrnoy $2, Frost & Porter, L. W. Field.

G—A. E. Goodwyn, E. P. Goodwyn 15 cents, G. H. Griffen two letters, W. H. Goodale, J. F. Glidersleeve, N. C. Graygard $31.56.

H—William Hart, A. A. Huston, C. P. Harris & Son, G. Hivey & Sons, Charles Hutchins $23.70, E. J. Hale & Son, A. Hood, Mrs. V. P. Hall, P. Howard, W. W. Harding, M. E. Hayes $1, Mrs. C. P. Hall, Hubbard & Bros., J. D. Harper.

I—Ivison, Blakeman, Taylor & Co. two letters.

J—J. W. Jones $23.30, R. K. Jayne, A. W. Jones, P. A. Johnson $9.00, T. S. Johnston, H. F. Johnson, B. F. Jones.

K—W. L. Kistler, J. C. Kittrell, G. W. Kern, R. Knight $1.75.

L—W. B. Lewis, H. H. Lee, Lee, Shepard & Dillingham, Lake & Lancaster $95.50.

M—J. M. McKee two letters, Martin & Smith two letters, L. Minor $1.50, J. A. Miller, Mrs. R. F. Moore 25 cents, O. M. Marsh $4, J. W. Medlock, Miller & Franks $8.25, J. G. Miller, J. P. Morton & Co., Miss S. McKee, Mrs. D. McSloan $7.

N—J. F. Neal, R. A. New, J. D. Newsom.

O—J. Ormond.

P—R. T. Parish two letters $3, J. W. Poston, Powers Paper Company.

R—J. K. Randall $17.28, A. H. Redford agent six letters, W. A. Raines, Robbinson & Withers, J. C. Roller, R. S. Rickets.

S—Sheffield & Stone, S. S. Scott, A. G. Stacey, H. A. Sandz, J. L. Scales $2.25, Mrs. A. A. Staples, Smith & Cregan, Sheldon & Co., S. H. Schroeder two letters, T. L. Smith, A. L. Shuck, J. M. Sharp $1.25, W. Shepherd.

T—John O Turner $3.61, J. H. Tucker, Miss F. Tackett $1.25, Tower, Glidersleeve & Co., M. P. Tucker $1.50.

V—F. H. Vamado & Co.

W—J. M. Whitney, T. W. White, A. R. Winfield $2, I. E. Ward two letters, Williams & Bonner two letters, Wilson, Hinkle & Co.

DRUGS AND MEDICINES.—There are few things more important, in a community accustomed to depend on medical aid for relief from suffering, than pure medicines. In the absence of fidelity or competency on the part of the druggists or the pharmaceutists the greatest medical skill is little better than the most stupid quackery. It is impossible to arrive at even an approximate conclusion as to the number of unfortunate results in the practice of the medical profession from incompetent pharmacy or downright dishonesty in compounding. Impressed, as we are, with these facts, it becomes a source of pleasure to recommend an establishment where we believe pure and fresh drugs are kept, and prescriptions faithfully compounded by skillful and faithful chemists. The establishment of I. L. Lyons, successor to Ball & Lyons, corner of Camp and Gravier streets, we would recommend as one upon which we think our readers may depend for good materials and accurate pharmacy. The prescription department is open night and day. Mr. Lyons is also an extensive importer and wholesale dealer in drugs and medical specialties, as will be found by reference to his advertisement elsewhere in these columns.

THE STAR HOUSE, No. 164 CANAL STREET.—We call special attention to the advertisement of Messrs. J. M. Satomayor & Co., who propose to open, on the thirtieth instant, a splendid assortment of silk, linen, woolen and cotton goods. They propose to fit up their store after the style of stores in Chili, from which country the proprietors hail. They are sure that they can offer goods at prices as low as any house in the country.

UPPER CITY B. B. AND S. S.—Call at 575 Magazine street, and inquire of that polite and thorough business man, Mr. Louis Gimbel, who will inform you what B. B. and S. S. mean. Ladies, gentlemen and children are interested. Those who live at a distance may find the key to it in our advertising columns.

P. H. QUINLAN, No. 280 Camp street, is prepared to fit up stores, offices and dwellings for gas, steam and water in the most approved style. He desires to call the special attention of the public to his gas cooking stoves.

A COMPLETE STOCK of English, French and German drugs, also perfumery, soap and fancy articles, will be found at the store of William Graner, druggist and apothecary, corner of Dryades and St. Andrew streets.

DR. CHARLES E. KELLS, whose card appears in another column, is one of our oldest resident dentists. His office is at No. 12 Dauphine street, first door from Canal, where he may be found at all hours.

PARTIES in quest of patents for inventions, trade marks, copyrights, etc., will do well to notice the card elsewhere of Mr. H. N. Jenkins, No. 27 Commercial place.

THE American Sunday School Union advertises elsewhere special terms to Sunday schools in the selection of new and replenishing of old libraries.

LEVY BROS.' dry goods establishment is situated at Nn. 540 Magazine street. See their advertisement of fresh spring goods.

THE LADY CHEAP JOHN—Mrs. D. J. Loewenstein, No. 549 Magazine street.

FOR FAMILY USE.—Meats of all descriptions are made much more palatable by the use of the famous Halford Leicestershire Table Sauce, which is not fiery, like many foreign sauces but has more body of the choicest materials than they have. All grocers sell it. mh5 4t

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THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when hearing the name of COLGATE & Co., New York. je12 1y

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BUSINESS NOTICES.

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de25 1y

TAKE Simmons' Liver Regulator. It will remove all unpleasant feelings and make you well. Prepared only by J. H. Zeilin & Co., Macon, Georgia. mh28 1t

BUSINESS NOTICES.

ALL ARTICLES, we think, that are packed and sold full weight should have the patronage of consumers, also of dealers. We are glad to notice in the article of soap that Procter & Gamble's Extra Olive Soap is always packed actual weight. mh28 1t

AMONG the fine arts not lost is the art of children making holes in the toes of hoods and shoes. Time taken, about ten days. SILVER-Tips are an excellent remedy, never known to fail. mh28 3t

NEW ADVERTISEMENTS.

NOTICE.....NOTICE.

THE STAR HOUSE.

We have the pleasure of informing the public and families in particular, that on the THIRTIETH OF MARCH we shall open a

DRY GOODS STORE

AT

161.....CANAL STREET.....161

Opposite the Varieties Theater.

The proprietors will sell Goods at prices to suit the times.

Come and examine our stock, to be excelled by no house in this city as to quality, low prices and good selection; our object being to answer to actual circumstances, and be satisfied with small profits, persuaded that those who will honor us with a call will be convinced of our low figures, and always find a varied and general assortment of Goods, such as LINENS, COTTONS, SILKS, WOOLS, and in fact every article pertaining to a first-class house, promising to the kind patrons honoring us with their presence that nothing will be left undone on our part so as to give them entire satisfaction, being delighted to show them our goods at all times.

J. M. SATOMAYOR & CO.,
No. 161 Canal street.
mh28 1m

CROCKERY,

CHINA, GLASS,

AND

House-Furnishing Goods,

CHEAP AS ANY HOUSE IN THE SOUTH.

Send for estimates.

P. J. CHRISTIAN,
No. 56 Camp street, New Orleans.
J. B. VINET. mh28 1y

J. W. VALENTINE,

PRACTICAL HATTER,

Corner Magazine and Seventh Sts.

HATS of all kinds made to order, cleaned and repaired. mh28 3m

THE AMERICAN

SUNDAY SCHOOL UNION

OFFERS

Special Terms to Sunday Schools

IN THE SELECTION OF NEW AND

REPLENISHING OF OLD LIBRARIES

Catalogues furnished on application to any of the

SUNDAY SCHOOL DEPOSITORIES.

No. 122 Chestnut street, Philadelphia—ALEX. KIRKPATRICK.
No. 10 Bible House, New York—G. S. SCOFIELD.
No. 40 Winter street, Boston—E. SHUTE.
No. 251 West Madison St., Chicago—W. H. POST.
No. 207 N. Sixth St., St. Louis—S. PAYSON. mh28 6m

NATIONAL LINE.

This splendid and first-class line of new Iron Steamships, the largest, cheapest and most comfortable in the passenger business, sails weekly between New York, Queenstown and Liverpool.

Tourists visiting Europe, or persons sending for their friends in the Old Country, would do well to consult their comfort and advantage by purchasing their Passage Tickets from

P. F. GOGARTY, Agent,
151 Camp street, New Orleans.
Also Passenger Agent for State Line. mh28 3m

UPPER CITY

BLUE BOOT AND SHOE STORE,

No. 578 Magazine Street, New Orleans.

keeps constantly on hand the finest stock of BOOTS AND SHOES, HATS AND TRUNKS of every description, and solicits a share of the patronage of the public. Goarantee satisfaction to all.

MANUFACTURING DEPARTMENT

Under the Control of J. Phillips,

formerly with Glynn & Wintz. Ease, elegance, neatness and durability is observed in manufacturing our Ladies', Gentlemen's and Children's Boots and Shoes. Country orders strictly attended to. mh28 1m LOUIS GIMBEL, Agent.

TENTS.....TENTS.

Any person who wishes estimates or information in reference to the construction of TENTS on

The Seashore Camp Ground

may obtain estimates from the undersigned, who is a practical mechanic and builder, and will do the work at reasonable rates. Address

mh28 3m W. M. JORDAN, Biloxi, Miss.

PATENTS FOR INVENTIONS,

TRADE-MARKS, COPYRIGHTS, ETC.,

Procured by

mh28 10m H. N. JENKINS,
No. 27 Commercial Place, New Orleans.

S. LeGARDEUR & BELSOM,

CUSTOMHOUSE BROKERS,

29.....Peters Street.....29

mh28 1m NEW ORLEANS.

WILLIAM GRANER,

DRUGGIST AND APOTHECARY,

Corner Dryades and St. Andrew Sts.

A complete stock of English, French and German DRUGS; also Perfumery, Soaps and Fancy Articles. Prescriptions carefully put up at all hours. mh28 3m

AGENTS WANTED FOR THE GRANDEST Book published.

YOUMAN'S DICTIONARY

Of Every-Day Wants.

containing 20,000 RECEIPTS (bona fide number—beware bogus imitations.) Intensely interesting, attractive and useful to ALL CLASSES, saving money daily to every buyer. Selling faster than any other three books combined. One Agent has already sold over 2,000 copies. 16-page circular and terms free. Address F. A. HUTCHINSON & CO., St. Louis, Mo. oc9 1y

AGENTS WANTED *For the newest, best and fastest-selling book out*

OCEAN'S STORY.

By F. H. Goodrich (son of "Peter Parley.") Remarkable voyages, shipwrecks, adventures explorations, piracies, mutinies, naval combats, and the history of all kinds of naval progress. The romance of "Old Ocean" and 1,000 things of interest and value. Over 200 illustrations and very low-priced. Send for circular, and most liberal terms to agents, to

VALLEY PUBLISHING CO.,
oc9 1y St. Louis Mo.

NEW ADVERTISEMENTS.

I. L. LYONS,

SUCCESSOR TO BALL & LYONS,

WHOLESALE AND RETAIL

DRUGGIST AND IMPORTER,

Corner Camp and Gravier Streets,

NEW ORLEANS, LA.,

offers to the city and country trade, at the lowest market prices, a complete stock of

Drugs, Foreign & Domestic Chemicals,

PATENT MEDICINES, PERFUMERY,

PAINTS, OILS, WINDOW GLASS, Fine Wines and Liquors, SURGICAL INSTRUMENTS, and all articles appertaining to the Drug business. Special attention is called to the

Retail and Prescription Department

of the business, which will be found equal in all respects to any Pharmacy in this country, and the public may rely upon Prescriptions being compounded AT ALL HOURS, with PERFECT ACCURACY, of the BEST MATERIALS and by the most competent PHARMACEUTISTS. French, German and Spanish spoken.

SOLE PROPRIETOR OF

ABRAMS' CHILL TONIC,

a most effectual, reliable and entirely safe remedy for *Chills and Fever*, etc. Sold under full guarantee.

BRODIE'S ASTRINGENT CORDIAL.

THIS MEDICINE, FOR THE CURE OF

DIARRHEA, FLUX, CHOLERA

and *all diseases of the Bowels*, is without exception the *most valuable and indispensable remedy known*, being so mild in its action that it can be given to *Infants* with impunity, and yet so certain in its effect that it *controls* the most *acute attacks*. For infants its use is recommended in preference to the *death dealing* "Soothing Syrups," etc. *No household should be without it.*

LOCOCK'S COUGH ELIXIR.

A preparation invaluable to persons suffering from

Colds, Coughs, Asthma, Bronchitis,

and all Pulmonary affections. It is specially adapted to the relief of *Hoarseness*, and all diseases of the Throat caused by *excessive use of the voice*. It can be administered with perfect safety to infants, and is really the only known alleviator in *Whooping Cough.*

Ball & Lyons' Cod Liver Oil and Lacto-Phosphate of Lime,

FOR COUGHS, COLDS, CONSUMPTION,

Scrofulous and Tuberculous affections, Rickets and all complaints characterized by deficient nutrition. In this preparation the *disagreeable taste and odor* of the oil is *completely masked*, and the Lime, instead of being presented to the stomach in an indigestible and inert form, as in the old preparation of oil and phosphate of lime, is here held in solution and is readily assimilated. Given to delicate and puny infants and children, its use is soon followed by marked improvement. This combination was suggested to us by a number of our prominent physicians, and has been *perfected only after long-continued labor and experiment.*

Abrams' Compound Arnica Liniment.

This popular preparation well merits the reputation it enjoys. It is

Unrivaled as a Rubefacient,

and is employed with success in *Cholera and Cholera Morbus*, in which cases the *entire* limbs should be rubbed with it, and it should be used as a compress on the abdomen. Applied by rubbing, or in compress around the head, it is a *sovereign remedy for Neuralgia and Sick Headache.* In Rheumatism, Lumbago, Sciatica, Cramps, Colic, Pain in the Back, Sprains, Bruises, and all cases where external remedies are applicable, it is very successfully used. It is equally good for man or beast, and can be given to animals internally for Colic or Cholera. *All families should keep it on hand.*

All of Ball & Lyons' well-known Proprietary Medicines are owned and prepared solely by

mh28 2m I. L. LYONS.

DR. CHARLES E. KELLS,

DENTIST,

12.....Dauphine Street.....12

First door from Canal, New Orleans.

Devotes his whole time to the duties of his profession in all its branches. mh28 2m

GAS FIXTURES,
GAS COOKING STOVES
AND PLUMBING MATERIALS
At New York Prices,
BY P. H. QUINLAN, 280 CAMP STREET.

Stores, Offices and Dwellings fitted up for Gas, Steam and Water in the most approved style. Country orders solicited. mh28 3m

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica.* He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CHADBOURN & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m5p

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY,

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

Price, $1. Sold at all well-assorted drug stores and by the proprietor, B. LAPLACE, Chemist, mh7 3m5p Nos. 23 and 25 Elysian Fields St.

GEORGE STROUD,

MARBLE AND GRANITE WORKS,

Nos. 158, 160, 162 and 164 St. Charles St.,

NEW ORLEANS.

Every description of Cemetery and Building Work executed in the best manner and at the lowest possible prices. fe5 3m5p

FOR SALE.....FOR SALE.

THE CELEBRATED

Laugndic's Chemical Manure,

To arrive per Ship Iris.

MEEKER, KNOX & SHULTZ,
mh5 1m No. 49 Carondelet street.

THE DOMESTIC

LOCK-STITCH SEWING MACHINE,

WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.

M. S. HEDRICK,
fe19 3m 103 Canal street, New Orleans.

AMERICAN LIFE INSURANCE CO.

OF PHILADELPHIA.

Lowest Net All-Cash Rates.

JOHN D. SCOTT,
General Southern Agent and Manager,
mh12 2m 10 Carondelet street, New Orleans.

WAGONS.....WAGONS

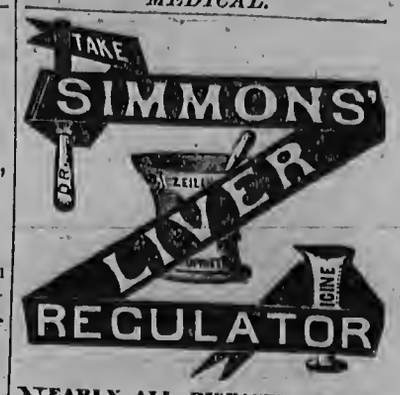
TWO-HORSE WAGONS FOR SALE AT

$65 EACH,

Usual price, $75 and $80.

Took premiums in 1872 and 1873, at the Louisiana State Fair, for the best Wagons manufactured at home. D. BERLEIN,
mh5 2m No. 120 First St., New Orleans.

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has ever been **discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **40 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se25 1y

THE GREATEST

MEDICAL

DISCOVERY

OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunderhumor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of blles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

DONALD KENNEDY.

nu11 1y

Price, $1.00 per bottle. For sale by all druggists.

DR. TUTTS VEGETABLE LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS,

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

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possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box. Sold everywhere.

Laboratory—Nos. 48 and 50 Cortlandt street, New York. oc2 1y5p

The Child's Corner.

MARCH.

In the snowing and the blowing,
In the cruel sleet,
Little flowers begin their growing
Far beneath our feet.
Softly taps the Spring, and cheerily:
"Darlings, are you here?"
Till they answer: "We are nearly,
Nearly ready, dear."

"Where is Winter, with his snowing?
Tell us, Spring, they say;
Then she answers: "He is going,
Going on his way.
Poor old Winter does not love you,
But his time is past;
Soon my birds shall sing above you—
Set you free at last!"

M. M. D., in St. Nicholas for March.

FOR THE ADVOCATE.

The Neglected Promise.

"Mamma, let me go to Mrs. Jones' this evening?"

It was the merry voice of careless little Lucy Neel. She was a dear, good child, filling her home with sunshine; but, alas! there was one fault she possessed which sometimes caused a cloud to hide away the light she otherwise gave by her presence. Her mother had chided her so often for this fault that, notwithstanding her tender years, she would at times feel quite discouraged. It was the inclination she had to forget what she knew she ought to do. Her mother often told her that she was afraid she did not always *forget*, but she was generally quite sure that she did.

She was about seven years of age, and she scarcely seemed that, so lightly had time left its traces among her sunny ringlets.

She was in the habit of going to Mrs. Jones' to play with her little daughter Ella, who was about her own age, and her mother could never offer her a more tempting reward than to promise her a visit there. This evening was the first time she had asked in some time, for she had disobeyed her mother in forgetting when to come home, and she had punished her by not permitting her to go again in two weeks. Lucy had watched and counted the days all to herself, and she knew her time of punishment was out. So in answer to her question her mother said:

"Yes, Lucy, you may go and stay two hours. Remember, now. Ask Mrs. Jones to let you know when it is time for you to come," were her mother's parting words.

Away sped pretty Lucy. The sunbeams loved to nestle among those bright curls, and brighter than the sunbeams seemed her merry eyes. A little while afterward she and Ella were very happy playing. She met Ella at the door, and they ran right into the play-room to see a beautiful new doll, nor did Lucy think once of her mother's parting words.

The dolls had a tea party, and they were very busy until the table was arranged. Then they had everything to replace, as nice little housekeepers should. By and by they ran out into the grove to play hide and seek among the tall oaks. All at once Lucy thought of her promise.

"Oh!" thought she, "if I go home now mamma will have to punish me, and I will just stay awhile longer and have all the fun I can." She kept thinking, though, of her mother, and many times did she have to administer some soothing word to her complaining conscience. When the sun was setting she broke loose from her sports and started home.

She found her mother sleeping, notwithstanding her baby brother was crying.

"I'll not rock brother," she said to herself, "for then mamma might wake, and I know she will punish me." So she ran out into the back yard, where her father was cutting wood.

"Ah! Lucy," said her father, "here you are. Is your brother asleep?"

"No, sir, he is crying; but mamma is."

"Your mamma asleep and he crying? Oh, no."

"Yes, papa, she is asleep."

The father thought a moment, and only a moment, for he had never known one of the children to make the least noise and not awaken his wife, and he knew that she never allowed them to cry without making some effort to soothe them. So, throwing aside his ax, he hurried to the house.

He went to the bedside. "Mary," he called, but no answer came. Could she be sleeping so soundly? He felt her hands. Oh! so cold they were, and her feet were almost icy. Her brow was cold and moist.

"My God!" he said, "has my wife died here all alone?" He ran out the door, and it was not long before he had a physician at her bedside.

By careful nursing and skillful attention Mrs. Neel was soon restored enough to be up; but poor Lucy, how miserable she was when she looked at the dear, pale face of her mother, the being she most loved on earth!

When she was able to sit up she called Lucy to her, put her arm around her waist, and, pulling her head down, kissed her. The little girl could not restrain her tears, but, laying her head upon her mother's knee, wept bitterly. The patient mother only stroked her soft ringlets, and breathed a fervent prayer to her heavenly Father to help her in her loving work.

After awhile Lucy looked up and said: "Oh! mamma, you do not know how sorry I have been since you have been sick. I was so afraid you would die, and I would always have thought it was my fault. Oh! my mamma, I will never do so badly again."

"You must not think, my dear little girl, that you can overcome this great fault by your own will; but your blessed Savior is watching you, and he, like an elder brother, would lift you over every rough place. Only let him know that you wish him to help you, and he will gladly answer every call. Are you willing to ask him, my child?"

"Oh! yes, mamma. I have asked him a great many times to make you well and make me good, and I am sure he will answer my prayer, for he is already making you well."

"It may be, Lucy, that our Father has sent this sickness upon me in answer to my prayer for you."

"How, mamma?"

"Ah! my child, you do not know how sad I have been over your disobedience in never coming home at the right time. I have suffered very much, but I will feel so thankful if it will only make you remember and correct your fault.

"While you were enjoying your play so much mamma was watching for you so wearily. I began to feel sick about the time your two hours were out, and I knew that I needed attention. My eyes grew weary watching for the little feet tripping up the walk, while the aching chill kept creeping through my body. At last I felt so cold and sad that I closed my eyes, and knew nothing more until long after the doctor came."

Lucy listened to her mother's words, while the tears were dropping from her eyes. Her mother was very sorry to add to her grief, but she wished it to make a lasting impression upon her. And surely it did, for never since then has Lucy disobeyed her mother in anything.

S. W. H.

MAXIMS FOR THE YOUNG.—Keep good company or none.

Never be idle.

Always speak the truth.

Live up to your engagements.

If one speak evil of you, let your life be such that none will believe him.

Make no haste to be rich if you would prosper; small, steady gains give competency, with tranquillity of mind.

Never play at any kind of game of chance.

Avoid temptation through fear you may not withstand it.

Never run in debt unless you see a way to get out again.

Farm, Garden and Household.

Swarming of Bees.

The way bees proceed in swarming is briefly this: The old queen departs with the swarm as soon as the first royal cells are ready and sealed, usually leaving some unsealed. The remaining workers go on precisely as before, nurse the young, seal up the unfinished cells of workers, as well as the royal cells. The queen that first matures bites her way out before she has strength to fly, and makes it her business to go about and sting her royal sisters to death. This is exemplified when a hive throws off but one swarm in a season. But if a second swarm is to issue the case is different, and then is when the second and other maturing queens are kept back, not by depositing wax on the lid, but by simply holding it shut; a little bulge on one side is all that holds, and it can be pushed open in a second when the bees do not hold it. The first hatched queen is not allowed to destroy the others, and seems to understand that they are deadly rivals and have strength to fight a decided battle. She seems greatly agitated, running about and stopping a moment occasionally to give a few sharp, shrill sounds. Those in the cells repeat the notes in a coarser key. I have taken out the combs and held a single one before me with the bees on it, and have seen the queen at the time of making the notes. I have examined the cells just described containing the queens, and seen the bees holding the door shut. I have cut off such cells, held the door myself, heard the piping noise in my hand, have laid the cell down, and saw her majesty push open the door to freedom the next instant. This piping may always be heard a day or two before and after swarm or swarms of young queens. If the weather and all is favorable, the first hatched queen, seeming to understand the consequence if she remains, leaves with as many bees as choose to follow, and avoids further trouble. This occurs usually in just nine days after the old queen issued. Another queen is liberated, which proceeds like the one first hatched, and if a third swarm issues it is under similar circumstances, and only about two days after. When the bees are through swarming the queen which is at liberty destroys all her rivals and reigns alone.—*Mr. Quinby, in the Agriculturist.*

GRAFTING-WAX.—An excellent grafting-wax can be made by taking rosin two pounds, bees-wax one pound and tallow half a pound. Melt all together and manipulate well with the hands as it becomes cool. Make up into small rolls, and inclose in a greased or oiled paper any surplus not wanted for immediate use, and put it away in a cellar or cool room.

WARTS ON ANIMALS.—Take white poke-root (there is white and yellow;) boil thoroughly; then remove the root; then boil the liquid to the consistence of salve or ointment. Rub it on the warts once or twice, and a cure will be certain.

"HOUSEKEEPER" OF HEALTH.

The liver being the great departing or blood-cleansing organ of the system, set this great "housekeeper of our health" at work, and the foul corruptions which gender in the blood, and rot out, as it were, the machinery of life, are gradually expelled from the system. For this purpose Dr. Pierce's Golden Medical Discovery, with very small daily doses of Dr. Pierce's Pleasant Purgative Pellets, are pre-eminently the articles needed. They cure every kind of humor, from the worst scrofula to the common pimple, blotch or eruption. Great eating ulcers kindly heal under their mighty curative influence. Virulent blood poisons that lurk in the system are by them robbed of their terrors, and by their persevering and somewhat protracted use the most tainted systems may be completely renovated and built up anew. Enlarged glands, tumors and swellings dwindle away and disappear under the influence of these great resolvents.

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DEAR DR. PIERCE: When I was twelve or fifteen years of age I took what is called King's Evil, and by constant doctoring it would heal in one place and break out in another. It also broke out in my left ear. I first found your name in the *Christian Advocate*, and sent ten dollars for the first bottle, which did me more good than all other medicines I ever used. I am twenty-eight years old, and doctored with five doctors, and not one of them helped me so much as your bottle of Discovery. I have got well and able to do a good day's work.

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Parties desiring to purchase in this market can do so, when cotton is in hand, with from thirty to sixty days' indulgence.

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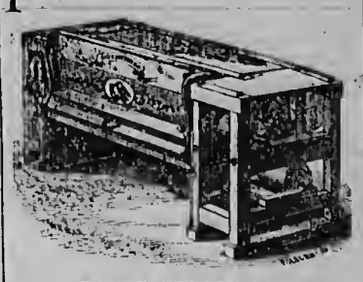

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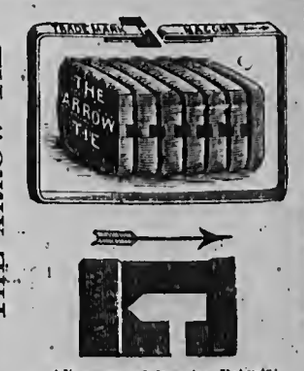

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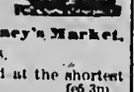
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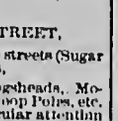
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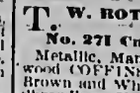
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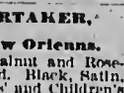
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Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended to. fe19 9m

IF YOU WISH TO SAVE MONEY BUY your BOOTS AND SHOES AT J. ESTOUP'S Boot and Shoe Store, Dryades Street Market. He has just received, direct from the best Philadelphia and other manufacturers, a very large assortment of the very finest of Ladies', Misses' and Children's Shoes, also Gentlemen's Shoes and Boots, which he is offering low for cash. Call and convince yourselves at 389 DRYADES STREET. fe12 2m

G. D. COULON,
PORTRAIT PAINTER,
37.....**Camp Street**.....37
NEW ORLEANS, LA.
Old Paintings restored. fe19 1f

LEWIS JOHNSON,
ENGINE AND MACHINE BUILDER,
Corner Julia, Delta and Water Streets,
NEW ORLEANS.
Castings of all kinds. Repairing executed with dispatch. Steam and Vacuum Gauges repaired. Glass Box 783, Postoffice. ap17 1y

COMPETITION DEFIED.
DRYADES STREET TO THE FRONT.
Ladies' and Children's Boots and Shoes,
in all styles and of the best make, may be bought at WONDERFULLY low prices at
MRS. JAMES A. KELLY'S,
fe12 2m No. 365 Dryades street.

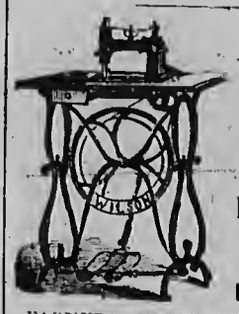
B. H. HAUN,
REPAIRER AND TUNER OF PIANOS AND ORGANS.
All work guaranteed. Desk and order-book at the Bank, Stationery and Organ Depot of Robert J. Harp, 110 and 112 Camp street. Orders left at the above place or addressed to care of Mr. Harp will be promptly and faithfully attended to. fe12 3m

H. MOLLEGEN,
DEALER IN
All Kinds of Wood and Coal,
OFFICE—NO. 331 RAMPART STREET,
Between Calliope and Delord.
Wood Sawed and Split by machinery at ONE-FOURTH the usual charge, and delivered Free. Wood and Coal sold at the lowest rates. Full measure guaranteed. Stove Wood a specialty. fe12 2m

WILLIAM VELDEN,
DEALER IN WOOD AND COAL,
Corner Prytania and Phillip Streets.
Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. ja8 6m

SEWING MACHINES.

A NEW IDEA!



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WILSON
SHUTTLE
SEWING
MACHINE
FOR
NOTHING!

FARMERS, MERCHANTS, MECHANICS, EVERYBODY! Send your name and Postoffice address to us, and receive circulars giving full particulars for procuring a WORLD-RENOWNED

Wilson Shuttle Sewing Machine

☞ WITHOUT PAYING FOR IT. ☜

NEEDLES for all Sewing Machines for sale. Five cents each.

WILSON SEWING MACHINE CO.,
ja1 3m 189 Canal street,
New Orleans, Louisiana.

MISCELLANEOUS.

JAMES LEFFEL'S
IMPROVED DOUBLE
TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,
Manufacturers for the South and Southwest.

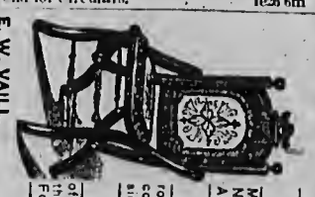
Nearly Seven Thousand Now in Use.

working under heads varying from 2 to 240 feet! Twenty four sizes, from 5¾ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ehaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.

☞ Send for Circulars. fe26 6m



E. W. VAILL,
Worcester, Mass.
Patentee and Manuf'r.

VAILL'S
PATENT
FOLDING
CHAIRS

Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, seaside and shipboard. A variety of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts.

mh5 6m

SEEDS
OUR BEAUTIFULLY ILLUSTRATED
CATALOGUES for 1874. of
SEEDS AND PLANTS
SEEDS PLANTS
Numbering 175 PAGES, and containing 3 fine large colored plates, are now ready. To our patrons they will be mailed as usual, free, to all others, on receipt of 25c., which we return in Seeds or Plants, with first order. *All purchasers of our Books, either* Gardening for Profit, or Practical Floriculture *Price $1 50 each (prepaid by mail,) have their names entered on our lists, and will receive above Catalogues annually, free of charge.*
Peter Henderson & Co.
Seedsmen, 35 Cortlandt Street, New York.
PLANTS
fe23 2m

INSURANCE.

NORTH BRITISH AND MERCANTILE INSURANCE CO.
OF LONDON AND EDINBURG.
INCORPORATED.....1809
Capital (Gold).....$10,000,000
Issues Gold and Currency Policies, on all desirable risks, at Local Board rates, with usual rebate.
☞ Losses made at this Agency settled here.
WM. E. FITZGERALD, Agent,
ja22 3m No. 2 Carondelet St., New Orleans.

NEW ORLEANS MUTUAL INSURANCE CO.
OFFICE—COR. CAMP AND CANAL STS.
Capital.....$500,000 00
Assets, Dec. 31, 1873.....676,944 82
Insures FIRE, MARINE AND RIVER Risks, dividing the profits separately on each department to the insured.
For the accommodation of its customers, the company will make Marine Losses payable in London.
J. TUYES, President.
J. W. HINCKS, Secretary.

Directors.

George Urquhart,	M. Payro,
H. Galy,	Placide Forstall,
G. W. Babcock,	Aug. Reichard,
T. Bailly-Blanchard,	E. Miltenberger,
A. Schreiber,	W. B. Schmidt,
Charles Laitte,	J. Tuyes. fe5 3m

MEDICAL.

DR. WILLIAM HALL'S
BALSAM FOR THE LUNGS,
THE
GREAT AMERICAN CONSUMPTIVE REMEDY
Consumption is NOT an incurable disease. *Physicians assure us of this fact.* It is only necessary to have the RIGHT REMEDY, and the terrible malady can be conquered.

HALL'S BALSAM IS THIS REMEDY.

It breaks up the NIGHT SWEATS, relieves the OPPRESSIVE TIGHTNESS ACROSS THE LUNGS, and heals the inflamed and excoriated surfaces which the venom of the disease produces.

While Life Lasts There is Hope.

It may not be too late to effect a cure *even after the doctors have given you up.*

HALL'S BALSAM is sold everywhere, and may be had at wholesale of the Proprietors, JOHN F. HENRY, CURRAN & CO., at their Great Medicine Warehouse, 8 and 9 College Place, New York. Price, $1 per bottle.

HALL'S BALSAM is also a sure remedy for

COUGHS,
COLDS,
PNEUMONIA,
BRONCHITIS,
ASTHMA,
SPITTING OF BLOOD,
CROUP,
WHOOPING COUGH,

and all other diseases of the respiratory organs.

Also Proprietors of Scovill's Blood and Liver Syrup, Carbolic Salve, Edey's Troches, Oxygenated Bitters, Mott's Liver Pills, etc.

JOHN F. HENRY, CURRAN & CO.,
fe26 1m 8 and 9 College Place, New York.

SCHOOLS AND COLLEGES.

Soule's

COMMERCIAL COLLEGE,
The Commercial Atheneum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.
GEO. SOULE, Principal.
N. B.—Soule's Philosophic Commercial and Exchange Calculator, 880 octavo pages, the great arithmetical work of the age, is for sale at the College office. ja22 1y

IRON WORKS—BELLS.

RAILINGS.....RAILINGS.
WROUGHT IRON AND WIRE RAILINGS
FOR
Public Grounds, Cemeteries, Cottages,
ETC., ETC.
Iron Bedsteads, with Wire Sackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers,
M. WALKER & SONS,
se18 1y 805 Market St., Philadelphia, Pa.

WIRE RAILING
AND

ORNAMENTAL WIRE WORKS.
DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
B. J. WEST, Agent,
mh5 1y 115 and 117 Magazine st., New Orleans.

MENEELY & KIMBERLY,
BELL FOUNDERS, TROY, N. Y.
Manufacture a superior quality of Bells.
Special attention given to CHURCH BELLS.
☞ Illustrated catalogue sent free jy31 1y

JOHN GIBSON,
ENGRAVER
AND
Steam Power Lithographic Printer,
82 BEEKMAN ST., NEW YORK.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

NEW ORLEANS
PURCHASING BUREAU.
To the Ladies of the South.
A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.
MRS. H. MOGRIDGE
respectfully offers her services in selecting, purchasing and forwarding any article of apparel or person

New Orleans Markets.

From the New Orleans Price Current.

The river is 1 foot 8 inches below high-water mark.

COTTON.—The following are the arrivals since the twentieth instant:

Louisiana and Mississippi	bales... 5,582
Lake	13
Arkansas	3,685
Mobile	1,986
Texas	169
Total	11,535

On Saturday the market opened under the favorable influence of increased activity at Liverpool and an advance of 1-16d. in uplands and ⅛d. in Orleans, and fully 4,500 bales changed hands during the morning, partly at previous rates, but mostly at a further improvement of ⅛@¼c., after which buyers continued their operations with unabated spirit, and although the offerings were moderate, yet the sales summed up 11,000 bales. Low ordinary sold at 10c., low ordinary to strict ordinary at the same, ordinary to strict ordinary at 12⅛c., strict ordinary to good ordinary at 13⅜c., good ordinary at 14⅛c., good ordinary to strict good ordinary at 14⅝c., strict good ordinary at 14⅞, 14⅞, 14⅞@14⅞c., strict good ordinary to low middling at 15c., low middling at 15⅛, 15⅛@15⅜c., low middling, with strong staple, at 15⅜c., strict low middling at 16c., middling as high as 16⅜c., and strict middling to good middling at 17c. On Monday, under an advance of 1-16d. at Liverpool, with a buoyant market and sales of 20,000 bales, factors raised their pretensions ⅛@⅜c., which rather checked the movement, but the demand, nevertheless, was quite animated. The business embraced 5,200 bales. On Tuesday the demand was slack throughout the day, and in the absence of any competition among buyers factors were compelled, in order to effect sales, to make concessions of ⅛@⅜c., the market nearly losing Monday's improvement. The sales were consequently confined to 4,400 bales. Prices exhibited considerable irregularity, some sales showing a falling off of only ⅛c., and others of ¼c. or even ⅜c.

The above makes an aggregate for the past three days of 20,600 bales, against 21,450 for the corresponding time last week and 18,150 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,676,281 bales, against 1,006,814 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 222,906 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 83,396 to Great Britain, of 76,929 to France and of 37,339 to other foreign ports. We quote:

Low ordinary	9¾ @ 10⅛
Ordinary	11⅜ @ 12⅛
Strict ordinary	12⅝ @ 12⅞
Good ordinary	13⅜ @ 14⅛
Strict good ordinary	14⅛ @ 14⅞
Low middling	15¼ @ 15⅝
Strict low middling	15⅞ @ 16
Middling	16⅛ @ 16⅜
Strict middling	16⅜ @ 16⅝
Good middling	— @ 17¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales	7,177
Arrived past three days	11,535
Arrived previously	1,183,236—1,194,771
	1,201,948
Exported past three days	13,086
Exported previously	918,001—931,087
Stock on hand and on shipboard	270,861

SUGAR.—The receipts on Saturday and Monday comprised 400 hhds., which were mostly sold at 5@6c. for inferior, 6¼@6⅝c. for common, 6⅝@6¾c. for good common, 7c. for fair, 7¼@7⅜c. for good fair, 7½c. for strictly good fair, 7⅝@7¾c. for fully fair, 8¼c. for prime, 8⅛@8⅜c. for strictly prime, 8½c. for strictly prime to choice, 9¼c. for yellow clarified, and 7⅛@7⅜c. for seconds.

MOLASSES.—The receipts were confined to 167 bbls. and 6 half bbls. on Saturday and Monday, which were partially sold at 42½@45c. for fair fermenting, 50c. for centrifugal, 58@62c. for rebolled, and 73c. for strictly prime.

CORN.—On Tuesday 3,975 sacks sold at 75@76c. for white, 75@77½c. for mixed, 78c. for yellow mixed, and 80c. for yellow.

OATS.—On Tuesday 1,750 sacks sold at 61@62c. ℔ bushel.

BRAN.—Sales from warehouse are made at $1 ₱ 100 lbs.

PORK.—A lot of 50 bbls. even-weight sold on Saturday at $16.50 ₱ bbl.; and on Tuesday 250 bbls. mess sold at $15.62½c. ₱ bbl. Mess is retailing at $17 ₱ bbl.

BACON.—On Tuesday there were sales of 62 casks, comprising 6 casks shoulders, on the spot, and 20, to arrive, at 7¼c., 5 do. clear ribsides, on the spot, at 9¾c., and 11 and 20 do. clear sides at 9⅞c. ₱ lb.

HAMS.—Choice sugar-cured are quoted at 11¾@12¼c. ₱ lb. On Monday 10 tierces sold at 11¾c., and on Tuesday 25 tierces at 11¾c. ₱ lb.

DRY SALT MEAT.—On Monday a lot of 40 casks shoulders sold at 8¼c. ₱ lb., and on Tuesday 100 boxes clear sides sold, for Cuba, on private terms, and 6 casks shoulders at 7c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111¾@112 (against 112 at New York,) and closed at the opening rates (against 112⅜ at New York.)

Nothing has been reported in silver. It is quoted at 106¾@107¼ for American half dollars and 103½ for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	0 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Colenian's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	30	33
Java	37	39
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	16½
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	6 00
Superfine	— —	5 25
Fine	— —	4 85
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	18 00
Choice	21 00	22 00
IRON, ₱ ton:		
English, ₱ lb	4¾	5½
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	80	83
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¾	11¾
Pulverized	11¾	11¾
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Peachong	30	— —
Oolong	90	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	95 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	180 00	210 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	— —	— —
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, March 24, 1874.

Texas beeves, choice, ₱ head	$— — @$45 00
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	20 00 @ 28 00
Texas cattle, third quality, ₱ head	12 00 @ 15 00
Western beeves, ₱ lb. net	10 @ 12½
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice ₱ head	80 00 @100 00
Milch cows, ₱ head	35 00 @ 50 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	8 00 @ 10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
A. Coyle, St. Louis, Mo.
J. B. Ford & Co., Cincinnati, Ohio.
Larane & Hall, Baltimore, Md.
Mrs. H. Mogridge, Purchasing Bureau, 91 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
A. D. Young, Williamsburg, New York.

Architects.
T. Whitney Carter, 58 Carondelet street.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Old Basin Bakery, 7 Old Basin.
Times Bakery, 53 Annunciation street.

Banks.
New Orleans Savings Institution, 156 Canal st.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia
Queen City Publishing Co., Cincinnati, Ohio.
H. H. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Turnbull & Co., Baltimore, Md.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Estoup, 389 Dryades street.
Louis Ginhel, 578 Magazine street.
Mrs. James A. Kelly, 365 Dryades street.
James Simpson, 423 Dryades street.
John George Wagner, corner Ursulines and Dauphine streets.

Butchers.
Dennis Ituzza, stalls 13 and 15, Dryades Market.
J. Dubarry, stalls 2, 4 and 8, St. Mary's Market
Martin Lannes, stalls 37, 38 and 7 Magazine market.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
D. Berlein, 120 First street.
W. F. Clark, 134 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

Cheap John.
Mrs. D. J. Loewenstein, 549 Magazine street.

China and Crockerywure.
Paul J. Christian, 36 Camp street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick cor. Erato and Franklin sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Borgundy street.
John Maning, 112 Annunciation street.
H. Mollegen & Co., 321 Rampart street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 94 Carondelet street.
William Velden, cor. Prytania and Philip sts.
B. H. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.
John P. Magee, 60 Lafayette street.

Cotton Seed.
R. H. S. Martin, 75 Pelers street.

Cow Peas.
George Heck & Co., 32 Tchoupitoulas street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Drugs.
P. G. Creve, cor. Annunciation and Galennie sts.
F. Jorger, corner Second and Dryades streets.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
A. Kling, 182 Royal street.
Levy Bros., 580 Magazine street.
Auguste Marx, 343 Dryades street.
St. Philip Store, 230 Royal street.

Educational.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
Alph. DeBlanc, 21 St. Louis street.
W. Harrington & Co., 79 Carondelet street.
A. Meynier Jr., 55 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

Fertilizers.
Meeker, Knox & Shultz, 49 Caromlelet street.
Stern's Fertilizer, 16 Chartres street.

For Sale.
Cigar Factory, cor. Chartres and Bienville sts.

Framers and Gilders.
Kernan & White, 96 Custom house street.
F. Wagener, 13 Baronne street.

Furniture.
John Bols, 291 Camp street.
Hugh Flynn, 167 Poydras street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.

Gas and Steam-Pipe Fitters.
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.

Gas Fixtures.
Julius Loeffler, 43 Royal street.
P. H. Quinlan, 280 Camp street.

Grocers.
John I. Adams & Co., 43, 45 and 47 Peters street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Human Hair Goods.
Miss C. C. Matthews, 2½-2¾ Camp street.

Insurance.
American Life Insurance Company, John D. Scott manager, 10 Carondelet street.
New Orleans Mutual Insurance Co., corner of Camp and Canal streets.
North British and Mercantile Insurance Company, office, No. 2 Carondelet street.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
A. W. Hyatt, 38 Camp street.
Pelican Job Office, 112 and 114 Poydras street.

Labor Agency.
A. Hane, 64 Carondelet street.

Lumber.
Thomas Hasam cor. Cedar and Julia streets.
Muncy & Marcy, 424 and 426 Delord street.
George Parves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Burnham's Water Wheel, N. F. Burnham, York, Pa.
W. L. Cushing, 61 St. Charles street.
Diamond Cotton Chopper and Cultivator, Fayetteville, N. C.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts
B. J. West, 115 and 117 Magazine street.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Marble and Granite Works.
Georgs stroud, 158 to 161 St. Charles street.

Medical.
Cinchc-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hohnann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Sirup, E. 93 Hart & Co., New Orleans.
Dr. Hall's Balsam, J. F. Henry, Corran & Co., New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
L. L. Lyons, corner Camp and Gravier streets.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Millinery.
Mme. L. F. Lahauve, 452 Dryades street.
Mrs. L. Rogers, 450 Dryades street.
Mrs. M. Tourniben, 256 Prytania street.

Mineral and Soda Water.
Eckelburg, corner Washington street and St. Charles avenue.
George Meckloskey, 83 St. Charles street.
Pabio & Co. 270 and 272 Royal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
B. H. Hans, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Painters.
A. H. Cutler, 136½ Camp street.

Papers and Magazines.
General Conference Daily Advocate, A. H. Redford, Nashville, Tenn.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographers.
S. Anderson, 151 Canal street.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Restaurants.
Four Seasons Restaurant, J. Rosio, 155 Chartres street.
Magnolia House, 95 St. Charles street.

Seeds.
Peter Henderson & Co., New York.
Wood & Hill, Geneva, N. Y.

Sewing Machines.
M. S. Hedrick, 106 Canal street.
Wilson Sewing Machine, 189 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Storage.
Lafayette Warehouse, corner Magazine and Lafayette streets.

Stoves.
J. H. Campman, 133 Poydras street.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Hico Bros. & Co., 89 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 449 Dryades street.

Tobacco and Cigars.
Jules Alzar, 20 Royal street.
E. Bourgeois, 19 Conti street.
F. A. Desforges, 9 Camp street.
E. J. Illileux, manufacturer, corner St. Louis and Dauphine streets.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 116 Canal street.

Wire Railing, Etc.
Dafur & Co. Baltimore, Maryland.

Special Notices.

NOTICE.—*To the Preachers of the Mobile District.*—Our District Conference will embrace the third Sabbath in April, the services commencing on Wednesday night previous. It is hoped that there will be a general attendance. Bishop Marvin will be with us. I hope the brethren will have taken their collections for the expenses of the delegates to the General Conference before that time. J. HAMILTON.

THE PREACHERS' MEETING of Meridian district will be held at Meridian, Mississippi, on the ninth of April, at nine o'clock A. M. Question for general discussion: "Do the Scriptures warrant the conclusion that an adult may pass through the process of regeneration without being conscious of it?" Itinerant and local ministers are requested to attend.

5 WILLIAM H. HINES.

DEMOPOLIS DISTRICT CONFERENCE, ALABAMA ANNUAL CONFERENCE.—Bishop Marvin has given me notice that he will hold our District Conference, commencing April 10, at Gainesville, Alabama. The preachers in charge will please rise and bring with them the amounts assessed for the support of the Bishops.

5 S. H. COX, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

Woodville	Apr. 4, 5
Wilkinson, at Midway	11, 12
Pipkin's chapel station	18, 19
Bayou Sara, at Bayou Sara	25, 26
Buffalo, at Mount Carmel	May 2, 3
East Feliciana, at Pine Grove	9, 10
East Baton Rouge	16, 17
Amite, at Woodland	23, 24
Meadville, at Cool Spring	30, June 1
Jackson station	June 7, 8
Clinton station	14, 15

28 J. L. FORSYTH, P. E.

BROOKHAVEN DIS.—SECOND ROUND.

Crystal Springs and Terry	Mar. 28, 29
Georgetown, at Mount Pleasant	Apr. 4, 5
Beauregard, at Pleasant Valley	11, 12
Providence, at Providence	18, 19
Brookhaven	25, 26
Bogue Chitto, at Hopewell	May 2, 3
Monticello, at Cooper's Creek	9, 10
Zion, at Zion	16, 17
Brandywine	23, 24
Hazlehurst	30, 31
Raymond, at Raymond	June 6, 7
Scotland, at Caseyville	13, 14

19 W. E. M. LINFIELD, P. E., Hazlehurst, Mississippi.

ALABAMA CONFERENCE.

DEMOPOLIS DIST.—SECOND ROUND.

Livingston	Mar. 21, 22
Belmont, at Wesley chapel	28, 29
Gainesville, at Gainesville	Apr. 11, 12
Greene, at Palmetto	18, 19
Eutaw	25, 26
Forkland, at Trinity	May 1, 2
Demopolis	9, 10
Coila, at Chestnut Grove	16, 17
Bladon, at Bladon Springs	23, 24
Butler, at Mount Hebron	30, 31
Gaston, at Pushmataha	June 6, 7

The district stewards will please meet at Gainesville, April 11.

2t S. H. COX, P. E.

MISCELLANEOUS.

THE GREATEST INDUCEMENTS EVER YET OFFERED IN THE BOOT AND SHOE LINE BY THE OLD AND POPULAR RED BOOT AND SHOE STORE.

Boots and Shoes of the finest quality, from the best manufacturers, at prices astonishingly low. An order is requested, as the proprietor is confident of retaining your custom. Please give me a trial. Orders from the country will receive prompt attention.

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COW PEAS.....COW PEAS.

250 SACKS CLAY COW PEAS, *NEW CROP*,

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Between St. Peter and Toulouse streets, mh19 2m New Orleans.

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MAGNOLIA HOUSE, 93 ST. CHARLES ST. A First-Class Eating House.

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A CIGAR FACTORY FOR SALE—Known as one of the best in the city, situated at the corner of Bienville and Chartres streets, consisting of an extensive and valuable variety of stock, fixtures, good will, etc.; also having a good custom. The former proprietor having died, his widow is desirous of selling upon reasonable terms—is thus offered to an enterprising man. Apply at 47 BIENVILLE STREET. mh12 1m

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12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,

12 Dinner Coffee Cups and Saucers.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00

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White Granite CHAMBER SETS, 11 pieces $4 00

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Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen..... 1 40

Granite Breakfast Plates, per dozen..... 1 25

Granite Tea Plates, per dozen..... 1 15

French China Dinner Plates, per dozen..... 3 00

French China Breakfast Plates, per dozen... 2 75

French China Tea Plates, per dozen..... 2 25

NOTE.—The prices above contemplate "First choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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AND MARSHALL'S LIFE OF GEN. ROBERT E. LEE.

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THE MOBILE LINE is the shortest and most reliable route to New York and all Northeastern cities. Pullman Palace Cars, *via this line only*, to Louisville, Atlanta and Charlotte. But one change to all principal Northern and Eastern cities.

Express Train leaves Depot, foot of Canal street, daily at five P. M.

For tickets and information apply at office of Mobile Line, corner of Camp and Common streets, opposite City Hotel.

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MISCELLANEOUS.

PROSPECTUS OF THE General Conference Daily Advocate.

THOMAS O. SUMMERS, D. D., EDITOR. A. H. REDFORD, AGENT, PUBLISHER.

PRICE, $1.

A daily paper will be published during the session of the General Conference, which convenes in the city of Louisville, Kentucky, on the first day of May next. This paper will contain an account of the Proceedings of the Conference, including the Pastoral Address of the Bishops, the various questions that may come before the body, the Reports of Committees, the Speeches and Debates, together with all the plans that may be proposed and adopted for the extension of the kingdom of the Redeemer in the world.

A brief outline of the Lives of the Bishops will be published in the DAILY; also a Pen-and-Ink Sketch of the Members, both lay and clerical, who compose the General Conference.

The next General Conference will be invested with an importance scarcely equaled in any similar body in American Methodism. Questions of the greatest moment and highest interest will come before the body, and be discussed by the master-minds of the church—questions in which every Methodist will feel the liveliest concern.

The DAILY will be a handsome sheet of four pages, of good size, printed on good paper, and in clear type; and neither labor nor expense will be spared to make it all that the church may desire.

The services of a competent reporter have been secured, and the subscribers may rely on receiving the earliest intelligence of the deliberations of the Conference through the Daily.

Many persons desire to preserve the Proceedings and Debates of the General Conference in a permanent form. To all such we take pleasure in saying that the numbers of the DAILY ADVOCATE when bound will make a handsome volume that may be read with interest in years to come

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, APRIL 2, 1874. NO. 14.

News of the Week.

DOMESTIC.

SAN FRANCISCO, March 26.—At Portland, Oregon, this morning, the temperance women visited most of the saloons of the city, among them the lowest dens. One saloon-keeper refused them admittance, but on hearing that the other saloons were making a good paying business of it he sent an invitation for them to visit him, which they did. No converts have been made among saloon-keepers yet.

GALVESTON, March 26.—The Rev. R. S. Hammond, the revivalist, assisted by a number of ministers from St. Louis, is holding a series of meetings in the city, and services in the Baptist and Methodist churches. Street meetings are being held. Much interest is manifested.

WASHINGTON, March 27.—The committee from the South Carolina taxpayers' convention had an interview with the President this morning, after being personally presented by Secretary Fish. The grievances of the South Carolinians were briefly and pathetically described by Hon. W. D. Porter, chairman of the committee.

The President listened attentively, and replied at some length. He said he felt sympathy with any people who are badly governed and overtaxed, as Louisiana and South Carolina seemed to be, yet he could not see how anything could be done either by the executive or legislative branch of the national government for their relief, inasmuch as South Carolina had now a complete existence as a sovereign State, and must enact her own laws.

The President referred with some feeling to some personally offensive utterances which had been made by a member of the taxpayers' convention in regard to himself. The delegates explained that those expressions had met with the marked disapproval of the whole convention. In parting the President expressed the hope that when their case was laid before Congress some means would be offered of legitimately affording the desired relief.

NEW YORK, March 30.—The men and women enlisted in the temperance cause gathered in the churches in this city and Brooklyn yesterday, and made their prayer offerings in the presence of large congregations.

In Brooklyn three routes have been laid out for the special work of visiting saloons. Temperance work is found to be far more extensive and complicated than anticipated, but the visitors are not discouraged.

NEW YORK, March 30.—The *Herald's* special says: The steamer Moina arrived off Anez at eleven o'clock on Saturday night. Arthur Lahgard and Jacob Wainwright were on board, in charge of the remains of Dr. Livingstone. The following account is given of Livingstone's fatal illness and death:

He had been ill of chronic dysentery for several months. He was well supplied with stores and medicines, but he had a presentiment that the disease would prove fatal. At first he was able to ride on a donkey, but soon had to be carried. Arriving at Muliada, beyond Lake Pemba, in the Bisa country, he said: "Build me a hut to die in." A hut was built by his followers. The first of May he was confined to his bed, and afterward suffered greatly, groaning night and day. On the third day he said he was very cold, and requested that more grass be put over the hut.

His followers could not speak or go near him. Kilumbo, the chief of Bisa, sent flour and beans, and behaved well toward the party. The fourth day Dr. Livingstone was insensible, and died about midnight. Makadahoon, a servant, was present.

Dr. Livingstone made his last entry in his diary April 10. He spoke much and sadly of his home and family.

When he was first seized by the fatal attack he told his followers he intended to exchange everything for ivory to give them, and then push on to Ujiji and Zanzibar, and try to reach England.

The same day on which he died his followers consulted what to do. The Nassick boys determined to place his remains in a bark case, done up to represent a bale of goods, so as to deceive the natives, who objected to the passage of a corpse, and thus carried to Zanzibar. Dr. Livingstone's clothing, papers and instruments accompanied the body. When sick in bed Dr. Livingstone prayed much at Muilalu, and said: "I am going home."

Chumaah remains at Zanzibar. Mr. Webb, American consul at Zanzibar, received letters, through Murphy, from Dr. Livingstone for Stanley, and will deliver them personally. The only geographical news is as follows: After Stanley's departure the doctor left Unyamzimbe, rounded the south end of Zanganyika, traveled south of Lake Bemba or Bangaeolo, crossed it from the south to north, then proceeded along the east side, returning north through the marshes to Mullala.

All his papers, sealed and addressed to the secretary of State, are in charge of Arthur Lalry, a British merchant of Zanzibar. Messrs Murphy and Cameron remained behind.

FOREIGN.

HAVANA, March 23.—Additional advices from Mexico report that General Santa Anna has arrived at the capital and paid a visit to President Lerdo. He intends to reside at Tacubaya, seven miles from Mexico. His fortune having been reduced to almost nothing, the ex-President proposes to petition Congress for the grant of a pension or the restoration of some of his private property, which was sequestrated by the State.

Mr. Foote, engineer of the Interoceanic railroad, is surveying a route from Mexico to Queretaro.

VIENNA, March 28.—Several deputies have presented resolutions in the lower house of the Reichstadt requiring the government to expel from the country the Jesuits and all orders affiliated therewith.

LONDON, March 30.—The Queen reviews the Ashantee troops to-day at Windsor, and has a dinner furnished them. General Wolsley gets a baronetcy and the garter.

Serrano's loss before Bilboa was comparatively enormous; two colonels were killed, General Primo De Revera mortally wounded and General Lobas severely wounded.

Livingstone's remains have arrived at Suez. He died of chronic dysentery.

PARIS, March 30.—The report that Henry Rochefort and Paschal Grousset have escaped from the penal colony at New Caledonia is confirmed. A dispatch from Melbourne, of to-day's date, says they, with Gourde and Bulliere, and two other convicts, have arrived at Newcastle, New South Wales.

LONDON, March 31.—A dispatch from Melbourne says Henri Rochefort and his companions escaped from New Caledonia by stowing themselves away in the vessel bound for Newcastle. They have arrived at Sydney, and will proceed to Europe direct.

CALCUTTA, March 31.—Reports from the districts affected by the famine show a great improvement in the situation. The measures taken by the government to relieve the distress of the people have proved very effective. There are now no actual cases of starvation outside of Tirhoot, and in that district there are but few.

BERLIN, March 31.—The Roman Catholic Archbishop of Cologne was arrested to-day for violating the ecclesiastical laws. The arrest was made without any demonstration.

Chinese Children.

When a son is born a "milk-name" is given him in connection with the rejoicings of the family. This corresponds with our pet names. Later the boy receives his regular names. The important ceremony of binding the wrists is observed in connection with the thank-offerings to the goddess mother. It varies in details. A common plan is to tie a piece of red cotton loosely round the wrists; another is to fasten some ancient copper coins on the wrists for several days by means of red cotton. In some families this is not finally removed from the infant's wrists for several months, though it is more usual to take it off after fourteen days. The idea is that the binding of the wrists together will prevent the baby from being wicked and disobedient not only in childhood, but also in after-life. In allusion to this singular custom, when children are troublesome or naughty, they are asked if their mothers neglected to bind their wrists.

When the baby is a month old the head is shaved for the first time, and in the case of a boy this ceremony is performed before the ancestral tablets. A feast is also given, to which the relatives and intimate friends are invited, and it is customary for them to bring presents of toys, food, money, etc.; they also frequently club together and send the infant a silver plate, on which they inscribe three characters, meaning longevity, honor and happiness. Shortly after this the parents make their acknowledgments to their various friends for their congratulations, and for the presents which they have sent; this is commonly done by sending a small present of cakes in return. At a subsequent entertainment, which sometimes takes place when the child is four months old, the "happy father," it is said, "bows down before the goddess ('mother,') and begs that the child may be good-natured and easy to take care of, that it may grow fat, that it may sleep well at night, and that it may not be given to crying," etc.

The maternal grandmother, when a boy is a year old, sends him a present of a cap and a pair of shoes, as well as some other garments, and on this occasion another family feast is held to celebrate the birthday.

Our mothers, whose children are backward in walking, will be amused at the following piece of Chinese nursery superstition: "It is the custom in many families, when the child is just beginning to walk alone, for a member of the family to take a large knife, often such as is used in the kitchen to cut up vegetables, and, approaching him from behind as he is toddling along, to put it between his legs, or hold it a little way off from him, the edge downward, and then to bring it to the ground, as if in the act of cutting something. This is called 'cutting the cords of his feet,' and the motion is repeated two or three times. It is done in order to facilitate his learning to walk, and is supposed to be of great use in keeping the child from stumbling and falling down."

After the shaving of the head, at the end of the first month, it is a common practice to allow a patch of hair to grow on top, if the child be a boy, and on both sides if a girl; the hair is braided into tight little queues, which stick out, and give the children a very comical look in their early years. When a girl, however, reaches womanhood she ceases to wear these queues.—*All the Year Round.*

Joss Worship.

The principal Chinese festival is a propitiatory offering to Joss. The Chinese believe their god is good and kind, and therefore needs no offering to secure his favor, but it is necessary to ingratiate the evil spirit, or Joss. Previous to the great yearly gathering at the place dedicated to Joss, there are great preparations for the occasion. Everything that can tempt a Chinese palate is cooked—pigs, poultry, rice and fruit in every conceivable form. Frugal to a proverb on ordinary occasions, on this gala day the Chinaman spares no expense. "Every carriage to be had is engaged for transport to the festive scene. Very jaunty, too, the young celestials look, in the scrupulously clean, and generally new costume, one very noticeable feature of which is the whitest of stockings, and brightest of varnished leather shoes." The Joss house has been thoroughly cleaned; Joss himself, a large wooden figure about ten feet high, has been regilt. He sits cross-legged on an elevated platform, surrounded by little silk or satin flags, on which are curious devices. The room he occupies is hung round with banners bearing all sorts of Chinese characters, and long scrolls of paper, each with some wise saying written on it. The whole is decorated with bouquets, and on a table before the Joss are large vases filled with artificial flowers. Outside are scores of little tables, piled high with provisions. Gongs and cymbals make a deafening din.

Early in the day the procession, with banners borne aloft, and gongs and cymbals clanging on every side, marches slowly and stealthy before the image, each man bearing a bowl of rice, and invoking the friendship of Joss. After this ceremony comes the feasting, and then the gambling, which is, after all, the great attraction of the day. This gambling is carried on in utter silence, though there are sometimes as many as six or eight hundred gambling at once. Mr. Pike says: "I have carefully studied their countenances, but could not judge from them who won or lost—the same stolid look on every face; not a muscle moved. Sometimes after losing his ready cash a man will stake his whole stock in trade. A shop close to my house was owned by a very respectable Chinaman, a quiet fellow, who had his place well stocked with groceries, wines, etc., and owned one assistant, a boy of about twenty, as quiet and steady as his master. For a few days his shop was shut, much to the inconvenience of his neighbors; and on inquiry I found it was the annual festival, and both master and man had attended it. At length Mr. Lung-Fo reopened, but, to every one's astonishment, he was busy sweeping out his shop, and weighing out charcoal and lard to the customers, while the youngster sat leisurely smoking and making up the day-books. It appeared they had been gambling from the time they left home. Lung-Fo had lost to his servant all his money, his whole stock and house; and then, having nothing more, he wagered himself, and if he lost he was to be servant to the other. And he did lose. But there was no appearance of triumph on the boy's face; master and servant reversed their places with the most perfect sang froid. This is no uncommon case."

Medical View of Spiritualism.

Of all mental ailments none seem to yield to treatment so reluctantly as Spiritualism. I have watched many cases of genuine Spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most uncompromising complaint with which the psychologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacked in the United States alone nearly three millions of people. The last census informs us that there are in the republic twenty-four thousand insane, setting aside idiots; and it is believed that out of this number seven thousand five hundred cases may be traced directly to Spiritualism. The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victims a few men and women of talent and genius, but they were attacked years ago; and we venture to say that, had they remained free from the disorder up to the present day, they would not be very susceptible to its influence. The fact is, Spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their organizations, places of worship, mediums, books, papers and asylums; they are as sincere, earnest, and as fearless as were the Flagellants, Lycanthropes and Crusaders of the middle ages; but, alas! they are even more deranged.—*New York Medical Review.*

IT IS HARD to personate and act a part long; for where truth is not at the bottom nature will always be endeavoring to return, and will peep out and betray herself one time or other.—*Tillotson.*

Japanese Dentistry.

Dentistry is a famous "trade" in Japan, and as metal enters into the manufacture of the Japanese false teeth, we close our notice with an account of their manufacture. It is well known that although the Japanese possess fine teeth, they dye them black, and whether from this custom or from the use of woolen brushes they lose them very early in life. To us it seems that their tooth-brushes should receive most of the blame, as they consist of tough wood pounded at one end to loosen the fibers. They resemble paint-brushes, and owing to their shape it is impossible to get one behind the teeth. As might be expected, there is an accumulation of tartar, which frequently draws the teeth. Their process of manufacturing false teeth is very crude. The plates are made of wood, and the teeth consist of tacks driven up from under the side. A piece of wax is heated and pressed into the roof of the mouth. It is then taken out and hardened by putting it into cold water. Another piece of heated wax is applied to the impression, and, after being pressed into shape, is hardened. A piece of wood is then roughly cut into the desired form, and the model, having been smeared with red paint, is applied to it. Where they touch each other a mark is left by the paint. This is cut away until they tough evenly all over. Sharks' teeth, bits of ivory or stone, for teeth, are set into the wood and retained in position by being strung on a thread, which is secured on each end by a peg driven into the hole where the thread makes its exit from the base. Iron or copper tacks are driven into the ridge to serve for masticating purposes, the unequal wear of the wood and metal keeping up the desired roughness. Their full sets answer admirably for the mastication of food, but, as they do not improve the looks, they are worn but little for ornament. The ordinary service of a set of teeth is about five years, but they frequently last much longer. All full upper sets are retained by atmospheric pressure. This principle is coeval with the art. In Japan dentistry exists only as a mechanical trade, and the status of those who practice it is not very high. It is, in fact, graded with carpenters—their word *hadyikfson* meaning "tooth-carpenter."—*Iron Age.*

THE following printed directions, furnished to communicants at the Ritualistic Church of the Advent in Boston, will give a clearer idea of what Ritualism is than could be imparted in an elaborate essay on the subject:

"1. Come fasting; it has been the practice of the church from the earliest times, and experience will soon teach you the benefit of the custom. If you cannot conveniently come fasting on Sunday, come on a week-day.

"2. It is good to prepare one's self for receiving, or to return thanks after receiving, by being present during a celebration of the holy communion without receiving.

"3. Come up to the altar rails as soon as the priest turns round to the people, after making his own communion.

"4. Kneel near the middle of the altar rail if there are only a few communicants.

"5. Your hands ungloved; ladies' vails uplifted, otherwise they sweep the rim of the chalice.

"6. Receive the body of Christ in the palm of the right hand, supported by the left, crosswise, and so raise it to your lips.

"7. When the priest presents the chalice, do not bend down; keep your head erect and unmoved. If need be, gently raise it with your hand on the stem.

"8. Gentlemen will take care that their mustaches do not enter the chalice.

"9. Do not put your head down suddenly after receiving the precious blood, or you might strike the chalice from the priest's hands.

"10. Do not use a handkerchief to wipe the lips, after receiving.

"11. If, by any misfortune, a crumb should fall, pick it up, remembering that 'we are not worthy so much as to gather up the crumbs from the Lord's table.'"

Some uninitiated person remarks that the reason given for the concluding direction is a very neat example of a *non sequitur.*

PRIZE ESSAY.—*Mr. Editor:* Already some of our ministerial brethren are ordering copies of the missionary prize essay for distribution among their people. The idea is a good one. They can be furnished on the following terms: For a hundred copies, $12; for a dozen, $2; single copy (net,) twenty cents. The usual discount to preachers and wholesale dealers. Direct orders to A. H. Redford, agent, Nashville. Would not presiding elders, as well as pastors on circuits and stations, do well to have this excellent document spread broadcast among their people?

J. B. MCFERRIN, Sec.

NO FRIENDS have a perfect suitableness to each other, and roughness and inequalities that are nearest us are most troublesome. The wonderful variety and contrariety of apprehension, interest, temperaments, and occasions and temptations are such that, while we are scandalized at the discord and confusions of the world, we must recall ourselves, and admire that all-ruling Providence which keepeth up so much order and concord as there is.—*Baxter.*

Providence and Pecan Grove, La.

MR. EDITOR: Providence and Pecan Grove circuit is in the extreme northeast corner of the Louisiana conference, and is composed of the two appointments from which it is named, lying on the Mississippi river, about fifteen miles apart. Our territorial area thus includes a portion of that rich alluvial region of the old Pelican State, once so highly cultivated, and still possessing such enchanting possibilities. Our people, though, alas! not so wealthy as of yore, are refined and cultivated, and have the biggest kind of hearts. They have given their pastor a warm welcome. O how his heart yearns over them in all their joys and sorrows!

Providence is an incorporated city of five hundred inhabitants, more or less. The old town lies near the river, and is protected from inundation by a small embankment. Here are several residences, and an old ruined Presbyterian church, a relic of the halcyon days of yore. The new town, which has grown up since the war, lies partially concealed behind the enormous levee, which saith to the Father of Waters: "Here shall thy proud waves be stayed." The beautiful lake, from which the town derives its name, stretches away into the dim distance, embordered with fine residences, and with many moss-clad trees reflected in its glassy surface. It was formerly connected with the river by Grant's canal, which, being now shut out by the levee, forms a very commodious harbor, where the various merchant marine of the Western waters find lodgment and traffic for their wares. There is more of public enterprise in Providence than in most towns of its size. The streets are well laid out and cleanly kept. We have a court-house and jail, three churches, some good schools, a fire company, and an ably conducted weekly paper, to say nothing of the numerous stores and festive haunts of Bacchus, too numerous to mention. Of course the Catholics and Episcopalians are here before us; but, thanks to the labors of my predecessors, we have a foothold. Besides the Sabbath services, we have a Bible lesson every Wednesday evening, also weekly lessons in vocal music, by which we seek to improve our service of song. All these occasions are well attended by young and old. Our weekly paper is also pleased to help the good cause along by an occasional puff in its local column. The house of worship at Providence is inconveniently small, but we will build a church soon, if God permit. The Pecan Grove church is pleasantly situated on a grassy lawn, embowered in a grove of forest-trees, near Goodrich's Landing, in the midst of an intelligent and lovely people. The roads are terribly bad, yet the congregations here are always large.

The river is now at a fearful height. The passing steamers tower far above the level of the surrounding country. Last Friday the levee gave way two miles or more below town, cutting off communication, except by steamer, between the two portions of my circuit. And now a torrent of water, probably equal in volume to the Ohio river, goes madly roaring, boiling, careering away, to spread itself over many fair fields, some already prepared for planting. God help the planters, already sorely impoverished; yea, the hundreds of water-bound, famine-threatened poor.

J. GORTON MILLER.

LAKE PROVIDENCE, March 18, 1874.

From the Work.

CRAWFORD CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* Some of the older members of the Alabama Conference may remember that Soule chapel once stood on the road leading from Columbus to Eufaula. About twenty years since it was moved away, and since that time the community has, for the most part, been destitute of the means of grace. The writer, hearing of the destitution, went over the first of last year, to see if anything could be done. The only chance was to use a little church owned by a negro Baptist preacher. It was ascertained that the people were willing to meet for worship in this church; so an appointment was made. During the year the good people determined to have a church, and went to work with a will. The result is that we now have a good house of worship, all paid for, exactly where the old church formerly stood. I could mention the names of those who were most active in accomplishing this good work, but I suppose it is unnecessary, as they have a good conscience now, and will receive their reward in heaven. Last Sabbath, the twenty-second of March, was the day appointed for the dedication, and Dr. McCarty, our presiding elder, was to preach the sermon and dedicate the church. He came, and long will we all remember the day of his coming. After the dedication the sacrament of the Lord's Supper was administered, which was indeed a precious season. We then gave an opportunity for persons to join the church, when three candidates came forward. One of them was happily converted. The others are earnest penitents. After due examination by the presiding elder they were received into the church. We now have thirteen members, with a prospect of others, and a good Sabbath school. The appointment is not so convenient to this circuit as to some others, but I will take pleasure in serving them until a better provision can be made for them.

Yours truly,

W. W. GRAHAM.

Poor Jack.

THE EFFORT TO ESTABLISH A SEAMEN'S BETHEL FOR SCANDINAVIAN SEAMEN.

The meeting for the purpose of raising funds to build a chapel for the use of Scandinavian seamen visiting this port, was well attended last evening at the Prytania Street Congregational church, by a congregation largely composed of persons that probably never realized how large a transient population we have at times in the shape of sailors who claim nativity in the land of the "Norseman of old." One of the speakers remarked that it was a fact not generally known that there were twenty per cent. more Scandinavian seamen visited this port than of all other nationalities together.

The Rev. Mr. Pease, chaplain of the Seamen's Bethel, spoke at length of the number of visitors attending his church, and its inadequacy to accommodate many more that would come; also the pressing need of a Sailors' Home, an institution to be met with in every other large seaport town of the Union, and many of the smaller ones as well. He was followed by Dr. Tudor, who mentioned the fact that at the late Evangelical Alliance the mission of preaching the gospel to the sailor seemed to be entirely overlooked; he also spoke at some length of the late Father Taylor, of Boston, the pioneer of bethel preachers; of his many virtues and great labors in behalf of the seaman.

Dr. Taylor was the next speaker introduced. He also spoke of the great want of a home for seamen at this port, and other subjects pertinent to the object of the meeting. A hymn was then sung in the Scandinavian language, followed by an address by the Rev. Mr. Raden in the same tongue, when the Rev. Mr. Mathews succeeded him, and in a few humorous and well-timed remarks was successful in inducing quite a large subscription toward the fund required, many gentlemen present subscribing $50 each, others $25. The estimated cost of the proposed building is $2,700.—*New Orleans Times, March* 31.

Periodicals.

THE GEORGIA MUSICAL ECLECTIC is a handsomely-printed monthly, devoted to musical literature and the publication of new and choice music. Guilford Wood & Co., publishers, Macon and Atlanta, Georgia. We have received the March number.

THE March number of Good Things for the Young of All Ages has: The Adventures of Harry Delane, God's Child, Waking Up in Spring, Cicero Brick's Orations, Puzzledom, and other things.

OLD AND NEW for April has: Henry W. Longfellow, The Liquor Trade Two Hundred Years Ago, The Church and Its Pretensions, Charles Sumner, and other articles.

LA CREME DE LA CREME No. 4 is said to contain the richest of the rich music of the ablest composers. Published monthly, by J. L. Peters, New York.

THE AMERICAN ARTISAN for April is a fine number of this splendid and exceedingly valuable publication. Published by Brown & Allen, New York.

MOON'S BEE WORLD for March contains much fresh and instructive matter about bee culture. A. F. Moon & Co., publishers, Rome, Georgia.

THE AMERICAN PRIMER, John P. Morton & Co., publishers, is well adapted for teaching little children to read and write.

THE COLLEGE PEN for March has been received. Nashville, Tennessee: Wheeler, Marshall & Bruce, printers.

APPLETON'S JOURNAL of March 28 has an unusually good table of contents, and is copiously illustrated.

PETERS' MUSICAL MONTHLY for April has a fine collection of songs and new music.

AN EXCELLENT GIFT.—*Mr. Editor:* Dr. McCraw, pastor of the First Baptist church in Delhi, Louisiana, on leaving home last fall to recruit his health, requested his wife to present me Fletcher's complete works, which he desired I should have. He never returned alive—was taken from his labors on earth to his reward in the sky. In due time his most estimable yet bereaved companion carried out his request, and we were placed in possession of the books. We have placed them in our library, along with Watson, Clark, Raulston, etc.—quite an accession. Who will be next to imitate the noble example of the dying man of God?

T. M. LIVERMAN.

FLOYD, La., March 25, 1874.

BOOKS TO SELL.—As some brethren have suggested books that will sell, and ought to be sold, allow me to request every preacher who orders books to sell to order at least one dozen each of Points of Controversy, and Infant Baptism, both by Rev. C. W. Miller, of Kentucky. By the time you sell them you will want as many more. The Bible Christian, by Josephus Anderson, is a good book to put into the hands of any one, old or young. H. H. MONTGOMERY.

INSTEAD of spending much time in refuting error, real or supposed, let the pulpit confine itself more particularly to the exposition of sound and earnest practical Christian truth, which will prove a much more perfect weapon than any argumentative discourse directly addressed against it.

The Christian Advocate.

THURSDAY, APRIL 2, 1874.

THE FIRST HYMN TO CHRIST.

Translated for the Alliance from the Greek of Clement of Alexandria, by Edward P. Weston.

Christ, of tender lambs the leader,
Shelter of each wandling bird,
Of our young the guide and pleader,
Let our song to thee be heard;
While sweet praises each voice raises
To the everlasting word.

King of saints, the all prevailing
Message of the Father's grace,
Lord of wisdom, grief assailing
Savior of our mortal race;
Shepherd Jesus, guide and lead us
To thy heavenly pasture place!

Fisher in the sea of mortals,
Whom thy grace alone can save,
Luring us from sin's dark portals,
Luring from the hostile wave;
With thy life so sweet and tender,
Save thy saints, O Christ, we crave.

Lead, O King, to life eternal,
In the footsteps thou hast trod,
In the heavenly way supernal,
Strength of those who worship God;
Fount of mercy, virtue's author,
Lead us with thy staff and rod.

For thy lowly life of teaching
Find thou here thy blest reward,
While the children, heavenward reaching,
Sing the praises of their Lord;
Children tender, their Defender
Praising in divine accord!

LAKE FOREST, January 20, 1874.

NOTE.—The hymn here translated is claimed to be earlier than the time of Clement, in whose writings it is recorded. Many modern hymns to Christ are richer in the graces of sacred melody; but there is much in this to interest the reader, as the earliest hymn of praise to the divine Redeemer known to the Christian world. The translation is as nearly literal as the exigencies of English verse allow.—*Christian Intelligencer.*

Terms of Membership.

A REPLY TO DR. L. PIERCE.

MR. EDITOR: I know not who Looker-On is, to whose strictures Dr. L. Pierce replies in your issue of March 5, nor would I defend the motto of either. I think they are on opposite extremes. But believing the venerable doctor to be wrong on a point of organic law in several late articles from his pen, I ask the privilege of reviewing his position in the ADVOCATE. The question, Who are qualified for membership in the church? is certainly a very important one—one carrying with it grave consequences to both the church and applicant. Just at the outset I will put in a disclaimer against favoring any looseness in the reception of members. Great caution ought to be exercised in preparing and bringing forward applicants, and the act of receiving them ought to be marked by such solemnities as will impress them with the sacredness of their covenant engagements.

If I understand Dr. Pierce, he holds the affirmative of the proposition: That, according to the law of our church, conversion, in the Methodistic sense of the term, is the necessary qualification for membership in the church. I deny. Let it be understood that we are not now arguing the question: What ought to be the qualifications? but this: What is the law of the church bearing upon this particular? Just here, it seems to me, is where the discussion of this subject has tangled itself with error. It has been claimed (justly too, no doubt) that the standard of piety in the church is far below the scriptural mark, and it is assumed that the reception into the church of unqualified applicants for membership is the cause. It seems to be taken for granted that a faithful application of church law in *receiving* members would have prevented a lapse from piety. Thus, instead of applying the remedy at the right point, as we shall see in the sequel, there is an effort being made, it seems to me, to introduce a practice in direct conflict with the organic law of the church. It is strictly a question of church law that we now have before us.

Now, at the risk of being classed with those "unreflecting men" who "fall back upon what they call the old Wesleyan conditions of church membership," we maintain, as a question of fact, that there is no law in our church code requiring conversion as a condition of reception to membership in the church. This, notwithstanding all that Dr. Pierce says about Mr. Wesley's intention, and the General Conference action of 1840. To the proof. In the General Rules of the United Society, drawn up in 1739, Mr. Wesley did not require conversion as a qualification for admission. "There is only one condition previously required of those who desire admission into these societies—a 'desire to flee from the wrath to come, and to be saved from their sins.'" Not a word about conversion. Again, we deny that Mr. Wesley intended to change the terms of admission when he set off the American societies, and ask for the proof that he did. Further, all will admit, we presume, that when the Methodist Episcopal Church in America was organized these General Rules were accepted as stating the terms of admission into and continued membership in said church. From the nature of the case no change could have been effected without specific legislation, and there was none. Once more, it is admitted, in the article under review, that up to 1840 "Methodist preachers generally went upon the Wesleyan Society platform." Still further, it is clear that this "society platform" is regarded by Dr. Pierce as still in force in all particulars, except in the terms of admission; for it is by the faithful application of the rules constituting this "platform" that he is laboring to bring about a revival of purity in the church. I am glad he is placing such emphasis upon these rules. His earnestness, venerable years and commanding influence will do great good; besides, he thus saves me an argument to prove that these rules still embody the constitutional terms of continued membership in the church. The only question is whether the first clause, setting forth, as just quoted, the terms of admission, is still in force. Dr. Pierce denies and I affirm. We quote him. He is surprised that Looker-On is "utterly unaware of the fact that the General Conference had, as far back, I (Dr. Pierce) think, as 1840, laid it down as an ordinance that from thenceforward no one was to be admitted into the church, or offered by the pastor to the church for reception into its fellowship, until he had, in all the prescribed inquiries, became satisfied of their regenerated state in mind and heart, and especially of the genuineness of their faith; by which the General Conference meant saving faith—the faith that justifies the ungodly." Granted that this is a correct statement of the General Conference action of 1840—that an "ordinance" was passed setting forth new terms of admission into the church—it utterly failed, on constitutional grounds, to carry with it the authority of law. Let us go back thirty-two years further, to the Conventional Conference of 1808. This Conference passed what is known as the "Restrictive Rules," which "rules" have all the form of a constitution. The fourth reads as follows: "They (the General Conference) shall not revoke or change the General Rules of the United Societies." Now compare the terms of admission, as set forth in the General Rules, with the above extract from Dr. Pierce, and who does not see that they are in irreconcilable antagonism—that his rule, to all intents and purposes, *changes* the General Rules? It signifies nothing that the clause was not formally stricken out; if the General Conference resolution went into operation the clause became a dead letter. But it has more vitality than any General Conference resolution, unless brought into its place constitutionally, which is not claimed for the resolutions of 1840. Hence any "ordinance" passed by a General Conference changing the terms of admission is, *ab initio*, null and void. With great deference I suggest that it is useless to characterize this argument as mere "simpering," or to try to silence those who hold this view by crying: "Shame upon their memory as guardians of Methodism." It is not a question of memory, but of clearly-defined constitutional law. The case demands proof either that the Conventional Conference of 1808 did not intend to perpetuate in the Methodist Episcopal Church the same conditions that determined the qualifications for membership in the United Societies, or that the constitutional steps were taken to displace the clause setting forth these conditions in the General Rules by the resolutions of the General Conference of 1840. Until such proof is furnished it must appear to all who keep the *law* of the church in view, rather than what may seem to be a pressing *want*, that all who sympathize with this effort to change the terms of admission into the church have taken a "new departure," that places them in conflict with our church constitution. If the change in question be necessary, let it be introduced legally, and not brought in by a side door.

Asking you, Mr. Editor, to indulge me in one more article on this subject, I will leave off for the present.

E. S. SMITH.

PRATTVILLE, Alabama.

Denominationalism.

MR. EDITOR: In Webster's dictionary this term is defined: "Devotion to the interests of a sect or denomination."

I use it as opposed to indifference on the one hand, and to bigotry on the other—as a happy mean between two extremes, signifying a strict adherence to the doctrines distinguishing any particular body of *orthodox* Christians from all others.

I use the term *orthodoxy* as embracing all those doctrines which are held in common by the several Christian denominations, and which becomes a basis for union like that of the Evangelical Alliance. Yet each one of these denominations holds doctrines peculiar to itself, which has given rise to Methodism, Presbyterianism, etc.

As in a federal government of States all the States are united by one organic instrument, called a constitution, yet each State has its particular constitution, which differs in some respects from every other State constitution, so each denomination of Christians has its own particular creed, which distinguishes it from every other. Yet the creeds of each and all these denominations are in harmony with the great constitution of orthodoxy.

Now, as all the articles of religion essential to salvation are comprised in the orthodox symbol, and held in common by every Christian denomination, therefore Christianity and denominationalism are not inseparable, since a man may be a Christian without being a Methodist, Baptist, or of this or that particular name. It may now be asked: If denominationalism is not essential to individual salvation, what use is it? Much every way. The church exists in different denominations. It is man's imperative duty as well as his highest interest to join the church. He can only do this by uniting with that denomination which, according to his judgment, is the most scriptural in its faith and practice. And because there are no other bonds to unite the membership of a denomination, as such, than its distinctive doctrines, its strength and success depend in a large measure upon the devotion of its members to them.

For success every denomination is shut up to that which makes it what it is; here is found its chief element of power. For example, Methodism does not depend upon her Christianity alone for success, but upon *that* which distinguishes her Christianity from all others, it being, as was truthfully pronounced, "Christianity in earnest." Now I maintain that the success and strength of Methodism will be in proportion to the zeal of her members not only as Christians, but as Methodists. To create and perpetuate this, all that is peculiar to Methodism, whether it be in spirit, doctrine or practice, must be kept prominently before the minds of her membership. I fear that we have lost sight of this to some extent, which may account for a kind of indifferentism found among us. I am no advocate for bigotry, nay, I detest the very feeling and practice for which the word stands, but I do plead for a true denominationalism, which is not incompatible with Christian charity, for both may unite in the life of a good man. I am aware, however, that a Christian and a sectarian zeal are not inseparable in one aspect, for a man may have a strong zeal for his church and at the same time have no true Christian zeal. But a man never has a true Christian zeal and is yet devoid of sectarianism; for how can he if he be an honest man? By his profession he says that his church is the most scriptural in her articles of faith. My observation for several years of ministerial life has taught me that those persons who lay the largest claims to what they are pleased to call charity are generally persons of little or no religion, and that their charity is only another name for indifference. Whereas those persons who are the best Christians among us I have invariably found to be the strongest Methodists.

There is not a denomination in Christendom that has such an all-embracing charity as the Methodist, nor one that had a stronger denominationalism in the days of her most rapid advance. But the spirit of a kind of liberalism has obtained among us, which is paralyzing in its effects. We are wont fondly to call it charity, but it deserves not the name. Charity is not indifference; but that this spirit is one of indifference is manifest, for all who possess it are easily proselyted. We often reproach other denominations for bigotry, when perhaps it is not bigotry, but a deep conviction of the truth of what they teach and believe. A true denominationalism is founded upon a deep conviction of the truth of what is professed, and it will, on proper occasions, necessarily manifest itself. On the other hand, indifference exists where there is no conviction, or where the conviction is not strong enough to overcome counter influences. If a denomination wishes to lengthen its cords and strengthen its stakes it must produce this conviction by emphasizing its peculiarities in the way of proof and practice.

As Methodists we have a historic prestige of which we might boast. But if not true to the spirit, doctrines and practice which gave us birth, we must seek out, as many would like to do, other elements of success. To insure prosperity our pulpits, presses and Sunday schools must give us that view of Christianity called Methodism.

ALEX. HOOD.

GAINESVILLE, ALA., March 3, 1874.

Our Local Ministry.

MR. EDITOR: In the NEW ORLEANS CHRISTIAN ADVOCATE of the twelfth of February I find an article headed "Our Local Ministry," for which you will ever retain the kindest regards from the local ranks.

Outside of the Methodist Church they seem to occupy an anomalous position. They are without any charge, church or flock; without representation, except as lay delegates to the General Conference; without any certain duties, except such as may be assigned them by the preacher in charge, or such duties as they may find necessary, under existing circumstances, and under long tutelage before ordination, and without any course of studies to prepare them for their duties as ministers. While they may be very useful to the community and church at large, and do a great deal of good, it seems to me they *might be* placed in a better position for usefulness by taking a regular course of studies which would enable them to be better preachers, and so that their preaching would not be in an "occasional and haphazard way, but habitually and after a well-devised plan."

In order to be ordained deacon the local preacher is required to preach four years, also four years more to be ordained elder. Then, by recommendation of the Quarterly Conference and an election by the Annual Conference, they may be ordained, without any course of study and without any knowledge of their qualifications, by the Conference, except such as the friends of the applicant may present. Hence nearly all or a large proportion of our local brethren are not qualified as they ought to be or would wish to be.

Therefore they are looked upon as second or third or lower-rate preachers, and are used sometimes when there is no other chance. This arises from want of the proper education of the local ministry. As education is advancing in our church, we need it in all classes of preachers. To remedy this want, it seems to me, the General Conference should provide that, after preaching two years, the local preacher shall be eligible to deacon's orders, by proving efficient in a certain course of studies recommended by the General Conference or College of Bishops, and to be eligible to elder's orders under the same rule. By this means we may have in our local ranks preachers of whom we would not be ashamed of at any time or place. It may be objected that there are a great many local brethren who would never be ordained under this rule; but I think it would prove an incentive to go forward and better qualify themselves for advancement.

I throw out these few thoughts for reflection, as the General Conference is near at hand.

LOCAL PREACHER.

I Must Speak a Little.

MR. EDITOR: A feeling of veneration has hitherto restrained me from saying anything against Dr. Pierce's views as to the conditions of church membership; but since he becomes "defiant" I must speak a little to somebody, if it be only to you. And I defy him or any man to prove by holy writ that any of the apostles, save Paul, were ever converted—had justifying faith at all—or were ever baptized; or that one of the three thousand added to the church on the day of Pentecost professed saving faith in Christ before their admission into the church.

No inferences now. I can infer as much as any man. But I hold him to the *word*. I want you to publish this scrawl. It won't ruin the church, coming from

J. W. JORDAN.

MOBILE, ALA., March 21, 1874.

Beza and the Psalms.

The story of the life of Theodore de Beza is well known. Educated in evangelical principles, he had been drawn for a season far away from religious thought by the love of the world and by a fondness for poetry. Meanwhile, on recovering from an illness which had brought him near to the gates of death, he unreservedly gave his heart to God in his early years; he left what he called Egypt, and withdrew to Geneva, near to Calvin. From this moment he began a new life.

When Beza arrived at Geneva, in the month of October, 1548, he visited for the first time the assembly of the Reformed for worship. There he heard sung Marot's version of Psalm 91: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." He never forgot the lively impression the singing of this Psalm made upon him. Its remembrance, he tells us, always sufficed to sustain him, and to drive from him every appearance of fear; as, for instance, during the plague at Lausanne, and in the most trying junctures of his life.

Fifty-seven years afterward, at the close of a career consecrated to the service of the church, this veteran of the Reformation repeated on his death-bed these words of another Psalm (130) of Marot:

"O Lord, my God, if thou shouldst weigh
Our sins, and them peruse,
What man could then escape, or say,
I can myself excuse?"

When he renounced the world, Beza did not renounce poetry. Calvin, going one day to see him, and not finding him at home, perceived upon the writing-table a copy-book containing French verses. It was a translation, in verse, of Psalm 16. He carried it away, unknown to the author, and read it to his colleagues. The verses of Beza pleased them so much that they prevailed upon him to make no delay in versifying the other Psalms not yet put in verse.

It was at Lausanne, where he was sent the following year as professor of Greek, that Beza commenced this work. Calvin continued to encourage and to press him to it. "If Beza has any of the Psalms ready," wrote he to Viret, January 21, 1551, "he ought not to wait until he has more of them. Tell him to send me them, although but a few, by the first messenger." On March 24 Beza obtained license to print his Psalms. He had translated thirty-four of them. They were published at Geneva that year, and were reprinted with the Psalms of Marot in 1552.

The sixty Psalms not yet translated were finished in much less time than the others. This was due, no doubt, to the renewed energy given him by his three visits to Germany and France in the years of 1560 and 1561. Charles the Ninth consented, a few days after the conference at Poissy, to grant the royal privilege for an edition of the Psalms, and the collection of Marot and of Beza were printed at Lyons in 1562. The editions of this year are the first that give the Psalter complete.

Beza had required, in accomplishing this work, such a taste for the Psalms that they never ceased to occupy him. More leisurely he made in Latin a literal version, a paraphrase and a translation in verse. "It is not," he said in the preface to the last of these works, "that I believed the efforts of man are sufficient fully to express the sublimity of these inspired writings; it was only for my own profit, and because this exercise helped to fix them more upon my memory."

In printing for the first time his thirty-four Psalms, Beza dedicated them "To the Church of our Lord" in some delightful verses, that let us see "the admirable qualities so happily united in him," of which his friend Pelletier has told us. Indeed there was always found in him the man of genius and of action, the Christian and the poet.—*Scottish Reformed Presbyterian.*

A WARM friend of missions, after sending a donation of $1,000 to the American Board, wrote to the treasurer, giving a "little history" of the donation, as follows:

"Some two years ago I bought some real estate here. Part of it was a choice building lot—so regarded. I have offered it for sale in all that time. For the first year real estate was active here, and money tair easy; then came closer times, and real estate dull; but, good or bad times, I had no offer for it. A few months since, feeling that I had little tact for selling or finding a buyer, I got tired of it, and consecrated the property to the Lord. Still I had no offer for it until last week; just in the hardest times, a man came in one morning and offered me $3,800, my price being $4,000. I said: 'I will not sell it for that to-day; will you make me the offer for twenty-four hours?' 'Yes.' 'Come in, then, to-morrow morning, and I will tell you whether I will take it.' Before night another party came in and offered my full price, one-half cash down, the other half on time. I sold it, and sent one-half the sum paid down to you, and the other half to the American Home Missionary Society.

"I concluded that the Lord best knew when he wanted the money in his work, and sent a buyer when that time came. I think this is a capital way for disposing of unproductive property."—*Missionary Herald.*

RELIEF THERE.—A lady was asked by her Biddy about the nature of the next world, and whether it would be just like this. The lady, being blessed with a happy family of eleven children, has a skeleton in the house in the shape of a stocking-basket that never gets empty, and at whose side she has spent many a weary midnight hour in darning. With this spectacle before her eyes, she replied to the girl playfully: "I don't think we shall be required to darn stockings after midnight." "Sure, and that's thru for you, mum; for all the pictures of angels I have ever seen were barefooted."

Obituaries.

WILLIAM CADE was born January 22, 1793, and died January 28, 1874. About twenty years ago, at a meeting in Vermillion parish, Louisiana, he was converted and joined the Methodist Episcopal Church South. Four years ago he removed to Lincoln county, Mississippi, where he died. Although an invalid for a number of years, he died suddenly. His intimate friends have strong hope of his eternal salvation.

W. WADSWORTH.

DIED, at Oak Grove, St. Landry parish, Louisiana, March 15, 1874, little HARRY, son of James F. and Rosa A. Simpson. This darling child was only seven years old, yet he was a true Christian. His dying words were: "Lord, have mercy upon my father; Lord, have mercy upon me." His father was absent in Texas, and in the dying hour the little Christian did not forget him. At the age of five years he received a Testament as a reward for having committed to memory the Lord's Prayer, the Creed and the Ten Commandments. Truly, "of *such* is the kingdom of heaven." How delightful to know that the first impulses of childhood may be sanctified as oblations of praise to God.

B. F. WHITE.

MRS. JOHANNA MYRES was born near Lexington, Holmes county, Mississippi, April 19, A. D. 1834, and departed this life near Midway, Louisiana, January 18, A. D. 1874.

Sister Myres joined the Methodist Episcopal Church South at Midway in 1872, while Bro. Bradley was in charge of Floyd circuit, of which she lived a member till death. She suffered much, but bore her afflictions with Christian resignation, hoping to recover. About two days before her death she became unconscious of her suffering, and thus passed away. May God sanctify her death to the good of her bereaved husband and the many friends she leaves behind to mourn their loss, which doubtless is her eternal gain.

G. M. L.

MRS. MOLLIE A. JEFFRIES, daughter of David and Mary Lynch, and wife of Willis L. Jeffries, died January 27, 1871, aged nineteen years, nine months and two days.

She applied for membership in the church August 30, 1873, under the administration of Dr. Trippett, and was received on profession of faith and baptism, by Rev. W. F. Alexander, only the day before her death. Although not accustomed to talk freely on the subject of personal religion, her faith was evidently well founded. Her last illness was too short and painful to admit of much conversation, yet her friends were well assured, from her expressions of living faith, that her rest was upon the Rock of eternal ages. But, better than any mere profession, her *life* possessed all that quiet, unobtrusive, tranquil beauty so characteristic of the children of God.

J. GORTON MILLER, Pastor.

ELLA W. GLATHARY was born in Jackson parish, Louisiana, December 23, 1850, and was married to W. T. Glathary, of Washington county, Mississippi, November 15, 1871. She was the youngest daughter of Martin and the only daughter of Delila McLeroy. She died at her home in Washington county, Mississippi, March 11, 1874, of disease of the lungs. Although deprived of the privilege of renewing her membership with the church since her residence in Mississippi, she always endeavored to live in strict conformity with the rules of the Methodist Church, of which she was a member up to the time of her departure from Louisiana. After she had become fully convinced that she could not recover she quietly summoned her husband and mother-in-law to her bedside, and told them the hour for her departure from this earth was drawing very near, but that she felt that she was fully prepared to die and had no fears of the future. After giving some instructions in regard to the clothes in which she desired to be buried, she requested that her mother and father should have her little babe, and that her relatives should all strive to meet her in heaven, and in a few short minutes she ceased to live.

W. T. G.

DIED, at the residence of Mr. J. W. Kinabrew, at Johnston's Station, Mississippi, about one hundred and twelve miles from New Orleans, Louisiana, on the New Orleans, Jackson and Great Northern railroad, a gentleman by the name of L. JENKINS. He was a stranger here, and said his native State was Kentucky. He was very badly afflicted. His left side was so drawn that he did not use his foot in walking, and his right foot was somewhat deformed. He used two crutches in walking. Mr. Jenkins was a very nice-looking man; had black hair and eyes, and possessed quite a commanding appearance. He was somewhat reticent concerning his past life; never spoke of any of his relatives except an uncle and a sister, who, he said, lived in Delaware. He came here in October last, and boarded with us until his death, which occurred on the eighth of March, 1874. His last hours were very sad and painful not only to himself, but also to his friends who gathered around him. But the saddest of all was that the great evil—intemperance—caused his hours here to be fewer than they might have otherwise been. He left no parting words, for before he thought himself dangerously ill he became speechless. He tried very diligently to tell something, but could not, and then tried to write, but was so weak and nervous that he did not succeed. He seemed to be a very quiet man, and was a great lover of solitude—always preferred to be alone.

A. K.

Bowling Green *Democrat* please copy.

MISS MARTHA F. RUSSELL, of Lawrence county, Mississippi, died at the residence of her father, November 6, 1874, aged sixteen years, four months and six days.

Our sister lived and died beneath the very shadow of our temple. Her earlier years were characterized by religious deportment. She was a kind sister, an affectionate and obedient child, and a faithful friend. During her last illness she requested her father, as he leaned over her, to sing, telling him at the same time that she saw white angels. Such a death scene has more true dignity and grandeur than the most brilliant exploits of kings and conquerors.

The parents of our deceased sister have many times gone to the grave to deposit the cold remains of those whom they fondly loved and early lost, and now they are called upon to lay a new sacrifice upon the altar of Christian submission. Many evidences of mercy and goodness cluster around even this severe dispensation. Had their child gone down to the grave a stranger to the hope of heaven, and she closed her eyes in that last long, dreamless sleep without a view of him whose smile is life, with what feelings of sadness would they have bewailed her early fall. We have seen our sister walk unterrified amid the awful shadows that gather over the last boundary of life, and triumph while she died. If called upon to exchange worlds and stand before the bar of the Infinite, may our death resemble hers. When our eyes grow dim, and our voice fails, and our heart ceases to beat, may the visions of our soul extend far beyond the vail, and discern Christ standing by the throne of God.

HENRY MOORE.

BRO. JAMES RUSSELL, of Lawrence county, Mississippi, died at his residence, December 3, 1873, aged fifty years, two months and fifteen days.

Bro. Russell was a native of Alabama. He united with the Methodist Episcopal Church South some seven years ago. He was a tender husband, a kind father and a consistent member of the church. He was distinguished for his devotion to the interests and welfare of the church, and he always contributed liberally of his means for her maintenance. He also provided well for his own family, and the Lord seemed to prosper him in all his business affairs. His death has left a chasm in the church which will be very difficult to fill.

He survived the death of his daughter but a very short time. Being very strongly attached to her, perhaps her dying hastened his decline. But they have met together by the river of life, in the country of Immanuel, where the enemy—death—will never come to disturb their happiness.

When the sun goes out in darkness, and the last star fades away from the heavens, an angel from the throne of God will gather and reanimate his scattered dust with new life and beauty. Nothing remains with us but the clay-cold body, and it shall see corruption, and mingle with the earth which forms a covering for the bodies of all her children. Nevertheless we have this assurance—while his dying groans mingled with the sighing winds, the atmosphere of another clime received his parting breath.

HENRY MOORE.

"WE all do fade as a leaf," yet the tree of social life remains in unimpaired vigor. Meanwhile "the righteous shall be in everlasting remembrance."

MADISON WEEMS is dead! Sad event to bereaved wife, loving children, devoted kindred and friends; sad for the community of Durant and vicinity, sad for the church he loved so well and served so faithfully. On our account the first exclamation was: "Help, Lord, for the godly man ceaseth;" on his: "Servant of God, well done."

Bro. Weems was born in Abbeville district, South Carolina, October 8, 1809. He came to Mississippi in 1839. He died near Durant, Holmes county, Mississippi, December 23, 1873, in his sixty-fifth year. He was converted in his fifteenth year, and was consequently for fifty years a faithful servant of God. He was a man of commanding appearance, whose every feature and expression were molded into the gentleness of the gospel of love. He had a well-cultivated mind, and a fine capacity for business, which, combined with his sterling integrity, made men love to do business with him and to seek his counsel.

He was eminently wise in church counsel. He was for forty-one years an official member; was the recording steward of the Durant circuit at his death. Since my acquaintance with him, and specially as his presiding elder, I have had occasion to know his wise devotion to the cause of God among his people. At a time when nothing but the wisest administration, by the blessing of God, could build up the church, he took hold with a firm, trusting hand, and saw the work of the Lord prosper. He thought and worked and prayed, and enlisted others, as far as he could, in the good work. I have had letters and interviews and visits from him in the interests of the church, when the casual observer thought not of the chief desire of his soul. He was a man of strength and great faith in the cause, in the people too, and in God. As a strong man, he did a great work with little noise. What he was to his community cannot be known here. He was a peacemaker, and consequently a child of God. He was not only a noble worker in the church; he was more—a bright and shining light. The tongue of slander is dumb before his pure name.

He has left his family a priceless heritage in his spotless character, and the church an unanswerable illustration of the truth and holy power of religion, the community the fruits of a wise and well-spent life, while he has attained unto the rest that remains for the people of God.

W. P. BARTON.

A BILL has been introduced into Congress providing that no person in any one action in a civil suit for slander or libel shall be held to bail in any greater sum than $2,000, and that no matter what the number of suits by any one plaintiff against a single defendant, the latter shall not be required to give any larger bail than $5,000.

The Christian Advocate.

THURSDAY, APRIL 2, 1874.

SHE KISSED THE DEAD.

BY HOMER GREENE.

She kissed the dead. Her warm, red lips
Were pressed against his marble brow.
"For if he's but asleep," she said,
"And is not numbered with the dead,
He'll rise and kiss me now."

She kissed the dead. Her warm, red lips
Were pressed against his lueless cheek.
"For he will know," she softly said,
"My kiss, and if he be not dead
He'll turn to me and speak."

She kissed the dead. Her warm, red lips
Were pressed against his lips of ice.
"He answers not," she weeping said,
"I know my darling must be dead,
For I have kissed him thrice."

The Seven "I Wills" of Jesus.

BY THEODORE L. CUYLER, D. D.

We read of "seven golden candlesticks" seen by John the Evangelist in his vision of heaven. There are seven utterances by our Lord and Savior that deserve to be placed in a group of candlesticks, that they may give light and comfort to many a dark, troubled heart.

1. The first one of these is the "I will" of *invitation*. It was addressed originally to the burdened in spirit, as well as to those who were in bondage to a religion of pharisaic rites. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The Greek words in this passage are very intense; they describe toil so severe as to cause suffering and burdens too heavy to be borne. This is exactly the condition of every unconverted soul. That soul is under the crushing bondage of sin. Guilt galls the conscience. No man can be at rest while he feels guilty and dreads an inevitable punishment. To all such convicted, conscience-smitten sinners, Jesus kindly says: Come unto me, who have borne the sinner's sins and suffered in his stead—come unto me, and I will give you rest. In the old English version it reads: "I will *ease* you." Blessed relief. When a penitent-seeker lays the hand of his faith on the Lamb of God, what a ton weight of anxiety, guilt and dread seem to be lifted off in an hour. And perfect rest is found just in proportion as we trust ourselves wholly to Jesus. There is room on his bosom for us all.

2. But who comes here? A wretched, loathsome leper, covered with scales and scurf. He is crying out: "Lord, if thou wilt, thou canst." There is strong faith in that prayer. Jesus looks at the miserable sufferer, and, with a single touch of his omnipotent hand, he says: "*I will.* Be thou clean." Immediately the leprosy is cleansed. This is the "I will" of *healing*. So the loving Savior is healing now, in our congregations, all manner of shocking moral diseases. A few evenings ago I heard a converted inebriate speak with grateful joy of what the grace of Christ had wrought for him. His drunkenness had shut him out of clean society, like a leprosy. Now he is sitting at the feet of Jesus, clothed and in his right mind. The devil has been cast out of him. A total abstinence pledge was the instrument of good to this reformed man; but the converting grace of God was underneath it and gave it permanence. So the multitudes around us diseased and dying from sin my Savior stands ready now to answer their request, penitential cry with his prompt "I *will*. Be thou clean."

3. Let it be observed that nearly every promise of our Lord is conditional. He will do his part, but not when we refuse to do our part. Look now at the third light on the candlestick. It is the "I will" of *confession*. It depends on a condition. That condition is that we make frank, manly, outspoken acknowledgment of loyalty to Jesus, in the face of scoffs or silent sneers. "Whosoever shall confess me before men, him will I confess also before my father which is in heaven." When Christ bestows conversion he demands confession. There is too much concealment and compromise even with the best, and what shall we say of those moral cowards who carry dark lanterns and try to slip along stealthily to heaven by a back road? Are they quite sure that Jesus will own them as his on the day of his magnificent triumph? But to all those who fearlessly acknowledge him, whether at the martyr's stake or under the daily martyrdom of bitter opposition in the household, the shop, the store or the social circle, Jesus gives the precious assurance: "I will never be ashamed of you." Even to insignificant little children and me will the King say, in the day of his coronation: "Come, ye blessed of my Father, inherit the kingdom I have prepared." Who then will be afraid to stand up for Jesus?

4. There is a fourth "I will" that shines very brightly on its candlestick. It is the promise of *usefulness*. "I will make you fishers of men." The true Christian is a true worker. Not only are the best fishers to be found among the followers of Christ, but every follower should be a fisher. The modest disciples angle quietly in sick rooms, like Charlotte Elliott in the dairyman's daughter. Some, like Spurgeon and Newman Hall and Finney, draw huge nets to land, filled with the multitude of fishes. Out of a New England common school goes young Dwight L. Moody to sell boots and shoes in Chicago, inspired with pity for the outcast, the uneducated man begins to fish for poor ragged children and newsboys. He studies God's word industriously and becomes a lay preacher. To-day our Bro. Moody is shaking all Scotland with the most wonderful work since the time when Whitefield preached on the banks of the Clyde. When the Master says, "Follow me and I will make you fishers," he engages to give the motive, which is love; the skill; which is prayer-directed tact; and the reward, which is a crown of glory. Try it and see.

Now comes the fifth of Christ's "I wills." It is a very precious one, the promise of *help*. We read that chapter of milk and honey, the fourteenth chapter of John. "I will not leave you orphans; I will come to you." A sad pity is it that our translators turned Christ's word *orphans* into their own word *comfortless*. For a soul bereft of a Savior would be orphaned indeed. But to all his own blood-bought, believing children Jesus sweetly says: "I will come to you!" He comes by his Spirit, as a helper, as a strengthener, as a comforter. Let me set this cheerful candlestick right in the center of some sick chamber, or of some dingy, uncarpeted room of utter poverty. It is a candle that never goes out.

6. The next "I will" reaches out into eternity. We find in Christ's intercessory prayer for his own this wonderful prediction and promise of the family gathering that shall yet take place in heaven. "Father, I will that they also whom thou hast given me be with me where I am." Paul got a blessed glimpse of this home-coming when he cried out: "I desire to depart and to be with Christ, which is far better." The glorious truth of full adoption shines out in this passage with heavenly luster. If Jesus says to me, "I will place you just where I am," then away with fears, away with doubts, away with miserable murmurings forever.

7. The last of Christ's "I wills" reaches out to the whole world. It is his universal *welcome*. "Him that cometh to me I will in no wise cast out." If you say, I am too guilty to come, Jesus responds: No! no! You shall not be cast out. If you say that you are too weak or too wicked to come, Jesus is beforehand with you and stops your mouth in advance. Christ's offer of eternal life is to every sinner on the globe. Whosoever will, let him take the water of life freely. For no man need perish for want of an atonement. Ho! every one that thirsteth, let him come and have life. Yes, he may have it more abundantly.

Now, reader, I have presented to you the seven glorious "I wills" of Jesus Christ. Are you ready to meet them with an honest, humble, resolute "I will" on your part? Suppose that, with the divine assistance, you reply: I will take Jesus at his word. I will accept his invitation and come to him for relief. I will seek healing from him and be whole. I will confess him as my Redeemer and my Friend. I will become an useful fisher of my poor, lost fellow-sinners. I will have Jesus for my daily helper. I will secure a place in that household of light and glory. I will follow Christ. Does your heart give back these answers? Then, my friend, these seven candlesticks of Christ's unchanging love and grace shall shine on your daily pathway with increasing brightness, until you see him as he is, on the throne of his glory. Your "I will" joined to his "I will" secures your salvation.—*Independent.*

Dr. Lyman Beecher as a Revivalist.

With a full and intimate acquaintance with his work, it is my settled conviction that his great power consisted in his strenuous and persistent efforts in revival of religion. This seemed to be his natural element. I have heard him say "that one revival of religion would do for a place what science and learning and legislation and eloquence never did. It would convert the vilest neighborhood into the loveliest brotherhood." This was his way of curing error.

He has said "that one powerful revival of religion in a great city would accomplish the overthrow of more error and the propagation of more truth in one month than ages devoted to literary acquisition and logical discussion." This was the spirit with which he entered upon his work in Boston. He seemed to talk and pray and weep and work with this one design—the conversion of souls to God. He used every instrumentality, and yet he seemed to depend upon God as if he had no doubt that he should receive the blessing. He used to say that he had spent one-third of his days in revival; that he had never seen a revival come unexpectedly; that he had never had one without seeking it, and that he had never sought one in vain.

Dr. Channing, as the leader of Unitarianism in Boston, was at that time delighting the citizens of that place with his liberal sentiments, his refined doctrine and his beautiful style. Dr. Beecher was looked upon as the champion of orthodoxy. Some of our boys who had once been members of Unitarian congregations went to hear what he would say about Dr. Channing: "He said nothing about *him*," they declared afterward, "but he said something about *us*. He poured down upon our hearts a mass of burning thought. He held up to our view pictures of loving truth. His powerful reasoning and striking illustrations were brought home to our hearts with such terrible earnestness that we forgot the controversies of the city, and only thought how we might settle the awful controversy between our own souls and an offended God."

But it was not merely his thrilling and forcible truth. He seemed to magnetize the church and enlist all their powers in the work. I remember well his deep emotion and his marked wisdom. I have seen him weep like a child over a single convert. His inquiry meetings were most delightful. He did not confine himself to personal conversation, but he would often rise, and in the most forcible and convincing manner remove an objection that had been presented to him. Thus it was that scores and hundreds were led to Christ and brought into his church. But his great soul was not confined to his church. He lived for the cause of Jesus. Frequently some of the best members of his church would be engaged in forming colonies. Two fine churches were soon erected in this way. When Dr. Beecher first came to Boston there were five orthodox churches. In eleven years there were twelve. These revivals and this unexampled increase of orthodox churches went on through the State. In this work Dr. Beecher was pre-eminently a powerful agent.

In reviewing this revival work we find that Dr. Beecher was converting error in magazines and in occasional sermons. But in his regular services he was aiming his blows with terrible effect directly at the sinner's conscience. He went right on "calling sinners to Christ," unaffected by the opposition of errorists or by the coldness of conservatives who feared that he was going too far and too fast. Hard hearts were broken and the power of the Spirit was felt. The champions of error were astounded and baffled. They were totally unprepared for this aggressive Napoleonic, or rather Pauline, style of Christian warfare.

Dr. Beecher is dead, but his mighty work is going on. Multitudes of his brightest converts are filling places of trust and power in the churches. Great numbers of his spiritual seed are preaching the everlasting gospel. Other influences he set in motion will go on multiplying down to the end of time. His funeral on Wednesday last was to me one of the great occasions of life—an era—a stopping-place in life's pilgrimage. Precious memories came thronging over me. His great life-work passed before me. Oh, how small and dim did all else seem but soul-saving.

And now from that hallowed scene I have come back to my pastoral labors with a higher estimate of the greatness of my work, with a deeper consecration of my soul to God, and with a fuller determination to strive and cry for the outpouring of God's Spirit and the salvation of perishing souls.

Ministers of Christ, we have before us the career of a man who was eminently successful. We state the secret of his power. His one absorbing purpose was to serve God. He preached to *save men*. Relying upon God's Spirit, he went about this simple work with the most terrible directness, intensity and persistence. This was the secret of his transcendent power. But few ministers of Christ have Dr. Beecher's talent. All can have his spirit; all may have his singleness of purpose.—*N. Y., in the New York Evangelist.*

Just a Few Stitches.

Dot is a four-year-old household pet, who, from her babyhood, has been taught to take all her little cares and perplexities, joys and sorrows to Jesus. She does this in such simple faith that her mother hears little more of her prattle than he who said: "Suffer little children to come unto me."

Dot had been strictly taught to keep the Sabbath day holy; but one Sunday morning she was missing, and was at last discovered sewing on her doll's clothes.

"Why, Dot! don't you know it is wicked to sew on doll's clothes on Sunday? Jesus will be sorry."

Dot paused in her work—there was a struggle between the flesh and the spirit—dollie needed that garment very much. The small brow was wrinkled and clouded as she poised her needle in thoughtful attitude—only a moment; then the brow cleared. Dot was very human.

"I dess he won't be angry. Anyhow, nezer you mind, I'll fitz 'at."

She threw down her sewing, and ran to the window, peered up into the sky, as was her custom when talking to Jesus—heaven and Jesus are real to Dot.

"Jesus, you nezer mind; it's dest a few stitches."

O little Dot! Crystal mirror for all humanity.

A Christian broker dips just a little into Wall street gambling pools. "Never mind, Jesus, ——."

A Christian minister takes a few privileges like "other" men. "Never mind, Jesus, ——."

A Christian editor allows in his columns questionable matter. "Never mind, Jesus, ——."

A Christian father gratifies his appetite with what is "not good for boys." "Never mind, Jesus, ——."

A Christian mother ambitiously pushes her daughter into irreligious but "good" society. "Never mind, Jesus, ——."

God's children, great and small, presume on his love, and spare the little foxes. "Never mind, Jesus, it's just a few stitches."—*Mary L. Sherman.*

CARE FOR THE EYES.—It is well known to those who make it a business to sell glasses that the sight begins to fail about the fortieth year. The first sign is a disposition to hold things at a distance to see them well, as in reading. The circumstance may alarm one, thinking disease surely is upon him. Eyes are put out by false notions upon this thing. Resort is often had to artificial helps, as globes, manipulations, eye-washes, and perhaps salves. In the first place, the reader should ascertain whether his age is not the natural cause. He should then procure a glass adapted to his sight, in such a way that he can see easily and readily what he could not before. Such glasses preserve the sight by preventing the necessity of straining; and glasses are always better than no aid at all.—*American Journal of Health and Medicine.*

A LADY residing in the southern part of the city hailed a passing car with her little son, the other morning, to see him safely on the horse car for a trip to the business portion of the city. He stepped on board and scrambled for the front of the car, and as he was going his mother said: "Why, arn't you going to kiss your mother before you go?" The little fellow was so delighted at the prospect of a ride, and in such a hurry, that he hastily rejoined, looking back excitedly: "Mr. Conductor, won't *you* kiss mother for me?" And of course the passengers couldn't help smiling.

THE Lord would not suffer any that were fearful and faint-hearted to fight his battles on earth against earthly enemies, lest they made others faint like themselves. Can we therefore think that he will entertain faint-hearted soldiers in his spiritual battles against spiritual enemies, in which combats his own honor and his children's salvation are so deeply engaged?—*William Gouge.*

Scientific.

IN ORDER to preserve meat for great length of time Dr. Enderman recommends that the meat, having been first cut into thin slices, be dried at a temperature of about one hundred and forty degrees Fahrenheit, and afterward ground to a powder and inclosed in sealed cans.

THE Challenger has been making deep sea soundings off Lisbon with considerable success. One day a common fishing trawl was lowered to the bottom, a depth of three-quarters of a mile, and on its being again hauled to the surface not only did it contain in great abundance beautiful specimens of coral and sponges, but several deep sea fish were found. These latter arrived at the surface nearly dead, the expansion of air in their bodies on being relieved from the pressure of the water at such depths proving sufficient to tear them open.

THE RAYS of the sun are now generally believed to exhibit *three* forces: *light* or luminous power, *heat* or calorific power, and *actinism* or chemical power. Whether these are regarded as distinct forces, or only as modified forms of one, the three are essentially dissimilar, representing respectively the heat-giving, the light-giving and the chemical rays of the sun. The chemical principle of the sun's rays is relatively most active during the spring; as summer advances this power diminishes, and the luminous force increases, while in autumn the calorific radiations are relatively increased. Thus the conditions of the sun's light are varied with the varying seasons to suit the necessities of vegetable life.

DR. B. A. GOULD has been making use of an invention of Lewis M. Rutherford to obtain photographs of the Southern heavens. Prof. Pierce writes on the subject: "This addition to astronomical research is unsurpassed by any step of the kind that has ever been taken. The photographs afford just as good an opportunity for new and original investigation of the relative position of the near stars as would be derived from the stars themselves, as seen through the most powerful telescopes. They are indisputable facts, unbiased by personal defects of observation, and which convey to all future times the actual places of the stars when the photographs were taken." Seventeen maps have been drawn, on which many more stars than were previously known have been noted.

TWO YEARS SINCE Prof. W. B. Carpenter asserted, in opposition to Captain Spratt, the existence of an underground saline current from the Ægean into the Black sea, it being agreed that there is a constant surface current flowing in the opposite directions. Otherwise the river water from the Danube and other large streams would wash out the salt, leaving the Euxine a fresh-water lake. But Captain Spratt explained the continuance of the saline character by a reversed surface current in the winter, when the winds forced the waters of the Ægean through the Dardanelles and Bosphorus. The hydrographer of the Shearwater has recently shown that at the depth of eighty feet there is an underground current opposed to that on the surface; for a heavy drag suspended from the steam-launch in the lower current was impelled northwesterly so strongly that the boat itself made its way against the surface current, and the rate of progress was greater than the usual speed of the steam vessel.

WAVES OF SOUND AND OF LIGHT. In the case of a sound wave—moving one thousand one hundred feet a second, whatever the wave length—if the length be diminished more vibrations enter the ear in the same time and the pitch rises; if it be increased less vibrations enter and the pitch lowers. Light waves are strictly analogous; whenever any one of the colored waves which form white light is lengthened, its color changes toward the red end of the spectrum; when it is shortened, toward the violet. Hence change of pitch in the case of sound, or of color in the case of light, is evidence of motion, either to or from the observer; which it is depends on whether the wave is lengthened or shortened. Now, while the motion of a star at right angles to the line of sight is easily detected and measured by the telescope, motion in the direction of this line is capable of measurement only by the spectroscope; if the motion be diagonal, then by both of these instruments together. Hence the motion of a fixed star in space, or of a whirlwind on the sun, may be measured by the change, in refrangibility, which certain lines in the spectrum undergo.—*Scientific American.*

THE LAUGHING PLANT.—In Palgrave's works on Central and Eastern Arabia we read of a plant whose seeds produce effects similar to those of laughing gas. It is a native of Aralda. The seed pods are soft and woolly in texture, and contain two or three black seeds of the size and shape of a French bean. These seeds, when pulverized and taken in small doses, operate upon a person in a most peculiar manner. He begins to laugh loudly, boisterously; then he sings, dances and cuts all manner of fantastic capers. The effect continues about an hour, and the patient is uproariously comical. When the excitement ceases, the exhausted exhibitor falls into a deep sleep, which continues for an hour or more; and when he awakes he is utterly unconscious that any such demonstrations have been enacted by him.

NEW REMEDY FOR INTERMITTENT FEVERS.—Dr. Declat thinks he has discovered a remedy superior to Peruvian bark for intermittent fevers. It consists of a subcutaneous injection of water, containing the one-hundredth part of phenic acid. With adults he usually administers two injections of three grammes each, giving, at the same time, phenicated sirup internally, and phenicated lotions externally. He says he has found it "successful in *every case*," and that it should be used even before trying other remedies.

Religious Intelligence.

THE *Christian Intelligencer* states that it finds the record of a single week to be a total of over 8,000 admissions to the churches in some four or five denominations.

THE non-Christian natives of Bengal have enthusiastically adopted the celebration of Christmas, and many of them outdo their European neighbors in preparations for the social festivities on that day.

THE Congress of the republic of Chili is discussing a bill providing for the disestablishment of the Roman Catholic Church—that is, it is proposing to separate Church and State, adopting the example of the United States.

FROM the west bank of Makensie river, near the Arctic ocean, a missionary of the Church Missionary Society reports in regard to the Loucheux Indians: "Each day I spent in the Loucheux camps was like a Sunday, as the Indians clustered around me from early morning till late at night,—learning prayers, hymns and Scripture lessons as I was able to teach them."

MISS SARAH NORRIS, the lady physician who joined the Malratta mission of the American Board, last year, writes from Bombay that her work is opening up wonderfully. Many of her patients are women of high caste, who would never see a male physician. One of them was brought to her from a distance of two hundred miles. Both Hindoos and Parsees have received her kindly.

ONE of the most thoroughly practical movements of the day has just been inaugurated by the New York Association of Sunday School Teachers. On Tuesday afternoons, at four o'clock, at the old Fulton Street church, they hold a meeting of superintendents to study the next Sunday's lesson. Thus at a business center, after business hours, and in a business-like way, they attempt to help superintendents to do their business more effectually.

THE London *Methodist* estimates that American Methodism has been largely recruited by emigrants from England. It says there is an incessant drain on this account; in one circuit, for instance Cambrone—during the last year, 100 members have been lost from this source. The *Methodist* estimates that 130,839 Methodists have emigrated to the United States, from England, within the last thirty years, which fact will aid to account for the small increase of English Methodism.

REPORTS are given in recent numbers of the *Sunday School Companion* of prosperous Jewish Sunday schools in Galveston, Texas; Donaldsonville, La.; Charleston, S. C.; Richmond, Va.; Allegheny City, Pa.; New York and Albany, N. Y.; and New Haven, Ct. The interest in Sunday school work is on the increase among the Jews generally. The names of scholars in the synagogue schools counted specially meritorious by their teachers are to be published from month to month in the *Companion*.

THE Bishop of Iceland has issued a pastoral, ordering a service in the 300 churches of the island on the second day of August, in commemoration of the thousandth anniversary of the first settlement, and of the grant of a new constitution by the King of Denmark, which goes into effect at the date mentioned. The ringing of the bells is to commence at six o'clock the evening previous. The lesson selected for the day is Psalms xc, 1–4 and 12–17. One of the verses is: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

THE PAPAL CONSTITUTION.—In regard to the circular of Cardinal Antonelli, stating that the bull published by the Cologne *Gazette* was apocryphal, the *North German Gazette* says: "Apocryphal in the meaning of the Roman See does not infer either fabrication or supposition. The Congregation of Rites in 1632 resolved that no declaration merited credence unless duly signed and sealed. Consequently everything is styled apocryphal which is not published officially—the question of authenticity being beside the matter; wherefore Cardinal Antonelli has confined himself to showing that the document in dispute was not published in official manner."

AN English Wesleyan, writing of the Moody and Sankey revival work in Scotland, says: "There is one striking peculiarity of the case. Mr. Moody is the preacher—perhaps we should rather say the exhorter—of the movement. Mr. Sankey, one of his converts, is its singer. Accompanying his singing by an instrument called a reed organ, he utters forth, in a very articulate form, certain novel hymns or religious songs, which, on any congregation unfamiliar with the deeper, truer, universal poetry of Charles Wesley, exert a strange but easily explicable fascination, and beyond doubt contribute largely and usefully to the general impressiveness of the service. What God cleanses we dare not call common."

CALIFORNIA.—The Congregational church at Oakland has a Chinese Sunday school, with an attendance of from 65 to 70 Chinamen. At its fourth anniversary, recently held, about 150 Celestials were in attendance; among other exercises there was an original address by Gu Gam. He told of going, after he had learned to speak English, into a church in San Francisco one day, and there hearing a remark from the preacher that the conversion of the Chinese was a hopeless task. Discouraged at this official decree of reprobation, he went no more to church for four years; but on going to Oakland he found a place where different views were entertained regarding the future of the Chinaman, where he was himself converted and enlisted in the Sunday school work.

THE *Presbyterian Monthly Record* gives valuable statistics of the foreign missionary laborers sent out from this country and of the incomes of the boards which support them. The income of some of the minor societies is only estimated. From these statistics it would appear that our country sends out 574 Protestant missionaries and supports its Protestant missions with an income of $1,704,085. The five societies having the largest number of missionaries are the Presbyterian, 136; the American Board, 133; the Methodist, 107; the Baptist Missionary Union, 52; the Episcopal, 38. This includes the missionaries laboring among the Indians and Chinese in California, but not those employed in Europe. The largest incomes were: Presbyterian, $442,595; American Board, $431,844; Baptist Missionary Union, $216,100; Methodist, $153,465; Episcopal, $181,881. Among the Indians (and adjacent white settlers) 62 missionaries are laboring, of whom the Methodists have 20, the Presbyterian Board 12 and the Episcopalians 9.

DR. WENGER, of Calcutta, the learned translator of the Scriptures into the Sanscrit, has published, in the *Christian Spectator*, some suggestive notices of the difficulties attending the work of the biblical translator in India. He has been able to find no word in the language which expresses with sufficient force the biblical idea of the *one only God*. Again, he finds no good, current term for "conscience." Two or three which are in use break down as soon as such a phrase as a "pure" or "good conscience," or an "evil conscience," is to be translated. Nor is it easy to find terms for moral "good" or "evil." "Evil" is often rendered by a term which means not good; and "good" by one which means little more than benevolent, or else respectable. In these cases and many others the translator must do the best he can for the present, until Christian ideas shall have become so extensively familiar to the native mind that the right terms can be discovered.

THE INDIANS AT CHURCH.—A lady, writing from Lapwai, Nez Perces Indian Reservation, says: "It is a pretty sight on Sabbath morning to see party after party of Indians on horseback, dressed in their gay-colored blankets, descending the winding trails on the steep mountain sides, to attend church. Some of them travel ten or twelve miles to church, and a more attentive congregation could not be, and, as in more civilized communities, the women outnumber the men. They sing hymns translated for them into their language, and their earnestness and apparent devotion atone for lack of melody in their voices, for they sing in a way that is peculiarly their own, and which it is impossible to describe. In their prayers they are very fervent, and display none of the hesitation and backwardness which we sometimes see in devotional meetings among our own race. They never pause for a word, but pour out their hearts with the true eloquence that is born of earnestness."

AN occasional act of heathen cruelty occurring at the present time in India shows how great the deliverance is which the gospel is working out for that land. At Mulkapur, in the protected State of Kalapur, two persons, one of them a priest, recently decoyed a child twelve years of age into a heathen temple. Here they murdered him and then burned his body with betel-nuts and camphor before the image of the Goddess Karle, in order to induce the Deity to reveal to them hidden treasures in the neighboring hill. The crime was detected, the remains of the child were discovered by his parents, and the British authorities had the priest tried and executed. Near Mulkapur, where the cruel deed was done, stands the old fortress town of Panalla, in which the Presbyterians are about commencing a mission. One of its towers was built over the remains of a maiden buried alive, in order to make it impregnable; and within its walls still stands the stone image of the Goddess Karle, before which multitudes of human beings, especially women, were sacrificed.

THE dedicatory services of the new Brooklyn Tabernacle, Rev. T. DeWitt Talmage, pastor, took place on Sunday evening, February 22. It stands on the site of the old edifice, destroyed by fire December 22, 1872, on Schermerhorn street, near Nevins; is constructed of brick and stone; is one hundred and fifty feet long by one hundred and twelve feet wide, and will seat four thousand six hundred people. Staircases outside the main walls lead to the galleries, and altogether the edifice has twenty-two entrances and exits. The organ is a very large one, its combinations having a compass of sixty-four registers and three thousand and ninety-four pipes. The manuals, registers and combinations are operated by pneumatic action, the wind being supplied by a hydraulic engine, with a lifting power of three thousand pounds. At the dedication it was announced that the debt of the Tabernacle was $35,000, $65,000 having already been provided for, and subscriptions having been started, the whole balance was raised on the spot.—*Christian Intelligencer.*

THE GALLICAN AND ROMAN LITURGIES IN FRANCE.—The *Pall Mall Gazette* Paris correspondent says: "The Archbishop of Paris has ordered a reform in the church service, which is not without its political significance. Ever since the year 1735 the Gallican liturgy has been in force in the capital and many parts of France, but Monsignor Guibert has directed that it shall be replaced by the Roman liturgy. According to M. Edmond About the former was much more suited to the spirit of the age and the country, a double merit which has led to its condemnation by many Ultramontane bishops. It is supposed that Monsignor Guibert has simply obeyed orders from Rome in this matter. As for M. Edmond About, he regrets the condition of elderly priests suddenly called upon to break the habits of a lifetime, and of religious booksellers who will be left with the old Gallican liturgies, missals, etc., on their hands. The archbishop, be it remarked, has selected M. Mame, of Tours, and M. Le Clere, of Paris, to print the new liturgies, etc. M. Edmond About hints that it is not likely that these publishers should have been accorded this monopoly without a *quid pro quo*."

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The Risen Savior.

Christ's resurrection is not made as prominent in the preaching and religious thought of the day as it should be. The well-worn line of argument by which the fact is established, and by which the objections of infidelity and skepticism are met, need not be always stated, although the frequent use of it in the way of evidence would no doubt be productive of good. If Christ rose from the dead, further demonstration of his claims as the Son of God and the Savior of the world, is needless. This crowning miracle is adequate to seal and confirm the gospel as of God. But it is rather with reference to its application to the devout and believing, and with reference to its lessons to those who accept Christianity, that we think there is a lack of fullness and emphasis. As a source of edification and comfort to Christians, and as rich in spiritual instruction to those who do not question the truth of revelation, it might be made more distinctive.

"Jesus and the resurrection" were the burden of the first preaching, and in the Epistles a risen Christ is constantly kept in view. His resurrection was to the apostles the pledge of a general resurrection. Paul seems to argue from Christ's resurrection, as something conceded, to that of the race, of which some doubted. "But if there be no resurrection of the dead, then is Christ not risen?" And again he reiterates: "For if the dead rise not, then is not Christ raised?" Not alone as to the fact of his own resurrection, but also as to the nature of it, does the believer find light in the resurrection of his Savior. In no merely spiritual or metaphorical sense is it written that "all that are in the graves shall hear his voice and shall come forth." Respecting the body, as well as the soul, Christ declares himself to be "the resurrection and the life." The history is ample in its details and unmistakable in its meaning. The Lord's resurrection was literal; it was of the body, and he came forth in a nature and form to be apprehended by the senses and to be recognized by his disciples. As the first fruits of them that slept, his resurrection must be a truthful exhibition of all, so far as it is a literal raising up of the material body. Then, further, the believer is to be conformed to his Lord in the glorious transformation. His body is to be raised in such glory and power as was that of Jesus. He looks for the Savior "who shall change our vile body, that it may be fashioned like unto his glorious body."

The believer's hope of a future life of blessedness is most strongly rooted in the fact that the Lord is risen; as witness Peter's jubilant exclamation: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." All other grounds of hope, all other assurances, were as nothing compared with the resurrection of Jesus Christ. The belief in a future life was held with some degree of confidence by the wisest heathen. Certainly and grandly does it appear in the doctrines and experiences of the Old Testament; but this ground of assurance was a new birth—something exceeding and transcending all that had hitherto been revealed. The incorruptible inheritance is thus connected with the Savior's resurrection, and the Christian's hope of life derives its fullest and crowning inspiration from it. It is remarkable how intimately and vitally the Savior's resurrection is connected with the deepest spiritual life of the believer. The indwelling Spirit is a reminder and pledge: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The faith of the heart which is unto salvation apprehends the resurrection—that Christ "was delivered for our offenses, and was raised again for our justification." The condition is thus expressed: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." When the troubled and tempted child of God is directed to the sure refuge from condemnation, he is pointed to a risen Savior. "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Paul, in the midst of a passage wherein he declares his purpose and aim to attain to the righteousness of faith, and to be found in Christ, not having his own righteousness, which is of the law, utters these rather remarkable words: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

Much more to the same purpose might be cited to show the prominence which is given in the New Testament to the resurrection of Christ, and how completely the fact penetrates the faith and spiritual life of the early Christians. Beyond its uses for purposes of evidence to convince the skeptic of the truth of the gospel, and to establish the claims of Christ as the divine Redeemer, is this of spiritual enrichment to the believing heart. To the devout it not only demonstrated the truth of Christianity, but it entered into the very essence of experience, and was an element of power in the daily religious life. Besides correcting erroneous views, and restraining wild and foolish speculation, it belonged to the profoundest realizations of revealed truth. It was not only a stupendous miracle, but it gave to the soul a risen Christ, a living Redeemer, and a Savior who was felt to be the resurrection and the life. To know him savingly received its complete fulfillment in knowing the power of his resurrection. "Risen with him" not only indicates the believer's hope of a bodily resurrection, but it is the incentive to heavenly-mindedness and holy living. He should be constrained by it to set his affections on things above, and to walk worthy of his immortal birthright by having his conversation in heaven.

Bismarck's Defense.

Bismarck is charged with acting against the principles of toleration in his conflict with the papacy. It should be remembered that Catholics are committed to intolerance by the principles which they avow. The church with them is above the State, the Pope is infallible and dictator of the world, and all must yield in things civil, as well as ecclesiastical, to the Pope or be damned as heretics. Where they have the power Roman Catholics tolerate nothing but Catholicism, and to resist their claims as the rightful and only religion is sufficient to raise on their part the cry of intolerance and persecution. Bismarck, in the following brief paragraph, explains and vindicates his course. His words are few, but forcible and comprehensive. He says:

I acknowledge it as my duty to respect the dogmas of the Catholic Church as dogmas, and I never have interfered with anybody for believing in them. But if the infallibility dogma is so interpreted as to lead to the establishment of an ecclesiastical *imperium in imperio*, if it occasions the setting aside of the laws of this country because unapproved by the Vatican, I am naturally driven to assert the legitimate supremacy of the State. We Protestants are under the conviction that this kingdom of Prussia ought not to be ruled by the Pope, and we demand that you, the Ultramontane section of the Roman Catholics, respect our convictions, as we do yours. Unfortunately, however, you are accustomed to complain of oppression whenever not permitted to lord it over others.

A Generous Deed.

Under this head the Galveston *Christian Advocate* speaks of a recent donation to the St. James church of $5,000. We wish Bro. Ayres would move to New Orleans, or that we had here a few like him. We have two new churches which need to be built immediately, and should like to find men like Bro. Ayres to take hold of the enterprise with hands, purses and love and faith. The man who builds a church in a large city is doing something worth while for the world, and also for Christ. The Galveston *Christian Advocate* says:

At the first Quarterly Conference for St. James church, Galveston, our venerable brother, David Ayres, sent in a communication, in which he stated that, in addition to his gift of the lots, which cost $2,000 in gold, and his subscription of $5,000, he gave to the church the additional sums he had advanced toward the building, amounting to near $5,000. This makes nearly $12,000 one brother has given to this church. Bro. Ayres has just been in, and says this additional offering is as cheerfully given as the others, and intimates that, if life is spared, he will do still more for the church he loves so well. We trust he will be spared many years to see the upper room completed and hundreds of souls converted in it ere he dies.

Letter from China.

Brethren and Friends, Members of the Methodist Episcopal Church South:

Twenty years ago a call from the mission-field of China came into our church. In response three young men and their wives were accepted as missionaries for that field, and at the hands of our good Bishops, some of whom are now in the spirit land, the brethren received their ordination, and in a short time set sail from New York, under the supervision of the late Dr. Jenkins, for Shanghai, which place they reached in safety after a voyage of one hundred and thirty-five days. Of that missionary company three have passed beyond the river of death, one obliged to return to his native land and there still remain three as helpers in God's work among the heathen of China—one a widow, Mrs. J. (Independent,) doing what she can for Jesus; the other two are myself and wife, still servants of the Church South, and trying to do what we can to promote the cause of God among these people. Bro. Allen, who came after us, is yet in China, but in the employ of the Chinese government, and preaching on the Sabbath. Want of help demands that we present ourselves to you for immediate attention.

Our cry for help is, first, to send us at once three God-loving and capable men to join in the work. Want of men and means to carry on and extend this work has been the one great barrier to success. Owing to the great troubles which arose and hung like an angry cloud over our native land for so many years, the church was unable to send help, and their missionaries in China were necessarily compelled to obtain a support as best they could. But now, things having changed for the better, we desire to present to you, in a brief manner, the claims of this great and important mission work among the heathen of China. Unnumbered thousands all around us know not the blessed plan of salvation, and but few men to make it known to them. Unless the seed is sown we cannot expect the fruit of it. The word must be preached, and the glad news of gospel salvation must be made known before those in darkness and in the shadow of death can be brought to know their sinfulness and their need of saving grace.

Shall we not some day hear great voices in heaven saying: "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever," and "these from the land of Sinim" shall come to give glory and honor to him who is Lord over all? Yes, they shall come from China. To-day we rejoice to know there are many Christian men and women in China who were once in darkness, and in their blindness bowed down to wood and stone. Now the angel of the everlasting gospel is driving back the cloud of darkness which has so long overspread this benighted people. The blessed name of the world's Redeemer is being proclaimed far and wide to China's millions.

My circuit is three hundred miles in extent. To make this tour, giving a day or two to each station, takes me from home and the work here more than three weeks.

Our first want, then, is three men and their wives—one for Kanding and Nazlang, twenty-five miles from Shanghai; one for Soochow and Qunsau, about eighty miles distant; and one for Woosih and Chang Chow, one hundred and fifty miles distant.

Our second want is funds for their and our support, and for the extension of the work.

Our third want is funds to build churches—two in Shanghai, one in Nazlang, one in Kanding, one in Soochow and one in Woosih or Chang Chow. We are in great need of men. Can we have them? I would like to enter into detail and give full particulars of the work, but I fear it would not be read. I hope all our papers will copy and bring before our people this one subject—the work of evangelizing China. What can be done to prosper this glorious work? Your hearty aid and support, brethren, will do it. The missionary cannot do his work well unless he has the hearty co-operation of the Christian Church at home. Come to our rescue and help us. Come, help save these perishing millions for whom Christ died. Give of your means to aid in the spread of the gospel, and the Lord will abundantly bless you. Time flies, and we shall soon be removed to give place to others. May the Lord help us to work, and do all we can to forward the glorious cause of our Redeemer, is my earnest prayer to our God, who will direct all to his glory and honor. I am yours in the love of Christ, J. W. LAMBUTH.

SHANGHAI, CHINA, February 5, 1874.

Forgetfulness of Sin.

The commission of sin is great folly. This proposition needs no proof. It is self-evident. "Sin is the transgression of the law." To transgress law is to do violence to our own interest. It is to subvert the order of peace. It is the one only thing that destroys happiness. It is the one only thing putting man out of harmony with God; and to be out of harmony with God is to be out of harmony with self and all vital surroundings. "Fools" only "make a mock of sin." The man who commits sin makes a mock of sin. The man who commits sin is therefore a fool. He must be spiritually demented.

But if to commit sin is folly, to forget it is still greater folly. To take poison into the system is madness. The madness is doubled in refusing the antidote. "If any man sin, he hath an Advocate with the Father." He has an Advocate only as he remembers his transgressions. "If I regard iniquity in my heart the Lord will not hear me." To "regard iniquity in the heart" is, in one sense, to forget the commission of it. It may be added, without violence to the spirit of the words above, "the Lord" *can* "not hear me;" for "if we confess," remember "our sins," the Lord is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. This is the condition of pardon. A scriptural remembrance of sin implies a scriptural sorrow for sin. There is, therefore, hope for the man who remembers his transgressions. And, on the other hand, no hope for the man who forgets his offenses; for in this the only opening for the approach of deliverance is closed. The poison shut up in the system must work its end, unchecked by the antidote. Hence the prophet says: "Now their own doings have beset them about." The reason is found in this: "And they consider not in their hearts that I remember all their iniquities; they are before my face." If there is more hope for a fool than for a man wise in his own conceit, there is more hope for the beasts that perish than for a man who remembers not his transgressions. It is the strongest expression of contempt for the Almighty. It is to forget his attributes. It is to consider him altogether such an one as man himself. More, it is to outrage his long suffering and compassion. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Not to remember sin is to gather presumption from a redundancy of mercy. Moral obtuseness comes on; the sensibilities are blunted; the way for a continuance in sin widens and solicits. It smooths the road to death. Job prays: "Make me to know my transgressions and my sins." So ought all men to pray. The antidote to such a strange and dangerous stupidity of soul is prayer, preceded by earnest thought. The sinner must think of God's goodness, which leadeth to repentance. He must think of the "exceeding sinfulness of sin"—of its fearful import, of what it cost to forgive sin. He must turn his eye within and hold counsel with his own heart. He must measure the distance sin has placed him from God. He must look to Christ as the only name under heaven given among men whereby he can be saved. He must look to him *now*—consider his as urgent a case as the dying thief. He must not pause for compromise or longer time, but *now* is the accepted time. Then will his peace flow as a river. Joy and gladness will spring up in his heart, and songs of deliverance linger upon his lips. Blessed is the man whose sins are forgiven, whose iniquity is hid. Oh, may our hearts be moved to a penitential remembrance of sin. Amen.

J. T. D.

MEXICO, 1874.

OUR friend and brother, W. W. Harper, Esq., for the past thirty-five years a citizen of Greenwood, Caddo parish, Louisiana, writes us of his removal to Columbia, Missouri. Bro. Harper is an old and useful member of our church, and a valuable citizen. His removal will be regretted by all. May God go with him, and bring him at last to the home of the blessed.

WE ARE often more ashamed than grieved and humbled for our sins. Our own consciousness of them, and of God's being privy to them, does not pain us near so much as it would to have them known to others; see, therefore, whether what you call your penitence is not more pride than anything else.—*Thomas Adam.*

History Travestied and Tortured.

Mr. Froude wrote a history some time since, largely devoted to an effort to prove that Henry the Eighth was not quite the lecherous and bloodthirsty ruffian he was generally believed to be; and other writers have exerted their ingenuity to show that Richard the Third, instead of being a wry-necked and cruel murderer, was comely and amiable. Copying this example, we learn from *Fraser's Magazine* and the *English Independent* that the "Christian Brothers," as certain English and Irish Jesuits style themselves, have prepared and are engaged in the work of still further editing and publishing a series of "Lesson-Books" intended for Roman Catholic children and youths at school, which are to be a species of "erasers," intended to rub out from the pages of history all those blots with which it has been defaced by the superstition or the sanguinary cruelty and intolerance of Roman Catholics.

The aim of these astute Jesuits is to create a denominational literature and place it in the hands of all their school children, in which the Romish Church is represented as having been distinguished ever by meekness and long suffering, by tolerance and brotherly love, and by an ardent admiration for and patronage of literature and science; while it is further shown to have been uniformly met by unprovoked cruelty, oppression, and the densest and most obstructive ignorance at the hands of Protestants. They dwell on the harshness of the English penal laws to Irishmen, and suppress the story of the massacres of Protestants. They take credit to Cardinal Langton for acting with the English nobles in opposition to King John, but say nothing of the fact that he was suspended by Pope Innocent the Third for the stand which he made, or of the further fact that this same Pope declared *Magna Charta* null and void, and mathematized all those who had taken part in wresting it from the tyrant. The "persecutions" under Elizabeth are grossly magnified, but the facts, to quote the language of Dr. Dollinger, that "a succession of Popes sanctioned the assassination of heretical sovereigns, and that one actually instigated attempts upon the life of Queen Elizabeth," are sedulously concealed. The "burnings" of the Protestant martyrs by Mary are softened down into mere "severities," the details of which are mendaciously suppressed, and even these are attributed to the civil authorities, who, it is alleged, were "influenced by political, not religious motives," in the face of the well-known historical fact that Romish archbishops and bishops, composing an ecclesiastical court, consigned the martyrs of that day to the flames. It is claimed that the fifty thousand persons who were hung, beheaded or burnt to death in the low countries on account of their religion only suffered the natural consequences of a civil rebellion against their sovereign; and also that "religion had nothing to do with the massacre on St. Bartholomew's day;" but they say nothing of the motives which led Philip to destroy the Protestants in the low countries, or of the fact that Pope Gregory issued a bull approving of the massacre on St. Bartholomew's day, and exhorting Charles the Ninth to complete the work which he had so well begun; nor that the cruel slaughter was depicted on the walls of the Sistine chapel, nor that a medal was struck by the papacy in honor of the event. But even this miserable travesty of history seems tame alongside of the efforts of the "Christian Brothers" to paint the terrors of the Inquisition in enchanting colors. With unparalleled mendacity and audacity combined they undertake to show that the terrible imprisonments, mutilations, tortures, *autos da fé* and other atrocities of the priests and Jesuits who inspired and controlled the Inquisition were simply "abuses," which must be ascribed "to the civil, but not to the ecclesiastical power," notwithstanding the infamous rescript of Innocent the Eighth: "We enjoin and command the said secular officers, under penalty of excommunication, that within six days after they shall be legally required, they regularly execute the sentences pronounced against heretics, without seeing the said processes carried on by you, and without allowing any appeal."

We are curious to know if this scandalous and unblushing perversion of historical evidence is to be repented in this country; and whether the children of the Romish Church in the United States are also to be nurtured on an aliment composed of impudence and fraud. As the old Inquisition tortured and killed its victims, so this new Inquisition puts history to the rack and the thumbscrew, and crushes out of it all the truth that gives it any vitality.—*Christian Intelligencer.*

A CORRESPONDENT in Louisville informs us, says the Nashville *Christian Advocate*, that our church in that city is in a good condition. Dr. Sehon, who has known Louisville a long time, thinks it was never in a better state. The preachers work incessantly. Dr. Rivers, *e. g.*, preaches frequently three times on Sunday, and invariably attends his Sunday school. He preaches and lectures incessantly, attends funerals, visits the people, and studies for the pulpit with great application. And so of the others. We are sorry that the health of Bros. Morrison and Strange is not good—they need rest. Our city pastors, who attend to all the claims made upon them, must be abundant in labors. But for that matter, where is the pastor, in town or country, who has not his hands full if he makes full proof of his ministry? We learn that a Quakeress, Mrs. Hunt, draws considerable crowds to her preaching in Louisville. Our readers are aware that the Quakers "liberate" women, as they express it, to preach, not construing Paul's prohibition as it is commonly understood.

THE actions of men are like the index of a book: they point out what is most remarkable in them.

Constantinople Bible House.

The *Bible Society Record* of February 19 says:

The following are the terms in which the last annual report of the British and Foreign Bible Society speaks of the new Bible House in Constantinople. The Rev. S. B. Bergne, secretary of that society, had visited the East and spake from his own personal observation:

"Another proof of the power which Protestant Christianity has acquired in the Turkish empire has been recently afforded in the completion and opening of the new Bible House at Constantinople. The project is wholly due to the original suggestion and subsequent exertions of the Rev. Dr. I. G. Bliss, the agent of the American Bible Society for the Levant. The society which he so ably represents was united with your own in the joint occupation of premises in Stamboul, and this joint occupation will be perpetuated in the new building. The funds necessary for the purchase of land and the erection of a suitable structure have been almost entirely raised in America. Your committee advanced £1,000 to facilitate the progress of the works, but this is to be regarded merely as the payment of rent in advance, and will in time be gradually extinguished. The property is essentially American, and is a remarkable testimony to the energy and success with which the missionaries of that country have labored for the spiritual regeneration of Turkey. The erection of the Bible House constitutes a sort of epoch in Christian work in Constantinople. The dream of such a structure in the very heart of the Moslem population of the capital, at the period indicated in the foregoing observations, would have been as visionary as castles built in air, for no Christian was allowed even to reside in Stamboul, and the Golden Horn separated by its wide water-passage the two classes of the population. The position of the building is most eligible. Not far distant from the former Bible depot, it occupies a much higher elevation, and is consequently much more conspicuous. It is clearly visible from the Great Bridge, and is a striking object in every point of view. It is built of stone, and in this respect there is scarcely an erection in Stamboul at all to be compared with it. It is four stories high, and by its elevation contrasts with the dwarfish houses by which it is surrounded. In the mode and materials of construction due care has been exercised to guard as far as practicable against fire—a calamity of somewhat frequent occurrence in Constantinople; the entrance hall is paved with marble; and, in Eastern fashion, a water fountain is in the center. Above there are the national arms of America carved in stone. The ground floor is partly occupied with the open depot of the two Bible societies; there in the successive stories there are the offices and warehouses of the American and British and Foreign Bible Societies; accommodation for translators and the publishing department of the American Board of Missions, apartments for carrying on the process of electrotyping; a spacious hall for missionary conferences and religious services, etc. The rooms which serve as stores for the Bible societies communicate with the basement by a patent lift, thereby saving an immense amount of manual labor. At the rear are a series of printing offices, which will be found a great practical convenience. Among the arrangements is a well-appointed postoffice, available for all the societies combined in the occupation of these premises, and every facility thus afforded for the dispatch and receipt of letters, a matter of some importance, as the Turkish postoffice never undertakes the delivery of letters. The entire cost of the erection, including the value of land, has been $67,000 in gold, and it is no small honor to the liberality of American Christians that they have so willingly furnished the funds for bringing this noble enterprise to a successful completion. It is not to be supposed that the work was accomplished without difficulty. Various attempts were made to embarrass or frustrate the execution of the design when its real nature became known, but these were in time overcome by patience and resolute perseverance, and the finished Bible House in Stamboul may be regarded in the light of a grateful 'Ebenezer,' raised by those whose works of faith and labors of love God has so graciously honored."

FURTHER particulars from Ahualuleo, Mexico, says the *Christian Union*, respecting the assassination of the Rev. John L. Stevens, one of the missionaries of the American Board, make the outrage one of the most dastardly that has occurred anywhere in recent years. It appears that on Sunday morning, March 2, a Catholic priest in the place delivered an incendiary sermon, in the course of which he advocated the extermination of the Protestants. This so excited his hearers that an armed mob of about two hundred people proceeded to Mr. Stevens' residence in the evening and, with cries of "Long live the priests!" broke into his house, and in its fury literally hacked his body to pieces. We are told in the same dispatch that a rigid investigation has been set on foot by the authorities, and that orders have been issued for the arrest of all the priests of Ahualuleo and the neighboring town of Peshitlan; but what all this will amount to remains to be seen. Singularly enough, by the same mail comes the item that the governor of the district of Mexico has determined to prohibit cock-fighting as a practice unworthy of civilized people. What would he say of the Ahualuleo mode of brutality?

THE nature of the good angels is humble, loving and kindly nature. An angel's is a fine, tender, kind heart. As if we could find a man who had a heart sweet all through and a gentle will; without subtlety yet of sound reason; at once wise and simple. He who has seen such a heart has colors wherewith he can picture to himself what an angel is.—*Martin Luther.*

Is Doubt More Intellectual Than Faith?

There are doubts and doubts. Not [illegible], perhaps, as is generally supposed, of those "honest" ones in which there lives, according to Tennyson, "more faith than half the creeds." It has, in fact, become the fashion in certain quarters to overcompassionate the doubter, to accredit him with a greater depth, and even with more thorough-conscientiousness than the man convinced. But with every desire to find the reasonableness of such a view, we have entirely failed to discover why the holding of a creed should imply a smaller share either of intelligence or honesty than the holding of a doubt. Credulity has its negative side as well as its positive one, and there is as much room to slip on the one side as on the other. Chaughimself the most conscientious of poetical skeptics—admits that "if on the one hand "hopes are dupes," on the other "fears may be liars," and, in short, there is no good reason, other things being equal, for supposing that the man who rejects evidence may not be quite as great a fool as the man who accepts it. Creeds, no doubt, are easily adopted. We in a sense full heir to them. They lie about us, from our very infancy, and as soon as we are able to think they are recommended to us by those whom we naturally respect. In this way it is not to be denied that we are apt to creep into them with only too little inquiry. But, on the other hand, are the great majority of doubts not only equally weak at the root, and held with infinitely more self complacency, not to say conceit? Search faith for its foundations, and in too many cases we dare say they will be found loose and flimsy enough; but subject doubt to a like scrutiny—strip it of all the mystical generalities it seeks to clothe itself in, and the pensive, practical sadness it so frequently affects—and in all, but the rare exceptions, you will find that it is neither more nor less than our old friend Sir Oracle in a new disguise.—*Blackwood.*

Roman Catholic Republic.

Says the New York *Observer:* What the Roman Catholics will do in this republic when they get the majority of voters they are now doing in one of the South American republics. A correspondent of the Cologne *Gazette* furnishes the substance of the following account of the republic of Ecuador:

The president, Don Gabriel Moreno, who has held his present post since 1861, is completely under the influence of the Jesuits, by whose assistance he has been enabled repeatedly to triumph over his enemies. All the schools in the country are placed under the direction of the Jesuits. The most important professorships are held by members of the order. In the present Congress all opposition has long ceased; the members do not even dare to make suggestions, and they simply execute blindly and humbly the wisdom of their lord and master. At their last sitting they were compelled to dedicate the whole of the country to the Sacred Heart of Jesus, to add a new holiday to the numerous ones already existing, and to vote a yearly subsidy of at least ten thousand pesos to the prisoner in the Vatican. The importation of foreign books is strictly prohibited, and all books and pamphlets published in the country are subject to a severe censorship. As this *regime* is only maintained by a force of three thousand bayonets, the correspondent thinks that, sooner or later, a sanguinary reaction will be sure to set in and sweep away both Garbriel Moreno and his Jesuit friends.

ABOUT A NEWSPAPER.—The Louisville *Courier-Journal* has the following sensible remarks regarding the management of a newspaper: "Some people estimate the ability of a newspaper and the talent of its editor by the quantity of original matter. It is comparatively an easy task for a frothy writer to pour out daily a column of words—words upon any and all subjects. His ideas may flow in one weak, washy, everlasting flood, and the command of his language may enable him to string them together like bunches of onions, and yet his paper may be a meager and poor concern. Indeed the mere writing part of editing a paper is but a small portion of the work. The care, the time employed in selecting, is far more important, and the fact of a good editor is better shown by his selections than anything else; and that, we know, is half the battle. But, as we have said, an editor ought to be estimated and his labor understood and appreciated by the general conduct of his paper—its tone, its uniform consistent course, its ulus, manliness, its dignity and, its propriety. To preserve these as they should be preserved is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is how they find time to write at all."

MARRIED.

GRAY—LIGON.—At the residence of Rudolph Ligon, East Baton Rouge parish, Louisiana, February 25, 1874, by Rev. Robert B. Downer, Joseph E. Gray to Miss Mary Louisa Ligon.

WILLIAMS—NICHOLSON.—At the residence of the bride's father, March 1, 1874, by Rev. D. C. Standley, Mr. Owen F. Williams to Miss Mary Nicholson, all of Escambia county, Florida.

IRWIN—DORSEY.—In Vicksburg, March 21, by Rev. C. K. Marshall, Mr. Ed. Irwin to Miss Emma Dorsey, all of Delhi, Louisiana.

Much happiness attend you through life, my friends, and joy be unalloyed. May your lives glide on as pleasantly as the gentle zephyrs of a summer's eve into the sear and yellow leaf of a good old age. N*****.

WE CALL ATTENTION to the advertisement of the St. Philip store, corner of Royal and St. Philip streets, where will be found a complete assortment of dry goods, laces, novelties in spring and summer goods, etc.

POMPANO.—Messrs. England, Talon & Co., at the French Market, desire to inform their customers and the public that they have received a fresh supply of pompano.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending March 28, 1874.

A—American Sunday School Union, American News Company, C. G. Andrews, D. Ayers.

B—A. J. Briggs, A. S. Barnes & Co., Billings, Clapp & Co., J. H. Bruner, M. E. Beale, H. P. Bradford two letters, H. W. Bonds, Barnes & Wilkinson, J. W. Bryan, P. R. Bridges $1.50, J. Bancroft $2, M. G. Brown, Bates & Locke, R. G. Blackwell, C. G. Barnett, W. C. Block $2.

C—S. E. Clemmons, Cassell, Peter & Galpin, J. J Clark, J. C. Carmathan $2, E. H. Cushing, A. W. Campbell $4.25, O. W. Chatfield, R. J. Cox, H. O. Cook $1, A. D. Copeland, Misses Critcher, Holmes & Marshall.

D—Donaldson & Co. two letters, R. B. Downer two letters, F. Duchamp & Sons, L. D. Damerin & Co., Miss J. A. Draughan 25 cents.

E—J. D. Embanks, Leon Elzey, Madam Elsseman.

F—Mrs. E. A. Fullilove, J. L. Frazer, B. H. Flake $1, Frazer & Co.

G—Guilford, Wood & Co., J. P. Goss, Green & Carter, R. Gribble $2, Goode & Winder $22.35, D. P. Gunnels $5.25, Joseph Gorton two letters, W. H. Goodale $1, G. H. Griffen, W. W. Graham, M. M. Grayson, T. G. Gilmore $1.25, Elizabeth Gingery.

H—Hermon, Conant & Co., J. W. Hinsdale, T. B. Harvey $2, J. C. Huckabee, W. N. Holton, J. T. Heard, J. D. Harper, Hitchcock & Walden two letters, William Headon, H. W. Hornby.

J—H. M. Jurmon, J. W. Jordan, H. F. Johnson, A. O. Jones.

K—Kittrell & Parnell, R. R. Keen.

L—S. E. Lovelace, F. A. Lowrey & Co., Mrs. E. G. Lott 50 cents, W. B. Lewis, Lee, Shepard & Billingham.

M—Charles Mixer $10, J. G. Mitchell, J. H. McFerrin, T. Moody, Martin & Goodwin $3.70, W. P. McBride, J. H. Millspaugh, Mississippi Valley Company $19.68, P. H. Moss, Mrs. S. V. McCarroll, P. A. Mood $1.40, M. Marsh $1, J. P. McAlexander.

N—M. H. Neely, John Newberry.

O—James Ormond two letters.

P—J. M. Pugh 50 cents, Pope Bros. & Kugeman, S. A. Pilley, M. S. Park, R. F. Perdue $1, Powers Paper Company two letters, J. O. Powlls, G. J. Penn.

R—A. H. Redford three letters, George Routledge & Sons, J. Reese $1, G. W. Robinson, J. K. Randall.

S—A. R. Stewart $38, G. W. Swafford $62, Robert Singleton, Robert Saville $24.25, D. C. Standley, Sheffield & Stone, W. A. Smith $8, S. H. Schroeder, Smith, Dixon & Co., J. L. Skipper $9.25, E. W. Simmons $5.75, J. M. Sharp, A. H. Sutherland 50 cents, H. M. Sears.

T—A. A. Terhune two letters, T. Toney two letters, H. M. Truehart, A. H. Taylor, S. H. Terrell, George Thompson, M. Taylor.

W—John M. Whipple $1, Walker, Taylor & Co., Woolworth, Ainsworth & Co., Watts & Powe, Judge Wilkinson $12.30, Jesse Whitehurst, J. S. White, W. L. Walker, E. Wadsworth two letters $8, H. O. White, B. Ward, Mrs. M. C. Waters.

DIRECT TRADE WITH EUROPE.—It requires no very great amount of financial sagacity to perceive the gross and stupid disregard of commercial economy for a city the exports of which are not second in importance, even though they may be in quantity, to any on the continent, to obtain the bulk of its imported merchandise through other and distant cities. The freight on goods from Liverpool is but little more than from New York. The insurance is the same. There is no more difficulty in obtaining credit in Europe than in Northern cities. The increase of our import trade will proportionately increase our exports. It will increase our shipping, bring capital to our aid, and it will save many millions of dollars to our merchants and their customers annually if they will import direct the European manufactures which their customers consume. In connection with the above we are glad to note the movement of leading business men of the city to establish a Direct Trade Company, auxiliary to a company established in Great Britain, to promote direct trade with the Mississippi valley. By calling at the office of the agent of the above company, Dr. Thomas D. Worrall, Nos. 21 and 26 Camp street, full particulars may be obtained in reference to the association. We sincerely hope that every well-organized movement of the kind will meet a hearty support.

J. B. WILKINSON, JR., GENERAL COMMISSION MERCHANT, 28 PETERS AND 4 CLINTON STREET.—We are informed that Mr. Wilkinson belongs to one of the old families of the State, his great grandfather, General James Wilkinson, having fought in the Revolution, and was prominent in the negotiations for the transfer of Louisiana to the United States. In the decay of the sugar planting interests Mr. Wilkinson has left the occupation pursued by his family for generations and embarked in mercantile life. We are assured of his integrity, and that parties intrusting their goods to him will have every point and cent duly accounted for. Attending solely to the commission business, he has but the interests of his patrons to look after, and guarantees that trusts confided to him will not be neglected.

FANCY AND STAPLE DRY GOODS. W. H. Peters, Esq., has bought out the entire stock of the large establishment of Mr. S. H. Kreeger, and will carry on the business at Mr. Kreeger's old stand, 591 Magazine street, where he invites all his friends and the old customers of his predecessor to call and acquaint themselves with his stock and prices, with which he has no doubt they will be satisfied. His advertisement will be found elsewhere.

GROCERIES.—John McMains, Esq., at 572 and 574 Magazine street, has a large and varied assortment of choice groceries, and we think we can fully guarantee the most polite attention to customers. Mr. McMains has another house, located at No. 40 Washington, corner of Fulton street. We call the attention of our readers to the advertisement of Mr. McMains, which will be found in our columns.

COTTON AND SUGAR FACTORS.—The card of Messrs. Bush & Levert, cotton and sugar factors and commission merchants, No. 31 Perdido street, appears in our advertising columns today. The senior partner of this firm has been known to us for many years as a reliable and clever gentleman, and an excellent citizen, and we have no doubt that business intrusted to the firm will be faithfully attended to.

INSURANCE.—The Home Mutual Insurance Company, established twenty-two years ago, is deservedly regarded as one of the safest and best in New Orleans. The board of directors is composed of men of experience, good judgment and successful financiers. The officers are well selected. Our estimable fellow-citizen, J. B. Woods, Esq., is president. See their advertisement elsewhere.

THE $20 Beckwith Sewing Machine has, so far as we have heard, given full satisfaction, and fully met the expectations of its inventor and agents. Mr. Edward Thompson, the general agent at New Orleans, is one of our most worthy citizens. His office is 91 Baronne street. See advertisement.

MME. SOPHIE, 13 Baronne street, has the honor to inform the ladies that she has just received a very elegant assortment of new styles of summer goods, which will be sold at low prices. Orders for dressmaking and millinery generally will be promptly filled at moderate rates.

POYDRAS MARKET BAKERY, Otto Engelhardt, proprietor, 226 Poydras street. Families supplied with fresh bread every morning.

THE Lady Cheap John, Mrs. D. J. Loewenfield, No. 549 Magazine street, is offering bargains in boots and shoes.

AT No. 580 Magazine street Messrs. Levy Bros. are in receipt of all the new styles of dress goods, etc.

THE best article in use—the Halford Leicestershire Table Sauce. Every family into which it has been introduced is its reference. The parties who purchase once become constant customers. You had better go without any one article [illegible] the table [illegible] Halford. ap2 4t

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & Co., New York. je12 1y

BUSINESS NOTICES.

OUR READERS should remember that it costs something to press soap into fancy shapes and wrap it in bright-colored wrappers, neither of which are of any *service*. Procter & Gamble's Extra Olive Soap is neither pressed nor wrapped, but is of convenient shape and size. *It relies upon its superior quality* to recommend it. ap2 1t

VERY valuable on plantations as a preventive for Fever, Chills, etc. Simmons' Liver Regulator will keep the hands healthy, so they may lose no valuable time during the busy sickly season. ap2 1t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shudder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de25 1y

AMONG the fine arts not lost is the art of children making holes in the toes of boots and shoes. Time taken, about ten days. SILVER TIPS are an excellent remedy, never known to fail. mh28 3t

NEW ADVERTISEMENTS.

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INSURE FIRE, MARINE AND RIVER RISKS AT LOWEST RATES.

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T. SEFTON, Vice President.
CHARLES LESASSIER, Secretary.

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REMOVAL.....REMOVAL.

Having purchased the entire stock of Dry Goods and the good will of Mr. S. H. Kreeger, I am now established in his store, and will be happy to meet all my friends and customers, and show them a fine and select stock of

FANCY AND STAPLE DRY GOODS,

AND

A Full Line of French Corsets.

I am determined to sell goods at the lowest market prices, regardless of cost. Come one! Come all! and get a BARGAIN.

W. H. PETERS,
591 Magazine street, near St. Andrew.
ap2 1m (Kreeger's Old Stand.)

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$20 PORTABLE

SEWING MACHINE.

THE GREAT SUCCESS OF THE AGE.

This Machine is presented to the public as the equal of any Sewing Machine made, at ONE-THIRD THE COST.

If you want a Sewing Machine, don't fail to send for circulars before buying any other.

Terms, cash in advance, or cash by Express.

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ap2 1m No. 90 Baronne St., New Orleans.

TENT FOR SALE.

On account of removal of the owner to a distant State, the fine, substantially-built, double-framed Tent on LOT C of the SEASHORE CAMP GROUNDS is for sale. It has a Porch to front, is covered with shingles, and occupies the southeast corner, front row, near the beach, and is perhaps the most desirable position of the encampment. It contains

Six Cha'rs,	Two Looking-Glasses,
Two Tables,	Two Water Buckets,
Two Wash Stands,	Two Candlesticks,
Two Wash Bashs,	Two China Mugs,
One Broom,	One Tin Dipper,

all of which are to be included in the sale. For further particulars or for Map of Camp Ground address ROBT. J. HARP,
ap2 1t 110 and 112 Camp St., New Orleans.

POYDRAS MARKET BAKERY.

OTTO ENGELHARDT,

226.....Poydras Street.....226

NEW ORLEANS, LA.

Families supplied with fresh Bread every morning. ap2 2m

LOUIS BUSH, Of Lafourche. JOHN R. LEVERT, Of Iberville.

BUSH & LEVERT,

COTTON AND SUGAR FACTORS,

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General Commission Merchants,

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JOHN McMAINS,

WHOLESALE AND RETAIL GROCER,

Dealer in Groceries, Teas, etc.,

Nos. 572 and 574 Magazine Street,

Opposite Magazine Market, and

NO. 40 WASHINGTON ST., COR. FULTON,

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Goods delivered free of drayage. ap2 2m

MME. SOPHIE,

13.....BARONNE STREET.....13

MME. SOPHIE has the honor to inform the Ladies that she has just received a very elegant assortment of new styles of SUMMER GOODS, which will be sold at low prices.

Orders for Dressmaking and Millinery generally will be promptly filled at moderate rates. ap2 1m

J. B. WILKINSON, JR.,

GENERAL COMMISSION MERCHANT

FOR THE SALE OF

Hides, Moss, Wool and Country Produce Generally,

and for the purchase of Family, Plantation and Store Supplies, 29 PETERS AND 4 CLINTON STREETS, near the Customhouse, New Orleans.

Liberal cash advances on Cotton, Sugar, Rice and other consignments. Connections with the principal Northern markets. ap2 2m

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POMPANO.....POMPANO.

NOTICE.

The undersigned wish to inform their friends and customers and the public that they have just received a fresh supply of the above-named DELICIOUS FISH. All desirous of eating a good Pompano should apply to

ENGLAND, TALON & CO.,
ap2 1m French Market.

NEW ADVERTISEMENTS.

MOTT'S LIVER PILLS.

MOTT'S LIVER PILLS.

An old physician once said that nearly all diseases originate from A DISEASED CONDITION OF THE LIVER; and this statement is true, although it may at first seem like an exaggeration. When the Liver is out of order the whole system and every organ and function suffer more or less in consequence. In the incipient stages of the disease a man

DOES NOT KNOW WHAT AILS HIM.

He is moody, restless and despondent; and that is the time to take a SIMPLE REMEDY that will restore him to health

IN A SINGLE DAY,

and prevent a whole train of diseases that may follow,

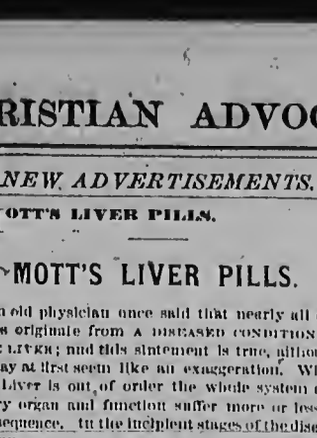
MOTT'S LIVER PILLS Cure torpidity of the Liver,
MOTT'S LIVER PILLS Give tone to the Stomach,
MOTT'S LIVER PILLS Cleanse the system of bile,
MOTT'S LIVER PILLS Drive out febrile affections,
MOTT'S LIVER PILLS Strengthen the whole system.

MOTT'S LIVER PILLS regulate the Liver, and are more reliable as a Liver medicine than any of the *mineral preparations* that DO MORE HARM THAN GOOD.

For sale by all druggists. Price, 25 cents per box.

JOHN F. HENRY, CURRAN & CO., Proprietors,
np2 1m 8 and 9 College Place, New York.

JUSTLY CELEBRATED.



WITE PLANTER ATTACHMENT,

THE RECENT INVENTION OF J. B. UNDERWOOD, of Fayetteville, N. C., is unquestionably the **Greatest Labor-Saver of the Age.** With ONE MAN and ONE HORSE it does the work of from SIX to TWELVE men and from TWO to FOUR horses. It CHOPS and BARS both sides, WEEDS and HILLS the cotton at one operation. After which it is converted into a most excellent CULTIVATOR, for use between the rows throughout the season. This machine has been tested upon a growing crop, and proved a thorough, practical SUCCESS. It bears the highest TESTIMONIALS from our best cotton planters. It will soon become as indispensable to the cotton planter as the cotton gin or press. It has taken the grand sweepstakes prize, the GOLD MEDAL, at the Georgia State Fair as the latest and most valuable improvement in agricultural implements, and the first premium wherever it has been exhibited. Active and reliable AGENTS **are wanted** in every town and county, to whom a liberal discount will be made. Applications for agencies should be made **without delay.** Retail price of machine, without attachments, $35 and freight. A most excellent COTTON PLANTER and GUANO DISTRIBUTOR has been added to the machine. **The best and most reliable in use.** Price, $15 extra. For circulars and further information address JOHN W. HINSDALE,
Secretary of D. C. C. and C. Co.,
fe8 2m Fayetteville, North Carolina.

NOTICE.....NOTICE.

THE STAR HOUSE.

We have the pleasure of informing the public, and families in particular, that on the THIRTIETH OF MARCH we shall open a

DRY GOODS STORE

AT

161.....CANAL STREET.....161

Opposite the Varieties Theater.

The proprietor will sell Goods at prices to suit the times.

Come and examine our stock, to be excelled by no house in this city as to quality, low prices and good selection; our object being to answer to actual circumstances, and be satisfied with small profits, persuaded that those who will honor us with a call will be convinced of our low figures, and always find a varied and general assortment of Goods, such as LINENS, COTTONS, SILKS, WOOLS and in fact every article pertaining to a first-class house, promising to the kind patrons honoring us with their presence that nothing will be left undone on our part so as to give them entire satisfaction, being delighted to show them our goods at all times.

J. M. SATOMAYOR,
mh28 1m No. 161 Canal street.

THE ABOVE WATCHES

ARE MADE IN

THE CITY OF SPRINGFIELD, MASS.,

are the NE PLUS ULTRA in quality, and have the reputation of being thoroughly and honestly made. Warranted correct and durable Timekeepers, and equal at least to any Watches made in the WORLD for the money.

Sold by dealers generally in the United States and Canadas, and by E. A. TYLER, New Orleans, Louisiana.

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CROCKERY,

CHINA, GLASS,

AND

House-Furnishing Goods,

CHEAP AS ANY HOUSE IN THE SOUTH.

☞ Send for estimates.

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J. R. VOISET. mh28 1y

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CUSTOMHOUSE BROKERS,

29.....Peters Street.....29

mh28 1m *NEW ORLEANS.*

WILLIAM GRANER,

DRUGGIST AND APOTHECARY,

Corner Dryades and St. Andrew Sts.

A complete stock of English, French and German DRUGS; also Perfumery, Soaps and Fancy Articles. Prescriptions carefully put up at all hours. mh28 3m

NEW ADVERTISEMENTS.

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SUCCESSOR TO BALL & LYONS,

WHOLESALE AND RETAIL

DRUGGIST AND IMPORTER,

Corner Camp and Gravier Streets,

NEW ORLEANS, LA.,

offers to the city and country trade, at the lowest market prices, a complete stock of

Drugs, Foreign & Domestic Chemicals,

PATENT MEDICINES, PERFUMERY,

PAINTS, OILS, WINDOW GLASS, Fine Wines and Liquors, SURGICAL INSTRUMENTS, and all articles appertaining to the Drug business. Special attention is called to the

Retail and Prescription Department

of the business, which will be found equal in all respects to any Pharmacy in this country, and the public may rely upon Prescriptions being compounded, AT ALL HOURS, with PERFECT ACCURACY, of the BEST MATERIALS and by the most competent PHARMACEUTISTS. French, German and Spanish spoken.

SOLE PROPRIETOR OF

ABRAMS' CHILL TONIC,

a most effectual, reliable and entirely safe remedy for *Chills and Fever*, etc. Sold under full guarantee.

BRODIE'S ASTRINGENT CORDIAL.

THIS MEDICINE, FOR THE CURE OF

DIARRHEA, FLUX, CHOLERA

and *all diseases of the Bowels*, is without exception the *most valuable and indispensable remedy known*, being so mild in its action that it can be given to *infants* with impunity, and yet so certain in its effect that it *controls* the most *acute attacks*. For infants its use is recommended in preference to the *death dealing* "Soothing Syrups," etc. *No household should be without it.*

LOCOCK'S COUGH ELIXIR.

A preparation invaluable to persons suffering from

Colds, Coughs, Asthma, Bronchitis,

and all Pulmonary affections. It is specially adapted to the relief of *Hoarseness*, and all diseases of the Throat caused by a *recessive flow of the color*. It can be administered with perfect safety to infants, and is really the only known alleviator in *Whooping Cough.*

Bull & Lyons' Cod Liver Oil and Lacto-Phosphate of Lime,

FOR COUGHS, COLDS, CONSUMPTION,

Scrofulous and Tuberculous affections, Rickets and all complaints characterized by deficient nutrition. In this preparation the *disagreeable taste and odor* of the oil is *completely masked*, and the Lime, instead of being presented to the stomach, in an indigestible and inert form, as in the old preparation of oil and phosphate of lime, is here held in solution and is readily assimilated. Given to delicate and puny infants and children, its use is soon followed by marked improvement. This combination was suggested to us by a number of our prominent physicians, and has been *perfected only after long-continued labor and experiment.*

Abrams' Compound Arnica Liniment.

This popular preparation well merits the reputation it enjoys. It is

Unrivaled as a Rubefacient,

and is employed with success in *Cholera and Cholera Morbus*, in which cases the extremities should be rubbed with it, and it should be used as a compress on the abdomen. Applied by rubbing, or in compress around the head, it is a *sovereign remedy for Neuralgia and Sick Headache.* In Rheumatism, Lumbago, Sciatica, Cramps, Colic, Pain in the Back, Sprains, Bruises, and all cases where external remedies are applicable, it is very successfully used. It is equally good for man or beast, and can be given to animals internally for Colic or Cholera. *All families should keep it on hand.*

All of Ball & Lyons' well-known Proprietary Medicines are owned and prepared solely by

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DR. CHARLES E. KELLS,

DENTIST,

12.....Dauphine Street.....12

First door from Canal, New Orleans.

Devotes his whole time to the duties of his profession in all its branches. mh29 2m

GAS FIXTURES,

GAS LOOKING STOVES

AND PLUMBING MATERIALS

At New York Prices,

BY P. H. QUINLAN, 280 CAMP STREET.

Stores, Offices and Dwellings fitted up for Gas, Steam and Water in the most approved style. Country orders solicited. mh26 10m

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica.* He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1052 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m5p

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY.

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

Price, $1. Sold at all well-assorted drug stores and by the proprietor, H. LAPLACE, Chemist, mh5 3m5p Nos. 23 and 25 Elysian Fields St.

GEORGE STHOUD,

MARBLE AND GRANITE WORKS,

Nos. 158, 160, 162 and 164 St. Charles St.,

NEW ORLEANS.

Every description of Cemetery and Building Work executed in the best manner and at the lowest possible prices. fe5 3m5p

FOR SALE.....FOR SALE.

THE CELEBRATED

Laugdale's Chemical Manure,

To arrive per Ship Iris.

MEEKER, KNOX & SHULTZ,
mh5 1m No. 19 Carondelet street.

THE DOMESTIC

LOCK STITCH SEWING MACHINE

WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.

M. S. HEDRICK,
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AMERICAN LIFE INSURANCE CO.

OF PHILADELPHIA.

Lowest Net All-Cash Rates.

JOHN D. SCOTT,
General Southern Agent and Manager,
mh12 2m 10 Carondelet street, New Orleans.

WAGONS.....WAGONS

TWO-HORSE WAGONS FOR SALE AT

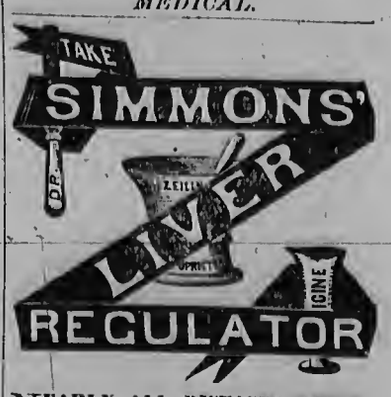
$65 EACH.

Usual price, $75 and $80.

Took premiums in 1872 and 1873, at the Louisiana State Fair, for the best Wagons manufactured at home.

D. BERLEIN,
mh5 2m No. 120 First St., New Orleans.

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues,** and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever been discovered.** It acts **mildly,** effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years,** and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se25 1y

THE GREATEST

MEDICAL

DISCOVERY

OF THE AGE.

MR. KENNEDY, OF ROXBURY, MASS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the bowels and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

DONALD KENNEDY.

Price, $1.50 per bottle. For sale by all druggists.

DR. TUTT'S VEGETABLE LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS,

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box. Sold everywhere.

Laboratory—Nos. 48 and 50 Cortlandt street, New York. oc2 1y5p

The Child's Corner.

THE LADY-BUG AND THE ANT.

BY MRS. SIDDURNEY.

The lady-bug sat in the rose's heart
And smiled with pride and scorn,
And she saw a plain-dressed ant go by
With a heavy grain of corn.
So she drew the curtains of damask round,
And adjusted her silken vest,
Making her glass of a drop of dew
That lay in the rose's breast.

Then she laughed so loud that the ant looked up,
And, seeing her haughty face,
Took no more notice, but traveled on
At the same industrious pace;
But a sudden blast of autumn came
And rudely swept the ground,
And down the rose with the lady-bug bent,
And scattered its leaves around.

Then the homeless lady was much amazed,
For she knew not where to go,
And hoarse November's early blast
Had brought with it rain and snow:
Her wings were chilled and her feet were cold,
And she wished for the ant's warm cell,
And what she did in the wintry storm
I'm sure I cannot tell.

But the careful ant was in her nest,
With the little ones by her side;
She taught them all like herself to toil,
Nor mind the sneer of pride;
And I thought, as I sat at the close of day,
Eating my bread and milk,
It was wiser to work and improve my time
Than to be idle and dress in silk.

A Sea Voyage.

BY JENNIE LOCKHART.

Several years had elapsed since my last story, and mamma decided to take me across the ocean to visit my brothers and sisters, who were at boarding school.

The vessel was a large one, with a nice cabin, and Captain Farnsworth as kind as he could be. Mamma, Mamie and I had the cabin all to ourselves. Mamma was sick, and Mamie would read; so poor little me was left with my doll for company, except when the captain would take me on deck. One day he called me in a great hurry to see a school of grampus. I did not know what a grampus was; but there they were, close to the vessel, about twenty young whales coming up out of the water, one after the other, and spouting up high jets of water every time they turned over (they seemed to me to turn over.) I was perfectly delighted, and asked the captain where they went to school. He said they were only called a school because they kept together all the time, and behaved in so orderly a way. Isn't that a lesson now for little boys and girls?

Another time he called me to see some porpoise, which are round, black things, smaller than the grampus, but which move along in about the same way. They sometimes go quite near the shore, and if you have ever been at Long Branch, just before a storm, you may have seen them, about a mile out from the shore, coming up steadily one after the other, so that you could count them.

The first part of our voyage was delightful, and some days were so calm that I had splendid romps with the captain; but the sailors say a storm always comes after a calm, and it proved so in our case. Just as we were counting the hours before we would see land it began to blow fearfully; the waves got oh! so high; the ship tossed about and plunged dreadfully, and we were very much frightened. I hardly knew the captain, who gave his orders to the men in such a deep, stern voice that it made me tremble; yet the storm was so great that he could hardly be heard. The sails were torn from the masts, and at last the masts were cut away to save the ship, and the hatches were battened down to keep the water out. I did not know the danger then; but the same dear Savior who was with his disciples in the ship was watching over us, and commanded "the winds and the waves to be still," though we could not hear him.

The winds went down, our cabin door was opened, and what a sight met our eyes—pieces of masts and sails all about the deck, and the poor ship rolling from side to side and almost unmanageable. The captain soon rigged up some jury-masts, and headed again for the land, which they made out to be Newport harbor. Then came the greatest amusement to me—to see the small boats coming alongside, and boys, with fruits of all kinds to sell, throwing them up for the sailors to catch.

Steamers and ships were all around us; but you may imagine how forlorn we looked, all tattered and torn, and how anxious we were to get on shore after such a voyage. Everything looked so beautiful it seemed almost like fairy-land to me. I had been looking forward with much longing to be on land once more, and to see this country, so strange and new to me, and my anticipations were more than realized. Now, my darlings, in this voyage of life are very many delightful days; but the storms *will* come, and very often the last part of the voyage is the most stormy; but if we love Jesus we will long to get home to that beautiful city, more beautiful than anything we can imagine—our port of peace.—*Christian at Work.*

Little Katy's Present.

It was not a very pretty thing to give away, I am afraid you will think, children, and so I shall not tell you what it was just yet, but wait till you know a little about Katy, and then I think you will agree with me in admiring the present she sent me.

Katy is a little Irish girl of about twelve years now, just old enough to be going to school still and having a good time after it, playing a good deal and working a little, and getting ready for the hard lot sure to come to her by and by. And so she did, till her kind, hard-working mother died two years ago, and left her with the care—open your eyes wide now—yes, left her with the care of a family of ten!—her father and nine children, herself included. Now what do you think of that? Do you not think she is a right brave little woman to keep up her courage and cheerful heart, while her small hands are busy all day with cooking the food and sweeping the house, and trying to keep the little brothers and sisters tidy enough to go to school? More than this, tired and worn as she must be, she cannot give up all learning herself, but attends quite regularly an evening school, and is making good progress in her studies.

Now I am not afraid to tell you how her grateful heart showed itself, for I am sure you would not laugh, though you may smile and say, "Poor little Katy," when you hear it.

One autumn morning her aunt, who works for me, came in with such a big bundle in her arms she could scarcely hold it, saying, as she laid it down: "There, ma'm, is Katy's present to you sure, with her love, and she hopes you'll be having as kind a friend if you are sick and in trouble as you were to her poor mother when her last sickness came."

As I took up the two fine cabbages, and put them carefully away, you can believe that I felt more like tears than smiles, for I loved and honored that mother, ignorant and uncouth though she was, she was so faithful in her work for me and others, as well as so devoted in her love for her children, and I knew well what a terrible loss she was to them all.

So, dear favored children who read this little story, will you learn a lesson of little Irish Katy in being brave under heavy burdens, cheerful under bereavements and grateful for kindness shown?

"Inasmuch as ye do it unto one of the least of these, ye do it unto me." *Christian Weekly.*

WAITING FOR THE SHADOW.—The people of the East measure time by the length of their shadows. Hence, if you ask a man what o'clock it is, he goes into the sun, stands erect, looks where his shadow ends, then he measures the length with his feet, and tells you nearly the time. So this illustrates the passage in Job vii, 2: "As a servant earnestly desireth his shadow;" for a workman, wishing to be through his toil, says: "How long my shadow is in coming!" If he is asked, "Why did you not come sooner?" he replies: "Because I waited for my shadow."

Farm, Garden and Household.

FILBERTS.—We were surprised, on visiting one of our Broadway fruit shops, to find fresh filberts, imported from Kent, in England, selling with their heavy green husks on for eighty cents per pound, and this has been the average for several years. Why should not our farmers in the Middle and Southern States grow filberts? The climate which will produce good peaches will also produce filberts; and all our light tobacco lands in the basin of the Chesapeake are as well suited to their growth as the soil of Kent, and certainly at the prices ruling now in New York, or at even half these prices, filberts would prove the most profitable product within the whole range of agriculture. Nor is the adaptation of the soil and climate of our Middle States to the growth of these nuts at all problematical, for they have been grown in a small way on some of the old homesteads in Virginia for more than a hundred years.—*Turf, Field and Farm.*

VEGETABLE ENEMIES.—To destroy bugs on squash and cucumber-vines dissolve a tablespoonful of saltpeter in a pailful of water, put one pint of this around each hill, shaping the earth so that it will not spread much, and the thing is done. Use more saltpeter if you can afford it; it is good for vegetable, but death to animal life. The bugs burrow in the earth at night and fail to rise in the morning. It is also good to kill the "grub" in peach-trees—only use twice as much, say a quart or two to each tree. There was not a yellow or blistered leaf on twelve or fifteen trees to which it was applied last season. No danger of killing any vegetable with it; a concentrated solution applied to beans make them grow wonderfully.

RESTORING FROZEN PLANTS.—In case of frozen house plants the following method of treatment is said to restore them uninjured: Allow the plants to remain where they were frozen; darken the room as completely as practicable, and sprinkle them with cold water direct from the cistern. A few drops of camphor put into the water will render it all the better. Do not allow the room to become warmer than forty-seven degrees for twenty-four hours. Although the water may freeze in drops on the leaves when sprinkled, the plants will come out unharmed if this treatment be strictly adhered to.

THOSE twin devils, rum and crime, are usually closely connected, and inflict upon the world a double curse. The frenzy of drunkenness prepares for deeds of violence and the shedding of innocent blood. And no age or character is a shield from the brutal rage of an intoxicated man.

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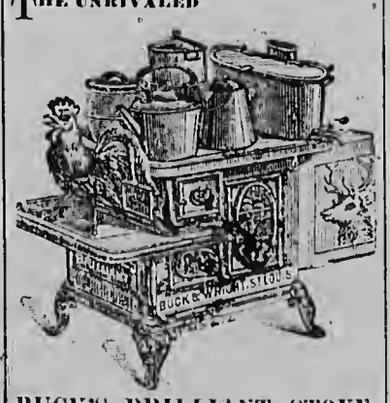

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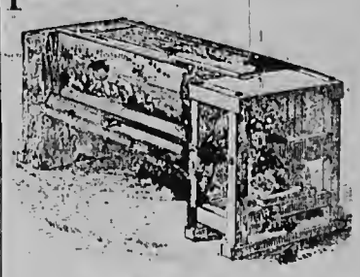

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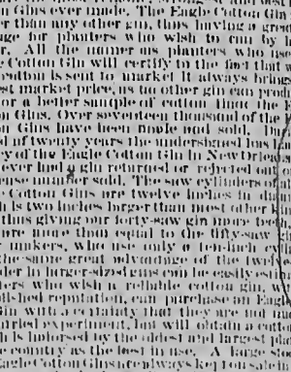

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38.....CAMP STREET.....38

P. O. Box 508. NEW ORLEANS, LA.

Orders from the country solicited. mh12 2m

OLD BASIN BAKERY,

NO. 7 OLD BASIN,

Branch Stalls—No. 303 French Vegetable Market, and 124 Poydras Market,

Offers GOOD BREAD at 5 cents a pound.

mh12 2m M. G. MICHELL, Proprietor.

F. JORGER,

DRUGGIST AND APOTHECARY,

Corner Second and Dryades Sts.,

Also corner of Felicity and Magnolia streets,

NEW ORLEANS,

keeps on hand a fresh stock of English, French and German DRUGS; also Perfumery, Soaps and Fancy Articles. Prescriptions carefully compounded. Open day and night. mh19 2m

P. A. LeBLANC, COOPERAGE,

NO. 22 FRONT STREET,

Between Custom House and Bienville streets (Sugar Landing,) New Orleans.

Has constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop-Poles, etc. Orders promptly attended to. Particular attention paid to Trimming. mh19 3m

COAL.....COAL.

H. & C. TYLER,

9.....CARONDELET ST.....9

will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates.

fe26 2m H. & C. TYLER.

JOHN P. MAGEE,

COOPERAGE,

90 Lafayette St., near Tchoupitoulas,

NEW ORLEANS.

Country orders solicited and satisfaction guaranteed. Remember the place fe5 2m

TO THE PUBLIC.—Returning thanks for past favors, the undersigned desires to inform his friends and the public that he is still at his old and long-established stand,

201 Camp Street, corner Calliope,

where he continues to Buy, Sell, Store, Remove, Pack and Repair FURNITURE of every description. Pictures and Looking-glasses framed.

JOHN BOIS,
fe26 1y No. 201 Camp street.

JAMES SIMPSON,

BOOT AND SHOE STORE,

123.....**Dryades Street**.....123

Bet. Melpomene and Terpsichore, New Orleans.

Gentlemen's Boots and Shoes made to order. Also constantly on hand a variety of Ladies', Gentlemen's and Children's Boots and Shoes. All orders promptly attended to. fe19 2m

MRS. L. ROGERS,

FASHIONABLE MILLINERY AND DRESSMAKING,

150.....**Dryades St.**.....150

NEW ORLEANS, LA.

Bonnets Cleaned, Dyed and Altered. fe19 2m

STORAGE.....STORAGE.

LAFAYETTE WAREHOUSE,

Corner Magazine and Lafayette Sts.,

H. M. ISAACSON, late of Boston Warehouse, Proprietor, storage of all descriptions. Freights and charges advanced to steamboats, consignees, railroads, etc. Open policies of insurance if required. Cash advances made. Furniture carefully handled. The Lafayette Warehouse has been recently renewed and is in first-class order. fe5 2m

HAIR STORE.

MISS C. C. MATTHEWS,

282.....**Camp Street**.....282

A large assortment of Braids, Curls, Switches, Puffs, Pin Curls, etc. Bargains in all shades of Hair. The very best work, and at prices to suit all classes. A competent Hair-dresser in attendance. Send in your orders from the country. Satisfaction guaranteed. fe5 2m

E. J. BILLIEUX,

MANUFACTURER OF

HAVANA AND DOMESTIC CIGARS AND CIGARETTES,

Cor. Dauphine and St. Louis Streets,

NEW ORLEANS, LA.

All brands at the lowest rates. fe5 3m

J. DUBARRY,

BUTCHER,

Stalls Nos. 2, 4 and 9, St. Mary's Market,

NEW ORLEANS.

Ships, Steamboats, etc., supplied at the shortest notice. fe5 3m

F. J. KUHNHOLZ,

BOOK-BINDER,

312.....GRAVIER ST.....312

Near Carondelet, New Orleans.

Blank-Books ruled and bound to order. All other books, such as Magazines, Music, Law Books, etc., bound with care and neatness, and at moderate prices. ja22 1y

MATTHEW HENRICK,

CISTERN-MAKER,

Corner Franklin and Erato Streets.

The Oldest Establishment in New Orleans. '43

A lot of New Cisterns, made of the best material and workmanship, kept constantly on hand, and for sale at prices to suit the times. ja22 3m

W. G. SMITH,

TIMES BAKERY,

53.....ANNUNCIATION ST.....53

will supply families and the public generally with Bread, Crackers and Cakes of the choicest kind, at very reasonable rates. Orders solicited and delivered to any part of the city. ja22 6m

HUGH FLYNN,

107 POYDRAS ST., NEW ORLEANS.

All who want to purchase CHEAP FURNITURE can call at 107 Poydras street, between St. Charles and Carondelet streets.

On account of retiring from the Furniture business, I am now selling off my large stock of New Furniture at greatly reduced rates. I am selling at rates below those of any house in the city.

Walnut Victoria Bed-room sets, marble top, $125 to $200. Parlor Sets, eleven pieces.....100 to 150

Double Bedsteads, with Testers and Rollers.....12 to 20

Kitchen and Dining-room Furniture at equally low rates. Spring, Hair and Moss Mattresses of the best quality and at greatly reduced prices. de11 1y

BUSINESS CARDS.

ST. ANN DRY GOODS STORE.

A. KLING,

DEALER IN

Fancy and Staple Dry Goods,

182.....ROYAL STREET.....182

mh5 2m Corner St. Ann, New Orleans.

Country orders solicited. Satisfaction guaranteed.

R. H. S. MARTIN,

75.....PETERS STREET.....75

Formerly New Levee St., two doors above Poydras,

NEW ORLEANS, LA.,

Depot for Cotton Seed for Planting.

Dickson's, Boyd's Prolific, Hartung's, Petit Gulf, Bullvar County, Sea Island, Peeler's, Edwards', Vicks' and other choice seeds. mh12 1m

DRUGGIST AND APOTHECARY,

COR. ANNUNCIATION AND GAIENNIESTS.,

NEW ORLEANS.

F. O. GREVE respectfully requests the patronage of his friends and the public. Has a complete stock of English, German and French DRUGS, together with the most popular Parent Medicines; also Fancy Toilet Articles, Perfumery, etc. Prescriptions carefully compounded at all hours. mh19 1m

E. A. TYLER,

115.....**Canal Street**.....115

NEW ORLEANS, LA.

FINE WATCHES, DIAMONDS, JEWELRY, Plated-ware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. fe26 1y

MUNCY & MARCY,

WHOLESALE DEALERS IN

Cypress Lumber, Shingles, Ash Wood

AND OAK STAVES.

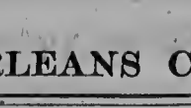
SHINGLES A SPECIALTY.

124 and 126 Delord St., New Orleans.

P. O. Box 2238. Mechanics' Exchange, 6.

Agents for Steamer Alice, Amite River Packet, and for Steamer Amite, Pensacola Packet. fe19 2m

D. M. HOLLINGSWORTH,



SUCCESSOR TO

R. MARSH BENMAN & COMPANY,

51.....**Baronne Street**.....51

fe12 3m New Orleans, La.

AUGUSTE MARX,

FANCY AND STAPLE DRY GOODS,

at auction prices, 383 DRYADES STREET, between Thalia and Erato. Always on hand a complete and varied assortment of choice Dry Goods, bought from Northern Auction Marts at lowest cash prices, and therefore sold at cheapest and most reasonable terms. Give me a call. fe12 2m

AGENCY OF THE CELEBRATED

GRAND POINT (PARISH OF ST. JAMES, LOUISIANA)

PERIQUE TOBACCO.

Has constantly on hand a LARGE STOCK, for sale in lots to suit. E. BOURGEOIS,
fe12 2m No. 141 Gould St.

WOOD.....COAL.....WOOD.

SAM SMITH, at the old stand, NO. 351 DRYADES STREET, between Canal and Erato, returns thanks to his friends and customers for past favors and solicits a continuance of their patronage. Best quality of 4-ft. and 8-ft. Wood delivered free of charge to all parts of the city at reduced prices; also the best qualities of Anthracite and Anthracite Coal at the lowest market rates. Sawed and Split Wood at one-fourth the usual charge. Orders left at 282 Calliope street will receive prompt attention. fe5 3m

T. W. BOTHICK, UNDERTAKER,

No. 271 Camp Street, New Orleans,

Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de1 1y

W. F. CLARK, SUCCESSOR TO A. LOEZ

131 Rampart Street,

Between Toulouse and St. Peter Sts., New Orleans,

MANUFACTURER OF

CARRIAGES AND BUGGIES.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Cabriolet built anywhere. ja29 3m

J. M. ELKIN. F. STRAUSSER.

ELKIN & CO.,

168.....CANAL STREET.....168

Near Baronne, New Orleans,

IMPORTERS OF ALL VARIETIES OF

English Carpetings, Rugs, Etc., Etc.

Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. oc21 1y

THOMAS HASAM,

LUMBER,

CABINS MADE TO ORDER.

Every description of LUMBER always on hand. Sash, Blinds, etc.

Mills and Yard Corner CEDAR AND JULIA streets, New Basin, New Orleans. ja15 1y

E. HEATH. M. LARA.

HEATH & LARA,

Importers and Dealers in

UPHOLSTERERS' GOODS, WALL PAPER WINDOW SHADES AND CORNICES,

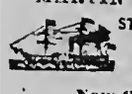
Mirrors, Frames, Molding and Wire Screens,

No. 99 Camp Street,

no20 1y New Orleans.

THE PREMIUM BUTCHER STALLS.

MARTIN LANNES, BUTCHER,



STALLS 37, 38 and 7,

MAGAZINE MARKET,

New Orleans, Louisiana,

respectfully informs his friends and the public in general that he is prepared to furnish Families, Hotels, Boarding-Houses, Steamboats, Ships and Steamships with the best BEEF, MUTTON, PORK, SAUSAGES, Tripe, Pigs, Fowls, Game, Vegetables, etc., and everything the market affords, at the very Lowest Rates. Thanking my customers for past favors, I solicit a continuance of the same. Recollect the Stalls, Nos. 37, 38 and 7, Magazine Market, where all orders sent will be thankfully received and promptly filled. All Meats delivered free of charge. oc21 6m

THE MITCHELL & RAMMELSBERG FURNITURE CO.,

MANUFACTURERS AND DEALERS IN ALL KINDS OF

FURNITURE,

MATTRESSES,

LOOKING-GLASSES, ETC.

Nos. 103 and 105 Camp Street,

Corner Poydras, Moresque Building, New Orleans,

Have the largest and best assortment of FURNITURE OF ANY HOUSE IN THE CITY.

Please give us a call before purchasing elsewhere. my29 1y

COAL.....COAL.....COAL.

B. D. WOOD & BROS.,

100 Common St., opposite City Hotel.

Pittsburg Coal delivered by boat-load or less in the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my1 1y

LOUISIANA STEAM SASH, BLIND

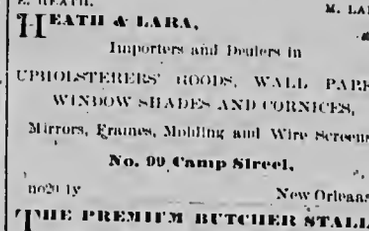
—AND—

DOOR FACTORY.

ROBERTS & CO., PROPRIETORS,

301, 303, 305 and 307 Gravier Street,

Je5 1y New Orleans.



mh5 1y

DENNIS BRUZA,

BUTCHER,

Stalls 13 and 15, Dryades Market,

NEW ORLEANS.

Ships, Steamboats and Families supplied with Beef, Pork, Mutton, etc., wholesale and retail. All orders accurately and promptly executed. fe12 3m

MISCELLANEOUS.

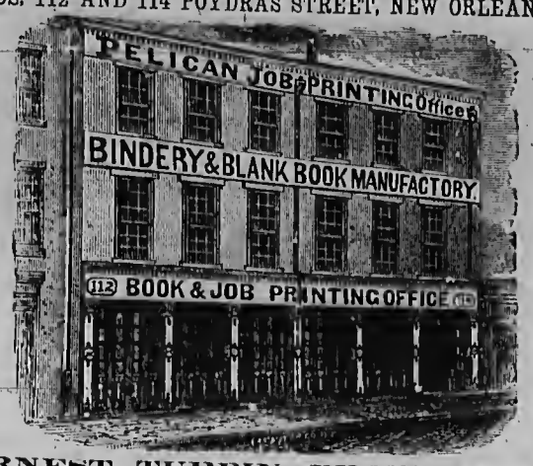
ESTABLISHED.....NOVEMBER, 1806.

THE PELICAN JOB OFFICE,

WHERE EXPEDITIOUS AND FIRST-CLASS

COMMERCIAL, BOOK AND JOB PRINTING IS EXECUTED,

NOS. 112 AND 114 POYDRAS STREET, NEW ORLEANS.



ERNEST TURPIN, PROPRIETOR.

A BRONZE MEDAL was awarded this office in 1885; also a BRONZE MEDAL AND TWO DIPLOMAS at the Louisiana State Fair, 1872.

Ledgers, Journals, Cash-Books, Check-Books, Time-Books, Music-Books, Ruling, etc. mh5 1yeow

TO PURCHASERS OF DRY GOODS.

IN VIEW OF OUR SENIOR, MR. HOLMES, RETIRING FROM BUSINESS, WE propose offering from and after this date, at GREATLY REDUCED PRICES, our entire stock of EUROPEAN GOODS, in store and to arrive, and we can to-day present a choice of LADIES' DRESS GOODS such as has never before been offered in this city, consisting of

Satins, Diagonals, Draps de Dames, Cygoinne, Camels' Hair Cloth,

MERITZ, DRAPS IMPERATRICE, SILKS, BLACK AND COLORED. ALSO

CONFECTIONS, ROBES DE CHAMBRES, MATINEES EN PEIGNE, ETC.

THE GREATER PORTION AT

ONE-HALF THE PRICE OF IMPORTATION.

Our unsurpassed and unique assortment of LINGERIE AND LINGE, HOSIERY, LINENS AND HOUSE-FURNISHING GOODS will come under the category of the heavy reductions.

OUR DOMESTIC STOCK

Will be offered at manufacturers' reduced prices, which are from twenty-five to thirty-three per cent. lower than they were in the beginning of the season. As we rarely appeal to purchasers by means of advertisements, our assurance of the truth of all we advance can be relied on.

ap24 1y

D. H. HOLMES,
No. 115 Canal and 15 Bourbon street.

GEORGE PURVES'

PERSEVERANCE

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD,

Cor. of St. Charles and Clio Sts., New Orleans.

GLAZED SASH.

Send for Price List.
de11 1y

BUSINESS CARDS.

P. A. DESFORGES,

IMPORTER OF HAVANA CIGARS,

9.....**Camp Street**.....9

NEW ORLEANS, LA.

Orders promptly filled. mh5 2m

DELICIOUS SODA WATER

AND

FRESH FRUIT SYRUPS,

At Eckleburg's,

Corner Washington street and St. Charles avenue, New Orleans. mh12 3m

JULES ALZAR,

WHOLESALE AND RETAIL

Dealer in Havana and Domestic Cigars,

NO. 20 ROYAL ST., NEW ORLEANS.

Always on hand a large and selected stock of the best brands, manufactured of the best leaf Tobacco. Give us a trial. Orders from the country promptly attended to. mh5 2m

J. A. LUM. FRANK B. HOOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

102 Gravier and 13 Union Street.

A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

JOHN MANING,

NO. 412 ANNUNCIATION STREET,

Corner of Thalia, New Orleans,

Dealer in All Kinds of Wood and Coal.

Delivered to any part of the city at the lowest market rates. mh5 2m

J. A. KEHNAN & T. WHITE,

PRACTICAL GILDERS,

106 Custom-House St., near Royal, New Orleans.

Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended to. fe19 6m

IF YOU WISH TO SAVE MONEY BUY your BOOTS AND SHOES AT A. ESTOUP'S Boot and Shoe Store, Dryades Street Market. He has just received, direct from the best Philadelphia and other manufacturers, a very large assortment of the very finest of Ladies', Misses' and Children's Shoes, also Gentlemen's Shoes and Boots, which he is offering low for cash. Call and convince yourselves at 389 DRYADES STREET. fe12 2m

G. D. COULON,

PORTRAIT PAINTER,

37.....**Camp Street**.....37

NEW ORLEANS, LA.

Oil Paintings restored. fe19 1f

LEWIS JOHNSON,

ENGINE AND MACHINE BUILDER,

Corner Julia, Delta and Water Streets,

NEW ORLEANS.

Castings of all kinds. Repairing executed with dispatch. Steam and Vacuum Gauges repaired. Glass Box 764, Postoffice. ap17 1y

COMPETITION DEFIED.

DRYADES STREET TO THE FRONT,

Ladies' and Children's Boots and Shoes,

in all styles and of the best make, may be bought at WONDERFULLY low prices at

MRS. JAMES A. KELLY'S,
fe12 2m No. 385 Dryades street.

B. H. HAUS,

REPAIRER AND TUNER OF PIANOS AND ORGANS,

All work guaranteed. Tuning and order-book at the Book, Stationery and Organ Depot of Robert J. Harp, 110 and 112 Camp street. Orders left at the above place or addressed to care of Mr. Harp will be promptly and faithfully attended to. fe12 3m

FASHIONABLE MILLINERY.

MME. L. F. LABAUVE,

452 Dryades Street, near Enlerpe,

has just received a large and well-selected stock of SPRING GOODS, comprising all the latest novelties of the season in FRENCH MILLINERY, at prices to suit the times.

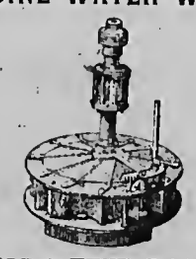
Straw Bonnets and Hats Bleached, Dyed and Altered in the latest styles. mh12 2m

MISCELLANEOUS.

JAMES LEFFEL'S

IMPROVED DOUBLE

TURBINE WATER-WHEEL.



POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

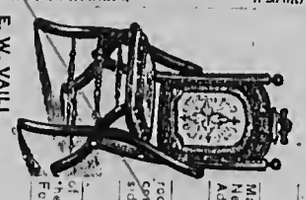
Nearly Seven Thousand Now in Use.

working under heads varying from 2 to 240 feet! Twenty four sizes, from 5" to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ehaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.

Send for Circulars. fe26 6m



E. W. VAILL,
Worcester, Mass.
Patentee and Manufacturer of

VAILL'S PATENT FOLDING CHAIRS

Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, seaside and shipboard. A variety of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers, and Furniture and House furnishing goods. Send for cuts.

SEEDS

OUR BEAUTIFULLY ILLUSTRATED

CATALOGUES for 1874, of

SEEDS AND PLANTS

SEEDS PLANTS

Numbering 175 PAGES, and containing 2 fine large colored plates, are now ready. To our patrons they will be mailed as usual free. To all others, on receipt of 25c., which we return in Seeds or Plants, with first order.

All purchasers of our Books, either in **Gardening for Profit,** *or* **Practical Floriculture** *Price $1.50 each (prepaid by mail), have their names entered on our lists, and will receive above Catalogues gratuitously free of charge.*

Peter Henderson & Co.

Seedsmen, 35 Cortlandt Street, New York.

PLANTS

fe26 2m

T. WHINEY CARTER,

ARCHITECT,

58.....CARONDELET STREET.....58

Ja15 1y New Orleans.

WILLIAM VELDEN,

DEALER IN WOOD AND COAL,

Corner Prytania and Philip Streets.

Oak, Ash, Rakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. Ja6 6m

INSURANCE.

NORTH BRITISH AND MERCANTILE INSURANCE CO.

OF LONDON AND EDINBURG.

INCORPORATED.....1809

Capital (Gold).....$10,000,000

Issues Gold and Currency Policies, on all desirable risks, at Local Board rates, with usual rebate.

Losses made at this Agency settled here.

WM. E. FITZGERALD, Agent,
ja22 3m No. 2 Carondelet St., New Orleans.

NEW ORLEANS MUTUAL INSURANCE CO.

OFFICE—COR. CAMP AND CANAL STS.

Capital.....$500,000 00
Assets, Dec. 31, 1872.....670,911 83

Insures FIRE, MARINE AND RIVER Risks, dividing the profits separately on each department to the insured.

For the accommodation of its customers, the company will make Marine Losses payable in London.

J. TUYES, President.
J. W. HINCKS, Secretary.

Directors.

George Urquhart,	M. Payro,
H. Gody,	Phedio Forstall,
C. W. Babcock,	Aug. Reichard,
T. Bailly Blanchard,	E. Miltenberger,
A. Schreiber,	W. B. Schmidt,
Charles Latitte,	J. Tuyes. fe6 3m

SCHOOLS AND COLLEGES.

Soule's

COMMERCIAL COLLEGE,

The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

GEO. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, 88 octavo pages, the great arithmetical work of the age, is for sale at the College office. ja22 1y

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RAILINGS.....RAILINGS.

WROUGHT IRON AND WIRE RAILINGS

FOR

Public Grounds, Cemeteries, Cottages,

ETC., ETC.

Iron Bedsteads, with Wire Stuffings, for Hospitals, etc. Verandahs and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.

M. WALKER & SONS,
se18 1y 805 Market St., Philadelphia, Pa.

WIRE RAILING

AND

ORNAMENTAL WIRE WORKS,

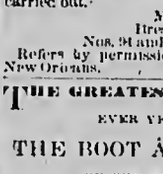
DUFUR & CO.,

Nos. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

BUCKEYE BELL FOUNDRY.

Established in 1837.



Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
B. J. WEST, Agent.
mh5 1y 115 and 117 Magazine st., New Orleans.

MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells.

Special attention given to CHURCH BELLS.

Illustrated catalogue sent free jy31 1y

MISCELLANEOUS.

JOHN GIBSON,

ENGRAVER

AND

Steam Power Lithographic Printer,

82 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

NEW ORLEANS PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 94 and 96 Canal St., New Orleans.

Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

THE GREATEST INDUCEMENTS

EVER YET OFFERED IN

THE BOOT AND SHOE LINE

BY THE OLD AND POPULAR

RED BOOT AND SHOE STORE.

Boots and Shoes of the finest quality, from the best manufacturers, at prices astonishingly low. An order is respectfully solicited, as the proprietor is confident of retaining your custom. Please give me a trial. Orders from the country will receive prompt attention.

JOHN GEORGE WAGNER,
mh19 2m Cor. Ursulines and Dauphine streets.

MOTHERS MOTHERS—MOTHERS!

Don't fail to procure Mrs. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of Teething in children. It relieves the child from pain, cures Wind-Colic, regulates the bowels, and, by giving rest and health to the child, gives rest to the mother.

Be sure and call for Mrs. Winslow's Soothing Syrup. For sale by all druggists. je26 1yeow

FINE-TONED, LOW-PRICED, WARranted. Circulars sent free.

BLYMYER MANUFACTURING CO.,
(Successors to Blymyer, Norton & Co.) Cincinnati, O.
ap3 1yeow Office and Works, 664-84 W. Eighth St.

ROGERS' EFFERVESCING CITRATE OF MAGNESIA,

in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 193 Spring St., N. Y. For sale by all druggists. E. J. HART & Co., wholesale agents, New Orleans. Ja29 6meow

CONSTANT EMPLOYMENT AT HOME, male or female. $30 a week warranted. No capital required. Full particulars and a valuable sample sent free. Address, with six-cent return stamp, A. D. YOUNG, 200 Fifth street, Williamsburg, New York fe19 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 1 foot 4 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-seventh ultimo:

Louisiana and Mississippi	bales... 7,573
Lake	150
Arkansas	886
Tennessee	446
Mobile	526
Texas	133
Total	9,714

On Saturday the market opened under the depressing influence of unsatisfactory telegrams from Liverpool, where it was reported dull at previous rates, with sales of only 10,000 bales, instead of at an advance, with a better demand, as many anticipated, and New York reported dull and easier. The movement was consequently without any spirit, and continued sluggish throughout the day. Operations were also restricted by factors and buyers being more widely apart than usual in their views, and the sales were consequently confined to the limited amount of 2,050 bales, the smallest business reported for some time. Low ordinary sold at 10c., barely good ordinary at 13¾c., strict good ordinary at 14¾c., strict good ordinary, high style, at 15c., strict good ordinary to low middling at 15c., low middling at 15⅞, 15⅝@15¾c., and strict low middling to middling at 16c. On Monday the movement commenced with a moderate demand, but under a decline of 1-16d. at Liverpool with sales of only 10,000 bales, and a reduction of 1-10 ₰ cent. in foreign exchange, buyers claimed concessions which most factors were unwilling to admit. This checked the movement, and the sales during the morning were confined to about 1,000 bales, mostly at easier prices, without establishing a quotable decline, after which, with a rally in exchange, buyers came forward more freely, and the entire business summed up 4,500 bales, closing at a partial decline of ⅛c. On Tuesday the demand was slack, and the business was confined to 2,350 bales. Prices exhibited increased irregularity, desirable kinds commanding disproportionably high figures compared with the general run of the supply.

The above makes an aggregate for the past three days of 9,900 bales, against 20,600 for the corresponding time last week and 21,450 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,093,339 bales, against 1,023,629 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 34,635 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 101,980 to Great Britain, of 80,324 to France and of 60,660 to other foreign ports. We quote:

Low ordinary	9⅞ @ 10¼
Ordinary	11⅝ @ 12
Strict ordinary	12⅜ @ 12⅞
Good ordinary	13⅜ @ 14⅛
Strict good ordinary	14⅝ @ 14⅞
Low middling	15⅛ @ 15⅜
Strict low middling	15⅝ @ 15⅞
Middling	16⅛ @ 16⅜
Strict middling	16⅝ @ 16¾
Good middling	17⅛ @ 17¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	9,714	
Arrived previously	1,203 855	—1,213,569
		1,220,746
Exported past three days	22,760	
Exported previously	952,870	— 975,630
Stock on hand and on shipboard		245,116

LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 320 hhds., which were sold at 6¾@6⅝c. for common, 8¼c. for low fair, 7@7¾c. for good fair, 7¾c. for fully fair, 7¾c. for fully fair to prime, 9@9⅛c. for yellow clarified, and 7¼c. for seconds.

LOUISIANA MOLASSES.—On Tuesday only 75 bbls. and 1 half bbl. were received, and were nearly all sold at 30@35c. for common fermenting, and 37½@40c. for fair fermenting.

CORN.—On Tuesday 5,100 sacks sold at 75@76c. for white, and 82c. for yellow.

OATS.—On Tuesday 250 sacks sold at 64@65c. ₱ bushel.

BRAN.—On Monday 115 sacks fresh, just arrived, sold on the landing at $1.35 ₱ 100 lbs.

PORK.—The market is quiet but firm. Mess is held in round lots at $16 87½@17 ₱ bbl.

BACON.—On Tuesday 98 casks sold, in three equal lots, at 7¾c. for shoulders, 9¼c. for clear rib sides, and 9 15-16c. for clear sides.

HAMS.—Choice new sugar-cured are now in light supply and in demand, and firmer. They are quoted at 12@12½c. ₱ lb. On Tuesday 15 tierces sold at 12¼c. ₱ lb.

LARD.—On Tuesday 25 kegs packers' sold at 10¼c. ₱ lb.

DRY SALT MEAT.—On Tuesday a car-load of shoulders, loose, sold at 6¼c., 10 casks shoulders at 6¾c., and 7 casks clear rib sides at 8¾c. ₱ lb.

BREAKFAST BACON.—Very little here. It is in fair demand, and Western commands 11¾@12c. ₱ lb. New York is retailing at 13c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 112⅞@113⅛ (against 113⅜ at New York,) and closed at 112⅝@113 (against 112⅝ at New York.)

Nothing has been reported in silver. It is quoted at 108⅛@107⅝ for American half dollars and 108@108½ for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleunn's	120 00	225 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	28	30
Java	33	38
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	16½
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	5 75
Superfine	— —	4 75
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	18 00
Choice	21 00	22 00
IRON, ₱ ton:		
English, ₱ lb	4¾	5¾
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	80	83
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¼	11⅝
Pulverized	10¼	10⅝
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Peaching	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skelu	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	180 00	210 00
Ox wagon	90 00	225 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	— —	— —
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, March 31, 1874

Texas beeves, choice, ₱ head	$— @ 45 00
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	20 00 @ 28 00
Texas cattle, third quality, ₱ head	12 00 @ 15 00
Western beeves, ₱ P net	10 @ 12½
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 50 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	8 00 @ 10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
A. Coyle, St. Louis, Mo.
J. B. Furd & Co., Cincinnati, Ohio.
Larane & Hall, Baltimore, Md.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, ME.
A. D. Young, Williamsburg, New York.

Architects.
T. Wilurey Cafler, 58 Carondelet street.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Old Basin Bakery, 7 Old Basin.
Times Bakery, 53 Annunciation street.

Banks.
New Orleans Savings Institution, 156 Canal st.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Ezra Cook and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia
Queen City Publishing Co., Cincinnati, Ohio.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Turnbull & Co., Baltimore, Md.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Estoup, 369 Dryades street.
Louis Gimbel, 578 Magazine street.
Mrs. James A. Kelly, 365 Dryades street.
James Simpson, 423 Dryades street.
John George Wagner, corner Ursulines and Dauphine streets.

Brokers.
S. Lefardeur & Nelson, 29 Peters street.

Butchers.
Dennis Braza, stalls 13 and 15, Dryades Market.
J. Dubarry, stalls 2, 4 and 6, St. Mary's Market
Martin Lannes, stalls 37, 38 and 7 Magazine market.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
H. Herlein, 120 First street.
W. F. Clark, 131 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Loan & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vidl, Worcester, Mass.

Cheap John.
Mrs. H. J. Loewenstein, 549 Magazine street.

China and Crockeryware.
Paul J. Christian, 39 Camp street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick cor. Erato and Franklin sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
John Mading, 112 Annunciation street.
H. Mollegen & Co., 321 Rampart street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Velden, cor. Prytania and Phillip sts.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. Lelliane, 22 Front street.
John P. Mager, 69 Lafayette street.

Cotton Seed.
R. H. S. Martin, 75 Peters street.

Cow Peas.
George Heck & Co., 32 Tchoupitoulas street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. Charles E. Kells, 12 Dauphine street.

Drugs.
Wm. Graner, cor. Dryades and St. Andrew sts.
F. O. Grove, cor. Annunciation and Galennie sts.
F. Jorger, corner Second and Dryades streets.
I. L. Lyons, corner Camp and Gravier streets.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
A. Kling, 182 Royal street.
Levy Bros., 580 Magazine street.
Auguste Marx, 3-3 Dryades street.
J. M. Satonmayor, 164 Canal street.
St. Philip Store, 230 Royal street.

Educational.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
Alph. Bellianc, 21 St. Louis street.
W. Harrington & Co., 79 Carondelet street.
A. Meynier, Jr., 55 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

Fertilizers.
Meeker, Knox & Shultz, 49 Carondelet street.
Stern's Fertilizer, 16 Chartres street.

For Sale.
Cigar Factory, cor. Chartres and Bienville sts.

Framers and Gilders.
Kernan & White, 100 Customhouse street.
F. Wagener, 13 Baronne street.

Furniture.
John Bois, 291 Camp street.
Hugh Flynn, 167 Poydras street.
The Mitchell & Rannelsberg Furniture Co. 103 and 105 Camp street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Human Hair Goods.
Miss C. C. Matthews, 262½ Camp street.

Insurance.
American Life Insurance Company, John D. Scott manager, 10 Carondelet street.
New Orleans Mutual Insurance Co., corner of Camp and Canal streets.
North British and Mercantile Insurance Company, office, No. 2 Carondelet street.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
A. W. Hyatt, 38 Camp street.
Pelican Job Office, 112 and 114 Poydras street.

Labor Agency.
A. Haue, 84 Carondelet street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
Muncy & Marcy, 424 and 426 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Burnham's Water Wheel, N. F. Burnham, York, Pa.
W. L. Cushing, 61 St. Charles street.
Diamond Cotton Chopper and Cultivator, Fayetteville, N. C.
Lewis Johnson, cor. nor Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Marble and Granite Works.
George Stroud, 158 to 161 St. Charles street.

Medical.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hommann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Dr. Hall's Balsam, J. F. Henry, Curran & Co., New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 24 and 25 Elysian Fields street.
I. L. Lyons, corner Camp and Gravier streets.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Millinery.
Mme. L. F. Labarre, 462 Dryades Street.
Mrs. L. Rogers, 450 Dryades street.

Mineral and Soda Water.
Eckelsburg, corner Washington street and St. Charles avenue.
George McCloskey, 83 St. Charles street.
Pablo & Co. 270 and 272 Royal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
B. H. Haus, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Painters.
A. S. Cutler, 136½ Camp street.

Papers and Magazines.
General Conference Daily Advocate, A. H. Redford, Nashville, Tenn.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 210 Carondelet street.
Race, Foster & E. T. Merrick, law offices, corner Camp and Commercial place.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Restaurants.
Four Seasons Restaurant, J. Hosio, 135 Chartres street.
Magnolia House, 95 St. Charles street.

Seeds.
Peter Henderson & Co., New York.
Wood & Hall, Geneva, N. Y.

Sewing Machines.
M. S. Hedrick, 106 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.

Storage.
Lafayette Warehouse, corner Magazine and Lafayette streets.

Stoves.
J. H. Campman, 133 Poydras street.
G. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 449 Dryades street.

Tents.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
Jules Alzar, 20 Royal street.
E. Bourgeois, 19 Conti street.
P. A. Desforges, 9 Camp street.
E. J. Hilleux, manufacturer, corner St. Louis and Dauphine streets.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 90 Camp street

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Special Notices.

NOTICE.—*To the Preachers of the Mobile District.*—Our District Conference will embrace the third Sabbath in April, the services commencing on Wednesday night previous. It is hoped that there will be a general attendance. Bishop Marvin will be with us. I hope the brethren will have taken their collections for the expenses of the delegates to the General Conference before that time. J. HAMILTON.

THE PREACHERS' MEETING of Meridian district will be held at Meridian, Mississippi, on the ninth of April, at nine o'clock A. M. Question for general discussion: "Do the Scriptures warrant the conclusion that an adult may pass through the process of regeneration without being conscious of it?" Itinerant and local ministers are requested to attend.

5 WILLIAM H. HINES.

DEMOPOLIS DISTRICT CONFERENCE, ALABAMA ANNUAL CONFERENCE.—Bishop Marvin has given me notice that he will hold our District Conference, commencing April 10, at Gainesville, Alabama. The preachers in charge will please raise and bring with them the amounts assessed for the support of the Bishops.

5 S. H. COX, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SUMMIT DIST.—SECOND ROUND.

Amite City	Mar. 28, 29
Franklinton circuit, at Franklinton	Apr. 4, 5
McComb City circuit, at Muddy Springs	18, 19
Holmesville circuit, at Magnolia	May 2, 3
St. Helena circuit, at Osyka	10, 17
Union circuit, at Pipkin's chapel	30, 31
Summit station	June 13, 14

We hope the preachers in the district will take up collections to defray the traveling expenses of the delegates to the General Conference. They may send the money to my care, at Summit, Mississippi, or to W. E. M. Linfield, Hazlehurst, Mississippi.

2 A. H. NICHOLSON, P. E.

WOODVILLE DIST.—SECOND ROUND.

Woodville	Apr. 4, 5
Wilkinson, at Midway	11, 12
Pipkin's chapel station	18, 19
Bayou Sara, at Bayou Sara	25, 26
Buffalo, at Mount Carmel	May 2, 3
East Feliciana, at Pine Grove	9, 10
East Baton Rouge	16, 17
Amite, at Woodland	23, 24
Meadville, at Cool Spring	30, June 1
Jackson station	June 7, 8
Clinton station	14, 15

29 J. L. FORSYTH, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DIST.—SECOND ROUND.

Livingston	Mar. 21, 22
Belmont, at Wesley chapel	28, 29
Gainesville, at Gainesville	Apr. 11, 12
Greene, at Palmetto	18, 19
Eutaw	25, 26
Forkland, at Trinity	May 1, 2
Demopolis	9, 10
Cuba, at Chestnut Grove	16, 17
Bladon, at Bladon Springs	23, 24
Butler, at Mount Hebron	30, 31
Gaston, at Pushmataha	June 6, 7

The district stewards will please meet at Gainesville, April 11.

26 S. H. COX, P. E.

MISCELLANEOUS.

AT HOME IN THE
OLD ESTABLISHMENT.
SODA WATER, MEAD AND PASTRY,
83.....St. Charles Street.....83
Opposite Commercial Alley.

I respectfully inform my friends and the public that, having retired from the establishments Nos 76 St. Charles and 97 Canal street, of which I was sole manager, I have refitted and furnished in complete style the old stand, 83 St. Charles street, under Masonic Hall, and

SO FAMOUS

for the excellence of the Soda Water, Mead, Pastry, Coffee, etc., furnished there in years past, when the business was conducted by my uncle, the late Hugh McCloskey, and myself. Those who call at the old place will be cordially received, and made to

FEEL AT HOME,

and may rest assured that every exertion that capital and long years of experience can give will be put forth to merit a renewal of the liberal patronage bestowed in those years when "McCloskey's" was the headquarters for

SODA, MEAD AND COFFEE.

In addition I will keep constantly on hand genuine Congress, Kissengen and Vichy waters at Five Cents a glass. GEO. McCLOSKEY,
mh5 1m 83 St. Charles St., under Masonic Hall.

GOOD TEA AT LAST!

The finest OOLONG (Black) TEA the world produces, at $1 per pound. Gives unbounded satisfaction to all who have tried it. Orders by mail or otherwise, for one pound and upward, delivered to any address in the city free of charge. Country orders by express C. O. D. Address GREAT CHINA AND JAPAN TEA WAREHOUSE, 449 Dryades street, New Orleans. mh19 1m

COW PEAS.....COW PEAS.

250 SACKS CLAY COW PEAS,

NEW CROP,

For sale by GEORGE HECK & CO.,
mh19 1m 32 Tchoupitoulas street.

J. HOSIO,

FOUR SEASONS RESTAURANT,

135.....Chartres Street.....135

Between St. Peter and Toulouse streets,
mh19 2m New Orleans.

A. MEYNIEH, JR.,

COMMISSION MERCHANT,

55 Peters Street, near Bienville.

NEW ORLEANS, LA.

Consignments of Eggs, Chickens and all country products sold at highest market prices. fe28 3m5p

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17.....CHARTRES STREET.....17

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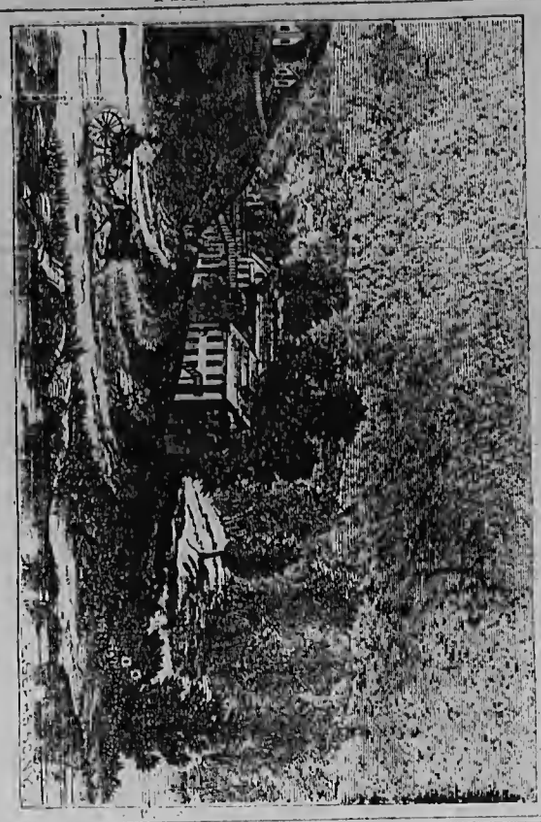

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MISCELLANEOUS.

PROSPECTUS
OF THE
General Conference Daily Advocate.

THOMAS O. SUMMERS, D. D., EDITOR.
A. H. REDFORD, AGENT, PUBLISHER.

PRICE, $1.

A daily paper will be published during the session of the General Conference, which convenes in the city of Louisville, Kentucky, on the first day of May next. This paper will contain an account of the Proceedings of the Conference, including the Pastoral Address of the Bishops, the various questions that may come before the body, the Reports of Committees, the Speeches and Debates, together with all the plans that may be proposed and adopted for the extension of the Kingdom of the Redeemer in the world.

A brief outline of the Lives of the Bishops will be published in the DAILY; also a Pen-and-Ink Sketch of the Members, both lay and clerical, who compose the General Conference.

The next General Conference will be invested with an importance scarcely equaled in any similar body in American Methodism. Questions of the gravest moment and highest interest will come before the body, and be discussed by the master-minds of the church

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, APRIL 9, 1874. NO. 15.

News of the Week.

DOMESTIC.

SAN FRANCISCO, April 3.—Additional dispatches from Yokohama state that the eruption of a volcano at Furslyama, about twenty miles from the new capital, took place on the eighth of February.

The third annual exhibition at Yeddo was opened on the first of March, within the walls of the Mikado's former residence. For the first time the interior of the Imperial dwelling has been accessible to the public.

The Japan *Mail* has published a long and violent attack upon the United States minister to Japan, based upon the brief paragraph in a Washington paper of January 9, purporting to give the substance of a private letter from Mr. Bingham. That gentleman is understood to disclaim any knowledge of the extract in question.

MONTGOMERY, ALA., April 3.—There was a light frost this morning; no damage done.

The officers of the State Grange, in session here for two days, adopted a resolution looking to co-operation with the Georgia Grange in the matter of direct trade with Europe. A plan was proposed for immigration, which, it is believed, will result in success.

PHILADELPHIA, April 4.—Last night a large meeting of Germans, who are opposed to the Sunday liquor law, was held, William Hollman presiding.

It was for the purpose of effecting an organization which will support for office no candidate who does not pledge himself to repeal the present law relative to liquor.

NEW YORK, April 4.—A large meeting in the interests of cremation was held this evening. Letters were read in favor of and in opposition to the proposed scheme from J. W. Watson, Charles A. Dana, Rev. O. B. Frothingham, Henry Bergh, D. D. Field and others. Resolutions were adopted advising the formation of an association for promoting cremation and securing its practical application, and that a society shall be formed on a broad basis, without distinction as to creed, profession or nationality.

WASHINGTON, April 6.—Senator Pratt's Fine house here has been sold in bankruptcy proceedings.

Secretary Richardson will stick, if he can.

NEW YORK, April 6.—Ex-Judge Edmonds, a well-known lawyer and Spiritualist, is dead.

MEMPHIS, April 6.—A special from Jackson, Mississippi, to the *Appeal*, says the Legislature adjourned *sine die* to-day, after passing a bill requiring a majority of males over twenty-one and females over eighteen years of age in the city, town or township to sign a petition for license to sell liquor before such license shall be issued. The Governor immediately thereafter signed the bill.

NEW YORK, April 7.—The *Herald's* special from Mexico, under date of the second, says: The revolutionary movement in Tampas against the Governor has been suppressed. Six of the assassins of the Rev. Mr. Stephens have been condemned to death. The trial of the priest Achon and other parties implicated in the outrage is still pending.

Congress opened yesterday.

Peace prevails throughout Mexico.

NEW HAVEN, April 7.—The election has resulted in a sweeping Democratic victory. The returns received by the *Palladium* office, a few towns being wanting, give Ingersoll a majority of 5,976 over Harrison, Republican, and a majority of 1,669.

FOREIGN.

BERLIN, April 1.—Peter Andrew Hansen, German astronomer, is dead.

HAVANA, April 6.—The new Captain-General, Jose de la Concha, arrived here to-day.

LONDON, April 7.—Additional dispatches from Melbourne give some particulars of the escape from New Caledonia of Henri Rochefort and companions. It appears they obtained permission from the authorities to go on a fishing excursion, and when they succeeded in boarding a vessel and stowed themselves away in the hold, where they remained during the departure of the vessel, when they made their appearance on deck.

MADRID, April 7.—Serrano has begun a furious cannonade on the Carlists' position before Bilboa. The fire is not returned. Large numbers of Carlists are deserting. It is expected that Serrano will make a general assault very soon.

The crevasse which broke on Sunday at Bayou Lalourche appears to be quite serious, there now being seven plantations under water. The break, which occurred almost in front of D. Jameson's plantation, was at first about twenty feet wide; this, however, increased until now it is one hundred and fifty, the water rushing through like a mill-race. From the officers of Morgan's Louisiana and Texas railroad we learn that the crevasse is some three miles on the other side of Thibodaux, and on the opposite side of the bayou, the water flowing into Lake Des Allemandes and over toward the Mississippi river, the following plantations being now under water: Robert Jones, Dixie, Lassegne, Bordeaux, Estate Bros., Highland, Mrs. Jones, Meyers & Frost, D. Jamesoneau, Frosclair, Fisch, Brand and Rogers. No work is being done, and the whole country, it is said, will be under water if the break is not in some way repaired, as the water is still very high, with no prospect of falling.

The Congregational Council.

The most notable assembly of Congregational ministers and laymen ever gathered in this country has done its work and become a matter of history—a stride in that march of events which God directs, and no mortal's might can stay or divert.

The particular history to which the council stands related is well understood. A member of Mr. Beecher's church (Theodore Tilton) was commonly reported to have made statements most seriously injurious to his minister's reputation. For this offense of slander he was regularly cited before the Plymouth church. He did not deny that he had made the injurious statements; on the other hand, he professed himself ready to vindicate any act of his for which he might now be arraigned. But he claimed at the same time that he was not under the jurisdiction of the church which had arraigned him, since he had, by his own act in withdrawing from its ordinances four years before, severed all connection with it. The church, under Mr. Beecher's advice, accepted that plea; and though the member's name had stood upon its roll till that moment, so that as a member he had been charged and cited, the church resolved by an immense majority that the name be erased. Of course at that point all inquiry concerning his reputed slanders ended; and with it perished Mr. Beecher's opportunity to convict his slanderer, and to vindicate his own suffering reputation.

The neighboring churches of Drs. Storrs and Budington, astounded at such a method of solving such a problem, expostulated with the Plymouth church for its departure from the well-established and most necessary usage of the Congregational churches. And when their expostulations were resented on account, as it was claimed, of some imlecorum or arrogance in their tone, they asked the Plymouth church to unite with them in calling a council which should review and pronounce upon the matter in dispute. Failing to secure any early acceptance of this proposal, or any evidence that it would ever be accepted, the two churches above named called the council which has now acted and dissolved.

It was a body of men notable for numbers, ability, dignity, piety and candor. They came from every part of the Congregational Church; and, as Dr. Storrs declared in the most emphatic and convincing expressions, they were selected with no respect whatever to the particular leaning which they might have to one side or the other of the question at issue, but only for their fitness to represent with weight and fairness the great body of Congregational churches.

This council began its sessions on Tuesday night of last week, with a most courteous request to the Plymouth church that they meet the council by delegates, explain their view of the matter in dispute, and so consent to the council's ultimate decision. This request was declined on Wednesday morning in a "protest" previously prepared and printed, though not till that time adopted by the Plymouth church. The council was thus restricted to such information as it could receive from this protest and from the committees of the churches which had called it.

It accordingly listened in public sessions to the two committees; and then, with closed doors, according to established usage, considered what action it became it to take. The result, reached after two days and a half of earnest discussion, is the fullest approval of the position of the two churches, that the dismissal of the arraigned member of the Plymouth church on the plea that he had already effected his own separation from that church was incompatible with the Congregational idea of church membership.

We were sure in advance that no other decision could be reached by so competent and candid a council. The fact that a large number of its members gave unmistakable signs of their special personal regard for Mr. Beecher adds weight to the action which reflects so severely upon his church and himself. For the question now takes a definite form which it will never lose: What was it that stimulated the Congregational members of Plymouth church and its intelligent Congregational pastor to arrest that investigation at the cost of such an infringement of unquestionable Congregational law? Men do easy things under small motives, but difficult things under great ones. The departing council, in spite of its soft words, leaves an endless emphasis on the question: Why was this rugged adventure ever attempted?—*Christian Intelligencer.*

THE King of Persia once ordered his vizier to make out a list of all the fools in his dominions. He did so, and put his majesty's name at the head of them. The King asked him why, to which he immediately answered: "Because you intrusted a lac of rupees to men you don't know to buy horses for you a thousand miles off, and who'll never come back." "Ay, but suppose they come back." "Then I shall erase your name and insert theirs."

CALCUTTA.—Reports from the famine-stricken districts show a continued improvement in the general situation. The authorities are now in a condition to hope that difficulties are over, except in the northwestern portion of Tirhoot, where over five hundred thousand persons are yet dependent upon the government for food. The spring crop has yielded well, except in Tirhoot.

The General Minutes.

The book editor, Rev. Dr. Summers, says: We have had no little trouble in procuring returns from the Annual Conferences to make up the General Minutes. We have taken great pains to secure correctness—writing letters to procure statistics—adding up, correcting and verifying all the figures, so that they may be depended upon as far as the returns are trustworthy. We are sorry to say that some of the reports are imperfect—*e. g.*, those of baptisms, especially of infants. We hope our pastors will pay more attention to this subject, and report not only all they baptize themselves, but all who are baptized by others within the bounds of their respective pastoral charges. There were moneys contributed to the cause of missions which passed into the treasury besides what went through the Annual Conferences, which are not reported in the General Minutes. We hope the figures will be tripled next year. We must put forth greater efforts in the cause of missions. We hope all our friends—especially all our ministers—will procure copies of this highly suggestive annual. We thank God most devoutly for the gratifying increase in the ranks of the ministry and membership of the church. We append

THE GENERAL RECAPITULATION.

CONFERENCES.	Traveling preachers.	Superannuated preachers.	Local preachers.	White members.	Colored members.	Indian members.	Total ministers and members.	Increase.	Decrease.	Infants baptized.	Adults baptized.	Sunday schools.	Sunday school teachers.	Sunday school scholars.	Collection for Conference claimants.	Collection for missions.
1. Baltimore	174	9	60	24,451	63		24,796	325		1,324	806	336	3,558	19,677	$3,975 00	$1,392 61
2. Virginia	109	15	184	14,654	806	37	15,501	1,341		1,158	2,662	247	1,809	9,981	5,016 23	7,571 12
3. Western Virginia	81	6	60	11,057	46		11,809	1,221		1,172	1,882	125	1,800	7,157	629 00	800 47
4. Holston	145	7	221	20,255	671	129	21,304	1,297		1,520	2,011	205	2,274	15,719	1,183 74	3,401 93
5. North Carolina	144	10	125	18,902	465		19,536	1,651		1,597	1,900	208	2,274	18,120	1,178 74	3,401 93
6. South Carolina	109	10	118	10,162	647		10,927	1,391		1,527	1,111	113	1,239	7,717	4,000 00	4,582 00
7. North Georgia	68	17	116	17,686	140		17,843	1,761		1,577	1,111	113	1,239	7,717	4,000 00	4,582 00
8. South Georgia	113	26	246	26,335			26,688	1,761		1,577	2,782	232	2,724	17,186	3,745 00	4,582 00
9. Florida	46		37	7,057	20		7,920	961		394	1,582	78	672	24,345	5,000 00	7,615 05
10. Alabama	129	15	226	25,771	165		28,207	1,503		1,956	3,724	278	2,724	11,256	3,961 00	6,218 70
11. North Alabama	101	7	82	20,056	102		20,550	1,145		1,504	2,067	85	512	3,008	927 26	1,040 80
12. Louisiana	125	11	98	12,555	179		12,889	1,510		931	2,309	260	1,650	13,712	1,272 65	2,500 65
13. Mississippi	125	11	98	19,676			19,945	1,108		1,166	1,180	183	1,086	7,309	1,958 30	1,847 80
14. North Mississippi	125	6	122	25,969			26,119	715		1,576	2,253	129	1,260	9,541	1,909 25	2,991 80
15. Memphis	125	6	122	20,264			20,376	1,716		1,787	2,177	253	2,220	15,291	2,009 25	4,785 55
16. Tennessee	174	6	122	39,645			40,187	1,076		1,644	2,767	371	2,220	15,291	2,009 25	4,785 55
17. Kentucky	161	4	221	29,832	42		29,877	365		1,644	2,767	371	2,220	15,291	2,009 25	4,785 55
18. Louisville	161	4	221	29,832	42		29,428	365		1,644	2,767	371	2,220	15,291	2,009 25	4,785 55
19. St. Louis	82	6	98	9,863			10,021		109	382	1,033	152	1,187	8,001	1,058 00	2,702 03
20. West St. Louis	82	6	98	9,863			10,021		109	382	1,033	152	1,187	8,001	1,058 00	2,702 03
21. Missouri	120	6	122	14,063	28		14,172	308		1,003	1,033	133	1,424	10,005	2,417 80	4,500 25
22. Western	44		50	2,993			3,067	245		206	1,033	106	861	5,045	1,174 19	1,500 25
23. Indian Mission	67	3	74	121	4,610		4,804	245		206	1,033	106	861	5,045	1,174 19	1,500 25
24. Arkansas	55	1	50	11,149	457		11,647	1,029		1,029	1,029	106	861	5,045	1,174 19	1,500 25
25. White River	53	1	50	10,294			10,345	349		335	1,029	106	861	5,045	1,174 19	1,500 25
26. Little Rock	70	6	76	14,357			14,439	698		694	1,029	106	861	5,045	1,174 19	1,500 25
27. Trinity	57	10	183	14,563			15,079		90	629	1,029	106	861	5,045	1,174 19	1,500 25
28. East Texas	61	1	107	9,082			15,222	393		629	1,029	106	861	5,045	1,174 19	1,500 25
29. Texas	61	1	41	6,400	91		9,237		26	401	1,029	106	861	5,045	1,174 19	1,500 25
30. Northwest Texas	39	3	26	14,051			6,743	506		401	1,029	106	861	5,045	1,174 19	1,500 25
31. West Texas	39	5	44	3,850	37		4,456	2,677		265	1,029	106	861	5,045	1,174 19	1,500 25
32. Los Angeles	3		3	749			3,981	1,161		265	1,029	106	861	5,045	1,174 19	1,500 25
33. Pacific	3		3	749			952	1,161		265	1,029	106	861	5,045	1,174 19	1,500 25
34. Columbia	33		37	3,316	4		3,426	1,161		265	1,029	106	861	5,045	1,174 19	1,500 25
35. Illinois	33	2	37	1,054			1,085	1,161		265	1,029	106	861	5,045	1,174 19	1,500 25
China Mission			3	5,507			5,507	1,161		265	1,029	106	861	5,045	1,174 19	1,500 25
Bishops	8			83			83	1,161		265	1,029	106	861	5,045	1,174 19	1,500 25
										1	4					
Total in 1874	3,131	267	3,541	559,077	3,429	1,579	670,004	22,811	363	29,755	47,451	7,069	48,531	321,372	$61,003 70	$80,940 70
Total in 1873	3,013	219	3,131	497,526	3,357	1,750	651,739			28,784	39,375	6,950	45,606	312,759	55,262 14	91,139 95
Increase	120	18	210	22,150	72		22,811			971	8,076	119	2,925	8,613	$5,741 56	$10,199 25
Decrease						171			29							

There are defects in the Minutes of some of the Conferences, which the editor vainly endeavored to supply. The reports of baptisms are very imperfect. The transferred preachers are reckoned as 331; those of the 11th reserves to which they now belong. The preachers who were discontinued this year (89,) and counted among the traveling preachers, though many of them are also reckoned with the local preachers. The colored members, for the most part, have no connection with the Colored Methodist Episcopal Church in America, organized by our Bishops under the authority of the General Conference. They are reported in their own Minutes, hence the apparent decrease in that department.

The Bible Abroad.

EGYPT.—Dr. I. G. Bliss, the agent in the Levant, sends us the journal of Giurgus Nakkor, who has been laboring as Bible distributer in Egypt. We insert elsewhere some extracts. They show something of the state of mind in that country on the subject of Christianity, and afford abundant proof of the great need of a freely circulated Bible. Dr. Bliss also writes us from Alexandria, sending a more general account of Bible work in Egypt. The statements are worthy of consideration.

SOUTH AMERICA.—Mr. Milne still finds encouragement to prosecute his work in Uruguay and the Argentine Confederation. He has extended the work into the camp, or country towns, with considerable success, and found good results, not only in the books distributed, but also in finding many persons religiously impressed in reading them.

PORTO RICO—FAJARDO.—A letter from this island shows a good work in progress there. It may be remembered that in a former number mention was made of a box of Bibles and Testaments received at Fajardo, the first that had ever appeared there. They were in part distributed, the rest remaining still on hand, waiting an opportunity for distribution. The effect was most salutary. Of this our correspondent gives gratifying information in a letter lately received. Fajardo is a town of less than 6,000 inhabitants, among whom there are forty Protestants, the rest being Roman Catholics as far as they are anything. There is a desire for a Protestant place of worship and a call for aid from our country. If any desire to aid in that work we should cheerfully give information about it.

RUSSIA.—This society continues to labor in Northern Russia, in the Baltic provinces. By a communication from George H. Prince, Esq., who kindly acts as our agent there, we learn that the work is widening and deepening in that region. The past year, however, there has been a drawback from the want of books. Owing to this, the entire circulation has amounted during the year to only 1,250 volumes. But measures are on foot to remedy this difficulty. The agency has undertaken to print an edition of 10,000 copies of the 12mo Testament and Psalms, in Reval-Esthonian, as a commencement of the work authorized by the board of managers, as stated in the *Record* of September last. The printing of the Old Testament must be deferred for a time, until the revision, under authority of the Synod of the Lutheran Church, is completed. But there are indications of a growing demand for the Scriptures, and it is believed that the new books, when ready, will have an extensive and rapid circulation.

CENTRAL AMERICA—PANAMA.—We have recently received a communication from Mr. William L. Thompson, of Panama, to whom we have sent books for distribution. He teaches school, and distributes the books we send without charge. He writes us encouragingly of his work. He says: "My work is going on slowly, but steadily and surely, and I now hope by the grace of God to succeed. I must also state that I do believe the time is approaching fast for this people." He has been five years in his present employment, during which period he has circulated a great many Scriptures and tracts, which appear to have been greatly blessed.

ITALY—ROME.—By a communication from Rev. H. C. Waite, of Rome, we learn good results from the work authorized by the American Bible Society. Already 5,500 copies have been circulated, of which 5,000 were Gospels, 500 Testaments and 200 Bibles. Mr. Waite says: "The result of the work among the soldiers, due to daily Bible reading, accompanied by the efforts of a faithful evangelist and colporteur, has been the conversion, since a year ago this month, of more than 150 men, of whom 115 have been received into an independent [illegible] them."—*Bible Society Record for March.*

THE SCANDINAVIAN SEAMEN.—The chaplain of the Scandinavian Seamen's Friend Society has addressed the following note to those who assisted the movement on Monday evening, March 30, in behalf of establishing a bethel:

Out of a full heart I desire to return my personal thanks to the many friends who so kindly greeted the Scandinavian Seamen's Friend Society upon their first public appearance last evening, at the Congregational church, corner of Prytania and Calliope streets.

Your presence, dear friends, apart from your generous contribution, encourages the heart of those in whose welfare your interest was manifested; and we shall go forward with renewed zeal and energy, assured, as we now are, that we are sustained by your Christian sympathy and prayers.

To the pastor and people of the Congregational church especially, and to the reverend clergymen who advocated our cause so beautifully and so effectually, I am requested by the Scandinavian seamen now in port to tender humble acknowledgment. May our God reward you and prosper the seamen's cause.

REV. JOHN RUDEN,
Chaplain Scandinavian Seamen's Friend Society.
NEW ORLEANS, March 31, 1874.

SPECTACLES.—When spectacles were first introduced it was considered fashionable to wear them, even by people who were not in the least near-sighted. In Spain they formed part of the costume of every well-bred person. This absurd use of glasses was meant to increase the gravity of the appearance, and consequently the veneration with which the wearer of them was regarded. A young monk having, through the assistance of his family, caused his convent to succeed in an important law suit, thought himself liberally rewarded when the prior, after having embraced him, said, to testify his gratitude: "Brother, put on spectacles." The glasses of spectacles were proportioned in size to the rank of the wearer; those worn by the Spanish nobles were as large as one's hand. The Marquis of Astorga, Viceroy of Naples, after having had his bust sculptured in marble, particularly enjoined the artist not to forget his beautiful spectacles!

BEWARE OF HIM.—A man calling himself J. P. Kelley, and claiming to be a convert from Romanism. He says he wishes to lecture on Romanism, without pay; that he was a deacon in that church, and was disgusted by the doctrine of infallibility; that he is of Irish descent, born in Chicago, and educated in Wisconsin, at a Jesuitical college. Let him pass. He will not do.

J. W. RUSH.

MOBILE, April 1, 1874.

THE most affluent may be stripped of all, and find his wordly comforts, like so many withered leaves, dropping from him.—*Sterne.*

Centenary College and J. H. Keller Again.

MR. EDITOR: I am just in receipt of the April number of the *Kinderfreund*, published in your city, for circulation among the German children, by the Rev. J. B. A. Ahrens.

I can't read a syllable of the German language, but fortunately pictures mean the same thing in German that they do in English.

As I opened the neatly-printed sheet, and saw the handsome vignette, with different groups, representing children at prayer, coming to the Savior, and being taught in the Sunday school; then, further down, the goddess of the flowers scattering her bright gifts along the pathway of life, where are seen joyous birds and sportive lambs; then, on the inside, various cuts of creatures and things so arranged as to give delight and provoke inquiry—I thought surely here is a thing of beauty and benefit to the children for whom it is intended.

Turning over to the fourth side of the paper, imagine my grateful surprise to see an artistic wood-cut, representing to the life Centenary College of Louisiana, with its name written both in English and German text, with an appropriate article accurately representing and heartily commending the institution to the German population.

This is the work of our brother, J. H. Keller, who, already having taken stock in the college to the amount of a handsome donation, and having been well pleased with the advancement which his own son Albert has made here, wishes his countrymen to avail themselves of the opportunity for their children.

No doubt this flattering notice will increase our patronage among the German population, from whom we have already a goodly number. Quite an interesting feature of the daily college exercises is the large class of young men, some of German, some of English parents, who are pursuing the study of the German language.

Bro. Keller has been our benefactor also in another very material matter, viz.: in remedying the acoustic properties of our large audience-room. You, Mr. Editor, as well as every attendant on the college commencements, will remember how the large Romanesque dome caught up the tones of the speaker, and sent them echoing above the reach of the audience. Bro. Keller had the matter under careful inquiry for some time, and before the March exhibition he made us a visit for the especial purpose of remedying this defect.

By an ingenious arrangement of cord and pulley he has suspended hangings of cloth gracefully from the center of the dome to the capitals of the Corinthian columns, thus quite effectually breaking the waves of sound. The success of the experiment was proved at the late March exhibition. Never was like occasion so satisfactory; and the universal opinion was that it was owing to the increased facility with which the speakers could be heard.

You will be pleased to know that we are going steadily forward, with one hundred and one students, and an occasional renewal of the work of repairs.

C. G. ANDREWS.

CENTENARY COLLEGE, JACKSON, LA., March 30, 1874.

TESTIMONY AND ARGUMENT.—Testimony is like an arrow shot from a long bow; the force of it depends on the strength of the hand that draws it. Argument is like an arrow from a cross-bow, which has equal force, though shot by a child.—*Bacon.*

Catechisms and Institutes.

MR. EDITOR: I write again, not merely for the writing, but for the great importance I attach to the subject. I am very much obliged to Bro. Rush for his help. He has, however, misunderstood me as to our standard works. I simply meant to say we might extract from them enough of the controversy upon the old issues to answer our present demands. I agree with Bro. Rush that Christianity, like the sun and earth, was finished in creation. But man was made to progress in politics, science and religion. I do not believe that when Mr. Wesley extracted or compiled our articles of religion, and dogmatized our General Rules, that the subject of Christianity was exhausted. Mr. Wesley did a great work, and the marvel is that he brought to light so much truth, surrounded, as he was, by old monkish and Calvinistic teachings. Mr. Wesley says: "We have leaned too much to Calvinism." Christianity, to the human mind, is like the traveler who starts from the sea-coast to the Alleghanies. He goes down about as many hills as he goes up, and yet when he reaches the top of the mountain he is more than three thousand feet higher than when he started. The angels had not fathomed all the mysteries of redemption the last time we heard from them. The Bishops are continually changing the course of study for the young preachers. We are constantly changing the books and songs for our Sunday schools, and in our judgment not always for the best. All change is not progress, but often turns out to be retrogression.

The church has accepted the private labors of individuals, and pronounced their works to be orthodox. It may not be the duty of the General Conference to have written the history of Methodism in Alabama or Florida, but it is the duty of the General Conference to keep a record of their acts, and to furnish such a series of doctrinal catechisms as the children of the church may need, and whatever else may be taught in our Sabbath schools. The doctrinal catechisms and the hymns from the hymn-book should be required to be taught.

The General Conference should have compiled a well-digested book of institutes, and supplement it from age to age, as circumstances may demand. For a great church, like the Methodist Episcopal Church South, to let standards of theology not such as were picked up by our fathers, as best they might, is a shame on our progress and enlightenment. I am decidedly in favor of engaging the Northern and English Methodists in this enterprise. I hope the General Conference will ventilate the subject, and then furnish Dr. Summers with the means and authority to have the work done. The Methodist Church has developed the great truths which Mr. Wesley and others saw, in their day, through a glass darkly. The doctrines of the Methodist Church, as preached and practiced, are in harmony with the mental and moral teaching of mankind. All mental and moral philosophy, together with the moral sense of man, is in harmony with the teaching of Methodism. The whole Calvinistic system is being either changed or abandoned altogether. The Evangelical Alliance is but the evidence, outwardly expressed, of an internal consciousness of the death of Calvinism. The time is not distant when the whole Calvinist world will try, by one united effort, to force upon the Christian public a compromised Calvinism, and the whole Methodist Church ought to be able to discern the signs of the times. Perhaps there has never been a time since the days of our fathers when it was more important to indoctrinate our people than now. Other churches, seeing and feeling that they cannot much longer maintain their doctrines, will seek compromise, and it is in the midst of compromise that the truth always suffers. The Bible, philosophy, moral and mental, the actions and common sense of mankind, are all in perfect harmony with Methodism, and we need no compromise. All we want is to give to the world our doctrine, and wherever man is found to be true to his convictions he will embrace it. We proposed to the General Conference in 1866 the propriety of the catechisms and four books of Institutes. The proposition met with general favor, but the want of means was the main difficulty then.

S. P. RICHARDSON.

"GO OR SEND."—*Mr. Editor:* Permit me, through the *Advocate*, to call the attention of the presiding elders and the preachers to the "prize essay" by Dr. A. G. Haygood. It is a plea for missions. Its very title is an argument: "Go or Send." This work is opportune, a word in season—"an apple of gold in a picture of silver." It is an array of principles and facts, of labors and results, which confounds every objection, and ought to silence every fault-finder. The work on our hands as a church, the appropriations by the board, the assessments on the Conferences, all make *light* necessary to our people. Diffuse it by circulating this little book. We all need stirring, and this is the stone to agitate the waters. The land is naked not from barrenness, but for lack of seed. Here is one that will germinate and *tiller*, and bear a head on every stem. Send for a supply, brethren, and scatter them broadcast among the people. They will promote faith, encourage hope and *enlarge the collections.*

G. F. PIERCE.

SUNSHINE, March 23, 1874.
Southern Christian Advocate.

The Christian Advocate.

THURSDAY, APRIL 9, 1874.

For THE ADVOCATE.

MAKE OUR MOTHER HAPPY.

BY C. B. POLEY.

Brothers, make our mother happy!
Make her sing, instead of sigh.
For the mournful hour of parting
May be very, very nigh.

Brothers, make our mother happy!
Many griefs she has to bear,
And she wearies 'neath her burdens;
Can we not these burdens share?

Brothers, make our mother happy!
Prompt obedience cheers her heart,
While a willful disobedience
Pierces like a poisoned dart.

Brothers, make our mother happy!
On her brow the lines of care
Deepen daily—don't you see them?—
While your own are bright and fair.

Oh, begin to-day, dear brothers!
Listen when your mother speaks;
Render quick and sweet obedience;
For your highest good she seeks;

Loves us better than all others—
For our sakes herself denies;
She is patient, prayerful, tender,
Gentle, thoughtful, true and wise.

Never while we live, dear brothers,
Though we search this "rounded earth,"
Will we find a friend more faithful
Than the one that gave us birth.

GREENSBORO, ALA., February, 1874.

Terms of Membership.

REPLY TO DR. PIERCE.

MR. EDITOR: In the NEW ORLEANS CHRISTIAN ADVOCATE of March 19 appears the third number of Dr. Pierce on the "Terms of Membership," in which he replies to an article published recently in the St. Louis *Advocate*. In this reply the venerable doctor makes some heavy personal thrusts at "Mr. West." These personal thrusts are not arguments upon the merits of the question, and I shall attempt no direct answer to them further than to say that the insinuation of my utter obscurity made in the use of the word "guess," and the declaration that my "opinion is not worth a gnat," put me on the vantage-ground of having no reputation to sustain, and relieve me from the temptation to decide the questions at issue upon my own *ipse dixit*. The article which I wrote for the St. Louis *Advocate* was in reply to one from the pen of a preacher in his first year. The doctor evidently confounds some things which appeared in the St. Louis *Advocate*, from another writer on the same subject, with the contents of my article. I may be excused for saying that for Dr. Pierce I have respect amounting to more than reverence. His name with us is a household word. I would as soon think of tearing a leaf out of the Bible in anger as saying or doing anything intentionally to wound Dr. Pierce. I have had the pleasure of hearing him preach a good many times in the last fifteen years, and think him, next to the Bishop, the greatest preacher now living. But the question before us is, as he says, "of exciting interest." In this reply I shall reproduce, in substance, a portion of my article in the St. Louis *Advocate*.

The question now before us is this: Does the law of the Methodist Episcopal Church South require that an individual shall be justified and regenerated, and shall give assurances of the attainment of this justification and regeneration before he is received into full connection in the church? I take the negative of this question. A justified and regenerated person is entitled to membership, and may be received into full connection, other things favoring. But one who has never given any assurance of regeneration, and who knows nothing of the joy of sins forgiven, may also be received into full connection in the Methodist Episcopal Church South. I do not deny that the law requires a preparatory examination into the spiritual condition of candidates for church membership, and that it requires satisfactory assurances of the genuineness of their faith and of their willingness to keep the rules of the church.

In support of the negative of the question above stated, I give here the whole law on the subject. In the General Rules we read this constitutional provision: "There is only one condition previously required of those who desire admission into these societies—a 'desire to flee from the wrath to come and to be saved from their sins.'" Again, on pages 103 and 104 of the Discipline we read: "When persons offer themselves for church membership, let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurances of their desire to flee from the wrath to come and to be saved from their sins; and also of the genuineness of their faith, and of their willingness to keep the rules of the church. When satisfied on these points, let the minister bring the candidates before the congregation, whenever practicable, and receive them according to the prescribed form."

The prescribed form, found on pages 202–207 of the Discipline, contains the following, and all that it has on the points before us. The minister addresses the candidates:

"Dearly beloved, you profess to have a desire to flee from the wrath to come and to be saved from your sins; you seek the fellowship of the people of God, to assist you in working out your salvation. I therefore demand of you:

"Do you solemnly, in the presence of God and this congregation, ratify and confirm the promise and vow of repentance, faith and obedience, contained in the baptismal covenant?

"Ans. I do, God being my helper.

"Will you be subject to the discipline of the church, attend upon its ordinances and support its institutions?

"Ans. I will endeavor so to do, by the help of God."

This is all the law in the case. Here are all the conditions, terms and requisitions of admission to membership. There are other things required afterward in order to retain membership. In all that I have quoted there is not a word, as I maintain, said about justification and regeneration as pre-requisite to admission into full connection; not a word about an experience of converting grace. I did say, in substance, that the expression, "and also the genuineness of their faith," is the only passage which could, in the extremity, be caught at to support the position that the law requires assurances of regeneration before reception into full connection. Dr. Pierce has produced nothing but this expression in defense of his position, and thereby concedes that there is nothing else in its defense. I did say that this expression, "the genuineness of their faith," certainly has reference to the creed or doctrine of the candidate, and not to the work of regeneration. For so saying the doctor now applies to me the not very flattering term of "poor greenhorn in church matters." I sought, in my "one-idea view," to so interpret this phrase as to harmonize it with the constitutional provisions of the General Rules and the other parts of the Discipline on the subject. As I find immediately connected with this phrase, the giving of satisfactory assurances of a desire to flee from the wrath to come and to be saved from sin as expressive of the limit of the spiritual attainments required, I cannot think it a mere repetition or addition on the same point. And I now say again that it refers to the creed or doctrines of the candidate. But as my "opinion is not worth a gnat," I shall give authority for this position. Before quoting the authority for this, it is necessary to state that at one time the Discipline required the examination of the candidate on his willingness to keep the rules, and the genuineness of his faith, to take place before the congregation.—See our Discipline of 1854. Bishop Baker wrote and published a work on the Discipline. It has been in use, and has been considered of value. The Southern preachers consulted and followed it more or less, though much of it was obsolete with us, until it was superseded by Bishop McTyeire's most excellent Manual. Baker in this work says: "Since 1840 it has been required that the applicant pass a satisfactory examination before the church, respecting the correctness of his doctrine and his willingness to observe the rules of the church."—Page 24. Mark, Bishop Baker here refers to this very law and regulation made in 1840, that very law which Dr. Pierce refers to as made in 1840, and applies it to the correctness of the doctrine of the applicant. Will the doctor reply to Bishop Baker as he did to "Mr. West:" "Poor greenhorn in church matters?"

The doctor says the "old rule," "Mr. Wesley's condition," "a desire to flee from the wrath to come," etc., "was absolutely annulled," and that "the phrase—a desire to flee from the wrath to come, etc.—was unwisely retained after the adoption of the condition in 1840." I am "greenhorn" enough in "church matters" to believe that the sole condition in the General Rules could not, under the fourth restrictive rule governing the General Conference, be legally annulled except by a three-fourths vote of all the Annual Conferences, and I am just poorly enough posted in Methodist history to believe that such a vote was never taken and never acted upon. I believe, therefore, that the condition of Mr. Wesley, set forth in the General Rules, has never been annulled, and that it is in force to-day.

Dr. Pierce says: "If he (Mr. Anson West) had kept himself well posted on Methodism he would have known there never was a time when the Methodist Episcopal Church in America expressly provided for the incorporation of penitent sinners into the true membership of the church." I will meet this by quoting Dr. Pierce. He says: "But after fifty-six years' use of Mr. Wesley's only condition for admittance into his societies, our General Conference saw that it would not do as an only condition to admit members into the Methodist Episcopal Church upon." "Under the old regime it was manifest that there was a constant accumulation of legalized members in the church that had never experienced justification by saving faith." This is to the point. According to Dr. Pierce, here quoted, there was, for fifty-six years, no legal barrier to the reception of unconverted persons into full connection; and under that regime they accumulated legally members that had never been justified. I believe this testimony of Dr. Pierce. I believe that, from the foundation of the Methodist Church in America to this day, her authorized preachers have, knowingly and of set purpose, according to the legal provisions made, taken members into full connection with no higher attainments in divine grace than simply "a desire to flee from the wrath to come and to be saved from their sins." I have seen many members received into the church, and by different preachers, but I have never heard one Methodist preacher say to a candidate: "I cannot receive you unless you assure me that you have been converted." I will say I think the door of the church ought to be guarded. This much on the question.

The doctor demands that we point to an instance where the apostles baptized any but believers. I suppose he means justified believers. I will not attempt to do this, but quote him a paragraph from Dr. Summers. In his work on baptism he says: "We do not mean to say that no one is eligible to baptism who has not an assurance of the pardon of his sin and the regeneration of his nature, through faith in Christ and by the power of the Holy Ghost. Far from it. Of course those who enjoy the witness of adoption are proper candidates for the ordinance; but so also are all those who do not enjoy it, yet are desirous of attaining it, and are seeking its possession. Indeed baptism is admirably suited to their case. It symbolizes the grace which they seek, and thus assists them in their efforts to acquire it; the ordinance thus proves a means whereby the penitent subject receives the inward and invisible grace which it is designed to represent. Thus, while Cornelius and his friends first obtained the gift of the Holy Ghost, and then received the ordinance which represents it, the thousands of penitents at Pentecost are exhorted by Peter to receive the ordinance in connection with repentance, in order to obtain the spiritual benefit."—Pages 21 and 22. I leave Dr. Pierce and the Baptists to controvert this position of Dr. Summers.

ANSON WEST.

MARCH 23, 1874.

More Wonders.

MR. EDITOR: The article headed "Singular Phenomenon" reminds me of something similar, and with your permission I here detail what I heard. Many years ago I and my wife occupied a small cabin at Cooper's Well, in this county (Hinds.) There were among the many visitors to that watering-place a gentleman and his wife, residents of Warren county, Mississippi. Our families visited; in fact Mr. and Mrs. Tom Evans had been old acquaintances and friends of my father, and as such we were soon pleasant acquaintances. The subject of the marvelous sprang up one day, and Mr. Evans told us this singular story. He said that owing to his wife's bad health he had determined to buy a small tract of land some miles from his plantation, and in a less malarious district than that in which his plantation was located.

He employed a carpenter, and had a small house built, and as soon as one of the rooms had been completed, and a chimney had been built to that end of the building, he moved his wife to her new home, hoping thereby to greatly improve her health. He had taken with him one servant, a colored woman, and his buggy and horse. The room was cozily fixed up, the colored woman occupying an out-house, and the carpenter, with a blanket or two, made his bed on the work-bench in an unfinished portion of the house.

Now for the story. After all had retired, the first night, to their beds, something frightened the carpenter so as to make him run, screaming, into the private room of Mr. Evans. Mr. Evans tried to quiet him, thinking it was all the result of nightmare, but nothing would satisfy the poor man unless Mr. Evans would get up and light a candle. This he did, when, strange to tell, they all saw falling from the new ceiling any quantity of lumps of dirt or clay. This fell upon the floor perpendicularly. The horse was frightened and run from an adjoining small pasture lot, and made his way into the unfinished building. These lumps fell throughout the night. They covered the nice white bed-spread and the new floor. Mr. Evans thought it was some arrangement of the colored woman. The next day he sent her off with his wife. The carpenter left soon, and Mr. Evans got some of his neighbors to come to his house before nightfall and search everywhere and every place, and even to surround the house before night, and sit in close proximity to each other, and with several dogs; but still for several nights these things occurred, and the floor was covered, as usual, with these pieces of falling dirt. A stone fell down the chimney, which required the united strength of two stout men to lift, and which could not, owing to its size, be forced up the funnel of the chimney. Mr. Evans intended, among others, to have this singular phenomenon witnessed by the Rev. C. K. Marshall; but owing to Mr. Marshall's absence from Vicksburg, or for some other reason, Dr. Marshall, I think, did not see it.

Well, this is or was Evans' version of the matter, corroborated by his wife. They were members of your church, were good people, reliable in every way, and looked upon as being as little tinctured with the marvelous as any persons.

Years rolled away, and the story, though not forgotten by me, had left but a vague impression on my memory, when one evening a carriage drove up to my gate, and I soon recognized my old friend Evans, who was taking his poor invalid wife to Coor's Spring, in Copiah. He had called to stay over night with us. He returned to the carriage and brought his poor sick wife to the house, holding her in his arms as you would an infant. She was placed upon my wife's bed, and after the administration of a little stimulus, a cup of tea, and rest, she revived so far as to wish to talk of matters past, present and future. Though my wife and I had implicit confidence in the veracity of both of these people, still it was so strange, so out of the usual course of things, that we concluded to learn from this dying woman what she had then to say about this singular thing, which years before she had said she witnessed. My wife brought up the matter, not, of course, in a doubting manner, and we had from Mr. Evans and from this lady, who fearlessly stood upon the very brink of eternity, a confirmation of the whole story and an assurance of its entire truth.

From that day to this, though I have never seen these strange sights, I read, study and wonder, but never doubt but that there are more things in this world than were ever dreamed of in our philosophy.

I was glad to see that Mr. W. C. Menefee has called the attention of the scientists of your church to this matter. Until these things are investigated, and the causes—which, I have no doubt, are the operations of some natural laws, to us as yet unknown—set forth, the ignorant will be led astray.

Now, in reference to this Evans matter, I believe it as firmly as I believe anything. I have heard persons say it was supernatural, was the devil's work, etc. If we only understood the matter, it would, in my mind, be no more mysterious than the ticking of a telegraph machine in your city when operated upon, through the wire, from Jackson, Mississippi.

Very respectfully, H.

CAYUGA, HINDS CO., MISS., March 25, 1874.

A WESTERN PAPER says that the first duty of the grangers is to extinguish every orator who begins his speech with: "I have not the good fortune to be a farmer; but I have always felt the most profound interest in the truly noble and predominant pursuit of agriculture, and never was that interest greater than now."

Hot Springs, Arkansas.

MR. EDITOR: On the thirtieth of January we arrived in our new field of labor. In surveying the ground, and taking in, as far as possible, what was to be done, we soon saw that all could be told in one word—*much*. Last year nearly in the year, the church, standing near one of the principal hotels, was burned by a fire that broke out in the hotel, consuming several houses at the same time. An effort was made to rebuild it, but for some reason failed; so then our field lay in this way: no church-house, prayer meeting nor Sunday school; nothing but a lot. The prayer meetings had gone down. The Sunday school not into winter quarters, but into a union Sunday school. Of course everybody knows what it resulted in. They found better and cheaper papers than were published at Nashville. They were published in Boston, and were non-sectarian. What they have done we don't know—only our own papers were not used. If we were called upon to give a correct account of that school, we would say: *Stifled by the atmosphere of a union Sunday school.*

We found that the Episcopal church had no pastor, and was undedicated. So we asked and obtained permission to use that until they called for it, or we rebuilt ours. One difficulty was overcome. The next was to get all the church to work. We have a good prayer meeting, and all see and feel "how pleasant it is for brethren to dwell together in" prayer. We organized a Methodist Sunday school on the first Sunday in March. Now we have seventy-five names on our roll. We met with opposition, of course. The best way to overcome that is to introduce the *Magazine, Visitor* and *Our Little People*. If they don't overcome the opposition and build up a Sunday school, don't appoint any committees or offer any prizes, nor go into a union school. We are at work now getting up means to rebuild our church. We have only fifty members, and to build a church that can accommodate residents only we could do; but for the visitors we are not able. Will all our friends who read this help us some? *We need help*, and if you cannot give us much, we will thank you for little. Any amount sent to me will be acknowledged either by letter (privately) or in the ADVOCATE.

Last year Dr. Greene made a call for help for us, and a man living *north* of Mason and Dixon's line sent him *one hundred dollars*. Will some who live *south* do as much, or all they can? Dr. Greene has returned, and is rendering us no little assistance in preaching and planning for our new church.

I. Z. T. MORRIS.

MARCH 27, 1874.

A Plea for Good Singing.

A writer in the Edinburg *Review* makes the following comments on the singing of Mr. Sankey in connection with the revival work in Scotland:

If the visits of Messrs. Moody and Sankey were to have no other result, it would not miss of doing good, should it be the means of elevating the only part of worship in which the people take an audible share into the proper place—not an expedient for giving the minister a breath till he resumes the next part of his duty, but an integral and important part of the service. Of course the singing in our religious meetings, even at the best, is a different thing from Mr. Sankey's singing. As the old woman excused herself for hearing Dr. Chalmers reading a discourse by saying, "Ay, but it was fell readin' thon," so we may say of Mr. Sankey's singing—it's *fell* singing. Mr. Sankey has a magnificent voice, clear, sweet and melodious; and his feeling of the truth and beauty and solemnity of what he is singing communicates an indescribable pathos and tenderness to his utterance. Then he has learned to perfection what is so carefully attended to in American schools and is so little regarded here—distinct utterance. Most vocalists, unless you know what they are singing, might as well be warbling "ful-lal-lal" all through the piece. You can follow every syllable of Mr. Sankey's singing. Any prejudice there may be against "singing the gospel" will thaw and resolve itself into a pleasant dew as soon as he opens his mouth. Why should there be any prejudice? For generations most of the Highland ministers, and some of the Lowland ministers too, have sung the gospel—sung their sermons, aye, and sung their prayers too. The only difference is that they sing very badly and Mr. Sankey very beautifully. He accompanies himself on "the American organ," it is true, and some of us who belong to the old school can't swallow the kist of whistles yet. It may help us over this stumbling-block if we consider that with the finest voice and ear in the world nobody could maintain the proper pitch of a melody, singing so long as Mr. Sankey does. And then the American organ is "only a little one." When a deputation from the session waited on Ralph Erskine to remonstrate with him on the enormity of fiddling, he gave them a beautiful tune on the violoncello, and they were so charmed that they returned to their constituents with the report that it was all right—"it wasna' wee shifu' fiddle'" that their minister operated upon, but a grand instrument full of grave, sweet melody. I'm afraid some good true-blue Presbyterians will be excusing Mr. Sankey's organ, and themselves for listening to it, by some such plea as that."

SINGULARITY.—Any kind of singularity implies of necessity a certain discharge of vital force. The wheels of life run smoothly just in proportion as we are ready to take a large number of things for granted, and to accept established conventions for no other reason than that they are established. As soon as anybody acts on principles peculiar to himself, even in the smallest trifles, a certain amount of friction is set up, and frequently a disproportionate waste of thought and temper.—*Saturday Review.*

Obituaries.

DIED, of smallpox, at Rose Hill, Covington county, Alabama, Mrs. ELIZABETH BRANDON and three of her children—W. C. BRANDON, aged twenty-one years; BENJAMIN, an infant six months old, and MATTIE, seven years old. The smallpox came into this much-beloved family in this way: Bro. Brandon's son (W. C.) went out to Texas in 1872, and returned in November, 1873. While on his way home to see his father and mother, and brothers and sisters, he caught the smallpox in some unknown way. After he arrived at his father's, at Rose Hill, Alabama, he was taken ill, and for several days no one knew what was the matter, until the physician decided that he had the smallpox. He lingered until December 15, when he died in great peace. He joined the Methodist Episcopal Church during the year 1871. He said he had not lived as exemplary as he ought, but that the Lord had reclaimed him; and he died happy, telling his father to meet him in heaven. He was much beloved by his friends, and now they have to mourn his loss. But their loss is his gain.

Bro. Brandon's wife, who had been a consistent member of the Methodist Church for twenty-one years, died December 28, 1873. She caught the smallpox while she was ministering to the necessities of her son in his last illness. She was nearly thirty-nine years of age; and died happy, saying: "I know that my Redeemer liveth," etc. Her infant (Benjamin,) six months old, died first. She soon followed after.

Mattie died December 30, aged seven years. She was kind and affectionate to all, and was an obedient child to her parents. Little Mattie was also a little Sabbath school scholar. She is gone to rest. So have her mother, her brother and the babe. Nine of Bro. Brandon's children had this contagion, six of whom did not die; and while we deeply sympathize with our much-beloved brother, yet we feel that God has been gracious to him in permitting the rest to live. The righteous are taken away from the evil to come.

B. G. BLACKWELL.

MRS. MARY A. LANE died in New Orleans, February 7, 1874. She was the daughter of John and Sarah P. Mayfield, and was born in Franklin county, Georgia, April 10, 1805. She was married to Colonel J. W. Lane April 25, 1825. Under the influence of early religious training, and reared by pious parents, she embraced religion when a mere child, and at twelve years of age became a member of the Methodist Church. I am not informed of the time when she came to New Orleans, but it must have been at least thirty years before her death. When I first became acquainted with her, in 1853, she was greatly afflicted, having lost her husband but a few years previous, and being almost blind from sorrow and weeping. She was, however, then resigned and happy in the comfort of the Holy Spirit. God had visited her while on a sick-bed with a remarkable manifestation of his love, and she evidently enjoyed entire sanctification. Her sight gradually improved, and for many years she was able to see the faces of her friends, and to read her Bible and other books. She fell, during the twenty years that I knew her, a quiet life, reading much, and most devoted to her church and its various means of grace. Her membership was in the Felicity Street church of New Orleans, and it had come to be her religious home—a consecrated spot where she ever longed to be. For a year she had been absent from the city, and, believing that her end was at hand, she returned, that, as she said, she might spend her last days near the church she loved so well. Her last and fatal attack was sudden, and of such a character that dying words could not be uttered. None can doubt her perfect readiness for the summons. In her experience love was made perfect. It was manifested in her life, it shone in her saintly face, it was in all her conversation. In the social meetings of the church her prayers and experience were always edifying, and in the retirement of her home it was a privilege to hear her talk of the Savior and the communion of the Spirit. We have never known a more womanly Christian. Humility, meekness, delicacy and sweetness were perfected and beautified by the grace of the gospel; and the refinement and tenderness which were natural to her were heightened and adorned by the renewing power of religion. Hers was indeed a most lovely and attractive type of Christian character, and one of the noblest exhibitions of devotion and faithfulness. Like many others of whom the world is not worthy, she was called to suffer. She passed through deep afflictions, but they wrought in her a glory which appeared in exceeding brightness while she lived, and which will cause her to shine forth as the sun in the kingdom of her Father. Such fruits of grace and of sanctified suffering as she exhibited are passing fair, and are calculated to lift our conceptions of divine love and the power of the gospel to the very highest point of wonder and gratitude. Blessed are all such lives and all such memories! They are the riches and glory of the church militant, and the grandest demonstration of the truth of the gospel of the Son of God.

LINUS PARKER.

AMONG the last words of Sister PAROLE REBECCA MCHENRY, she requested that we should write her obituary, and also that of her brother, JAMES M. NABORS, who died a few months previous, and to have them published in the NEW ORLEANS CHRISTIAN ADVOCATE. After we have preached that there is power in the gospel to dissipate the fear of the consequences of death, it is a means of greatly increasing our faith and confidence in the truths which we have declared to witness the demonstration of them in the death scene of an intimate friend.

Sister McHenry died in DeSoto parish, February 27, 1874, aged thirty-one years. James M. Nabors died in Mansfield, Louisiana, of yellow fever October 31, 1873, aged twenty-one years.

Colonel James M. and Caroline Nabors, their parents, lived in Sheffield county, Alabama, where they were born and raised. Sister Mellbanks was educated at Summerfield, Alabama, where she graduated in 18[illegible]. She removed to Arkansas in 18[illegible] and was married to Thomas McHenry in 1861. He was killed in 1864, in Georgia, while in the Confederate service. She came to Louisiana in 1866, where her mortal remains rest. She was adorned with a finished education, but her most brilliant adorning was imparted to her by the religion of our Lord Jesus Christ, which she professed at the early age of thirteen years; and then her pious example and wholesome religious counsels, during her whole life, adorned her profession. In the school-room during the week, and in the Sunday school on the holy Sabbath, where she often acted as superintendent, she imparted an influence which still lives and will long live in the hearts of the young whom she instructed. Her consumption was quickly developed and her decline was rapid; but she was ready. She died a most happy and triumphant death, exulting alike over the gloom of the grave and the terrors of death. A few of her exclamations, when far out into the Jordan of death, while looking heavenward were: "O heaven! Green pastures! Crystal fountains! No more sorrow! No more suffering! God himself shall wipe away all tears from our eyes." Little Tommy, her only child, (twelve years old, she has left. The Lord takes care of him, and many will respond: Amen.

James was her favorite brother, and she his best earthly friend. He joined the Methodist Church, in Shreveport, in 1871. A short time before his death he wrote to his sister that he had been praying earnestly, and believed that he had experienced a change of heart, and that his fear of death was removed, which he often repeated while on his death-bed. Though so young, he had acquired good business habits and considerable character as a merchant, in which business he was engaged when he died. He was liberal in benevolence. He had accumulated, by his personal efforts, several thousand dollars, which he left, by will, to his sister and nephew.

Sister and brother lie side by side in Mansfield cemetery. While we write pleasant memories cluster around our pen. But you have no space for long obituaries, and tears are in our way; so we must part awhile.

J. P.

MISS R. FANNIE MARTIN was born in Natchez, Mississippi, October 6, 1811, and died of consumption in Jackson, Mississippi, March 1, 1871.

Her religious experience was unique and affords a valuable illustration of the grace of God in the salvation of sinners. At the time of her conversion her father lived in Lauderdale county, Mississippi. The circumstances attending it can be best described in her own language. I quote from a letter now before me, written March 3, 1873:

"Some time previous to the [illegible] I began to feel sad and lonely. There seemed an emptiness in all around me. Nothing gave me any pleasure. I followed my usual round of dancing and card-playing, but they did not fascinate me as formerly. I felt a longing for something else. What it was I could not tell. One night in June, 1865 I [illegible] not remember what time in June, and I have always regretted that I did not fix it in my mind,) we had all retired very early, but I could not sleep. I was restless and uneasy. It seemed to me I was the most miserable being in the world. Suddenly I seemed to hear: 'Why don't you go to Jesus? He died for you as he calls you. Why don't you go to him?' In a moment I was in the attitude of prayer, making the first earnest petition I ever made in my life to God. How long I remained there I cannot tell you. I know I arose a changed being. I felt that I had found a friend in Jesus, and that he was my Savior. I determined to devote the rest of my life to his service, and to give up every hinderance to my piety. I was anxious to join the church and be baptized, but there was no church or minister near us than Meridian; so I had to wait. This troubled me, for I wanted all who knew me to know that I was done with the world and was going to serve the Lord. In January, 1[illegible] we moved to Jackson, Mississippi. As soon as I could I went to the Methodist church. The pastor soon came to see us. I told him my desire to join the church, and the next Sunday night, February 11, was set for me to do so. Never did church bells sound so sweetly to me as they did that night. I was received on trial and the fifth of the following May was baptized and received into full connection by Rev. W. L. C. Hunnicutt."

All who knew Miss Fannie will remember her intense piety, her consistent life, her uniform zeal for the church. She highly prized all the public, social and private means of grace, and was a faithful Sabbath-school teacher as long as her health allowed her to attend the Sabbath-school. She was instrumental in bringing her sister, Mrs. Stange, into the church, who preceded her to the better land about three months. They were devoted to each other in this life; and are they not the same in that peaceful clime where no sorrow is?

Her brother writes me as follows: "Sister Fannie knew that she could never get well, and said that she was willing to die. She was conscious, and knew everybody that came to her bedside, to the very last minute of her life. Bro. Galloway was with her in her last moments. She died as she had lived—a Christian."

W. B. LEWIS.

A HIDDEN light soon becomes dim, and if it be entirely covered up will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian who light in some respects does not shi[illegible]

The Christian Advocate.

THURSDAY, APRIL 9, 1874.

Ed Kavanaugh.

The pure, the bright, the beautiful,
That stirred our hearts in youth;
The impulse to a worthless prayer,
The dreams of love and truth;
The longings after something lost,
The spirit's yearning cry;
The strivings after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need;
The kindly word in grief's dark hour,
That proves the friend indeed;
The plea for mercy, softly breathed,
When justice threatens nigh;
The sorrow of a contrite heart—
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss,
And all the trifles, sweet and frail,
That make up love's first bliss;
It with a firm, unchanging faith,
And holy trust and high,
These hands have clasped, those lips have met,
These things shall never die.

The cruel and the bitter word,
That wounded as it fell;
The chilling want of sympathy,
We feel, but never tell;
The hard rebuke, that chills the heart,
Whose hopes were bounding high,
In mute, unlasting record kept—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm and just and true;
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee
These things shall never die.

All the Year Round.

The Typical Old Maid.

There are women with whom marriage forms no part of their plan of life. Nature has provided them with a temperament fitted for independence, and benignantly denied them attractions which might have interfered with their vocation. It is said of such women that they ought to be caught young to make tractable wives; but such women fulfill their purpose best single, and in that state rarely give rise to no regrets of misfit. Take, for example, Miss Priscilla, in Silas Marner—that picture of burly cheerfulness, undisturbed by the deceptions. She herself, the gentleman of her acquaintance, and the reader who recognizes the truth of the portrait, must all be of one mind as to her fitness for the calling she chose for herself, and for no other. Witness her satisfaction, not assumed, in her own plainness, and her endless comprehension of the Miss Lapps in her profession of that satisfaction. "I *am* ugly—there's no denying that; I feature my father's family; but, law! I don't mind, do you?" Witness her native antagonism to the opposite sex: "I've no opinion of the men, Miss Gunn. I don't know what you have. And as for getting and stewing about what they'll think of you, from morning to night, it's a folly no woman need be guilty of, if she's got a good father and a good home. As I say, Mr. Brace-your-own-way is the best husband and the only one I'd ever promise to obey." And again, her congratulating self-heresy to herself, as a birthright and vocation, reproaching her pretty sister for sitting on an addled egg (an unpromising choice) forever. "One old maid's enough in a family of two sisters; and I shall do credit to a single life, for God almighty meant me for it."

The highest type of old maid has made no sacrifice, nor is she in any sense a victim, for marriage, as a state, is not necessary to her idea of happiness; but she has none of that antagonism toward half the human race which Miss Priscilla makes her boast; nor is she one who has set herself against marriage, or whom no man has ever wished to marry. She is the woman who has never met her ideal, and who has never been cunningly persuaded to accept anything short of it.

Some women—the charming woman, for example—have not been allowed to keep their ideal. They have lost sight of it in finding themselves the ideal of some one else. Our typical vista has never been a charming woman, though she may have many excellent gifts and graces. Women are so made, happily for men, that gratitude, pity, the exquisite pleasure of pleasing, the sweet surprise of finding themselves necessary to another's happiness (or being flattered to the notion,) altogether obscure and confuse the judgment; they either forget their ideal altogether, or think they have found it in the very commonplace mortal who is their choice. But to some women this does not happen. The natural instinct to please is not strong in them. They only care to please where their taste and judgment approve, and their manner is cold or indifferent in general society.

It is not at all necessary that this unattractiveness should have to do with a conscious want of beauty. A beautiful woman, as far as color and outline constitute beauty, but failing of bewitching qualities, may repel admiration by indifference, and live to glorify the sisterhood to which her manner devotes her; but it is the woman of commonplace exterior and sensitive mind that is most commonly left alone with her ideal.

We believe that almost any woman who is not what is called "particular" may marry, if she chooses—that is, if she does not speculate upon herself, or share the world's unfavorable view of her personal pretensions. Again, persons of simple character, who don't think much about themselves, but enter cheerfully into the scene around them, pleased, amused, contented, have an unconscious attractiveness quite independent of laws of beauty. But our typical old maid is not intellectually simple, but complex, however mortally she is above worldly schemes for her own settlement in life. The present, except under circumstances of rare occurrence, does not engross her or absorb her interest. She has a mind looking before, after and about her—unless, indeed, she has benevolent plans of usefulness which concentrate her attention on some object—a posture of mind and body, we should say, which further removes woman from her bewitching attitude than any other. Whatever her interests and occupations, her own life, and what she is to make of it, is a present question with her. She does not wait for marriage to solve it; she feels it in her own hands. She has never met her ideal, or, if she has seen what might have been such, she has recognized an impossibility—constituted as she is—which must keep her apart from it. In good time she makes her destiny, her choice. She will indeed be nobody's idol. Nobody will love her best. No one will find out graces hid from the common gaze, but which she does not therefore believe non-existent. She will occupy no such place in society as, under favoring circumstances, she believes she could fill. She will preside over no home, constitute no family center and guide; she will miss what some, perhaps most women, consider the prizes of life, as well as its work and *raison d'etre*. But for all these prosperities she finds in her own case equivalents. She knows—her observation tells her—that the drawbacks to them which other women are blind to put up with, cheerfully ignore, ride over by a strong will, or by acts which she cannot approve, would go far to neutralize them in her case. She perceives, in fact, that these things are not for her. One prosperous, comfortable and blooming friend, for example, has a husband whose faults and disagreeable qualities would keep her ashamed and miserable. Another lives in ease and wealth, but has no control over the wealth she lives in—has to ask her husband if she wants five pounds for her own purposes, with a chance of being questioned or even refused. Another, a doting mother, has children whose weak health or unpromising tempers would hold her in gnawing anxiety. Another's time is taken up by pleasures or cares or business, which would all be to her an intolerable bondage.—*Blackwood's Magazine*.

David Friedrich Strauss.

With the death of David Friedrich Strauss a period in theological history may be said to close. He had outlived his literary fame, and had seen the rise and fall of his brilliant application of the mythical theory to the gospels. And yet it must be admitted that he has rendered indirect service to Christian learning by the vigorous defenses of truth which his "Life of Jesus" called forth.

David Friedrich Strauss was born in the kingdom of Wurtemberg in the year 1808. At the University of Tubingen he was the room-mate of our own Dr. William Nast, the founder of the German Methodist missions in the United States. In the year 1835 he published his "Life of Jesus Critically Examined," which may be said, by its audacity and yet great ability, to have astounded all Europe. The investigations into the sources of ancient history had long before led to the conviction that much of it was purely legendary, that poetical feeling had clothed the facts in ideal hues, and transformed men into gods and heroes. It was asked boldly: Why is not this true of Bible as well as other history? What reason is there to believe that the Scripture narratives are not mostly myths? The question was not, however, first asked by Strauss, nor was the mythical theory first applied by him to Scripture. He was but one of a school of theologians; his distinction is that he has followed out the theories of the school with greater fearlessness than any other writer of his time.

He had one great advantage in the fact that the theological world was just then wearied out with the absurdities of the rationalists and their method of Scripture interpretation. The rationalistic writers, starting with the assumption that the New Testament is historically true, but that the supernatural in it is all a mistake, had turned the whole record into nonsense. Whatever natural explanation could be plausibly suggested was foisted upon the history so as to put the supernatural out of sight. As a matter of course, some of these explanations were most ludicrous. It came at last to this: that it was far easier to believe the gospels taken in the supernatural than in the rationalistic sense. The former could be done, at least, without the stultification of the believer.

At this point Strauss used his advantage with terrible power; and the destruction which he visits upon the rationalistic interpretations is absolute. After him the rationalists are scarcely heard of. His own views that the gospels are the product of a mythical investiture of the facts, to which the disciples were prompted by their long-cherished dreams of a Messiah, he defends and enforces with great power, and in a style of crystal clearness. He is met, however, at the threshold of the discussion with a difficulty which he tries in vain to surmount. Myths belong to primitive ages only, in which no written records exist. For the growth of fabulous accretions upon history mankind must be dependent upon tradition, and the faculty of wonder must wholly dominate over the understanding. But Jesus lived at the very time of the culmination of ancient civilization, when literary production was active; when Roman roads, Roman arms, Roman culture had made of the world one society or state. The conditions for the growth of a Christian myth in Judea or Galilee were wholly wanting. Any tendency in that direction must have been instantly checked when it came into contact with the cool, logical habits of thought prevalent in the Roman world. We cannot imagine the clear, hard-headed Saul of Tarsus as likely to be imposed upon by a fable, especially when he could verify the essential facts of the gospels by appealing to living witnesses. Nor could Luke, who, as a physician, was a man of some culture. Does any one suppose that Paul's mental plane was that of child-like wonder, on which alone myths can flourish? Strauss tried to make the world believe this, but he totally failed.

We owe to Strauss, however, the great attention which, since 1835, has been given to the Life of Christ. Unwittingly he has been the occasion of the creation of this most valuable literature. Neander's answer appeared in 1837. As Strauss had demanded that all Christian prepossessions should, in this investigation, be dismissed as unscientific, Neander, at the very opening, claimed that the *only* work of science is to distinguish "the prepossessions which an inward necessity constrains us to recognize," from those which are subject to the will. Among the former he places our sense of dependence upon God, and our destination "to apprehend his revelation of himself in creation, nature and history." Rejecting thus the indifference of criticism, he still applies to the New Testament records a true critical spirit.

But the weakest point of all in Strauss' system of thinking was that, after having destroyed, as he supposed, the gospel history, he tried to hold the Life of Jesus as ideally true. What he meant by this it is impossible to tell. It seems that, like other destructives, he stood aghast at his work when it was done, and tried to reconstruct the idea, out of which, to the best of his ability, he had taken all the fact. So true is it that the *idea* of Christ is for the human race indestructible. How is it so many fail to see that this itself is a presumption of the truth of the history?—*Methodist*.

Permanence of Stones and Gems.

The characters graven on the rocks in a valley of the Sinaitic peninsula are still quite legible, though they must be of great antiquity, if not the actual workmanship of the Israelites during their wanderings there. One reason, and apparently a just one, assigned for the commandments being written on stone is that their permanent obligation might be thus indicated. But in many cases even the rocks themselves, by the long-continued action of air and moisture, undergo a gradual decay, and as they crumble down they often liberate, in all their integrity, the gems which had previously been imprisoned in their substance; and thus these gems are frequently proved to be more enduring than even the rocks themselves. Perhaps from a consideration such as this some of the Jews believed that the stones on which the Ten Commandments were engraved were not portions of an ordinary rock, but tablets made of some costly gem. If we look at a gallery of antiquities we cannot fail to observe that while the glass of the ancients has undergone every kind of change, the gems retain their integrity, and in some cases, as, for example, in that of the sard, even the original polish—a fact which Pliny had observed, for he declares that the sard retains its high polish longer than any other gem. A necklace of emeralds has been found among the ruins of Thebes; and even the engravings executed on gems by eminent artists in ancient times have lost nothing of their sharpness and elegance.

This character of permanence is in some instances strikingly illustrated even as regards color; thus the lapis lazuli, on which the ancients used largely to engrave, and which was also employed as a pigment under the name of ultramarine, is so unalterable in color that this very excellency proves a disadvantage in old paintings, for while the blue colors have faded it still retains its original freshness and brightness, and by its perpetual youth and unfading charms destroys the harmony of the painting. Zirconia, again, is the most infusible of earths, and is the main constituent of zircon or hyacinth; and the indestructible nature of the sapphire is the reason why it is used for drawing gold and silver wire through, because it is found that the holes do not enlarge, and thus the same thickness of wire is constantly secured.—*Christian Treasury*.

Dr. Guthrie's Method of Pulpit Preparation.

I used the simplest, plainest terms, avoiding anything vulgar, but always, where possible, employing the Saxon tongue—the mother tongue of my hearers. I studied the style of the addresses which the ancient and inspired prophets delivered to the people of Israel, and saw how, differing from dry disquisitions or a naked statement of truths, they abounded in metaphors, figures and illustrations. I turned to the gospels, and found that he who knew what was in man, what could best illuminate a subject, win the attention and move the heart, used parables or illustrations, stories, comparisons, drawn from the scene of nature and familiar life, to a large extent in his teachings, in regard to which a woman—type of the masses—said: "The parts of the Bible I like best are the 'likes.'"

Taught by such models, and encouraged in my resolution by such authorities, I resolved to follow, though it should be at a vast distance, these ancient masters of the art of preaching, being all the more ready to do so as it would be in harmony with the natural tone and bias of my own mind. I was careful to observe by the faces of my hearers, and also by the account the more intelligent of my Sunday class gave of my discourses, the style and character of those parts which had made the deepest impression, that I might cultivate it.

After my discourse was written I spent hours in correcting it, latterly always for that purpose keeping a blank page on my manuscript opposite a written one, cutting out dry bits, giving point to dull ones, making clear any obscurity, and narrative parts more graphic, throwing more pathos into appeals, and copying God in his works by adding the ornamental to the useful. The longer I have lived and composed I have acted more and more according to the saying of Sir Joshua Reynolds in his lectures on "Paintings," that God does not give excellence to men but as the reward of labor.—*Extract from Autobiography of Dr. Guthrie.*

The late Bishop Wilberforce was a skilled extemporaneous preacher. Being once asked if he did not use "notes," he replied: "Never." "But," said one of those by, "you always carry your sermon-case with you into the pulpit, and open it there with care, as if about to make use of its contents." "Yes," he said, "but generally there is nothing inside!"

Folks Who Get Their Backs Up.

I am aware that this caption is more expressive than polite. I would have spared the sensitiveness of my friends, and have shunned the weapons of unfriendly criticism, if I could have found another popular phrase equally true to the idea. The attitude is protestant and admonitory. It indicates grievance, and is declarative of war. It is common. There are a great many such folks in the world, and a large proportion in the church. You will find them in the Sunday school. The atmosphere of the choir is especially conducive to this deformity. Here it is generally chronic and continuous. Occasionally a deacon is afflicted by it, and I have seen an arched vertebra in the pulpit. A few Sundays since I saw a teacher lording down his class-book, and give a most splendid specimen of it, because the superintendent suggested, for the comfort of a crowded school, a more subdued tone in teaching; and a week or two after a superintendent was all up because of some criticisms on his management, and prepared to resign immediately, at the risk of throwing the whole school into confusion.

It may be that the deacon fancies that some matter of church business has been done and he has not been consulted (and of course deacons should be consulted), and immediately there is seen a spinal curvature that is formidable to behold. Some downy gossip has floated into the ears of the leading sister of the church with regard to her management of the last festival, and forthwith an ungracious bend diversifies the prevailing fashion, and you will hear in the prayer meeting something about "not wanting to be in anybody's way, and a willingness to let anybody take the lead, and somebody will be sure to follow."

Perhaps a hint has been dropped that the pastor's presence would be agreeable a little more frequently in the houses of the poorer members of his flock, or a glint of a suggestion with regard to the style of preaching, and immediately there is a rise in broadcloth that will require much coaxing and patting to reduce. Leading sopranos and tenors are greatly afflicted with the feline peculiarity.—*Silverpen*.

Nathan Rothschild, of London.

The high priest of the Exchange was not happy even in the midst of his overflowing coffers. Naturally enough he had few friends and numberless enemies. In his later years he suffered from constant dread of assassination. He was always receiving threatening letters, declaring that his life depended on his sending certain sums of money to certain addresses. He scented murder in every breeze, suspected poison in every cup. In sleep he had nightmare visions of crouching things; in waking hours he started at every unexpected noise.

One morning two strangers were announced as having important business with the banker, and they were shown into his private office. He bowed to them and inquired the nature of their negotiations. They bowed and said nothing, but advanced toward him, thrusting their fingers nervously into their pockets. Rothschild's alarm was excited at once. They must be searching for concealed weapons; their bearded faces made it clear to his frightened fancy that they were homicidal ruffians. He retreated in terror behind a large desk, seized a ponderous ledger, hurled it at their heads, and screamed "murder" at the top of his voice. A small army of clerks poured into the room, and laid violent hands on the strangers, who proved to be wealthy Polish bankers bringing letters of introduction to the physically timid lion of loans. Embarrassed by his auriferously august presence—what is there in a breathing money-bag capable of inspiring awe?—they forgot their speech and their common coolness of conduct. They were nearly as much terrified as the renowned Israelite, and, as it was their initial visit to England, they imagined at first that all foreigners were deemed robbers and desperadoes until the contrary was established.

The wretchedly rich Nathan never went out alone after dark, never entered an unlighted room, had servants within call of his bed-chamber, slept with loaded pistols under his pillow.—*Harper's Magazine*.

ESQUIMAUX MARRIAGE CEREMONIES.—In an account of the marriage ceremonies of the Esquimaux, given by Dr. Hayes, he says: "The match is made by the parents of the couple. The bridegroom must go out and capture a polar bear, as an evidence of manly courage and strength. Then he is told he can marry, if so inclined; and, like most bachelors, he is generally so inclined. He sneaks behind the door of his inamorata, and when she comes out he pounces upon her and undertakes to bear her away to his dog-sledge. She kicks, bites, screams and breaks away from him. He chases her, and the old women of the settlement come out with frozen strips of sealskin and give her a thwack. After running the gauntlet of these old women, she falls down exhausted and surrenders. The bridegroom then lashes her to his sledge, and, whipping up his dogs, they fly over the frozen snow, and the wedding is consummated."

WISDOM OF SILENCE.—A courtier of Alexander the Great paid a visit to the studio of Apelles, the celebrated painter, and was received with the consideration due to his rank. This excited his vanity, and unhappily he talked about the art of painting, exposing his ignorance in a variety of questions and criticisms. Apelles interrupted him at length in a low voice: "Do you see those boys that are grinding my colors? While you were silent, they admired you, dazzled with the splendor of the purple and gold with which your habit glitters; but ever since you began to talk about what you do not understand, they have done nothing but laugh at you."

Religious Intelligence.

DR. TALMAGE'S church in New York has received two hundred and seventy new members by conversion.

THE *Observer* says the fund for the relief of Presbyterian ministers is exhausted, and cases of great interest are importunately pressing.

THE contest with the Jesuits is severe in South America. They are contumacious still, and the Bishop of Pernambuco has been sentenced to four years' imprisonment for continued resistance to the laws of the State.

THE London *Mirror* says it has had the pleasure, during the past year, of recording the distribution of no less than eighty donations of £1,000 each, and one of £5,000, to London charities, in addition to a multitude of sums of a smaller amount.

IN California church property is taxed. The measure was adopted originally on account of the vast estates held there by the Catholics at the time of the cession of the territory by Mexico to the United States. The Protestants accept the situation without complaint.

REV. PAOLO GRASSI, canon of the Basilica di Santa Maria Maggiore, Rome, has renounced the Romish faith, and been baptized and admitted to the Lord's Supper in the Baptist chapel at Rome. It is stated that attempts have been made by papists to poison him.

THE Protestant Episcopal Mission Board during 1873 sent out fourteen ordained missionaries—one to Africa, one to China, four to Japan and seven to Hayti. A missionary physician was also appointed for Japan, a lady to Africa and two native Chinese as missionaries at Shanghai.

TIDINGS continue to be received of the progress of Protestantism in France. Even the political papers are noticing that in Lyons the Roman Catholic populations are sending their children to the Protestant schools until they overflow, and new schools conducted by Protestants are being opened.

THE theological school of the Madura mission has for thirty years been located at Pasumalai, near the city of Madura. Nearly two hundred and fifty of its pupils have been engaged as preachers and teachers in evangelizing their countrymen. It was at this school that the Scriptures were translated into the Tamil language, after more than ten years of labor.

THE new premises of the Fiji Islands Training Institution, of the Wesleyan mission, were opened at Navuloa in March last. About 4,000 chiefs and people, from all parts of the group, were present. An address was made by the King, who "rejoiced greatly in the institution." The number of pupils this year is 55. The number of nominal Christians in the group of islands has risen 109,000.

THOSE who have been aware of the [illegible] several German missionaries at Kumasi (Commassie,) the capital of Ashanti, will rejoice to hear that one of them has been released, and sent to sue for terms of peace with the English army, which, according to the most recent telegraphic reports, was only a day's march distant from the Ashantee capital. Other dispatches state that all the captives have been released.

THE *Baptist Missionary Magazine* makes the following comparison between the contributions of leading denominations to the foreign mission cause: "In 1870 the Presbyterian Board of Foreign Missions received $1.08 per member, the American Board $1.03, Reformed Church .33, Episcopal .31½, Methodist Episcopal .23½, Baptist .19 4-5." The reason of the relatively small figures for the Baptists is that they have a large Southern and Western membership, not yet educated to support foreign missions.

PAUL EMANUEL HYACINTHE LOYOLA is the name of Pere Hyacinthe's son. He was recently baptized. Supplemental to the baptism, the forehead and breast of the infant were anointed and signed with the sign of the cross. Salt was put in the mouth, and a bit of saliva on the ears and nostrils. A white robe was placed on the child, and a small lighted candle in his hand. A curious Old Catholic baptism, and one that could scarcely be distinguished from any that might have been administered by a genuine priest of his holiness Pius the Ninth.

THE CHRISTIANS IN BOSNIA.—A Vienna correspondent says: "The political questions arising out of the persecution of Christians in Croatia and Bosnia have been finally and satisfactorily settled. The Porte has released and granted a free pardon to the Christians from Banyalouka confined at Serngevo, though there is said to have been damaging evidence against them. The Christians from Gradisca who have fled into Austria are amnestied by the same decree. Their permission to return into Turkey is, however, made dependent upon their petition to the provincial Turkish authorities."

THERE are more Mohammedans in Bengal than in the Turkish empire, while there is in the former country no political restraint to keep them such. The Calcutta Bible Society has recently been encouraged to make new efforts in circulating the Scriptures among the Mohammedans. It having been discovered that many of them are silently interested in finding out what Christianity is, and that the Bible is being read in places where no missionary has ever preached. This is an encouraging offset to the fanatical Mohammedan revival in late years. Nor are Mohammedans the only ones thus affected. "At the late meeting of the Calcutta Missionary Conference," says the *Free Church Record*, "the conviction was generally expressed that the Spirit of God is working in the hearts of the people in not a few places which the missionaries are not known to have visited. The simple reading of the Scriptures is often leading to much inquiry." It is becoming quite common to meet with or to hear of believers unconnected with any of the missionary societies.

A STATUE of the martyred Bishop Patteson has been placed in Christ church, Sydney, on the north side of the chancel. This cenotaph is of that kind usually known as an "altar-tomb," and is from the chisel of Mr. Apperley, of that city. The *pose* of the incumbent figure and the general effect remind the spectator of the cenotaph or altar-tomb of Bishop Broughton in St. Andrew's cathedral. It bears in old English letters these words: "John Coleridge Patteson, D. D., first Bishop of Melanesia. Killed at Nukapu, Santa Cruz Islands, 20th September, 1871." At the head: "The good shepherd giveth his life for the sheep;" and at the base: "Father, forgive them, for they know not what they do." The Bishop is represented as lying upon a mattress, his head reposing upon a cushion, and his uplifted hands folded as in prayer. The episcopal habit, as retained by the Anglican Church, has been skillfully treated. The sculptor has also been successful in reproducing the face of the Bishop, having secured a strong likeness, and at the same time preserved the characteristic gentleness, earnestness and indomitable resolution, blended together in his features.

METHODISM IN BALTIMORE.—As a matter that may be of interest in connection with the celebration on Sunday, February 8, of the centenary anniversary of the completion of the Dallas Street Methodist Episcopal Church, some facts about the establishment of Methodism in Baltimore, brought out on the occasion, are given. John King was the first man who preached Methodism in this city, five years before the assemblage of the first Annual Conference. His first pulpit was a blacksmith's block, at the intersection of Front and French streets. His next sermon was from a table at the corner of Baltimore and Calvert streets. The first Annual Conference of Methodist preachers in America was held in Philadelphia, from the fourteenth to the sixteenth of July, 1773, consisting of ten preachers, and the membership was then 1,160, half of whom were in Maryland. Among the appointments to Baltimore by that Conference the first name is that of Francis Asbury, who afterward became a Methodist Bishop. In November, 1773, he laid the corner-stone of the Strawberry alley (now Dallas street) church, and it is undoubtedly the oldest original meeting-house in the city. On April 18, 1774, the Lovely Lane chapel was started. In this chapel, a few weeks before the signing of the Declaration of Independence, the Annual Conference was held, with 25 ministers and a membership of 4,921. The first General Conference assembled within its walls on Christmas day, 1784, and here Asbury, the pioneer Bishop of the Methodists in the New World, received his ordination. The first Light Street church was dedicated by Bishop Asbury on the twenty-first of [illegible] October, 1797, and was rebuilt ten months after, and stood for more than seventy years. It was removed for the opening of German street. Bishop Asbury dedicated a large number of churches, and many structures reared at the present day bear his name. It is stated that in the Methodist Episcopal Church at this time there are now 70 Conferences, 22,560 local and traveling preachers, and about 1,500,000 members.—*Baltimore Episcopal Methodist*.

THE *Church Missionary Intelligencer* gives an account of a journey to one of the famous Hindoo places of pilgrimage—Amarnath, in Cashmere. The road leads through a succession of valleys, which grow higher and more Alpine in their character, among rocks and beside glaciers. After laborious and dangerous travel among precipices and through unbridged mountain torrents, where some of the weaker or more aged pilgrims are apt to succumb and die, the towering Himalayan mountain is reached on which Amarnath is situated. The object of the pilgrims in making their journey, which has frequently extended over thousands of miles, is to have a "darshan," or sight of the deity, the merit of which lies in following certain difficult paths in approaching and retiring from Amarnath. Having arrived at an elevation where the cold becomes very trying to the pilgrims from the plains of India, the last ascent is made over about a mile of snow, and the cave of Amarnath is reached. The cave is only an exposed hollow in a gypsum rock. The sight of the "darshan," or Hindoo deity, Shiva, consists of three things: a mutilated black stone image of the bull of Shiva; a huge block of ice, clear as crystal, on which a blanket is spread and the offerings of the pilgrims laid, in sums small and great; a number of pigeons in the holes of the rock, one or more of which fly out as a party of pilgrims shout some sacred phrase in the cave, and herein lies the climax of the "darshan." The money which is gathered is divided between the Rajah of the province, the Pundits and the half-naked ochre and vermillion-smeared Togees, or devotees of Shiva, who, continually intoxicated, boast of their poverty, chastity and life of prayer and praise. On the day which the missionary who made the journey spent near the cave of Amarnath some seven thousand pilgrims, from the Rajah's son down to the coolie carriers, were encamped on the plain at the foot of the sacred mountain. Very few of them seemed to have any fervent desire to find and see God, their notions being of a low and sensual character. On the return from Amarnath the missionary mingled with the pilgrims, and now and then addressed groups of them, finding some susceptible hearts and some who were anxious to purchase copies of the Scriptures and other religious books, especially the "Pilgrim's Progress." Several of the pilgrims who listened most earnestly were Sikhs, whose knowledge of their own Nanuk books, from which they quoted freely, seemed to prepare their minds for the gospel.—*Independent*.

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The Cheerful Giver.

It is said that the Jews had in the temple two chests for alms; the one was for what the law required, the other was for free-will offerings. There were those who gave from necessity and grudgingly, and others who went beyond the legal demand and offered willingly. In giving, as in other aspects of religion, it would seem that there are legalists, under the spirit of bondage to fear, who perform this duty not from love, but from a servile motive. It is something they do not enjoy, and they only touch it at all because they apprehend that their souls are in jeopardy. They grudge every dollar; they would most gladly withhold the meager offering if they did not tremble at the prospect of the final judgment. What conscience compels them to contribute is a burden, going against the grain of their feelings, and almost arousing in them a spirit of rebellion against a dispensation which places money in such vital relations to Christian usefulness and responsibility. Perhaps this legal spirit is better than absolute indifference, because there is some conscience on the subject, and this may at length yield to a higher and purer development of gospel principle.

In looking about us it is evident that much of the religious giving is from other than the best incentives to benevolence. Public opinion, the pressure of appeals under the eye and ear of a large assembly, or the printed exhibit of benefactions, induce people to make contributions, who, if no publicity were possible, would do much less or nothing whatever. Some yield merely to importunate solicitation, and part with their money in order to get rid of those who disturb their quiet and interrupt their habitual tranquillity. A moment's reflection upon the exceeding difficulty of persuading people to come anywhere near the mark of their ability, and the tremendous labor required in order to obtain any adequate support for Christian enterprises, is sufficient to exhibit the constraint and the grudging with which the most of our giving is done. It is humiliating to witness the many expedients to which the churches resort; such as attractive entertainments, and other methods sometimes of a doubtful character, for the purpose of supporting and spreading the gospel. Even religious people must be wrought up to an unusual and extraordinary pitch of excitement, and every conceivable motive and inducement must be appealed to, and the solicitations must be pressed to the verge of irreverence and impudence in order that they may be brought to the minimum of liberality. It is not seldom the case that the missionary anniversary neutralizes the spiritual benefits of the Annual Conference; and too often in our collections it would seem that success depends upon getting as far away as possible from everything that is sacred or solemnizing in its character. Can we venture in these times to tell an audience or an individual, "not grudgingly or of necessity," that we will accept of only so much as a man purposeth in his heart; and that all that men would give, because others give, and because of reputation and social influences, and the publicity of their giving, had better be retained by its possessors? The cheerful giver is he who gives "according as he purposeth in his heart," rather than according to the pressure of constraints in which there is no freeness of love. He that giveth is admonished to do it "with simplicity"—that is, with a single eye and with an unselfish purpose.

Accessory views, and motives debased by the admixture of pride and worldly ends, complicate and degrade the offering. It is not unusual to hear men tell of their generosity; and we fear that multitudes who give would give nothing if they were assured that the matter should never be heard of until the end of the world. Then, again, how much of the religious giving is done petulantly, under protest, as it were, and with a complaining spirit? Christian privileges cost too much, missions are over-expensive, these demands for benevolence and religion are too many, and the worry and burden are becoming intolerable. It is thus that many feel, it is thus that they talk. They would be glad to be rid of the whole thing. They give, but not willingly. They are under a necessity, and it is grudgingly that they submit to what they regard as unreasonable exactions. What they give is of covetousness rather than of bounty—the act gives pain most exquisite, and when done they would, if possible, recall the gift. The cheerful giver, the man with "a bountiful eye," who gives with simplicity, whose offerings are from a deep heart-purpose, and who seeks the object and the opportunity, is comparatively rare. But, if rare, the special seal of God's approbation is upon him. "God loveth a cheerful giver." How he regards the other sort we are left to infer. If he does not hate, he surely loves them less. The churl who gives stintedly and sorrowfully, by constraint and not willingly, will doubtless be rewarded according to his works. The liberal soul, to whom giving is more joyous than psalm-singing, and whom the opportunity thrills with the keenest pleasure, abides under this singular benediction: God loves him. Here is a character in which the infinite Father takes special delight, and the act and the manner of its performance have this high and remarkable commendation.

The reason of such a peculiar and exalted estimate may lie in the fact that the cheerful giver is after God's own heart, and also practically like him who gives freely and abundantly. How God gives, and with what overflowing bountifulness, and with what freeness, are seen in all his [illegible] places. "Every good and the perfect gift cometh down from the Father of lights. All the wealth of creation, all the wisdom and glory in redemption, are exhibitions of God as the giver. We can hardly conceive of him otherwise than as an ever-outpouring fountain whose streams refresh the universe, and as a sun whose beams traverse all space, and break in jeweled splendor upon the most distant worlds. It is most like God to give, and altogether like him to give cheerfully. The cheerful giver therefore stands apart, distinguished by an act which is noblest in itself, and most nobly done. It is something striking, at least, if to many it be not startling and fearful, that the pen of inspiration has singled out this one aspect of Christian duty and life, and stamped it with this pre-eminence. Not to give, and not to give cheerfully, in the light of this declaration, is at once a calamity and a condemnation. There are other duties and other graces of surpassing dignity and value, but this one of giving is culled out from the illustrious company and anointed and crowned. One phase of Christian life does by no means exhaust the religious character, but the relative importance may be inferred from the declaration that "God loveth the cheerful giver." How many does God love in this way?

Letter from Bishop Marvin.

THE REVIVAL IN ST. LOUIS.

MR. EDITOR: About midwinter the most extraordinary revival sprang up in St. Louis that has ever been known in the city. It has been carried on by means of union meetings, participated in by the ministers of all the evangelical churches. These meetings are conducted in a manner altogether new to me. There has been but little preaching in the ordinary acceptation of the word. There are several short exhortations by different persons. Usually one man, who takes the leading part, reads a brief passage of Scripture and comments upon it. The comment is brief. This is not generally the opening exercise, but comes in after several short talks, interspersed with prayers and singing. After this opportunity is given for any one in the congregation to speak, especially young converts. They are expected to speak of their own experience, but sometimes they speak in the way of exhortation. Then follows what they call the second meeting, or the inquiry meeting, for it is designated by both of these terms.

At the end of the first meeting it is understood that all who desire to leave are at liberty to do so. But, as a rule, all remain; and the crowds have been very great. The largest houses have been used. The Centenary Methodist Episcopal Church South was used for some time, and it was packed on the floor and in the gallery. It is an immense structure. Yet all this mass of men, women and children would remain for the inquiry meeting.

Now about this inquiry meeting. It was a study to me at first. The *modus operandi* is simply this: Christian people, ministers and laymen, men and women, go through the congregation, conversing with those who are unconverted. But how do they know who to approach? Why they approach anybody, no matter who, and ask him if he is a Christian. If so, all right—no harm is done; if not, then the matter of personal religion is urged upon him. It is wonderful what courage has been developed in the people of God in this way, and what an amount of work has been done, both in the meetings and promiscuously through the city. Hundreds who have been inactive heretofore have become effective workers.

Many meetings have been held, especially for children, with wonderful effect. Large numbers of youth, I doubt not, have been truly converted, and many have come into the church.

The meetings have not been confined to churches. The two largest halls in the city, and an immense opera house, have been put into requisition occasionally, and none of them have been sufficient to accommodate the crowd. Hundreds, perhaps sometimes thousands, have been compelled to go away.

The principal instrument in the work has been the celebrated traveling evangelist, Rev. E. P. Hammond. Several of the preachers were reluctant, at first, to co-operate with him. He said and did things they did not relish. What created the greatest dissatisfaction was that he often related laughable anecdotes. But after attending a few of his meetings the most cautious began to co-operate heartily with him. They were brought to this by several considerations. In the first place, they saw that, notwithstanding Mr. Hammond often excited a laugh, and sometimes a loud laugh, by his anecdotes, yet the last impression in every service was serious, and the whole effect was to awaken serious thought on the subject of religion. They found also that in doctrine he was thoroughly evangelical. But, best of all, they found that wicked men on all sides were deeply awakened, and crying: What must we do to be saved? and many began to rejoice in the knowledge of sins forgiven. In many cases conviction was deep and pungent, and conversion clear and joyful. All the marks of a genuine work of grace, except such as the test of time only can bring out, were present.

In this state of the case all the evangelical pastors of English-speaking churches in the city came heartily into the work. I say all, but perhaps I ought to except one or two, whose idiosyncrasies often appear.

I have said that Mr. Hammond was the chief instrument of the work. It is but just to say that the way was well prepared for him. This was done by a series of union meetings which had been held in the various churches for some months before his arrival. These meetings contemplated especially the securing of a better observance of the Sabbath day in our city. But while this was the case, many of the addresses delivered were of a very awakening character. So the various denominations were already in some measure accustomed to working with each other, and there had been a great awakening of the Christian conscience, and, beyond that, some conviction of sin among the unconverted, before the arrival of Mr. Hammond.

All the churches have done nobly, and all the pastors are drawn very close together. I may mention especially one Lutheran minister, a most thoroughly evangelical man, two Baptists and all the Methodists and Presbyterians in the city. Perhaps I am a little too fast. One or two Methodist preachers, I suppose, must be excepted. But the active pastors went into it heart and soul.

I think, indeed, it would be right to accord the Southern Methodist preachers some pre-eminence in the work. They led the way in the organization of the Sabbath Association, and the Evangelical Alliance, which did the preparatory work so well. They also led in the movement to invite Mr. Hammond. Since the revival began they "have labored and have not fainted." Without stint, night and day, they have given themselves to the work. But in this they have not excelled others. Many ministers of the other churches have done all that human strength enabled them to do. It has been a glorious emulation of loving labor for souls and for the Master.

I think it likely that as many as two thousand souls have been converted, perhaps more. This is conjectural. The converts are of all classes. Some are captains of steamboats—men of the highest respectability. Some are leading merchants. Many are substantial citizens from various avocations. Many are common laborers. Many are persons who had not been in the house of God for years. It even reached the worst classes—gamblers, thieves and Magdalens. Two professional thieves I know of. One house of ill fame was broken up by the conversion of the proprietress and the greater part of the inmates. The Christian people did a very Christ-like part in finding suitable employment for these outcasts, and providing maintenance for them until employment could be found. Some of the victims of infamy had strange stories to tell. They had been inveigled into this dreadful life, not knowing at first where they were going. Some, strangers and penniless, seeking employment, had been led into these dens, supposing them to be respectable places. Once there, in sheer despair, having no place to go for shelter or bread, they gave themselves up. Some of them had left good country homes, and had come to the city, thinking to find sewing or other suitable work. One or two of these have been sent to their friends, and received by them as if they had come back from the grave.

Mr. Hammond gives no preference to any one church over another, but urges his converts to unite with the church of their choice. He warns them of the danger of attempting to serve God outside, and insists that they shall seek regular pastoral instruction.

It is now three weeks since Mr. Hammond left, and the work still goes on. There are many awakenings and conversions every week. Some very remarkable cases occurred among prominent citizens last week. This is Monday, and the meetings are going on through this week again. I have heard of new cases of awakening among business men this morning. May it never end!

At my last information there had been three hundred and forty-five accessions to our churches in the city, besides many in the country charges in St. Louis county. By this time there are several others, and the whole number, even if the work should stop now, will probably not fall much short of four hundred in the city and two hundred and fifty in the county. But the work will not stop at its present point. A good proportion of those who have joined our churches are of the class of permanent citizens.

What we want now is a high state of religious life in the church. May our pastors and people be adequate to the work of training these young converts.

ST. LOUIS, March 30, 1874.

Letter from Mexico.

MR. EDITOR: Bishop Keener accomplished much, during his short sojourn, in the way of business, besides bringing with him and leaving behind him, religiously and socially, gracious benedictions. Our chapel, the Capilla de San Andres, is paid for, and the receipts and deeds are in our possession. It is hard work to buy property here, and not much less difficult to pay for it after it is bought. In addition, the Bishop placed me in funds for its enlargement and necessary adornment. In a few days the work will begin. The time fixed upon for its completion is three months. So we hope, by the close of the General Conference, to have it completed, and filled every Sabbath with anxious hearers. When finished it will be one of the most attractive and convenient houses in Mexico. It occupies a corner lot, on a prominent street, within a stone's throw of the Mineria and the halls of Congress. And another not unimportant advantage: it is on the sunny side of the street. When you and your readers are better posted relative to Mexico, you will more fully appreciate this fact. There is a difference, I suppose, of twenty-five per cent. in favor of property thus situated. Besides, the Bishop took the initiative in the purchase of another piece of property, situated in one of the most attractive parts of the city. Since his departure I have carried forward his plans, and hope to have the transfer perfected before you receive my letter. For reasons quite obvious, I must not be more explicit. The bare possession of this property will give us great moral power, and, with a neat modern chapel erected thereon, will increase our influence for good wonderfully. Such a chapel will present a telling contrast to the gloomy, somber-faced cathedrals under whose shadows it will rest. I hope that some one Conference will take to itself the building of this modern Southern Methodist church in the City of Mexico, as a special privilege, in addition to regular missionary contributions. Can I count on my own Conference to be among the first to send in a bid? I would have the name of such Conference engraved upon native marble and placed in the building.

I have rented a hall, and will in a few days open another place of worship. It is centrally located, and the promise of a large congregation is good. We have added two new preachers to our list. One of them is an interesting young man, a native, who spends two hours per day at my house, teaching me Spanish, and at the same time learning English. He gives promise of great usefulness. The other is a man of settled years, an enthusiastic Mason, and was president of one of the first Protestant conventions held in Mexico. He is a man of no mean ability and influence.

Our government here, all honor to it, has done much, and gives promise of doing much more, in the direction of schools of high and low grade. I know of no government whose policy in this particular is more liberal. Colleges, high schools, schools of art and science are established here and there, affording the youth of the land full educational facilities. But though these schools were doubled in number, still there is a great work for our church to accomplish. In this field the harvest is whitest. Here we must thrust in the sickle. Let the matter of sending young men to your schools and colleges, to your Christian families and Christian influences, have immediate attention. A wonderful work has been wrought among these people.

I design opening yet another place of worship at an early day. There are people enough for many more. The difficulty does not lie in this direction. We lack men and means. I often think, as I look out upon teeming masses of people, that if our whole church could see things as we see them—the throngs and throngs of wandering, hungry, starving people, sheep without a shepherd—her missionary spirit would be mightily moved.

I am happy to say that the government gives us all the protection in its power. In its spirit and design the Mexican republic is as free and liberal as our government. It is struggling to raise, exalt and ennoble its citizens. And it is eminently worthy of the respect and sympathy of the civilized world.

I have been so much engaged in my work and in the study of Spanish that I have been unable to visit the country or surrounding cities, and am therefore unprepared to give you items of interest of a general character. The fact is, I am so drawn out in spirit toward the religious relief of these people that I have but little disposition to write about anything else.

Wishing you all prosperity in your church enterprises, I am, very affectionately, JOEL T. DAVES.

CITY OF MEXICO, February 20, 1874.

The Service of Song.

The excellent work bearing the above title is familiar to most of our readers. The author is the Rev. A. G. Stacy, is a member of the Texas Conference, and, president of the Austin Female College. Rev. B. T. Kavanaugh, D. D., writing in the Galveston *Christian Advocate*, recommends that the "Service of Song" be put in the course of study for the undergraduates of our Conferences. Dr. Kavanaugh says:

The book has many distinguishing features—too many to be noticed here in detail. Its style is elevated, clear and fascinating; the scope and depth of the investigation of the subjects treated of are full and comprehensive; every phase and aspect of the subjects involved have been fully considered, and such doctrines set forth, and conclusions arrived at, by a fair and philosophical course of reasoning, that cannot fail to conduct the mind of the unprejudiced and pious reader to a just and fair estimate of the magnitude of the "Service of Song" in the worship of God and the cultivation of the purest and noblest elements of our spiritual natures.

While reading these instructive and richly-adorned pages, which grow in interest upon the mind in every part, I could not resist the conclusion, as the result of my most deliberate judgment, that the "Service of Song" should be incorporated into the course of study for the undergraduates of our Conferences, to qualify them, as ministers, for a proper understanding and appreciation of this very important part of religious worship.

That something of the kind is called for, and the necessity of it is felt, is evident from the fact that, for a time, the hymn-book was made a part of the course of study! While that was the case we found but few persons who were prepared to explain the specific points to be studied, or what questions would be asked in an examination upon it. Without the aid of such a work as that now presented in the "Service of Song," not one in a thousand could possess an adequate knowledge of the subject; but, with the benefits of the extensive labors and researches of Bro. Stacy, the subject is presented in a clear and forcible point of light; and, when understood, the wonder is that so very important and indispensable a part of ministerial and Christian education had not been presented to the church long ago.

The extensive circulation and study of this valuable book among earnest Christians and ministers of the gospel cannot fail to place sacred music in a higher position than ever before, and the valuable service of sacred song will be better understood and more appreciated than in the past.

THE New Orleans District Conference opened its session in the Carondelet Street church, in this city, on Thursday, the second instant, and adjourned on Saturday night, the fourth instant. The preachers of the district were nearly all present. The attendance of laymen was not large. Bishop Keener was present and sometimes in the chair. The state of each pastoral work was inquired into, and a fair condition of spiritual prosperity exists in most of the charges. The love-feast and the sacramental meeting were well attended, and were occasions of much interest and profit. Among the visiting brethren we were glad to meet Rev. J. W. Rush of Mobile, and Rev. Dr. Marshall of Vicksburg. The following were elected as trustees of the Seashore camp meeting for the ensuing year: W. H. Foster, J. H. Keller, B. O. Rayne, Philip Hallarau, G. W. Goodwyn, J. J. Lyons, William Otis, H. C. Vaughn, John Ellsworth. *Delegates to the Annual Conference:* W. H. Foster, W. H. N. Mugruder, John H. Keller, J. J. Lyons. Reserves: W. B. Thompson, Rev. Lewis A. Reed.

The next session is to be held in the Louisiana Avenue church, Sixth District, New Orleans.

BISHOP KEENER preached a missionary sermon at the Carondelet Street church on Sunday morning, the fifth instant. The sermon was followed by a collection for missions. The Sunday school was pledged for $500, the Louisiana Avenue mission school for $100, and above $500 was obtained in cash and subscriptions, amounting altogether to something over $1,100. For the times Carondelet has done very well. We hope all the churches in the Conference will take their missionary collections early in the year, and do as well in proportion to their ability.

THE anniversary of the New Orleans District Sunday School Union was held at the Carondelet Street church on Sunday afternoon last. It rained hard, but the church was filled, and the exercises, consisting chiefly of speaking and singing by the children, were highly entertaining. As a fitting conclusion to a most delightful entertainment, Dr. C. K. Marshall made one of his happy impromptu addresses, which thrilled and astonished and pleased both old and young.

ENTERTAINMENT.—The ladies will give an entertainment at Minerva Hall, on Clio street, for the benefit of the Louisiana Avenue church and mission school. The entertainment begins next Tuesday night, the fourteenth instant, at half-past seven o'clock. The object should commend itself to all Christian people. The church and school are doing a great work at the corner of Louisiana Avenue and Magazine street, and are in need of help. We sincerely hope that all will rally to the aid of this important interest.

CONDITIONS OF CHURCH MEMBERSHIP.—We have about all and probably more on hand than we can publish on this subject. Our readers are getting tired of the discussion, and we must come to their relief by declining to publish much more in this line. Dr. Pierce has presented his views. It is fair that the other side should be heard; but we have about enough. If the discussion should lead to carefulness and vigilance on the part of pastors it will not have been in vain.

THE most gracious and extensive revival in Fayetteville station, Arkansas Conference, continues, says the *Western Methodist*, as we learn by letter from the veteran pastor, Rev. J. J. Roberts, who writes, March 26: "The great revival of the work of God in Fayetteville station is still moving onward. Although in the seventh week of this gracious work, the flame rises higher and higher, with no indications of any abatement of interest. Eighty-three souls have been converted and fifty-two have joined the Methodist Episcopal Church South, and many more will be added. Our house has been crowded to its utmost capacity for the last six weeks. I hope to be able to give some items of this great work soon. Allow me to say to all Methodist preachers: Stick close to the Discipline and all will be well." Send those items—they will be read with interest.

REV. ABRAM ADAMS writes us, says the *Pacific Methodist* of March 17, that Los Nietos Collegiate Institute opened with a fuller attendance of pupils than was expected—over forty were enrolled. The prospect for increase is good.

PREACHING.—The majority of persons who come to church want simple, direct, gospel preaching. This is true of men of high and of low estate. They want what comes home to their business and bosoms, what addresses their hearts rather than their heads. They are heart-hungry for God's pure word.

The Special Meeting.

The series of services appointed to be held in Galveston for the promotion of God's cause, says the Galveston *Christian Advocate*, were inaugurated in the Opera House on Sunday night, March 22, which was kindly tendered, free of charge. The pastors of the Baptist, Presbyterian and Methodist churches closed their houses of worship, and joined with Mr. Hammond, the God-honored evangelist. The Opera House seats some fourteen hundred; but, as many stood, we suppose we are understating when we say there were full fifteen hundred in the house, and hundreds went away for want of room. Many at this meeting were deeply impressed, and said to the ministers, who conversed with them at the close of the exercises, that they desired and were resolved to be Christians.

On Monday, at twelve o'clock, there was a large prayer meeting at the Baptist church, as it is the most central. On Tuesday a crowded congregation met at the same house, and we had a precious meeting. On Wednesday, at twelve o'clock, it was pouring rain, but scores were there.

On Wednesday evening a delegation of seven ministers and thirteen laymen and ladies, all of them active workers, came into the city through the rain. The meeting was appointed at the St. John's Methodist church, as it is the largest. The streets were sloppy, our pavements are poor (an improvement greatly needed here,) but people came out until every pew in our large church was crowded. The service consisted in song, frequent brief prayers, and short and stirring addresses by various ministers. The leadership of the meeting was in the hands of Mr. Hammond, who made two or three addresses. The efforts of the night were mainly directed to a consideration of the early conversion of children. Many great facts were stated; many remarkable incidents, all pertinent to the matter in hand, were related. These exercises continued until at least half-past nine, when what Mr. Hammond calls the "second meeting" began. This "second meeting" is conducted in this way: Instead of inviting a few to come forward, and spending strength and time on them, the congregation is informed that ministers and Christians are going out into the audience to inquire of every one whether they love Jesus and are trying to serve God. All who do not wish such conversation are at liberty to go away. But on Wednesday night many remained, both children and adults. While the ministers and live Christians were conversing with and pointing many to Jesus, the choir, with many others, were singing praises. Great solemnity and spiritual power rested on the people; hundreds were in tears of penitence, concern for others, or rejoicing in Christ. Quite a number of the young found the savior precious. The meeting continued till nearly eleven o'clock at night.

THE exploring and excavating fever is very generally prevalent both in Bible and classical lands. Palestine, Jerusalem, Sinai and Troy are becoming localities of special interest, and future important revelations are expected from their direction. The ancient site of the Temple of Ephesus is also attracting attention. Mr. Wood, the Englishman there, reports the discovery in his diggings of the foundations of the great altar, and the position of the statue of the goddess. The temple is found to measure 163 feet by 342 feet. The length here given nearly accords with that given by Pliny, viz., 425 Roman feet; the ascertained width exceeds Pliny's dimension of 225 feet, which dimensions must have therefore lost something in transcript from the original. An element of great beauty had almost escaped discovery—*i. e.*, the plentiful use of gold in the decoration of the temple. The beauty of the temple was, moreover, heightened by the use of brilliant colors, remains of which are found in numerous fragments, blue, red and yellow being readily distinguished—blue for the background of enrichments and sculpture in relief, red and yellow for the parts requiring greater prominence. The remains of a wide portico have been found surrounding the temple on three sides, and, at a distance of 70 feet on the south side has been recently discovered another temple or another building in the precise Doric style, which is now being partially explored.

THE St. Louis *Christian Advocate* of March 18 says: "Bishop Wightman has appointed the Rev. Dr. Campbell to the work of organizing a church in the western part of the city. A lot has been purchased at the southwest corner of Chestnut street and Leffingwell avenue, on which a church-house will be erected immediately. The congregation heretofore known as the Olive Branch congregation, and served by Dr. Campbell, will occupy the new church-house, and it, together with the house and lot, regularly become the house and parcel of the Methodist Episcopal Church South in St. Louis. The ceremonies of breaking ground for the new church were performed on Monday of this week."

WE LEARN from India that Sir William Muir has just given a reward of £100 to a Delhi Mouivee, Nazir Ahmed, for a third Oordoo novel of great ability, and purity of style and thought—*Taubut-un-Nasuh*, the Reformee of Nasooh. The hero is a petty magistrate, who is led to reformation of life by an attack of cholera, during which, in a dream, he dies, and is judged at the last day. He recovers and educates his children religiously. The book is a tale of domestic life unmatched for beauty, moderation and virtue in all Mussulman literature. Its moral is that religion is the root of domestic happiness.

WILSON'S Herald of Health and Home and Household Help for March has been received. This excellent monthly is published by the Southern Publishing Company, Atlanta, Georgia, at $2 a year.

HAPPINESS is the legitimate fruitage of love and service. It never comes, never can come, by making it an end, and it is because so many persons mistake here and seek for it directly, instead of loving and serving God, and thus obtaining it, that there is so much dissatisfaction and sorrow.

STRAWBERRY FESTIVAL.—A strawberry festival will be held in the basement of the Algiers Methodist Episcopal Church South, beginning at half-past seven o'clock on Tuesday evening, April 14, 1874. Admission free.

MARRIED.

HOWAN—KING.—At the residence of the bride's father, Colonel Benjamin King, Bonnegrad, Mississippi, April 2, 1874, by Rev. E. H. Munger, Dr. J. A. Howan, of Crystal Springs, to Miss Jo. King.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending April 4, 1874.

A—P. Allen $2, W. B. Augustus $2, Applegate, Pomisford & Co., E. & H. T. Anthony & Co., T. R. Atkins, A. F. Andre $35.50, D. Appleton & Co., Miss J. Alexander, H. F. Alexander.

B—Barnes & Wilkinson $25, J. W. Bryan, E. F. Beaune $2.60, Billings & Spencer Company, T. W. Brown, J. M. Barnard, J. W. Burke & Co., R. C. Bethea $6, T. H. Brennan $1, W. S. Brown, S. P. Benard, Bigbow & Main, A. S. Barnes & Co.

C—Carter, Dinsmore & Co., G. W. Carlton, John Church & Co., R. Crawford, H. Carter & Bros., J. F. Cook $3.75, George E. Clark, H. C. Collins 25 cents.

D—J. Durand, Logan D. Dameron, W. W. Douglass $2, H. H. Downer, Donaldson & Co., E. Dechamp & Son $10.50, W. B. Dennis $6.

E—W. F. Easterling $7.40, J. W. Elliot, J. D. Emack, D. G. W. Ellis, Embree & Keys $8.50.

F—E. N. Freshman two letters, A. J. Foster.

G—J. F. Glidersleeve, Mrs. M. E. Gill two letters, E. A. Gamble, I. George, J. Gillott & Sons $15.

H—C. H. Howard & Co., H. G. Horton 50 cents, Mrs. Julia M. Haynie 50 cents, B. Haynes, Hitchcock & Walden, Miss S. E. Hardwick $2, W. W. Harp $5, F. G. Hocutt $3.

I—R. S. Isbell.

J.—H. F. Johnson, R. J. Jones $1.75.

K—J. C. Keyser, S. Kreuer, W. H. Klug.

L—W. H. Lewis, Lee, Shepard & Dillingham two letters, J. S. Lewis $3.50, H. P. Lewis, G. Letweiger.

M—V. E. Manger, W. B. May two letters $7.80, J. W. Medlock $31.85, H. H. Montgomery, J. A. Moody $2, E. A. Maddux, C. Miller.

N—R. D. Norsworthy $2, J. J. Nally, J. D. Newsom.

O—Mrs. W. A. Ober $2, Jas. Ormond, W. Owens.

P—J. R. Peoples, L. A. Pow $2, John Pryor $2, S. Penrose, Z. Preston $1, P. S. Petty $9, J. S. Parker, C. Pope 50 cents, Pierce & Terry, Mrs. S. B. Pilloy.

R—G. Robinson $2, J. H. Roberts, A. D. F. Randolph & Co., A. H. Redford, Robinson & Co., J. L. Roache, T. Reed, Miss L. Robb, T. S. Randolph, J. K. Randall, Ruiz Perez, Santa Maria.

S—G. H. Stinson, J. W. Shores, J. Schriener, Miss Kate Simmons 25 cents, J. K. Street, J. E. Surratt, J. M. Sharpe, N. M. Skipworth, H. W. South, E. S. Smith, Sheldon & Co., T. Stanford.

T—H. M. Trichart & Co., Miss N. E. Thomas.

V—A. J. Vest.

W—Miss S. V. Walker, R. H. Womack $52, William Winn $4.50, E. W. Widles, F. Walker, Wilson, Hinkle & Co., J. Williams, T. H. White, Williams & Bonner, R. S. Woodward.

THE NEW YORK WATCH COMPANY, whose manufactory is in Springfield, Massachusetts, has done much to economize the manufacture of watches; and at the same time that their improvements have cheapened and simplified the construction of the machinery of the watch they have lessened the danger of getting out of repair, and greatly facilitated the repairing in case it does get out of order. One or two extracts from the Cincinnati *Commercial* will explain to those familiar with the subject what we mean:

"The winding parts of these watches are attached to the barrel bridge on the top plate, so that in case of repairs being needed any piece of the winding part can be taken out without removing the movement from the case, or taking off the dial. The excellence of this must be apparent to every one who, when at any distance from a great commercial center, like New York or New Orleans, for instance, has been compelled to have his watch repaired, and frequently, perhaps, spoiled in the process by half-competent workmen. In those purchased from the New York Watch Company this single expedient removes all danger of that kind. There is another improvement in the manner of letting down the main-spring, which is done by means of a pin attached to the click, and these winding parts are also so arranged that there is hardly a possibility of either the ratchet, the click or the click-spring breaking. There is a turning made in which to place the click, so that when the strain comes on it the back rests against the solid plate in such a manner that breakage is almost impossible. Further, again, if the main-spring ever does break the barrel can be taken out without disarranging or disturbing any other part of the watch; and this is an advantage the most careless can appreciate. * * * * * * * *

"There is also a novel and incomparable advantage in the potence used by this company, as it is not liable to change its position and disarrange the escapement, as is so often the case in full-plate watches, and every practical man, after a single examination, will perceive the unrivaled excellence displayed on the bearing for the lower center wheel pivot, the plate being constructed to allow a long bearing. In a word, the full-plate movement can be taken down and put up with less trouble than any other analogous movement in the world, and to this quality, which we have endeavored to particularize, the New York Watch Company owe much of their popularity throughout the Union."

The fact that these watches are kept and advertised by a house so well and favorably known for integrity, commercial honor and upright dealing as Mr. E. A. Tyler, of our Crescent City, is a guarantee that, in the estimation of this worthy gentleman, and reliable and competent jeweler, they are entitled to the claim of superiority made by the company, and demonstrated by practical tests. The advertisement will appear in our columns on the seventh of May proximo.

J. L. RICHARDS, No. 558 Magazine street, opposite the market, keeps a stock of well-assorted and choice family groceries, which he delivers free of drayage to purchasers. See his advertisement in another column.

MEEKER, KNOX & SHULTZ, No. 49 Carondelet street, are in receipt, per ship Iris, of a large supply of Langdale's chemical manure, which will be sold in quantities to suit purchasers.

DR. LEFFINGWELL advertises in this issue his institute and dispensary, located at No. 230 Canal street, for the treatment of all chronic diseases.

FRANK H. DRAKE, carpenter and builder, No. 278 Magazine street, near Calliope. Jobbing and repairing. Cisterns made and repaired.

MRS. D. J. LOEWENSTEIN, the lady Cheap John, No. 549 Magazine street, is offering bargains in boots and shoes.

LAPLACE'S INDIAN TURNIP PECTORAL BALM is used in all diseases of the throat and lungs.

R. H. S. MARTIN, No. 75 Peters street, cotton seed for planting.

FRESH VEGETABLES—D. Cazaux, No. 538 French Market.

MR. WILLIAM E. COOPER, the agent in this city, No. 89 Canal street, has received the April number of the *Metropolitan*, a fashion magazine, the pride of which is, single numbers, twenty-five cents, and subscriptions, per year, $2. He also has on hand a large supply of Butterick & Co.'s April patterns.

THE Crescent Confectionery, located at 590 Magazine street, is said to be one of the best in this city. Everything in the line of cooling refreshments is furnished at most moderate prices.—It is the intention of Mr. Trolle, the proprietor, to very shortly add to the establishment a first class restaurant.

MR. M. S. HEDRICK, the reliable agent of the Wilcox & Gibbs Sewing Machines, proposes to sell on easy terms, and invites the public to call and examine for themselves. A supply of needles for all kinds of sewing machines kept on hand at No. 123 Canal street.

THE attention of those in want of bells for churches, schools, etc., is called to the advertisement of the Blymyer Manufacturing Company, of Cincinnati, Ohio. Full descriptive catalogues, with prices, etc., will be sent free on application to them.

PAYING TAXES.—J. W. Pearce, Esq., associated with F. P. Colquhoun, Esq., at No. 13 Carondelet street, near Common, advertises in our columns to pay city, State and drainage taxes and licenses at the lowest rates. See advertisement.

MESSRS. LEVY BROS., 580 Magazine street, advertise a complete line of new summer goods at low prices. Bobinet bars, $1; linen lawns, twenty cents per yard; Swiss muslin, fifteen and twenty cents per yard, etc.

DR. PORTER.—By referring to the advertisement of Dr. Porter it will be seen that he gives the certificates of different parties whom he has cured, from which it would appear he has been very successful.

THE best article in use—the Halford Leicestershire Table Sauce. Every family into which it has been introduced is its reference. The parties who purchase once become constant customers. You had better go without any one article for the table than the Halford. ap2 lt

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & Co., New York. je12 1y

BUSINESS NOTICES.

OUR READERS should be careful to notice that Procter & Gamble's stamps is upon the bars of their Extra Olive Soap. As all good articles are imitated, and this soap being so popular, other manufacturers have copied their stamp. ap2 lt

TO BE TAKEN in the place of quinine or bitters of any kind.—The dose is small, and its virtues undoubted. It will be found cheaper and better than any other remedy for that purpose, and also as a general plantation and family medicine Simmons' Liver Regulator has no superior. ap9 lt

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 99 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to dissolved and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications in Sheet Music by every mail. Pianos rented. de25 1y

AMONG the fine arts not lost is the art of children making holes in the toes of boots and shoes. Time taken, about ten days. SILVER TIPS are an excellent remedy, never known to fail. mh26 3t

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BILLINGS' PATENT

Sewing Machine

SHUTTLES.

Twenty Varieties Now Made.

Forged solid from bar steel and cold-pressed.

TRADE (B) MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

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LAWRENCE STREET,

ap9 6m Hartford, Conn.

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DIRECT TRADE.

Merchants and business men of the Mississippi Valley who desire to purchase IMPORTED GOODS of British manufacture, at little if any over half the cost of such when purchased in New York, should correspond with or call upon DR. THOMAS D. WORRALL, American Director of the Direct Trade Company, 24 and 26 Camp street, New Orleans.

Samples of stock constantly on hand. ap9 2m

CITY, STATE & DRAINAGE TAXES

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Near Calliope, New Orleans.

Jobbing and repairing. Cisterns made and repaired. ap9 2m

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Opposite the Market.

All goods delivered free of drayage and satisfaction guaranteed. Orders promptly attended to. ap9 2m

J. W. LEFFINGWELL, M. D., WOULD respectfully inform the citizens of New Orleans that he has located his MEDICAL AND SURGICAL INSTITUTE AND DISPENSARY

At No. 230 Canal Street.

ALL Chronic Diseases successfully treated. Consultations free. Sore throats cured at once. No fee required of clergymen. ap9 2m

FOR SALE.....FOR SALE.

THE CELEBRATED

Langdale's Chemical Manure,

To arrive per Ship Iris.

MEEKER, KNOX & SHULTZ,

ap9 1m No. 49 Carondelet street.

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO., Portland Maine. fe5 1y

NEW ADVERTISEMENTS.

MORE EXTRAORDINARY CURES

BY

DR. PORTER.

Evidences of the great success of the modern system of cure, as practiced by DR. PORTER, at No. 167 St. Charles street, are so abundant that the most incredulous must admit that there is something remarkable in his cures if they will but call on the parties and investigate the facts for themselves.

Only a few of the great number of cases cured by DR. PORTER have been published. No case is published unless the patient, through gratitude, furnishes his testimonial for the benefit of the afflicted, as it was through advertisements that he learned of the great cures that are being daily effected by DR. PORTER.

A Remarkable Cure of Rheumatism.

J. B. WILDER, Esq., residence 132 Spain street, This gentleman had for several years suffered excruciatingly from Chronic Rheumatism, both night and day, and for months the succession could not leave his room; was instantly relieved of pain by Dr. Porter, and all symptoms of the disease commenced to rapidly disappear. May be referred to.

A Severe Case of Rheumatism Cured in Two Days by Dr. Porter.

MRS. ELIZABETH HAYM, daughter of Mrs. Thompson (midwife,) residence No. 93 English street, between Dauphine and Burgundy streets, was almost disabled from Rheumatism; in two days after being treated by him was perfectly cured. May be referred to.

Deafness of Seven Years' Standing Cured.

MR. LOUIS PAGEL, residence 251 Gravier street, corner of Bryades, had been afflicted with deafness for the past seven years. Hearing perfectly restored by three treatments by him. May be referred to.

Deafness Cured.

MISS MARY TRAIN, residence corner of Jena and Coliseum streets, Jefferson City. Deafness of eight years' standing cured by three magnetic treatments. May be referred to.

Chronic Ulcers and Skin Disease of Fourteen Years' Standing.

MRS. JULIA A. FITZGERALD, residence No. 320 Fulton street, had been a great sufferer from chronic ulcers, scores for fourteen years, also from a skin disease; and when she applied to Dr. Porter, a few weeks ago, the lower part of one of her limbs, including a portion of the foot, was almost destroyed, and from year to year the disease was rapidly progressing. She had applied to and been treated by all the best physicians not only of this city, but of all other cities, and never obtained the slightest relief. The pain she suffered during the past fourteen years of her affliction she described as inexpressible, not having any respite from pain, day or night, until she placed her case in the hands of Dr. Porter, who, by a few weeks' treatment, has effected almost a perfect cure, and her complete and permanent restoration to health is positively certain. Those similarly afflicted should not fail to call on this lady and learn the particulars of her case.

A Remarkable Cure of Paralysis and Loss of Speech.

MRS. CATHERINE PHILPOTT, residence on Front Levee street, corner of Erato, had been suffering from paralysis of the left side also total loss of speech. Paralysis cured and speech restored by two treatments. Those similarly afflicted should call and see this lady.

Blindness Cured.

MRS. MARGARET EGAN, residence corner of Philborne and Gravier streets, almost totally blind for three years. After four treatments by Dr. Porter can see to thread a fine camporic needle. Her age is sixty-five years. May be referred to.

DR. PORTER can refer to hundreds, in addition to the above, by calling at his parlors, No. 167 ST. CHARLES STREET, many of whom he is not at liberty to advertise publicly.

Those wishing treatment should not delay until the last few days of the doctor's stay in the city, as his parlors are then generally so crowded that it is almost impossible for him to treat all who come.

Patients Will Pay in Proportion to Property.

NO CHARGE FOR CONSULTATION.

Office hours from ten A. M. until eight P. M. each day. ap9 1t

J. A. LEM. FRANK H. BOOKER.

J. A. LEM & CO.,

MANUFACTURERS AND DEALERS IN

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102 Gravier and 13 Union Street.

A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

SONGS OF

GRACE AND GLORY.

The Very Best Sunday School Song-Book.

By W. F. SHERWIN and S. J. VAIL.

160 Pages.

Splendid Hymns,
Choice Music,
Tinted Paper,
Superior Binding.

Price in Boards, 35c.; $30 per 100.

A Specimen Copy (a Paper Cover mailed (or soon as Issued) on receipt of 25 Cents.

Orders filled in turn.

READY MAY 1.

HORACE WATERS & SON,

ap9 1t 481 Broadway, New York.

$30 FLORENCE $30

The Long-contested Suit of the FLORENCE SEWING MACHINE CO. against the Singer, Wheeler & Wilson, and Grover & Baker Companies, involving over $250,000,

Is finally decided by the Supreme Court of the United States in favor of the FLORENCE, which alone has Broken the Monopoly of High Prices.

THE NEW FLORENCE

Is the ONLY machine that sews backward and forward, or to right and left. Simplest Cheapest—Best.

SOLD FOR CASH ONLY. SPECIAL TERMS TO CLUBS and DEALERS.

April, 1874. Florence, Mass.

ap9 3m

JUST RECEIVED—E. BUTTERICK & CO.'S APRIL PATTERNS. Also April METROPOLITAN MAGAZINE, containing all the latest news in the world of fashion. Price, single number, 25 cents. Subscription for the METROPOLITAN, including $1 worth of Patterns, only $2 per year. This is the best and cheapest, and contains more valuable information than any magazine published in this country. WM. E. COOPER, Agent, ap9 1m 89 Canal street.

F. TROLLE,

CRESCENT CONFECTIONERY,

590.....MAGAZINE STREET.....590

ap9 2m NEW ORLEANS.

D. CAZAUX,

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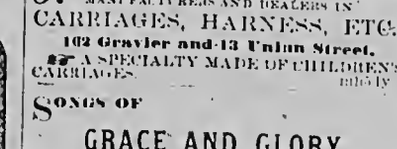
keeps constantly on hand a fresh supply of VEGETABLES, cheaper than any in the market. Give me a call. ap9 1m D. CAZAUX.



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and *all diseases of the Bowels*, is without exception the *most valuable and indispensable remedy known*, being so mild in its action that it can be given to *Infants* with impunity, and yet so certain in its effect that it *controls* the most *acute attacks*. For Infants its use is recommended in preference to the *deleterious* "Soothing Syrups," etc. *No household should be without it.*

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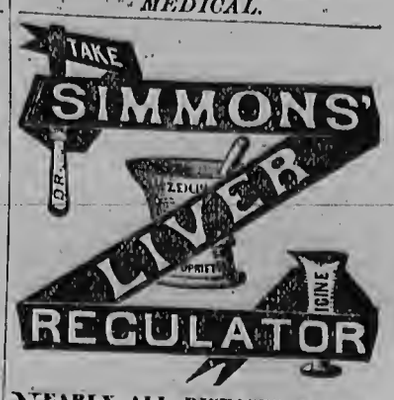

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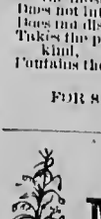

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is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Sour and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

mh13 4y DONALD KENNEDY.

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THE BEST ADVICE THAT CAN BE given to persons suffering from

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or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

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possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box Sold everywhere.

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WATCH WORDS.

BY ELLIS GRAY.

Three watch words brave to us are given,
To soothe in pain,
Bring hope again,
And cheer our woe
While here below—
A Mother, Home and Heaven.

By raging tempests wildly driven,
In fragile bark,
O'er waters dark,
The beacon light
That guides aright
Is Mother, Home and Heaven.

Who hath with sin for victory striven,
With fainting heart
From satan's dart,
Remembers well
The magic spell
Of Mother, Home and Heaven.

And when, through faith and love forgiven,
Death's river past,
We're safe at last,
With angel throng
We'll sing the song
Of Mother, Home and Heaven.

He Is Not Dead.

I have told you how Jesus lived and died long ago for men, and how he rose from the dead and is now in heaven. Now I wish to tell you of all that he does for you and me every day; how he speaks to us and helps us, and will help us every hour of our lives.

Perhaps you say: "Does he speak to me? And does he help me? How can that be, for I cannot see or hear him?" My dear child, every good thought you have and every good deed you do comes from Jesus, who breathes his goodness into us, and speaks to us continually in our hearts, saying: "Do this; do not do that." He speaks to us in many ways. Sometimes, when we read the story of his life, how wise he was, how powerful, how kind and how infinitely good, we feel that we should like to be good as he was. Above all, when we think of him patiently hanging on the cross, dying for each one of us—for you, dear child, as much as for any one else—then we feel a desire to be good and kind as he was. At such times Jesus is speaking to us, and saying: "Come to me, dear child, and let me help you to be like me."

Do not think, then, that Jesus, now that he is in heaven, forgets little children, or cannot speak to them. He is in your heart, always helping you. You see in a picture Jesus suffering for you on the cross, and that picture reminds you how much he did for us eighteen hundred years ago. But you must not think that when he had once done this, eighteen hundred years ago, then he was tired, and wanted to rest from helping us. It is not so. Jesus died, but he lives and works and teaches and helps us as much as ever.

In the books of the gospel there are written many stories that Jesus told his disciples. He was very fond of speaking about common things—sometimes about a farmer sowing seeds; sometimes about a fisherman catching fish; sometimes about a woman making bread, or about a number of persons going out to dine with a friend.

But do not think that Jesus told these stories once to other people that lived long ago, and now tells them no more to you! Whenever you see these common things about which Jesus spoke once, he speaks to you still, repeating the old stories, and he also tells you new stories. Year by year, as men grow wiser and better, and as we find out more and more of God's goodness and power and wisdom, Jesus speaks to us, telling new stories about God and heaven.—*Parables for Children.*

How the Spider Spins His Web.

Most people have too great an antipathy to spiders to spend even a few minutes in watching them. When a spider wishes to form a web, if he belongs to the race of geometrical spiders which build a wheel-shaped web, he selects some convenient place, and proceeds to lay the foundation by attaching the spokes of this wheel to proper objects; he then commences at the center formed by the crossing of these lines, and travels round and round, spinning his web, employing his feelers for guides as to distance. He always uses the outer web as a pathway, and every time he crosses one of the spokes he attaches his line to it. When he has finished he takes his position at the center, head downward, and waits for the unlucky insect, which he is sure will soon happen along. As soon as he perceives that some awkward fly has run against his delicate framework, he bounces out on him, and quickly ties him fast, hand and foot, so that he may devour him at leisure. But it is not alone for laying traps and tying fast his unlucky victims that the spider uses his web. If he wants to cross from one tree to another, or from one side of a stream to the opposite, he uses the web for a bridge. This he constructs by taking a favorable position, and then spinning a web, which he lets float in the wind. As soon as it strikes some object to which it adheres, he pulls it to see that it is secure, and then crosses on this single line. This is an achievement in engineering that far surpasses the suspension bridges built by human skill. Here is a bridge, oftentimes from fifty to one hundred feet long, spun by so insignificant an insect that we may have some trouble to find him, yet strong enough to bear his weight safely. When a spider wishes to descend from an elevation, he attaches the end of his web to some object, and then boldly launches off, spinning as he goes. When he gets down he cuts the line and leaves it, unless he wishes to return immediately, in which case he coils it up and takes it along as he ascends.

Making a Beginning.

Let us not be satisfied with talking about being good, or even trying it in a general sort of way. Let us look thoroughly over and through these characters of ours, and see what are the worst faults of them, and then turn our trying in that direction. I have known a girl who had, from unfortunate circumstances, been almost constantly found fault with, and never really helped to do better. She had to make her fight, when she finally began it, all alone.

"O dear!" she said in despair, "I don't know where to begin; it seems to me everything is wrong, from the time I get up in the morning until I go to bed at night, and the getting up is as bad as the rest, for I hate it so. I'm always late."

"Very well," said a wiser friend, "then I would begin right there, and correct that one fault; you'll be surprised to see how many weeds grow from one seed."

The girl tried it, for she was really in earnest; and to make sure of waking in season, she put away an interesting book and went to bed in season. Not being cross and sleepy, she found time to pray in good earnest, and I think that helped her to awake, suuuy and refreshed, in the morning. It was a little hard to obey the rising bell directly, and to go straight through her toilet without delay; but she did it, and had time for morning prayer, and the little golden text to carry in her heart all day.

"Most everything went right," she said to her friend at night; "it seemed as if just getting up in the morning gave me time to get hold of the right end of everything."

And I could tell you of a boy, an honest little Christian, who came to the conclusion, all by himself, that he made other people more trouble by leaving doors open than in any other way; so he set himself at work to overcome that fault. And lo! the little fellow discovered that the thoughtlessness which occasioned his fault came of selfishness. Let us make a beginning somewhere.—*Little Corporal.*

Farm, Garden and Household.

HOW TO MAKE GRAFTING-WAX. Thomas Matteson, of Pennsylvania, writes: "Take two parts mutton tallow, four parts resin, three parts beeswax; melt the tallow first, and put the beeswax and resin into it. When it is all melted, stir it all up and pour it into cold water and work it over. If there are lumps in it, mash them with your thumb and finger. The longer you work it the more sticky it grows. When it begins to stick to your hands, put some tallow on them. Work it till it is all as sticky as you want it. Put in a tin pan with a cover to it, and it will keep for a number of years. I think it is as good as sticking-salve to put on any sores. Some people put in more tallow than resin or beeswax, to make it softer to work in cold weather; but if there is too much tallow in it it will melt and run out in warm weather. I have had about forty years' experience in grafting, and used a number of sorts of grafting-wax. Some people put it in hot water, and make more trouble than there is need of. I wet my finger with my tongue, and don't find any difficulty in putting the wax on. I put a little wax on the end of the graft."—*New England Farmer.*

BROILING.—When meats are broiled on a gridiron, over hot coals, the sudden high heat applied sears the outside, which shuts in the juices, and the rapid application of heat soon cooks the meat through, if in moderately thin pieces. It is then tender, juicy and palatable. Those who never broil their fresh meat, fish or poultry, do not know the excellencies of a properly-cooked dish of animal food. Of all methods for fowl, broiling is the best, provided that the cook is active enough to handle the gridiron and meat dexterously, so as not to make charcoal of an atom, and yet quickly cook every part of meat sufficiently to suit the taste of the consumer.—*Rural Alabamian.*

GREENS.—In spring everybody seems seized with an appetite for "greens." The various plants sold under that title in the city markets are gladly welcomed, and the country folks send the children out to dig dandelions. It is quite safe to presume that the producer and the merchant will detect any very injurious weed, and that the cook will only need to examine with care to prevent unpleasant discoveries at the table; but among wild greens noxious plants are not infrequently gathered, and severe and sometimes fatal illness occasioned by their use.

HOW TO GET RID OF RATS.—A correspondent of *Colman's Rural* says: Take ten cents' worth of calomel and mix it in one pint of corn meal, and scatter it where the rats and mice will be sure to get it, and I will guarantee it to kill at least three hundred rats, or a proportional amount of mice.

WHEN is a lover like a tailor?—When he presses his suit.

BACK! BACK! COUGH! COUGH!

Cough is a symptom by which various diseased conditions of the throat, bronchial tubes and lungs manifest themselves. But whether it arises from the irritation produced in the throat and larynx by taking cold, from an attack of Bronchitis, from Incipient Consumption or from various other causes, nothing will allay it more speedily nor cure it more permanently than Dr. Pierce's Golden Medical Discovery. It does not matter whether it be a recent attack or a lingering cough, the Discovery is in either case equally well adapted for its relief and permanent cure. In fact it will cure a cough in one half the time necessary to cure it with any other medicine, and it does it not by drying it up, but by removing the cause, subduing the irritation and healing the affected parts. No time should be lost in commencing the use of a proper medicine for the relief of a Cough, for unless this course is pursued serious and dangerous disease of the lungs is liable to result.

DOCTORS SOON LEARN ITS VALUE.

BUFFALO, N. Y., Dec. 13, 1870.

DR. PIERCE: For the past six months I have used your Golden Medical Discovery in my practice, and in that time I have tested its merits in severe coughs, both acute and chronic, in chronic disease of the throat, severe cases of bronchitis, general derangement of the system, constipated condition of the bowels, and wherever a thorough alterative has been indicated. In all cases I have found it to act gently yet thoroughly and effectually in removing the various diseased conditions, and bringing about a healthy action throughout the system.

Yours fraternally, H. L. HALL, M. D.

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Chicago, Illinois.

C. S. MUNSON, MANAGER.

This splendid Hotel, rebuilt on its former site was thrown open for the reception of guests April 6th. Its exterior is grand and imposing, its appointments unique and magnificent throughout, and its management unsurpassed. 1y to 1y

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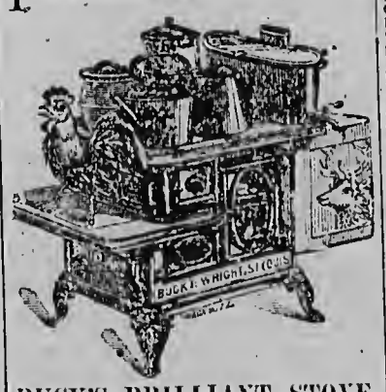

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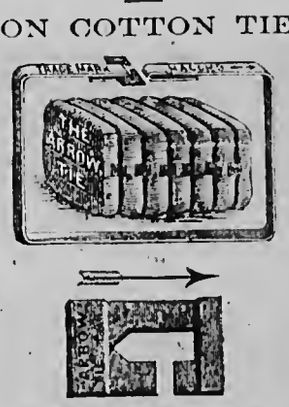

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FINE WATCHES, DIAMONDS, JEWELRY, Plated-ware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. fe26 1y

MUNCY & MARCY,

WHOLESALE DEALERS IN

Cypress Lumber, Shingles, Ash Wood

AND OAK STAVES,

SHINGLES A SPECIALTY.

121 and 126 Delord St., New Orleans.

P. O. Box 2288, Mechanics' Exchange, 6.

Agents for Steamer Alice, Amite River Packet, and for Steamer Amite, Pensacola Packet. fe19 2m

D. M. DOLLINGSWORTH,

SUCCESSOR TO

R. MARSH DENMAN & COMPANY,

51.....Bourbon Street.....56

fe12 3m New Orleans, La.

AUGUSTE MARX,

FANCY AND STAPLE DRY GOODS,

at auction prices, 383 DRYADES STREET, between Tiullu and Erato. Always on hand a complete and varied assortment of choice Dry Goods, bought from Northern Auction Marts at lowest cash prices, and therefore sold on cheapest and most reasonable terms. Give me a call. fe12 2m

AGENCY OF THE CELEBRATED

GRAND POINT (PARISH OF ST. JAMES, LOUISIANA).

PERIQUE TOBACCO.

Has constantly on hand a LARGE STOCK, for sale in lots to suit. E. BURGESS, fe12 2m No. 131 Gaiennie St.

WOOD.....COAL.....WOOD

SAM SMITH, at the old stand, NO. 351 DRYADES STREET, between Clio and Erato, extends thanks to his friends and customers for past favors and solicits a continuance of their patronage. Best quality of Oak and Ash Wood delivered free of drayage to all parts of the city at reduced prices; also the best qualities of Pittsburg and Anthracite Coal at the lowest market rates, sawed and split. Wood at one-fourth the usual charge. Orders left at 252 Calliope street will receive prompt attention. fe5 3m

T. W. BOTHICK, UNDERTAKER,

No. 271 Camp Street, New Orleans.

Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de4 1y

W. F. CLARK, SUCCESSOR TO A. LOEZ

134 Bampart Street,

Between Toulouse and St. Peter Sts., New Orleans,

MANUFACTURER OF

CARRIAGES AND BUGGIES.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Landeau built anywhere. Ja23 3m

J. M. ELKIN. F. STRINGER.

ELKIN & CO.,

168.....CANAL STREET.....168

New Boronne, New Orleans.

IMPORTERS OF ALL VARIETIES OF

English Carpetings, Rugs, Etc., Etc.

Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. oc23 1y

THOMAS HANAM,

LUMBER,

CABINS MADE TO ORDER.

Every description of LUMBER always on hand. Sash, Blinds, etc.

Mills and Yard—Corner CEDAR AND AMELIA streets, New Basin, New Orleans. Ja15 1y

E. HEATH. M. LARA.

HEATH & LARA,

Importers and Dealers in

UPHOLSTERERS' GOODS, WALL PAPER WINDOW SHADES AND CORNICES,

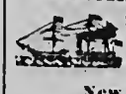
Mirrors, Frames, Molding and Wire Screens,

No. 99 Camp Street,

no20 1y New Orleans.

THE PREMIUM BUTCHER STALLS.

MARTIN LANNES, BUTCHER,



STALLS 37, 38 and 7,

MAGAZINE MARKET,

New Orleans, Louisiana,

respectfully informs his friends and the public in general that he is prepared to furnish Families, Hotels, Boarding-Houses, Steamboats, Ships and Steamships with the best BEEF, MUTTON, PORK, SAUSAGES, Tripe, Pigs, Fowls, Game, Vegetables, etc., and everything the market affords, at the very Lowest Rates. Thanking my customers for past favors, I solicit a continuance of the same. Recollect the Stalls, Nos. 37, 38 and 7, Magazine Market, where all orders sent will be thankfully received and promptly filled. ☞ All Meats delivered free of charge. oc2 6m

THE MITCHELL & RAMMELSBERG FURNITURE CO.,

MANUFACTURERS AND DEALERS IN ALL KINDS OF

FURNITURE,

MATTRESSES,

LOOKING-GLASSES, ETC.

Nos. 103 and 105 Camp Street,

Corner Poydras, Morrison Building, New Orleans,

Have the largest and best assortment of FURNITURE OF ANY HOUSE IN THE CITY.

Please give us a call before purchasing elsewhere. my29 1y

COAL.....COAL.....COAL.

B. D. WOOD & BROS.,

106 Common St., opposite City Hotel,

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my1 1y

LOUISIANA STEAM SASH, BLIND

—AND—

DOOR FACTORY,

ROBERTS & CO., PROPRIETORS,

301, 303, 305 and 307 Gravier Street,

Je5 1y New Orleans.

SOAP MANUFACTORY,

Cor. St. Andrew & Howard.

OFFICE AND SALESROOM:

110 Gravier, Cor. Bank Place.

mh15 1y

DENNIS BRUZA,

BUTCHER,

Stalls 13 and 15, Dryades Market,

NEW ORLEANS.

Ships, Steamboats and Families supplied with Beef, Pork, Mutton, etc. wholesale and retail. All orders accurately and promptly executed. fe12 3m

MISCELLANEOUS.

TO PURCHASERS OF DRY GOODS.

IN VIEW OF OUR SENIOR, MR. HOLMES, RETIRING FROM BUSINESS, WE purpose offering from and after this date, at GREATLY REDUCED PRICES, our entire stock of EUROPEAN GOODS, in store and in arrive, and we can to-day present a choice of LADIES' DRESS GOODS such as has never before been offered in this city, consisting of

Satins, Diagonals, Draps de Dames, Cygoinne, Camels' Hair Cloth,

BIERITZ, DRAPS IMPERATRICE, SILKS, BLACK AND COLORED. ALSO

CONFECTIONS, ROBES DE CHAMBRES, MATINEES EN PERCALE, ETC.

THE GREATER PORTION AT

ONE-HALF THE PRICE OF IMPORTATION.

Our unsurpassed and unique assortment of LINGERIE AND LINGE, HOSIERY, LINENS AND HOUSE-FURNISHING GOODS will come under the category of the heavy reductions.

OUR DOMESTIC STOCK

Will be offered at manufacturers' reduced prices, which are from twenty-five to thirty-three per cent. lower than they were in the beginning of the season. As we rarely appeal to purchasers by means of advertisements, our assurance of the truth of all we advance can be relied on.

ap24 1y D. H. HOLMES, No. 115 Canal and 15 Bourbon street.

NEW-ORLEANS, LA. T. TYLER, N. O.

GEORGE PURVES'

PERSEVERANCE

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD,

Cor. of St.... Jeanne d'Arc Sts., New Orleans.

GLAZED SASH.

Send for Price List. de11 1y

BUSINESS CARDS.

LOUIS BUSH, Of Lafourche. JOHN B. LEVERT, Of Iberville.

BUSH & LEVERT,

COTTON AND SUGAR FACTORS,

AND

General Commission Merchants,

31.....PERDIDO STREET.....31

Lock Box 2017, ap2 2m New Orleans.

PATENTS FOR INVENTIONS,

TRADE-MARKS, COPYRIGHTS, ETC.,

Procured by

mh26 1om H. N. JENKINS,

No. 27 Commercial Place, New Orleans.

S. LeJARDEUR & BELSON,

CUSTOM-HOUSE BROKERS,

29.....Peters Street.....29

mh26 1m *NEW ORLEANS.*

WILLIAM GHANER,

DRUGGIST AND APOTHECARY,

Corner Dryades and St. Andrew Sts.

A complete stock of English, French and German DRUGS; also Perfumery, Soaps and Fancy Articles. Prescriptions carefully put up at all hours. mh26 3m

GAS FIXTURES.

GAS COOKING STOVES

AND PLUMBING MATERIALS

At New York Prices.

BY P. H. QUINLAN, 286 CAMP STREET.

Stores, Offices and Dwellings fitted up for Gas, Steam and Water in the most approved style. Country orders solicited. mh26 1om

THE DOMESTIC

LOCK-STITCH SEWING MACHINE

WILL LAST A LIFE TIME.

WILSON & GIBBS' celebrated Twisted Loop-Stitch sewing Machine, always ready and in order. Needles for all kinds of sewing Machines.

fe13 3m M. S. HEDRICK, 103 Canal street, New Orleans.

P. A. DESFOHGES,

IMPORTER OF HAVANA CIGARS,

9.....Camp Street.....9

NEW ORLEANS, LA.

Orders promptly filled. mh7 2m

DELITIDI'S SODA WATER

AND

FRESH FRUIT SYRUPS,

At Eckleberg's,

Corner Washington street and St. Charles avenue, New Orleans. mh12 3m

JULES ALZAR,

WHOLESALE AND RETAIL

Dealer in Havana and Domestic Cigars,

NO. 20 ROYAL ST., NEW ORLEANS.

Always on hand a large and selected stock of the best brands, manufactured of the best Leaf Tobacco. Gives us a trial. Orders from the country promptly attended to. mh5 20

JOHN MANING,

NO. 112 ANNUNCIATION STREET,

Corner of Thalia, New Orleans,

Dealer in All Kinds of Wood and Coal.

Delivered to any part of the city at the lowest market rates. mh5 2m

J. A. KERNAN & T. WHITE,

PRACTICAL GILDERS,

108 CUSTOM HOUSE St., near Royal, New Orleans.

Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended to. fe19 90t

IF YOU WISH TO SAVE MONEY BUY your BOOTS AND SHOES AT J. ESTOUP'S Boot and Shoe Store, Dryades Street Market. He has just received, direct from the best Philadelphia and other manufacturers, a very large assortment of the very finest of Ladies', Misses' and Children's Shoes, also Gentlemen's Shoes and Boots, which he is offering low for cash. Call and convince yourselves at 389 DRYADES STREET. fe12 2m

G. D. CEULEN,

PORTRAIT PAINTER,

37.....Camp Street.....37

NEW ORLEANS, LA.

Old Paintings restored. fe19 1f

LEWIS JOHNSON,

ENGINE AND MACHINE BUILDER,

Corner Julia, Delta and Water Streets,

NEW ORLEANS,

Castings of all kinds. Repairing executed with dispatch. Steam and Vacuum Gauges repaired. Brass Box 763, Postoffice. ap17 1y

COMPETITION DEFIED.

DRYADES STREET TO THE FRONT,

Ladies' and Children's Boots and Shoes.

In all styles and of the best make, may be bought at WONDERFULLY low prices at MRS. JAMES A. KELLY'S, fe12 2m No. 365 Dryades street.

B. H. HAUS,

REPAIRER AND TUNER OF PIANOS AND ORGANS,

All work guaranteed. Desk and order-book at the Book, Stationery and Organ Depot of Robert J. Harp, 110 and 112 Camp street. Orders left at the above place or addressed to care of Mr. Harp will be promptly and faithfully attended to. fe12 3m

FASHIONABLE MILLINERY.

MME. L. F. LABAUVE,

453 Dryades Street, near Enterpe,

has just received a large and well-selected stock of SPRING GOODS, comprising all the latest novelties of the season in FRENCH MILLINERY, at prices to suit the times.

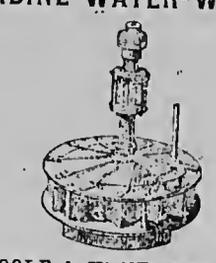
Straw Bonnets and Hats Bleached, Dyed and Altered in the latest styles. mh12 2m

MISCELLANEOUS.

JAMES LEFFEL'S

IMPROVED DOUBLE

TURBINE WATER-WHEEL.



POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

Nearly Seven Thousand Now in Use,

working under heads varying from 2 to 240 feet; Twenty four sizes, from 5½ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated Pamphlet* sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Blanch's Crusher for Minerals Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.

☞ Send for Circulars. fe26 6m

NOTICE.....NOTICE.

THE STAR HOUSE.

We have the pleasure of informing the public, and families in particular, that on the THIRTIETH OF MARCH we shall open a

DRY GOODS STORE

AT

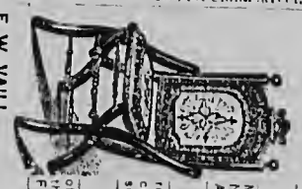
161.....CANAL STREET.....161

Opposite the Varieties Theater.

The proprietor will sell Goods at prices to suit the times.

Come and examine our stock, to be excelled by no house in this city as to quality, low prices and good selection; our object being to answer to actual circumstances, and be satisfied with small profits, persuaded that those who will honor us with a call will be convinced of our low figures, and always find a varied and general assortment of Goods, such as LINENS, COTTONS, SILKS, WOOLS, and in fact every article pertaining to a first-class house, promising to the kind patrons honoring us with their presence that nothing will be left undone on our part so as to give them entire satisfaction, being delighted to show them our goods at all times.

J. M. SATOMAYOR, mh26 1m No. 161 Canal Street.



E. W. VAILL, Worcester Mass. Patentee and Manuf'r.

VAILL'S PATENT FOLDING CHAIRS

Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, seaside and shipboard. A variety of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts. mh26 6m

SEEDS

OUR BEAUTIFULLY ILLUSTRATED

CATALOGUES for 1874, of

SEEDS AND PLANTS

SEEDS Numbering 175 PAGES, and containing 8 fine large colored plates, are now ready. To our patrons they will be mailed as usual free, to all others, on receipt of 25c., which we return in Seeds or Plants, with first order. *All purchasers of our Books, either* Gardening for Profit, or Practical Floriculture *Price $1 50 each (prepaid by mail,) have their names entered on our lists, and will receive above Catalogues annually, free of charge.*

PLANTS

Peter Henderson & Co.

Seedsmen, 35 Cortlandt Street, New York.

PLANTS

fe21 2m

T. WHINREY CARTER,

ARCHITECT,

58.....CARONDELET STREET.....58

ja15 1y New Orleans.

WILLIAM VELDEN,

DEALER IN WOOD AND COAL,

Corner Prytania and Phillip Streets.

Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. de8 6m

THE HOUSEHOLD PANACEA AND Family Liniment is the best remedy in the world for the following complaints, viz.: Cramp in the limbs and stomach, pain in the stomach, bowels or side, Rheumatism in all its forms, bilious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever. Purely Vegetable and all-healing. For internal and external use. Prepared by CURTIS & BROWN, No. 275 Fulton St., New York, and for sale by all druggists. Jy3 1yeIw

INSURANCE.

HOME MUTUAL

INSURANCE COMPANY,

Office, 78 Camp Street, New Orleans.

ESTABLISHED IN 1852,

INSURE FIRE, MARINE AND RIVER RISKS AT LOWEST RATES.

Assets.....$718,658

J. H. WOODS, President,
T. SEFTON, Vice President,
CHARLES LESASSIER, Secretary,

Board of Trustees.

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NORTH BRITISH AND

MERCANTILE INSURANCE CO.

OF LONDON AND EDINBURG.

INCORPORATED.....1809

Capital (Gold).....$10,000,000

Issues Gold and Currency Policies, on all desirable risks, at Local Board rates, with usual rebate.

☞ Losses made at this Agency settled here.

WM. E. FITZGERALD, Agent, Ja22 3m No. 2 Carondelet St., New Orleans.

NEW ORLEANS

MUTUAL INSURANCE CO.

OFFICE—COR. CAMP AND CANAL STS.

Capital.....$560,000 00

Assets, Dec. 31, 1872..... 676,911 83

Insures FIRE, MARINE AND RIVER Risks, dividing the profits separately on each department to the insured.

For the accommodation of its customers, the company will make Marine Losses payable in London.

J. TUYES, President.
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G. W. Babcock,	Aug. Belchard,
T. Bailly Blanchard,	E. Miltenberger,
A. Schreiber,	W. H. Schmidt,
Charles Lafitte,	J. Tuyes. fe5 3m

SCHOOLS AND COLLEGES.

Soule's

COMMERCIAL COLLEGE,

The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

GEO. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, octavo pages, the great arithmetical work of the age, is for sale at the College office. Ja22 1y

IRON WORKS—RAILS.

RAILINGS.....RAILINGS.

WROUGHT IRON AND WIRE RAILINGS

FOR

Public Grounds, Cemeteries, Cottages,

ETC., ETC.

Iron Bedsteads, with Wire Stockings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.

M. WALKER & SONS, se18 1y 895 Market St., Philadelphia, Pa.

WIRE RAILING

AND

ORNAMENTAL WIRE WORKS,

DUFUR & CO.,

No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,

102 and 104 East Second St., Cincinnati.

B. J. WEST, Agent, mh5 1y 115 and 117 Magazine st., New Orleans.

MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells.

Special attention given to CHURCH BELLS.

☞ Illustrated catalogue sent free Jy31 1y

MISCELLANEOUS.

JOHN GIBSON,

ENGRAVER

AND

Steam Power Lithographic Printer,

82 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receip

New Orleans Markets.

From the New Orleans Price Current.

The river is 3 inches below high-water mark.

COTTON.—The following are the arrivals since the third instant:

Louisiana and Mississippi	bales...	5,643
Lake		2
Arkansas		1,295
Tennessee		2,151
Mobile		471
Florida		61
Texas		750
Total		10,346

On Saturday the demand was fair throughout the day and the supply moderate. Good ordinary, benders, sold at 14¼c., and strict good ordinary at 14⅞c. The movement continued checked by its being a close holiday at Liverpool, and the exchange being closed at New York, depriving us of our usual market dispatches. On Monday the market opened with an active demand, and a fair business was done during the morning, mostly at full prices, the general tendency being to an improvement, after which the movement continued to exhibit a fair degree of animation, and, although checked by moderate offerings of the kinds wanted, and by factors being more stringent in their pretensions, yet the sales summed up 6,700 bales, at about ⅛c. advance on good ordinary and the higher grades. The business included good ordinary at 14@14¼c., strict good ordinary at 14⅜c., strict good ordinary to low middling at 15¼c., low middling at 15⅛@15⅜c., strict low middling at 15¾, 15⅞@16c., and middling at 16⅛c. On Tuesday buyers came forward with unabated spirit and took 6,000 bales, partly at rather easier rates, but mostly at full prices in some cases showing an improvement of ⅛c. All grades were held by factors with increased firmness, predicated to some extent on the moderate amount offering.

The above makes an aggregate for the past three days of 17,400 bales, against 10,930 for the corresponding time last week and 20,880 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,111,200 bales, against 1,045,427 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 349,791 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 89,631 to Great Britain, of 92,911 to France and of 105,969 to other foreign ports. We quote:

Low ordinary	9¼ @ 10¼
Ordinary	11⅝ @ 12¼
Strict ordinary	12⅝ @ 13
Good ordinary	14⅛ @ 14⅜
Strict good ordinary	14⅝ @ 14⅞
Low middling	15⅛ @ 15⅜
Strict low middling	15¾ @ 16
Middling	16⅛ @ 16¼
Strict middling	16⅜ @ —
Good middling	17¼ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1873	bales	7,177
Arrived past three days		10,346
Arrived previously		1,222,532—1,232,878
		1,240,055
Exported past three days		25,831
Exported previously		990,747—1,016,578
Stock on hand and on shipboard		223,477

LOUISIANA SUGAR.—On Tuesday 176 hhds. were received. There was quite a fair demand, and 250 hhds. sold, including some from previous supplies, at 6¼@6¾c. for good common to fair, 7⅛@7⅝c. for good fair, 8@8¾c. for prime, 9¼@9⅝c. for yellow clarified, and 7@7⅛c. for seconds.

LOUISIANA MOLASSES.—On Tuesday 73 bbls. were received, and 162 bbls. sold at 45c. for good centrifugal, and 53c. for low prime reboiled. A dealer sold 60 bbls. prime at 70@72c. ₱ gallon.

CORN.—On Tuesday 5,350 sacks sold at 78@80c. ₱ bushel for white. No yellow on hand. The last sold at 52c. ₱ bushel.

OATS.—On Tuesday 1,250 sacks sold at 60@65c. ₱ bushel.

PORK.—On Monday 500 bbls. sold, in lots, at $17.25 to arrive, and $17.25@17.50 on the spot. Some even-weight sold at $16.87½ ₱ bbl.

BACON.—On Tuesday shoulders were quoted at 7½c., clear rib sides 9¾@9¾c., clear sides 10¾c. ₱ lb.; 20 and 31 casks shoulders sold at 7¼c., 25, 25 and 5 casks clear sides at 10¼c. ₱ lb. A large lot of clear sides was in treaty at 10¼c. ₱ lb.

HAMS.—On Saturday 25 tierces sold at 12¾@12¾c., and on Tuesday 10 tierces at 12¾c. ₱ lb.

LARD.—On Tuesday 50 and 50 tierces refined sold at 9¾c.; 200 do., in lots, at 9¼c., 75 and 50 kegs packers' at 10¼c. ₱ lb.

DRY SALT MEAT.—On Saturday 10 casks shoulders sold at 8¼c., and on Monday 5 casks and 48 half casks shoulders at the same price. Shoulders are quoted at 6¾c. loose, and 6¾c. packed; clear rib sides 8¾c., clear sides 8¾@8¾c. ₱ lb.

BREAKFAST BACON.—Is in good supply and dull at 11@11¾c. ₱ lb. for Western.

CORN MEAL.—On Tuesday $3.60 ₱ bbl. was asked, but only 30 bbls. sold at that price.

BUTTER.—Is in fair supply and dull. Choice Western is quoted at 36@38c., choice Goshen 42@44c., inferior Western 28@32c., inferior Goshen 35@40c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 113⅛@113⅞ (against 113⅜ at New York,) and, after a fair business, closed at 113@113½ (against 113⅛ in that market.)

Nothing has been reported in silver. It is quoted at 106½@107½ for American half dollars and 106@106¾ for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	28	30
Java	33	38
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	12	15
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 25	5 50
Superfine	— —	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	20 00
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	4¼	5½
Swedes, assorted	7½	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	80	83
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGARS, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¼	— —
Pulverized	10¾	— —
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	180 00	210 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	— —	— —
Plantation cart	65 00	70 00

CATTLE MARKET.

NEW ORLEANS, April 7, 1874.

Texas beeves, choice, ₱ head	— — @45 00
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	20 00 @ 28 00
Texas cattle, third quality, ₱ head	12 00 @ 15 00
Western beeves, ₱ net	10 @ 12½
Sheep, first quality, ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice ₱ head	80 00 @100 00
Milch cows, ₱ head	35 00 @ 50 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	5 00 @ 10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
A. Coyle, St. Louis, Mo.
J. B. Ford & Co., Cincinnati, Ohio.
Larane & Hall, Baltimore, Md.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
A. H. Young, Williamsburg, New York.

Architects.
T. Whitney Carter, 58 Carondelet street.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Old Basin Bakery, 7 Old Basin.
Poydras Market Bakery, 226 Poydras street.
Times Bakery, 53 Annunciation street.

Banks.
New Orleans Savings Institution, 156 Canol st.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Turnbull & Co., Baltimare, Md.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Estoup, 389 Dryades street.
Louis Glinbel, 578 Magazine street,
Mrs. James A. Kelly, 365 Dryades street.
James Simpson, 423 Dryades street.
John George Wagner, corner Ursulines and Dauphine streets.

Brokers.
S. LeGardeur & Belsom, 29 Peters street.

Butchers.
Dennis Braza, stalls 13 and 15, Dryades Market.
J. Dubarry, stalls 2, 4 and 6, St. Mary's Market
Martin Launes, stalls 37, 38 and 7 Magazine market.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 108 Canal street.

Carriages, Wagons, Etc.
D. Berlein, 120 First street.
W. F. Clark, 134 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lunn & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

Cheap John.
Mrs. D. J. Rosenstein, 519 Magazine street.

China and Crockeryware.
Paul J. Christian, 36 Camp street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor. Erato and Franklin sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
John Manning, 112 Annunciation street.
H. Mollegen & Co., 321 Rampart street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Velden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Seed.
R. H. S. Martin, 75 Peters street.

Cow Peas.
George Heck & Co., 32 Tchoupitoulas street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. Charles E. Kells, 12 Dauphine street.

Drugs.
Wm. Graner, cor. Dryades and St. Andrew sts.
F. O. Greve, cor. Annunciation and Galennie sts.
F. Jorger, corner Second and Dryades streets.
I. L. Lyons, corner Camp and Gravier streets.

Dry Goods.
D. H. Holmes, 155 Canal and 18 Bourbon street.
A. Kling, 182 Royal street.
Levy Bros., 580 Magazine street.
Auguste Marx, 383 Dryades street.
W. H. Peters, 594 Magazine street.
J. M. Satomayor, 164 Canal street.
St. Philip Store, 230 Royal street.

Educational.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 30 Carondelet street,
Bush & Levert, 31 Perdido street.
Alph. Dellilane, 21 St. Louis street.
W. Harrington & Co., 79 Carondelet street.
A. Meynier, Jr., 55 Peters street.
J. T. & H. M. Payne & Co., 64 and 66 Baronne st.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fertilizers.
Meeker, Knox & Stanlz. 49 Carondelet street.
Stern's Fertilizer, 16 Chartres street.

For Sale.
Cigar Factory, cor. Chartres and Bienville sts.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Customhouse street.
F. Wagener, 13 Baronne street.

Furniture.
John Bids, 291 Camp street.
Hugh Flynn, 187 Poydras street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
John McMains, 572 and 574 Magazine street.

Hardware.
A. Baldwin & Co., 74 Canol, and 91, 93 and 95 Common street.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Insurance.
American Life Insurance Company, John D. Scott, manager, 10 Carondelet street.
Home Mutual Insurance Co., 78 Camp street.
New Orleans Mutual Insurance Co., corner of Camp and Canal streets.
North British and Mercantile Insurance Company, office, No. 2 Carondelet street.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
A. W. Hyatt, 38 Camp street.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
Muncy & Marcy, 424 and 426 Delord street.
George Parvest, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Burnham's Water Wheel, N. F. Burnham, York, Pa.
W. L. Gosling, 61 St. Charles street.
Diamond Cotton Chopper and Cultivator, Fayetteville, N. C.
Lewis Johnson, corner Julia, Delta and Water streets.
Mennesly & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Marble and Granite Works.
George Stroud, 153 to 161 St. Charles street.

Medical.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hommann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Dr. Hall's Balsam, J. F. Henry, Curran & Co., New York.
Lapiace's Indian Turnip Pectoral Balm, B. Lapiace, 24 and 25 Elysian Fields street.
I. L. Lyons, corner Camp and Gravier streets.
Mott's Liver Pills, John F. Henry, Curran & Co., New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Millinery.
Mme. L. F. Labauve, 452 Dryades street.
Mrs. L. Rogers, 450 Dryades street.
Mme. Sophie, 13 Baronne street.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
B. H. Hans, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Painters.
A. S. Cutler, 136½ Camp street.

Papers and Magazines.
General Conference Daily Advocate, A. H. Redford, Nashville, Tenn.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York

Perfumery.
Colgate & Co.'s Cashmere Bonquet.

Pompano.
England, Tallon & Co., French Market.

Portrait Painters.
G. D. Conlun, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Restaurants.
Four Seasons Restaurant, J. Bosio, 155 Chartres street.
Magnolia House, 95 St. Charles street.

Seeds.
Peter Henderson & Co., New York.

Sewing Machines.
Beckwith $20 Portable Sewing Machine, Edward Thompson, 90 Baronne street.
M. S. Hedrick, 100 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton; agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.

Stoves.
J. H. Campman, 133 Bendras street.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 419 Dryades street.

Tents.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
Jules Alzar, 20 Royal street.
E. Bourgeois, 10 Conti street.
F. A. Desforges, 9 Camp street.
E. J. Hilleux, manufacturer, corner St. Louis and Bienville streets.
Ed. L. Zell, cor. Canal and Carondelet streets.

Underdrinkers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canol street.

Wire Railing, Etc.
Dufur & Co., Baltimare, Maryland.

Special Notices.

NOTICE.—*To the Preachers of the Mobile District.*—Our District Conference will embrace the third Sabbath in April, the services commencing on Wednesday night previous. It is hoped that there will be a general attendance. Bishop Marvin will be with us. I hope the brethren will have taken their collections for the expenses of the delegates to the General Conference before that time. J. HAMILTON.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SUMMIT DIST.—SECOND ROUND.

Amite City	Mar. 28, 29
Franklinton circuit, at Franklinton	Apr. 4, 5
McComb City circuit, at Muddy Springs	18, 19
Holmesville circuit, at Magnolia	May 2, 3
St. Helena circuit, at Osyka	16, 17
Union circuit, at Pipkin's chapel	30, 31
Summit station	June 13, 14

We hope the preachers in the district will take up collections to defray the traveling expenses of the delegates to the General Conference. They may send the money to my care, at Summit, Mississippi, or to W. E. M. Linfield, Hazlehurst, Mississippi.

A. B. NICHOLSON, P. E.

ALABAMA CONFERENCE.

CAMDEN DIST.—SECOND ROUND.

Monterey, at Monterey	Apr. 4, 5
Pleasant Hill, at Pleasant Hill	11, 12
Lowndesboro, at Hayneville	18, 19
Sepulga, at Bethlehem	25, 26
Pineville, at Bell's Landing	May 2, 3
Camden, at Mount Carmel	9, 10
Monroeville, at Claiborne	16, 17
Evergreen, at Evergreen	23, 24
Georgiana, at Georgiana	30, 31
Brewton, at Hopewell	June 13, 14

A full attendance is earnestly solicited.

J. W. SHORES, P. E.

MISCELLANEOUS.

CROCKERY,

CHINA, GLASS,

AND

House-Furnishing Goods,

CHEAP AS ANY HOUSE IN THE SOUTH.

☞ Send for estimates.

P. J. CHRISTIAN,
No. 36 Camp street, New Orleans.
J. B. VINET. mh26 1y

REMOVAL.....REMOVAL.

Having purchased the entire stock of Dry Goods and the good will of Mr. S. G. Kreeger, I am now established in his store, and will be happy to meet all my friends and customers, and show them a fine and select stock of

FANCY AND STAPLE DRY GOODS,

AND

A Full Line of French Corsets.

I am determined to sell goods at the lowest market prices, regardless of cost. Come one! Come all! and get a BARGAIN.

W. H. PETERS,
594 Magazine street, near St. Andrew,
ap2 1m (Kreeger's Old Stand.)

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$20 PORTABLE

SEWING MACHINE.

THE GREAT SUCCESS OF THE AGE.

This Machine is presented to the public as the equal of any Sewing Machine made, at ONE-THIRD THE COST.

If you want a Sewing Machine, don't fail to send for circulars before buying any other.

Terms, cash in advance, or cash by Express.
Address EDWARD THOMPSON,
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TENT FOR SALE.

On account of removal of the owner to a distant State, the fine, substantially-built, double-framed Tent on LOT C of the SEASHORE CAMP GROUND is for sale. It has a Porch in front, is covered with shingles, and occupies the southeast corner, front row, near the beach, and is perhaps the most desirable position of the encampment. It contains

Six Chairs,	Two Looking-Glasses,
Two Tables,	Two Water Buckets,
Two Wash-Stands,	Two Candlesticks,
Two Wash-Bashs,	Two China Mugs,
One Broom,	One Tin Dipper,

all of which are to be included in the sale. For further particulars or for Map of Camp Ground address ROBT. J. HARP,
ap2 tf 110 and 112 Camp St., New Orleans.

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The Finest OOLONG (Black) TEA the world produces, at $1 per pound. Gives unbounded satisfaction to all who have tried it. Orders by mail or otherwise, for one pound and upward, delivered to any address in the city free of charge. Country orders by express C. O. D. Address GREAT CHINA AND JAPAN TEA WAREHOUSE, 419 Dryades street, New Orleans. mh19 1m

COW PEAS.....COW PEAS.

250 SACKS CLAY COW PEAS,

NEW CROP,

For sale by GEORGE HECK & CO.,
mh19 1m 32 Tchoupitoulas street.

J. ROSIO,

FOUR SEASONS RESTAURANT,

155.....Chartres Street.....155

Between St. Peter and Toulouse streets,
mh19 2m New Orleans.

A. MEYNIER, JR.,

COMMISSION MERCHANT,

55 Peters Street, near Bienville,

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Consignments of Eggs, Chickens and all country products sold at highest market prices. fe26 3m5p

POMPANO.....POMPANO.

NOTICE.

The undersigned wish to inform their friends and customers and the public that they have just received a fresh supply of the above-named DELICIOUS FISH. All desirous of eating a good Pompano should apply to

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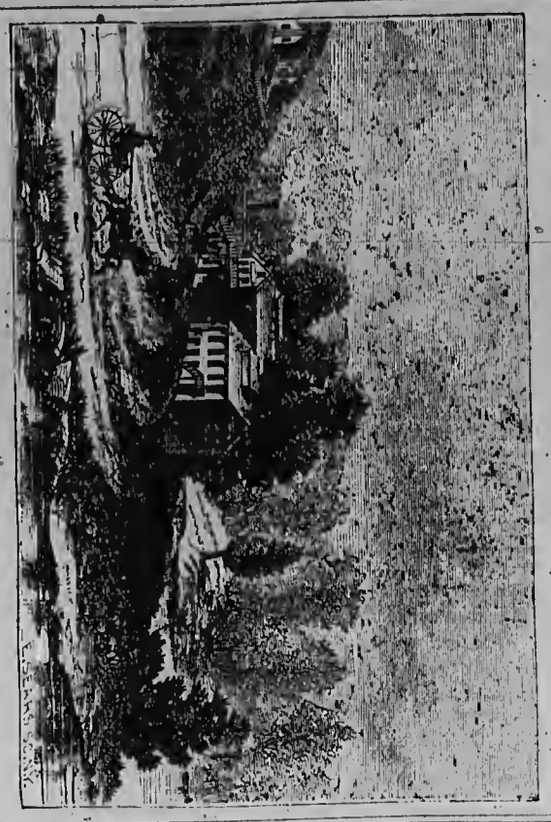

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☞ For Specimen of "News" we refer to this issue of this Paper. ☜

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MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

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55.....Camp Street.....55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 130 pieces, for..... $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00
A French China (best quality) DINNER SET, same assortment, 136 pieces..... 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces..... 4 00
French China TEA SETS, 44 pieces..... 6 50
French China Decorated TEA SETS, 44 pieces..... 7 50
Good Table GOBLETS, from 50 cents, per set up.
Granite Dinner Plates, per dozen..... 1 40
Granite Breakfast Plates, per dozen..... 1 25
Granite Tea Plates, per dozen..... 1 15
French China Dinner Plates, per dozen..... 3 00
French China Breakfast Plates, per dozen... 2 75
French China Tea Plates, per dozen..... 2 25

NOTE.—The prices above contemplate "First choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

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MISCELLANEOUS.

WE WANT 1,000 FIRST-CLASS

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at once to sell two of the most popular works ever published:

U. S. BONDS A record of prison life at Fort Delaware, by the Rev. I. W. K. Handy,

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MARSHALL'S LIFE OF

GEN. ROBERT E. LEE.

☞ Send for Circular at once.

TURNBULL BROS.,
fe26 2m Baltimore, Md.

NEW ORLEANS

SAVINGS INSTITUTION,

156.....CANAL STREET.....156

Incorporated March 15, 1855.

OFFICERS,

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THOS. A. ADAMS, First Vice President.
THOS. ALLEN CLARKE, Second V. President.
CHARLES J. LEEDS, Third Vice President.
SAM JONES, Jr., Treasurer.

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Thos. A. Adams,	Christian Schneider,
Thos. Allen Clarke,	Samuel Jamison.
Charles J. Leeds,	

☞ SIX PER CENT. INTEREST on deposits.
Ja29 3m

WATERS' CONCERTO AND ORCHESTRAL ORGANS are the most beautiful in style and perfect in tone ever made. The Concerto and Orchestral Stops are the best ever placed in any Organs. They are produced by an extra set of reeds, peculiarly voiced, the effect of which is most charming and enchanting, while the imitation of the human voice is superb. These Organs are the best made in the United States.

WATERS' NEW SCALE PIANOS have great power and a fine singing tone, with all modern improvements, and are the best Pianos made. These Organs and Pianos are warranted for 6 years. Prices extremely low for cash, or part cash and balance in monthly or quarterly payments. Second-hand Instruments taken in exchange. Great inducements to the trade. Agents wanted in every city and county in the United States and Canada. A large discount to Teachers, Ministers, Churches, Schools, Lodges, etc., etc. ILLUSTRATED CATALOGUES MAILED.

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CIGARS, CIGARETTES AND TOBACCO,

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Postoffice Lock Box 374, New Orleans, Louisiana.

Largest and best assortment always on hand. Prices as low as the lowest. Goods forwarded C. O. D. by Express to any address. Country orders solicited. Satisfaction warranted. de25 6ysp

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This splendid, and first-class line of new iron Steamships, the largest, cheapest and most comfortable in the passenger business, sails weekly between New York, Queenstown and Liverpool.

Tourists visiting Europe, or persons sending for their friends in the Old Country, would do well to consult their comfort and advantage by purchasing their Passage Tickets from

P. F. GOGARTY, Agent,
151 Camp street, New Orleans.
Also Passenger Agent for State Line. mh26 3m

FOR NEW YORK.

The Cramwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage..... $50 00
Steerage Passage..... 25 00

Through bills of lading to foreign and coastwise ports issued.

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mh19 1y No. 41 Carondelet street.

FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage..... $50 00
Steerage Passage..... 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

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JOHN H. LUDWIGSEN, Agent,
fe12 1y No. 190 Common street.

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AND TEXAS RAILROAD.

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Express Train leaves Depot, foot of Canal street, daily at five P. M.

For tickets and information apply at office of Mobile Line, corner of Camp and Common streets, opposite City Hotel.

E. P. SHUTE,
General Ticket Agent.
S. H. SCHANTON, General Supt. mh19 3m

GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Catilope street:)

DEPART.

Express	7.00 A. M.
Mail	5.55 P. M.

ARRIVE.

Express	11.45 P. M.
Mail	11.00 A. M.

649 Miles Under One Management.

Palace Sleeping-Coaches to Chicago and Louisville without change. Only one change to Eastern cities.

Entire train runs into city of Cairo.

Tickets for sale and information given at 22 Camp, corner of Camp and Common.

A. D. SHELDON, Ticket Agent.
E. D. FROST, General Manager. mch7 6m

MISCELLANEOUS.

PROSPECTUS

OF THE

General Conference Daily Advocate.

THOMAS O. SUMMERS, D. D., EDITOR.
A. H. REDFORD, AGENT, PUBLISHER.

PRICE, $1.

A daily paper will be published during the session of the General Conference, which convenes in the city of Louisville, Kentucky, on the first day of May next. This paper will contain an account of the Proceedings of the Conference, including the Pastoral Address of the Bishops, the various questions that may come before the body, the Reports of Committees, the Speeches and Debates, together with all the plans that may be proposed and adopted for the extension of the Kingdom of the Redeemer in the world.

It is truly a certain cure, and in our judgment the only specific ever discovered.—Rev. C. H. Ewing, Media, Pa., suffered sixteen years; became helpless. Rev. Thomas Murphy, H. D., Frankford, Philadelphia. Rev. J. B. Davis, Hagerstown, N. J. Rev. J. S. Buchanan, Clarence, Iowa. Rev. G. G. Smith, Pittsford,

The Christian Advocate.

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News of the Week.

DOMESTIC.

NEW YORK, April 8.—The General Trans-Atlantic Company's steamship Europe, reported abandoned by Cable, was reckoned one of the best and safest vessels, after the loss of the Ville du Havre. She was comparatively a new vessel, having been built in 1866, at Glasgow, Scotland. She was lengthened last year at Newcastle-on-the-Tyne, and altered from a side-wheel steamer to a propeller. Her commander was Captain Lomax, an able and experienced officer, in the employ of the company for a number of years, and has always been considered a skillful and careful navigator.

No list of passengers, nor manifest of cargo, supposed to be of the usual character on ships of this line, consisting of wines, silks, etc., has yet been received in this country. Four hundred passengers and crew were saved.

GALVESTON, April 8.—A *News* special from Austin says: "Last night about dusk the stage bringing the United States mail and eleven passengers, of whom three were ladies, was stopped about twenty-three miles from here by three armed men, who cut the front horses out, took all the passengers' money and jewelry, broke open their trunks, and gutted the mail-bags, taking one of them and two of the stage horses. Among the passengers were Bishop Pegg and Mr. Breckinridge, the President of the National Bank of San Antonio, from whom they took $3,000. They secured about $3,000 from the passengers. The stage was the regular four-horse stage from San Antonio to Austin. It did not reach Austin until four o'clock this morning."

LITTLE ROCK, April 8.—The Fulton *Republican* special says: Captain Holloway arrived here to-day from the newly-discovered gold mines on the north fork of the Ouachita, en route to St. Louis to purchase an apparatus wherewith to commence active operations. The mines are located in the mountains, near the Choctaw line, and are richer than at first supposed. Captain Holloway passed through the silver district on his way here, and reports the wildest excitement over recent discoveries.

MEMPHIS, April 9.—A telegram from Helena, Arkansas, to the *Appeal*, to-night, says Hushpuckana Bayou, near Sunflower, Mississippi, broke again last night. The break is now a hundred yards wide. This endangers the whole of Sunflower and Yazoo river bottoms, which are among the richest in the Mississippi valley.

BATON ROUGE, April 13.—We learn from the best authority that at 6 o'clock P. M. on Saturday a crevasse occurred at McCullen's plantation, twenty miles below Baton Rouge, causing a break two hundred and fifty feet wide and six feet deep. The old levee and batture in front checks the flow of water. The crevasse affects Ward's creek, Bayou Fontaine, and portions and river plantations to Bayou Manchac. Efforts are being made by the planters and the Levee Company to confine and close it, if possible.

FOREIGN.

ST. JOHNS, N F., April 9.—The steamer Tigress, of the Polaris expedition, while seal-fishing, exploded her boiler. Two engineers and twenty of the crew were killed. The ship is under sail for this port.

BERLIN, April 10.—A compromise has been effected on the military bill by which the most serious obstacles to the passage are obviated. The Government has accepted an amendment proposed by the Liberal members of the Reichstag, limiting the strength of the army to four hundred thousand men, and period of service to three years.

LONDON, April 11.—The funeral of Dr. Livingstone takes place on the twelfth. The government will defray $1,200 toward the expenses.

An appeal, signed by the Baroness Burdett Coutts, Messrs. Kirkmaird and Horace Waller, Sir Bartle Frere and others, asks for subscriptions for the support of the children and two sisters of the deceased, who are in straightened circumstances.

A special telegram from Calcutta to the *Standard* reports that the famine is everywhere under control. Large accumulations of provisions made by the government are more than sufficient to meet the demand, and further aid and subscriptions in England are considered superfluous.

VIENNA, April 13.—The Emperor has sent a conciliatory reply to the Pope's protest against the ecclesiastical bill. It is understood the opposition to the Vatican is merely formal.

The house of the Reichstag to-day passed the ecclesiastical bill, whereupon the bishops withdrew in a body.

BERLIN, April 14.—The Reichstag, by a majority of seventy-eight, has in favor of compromise amendment to the army bill. In the course of debate General Moltke said, in consequence of threats of revenge, it was necessary to keep the hand on the sword—that disarmament would be war.

"All the only sin which is unpardonable is one committed against the Holy Spirit, should affect us with fear and awe toward him. While these are necessary in order to combat sin, and while no one who is trembling fear lest he may have committed it can possibly have done the unpardonable sin, fellow from what is said of the unpardonable sin that all sins except the Holy Ghost are peculiarly sins.

The Confederate Monument.

This monument, erected in Greenwood Cemetery, New Orleans, by the Ladies' Benevolent Association, was unveiled, with impressive services, on Friday afternoon, April 10. We condense from the *Picayune* as follows:

Upon a high earthen mound stood the statue, a mound edged with granite, and with broad double granite stairs leading up to a paved terrace. Here, beneath the statue, each one left some memento to the dead—a cross of flowers, a wreath, a bouquet, an humble but devout offering to some dead dear one, to a lost cause. The whole mound was covered deep with these floral offerings, sweet incense to the departed.

Above, upon a lofty pedestal of pure Carrara marble, stood a Confederate soldier, "a sermon in stone," with heavy knapsack and blanket upon his back, holding his gun ready in his hands, and peering forward, as if some breaking twig whispered to him that the enemy was nigh. Around the base of the monument gathered the throng, studying with eager eyes the weary, worn, yet eager face of the soldier, as if they traced in it some husband, some loved son, whose face they would never see again, and who lay beneath this altar, in the soil of the country he had died for; or once more drinking in the well-recollected faces of Lee and Jackson, Polk and Johnston—faces photographed in every one's heart and memory—embalmed in history. There was a solemn stillness about everything; it was a time more for thought and retrospect than for idle gossip and conversation.

The busy throng never ceased to pour in; it was idle to waste time waiting till all would be congregated there—the living stream would never cease. At five o'clock precisely Dr. Palmer came forward with prayer—a prayer full of thought and eloquence—picturing the thoughts with which these soldiers had marched forth, their hopes and bright visions for the future, whose anticipations it had pleased God to postpone; and ending with a prayer that God would grant us that for which these men had lived and died—the prosperity and happiness of Louisiana, the good and welfare of the whole nation. Blessed are those who have died for such a cause, blessed those who have lived for it.

After the solemn prayer of Dr. Palmer, Mr. H. N. Ogden, the orator of the day, addressed the audience in an eloquent speech most appropriate to the occasion.

Generals R. E. Lee, Stonewall Jackson, A. S. Johnston and Leonidas Polk adorn the pedestal of the capital statue. Many were those who lingered here, even for hours afterward, filled with sad thoughts, weeping over lost sons and lost hopes. To all it was a solemn scene, filling them with sentiments, religious, patriotic, loving; to many it was more than this, and meant desolation and suffering. Even the very children appeared to understand the occasion—did not break out into the noisy babbling of childhood, but remained impressively quiet and thoughtful.

The statue was erected by the Ladies' Benevolent Association of this city—an association originally formed for the relief of destitute Confederate soldiers, their widows and orphans. The association has been in existence since 1866, has assisted many sufferers, and had still sufficient money left ($12,000) to erect this monument. The whole honor belongs to these ladies, who have labored energetically in this noble and pious cause.

The Flood.

THE CREVASSE ABOVE.

By the B. L. Hodge, which arrived at a late hour on Monday night, we learn that no new crevasses have as yet been made anywhere along the river. The McCullom crevasse, about one mile this side of Baton Rouge, is over a hundred feet wide, and the one at Bonnet Carre at least two hundred feet wide and ten feet in depth. Workmen are still engaged doing everything possible on both of these, but it is not thought much can be accomplished beyond making solid the ends, so that the breaks will not increase. The water is flooding the entire country, and more than twenty-five plantations will be ruined.

THE OUACHITA RIVER.

Through a gentleman who has just arrived from the Ouachita river we learn that the weather has been terrible up there for the last month. The river from Camden down has overflowed its banks, and is rushing in a tremendous flood, raining the rich and beautiful country, and making everything desolate in the extreme. The river is full of drift, dead cattle and wrecks of every description, and hundreds of families are rendered homeless by the rapidly increasing waters, the rise being unprecedented, and rather on the increase than decrease.

Every one appears paralyzed with fear, and nothing is done to save the goods of the planters, which are swept away in many instances. This flood, which has been pouring into the Red river, and thence swelling the Mississippi—only a small portion running up through the Atchafalaya—is now on the increase, and will add to the vast volume of water at our doors.—*Picayune, April 15.*

A STRANGE use has been made of fish-scales, in the manufacture of waterproof materials, designed for dental plates.

Delegates Elect to the General Conference.

TO BE HELD IN LOUISVILLE, KY., IN MAY, 1874.

KENTUCKY CONFERENCE, SEPT. 3. Clerical—Robt. Hiner, Morris Evans, C. W. Miller, J. W. Fitch. Reserves—T. J. Dodd, S. X. Hull. Lay—William Winslow, J. M. Tipton, J. R. Moss, W. M. Leathers.

WESTERN CONFERENCE, SEPT. 3.—Clerical—D. C. O'Howell, A. A. Morrison. Reserves—J. King, L. B. Stateler. Lay—J. H. Bradford, Thos. Metcalf. Reserves—L. Lampkin, E. M. Linzee.

ILLINOIS CONFERENCE, SEPT. 3.—Clerical—M. R. Jones, J. W. Westcott. Reserves—C. Murchison, B. R. Hesler. Lay—S. S. Spurgin, J. M. A. Drake. Reserves—J. M. Charlton, W. J. Ballard.

COLUMBIA CONFERENCE, SEPT. 3. Clerical—B. R. Johnson, A. E. Sears. Reserves—D. C. McFarland, J. W. Stahl. Lay—J. A. Cauthorn, S. J. Wilhoit. Reserves—B. F. Bureh, A. Cauthorn.

MISSOURI CONFERENCE, SEPT. 3.—Clerical—C. I. Vundeventer, W. M. Rush, J. H. Pritchett, J. D. Vinell, H. A. Bourland. Reserves—W. G. Miller, J. P. Neland, B. H. Spencer. Lay—Dr. J. C. Wills, J. L. Davie, A. H. Vories, D. K. Pittman, R. E. Anderson. Reserves—C. G. Epperson, W. M. Sharp, P. P. Ellis, J. O. Sweeney, W. B. Jones.

WESTERN VIRGINIA CONFERENCE, SEPT. 17.—Clerical—T. S. Wade, W. Downtain. Reserves—F. B. Carroll, W. Kennedy. Lay—Jake Rice, R. S. Bichel. Reserves—W. C. Ireland, J. W. Kite.

WEST ST. LOUIS CONFERENCE, OCT. 1.—Clerical—G. M. Winton, N. Scarritt, M. M. Pugh, J. Tillery. Reserves—J. T. Peery, C. P. Jones. Lay—John E. Ryland, J. P. Strother, G. M. Jones, T. P. Cobb. Reserves—J. Blevans, John Wilson, T. R. E. Harvey, L. M. Loyd.

TENNESSEE CONFERENCE, OCT. 8.—Clerical—J. B. McFerrin, A. L. P. Green, R. A. Young, J. W. Hanner, Sr., Joseph B. West, R. P. Ransom, W. Barr, F. E. Pitts. Reserves—R. K. Hargrove, W. Mooney. Lay—Colonel W. M. Cooke, Hon. Charles G. Smith, T. M. N. Jones, Hon. Atha Thomas, Prof. W. R. Webb, Rev. J. M. Sharpe, W. F. Holder, Rev. J. M. Sowell. Reserves—General G. G. Dibrill, Colonel D. T. Reynolds, J. S. Erwin.

PACIFIC CONFERENCE, OCT. 8.—Clerical—E. K. Miller, George Sim. Reserves—J. C. Simmons, O. P. Fitzgerald. Lay—J. W. Goad, L. H. Bascom. Reserves—W. B. Parsons, C. E. Wilcoxen.

LOUISVILLE CONFERENCE, OCT. 1. Clerical—Thomas Bottomley, A. H. Redford, G. H. Hayes, T. C. Frogge, E. W. Sehon. Reserves—David Morton, N. H. Lee. Lay—W. B. Machen, J. T. Lythgow, Robert Browder, Dr. A. S. Walker, J. L. Geiger. Reserves—Hazel Petree, C. F. Harvey.

NORTHWEST TEXAS CONFERENCE, OCT. 15.—Clerical—Thomas Sanford, William G. Veal, William Price, W. G. Cenner. Reserves—J. S. McCarver, A. Davis. Lay—W. A. Fort, E. A. Martin, B. A. Philpott, J. H. Bishop. Reserves—D. S. Anglis, Rev. H. L. Taylor.

ST. LOUIS CONFERENCE, OCT. 15.—Clerical—A. T. Scruggs, W. M. Leftwich. Reserves—D. R. McAnally, J. H. Linn. Lay—T. Polk, J. C. Moore. Reserves—N. Handy, D. N. Burgoyne.

HOLSTON CONFERENCE, OCT. 15.—Clerical—R. N. Price, C. Long, E. E. Wiley, J. M. McPeer, W. G. E. Cunnyngham, J. S. Kennedy. Reserves—James Atkins, Sr., F. Richardson. Lay—H. S. Bowen, J. W. Gant, W. W. Stringfield, President R. W. Jones, John W. Paulett, F. W. Earnest. Reserves—J. P. Kelly, A. W. Boyd.

INDIAN MISSION CONFERENCE, OCT. 23.—Clerical—John Harrell, J. H. Walker. Reserve—W. A. Duncan. Lay—G. B. Hester, J. F. Thompson. Reserve—E. H. Cubertson.

LOS ANGELES CONFERENCE, OCT. 23.—Clerical—Abram Adams, R. A. Latimer. Reserves—W. Moores, M. W. Glover. Lay—E. E. Greenleaf, F. E. Adams. Reserves—F. M. Buster, Asa Ellis.

TRINITY CONFERENCE, OCT. 29.—Clerical—John H. McLean, Jacob M. Brinkley, Matthew H. Neely. Reserves—L. P. Ellis, J. L. Angell. Lay—N. J. Clark, William Howethan, A. F. M. Rogers. Reserves—J. R. Cole, George A. Kelly.

ARKANSAS CONFERENCE, NOV. —. Clerical—F. M. Paine, I. L. Burrow. Reserve—H. M. Granade. Lay—J. H. Mann, W. J. Parks. Reserves—W. J. Stafford, H. Gleason.

NORTH ALABAMA CONFERENCE, NOV. 19.—Clerical—A. West, J. W. Whitten, J. M. Boland, J. D. Anthony, W. R. Kirk. Reserves—C. D. Oliver, L. M. Wilson, D. Duncan. Lay—N. T. Lupton, R. A. Hardaway, W. S. Wood, J. H. Johnson, M. K. Taylor. Reserves—Thomas Peters, J. W. Harris, J. E. Groce.

EAST TEXAS CONFERENCE, NOV. 17.—Clerical—D. Morse, John Adams. Reserves—J. R. Bellamy, D. F. Stovall. Lay—Hon. J. H. Reagan, Dr. Grear. Reserve—Dr. Shumate.

WHITE RIVER CONFERENCE, NOV. 18.—Clerical—G. A. Dannelly, James Mackey. Reserve—W. T. Noe. Lay—James H. Wickersham, W. T. Sale. Reserve—James H. McFerrin.

LITTLE ROCK CONFERENCE, NOV. 26.—Clerical—A. Hunter, A. R. Winfield, Cadesman Pope. Reserves—John F. Carr, John Prior. Lay—J. L. DeYampert, W. T. Crouch, S. M. McGehee. Reserves—I. C. Mills, Norborne Young.

NORTH MISSISSIPPI CONFERENCE, Nov. 26.—Clerical—J. J. Wheat, P. Tuggle, W. P. Barlow, T. Y. Ramsey, A. C. Allen. Reserves—J. H. Brooks, Amos Kendall. Lay—L. C. Garland, W. H. Foote, O. J. Moore, R. C. Clark, W. E. Tomlinson. Reserves—J. L. S. Hill, G. J. Kelsey.

MEMPHIS CONFERENCE, NOV. 26. Clerical—T. L. Boswell, S. W. Moore, W. C. Johnson, W. T. Harris, John Moss. Reserves—E. C. Slater, Guilford Jones. Lay—Milton Brown, R. J. Morgan, A. R. Boon, W. H. Armstrong, F. F. Porter. Reserves—H. C. Bailey, L. Lake.

VIRGINIA CONFERENCE.—Clerical—James A. Duncan, Leroy M. Lee, W. W. Bennett, P. A. Peterson, John E. Edwards, L. S. Reed, J. C. Granberry. Reserves—E. P. Wilson, A. G. Brown, J. D. Blackwell. Lay—D'Arcy Paul, Frank H. Smith, Dr. Broadwater, George M. Bain, Jr., R. H. Pollard, Thomas W. Garrett, W. Grant. Reserves—W. W. Webb, Thomas Branch, J. R. Kilby.

ALABAMA CONFERENCE.—Clerical—T. O. Summers, Sr., W. A. McCarty, M. S. Andrews, J. Hamilton, W. Shapard. Reserves—A. S. Andrews, S. P. Richardson, A. J. Briggs. Lay—R. H. Powell, A. A. Coleman, J. G. Motley, —— Kimbrough, —— Stolenwerck.

NORTH CAROLINA CONFERENCE, DEC. 10.—Clerical—B. Craven, W. H. Bobbett, W. S. Black, N. H. D. Wilson, L. S. Burkhead, S. D. Adams. Reserves—E. A. Yates, J. W. North. Lay—T. M. Jones, E. J. Lilly, J. W. Hays, F. C. Robbins, T. C. Smith, W. D. Roundtree. Reserves—J. B. Beckwith, William Taylor, W. J. Parker.

SOUTH CAROLINA CONFERENCE, DEC. 10.—Clerical—A. M. Shipp, F. M. Kennedy, H. A. C. Walker, W. H. Fleming, J. W. Kelly, S. H. Browne. Reserves—A. M. Chrietzberg, S. B. Jones, H. M. Wood, J. T. Wightman. Lay—S. Bobb, John H. Kinsler, A. A. Gilbert, F. A. Connor, A. E. Williams, S. A. Nelson. Reserves—Lucius Bellinger, W. C. McMillan, S. C. Clyde, S. M. Rice, R. H. Yeargin, W. W. Pemberton.

NORTH GEORGIA CONFERENCE, DEC. 10.—Clerical—A. G. Haygood, W. H. Potter, H. J. Adams, J. Boring, J. E. Evans, E. W. Speer, W. F. Cook. Reserves—L. J. Davies, W. J. Scott, W. P. Harrison. Lay—A. H. Colquitt, C. P. Crawford, L. D. Palmer, J. M. Bell, George M. Nolan, Rev. J. B. Hommiett, T. M. Merriwether. Reserves—L. Pierce, Jr., J. H. Grogan, J. I. Wright, W. A. Nelson.

WEST TEXAS CONFERENCE, DEC. 17.—Clerical—J. G. Walker, B. Harris. Reserves—W. J. Joyce, J. W. DeVilbiss. Lay—P. C. Woods, H. E. McCulloch. Reserves—John F. Menifee, T. F. Collins.

LOUISIANA CONFERENCE, JAN. 7. Clerical—Linus Parker, John Pipes, Alexander E. Goodwyn. Reserves—James E. Cobb, John Wilkinson, Robert J. Harp. Lay—William H. Foster, W. H. N. Magruder, J. Harvey Brigham. Reserves—J. O. Fuqua, T. B. Reneau, W. H. Drake.

FLORIDA CONFERENCE, JAN. 7.—Clerical—S. Woodbery, T. W. Moore. Reserves—J. P. DePass, Josephus Anderson. Lay—J. P. White, T. W. Carter. Reserves—H. F. Long, A. J. Russell.

TEXAS CONFERENCE.—Clerical—R. Alexander, I. G. John, H. V. Philpot. Reserves—F. A. Mood, J. M. Wesson. Lay—J. H. Stone, J. D. Thomas, L. W. Moore. Reserves—W. B. Norris, S. S. Munger, J. D. Giddings.

MISSISSIPPI CONFERENCE.—Clerical—C. G. Andrews, H. F. Johnson, H. H. Montgomery, W. E. M. Linfield, J. T. Heard. Reserves—W. H. Watkins, W. L. C. Hunnicutt, W. B. Hines. Lay—A. G. Mayers, J. E. Jagers, T. Christian, W. L. Nugent, J. H. Thompson. Reserves—E. C. Postell, I. Miller, L. K. Barber, G. Nicholson, S. B. Watts.

SOUTH GEORGIA CONFERENCE.—Clerical—L. Pierce, J. S. Key, J. W. Hinton, S. Anthony, J. A. Clark. Reserves—T. T. Christian, George N. McDonnell, O. L. Smith. Lay—J. Jackson, D. M. Overby, W. H. Ellison, W. M. Sessions, R. W. Lovett. Reserves—J. Allen, M. E. Rylander, W. D. Grace, J. R. Felder, J. J. Jones.

BALTIMORE CONFERENCE, MARCH 4.—Clerical—S. S. Regester, J. S. Martin, S. Regers, A. W. Wilson, N. Head, J. H. Waugh, W. G. Coe. Reserves—S. S. Roszel, J. S. Gardner, J. L. Gilbert. Lay—W. R. Denney, T. J. Magruder, C. Shipley, W. Melines, W. P. Conway, G. W. Washington, J. Mohler. Reserves—F. Hereford, J. Kolner, W. E. Temple, L. W. S. Hough, J. W. F. Attemong, W. Nolan, A. P. Hamill.

THE English papers, says the *Christian Union*, still have much to say about the revival movement in which Messrs. Moody and Sankey, of Chicago, are taking so prominent and glorious a part. Instances of remarkable conversions are given almost without number, some of them being after this practical order: A man went to pay a debt long due; surprise was expressed at his coming on that errand, but he explained all by saying, "I was brought to Christ last week." The London *Primitive Methodist* of March 12 speaks of the revival as spreading over the whole city of Glasgow, where Mr. Moody now is. "Meetings for prayer are now more attractive than the theater. Business men are leaving their merchandise for the mid-day meeting, and many of them are now seeking to lay up treasure in heaven. Ministers are coming in daily from the country, some from remote parishes in the Highlands, all anxious to receive a baptism of holy fire, that they may win souls to Christ in their different spheres."

From the Work.

AMITE CITY, MISSISSIPPI CONFERENCE.—*Mr. Editor:* Permit me to express gratitude through the columns of your paper, that the friends of Christianity may see that God is demonstrating his power in the salvation of souls in many places on the Greensburg circuit. Our second quarterly meeting was held at this place on the twenty-eighth and twenty-ninth ultimo. The Friday before, being a day of fasting and prayer, we held a prayer meeting at nine o'clock, which was well attended. Preaching commenced the same night. The presiding elder, Rev. A. B. Nicholson, was at his post on Saturday and preached with zeal. On Sunday morning we had a refreshing shower by way of a love-feast; after which the publisher of your excellent paper, Rev. R. J. Harp, preached a highly appreciated sermon. The sacrament of the Lord's Supper was then administered. When the invitation was given, Methodists, Presbyterians and Episcopalians feasted together around the table.

Allow me to make some remarks about the Sunday schools. There are eighty-five children and teachers in this place, who have organized themselves into a missionary society, under the superintendence of Bro. C. S. Stewart, who spares no means in making it interesting to the children. In the bounds of this circuit there are about two hundred children and teachers in attendance at the Sabbath schools. It was announced on Sunday that the meeting would be continued.

We continued the services until last night. We note the result. Many gathered around the altar, determined not to leave it until they obtained forgiveness. We were kept several nights at the church until eleven o'clock. There were twenty-two conversions and sixteen accessions. The work is still going on in this community. Before closing a large number gathered at the altar to return gratitude to God for his wonderful works to the children of men. May the Lord continue the work.

DAVID P. BRADFORD, P. C.

APRIL 6, 1874.

Correction.

MR. EDITOR: I write to correct two errors in the published Minutes of the last Mississippi Annual Conference, held at Brandon.

The number of members of the church at Brandon is put down at ninety-nine, whereas there were in fact but eighty-two.

The value of church property at Brandon station is put down at $1,000, whereas its actual cost was $6,300, but regarded as worth, with all its appointments, $10,000.

A MEMBER.

BRANDON, April 11, 1874.

SIR WALTER RALEIGH ON WINE. Take especial care that you delight not in wines, for there never was any man that came to honor or preferment that loved it, for it transformeth a man into a beast, decayeth health, poisoneth the breath, destroyeth natural heat, bringeth a man's stomach to an artificial burning, deformeth the face, rotteth the teeth, and, to conclude, maketh a man contemptible, soon old, and despised of all wise and worthy men; hated in thy servants, thyself and thy companions, for it is a bewitching and infectious vice; and remember my words, that it were better for a man to be subject to any vice than to it; for all other vanities and sins are recovered; but a drunkard will never shake off the delight of beastliness; for the longer it possesseth a man the more he will delight in it, and the older he groweth the more he will be subject to it, for it dulleth the spirits and destroyeth the body, as ivy doth the old tree, or as the worm that engendereth in the kernel of the nut.

THE FAMINE IN INDIA.—The Rev. J. M. Buck, of Shahjehampore, India, says, under date of January 29: "You have heard of the famine. It is not confined to Bengal. In these parts the prospects are rather dark. The heavens have been shut up since September, and the 'latter rain' has thus far failed, and the prospect is that it will fall altogether. The weather has been colder than ever before known for many years, so many kinds of grain have been frost-bitten, and taking both these circumstances together the coming year looks dark; already prices are high and on the advance. The Bengal districts have drawn away an amount of our wheat, thus increasing our troubles. 'Times' are now hard for poor people. Ours are suffering with the rest, but thus far are so few in number that in case of extreme want some plan could be adopted by which they could secure a living.

THE *Times* of April 13 says: "The Louisiana State Agricultural College is now likely to become a practical educational fact. The board of management, just appointed by Governor Kellogg, consists of the following-named gentlemen: George Y. Kelso, Thomas C. Anderson, Frank Pargoud, Thomas Nicholson, M. D., Alfred Shaw, V. O. King, H. Bouzano, Seymour Straight, John R. Clay.

"These gentlemen are all deeply interested in the success of the proposed college, and, though representing different shades of political opinion, are likely to work harmoniously together for the attainment of a common end."

A BOSTON dry goods dealer advertises "financial crash towels."

Bald Mountain.

The Holston *Methodist* of April 4 says: We had intended to give vent to a very learned treatise on volcanoes and earthquakes, considered in the abstract, and upon Bald mountain in particular considered in the concrete; but we have had some aches within, if not quakes without, that have admonished us to dwell very lightly upon such grave subjects. As a lighter task, we transfer the following from the *Press and Herald* of the twenty-ninth ultimo:

News was received in Raleigh, on the twenty-sixth instant, that the shocks on Bald mountain, the previous night, were more violent than at any time since the commencement of the volcanic disturbance.

THE OLDEST INHABITANT SPEAKS A PIECE.

Rev. John Reynolds, one of the oldest and well-known citizens of western North Carolina, informed the editor of the Asheville *Expositor* that about sixty-five years ago the people were terribly excited by a rumbling noise in Bald mountain (then known as Cane Creek mountain.) He stated that in addition to the noise and quaking, lights could be seen at night. The noise continued for about ten days, and then, to the joy of the people, it ceased. After the people had recovered from their alarm they came to the conclusion that the presence of minerals had caused the strange and terrible noise; so they began to explore the mountain in search of minerals, but with little success.

SCIENCE AGAIN TO THE FRONT.

Rev. J. S. Kennedy, president of Asheville Female College, publishes a letter in the Asheville *Expositor* concerning the Bald mountain phenomena. He alludes to the earthquakes and volcanic eruptions of former times, instancing the earthquake at New Madrid, in 1812. For several months, he says, its paroxysms continued, extending over an area of country three hundred miles in length, from the mouth of the Ohio to that of the St. Francis. The ground rose and sunk again in great undulations, and the surface is represented as bursting open in fissures, from which mud and water were thrown as high as the tops of the trees. These singular commotions continued until March 26, 1812, when the cities of Caracas and La Guayra, in Venezuela, South America, perished in an instant, under whose ruins twelve thousand inhabitants were destroyed. The New Madrid earthquake then ceased.

OUR PLEASANT LOCATION.

Prof. Kennedy then surmises that a subterranean ocean of lava extends from the volcanic district of the Chilean Andes through Mexico, and under the Gulf of Mexico, toward the Columbia river in Oregon, and may therefore have produced the disturbance at New Madrid, on the Mississippi. The hot river, known as the Gulf stream, flowing from out of the West India and mid-Atlantic earthquake and submarine volcanic region, may further indicate that the Appalachian mountain system at its southwestern extremity overlies the track or pathway of this ocean of lava. Its mighty pulsation, he says, might shake Bald mountain and other portions of this the oldest spot, perhaps, on the face of the globe.

THOUGHTS FOR THE THOUGHTLESS

The professor closes with the following encouraging and inspiriting remarks, which we especially commend to the attention of thoughtless thousands who seem to think there is to be an ever-recurring to-morrow, with no swift-coming *Dies Irae* for them:

"If the solid crust of the earth be only from sixty to one hundred miles in thickness, and if this end of the Appalachian system be an uplifted chain of mountains, with evidences of violently disrupted strata, it is not unreasonable to suppose that our hot springs owe their heat to a deep-seated volcanic agency which has long been in a quiescent state. This state of quiescence may now be interrupted, owing to its inter-subterranean connection with some active volcanic district, and hence, too, the shakings of Bald mountain."

Periodicals.

LITTELL'S LIVING AGE.—The numbers of the Living Age, dated March 28 and April 4, have the following very valuable contents: International Vanities, part 3—Titles, *Blackwood;* John Stuart Mill's Autobiography, *Quarterly Review;* The Prince Printers of Italy, *Macmillan;* Mrs. Gaskell and Her Novels, *Cornhill;* Disorder in Dreamland, parts 1 and 2, *Blackwood;* The Acoustic Transparency and Opacity of the Atmosphere, *Nature;* The Caspian Sea, *Chambers' Journal;* Colonel Chesney's Essays, *Spectator;* The New Government, *Economist;* Conservative Opportunities, *Pall Mall Gazette;* together with a liberal installment of the very remarkable story, "Far From the Madding Crowd," by Thomas Hardy, and the usual quantity of choice poetry and miscellany.

THE LITTLE CORPORAL for April presents unusual attractions in the way of illustrations, and a varied and entertaining table of contents.

THE AMERICAN AGRICULTURIST for April is a splendid number.

A TALKING MAN makes himself artificially deaf, being like the man in the steeple when the bell rings.—*Jeremy Taylor.*

The Christian Advocate.

THURSDAY, APRIL 16, 1874.

NAMING THE BABY.

BY E. V. S.

"What shall we name the baby?
Our baby so wee and fair,
With her azure eyes like the summer skies,
And her rings of golden hair.

"What shall we name the baby?
She is six months old to-day;
Lily or Idelle, or Rose or Nell—
What shall we call her, pray?

"A precious gift of God,
To our waiting hearts she came,
This blossom fair; and sweet and rare
Must be her earthly name."

Meanwhile she grew apace,
And the summer came and went,
With its sunlit hours and its wealth of flowers,
The gifts our Father sent.

And she lisped her first sweet words—
We listened with fond delight,
But still there came to our call no name
Meet for this baby bright.

In her snowy robes she lay—
Our darling, lent, not given!
Though our hearts were thralled, the angels called,
And she was named in heaven!

Christian Intelligencer.

Terms of Membership.—No. II.

REPLY TO DR. PIERCE.

MR. EDITOR: The statute law of the church is, by fair construction, as decidedly opposed to the theory that converted persons only are eligible to membership as the General Rules. An analysis of the law (page 103, Discipline of 1870) gives the following points: The pastor must inquire into the "spiritual condition" of applicants. This is general, and does not indicate the "spiritual condition" necessary. This is indicated in the prescribed points of inquiry, as follows: First. To obtain "satisfactory assurances of their desire to flee from the wrath to come and to be saved from their sins." This is in the precise language of the General Rules, and must be explained by them. Second. "Also of the genuineness of their faith." Third. "And of their willingness to keep the rules of the church." Now let the ritual of the church expound the law of the church contained in these last two points of inquiry. Four questions are asked in the formula of adult baptism. The first corresponds in order and meaning with the first point of inquiry above. The second and third relate to the "faith" of the applicant—the apostles' creed—and explains the second point of inquiry. The fourth question relates to the spirit of obedience to wholesome discipline, and explains the third point of inquiry. The questions in the form for receiving members are the same in meaning with the formula of baptism, and explain the law. The invitation to the sacramental table—"ye that do truly and earnestly repent of your sins"—tallies with everything else in our "Form of Discipline" bearing upon the point under discussion. Where, we ask, in all this is that sharply-defined experience of conversion claimed as an essential qualification for church membership? It can only be brought in by adopting a principle of interpretation that establishes a precedent for the most extravagant and violent applications of law. I must again remind the reader that this is a question of law interpretation, and not one of church wants. If Mr. Wesley and the Conventional Conference of 1808, and every General Conference since, or any of them, meant what the article under review teaches, it would be hard to find in all the history of literature a set of terms so unfortunately selected to convey the sense intended.

We urge, furthermore, an objection of a different character. One of the distinctive doctrines of Methodism is that of the "witness of the Spirit" in conscious testimony to the fact of conversion. Other churches that deny, or explain away this doctrine, need church courts to pronounce upon this fact for such as apply for membership; but Methodism makes every soul, under the guidance of the revealed word and the Holy Spirit, the judge of its own experience of grace. At what point, then, can the pastor be consistently brought in as a judge? But the theory we are combatting requires him to receive none into the church until *he* is satisfied of the fact of conversion. In proportion as the responsibility of deciding this question is transferred from the applicant to the pastor, in the same proportion is the danger increased that they will both be deceived.

As before intimated, this theory, it occurs to me, would apply the remedy at the wrong point. No one is more painfully sensible than the present writer that the world has broken in upon the church, threatening her every distinguishing feature. But it is assuming too much to say that even the larger portion of present worldly-minded members were unconverted when received into the church. I give it as the result of my observation that, among those who stand as a reproach and shame to the church, for every one who was received without a profession of conversion, a dozen have backslidden since they were taken into church fellowship. No; if we interpret correctly, the trouble has not grown out of receiving penitent but unconverted persons into the church, but out of backslidings in the church. During that period of mighty, aggressive power, when to be a Methodist meant something more than even a decent profession of piety, unconverted persons by thousands and tens of thousands were added to the church annually. They were placed under godly leaders, instructed and encouraged in the class meeting and love-feast, watched over by a zealous pastorate, and made to understand from the beginning that a lapse into open sin would forfeit church membership. The vitality of the church was high and her assimilating power immense. If any, simply by the limitation of six months' probation, floated into the church without the qualifications set forth in the General Rules, the fault was not in the law, but in the execution. The same want of fidelity in administering any other law would make it equally as ineffectual in guarding the door of the church.

The declension of spiritual power began with the neglect of the class-room, prayer meetings and love-feasts; the spirit of the world crept into the church, and discipline was relaxed. Backsliders, rather than members who have never been converted, are chargable with the existing evils in the church. Adjust the terms of admission, if you will, so that none but converted persons shall be received; yet if the social meetings of the church continue to be neglected, and, generally, there be not a more painstaking pastoral oversight, I have no hope of seeing the average standard of piety greatly elevated. The law governing the reception of members, as we have expounded it, would, if faithfully executed, make getting into the church about as "hard" as the Scriptures warrant; and getting out about as "hard" as would be safe for the purity of the church and the salvation of the soul. E. S. SMITH.

PRATTVILLE, Alabama.

Rev. Stephen F. Pilley.

MR. EDITOR: It is due to the memory and worth of the brother whose name heads this that a sketch of his eminent and useful life should be given in the CHRISTIAN ADVOCATE.

Stephen Fatherly Pilley was born in Edgecomb county, North Carolina, July 4, 1805. Whether he left his native State before attaining his majority the writer is not informed, but he was a citizen of Alabama in early manhood. He was converted and joined the Methodist Episcopal Church in 1833, and the same year was married to Miss S. B. Graham; was licensed to exhort March 14, 1834, and just one year from that time, to a day, was licensed to preach. Thus it will be seen that very soon after he became religious he commenced the work of a public servant of the church. At the close of the year 1835 he was received on trial into the Alabama Annual Conference, and in due course of time attained to the offices of deacon and elder. His connection with the Conference continued from the time of his admission up to his death, in November, 1873. He spent fourteen years on circuits, four on stations and seven in the office of presiding elder; the other years of his ministry he held a superannuated relation, but in this labored fully up to and beyond his strength.

Bro. Pilley possessed a nature of the finest mold. His native endowments were of the highest order. The facilities and helps afforded him in early life for mental development and culture, I judge, were not very ample, but his personal exertions were such that his intellectual training was not neglected. Although he was self-educated, his attainments were characterized by great thoroughness; and the sanctifying effects of the Christian religion, as they were consummated in his disposition and character, added a most beautiful luster to his native gifts, and the intellectual manhood which had been attained by his assiduous and energetic self-training. His ingenuous simplicity of manners, as well as his fine intelligence and judicious judgment, could but render him a favorite with all who knew him intimately, and served to enshrine him endearingly in their affections. He was a master in Wesleyan theology; and in teaching it, whether in the pulpit or in pastoral labors, so brought out its salient points as to be most instructive and interesting.

Clearness and cogency characterized his preaching. The writer has heard him when he was as lucid as crystal brightness, and his reasoning was as resistless as the sweeping avalanche. His style was all his own, and it was well-nigh faultless. Had he been an aspirant for place or position, and persistent in self-seeking, he would have been prominently and conspicuously before the public mind all the while; but modesty and unobtrusiveness were characteristic traits. Others had to seek him; but he was accessible to the humblest. He was always regardful of the amenities of ministerial life, ever deferring to the authority that was over him, and scrupulously observant of what was just and generous in his relation with his peers.

He was not only taxed with the responsibilities and labors of ministerial life, but also with that of providing and caring for a large family. While the Methodist Church has no dogma favoring the celibacy of her ministry, yet its practical working has been exceedingly discouraging to ministers of large families. To serve the church under such circumstances, and at the same time rear and educate so many children as our brother had, was quite a task; yet his children illustrate most beautifully the wisdom, carefulness and fidelity which their beloved parent manifested for them. His eldest son, William, is a local preacher. The second, the Rev. Stephen A. Pilley, is a gifted and useful member of the Alabama Conference. Another, Chas. B. Pilley, has been licensed to preach, and is a student in the Southern University. One of his daughters is the wife of the Rev. Benjamin L. Selman, a worthy and estimable member of the Alabama Conference. Another daughter, now dead, was the wife of the Rev. Mr. Mathews, a minister of the Presbyterian Church. All the children living are members of the churches, and those that are not living were. I think he had thirteen in all. As to personal piety, he did not affect sanctimony, yet he was so ingenuously holy that men were constrained to do homage to the truth which he embodied and illustrated.

Despite extreme feebleness, he performed the duties of a pastor until stricken down with his last illness, which was characterized by great painfulness, disqualifying him for several days for intelligent converse with his family; but it is gratifying to know that his last distinct utterances were in earnest, fervent prayer for his church, his family and his country.

Truly was such a man a blessing to the church, to his family and to the country. Heavily are we all bereaved by his death, and tearfully do we yield him up, but rejoice to know that the peace and rest and glory are his, now and forever.

J. W. SHORES.

Pastoral Visiting.

MR. EDITOR: It is not my purpose in this article to say aught against pastoral visiting, or in justification of those ministers who habitually neglect it; but complaints are sometimes made against pastors for not attending to this duty that are without foundation and deserving of rebuke. There are "unreasonable men" now, as in the days of Paul, from whom we may pray to be delivered.—Second Thessalonians iii, 1, 2.

A minister's first duty is to preach the word, for which he must prepare himself in heart and mind, in order to which he must have retirement and composure. Let it always be remembered that pastoral visiting is not his only or principal duty. Though called of God to the work of the ministry, he is a mere man, subject to those feelings that are common to other men. It is not strange if he should sometimes fail or be discouraged in his work. St. Paul was "cast down."—Second Corinthians iv, 9; vii, 6.

It is in the power of the laity to facilitate the pastoral labors of the clergy, and the way to do it is indicated in the Scriptures: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."—First Thessalonians v, 12, 13. Here note that it devolves upon the people to "know" their pastor, to seek his acquaintance and to cultivate his society. Note also that it is their duty to "esteem him very highly in love for his work's sake." Now suppose this to be done. A new pastor comes into a congregation. The members of the church come forward and make his acquaintance, and invite him to their homes. They show plainly that they "esteem him very highly in love for his work's sake," before personal considerations have had time to develop to win their esteem. He does not have to serve a probation among them. Will he not visit them? Of course he will. It will be a pleasure for him to do so. Pastoral visiting in such a congregation is no drudgery, and is seldom, if ever, neglected. Mind you, I do not say a pastor is justified in neglecting this duty under circumstances different from those above described. But I do say that the people are cut off from the privilege of complaining that their pastor neglects them when they neglect him. How often does a pastor leave his room and spend an afternoon in visiting from house to house, and at every step his way is hedged up. It requires an ingenious effort to introduce the subject of religion, and if he prays with the families he must ask for the privilege of doing so. He returns to his room at night with a heavy heart, feeling that he had better not have left it. Now, as little as the people may think of it, this is a true description of a great deal of pastoral visiting. The people hedge up their pastor's way, and make this duty a drudgery. Why not facilitate his labors?

W. B. LEWIS.

How Drunkards are Made.

It is a great error to assume that drunkards are made in taverns and tippling saloons only. The parlors and dining-rooms of respectable and professedly Christian people vie with these baser agencies in swelling the ranks of our large army of drunkards. Here the taste is contracted and the habit confirmed which cause thousands of young men to graduate in our grog-shops. Probably there is not a home in the land, where wine and other intoxicating beverages are habitually and even moderately used at the table, or where they form a part of the hospitalities of the house, in which some promising member of the family has not been thereby started on the downward path to a drunkard's grave, or at least to a drunkard's living death. The first step, too often, has been and is taken at home, in the house of a father or a friend. The most dangerous, the most seductive bar-room is that which is reared in the family or in the social circle.

These reflections have been suggested by an incident which we have seen related of a chief of the Creek Indians, himself a cultivated and temperate gentleman. Speaking of the temptations which beset young men, he said: "To this hour a drop of alcoholic liquor has never passed my lips, and I never was really tempted but once in my life, and that was in the city of New York, three years ago, when our delegation was taken there. We were invited to a gentleman's house and into his parlor, and the lady of the house passed round a waiter with wine-glasses, and came to me and offered me a glass of wine, and for the moment I was tempted." Fortunately he resisted the temptation which was presented to him in a way so alluring and full of peril. But how many young men, from motives of delicacy or shame, or a disinclination to appear singular, would have tasted the Circean cup and been metamorphosed into swinish drunkards? It is sad to think how many of our noblest youth are thus tempted, and who, not resisting, are thus metamorphosed.—*Christian Intelligencer.*

A PERSIAN SCHOOL.—A Persian school is a very funny affair. The room is generally open to the street. Looking in, one sees a lot of boys squatted on their heels on the floor round a mollah, all rocking themselves to and fro, and all repeating aloud the tasks they have to commit to memory. The result is a perfect Babel of sounds, a jumble, to those who understand the language, of verses from the Koran, drinking and love songs, from Hafiz, and heroic lines from Firdousi. These are the books most studied, and a Persian's education is pretty well completed when he can quote freely from them and talk a little Arabic. Hafiz is the favorite poet, and he is quoted and recited by all classes, as was Tasso some years ago by the gondoliers of Venice.

An Ex-Rabbi on Christianity.

Ex-Rabbi Schiamevitz, a converted Jew, is delivering a course of lectures in the Church of the Holy Innocents, New York, on the "Evidences of Christianity." The rabbi has diligently searched the Scriptures, and finds there such convincing arguments that Jesus is the very Christ, that his very loyalty as a Jew compels him to become a follower of the Redeemer. One of his lectures is devoted to the argument from Old Testament prophecy, in which he demonstrates, in a manner that cannot fail to impress the most skeptical, that not only the general fact, but the marks by which the Messiah was to be known, were explicitly detailed. The prophet Daniel foretold the time in that passage beginning: "Seventy weeks are determined upon thy people; * * * know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks," etc. The Jewish Church acknowledge that this prophecy refers to the Messiah. The Hebrew word translated weeks means "seven years," so that "seventy weeks" means seventy times seven, or four hundred and ninety years. The edict to build the temple was issued by King Cyrus in the twentieth year of the reign of the Persian King Artaxerxes Longemanus, two hundred and ninety-nine years after Rome was founded. Christ preached openly in the streets of Jerusalem seven hundred and eighty-two years after Rome was founded, four hundred and eighty-three years later—that is, in the seventieth week of years. Daniel said that in the midst of the last week the sacrifice and oblation should cease, which prophecy was fulfilled to the day in the death of Christ, soon after which the Romans under Titus devastated Jerusalem, making the holy place desolate. At this time the scepter departed from Judah, according to the prophecy about the coming of Shiloh. The miraculous birth of the Savior was foretold by Isaiah: "Behold, a virgin shall conceive and bear a son and shall call his name Immanuel." The place was foretold by Micah: "But thou, Bethlehem Ephratah," etc. The homage paid at his birth was foretold by David: "The kings of Tarshish and of the Isles shall bring presents, and the kings of Sheba and of Seba shall offer gifts."

Such are a few of the points touched upon by the learned ex-rabbi. Coming from a Jew, these arguments have a peculiar interest and charm to every Christian. In the present day also it is well to refresh one's faith by taking these draughts from the fountain of knowledge, and in both these respects the rabbi's lectures cannot fail to be useful.—*New York Observer.*

THE Roman Catholics speak of oppression on the part of the State in Germany. That is, says the Bremen *Evangelist*, not only comical in the highest degree on the part of those who have always oppressed others, but it is also untrue. "*Die schonste Ehrensaule des Reichs der Religionsfreiheit ist umgeworfen*" is the complaint of Herr Peter Reichensperger in the Prussian Parliament. It is well known that the Catholics enjoy now, as before, perfect religious liberty. Only this is denied them: To fall back upon their religion in order to withdraw from the duties they owe to the State. What is, in fact, forbidden them? 1. They cannot use the pulpit in order to incite to political sedition. 2. They are not allowed to curse any one openly, and shut him out as a leprous person from all association with his fellows. 3. They must give the names of candidates to the chief president of the spiritual courts before the bishop can appoint them, in order that the State may make objection to any candidates who are hostile to it. 4. A government examination is required of those who wish to be appointed clergymen or priests of a church supported by the State. If the State, says the *Evangelist*, were to require the last two from a church which made no claim, its complaints might be raised with justice. But on the part of a State church which claims certain privileges it is utterly groundless. Nor can it be looked upon as a question of conscience, since the bishops in Bavaria, Baden and Wurtemberg do the very things for which they prefer to be imprisoned in Prussia; and since, for instance, a bishop, whose diocese includes Oldenburg, does quite quietly the very things which he objects to in that part of it which lies in Prussia. The reason is to be looked for in another direction. The Pope commands the bishops not to follow these laws, because they were passed without his being first asked about the matter, and he wishes in this way to gain the upper hand in Prussia, and the bishops obey him as blindly as they subjected themselves to the declaration of infallibility. Hence the entire struggle.

THE SAFE CHANNEL.—The pilot of a United States revenue cutter was asked if he knew all the rocks along the coast where he sailed. He replied: "No; it is only necessary to know where there are no rocks." These words suggest a deep moral and spiritual truth. Sermons, lectures and books abound on the temptations which lie along the life-course of the young to eternity. Over the most dangerous ones are lifted the solemn notes of repeated warning. This is well. And yet how much more frequently does the word of God present and enforce, with all the urgency of motive love can suggest, the very truth contained in the pilot's answer—the "King's highway of holiness." Looking unto Jesus with simple faith, the soul is secure; whatever the perils that lurk on every hand, there are no rocks ahead. To a loyal spirit it is sufficient to *know* this.

NO MAN is so happy as a real Christian; none so rational, so virtuous, so amiable. How little vanity does he feel, though he believes himself united to God! How far is he from abjectedness when he ranks himself with the worms of the earth.—*Pascal.*

Obituaries.

IN MEMORIAM.

DIED, at his residence in Franklin parish, Louisiana, March 18, 1874, of cancer of the eye, ROBERT ANDERSON, aged forty-eight years, eleven months and fifteen days.

Affected with the above disease for four years, his sufferings during the last eight months were agonizing, but he bore them with the fortitude of a martyr and the heroism of a sincere Christian. Mr. Anderson was born in Wilkinson county, Mississippi, and moved to Madison parish, Louisiana, in 1847. Seven years later he became a resident of Franklin. Universally respected for his sterling integrity and moral worth, his loss will be severely felt by the community, among which his name was a synonym for the qualities that adorn the truly good citizen. A fond husband and kind father has been taken by the unrelenting hand of death from the bosom of a once happy home. To the bereaved the blow is a severe one; yet the finger of Faith, the healer of wounded spirits, points to "the better land, where sorrows and sufferings never come;" and Hope whispers: "He is at rest and happy, and we shall meet again."

P.

ROBERT B. LIGON was born in the State of Mississippi in the year 1848, and died, at his residence near Baton Rouge, Louisiana, January 2, 1874.

My acquaintance with him was quite limited, as I had met him but a few times. On the first Sunday in November of last year, at the close of a protracted meeting at Pipkin's chapel, near his home, he gave me his name as an applicant for membership in the church. On the fourth Sunday of the same month I baptized him by immersion, administering to him the vows of the church, as we stood together near the edge of the water. I saw him but few times after this. On the third day of January, on my return to the neighborhood, I was startled by the announcement that he had passed away. In reviewing the occurrences of the few weeks just previous to his death it seems as if God was preparing him for the change that was so soon to come. May we not hope that he was found at his post and watching when the Master called? An honorable, upright man, he was highly esteemed where he was known. He leaves a wife and child, besides brothers and sisters, to mourn his early departure. May the hope of the resurrection comfort them.

W. H. LEITH.

IT hath pleased God, in his infinite wisdom, to sever from our midst one of the most affectionate wives, one of the most devoted mothers, one of the truest friends to the friend and friendless, and one of the brightest ornaments of Christian piety known to us. On the thirtieth of March, 1874, Mrs. O. F. W. GORTON, wife of Mr. Joseph Gorton, of Waterproof, Louisiana, after a protracted and painful illness, departed her mortal pilgrimage on earth. Mrs. Gorton was in her fifty-seventh year when she died. Having been in our midst for twenty-five or thirty years, we have been blessed with her example of kindness, of gentleness, of forbearance, of charity and purity. Her light has not been hid as under a bushel, but it has been so shining that we have seen her good works, and glorify her Father in heaven.

During the latter part of her illness she was a very great sufferer, but she bore her affliction with patience and submission. To a bosom friend, who visited her on one of the last days of her illness, she said: "The light of your countenance does me good. I have something to tell you, and a few words will suffice. You remember, some months or a year ago I told you twice, when very ill, that though I feared not death, yet I did not feel submissive enough. But now all is bright. Oh, what a state is this! It is truly unutterable. What more can I ask? I feel that all my sins are forgiven. But why have I suffered so much?" Her friend reminded her that whom God loveth most he chasteneth, to make them more faithful, and to show them that his is all the power. The sufferer added: "And all the glory." We regret that the last hours of her existence with us were spent in a state of unconsciousness, not being able to recognize the members of her family, and thus denying them the consolation of those parting words on earth, to meet again in heaven. They have the heartfelt sympathy of many friends.

ROBERT R. RICHARDSON was born on the twenty-fifth of January, 1812, in Wilkinson county, Mississippi, and died in Jackson, Louisiana, March 16, 1874. He resided in Wilkinson county all his life until the summer of 1873, when he moved to Jackson, Louisiana, to educate his children. He was married, December 15, 1841, to Mrs. Mary E. Hatfield, formerly Miss Mary E. Wells, and was the father of thirteen children. He joined the Methodist Church at a camp meeting held at old Bethel, in Wilkinson county, in the year 1843, and continued a faithful member to the time of his death, having filled for many years the positions of steward, trustee and class-leader with acceptability.

Bro. Richardson's history connects us with the generation gone before, bringing thoughts of the pioneers of this region and of the heroic days of Methodism. Like one born in those days, his frame was large and muscular, his temperament ardent, his habit of life vigorous.

In a secular point of view his life was a success. Taking hold of his father's estate when it was insolvent, he entirely freed it from liabilities; and, receiving his own portion, added to it, until he amassed a large fortune, being esteemed one of the wealthy men of his wealthy county.

He carried his energy of character into the church, and was an earnest worker in its interests. He was fond of the church, liked class meetings, loved to sing, and from the very first was in the habit of holding family prayer. He was frequently heard to remark that he rejoiced in having moved to Jackson, Louisiana, because he was near the church, and could enjoy preaching and the social meetings.

For many years his health has been feeble. On returning from New Orleans, about four weeks before his death, he went from his horse to his bed, remarking to his family that he felt his race was run, and that he never would get up again. The impression, alas! proved true. His sickness was a tedious and painful one. From the beginning of it he began to make his preparations for death, and gave special directions in regard to his burial, the management of his estate and the disposition of his family. He talked much about his religious prospects, frequently had religious service in his room, and partook of the sacrament of the Lord's Supper. His unwavering testimony was an unfaltering trust in the atonement of the Savior.

His remains were carried to the Methodist church in Jackson, Louisiana, on the evening of the day of his death, and appropriate services were held by the writer, his pastor. Early next morning they were conveyed to the family burying ground in Wilkinson county, and deposited in their last resting-place, Rev. T. W. Brown, his old neighbor and friend, officiating. His body rests in the cemetery where sleep four generations of his family. For the survivers our prayer is:

When, soon or late, they reach that coast,
O'er life's rough ocean driven,
May they rejoice, no wanderer lost,
A family in heaven!

C. G. ANDREWS.

RACHEL ANN ENGLISH, whose maiden name was Bates, was born in Union district, South Carolina, November 15, 1826, but removed with her parents to Marengo county, Alabama, in childhood, in which State she resided to the day of her death, January 27, 1874. In 1841 she was united in marriage to Mr. D. J. English, who died several years ago, at Newbern, Alabama.

Although piously reared and always religiously inclined, she did not join the church, because of opposition on the part of her husband, until about twelve years after her marriage. During this protracted season she had many mental conflicts. Earthly and heavenly interests seemed to clash. She had promised obedience to her husband, yet felt constrained to vow fidelity to Christ. Many times she sought counsel from others in whom she could prudently confide, and often in company with an aged friend, now in heaven, or alone she poured out her soul in prayer for the guidance of the Holy Spirit, that the path of duty might be made plain, and strength given to walk in it. It was given, and she determined to obey God rather than man. For the first and only time in her life she disobeyed her husband's expressed wish. When she announced to him her final decision he was grieved to tears even, but yielded; and though he did not join with her, he ever after encouraged her to persevere, and exhorted her to be faithful to the vows she had taken. He became a liberal supporter of the church, loved the preachers, made his house their home, assisted his wife in all her benevolent plans, often planned for her, and after a lingering and painful illness, marked by deep penitence for sin and earnest pleadings for mercy, passed away, leaving her consolation in a well-grounded hope of meeting him in heaven.

Every one knows that results such as this, following upon a step taken in the face of determined, authoritative opposition, can only be predicated upon consistent sincerity and earnestness. Sister English was a sincere, earnest Christian. Consistency was the golden thread running through all her actions. Blessed with resources, she employed them for the good of others and the glory of God. Without children of her own, she became a mother of the motherless. Her own relations fail to remember how many orphan and indigent children she has, wholly or in part, raised and educated. And no wonder, for she always concealed such things when concealment was possible. Though she had ceased to reside at Newbern, she kept her membership there, because the church was weak and needed her assistance. Her assessments were always promptly paid, and her interest for the welfare of the church unabated. Whenever she heard of distress she could not rest until it was relieved. I well remember one bitter day, last year, when, just recovering from severe illness, she walked through the mud to the parsonage to consult me in reference to a minister she had never seen, who she had learned was afflicted and in want. In the last conversation had with her, shortly before her death, she deeply censured herself for not doing more for the glory of God, and expressed a determination to consecrate herself more fully to his service. Yet, so far as I know, the censure could never have come from other lips. Her last illness, involving the brain, induced such continuous mental aberration that there was no opportunity for connected Christian converse. Nor was it essential. We had no doubt of her acceptance, and if she did not feel quite ready to depart and be with Christ, it was only that she would fain have continued a little longer at work in the vineyard ere receiving the laborer's reward.

R. B. CRAWFORD.

PROF. CHRISTLIEB says of the preaching that should obtain in the present day: "That minister will be a 'pastoral bankrupt' who does not teach the word of God. The ministry is to be a ministry of the word. 'Preach the word' is the injunction no less to ministers to-day than it was in Paul's time, when he gave his stirring charge to Timothy. Bring to your preaching everything of human learning and poetry and charm of eloquence, if you will. But 'still preach the word.' Learning, poetry, eloquence—these cannot give comfort to the aching heart, nor shed light upon the great questions of destiny and duty. These are not the gospel, the glad tidings of salvation to the sinner. The preacher who has only these is a 'pastoral bankrupt.'"

The Christian Advocate.

THURSDAY, APRIL 16, 1874.

SWEET MARJORAM.

God's garden—where tall lilies grow,
Silver and golden and sweet,
Where crimson roses only blow
To shed their bloom at his feet;
Purple pansies, with hearts of fire,
Violets bathed in their own perfume;
Amid the rainbow tangle of flowers
Can a little herb find room?

God's garden—where the thrushes sing
Ere spring has yet begun,
Where larks, with dew upon the wing,
Rise warbling to the sun;
Nightingales chant as day grows dim,
Gayly glistens the humming bird;
Through the choral notes of that great hymn
Can a little wren be heard?

Herbs will sweeten the bleak hill-side
Where flowers can never grow;
Through winter frosts the wren will bide,
And sing above the snow;
And God accepts with tender love
Their service true and sweet;
Can nightingales or roses give
An offering more complete?

Sunday Magazine.

Some of the Churches of Rome.

BY REV. DR. H. B. RIDGAWAY.

There is no object in Rome which is a more natural connection between the ancient and modern city than the Church of St. Clement. It stands not far from the Coliseum, between the great Amphitheater and the noted church and museum of St. John Lateran. On the outside it is of an old, barn-like appearance; but within it is a treasury of history. Good reasons were known for believing this church to be very ancient, but it was not until the late excavations of Father Maloney, a priest who with commendable zeal and energy has devoted himself to its thorough examination, that the real antiquity of the church has been clearly proved. The present church has all the points of the most ancient basilicas—basilica being the name quite early given to the larger Christian churches. The first entrance is into the atrium, a square inclosed with a colonnade, open to the sky, with a pluvium or fountain in the center, at which the worshipers washed their hands in token of purification. The nave is separated by two rows of columns, and near the center is an elevated choir with two reading-desks, the one for the gospels and the other for the epistles, and beyond it the tribune. Everything in this church, the marbles, the mosaics about the choir and the tribune, show it to be very old; and yet it could not in its present condition be traced back of the eleventh or thirteenth century. Father Maloney could not resist the suspicion that there was a greater antiquity to it, and that it was built upon the very spot of the house of Clement of Rome, mentioned by St. Paul, Philippians iv, 3, etc. He sunk a shaft near the north wall, and struck a column, continued it, and struck another; and as he carried forward the shaft around the second, column for column, corresponding with the columns above, all the parts of a perfect church which had been filled in for the present structure. An examination of the walls revealed frescoes of different designs in very good preservation, pictures of councils, etc., showing a period of comparative simplicity. At this point, I am informed, his explorations were stopped by order of the papal government, lest they should disclose something unfavorable to the traditions of the church. He subsequently, however, resumed his efforts, and, sinking deeper shafts, found the brick-work and columns of another house beneath the second church. These indicate a decline in art—a decline which belongs to the early Christian period. The vestibule of Clement's house resulted room with stucco cor... again. In this room it is credible the primitive church in Clement's house worshiped, and it is not unlikely that Paul was often present. But there are evidences that this room was also a temple of Mythros. The explanation is that when Clement was exiled in the persecution which arose in his old age his house was confiscated and given to the pagan priests for a temple. The rites of Mythros were not introduced till one hundred and fifty years before the birth of Christ. On the triumph of Christianity the house was probably promptly reappropriated to its Christian uses. Here, then, are three distinct churches, one upon the other, and it is thought the same process is obtained in many instances. The one was not taken to clear away rubbish, but, a good foundation secured, the work of rebuilding was begun.

ASSOCIATIONS OF CHURCHES.

Of the many churches in Rome there is hardly one that does not embody some feature of especial interest. Beneath St. Peter in Prison, on the side of Capitoline Hill, are the noted "Lamertine prisons," where, the tradition affirms, St. Peter and St. Paul were confined before their martyrdom. This prison was probably the only prison at one time of ancient Rome. The Church of Ara Coeli, at the top of Capitol Hill, is an object of great interest, as owning the celebrated Bambino image of Christ, which is brought out and paraded with great pomp on certain festivals. The immense monastery adjoining has been seized by the government, and now a soldier's barracks. On the opposite side of the hill, through a fine garden, you reach a precipice, which is pointed out to you as the Tarpeian Rock. It looks toward the valley, between the Palatine and Capitoline hills. The Church of St. Peter in Chains is noted for possessing the real chains with which St. Peter was bound, and also the statue of Moses by Michael Angelo. I did not see the *chains*. They are exposed to vulgar sight only on high festivals; but the Moses I did see. The great law-giver sits in silent, stern majesty. The quiet grandeur of the garments suited the lofty, bold genius of Angelo. The Church of St. Maggiore has been selected by Pius the Ninth for his burial place. His crypt, which he has had prepared in his povery regardless of expense, is one of the most magnificent specimens of art and taste ever devised. The most costly marbles of every kind, alabasters and precious stones of every hue, many of them gifts from different potentates and princes, are the materials of the tomb in which the poor prisoner is to rest. This church shows the bust of Paul (Borghese) the Fifth, in whose reign St. Peter's church was completed. It lies under a chapel full of gems. The little old Church of Sts. Pudentiana and Prassede boasts the possession of the real pillar at which Christ was bound and scourged. This pillar is kept in a side chapel, carefully concealed in a niche behind a curtain. Vulgar woman is not admitted into this chapel near to the sacred relic—while the men go in. She is allowed only to look at it through a grated window. Long pilgrimages are made to this precious bit of wood. St. Paul Without the Walls is perhaps next to St. Peter's for its extent and interest. Nearly consumed by fire, it has been rebuilt and internally decorated by the present Pope at great cost. The Church of Three Fountains, still farther beyond the walls, is on the site where St. Paul was beheaded. His head as it fell bounded thrice, and from the three spots springs of water burst up. You are given to drink of these waters.

At the Church of St. Agnes Without the Walls took place, while I was in Rome, the festival of St. Agnes blessing the lambs. I do not know the origin of this ceremony. It is of little moment to know, as for ages monks and nuns had nothing much to do but invent fables. The little lambs were brought in and paraded, amid music of the most delicious strains, with the most approved genuflexions, and the wool, henceforth sacred, was to be made into palliums for the Pope to distribute to the cardinals he may select.

LIFELESS SERVICES.

One walk in Rome is enough to weary a Protestant with churches. These are always open, but there are not many worshipers. The priests and monks move about leisurely. Here and there is a valuable specimen of art or a relic of romantic interest, but in the main the gross superstition disgusts you. Even St. Peter's is visited mainly by tourists. The worshipers are mostly priests or the lowest of the people. Many kiss the toe of St. Peter's statue with a ravishing affection, and put the head under it in token of subjection. I attended vespers on Sunday evening; but few persons were present except as I was there—a spectator. Such singing I never heard before—falsetto voices so unique and exquisitely sweet as to affect me almost to tears, and yet there was but a small group of spectators. A cardinal and a score of canons did not bring a crowd. There was splendid ritual, but no instruction, no word of life for the hungry multitudes. I have gone from the cellar (crypt) to the pinnacle of this greatest church of Romanism—the organ in the interior is six hundred and thirteen and one-half feet from the floor—which took one hundred and seventy-six years in building and cost over $50,000,000, exhausting the papal treasury, and I turned away sick of the heartless fraud which this material splendor covers. Near the great eastern altar is a tablet recording the dogma of the immaculate conception, proclaimed, as it affirms, at the desire of the whole Catholic world. On the north side all the arrangements of the Ecumenical Council yet remain. Pictures of the successive great councils adorn the walls. The Pope, the first to be declared infallible, is deprived of his temporal power, and, a voluntary prisoner in the adjoining palace, he sees the decadence of a superstition whose shadow has filled all lands. Caligula built a bridge from his great palace to the capitol, that thence he might go to hold secret communion with the image of Jupiter Capitolinus, under the delusion that he was Jupiter's living representative. He was called the mad Caligula. What shall we say of the nominal Christian man—human creature—who in this age assumes to be and allows himself to be decreed the infallible vicegerent of Christ? Shut in and worshiped, wherein does he differ from the Grand Llama of Thibet?—*Methodist.*

The Sun and the Earth.

If the recent estimates of the sun's distance are ultimately established by the transit observation of 1874, this will really indicate that the sun itself is a spheroid eight hundred and fifty thousand miles across, and that in mere matter of bulk it is so vast that a million and a quarter of earths would barely suffice to make up its volume. A much more satisfactory and philosophic conception of "the home rule" of the universe is secured if a start is made in idea from this grand center standpoint, rather than, in accordance with more usual practice, from the earth. The source of activity and power is an orb nearly one million of miles across; and the pigmy earth, which is dependent upon that source for light, warmth, life, and all change and movement of whatever kind, is suspended in space one hundred and eight diameters of that central orb away, and is of one million and a quarter times smaller dimension than the sphere from which it receives these endowments. There is certainly more for the human intellect to seize when the fact is stated in this way than there is when the sun is spoken of as a sphere ninety-two millions of miles from the earth, and as large again as the moon's orbit. It is a suggestive and noteworthy feature in the economy of nature that in the one instance which comes within the personal experience of man, the great central fountain and source of impulse, energy and power, is six hundred times larger than the entire cluster of subordinate worlds that are lit, warmed and organized from that source. Such in the marvelous scheme is the ratio of power to result of active, determining cause to passive accomplishment—six hundred-fold to one. Fire-eddies thousands of miles across, and flame-tongues one hundred thousand miles high, whirl and leap in the sun in order that soft winds may breathe, gentle rains fall, verdant plants grow; and endless generations of animals succeed each other, and run through the appointed round of sentient being, on the islet worlds that have been scattered through space, each at the appropriate span of remoteness that fits it to the end secured.—*Edinburg Review.*

A Story of the Curfew.

The first line of Gray's Elegy,

"The curfew tolls the knell of parting day,"

has made the word *curfew* familiar to every English-speaking boy and girl. The word is formed of two French words, *couvre feu* or *couvrir feu* (cover fire,) and came into use when William the Norman, the first monarch of England, made a law that all fires should be extinguished at the sound of the evening bell.

To many hearts in the old country, that cherish its traditions, the curfew recalls a story of love's devotion.

In the time of Cromwell a young soldier, for some offense, was condemned to die, and the time of his death was fixed "at the ringing of the curfew." Naturally such a doom would be fearful and bitter to one in the years of his hope and prime, but to this unhappy youth death was doubly terrible, since he was soon to have been married to a beautiful young lady whom he had long loved.

The lady, who loved him ardently in return, had used her utmost efforts to avert his fate, pleading with the judges, and even with Cromwell himself, but all in vain. In her despair she tried to bribe the old sexton not to ring the bell, but she found that impossible. The hour drew near for the execution. The preparations were completed. The officers of the law brought forth the prisoner, and waited, while the sun was setting, for the signal from the distant bell-tower.

To the wonder of everybody, it did not ring! Only one human being at that moment knew the reason. The poor girl, half wild with the thought of her lover's peril, had rushed unseen up the winding stairs, and climbed the ladders into the belfry loft and seized the tongue of the bell.

The old sexton was in his place, prompt to the fatal moment. He threw his weight upon the rope, and the bell, obedient to his practiced hand, reeled and swung to and fro in the tower. But the brave girl kept her hold, and no sound issued from its metallic lips.

Again and again the sexton drew the rope, but with desperate strength the young heroine held on. Every movement made her position more fearful; every sway of the bell's huge weight threatened to fling her through the high tower window; but she would not let go.

At last the sexton went away. Old and deaf, he had not noticed that the curfew gave no peal, the brave girl descended from the belfry, wounded and trembling. She hurried from the church to the place of execution. Cromwell himself was there, and was just sending to demand why the bell was silent. She saw him,

"And her brow,
Lately white with sickening horror, glows with
hope and courage now;
At his feet she told her story, showed her hands all
bruised and torn,
And her sweet young face, still haggard with the
anguish it had worn,
Touched his heart with sudden pity, lit his eyes
with misty light:
'Go; your lover lives!' cried Cromwell; 'curfew
shall not ring to-night.'"

Youth's Companion.

A Morganatic Wife.

The King of Italy is married morganatically to the Countess of Mirafiori, and would raise her to the throne did not reasons of State interfere. The lady has proved a good and faithful wife, and has borne to the King several children. Of the epithet "morganatic" a London paper says:

"The derivation of this epithet is a matter of controversy. However, the common theory is that it is derived from the Fata Morgana, the strange mirage which is witnessed at times on the Sicilian waters. Islands crowned with palaces are seen by mariners rising from the sea, and then fade away as rapidly as they appeared. The interpretation is ominous of the fleeting character of royal unions not ratified by law. But experience shows that, whatever the signification of their name may be, these morganatic marriages are of a very lasting character.

"The custom of these half-recognized, half-disavowed marriages between royal personages and ladies not of the kingly caste has, I believe, its origin in Germany. In the old days, when princes were regarded in the Fatherland as belonging to a caste set by Heaven itself above the rest of mankind, a *mesalliance* between a sovereign and a private citizen was an absolute impossibility, not so much by law as by an unwritten code. Love, everybody knows, can work miracles; but to make a lady, in whose veins no royal blood runs, a crowned sovereign, was a miracle utterly beyond the power of the maddest Teutonic passion. On the other hand, the German princes were of an uxorious and domestic disposition, and very often gave their hearts where the hand could not be given. So the practice sprang up of these left-handed marriages, where the lady was supposed to have all the privilege of marriage except that of sharing the rank and title of her royal husband. The tolerant Lutheran Church made no difficulty about conferring the sanction of some sort of religious ceremony upon these unions; and probably these irregular vows were not more often broken than those contracted with the sanction of the law."—*New York Post.*

A LANGUAGE is formed out of a multitude of things: the inward thoughts of a people, their beliefs, their religion, their history, their social and political life, the external circumstances in which they are placed, are reflected in it, as in a mirror. The whole external and internal life of a people is in their language. However profoundly their habits of thought may be modified, their language at once is sensibly affected by them.—*Vinet.*

AFTER a lodge of Patrons of Husbandry has been formed, the initiation fee for members is $5 for men and $2 for women.

Scientific.

MR. GARNER, in a paper read before the Linnean Society, abandons the idea that the secretion of mucreous matter, which forms pearls in oysters and mussels, is owing to the irritation caused by grains of sand. From observations made on common marine mussels he concludes that the exciting cause of the deposit is not sand, but a minute parasite; while in the fresh-water mussel or anadon it is a minute mite or true itch insect.

IT TAKES 65,000 cochineal insects to make one pound in weight, and the amount imported into the United States last year was 1,849,842 pounds. The annual slaughter of these harmless insects, therefore, to supply carmine for American ladies' toilets, and the various dyes and tints for their ribbons, feathers and dresses of red, crimson, scarlet, Magenta, Solferino and other similar colors, actually reaches 120,239,730,000 in number. These figures are perfectly awful, but some of the uses of carmine are worse.

IT IS a curious fact that if the same letters of the same size precisely are painted on two boards, the one white on a black ground, and the other black on a white ground, that the white letters will appear larger, and be read at greater distance than the black. This is owing to what is called the irradiation of light. It depends on this: that the impression made on the bottom of the eye by bright objects extends a little wider than the actual portion of the organ struck by the light, and, invading the space occupied by the darker objects, make the brighter appear larger than they really are.

IN AN ARTICLE on the electrical condition of gas-flames, in the last number of the *American Journal of Science*, Prof. J. Trowbridge, by a series of experiments, arrives at the following conclusions: First. The flame of a Bunsen burner is negative, while positive electricity accumulates in the burner itself, if it is a good conductor. With orifices made of non-conductors, no charge was found in the tip. Second. The stratum of air in contact with the outer cone of flame is slightly charged with positive electricity. The partly consumed gas of the interior cone is neutral. Third. The presence of flames tends to change the nature of the atmospheric electricity at the given place, reducing a positive tension to a feebly negative one. The latter result will be seen to have a bearing on the popular belief that great fires affect the atmosphere in such a way as to induce rain and storms, confirming this belief from an electrical point of view. By placing a spirit-lamp on the prime conductor of an electrical machine, Sir William Thomson, ten years ago, changed the tension of the air in the room of his experiment from a positive to a negative state, and the reverse. Now it is found that the electricity of the air during cloudy or rainy weather is generally negative, or at most feebly positive. Flames, being negative, would to greater or less extent change the strong positive electricity in clear weather to a negative character, and thus bring the air to the condition of cloudy or rainy weather. The almost innumerable instances in which rains have been said to follow conflagrations or the extensive firing of cannon, as in battles, are thus shown to be capable of explanation on scientific grounds, and therefore to be worthy of consideration.

IN ALL the actions that a man performs, some part of his life passeth. We die with doing that for which only our sliding life was granted. Nay, though we do nothing, time keeps its constant pace and flies as fast in idleness as in employment. Whether we play or labor, or sleep or dance or study, the sun posteth, and the sand runs. An hour of vice is as long as an hour of virtue. But the difference which follows upon good actions is infinite from that of ill ones. The good, though it diminishes our time here, yet it lays up a pleasure for eternity, and will recompense what it taketh away with a plentiful return at last. When we trade with virtue we do but buy pleasure with expense of time. So it is not so much a consuming of time as an exchange, or as a man sows his corn; he is content to want it awhile, that he may at the harvest receive it with advantage. But the bad deeds that we do here do not only rob us of so much time, but also bespeak a torment for hereafter; and that in such a life, as the greatest pleasure we could there be crowned withal, would be the very act of dying. The one treasures up a pleasure in a lasting life, the other provides us torture in a death eternal.—*Owen Feltham.*

CONQUEST OVER TEMPTATION.—We shall all be tempted, but the effects of the temptation depend upon ourselves. Fling into the same flame a lump of clay and a piece of gold—the clay will be hardened, the gold will melt; the heart of Pharaoh hardened into perfidious insolence, the soul of David melted into pathetic song. Bear temptation faithfully, and it will leave you not only unscathed, but nobler. With each temptation God will also provide not—as the English version has it—*a* way, but *the* way of escape; the one separate escape for each separate temptation. Because God loves us, because Christ died, because having risen again he shed forth the Spirit in our hearts, therefore under the fiercest assaults of satan the soul may be always safe. It may be like a beleaguered city: the powers of evil may marshal all their devilish engines, and make the air hiss with their fiery darts, but every sortie of the besieged shall be inevitably successful; never shall there be capitulation; and by true resistance the assaults of the tempter shall at last be driven back in irretrievable, disgraceful rout.

AN ADMIRABLE statue of Hercules was discovered a few days since at Esquiline, larger than life, and intact with the exception of the feet and left arm, which are broken.

Religious Intelligence.

ICELAND, with 50,000 inhabitants, has 300 ministers of the Lutheran Church. The government pays their salaries—from $20 to $300 a year.

A SOCIETY called the Catholic Union has organized a pilgrimage from America to the grotto of "Our Lady of Lourdes," and thence to Rome.

OMAHA proposes to build a big wooden tabernacle for Mrs. Van Cott, no church in the town being large enough to hold the people who desire to hear her.

THE revival spirit is spreading through the churches of Great Britain, and has even reached some of the High Church congregations of the English Church.

A DISPATCH from Rome says the Pope has written to the Austrian bishops, inciting them to use all their influence to prevent the passage of the proposed ecclesiastical laws.

IT IS said that since the revival began in Great Britain the great publishing house of the Bagsters, London, has not been able to keep up with the increased demands for Bibles.

AN exchange says that there is scarcely a daily paper now in Boston which does not give more space to the pulpit than the theater, taking one week with another. A *fact* worth thinking of.

THE representatives of the Friends of Pennsylvania, New Jersey and Delaware have adopted and published an address, vigorously condemning theatrical exhibitions and horse-racing.

THE Wesleyan Missionary Society gave £150 in aid of the widow and family of the late Emile F. Cook. A fund is being raised among the Wesleyans in England which bids fair to realize a considerable sum.

AMONG the many bequests of the late Gail Borden were $13,000 for the American Bible Society, $5,000 for the Tract Society and $2,000 each for the American Missionary Association and the Sunday School Union.

THE North India Bible Society has issued Mark's Gospel in the language of the Gonds. The Kols of Chota Nagpore will also soon be supplied with copies of the Scriptures, or portions of them, in their own language.

THE United Brethren in Christ this year celebrate the hundredth anniversary of their existence. Efforts are being made to secure centenary offerings to the amount of $500,000 for missions, church building and the Union Bible Seminary.

A NEW religious body, styling itself the New Catholic Church, has been organized in New York. Its purpose, says the New York *Sun*, is to bring about a religious reconciliation of all mankind, and to create a religious co-operative unity.

ASSISTANT BISHOP CHENEY, of the Reformed Episcopal Church, has been followed into the new movement by his congregation in Christ church, Chicago. The members met recently, and formally organized themselves into a Reformed Episcopal society.

THE London *Methodist* says: "The late Thomas Wilson, Esq., J. P., of Waterford, a devoted Methodist local preacher, it is reported, has bequeathed £20,000 to benevolent objects, including £10,000 to the British and Foreign Bible Society and £5,000 for Methodist purposes."

THE annual meeting of the North American Relief Society, for the indigent Jews in Jerusalem, Palestine, took place in New York on the twelfth ultimo. It was resolved that the sum of $700 be transmitted to Sir Moses Montefiore, to be forwarded for the benefit of poor Jews in four cities of Palestine, namely, Jerusalem, Hebron, Tiberias and Safat.

THE Theological School of the Reformed Church at Yokohama, Japan, progresses favorably, under the liberal assistance of missionaries of other churches. There are a number of native candidates for the ministry. The two native elders, whose missionary tour through the country during October of last year was recently recorded in the *Independent*, are now each keeping night meetings in Yeddo and Yokohama, which are well attended by deeply-interested hearers.

THE Austrian government has given the Pope another blow. It has by a decided vote resolved that the Theological College at Innsbruck, which is in the hands of the Jesuits, be broken up in July next. The college is looked upon as the nursery of Jesuitism for Austria, Germany and Switzerland. Of the 200 alumni matriculated only 60 are Austrian subjects, and on this ground the chamber has formally determined that the college, which trains chiefly foreigners, cannot in fairness be supported out of Austrian funds.

A REMARKABLE movement, headed by a native, says the *Friend of India*, has set in among the people of Eastern Bengal. The leader has a number of followers who read the Scriptures and endeavor to live after the example of the apostles and early Christians. They are vegetarians, and discard the use of medicine, seeking the cure of sickness by prayer to Christ. Such movements, outside of the church, and mingled, as they are, with error, show how the gospel influence is growing strong in India, and is awakening men's attention to its truths.

THE Jewish mission of the Free Church of Scotland entered upon their new premises at Constantinople, October 16, 1873. The building is large, comprising private apartments for teachers and missionaries, class-rooms for 300 scholars, and a chapel, erected at a cost of about $30,000. There are two schools in connection with the mission. The German numbers 120 and the Italian 60. The English embassador, Sir Henry Elliot, who presided on the occasion, gave an earnest testimony to the genuineness of the work of this mission, which differs from some others, in which bribes of various sorts have been held out to Jewish converts.

A YEAR SINCE two young men commenced a mission in Guadalajara, the second city in Mexico. They received a hearty welcome from the city authorities and the Governor of the State, and rare facilities were given them for the prosecution of their work. The attention of the people was awakened, and the opposition manifested by the priests only tended to give notoriety to the errand of the missionaries. The interest has spread to neighboring villages, and the demand for Bibles and tracts is greater than the supply. The Governor of the city has offered the use of one of the city churches, the room where the public services were held having been found too small. Several young men have become hopeful Christians and useful helpers; everything betokens a great working in Mexico.

THE religious awakening in Edinburg, Scotland, appears to be unparalleled. Dr. Arnot, in a late number of the *Christian Weekly*, attributes much of the success of the revivals to Mr. Moody's unquenchable zeal and indomitable perseverance. He thinks the explanation of Mr. Moody's great success lies in the fact that he is on fire himself, and kindles those with whom he comes in contact. Mr. Sankey's tender, powerful, articulate singing he also regards as a means of grace. Most of the British evangelical periodicals speak with hearty approval of this great work. The only noted exception is the *Christian World*. A great revival has also appeared in the east end of London, which was commenced by a monster prayer meeting.

BROOKLYN TABERNACLE.—Three hundred and twenty-eight new members were received into this church at the communion service on the first of March. The pastor, Dr. Talmage, preached from the text: "This day shall be unto you for a memorial." At the conclusion of the sermon Dr. Talmage read the names of the new members. He said that some of them had not been baptized yet, but he would baptize them before the communion. One of them desired to be immersed, instead of sprinkled. Dr. Talmage said he would immerse that one at an early day, but could not do so that morning. He added: "The only difference between the Baptist Church and our church is that the Baptist Church believes that immersion is the only mode, and we believe in sprinkling and immersion both. So we have no quarrel with any one."

THE *Universalist Register* for 1874 gives statistics of the denomination for the past year. There are conventions in the States of Alabama, Connecticut, Georgia, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Vermont, West Virginia and Wisconsin. There are also churches, and in some instances associations, in Arkansas, California, Dakota, the District of Columbia, Florida, Kentucky, Louisiana, Maryland, Nebraska, North Carolina, Oregon, South Carolina, Tennessee, Texas and Virginia, and meeting-houses in Mississippi. The total of numbers, including the churches in Canada, Nova Scotia and New Brunswick, is: State conventions, 21; associations, 71; parishes, 954; families, 40,032; churches, 638; members, 27,709; Sunday school members, 54,532; ministers, 651; meeting-houses, 657, valued at $7,845,417. There are also four churches in Scotland. The number of colleges, academies and theological schools is 14, with an aggregate of 98 instructors and 1,195 students, and property worth $2,595,000. The Murray Centenary fund amounts to $120,930.44.

THE number of Congregational churches in the United States is 3,325, with pastors 893, with acting pastors for 1,608, supplied by licentiates, etc., 169; not supplied 655. With Canada, Nova Scotia and Jamaica, there is a grand total for North America of 3,431 churches. There are 3,238 Congregational ministers, of whom 898 are pastors, 1,396 acting pastors, not in pastoral work 944, besides 235 licentiates. In all North America the total number of ministers is 3,327, of licentiates 239. There are 323,679 Congregational church members in the United States—106,991 males and 208,575 females. Absentees, 42,660. There were added during the year 24,620—on confession of faith 13,216, by letter 11,312. There were removed 16,133—by death 5,294, by dismission 10,003, by excommunication 836. The number of baptisms for the year was 10,441, of which 5,871 were of adults, 4,570 of infants. The number in Sabbath schools is 372,554. There is a net gain of 4,763 in the membership—the smallest net gain reported since 1867, but larger than that of either of the previous seven years. The additions by profession are less than in any year since 1867, though little below the numbers of several years past, and above the average of the previous thirteen.

BEQUESTS TO RELIGIOUS USES.—The St. Louis *Democrat* of a recent date says: "An interesting case was decided by Judge Jones, of the Circuit Court. Before the adoption of the present Constitution of Missouri Madam LeMarque made a will, which contained a bequest of some twenty odd thousand dollars to Archbishop Kenrick, of the Catholic Church. The new Constitution now in force provides, article one, section twelve, that 'every devise of goods or chattles to, or for the support, use or benefit of, any minister, public teacher or preacher of the gospel, as such, or any religious sect, order or denomination, shall be void.' Madam LeMarque changed the phraseology of her will after the new Constitution came in force, and made the bequest to Kenrick without using his title, or saying anything that indicated his office or connection with the church. By the advice of counsel the executor of the will refused to pay the bequest, and Archbishop Kenrick instituted suit to recover it. It was proved that the testatrix intended the money to go to the Catholic Church, and that she made the bequest with that declared purpose; also that the outlines of the new will were drafted by Father Fox, a Catholic priest, who sent them to an attorney to have the will written out in due form. Judge Jones held the bequest to be in contravention of the Constitutional provision, and therefore void."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, APRIL 16, 1874.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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One Year	$2 00
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ONE DOLLAR A YEAR

to all Ministers of the Gospel, traveling or local and widows of deceased traveling preachers.

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The New South.

The taxpayers of South Carolina are seeking relief from virtual confiscation and ruin by applying to Congress. Our condition in Louisiana is nearly as bad as that of South Carolina. The best properties in city and country are not worth one-half what they were even seven years ago. The other States most affected by the new condition of affairs are Florida, Mississippi, Arkansas and Alabama; but South Carolina and Louisiana are much more prostrated by negro and carpet-bag rule than these. Men divested of prejudice who visit these sections from the North admit the enormity of the evils under which we labor. Ex-Governor Curtin, of Pennsylvania, after a visit to New Orleans, does not hesitate to express himself as to the lamentable state of affairs in Louisiana. Sectional bigots, and fanatical mouomaniacs like Bishop Haven, rejoice in the impoverishment which they witness, and glory in the results of negro domination. To them everything is sweet and rosy, and they take a fiendish delight in the subjection of intelligence, refinement and wealth to the coarse, ignorant and often brutal power of the new-made voters.

Such observers, however, as Abel Stevens, who can see things as they really are, and have the manliness and independence to say what they think, do not disguise the fact that these particular States are sadly and ruinously managed by the combined ignorance and knavery to which they have been consigned by the reconstruction policy of the national government. We here reproduce an extract from a communication of Dr. Stevens, the whole of which was published in the ADVOCATE of January 29:

A lamentable evil among the colored people is the facility with which they allow themselves to be led by political demagogues, especially by the so-called "carpet-baggers." The fact that these men represent, in a certain way, Northern political sentiment, should not blind us to the egregious vices of their character and policy. The fact that they stand out, among the colored masses, in contrast with the old "masters," whose excessive "conservatism" might endanger the rights and improvement of the freedmen, should not disguise to us the appalling corruptions and financial ruin with which they are devastating whole States, and thereby forestalling, annihilating, the best prospects of their colored population. South Carolina is absolutely ruined; no statesman on earth, no angel in heaven, can suggest a solution of her financial problem; none seems possible but the great crime of "repudiation." And this means simply moral ruin added to financial ruin. It is paltry logic to say that South Carolina, as the old leader of disloyalty, deserves this ruin. What of the hosts of her black population in that case? She is substantially a commonwealth of freedmen; they are her dominant majority. Her ruin is their ruin. By their needless concession to the "carpet-baggers" they and their children, for indefinite time, are submerged, with their far less numerous white neighbors, in a public wreck which is hardly paralleled in the history of civilized governments. We would not here touch upon political ground foreign to our sphere; our readers know well that our political sympathies are on the side of the colored race and of all men who legitimately labor for their welfare in the South. But we know what we affirm when we say that the "carpet-bag" politicians are unscrupulously ruining the cause which they pretend to uphold. Not a few of them are men who were furious secessionists till their cunning detected the coming fate of the Confederacy, when they changed their politics in time to secure the patronage of the government and the favor of the freedmen. The latter now have the control of several States at the ballot-box, and in every one of such States their leaders have been driving them to destruction. Official and political corruption are rampant. The freedmen are cajoled; the leaders are enriched, and the States wrecked. Northern politicians should understand these facts; the government at Washington should ponder them gravely. The dominant party of the North can never wield a permanent influence in the South till it gets rid of the shameful prestige of the men who have for some years pretended to represent it among the freedmen, while ruining whole States and enriching themselves by the spoils.

This testimony of an intelligent and fair-minded Northern man is true. Negro voters, controlled by unprincipled men, are surely bringing about a state of things disastrous to almost every vital interest of the country. The Legislature of Louisiana, recently in session in New Orleans, was a disgrace to the civilization of the age. Composed, in large measure, of ignorant negroes, and under the most corrupt and corrupting leadership, it was a melancholy burlesque and travesty on all that is decent and respectable. No man of ordinary intelligence and honesty could read its proceedings, especially of its closing meetings, without almost despairing of the State for which this rabble of stupidity and folly was making laws. It is estimated that the taxation here is fully ten per cent. on the present value of property, and that the average decline in the value of real estate since the war is not less than one-half. The intervention of Federal bayonets in foisting the present State government upon us has contributed greatly to the present burdens and oppressions; but, should negro votes preponderate in the future, prospective improvement is not very flattering. Any State that is Africanized is bound to go down. This is the trouble in the three or four States which are suffering most at the present time. Without intelligence, without property, and under unprincipled guidance, it is not likely that the colored voters and law-makers will act wisely and well.

Congress has placed these States where they are. Moved by what they regarded as a political necessity, they have given the franchise without qualification to a race incapable of exercising it, and the drift of subsequent legislation, and the power of the administration, have been directed to confirm and perpetuate negro rule. What relief Congress may grant to South Carolina we do not know, but we suppose that nothing will be done for the present. A new reconstruction by Congress in reference to suffrage would seem to be the only measure which can afford immediate relief. This may come with the change which is now strongly manifesting itself in the complexion of politics in the Northern States, but it will be only after the present policy is shown in the result to be utterly destructive. Relief by the education and general improvement of the negro is at best a long way off. To educate and Christianize is a duty, and may, in the course of a generation or two, do much to qualify the race for citizenship. Beyond Congressional action and the elevation of the negro there is the hope of white emigration. After awhile, when the West is pretty fully occupied, and when lands and homes in Texas are no longer cheap, and possibly at a much nearer day, the tide from Europe and from the white States of the Union may set this way.

We can hardly believe that, with a climate and soil surpassingly inviting, and contiguous to an enterprising and intelligent population, these fair territories will be given up to permanent waste and impoverishment. The negro has been secured in his liberty and civil rights, and every field of industry and enterprise has been opened to him; but the country may, after a full trial, conclude that he has no right to destroy the richest and most productive portions of the national domain. In this new South a costly experiment is being tried, which is bringing disaster and depression for the time, but we have hope that in the end the follies of prejudice and partisan legislation will yield to the great argument of history and Providence.

Horrible Assassination.

MR. EDITOR: I send you the following extract from the *Two Republics* in reference to the murder of Mr. Stephens, the missionary, on the fourth of March last:

A horrible murder was committed on the second instant, at Ahualulco, in the State of Jalisco, a small town about thirty miles from Guadalajara, on the person of Rev. Mr. Stephens, a Protestant Congregationalist minister, and missionary sent out by the American Board of Foreign Missions from Boston. From all accounts this horrible crime was a deed of fanaticism and prompted by religious persecution. The following telegram furnishes a portion of the particulars:

"GUADALAJARA, March 4.

"At two o'clock A. M. on the second instant the house of Rev. Mr. Stephens was assaulted by a mob composed of about two hundred persons, crying: 'Long live the curate, death to the Protestants.' They forced the doors and entered, destroying and stealing everything they found. Stephens took flight when he saw the yard invaded by murderers, but he was brutally assassinated; his head was severed into several parts, and his body was very much mutilated. The guard of the jail, far from giving aid to the victim, assisted the aggressors, causing a scandal by firing several volleys. According to reports the soldiers did most of the sacking of the house. The originator of this horrible misfortune, according to data, not without foundation, is the curate, whose exact words pronounced the previous day (Sunday) in the pulpit were: 'The tree that bears bad fruit should be cut down.' In order that the crime should not be wanting in barbarity the bells were rung immediately."

Another dispatch says that it is believed that the bells were rung to raise the alarm, and not as a token of triumph. By information received on the wires we are assured, from the best American sources and others, that the federal and State authorities are pursuing the murderers with the utmost rigor of the law; and although it was impossible for the authorities to give protection to individuals, especially when danger was not expected, they have not been slow or inactive in seeking to enforce the vengeance of the law, and to vindicate the rights of society. We hope, among the first arrests that were made, was the originator of the outrage, and doubtless an active instigator of the assassination. The true maxim in statesmanship is: "The higher the social standing of a culprit, the more certain and severe should be the punishment."

Since the foregoing went into type, we learn by telegrams to the government that several persons responsible for the assassination of Mr. Stephens have been arrested, and among them the curates of Ahualulco and Techitan.

Rev. Joel T. Daves writes (March 4) of this murder: "It is a sad affair. Minister Foster received this evening, by telegraph, full particulars. He says the government has taken extraordinary measures, occupied the town with three hundred soldiers, sent a judge with special prerogatives, and that all is being done that can be. Bishop Simpson has had an interview with President Lerdo in reference to the matter, which he reports as quite satisfactory."

The State of Jalisco is, as you know, on the Pacific, the next below Sonora. It has been a turbulent region, and was only brought fairly under the present Mexican government during the past year. It was a great risk that Mr. Stephens ventured upon the work of a mission so far from the protection of the capital, in a village at least thirty miles from Guadalajara. It is not to be supposed that the strong arm of the law can be invoked in time at such exposed points in a country which is just getting out of a state of long-continued war. At several distinct times during the past two years parties have been attacked by mobs while engaged in prayer meetings or while preaching: Mr. Puseo, twelve months ago, at Toluca; Gomez, at Capulhuac, some six months ago. In the latter instance the mob was incited by a priest, and so severely beat a lame man, one of the congregation of Mr. Gomez, that he died. In these cases the result was a greater inquiry after the word of God and a larger attendance at Protestant services.

The support of the government to all churches—equally to all—and to order is prompt and effective.

Yours truly, J. C. K.

APRIL 7, 1874.

Itinerancy and Learning.

The church of Moses was provisional and under legal ceremonies, and was therefore distinctively conservative. The church of Jesus is permanent and under gracious principles, and is therefore distinctively aggressive. To have spread Judaism over the world would have been to destroy it. To have limited Christianity to a single people would have been to destroy it. The aggressiveness of Judaism, what it had, was wrapped up in its conservatism; and the conservatism of Christianity is wrapped up in its aggressiveness. The command, "Go not into the way of the Gentiles," was given before the resurrection, and could not have been given after it. The command, "Go into all the world and preach the gospel to every creature," was given after the resurrection, and could not have been given before it. The gospel, then, is essentially missionary, and demands a traveling ministry. This demand our church has endeavored to meet by its itinerant system. We are itinerants on the principle that this system, more perfectly than any other, adjusts the machinery of the church to the genius of the gospel, and on no other. Congregational Methodism can never have large success, because its polity, like the polity of Judaism, is too conservative for the gospel. Calvinistic Methodism cannot succeed, because its theology, like the misconceived theology of the Jews, is too conservative. Episcopal, itinerant Methodism must always succeed, because both its polity and theology are aggressive, and consequently harmonize with each other, and also with the spirit of the gospel. The living power of the gospel can pass right through the machinery of the church, and pour itself upon the world without hinderance or pause. Timid men may prophesy our dissolution and absorption into other ecclesiastical communions, but such an event can never be so long as we hold to our distinctive theology and polity. The sun will rise in the West sooner than such a thing come to pass.

But the ministry, like every other employment, has a reflex influence upon the workman himself—educating, developing and preparing him for performances more delicate and labors more difficult. A moment's attention will suffice to see that the itinerant system has in it a great number of conditions favorable to such professional education, and that if a man truly converted and called to preach will put himself into it with all his heart, he is bound to grow up to a lofty stature, if not to realize all the possibilities of his manhood. And all this, too, by the natural and legitimate reaction of his employment upon his mind and heart. By this system mechanics and mill-boys have been developed into doctors and bishops—grand ones too. Methodism has long ago demonstrated the fact that it does not require a college training to make great and successful preachers.

But because the itinerant, the gospel plan so naturally makes great and successful preachers, we must not conclude that it makes *learned* preachers; for *eloquence* is one thing and *learning* quite another thing. The two must not be identified nor confounded. We have many eloquent preachers, but we have but very few learned ones. *But we must have learned preachers*; because learning (I use the word in its highest sense, as embracing the knowledge of language, history, science, art, etc.) has always been and still is the great armory from which the enemies of the church have taken their weapons. While, therefore, it is not necessary to offensive movements—dogmatic statement being sufficient for that—it is necessary to defensive movements—dogmatic statement *not* being sufficient for that. It is not an indispensable element of aggressiveness, but it is an indispensable element of conservatism.

And now I repeat that as the conservatism of Christianity is wrapped up in its aggressive truth, so likewise is the conservative power of the church machinery lodged right where its aggressive power is lodged—that is, in her ministry; in our church, in her itinerant ministry. As the soldiers who conquer a country must hold that country, as the shepherd who leads the sheep must fight for the sheep, and as the farmer who sows the seed, must fence in and cultivate the crop, so must the men who preach the gospel defend the gospel. *No other class has ever done it, no other ever will do it, no other can be trusted to do it.* Every minister, therefore, while he faithfully preaches the word, is bound, as much as in him is, at the same time both to cultivate learning in himself and to foster it in others. Whoever does not is either a hard-shell ignoramus, too dull to know what are the functions of his high office, or a wretched miscreant, living in careless or willful disregard of most solemn duties. The church likewise is bound to do the same thing—bound as well by considerations of self-respect and self-preservation as by her sacred duty to her divine Master and the souls he redeemed; and if she refuse to do it, or *fail from any cause to do it*, she will justly receive both the contempt of man and the displeasure of Christ.

The problem to be solved, then, is this: How can we by legislation cultivate learning, not in the laity, but in the ministry, and at the same time preserve our itinerant system intact?

J. W. RUSH.

APRIL 1, 1874.

Letter from East Tennessee.

MR. EDITOR: Our city has recently been visited by a gracious revival of religion, such as has not been experienced here for twenty-five years. Three hundred persons perhaps were converted during the protracted services, which began in January and closed last Sabbath. Among the converts were the principal men in our city. But few women comparatively were subjects of the work, and very few young persons. This, you are aware, is an unusual feature in revivals. Heretofore women have largely outnumbered the men as members of the church. We have been disposed to attribute this to the more gentle and impressible nature of woman; but may it not be partly because God would use her faithful and conservative heart as the custodian of his truth—that she should act as the "ark" to preserve the truth during the time in which Israel was at rest, and that now, when he would prepare for war with his enemies—active, aggressive war—he is calling in the strong men? We may not read these "signs" aright, but they are attracting general attention. We live in times full of stirring events.

It has been observed, both by the religious and secular press, that great revivals of religion followed the financial troubles of 1837, and also of 1857; and that now in 1874, at the end of another money crash, a wonderful revival is spreading over the land. There is danger of connecting these events in wrong relations. Financial troubles do not produce revivals of religion—they do not promote them—but God, who rules over the secular world as well as over the religious, may suffer men to ruin themselves in worldly matters, that their souls may be saved. The passion for gain, when gratified, becomes so absorbing as to exclude everything else, and upon the ear of avarice the sound of the gospel falls in vain. These terrific financial crashes rouse men to reflection, and as they see their riches flying from them their thoughts turn to the true riches—to the treasures that never decay. "In the day of adversity they will consider." The vanity of earthly good never appears so great as under the pressure of temporal adversity.

We have also had in east Tennessee, though not at Knoxville as yet, the "women crusaders." At Greenville there has been a protracted siege. A woman by the name of Ward was engaged in the whisky trade at that place, and the "crusaders" attacked her; but it was "Greek meeting Greek," and up to the present neither party has conquered. All good people are in sympathy with the "crusaders" in their desire to put down the "diabolical traffic," but all do not approve the means employed by them. I presume that those most active in this war have suffered from the horrible thing they wish to destroy; and who does not feel sorry for these innocent victims of the vice?

News from all parts of our Conference brings "glad tidings" of revivals. At Bristol, Chattanooga, Maryville, Kingston, Clinton, Cleveland, Lenoir's and many other places gracious revivals are now in progress. Never, within the memory of men now living, has there been so widespread a religious interest. England and our own country have been visited, but never before was there in all Protestant Christendom such a general awakening.

Bishop Keener's letters are read with great interest. He is creating a strong sentiment in favor of the Mexican mission. May God prosper it! Yours truly,

W. G. E. CUNNYNGHAM.

KNOXVILLE, TENN., March 30, 1874.

IT IS refreshing, says the *Independent*, to see how vigorously the Boston *Pilot* has denounced the conduct of the Catholics concerned in the outrages on Protestant missionaries in Mexico. It says:

"Another report has come from Mexico to the effect that 'a Catholic mob,' on the night of March 7, attacked the Protestant chapel in Puebla, smashed the windows and furniture, destroyed the Bibles, and stoned the pastor, Rev. Antonio Corral. Neither these nor the wretches who murdered the Protestant minister in Mexico last week have any right to call themselves Catholics."

That they are Catholics, however, in good standing, we fear there can be no doubt. The *Catholic Standard* talks differently. To be sure it spares just one line to "condemn unqualifiedly the acts committed," and then proceeds for a column and a half to qualify its condemnation by saying in the very next line that "there will yet be found, on investigation, much to mitigate and excuse the conduct of those who perpetrated them. It then goes on to tell how the church in Mexico has been despoiled of its possessions (not by Protestants, however,) while "peripatetic colporteurs insinuate themselves and their wares into the very bosom of their families." Were the case reversed, Protestants would not submit. "Submission would cease to be a virtue, and our streets would run red with the blood of slaughtered Catholics!" Nonsense thrice distilled! Catholic "peripatetic colporteurs" are welcome to travel wherever they please; and, were a Protestant congress to secularize Protestant church property, Protestants would not set to murdering innocent Catholics for it. "So long," adds the *Standard*, "as Catholics are not all saints," "and so long as the conversion of Catholics is attempted by the use of such means and by such men as in Mexico, tumults, riots and bloodshed may be expected as very untural results." And this is its way of condemning such acts "unqualifiedly." The *Tablet*, of this city, also makes its apology for the ruffians, to the effect that, if the murdered Mr. Stephens was in the habit of using such language as is found in its Protestant exchanges, it is no wonder he was murdered. That is a pretty bold way of telling us what we might expect if Catholicism were in power. We think it will not be very soon.

THE produce of the sale of secularized convent property in Italy, since 1867, amounts to nearly £18,000,000.

PROGRESS OF THE MEETINGS.—Last Sabbath, the twenty-ninth of March, says the Galveston *Christian Advocate* of April 1, will be a day somewhat memorable in the history of the church in Galveston. The churches united in this work met in mass meeting at the Opera House, and that spacious building was crowded with an eager, anxious, prayerful throng. Deep solemnity rested on the vast congregation, and profound emotion stirred many hearts. At three o'clock on Sunday afternoon there was an open-air meeting, and reporters and experts in such matters think there were two thousand persons in the vast audience. Some four or five short addresses were made, prayers were offered and sweet songs were sung. At night there was at several points street preaching. There have been services at St. John's church morning and evening of each day up to date. The attendance has been large, the religious feeling deep and general, the zeal of many has been active and efficient, and many have been seeking and finding the "peace of God." Each evening a number of ministers, with active and zealous brothers and sisters, have gone in wagons to various populous centers in the city, and have labored with hundreds who have seldom in years past heard the sound of gospel grace. Many, by a show of hands, have said: "Pray for us;" and some have been brought to visit God's house who had not done so for months and years past.

M. E. CHURCH (NORTH) IN MEXICO.—Work of Rev. Thomas Carey, D. D., in Mexico, for one year: A Spanish congregation formed, and kept, with inerersing interest as to numbers, in No. 10 Calle de Lopez, May 18, 1873, to December 20, 1873, the Sunday preceding his entrance into the new church.

A good congregation in the new church, sustained and left for Dr. Cooper, when Dr. Carter preached his last sermon, February 1, 1874.

A Sunday school of fifty or sixty children. The social meetings on Sunday at four, and Tuesday and Thursday evenings, well attended by Mexican people.

Some conversions, and many ready to join the church as soon as the church chooses to receive them.

Two colporteurs (Moyeda and Monteil) raised up under the ministry of Bro. Carter, who are canvassing with Bibles, Testaments and gospels in the City of Mexico by system—going in and or visiting every house and every dwelling-place. Another colporteur raised up by Bro. Carter (Dubois Tousee,) who is constantly visiting towns and villages all around Mexico city.

Two large boxes of tracts or small books in paper covers from Mexico nearly all distributed (in Spanish).

One large box of tracts or small books and bound volumes nearly all distributed or sold (in Spanish).

Four young men raised up, who, when Dr. Cooper took charge of the church, were preparing for native preachers—Mouteil, Mota, Carmona, Cruz and Pinta.

One Roman Catholic priest converted, who preached for us often, attended our meetings, and finally died happy in the Lord.

General Conference Daily.

It is important that all persons having the names of subscribers to the *Daily Christian Advocate*, to be published during the General Conference, forward them to us immediately. We are preparing our mailing books, and wish to have them ready by the twenty-fifth of this month.

Brethren who procure lists, and cannot forward them before the twenty-fifth, will please inclose them to me at Louisville, Kentucky. All letters inclosing the names of subscribers, written before the twenty-fifth, will be addressed to me at Nashville, Tennessee.

Delegates and others who will pass through Nashville on their way to the General Conference will report the names to us here on their arrival, if not convenient to send them earlier.

The subscription list will be much larger than for any General Conference *Daily* previously published.

A. H. REDFORD, Agent.

Missionary Drafts.

Persons holding drafts on the treasurer of the Board of Missions of the Methodist Episcopal Church South will please not send them to the treasurer for *acceptance* before due. It was understood at our May meeting that drafts drawn on our treasurer were not to be *transferred*, especially before due, but, properly indorsed, they were to be sent to Nashville for payment. We did not to protest a draft for *non-acceptance*, but they cannot be accepted till the work is done. This is the rule which the board has prescribed. Brethren holding drafts will forward them in due time to the treasurer or secretary, and all will be right.

J. B. MCFERRIN, Sec.

THE TEMPERANCE BANNER, a handsome eight-page sheet, is published monthly at $1 per annum. It is published in Jackson, Mississippi, by H. Hines, and edited by our talented friend and brother, Rev. C. B. Galloway, of the Mississippi Conference. The *Banner* is well edited, devoted to a good cause, and we wish it may live long and prosper. We have received the first number.

TO THE PREACHERS OF THE ... DISTRICT.—Be pleased to take the collection to defray expenses of the delegates to the General Conference, and forward to Dr. M. ... drews, at Selma, during the ... month.

A. J. BRIGGS, P. E.

APRIL 7, 1874.

A SINGULAR instance of ... elism is recorded in the case of ... who said the Bible was "too ... be true."

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL—

For the Week Ending April 11, 1874.

A—E. & H. T. Anthony & Co., Applegate, Pounsford & Co., C. G. Andrews, T. Y. Abernathy $2, J. W. Arendell, E. Alden, J. P. Abney, American News Company, R. Abbey, A. F. Andre, J. S. Adams $11.61, L. M. C. Askew $1.50.

B—F. E. Bell, J. H. Butler & Co., Baird & Martin two letters, B. F. Blount $2, J. T. Brewington & Co., T. S. Bidgood, C. F. Bally, W. H. Boyd, Brewer & Tileston, Bullard & Pease, G. W. Brown, of Vahlen, $2.

C—W. F. Calloway, John Church & Co., G. W. Chatfield $3, Chamberlain, Wiltemore & Co., Thos. Cotton, W. G. E. Cunningham, A. W. Campbell.

D—W. O. Dibalis, R. A. Davis two letters, J. M. G. Douglass, Dufur & Co. $10, J. B. Daughtry & Co. $3.50, O. H. P. Davis $5, W. G. Davenport, J. M. Dellerwerth, L. D. Dameron, John S. Davis, of Texas, $5.

E—Eagle Pencil Company, C. F. Evans, J. E. Eldridge, L. H. Ellis, W. F. Easterling $25.

F—E. N. Freshman two letters.

G—Gould & Lincoln, M. Goff $1.15, W. W. Graham, N. Gillis, W. L. Green & Co., J. Grassin Jr. 50 cents, A. E. Goodwyn $1, J. M. Gann.

H—W. N. Holton, H. Haynes, J. W. Hall $5, T. W. Hines, W. T. Harris, G. W. Hunt, Mrs. M. E. Hall $2, Mrs. M. M. Hays, W. C. Halsilp, W. T. Harding, George Hovey & Son, Mrs. R. C. Holt, P. Howard $6, R. C. Hendrick $10.80.

J—P. A. Johnston $1.95, W. J. Joyce, H. Jones two letters $15, J. W. Jones $2, J. A. H. Jones $10.50, C. H. Jones, H. F. Johnson, R. W. Jones $1, I. G. John.

K—J. Kent, J. R. Kelly.

L—J. B. Lippincott & Co. two letters, Lee, Shepard & Dillingham three letters, R. B. Long, J. Lefton, W. B. Lewis, Miss L. Lewis $2, R. R. Lafourette & Co.

M—E. H. Manager three letters $2, J. C. McNeil $4, W. D. Mayfield, E. Miller, L. H. Montayne, T. Muller $2, J. G. Miller, J. P. Morton & Co., Meyer & Bro., R. H. Mills.

N—M. N. Neely.

O—James Ormond two letters, W. P. Owen two letters $7.80.

P—J. E. Potter & Co., R. H. Porter, J. M. Perdue, G. J. Penn $78.72, W. C. Palmer & Co., Paris Exchange Bank $135, Porter & Coats, S. M. Pettengill & Co., W. P. Power.

R—A. D. F. Randolph & Co., J. K. Rumbill $15, John Rogers, A. H. Redford, James Robertson.

S—J. F. Sutratt, J. M. Simmons, A. H. Sutherland $28.85, G. T. Seals $16.70, J. A. Spence $2, S. H. Schroeder $20, L. P. Shepperd, Steel & Avery, J. W. Schermerhorn & Co., George S. Scofield, Scribner, Welford & Armstrong, A. W. Smith $5, J. E. Simms $4 gold, J. F. Sherwood 25 cents, H. A. Sibley.

T—John Tally $4, Miss A. H. Twitty 25 cents, A. A. Ternaine $6.30, A. J. Tardy, M. Taylor, J. O. Turner.

U—J. P. Underwood.

W—S. M. Weems, W. Wood & Co., P. C. Wimbish $12, Woolworth, Ainsworth & Co., Williams & Bonner, H. P. Waugh, Walker, Taylor & Co., W. R. & J. M. Weeb $6.

Y—E. W. Vancey $2, T. H. Yarbrough, R. W. Yancey.

SUGAR KETTLES, BOILERS, BAGASSE BURNERS AND CHIMNEYS CONSTRUCTED ON SCIENTIFIC PRINCIPLES.—M. J. B. Dunn, whose advertisement will be found elsewhere, calls the attention of planters, manufacturers and steam-boatmen to his scientific principles of economy in the use of fuel. We insert the following certificate from a late well-known sugar planter, one of the most experienced and successful in the State:

"OAK FOREST PLANTATION,
"Terrebonne, La., Feb. 25, 1871.

"I have long known Major Dunn, of this parish, as a skillful and educated mechanic of rare abilities, and, it affords me much pleasure to add, as a reliable and courteous gentleman. For more than a quarter of a century he has been zealously devoted to perfecting the art of setting sugar kettles, boilers, etc. His scientific researches for the known and unknown laws of heat, combustion, evaporation, etc., together with the practical experience of a lifetime, have enabled him to approach those great desiderata: *'The most rapid evaporation, the greatest economy of fuel, and the most enduring method of construction.'* His indefatigable perseverance and ultimate success eminently entitle him to a share of the patronage of those engaged in the manufacture of sugar. TOBIAS GIBSON."

EXTRAORDINARY CURES.—Dr. Porter, in another column, gives the names and addresses of a few of the persons for whom extraordinary cures have been effected by his treatment. We have been exceedingly cautious in soliciting specialists in the healing art, and have refused the advertisements of three-fourths or more of those applying for admission into our columns, and we have declined until recently to express any opinion of Dr. Porter; and while we think we did right in declining any favorable notice until satisfied that he was worthy of confidence, we take pleasure now in stating that we have assurances from personal friends who have been under his treatment that satisfy us of his skill in those cases which he treats.

MOSS.—The New Orleans Moss Company advertise for consignments of moss. This is a branch of business rapidly developing, and affords profitable employment to many persons who have not capital to engage in other pursuits. Those who are engaged in the business will find it to their interest, we think, to acquaint themselves with the above company. See their advertisement.

CHEAP SHOE STORE.—Under the above legend Mr. J. Estoup advertises his boot and shoe store, located at the corner of Dryades and Thalia streets, where will be found a large and well-assorted stock of ladies' and misses' shoes, and gentlemen's boots and shoes, including a new style of shoe, direct from the manufacturer, for which many improvements are claimed.

MONOCHROMATIC PICTURES.—Mrs. A. J. Richmond, No. 191 Carondelet street, having secured the services of Mr. H. Busch, is prepared to execute monochromatic pictures, taken either from life or from other pictures. The scale of prices and other information will be found in her advertisement elsewhere.

THE attention of our readers is invited to the card of William Bohne, practical and scientific optician, who keeps a large assortment of spectacles, etc., at his well-known establishment, No. 1 Carondelet street, near corner of Canal

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OUR READERS will notice the removal of the office of Mr. Tim Doherty to No. 25 Carondelet street, where he does a brokerage business in State and city securities.

MR. E. BOURGEOIS, No. 19 Conti street, is the agent for the Grand Point (parish of St. James) Perique tobacco, and keeps on hand a large stock, for sale in lots to suit.

LEVY BROS., No. 580 Magazine street, dealers in dry goods, embracing all the new styles and novelties in dress goods, staple and fancy articles, etc.

MR. EDWARD THOMPSON, agent of the Beckwith sewing machines, publishes a letter in another column, to which we direct attention.

DENTIST.—We direct the attention of our readers to the card of Dr. George J. Friedrichs, No. 155 St. Charles street.

MRS. D. J. LOEWENSTEIN, the lady Cheap John, No. 519 Magazine street.

MRS. M. G. BROWN'S preparations are advertised in this issue.

CROCKERY, CHINA AND GLASSWARE.—Samuel E. Moore, at 102 and 104 Gravier street, whose advertisement appears in our columns to-day, is one of the largest importers and dealers in crockery, China, glassware and house-furnishing goods in our city, and one of our most worthy and reliable merchants and citizens, and we take pleasure in commending his advertisement to the attention of our readers.

THE best article in use—the Halford Leicestershire Table Sauce. Every family into which it has been introduced is its reference. The parties who purchase once become constant customers. You find better go without any one article for the table than the Halford. ap24 4t

---

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & CO., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & CO., New York. je2 1y

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BUSINESS NOTICES.

NOTICE.—Those in want of a good sewing machine will please read the following letter. I publish it in full, that it may be seen it was not gotten up for the occasion.

EDWARD THOMPSON,
No. 90 Baronne street, New Orleans.

"DUCKPORT, LA., April 13, 1874.

"EDWARD THOMPSON, Esq., NEW ORLEANS, LA.—*Dear Sir:* Inclosed please find seventy-five cents. You will please send me the worth in Beckwith Sewing Machine needles; send Nos. 12 and 13. The $20 Beckwith Sewing Machine that I bought from you has given entire satisfaction, and my wife is well pleased with it.

Hoping to hear from you soon, I am yours truly, ap13 1t J. J. CUTHBERT."

I THINK Simmons' Liver Regulator one of the best medicines ever made for the liver. I have seen it used by my wife, and by many others who were sick and afflicted, with wonderful effect. It seems to always cure.

E. H. SPARKS,
ap13 1t Albany, Ga.

AN INFERIOR quality of soap is soft and spongy when fresh, and wastes away rapidly when put in water, or, should you keep it till it becomes hard, it shrinks half its original size. Procter & Gamble's Extra Olive Soap does not shrink nor waste, but wears well, yet washes easy. ap13 1t

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THOSE who like to see a rugged toe and dirty stocking will not enjoy Silver-Tipped Shoes. But those who would rather have a neat Silver Tip should insist that their shoe dealer should always keep them. ap13 1t

---

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh15 1y

---

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Largest publications of Sheet Music by every mail. Pianos rented. de23 1y

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NEW ADVERTISEMENTS.

MRS. M. G. BROWN'S

Celebrated Preparations,

POOR RICHARD'S EYE-WATER,
SCALP RENOVATOR AND
EAR PREPARATION,

FORM

THE METAPHYSICAL DISCOVERY,

WHICH

KILLS THE ROOT OF ALL DISEASE.

DEAFNESS, BLINDNESS, CATARRH, ETC.

Extract of Letter from Mrs. E. W. P.

BUFFALO, NEW YORK, July 15, 1873.

MRS. M. G. BROWN—*Dear Madam:* Our whole family, myself, husband and children, are using your GREAT discovery and deriving untold benefits. In Typhoid Fever there is no physician equal to it. It also gives circulation to a paralyzed body. Accept our gratitude. Respectfully, E. W. P.

Sold by Frederickson & Harte, 139 Canal street, and by druggists generally.

Wholesale Agents for the South,
E. J. HART & CO.,
7340 79 Tchoupitoulas street,
New Orleans, La.

Inclose ten cents to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, for pamphlet of sixty-eight pages. ap16 1f

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SAMUEL E. MOORE,

IMPORTER AND DEALER IN

CROCKERY, CHINA AND GLASSWARE,

WHOLESALE AND RETAIL,

102 ..... GRAVIER STREET 104

Between Camp and Magazine,

offers for sale, as above, Also House-Furnishing Goods, Silver-Plated Castors, Spoons and Forks, Ivory-Handled Table Cutlery, Japanned Trays and Toilet Sets, Japanned Water Coolers, Hair Pasters and Feather Brushes, Table Mats and Door Mats, Refrigerators and Ice Boxes, Wooden and Tinware, and all articles necessary to fit out dwellings. Sent free of charge to any part of the city, or safely packed for transportation to the country. ap16 2m

---

GEORGE J. FRIEDRICHS,

DENTIST,

155 ..... ST. CHARLES STREET 155

ap16 1m *NEW ORLEANS, LA.*

WILLIAM BOHNE,

PRACTICAL AND SCIENTIFIC OPTICIAN,

No. 1 Carondelet Street,

ap16 1m Near cor. Canal, New Orleans.

CHEAP SHOE STORE.

BUY NOW

BOOTS AND SHOES AT J. ESTOUP'S,

Dryades Street Market,

where a well-assorted stock of ladies', Misses' and Children's Shoes is always kept on hand; also Gentlemen's Shoes and Boots. All selling at low prices for cash. 389 Dryades street. ap16 2m

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AGENCY OF THE CELEBRATED

GRAND POINT (PARISH OF ST. JAMES, LOUISIANA)

PERIQUE TOBACCO.

Has constantly on hand a LARGE STOCK, for sale in lots to suit. E. BOURGEOIS,
ap16 2m No. 19 Conti St.

F. TROLLE,

CRESCENT CONFECTIONERY

AND RESTAURANT.

Weddings and Soirees supplied at short notice.

VICTOR BERO, Manager,
ap9 2m 590 Magazine street, New Orleans.

WOMAN

TO THE RESCUE.

A Story of the "New Crusade."

T. S. ARTHUR'S latest and greatest book on the most remarkable uprising of modern times. A thrilling sequel to his "Man-Trap" and "Ten Nights." *Will arouse the people like a trumpet blast*, and sell like wildfire. Published at a low price to insure rapid sales and an immense circulation. Friends of temperance, help to circulate it. Complete agent's outfit mailed on receipt of $1. Circulars and terms free. Address

QUEEN CITY PUBLISHING CO.,
180 West Fourth street,
oc2 1y Cincinnati, Ohio.

NEW ADVERTISEMENTS.

MORE EXTRAORDINARY CURES

BY

DR. PORTER.

Evidences of the great success of the modern system of cure, as practiced by DR. PORTER, at No. 167 St. Charles street, are so abundant that the most incredulous must admit that there is something remarkable in his cures if they will but call on the parties and investigate the facts for themselves.

Only a few of the great number of cases cured by DR. PORTER have been published. No case is published unless the patient, through gratitude, furnishes his testimonial for the benefit of the afflicted, as it was through advertisements that he learned of the great cures that are being daily affected by DR. PORTER.

A Remarkable Cure of Rheumatism.

J. B. WILDER, Esq., residence 132 Spain street. This gentleman had for several years suffered excruciatingly from Chronic Rheumatism, both night and day, and for months in succession could not leave his room; was instantly relieved of pain by Dr. Porter, and all symptoms of the disease commenced to rapidly disappear. May be referred to.

A Severe Case of Rheumatism Cured in Two Days by Dr. Porter.

MRS. ELIZABETH BAUM, daughter of Mrs. Thompson (midwife,) residence No. 81 Eugheln street, between Dauphine and Burgundy streets, was almost disabled from Rheumatism; in two days after being treated by him was perfectly cured. May be referred to.

Deafness of Seven Years' Standing Cured.

MR. LOUIS PAHEL, residence 226 Gravier street, corner of Dryades, had been afflicted with deafness for the past seven years. Hearing perfectly restored by three treatments by him. May be referred to.

Deafness Cured.

MISS MARY TRAIN, residence corner of Jena and Odlesman streets, Jefferson City. Deafness of eight years' standing cured by three magnetic treatments. May be referred to.

Chronic Ulcers and Skin Disease of Fourteen Years' Standing.

MRS. JULIA A. FITZGERALD, residence No. 320 Fulton street, had been a great sufferer from chronic ulcers (soros) for fourteen years; also from a skin disease; and when she applied to Dr. Porter, a few weeks ago, the lower part of one of her limbs, including a portion of the foot, was almost destroyed, and from year to year the disease was rapidly progressing. She had applied to and been treated by all the best physicians not only of this city, but of all other cities, and never obtained the slightest relief. The pain she suffered during the past fourteen years of her affliction she described as indescribable, not having any respite from pain, day or night, until she placed her case in the hands of Dr. Porter, who, by a few weeks' treatment, has effected almost a perfect cure, and her complete and permanent restoration to health is positively certain. Those similarly afflicted should not fail to call on this lady and learn the particulars of her case.

A Remarkable Cure of Paralysis and Loss of Speech.

MRS. CATHERINE PHILPOTT, residence on Front Levee street, corner of Erato, had been suffering from paralysis of the left side, also total loss of speech. Paralysis cured and speech restored by two treatments. Those similarly afflicted should call and see this lady.

Blindness Cured.

MRS. MARGARET EGAN, residence corner of Claiborne and Gravier streets. Almost totally blind for three years. After four treatments by Dr. Porter can see to thread a fine rambrie needle. Her age is sixty-five years. May be referred to.

DR. PORTER can refer to hundreds, in addition to the above, by calling at his parlors, No. 167 ST. CHARLES STREET, many of whom he is not at liberty to advertise publicly.

Those wishing treatment should not delay until the last few days of the doctor's stay in the city, as his parlors are then generally so crowded that it is almost impossible for him to treat all who come.

Patients Will Pay in Proportion to Property.

NO CHARGE FOR CONSULTATION.

Office hours from ten A. M. until eight P. M. each day. ap18 1t

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10,000 SOLD

BEFORE PUBLICATION!

Edward Eggleston's Best.

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A Tale of the Heroic Age.

BY EDWARD EGGLESTON,
Author of "The Hoosier Schoolmaster," etc.

ILLUSTRATED

with over thirty character-drawings by G. G. White and Sol. Eytinge.

This story will excite widespread interest not only as a powerful novel and genuine love story, but also as a graphic picture of the West in the adventurous days of saddlebags and circuit-riding preachers.

Extra Cloth, Gilt and Ink-Stamped Covers, $1.75.

II.

Fruit, Flowers and Farming.

NEW ISSUE, with much additional matter. By HENRY WARD BEECHER. A delightful spring book. The poetry and prose of Beecher's Farm and Garden experiences. Uniform edition of the author's works. Each volume complete in itself. Cloth, stamped cover, $2.

III.

BEECHER'S SERMONS.

Vols. 9 and 10.

Comprising sermons preached from September, 1872, to September, 1873, completing the original series of ten octavo volumes. Cloth, uniform with preceding eight volumes, each $2.50.

☞ To be had through any bookseller, or will be mailed, post-paid, on receipt of price by the publishers. J. B. FORD & CO.,
ap16 1t New York.

MONOCHROMATIC PICTURES.

These Pictures, for beauty, durability and cheapness, take the lead of all other photographic inventions. Chemists and Photographers have vainly tried to introduce them in perfected form, and it is not recently that they were presented in New Orleans by Mr. H. BUSCH, of California, in such perfection of finish as to defy the criticism of connoisseurs in the Fine Arts.

Having secured the services of the above-named gentleman, I beg to announce to the public that I am now prepared to produce by this new discovery counterfeit presentments which, for fidelity to the original, will rival the touch of the great masters of art.

My prices are, for life size, $10; for life-size bust, $5; cabinet, $4; enlarging from card or small-sized tin-type into, with solid frame complete, $3. Ecaniel cards and work in the latest styles also executed. Those wishing Pictures can send negatives.

MRS. A. J. RICHMOND,
ap16 1m No. 191 Carondelet street.

TO PLANTERS,

MANUFACTURERS, STEAMBOATMEN

And all who are interested in

ECONOMY OF FUEL.

Thirty years' patient perseverance and laborious researches among the archives of science for the known and unknown laws of Combustion and Heat, with an experience of more than a quarter of a century in the construction of Furnaces, Setting Boilers, Kettle Trains, Bagasse Burners, Chimneys, Brick-Burning, etc., give the undersigned a practical knowledge of the business.

Particular attention paid to repairs. Address

J. B. DUNN, Architect and Builder,
P. O. Box 724. 479½ Josephine St., New Orleans.

REFERENCES.—Mr. Robert Hare, General R. L. Gibson, Messrs. Perkins, Swenson & Co., New Orleans; Messrs. Bush & Gueno, Colonel Duncan S. Cage, Mr. Samuel Craglu, Terrebonne; Governor Baker, Dr. H. J. Sanders, Captain T. J. Shaffer, St. Mary; Mr. William F. Weeks, Messrs. Burgueries & Bonvillian, New Iberia; Mr. L. M. T. McClung, St. Bernard. ap16 2m

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TIM DOHERTY

HAS REMOVED TO

25 ..... Carondelet St. 25

State Warrants of all sizes for sale. State and City Taxes paid at a liberal discount. City Time and School Certificates purchased. ap16 1m

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NEW ADVERTISEMENTS.

MOSS..... MOSS..... MOSS.

THE NEW ORLEANS

MOSS COMPANY

would respectfully inform COUNTRY DEALERS that, owing to extensive connection and acquaintance in the East and West, we are prepared to handle large quantities upon the most liberal terms.

CONSIGNMENTS SOLICITED

AND

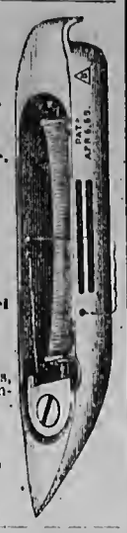
Cash Advances Made.

JOHN C. WEEMS, Manager.
JOHN RAYMOND, President. ap16 3m

BILLINGS' PATENT

Sewing Machine

SHUTTLES.



Twenty Varieties Now Made.

Forged solid from bar-steel and cold-pressed.

TRADE (B) MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

MANUFACTURED BY

Billings & Spencer Co.,

LAWRENCE STREET,

ap9 6m Hartford, Conn.

NOTICE..... NOTICE.

THE STAR HOUSE.

We have the pleasure of informing the public, and families in particular, that on the THIRTIETH OF MARCH we shall open a

DRY GOODS STORE

AT

161 ..... CANAL STREET 161

Opposite the Varieties Theater.

The proprietor will sell Goods at prices to suit the times.

Come and examine our stock, to be excelled by no house in this city as to quality, low prices and good selection; our object being to answer to actual circumstances, and be satisfied with small profits, persuaded that those who will honor us with a call will be convinced of our low figures, and always find a varied and general assortment of Goods, such as LINENS, COTTONS, SILKS, WOOLS, and in fact every article pertaining to a first-class house, promising to the kind patrons honoring us with their presence that nothing will be left undone on our part so as to give them entire satisfaction, being delighted to show them our goods at all times.

J. M. SATOMAYOR,
mh26 1m No. 161 Canal street.

DIRECT TRADE.

DIRECT TRADE.

Merchants and business men of the Mississippi Valley who desire to purchase IMPORTED GOODS of British manufacture, at little if any over half the cost of such when purchased in New York, should correspond with or call upon DR. THOMAS D. WORRALL, American Director of the Direct Trade Company, 21 and 26 Camp street, New Orleans.

Samples of stock constantly on hand. ap9 2m

J. A. LUM. FRANK H. HOOKER.

J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Union Street.

☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh16 1y

SONGS OF

GRACE AND GLORY.

The Very Best Sunday School Song-Book.

By W. F. SHERWIN and S. J. VAIL.

160 Pages.

Splendid Hymns,
Choice Music,
Tinted Paper,
Superior Binding.

Price in Boards, 35c.; $30 per 100.

A Specimen Copy in Paper Cover mailed (as soon as issued) on receipt of 25 Cents.

☞ Orders filled in turn.

READY MAY 1.

HORACE WATERS & SON,
ap9 4t 481 Broadway, New York.

D. CAZAUX,

538 FRENCH MARKET,

keeps constantly on hand a fresh supply of VEGETABLES, cheaper than any in the market. Give me a call.

apt 1m D. CAZAUX

DR. CHARLES E. KELLS,

DENTIST,

12 ..... Dauphine Street 12

First door from Canal, New Orleans.

Devotes his whole time to the duties of his profession in all its branches. mh26 2m

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CITY, STATE & DRAINAGE TAXES

AND LICENSES

Paid at the Lowest Rates

By J. W. PEARCE,
No. 13 Carondelet St., near Common.
F. P. COLQUHOUN. ap9 2m

FOR SALE..... FOR SALE.

THE CELEBRATED

Langdale's Chemical Manure,

To arrive per Ship Iris,

MEEKER, KNOX & SHULTZ,
ap9 1m No. 49 Carondelet street.

CHILDREN OFTEN LOOK PALE AND sick from no other cause than having Worms in the stomach.

Brown's Vermifuge Comfits

will destroy Worms without injury to the child, being perfectly WHITE and free from all coloring or other injurious ingredients usually used in worm preparations.

CURTIS & BROWN, Proprietors,
No. 253 Fulton street, New York.

Sold by druggists and chemists and dealers in medicines at Twenty-five cents a box. jy16 tyeow

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ROGERS' EFFERVESCING

CITRATE OF MAGNESIA,

in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 193 Spring St., N. Y. For sale by all druggists. E. J. HART & Co., wholesale agents, New Orleans. ja29 6mcow

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JUST RECEIVED—E. BUTTERICK & Co.'s APRIL PATTERNS. Also April METROPOLITAN MAGAZINE, containing all the latest news in the world of fashion. Price, single number, 25 cents. Subscription for the METROPOLITAN, including $1 worth of Patterns, only $2 per year. This is the best and cheapest, and contains more valuable information than any magazine published in this country. WM. E. COOPER, Agent,
ap9 1w 89 Canal street.

NEW ADVERTISEMENTS.

I. L. LYONS,

SUCCESSOR TO BALL & LYONS,

WHOLESALE AND RETAIL

DRUGGIST AND IMPORTER,

Corner Camp and Gravier Streets,

NEW ORLEANS, LA.

offers to the city and country trade, at the lowest market prices, a complete stock of

Drugs, Foreign & Domestic Chemicals,

PATENT MEDICINES, PERFUMERY,

PAINTS, OILS, WINDOW GLASS, Fine Wines and Liquors, SURGICAL INSTRUMENTS, and all articles appertaining to the drug business. Special attention is called to the

Retail and Prescription Department

of the business, which will be found equal in all respects to any Pharmacy in this country, and the public may rely upon Prescriptions being compounded AT ALL HOURS, with PERFECT ACCURACY, of the BEST MATERIALS and by the most competent PHARMACEUTISTS, French, German and Spanish spoken.

SOLE PROPRIETOR OF

ABRAMS' CHILL TONIC,

a most effectual, reliable and entirely safe remedy for *Chills and Fever*, etc. Sold under full guarantee.

BRODIE'S ASTRINGENT CORDIAL.

THIS MEDICINE, FOR THE CURE OF

DIARRHEA, FLUX, CHOLERA

and *all diseases of the Bowels*, is without exception the *most reliable and indispensable remedy known*, being so mild in its action that it can be given to *infants* with impunity, and yet so certain in its effect that it *controls* the most *fatal attacks*. For infants its use is recommended in preference to the *death-dealing* "Soothing Syrups," etc. *No household should be without it.*

LOCOCK'S COUGH ELIXIR.

A preparation invaluable to persons suffering from

Colds, Coughs, Asthma, Bronchitis,

and all Pulmonary affections. It is specially adapted to the relief of *Hoarseness*, and all diseases of the Throat caused by *excessive use of the voice*. It can be administered with perfect safety to infants, and is really the only known alleviator in *Whooping Cough*.

Hall & Lyons' Cod Liver Oil and Lacto-Phosphate of Lime,

FOR COUGHS, COLDS, CONSUMPTION,

Scrofulous and Tuberculous affections, Rickets and all complaints characterized by deficient nutrition. In this preparation the *disagreeable taste and odor* of the oil is *completely masked*, and the Lime, instead of being presented to the stomach in an indigestible and inert form, as in the old preparation of oil and phosphate of lime, is here held in solution and is readily assimilated. Given to delicate and puny infants and children, its use is soon followed by marked improvement. This combination was suggested to us by a number of our prominent physicians, and has been *perfected only after long-continued labor and experiment.*

Abrams' Compound Arnica Liniment.

This popular preparation well merits the reputation it enjoys. It is

Unrivaled as a Rubefacient,

and is employed with success in *Cholera and Cholera Morbus*, in which cases the extremities should be rubbed with it, and it should be used as a compress on the abdomen. Applied by rubbing, or in compress around the head, it is a *sovereign remedy for Neuralgia and Sick Headache*. In Rheumatism, Lumbago, Sciatica, Cramps, Colic, Pain in the Back, Sprains, Bruises, and all cases where external remedies are applicable, it is very successfully used. It is equally good for man or beast, and can be given to animals internally for Colic or Cholera. *All families should keep it on hand.*

All of Hall & Lyons' well-known Proprietary Medicines are owned and prepared solely by

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A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m5u

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COUGHS..... COLDS ..... ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY,

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

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Is finally decided by the Supreme Court of the United States

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The undersigned wish to inform their friends and customers and the public that they have just received a fresh supply of the above-named DELICIOUS FISH. All desirous of eating a good Pompano should apply to

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CONSTANT EMPLOYMENT AT HOME, male or female. $30 a week warranted. No capital required. Full particulars and a valuable sample sent free. Address, with six-cent return stamp, A. D. YOUNG, 29 Fifth street, Williamsburg, New York fe19 3m

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NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver Is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever been discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

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is sure to cure if taken regularly,
is no intoxicating beverage,
is a limitless family medicine,
is the cheapest medicine in the world,
is given with safety and the happiest results to the most delicate infant,
does not interfere with business,
does not disarrange the system,
takes the place of Quinine and Bitters of every kind,
contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

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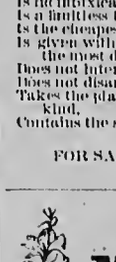

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OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunderlammer.) the has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind o Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease is an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and piling away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE

The Child's Corner.

PLAYING SCHOOL.

Six in a row on the door step there,
Nice litt e schoolma'am, prim and fair,
Funniest noses, dimpled chins,
Listen awhile! the school begins.

Classes in 'rithmetic, come this way.
Why were you absent, Mary Day?
Now, Miss Susan, what's twice four?
May be it's 'leven—may be more.

Johnny, don't blow in your brother's ear;
Stop it, or I must interfere!
Say your tables—now begin;
Trustees" might come dropping in!

What would they ever say to us,
Finding school in such a fuss?
Baby Jennie, how is that?
D O G, dear, don't spell cat!

Terrible boy! your face is red;
Why will you stand upon your head?
Class in spelling, that will do;
Here's certificates for you.

Faces as pure as the morning sun,
Voices that ring with harmless fun,
Sweet is the lesson you inhear!
Sweet! and I learn it all by heart.

Six in a row on the door-step there,
Nice little schoolma'am, prim and fair,
Free of this world and all its pain,
Would I could join your school again!

New York Mail.

The Sun's Warning.

There was once a man that led a very unhealthy life. He would scarcely ever walk out or ride in the open air to see the fields and flowers, but stopped indoors, poring all day, and a great part of the night, over books and papers, so that at last his doctor said to him: "If you go on like this your eyesight will soon fail." But the man, instead of believing him, went on just as before.

In time he found he could not read his books so easily as before. But, instead of blaming himself, he blamed the books, and said: "I don't think people print so clearly as they used to print when I was a boy, and the printing of my old books seems to fade somehow." Presently he found that pictures seemed less distinct than before, almost as though they were all of one color. But, instead of blaming himself, he blamed the pictures, and said: "People do not paint pictures as they used to; and the old pictures fade and change color so that one would hardly know them again." Then, when his friends called to see him, he used to say to them: "How is it that you look so changed? You are not so fresh and bright-looking as you used to be, but dull and gray." Sometimes his friends answered: "It is not we that are changed; it is your eyesight that is growing weak." But he only laughed at them.

At last, one bright spring afternoon, he went out into the fields, which were all gay with cowslips and blue hyacinths and all the flowers of June. He looked at them and picked a few, and said to himself: "It is very strange; somehow the flowers do not seem so bright and clear as they seemed once. They smell as sweet as ever, but their colors seem faded."

While he said this he happened to glance up at the sun, and the thought suddenly came into his mind: "Why, even the glorious sun seems dull to me; but the sun cannot have changed, so it must be my eyes that are in fault, and I fear I am growing blind."

Poor man! How sadly he went home! But his sadness was good for him in the end, for he went at once to the doctor, and whatever the doctor told him to do that he did; and fortunately it was not too late, and his eyesight, instead of becoming worse, became much better. But if the sun had not told the poor man that he was growing blind, he might have gone on in his bad habits till it was too late, and then, perhaps, he would have been blind forever.

As we see the sun with our eyes, so we can see goodness with our soul or spirit. But as we destroy our eyesight by bad habits, so by unkindness, falsehood and dishonesty our souls are darkened and cannot see goodness so clearly. Then sometimes we find fault, not with ourselves, but our people and things around us, just as the man in the story found fault with the books and pictures. In the same way we say, "Our friends are unkind and selfish," when, all the while, it is often we that are unkind and selfish.

Then, just as the sun warned the foolish man, so God warns us. God shows us goodness, and makes us feel how blind and bad we are. This pains us; but it is good for us, and God pains us to make us better.

Remember that you cannot see goodness in others unless you are good yourself. Jesus said: "Blessed are the pure in heart, for they shall see God;" and it is also true to say: "Blessed are the pure in heart, for they shall see God's goodness in all men and women, who are made in the image of God."—*Parables for Children.*

The King's Son.

There was once a king's son who heard that the people in one of the king's countries a long way off used to be afraid of the king, and used to say that the king did not care for them. So he thought to himself: "I will go and teach them better." But he said: "If I go with my fine robes and crown they will say: 'What do you know about a poor man's life? You do not know what it is to be cold and half naked and hungry.' I will put off my royal dress, and I will wear clothes like the poor people, and live and eat as they do."

So he changed his clothes and left his palace, and went to that distant country, and there he lived among the poor, leading a harder life than any of them. And yet, though he was often hungry and cold, and sometimes did not know where to find a night's lodging, he never complained and never broke the laws.

After he had lived in that country for some time he went back to the king at home. It happened that soon afterward the people of the country sent messengers to the king to complain that the laws were too hard. The king's son then said to these messengers: "Believe me, the laws are all for the best, and the king loves you as though you were his own children." "Ah," said the messengers, "but you do not understand our way of life, how poor and miserable we are, and how hard it is to live." "You are wrong," said the prince; "I understand your life quite well, for I lived myself as a poor man among you for a long time. I know you have to suffer a good deal; every one of your troubles is known to me, for I have suffered the same things. Yet still I assure you that the king is very fond of you, and will make you perfectly happy in the end."

Then the people, when they heard that the king's son had lived among them, and knew all about their troubles, began to be more hopeful, for they said: "He knows what it is to suffer, and he will surely help us."

The king's son is Jesus, who is the Son of God the Father. Jesus was, as we are, tempted to do wrong. He knew what it was to be poor and hungry and homeless; he felt the bitterness of death. More than this, he knew what it was to be persecuted by enemies, and to be misunderstood and deserted by his dearest friends.

Do not fancy, then, when you have your little trials and troubles, that Jesus knows nothing about them and cannot understand them. Jesus was a child, as you are, and he has never forgotten that he was a child. You may tell him of all your troubles; he will understand and sympathize with them all.

HELPING THE MINISTER.—"One thing helped me very much while I was preaching to-day," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to try to understand every word I said. She was a great help to me."

Think of that, my little ones; and when you go to church or chapel fix your eyes on the minister, and try to understand what he says, for he is speaking to you as well as to the grown-up people. He is telling about the Lord Jesus, who loves the little ones.—*Missionary Echo.*

Farm, Garden and Household.

SOAP WASH FOR FRUIT-TREES.—The beneficial influence of a weak alkali wash upon the bark of fruit-trees is of long-standing acknowledgment. Its action is in expansion of the pores, while at the same time it is destructive of all animal life, sporadic or otherwise. Writers or theorists differ as to the best time to apply it; but we have always found that, if good common sense be used in preparing it, the time of application is always good. Now for the preparation: If you use purchased potash, reduce it so that you can bear your finger in it half a minute or more with a tingling or sore sensation. If you can obtain good soft soap from the refuse grease and lye of ashes saved up dry, then take it and reduce it (the soap) down, not to a suds, but so that it will not be ropy when used by a soft whitewash brush. Use it freely, and it matters not materially just when, but say now, and any time most convenient until July 1; but after that time it is perhaps better to wait till the next year.—*American Farm Journal.*

GUMMING IN FRUIT-TREES.—Recent investigations by M. Paul Sorauer confirm the theory that this phenomenon is due to the conversion into gum of the secondary layers in the cells and vessels. Not only are the cellular membranes transformed into gum, but new gum is formed from the sap, which is thus diverted from its proper use. The gummy exudation is produced in consequence of the transformation of the secondary layers of the vessels into gum, and from the formation in the woody tissue (as happens normally in the bark) of an abnormal cellular tissue, which speedily becomes converted into gum. The tree so affected forms (by compensation) new wood on the side opposite to the diseased spots. The bark cracks, and hence the justification of the practice of incising the bark. But the cause of the disease—that which disturbs the balance—is unknown.—*Journal of Chemistry.*

HOW TO KEEP HAMS.—Every season more or less hams are destroyed by insects, or rendered unpalatable to be eaten by decent people. By following this method the insect can be kept at a distance, and is very simple, and within reach of almost every farmer in the country: After the meat has been well cured by pickle and smoke, take some clean ashes free from bits of coal; moisten them with a little water so that they will form a paste, or else just wet the hams a little, and rub on the dry ashes. Rubbed in thoroughly, they serve as a capital insect protector, and the hams can be hung up in the smokehouse or wood-chamber without any danger of molestation.—*Country Gentleman.*

PERPETUAL COMPLAINTS, says an old writer, are like unto a new cart, which creaks and cries even while it has no burden but its own wheels; whereas that which is long used and well oiled goes silently away with a heavy load.

DEAFNESS CAUSED BY CATARRH.

Catarrh not unfrequently produces deafness. Mr. Levi Springer, of Nettle Lake (P. O.), Williams county, Ohio, formerly of Durham's Corners, Ohio, has been cured of deafness of fourteen years' standing by using Dr. Sage's Catarrh Remedy. He was so deaf he could not hear a person talk when seated by his side, and can now hear the church-bells ring two miles distant—so he writes.

A MARKED CASE OF DEAFNESS CURED.

DICKERSONVILLE, NIAGARA Co., N. Y., February 22, 1871.

About one year ago I caught a severe cold in the head, which terminated in a severe form of Catarrh. During the time ulcerations occurred in the nasal passages, and I became wholly deaf in one ear, with partial deafness in the other. The inflammation had involved all the delicate structures of the ears, and I was in immediate danger of permanent deafness. The discharge became profuse and fetid, both into my throat and from my ears. In this condition I called on Dr. Pierce for aid, who prescribed his Golden Medical Discovery and Catarrh Remedy, and under their use have rapidly recovered. My hearing is restored and my Catarrh is entirely well. JOHN SMITH.

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Parties desiring to purchase in this market can do so, when cotton is in hand, with from thirty to sixty days' indulgence.

We are endeavoring, in Sugars, Molasses, Rice and Coffee, to control the patronage of the Western States, which will give us unusual advantages in this market.

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WHOLESALE PRICES.

Orders must be under the seal of the Grange. We respectfully solicit your attention, and all business intrusted to our care will receive our best attention.

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J. W. VALENTINE,

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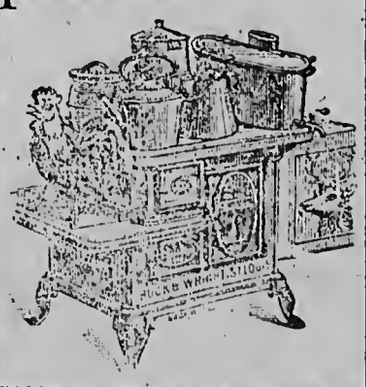

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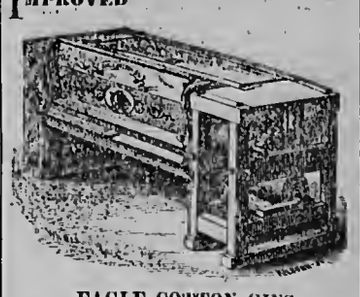

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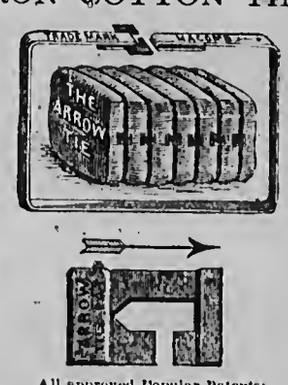

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Je19 1y New Orleans, La.

F. WAGENER, AGENT,

FRAMING STORE,

13 Baronne St., near Canal, New Orleans.

Frames of all descriptions made to order at the shortest notice and at New York prices.

Pictures and Window Shades put up. Cords, Tassels and Shade Fixtures for sale. my15 1y

A. S. CUTLER,

HOUSE AND SIGN PAINTER,

136½.....Camp Street.....136½

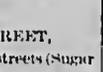
Bet. Girod and Lafayette, New Orleans.

Graining, Gilding, Glazing, Kalsomining and Wall-coloring. my8 1y

Box 35, Mechanics' and Dealers' Exchange.

LEWIS LOCKWOOD,

MANUFACTURER OF
Dr. D. RLY'S PATENT ARTIFICIAL LEGS AND ARMS,



125 Gravier St., New Orleans.

Prices from $75 to $160. Satisfaction guaranteed. No advance payment required. The patient can put on the Leg and practically test it as long as desired. Pamphlets sent free. my8 1y

DENNIS HRUZA,

BUTCHER,

Stalls 13 and 15, Dryades Market,

NEW ORLEANS,

Ships, Steamboats and Families supplied with Beef, Pork, Mutton, etc., wholesale and retail. All orders accurately and promptly executed. fe12 3m

MISCELLANEOUS.

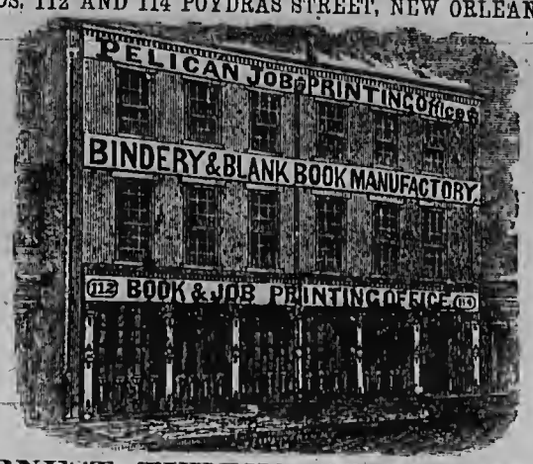
ESTABLISHED.....NOVEMBER, 1866.

THE PELICAN JOB OFFICE,

WHERE EXPEDITIOUS AND FIRST CLASS

COMMERCIAL, BOOK AND JOB PRINTING IS EXECUTED,

NOS. 112 AND 114 POYDRAS STREET, NEW ORLEANS.



ERNEST TURPIN, PROPRIETOR.

A BRONZE MEDAL was awarded this office in 1868; also a BRONZE MEDAL AND TWO DIPLOMAS at the Louisiana State Fair, 1872.

Ledgers, Journals, Cash-Books, Check-Books, Time-Books, Music-Books, Ruling, etc. mh5 1y eow

TO PURCHASERS OF DRY GOODS.

IN VIEW OF OUR SENIOR, MR. HOLMES, RETIRING FROM BUSINESS, WE propose offering from and after this date, at GREATLY REDUCED PRICES, our entire stock of EUROPEAN GOODS, in store and to arrive, and we can to-day present a choice of LADIES' DRESS GOODS such as has never before been offered in this city, consisting of

Satins, Diagonals, Draps de Dames, Cygoinne, Camels' Hair Cloth,

BIERITZ, DRAPS IMPERATRICE, SILKS, BLACK AND COLORED. ALSO

CONFECTIONS, ROBES DE CHAMBRES, MATINEES EN PERCALE, ETC.

THE GREATER PORTION AT

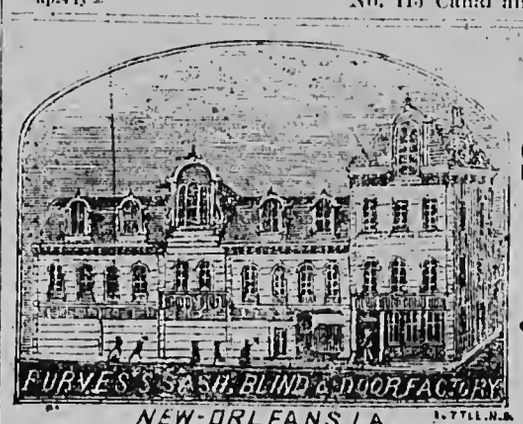
ONE-HALF THE PRICE OF IMPORTATION.

Our unsurpassed and unique assortment of LINGERIE AND LINGE, HOSIERY, LINENS AND HOUSE-FURNISHING GOODS will come under the category of the heavy reductions.

OUR DOMESTIC STOCK

Will be offered at manufacturers' reduced prices, which are from twenty-five to thirty-three per cent. lower than they were in the beginning of the season. As we rarely appeal to purchasers by means of advertisements, our assurance of the truth of all we advance can be relied on.

D. H. HOLMES,
ap24 1y No. 115 Canal and 15 Bourbon street.



NEW-ORLEANS, LA.

GEORGE PURVES'

PERSEVERANCE

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD,

Cor. of St. Charles and Clio Sts., New Orleans.

GLAZED SASH.

Send for Price List.

de11 1y

BUSINESS CARDS.

LOUIS BUSH, Of Lafourche. JOHN B. LEVERT, Of Iberville.

BUSH & LEVERT,

COTTON AND SUGAR FACTORS,
AND
General Commission Merchants,

31.....PERDIDO STREET.....31

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PATENTS FOR INVENTIONS.

TRADE-MARKS, COPYRIGHTS, ETC.,

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mh26 10m H. N. JENKINS.

No. 27 Commercial Place, New Orleans.

S. LeGARDEUR & BELSOM,

CUSTOMHOUSE BROKERS,

29.....Peters Street.....29

mh26 1m NEW ORLEANS

WILLIAM GRANER,

DRUGGIST AND APOTHECARY,

Corner Dryades and St. Andrew Sts.

A complete stock of English, French and German DRUGS; also Perfumery, Soaps and Fancy Articles. Prescriptions carefully put up at all hours. mh28 3m

GAS FIXTURES,

GAS COOKING STOVES

AND PLUMBING MATERIALS

At New York Prices,

BY P. H. QUINLAN, 280 CAMP STREET.

Stores, Offices and Dwellings fitted up for Gas, Steam and Water in the most approved style. Country orders solicited. mh26 1m

THE DOMESTIC

LOCK STITCH SEWING MACHINE

WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and to order. Needles for all kinds of Sewing Machines.

M. S. HERRICK,
fe14 3m 163 Canal street, New Orleans.

P. A. DESFORGES,

IMPORTER OF HAVANA CIGARS,

9.....Camp Street.....9

NEW ORLEANS, LA.

Orders promptly filled. fe15 2m

DELICIOUS SODA WATER

AND

FRESH FRUIT SYRUPS,

At Eckleburg's,

Corner Washington street and St. Charles avenue, New Orleans. mh12 3m

JULES ALZAR,

WHOLESALE AND RETAIL

Dealer in Havana and Domestic Cigars,

NO. 20 ROYAL ST., NEW ORLEANS.

Always on hand a large and selected stock of the best brands, manufactured of the best Leaf Tobacco. Give us a trial. Orders from the country promptly attended to. mh5 2m

JOHN MANING,

NO. 112 ANNUNCIATION STREET,

Corner of Thalia, New Orleans,

Dealer in All Kinds of Wood and Coal.

Delivered to any part of the city at the lowest market rates. mh5 2m

G. D. COULON,

PORTRAIT PAINTER,

37.....Camp Street.....37

NEW ORLEANS, LA.

Old Paintings restored. fe18 1f

J. A. KERNAN & T. WHITE,

PRACTICAL GILDERS,

106 CUSTOMHOUSE ST., near Royal, New Orleans.

Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended fe19 6m

MISCELLANEOUS.

JAMES LEFFEL'S

IMPROVED DOUBLE

TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

Nearly Seven Thousand Now in Use,

working under heads varying from 2 to 240 feet! Twenty four sizes, from 9" to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

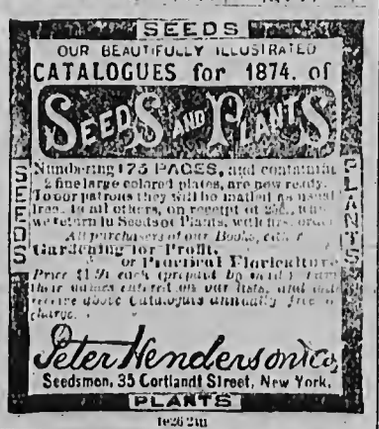
Manufacturers also of Portable and Stationary Steam Engines and Boilers, Rudewick & Wilcox's Patent Tubeless Roller, Edwards's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting, Pulleys and Hangers.

☞ Send for Circulars. fe26 6m

E. W. VAILL, Manufacturer, Mass.

VAILL'S PATENT FOLDING CHAIRS

Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, seaside and shipboard. A variety of folding cane seat chairs for the South and tropics countries. For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts.


SEEDS
OUR BEAUTIFULLY ILLUSTRATED
CATALOGUES for 1874. of
SEEDS AND PLANTS
Numbering 175 PAGES, and containing 4 fine large colored plates, are now ready. To our patrons they will be mailed as usual free; to all others, on receipt of 25c., which we return in Seeds or Plants, with first order.
All purchasers of our Books, etc., of
Gardening for Profit,
or Practical Floriculture,
Price $1.25 each (prepaid by mail), have their names entered on our lists, and will receive above Catalogues annually free of charge.
Peter Henderson & Co.,
Seedsmen, 35 Cortlandt Street, New York.
PLANTS

fe26 2m

T. WHINREY CARTER,

ARCHITECT,

58.....CARONDELET STREET.....58

ja14 1y New Orleans.

WILLIAM VELDEN,

DEALER IN WOOD AND COAL,

Corner Prytania and Philip Streets.

Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. ja8 6m

INSURANCE.

HOME MUTUAL

INSURANCE COMPANY.

Office, 78 Camp Street, New Orleans.

ESTABLISHED IN 1852.

INSURE FIRE, MARINE AND RIVER RISKS AT LOWEST RATES.

Assets.....$718,653 8

J. B. WOODS, President.
T. SEFTON, Vice President.
CHARLES LESASSIER, Secretary.

Board of Trustees.

Wm. M. Perkins,	Charles H. Allen,
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ap2 1m

NORTH BRITISH AND MERCANTILE INSURANCE CO.

OF LONDON AND EDINBURG.

INCORPORATED.....1809

Capital (Gold).....$10,000,000

Issues Gold and Currency Policies, on all desirable risks, at Local Board rates, with usual rebate.

☞ Losses made at this Agency settled here.

WM. E. FITZGERALD, Agent,
Ja22 3m No. 2 Carondelet St., New Orleans.

NEW ORLEANS

MUTUAL INSURANCE CO.

OFFICE—COR. CAMP AND CANAL STS.

Capital.....$500,000 00
Assets, Dec. 31, 1872.....676,944 86

Insures FIRE, MARINE AND RIVER Risks, dividing the profits separately on each department to the Insured.

For the accommodation of its customers, the company will make Marine Losses payable in London.

J. TUYES, President.
J. W. HINCKS, Secretary.

Directors.

George Urquhart,	M. Payro,
H. Gaily,	Phellie Forstall,
H. W. Babcock,	Aug. Belchard,
T. Bailly Blanchard,	E. Miltenberger,
A. Schreiber,	W. R. Schmidt,
Charles Lallite,	J. Tuyes.

ja5 2m

SCHOOLS AND COLLEGES.

Soule's

COMMERCIAL COLLEGE,

The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this Institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this Institution. French and Spanish are also taught.

GEO. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, seventy-two pages, the great arithmetical work of the age, is for sale at the College office. ja22 1y

IRON WORKS—BELLS.

RAILINGS.....RAILINGS.

WROUGHT IRON AND WIRE RAILINGS

FOR

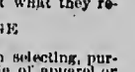
Public Grounds, Cemeteries, Cottages,

ETC., ETC.

Iron Bedsteads, with Wire Stockings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.

M. WALKER & SONS,
se18 1y 805 Market St., Philadelphia, Pa.

WIRE RAILING



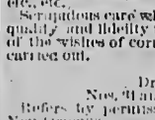
AND

ORNAMENTAL WIRE WORKS.

DUFUR & CO.,

No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oct2 1y



BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,
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MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells.

Special attention given to CHURCH BELLS.

☞ Illustrated catalogue sent free jy31 1y

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ENGRAVER

AND

Steam Power Lithographic Printer,

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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

NEW ORLEANS

PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 41 and 43 Carondelet St., New Orleans,
Refers, by permission to D. H. Holmes & Co., New Orleans. fe15 1y

THE GREATEST INDUCEMENTS

EVER YET OFFERED IN

THE BOOT AND SHOE LINE

BY THE OLD AND POPULAR

RED BOOT AND SHOE STORE.

Boots and Shoes of the finest quality, from the best manufacturers, at prices astonishingly low. An order is requested, as the proprietor is confident of retaining your custom. Please give me a trial. Orders from the country will receive prompt attention.

JOHN GEORGE WAGNER,
mh19 2m Cor. Ursulines and Dauphine streets.

CARPET WAREHOUSE,

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelenes, Terrier, Reps, Lace and Nottingham Lace Curtains; Hair-cloth Ticking; Springs; Borlaps; Stair Covers, etc.

de1 1y A. BROUSSEAU & CO.

New Orleans Markets.

From the New Orleans Price Current.

The river is 4' 1 inches above high-water mark.

COTTON.—The following are the arrivals since the tenth instant:

Louisiana and Mississippi	bales...	5,006
Lake		31
Arkansas		147
Mobile		27
Texas		214
Total		5,425

On Saturday the market opened with a better feeling generally, and a stronger demand, under which nearly 3,000 bales changed hands during the morning at steadier prices, without any appreciable variation, after which, as the extent of the movement was developed, factors became still more stringent in their pretensions, and in several cases obtained ⅛c. more than they could have realized on Friday. Strict ordinary sold at 13c., good ordinary at 14⅛@14¼c., strict good ordinary at 14⅞@15c., low middling at 15⅝c., strict low middling at 16, 16⅛@16¼c., and middling at 16⅝c. The supply was moderate, particularly of desirable kinds. The sales embraced 5,350 bales. On Monday the movement commenced with a fair demand, but without much activity, factors adhering to their advanced pretensions of Saturday, which sometimes checked operations, and the sales during the morning were of moderate extent, at full prices, without showing any quotable advance, after which buyers came forward more freely, and, opening some competition, factors were enabled to realize an advance of ⅛@¼c. Prices were strengthened by a firmer and more active market at Liverpool, with sales of 15,000 bales, and an advance of 1-16@⅛c. On futures at New York, as well as by the gloomy accounts of the flood, which are well calculated to excite some misgivings with regard to the next crop. The sales summed up 7,900 bales. On Tuesday, under the advance reported at Liverpool, and an improvement in foreign exchange, the market opened with a good demand, and 7,500 bales changed hands at an irregular advance of ⅛@¼c. The above makes an aggregate for the past three days of 20,750 bales, against 17,400 for the corresponding time last week and 16,340 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,121,331 bales, against 1,069,076 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 340,524 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 106,176 to Great Britain, of 98,536 to France and of 102,334 to other foreign ports. We quote:

Low ordinary	10	@	10⅛
Ordinary	12¼	@	12⅝
Strict ordinary	13	@	13⅜
Good ordinary	14⅛	@	14⅝
Strict good ordinary	15⅛	@	15⅜
Low middling	15⅞	@	16⅛
Strict low middling	16⅛	@	16⅜
Middling	16⅝	@	16⅝
Strict middling	17	@	17⅛
Good middling	17⅛	@	17⅜

COTTON STATEMENT.

Stock on hand Sept. 1, 1873	bales	7,177
Arrived past three days		5,425
Arrived previously	1,238,294—	1,243,719
		1,250,896
Exported past three days	21,724	
Exported previously	1,035,786—	1,057,510
Stock on hand and on shipboard		193,386

LOUISIANA SUGAR.—The receipts on Saturday and Monday were confined to 146 hhds., and the sales embraced 250 hhds. at 5c. for fair, 5⅛@5¾c. for good fair, 7⅛c. for fully fair, 8@8¼c. for prime, and 9¼c. for yellow clarified.

LOUISIANA MOLASSES.—The receipts on Saturday and Monday were confined to 122 hhds. No sales reported. Last week there were some sales at 41@45c. for low to good centrifugal, and 54c. for fair to prime sugar-house, and a lot of fair fermenting sold at 40c. ₱ gallon.

CORN.—On Tuesday 13,000 sacks sold at 78c. for yellow mixed and white mixed, and 78, 79@80c. for white.

OATS.—On Tuesday 1,600 sacks sold at 59½, 60@61c., a small lot of choice commanding 62c. ₱ bushel.

BRAN.—On Monday 100 sacks came in and sold at 80 ₱ 100 lbs.

PORK.—On Tuesday 150 bbls. heavy-weight sold at $17.62½ ₱ bbl. The stock of good and heavy is held well at $17.62½@17.75 ₱ bbl. It is retailing at $17.75@18 ₱ bbl.

BACON.—On Tuesday the principal sales were confined to 11 half casks clear rib sides at 9¼c.; 31 casks clear sides on private terms and 10 casks clear sides at 10c. ₱ lb.

HAMS.—On Tuesday 50 tierces sold, in lots, at 12¾@13½c., 15 at 12¾c., and 10 at 13c. ₱ lb.

LARD.—Pierce is quoted at 9¼c. for packers', and 9¾@10c. for refined, keg 10¼@10⅝c. ₱ lb.

DRY SALT MEATS.—In bulk, with a fair stock of shoulders, but only one lot of sides in first hands. On Monday 15 half casks shoulders sold at 6¾c. ₱ lb. Shoulders are quoted at 6¾c. loose, 6¾c. packed, clear rib sides retailing at 9c., clear sides 9¼c. ₱ lb.

EGGS—Are selling at 20@22½c. ₱ dozen.

MONETARY.

Gold opened on Tuesday at 113⅞@113¾ (against 113⅞ at New York,) and, after a limited business, closed at 113⅝@113¾ (against 114 in that market.)

Nothing has been reported in silver. It is quoted at 106½@107½ for American half dollars and 108@108½ for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Hall do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	28	30
Java	33	38
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	17
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	40 00
FLOUR, ₱ bbl.:		
Double extra	5 25	5 75
Superfine	4 15	4 50
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 15 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	19 00
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	4¾	5¾
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	80	85
Coal oil, in barrels	17	25
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	10¾	— —
Pulverized	10¾	— —
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	50	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, plain, skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	180 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	— —	— —
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, April 14, 1874.

Texas beeves, choice, ₱ head	— —	@	45 00
Texas beeves, first quality, ₱ head	35 00	@	40 00
Texas cattle, second quality, ₱ head	20 00	@	28 00
Texas cattle, third quality, ₱ head	12 00	@	15 00
Western beeves, ₱ head	10	@	12½
Sheep, first quality, ₱ head	4 00	@	5 00
Sheep, second quality, ₱ head	1 00	@	4 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	35 00	@	50 00
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
A. Coyle, St. Louis, Mo.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
A. B. Young, Williamsburg, New York.

Architects.
T. Wilmey Carter, 58 Carondelet street.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Old Basin Bakery, 7 Old Basin.
Poydras Market Bakery, 228 Poydras street.
Times Bakery, 53 Annunciation street.

Banks.
New Orleans Savings Institution, 156 Canal st.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Knimbolz, 142 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Turnbull & Co., Baltimore, Md.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn.

Boots and Shoes.
Louis Gluibel, 578 Magazine street.
James Simpson, 421 Dryades street.
John George Wagner, corner Ursulines and Dauphine streets.

Brokers.
S. Le Gardeur & Belsom, 29 Peters street.
J. W. Pearce, 13 Carondelet street.

Butchers.
Dennis Urnza, stalls 13 and 15, Dryades Market.
J. Dubarry, stalls 2, 4 and 6, St. Mary's Market
Martin Lames, stalls 37, 38 and 7 Magazine market.

Carpenters.
Frank H. Drake, 278 Magazine street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
D. Herlein, 120 First street.
W. F. Clark, 134 Dumpart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Voll, Worcester, Mass.

Cheap John.
Mrs. D. J. Loewenstein, 519 Magazine street.

China and Crockerywarr.
Paul J. Christian, 36 Camp street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick cor. Erato and Franklin sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
John Manning, 112 Annunciation street.
Sam. Smith, 351 Dryades street.
H. & T. Tyler, 9 Carondelet street.
William Velden, cor. Prytania and Phillip sts.
B. D. Wood & Bros., 100 Common street.

Confectionery.
F. Trolle, 590 Magazine street.

Couperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cow Pens.
George Heck & Co., 32 Tchoupitoulas street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. Charles E. Kells, 12 Dauphine street.

Direct Trade.
Dr. Thomas D. Worrall, American Director of Direct Trade Company, 24 and 26 Camp street.

Drugs.
Wm. Graner, cor. Dryades and St. Andrew sts.
F. D. Greve, cor. Annunciation and Galvez sts.
F. Jorger, corner Second and Dryades streets.
I. L. Lyons, corner Camp and Gravier streets.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
A. Kling, 182 Royal street.
Levy Bros., 580 Magazine street.
W. H. Peters, 594 Magazine street.
J. M. Satterwayor, 154 Canal street.
St. Philip Store, 290 Royal street.

Educational.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Wall, 60 Carondelet street.
Bush & Levert, 31 Perdido street.
Alpin DeBlanc, 21 St. Louis street.
W. Harrington & Co., 79 Carondelet street.
A. Meynier, Jr., 55 Peters street.
J. U. & H. M. Payne & Co., 61 and 66 Baronne st.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fertilizers.
Meeker, Knox & Shultz, 49 Carondelet street.
Stern's Fertilizer, 16 Chartres street.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Customhouse street.
F. Wagener, 13 Baronne street.

Furniture.
John Ilds, 291 Camp street.
Hugh Flynn, 197 Poydras street.
The Mitchell & Baumelsberg Furniture Co. 103 and 105 Camp street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
John McMahes, 572 and 574 Magazine street.
J. L. Richards, 558 Magazine street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Insurance.
American Life Insurance Company, John D. Scott, manager, 10 Carondelet street.
Home Mutual Insurance Co., 78 Camp street.
New Orleans Mutual Insurance Co., corner of Camp and Canal streets.
North British and Mercantile Insurance Company, office, No. 2 Carondelet street.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
A. W. Hyatt, 38 Camp street.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
Money & Marcy, 424 and 426 Delord street.
Roberts & Co., 304 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Burnham's Water Wheel, N. F. Burnham, York, Pa.
W. L. Cushing, 61 St. Charles street.
Diamond Cotton Chopper and Cultivator, Fayetteville, N. C.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Widker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Marble and Granite Works.
George Stroud, 158 to 161 St. Charles street.

Medical.
Chicha-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Dr. Tutt's Balsam, J. F. Henry, Curran & Co., New York.
Laudanet's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
I. L. Lyons, corner Camp and Gravier streets.
Mott's Liver Pills, John F. Henry, Curran & Co., New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Millinery.
Mme. L. F. Ladauve, 452 Dryades street.
Mrs. L. Rogers, 450 Dryades street.
Mme. Sophie, 13 Baronne street.

Mineral and Soda Water.
Eckleberg, corner Washington street and St. Charles avenue.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
R. H. Hans, 110 and 112 Camp street.
Horace Waters & Son, New York.
Phillip Werlein, 76 to 90 Baronne street.

Painters.
A. S. Cutler, 136½ Camp street.

Papers and Magazines.
General Conference Daily Advocate, A. H. Redford, Nashville, Tenn.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Paper Patterns.
Butterick's Paper Patterns, William E. Cooper, agent, 89 Canal street.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Pompano.
England, Tallon & Co., French Market.

Portrait Painters.
C. D. Conlon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Restaurants.
Four Seasons Restaurant, J. Bosio, 155 Chartres street.
Magnolia House, 95 St. Charles street.

Seeds.
Peter Henderson & Co., New York.

Sewing Machines.
Beckwith $20 Portable Sewing Machine, Edward Thompson, 90 Baronne street.
Florence Sewing Machine Co., Florence, Mass.
M. S. Hedrick, 106 Canal street.

Soap.
J. M. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Monlton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.

Stoves.
J. H. Campman, 133 Poydras street.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 449 Dryades street.

Tents.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
Jules Alzar, 20 Royal street.
E. Bourgeois, 19 Conti street.
P. A. Desforges, 3 Camp street.
E. J. Rillieux, manufacturer, corner St. Louis and Dauphine streets.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Bothick, 271 Canal street, New Orleans.

Upholstery.
Reith & Lara, 93 Camp street.

Vegetables.
D. Cezeaux, 538 French Market.

Washing Machines.
Rugen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Special Notices.

BALTIMORE EPISCOPAL METHODIST.—The Staunton (Virginia) *Vindicator* says: "The Baltimore *Episcopal Methodist* combines, with the best collection of denominational and general religious intelligence that is made up in this country, the best intellect in its editorial corps." Specimen copy sent free.

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CAMDEN DIST.—SECOND ROUND.

Monterey, at Monterey	Apr. 4, 5
Pleasant Hill, at Pleasant Hill	11, 12
Lowndesboro, at Hayneville	18, 19
Sepulga, at Bethlehem	25, 26
Pineville, at Bell's Landing	May 2, 3
Camden, at Mount Carmel	9, 10
Monroeville, at Chalkville	16, 17
Evergreen, at Evergreen	23, 24
Georgiana, at Georgiana	30, 31
Brewton, at Hopewell	June 13, 14

A full attendance is earnestly solicited.
9 J. W. SHORES, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Algiers	April 5
Carondelet street	12
German charges	19-20
Cadiz street	May 3
Felicity street	10
Baton Rouge	24
Louisiana avenue	31
Brashear and Lafourche, at Thibodaux	June 7
Morgan street	14
Plaquemine and Grosse Tete, at Lyonia	21

16 LINUS PARKER, P. E.

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CHEAP AS ANY HOUSE IN THE SOUTH.

☞ Send for estimates.

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I am determined to sell goods at the lowest market prices, regardless of cost. Come one! Come all! and get a BARGAIN.

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Six Chairs,	Two Looking-Glasses,
Two Tables,	Two Water Buckets,
Two Wash-Stands,	Two Candlesticks,
Two Wash-Bashes,	Two Chinn Mugs,
One Broom,	One Tin Dipper,

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NEW CROP,

For sale by GEORGE HECK & CO.,
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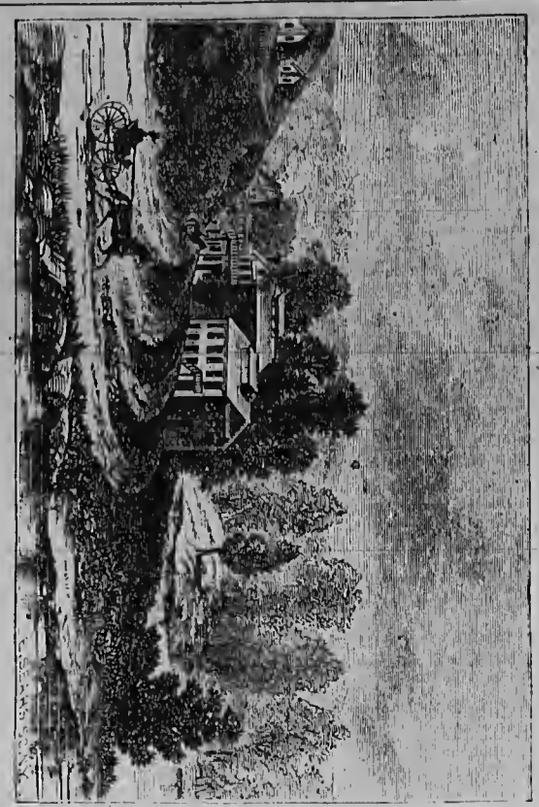

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☞ For Specimen of "News" we refer to this issue of this Paper. Cash Orders Solicited. no6 1y

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An elegant White Granite DINNER SET, comprising 133 pieces, for..... $15 00
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12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00
A French China (best quality) DINNER SET, same assortment, 130 pieces..... 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.
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White Granite TEA SETS, 44 pieces..... 4 00
French China TEA SETS, 44 pieces..... 6 50
French China Decorated TEA SETS, 44 pieces..... 7 50
Good Table GOBLETS, from 50 cents per set up.
Granite Dinner Plates, per dozen..... 1 40
Granite Breakfast Plates, per dozen..... 1 25
Granite Tea Plates, per dozen..... 1 15
French China Dinner Plates, per dozen..... 3 00
French China Breakfast Plates, per dozen... 2 75
French China Tea Plates, per dozen..... 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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NEW ORLEANS

SAVINGS INSTITUTION,

156.....CANAL STREET.....156

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MISCELLANEOUS.

PROSPECTUS

OF THE

General Conference Daily Advocate.

THOMAS O. SUMMERS, D. D., EDITOR.

A. H. REDFORD, AGENT, PUBLISHER.

PRICE, $1.

A daily paper will be published during the session of the General Conference, which convenes in the city of Louisville, Kentucky, on the first day of May next. This paper will contain an account of the Proceedings of the Conference, including the Pastoral Address of the Bishops, the various questions that may come before the body, the Reports of Committees, the Speeches and Debates, together with all the plans that may be proposed and adopted for the extension of the kingdom of the Redeemer in the world.

A brief outline of the Lives of the Bishops will be published in the DAILY; also a Pen-and-ink Sketch of the Members, both lay and clerical, who compose the General Conference.

The next General Conference will be invested with an importance scarcely equaled in any similar body in American Methodism. Questions of the greatest moment and highest interest will come before the body, and be discussed by the masterminds of the church—questions in which every Methodist will feel the liveliest concern.

The DAILY will be a handsome sheet of four pages, of good size, printed on good paper, and in clear type; and neither labor nor expense will be spared to make it all that the church may desire.

The services of a competent reporter have been secured, and the subscribers may rely on receiving the earliest intelligence of the deliberations of the Conference through the Daily.

Many persons desire to preserve the Proceedings and Debates of the General Conference in a permanent form. To all such we take pleasure in saying that the members of the DAILY ADVOCATE when bound will make a handsome volume that may be read with interest in years to come.

Address A. H. REDFORD, Agent,
Nashville, Tennessee.

Subscriptions will be received by ROBERT J. HARP, Agent, New Orleans. 1e5 tf

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THE MOBILE LINE is the shortest and most reliable route to New York and all Northwestern cities. Pullman Palace Cars, *on this line only,* to Louisville, Atlanta and Charlotte. But one change to all principal Northern and Eastern cities.

Express Train leaves Depot, foot of Canal street, daily at five P. M.

For tickets and information apply at office of Mobile Line, corner of Camp and Common streets, opposite City Hotel.

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Express	7.00 A. M.
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Palace Sleeping-Coaches to Chicago and Louisville without change. Only one change to Eastern cities.

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Tickets for sale and information given at 22 Camp, corner of Camp and Common.

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MISCELLANEOUS.

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95 ST. CHARLES ST.

A First-Class Eating House.

Parties in the city, and those coming in from the country, should visit the Magnolia House, where all the delicacies of the season can be had at less prices than at any respectable place of the kind in the city. Board per week, $5.

fe26 2m JACOB DETZEL.

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CELEBRATED

LIVER PILLS,

FOR THE CURE OF

LIVER COMPLAINT,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increase on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, APRIL 23, 1874. NO. 17.

News of the Week.

DOMESTIC.

NASHVILLE, April 15.—A tornado passed over and through this city from west to east at half-past twelve o'clock this morning, doing an immense amount of damage. It struck the city at the fair grounds, passing diagonally through the city and out by the university and Mount Olive cemetery. Its width seems to have been about a quarter of a mile.

LITTLE ROCK, April 15.—The city was electrified to-day by a coup d'etat which makes one's hair stand. Brooks, who, as you know, has been periodically trying to remove Governor Baxter by order of court, concluded to take the matter in hand *vi et armis*. Accordingly, at the head of two hundred negroes, to-day he marched up to the capitol, seized the Governor in his office, took possession of the premises and proclaimed himself Governor.

LITTLE ROCK, ARK., April 16.—There is but little change in the gubernatorial muddle. Brooks holds the State House, which is surrounded by armed men, about one hundred in all; they have two cannon. Baxter's headquarters are still at St. John's College, in the suburbs of the city. He is preparing to retake the State House. About fifteen hundred stand of arms belonging to the State are at the arsenal. Both Baxter and Brooks have made a demand for them, but demands are refused. Men are pouring in on every train. The city is rather quiet.

BOSTON, April 17.—Mr. Washburn has been elected United States senator, having received 152 votes.

The following is the thirty-third and final ballot for a senator to succeed Sumner: Whole number of votes 267, necessary for a choice 134; William B. Washburn 152, Curtis 64, Dawes 26, Adams 15, Loring 4, Banks, Wendell Phillips, Stephen N. Gifford and John G. Whittier 1 each.

NEW YORK, April 18.—Rev. Stephen H. Tyng, Jr.'s, new and large church is to be dedicated on Monday next, the services to continue eight days. The church is highly ornamented, but has not a single ecclesiastical symbol. Mr. Tyng says his church is a working and preaching church, in which the ritual is subordinate. If Bishop Potter and the church authorities let him alone, and let him work in his own fashion, he shall remain as he is. If they meddle with him he will go out. On Monday night all denominations are to occupy the church.

MEMPHIS, April 18.—The Ouachita has flooded the valley through which it flows. The towns of Trenton, Monroe, Columbia, Harrisonburg and Trinity, and nearly every plantation on the river, is injured. The loss will reach $1,000,000.

BAYOU SARA, April 18.—To the Editor of the *Picayune*, New Orleans: Misinformed yesterday? From best information it is Morganza levee that has broken. No particulars. River still falling here slowly.

E. W. WHITEMAN.

PHILADELPHIA, April 19.—A Sunday paper to-day contains a long account of a cremation case in this city. A physician, whose son died on Tuesday, erected a furnace in the cellar of his house and reduced the body to ashes.

MOBILE, April 20.—Reliable information received to-day from Yazoo, Mississippi, says, in reference to planting interests, water is so high that no planting can be done in the valley of Yazoo. Weather to-day clear. River falling perceptibly. If the fall continues a moderate crop will be made. The crops in the hills have also been greatly retarded by continuous rains, but if present weather continues an average crop will be made.

WASHINGTON, April 21, 1874.—Governor William P. Kellogg: Relief bill passed the Senate. Rations and clothing now forthcoming for our distressed people.

J. R. WEST.

LATER FROM WASHINGTON.—At a late hour last night (April 21) Governor Kellogg received a dispatch from Congressman Morey, stating that General Grant had signed the relief bill, and that orders would be sent under it at once to this city, say to-day, and clothes, provisions, etc., would at once be issued. This bill, it will be remembered, gives the President discretion as to what amount shall be issued, and he will rely on the reports furnished him.

BOSTON, April 21.—At a meeting held at the City Hall, to-day, twenty prominent merchants were appointed a committee of citizens to raise subscriptions for the relief of the Louisiana sufferers. The New England cities are requested to co-operate.

A dispatch authorizing a draft for $10,000 was at once sent to New Orleans.

MEMPHIS, April 21.—The Memphis and Charleston trains now run through; also the Mississippi and Tennessee. The Memphis and Louisville road is still obstructed on the Clarksville division, but telegrams state the Cumberland and Tennessee rivers will doubtless begin to fall to-night; in the meantime trains will be run to Louisville via Nashville.

Reports from lower Arkansas and White rivers give gloomy reports of the inundation. Immense numbers of stock have been drowned, and actual destitution prevails in many places.

The Howard Association have sent $2,500 to the Howard Association of New Orleans for sufferers from overflow.

FOREIGN.

BERLIN, April 15.—The trial of Archbishop Ledochowski, of Posen, for violation of ecclesiastical laws, resulted in *contumaciam*—to dismissal from his see. No appeal from the judgment will be allowed.

LONDON, April 16.—The General Trans-Atlantic Company's steamer L'Amerique sank ten miles off Brest. All saved except the second officer.

This was her third trip. She had seventy-five cabin passengers.

Additional dispatches just received state that the steamship L'Amerique sunk near the Island of Ushant, off the coast of Brittany, twenty-six miles west northwest of Brest.

The passengers and crew were rescued by English, Norwegian and Italian vessels, which were in the vicinity. An Italian vessel arrived at Brest this afternoon with the crew. Information of this disaster was not received at Lloyds, in London, until half-past three o'clock this afternoon.

LONDON, April 18.—The remains of Dr. Livingstone were buried today. Coaches of the Queen and Prince of Wales were present.

The grave is in the center of the west part of the nave in Westminster Abbey, near that of Stephenson, the celebrated engineer.

BAYONNE, April 20.—The Carlists in north Spain have organized a government, with a regular cabinet, in which General Elio is minister of war, Admiral Nineta of foreign affairs, and Senor Pinul of finance and the interior.

GRAND LEVEE GONE!—*A Serious Break in Iberville.*—The *Picayune* of April 18 says: Added to the disastrous intelligence received yesterday from half a dozen different quarters, and forming the climax of our ruin by overflow, comes the news of a crevasse in Grand levee, the great bulwark on whose steadfast strength depended the safety of the rich districts of Lafourche, Terrebonne and Attakapas, and by the breaking of which all hope of their vast and promising crops is utterly destroyed. A telegram to Bayou Sara, however, evoked, at a late hour in the afternoon, the following reply:

"*Bayou Sara, April* 17.—To *Picayune* Office, New Orleans: Grand levee broke last night. Small break at Morrison's. River declined fourteen inches here in consequence.

E. W. WHITEMAN."

There is nothing to be said. The best and richest region of Louisiana will be inundated, and with it the finest promise of harvest in Louisiana since the war.

SCHOLARS occasionally ask their teachers what they should do when they grow up, and it often happens that the ministry is recommended by the good elders. Many of our preachers doubtless associate their first thoughts in connection with their calling with the Sunday school; but there have been so many mistakes made in this important matter that teachers perhaps ought to discourage a choice until later in life. There might then be fewer preachers who find it hard to keep their congregations awake, but who would do well in other walks of life. The moderator of a certain presbytery in Scotland once said to a candidate for the ministry, who had left broom-making: "My young friend, the presbytery believes that all men should glorify God in some way—some by preaching, some by making brooms, and that you are one who should make the brooms."—*Christian Union.*

THE editor of the Louisville *Courier-Journal* has been searching for information in regard to the financial affairs of Mississippi, and he thus records the results of his labors: "We had the honor of a call yesterday from a prominent colored statesman—an ex-senator—of Mississippi 'How did it happen,' we inquired, during the very able conversation which ensued, 'that while the entire expenses of your State government in 1865 amounted to but $260,248.04, your public printing alone cost you in 1873 no less than $331,945.66?' 'Well, I don't know nizac'ly how it is, boss,' answered this Christian statesman, 'but the fac is, down at Jackson, sich things as public print'n has riz monsus here lately.'"

THE seventieth birthday of the Finnish poet Runeburg was celebrated on the twenty-eighth of February, when, it is said, he received the congratulations of a whole nation, and his home at Borgo was the center toward which flowed in copious streams the affectionate and laudatory homage of admiring friends from every part of Finland and Sweden, while the day was celebrated at Stockholm and Helsingfors by the performance at the principal theaters of the poet's most popular dramatic productions.

EPISCOPAL COUNCIL.—The thirty-third annual council of the Protestant Episcopal Church of the diocese of Louisiana met on Wednesday morning, the thirteenth instant, in Trinity church, on Jackson street.

The opening sermon was preached by the Rev. John Francis Girault, rector of St. Anna's chapel, New Orleans.

After the service the council was called to order, and twenty parishes were found represented.

EIGHTY THOUSAND VOLUMES have been added to the University Library of Strasburg during the past year. It now numbers over three hundred thousand volumes. Half the added books have been bought and the other half given.

The Inundation.

We gather the following items from the papers of Tuesday morning, April 21:

The river has slowly fallen in front of the city, and there is no danger to be apprehended here.

The Morganza, which is above the Grand levee, to which it joins, is surely gone, though the Levee Board this morning received the following letter from that place:

NEW TEXAS LANDING, LA., April 19, 1874.
Louisiana Levee Company, New Orleans:

I have to report a crevasse between Morganza and Grand levee, opposite Alfred Morgan's old house, which took place on the evening of the sixteenth instant. All the hands had quit the work, and the water running over the levee caused the break. The break is widening toward Grand levee. Altogether, not much water passing through, as the levee was surrounded by old levees and side levees on the river side. The crevasse caused the river to fall one foot by next day at Grand levee, which is still in order.

River fell eighteen inches since the crevasse, but took a fresh rise of four inches last night. We have had heavy rains since Wednesday.

EUGENE OUHRE
Commissioner.

There are no other crevasses reported, with the exception of one at Waterproof, in Louisiana, which is not thought to be of much moment, and will be closed. Elsewhere the fall in the river, caused by the crevasses at Morganza and Hickey's, has been so great as to preclude all danger.

BELOW THE CITY.

By the steamer Empire, which arrived on Sunday evening from below the city, we have intelligence of the river flood in Pluquemine. The crevasses which occurred during the storm at Etienne Doleze's and Pierre Collett's, about two miles above the courthouse, on the left bank, remain as yet unclosed, though work is being rapidly pushed. These, however, with other breaks, have submerged the coast for eight or ten miles above and below the courthouse.

In this section there are about forty of the best-producing rice farms on the coast.

Last year there was produced on these now submerged farms twelve thousand barrels of clean rice, which, averaging $10 per barrel, amounted to $120,000, which is now an utter and entire loss. Indeed, many of the residents have been obliged to flee for their lives.

It is estimated that two hundred and fifty thousand acres of cotton lands and thirty thousand acres of sugar lands are overflowed in Louisiana, and that fifty thousand people are in a homeless and starving condition.

Judge Ray, one of the committee who came here last week to appeal for aid in behalf of the suffering thousands in the Ouachita valley, telegraphs as follows, immediately on returning to Monroe:

MONROE, LA., April 20, 1874.—To William P. Kellogg, Governor of Louisiana, New Orleans: Just arrived; trip from city here gave me opportunity to see the extent of the flood. The country is under water from Monroe to the mouth of Red river. Ten thousand people will soon be on the point of starvation here. Immediate relief is needed. I telegraphed Morey to-day.

ROBERT RAY.

The Governor, whose office has been besieged from day to day by persons asking for aid, has issued the following proclamation:

STATE OF LOUISIANA, EXECUTIVE DEPT.,
New Orleans, April 20, 1874.

To all State and Parish Officers in the Overflowed Districts of Louisiana, and to the Citizens Generally:

The calamity which has so unexpectedly overtaken our State, when all indications pointed to a speedy renewal of agricultural and commercial prosperity, calls for the highest exercise of your judgment, forbearance and humanity.

The State government has done and is doing all that its resources will allow to alleviate the sufferings of those who have been reduced to destitution by the disastrous crevasses in the levees of our great rivers, and by the floods consequent upon the recent heavy rain-storms.

Requisitions have been made by the State authorities, and by our representatives in Congress, upon the general government for immediate aid, and I have reason to believe that the requisition thus made will be promptly responded to.

The mayor of New Orleans, the president of the Chamber of Commerce and a well-chosen committee of distinguished citizens are doing all that can be done to send immediate assistance to those most in need of it, and the appeals that have been made to the great cities of the North, East and West will doubtless, in due time, bring a generous response.

In the meantime, let me enjoin upon you patience, forethought and confident reliance upon those who have undertaken to avert, as far as possible, the evils which now threaten you.

Supplies of money, food and clothing will be forwarded to you without one moment's unnecessary delay. To send your distressed population to this city, already overcrowded with unemployed people, will only embarrass the efforts that are being made for your relief.

I recommend that you organize in each parish a committee of trusted citizens who will undertake the proper distribution of the supplies sent. Forward the names of the committees so organized at once to the president of the Chamber of Commerce, to the mayor of New Orleans, to the chairman of the relief committee (I. N. Marks, Esq.) or to myself. As far as possible, enable the laborers of the inundated districts to make their way to those parishes which are not under water, where their labor is still needed and will meet a just repayment. Relax no efforts to diminish and control the overflow which now afflicts you, and it may be that even out of this dire calamity some good may come, through the attention of the nation at large being so painfully concentrated upon the question of making the building and maintenance of the levees of the Mississippi, as also the preservation of a proper outlet for the river, a national work.

Given under my hand, and the seal of the State hereto attached, this twentieth day of April, in the year of our Lord eighteen hundred and seventy-four, and of the Independence of the United States the ninety-eighth.

WILLIAM P. KELLOGG.
By the Governor:
P. G. DESLONDE,
Secretary of State.

M'CULLOM'S CREVASSE.

A dispatch received on Tuesday morning states that the crevasse at McCullom's will shortly be closed. Funds are needed, and it is requested that they will be sent by the steamer W. S. Pike. The dispatch is signed D. C. Montan.

BOSTON RESPONDS.

The following was received by C. H. Lawrence, Esq., of the well-known house of C. H. Lawrence & Co.:

"*Boston, April* 20.—C. H. Lawrence, Esq.: Telegram received. The mayor has called a meeting for to-morrow. Boston and New England will not be backward. Keep up good courage. Is it desirable that contributions be sent out by steamer direct?

FRANKLIN SNOW,
One of the Committee."

It is supposed that Congress has by this time authorized the distribution of rations to the sufferers, and authorities of the State and city are doing what they can, in connection with the private efforts of our citizens, to relieve the destitute. It is supposed that liberal contributions will be sent from the North and West. The calamity which has come upon our afflicted State calls for the utmost liberality, and promptly.

IN AN editorial on the dangers of inflation and the duty of private citizens, the *Nation* remarks:

It must be remembered that the principle on which this inflation of the currency has been advocated is one which renders the limit of $400,000,000 indefensible. That is a mere arbitrary line drawn by our necessities during the war. There is no good reason why an inflationist theories it should be regarded. If one hundred millions of fresh paper will "stimulate industry" and give us "cheap money," as Kelley says, one hundred millions more will have similar effects, and so on *ad infinitum*. Inflation is a shoreless sea under a starless sky, so that, if the late action in Congress be adopted as a policy, it starts us on a voyage without end.

What is the remedy? The first and foremost is, of course, the old one, the rousing of public opinion into determined hostility to these wild and vicious measures and their authors, and the provision of a party organization in which this hostility can find expression and make itself felt. But this is the work of some time, and it may not be really to save us till it is too late. Should it appear likely to prove too late, or the situation, for any other reason, assume a hopeless aspect, we think the bulk of intelligent men would agree that the best thing to be done is to urge on the work of inflation as rapidly as possible, so as to burst the bubble at the earliest possible moment. Our only salvation lies in getting back to specie payments, and if the public will not take the recorded experience of other countries and generations as a guide in dealing with the matter, but must have experience of its own, the experiment will be rendered all the less costly and demoralizing by making it as quick as possible in its operation. Therefore, if we are to inflate, let us have out at once all the paper that the wildest inflationist thinks would be good for us. The alternative, in short, presented to us is somewhat like that which sometimes presents itself to an engine-driver when he sees a cow on the track; if he can stop before striking her, well and good; but if this be impossible, the next best thing is to put on more steam and cut through her. In the meantime, or pending this process, individuals can help the country out of the difficulty by conducting their own affairs, as far as possible, on a gold basis. Promissory notes and nearly all contracts can, under decisions of the Supreme Court, be lawfully made payable in coin, and it will hereafter be prudent as well as patriotic to do so. Steady adhesion to this policy by large numbers would gradually push the greenbacks aside for all purposes but the supply of small change, and would probably before very long open the eyes of the rogues and barbarians in Washington, who are now making us the laughing-stock of the civilized world, and discrediting our securities in foreign markets.

A Birthday Letter.

The venerable Dr. Lovick Pierce, entering upon his ninetieth year, writes as follows to the *Southern Christian Advocate:*

This is the morning of my birthday. Let me address this letter as a heartfelt greeting to my sympathizing friends everywhere, through the columns of our weekly, welcome visitor, the *Southern Christian Advocate.*

It is a bright and beautiful day. And for a man, just now entering upon his ninetieth year, I am, like the day, bright and calm. There is, however, one drawback upon the sweetest pleasure of an old man's life, at least it is so in my case—many of my friends think more of me and better of me than I can think of myself; and this is a sort of mortification against which there is no help so long as a man keeps modest. This experience arises, no doubt, from the fact that every one that knows his heart at all knows his own heart-troubles best. There is, however, in this dilemma left to me one comfort—it is this, no friend can ever think any better of me than I have tried seventy-one years of my life to deserve; and yet such is my sense of nothingness that the reward I sought on earth seems to me to be so far overpaid as to make me feel as if, in this respect, I have deceived my friends; but the testimony of my conscience is that I have never sought to win the good opinion of my friends, because of its own glory, but because of its own worth.

I have tried to realize, in my own life and experience, the truth of Solomon's eulogy upon old age, that the hoary head is a crown of glory, if it be found in the way of righteousness, and really nowhere else. Who could look upon me now without emotions of shame and involuntary contempt if my hoary head were found in the way of unrighteousness? Not one. It is divinely true that a good name is rather to be chosen than great riches, and loving favor than choice gold. Grace, divine grace, early in life, both inclined me and enabled me to make choice of these as my riches; and I am inclined to believe I have inherited by it great wealth in the way of loving favor. There is a promise that a good man shall leave an inheritance to his children's children; in my case they will have to take their dividends out of this wealth of loving favor. I can bequeath little else. But in so far as my children's children are concerned, if they will follow examples, there are many ways in which they will find that, even in its family sense, a good name is better than precious ointment. I not only refer to these pleasant memories in reference to my posterity, but also to my race, for now, in the morning of the ninetieth year of my responsible example, it is the joy of my heart that in my fifteenth year I resolved that I would never contribute a cent to the support of any institution or entertainment or pleasure party, if, upon a careful examination of its effects upon pure religion, it might demoralize what ought to be the girdle of principle and law of moral integrity. Although I feel, after all, as if I was going out of the world deeply indebted to it, by reason of having accomplished so little in arrest of its monstrous wickedness, I shall leave it with a consciousness that all that know me will say: "He never corrupted any one of his race by his example." To abstain from all appearance of evil is not to be regarded as a high-up grade of religion, from away below which there is saving godliness. No, my dear friends, this is the first and lowest step in practical religion. Without a fixed purpose to abstain from every appearance of evil, the first spring of practical religion is in paralysis. No one was ever converted below this point, and whoever, after conversion, falls below this point, falls from grace. Many of my friends in Georgia wonder why I am never seen at her fair grounds; the reason is because all her fair grounds are race grounds, and I could not go there without making myself as ridiculously inconsistent as I would be to preach against revelings, and then rent out the basement of my church for a restaurant, in order to enable the church up stairs to pay expenses and preach against revelings. This is my application: If fair grounds cannot be self-supporting, but have to affiliate with gambling alliances, I must abstain. There is not only the appearance of evil, but a fellowship with evil.

But of my birthday dinner. Solomon says: "Better is a dinner of herbs with love than a stalled ox, and hatred therewith." We had a dinner better than a stalled ox, and a full flow of love therewith. I had about thirty of my own family circle present, running out far into the fourth generation; and, to add to the pleasure of the occasion, the Rev. J. W. Burke came in on an unexpected but most welcome visit, and with his sunny face increased the social cheer. Nothing was wanting to make it the high-day of my life but the presence of all my progeny. We feasted freely on the finest dinner ever given to me as a birthday festival; drank nothing but water, enjoyed life, and closed the day by the baptism of my last-born great granddaughter. I cannot expect ever to see another birthday like it; but I give thanks that this last one was bright without and calm within. Nothing happened through the day, even to the crying of a child, to disturb our peace. Let us say: "Bless the Lord, from everlasting to everlasting, and let all the people say amen. Praise ye the Lord."

SUNSHINE, March 21, 1874.

Oregon Correspondence.

MR. EDITOR: How vividly I realize that touching and inspired poetry in that song of songs:

"Lo, the winter is past, the rain is over and gone,
The flowers appear on the earth;
The time of the singing of birds is come;
And the voice of the turtle is heard in our land."

For two or three weeks past we have had some of the most charming weather imaginable—would suit the most fastidious. The gentle sunshine, so bright, not glaring, so regaling, not oppressive, reminding one of a Cuban's calm clime of Italy. Fires are decidedly comfortable mornings and evenings. Vegetation is quite advanced. Fields sown last fall are clothed in most luxuriant green, auguring a bountiful harvest; while flowers are blooming and shed forth the sweet breath of spring. We will likely have more rainy spells before the long, delightful summer and fall shall come. Our friends (we have friends here) tell us we will forget the long, dreary winter. The winter has been severe to me. Exposed, as I have been, to its inclemencies, I have not missed a quarterly meeting. Will commence my third round at this place next Saturday and Sabbath.

The winter has been long and dreary, but not so cold as in north Louisiana. Those who are here in time to prepare and house their winter's wood do not suffer. The thermometer during the whole winter was rarely below freezing. Plows are moving, and cultivators and machines for sowing grain are busy on every farm. A few weeks of earnest work now insures a great yield in August and September. A steam plow is in operation in Yamhill county—just below here. It does finely on these prairies. It goes about as fast as a man can run, and turns over about five feet of land at a time, I am told.

This valley is finely watered. Bold-running streams supply a power to drive machinery that is unsurpassed. This water power is abundant and found everywhere through the valley. It is pure, limpid and swift-rushing free-stone. Wells and springs afford fine drinking water.

District school-houses are located every few miles, and indicate a good and desirable state of things educationally. School is taught six or eight months in the year, showing the dissemination of knowledge. We have colleges and universities at various points. We are not behind most of the older States educationally. The Corvallis Agricultural College is a fine institution. Profs. Arnold, Emery and Hawthorne are a triad of educators unsurpassed—hard students themselves, and devoted to their profession. There is a farm in connection with the college. Instruction is given in the halls of the college to male and female. The college is endowed with over ninety thousand acres of land in the State, besides an annual appropriation from the State. We feel much gratified at having our children passing through its curriculum.

The face of the country is pleasing—mostly prairie, with skirts of timber on the water courses, and the mountains on every side. I have thought there was not a sufficiency of timber for all purposes, but those who have been here longer, and know more of the country than I do, say there is plenty. Lumber is cheap; transportation is convenient. Fire-wood in Corvallis ranges from $2 to $4 per cord. Sawed lumber from $8 to $13 per thousand.

The letters I have written have drawn out many letters of inquiry. Time forbids me to reply to each one. I hope those brethren will consider their letters answered through this medium. Those who desire further information, and who will send me twenty-five cents, I will send a pamphlet entitled "Oregon as It Is," which professes to be a fair and just statement of facts in connection with this country. I will make some other statements in my next, which I suppose will suffice for the present.

Would be so much pleased to spend a season with you, as in the days of yore. I feel the need of Christian sympathy and contact. Peace be with you! Affectionately,

T. B. WHITE.

CORVALLIS, March 30, 1874.

OUR co-laborer, Dr. Abel Steveus, in his travels for health in Florida, says the *Methodist* of April 11, found it necessary to send home his resignation of the editorial position which he has some time maintained in connection with the *Methodist.* The wear and tear of journalism, to which he has so long been subject, are, according to his best advices, incompatible with his complete restoration. He will, however, be hereafter an "editorial contributor" to our columns, as he was with Drs. McClintock, Nadal and other staunch friends in the early years of the paper. The doctor has sent us the warmest assurances of undiminished sympathy with all the special aims of the paper, and of pride in its achievements in Methodist journalism. Our readers will still hear often from him.

WESLEY once wrote to one of his preachers: "I am glad you have taken in hand that blessed work of setting up Sunday schools. It seems that these should be one great means of reviving religion throughout the nation. I wonder satan has not yet sent out some able champion against them."

The Christian Advocate.

THURSDAY, APRIL 23, 1874.

FOR THE ADVOCATE.

IT IS QUICK TIME.

BY REV. ALMERIN G. MILLER, A. M.

What's the time now? It is quick time,
Like an army in pursuit;
All the world together beat it;
Not a drum or heart is mute.

Ask the news-boy. It is quick time;
He is lightning from the sky;
Horse and rider speed the message,
As with lightning bound they fly.

Ask the tourist. This is quick time;
See the railroad's flying car!
Now behind and now before you,
Now from sight afar, afar.

Ask the world then. It is quick time;
All men, running, hurry, ho!
Faster flying, hither, thither,
Hurry, quick time—how they go!

Some to riches, some to ruin,
And the final goal is death.
See them! how they rush and struggle,
Falling, rising, out of breath.

Scorn or pity, love or hate them,
Still they heed not; on they press—
On to fame or wealth or pleasure,
Down to woe, want, wild distress.

Halt they will not. Heed thee? No.
This is a resistless tide.
What to do then? Do you ask it?
What to do? Why, on and ride.

On and ride, and give direction
To the mass of human mind;
Do not bolt and stand alone there,
Off and benefit mankind.

The Intellectual and Spiritual Endowments of the Pulpit.

MR. EDITOR: Give us an educated and attractive ministry, whose intellectual endowments are in keeping with "the spirit of the age." The advances of science and the arts have developed new theories of opposition to the Christian religion in the minds of its enemies, and we need men in our pulpits whose scientific, classical and theological lore will enable them to stand abreast with the advances of the age—to refute the arguments of the skeptic and demolish his false theories. Such is the clamorous cry of the epoch in which we live. That this mystery of iniquity is at work in the church, "chilling its ardor" and strengthening the unbelief of the world, and that, with sophistry and all the powers of genius, it is bribing intellect and prejudice to sustain and foster its errors, we do not question. Never, since the days of the Reformation, was there a louder or more urgent call for an efficient ministry than now. Yet may there not be some delusion, some "subtle snare of the great deceiver," in this clamor for "*elevating the standard of preaching*" to suit "the spirit of the age?" Does it proceed from a godly solicitude for the defense and promulgation of the "faith once delivered to the saints," or is there not lurking beneath it a pervasive spirit of pride, that tends to relax the tone of a spiritual religion, and convert our religious exercises into an intellectual entertainment? In our efforts to impart strength, and a nice and tasteful adjustment to the pulpit, we should study carefully the "pattern given in the mount," lest we unconsciously weaken and "depress it below the revealed standard." The well-directed application of a richly-endowed intellect, in harmony with and subserviency to the sovereign sway of the Holy Ghost, will contribute much to the strength and effectiveness of the pulpit in grappling with error and driving skepticism from its strongholds. But if we magnify human attainments at the expense of the gifts and graces of the Spirit, and a deep and personal experience of divine things, we will certainly rob it of its chief power and glory. "Our sufficiency is of God." The strength of the pulpit consists "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," for "the foolishness of God is wiser than men." But this divine agency does not preclude the necessity of human acquirements and studious effort. Every preacher of the word is bound, by his sacred calling, to "study to show himself approved of God, a workman that need not be ashamed." A preacher cannot know too much, if his knowledge be properly applied; but human learning is valuable only as it becomes an auxiliary in the hands of the Spirit, in enforcing the truths of God's word. Without the Spirit's unction, even the "polished shaft of a Wilberforce," directed with "the precision of a Tell"—though it "cleave in twain the enemy's argument"—will leave his heart untouched. Learning, if made tributary to the cross, will become a tower of strength to the pulpit, but if made a fancied amulet of strength within itself, its vaunted glory will dishonor the Holy Spirit, and reduce the pulpit to a level with the rostrum.

Philosophy, rhetoric and all the sciences are valuable as adjuncts, but poor substitutes for the Spirit's unction.

Science, however valuable in its subserviency to divine inspiration, has no soul-awakening, soul-renewing or faith-begetting power. The pure gospel of Christ only is "the power of God unto salvation." But is there not a manifest tendency in "the spirit of the age" to ignore—practically, at least—the Spirit's agency in the preaching of the word? This subtle snare of the insidious foe, this cut-worm, this serpent seeking to coil itself in the very bosom of the church, and striking at the vital functions of the pulpit, is a deadlier enemy and more to be feared than all the Darwins, Huxleys and Tyndalls of the age. The preacher who fails to recognize his dependence on the Holy Spirit's anointing will soon fall an easy prey to satan, who, "transforming himself into an angel of light," manipulates the pulpit by wreathing it with chaplets of rarest beauty, and inflating the heart of his victim with the pride of intellect and the spirit of self-aggrandizement. His reward is the fulsome eulogy of formal worshipers, whose admiration of pulpit *eclat* and adoration of a "religion clad in silken sheen," have become their fashionable and patronized idolatry. In every age of the world the church has had to combat idolatry in some form. This is the great image whose brightness dazzles the eyes of the multitude. Robed in holy vestments, it essays to preside over God's heritage, and, being content with a merely ethical morality, it gathers many votaries around its throne. Such a religion cannot live without novelty, "the Athenian love" of which, we fear, has become the chronic disease of our modern civilization. The church has caught the infection so far that she has outlived our old-fashioned preachers, many of whom, though able expounders of the word, are considered behind the age, because they do not feel called to preach science, but believe that the gospel, as preached by Christ and his apostles eighteen hundred years ago, is still "the power of God unto salvation," and is adapted to all grades of society and intellectual culture. He who garlands his sermons with scientific illustrations—has glowing touches of the German artists, abounds in transcendentalism, in short, he who says the most beautiful and learned things, and festoons them in the most polished rhetoric—meets most successfully the demands of this class of hearers. Somehow there is a foreign odor, a fascination, about such preaching that pleases, and that makes it fall gently on the conscience, so different from the drastic theology of our plainer and more earnest preachers. These beautiful disquisitions—they are not worthy of being called sermons if devoid of the spirit of Christ—may shed a lustre over the character of the speaker, and give him a name that will secure to him the applause of the popular assembly; but there is something wanting. Sinners are not cut to the heart, nor Christians comforted, and the audience, in place of being subdued into a reverential awe by the conscious discovery of the divine Presence, feel, in their self-complacency, as if they were there only to be entertained by the eloquence of the preacher. The unction of the priesthood is not there, the costly incense of a heart richly imbued with the spirit of Christ is not there. His sermons glitter and shine, but not with the unction of the Holy Ghost. Under such preaching the church vibrates between the extremes of abnormal enthusiasm and spiritual depression. When the false stimulus has passed away they collapse, and in their extremes of depression awake to find their spiritual poverty as great as before, and their spiritual taste so perverted that they have no relish for "the sincere milk of the word," much less for "strong meats." This perverted taste, and aversion to plain, pointed preaching, that deals honestly with the human heart, exposing its real malady, and pointing to its only cure, has led many a young man to the incurable evil of plagiarism, that his sermons may be embellished with rounded sentences, and burnished with artistic touches that will satisfy the feverish demand. By the fulsome eulogies of those who thus bow at the shrine of intellectual imagery, a pretentious and unholy fastidiousness is fostered, while the cross—shall I pen the awful thought?—the cross, the hallowed, blood-stained cross of Christ! is made the background for the display of a polished rhetoric.

I hope no one will understand me as undervaluing an interest so vitally dear to our church as the education of her ministry. I most sincerely rejoice in the honors of genius and authorship that have been accorded to our ministry. We believe that every truly enlightened Christian exults in the prospect of increased facilities for a higher grade of ministerial culture in our Southern Church. We have no sympathy to offer those who, content with a few stereotyped, common-place sermons, abandon themselves to idleness. Grace, elegance, refinement and eloquence are the natural allies of the pulpit; but let them be subservient to it, so that the cross may stand in the foreground, rather than human attainments, and the Spirit of God be glorified, rather than the preacher.

No, we do not want less learning in the pulpit, but less men-pleasing, less self and time-serving, and more of the spirit of entire consecration, more holy living and holy anointing, more love, more faith, more humility, more zeal, more deadness to the world, and more of an indwelling Savior.

Let these graces permeate the mystical body of Christ, and let our ministry, with a deep and personal experience of the Spirit's holy anointing, preach Christ crucified, and we will be far superior to the scoffs and foul contumely of all the skeptical scientists, so called, of the age.

R. S. WOODWARD.

Terms of Membership.—No. III.

REPLY TO DR. PIERCE.

MR. EDITOR: My former articles were written before the appearance of Dr. Pierce's last two. Hence I ask indulgence for another short one, mainly to notice a distinction that the venerable doctor makes in his latest deliverances upon the subject under discussion. From the outset it has been my purpose to examine this subject from a Methodistic rather than from a scriptural standpoint. It will be time enough to examine which of the theories—the doctor's or mine—is most in accordance with the Scriptures when a proposition to change the General Rules is submitted in a constitutional form.

The distinction alluded to is this: In some of Dr. Pierce's late articles he considers the clause setting forth the terms of admission into the United Societies as only introductory to the General Rules, and forming no essential part of them, and hence subject to be repealed or changed by General Conference action alone—that it is not covered by the Restrictive Rules. Now let the candid reader turn to the General Rules, on page 26 of the last edition of our Discipline, and, unbiased by the exigencies of any theory, read the clause in its logical connection. Examining it thus, if he does not decide that the distinction will not bear criticism, I greatly err in judgment. Our last General Conference evidently considered it an integral part of the General Rules. Furthermore, church membership involves covenant stipulations, binding upon both the church and the individual member. The church can stipulate only with reference to character; and her stipulations would be incomplete did they not set forth the character entitled to admission into her communion. Doubtless the fathers of American Methodism so understood the matter. Hence their adoption of Mr. Wesley's General Rules, including the condition of admission to membership. But if Dr. Pierce's distinction be well drawn, there was a period of fifty-six years, from the Christmas Conference of 1784, when Methodism in America threw off its society form and took on its church type, to 1840, in which there was no stipulation setting forth the terms of admission. The clause in question was not such a stipulation, but was only introductory to the following stipulations, standing where a stipulation ought to have been put! The door into the church was left wholly unguarded by legal sanction—an oversight that we can hardly credit to the fathers of our church. On the contrary, if *they* recognized the clause under discussion as setting forth the terms of admission, it necessarily follows that it passed, in 1808, into the constitution of the church, and beyond the control of even General Conference action. Hence it is to-day the law of the church regarding the reception of applicants to its membership.

To sum up, Dr. Pierce's theory presents to us this dilemma: that the General Conference of 1840 went right over the fourth Restrictive Rule in "changing" the General Rules, or that the doctor is gravely misinterpreting their action. I confess it is hard to believe either alternative; but as we are compelled to admit one or the other, the latter is to my mind the more probable. The Conference must have put a different construction upon the meaning and force of the resolution offered by Dr. Pierce from that intended by its mover. With a Soule, a Bascom, a Smith and others present, who, during that memorable decade, did immortal battle in defense of the constitution of the church, it is asking too much of us to believe that the General Conference of 1840 permitted a resolution to pass its body so "glibly," changing so palpably an important clause in the organic law of the church. The only question to settle is: Did two-thirds of the General Conference of 1840 recommend that the terms of admission to church membership be "changed," and was the recommendation concurred in by three-fourths of all the members of the several Annual Conferences, present and voting on the question? If so, the proof is historical and can be easily made. If not, Dr. Pierce's interpretation of church law, defining the qualifications which entitle applicants to the privileges of church membership, goes inevitably by the board.

E. S. SMITH.

PRATTVILLE, Alabama.

Rev. Joseph B. Cottrell, D. D.

MR. EDITOR: Bishop Marvin has removed the above-named brother from Selma, Alabama, to Owensboro, Kentucky. The East Selma church gives him up with the deepest regret. He had won the hearts of all his people, and the citizens of Selma universally held him in the highest esteem. His return to his old Conference, last winter, was hailed with gratification by his old friends throughout the Conference, who for the past twenty years have shared with him the toils and hardships of itinerant life. Twice had they sent him as their representative to the General Conference, knowing full well every sentiment he entertained touching church affairs. He never hesitated to express his views freely and with candor on all subjects pertaining to the church. As a debater he ranks among the ablest of the land, and no brother of the Conference ever was in trouble that could not find a bold advocate and unflinching friend in Bro. Cottrell, though never at the expense of truth and right. The churches he has served have universally been strengthened, though others may have followed and done the reaping. An itinerant indeed, having always received his appointment, whether great or small, without a murmur, serving the church faithfully and cheerfully in every field of labor, from an humble mission to that of a large district, looking closely after every interest and advancing the cause of our beloved church. I love the brethren of my Conference, and specially those of my district with whom I have shared defeats and rejoiced in victories, and would deeply regret to part with any one of them; but none more so than the whole-souled and generous Cottrell. These lines I have written not in fulsome praise, but in justice to a beloved brother who leaves us for a distant field. We give him up reluctantly to our brethren of Kentucky, yet congratulate them on receiving one of Alabama's ablest preachers, with a heart as warm and true as ever beat in the breast of any of her sons.

ANDREW J. BRIGGS,
SELMA DISTRICT, Alabama Conference.

On Dress.

MR. EDITOR: If anything should attract the notice of young ladies and gentlemen at college, as well as of society in general, it is the spirit of the "Resolutions on Dress" adopted by the young ladies of Whitworth Female College. In these resolutions there is implied all the woes and toils and sorrows of a down-trodden people. They touch a chord of sympathy which should vibrate from the center to the circumference of our own sunny South. They are the whisperings of a true love, and a noble gratitude of worthy daughters to parents, who possess fortunes more valuable than gold or silver in the affections of these true young women. They are the offerings of a heartfelt sympathy for burdens and cares that make a sore journey for kind fathers and mothers who are striving to fit their sons and daughters to fill honored and useful stations in life.

Such women will make anything they are connected with good and great and glorious, whether it be college or home or society or nation. Happy parents! happy teachers! happy alma mater! happy lover! and, after awhile, happy husband! for such ornaments of grace as these fair daughters of Whitworth College. Now, Mr. Editor, if men were compelled to resort to such measures as Romulus and his men, or the Benjaminites were, in order to get their wives, and if we were in that number, and were blindfolded, we should not fear for our future bliss if we could only catch *any one* of these daughters of the South who voted, with all her heart, for those admirable resolutions. "Three cheers for the homespun dress the Southern ladies wear." "Favor is deceitful, beauty is vain, but a woman that feareth the Lord, she shall be praised." Mr. Editor, in unspeakable admiration of true women, we are yours, PRAIRIE.

GREENWOOD, LA., March 28, 1874.

The Good Dean.

Henry Alford was a prodigy in his childhood. Born in October, 1810, in London, he early astonished his family by his precocity. At six years of age he wrote a tiny book called "The Travels of St. Paul;" at eight he prepared a chronology of the Old Testament, entitled a "History of the Jews," in fifty pages; and in his tenth year he composed the beginning of a devotional tract under the title of "Looking Unto Jesus." The four chapters of this extraordinary product of precocity were under the following heads: 1. What looking unto Jesus means. 2. When we ought to look to Jesus. 3. Looking unto Jesus is the believer's comfort. 4. Texts of Scripture which order looking unto Jesus. Such was the plan of the little author's book, and we will venture to say that many a sermon preached last Sunday did not hide within it so well-jointed a "skeleton."

From such a precocious childhood one might predict a morbid and sickly career. Just the opposite was true. Dean Alford was one of the healthiest, heartiest men who ever climbed a mountain, or joined in a rollicking game of croquet or a bit of fun with his children, or got up "charades" for his guests, or handled a carpenter's tools so deftly that he could construct almost any article of furniture. A more robust man of universal talent and genial human sympathies has not lived in our day. He was a poet who published several volumes, a musician who could handle the harp and organ, an artist who kept water-color sketches and oil paintings on his easel constantly, a tourist who wrote charming books of travel, an editor who founded the *Contemporary Review*, a preacher who delighted the Queen with his simple, devout sermons, a mighty scholar who filled the church universal with his fame, and yet he had time for an hundred recreations, and a genial hand-shake for every guest. Of his genius as a hymn-writer Dr. Adams quoted a happy specimen at the close of his address before the Evangelical Alliance. Taking him for all in all, we are inclined to think that Dean Alford, of Canterbury, was the most remarkable man whom the Church of England has produced in this century. If we were called on to name the next two, they would be Frederick W. Robertson and Dean Stanley.

But the crowning glory of Dean Alford's character was his devoted piety and his staunch adherence to evangelical truth. He preached Jesus. He loved all who loved Jesus. He was never ashamed of the gospel of Christ. Frankly, fearlessly, he bore the blessed insign of the cross full high uplifted, whether he was preaching in a royal palace or to rustics in the mountains of Wales. All who knew him revered his manly piety, and loved his child-like spirit. In Canterbury he is still spoken of as "the good dean." There his outworn brain and slender frame now rest in the church yard of St. Martin's. Pilgrims from all lands will come to visit his tomb. It bears upon it the inscription prepared by his own hand: "The Inn of a traveler on his way to Jerusalem." Was a more beautiful epitaph ever written for one of Christ's disciples?—*Cuyler, in Evangelist.*

Jesus In Our Anguish.

Herein lies the great mercy and love of God, that we may go to him in our agony, even if we have never gone before. Oh, if prayer were possible only for the always good and always true, possible only for those who have never forsaken or forgotten God—if it were not possible for sinners and penitents and those who have gone astray—then of how infinitely less significance would it be for sinful and fallen man! But our God is a God of love, a God of mercy. He is very good to us. The soul may come bitter and disappointed, with nothing left to offer him but the dregs of a misspent life; the soul may come, like that sad prodigal, weary and broken and shivering, and in rags; but if it only come, the merciful door is open still, and while yet we are a great way off our Father will meet and forgive and comfort us. And then what a change is there in our lives! They are weak no longer; they are the slaves of sin no longer. You have seen the heavens gray with dull and leaden-colored clouds, you have seen the earth chill and comfortless under its drifts of unmelting snow; but let the sun shine, and then how rapidly does the sky resume its radiant blue, and the field laugh with green grass and vernal flower! So will it be with even a withered and a wasted life when we return to God and suffer him to send his bright beams of light upon our heart. I do not mean that the pain or misery under which we are suffering will necessarily be removed—even for Christ it was not so; but peace will come, and strength will come, and resignation will come, and hope will come, and we shall feel able to bear anything which God shall send; and though he slay us we still shall seek him, and even if the blackest cloud of anguish seems to shroud his face from us, even on that cloud shall the rainbow shine.

Obituaries.

DIED, of typhoid fever, at the residence of his father, in Leake county, Mississippi, January 21, 1874, JOHN THOMAS BOYD, son of C. L. and H. C. Boyd, aged twenty-four years, three months and twenty-seven days. He was a member of the Methodist Episcopal Church, and died in the faith. I visited Bro. Boyd several times during his sickness, and was with him when he breathed his last. When at first I spoke to him about his spiritual condition he said he was converted and joined the church about two years since; that he had been led off and became backslidden. At his request we had prayer whenever I came, he appearing also earnestly to engage therein. As death approached his faith became strong and unwavering, and continued so while he lived. When he could no longer speak, he gave signs that his faith was still abiding.

He exhorted father, mother, brothers, sisters and all present to meet him in heaven. Thus has another passed the Jordan of death into that home where the "wicked cease from troubling and the weary are at rest."

W. S. WINGFIELD.

NEILL M'MILLAN.

The following is a part of the report of the pastor, James O. Andrew, at a church conference held on the Milton station, Mobile district, Alabama Conference, April 5, 1874:

"We have been called, during this month, to mourn the loss of our venerable and beloved brother, Neill McMillan, who has for many years been a prominent and useful member of this church. His labors are ended. His last battle is fought, and he has gone to his reward. But he has left to the church a rich legacy in his pious example, and we cherish his memory as a sweet odor. We shall miss him much, but while with saddened hearts we say, "Thy will be done," we thank God that such a man has lived among us. His life and his death encourage us to trust in that Jesus by whose aid Bro. McMillan was enabled in his last conflicts to shout 'victory' over his vanquished foe."

Which was unanimously adopted by the conference.

I certify the foregoing is a true transcript from the recorded proceedings of said conference, and is now of record in my office.

JOHN CHAIN, Sec.

SCOTT DUTY, son of John W. Duty, of Union parish, Louisiana, departed this life in Collin county, Texas, on the morning of the twenty-fifth of January last, with buoyant hopes of a blissful immortality. He was in the twenty-fourth year of his age. His sojourn in our community had been short, but long enough to make his mark for industry, frugality and sobriety. Amiable in his deportment, dignified in his manners, he made a very favorable impression upon the minds of those with whom he became acquainted, and his death is much lamented in the community. Though dying amid strangers, he commanded every attention during his entire illness, both upon the part of the kind family at whose house he died and visiting friends. He endured his affliction with Christian patience, without a murmur ever escaping his lips. The day previous to death he requested his physician to write to his father and mother, and say to them that he was happy, and hoped to meet them and all his dear friends in heaven. He expressed his regrets that he had not lived according to his training by kind parents, but said he felt that God had forgiven him and all was well. For several hours before he died he requested his attendants to sing some of the sweet songs of Zion, which he enjoyed with heavenly aspirations. His death was a glorious triumph of Christian faith over the sting of death. God grant to a kind father and an affectionate mother the sweet consolations of his grace in this sad hour of bereavement, and bring them all at last to the better land, where the wicked cease from troubling and the weary are forever at rest.

J. L. BROCKMAN.

IN MEMORIAM.

NATHANIEL JEFFERIES, late of Claiborne county, Mississippi, was born in 1802, and died March 7, 1874. We believe it will tend to magnify the grace of God to give a brief sketch of the Jefferies family, and especially of the Christian experience of the subject of this memoir. At an early date of the colonial settlements in North America the Jefferies family came from Wales and settled in Pennsylvania, but subsequently removed to Virginia and settled on James river, at a place long known as Jefferies' Ford. The family was here at the breaking out of the Revolutionary war, and the grandfather of the subject of this obituary, Captain Nathaniel Jefferies, was a Revolutionary soldier, and served through the war of Independence with credit both to himself and his country. After the close of the war the family emigrated to Tennessee and settled near Clarksville, where the subject of this notice was born. The Jefferies family originally belonged to the Established Church of England, but at an early day fell in with the great Wesleyan reformation and became Methodists. The mother of Mr. Nathaniel Jefferies was a Shelby, and belonged to an honorable Kentucky family of that name. In early life she became a thorough Methodist in doctrine, experience and practice, and during a long life of consistent piety, by her faith and good works, impressed her Christian character indelibly upon her children and grandchildren.

In 1818 Mrs. Jefferies, with her two sons and three daughters, removed to Jefferson county, Mississippi, and engaged in agricultural pursuits. Here Mr. Nathaniel Jefferies grew to manhood, and on February 3, 1825, he was happily married to Miss Catherine Flinn Watson, late of Camden, South Carolina. Up to this date, though they were moral and respectful to religion, neither of them had ever "put on Christ." By uniting their patrimonial estates, under their characteristic industry and good management, they soon began to enjoy a flattering degree of worldly prosperity. But in the midst of their little earthly paradise there was a painful sense of unsupplied want. They were not Christians. They were not accomplishing the great object of their probationary existence, which was to glorify God on earth and acquire a preparation for heaven. Thoughtfully they came to the determination to be religious, and in 1829 the writer had the pleasure of receiving them into the church as seekers of salvation; soon after which, in a camp meeting altar at Cane Ridge, he witnessed the well-marked and powerful conversion of Mr. Jefferies. This to him was a life-long source of comfort and joy. During the forty-five years of his Christian pilgrimage he often had his faith strengthened and reassured by adverting to his original conversion. It was too plain and powerful, he said, to admit of an unbelieving doubt. We need only say that his life corresponded with his profession, and that his end was peace. But for the benefit of the living we wish to call attention to a few suggestive facts developed in his Christian experience and life.

Notwithstanding his satisfactory conversion, and the peace and happiness he enjoyed in the service of God, he at times had some painful reflections on the subject of death. How could even a Christian feel triumphant in death when leaving his wife and little children behind to meet the selfishness and treachery of this wicked world without his protection and aid? And then there was an unexplained mystery hanging over the separation of soul and body, and the passage of the soul "through the valley of the shadow of death." His class-leader was John Osborne, a man of little worldly substance and a limited education, but full of faith and good works. Mr. Jefferies had full confidence in the piety and godly sincerity of his class-leader, who was also his near neighbor. Sabbath after Sabbath, as they rode to and from their class meetings at Lebanon, they conversed sweetly on experimental religion and enjoyed the communion of saints. In the middle of life, and in the midst of his usefulness, John Osborne became sick unto death. Now, said Mr. Jefferies, let me see how a Christian can die. He was often at his bedside; watched every phase of his countenance; treasured up every word of hope and joy that fell from his lips; sat close by him in the final struggle, and saw him breathe his last, and, as far as possible, followed him into the dark valley. Mr. Jefferies had already learned to live the life of a Christian, but now he learned how a Christian could die. After witnessing the perfect resignation, the full assurance of hope, and the triumphant joy of John Osborne, while buffeting the cold waters of the last river, death was disrobed of his terrors, and from that day forth he felt that if he lived right he need not fear any death by which he might be called to glorify God.

Mr. Jefferies was a good economist, and gradually extended his possessions until he became by far the wealthiest church member in his community. He was often called on to aid in the various church, educational and humanizing institutions within his reach. What he did in this way was with him a matter of conscience. It was seldom worth while to undertake to persuade or dictate to him as to what direction he should give his charitable donations. As a steward of the Lord he claimed the right of exercising his own best judgment in such matters. Some years before the war Mr. Jefferies was called on to make an additional contribution toward the completion of what he considered a rather too costly Methodist church in Port Gibson, where the family now held their membership. He declined making the duplicate subscription to the church; said that no church of any denomination had been built or repaired in Port Gibson for the last twenty-five years that he had not been called on to aid; but now he felt that no was done with that department of his work so far as Port Gibson was concerned; but he would do something for the support of the pastor himself while living, and of his descendants after his death. He had been a member of the church then about thirty years, and had paid an average of $100 a year, as quarterage, toward the support of his various pastors. He wished to make an arrangement by which he could pay at least that much toward the salary of the pastors of his family in all coming time, not only for the next thirty years, but, if properly managed, until the millennium. He thought it would add to his joy, even in heaven, to know that his quarterage was annually paid for the support of the gospel. He accordingly invested $1,060, bearing ten per cent. interest, the interest to be paid annually, forever, as his part of the pastor's salary. The vested fund is now in good paying condition. After the late war had swept his fine plantations as with the besom of destruction, he said, in substance, to the writer, "that, as his heavenly Father had permitted such a calamity to befall him, he had nothing to say against it. It would all be for the best in the end." Mr. Jefferies was the subject of much personal and family affliction in the last decade of his life. In saving the lives of others from a falling beam of timber, he was crippled himself for life. This was succeeded by a paralysis of one side, which rendered him quite helpless; he had lately buried the wife of his youth; he had brought up and educated his large family of children; he had nominally divided his property among his heirs, and settled up all his secular business as far as possible, and he often said that, as far as he could see, all the leading duties of his life had been brought to a close, and he was calmly waiting for his change to come. It came suddenly, but it found him ready. We would like to relate some touching incidents connected with his last hours, but our space at present forbids it. It may be done hereafter in another place and form.

J. G. JONES.

PORT GIBSON, MISS., March 28, 1874.

The Christian Advocate.

THURSDAY, APRIL 23, 1874.

SONGS OF THE MYSTIC.

BY R. H. STODDARD.

LOVE ALONE.

Old Bishop Ivo met one day,
As he went up and down the lands,
A stern, sad woman on her way,
With fire and water in her hands—
In this hand water, that hand fire—
And she was filled with holy ire!

"What mean those symbols, mother, tell?
And whither go you?" She replies:
"To quench with this the flames of hell,
With this to burn up paradise.
Fear, hope, must nevermore be known,
But man serve God through love alone!"

THE CARVER.

The carver thought, the carver wrought,
There was a rapture in his mood;
He saw Our Lady in his thought;
And wrought upon the sandal wood.
His hand would not obey his will,
It faltered and forgot its skill.
No one will say, who sees that face:
Hail! Mary Mother, full of grace!"

He dropped his tools, he bowed his head,
He heard a voice that somewhere spoke:
"Go burn the sandal wood," it said,
"And work upon that block of oak.
What one holds not the other may,
The image may be there to-day."
It was, and all who saw her face
Said: "Mary Mother, full of grace!"

CONFUCIUS AND KE LOO.

"Shall we, O Master!" Ke Loo said,
"Still serve the spirits of the dead?"
"To serve the dead why should we strive,
Who could not serve them when alive?"

"Tell me what death is," said Ke Loo.
"To whom again Confucius saith:
"While life we do not, cannot know,
What can we hope to know of death?"
And further, since he still would seek:
Ke Loo, I do not care to speak."

"If you, the Master, speak not, then
What shall your scholars say to men?"
Does Heaven speak?" the sage replied,
And as he spoke his spirit sighed:
"The seasons run their endless ways,
The days go by with tireless wing,
And all things come in all the days,
But Heaven, does Heaven say anything?"

Independent.

Drinking Habits in Europe.

BY PROF. S. C. HARTLETT, D. D.

To an American passing through Europe for the first time, one of the most palpable aspects of European life is the apparently universal use of intoxicating drinks. In Great Britain there are, indeed, certain lines of travel where hotel-keepers have learned to recognize temperance men. And there must be social circles from which both wines and stronger liquors are excluded. But I speak of what strikes the eye and commonly meets the traveler, both in public and in private life. It is expected that something stronger than water, tea or coffee will be called for at the *table d'hote*. And the dinner-table of a kindly entertainment is regarded as lacking hospitality unless garnished with wine. But stronger drinks are common enough. My brief experience of Ireland made a long impression. The lakes of Killarney seem to me redolent of whisky; and through the Gap of Dunloe," one of the most vivid recollections, next after the swarms of beggars, is of the sturdy fellows who assailed me with bottles, and of the pertinacious women, one of whom followed me nearly two miles with "mountain dew." I grieve to say, however, that the most open and revolting exhibitions of intemperance which I have anywhere witnessed were in dear old Scotland. It happened to be Saturday afternoon when my friend and myself were on our way to Glasgow on the direction of Carlisle—a time when laborers were returning to their homes for the Sabbath. We took a third-class car "to see the people." And we saw them. One red-headed man, who had been himself a traveler, kept his whisky-bottle to his mouth until he became rude, dirty and insolent, and finally sunk off into a stupor which relieved us of his tongue. At one place three men got into our compartment, all heavily steeped in whisky, one of them so that he leaned helplessly against the side of the car, and his companions had to aid him out; another so stupid that he spit on the dress of a young woman near him, and growled at her as she drew it away. In Glasgow, on Sunday afternoon, I saw several men reeling through one of the main streets; and in one case the wife was with difficulty guiding her staggering husband. It is fair to say that I saw nothing equal to this elsewhere in Scotland, although the excessive use of ardent spirits was too generally apparent.

In England the temperance reform still remains apparently somewhat stationary. At the restaurants London ladies as well as gentlemen habitually called for wines. In one of the kindest and most hospitable family circles it was matter of open amazement to the host how a guest could enjoy the sumptuous dinner and yet taste none of the several wines, especially that which was mellowed by fifty years. He evidently felt to the end that the dinner was somehow a failure. Another kind host deemed it indispensable to produce ale when the wine was declined. And I was distinctly informed by one of the most eminent and laborious dissenting ministers that his own dinner-table was not complete without wine. In these circles, however, it should be said there was no such use of these beverages as to produce objectionable effects.

On the continent of Europe, through the whole breadth, so far as I have seen, it is incomprehensible to themselves that any man can live without a stroug drink. At a thoroughly French, Belgian, Swiss or Italian *table d'hote* one finds it difficult to make a waiter understand that he does not take wine. In very many places the practice of furnishing it as part of the dinner still prevails, although the desire to fix an extra charge upon the traveler is beginning to make it a separate item. The wine-card is always brought first. Sometimes the waiter brings wine without waiting. When I have declined, I once had the bottle sent round to me by the head waiter, thinking there must be some mistake. Up the Rhine it was one long-continued drink. At Antwerp, Brussels, Basle, Geneva, in short, everywhere, one is astonished at the amount of wine consumed by individuals—by gentlemen, and even by ladies—at a single meal. It is wine at luncheon, and wine at dinner, and wine between, and wine in the evening, perhaps; and sometimes, though not often, wine at breakfast. If a man sits down to talk with his friend he calls for wine. The bottle and the glass are a common accompaniment of the concerts in the open air, and frequently the sole refreshment in a *cafe*. And wine seems often to be the needful means of whiling away the time in one's apartment. At Interlachen, I remember, it seemed as though the waiters were all the time rushing round with bottles.

At the same time it is just to say that in these wine-producing regions I have *seen* but little absolute intoxication. At the dinner-table the gentlemen's tongues sometimes become more voluble and noisy than is quite natural; and I have seen ladies' faces redden with a deeper and more pervading glow than seemed to me the flush of beauty. In the streets of a city I have occasionally seen a man walking with unsteady gait. But I remember what Hillard said, twenty years ago: that the temperance of wine-growing countries is overrated, because the stranger does not penetrate the places and times where the intoxication is to be found. Coincident with this suggestion was the remark made to me the other day by a gentleman who has resided in Rome for twenty years. Though inclined to deny the prevalence of intemperance, he supposed that perhaps one in a hundred drank to intoxication. But he immediately added that an intoxicated man here makes no outward disturbances while others are around, but pushes his way out of sight. He also remarked that the Roman youth are now becoming addicted to the use of distilled liquors; a fact which he attributed to the inadequacy of the wine crop for the last few years. The remark showed, at least, that he was not inclined to overestimate the ill effects of habitual wine-drinking, while it gave very unequivocal testimony as to the tastes it engenders.

Not having the time or inclination to push my way into those walks of life where the worst effects of the wine-cup are seen, I content myself with these admissions of others. Still some very obvious indications have fallen under my observation: the disorderly noises at all hours of the night which have greeted my ears in all the chief cities of wine-drinking countries—Basle, Geneva, Milan, Venice, Florence, Rome. In Milan there was a drinking saloon nearly opposite my room at the hotel, which remained open almost all night; and more than once at two in the morning I was awakened by the boisterous sounds of the revelers. And in all these cities I have customarily heard far into the night uproarious singings and shoutings, which, if they were not the offspring of intoxication, it would be difficult to define where intoxication begins.

In this same connection an inquiry forced itself upon me as to the nature of these wines. Passing thus through the whole breadth of Europe, on one of its chief vine-growing belts, it seemed to me that this might be taken as a fair sample of the drinks which *the people* of any grape region will extract from the vine. I raised the question: Do those communities use or know any drink bearing the name of *wine* which is not a fermented, intoxicating drink? It was perfectly manifest, even to the eye, that all the wines consumed by high and low were diffusible stimulants, stirring the blood, exciting the nerves and flushing the cheeks. But it occurred to me, before leaving the Rhine, to test the question still more effectually, as my own practical reply to statements which I have heard and read about the use of "unfermented wines" in wine-growing countries. Accordingly, from that time I have made it a point at every principal stopping-place to taste the people's wine—"*vin ordinaire*"—and occasionally other kinds at random. I have found that, while differing in astringency, sourness and flavor, the people's wine is *invariably an alcoholic drink*, apparently a little stronger than the strongest old cider which was formerly made in New England, from which in some instances the taste could scarcely be distinguished. And I have concluded that, if there be any practice of preserving the unfermented juice of the grape, or of preserving the grapes to make it, such as the excellent Mr. Delavan found in one solitary instance in Italy, it is a practice kept profoundly secret. And, if there be any unfermented liquors sold and drank as "wines" in the region I have now traveled, they are liquors unknown to the hotels, the *cafes*, the restaurants and the people who frequent them; and they are liquors not comprised in the *vin ordinaire* of the great vintage zone. Their existence is to me a secret undiscovered. I remember, too, that it was a thing which Dr. Eli Smith was unable, after long and careful inquiry, to discover in Palestine and Syria.

I think, therefore, that we shall have to gird ourselves with other arguments to the great temperance reform. And when one looks at Europe he feels, as when he looks at New York or Chicago, that only some diviner impulse than man alone can originate must aid in breaking the mighty chain.—*Independent.*

ROME, Italy.

WORKS OF GOD.—We should live as though doing day's works for God. There is no contract for long service. It is day by day, and day by day. Our Master may have need for us further on; he may not. It is not ours to question. Good and faithful service now is the thing asked. And to strengthen us for the day's work we should be given our daily bread. The prayer so simple covers every human need. It means bread for the body, and for the soul—physical and spiritual nourishment. Is our prayer an earnest and honest one? Do we really crave of God our daily food? Or are we seeking to satisfy human cravings from some other source? "Give us this day our daily bread." How many pray thus in the truest sense, as Christ taught?

Down on the Choir.

TYRANNY IN THE CHURCH.

The *Presbyterian Banner* opens in regular *forte* style upon modern church choirs. After speaking of sundry tyrannies to which mankind is subjected, the writer proceeds:

"But, after all, it is doubtful whether there is any tyranny among us more dreaded or more severe than that exercised by many of the choirs which sing and rule in our churches. Pastor, sexton and congregation stand in awe of them. The minister may be criticised, and complaints may be made of the elders with comparative impunity; but woe unto the unlucky one who will venture, even with hat in hand, and with pallid countenance and trembling lips, to intimate that the choir might at times so far condescend as to sing tunes in which the congregation can take part, that some of its members ought to behave themselves somewhat more seemly during prayer, the reading of the Scriptures and the sermon. So sensitive is the average choir as to its own undisputed sovereignty, and the undoubted supremacy of each one of its members, that every now and then the principle of cohesion gives way and the entire concern goes to pieces, putting the whole church into a fever of excitement and often giving irremediable offense to some, until a new organization is effected. The immense capacity of such choirs to cause dissatisfaction, give trouble, and interfere generally with the progress and happiness of the churches over which they exercise sway, is beyond the power of human computation.

"The success of choirs, such as we have described, in interfering with the labors of the pastor, destroying the effects of the sermon and in utterly smothering the devotional spirits of religious meetings, is beyond dispute; like some kinds of 'patent medicines'—'they never fail.' Not many moons ago we were present at the meeting of an ecclesiastical body which was opened with an elaborate and able sermon. At the close of the discourse the hymn beginning,

"'Savior, visit thy plantation,'

was announced. The pastor very properly invited the congregation to stand during the singing, and one thousand persons arose, expecting to join in singing the hymn to the well-known tune of 'Greenfield,' with which it is inseparably entwined. But the choir would have no such intrusion and impertinence as this; it would have things its own way, and it had; for it started off on a tune which no one in the large audience outside of the choir could sing, in which the choir itself made but an indifferent success, and which at best was unsuitable to the hymn. Great was the consternation in that church. The people looked at one another; some of the devout fathers and mothers were sad; others were startled as if some calamity was about to burst upon them; some of the young folks were disposed to giggle; while some people of more combative disposition felt as if it would afford them the highest degree of satisfaction to go into the organ-loft at that moment and pitch leader, choir and instrument through the windows into the street.

"In view of such things it cannot be thought strange that the rule of the choir is awakening a feeling that will soon manifest itself in some decisive way. Those who have borne the yoke of bondage most severely do at last, when oppression can no longer be endured, turn upon their tyrants and hurl them from their thrones."

More Abundantly.

In a recent address on "Life in Christ," with special reference to the words "that they might have it more abundantly," Mr. Spurgeon said:

"In a great many Christians the life of Christ is not supreme. A Christian in the old times was, first of all, a Christian, and then a long way down, perhaps, he was a shoemaker. He was a Christian, and perhaps he might belong to Cæsar's household, but that you might hardly know. Nowadays what are we? We are bankers or merchants; everybody knows that. Then, after a little inquiry, perhaps it may be found out that we are Christians. The thing ought to be reversed. Our religion should be the first thing. Too much the Lord Jesus gets the scraps and the spare victuals, and the world gets the banquets. Men give to the Lord Jesus their odd minutes, and to money-getting the main strength of their lives. I do believe that will have to be altered before we shall see any great work done in the land and multitudes of conversions. How it is going to be altered I cannot tell, except by this, that life has a wonderful faculty for accomplishing great things. A little seed has been sown in a mass of rock, and you could hardly suppose it could live. But yet it has thrust itself up and has become a tree, and has lifted up the mass of rock, and by-and-by it will move the rock away to make space for itself. And life in God's people at this time is very like that seed in the rock. Our modes of living and our habits are altogether prejudicial, I believe, to any very wonderful display of life, but life will do it somehow, it will achieve its purpose by some means. I pray God to give us that life. Here is the whole world lying in wickedness.

"Do you believe the world is to be converted by the missionary societies? God be blessed for them, but do you think that they are to accomplish it all? Oh, never! The whole church must be of one heart; the entire mass must be consecrated for Christ. Christian women must give themselves to church work. Some of them are doing it, but they are only few. Oh, for a real setting on fire of the whole church! As yet I see the bush in the wilderness, and here and there upon some twigs of its boughs I can see the glow of fire, for God has not left the church. But I see yet more bush than fire. But the day shall come when through the entire bush a divine fire shall glow and the bush shall be full of the glory of God. Oh, poor church of God! how low is thy state, how cruel are thy foes against thee; but the Lord on high is mightier than them all, and he shall set thee ablaze with his glory and power. It must and shall come."

Religion in Spain.

As to religion, again, it is at a fearfully low ebb in the interior, and one naturally asks the question: Why so? Is the fault to be found in the especial phase of Christianity grafted upon this people? Certainly no religious faith has ever been nursed more, and brought up, as it were, by hand, than that branch of the Catholic Church established in Spain. Up to a few short years ago the clergy, as self-ordained teachers of this vast nation, had it (to use a trite saying) "all their own way." They were protected during the sovereignty of Queen Isabella more strictly than any of her subjects; their rights, revenues, doctrines, were guarded with a jealousy that knew not where to stop. An Englishman who, ignorantly, merely took off his hat, and did not dismount also from his horse as the "host" passed him in the street, was in this town dragged from his horse by order of the priests, and fined or imprisoned for the offense. And what work have the clergy done—what revolution have they brought about, fighting, as it were, under cover? What blessing have they brought about for their country? Simply nothing. True, the material they have had to work upon has been of the rudest kind, but something might have been done, if but little. Had the clergy merely exerted themselves to get a law passed making education compulsory, the good springing from such an act would have been boundless. But it was not so. Feeling all in their own hands, they were well content to rest on their oars, and think, fondly enough, that "to-morrow would be as this day, and still more abundant." The clergy of the State church in England certainly in their zeal for education present a marked contrast to their brethren here, for they did buckle to work and educate their flocks by means of national and Sunday schools. The clergy of the State church in England, again, especially in our large towns, are now, in this their day, endeavoring to meet and satisfy, and not stifle, the inquiring spirit of the age in which their lot is cast. The clergy of the interior of Spain, though kind and good to their poor, have been content to stifle or not acknowledge the existence of such a spirit in their land. They, in the zenith of their power, simply sat still. And what has been the result? Simple irreligion or black superstition. The "civil funeral" and the "civil christening," the empty churches, the covered heads of the men as the religious processions pass by, the cynical profession of many of the educated men, "I am a Protestant," which means, "I belong to no church at all; I am a doubter or a Materialista"—all these little things are evidences that the clergy knew not the days of their visitation, or that the faith they had to preach had not within it salt enough. Now the position of the clergy in the interior is cruel indeed; their influence is on the wane, their incomes are cut down to nominal sums; many have been driven to lay aside their robes and seek their bread by other means; the poor, whom once they were glad generously to feed, are suffering from hunger, cold and wretchedness. A few nights since I stood with raised hat as the "host" passed by, heralded by its many lamps of many colors; the viaticum was being carried to some Christian dying. Suddenly a drove of pigs came squeaking down a street close by; women in mute adoration were on their knees on the pavement, slightly and devoutly enough; men were divided into hats-on and hats-off, but the majority were of the latter class. The pigs charged the procession, and, to my horror, a loud and audible titter ran through the lantern-bearers, which became a hoarse laugh in the mouths of the pig-drivers. The picture, slight as it is, here drawn of religion is depressing indeed, you will say. But, with the virtuous and the educated, the oft-repeated dictum of Senor Castelar has increasing force: "I turn from the uncertainty, the vanity of what is of human invention in religion, to the example of him who suffered to set me an example; that, I know, is true; it is abnegation of self. I strive, I pray, and, looking at him, feel that grace will be given to follow his example."—*Macmillan's Magazine.*

ANECDOTE OF DR. LIVINGSTONE.—Before he went abroad as a missionary he placed himself for a time under the tuition of the Rev. R. Cecil, of Ongar, Essex. The Congregational minister of Sanford Rivers being taken suddenly ill, he could not take the evening service, and applied for help to Mr. Cecil, who at once sent Livingstone. The young Scotchman soon surprised the congregation beyond measure, for, having taken his text, he became bewildered and could not utter a word. Then, without any apology or remark of any kind, he snatched up his hat and made his way to Ongar, leaving the congregation to think or say what they pleased. This was the man who afterward was not afraid of men or of lions. Let timid preachers take encouragement. Let not missionary committees or members of churches say too hastily: "That man is too bashful ever to make his way in the world."

GOD'S CHURCH.—God has a church. It has lived through all changes, outlived all enemies. It is here today, palpable, a presence, a power, seen, felt, acknowledged of men. Zion is a city, not a vision, with solid foundations, or men would not dig about them; towers, bulwarks, palaces, strongholds, or men could not walk about them and study how to assault them. The "CITY of our God," beautiful for situation on the sides of the north, and the south, and the east, and the west. God is known in the places, and in the hearts of her citizens, and in the works of her people.

Religious Intelligence.

REV. ALLEN FISKE, rector of St. Paul's church, Fourth street, Cincinnati, has sent in his resignation to the vestry, to take effect the first of May.

REV. WILLIAM STEWART, M. A., late editor of the *Canadian Baptist*, has accepted a call to the pastorate of Park Street Baptist church, Hamilton.

THE Anglican Bishop of Ontario, Canada, has formally excommunicated Rev. J. B. Stacey, of Ottawa, for participating in the Reform Church movement.

SINCE the establishment of the American Congregational Union, 827 houses of worship have been undertaken and completed. The total number of congregations out of New England now exceeds the number in it by 314.

THE English Presbyterian Church is making up a sustentation fund, and the minimum stipend given now is $450. It is hoped to attain to $1,000. The Irish Presbyterian Church have raised their lowest stipend to $500, and are also laboring hard to increase the amount.

THE Madura mission continues to prosper. At Littlar Kottal, during the month of October, thirty persons from the congregations throughout the station, besides the catechist and the teachers, went out among their people to preach Christ. The heathen received them gladly.

A RECENT incident at Calcutta shows how strong the hold of Hindooism still is, even upon the more intelligent natives. The distinguished pleader, Baboo Kali Mohun Doss, paid a penance of 10,000 rupees to be readmitted to his caste. The ceremony cost one-half of the sum.

IN A newly-issued charge Bishop Wordsworth has delivered a scathing denunciation of simony, which he affirms to be increasing in the church. From the *Ecclesiastical Gazette* he cites specimens of its advertisements to show how systematically the unholy "traffic in spiritual things" is conducted.

IT IS stated that the Waldensian missionary churches of Italy are to be reorganized on a Presbyterian basis. There are thirty-eight of them, mainly supported from England, at an annual cost of $40,000. The Free Church of Italy is nearly as large, while the Wesleyan Missionary Society has fourteen under its charge.

DR. PORTEOUS' church in Brooklyn has been organized under the title of "All Souls Church." As the doctor proposes to be loyal to the Church of England, and "my lords" the bishops refuse to recognize him, we suppose his church must either be considered the American branch of the English Church, or else an Episcopal church without a bishop.

THE Presbyterian mission at Canton, China, has received 35 converts during the past ten months, and 10 more were to unite with the church in the month of January, and there were besides a number of inquirers. A daily prayer meeting is held at quarter-past six in the morning, in various places simultaneously, so that all the members of the church may meet together at that hour.

IN THE defeat of the Liberal party in England the Nonconformists see no probability of the disestablishment of the national church. The Conservative vote will be solid against it. Although in any event the nation would at present stand by the establishment, the Opposition found more hope of final success in the reign of the Liberals than they can possibly find under Disraeli's administration.

THE education of native girls in India is progressing satisfactorily, in spite of the social prejudices against it. In a recent examination of the Free Church Orphanage six girls out of ten obtained sufficient marks to have put them in the first division of the university list, and some of the examiners were Hindoos. Similar results have been obtained in Madras, where the girls pass the government examination for certificated schoolmistresses.

THE Protestant Episcopal Church in the United States comprises 41 dioceses and 9 missionary jurisdictions, 52 bishops, 3,095 priests and deacons, 2,700 parishes and 200,000 communicants. The most populous diocese is that of New York, which has 26,282 communicants; next Pennsylvania, with 19,109; next Maryland, with 17,055; and the fourth in number is Connecticut, with 15,416. The contributions of all kinds are reported at $7,316,149.

A MISSIONARY of the London Society at the Society Islands writes that the French government has at last permitted the incorporation of the Protestant churches, under the title of "Association of the Protestant Churches of Tahiti and Moorea." The number of church members (1873) is 2,526, being an increase of 41 over the preceding year. The natives have spent about $20,000 during the year in church edifices. For one church, built of American wood, 1,000,000 of oranges were paid.

THE census shows that the total Christian population of Lower Bengal is 93,098. Of these, more than 70,000 are Asiatics, 50,000 being natives of Bengal, and a little over 20,000 persons of mixed blood, born in the country, while 22,000 are Europeans or non-Asiatics. "A native or semi-native church of 70,000 members," says a correspondent of the *Pall Mall Gazette*, from whom we have these figures, "does not seem a very inadequate result of seventy years of missionary enterprise in a single governorship."

THE members of the Liberal Baptist Union of Brooklyn have issued their declaration of principles in a neat pamphlet form; and their Central Council of fifty invite Baptists in all parts of the country to subscribe to it. The object of this organization, as has already appeared, is the promotion within the bounds of this denomination of the doctrine of Christian liberty in relation to the Lord's Supper. The open-communion element in Brooklyn is known to be considerable, and it has now crystallized into the form of this Union.

A NATIVE of Eastern Bengal has started a new religious movement among this people, and what is stated to be its remarkable feature is the circumstance that he and his followers read the Scriptures, and endeavor to live after the example of the apostles and early Christians. They are vegetarians, discard the use of medicine, and seek the cure of sickness by prayer. Perhaps a return to primitive Christianity would, after all, be just the "new religious movement" which modern Christianity needs to be infused with, in part, almost everywhere.

A SCOTCH paper thinks the effort of the American Presbyterians to occupy Teheran, Persia, as a mission station will be an important movement toward the evangelization of Central Asia. It says there is no station in Persia, west of Teheran, nearer than Tabreez, and none to the eastward nearer than India, and Teheran "is the only tenable ground for missionary labor designed to reach either Eastern Persia or the Tartars of Toorkestan." The city has a population of 130,000, of whom 100 are Europeans, 2,000 Jews and 1,000 Armenians.

IN SWEDEN it has been hitherto almost impossible to get out of the Established Church (Lutheran) into any of the Dissenting churches, and the members of these churches have been subjected to certain legal disabilities of a very tormenting character. A law has recently been passed by which, upon the expression of a desire to join another communion on the part of any person over eighteen years of age, the pastor of his parish is obliged to register the transfer. This reform will, it is said, lead speedily to the removal of the other legal embarrassments in marriage and baptism under which the Dissenters are now laboring.

THE MISSIONARY'S RETURN TO NAZARETH.—The Rev. J. Zeller, the veteran missionary at Nazareth, has returned to his post, after a period of rest in Germany. He writes: "In the Plain of Jezreel I was met by my wife and children and a number of men of our congregation, and before I reached Nazareth the number of friends who wished to greet me had swollen to such a stream that I made my entry into the town surrounded by several hundred people on horseback and on foot. During the following days the mission house was literally crammed from morning to night with those eager to welcome me, of our own people as well as Moslems, Greeks and Latins."

AN ANTI-CHRISTIAN MANIFESTATION IN BOMBAY.—Religious controversy has of late given rise to trouble at Bombay. Mr. Tudor Trevor charged a Hindoo clerk in the postoffice with insulting the feelings of Christians in the esplanade. The man was loudly maligning our blessed Lord as immoral and dishonest, and pretending to quote the gospels in support of his assertions. The magistrate characterized the man's language as infamous and blasphemous, but he was discharged on making an apology. Disturbances have also broken out among the Mohammedans and the Parsees, in consequence of a Parsee publication reflecting upon the character of Mohammed. Several Parsees have been injured.

VERY REASONABLY, the *Presbyterian* is not satisfied with the report of the joint committees on union between the Cumberland Presbyterians and the Presbyterians North, which provides that the Confessions of Faith of both churches be retained, and that the candidates for the ministry and ministers be allowed the privilege of selecting according to their own desires; both Confessions of Faith to be on equal footing, and have the equal authority in the united church. It says that alternative confessions are novelties in the theological world, and it hopes will continue to be so. "The inhabitants of a commonwealth might as well attempt to live under two constitutions, with liberty to swear to one or the other, as individuals might see fit." This will possibly be accepted as true by many orthodox Christians who are unable to subscribe to some single confession of faith.

IT SEEMS that the bishops of the Church of England consider the situation in it serious enough to apply for greater power to compel clerical obedience to the order and the ceremony of worship contained in the Book of Common Prayer. The occasion of this proposal is not concealed. The *Times* is very frank upon the subject, and says that "it has become impossible any longer to overlook the license which now prevails in the church in regard to the mode of celebrating divine worship;" that, although "the days of absolute uniformity have long passed," and few would wish to recall them, there is now "an absolute disregard of the clearest decisions of the Courts of Law." The tendency of the Ritualists toward the Church of Rome is, doubtless, the real cause of the bishops' proposed action, and they hope to check this party in the church by stricter laws, since they are unable to do so in any other way.

THE Year-Book of Trinity Parish, New York, makes the following statements concerning the property of that corporation: "Leaving out of account the unproductive part of the estate, and estimating that portion only which yields an income, the value of the property is comparatively small—small in comparison with the inflated and erroneous opinions about it. 'Sixty millions of dollars' is the stereotyped phrase at present in vogue. The property, in all probability, is not worth more than from seven to eight millions. The entire income, from all sources of revenue, during the last financial year, was in round numbers only about $500,000. Of this income a large part is consumed by the expenses of the estate. About one-tenth is given away to poor churches outside the parish. Not one dollar is hoarded; the entire income is spent for the purposes of the sacred trust, and it frequently happens, and was almost invariably the case until within a few years, that the annual expenditures exceeded the income."

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The Lord Upon the Floods.

The Mississippi valley is at present witnessing a flood such as has not been seen for the last fifty years. A world of waters is pouring down upon us, and, with irresistible might, sweeping away the artificial barriers which have been constructed to oppose it. Millions of property and many lives have been destroyed. Houses, crops, stock, have been overwhelmed, and the homes of thousands have been devastated. It is a grand and awful sight to stand upon our levee and look out on the turbid and agitated stream as it sweeps past in sublime and stately independence, defiant, and madly bent upon having its own way. The huge monster seems, indeed, to laugh at our calamity and to mock when our fear cometh. It frets and chafes under the restraint which men have attempted to put upon its freedom, and resents it as an affront and insult to its dignity. The river pours through the crevasses with a roar and bound expressive of joyous triumph, and spreads over the rich fields, and fills up the swamps and bayous, as if conscious of reconquering its lost domain. Very imposing and truly magnificent, and also sad beyond measure, is the scene which presents itself to the eye on the lower Mississippi. Now, at least, it is "a great inland sea," and the proud waves have gone over some of the fairest and most productive lands in the country.

It comes also upon the back of other calamities, as an appendix to misrule, and to the blight on the harvests of past years. Much of the present disaster might have been averted here in Louisiana, and probably elsewhere, by a proper system of levees. Throughout the country generally such is the impoverishment of the people, and so difficult is it to control and concentrate labor, that the levees could not be adequately strengthened and guarded, and when broken the breaks could not be closed with the facility which marked this sort of enterprise in former times. But whatever may have been the case elsewhere, in Louisiana the State has turned the whole business of levees over to a company, who contract to keep them in repair and to build new ones wherever needed. The commissioners have received, within the past two years, as the proceeds of a direct tax, something over $1,000,000. The money has gone into the hands of the company, and not much of it has been expended in protecting the country from overflow. As late as a month and six weeks ago repairs and new levees were being made, which every one knows should have been completed last fall. Much of the suffering and ruin of the present hour are thus traceable to the unwise and corrupt legislation of which the State has so long been the victim. The people are taxed to the verge of confiscation, and receive almost nothing in return. In such a season as this no system, however well administered, would have entirely averted disaster, but the larger part is due to the miserable government under which we live.

We may hope, where everything looks so dark and discouraging, and where the evil appears unmixed with good, that there will be some compensation in the end. Precisely what the providential mission of this deluge is may not now be altogether clear; nor can we fully trace the lessons which the misfortunes and adversities of the last few years are designed to teach. With reverence and with comfort, however, we may adopt the words of David: "The Lord sitteth upon the flood; yea, the Lord sitteth king forever." He moves upon this wild and spreading torrent, and his hand has set it free from the far-off mountains, and sent it forth on its race to the sea. The season has been so ordered in the different latitudes, conditions of temperature and the courses of the winds have been so adjusted, that this avalanche of waters has come. God rides upon a cherub, but he also flies upon the wings of the wind, and "maketh the clouds his chariot." It is a bad case that much of the country is in sorrow upon sorrow and wave upon wave. Vile men are exalted, the wicked flourish on every side, and "all the foundations of the earth are out of course." It is as king that the Lord sitteth upon the flood—"the Lord sitteth king forever." The Lord's hand is in our troubles; the raging waters and the floods of the ungodly shall alike contribute in some way to his glory.

God does not condone the sin which he may overrule for good, nor does he commend the sinner whom he may use for the accomplishment of his purposes. The floods of nature and the floods of the ungodly, the calamities of the seasons and the elements, and social and political wrongs, are within the limits of a benign Providence, and shall work out good to them that love God. With venality and crime rampant, with bad government, with flooded fields, with devastation unparalleled, still the Lord sitteth upon the flood. The bright side of things is the Godward. Here we may find the personal application, and look most confidently for the day-spring to break after awhile. Men will be in good heart, in spite of the tribulations which surround them, if they see God and hear his voice amidst the tempests which beat upon them. Pitiable and frightful and staggering to our faith is this scene of desolation, this wail of drowning people, and the despair of those whose fortunes are gone, and the cry of women and children for bread. But the Lord sitteth upon the flood, and many shall have this experience to tell: "He sent from above, he took me, he drew me out of many waters."

The Presiding Eldership.

The conclusions reached in the various discussions of the office of presiding elder cannot be said to show a prevailing leaning toward the abolition of the office. A desire for change is apparent, and in other cases the acknowledgment of a necessity of some modification is made. But to what extent the office can be changed and retain its identity has not been satisfactorily shown. It may be that the grounds of objection to the present administration of the office would show the direction in which modification would be possible and safe.

The complaints converge toward two main points—the expense and the irresponsible power of the office. If the expense could be lessened, the complaint fullest of menace and growth would disappear; for as soon as those who pay the salary of the presiding elder combine for a change, a change will become imperatively necessary. This event is infallibly certain, and should be anticipated. But retrenchment in the presiding elder's salary is not possible. Take an instance from the Mississippi Conference. The eight presiding elders cost the church $6,300—less than $800 each. Obviously insufficient as that amount is toward a decent support of the office, it is nevertheless felt to be a pecuniary burden to the church and a loss to the pastorate. The reason of this is that the charges composing the districts are small and weak. The work has been divided almost to the vanishing point, and, as a rule, not more than twelve of these are embraced in a district. Every hardship sets the wits to work to find relief; and as the salary of the presiding elder cannot be reduced further, the alternative is to dispense with part or all of his service. The office of presiding elder was indispensable when ordained ministers were few, and the work was largely confided to licentiates; but the great increase of ministers in orders, and the increased facilities for obtaining orders, renders the presence of the presiding elder at the quarterly meetings less necessary now than formerly.

But the supervisory function of the office is, on account of the growth of the church, more essential to the maintenance of the itinerant system now, if possible, than formerly. The service rendered by the presiding elder cannot be dispensed with without a costly increase of the episcopate, nor can the service be obtained at a lessened cost except by modifying the disciplinary requirements as regards attendance upon quarterly meetings, and a reduction of the number of districts. A presiding elder can, within a district of twenty to twenty-five appointments, perform the work required for the efficient working of our church system. The only relief for the church, and safely for the system, is in an enlargement of the districts.

The other ground of objection to the office is its irresponsible power. We take side with those who see in the presiding eldership only the usual imperfection inhering in agencies. The cases are rare in which a man can do a thing as satisfactorily, by an agent, as he could do it himself; but there are circumstances in life that make agencies absolutely necessary. Stationing preachers under the itinerant system is impossible without agents of some kind. We doubt whether the preachers in a single district could distribute the work among themselves satisfactorily. It would prove the sheerest folly to attempt it in a Conference. And we doubt not that a careful comparison will award to the presiding eldership a superior efficiency to every other agency that has been tried. Besides, the power complained of would appear in any plan for dividing out the appointments of a Conference to the body of preachers. The power must exist, or the thing cannot be done. But the presiding elder is not an irresponsible agent, even at the point complained of; for, although he does not receive his appointment from the body of the preachers, he is none the less one of them, and subject to every influence the body exerts to maintain a proper status. If the public sentiment in a Conference is too feeble to secure order and fraternity, it is possible, for lack of the proper guide, the presiding elder may consult his own will only. This is not sufficiently considered by those who allow themselves to complain of the presiding eldership. That office will express the character and spirit of the body out of which it grows. A conference of preachers is more than a machine; it is self-regulating, and perhaps, more than others, the presiding elder is sensitive to the charges of public opinion in the body.

The measure which came next to the present custom of being the rule, was for the Conference to select a number of its members from which the Bishop should choose the presiding elders; but it was believed the gain would be too small to make it a constitutional reform.

Thus far no one has seen any nearer approach to a just distribution of the needful powers of management than our present system contains. We cannot work the system without the power complained of. To destroy the power is to destroy the system. We cannot abolish the presiding eldership without a corresponding increase of the episcopacy, and one Bishop costs the church in money as much as four presiding elders; and then he is only one against four for service. There is at present, then, but one measure of reform that looks both possible and safe, and that is the enlargement of the districts and a reduction in the corps of presiding elders.

ELDER.

Church Dedication in Lake Charles.

MR. EDITOR: Calcasieu parish is an excellent country and Lake Charles is a beautiful place in Louisiana. This beautiful town is situated on the romantic shore of the lake of the same name. It has only two Protestant churches—one English and one German—and both Southern Methodist. On Sunday, April 12, I dedicated the German church. Preached in the morning in my native tongue, administered the Lord's Supper and took in nine new members. Preached the dedicatory sermon in the evening in English. The house, fifty by twenty-five feet, was filled with hearers. Baptized three children, raised $300 to pay off the remaining debt, and then dedicated the sacred abode to the worship of our Master. At early candlelight I preached again in German. On Monday night I preached for Bro. Foust at the Masonic Hall, and collected, in conclusion, $300—the amount necessary to finish the American church; for the Germans, for once, got ahead of their more favored brethren. Now the American church will also soon be ready for dedication. Bro. Foust is doing a good work, and so is our Bro. Lieser, German missionary.

There are a great many Germans at the various saw-mills near Lake Charles, and they are glad to have a missionary among them. I sold, while there, nine German hymn-books, morocco binding, at $3 apiece. Bro. Lieser has also built and is living in a two-story parsonage, with five rooms, large galleries, etc. The lot, on which both church and parsonage stand, contains an acre of ground and is inclosed by a picket fence. The whole property is worth from $1,600 to $2,000, all paid for—all the result of one year's labor.

Had a terrible time in reaching Lake Charles. Stage broke down in Mermentau bottom, fifty-one miles this side. Had to make that distance, in a cold night, on a mule and horseback, part of the way without saddle, having several mail-sacks to carry at the same time.

The devil too, though, has found the way to Lake Charles. A German (a staunch Lutheran,) opposed to our work, had ordered lager-beer from Galveston, and arranged a ball for his countrymen on the night previous to the dedication of our church. The design appeared to be to make everybody drunk, and thus frustrate our services. But in this he failed, there being yet a goodly number who did not cast off the fear of the Lord.

Affectionately,

J. B. A. AHRENS.

NEW ORLEANS, April 20, 1874.

DR. BENISCH, a man of great influence among the London Jews, has been delivering a series of lectures in St. George's Hall, London, on the "Development of Modern Judaism." In a report of the first lecture the *Times* says that, repudiating the title of "conversionist" for the spirit of Judaism, he adopted that of "missionary," and pointed to Philo, Josephus and the Septuagiut. The proselytes of Judaism at Antioch, Damascus, Rome, were the nucleus of Christianity. With the exception of the writings of St. Paul the New Testament might be considered as an exposition of Judaism for the Gentiles, and the work of Paul himself, though alien in matter, read in manner like a translation from the Talmud. The lecturer divided the history of Judaism into four periods, from Moses to Ezra, from Ezra to the destruction of the second temple, from that time to the death of Moses Mendelssohn—the grandfather of the composer—in 1786, and hence to our day. The first period was that of inception, the next of consolidation; in the third new schools arose, and the Pharisees, Sadducees and Essenes divided the land. The Sadducees disappeared; unchangeable, they would now bow to the time, but they re-emerged centuries later as the Paraites or literal adherents of Scripture. The Essenes were absorbed into Christianity. Judaism was a sober school, little suited to the dreamers of dreams, to the prototypes of monasticism. The Pharisees prevailed. In the fourth period the philosophic spirit breathed upon the Jews in their turn. Returning to the first period for a fuller analysis, Dr. Benisch said that we must study it in the Pentateuch, that repertory of history, doctrine, institutions. The Eastern mind is without the instinct of method. It goes by leaps and bounds. An institution will be laid down in the first book of the Pentateuch, and the doctrine which justifies it will appear, without connecting link, in the fourth; still there is a connection to be traced between doctrines and institutions. All Judaism is contained in four groups of doctrine: attributes of the Deity, the theory of creation, the relation between God and his creatures, and an individuality. Judaism is not Pantheism. Nor in it is the Deity absorbed in the contemplation of his own perfection. He has affections. He is eternal and self-existent, attributes implied by the etymological meaning of his incommunicable name, Jehovah, which was pronounced on one day in the year only, and then by the high priest as he entered the holy of holies. It contains the past, the present and the future tenses of the verb "to be." The unity of God was the next attribute, and its importance was impressed on Jews by the sufferings which they underwent for it at the hands of Polytheism and of Trinitarianism. "Hear, O Israel, the Lord our God is one," is the first sentence which babes are taught to lisp; it is the last which strikes upon the ear of the dying Jew. Spirituality was the next attribute, and his honor was enjoined in the commandment which forbade the children of Israel to worship the image of anything that is in the heavens above, in the earth beneath, in the waters under the earth. The importance attached to this command explained the fact that no Jewish sculptor was known to fame. When the portrait of an Emperor of Austria, much loved by his Hebrew subjects, was brought into the synagogue, the appearance of it was the signal for dismay. Holiness, goodness and justice were the remaining attributes. Goodness was concerned with kindness to animals, in which the rabbis had anticipated modern philanthropists. Justice was exalted by Judaism as mercy was by Christianity. With the Sermon on the Mount might be contrasted the Hebrew idiom which called an act of charity by calling it an act of justice (*zedaka.*) Such were the attributes of God; but Maimonides said no attributes should be ascribed to the Deity, lest Polytheism should arise, the weakness of man making of every attribute a separate god. In the second group came creation, commemorated by the Sabbath. The Lord's day of the Christian world was solemnized on another day and commemorated a different event. As for the third group, the relation of his creatures to God, their duty was to acknowledge their dependence, as first they did by sacrifice and afterward by prayer. Their duty was to learn his word. Hence, though their sacred books were destroyed a hundred times, the Hebrews could write them out again by heart; hence, in these days of printing, the acquisition of a new scroll of the law was still a time of joy to the synagogue; hence the Jews were a literary people, and their writings had outlived the literature of their wealthier and more civilized neighbors, the Phœnicians.

THE New York *Christian Advocate* says: "A friend, who has carefully counted up the results of the women's temperance movement thus far, gives us the following figures: Thirty-seven cities and towns entirely freed from the liquor traffic; one thousand seven hundred and sixty-one liquor saloons in Ohio, Indiana and Illinois closed; and eight hundred liquor-sellers not only reformed, but hopefully converted to Christ!"

THE ANGEL AT THE TOMB.

BY MRS. ADAMS.

The mourners came at break of day
Unto the garden sepulcher,
With darkened hearts, to weep and pray
For him, the loved One buried there;
What radiant light dispels the gloom?
An angel sits beside the tomb!

The earth doth mourn her treasures lost,
All sepulchred beneath the snow,
When wintry winds and chilling frost
Have into her summer glories low;
The spring returns, the flowerets bloom—
An angel sits beside the tomb!

Then mourn we not beloved dead,
E'en while we come to weep and pray;
The happy spirit far hath fled
To brighter realms of endless day;
Immortal hope dispels the gloom—
An angel sits beside the tomb!

John Wesley.

It is estimated that twelve million of the human race are taught weekly the lesson of religious experience wrought out in the active intellect of John Wesley; that no part of the known world has been unvisited by his disciples; that the tide of reform set in motion by his pure and lofty energy is still in the ascendant, is moving onward with ceaseless vigor, and shows no traces of decay. Wherever the Anglo-Saxon race penetrates, it is pursued and softened by the influence of its unassuming saint. In Australia and South Africa, in America and in the islands of the Pacific, the genius of Wesley is ever active. His schools and churches have belted the world with an illustrious chain. His writings have been translated into nearly all the languages of Europe, and are made familiar to the worshipers of Burmah and of Buddha. Since Luther no other man has exercised so wide, so benign an influence upon his race. Nor is it unjust to assert that but for his English successor the reformation of the German teacher would have lost much of its effectiveness, and might have sunk into an empty formalism, at least in England, amidst the corrupting alliance of Church and State. It was the aim of Wesley to withdraw religion from the control of the great and the powerful, of statesmen or of bishops, to make it the light and the solace of the workshop and the cottage, almshouse and jail; to diffuse its sacred teachings among the people, and preach, with saintly earnestness, the gospel of the poor.

As contrasted with all other successful teachers of a faith, whether true or false, it is a striking trait of Wesley's triumph that he was never aided by the civil power; that his disciples have never wielded the sword of persecution or gained any victories but those of peace. History, indeed, has no record of any other great religious movement, except the founding of Christianity, that was not perfected in violence and sealed with the blood of its opponents. The Greek Church was planted in Russia by the civil power; the Romish Church won its supremacy by bitter wars and endless cruelties; Bernard and Dominic enforced their teachings by the sword; Luther and Calvin were often sustained by the arms of their adherents; the dark and widespread brotherhood of Loyola obtained its ascendency by arousing in every land the fiercest flames of religious persecution. But of the millions of devout believers who have lived and died in the simple faith of Wesley, not one has yielded to any sterner influence than the power of divine love. As the vast wave of reform has swelled from the poor cottage at Epworth over England and America, over the Pacific and the Indian seas, it has never needed a Constantine or a royal protector—has been governed in its holy victories by no human hand.

The Good Work.

The Galveston *Christian Advocate* of April 15 says:

The good work in this city still continues to move on. On last Sunday there was service at the different churches in the morning, and a mass meeting at night at St. John's church. Over one hundred and fifty up to that time had united with the three branches of the church engaged in the work. This, however, does not indicate the actual good accomplished. No special effort has been made to induce parties to unite with any of the churches, and a large number of those who have been brought to a saving knowledge of the truth are examining for themselves ere they decide so important a step. The grand aim of all engaged in this revival has been to arouse the people to a sense of their spiritual necessities, and lead them to a saving knowledge of Christ.

Were the benefits of the meeting confined to the membership of the different churches alone, each one would have cause to rejoice. There has been added a freshness to the zeal of the membership, a depth to their devotions, a warmth to the Christian affection between the churches, and between the members of each church, which will leave an impress on the activities of all denominations here for many years to come.

On Sunday night St. John's church was crowded, and the feeling was deep and general. On Monday night there was a manifest increase of feeling, and from every token a still greater work will yet be accomplished. The morning meeting at St. James, on Tuesday, was a season all present will long remember.

DR. TISCHENDORF has brought out another "editio minor" of his Greek Testament. It contains brief Latin Prolegomena, expounding his canons of criticisms, his views on the New Testament dialect, and the history of the printed text, followed by a short account of the manuscripts and other critical helps. The text is that of his "editio octava major." At the foot of each page there is a collation of the "received text," and of the two codices.

LEARN the value of man's words and expressions, and you know him. Each man has a measure of his own for everything; this he offers you inadvertently in his words. He who has a superlative for everything wants a measure for the great or small.—*Lavater.*

Books and Periodicals.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF EXODUS. With a New Translation. By James G. Murphy, LL. D., T. C. D. Boston: Estes & Lauriat, 1874. We have read Murphy's Commentary on Genesis with much interest. In many respects we regard it as the best. The author's Commentary on Exodus exhibits the same clear and discriminating judgment, good sense and scholarship which are found in the former work. It is well adapted to all classes of readers, and should be in the hands of all Bible readers and students.

OUR Nashville Sunday school publications for May are to hand in good time. The editor has a timely and strong article in the Magazine on the subject of union Sunday schools. Here is a paragraph:

"We do not hesitate to say we are very much opposed to union Sunday schools. This is not bigotry. We say to our Baptist brethren, whom we truly love in the Lord, and with whom we will eat joyfully at the Lord's table whenever they will let us: Have your Baptist Sunday schools, and teach what you believe to be the truth of God. So to our Presbyterian and other brethren: With all earnestness teach what you believe to be the truth. Watered milk is not good; it is not nourishing, and it tends to acidification. And watered doctrine is not good. Above all, do not give it to 'babes'—watered milk is particularly bad for them. And for our part we will not do it. We belong to the Methodist Church because we believe her doctrines and love her discipline. We intend to teach both, and never will go into any arrangements which will close our mouth."

THE METHODIST QUARTERLY REVIEW, April, 1874, has been received. Contents: New York State Schools; Tischendorf's New Testament; Fine Art—its Nature, Necessity and Offices; The New York Riot of 1863; The Old Faith and the New; Theories of Life. In the editorial department we have, as usual, the most valuable part of the Review, as follows: Synopsis of the Quarterlies; Foreign Religious Intelligence; Foreign Literary Intelligence; Quarterly Book Table.

WE ARE indebted to Mr. William G. Brown, State superintendent of public education, for a copy of his report to the General Assembly of Louisiana for the year 1873.

BRAINARD'S MUSICAL WORLD for April has been received.

WE ARE pleased to learn that our young friend, Rev. H. Walter Featherstun, of Brookhaven station, Mississippi Conference, was married on March 25 to Miss Emmie E. White, of Vicksburg. The nuptials were solemnized at the Crawford Street church, Vicksburg, by Rev. C. K. Marshall, D. D. The happy couple have our best wishes for their prosperity and wedded bliss.

THE SANTA ROSA COLLEGIAN is a small but very comely and sprightly sheet, issued at the Pacific Methodist College, Santa Rosa, California. Three young ladies and three young gentlemen, students of the college, constitute the staff editorial. We wish long life and great prosperity to the *Collegian.*

REV. DR. E. N. KIRK died suddenly of apoplexy, at his residence in Boston, March 27, in the seventy-second year of his age. He was born in New York in 1802, graduated at Princeton in 1820, studied law for a year and a half, and then entered the Princeton Theological Seminary. His labors as a pastor were commenced at Albany, where he remained until 1837. Going abroad for his health, he was appointed secretary of the Foreign Evangelical Society. He was called subsequently to the pulpit of the Park Street church, Boston, which he declined; but in 1842 he accepted the pastorate of the newly-organized Mount Vernon Congregational church in that city. There he remained until his health compelled him to retire from active duty, his ministry in Boston covering a period of nearly twenty-five years. In 1856-7 Dr. Kirk again visited Paris for the American and Foreign Christian Union, for the purpose of establishing American Protestant worship in the French metropolis, where he was highly successful.

DEAN STANLEY read the burial service and pronounced the benediction at the obsequies of the late Rev. Thomas Binney, after a dissenting minister had preached the sermon. "And so it came to pass," says the London *Standard*, "that the last rite was performed over the large-hearted Dissenter by a Churchman as large-hearted as himself." What will High Churchmen in America say when the dignitaries of the Church of England do such things in the high places of the church?

A LATE British review, speaking of a sermon from a young curate, says: "The sermon was one of those lithographed compositions supplied to the clergy at ten shillings and six pence per dozen. In country parishes these form the chief part of the teaching the clergy give their hearers, and the use of them is rapidly destroying what little life and reality there is in the pulpits of the establishment."

THE press threatens to become a power in Constantinople. The first part of a comic journal, *Le Polichinelle*, appeared on the twenty-first of February. It is to be published twice a week in French, Greek, Turkish, Armenian and Bulgarian.

IT APPEARS that the late riots at Bombay were owing to the publication by a Parsee of a Guzerate version of Washington Irving's "Life of Mohammed," in which there is a reference to the prophet's domestic relations.

Manufactured Dwarfs.

The business of manufacturing dwarfs by mutilating children, unhappily, was at one time followed as a profession by a body of villains who had reduced it to a system. In the preliminary chapters of "L'Homme Qui Rit" Victor Hugo gives an account of the operations of these persons, which is full of painful interest. They called themselves "Comprachicos," and they labored to supply the demand which existed a couple of centuries ago in almost every European country for dwarfs and distorted human beings for the royal palaces and for the homes of the wealthy nobility. The king must have his misshapen jester, the fine lady her fantastic page or footman, the nobleman his hunchback lackey, and even the sultan his grotesque buffoon for the seraglio. The demand was far greater than the supply afforded by the freaks of nature, and the Comprachicos undertook to make good the deficiency. They fabricated monsters upon a large scale. The headquarters of this infamous fraternity were in England, but its ranks were recruited from all countries and its operations were extended to other countries. The organization had its origin, we believe, in Spain.

The Comprachicos procured children for their purpose in various ways. Sometimes there was an heir to an estate who was in the way of somebody, and he would be sold into the hands of the order to be mutilated beyond recognition. Sometimes pauper and orphan children would be disposed of by relatives who did not wish to take care of them; and often, again, when the raw material was not offered in sufficient quantities, the Comprachicos would kidnap children for their purposes. Once in their hands, there was no possibility that a child could be rescued without mutilation. Taken when very young, they were, as Victor Hugo expressed it, "touched up so that their parents would not recognize them." Sometimes the Comprachicos would operate on the spine in such a way that the child would have a humped back; or they would leave the dorsal column straight and alter the countenance. They would cut the muscles so that the little one would wear a perpetual and diabolical grin, or would have its face set permanently in some fantastic shape. By a peculiar process the growth of another would be stunted so that the child would be a dwarf, while in other cases the joints and muscles of the limbs would be so treated that they would acquire unnatural suppleness. These patients would be sold to showmen, who trained them as gymnasts. Sometimes also the throat would be manipulated for the purpose of giving the child peculiar vocal powers. Charles the Second had a being thus mutilated, whose office it was to move around the palace at night, signaling the hours by crowing like a cock. A certain Dr. Conquest, of London, wrote a volume upon this kind of surgery, in which he describes the processes, as if they had a rightful place among the practices of science.

The Comprachicos were suppressed by statute under William and Mary. Their counterparts are said, however, to exist at this day in China. The Chinese operators take a child of two or three years old and put it in a porcelain vase of some odd shape, but without lid or bottom, so that the head and feet are exposed. In the day-time the vase is kept upright; at night it is laid upon its side, so that the child may sleep. Thus the child grows, filling up the spaces in the vase with its compressed flesh and twisted bones. This growth in the bottle lasts for several years. At a given period it is without remedy. When the mold has taken and the monster is made, they break the vase, and the child comes out of it.—*To-Day.*

WHITE COAL.—Notwithstanding the antiquity of many proverbs dating back to prehistoric times and their reception as figurative axioms, day by day they become exploded through deeper investigations or fuller knowledge. "As black as a coal" is not so venerable as some of the current coin of the intellect, but that, too, must go the way of many others. Our antipodes, that fragment of the most ancient of existent continents, that land of paradoxes, which would not allow the poor school boy his pet phrase of *Rara avis in terris, nigroque simillima cygno*, but must fain turn out a black swan, make animals with birds' beaks (*Ornithorkyacchus paradoxes,*) and put stones of cherries outside of fruit, has just revealed a new mineral—a white coal—which is fibrous, easily combustible, and burns with a light flame and no smoke. Nor is the mineral rare; large districts are covered with it, and it lies on or very near the surface. The coal is a species of lignite, and the color is most likely due to the absence of bitumen. What a boon this coal would be near London, not only on the score of making our fogs less dense, but for the sake of our public buildings.—*London Iron Magazine.*

A NEW IDEA, just announced, is that of districting, territorially, the entire American continent as a *parish* for the American branch of the World's Evangelical Alliance, and prepare and send from all the evangelical churches of our land appropriate agencies for evangelizing all its people, and to follow up these efforts by the establishment of apostolic churches. We are too closely located, it is said, now beside Mexico and the States of the Isthmus to be permitted to live careless whether they are inhabited by savages or Christians. And we are too infallibly predestinated to govern the whole of this continent, from Cape Horn to Alaska, to become indifferent to the progress of civilization (which is only another name for material Christianity) among the people of South America.

HE WHO thinks too much of himself will be in danger of being forgotten by the rest of the world.

Old-New Things.

A tract society! and that in Vicksburg, so far away from Nashville. Is there another society of the kind in the Southern Conferences? Why not? And is this not a period in the progress of religious inquiries, revivals and needful endeavors to reconstruct the old system, and spread tracts, like leaves from the tree of life, over all our territories? Eternity alone can tell the sum of good that has been done by the distribution of these simple, touching and instructive messengers of truth.

Our own Publishing House cannot supply the variety and numbers that may be needed; but a careful hand can select from the lists of the American Tract Society any number of the most excellent and unobjectionable sheets and pamphlets.

The following shows the organization of the Vicksburg society:

The Methodist Episcopal Church South has organized a tract society, with the following directors: R. D. Howe, H. H. Shawver, James R. Shobe, N. Y. Lane, Joseph Genella, Dr. H. Shannon, Dr. C. K. Marshall, S. P. DuShane, W. H. Nelson, J. E. Gibbs, J. A. Peale and G. W. Rogers.

The board of directors then elected the following officers to serve for one year, to wit:

President—Dr. C. K. Marshall.
Vice president—S. P. DuShane.
Secretary—W. H. Nelson.
Corresponding secretary—J. E. Gibbs.
Treasurer—J. A. Peale.

The object of the society is to distribute tracts setting forth the doctrines of Christianity as held by Protestant denominations.

Franklin as a Book-Seller.

The following story, told of Franklin's mode of treating the "lounger," is worth putting into practice occasionally, even in this age and generation:

One fine morning, when Franklin was busy preparing his newspaper for the press, a lounger stepped into the store, and spent an hour or more looking at the books, etc., and, finally taking one in his hand, asked the shop-boy the price.

"One dollar," was the answer.

"One dollar," said the lounger; "can't you take less than that?"

"No, indeed; one dollar is the price."

Another hour had nearly passed when the lounger asked:

"Is Mr. Franklin at home?"

"Yes; he is in the printing office."

"I want to see him," said the lounger.

The shop-boy immediately informed Mr. Franklin that a gentleman was in the store waiting to see him. Franklin was soon behind the counter, when the lounger, with book in hand, addressed him thus:

"Mr. Franklin, what is the lowest you can take for this book?"

"One dollar and a quarter," was the ready answer.

"One dollar and a quarter! Why your young man asked only a dollar."

"True," said Franklin, "and I could have better afforded to take a dollar then than to have been taken out of the office."

The lounger seemed surprised, and, wishing to end the parley of his own making, said:

"Come, Mr. Franklin, tell me what is the lowest you can take for it."

"One dollar and a half."

"One dollar and a half! Why you offered it yourself for a dollar and a quarter."

"Yes," said Franklin, "and I had better have taken that price then than a dollar and a half now."

The lounger paid down the price and went about his business—if he had any—and Franklin returned into the printing office.—*Children's Prize.*

THE *Pall Mall Budget*, in commenting on the liquor crusade in Scotland, says:

The Scottish League, described as the "oldest temperance organization in Scotland," and therefore no doubt the wisest, has commenced a crusade against the sale of intoxicating liquors at railway stations. A deputation waited on the directors of the Caledonian railway, at the central offices in Glasgow, on Tuesday, and presented a memorial praying for the prohibition of the sale of strong drink in refreshment-rooms at the stations on the Caledonian system. It was urged that, although the measure proposed might be an immediate pecuniary loss, it would ultimately be a gain by lessening the amount paid as compensation for accidents. At first sight it is not easy to understand how "railway casualties" can be caused by the sale of a few glasses of sherry, or even brandy and water, to passengers in the brief interval allowed them at the stations where the trains stop for what is termed "refreshment;" but it was explained by the deputation that many of the delays and accidents on railways, which excited so much attention before we became accustomed to them, are occasioned by the railway servants getting drunk at the wayside stations. This is very horrible, if true, and no regulations can be too strict to prevent the hitherto unknown cause of danger revealed by the deputation, but it seems rather hard on the passengers, many of whom suffer severely from cold at some seasons of the year, owing to the absence of any proper means for warming the railway carriages, that they should be denied all stimulants, however harmless or necessary, because the employes of the line cannot resist the temptation of getting drunk at the stations. The deputation was, however, informed that the arguments it submitted were "admirable," and therefore it seems not improbable that the last moments of railway passengers will at no distant day be, at all events, cheered by total abstinence.

MEDITATION is the life of the soul; action is the soul of meditation; honor is the reward of action. So meditate that thou mayest do; so do that thou mayest purchase honor; for which purchase give God the glory.—*Quarles.*

THE DARLING SIN.—I have read of a monarch that, being pursued by an enemy, threw away the crown of gold on his head, that he might run the faster; so that sin, which thou didst wear as a crown of gold, throw it away, that thou mayst run the faster to the kingdom of heaven. O, if you would not lose glory, mortify the beloved sin, set it, as Uriah, in the forefront of the battle to be slain; by plucking out this right eye you shall see the better to go to heaven.

HEAVEN alone means crowned, not vanquished, when it says forgiven.—*Proctor.*

MARRIED.

ELLIS—LOWRY.—At the Methodist church in Brandon, Mississippi, April 8, 1874, by Rev. W. H. Leith, Dr. J. W. Ellis, of Issaquena county, to Miss Ada Mayers Lowry, fourth daughter of General Robert Lowry, of Brandon.

BUSH—LONGSTREET.—April 15, 1874, by Rev. E. E. Hamilton, at the residence of the bride's father, W. D. Longstreet, Esq., Mr. E. T. Bush and Miss Mollie D. Longstreet, all of Noxubee county, Mississippi.

FEATHERSTON—DISMUKES.—At the residence of the bride's father, E. Dismukes, Esq., in Macon, Mississippi, April 8, 1874, by Rev. E. E. Hamilton, Dr. J. S. Featherston and Miss Emma Dismukes.

SMITH—LAMAR.—By Rev. W. A. Montgomery, at the residence of Mr. James Nunn, in Antangaville, Alabama, April 15, 1874, Mr. James B. Smith and Miss Mary E. Lamar.

JACKSON—JORDAN.—On the second of April, 1874, at Pleasant Hill, Louisiana, by Rev. Jannes E. Bradley, Mr. Thomas J. Jackson and Miss Jennie Jordan.

BAUER—THEAUSTER.—By the same, at the same place, March 31, 1874, Mr. B. S. Bauer and Miss Mary Theauster.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending April 18, 1874.

A—A. F. Andre, N. W. Ayer & Son, A. C. Allen, W. M. Allen & W. B. Anderson, American News Company two letters, Adilson & Laukin, J. S. Adams, J. Adams, Edwin Alden two letters $51.90, J. O. Andrew, Attemus & Co., J. D. Anthony, D. Appleton & Co. three letters, C. O. Andrews two letters $23.23, J. M. Archer.

B—R. Babington, L. Blanchard 50 cents, J. O. Batte $57.50, J. U. Brady, George Burck C. J. Boatner, J. C. Brockman, A. M. Barrington $1, J. C. Beck, B. F. Blow, M. G. Brown $59.83, Bates & Locke, Miss Lizzie Bronaugh two letters, J. Barker $2, Brinley, Miles & Hardy, E. H. Beck $4.20, H. G. Brooks $2, W. S. Brown.

C—Cassell & Baughn, N. S. Cornell, D. B. Cargill $1, R. Crawford, P. B. Chamberlain, W. N. Cowan $5, J. D. Cameron, J. T. Curtiss.

D—R. B. Downer two letters, D. Duncan, J. W. DeVilbiss $20, A. H. Drake, C. B. DuBose, W. O. Dibail, J. Durand $3, William Diamond $5, Dodd & Mead, Mrs. R. J. Dawson, T. W. Dyer $4.

E—C. F. Evans $1.95, E. A. Enocks, J. H. Evans, J. East, D. G. W. Ellis $2.

F—A. E. Fonst $2, Franklin Advertising Agency, A. J. Foster, L. C. Featherston, C. T. French, E. N. Freshman four letters, P. Farrelly, H. B. Frazee, J. R. Ferguson.

G—J. Gorton two letters $11.61, E. P. Goodwin $10, S. G. Gillespie & Co. two letters, J. W. Goodspeed, C. H. Gregory.

H—H. M. Hudson $2, Holoman & Bro. $6.50, E. T. Hilliard, E. E. Hamilton $1, W. B. Hines, J. W. Hall, J. W. Hinsdale, A. Hunter, B. A. Hays, C. A. C. Harlong, E. J. Hale & Son.

I—Ivison, Blakeman, Taylor & Co.

J—M. R. Johnston, B. Jones, B. G. Johnson.

K—J. C. Keyser, H. Kelly $1, S. H. Kittle 50 cts.

L—W. S. Leak, W. H. Leith, J. P. Longley, Mrs C. E. Lewis, M. J. Law, J. B. Lippincott & Co. (two letters, R. J. London 50 cents, John Lusk, W. E. M. Linfield $2, T. A. Ledyard, Miss Lizzie Lewis $5 J. A. Lawson.

M—William Ho Martin, E. H. Mounger, S. S. Munger $40, C. P. Marshall, A. H. Moss, Thomas Mollett $2, Mississippi Valley Company, J. B. McFerrin, F. A. Mood $6, E. F. Mullins $2, A. V. Montgomery $2, C. McDonald $8, W. H. Martin, J. A. Miller $13.10, D. Morse, T. S. Malone, T. B Miller, H. H. Montgomery, J. P. Morton & Co., S. P. McKee $2, Meyer & Bro.

N—A. B. Nicholson, A. D. Neely, J. D. Newsom W. F. Norton $2.

O—James Oramond two letters.

P—R. G. Porter, S. M. Pettengill & Co. $97.50, R. Parvin, John Pipes $4.99, Porter & Coats, M. S. Park, Pierce & Terry $2.35.

Q—J. W. Queen & Co. $20.

R—J. K. Randall, A. H. Redford, T. S. Randle, A. Rogers $18, Robinson & Withers $10.12.

S—A. B. Stewart, C. S. Stewart, Mrs. M. W. Stewart, S. H. Schroeder, J. H. Stevenson, A. H. Sutherland $25, T. M. Smith, J. K. Street, Southwestern Book and Publishing Company, J. H. Shell $2, J. O. Smith & Sons, T. W. Stedman, J. W. Shores, J. H Stone, J. R. Sims 15 cents, Sheffield & Stone $3.

T—H. S. Thrall, J. T. Talley, Mrs. V. A. Tiray 50 cents, R. E. Tucker, P. A. Thomasson, George Thompson $3.75, John Talley 25 cents, H. M. Truehart & Co. $0.15, A. T. Tidwall $2, O. Talbot, J. F. Toland, R. S. Trippett, Miss C. D. Turner.

U—Thomas J. Upton.

V—W. G. Veal two letters $6.76.

W—T. W. White, N. C. Wasson, A. R. Winfield, J. T. Williamson, John A. Weidersheim & Co., A. West, H. Waters & Son $20, C. J. Weems 70 cents.

Z—J. H. Zellh & Co. two letters $43.75.

MOBILE LINE.—We are pleased to learn that the New Orleans and Mobile railroad, with its connections East and North, has suffered no interruption on account of the recent high water. This is one of the finest roads we have ever seen, and by referring to their schedule it will be seen that Pullman palace sleepers run through by this route with but one change to Eastern cities. By a recent change in the schedule the through palace cars for St. Louis go by the eight A. M. train, and those for Louisville and Charlotte go by the four P. M. train.

TO THE CONSUMERS OF GAS.—Messrs. Pratt & Co., 169 Common street, invite the consumers of gas to call and examine the merits of the American Carburetter Gas Machine, which they will furnish to parties in the city or country for lighting dwellings, sugar-houses or churches. State and county rights for sale. See advertisement elsewhere. They assure a saving of forty per cent. of the cost of using ordinary gas.

CISTERNS.—We commend the advertisement of our neighbor, Matthew Henrick, corner of Franklin and Erato streets, to all who want to obtain good cisterns. Mr. Henrick keeps cisterns on hand and makes them to order. Good timber, good workmanship and reasonable prices are the inducements held out to customers.

BOOTS AND SHOES.—We call the special attention of our readers residing in the vicinity of No. 429 Dryades street, between Melpomene and Terpsichore, or anywhere in reach of it, to call and see the stock of beautiful shoes and boots, for ladies, gentlemen and children, in the establishment of Mr. James Simpson.

WE CALL attention to the card of Dr. H. Neeson, whose office is at No. 182 St. Charles street. The doctor claims to make a permanent cure of hernia, and will furnish references to sufferers engaging his professional services.

LEVY BROS., No. 580 Magazine street, dealers in dry goods, embracing all the new styles and novelties in dress goods, staple and fancy articles, etc.

MR. JOHN GEORGE WAGNER, corner of Ursulines and Dauphine streets, advertises, in another column, bargains in boots and shoes.

THE best article in use—the Halford Leicestershire Table Sauce. Every family into which it has been introduced is its reference. The parties who purchase once become constant customers. You had better go without any one article for the table than the Halford. ap12 lt

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & Co., New York. je12 1y

BUSINESS NOTICES.

RUPTURE AND PILES CURED without the *knife*. Diseases of the Rectum (lower intestine) and Anus a SPECIALTY.

H. NEESON, M.D.,
Office, 182 St. Charles street,
Opposite Exposition Building, New Orleans.
Consultations from 12 M. to 3 P. M.
☞ The best of references given. ap23 2m

THE dreadful yellow disease is raging in this country. Death stares you in the face. Why do you delay? Go to the drug store and get a package of Simmons' Liver Regulator for $1, and remove the cause of this fatal disease. Keep your Liver in proper order and there is no danger of your being afflicted. ap23 lt

A BAR OF SOAP?—Why, it's a bar of soap! you will say when asked. But the *size* of the bar, do you ever consider (ha!? Many unprincipled dealers sell twelve-ounce bars at the price of a full pound bar. Procter & Gamble's Extra Olive Soap is full weight—sixteen-ounce bars. ap23 lt

THOSE who like to see a ragged toe and dirty stocking will not care to buy SILVER-TIPPED Shoes. But those who would rather have a neat Silver Tip should insist that their shoe dealer should always keep them. ap16 3m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications and Sheet Music by every mail. Pianos rented. de25 1y

NEW ADVERTISEMENTS.

IMPORTANT

—AND—

STARTLING TRUTH

—TO—

GAS CONSUMERS.

FORTY PER CT. SAVED

—BY USING THE—

AMERICAN CARBURETTER.

These Carburetters are furnished to consumers of Gas FREE, upon condition of payment of half the net monthly savings.

Call at the office, NO. 169 COMMON STREET, and investigate this matter. Also see certificates from Thomas O'Connor, Chief Engineer of Fire Department, P. F. Herwig, Charles Lacoume and others, who have practically tested the Carburetter.

We will furnish the Carburetter Gas Machine to the country for lighting Dwellings, Churches, Sugar-Houses, etc., the material costing $1 per thousand feet, making it the cheapest light in the world.

State and County Rights for Sale.

Call on or write to

PRATT & CO.,

NO. 169 COMMON ST., NEW ORLEANS.
ap23 1f

JAMES SIMPSON,

BOOT AND SHOE STORE,

123.....Dryades Street.....123

Bet. Melpomene and Terpsichore, New Orleans.

☞ Gentlemen's Boots and Shoes made to order. Also constantly on hand a variety of Ladies', Gentlemen's and Children's Boots and Shoes. All orders promptly attended to. ap23 2m

MATTHEW HENRICK,

CISTERN-MAKER,

Corner Franklin and Erato Streets.

☞ The Oldest Establishment in New Orleans. ☜

A lot of New Cisterns, made of the best material and workmanship, kept constantly on hand, and for sale at prices to suit the times. ap23 3m

$72 EACH WEEK.—Agents wanted. Particulars free. J. WORTH & CO., ap23 13t St. Louis, Mo.

MOSS.....MOSS.....MOSS.

THE NEW ORLEANS

MOSS COMPANY

would respectfully inform COUNTRY DEALERS that, owing to extensive connection and acquaintance in the East and West, we are prepared to handle large quantities upon the most liberal terms.

CONSIGNMENTS SOLICITED

AND

Cash Advances Made.

JOHN C. WEEMS, Manager.
JOHN RAYMOND, President. ap16 3m

J. A. LUM. FRANK H. HOOKER.

J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Union Street.
☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

TENTS.....TENTS.

Any person who wishes estimates or information in reference to the construction of TENTS on

The Seashore Camp Ground

may obtain estimates from the undersigned, who is a practical mechanic and builder, and will do the work at reasonable rates. Address
mh28 3m W. M. JORDAN, Biloxi, Miss.

CITY, STATE & DRAINAGE TAXES

AND LICENSES

Paid at the Lowest Rates

By J. W. PEAICE,
No. 13 Carondelet St., near Common.
F. P. COLQUHOUN. ap9 2m

FOR SALE.....FOR SALE.

THE CELEBRATED

Langdale's Chemical Manure,

To arrive per Ship Iris.

MEEKER, KNOX & SHULTZ,
ap9 1m No. 49 Carondelet street.

JUST RECEIVED—E. BUTTERICK & CO.'s APRIL PATTERNS. Also April METROPOLITAN MAGAZINE, containing all the latest news in the world of fashion. Price, single number, 25 cents. Subscription for the METROPOLITAN, including $1 worth of Patterns, only $2 per year. This is the best and cheapest, and contains more valuable information than any magazine published in this country. WM. E. COOPER, Agent, ap9 1m 89 Canal street.

NEW ADVERTISEMENTS.

I. L. LYONS,

SUCCESSOR TO BALL & LYONS,

WHOLESALE AND RETAIL

DRUGGIST AND IMPORTER,

Corner Camp and Gravier Streets,

NEW ORLEANS, LA.

offers to the city and country trade, at the lowest market prices, a complete stock of

Drugs, Foreign & Domestic Chemicals,

PATENT MEDICINES, PERFUMERY,

PAINTS, OILS, WINDOW GLASS, Fine Wines and Liquors, SURGICAL INSTRUMENTS, and all articles appertaining to the Drug business. Special attention is called to the

Retail and Prescription Department

of the business, which will be found equal in all respects to any Pharmacy in this country, and the public may rely upon Prescriptions being compounded, AT ALL HOURS, with PERFECT ACCURACY, of the BEST MATERIALS and by the most competent PHARMACEUTISTS. French, German and Spanish spoken.

SOLE PROPRIETOR OF

ABRAMS' CHILL TONIC,

a most effectual, reliable and entirely safe remedy for *Chills and Fever*, etc. Sold under full guarantee.

BRODIE'S ASTRINGENT CORDIAL.

THIS MEDICINE, FOR THE CURE OF

DIARRHEA, FLUX, CHOLERA

and *all diseases of the Bowels*, is without exception the *most valuable and indispensable remedy known*, being so mild in its action that it can be given to *infants* with impunity, and yet so certain in its effect that it *controls* the most *acute attacks*. For infants its use is recommended in preference to the *death dealing*" Soothing Syrups," etc. *No household should be without it.*

LOCOCK'S COUGH ELIXIR.

A preparation invaluable to persons suffering from

Colds, Coughs, Asthma, Bronchitis,

and all Pulmonary affections. It is specially adapted to the relief of *Hoarseness*, and all diseases of the Throat caused by *excessive use of the voice*. It can be administered with perfect safety to infants, and is really the only known alleviator in *Whooping Cough.*

Hall & Lyons' Cod Liver Oil and Lacto-Phosphate of Lime,

FOR COUGHS, COLDS, CONSUMPTION,

Scrofulous and Tuberculous affections, Rickets and all complaints characterized by deficient nutrition. In this preparation the *disagreeable taste and odor* of the oil is *completely masked*, and the Lime, instead of being presented to the stomach in an indigestible and inert form, as in the old preparation of oil and phosphate of lime, is there held in solution and is readily assimilated. Given to delicate and puny infants and children, its use is soon followed by marked improvement. This combination was suggested to us by a number of our prominent physicians, and has been *perfected only after long-continued labor and experiment.*

Abrams' Compound Arnica Liniment.

This popular preparation well merits the reputation it enjoys. It is

Unrivaled as a Rubefacient,

and is employed with success in *Cholera and Cholera Morbus*; in which cases the extremities should be rubbed with it, and it should be used as a compress on the abdomen. Applied by rubbing, or in compress around the head, it is a *sovereign remedy for Neuralgia and Sick Headache*. In Rheumatism, Lumbago, Sciatica, Cramps, Colic, Pain in the Back, Sprains, Bruises, and all cases where external remedies are applicable, it is very successfully used. It is equally good for man or beast, and can be given to animals internally for Colic or Cholera. *All families should keep it on hand.*

All of Ball & Lyons' well-known Proprietary Medicines are owned and prepared solely by
mh28 2m I. L. LYONS.

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CHADDOCK & CO., 1832 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m 5p

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY,

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

Price, $1. Sold at all well-assorted drug stores and by the proprietor. B. LAPLACE, Chemist, mh5 3m 5p Nos. 23 and 25 Elysian Fields St.

$20 SAVED FLORENCE $20 SAVED

The Long-contested Suit of the
FLORENCE SEWING MACHINE CO.
against the Singer, Wheeler & Wilson, and Grover & Baker Companies, involving over
$250,000,
Is finally decided by the Supreme Court of the United States in favor of the FLORENCE, which also has *Broken the Monopoly of High Prices.*

THE NEW FLORENCE

Is the ONLY machine that sews backward and forward, or to right and left. Simplest Cheapest Best.

SOLD FOR CASH ONLY. SPECIAL TERMS TO CLUBS and DEALERS.
April, 1874. Florence, Mass.
ap9 3m

GEORGE STROUD,

MARBLE AND GRANITE WORKS,

Nos. 158, 160, 162 and 164 St. Charles St.,

NEW ORLEANS.

Every description of Cemetery and Building Work executed in the best manner and at the lowest possible prices. de5 3m 5p

AMERICAN LIFE INSURANCE CO.

OF PHILADELPHIA.

Lowest Net All-Cash Rates.

JOHN D. SCOTT,
General Southern Agent and Manager,
mh22 2m 10 Carondelet street, New Orleans.

WAGONS.....WAGONS.

TWO-HORSE WAGONS FOR SALE AT
$65 EACH.
Usual price, $75 and $80.

Took premiums in 1872 and 1873, at the Louisiana State Fair, for the best Wagons manufactured at home. D. BEILER, mh5 2m No. 120 First St., New Orleans.

POMPANO.....POMPANO.

NOTICE.

The undersigned wish to inform their friends and customers and the public that they have just received a fresh supply of the above-named DELICIOUS FISH. All desirous of eating a good Pompano should apply to

ENGLAND, TALION & CO.,
ap2 1m French Market.

CONSTANT EMPLOYMENT AT HOME, male or female, $30 a week warranted. No capital required. Full particulars and a valuable sample sent free. Address, with six-cent return stamp, A. H. YOUNG, 230 Fifth street, Williamsburg, New York. je19 3m

MEDICAL.

NEARLY ALL DISEASES ORIGINate from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever been discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se25 1y

THE GREATEST
MEDICAL
DISCOVERY
OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunderhumor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most eminent druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I don't with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your baba from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends in the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and as indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

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you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

mh14 1y DONALD KENNEDY.

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THE BEST ADVICE THAT CAN BE given to persons suffering from

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They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

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possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box Sold everywhere.

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The Child's Corner.

SWEEPING THE FLOOR.

BY GEORGE MACDONALD.

Sweep and sweep and sweep the floor;
Sweep the dust, pick up the pin;
Make it clean from fire to door,
Clean for father to come in.

Mother said that God goes sweeping—
Looking, sweeping, with a broom,
All the time that we are sleeping,
For a shilling in a room.

Did he drop it out of glory,
Walking far above the birds?
Or did mother make the story
To set me thinking afterwards?

If I was the swept for shilling
I would hearken through the gloom,
Roll out fast, and fall down willing,
Right before the sweeping broom.

Good Things.

FOR THE ADVOCATE.

May-Day.

It was a calm, beautiful night in the sweet month of April. Spring had not loitered this season in its coming, for birds, bees and flowers were all happy in the warm sunlight, and children, too, had breathed the sweet fragrance of rose and jessamine. To-night a Sabbath-school band had assembled to hear the plan for their May-day entertainment. Yes, their kind superintendent and teachers had promised that they should be as gay as the birds on the advent of lovely May. Many little hearts were beating while their listening ears heard of the wonderful things to be done.

There were to be great white banners with letters of gold. Flowers should adorn everything. Then the little folks should be dressed in snowy robes, with an abundance of gay ribbons floating out from their tiny waists. They were to march behind the gay music of cornet and cymbals, hear nice speeches, sing their pretty songs, and when they were all over they should partake of the sumptuous meal spread for them beneath the shady oaks. Oh, what a merry time they would have! How they would all rejoice!

While so many bright little girls and happy boys were looking upon the pictured scenes of their May-day festival with so much pride and pleasure, there sat one among them who seemed so quiet. It was little Ellen Davis. She loved to go to Sabbath school, and none in the school was more punctual and persevering; but she knew that none of the gay adornings of which they spoke should be gathered around her little body that day; so, notwithstanding her best efforts to the contrary, she felt sad. Her mother was poor, and she was the eldest of five children; so she had learned to be very thankful if she could have the plainest clothing.

"Ellen," said Mrs. Davis, a few days before the festival occurred, "do you wish to go?"

"Mamma, I would like to go, but I do not know whether to think of doing so or not."

Her mother would not ask her why. She knew that her noble little girl would not tell her that it was because she knew that she had nothing suitable to wear, and she really had no inclination to encourage her to think of going, although she knew she would enjoy it.

"Suppose you get out your white dress, and let me see if I can fix it any way," said her mother.

The dress was brought out and Ellen put it on, but her mother turned it about in vain, trying to find some hidden seam that her ingenious fingers could let out. But no; that hero after must be the treasure of some smaller member of the family, for Ellen had certainly grown too large for it. When she saw that there was no hope she said:

"Well, mamma, how do you think it would do for me to go and wear my new calico. I reckon all the children will be dressed in white, but I can slip along among them, hear the music and singing, and see how pretty and happy they all look."

"Yes," said her mother, "you may go and wear it, if you choose. Try not to feel bad, if you are the only one there who is not in white. Act so nicely that you will appear well, if not dressed so well as others."

She went. Her dress, though simple in material, fitted her neatly, and was made up tastefully. Then her mother had pulled, brushed and pressed her old hat until it looked much better, and she felt quite satisfied with her appearance when she left home. But when she reached the place where the procession was to form, and saw so many beautiful dresses, and soft white hats, with whiter, brighter faces beneath them, it must be acknowledged that she felt some misgivings that she could not cast aside. While she was thinking of the difference in apparel she heard some remarks, which perchance were not intended for her ears.

"Wouldn't you have stayed at home, if you were Ellen Davis, unless you had something better to wear than what she has on?"

"Yes, indeed, I would. She spoils the looks of the whole procession. She is the only one here who has not a white dress."

"Oh! girls, don't," chimed in the sweet voice of little Bessie Lee, "I reckon she did not have a white dress. I love to see colored flowers. I get tired of all white ones. Ellen will just look like a pretty red rose in a white bouquet."

"How nicely you can fix anything up. Of course you will think that she or any one else looks well. You are not very particular about how everything looks."

Ellen heard it all. She tried to think only of Bessie's sweet words of kindness, and let the bitter sting of the others pass; but it was in vain. Mingling with them she would hear: "She will spoil the looks of the whole procession."

She felt her lip quiver and the hot tears on her burning cheek. Poor little girl! she could not bear to mar another's pleasure, and she crept slowly away to seek a word of comfort from her mother, who, she knew, would not frown upon her. "Yes," thought she, "I will leave them to enjoy this happy day. I reckon it was wrong in me to wish so much to come."

When she reached home the tears were falling fast, and she threw herself in her mother's arms and told her all. The loving mother strove to comfort her, but she could not drive back her own tears.

When Ellen's cry was over she felt so much relieved that she was soon cheerful in making her little brothers and sisters happy, and in helping her mother.

Late in the evening there was a little hand knocking at Mrs. Davis' door, and on going to answer the call Ellen met her friend Bessie Lee.

"Here, Ellen," she said, "I am so sorry you did not stay; but you shall not lose your dinner," and she handed her a basket which a servant carried. "I will send for the basket," and with a "good-by" her sweet face vanished. The basket was covered with beautiful flowers, but when Ellen's mother took them off, and the snowy napkin beneath them, her heart was too full to speak as she saw the sparkling pairs of eyes that peeped in upon the many delicacies within. They were all happy in feeling that they were not forgotten; but the happiest one was little Ellen, for she felt that, though such sorrow had been hers in the morning, joy had come now, for, had she seen everything, the birdies in the home-nest would not have enjoyed it with her.

Little children, when your bright May-day garlands are woven, and you are happy in the joyous light and warmth of spring-time, should there come one among you in poverty's garb, do not cast words of reproach upon them. Such things have blighted many a pure aspiration, and covered many a warm heart with an icy vail, that in time grew too stubborn to be penetrated even by kindness.

S. W. H.

Farm, Garden and Household.

PRESERVING MILK.—The *American Artisan* gives the process of Mr. Lewis F. Kirchofer for preserving milk without alteration, except the rising of cream, whether it be kept at rest or in motion, as at sea. The unadulterated milk, fresh drawn from the cow, is placed in perfectly clean cans or bottles, which are filled as nearly full as possible and hermetically sealed. These cans are then placed in water, of the same temperature as the milk, in such a manner as to allow a free circulation of water beneath and around, but not over them. The temperature of this water is then slowly raised to between one hundred and sixty and one hundred and seventy degrees Fahrenheit, and kept there for varying lengths of time—one hour preserving the milk four or five weeks, and five hours eight or twelve months. The heat is then withdrawn, and the water allowed to cool slowly. If the temperature exceeds one hundred and seventy degrees the milk acquires a cooked taste. We hope this process may be a success, for, if the milk undergoes no change, in many cases it would be preferable to the condensed milk.

THE KERRY COW.—They have been imported in small numbers, particularly in Massachusetts. They are mostly black, some brown or brindled; they are small and very hardy, but neat and trim-looking; almost wild, living in the roughest country on the slimmest sort of pasture, which it crops with the goat. They are emphatically the poor man's cow, yielding for her size an abundance of milk of a good quality, and fattening rapidly when required. Good yielders, as they are, we think their size and price will prevent them from making much progress in this country.

QUINCE ON THE THORN.—A correspondent of the *Country Gentleman* says the quince does admirably upon the white thorn, either by budding or grafting. So propagated, the grub, which works upon the root of the quince, is avoided. The tree is somewhat dwarfed thus worked, comes into bearing sooner than upon its own roots, and a crop almost a sure thing annually.

CLOVER has the singular property of being able to extract from the atmosphere, without the aid of manure or stimulants, nitrogen sufficient for its own proper growth and nourishment. The straw and roots of clover contain a large amount of nitrogen, and these, when plowed down, are therefore as valuable to the next crop sown as a copious supply of guano.

THERE are 61,000 Catholics in the city of Buffalo.

A WRONG CUSTOM CORRECTED.

It is quite generally the custom to take strong liver stimulants for the cure of liver complaint, and both the mineral and vegetable kingdoms have been diligently searched to procure the most drastic and poisonous purgatives, in order to produce a powerful effect upon the liver, and arouse the lagging and enfeebled organ. This system of treatment is on the same principle as that of giving a weak and debilitated man large potions of brandy to enable him to do a certain amount of work. When the stimulant is withheld the organ, like the system, gradually relapses into a more torpid or sluggish and weakened condition than before. What, then, is wanted? Medicines that, while they cause the bile to flow freely from the liver, as that organ is toned into action, will not overwork and thus debilitate it, but will, when their use is discontinued, leave the liver strengthened and healthy.

WORKS WONDERS.

BERGEN, GENESEE CO., N. Y., March 24, 1871.

DR. R. V. PIERCE—*Dear Sir:* Your treatment in my case has been quite successful and satisfactory, and for which I desire to express my gratitude. I have been troubled with a disordered Liver and Catarrh and general weakness for a good many years, and was failing slowly all the time, and last August I called on you and got some of your Golden Medical Discovery and Dr. Sage's Catarrh Remedy, and one of your Nasal Injectors, and since that time I have been improving, and am now better than I have been in years, not having had the sick headache in months, which I used to have to average once a week, the Golden Medical Discovery being the principal medicine used. It has worked wonders in my case, and I recommend it to those similarly afflicted. Let me express gratitude to you for such invaluable services.

Truly and gratefully yours,
WM. F. CRITTENDEN.

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Extract of Letter from Mrs. E. W. P.

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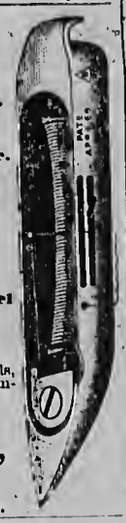

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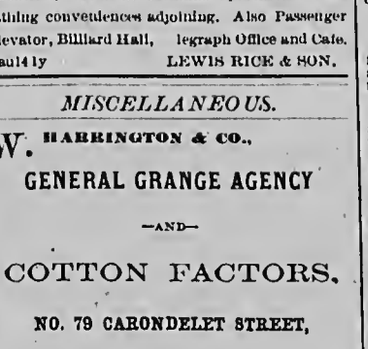

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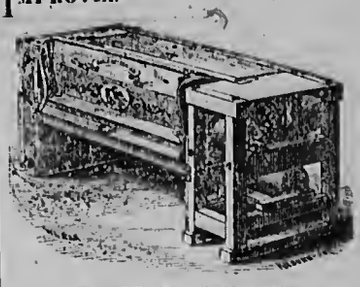

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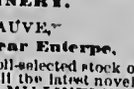

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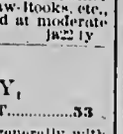

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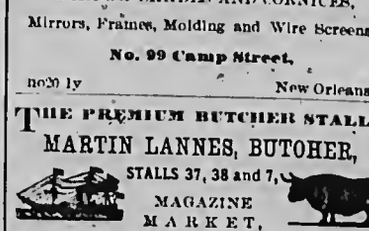

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IN VIEW OF OUR SENIOR, MR. HOLMES, RETIRING FROM BUSINESS, WE propose offering from and after this date, at GREATLY REDUCED PRICES, our entire stock of EUROPEAN GOODS, in store and to arrive, and we can to-day present a choice of LADIES' DRESS GOODS such as has never before been offered in this city, consisting of

Satins, Diagonals, Draps de Dames, Cygoinne, Camels' Hair Cloth,

BIERITZ, DRAPS IMPERATRICE, SILKS, BLACK AND COLORED. ALSO

CONFECTIONS, ROBES DE CHAMBRES, MATINEES EN PERCALE, ETC.

THE GREATER PORTION AT

ONE-HALF THE PRICE OF IMPORTATION.

Our unsurpassed and unique assortment of LINGERIE AND LINGE, HOSIERY, LINENS AND HOUSE-FURNISHING GOODS will come under the category of the heavy reductions.

OUR DOMESTIC STOCK

Will be offered at manufacturers' reduced prices, which are from twenty-five to thirty-three per cent. lower than they were in the beginning of the season. As we rarely appeal to purchasers by means of advertisements, our assurance of the truth of all we advance can be relied on.

D. H. HOLMES,
ap24 1y No. 115 Canal and 15 Bourbon street.

GEORGE PURVES'

PERSEVERANCE

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD,

Cor. of St. Charles and Clio Sts., New Orleans.

GLAZED SASH.

Send for Price List.
de11 1y

BUSINESS CARDS.

LOUIS BUSH, Of Lafourche. JOHN B. LEVERT, Of Iberville.

BUSH & LEVERT.

COTTON AND SUGAR FACTORS,

AND

General Commission Merchants,

31.....PERDIDO STREET.....31

Lock Box 2947. np2 2m New Orleans.

PATENTS FOR INVENTIONS,

TRADE-MARKS, COPYRIGHTS, ETC.,

Procured by

mh26 10m H. N. JENKINS,

No. 27 Commercial Place, New Orleans.

S. LeGARDEUR & BELSON,

CUSTOMHOUSE BROKERS,

29.....Peters Street.....29

mh26 1m NEW ORLEANS.

WILLIAM GRANER,

DRUGGIST AND APOTHECARY,

Corner Dryades and St. Andrew Sts.

A complete stock of English, French and German DRUGS; also Perfumery, Soaps and Fancy Articles. Prescriptions carefully put up at all hours. mh26 3m

GAS FIXTURES,

GAS COOKING STOVES

AND PLUMBING MATERIALS

At New York Prices,

BY P. H. QUINLAN, 280 CAMP STREET.

Stores, Offices and Dwellings fitted up for Gas, Steam and Water in the most approved style. Country orders solicited. mh26 10m

THE DOMESTIC

LOCK-STITCH SEWING MACHINE

WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.

fe19 3m M. S. HEDRICK,
103 Canal street, New Orleans.

P. A. DESFORGES,

IMPORTER OF HAVANA CIGARS,

9.....Camp Street.....9

NEW ORLEANS, LA.

Orders promptly filled. mh5 2m

DELICIOUS SODA WATER

AND

FRESH FRUIT SIRUPS,

At Eckleburg's,

Corner Washington street and St. Charles avenue, New Orleans. mh12 3m

JULES ALZAR,

WHOLESALE AND RETAIL

Dealer in Havana and Domestic Cigars,

NO. 20 ROYAL ST., NEW ORLEANS.

Always on hand a large and selected stock of the best brands, manufactured of the best Leaf Tobacco. Give us a trial. Orders from the country promptly attended to. mh5 2m

JOHN MANING,

NO. 112 ANNUNCIATION STREET,

Corner of Thalia, New Orleans,

Dealer in All Kinds of Wood and Coal.

Delivered to any part of the city at the lowest market rates. mh5 2m

G. D. COELON,

PORTRAIT PAINTER,

37.....Camp Street.....37

NEW ORLEANS, LA.

Old Paintings restored. fe19 tf

J. A. KERNAN & T. WHITE,

PRACTICAL GILDERS,

106 Customhouse St., near Royal, New Orleans.

Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended fe19 9m

MISCELLANEOUS.

JAMES LEFFEL'S

IMPROVED DOUBLE

TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

Nearly Seven Thousand Now in Use,

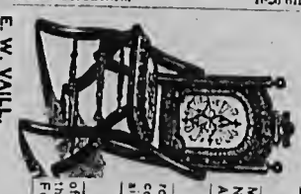
working under heads varying from 2 to 240 feet! Twenty four sizes, from 5½ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ehaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.

☞ Send for Circulars. fe26 6m

E. W. VAILL, Worcester, Mass., Patentee and Manuf'r.



VAILL'S PATENT FOLDING CHAIRS

Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, seaside and shipboard. A variety of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts.

mh5 6m

SEEDS

OUR BEAUTIFULLY ILLUSTRATED

CATALOGUES for 1874, of

SEEDS AND PLANTS

Numbering 175 PAGES, and containing 2 fine large colored plates, are now ready. To our patrons they will be mailed as usual free; to all others, on receipt of 25c., which we return in Seeds or Plants, with first order.

All purchasers of our Books, either for Gardening for Profit, or Practical Floriculture

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SEEDS — PLANTS

Peter Henderson & Co.

Seedsmen, 35 Cortlandt Street, New York.

PLANTS

fe26 2m

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ARCHITECT,

58.....CARONDELET STREET.....58

ja15 1y New Orleans.

WILLIAM VELDEN,

DEALER IN WOOD AND COAL,

Corner Prytania and Philip Streets.

Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. ja8 6m

INSURANCE.

HOME MUTUAL

INSURANCE COMPANY.

Office, 78 Camp Street, New Orleans.

ESTABLISHED IN 1852,

INSURE FIRE, MARINE AND RIVER RISKS AT LOWEST RATES.

Assets.....$718,668

J. B. WOODS, President.
T. SEFTON, Vice President.
CHARLES LESASSIER, Secretary.

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ap2 1m

NEW ORLEANS

MUTUAL INSURANCE CO.

OFFICE—COR. CAMP AND CANAL STS.

Capital.....$500,000 00
Assets, Dec. 31, 1873.....676,944 98

Insures FIRE, MARINE AND RIVER Risks, dividing the profits separately on each department to the insured.

For the accommodation of its customers, the company will make Marine Losses payable in London.

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fe5 3m

SCHOOLS AND COLLEGES.

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COMMERCIAL COLLEGE,

The Commercial Atheneum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

D. P. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, 800 octavo pages, the great arithmetical work of the age, is for sale at the College office. ja22 1y

IRON WORKS—BELLS.

RAILINGS.....RAILINGS.

WROUGHT IRON AND WIRE RAILINGS

FOR

Public Grounds, Cemeteries, Cottages,

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Iron Bedsteads, with Wire Sackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.

M. WALKER & SONS,
se18 1y 805 Market St., Philadelphia, Pa.

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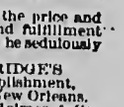
AND

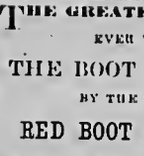


ORNAMENTAL WIRE WORKS.

DUFUR & CO.,

No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sleeves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y



BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.

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MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells.

Special attention given to CHURCH BELLS.

☞ Illustrated catalogue sent free jy21 1y

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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

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PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 94 and 96 Canal St., New Orleans.

Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

THE GREATEST INDUCEMENTS

EVER YET OFFERED IN

THE BOOT AND SHOE LINE

BY THE OLD AND POPULAR

RED BOOT AND SHOE STORE.

Boots and Shoes of the finest quality, from the best manufacturers, at prices astonishingly low. An order is requested, as the proprietor is confident of retaining your custom. Please give me a trial. Orders from the country will receive prompt attention. JOHN GEORGE WAGNER,
mh19 2m Cor. Esplanade and Dauphine streets.

THE EIGHTH WONDER OF THE WORLD IS THE

LADY CHEAP JOHN,

MRS. D. J. LOEWENSTEIN.

519.....MAGAZINE STREET.....519

Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. mh12 1y

CARPET WAREHOUSE,

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelines, Torries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Barlaps; Stop Covers, etc.

de4 1y A. BROUSSEAU & CO.

New Orleans Markets.

From the New Orleans Price Current.

The river is 8 inches below high-water mark.

COTTON.—The following are the arrivals since the seventeenth instant:

Louisiana and Mississippi	bales...	2,379
Arkansas	"	254
Mobile	"	10
Texas	"	450
Total		3,093

On Saturday the market opened with a very good inquiry, but, buyers being met by still more stringent pretensions on the part of factors, the demand soon slackened off, and barely 1,600 bales changed hands during the morning, partly at previous rates and partly at fuller prices, after which the movement exhibited but little variation, and as one broker took 2,000 bales, mostly toward the close, the entire business summed up 4,250 bales. Among the principal sales we noticed strict good ordinary, high style, at 15⅛c., low middling at 16¼@16⅜c., strict low middling at 16⅝c., and middling at 17⅛@17⅜c. On Monday the movement commenced under the favorable influence of an advance of 1-16d. at Liverpool (where the sales were put down at 18,000 bales,) and an improvement at New York of ⅛c. in spots, and 3-32@¼c. in futures, in consequence of which factors raised their pretensions about ¼c. This checked the movement, and only a few hundred bales changed hands during the morning, after which parties came together more freely, and the sales summed up 2,850 bales, mostly at an advance of ⅛@¼c., but with a considerable portion of the business at Saturday's rates. On Tuesday, under the favorable influence of encouraging accounts from Liverpool and Manchester, factors adhered with increased firmness to their previous pretensions, but buyers being reluctant to go on, unless at some concessions, the market continued inanimate throughout the morning. Offers of 16⅝c were repeatedly refused for low middling, and strict low middling to middling, which some classed as Liverpool middling, sold at 17⅛c. The sales embraced 2,900 bales.

The above makes an aggregate for the past three days of 10,000 bales, against 20,750 for the corresponding time last week and 17,100 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,127,656 bales, against 1,086,222 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 341,621 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 87,597 to Great Britain, of 108,990 to France and of 110,301 to other foreign ports. We quote:

Inferior	9	@ 10
Low ordinary	11	@ 11¼
Ordinary	13	@ 13⅝
Strict ordinary	13⅝	@ 14
Good ordinary	15¼	@ 15½
Strict good ordinary	15⅝	@ 16
Low middling	16⅛	@ 16¾
Strict low middling	16⅞	@ 17
Middling	17¼	@ 17⅜
Strict middling	17⅝	@ 17⅞
Good middling	17¾	@ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales	7,177
Arrived past three days	3,093
Arrived previously	1,248,017—1,251,110
	1,258,287
Exported past three days	10,867
Exported previously	1,082,312—1,093,179
Stock on hand and on shipboard	165,108

LOUISIANA SUGAR.—Only 63 hhds. were received on Saturday and Monday, while the sales embraced 150 hhds. at 6¾@7c. for common, 7¼c. for fair, 7½c. for good fair, 7⅝@8c. for fully fair, 8¼c. for prime, 8½@9c. for strictly prime, and 9⅜@9½c. for yellow clarified.

CORN.—On Monday 1,900 sacks sold at 82c. for yellow mixed, and 85c. for choice white and yellow.

OATS.—On Monday 1,100 sacks sold at 58½c for light-weight Ohio river, 61c. for choice in second-hand sacks, and 62@63c. for choice.

BRAN.—On Tuesday the supplies were liberal, embracing 1,425 bags, but only 150 sacks sold at $1.40 ₱ 100 lbs.

PORK.—On Tuesday 50 bbls. even-weight mess sold at $17.75 ₱ bbl. It is retailing at $17.50@18.50 ₱ bbl. for even-weight to extra heavy mess.

BACON.—Only 55 casks sold at 9½c. for shoulders, 9¾@10c. for clear rib sides, and 10¼c. for clear sides.

HAMS.—On Saturday and Monday 75 tierces sold at 12½@13½c. ₱ lb. On Tuesday only 46 tierces sold at 12¾@12¾c. ₱ lb.

LARD.—There were sales on Saturday and Monday of 1,050 tierces refined, in several lots, at 10@10 1-16c., and 575 kegs at 10@10¼c., and 10¾c. for steam-rendered and packers'.

DRY SALT MEAT.—On Tuesday 81 casks shoulders sold, in three lots, at 6¾@6¾c. ₱ lb.

BREAKFAST BACON.—Is in good supply, and dull at 11@11¾c. ₱ lb. for Western.

CORN MEAL.—On Monday 625 bbls. sold, in lots, at $3.75@3.90, a lot of 25 bbls. commanding $4 ₱ bbl.

COW PEAS.—A lot bf 300 sacks clay sold at $1.70 ₱ bushel.

MONETARY.

Gold opened on Tuesday at 113⅞@113¾ (against 114 at New York,) and, after a moderate business, closed at 113⅝@113⅞ (against 113¾ in that market.)

Nothing has been reported in silver. It is quoted at 106¾@107½ for American half dollars and 109½@110 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	28	30
Java	33	38
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	40 00
FLOUR, ₱ bbl.:		
Double extra	— —	5 75
Superfine	— —	5 00
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	21 00
Choice	— —	23 00
IRON, ₱ ton:		
English, ₱ lb	4¼	5¼
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	83	85
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¼	— —
Pulverized	11¼	— —
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thin skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	110 00	115 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	65 00	70 00

CATTLE MARKET.

NEW ORLEANS, April 21, 1874.

Texas beeves, choice, ₱ head	—	@	45 00
Texas beeves, first quality, ₱ head	35 00	@	40 00
Texas cattle, second quality, ₱ head	20 00	@	28 00
Texas cattle, third quality, ₱ head	12 00	@	15 00
Western beeves, ₱ ₱ net	10	@	12½
Sheep, first quality, ₱ head	4 00	@	5 00
Sheep, second quality, ₱ head	3 00	@	4 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	35 00	@	50 00
Calves, ₱ head	7 00	@	9 00
Yearlings, ₱ head	5 00	@	10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
A. D. Young, Williamsburg, New York.

Architects.
J. H. Dunn, 479½ Josephine street.
T. Whitney Carter, 58 Carondelet street.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Bakery.
Old Basin Bakery, 7 Old Basin.
Poydras Market Bakery, 226 Poydras street.
Times Bakery, 53 Annunciation street.

Banks.
New Orleans Savings Institution, 156 Canal st.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Turnbull & Co., Baltimore, Md.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Estoup, 389 Dryades street.
Louis Glunbel, 578 Magazine street.
James Simpson 423 Dryades street.
John George Wagner, corner Ursulines and Dauphine streets.

Brokers.
Tim Doherty, 27 Carondelet street.
S. LeGardeur & Nelson, 29 Peters street.
J. W. Pearce, 13 Caroudelet street.

Butchers.
Dennis Bruza, stalls 13 and 15, Dryades Market.
J. Dubarry, stalls 2, 4 and 6, St. Mary's Market
Martin Lennes, stalls 37, 38 and 7 Magazine market.

Carpenters.
Frank H. Drake, 278 Magazine street.

Carpets.
A. Brimsseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
B. Berlein, 120 First street.
W. F. Clark, 134 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lunn & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

Cheap John.
Mrs. D. J. Loewenstein, 542 Magazine street.

China and Crockeryware.
Paul J. Christian, 36 Camp street.
Samuel E. Moore, 102 and 104 Gravier street.
W. C. Shepard & Co., 55 Camp street.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
John Maning, 112 Annunciation street.
Sun, Smith, 351 Dryades street.
H. & C. Tyler, 3 Carondelet street.
William Velden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Confectionery.
F. Trolle, 590 Magazine street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. Lelliane, 22 Front street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. George J. Friedrichs, 155 St. Charles street.
Dr. Charles E. Kells, 12 Dauphine street.

Direct Trade.
Dr. Thomas D. Worrall, American Director of Direct Trade Company, 24 and 26 Camp street.

Drugs.
Wm. Graner, cor. Dryades and St. Andrew sts.
F. Jorger, corner Second and Dryades streets.
I. L. Lyons, corner Camp and Gravier streets.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbou street.
A. Kling, 182 Royal street.
Levy Bros., 580 Magazine street.
W. H. Peters, 504 Magazine street.
J. M. Satomayor, 164 Canal street.

Educational.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Caroudelet street.
Bush & Levert, 31 Perdido street.
W. Harrington & Co., 79 Carondelet street.
A. Meynier, Jr., 55 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fertilizers.
Meeker, Knox & Shultz, 49 Carondelet street.
Stern's Fertilizer, 16 Chartres street.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, Hound 112 Camp street.

Framers and Gilders.
Kernan & White, 108 Customhouse street.
F. Wagener, 13 Baronne street.

Furniture.
John Bois, 291 Camp street.
Hugh Flynn, 167 Poydras street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
John McMains, 572 and 574 Magazine street.
J. L. Richards, 558 Magazine street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Insurance.
American Life Insurance Company, John D. Scott, manager, 10 Carondelet street.
Home Mutual Insurance Co., 78 Camp street.
New Orleans Mutual Insurance Co., corner of Camp and Canal streets.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
A. W. Hyatt, 38 Camp street.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Burnham's Water Wheel, N. F. Burnham, York, Pa.
W. L. Cushing, 61 St. Charles street.
Diamond Cotton Chopper and Cultivator, Fayetteville, N. C.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. Wrst, 115 and 117 Magazine street.

Marble and Granite Works.
George Stroud, 158 to 164 St. Charles street.

Medical.
Cinchio-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, Now York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Sirup, E. Jas Hart & Co., New Orleans.
Dr. Hall's Balsam, J. F. Henry, Curran & Co., New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
I. L. Lyons, corner Camp and Gravier streets.
Metaphysical Discovery, Mrs. M. G. Brown, New York.
Mott's Liver Pills, John F. Henry, Curran & Co., New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Millinery.
Mme. L. F. Labauve, 472 Dryades street.
Mme. Soddle, 13 Baronne street.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.

Monochromatic Pictures.
Mrs. A. J. Richmond, 191 Carondelet street.

Moss.
New Orleans Moss Company, John C. Weems, manager.

Musical Instruments, Publications; Etc.
Robert J. Harp, 110 and 112 Camp street.
B. H. Hans, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Opticians.
William Bohne, 1 Carondelet street.

Painters.
A. S. Cutler, 136½ Camp street.

Papers and Magazines.
General Conference Daily Advocate, A. H. Redford, Nashville, Tenn.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Paper Patterns.
Butterick's Paper Patterns, William E. Cooper, agent, 89 Canal street.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Pompano.
England, Tallon & Co., French Market.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Restaurants.
Four Seasons Restaurant, J. Bosio, 155 Chartres street.
Magnolia House, 95 St. Charles street.

Seeds.
Peter Henderson & Co., New York.

Sewing Machines.
Beckwith $20 Portable Sewing Machine, Edward Thompson, 90 Baronne street.
Florence Sewing Machine Co., Florence, Mass.
M. S. Hedrick, 106 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Lidwigsen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.

Stoves.
J. H. Campman, 133 Poydras street.
G. W. W. Goodwyn, 82 Gravier street.
H. Haller, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

Tents.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
Jules Aizar, 20 Royal street.
E. Bourgeois, 19 Chnti street.
P. A. Desforges, 9 Camp street.
F. J. Rillieux, manufacturer, corner St. Louis and Dauphine streets.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Rothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Vegetables.
D. Cazaux, 538 French Market.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Religious Notices.

SUNDAY SCHOOL CONVENTION.—There will be a Sunday School Convention of the Camden district, Alabama Conference, to be held in Georgiana, Alabama, May 28-31. The following is the programme of exercises:

THURSDAY NIGHT, MAY 28.—Sermon by Rev. J. M. Mason.

FRIDAY, MAY 29.—9 o'clock A. M.—Organization. 9½ o'clock.—Subject: The Importance of Catechisms in the Sunday School; Revs. M. M. Graham and R. Smiley. 11 o'clock.—Subject: The Utility of Uniform Lessons; Revs. J. M. Mason and J. S. Rencher. 3 o'clock P. M.—Devotional exercises. 3½ o'clock.—Subject: The Place and Use of Music in the Sunday School; Revs. A. M. Jones and J. S. Penny. 7½ P. M.—Devotional exercises. 7¾ P. M.—Subject: The Relation of Parents to the Sunday School, and their Duty; Mr. J. S. Hickinson and Rev. J. M. Scott.

SATURDAY, MAY 30.—9 o'clock A. M.—Devotional exercises. 9½ o'clock.—Subject: The Relation and Duty of the Church to the Sunday School; Revs. J. L. Skipper and A. R. A. Purifoy. 11 o'clock.—Subject: The Relation of the Pastor to the Sunday School, and his Duty; Revs. J. W. Shores and M. Padgett. 3 o'clock.—Devotional exercises. 3½ o'clock.—Subject: The Benefits to Society of Sunday Schools; Mr. W. E. Shores and Rev. T. Y. Abernathy. 7½ o'clock.—Devotional exercises. 7¾ o'clock.—Subject: Sunday-Schools should be Denominational; Revs. E. W. Solomon and N. Gillis.

SUNDAY, MAY 31.—Preaching at 11 o'clock A. M. and 7¾ P. M. 3 o'clock P. M.—Grand Sunday school rally.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

HOMER DIST.—SECOND ROUND.

Arcadia, at Athens	May 9, 10
Homer, at Homer	16, 17
Haynesville, at Gray's school-house	23, 24
Vernon, at Vernon	30, 31
Minden, at Pinegrove	June 6, 7
Castor and Louisville, at Siloam	13, 14
South Bossier, at Cotton Valley	20, 21
Ouachita	27, 28
Sparta and Ringgold	July 4, 5
Farmerville	11, 12
23	S. S. SCOTT, P. E.

NEW ORLEANS DIS.—SECOND ROUND.

Algiers	April 5
Carondelet street	12
German charges	19-26
Celtz street	May 3
Felicity street	10
Baton Rouge	24
Louisiana avenue	31
Brashear and Lafourche, at Thibodaux	June 7
Moreau street	14
Plaquemine and Grosse Tete, at Livonia	21
16	LINUS PARKER, P. E.

MISCELLANEOUS.

DIRECT TRADE.

DIRECT TRADE.

Merchants and business men of the Mississippi Valley who desire to purchase IMPORTED GOODS of British manufacture, at little if any over half the cost of such when purchased in New York, should correspond with or call upon DR. THOMAS D. WORRALL, American Director of the Direct Trade Company, 24 and 26 Camp street, New Orleans.

Samples of stock constantly on hand. ap9 2m

REMOVAL.....REMOVAL.

Having purchased the entire stock of Dry Goods and the good will of Mr. S. G. Kreeger, I am now established in his store, and will be happy to meet all my friends and customers, and show them a fine and select stock of

FANCY AND STAPLE DRY GOODS,

AND

A Full Line of French Corsets.

I am determined to sell goods at the lowest market prices, regardless of cost. Come one! Come all! and get a BARGAIN.

W. H. PETERS,
504 Magazine street, near St. Andrew.
(Kreeger's Old Stand.) aug2 1m

BECKWITH

$20 PORTABLE

SEWING MACHINE.

THE GREAT SUCCESS OF THE AGE.

This Machine is presented to the public as the equal of any Sewing Machine made, at ONE-THIRD THE COST.

If you want a Sewing Machine, don't fail to send for circulars before buying any other.

Terms, cash in advance, or cash by Express. Address EDWARD THOMPSON,
General Agent,
ap2 1m No. 90 Baronne St., New Orleans.

ED. L. ZELL,
DEALER IN
CIGARS, CIGARETTES AND TOBACCO,
Cor. Canal and Carondelet Sts.,
Postoffice Lock Box 354, New Orleans, Louisiana.

Largest and best assortment always on hand. Prices as low as the lowest. Goods forwarded C. O. D. by Express to any address. Country orders solicited. Satisfaction warranted. dc25 1y8p

J. BOSIO,
FOUR SEASONS RESTAURANT,
155.....Chartres Street.....155
Between St. Peter and Toulouse streets,
mh19 2m New Orleans.

A. MEYNIEH, JR.,
COMMISSION MERCHANT,
35 Peters Street, near Bienville,
NEW ORLEANS, LA.

Consignments of Eggs, Chickens and all country products sold at highest market prices. fe26 3m5p

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Philadelphia, Pa.
Full information without charge.
Call or send for Book of Instructions. se18 1y

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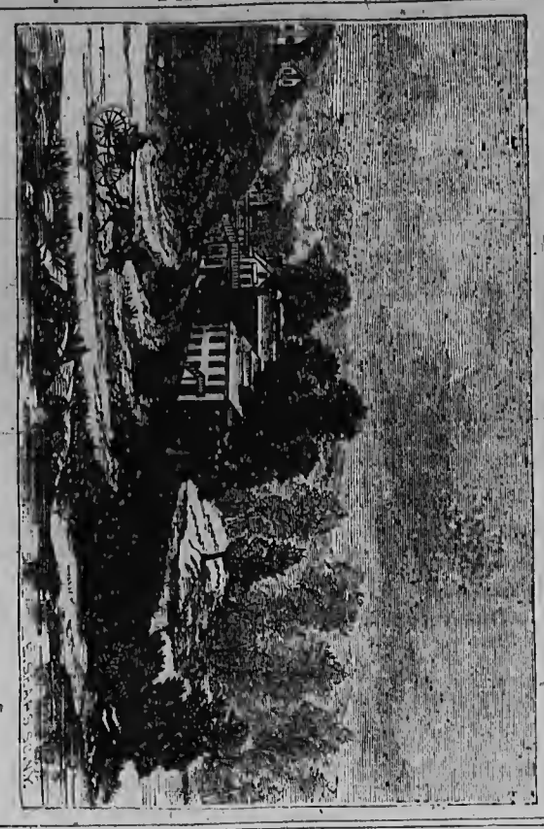

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JAMES ORMOND, PROPRIETOR.

OFFICE—NO. 43 BROAD STREET, ATLANTA, GA.

☞ For Specimen of "News" we refer to this issue of this Paper. ☜

Cash Orders Solicited. aug27

HOUSE-FURNISHING GOODS.

MAKE YOUR HOME ATTRACTIVE
BY REPLENISHING YOUR
TABLE-WARE
—AT—
W. C. SHEPARD & CO.'S,
55.....Camp Street.....55
NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for..... $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00
A French China (best quality) DINNER SET, same assortment, 136 pieces..... 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.
White Granite CHAMBER SETS, 11 pieces $1 00
White Granite TEA SETS, 44 pieces..... 4 00
French China TEA SETS, 44 pieces..... 6 50
French China Decorated TEA SETS, 44 pieces..... 7 50
Good Table GOBLETS, from 50 cents per set up.
Granite Dinner Plates, per dozen..... 1 40
Granite Breakfast Plates, per dozen..... 1 25
Granite Tea Plates, per dozen..... 1 15
French China Dinner Plates, per dozen..... 3 00
French China Breakfast Plates, per dozen... 2 75
French China Tea Plates, per dozen..... 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

AGENTS FOR THE CELEBRATED
BLANCHARD CHURNS,
AND THE LARGEST DEALERS IN
HOUSEKEEPING NOVELTIES
IN THE SOUTHWEST.
W. C. SHEPARD & CO.,
de11 1y No. 55 Camp street, New Orleans.

CROCKERY,
CHINA, GLASS,
AND
House-Furnishing Goods,
CHEAP AS ANY HOUSE IN THE SOUTH.
☞ Send for estimates.
P. J. CHRISTIAN,
No. 36 Camp street, New Orleans.
J. B. VINET. mh26 3m

SAMUEL E. MOORE,
IMPORTER AND DEALER IN
CROCKERY, CHINA AND GLASSWARE,
WHOLESALE AND RETAIL,
102.....GRAVIER STREET.....104
Between Camp and Magazine,
offers for sale, as above, Also House-Furnishing Goods, Silver-Plated Castors, Spoons and Forks, Ivory-Handled Table Cutlery, Japanned Trays and Toilet Sets, Japanned Water-Coolers, Hair Dusters and Feather Brushes, Table Mats and Door Mats, Refrigerators and Ice Boxes, Wooden and Tinware, and all articles necessary to fit out dwellings. Sent free of charge to any part of the city, or safely packed for transportation to the country. ap6 2m

MISCELLANEOUS.

WE WANT 1,000 FIRST-CLASS
BOOK AGENTS
at once to sell two of the most popular works ever published:
U. S. BONDS A record of prison life at Fort Delaware, by the Rev. I. W. K. Handy,
AND
MARSHALL'S LIFE OF
GEN. ROBERT E. LEE.
☞ Send for Circular at once.
TURNBULL BROS.,
fe28 2m Baltimore, Md.

WATERS' CONCERTO AND CHURCH ORGANS are the most beautiful in style and perfect in tone ever made. The Concerto and Orchestral Organs are the best ever placed in any Organs. They are produced by an extra set of reeds, peculiarly voiced, the effect of which is most charming and soul-stirring, while the imitation of the human voice is superb. These Organs are the best made in the United States.

WATERS' NEW SCALE PIANOS have great power and a fine singing tone, with all modern improvements, and are the best Pianos made. These Organs and Pianos are warranted for 6 years. Prices extremely low for cash, or part cash and balance in monthly or quarterly payments. Second-hand Instruments taken in exchange. Great Inducements to the trade. Agents wanted in every city and county in the United States and Canada. A large discount to Teachers, Ministers, Churches, Schools, Lodges, etc., etc. ILLUSTRATED CATALOGUES MAILED.

HORACE WATERS & SON,
481 Broadway and 18 Mercer St.,
jy31 1y New York.

STEAMSHIPS—STEAMBOATS.

NATIONAL LINE.

This splendid and first-class line of new Iron Steamships, the largest, cheapest and most comfortable in the passenger business, sails weekly between New York, Queenstown and Liverpool.

Tourists visiting Europe, or persons sending for their friends in the Old Country, would do well to consult their comfort and advantage by purchasing their Passage Tickets from
P. F. GOGARTY, Agent,
151 Camp street, New Orleans.
Also Passenger Agent for State Line. mh26 3m

FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage..... $50 00
Steerage Passage..... 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh19 1y No. 41 Carondelet street.

FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage..... $50 00
Steerage Passage..... 25 00

Through Tickets to Liverpool and the Continent
New Orleans wharf—Foot of Jefferson street.
New York wharf—Pier No. 4, North River.
JOHN H. LUDWIGSEN, Agent,
fe12 1y No. 190 Common street.

RAILROADS.

NEW ORLEANS, MOBILE
AND TEXAS RAILROAD.

THE MOBILE LINE is the shortest and most reliable route to New York and all Northeastern cities. Pullman Palace Cars, *on this line only*, to Louisville, Atlanta and Charlotte. But one change to all principal Northern and Eastern cities.

Express Train leaves Depot, foot of Canal street, daily at five P. M.

For tickets and information apply at office of Middle Line, corner of Camp and Common streets, opposite City Hotel.

E. P. SHUTE,
General Ticket Agent.
S. H. SCRANTON, General Supt. mh19 3m

GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street:)

DEPART.

Express	7.50 A. M.
Mail	5.55 P. M.

ARRIVE.

Express	11.45 P. M.
Mail	11.00 A. M.

619 Miles Under One Management.

Palace Sleeping-Coaches to Chicago and Louisville without change. Only one change to Eastern cities.

Entire train runs into city of Cairo.

Tickets for sale and information given at 22 Camp, corner of Camp and Common.

A. D. SHELDON, Ticket Agent.
E. D. FROST, General Manager. no27 6m

MISCELLANEOUS.

PROSPECTUS
OF THE
General Conference Daily Advocate.
THOMAS O. SUMMERS, D. D., EDITOR.
A. H. REDFORD, AGENT, PUBLISHER.

PRICE, $1.

A daily paper will be published during the session of the General Conference, which convenes in the city of Louisville, Kentucky, on the first day of May next. This paper will contain an account of the Proceedings of the Conference, including the Pastoral Address of the Bishops, the various questions that may come before the body, the Reports of Committees, the Speeches and Debates, together with all the plans that may be proposed and adopted for the extension of the Kingdom of the Redeemer in the world.

A brief outline of the Lives of the Bishops will be published in the DAILY; also a Pen-and-Ink Sketch of the Preachers, both lay and clerical, who compose the General Conference.

The next General Conference will be invested with an importance scarcely equaled in any similar body in American Methodism. Questions of the greatest moment and highest interest will come before the body, and be discussed by the master

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, APRIL 30, 1874. NO. 18.

News of the Week.

DOMESTIC.

RALEIGH, April 22.—A letter from Chimney Rock, at the foot of Stone mountain, dated the eighteenth, says: Stone mountain and vicinity experienced one of the most terrific shocks that has yet been felt. The whole earth shook and trembled. Houses shook and things were disarranged. Several shocks have occurred within the last week.

NEW YORK, April 23.—Subscriptions for the relief of the Louisiana sufferers are coming in rapidly. Several thousand dollars have already been raised. Mayor Havemyer has published an appeal to all citizens to aid.

CAIRO, April 24.—The Minneola, from Memphis hither, picked up seven families from skiffs, rafts and dugouts, fleeing from their flooded houses.

The overflow hence to Memphis is chiefly on the west side of the river.

MONTGOMERY, April 24.—Rains all over the State for ten days raised the water. The Alabama is all over the low grounds and still rising. Rain still falling heavily.

Farming operations will be greatly retarded, and it is feared much low land will have to be abandoned.

Railroad communication between this city and Mobile, and between Selma and Meridian, has been suspended.

LOUISVILLE, April 24.—The Board of Trade to-day appointed several committees to thoroughly canvass the city for donations to the Louisiana relief fund. A considerable amount, already subscribed, will be forwarded at once.

MEMPHIS, April 24.—The Little Rock railroad is washed away near Greenville, stopping all communication. The extent of the damage is not known, but it will doubtless be impossible to repair the road until the flood subsides.

BOSTON, April 25.—Mayor Cobb to-day authorized the mayor of New Orleans to draw for $10,000 in aid of the Louisiana sufferers.

MONROE, LA., April 26.—The river rose a quarter of an inch last night, and the back water an inch and a half. The overflow in Washington street is to within three squares of the river. The river has been on a stand to-day, and very little rise in the overflow. The day has been fair and warm. There are apprehensions of a great deal of sickness.

Still no intelligence from either above or below. Rumor, however, reports the suffering as very great all along the river, from Ouachita down to this place, and from here to the mouth of Red river.

The railroad company have surrendered the mail contract. The telegraph lines are working to Shreveport, Camden and Delta, and form the only source of correspondence.

NEW YORK, April 27.—Rev. W. T. Boone, rector of the Church of the Ascension, whose refusal to bury Edwin Forrest, the actor, from his church called forth much criticism several years ago, announced yesterday that he intended to resign from the ministry of the Protestant Episcopal Church, and then gave, in a sermon, his grounds for this action and for his preference for the Reformed Episcopal Church.

Rev. John N. McLeod, pastor of the First Reformed Presbyterian church during the past forty years, died.

MOBILE, April 27.—The memorial exercises here to-day were witnessed by the entire community of the city and vicinity.

After Rev. B. M. Palmer, of New Orleans, the orator of the occasion, had delivered a beautiful and appropriate address, and as Admiral Semmes was about to unveil the statue, Colonel Wickersham, who was a Federal officer during the war, stepped forward and presented the admiral with a beautiful wreath of flowers, in the shape of a circle and cross, accompanied by the following note:

"This floral offering is tendered by the kindly and sympathetic feelings of surviving Federal soldiers resident in Mobile, who honor the brave and dead of the late war, and desire your acceptance of the same as an humble tribute to valor and unselfish devotion to a cause dearer than life. Fresh be the memory of those under the sod and those awaiting the judgment day—the one the Blue, under the other the Gray!"

Admiral Semmes accepted the floral tribute in a feeling address.

The statue was then unveiled, amid the booming of cannon. The guns were manned by the State authorities of Louisiana.

Everything passed off delightfully.

MONTGOMERY, ALA., April 27.—The Alabama is two feet above the high-water mark of July, 1872, and still rising, though slowly. The water lacks only two inches of being in the press-room of the *Daily Times* building, which stands sixty feet above low water. The river lands below Selma are submerged, doing great damage to cultivations and destroying crops. The oldest inhabitant never before saw three overflows in six weeks.

MONTGOMERY, ALA., April 27.—Another beautiful. Alabama river is high. No break in railroads. Trains running on time, and making connection.

The Confederate memorial celebration to-day was very imposing. The procession was immense at the cemetery and flowers were liberally strewn over the graves of the gallant dead. Business was suspended from three o'clock till night.

SAVANNAH, April 27.—The Chattahoochie has overflowed its entire valley. Considerable damage done.

POUGHKEEPSIE, April 27.—Trains are delayed by the storms. The snow is four feet deep in cuts.

VICKSBURG, April 27.—The store of Steele & Yoste, grocers, corner of Cherry street and the railroad crossing, burned at four o'clock this morning. Loss about $6,000. The building was insured for $3,200.

WASHINGTON, April 28.—The President has proclaimed the ratification of the extradition treaty with San Salvador. The new postal treaty has been signed.

The following dispatch was received here to-day:

LITTLE ROCK, April 27, 1874.

To U. S. Grant, President:

On the nineteenth day of this month, as Governor of this State, I telegraphed you that there was an armed usurpation against the legal government of this State, and made requisition upon you for aid to suppress it and to prevent domestic violence. I have just now been advised that you never received the requisition. I now take occasion to say that an armed insurrection exists in this State against the lawfully constituted authority thereof, and, as the Legislature cannot meet until the eleventh day of May, I call upon you for aid to protect the State against domestic violence.

E. BAXTER,
Governor of Arkansas.

A similar call had previously been received from Brooks, claiming to be Governor, and two attorneys in his behalf reached here yesterday to urge a compliance with the call. Two attorneys dispatched by Baxter will soon arrive on a like errand in his interest. The question as to who is the actual Governor will be presented to the President, unless some other mode of settlement shall intervene before the matter is formally taken up for executive consideration.

WASHINGTON, D. C., April 28.—To H. W. L. Lewis, Master of State Grange of Louisiana: By order of the executive committee I send you by express to-night $1,000 for the benefit of the suffering members of the order in Louisiana.

J. H. KELLEY,
Sec. of National Grange.

AUGUSTA, April 28.—Heavy rain to-day. Crop accounts discouraging on account of floods.

The corner-stone of Pio Nino College will be laid at Macon on next Sunday, with impressive ceremonies, Bishop Gross officiating.

CINCINNATI, O., April 28.—About $2,000 worth of provisions were shipped from here to-day for the benefit of the Louisiana sufferers. This is the first shipment, and it was purchased by the relief committee of the Chamber of Commerce.

MONROE, LA., April 28.—The river has fallen an inch and a half in twenty-four hours, and the water is receding slowly in the rear of the city. There was a light shower last night, but the weather is clear to-day.

The steamer Garry Owen, which left Camden at eleven A. M. yesterday, reports the river falling all the way down, and the highest water ever known above by two feet.

A planter living below reports thirteen miles of river front out between Morrison's and Cuba, but the rear all under water. Below Cuba reports all overflowed.

The mails for the East and West go by Shreveport.

BATON ROUGE, April 28.—Three hundred families in this parish are homeless from the flood.

BOSTON, April 28.—Contributions about $33,000.

LOUISVILLE, April 28.—The Louisiana relief committee collected $4,000, and are not through canvassing.

FOREIGN.

PARIS, April 23.—It was reported yesterday that the Franco-American postal treaty had been ratified by the French government. The report was premature. Negotiations are, however, progressing favorably.

LONDON, April 25.—Prof. John Phelps, the geologist, is dead.

MADRID, April 25.—Three million reals intended for the Carlists have been seized in Santander.

LONDON, April 26.—Advices from Constantinople are to the effect that the Suez canal difficulty has been settled by Mr. DeLesseps' acceptance of the tonnage rate prescribed by the International commission.

BERLIN, April 26.—The Emperor William in person closed the session of the Reichstadt yesterday with a formal speech of no general importance.

LONDON, April 27.—The whisky crusade was inaugurated at Manchester to-day. Several signatures to the pledge were obtained.

FIVE HUNDRED THOUSAND RATIONS.—The government of the United States, through its military authorities, has responded liberally to the call of suffering in this State. The matter is fully explained in the subjoined correspondence:

OFFICE COMMISSARY OF SUBSISTENCE, U. S. A., New Orleans, April 24, 1874.

To William P. Kellogg, Governor State of Louisiana:

SIR—I would respectfully inform you that I have this day received telegraphic instructions from the honorable Secretary of War to procure and turn over to the relief committee, for sufferers recognized by you, five hundred thousand (500,000) rations of meat, bread, beans and rice, at the rate of twenty thousand rations daily. This will supply twenty thousand (20,000) persons for twenty-five days.

Please notify me of the names of the recognized committee, and where they are to be found.

Very respectfully, your obedient servant,

THOS. C. SULLIVAN,
Captain and C. S., U. S. A.

Balky People.

Passing along a country road, quite recently, we found a man, a horse and wagon in trouble. The vehicle was slight and the road was good, but the horse refused to draw, and his driver was in a bad predicament. He had already destroyed his whip in applying inducements to progress in travel. He had pulled the horse's ears with a sharp string. He had backed him into the ditch. He had built a fire of straw underneath him—the only result, a smashed dashboard. The chief effect of the violences and cruelties applied were to increase the divergency of feeling between the brute and his master. We said to the beswented and outraged actor in the scene that the best thing for him to do was to let his horse stand for awhile unwhipped and unconxed, setting some one to watch him while he, the driver, went away to cool off. We learned that the plan worked admirably; that the cold air, and the appetite for oats, and the solitude of the road, favorable for contemplation, had made the horse move for adjournment to some other place and time, and when the driver came up he had but to take up the reins, and the beast, erst so obstinate, dashed down the road at a perilous speed.

We know of pastors who have balky parishioners. When any important move is to take place, and all the other horses of the team are willing to draw, they lay themselves back in the harness.

First the pastor pats the obstreperous elder or deacon on the neck and tells him how much he thinks of him. This only makes him shake his mane and grind his bit. He will die first before he consents to such a movement. Next he is pulled by the ear, with a good many sharp insinuations as to his motives for holding back. Fires of indignation are built under him for the purpose of consuming his balkiness. He is whipped with the scourge of public opinion, but this only makes him kick fiercely and lay harder in the breeching-straps. He is backed down into the ditch of scorn and contempt, but still is not willing to draw an ounce. Oh, foolish minister, trying in that way to manage a balky parishioner! *Let him alone.* Go on and leave him there. Pay less attention to the horse that balks, and give more oats to those that pull. Leave him out in the cold. Some day you will come back and find him glad to start. At your first advance he will arch his neck, paw his hoof, bend into the bit, stiffen the traces and dash on. We have the same prescription for balky horses and men—for a little while let them alone!—*Christian at Work.*

Trying to Make Gold.

Bernard of Treves was born in the year 1406. His father left him in possession of a magnificent estate, but he was not contented with his wealth, and nourished the ambitious idea that he was destined to discover the secret, so long sought after in vain, of extracting gold from baser substances. His first experiments cost him two thousand crowns—a very considerable sum in those days; and he was speedily surrounded by knaves, who, pretending to give him information and assistance, lived on him, and cheated him out of large sums of money. One told him to try what highly rectified spirits of wine would do; another recommended alum and copperas; while a third informed him confidently that the mighty ocean was the mother of gold, and advised him to try sea-salt. Being now nearly fifty years of age, and as far from the great secret as ever, Bernard determined to travel. He went from place to place in Germany, France and Spain, seeking out all the alchemists on his way, and trying experiments of all kinds at their suggestion, but all in vain. At length a great genius took him in hand at Vienna, and so delighted him that they formed a close friendship. He was induced by this new friend to place a quantity of gold, with a collection of those substances which had proved so useless in his former experiments, into a crucible. This he did in conjunction with some other alchemists, and left the mixture three weeks; at the end of which period two-thirds of the gold had vanished, but nothing more satisfactory resulted. From Vienna he traveled to Rome, and from thence to Madrid, Gibraltar, Messina, Cyprus, Greece, Constantinople, Egypt, Palestine, Persia; then back again to Messina, France and England.

In his voyages, however, he succeeded only in *spending* his gold, the secret of *making* it being still hid from him. His journey to Persia alone cost him thirteen thousand crowns, and he at length returned to Treves to find himself little better than a beggar. His former friends refused to see him in his reduced condition. They said he was mad; so he hid himself in the Island of Rhodes, and lived there in great poverty.

At the end of a year a merchant who knew his family advanced eight thousand crowns on the last remnant of his once large estate. He immediately began his experiments again, and his last crown went into the crucible, never to return. It is recorded that in his penniless old age he made the discovery that *the secret of philosophy is contentment with our lot.* The highest form of philosophy is stated in the Scriptures: "Godliness with contentment is great gain."

WHAT THE GOSSIPS SAID.

Says Gossip One to Gossip Two,
While shopping in the town:
"Old Mrs. Pry to me remarked,
Smith *bought* his goods of Brown."

Says Gossip Two to Gossip Three,
Who cast her eyelids down:
"I've heard it said to day, my friend,
Smith *got* his goods from Brown."

Says Gossip Three to Gossip Four,
With somewhat of a frown:
"I've heard strange news—what do you think?
Smith *took* his goods from Brown."

Says Gossp Four to Gossip Five,
Who blazed it round the town:
"I've heard to day such shocking news—
Smith *stole* his goods from Brown!"

Watchman and Reflector.

The White Horse Donation Party.

The *Advance* tells a story of the early days of Chicago, the point of which must have been severely cutting to a prominent economist of that city, unless his cuticle was thicker than that of ordinary mortals.

The affair was known as "The White Horse Donation Party." An old white horse, familiar to the streets for his faithful services, had been turned out in mid-winter to die. He was picked up and cared for, and flaming bills and advertisements announced that a *donation party for the white horse would take place at noon next day, on the courthouse square, by the flag-pole.* A band of music animated the charity. The white horse, decorated as though he were a sacred animal of Egypt, received his benefactors, bringing bags and bundles and bales of all that was most toothsome to a horse epicure, and all the utilities and ornaments of a horse toilet, and over $200 in money. The gathering was large. A procession was formed, led by the music. The white horse did the honors. They halted before the store or office of the former owner and faced old whitey about, played a dirge, executed a grand *profundissimo et fortissimo*, struck up Hail Columbia, and marched on. It was one of those extemporaneous applications of lynch-law which could very nearly be codified under "heaping coals of fire upon your enemy's head." It suppressed the cruelty tendency for a long period more thoroughly than an anti-cruelty corporation could have done.

It is not a very singular association of ideas that a story of a horse should bring the itinerant preacher to mind, for the horse is generally connected with his work. Having a due estimate of the aptness of our readers for seeing through this white horse story a moral touching the superannuated minister, we leave them to do their own moralizing. For further instruction we refer them to First Corinthians ix, 9.—*Christian Age.*

The Sad Story of a Daughter of Thomas H. Benton.

The French *cause celebre* in which General John C. Fremont was the central figure, in connection with his railroad speculations, and the manner in which large numbers of Frenchmen were victimized thereby, will be fresh in the memory of your readers. General Fremont escaped the rigorous verdict of the French court by having made his way to this country. Intimately connected with General Fremont's schemes, and mainly instrumental in having them favorably introduced in financial circles in France, was Baron Gauldree-Boileau, for many years French consul in New York. It will be remembered that in the early days of the French republic Boileau left this city for France, to defend himself against the charge of being an accomplice of Fremont. He was convicted and sentenced to three years' imprisonment. The sad sequel to all this is as follows: The wife of Baron Gauldree-Boileau, daughter of Thomas H. Benton, of Missouri, died on the sixth of March, in a state of almost abject poverty, in a garret in Paris. Since her husband had been sentenced, about twelve months ago, by the Parisian tribunal, in consequence of his connection with General John C. Fremont's railway speculations, his unfortunate wife, with six children, whom he had left absolutely penniless, had lived in wretched quarters at Boulogne, where she was supported by the bounty of a friendly English family. Finally she removed to Paris, where M. Frederick Gaillardet, formerly editor of the *Courrier des Etats Unis*, of New York, who lived near her, was the only person to render aid. Being in very feeble health, she was unable to do much for herself, and both she and her children were subjected to the greatest privations. Moreover, the Parisian police molested the poor woman repeatedly by prying visitations, as is generally done in France toward the families of convicts. Grief and despair at last did their work, and she died broken-hearted.

When Marshal MacMahon heard of her sad end, and that six children were left helpless, he granted Baron Gauldree-Boileau a free pardon. The latter was beside himself with sorrow upon hearing the sad tidings, and at the latest advices from Paris it was feared that his reason would give way.

IF THE predetermination and immutability of God render it improper for men to pray, because their prayers cannot change his purposes, then the same things must render it equally improper for men to plow, sow, reap, or make any other effort for any end whatever. All these, without the divine blessing, will be in vain, and can no more change the purpose of God than prayer.—*Timothy Dwight.*

Incorporation

OF THE SCANDINAVIAN SEAMEN'S FRIEND SOCIETY OF NEW ORLEANS, LA., AUXILIARY TO THE AMERICAN SEAMEN'S FRIEND SOCIETY.

State of Louisiana.
Parish and City of New Orleans.

Be it known, That on this thirteenth day of March, in the year of our Lord one thousand eight hundred and seventy-four, and of the Independence of the United States of America the ninety-eighth, before me, Andrew Hero, Jr., notary public in and for the parish and city of New Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared the several persons, residents of this city, whose names are hereunto subscribed, who severally declared that, availing themselves of the provisions of the laws of this State relative to the organization of corporations for literary, scientific, religious and charitable purposes, they have covenanted and agreed, and do by these presents covenant and agree and bind and obligate themselves, as well as all such persons who may hereafter become associated with them, to form and constitute a corporation and body politic in law, under the following conditions and stipulations, viz.:

First. The said corporation shall be known and designated, or styled and named The Scandinavian Seamen's Friend Society of New Orleans, Auxiliary to the American Seamen's Friend Society, and by which name, style and title the said corporation shall have and enjoy succession; for the full term and period of ninety years from and after the day and date of these presents, to contract, sue and be sued, to make and use a corporate seal, as well as change and alter the same at pleasure; to hold, mortgage, purchase, alienate and receive property, whether real, personal or mixed, but, however, of a value not exceeding three thousand dollars; and to make, enact and adopt, as also alter and amend, such rules, regulations, by-laws and ordinances as may be deemed necessary for the proper management, support and regulation of the affairs of said corporation.

Second. The purposes and objects of this corporation are declared to be the improvement of the social and moral condition or well-being of Scandinavian and other seamen while in this port, and to obtain, by purchase or otherwise, a commodious and conveniently located Bethel in this city, which, while under the control and management of the board of trustees of this corporation, shall nevertheless be free to seamen of all nations who may wish to worship God with them; also to secure the services of a missionary speaking the Scandinavian language, who shall have charge of all matters pertaining to the spiritual interests of the members of said society, and to furnish medical attendance to all seamen who may subscribe to the rules and regulations of the society, as well as to sustain a register's office, boarding-house, free reading room, and devise all suitable means to promote the temporal and spiritual well-being of Scandinavian and other seamen while in this port.

Third. The domicile of said corporation shall be the city of New Orleans, in the parish of Orleans and State of Louisiana, and citations and all other legal process shall be served upon the president of the board of trustees thereof.

Fourth. The affairs, business and concerns of said corporation, including the control and disposal of its funds, property and estate, shall be vested in a board of trustees, consisting of twelve persons, who shall be divided into three classes of four each, one of which classes shall hold office for one year, another thereof for two years, and the other thereof for three years; so that one-third of said trustees shall cease to hold office at the end of each and every year, commencing on and to be computed from and after the first Monday in April of the present year eighteen hundred and seventy-four. Said board of trustees shall fill all vacancies by ballot that may occur in their number, whether by expiration of term of office, or from death, resignation, absence or any other cause whatever, and at no time shall a majority of said board be of one religious denomination. Three of said board of trustees shall constitute a quorum for the transaction of any business, and the absence of any member thereof, without excuse, from the regular meetings of said board for six consecutive months, shall be considered equivalent to a resignation. Said board shall have its first meeting in the month of April of each and every year; select from their number a president, vice president, secretary and treasurer, and at all times may appoint such officers and committees as it may deem necessary. It shall have full power to make, enact and adopt, as well as alter and amend, at pleasure, such by-laws, rules and regulations as they may deem requisite for the management and government of the affairs and property of said corporation.

Rev. John Mathews, Rev. L. H. Pease, James B. Guthrie, John Rudner, W. H. Mathews, C. D. Seymour, Hon. Rufus K. Howell, William J. Johnson, John Nelson, Geo. Brewer, A. H. Nelson and William Wright, with Rev. John Mathews as president, William J. Johnson as vice president, L. H. Pease as secretary, and John Nelson as treasurer, have been chosen and selected as the first board of trustees of said corporation, and shall divide themselves into classes, and determine their respective terms of office, at their first regular meeting, the first class thereof to hold office until the first Monday of April, in the year eighteen hundred and seventy-five; the second class thereof until the first Monday of April, in the year eighteen hundred and seventy-six; and the third class thereof until the first Monday of April, in the year eighteen hundred and seventy-seven.

This done and passed, in my office at New Orleans aforesaid, in the presence of George Cenas and Paul A. Conand, witnesses, both of this city, who hereunto sign their names with the parties and me, the said notary, the day and date aforesaid.

LEMAS H. PEASE.	JOHN NELSON.
JOHN RUDNER.	JAMES B. GUTHRIE.
R. K. HOWELL.	WILLIAM WRIGHT.
W. J. JOHNSON.	A. H. NELSON.
JOHN MATHEWS.	GEORGE BREWER.
W. H. MATHEWS.	GEORGE CENAS.
P. A. CONAND.	

ANDREW HERO, JR.,
Notary Public.

From the Work.

CLOVER HILL, MISSISSIPPI CONFERENCE.—*Mr. Editor:* When the Bishop was reading out the appointments, Clover Hill fell to my share—a very good share. Leaving my little family at my father-in-law's until I could look out a home for them, I proceeded to my new field of labor. I arrived on Sunday, the fourth of January; had sent an appointment in advance, but it failed to reach here. The people did not expect to get a preacher with a family; hence there was no home provided for me. I could find no one prepared to board us, neither a vacant house to rent, except one for which the terms were unreasonable. What was to be done now? The brethren chose to build a parsonage. True, the way looked somewhat gloomy at first, it being a very busy time with the planters; but they seemed determined to succeed, which was evidence that they were not willing to do without the gospel. The brethren met, and, after "counting the cost," subscribed largely themselves, and then with earnest hearts did they appeal to the friends of religion until they had secured, by subscription, the sum required to build the house. Colonel Zenas Preston, in the goodness of his heart, presented us with a beautiful lot on the south side of the town of Mayersville, the county seat of Issaquena county. The lot is large enough for a church-house and parsonage. We have a house at Clover Hill, two miles below, where the people have worshiped for several years, but it is inconveniently situated, and also too small. Our membership is quite small here, but still, with a little help from without, we believe we can erect a church-house, by and by, on the lot above mentioned. When we had so far progressed as to be sure that the house would be finished, by the consent of the brethren I returned, February 13, to my father-in-law's, in Scott county, to stay with my family until the house should be finished; but about this time the weather became very unfavorable—frequent heavy rains, high water, etc.—until the road became almost impassable. We had great difficulty in getting the lumber hauled; and though we had a good carpenter employed, who engaged to build the house for $75 (about half price,) the weather was such that he could not work regularly, and so the house progressed slowly, insomuch that I began to think it would be a failure, and had already applied to my presiding elder for a transfer to another circuit, when I was cheered by the reception of a letter stating that the parsonage was about ready. This was good news to one who was so much cast down as I was just then. We made ready, and on the thirty-first of March started for our new home, arriving here on Thursday night, April 2. Oh! what relief to find one's self comfortably fixed at home, after four months' wandering around!

And now, Mr. Editor, I wish every circuit that has no parsonage could peep in and see how comfortably we are fixed, and what a good house we have, that it might stimulate them to "go and do likewise." I trust that the good Lord will recompense this people for their kindness to me and my family, and that he will help me to be faithful in the discharge of my duty as shepherd of the flock. I would like to tell you the exact cost of the house, land, etc., but I am not prepared just now—will be by and by. Suffice it to say that we have a good home, among a good people, and are well cared for; no fears of the future, so far as support is concerned. We have no Sabbath school, but hope to have soon. There is a very interesting society of the Friends of Temperance here, doing great good. Upon the whole, it is a very interesting country. The land is rich. This place is about nine or ten miles below the line of Arkansas, on the opposite side of the river. We have a beautiful view of the river on one side of our house, and the little town on the other, and pleasant breezes constantly.

T. B. WALDEN.

MAYERSVILLE, April 19, 1874.

A WELL-KNOWN Judge of the Supreme Court of New York often relieved his judicial remarks with a touch of humor. One day, during the trial of a case, Mr. Gunn was a witness on the stand, and as he hesitated a good deal, and seemed unwilling, after much persistent questioning, to tell what he knew, the judge said to him: "Come, Mr. Gunn, don't hang fire." After the examination had closed the bar was convulsed by the judge adding: "Mr. Gunn, you can go off—you can be discharged."

The Christian Advocate.

THURSDAY, APRIL 30, 1874.

GREEN LEAVES.

The sweet leaves, the fresh leaves, the young green leaves,
The leaves in the sunshine growing,
While the martin twitters beneath the eaves,
And the cowslip bells are blowing!

The dormouse awakes from his winter sleep,
And the black merle pipes on the cherry,
And the lily-buds from their green sheath peep,
And maidens and men are merry.

With the fresh life-blood of the new-born spring
The elixir of love and pleasure;
When Hope on the threshold of life takes wing
To search for its golden treasure.

O, green leaves, O fresh leaves, O young green leaves,
When lovers in lanes are roaming,
Ye are dearer to youth than the rich red sheaves
That glow in the August gloaming!

For they tell, with their glorious spikes of gold,
Of a hope that has ripened to glory;
But green leaves whisper a hope untold,
And fond youth lists to the story!

All the Year Round.

Discipline.

MR. EDITOR: In your issue of March 5 Dr. L. Pierce replies to me on the subject of church discipline, and I answer only that we may get [illegible] umn of the doctor's reply I have but few remarks to make.

We esteem the doctor true, honest and faithful to the church. We never accused him of "heresy." We acquit him of this charge, and only think him slightly mistaken as to what the General Conference and Discipline teach on this subject.

We never mentioned "Mr. Wesley" nor his "fundamental requirements," but wrote of New Testament and Methodist disciplinary requirements.

The doctor's word "simpering" means "to smile foolishly," but we will not return bad words, for we love him for his long, laborious "work's sake" for the church of God.

We do not wish the doctor "discounted down," but his extreme views we do hold at a discount.

But he thinks me an extremist. It may be so; but then between two extremes conservative men may find the right path.

Does the doctor really think there is a "dilemma" or a "postulate" in all of his long article?

Did we say: Keep those in the church who are "living in sin by choice?" All these quotations are from the doctor. But to the subject matter on which we honestly and kindly differ.

But why does the doctor ignore Scripture discipline? Were the disciples converted men when Christ chose them and walked with them for years? Were they all regenerate when they received the Lord's Supper? Think of Judas, and the kindness and forbearance of Christ to him because he was still "one" of them.

Did Christ excommunicate Peter for cutting off a man's ear? No; he reproved him. Did Christ cut him off because he even lied, cursed, swore and denied the Savior? No, not even then; but he looked upon him, and Peter went out and wept bitterly.

The above and similar ideas I pressed upon the doctor's attention. When he answers there is nearly a column of personal about me, but not a word about the primitive church.

But as to Methodist discipline. One of these Books of Discipline, issued in 1808, as a condition of reception into the church, reads thus: "*A desire to flee from the wrath to come and to be saved from their sins.*" The italics are the Bishop's, who commended this edition to the church sixty-six years ago, and the Bishops (who knew what they were doing) were Bishops Asbury and McKendree. The Methodist E. Church was not then a society in the Established Church of England, nor in the Episcopal Church of or in America.

But in 1840 the General Conference adopted the following in reference to the reception of persons into the church: "And shall, on examination by the minister in charge, *before the church*, give satisfactory assurances both of the correctness of their faith and their willingness to observe and keep the rules of the church." Now by "correctness of their faith" we suppose the Conference to mean correctness of their creed; as: "Do you believe in God," etc.; and by "rules," the morals and usages of the church. And yet the doctor says that the General Conference, he thinks, in 1840, laid it down as an *ordinance* that from thenceforward no one was to be admitted into the church, or offered to the church by the pastor for reception into its fellowship, until he had, in all the prescribed inquiries, become satisfied of *their regenerated state of mind and heart.*

Now was this the original motion, of which the doctor says he was the author? If so, the General Conference must have so altered it, before they passed it, that the "original" and resultant or accepted one look very much unlike. But the doctor may have meant regeneration as a condition; and, if so, why did his resolution not say so? He knows how to tell what he means. And if the General Conference meant regeneration as a condition of church membership, it knew how to say it, and was honest enough to speak it out in plain language. So great a [illegible] a condition of church membership required a plain statement; [illegible]rence of 1866, in New [illegible]k plainly on this [illegible]oment at [illegible] day

OILS:		
Lard, ₩ gallon	—	—
Coal oil, in barrels	—	—
Linseed, raw	—	—
SUGAR, ₩ lb.:		
Havana, white	—	—
Havana, yellow	—	—
Havana, brown	—	—
Crushed	11¼	—
Pulverized	11¼	—
TEAS, ₩ lb.:		
Imperial	40	—
Gunpowder	—	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	50	—
Oolong	40	1 10
WAGONS, CARTS, ETC:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	—
Wagon, four-horse	100 00	110 00
Cane wagon	110 00	115 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, April 21, 1874.

Texas beeves, choice, ₩ head	— —	@45 00
Texas beeves, first quality, ₩ head	35 00	@ 40 00
Texas cattle, second quality, ₩ head	20 00	@ 28 00
Texas cattle, third quality, ₩ head	12 00	@ 15 00
Western beeves, ₩ ₱ net	10	@ 12½
Sheep, first quality, ₩ head	4 00	@ 5 00
Sheep, second quality, ₩ head	3 00	@ 4 00
Milch cows, choice, ₩ head	80 00	@100 00
Milch cows, ₩ head	35 00	@ 50 00
Calves, ₩ head	7 00	@ 10 00
Yearlings, ₩ head	8 00	@ 10 00

ference Daily, published on that occasion, or anywhere else where the minutes are correctly recorded or printed. But I must stop here. Only let me say: Bishop Marvin's remarks on the same subject, in the same paper with the doctor's, please me much.

Yours ever, LOOKER-ON.

Preaching to One Person.

MR. EDITOR: When I was appointed to the charge of Carrollton circuit, in Pickens county, Alabama, in the year 1842, William Vaughan, then just received on trial, was my colleague. He was a young man who had been raised in a frontier region, and had never had any educational advantages. He could barely read, but was an extraordinary man, possessing astonishing natural eloquence, and great power and unction in preaching. He came to my house, previous to the first round of appointments, on his way to the circuit. I told him to go and fill the appointments, and make appointments for me to succeed him; but he objected, saying that he preferred going in company with me, that the people might see him, and be able to [illegible] whether they would receive him. In his great diffidence he seemed to think it doubtful whether they would accept him as their preacher. I consented, and we started together. The first appointment was at a small church near Vienna, called Bethesda, about forty-five miles from Columbus. The weather was bad; it rained nearly all the first day. The next morning was showery, but we traveled in good spirits, having light hearts and peaceful consciences. On the morning of the second day, on our way to the appointment, which was at ten o'clock, I said to him that I would preach that day, and he must preach on Sabbath, at Emory chapel, which was the next appointment. He strongly objected, and insisted that I must let him preach that day, and I fill the Sabbath appointment. Finding him inflexible, I consented. When we arrived at the little church we found no congregation. The weather being so unfavorable, the people did not expect preaching, and did not come out. However, we alighted, hitched our horses to the saplings near by, took our saddlebags off and entered. After depositing our saddlebags and umbrellas at the side of the pulpit, we seated ourselves together on a bench, in front of the pulpit, and waited a few moments. When the hour arrived I addressed myself very gravely to him, saying: "Brother Vaughan, I reckon you had better commence." He turned his eyes upon me with a half inquiring, half imploring look, and, seeing I was in earnest, he remarked: "I—I believe I would rather you would preach." "O no," said I, "you preach to-day and I will preach on Sunday." "No," said he, "you must preach to-day and I will preach on Sunday." "Very well," said I, and arose and walked into the pulpit. I selected my hymn, and we sung it together. I then prayed and gave out my text, and preached nearly an hour. While I was preaching an old black woman came and sat on the door-step. I also saw one young man pass the door, about ten steps off, looking in, as if inspecting my congregation; but he did not come in. At the conclusion of my sermon I called on Bro. Vaughan to conclude. Said he: "Let us pray;" and he kneeled down and prayed one of his powerful prayers; after which I dismissed my congregation, and we rode off to our stopping-place. Bro. Vaughan said, after we left the church: "I believe that was about as good a meeting as I have ever attended. I felt as if there was nobody but God there."

My motives for preaching on that occasion were the following: 1. It was our privilege to be profited by the services, having a special promise of the presence of the Lord. 2. It was calculated to teach him not to despise the day of small things, and not to refuse to preach because but few attended his appointments. 3. It would teach him not to feel discouraged because of a small congregation, but do his duty, and leave the event to God. 4. The people in the neighborhood would be taught to have confidence in our punctuality in attending our appointments.

Before the close of that year Bro. Vaughan was the most popular preacher that had ever traveled the Carrollton circuit. And, so far from refusing him as their preacher, I told the Conference that I did not think any member of that body could get as many petitions from that circuit as Billy Vaughan.

GEORGE SHAEFFER.

COLUMBUS, MISS., April 17, 1874.

Superannuated Preachers.

MR. EDITOR: Bro. Spence, in the ADVOCATE of March 26, proposes to kill off the superannuated preachers, if nothing better can be devised for them by the next General Conference. This would be about as creditable to the church as to starve them, yet I think that body—the General Conference—can do something better for them than either. The question he propounds, "What ought to be done with them?" is important, and, I trust, will be duly considered in Louisville next May.

I have three propositions to make—one to the Conference, one to the pastors and people, and one to the superannuated preachers themselves—which, I think, would entirely remove the difficulty complained of.

Shingles, Laths
Philadelphia
The Greatest rat place let no one be
Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills
Platt street, New York.
Millinery.
Mme. L. F. Labauve, 452 Dryades street.
Mme. Sophie, 13 Baronne street.
Mineral and Soda Water.
Eckelberg, corner Washington street and St. Charles avenue.
Monochromatic Pictures.
Mrs. A. J. Richmond, 191 Carondelet street.
Moss.
New Orleans Moss Company, John C. Weems, manager.
Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
B. H. Haas, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 75 to 90 Baronne street.
Opticians.
William Bohne, 4 Carondelet street.
Painters.
A. S. Cutler, 136½ Camp street.
Papers and Magazines.
General Conference Daily Advocate, A. H. Redford, Nashville, Tenn.
Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.
Paper Patterns.
Butterick's Paper Patterns, William E. Cooper, agent, 89 Canal street.

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I have three propositions to make—one to the Conference, one to the pastors and people, and one to the superannuated preachers themselves—which, I think, would entirely remove the difficulty complained of.

I. The Conference. Let it never be said: "There arose up a new king, which knew not Joseph."

In the third place, let the superannuated preachers not forget that the world moves. Times and peoples are constantly changing. Means and measures that were appropriate and successful fifty years ago may not always be so now. Besides, a pastor, standing in a different relation to the people, sees things from a different standpoint, and hence, perhaps, sometimes in a different light; and, being the responsible one before God and the church for the work, he *dare not* adopt measures which his judgment does not approve, however much he may desire to defer to the judgment of his older brethren. Superannuated preachers, though old, wise and good, are not infallible, else why complain of the Pope? Neither should they desire to destroy the *individuality* of the present active ministers and pastors. It is in the power of the superannuated preachers to greatly embarrass, cramp and hinder their younger brethren, or to facilitate their labors, encourage their hearts and sustain them in their work. Of course they all desire to do the latter, and it is only in accidental and exceptional cases that they do the former. The latter course will always secure larger Conference collections.

ITINERANT.

Support of Presiding Elders.

REPLY TO J. P.

MR. EDITOR: In your paper of the twelfth of February there is an article on the support of presiding elders, signed J. P., which requires some notice, as the writer tries to make the impression that presiding elders are not as well supported as circuit preachers are. On this subject he must be mistaken, and as evidence of the fact I wish to relate a circumstance or two. In a large and wealthy Conference in the South not long since, on a certain district, the stewards allowed the presiding elder a salary of $800, and the Annual Conference also allowed the same man, or made an appropriation of $400; and on one of the circuits in that district the circuit preacher was allowed a little over $500, and the elder and circuit preacher had families of the same size. Here, then, the presiding elder was drawing nearly $300 *more than the circuit preacher*, or in that proportion, and then had a missionary appropriation of $400 beside, while the circuit preacher was drawing no missionary money. More than this, the circuit preacher had to take much of his allowance in provisions, corn, meat, etc., at a high price, and pay over to the presiding elder his proportionate part of what was paid in in money.

The writer knows of a similar case in another Conference, where the presiding elder's claim is $700, and one of his circuit preacher's claim is $500, and their families are just the same. The circuit preacher takes much of his claim in provisions at a high price, and has to pay out of it to his presiding elder his pro rata share in money. Now, Mr. Editor, is this right? And if the facts could be known, perhaps in a majority of cases in the Southern Conferences something like a similar state of affairs exist. Now what does J. P. propose? Here is what he says: "We believe a better plan would be to do away with the whole plan which now exists, and *levy a per cent. on the salaries of all the preachers on the district* sufficient to meet the claim of the presiding elder." Now, then, what do you say to that, all you circuit preachers on all the districts? In the above quotation the italics are mine; but if I understand Bro. J. P. in the above statement, he means that the presiding elder's claim must be levied on your salary, and paid, whether yours is paid or not, even if his is larger than yours in proportion.

Now if Bro. J. P. could suggest some plan by which all of the preachers could be better supported it would be a good suggestion. But some of his insinuations seem to be a little unkind, as the following quotation will show: "Again, it often happens that a goodly proportion of the claim of the circuit is collected not only after the fourth Quarterly Conference, but even after the Annual Conference, and, thus collected and paid by the circuit, never gets to the recording steward's book, and the presiding elder rarely ever gets his pro rata." Now I suppose he means by that that the circuit and stationed preachers pocket and keep all that is paid after the fourth Quarterly Conference, and refuse or neglect to pay over to the presiding elder his pro rata. Now if that is not his meaning, what can it be? I am yours in Christian bonds, H. P. W.

MORRISTOWN, TENN., March, 1874.

Denominationalism.

MR. EDITOR: I see in the ADVOCATE of April 2 an article under the head of "Denominationalism," which puts me in mind of a sermon which has no Christ in it. The writer has not a word of Scripture proof to sustain his position, but refers to the government of the United States and individual States as analogous and satisfactory proof. He further says that, owing to the decline of denominational zeal, we may account for the present low state of religion. Just the reverse is my opinion. Denominational zeal has swallowed up Christian zeal—more regard for the name than the quality of the church. I predicate my hope of salvation upon the teachings of the Scriptures, and anything that has no scriptural authority I regard as trivial and speculative. "Search the Scriptures" evidences that everything needful in [illegible] our salvation may be found [illegible]. The present denominations [illegible] right, but there is certainly [illegible]ptural authority for them, and [illegible] cannot be of much import-

The fact that "the church exists different denominations" is [illegible] argument that it is right, unless [illegible]rized by the Scripture. Man [illegible] in sinfulness, yet the Scrip[illegible] informs us plainly and emphatically that it is wrong, and he is entreated, admonished and exhorted to "cease to do evil and learn to do well." I would that all true Christians be recognized everywhere alike, regardless of *given* names. I see no discrepancy made in the New Testament. All receive the same instruction, the same counsel, the same warning, and I may say the same doctrine. The human family is divided by the Scripture into two classes—the righteous and the wicked. I regard the first as members of Christ's church, and the latter as refusing to become members. Let the first come forth in her scriptural habiliments, "as clear as the sun, as fair as the moon, and as terrible as an army with banners," and I would not give a fig for denominational zeal.

Yours in love, A METHODIST.

The Nose.

This prominent organ, although a leading feature, yet few of us care to be led by it, except in the direction of a good dinner. This need not prevent us from pursuing it as a subject, showing wherein the importance of the organ is not duly estimated.

As a feature of the face it, more than any other, changes its character, although not so capable of expression as the eyes and mouth. Its ideal beauty varies with different races. The Africans of Sierra Leone prize the flat nose, and the Egyptian dotes on the veritable, pure and unadulterated pug. The Tartar races, having very small noses, consider them the very highest type of beauty. The most beautiful woman in all Tartary was considered so because she had only two holes where the nose ought to have been. There seems to be no universal standard of nasal beauty. The Romans adored the aquiline, the Greek the straight line; the latter, coming nearest our idea of the beautiful, is accepted as the standard in this latitude.

But there are other uses for the nose beyond its element of beauty or the reverse. The sense of smell is popularly supposed to be the only service it is called upon to perform, at least we should judge so from the number of open mouths we meet sailing along the streets. One of the main objects of the nostrils is for respiratory purposes. There is very little doubt that air passing through the nostrils is refined, purified and eliminated of all injurious gases, infection and dust before being permitted access to the lungs. It is very easy to see how habitual respiration through the mouth is not only unnatural, but productive of disease. More especially at night we should accustom ourselves to sleep with the mouth closed. All the energies of the system are then at rest, and its power of resistance at the lowest ebb. If the mouth be open the enemy is allowed to enter, and we may be sure he fastens upon the most delicate part of our organization.

In a recent lecture by Prof. Tyndall he demonstrates fully the danger of sleeping with the mouth open, a practice unknown to the lower animals. He says: "If I were to endeavor to bequeath the most important motto which human language can convey, it should be these words:

SHUT——YOUR——MOUTH.

"In the social transactions of life this might have its beneficial results, as the most friendly cautionary advice, or be received as the grossest of insults; but where I would print and engrave it—in every nursery and on every bed-post in the universe—its meaning would not be mistaken, and, if obeyed, its importance would soon be realized."—*National.*

Hair as an Index of Character.

Coarse black hair and dark skin signify great power of character, with a tendency to sensuality. Fine black hair and dark skin indicate strength of character, along with purity and goodness. Stiff, straight black hair and beard indicate a coarse, strong, rigid, straightforward character.—Fine dark brown hair signifies the combination of exquisite sensibilities with great strength of character. Flat, clinging, straight hair a melancholy but extremely constant character. Harsh, upright hair is the sign of a reticent and sour spirit—a stubborn and harsh character. Coarse red hair indicates powerful animal passions, together with a corresponding strength of character. Auburn hair with florid countenance denotes the highest order of sentiment and intensity of feeling, purity of character, with the highest capacity for enjoyment or suffering. Straight, even, smooth and glossy hair denotes strength, harmony and evenness of character, hearty affections, a clear head and superior talents. Fine, silky, supple hair is the mark of a delicate and sensitive temperament, and speaks in favor of the mind and character of the owner. Crisp, curly hair indicates a hasty, somewhat impetuous and rash character. White hair denotes a lymphatic and indolent constitution; and we may add that, besides all these qualities, there are chemical properties residing in the coloring matter of the hair-tube which undoubtedly have some effect upon the disposition. Thus red-haired people are notoriously passionate. Now red hair is proved by analysis to contain a large amount of sulphur, while very black hair is colored with almost pure carbon. The presence of these matters in the blood points to peculiarities of temperament and feeling which are almost universally associated with them. The very way in which the hair flows is strongly indicative of the ruling passions and inclinations, and perhaps a clever person could give a shrewd guess at the manner of a man or woman's disposition by only seeing the backs of their heads.—*The Hair Markets of Europe.*

I AM always afraid lest dogs should come to learn our language. If they ever do, they will cut us entirely. Everything seems clever and uncommonplace in a language of which you know but little, and that is why we appear such clever and interesting fellows to dogs. If they know our language well, would any dog sit out a public dinner? Would any dog remain in the nursery, listening to the foolish talk of nurses and mothers?—*Arthur Helps.*

Obituaries.

LLOYD MARTIN was born in Anne Arundel county, Maryland, on the fifteenth of January, 1816, and died on the seventeenth of December, 1873, in Summit, Pike county, Mississippi. He was the son of William and Harriet Martin. His parents made no profession of religion, but favored the piety of their children, and Lloyd in early manhood devoted himself to the service of God. His education fitted him for the calling of a teacher, and at the age of eighteen he entered upon the duties of an educator, which he followed to the close of his life. Eleven years of his early manhood he remained teaching in Maryland; then journeyed West, and finally South to Mississippi, and settled in Jefferson county. Here he married Levicy McNeil. While in Jefferson county he made for himself a good reputation as a teacher, maintained an unblemished moral character, continued an unfaltering course as a Christian, and secured the confidence of the people.

In 1872 he removed to Summit. For some months before his death his health was feeble and his strength gradually wasted away. Yet he did not seem to think his end was approaching, and pursued steadily his calling to within a few days of his death. His sufferings were not great—did not complain much of pain. He spoke calmly of his hope of a better life and of his trust in the Redeemer when, some time before his sickness, he was approached on the subject by his pastor. He was not demonstrative as a Christian, but was truthful, honest, pure—a good man and true. He leaves a wife, two daughters and three sons. The oldest son, though but about ten years old, was converted and united with the church about the time of his father's death. May the rest of the children follow his example and seek the way of salvation in their youth.

B. JONES.

LOUISA T. LEWIS, daughter of the late Hon. T. H. Lewis, and wife of Rev. C. A. Frazee, departed this life, in the full assurance of a blissful immortality, at the residence of her husband, in Opelousas, on the eighth day of April, 1874, in her forty-ninth year.

Her parents being members of the Methodist Episcopal Church, she was brought up in the fear of the Lord. Sister Frazee was awakened and joined the church, under the ministry of the late Rev. David Kinnear, in the year 1843, and was afterward converted while praying in her father's library. Her conversion was a genuine work, as was manifested through her whole after-life.

She was united in marriage to her now bereaved husband, and for a time her life and fortunes became identified with those of the itinerant ministry, as shared by him. Her kindly and affectionate nature, and cheerful and happy disposition, and especially her piety, peculiarly qualified her for her new position. Her loving and kindly spirit called forth a responsive sentiment in the hearts of nearly all with whom she came in contact. Few knew but to love her. Her presence was sunshine, and she made friends wherever she went. A kinder heart has seldom ceased to beat. She was a devoted wife, a tender and fond mother. Her religious life was generally quiet and peaceful, consistent and firm. Sometimes her soul overwhelmed with Christian joy and exulted in the divine love. Always there seemed evidence that her heart was stayed upon Christ in faith and love. In all relations of life she was true and faithful; yet, amid human infirmities and unworthiness, she relied only upon the merits of the Savior.

For eight years she was deeply afflicted, and for several months before her death she was wonderfully blessed, often urging her children, relatives and others to devote themselves to Christ and his church. During her last illness her mind was blessedly supported with the prospect of future rest and glory in the presence and enjoyment of her Lord. She bowed with submission to her heavenly Father's will in the painful separation of her family, saying: "The Lord's will be done." As her dissolution drew near she said: "I have no fear of death. It has lost its sting. O the name of Christ is precious?" She lay for some time in a state of great exhaustion and in the agonies of death, not able to articulate, but perfectly conscious. At length it pleased God to release her. The brittle thread was cut, and the spirit took its flight to the paradise of God, to be forever with the Lord. May the bereaved family meet her in heaven.

R. S. TRIPPETT.

SISTER JANE R. MCLEOD was born in Covington county, Mississippi, October 22, 1832. She was the daughter of Bro. William Loflin, who was well known to many of our ministers of the Mississippi Annual Conference as one of the early pillars of Methodism in this country. In the year 1838 Bro. Loflin, in connection with some other brethren, by his energy, devotion and liberality, founded old Santee church, where some of our oldest and most beloved preachers have labored in years gone by. Among others we can mention the names of Dr. Whans, Dr. Drake, Thomas Owens, Greene M. Rogers and J. G. Jones. The daughter trod in her father's footsteps. When quite a child she was so dutiful to her parents that her father claimed her as his favorite. In school she seemed to be a favorite with her teacher, and, according to her own statement, she was neither reproved nor punished by any of them. In 1844, while Bro. Shockley was in charge of this circuit, she regularly attended a Sabbath school at Santee church.

On July 31, 1851, she was married to Bro. H. A. McLeod, of this county. As a wife she was truly devoted to her husband. Her prudent management of household affairs, her uniform mildness of disposition and her ardent affection for her husband seem to have been prominent traits in her character. As a mother her solicitude for the welfare of her children was deep and earnest. She not only surrounded them with the incense of her prayers, the weight of her counsel and the influence of her example, but brought them, morning and evening, to her feet and taught them to pray, and we are happy to learn that her labor was not lost on them.

In 1842 she joined the church under the ministry of Rev. H. T. Jones. This was on probation, I suppose, for in a little more than one year afterward she professed religion under the ministry of Bro. Shockley, when she was about twelve years old. As a Christian, all who knew her seem to give their testimony that her life and conduct were blameless. This is no idle compliment, for she has been known to the people of this community throughout the whole of her life. Sister McLeod never would cherish malice against any one. The hospitality of Bro. McLeod's house was always open to the ministers of Jesus Christ. In this Sister McLeod always did her part in providing for their comfort.

She died March 28, between six and seven o'clock A. M., leaving behind her an affectionate husband, eight children, and numerous friends and relatives to mourn her loss. On the thirtieth of March she was buried in the family grave-yard, selected by Bro. William Loflin a short time previous to his death, where her father, mother and sisters were buried. Sister McLeod was born, lived and died within one mile of the same spot. All her acquaintances, so far as I can learn, consider her one of the best of Christians. She has left her seat at the fireside, but may the spirit of her piety still remain. Her seat in the church is vacated for a seat in the congregation above. Her labors, prayers and songs on earth are ended. Her voice is hushed in the stillness of the sepulcher. Her pious ashes, side by side with the ashes of her father, mother and sister, peacefully sleep in the grave. This reminds us of the changeless rest their spirits are enjoying together in paradise.

E. J. TAYLOR.

HENRY B. SMITH was born in the State of South Carolina in 1806; moved from thence to North Carolina, where he professed religion and joined the Methodist Episcopal Church; was there appointed class-leader and licensed to exhort; removed from North Carolina to Kemper county, Mississippi, in 1851; died March 28, 1874.

There is something gained, in a world of selfishness and sin like this, to have enjoyed the society and friendship of one in whom so many of the Christian graces abounded, whose piety had subdued nature's powers, and brought them into obedience to the will of Christ. Although, while living, a seeming ostentation would have grieved the spirit of this noble Christian man, yet it is not fit that we should permit him silently to pass from his place in the church below to his home in the church above. The memory of a character so consistent, a life so full of good works and godly counsel, ought to be preserved and cherished by the church. The subject of this sketch deserves a more extended notice than can be given in this obituary. Though "we all do fade as a leaf, yet the righteous shall be in everlasting remembrance."

Henry B. Smith is dead! Sad event to the bereaved wife, loving children and friends; sad for the community of Pleasant Ridge; sad for the church he loved so well and labored so faithfully to build up! He was a member of the church for over forty years, most of which time he was class-leader. He was a licensed exhorter at the time of my first acquaintance with him in 1866. Since my acquaintance, and especially as his pastor, I have had occasion to know his devotion to the cause of God among his people. At a time when nothing but untiring devotion could, by the blessing of God, build up the church, he took hold with a firm, trusting hand and saw the work of the Lord prosper. He thought, worked and prayed and enlisted others, as far as he could, in the good work. His faith in God was strong. As a strong man he did a great work with little noise. What he was to his community cannot be fully known here. He was a peacemaker; consequently a child of God. This was demonstrated in the varied fortunes which befell him in domestic and social life—in his zeal for the church, in his kindly offices to the poor, and in his hospitalities to those whose privilege it was to visit him, the gentle spirit which won the confidence and love of the young, and the meek remonstrance which checked the resentment of the old. In time of prosperity he indulged his benevolent disposition in generous giving. When war and adversity came, his lavish hand still bestowed as God gave ability.

He was frugal, thoughtful and prayerful in all life's relations. His exhortation was a direct appeal to the church to faithfulness, and to sinners to fly to the outstretched arms of mercy at once. His appeals to the throne of grace in prayer were often with great power, full of holy unction, often melting whole congregations into tears. For years his health has been giving way under the gnawing tooth of time and disease, until he was brought to the stormy banks of Jordan, looking over which he saw the promised land and rejoiced at the prospect of entering there. He has left his family a priceless heritage in his spotless character, the church an unanswerable illustration of the truth of religion, and the community the fruits of a well-spent life, while he has attained unto the "rest that remains to the people of God."

JAMES M. GANN.

KING LUDWIG, of Bavaria, while recently walking the streets of Munich, met a soldier with one arm and entered into conversation with him. The soldier replied abruptly, and then, learning who it was that had done him the honor to address him, made an apology. "How could it you did not know me?" asked the monarch. "How could I?" replied the one-armed hero; "you never come to the army, and I never go to the theater."

The Christian Advocate.

THURSDAY, APRIL 30, 1874.

HE IS NOT HERE—HE IS RISEN.

Hallelujah! Jesus lives!
Life, immortal life he gives—
Conquered now are death and hell!
Jesus pierced them, and they fell!
Heaven and earth the conquest tell!
Jesus lives!

Hallelujah! See his tomb!
Victory-lights prevent the gloom!
All your tears they shine away,
Poor mourners for the dead to-day,
Look in here where Jesus lay—
Jesus lives!

Hallelujah! Seek no more
The Gone-to-Life at death's low door;
Now believe the joyful word
From the herald-angels heard—
Heaven and earth the tidings stirred!
Jesus lives!

Hallelujah! Then will I
Dread no more to death to die!
By his death my foes are slain,
From his grave I rise again;
Enough for me what faith makes plain—
Jesus lives!

Hallelujah! He is me
Life in death will surely be;
Joyfully I meet death here;
Christ, my life, will soon appear;
Faith looks up and sees him near!
Jesus lives!

Sadness of the Birds.

Is it true that

"In nature there is nothing melancholy?"

Mark that slender, graceful yellow warbler, running along the high oak boughs like a perturbed spirit, seeking restlessly, anxiously, something which he seems never to find; and uttering every now and then a long, saxious cry, four or five times repeated, which would be a squeal, were it not so sweet. Suddenly he flits away, and flutters round the pendent tips of the beech-sprays like a great yellow butterfly, picking the insects from the leaves; then flits back to a bare bough, and sings, with heaving breast and quivering wings, a short, shrill, feeble, tremulous song; and then returns to his old sadness, wandering and complaining all day long. Is there no melancholy in that cry? It sounds sad; why should it not be meant to be sad? We recognize joyful notes, angry notes, fearful notes. They are very similar (strangely enough) in all birds. They are very similar (more strangely still) to the cries of human beings, especially children, when influenced by the same passions. And when we hear a note which to us expresses sadness, why should not the bird be sad? Yon wood-wren has had enough to make him sad, if only he recollects it; and if he can recollect his road from Morocco hither, he may be recollects likewise what happened on the road—the long, weary journey up the Portuguese coast, and through the gap between the Pyrenees and the Jaysquivel, and up the Landes of Bordeaux, and across Brittany, flitting by night, and hiding and feeding as he could by day; and how his mates flew against the lighthouses, and were killed by hundreds; and how he essayed the British Channel, and was blown back, shriveled up by bitter blasts; and how he felt, nevertheless, that "that wan water he must cross," he knew not why; but something told him that his mother had done it before him, and he was flesh of her flesh, life of her life, and had inherited her "instinct"—as we call hereditary memory, in order to avoid the trouble of finding out what it is and how it comes. A duty was laid on him to go back to the place where he was bred; and he must do it; and now it is done; and he is weary and sad and lonely; and, for aught we know, thinking already that when the leaves begin to turn yellow he must go back again, over the Channel, over the Landes, over the Pyrenees, to Morocco once more. Why should he not be sad? He is a very delicate bird, as both his shape and his note testify. He can hardly keep up his race here in England, and is accordingly very uncommon, while his two cousins, the willow-wren and the chiff-chaff, who, like him, build for some mysterious reason domed nests upon the ground, are stout and busy, and numerous and thriving everywhere. And what he has gone through may be too much for the poor wood-wren's nerves; and he gives way; while willow-wren, black cap, nightingale, who have gone by the same road and suffered the same dangers, have stoutness of heart enough to throw off the past, and give themselves up to present pleasure. Why not? Who knows? There is labor, danger, bereavement, death in nature; and why should not some, at least, of the so-called dumb things know it, and grieve at it as well as we?

Why not? Unless we yield to the assumption (for it is nothing more) that these birds act by some unknown thing called Instinct, as it might be called x or y; and are, in fact, just like the singing birds which spring out of snuff-boxes, only so much better made that they can eat, grow and propagate their species. The imputation of acting by instinct cuts both ways. We, too, are creatures of instinct. We breathe and eat by instinct; but we talk and build houses by reason. And so may the birds. It is more philosophical, surely, to attribute actions in them to the same causes to which we attribute them (from experience) in ourselves. "But if so," some will say, "birds must have souls." We must define what our own souls are before we can define what kind of soul or no soul a bird may or may not have. The truth is that we want to set up some "dignity of human nature;" some innate superiority to the animals on which we may pride ourselves as our own possession, and not return thanks with fear and trembling for it, as the special gift of almighty God. So we have given the poor animals over to the mechanical philosophy, and allowed them to be considered as only mere cunningly-devised pieces of watch-work, if philosophy would only spare us, and our fine human souls, of which we are so proud, though they are doing all the wrong and folly they can from one week's end to the other. And now our self-conceit has brought its own Nemesis; the mechanical philosophy is turning on us and saying: "The bird's 'nature' and your 'human nature' differ only in degree, but not in kind. If they are machines, so are you. They have no souls, you confess. You have none either."

But there are those who neither yield to the mechanical philosophy nor desire to stifle it. While it is honest and industrious, as it is now, it can do naught but good, because it can do naught but discover facts. It will only help to divide the light from the darkness, truth from dreams, health from disease. Let it claim for itself all that it can prove to be of the flesh, fleshly. That which is spiritual will stand out more clearly as of the spirit. Let it thrust scalpel and microscope into the most sacred penetralia of brain and nerve. It will only find everywhere beneath brain and beneath nerve that substance and form which is not matter nor phenomenon, but the divine cause thereof; and while it helps, with ruthless but wholesome severity, to purge our minds from idols of the cave and idols of the fane, it will leave untouched, more clearly defined, and therefore more sacred and important than ever,

"Those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain-light of all our day;
Are yet the master-light of all our seeing;
Uphold us, cherish and have power to make
Our noisy years seem moments in the being
Of the eternal silence; truths that wake
To perish never;
Which neither listlessness nor mad endeavor,
Nor man nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy.
* * * * * * *
Then sing, ye birds, sing out with joyous sound,"

as the poet-philosopher bids you. Victorious analysis will neither abolish you, nor the miraculous and unfathomable in you and in your song, which has stirred the hearts of poets since first man was man. And if any one shall hint to us that we and the birds may have sprung originally from the same type; that the difference between our intellect and theirs is one of degree, and not of kind, we may believe or doubt; but in either case we shall not be greatly moved. "So much the better for the birds," we will say, "and none the worse for us. You raise the birds toward us; but you do not lower us toward them. What we are, we are by the grace of God. Our own powers and the burden of them we know full well."—*Charles Kingsley, in "A Chorus of Birds."*

Missions in Ceylon.

Ceylon, with its million and a half of inhabitants, one-fourth of whom profess Hindooism and three-fourths Buddhism (commingled with Brahmistic features such as caste,) has been for more than fifty years the scene of evangelical missionary labors, beginning with the English Baptists in 1813. But long before this time missionaries had been active in Ceylon. In the sixteenth century the Roman Catholics, through Portuguese influence, and especially by means of the intense zeal of St. Francis Xavier, converted vast numbers of the heathen Singhalese, many of whom remained faithful to their church during the time of the Dutch rule succeeding the Portuguese; so that at present there are said to be 150,000 natives professing Roman Catholicism in the two bishopries of Columbo and Jaffna. The Dutch, who in the middle of the seventeenth century supplanted the Portuguese, also made strong efforts to convert the natives from heathenism and Roman Catholicism to Protestantism, and with such nominal success that there were once 300,000 Protestants in Ceylon. Multitudes of these converts relapsed into heathenism, and now the remnants of the widespread Dutch missions are in the charge of the Church of Scotland missionaries. The evangelical missions, which during the last half century have been doing a more solid and spiritual work, numbered, in 1862, 15,273 converts, since which time they have all been steadily advancing, most of the societies having doubled the number of their converts. Recent reports from Ceylon give evidence of increase in native gospel work. The *Missionary Herald*, after recording conversions in four of the congregations of the American Board, gives an account of Sabbath services at Oodoopiddy, from which we make the following extract:

"At a quarter-past four it is a pleasant sight indeed to see the Christians, both male and female, going in different directions to preach the gospel—Mrs. Smith and one or two school girls in one direction, Miss Townsend and one or two school girls in another direction; Sarah and Susan, the two Bible women, in still another direction; and the other Christians doing likewise; while Mr. Smith has a meeting with the servants and with the children of Christian parents. So, in a single afternoon, we have generally eight or ten meetings in as many different places."

The same report mentions the conversion and baptism of the first Brahmin ever received into the church in Jaffna. His relatives instituted a funeral service for him as one dead. Passing from the mission of the American Board, which should be called the "Jaffna," rather than the Ceylon mission, as it alone of all the societies is confined to the belt islands north of Ceylon, we gather from the *Missionary Record* evidences of progress in the Jaffna mission of the Church Missionary Society. Fifty-eight candidates were confirmed at Nellore. A band of native Christian singers gave the missionaries the opportunity of addressing large heathen audiences at various places, while the especially bitter attacks of the Sivites (Hindoo reformers) on missionaries, native Christians and Christianity generally, showed that the power of the gospel was felt in Jaffna. The English Baptists have a number of missionary stations around Columbo, among the Singhalese (Buddhists,) who form the largest part of the inhabitants of the island. The *Missionary Herald* (Baptist,) in giving an account of the itinerant work of a native evangelist, mentions the conversion of a rigid Buddhist and man of rank. He had long been a seeker after the truth. On examination of his own religion he had found that Buddhism had borrowed much from Brahminism. Thinking that the latter might be better than his own Buddhism, he started out on a long journey to find a Brahmin teacher; and in the course of it came in contact with a Catholic priest, who gave him a controversial work against Buddhism and a prayer-book. Finding, however, that the opponent of Buddhism knew very little about it, he lost confidence in the priest and returned both books. But by this time he had learned that there were other Christians besides Romanists; and, after several futile attempts to communicate with them, he was at last able to buy a Bible from a Wesleyan missionary, with which he returned to his village, and from the unaided study of which he became a Christian. At this point the Baptist evangelist found him, "instructed him in the way of the Lord more perfectly," and on July 24, 1873, he was baptized in the presence of a large number of his Buddhist relatives and friends. The Wesleyan Missionary Society has by far the most extended work in Ceylon. From the *Missionary Notices* we draw the following statistics for 1873. In the two districts—the Northern or Tamil (Jaffna,) and the Southern or Singhalese—there are 38 circuits, 12 English missionaries, 33 native ministers, 49 catechists, 57 chapels, 89 other preaching places, 2,252 members and 506 on probation, and 7,623 scholars. "In no district in India has native agency been so successfully employed as in the two Singhalese districts. All the native circuits are making strenuous efforts toward self-support." Among the native Wesleyan pastors is Rev. David de Silva, who has distinguished himself as a writer and controversialist with the Buddhists, who, in later years, have been using, both with voice and pen, the weapons of European science and criticism against the gospel. Besides the societies above mentioned, the Society for the Propagation of the Gospel had, in 1868, a total membership of 7,419. Two races in Ceylon have not yet been reached by the gospel—the Moolmen (Arabs, probably,) who are Mohammedans; and the Weddahs, descendants of the aborigines of Ceylon, who occupy the lowest level of humanity, and who appear to have no institue of worship and no knowledge of a God.—*Independent.*

Bible Printing.

For more than two hundred years after the art of printing was invented no person was allowed to print anything in England without direct permission from the government. In 1586 a decree was made that no printing presses should be set up in any place out of London, except at the two universities. No book could then be published except by the Stationers' Company; but soon afterward special privileges were granted to other persons. One man was permitted to publish all the almanacs, another all the law-books, a third all the school-books and a fourth all the Bibles.

Most of these exclusive rights were abolished years ago. The one that actually lasted the longest was that which gave a monopoly of almanac publishing, a legal decision having put an end to it in 1775. The right, however, to publish Bibles is still allowed by law only to the Queen's printer and the University of Oxford. Although the law is a "dead letter," and has long been disregarded by publishers, yet for a great many years every violation of it was severely punished.

One result of the law was that the persons who had this privilege of printing the Bible abused it greatly. The copies they published were very carelessly issued, and some important texts were altered. The copy printed in 1653 contained the text: "Know ye not that the *un*-righteous" (instead of "righteous") "shall inherit the kingdom of God?"

The monopolists having the power to charge what they pleased, put the price so high that only the rich could buy a Bible. So there were few copies sold, and those were so badly printed that they were hardly worth having.

At last this unjust system was broken down. Thomas Guy, a shrewd book-seller of London, sent an agent to Holland, who bought good type and fine paper, and employed Dutch printers to put together well-printed Bibles.

These were carried to England and sold in great numbers at a low price. Other publishers adopted Guy's innovation, and the King's printer began to see that, like the Ephesian idol-makers, his craft was in danger. He went to law and followed the book-smugglers so sharply that they were obliged to discontinue the importation of the sacred book.

But Thomas Guy was not to be defeated so easily. He went to the authorities of the University of Oxford, and, by hard work, persuaded them to sell their privilege. Then he brought over to England Dutch workmen and type, and began to issue large numbers of excellent Bibles at a low price. The law was thus evaded, and it has never since been really enforced.

Yet such is the effect of custom that it is ten chances to one that if any reader of the *Companion* who owns a Bible printed in England, will turn to the title-page, he will find at the bottom words like these, "Oxford: Printed at the University Press," and below the words, "*Cum Privilegio*," Latin words, which signify that the University Press enjoys the privilege alone.

Of course all these Bibles are not printed at the University Press, but the publishers, in order to be strictly within the law, obtained the permission of the University.

It is interesting to know that Thomas Guy, who was the means of making Bibles plenty and cheap in England, acquired a very large fortune, and that he used it notably in founding a hospital in Southwark (now a part of London) that still bears his name.—*Companion.*

THERE needs but one bad inclination to make a man vicious; but many good ones are necessary to make him virtuous.

Scientific.

THE iron districts of Georgia are being rapidly developed, new companies with heavy capital having been recently organized to push forward the work.

IF WHISKY, diluted with seven times its weight of water, be treated with ozonized air, it will in a short time be entirely converted into vinegar. A single establishment in France has manufactured ninety barrels of pickling vinegar a day by this process.

THE London *Chemical News* gives a very interesting paper "On the Presence of Gold in Sea Water," by R. Sonstadt. The proportion of gold in sea water is stated to be less than one grain to the ton; consequently especial precautions are necessary to detect and obtain this very small quantity. The processes given are said, however, to be very satisfactory.

A CURIOUS deposit, composed almost entirely of pure silica, has been discovered in North Wales. It forms the bed of a small lake at a considerable elevation above the level of the sea, and is of volcanic origin. When properly washed and prepared it furnishes a powder, which is very finely divided and mixes freely with oils and pigments, and is worked with the greatest ease. When laid on it soon becomes hard, and presents a polished surface, which resists the action of acids and heat.

CONTROLLING SEX IN BUTTERFLIES.—In the *American Naturalist* for March Mrs. Mary Treat describes a number of experiments with the larvæ of butterflies, which go to show that sex is not determined in the egg of the insect, but depends upon the amount of nourishment furnished to the larvæ. Almost without exception those which were fed as long as they could eat, before going into the chrysalis state, proved to be females, while the half-starved and stunted larvæ became males. These observations are quite novel, so far as we know, and will doubtless require confirmation. Their important bearing upon embryological science is evident.

A RECENT paper by Dr. Liebreich throws light upon the origin of short sight. He demonstrates that the two evils of permanent short sight and curvature of the spine, both so much more frequent among the educated than the uneducated classes of society, are developed by the unnatural posture usually enforced in schools. During childhood the eye possesses a great power of accommodating itself to distance, and if in reading and writing the desks are so arranged that the eye, instead of being twelve to fifteen inches distant, is kept at seven or eight inches from the book or paper, the eye adapts itself to the near object, and permanent short sight is the result. Moreover, as the predisposition to the disease is hereditary, short sight is constantly on the increase in highly civilized countries.

SOMEWHAT less than two years ago a buoy was moored in Kealakekua bay. Recently the anchor was hoisted in order to examine the condition of the chain. The latter, which is a heavy two-inch cable, was found covered with corals and oyster shells, some of which were as large as a man's hand. The large corals measure four and a half inches in length, which thus represents their growth during the period of two years that the anchor and cable have been submerged. The specimens which we have seen show the nature of the formation of the coral by the coral-animals very distinctly. When taken out of the water it had small crabs on it. A question arises whether these crabs live on the coral polyps, or whether they simply seek the branches of the coral for protection. The popular idea is that corals are of extremely slow growth, yet here we have a formation equal to over seventeen feet in a century.

IS QUITO SINKING?—Unless it be in connection with an earthquake or a revolution—and to be sure they are pretty frequent in South America—one seldom hears of Quito, and to all appearance, if things go on as at present, there will some day be no Quito to hear of. According to the *Ausland* the altitude of Quito is rapidly diminishing. In 1745 La Condamine found it to be 9,598 feet above the sea; in 1803 Humboldt could only make it 9,570 feet. Again in 1831 Bonssingault, to his surprise, found it but 9,567 feet; in 1867 Orton discovered that it was but 9,520 feet; and in 1870 Stubel and Beiss could make its altitude above the sea but 9,536 feet, so that, unless some radical alteration takes place, its ultimate disappearance is only a matter of time. Altogether Quito has had a checkered time of it. A terrible earthquake in 1797 is said to have destroyed 40,000 persons; in 1811 some 300 of the juntas of Quito were slaughtered by the Spanish viceroys of Santa Fe, Bogota and Peru, and in March, 1859, another dreadful earthquake reduced the city to ruins. It must be confessed that Quito has nothing very cheering either in a prospective or retrospective glance.

AN IRISHMAN, on receiving the first wages in this country, asked his employer in what way he could send a pound of it to Ireland. He was told that he would get for him a bill of exchange, when he could inclose it in the letter he wished to send and post it. Pat's countenance fell, and he exclaimed: "It can't be done now; there's law agin it; for I see on all the street corners they've put a ticket up saying: 'Post no Bills.'"

THE ruins of old friendships are a more melancholy spectacle to me than those of desolated palaces. They exhibit the heart that was once lighted up with joy, all dump and deserted, and haunted by those birds of ill omen that only nestle in ruins. *Campbell.*

GRACE is a quality different from beauty, though nearly allied to it, which is never observed without affecting us with emotions of peculiar delight, and which it is, perhaps, the first object of the arts of sculpture and painting to study and present.—*Allison.*

Religious Intelligence.

THE Bishop of Treves, in Rhenish Prussia, has been arrested by order of government for violation of ecclesiastical law. Bismarck does not show any lack of nerve.

TEN of the Roman Catholic bishops of Prussia have signed a joint document, intended to be a fresh protest against the ecclesiastical laws, and also against the allegation that they are disloyal or rebel subjects of the State. They declare their love for their country, loyalty to the crown and their readiness to obey established authority. They recall to the recollection of the faithful the fact that over and above the stringent acts in force, others still more severe have been presented to the Prussian Chambers, and that these laws might have the effect of confiscating the property of the church and suppressing the whole ecclesiastical administration—the annihilation, in a word, of everything that constitutes the Roman Catholic Church in Prussia. The signatures to this protestation include the Archbishop of Cologne, the Prince Bishop of Breslau and the Bishops of Limburg, Paderborn, Mayence, Culm, Treves, Leuka, Fribourg, Ermeland, Munster, Hildesheim.

HIGH CHURCH.—The *Church Journal* defines the state of parties in the Episcopal Church. It classes them in four divisions: High Church, Low Church, Broad Church and "Catholic," and it says: "The 'Low' Churchmen, who were at one time the only other division known, are not numerous, and they are certainly not increasing. The 'Broad' Churchmen, whatever that title may mean, are absolutely, as a party in the American Church, without place or influence. The word represents a way of thinking, and not a 'party' at all." Of the "Catholic" party it also says: "The Ritualistic, advanced, or 'Catholic' party, as it calls itself, claims to be the legitimate outgrowth of High Churchmanship. This party hold that it is only lack of courage which keeps every genuine High Churchman from the confessional box, the worship of the host on the altar, the invocation of saints and the worship of 'Our Lady.' The 'Catholics' have only traveled farther on the road on which all High Churchmen are traveling."

OUTRAGE ON TRAVANCORE CHRISTIANS.—Another outrage on Christians in Travancore, Southern India, is reported. It seems that a few Christians, belonging to a village near Mavelikara, assembled in the house of a hospitable Syrian priest for the purpose of holding a prayer meeting. Among those present were a Brahmin convert, now an evangelist of the C. M. S., and his wife. This prayer meeting did not meet with favor in the eyes of the Nair population. A gang of Nairs surrounded the house, pulled down the gates, threw stones at the Christians while engaged in their devotions, and demanded the delivery to them (the Nairs) of the convert and his wife for the purpose of killing them. The Syrian priest, to his credit, declined to comply with the request of the Nairs, who vented their disappointment by hurling blocks of wood and stones at the inmates of the dwelling. Several of the Christians received severe contusions, but the convert and his wife fortunately escaped injury. The heathens at last retired, having previously brutally wounded a young man of their own band, and left him on the premises of the Christians in order to fix the crime on them.

RUSSIA.—Although news from Russia is so meager, and the government is so despotic and opposed to the labors of American missionaries in the country, says the New York *Congregationalist*, yet it is well known that there are large Protestant communities already formed, especially in those portions bordering on Turkey in Asia. There is great eagerness on the part of these people to learn the truth, for which they are subjected to terrible persecutions and trials at the hands of the government. Last spring the missionaries at Erzeroom, in Turkey, made an attempt to visit these brethren in Russia, but met with a serious hinderance in the outset from the refusal of the Russian consul to "*vise*" their passports, on the ground that he had orders not to "*vise*" passports of *clergymen!* The missionaries were obliged to content themselves with a visit to their station at Bayazid, and then attempted to reach Kars by the short route across a very small section of Russia, but they were compelled to turn back and take the long winter route. By maintaining the stations at Bayazid and Kars the missionaries have hope that they may in some way, at some time, be able to help Protestants across the line in Russia.—*The Register.*

THE famous concordat of 1855 surrendered to the Pope extraordinary rights and privileges; among others the following: Placing all public and private schools under the control of the bishops; giving the bishops power to appoint and remove the only persons allowed to teach theology; providing that none but priests should teach in the middle-class schools, and that the books of instruction be chosen by the bishops. There are eight universities in the empire, with more than 9,000 students. There are 125 theological seminaries, with 4,500 students. But as the Austrian bishops, by the acceptance of the Vatican Council, ceased to be national, placing their obligations to the Pope before their allegiance to the Emperor, the concordat has been formally abrogated. The Reichsrath has now decided that the theological college at Inspruck shall be broken up. The reasons assigned are that it is wholly in the hands of the Jesuits; is a nursery of Jesuitism for Austria, Germany and Switzerland; that as out of 200 students last graduated, 140 were foreigners, it is not right to impose upon Austrians the burden of supporting an institution which trains chiefly foreigners. Seven bishops have publicly protested.

THE London *Missionary Chronicle* gives an account of the missions of its society to the Metebele, who live on the Zambesi river, in Africa. Seventeen years ago Dr. Livingstone recommended the tribes on this river as a field for missionary effort. The London Society, whose stations far north of the Orange river were nearest to the Zambesi, responded to the call. Two missions were started in 1859—one to the Makololo, at Sinijanti, which was speedily given up, on account of the death of all the missionaries but one; and the other, further east, to the Metebele, at Inyati, which has continued to the present. The only advantage gained thus far has been somewhat of an advance in civilization, partly through the visits of travelers, but principally through the presence of the mission family, with the example of thrift and purity in its household arrangements. A few who have been servants of the missionaries have learned to read the New Testament, but in fourteen years not a single Metebele has been converted. In all this time the missionaries, though making continual visits to the villages, have been unable to gather any congregation of stated hearers, the uniform question being: "What will you give me if I come?" while the missionaries, taught by sad example elsewhere, have steadily refused to advance their cause by means of bribes. Although there are some thousands of children within three miles of the mission, it has been impossible to gather a school from among them. The very constitution of the tribe is dead set against the gospel. It invests the king with divine power; it makes war the chief means of enrichment, wives the most important element in personal property, and witchcraft the favorite means of getting rid of those who are hated. Seldom has the gospel found so hard a soil to cultivate. Nevertheless, both the missionaries among the Metebele and those at work in the neighboring tribes say: "Go on;" and the society has determined so to do by sending a larger force into the field, which, in view of its remarkable difficulty, deserves the special intercessions of all Christians. The present stations are Inyati, with two missionaries, and Hope's Fountain, fifty miles south of Inyati, with one.

"THE LIBERAL BAPTIST UNION" is the name of an organization which has recently been formed, having its headquarters in Brooklyn. Its object is "the promotion within the bounds of the Baptist denomination of Christian liberty in relation to the Lord's Supper." A circular has been issued by this Union, which states and argues the duty of toleration toward open communionists in a very forcible manner. Some of the strong points of the circular are quoted below: "We believe, first of all, that in the orderly development of the Christian life baptism is the first formal duty of every believer in our Lord and Savior Jesus Christ; but we do not believe that this order of development is prescribed in the New Testament in such inflexible terms as to justify us in assuming the responsibility of prohibiting the participation in the Lord's Supper to accredited believers simply on account of their irregularity in the matter of baptism; neither do we believe that the participation in this service of members of Baptist churches with other churches is sinful." After asserting that the enforcement of restricted communion is an assault upon Christian liberty, and upon the Christian standing and privilege of other believers, the circular goes on: "We also believe that baptism sustains the same formal relation to other acts of associated Christian life that it does to the Lord's Supper. And if, therefore, it is wrong for the baptized to commune with the unbaptized, it is equally wrong to unite with them in the ministry of the word and other acts of worship; and to fellowship them in the latter, and deny them fellowship in the former, is an illogical discrimination and a gross violation of the very principle on which the plea for restricted communion is based." If any answer can be made to this statement, we should be glad to hear it. It is a point which we have urged more than once, and we never have got any response to it from the champions of close communion. The next point of the circular is that "liberty in the matter of the communion is a normal fact in the historic development of the Baptist denomination. The earliest formulas of our faith assert it, and the modern practice of restriction as a test of fellowship between the churches is itself an innovation on the ancient usage." In support of this assertion a quotation is made from the "Confession of 1689" of the English Baptists, which was adopted in this country as the "Philadelphia Confession of Faith." The quotation is as follows:

"*Resolved*, That in those things wherein one church differs from another church in their principles or practices, in point of communion, we cannot, shall not impose upon any particular church therein, but leave every church to their own liberty to walk together as they have received of the Lord."

Furthermore it is urged in the circular that restricted communion violates the law of Christ, because "Christ has unequivocally commanded that men should be baptized simply and solely on their declaration of faith in him; and it is, therefore, an act of defiance and rebellion against his authority, a disparagement of his saving grace, and an offense against the believing disciple to demand as an additional condition of baptism belief in a dogma not included in the terms of his own requirement." Other considerations, many of them familiar to our readers, are urged with great force. The men who are in this movement know what they are talking about and they evidently mean what they say. They firmly hold to "believers' baptism;" but they insist that it "is not and may not be made an invariable prerequisite to the observance of the Lord's Supper." For the purpose of securing that liberty within the bounds of the denomination in this country which is claimed and enjoyed by Spurgeon and Maclaren, and all the English Baptists, they have organized this Union and formed a central council of fifty.—*Independent.*

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The Condemnation of the Devil.

That the sin of the devil, that by which he fell, was pride, a criminal ambition, a puffed-up and rebellious self-conceit, is generally conceded. The danger of employing novices in high and responsible positions, as pointed out by Paul, assumes that this was the cause of satan's downfall. "Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil." The admonition is for the sake of the church, as by the apostasy damage would come to the cause of Christ. The worst of all calamities is from wickedness rather than from lack of capacity. The admonition is also for the sake of the man. Injudiciously advanced and elevated, he is lifted up with pride, when, if more prudently dealt with, this rock of ruin would have been avoided. It is a poisonous infection not always confined to the young plants recently engrafted into the church and ministry, but usually the disease begins and becomes deeply if not incurably seated in the earlier years. A wicked ambition and an inflated self-esteem are a most repulsive and hideous blot and deformity in the character of those who are employed in sacred things. For a Christian "to think more highly of himself than he ought to think" places him on the extreme limit of infirmity, where a single step plunges him into an abyss which is nothing less than diabolical. Clever men may be vain, and their egotism may exhibit weakness rather than crime, but when lifted up with pride they pass from the fellowship of the Holy Spirit into the worst communion imaginable, even into the condemnation of the devil.

What led satan into this sin is beyond our knowledge, but Christian men may be spoiled by the folly of those who have their welfare at heart. A too rapid advancement in ministerial orders and in important appointments has been the undoing of many young men of fine promise. An indiscriminate and fulsome style of personal mention, the flattery of incompetent critics, and the overhasty action of those in authority, have helped to bring out and develop this evil leaven of the corrupt heart. Honored betimes with high places, petted and praised by the populace and the press, a wicked ambition springs up, and humility and meekness are withered and blighted by this breath of hell. And then if the sober judgment of the brethren detects the sad defection, or does not come up to the measure of the man's own conception of himself, what bitterness of spirit, and often malignant, is added to pride! That the church, through its authorized channels of power and election, may not ruin its own children we have the admonition: "Not a novice." But beyond the lesson of prudence and carefulness to the church and her authorities is the very solemn warning to Christians against a peculiar and damning sin. It is such a sin as the ministry is most liable to commit, because of the duties and responsibilities devolved upon it, and because its peculiar relations and influences open a door to its easy commission.

The man of shallow brilliancy and of popular gifts is liable to be overcome. Once thrown from his balance and made giddy by the lust of praise, he begins the fearful descent. Not the flippant and volatile alone, but men of rare and solid gifts and endowments are sometimes brought under the dark spell of this demoniacal possession. Rich in mind and strong in intellect, they become lost to all tenderness and refinement of soul, and make all ends secondary to the interest of self and the gratification of the desire for pre-eminence. Satan was probably the very first of created intelligences. In greatness of intellect, in magnitude of understanding, in reach and grasp of thought, he towered above the most if not all who were marshaled before the throne. Yet from this altitude of glory he fell. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" The victims of pride among men are also found among the foremost, and those most capable of honoring and advancing the cause of Christ are degraded and ensnared by the foul and deceptive passion. This plague broke out among the apostles while they were attending the personal ministry of their Lord. James and John, with their mother, came in a stealthy manner, and doubtless with intent to forestall the rest, "desiring a certain thing of him." No wonder the ten were moved with indignation when they heard it. This sly and underhanded attempt to get the best places and the highest honors was too much; not that the ten were better, for nearly all coveted to be first, but these sons of Zebedee had taken an undue advantage. "Who is the greatest in the kingdom of heaven?" was a question much in the thought of the disciples, and sometimes discussed among themselves when the Master was not at hand. When they brought this perplexing subject to him he exposed and rebuked "the thought of their heart." The kingdom must be received as a little child; 'he that would be chief must be servant of all, and "he that is least among you all, the same shall be great."

Here in the bud of the Christian church is this worm of perdition feeding, and the purest and chiefest of the apostles are infected. These men, it is true, had as yet carnal and erroneous conceptions of the kingdom, and the Spirit was not yet given. Still it is most suggestive, and the lesson should not be lost upon us, that the intimate companions of the Savior, the twelve whom he had chosen and ordained that they should be with him, were, until the Pentecostal baptism, more or less under this diabolical influence. The satanic and the Christly mind were in conflict, and the latter triumphed only after the Spirit of power and burning descended upon the church. Judas alone was sordid; perhaps none were in bondage to the lower appetites, but the desire to be greatest began to taint and degrade all. It was such a sin as angels could commit, and such as those most like the angels may fall into. The condemnation of the devil—that which fell upon the loftiest of the heavenly powers—is that which on earth is most apt to enter the holy places, and strike down those who are highest in the ministries and gifts of the militant church.

It is also an apostasy which may retain the odor and livery of sanctity, and is invested with the most potent attributes and facilities for mischief. It was the first sin known in the universe, and it has sent out into the provinces of God's empire a swarm of malignant agencies, scattering firebrands, arrows and death. The root of all moral evil, the very initial step in the horrid march of spiritual disaster, was this lifting up of pride in the heavenly places. Against this baneful passion inspired precept and history warn us, as it may overtake the man of God and despoil him of his character and strength, and as it may nestle and hide itself amidst the liveries and professions of the highest and hollest calling. Self-seeking ambition, with its attendant conceit and duplicity, is most repulsive to God, and leads the soul down to lower depths of degradation and misery than anything in the catalogue of guilt. The whole unfolding, however concealed, is wrapped up in this single germ, and all the dark and frightful amplifications of human corruption are but the full-blown flower of this plant of darkness.

The Right vs. the Wrong Way.

The trouble with men is that they reverse the order of things. The unchangeable and necessary rule is to *do* in order to *know*. The practice of men is to *know* in order to *do*. "If ye will *do* his will ye shall *know*," proclaims the great Teacher. But the world little heeds it; and house confusion, tumult and unappeasable anguish, mentally and spiritually, ensues. In the matter of faith, men seek by scientific demonstration to solve and clear away trouble. Whereas that which is thus solvable is not faith at all—in the very nature of things could not be. Faith proper brings a revelation of itself. It is a self-revealer. It is something that by searching cannot be found out. It would be strange folly in the mathematician to essay to know a demonstration without solving it—to know a result without first working it out. The folly is infinitely greater to essay to know God's will without doing it. As inextricable confusion would result in the first—no satisfaction ever attained—so in the last an inheritance of spiritual discomfort must be the only end attained.

This reversal of the order of things brings not only this positive and direct evil, but also a negative result. The pillar of clouds was light and comfort and hope to the one, and darkness and confusion and trouble to the other. The manifestations of God, in his judgments and providences, to the one must always strengthen and gladden the heart; to the other must necessarily produce the opposite effect. The one will pass through the Red sea dry-shod, while the other is overwhelmed in the flood. One comes to the contest with chariots and horsemen and drawn swords; whereas this armament only impedes progress and hastens destruction. The other, with an unadorned staff of faith, unfettered and free, makes a highway over the angry flood, and passes in safety from between the mountains—it may be true to find beyond bitter waters, hunger, thirst and armed hosts; but the simple means of deliverance are ever at hand. No ascending mountains or delving in the earth, or searching pages of antiquity and scientific lore to bring it up or down; or else in the meantime the impending danger would culminate in destruction. At once, with this difficulty the means are at hand. Men may easily perish while they seek, through actual test, the force and efficacy of prayer. They read the book backward. They commence at the wrong end to unwind the ball. In exact ratio with effort does the difficulty increase. They bind and fetter that which is the essence of freedom, and so cover from sight their own relief. They seek to discern by force of arms, by force of logic and science, that which can only be spiritually discerned. They forget that *doing* is antecedent to knowing—that in order to *know* we are to *do* God's will.

We are forced to the conclusion that all of turmoil in the scientific world—that this mighty clash of arms, heard from one end of the earth to the other—finds its solution in this. If men would be content to be but men, and not seek to be gods, the contest would end. We would not find nature and science and revealed religion harnessed in the stiff and cumbersome habiliments of logic. True logic itself, and true science, would then come out unfettered, and serve their proper mission. The strange vagaries of so-called wise men would not be limping about the world, disturbing the vision of the simple. But truly wise men would seek, by the light of his star, the cradle of the Royal Infant, and offer to him worship, and gifts of gold, and frankincense and myrrh. In the simple sentence, "If ye *do* his will ye shall *know* of the doctrine," there is more true wisdom, pure philosophy and real science than the world contains—ever produced or ever can bring forth. T.

Oregon Correspondence.

MR. EDITOR: The delightful weather continues. It is perfectly exquisite. I am gathering up strength to move out on my third round. Hope to see many souls converted and added to the church. "Not by might nor by power, but by my Spirit, saith the Lord." Would that I could realize it! Truly the "harvest is great." I have suffered from consecutive bad colds until I am enfeebled—now, I trust, to rally for the conflict.

This is a cosmopolitan population. Individuality is clearly defined. Every phase and semblance of religious belief and opinion is represented; also every shade and species of infidelity and skepticism is rampant. Bible Christians, and earnest, consecrated ministers have a tremendous work to do here. Most of the churches have organizations and church-houses, but all are weak. None are self-sustaining. Perhaps nearly every church built here was, in part, by means sent from the older States. Most of the ministers, if supported at all, get help from the East. The Methodist Episcopal Church South has a people and is a living organization; yet we are weak. Think of a district having not over six hundred members. We have but few churches. District school-houses afford a very cheap and convenient place of worship for all denominations. We hope to see this otherwise, and until it is otherwise we cannot prosper. Our ministry is very meagerly supported, and yet our preachers manage to live. The country is so abundant in provisions that there is no danger of starving. A few earnest itinerant preachers will find a promising field of usefulness here—those who can "endure hardness as good soldiers of Jesus Christ," who can plant, organize and build up, whose work will be "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Such will find an "open door" of usefulness. Laymen and local preachers can come with the certainty of making a good living and being useful.

There are pious, religious people here, intelligent and true as anywhere. I find religion and religious people the same here as elsewhere.

While I would not for any consideration induce emigration to this country and have them dissatisfied, I honestly believe the condition and comfort of thousands would be improved and bettered by coming to this coast. Let not any come expecting to live and prosper without exertion or economy. Idleness and waste does not prosper in any country. Let every one be fully persuaded in his own mind.

I think this a very healthy country. The looks of the people indicate this. There are no local causes for sickness. Mountain air, pure and exhilarating, and a sea breeze from the Pacific ocean all the summer. Mrs. White's health has improved. The children are hearty and robust, and are most always hungry. Oregonians are said to be "such eaters!" and perhaps we are falling into line. If there is anything in good, wholesome, nutritious food—beef, pork, mutton, etc., with the very best of flour, fruits, etc.—making bone, sinew, muscle, and supplying nerve and brain power, certainly these people will be a superior race in a generation or two.

Lands in this great valley, near towns, seem high at from $20 to $100; yet when you consider that, in some instances at least, one crop will pay the price of the land, it is not high. There are plenty of lands in more remote valleys offered to settlers as homesteads. This valley is capable of sustaining a vast population.

The great expense of getting here will deter many from coming. Once here and settled, it is an easy country to make a living in. Emigrants can come from New Orleans to this place for $110 each. Express, first-class, $175. This is exclusive of incidentals. There is no great preference for the regular passenger express train from St. Louis to San Francisco, and by coming as an emigrant you save about $40. I think if I were coming again I would choose that.

I suppose I have written quite enough. I will, however, add that the profound peace and tranquillity we have here is quite in contrast with your condition. My heart bleeds at downtrodden, oppressed Louisiana. I scarcely ever see a negro here—occasionally one on a boat. There are quite a number at Portland. Their presence amounts to nothing. There are some Chinese, but not many. What security, what peace and quiet! There are but few Indians in this valley. They are harmless.

I shall be very much engaged for several months. I may not be able to write again soon. Persons who expect to come here, by writing to me, inclosing a prepaid, directed envelope or stamp, may expect a reply.

With my kindest regards to the brethren, I remain,

Affectionately, T. B. WHITE.

CORVALLIS, April 2, 1874.

The Sabbath.

There is one weapon which the enemy has employed to destroy Christianity and to drive it from the world, which has never been employed but with signal success. It is the attempt to corrupt the Christian Sabbath, to make it a day of festivity, to cause Christians to feel that its sacred and rigid obligation has ceased, to induce them on that day to mingle in the scenes of pleasure or the exciting plans of ambition, to make them feel that they may pursue their journeys by land and water, by the steamboat and the railway, regardless of the command of God; and this has done, and will continue to do, what no argument, no sophistry, no imperial power has been able to accomplish. The "Book of Sports" did more to destroy Christianity than all the ten persecutions of the Roman Emperors; and the views of the Second Charles and his court about the Lord's day tended more to drive religion from the British nation than all the fires that were enkindled by Mary. Paris has no Sabbath, and that fact has done more to banish Christianity than all the writings of Voltaire; and Vienna has no Sabbath, and that fact does more to annihilate religion than ever did the skepticism of Fredrick. Turn the Sabbath into a day of sports and pastimes, of military reviews, and of pantomimes and theatrical exhibitions, and not an infidel anywhere would care a farthing about the tomes of Voltaire, about the skepticism of Hume, the sneers of Gibbon or the scurrility of Paine. *British American Presbyterian.*

NEVER be sorry for any generous thing that you ever did, even if it was betrayed. You cannot afford to keep on the safe side by being mean.

IF THY conscience smite thee once it is admonition; if it smite thee twice it is a condemnation.

The Sabbath-Keeping Captain.

I once knew the captain of a sperm whaler in the Pacific whose name was Morgan. About ten days before sailing on his first cruise he happened to enter a chapel where a revival service was being held, and the result to him was eventful. Divine grace now wrought so wondrous a change in him that when he once more went to sea the old hands among his crew could scarcely recognize him for the same man. He who once never gave a command unaccompanied by an oath was now never heard to swear; and such was the force of his character and the power of his example that in a few months' time not a man of his crew dared to use a profane expression while within his hearing. The discipline of the ship was not a bit lessened, and every one was happier from the sobriety and good feeling of which the captain set an example.

His owner was a Sydney merchant, who had several vessels in the sperm fishery. The young captain had actually sailed for the fishing grounds, when one night, as he was reading his Bible in the cabin, he came upon the Commandments, and the question of lowering his boats on the Sabbath, should a whale appear in sight on that day, all at once started up in his mind. The words were not to be evaded: "In it thou shalt do no manner of work;" and he resolved to follow the divine command implicitly, although it was not without a great inward struggle that he did so. But as he thought of his officers and crew, who were not paid by wages, but by proportionate shares of the oil captured, he felt anxious. They might mutiny and resist him by force. He could only hope that the occasion might not arise; but if so—the issue was in the hands of God.

They reached their selected station, and many weeks passed without a sperm whale coming in sight. At last one Sunday afternoon, two hours before sunset, the longed-for cry of "There she spouts!—there again!" reached the deck from the lookout at the masthead, and instantly all was activity and bustle. Each crew sprang to lower its respective boat, and for one brief moment the young captain hesitated. It was but for one moment, however. As if spoken actually in his ear, he thought he heard clearly and distinctly the words: "Remember the Sabbath day to keep it holy!" and his own voice rang through the ship declaring that not a boat should leave her that day.

The scene which ensued—the amazement, succeeded by rage when they understood his motive, the violence and tumult—all may be imagined. But the captain was unmoved, and his courageous, undaunted demeanor at last quelled the riot; but not until he had promised them that he would give up to them from his own shares in future captures an equivalent for their loss of the present occasion.

"The owner will think nothing of losing his share, of course!" said his mate, who had been foremost in opposition, as he followed his captain into the cabin. "This will be the first and last vessel you'll ever command of his, at any rate! I'd like to have that agreement down in black and white, if you please, Captain Morgan, and so would the crew, and at once too."

The captain answered mildly, pointing out to the mate that any agreement executed on the Sabbath would be null in law, and promised to satisfy them on the morrow. There was sadness in his tones as he spoke, for Morgan felt the truth of what his mate had said, that no owner would ever give him a ship to command again.

The mate was a rough sailor, who had known his commander from boyhood. He felt touched with pity for one whose motive in thus acting he respected, and in his blunt way he apologized to the captain for what he had said about the shares:

"You see, Captain Morgan, I have a wife and five children to keep; and if Providence sends us a whale on Sunday, I take it as Providence means us to catch that whale—leastways that's my—"

The words were arrested on his lips, and he stood still and motionless, his eyes fixed intently on an object close before him. Morgan had thrown himself down listless after the fierce and turbulent scene he had just passed through, and had sat for some minutes brooding over the probable effect on his future prospects of that day's incident, and trying, in the strength of his newly-found hopes, to say: "Thy will be done." He had continued for some minutes thus, when a sudden exclamation roused him:

"Captain Morgan! Come here quick, sir, please! Look!"

And the mate pointed at what had arrested his attention; while an expression of alarm, mingled with astonishment and incredulity, overspread his features as he actually saw the mercury of the barometer rapidly falling lower and lower as he stood. Morgan jumped up and looked, and both bounded on to the deck to summon the crew. Well was it for that crew that none of them had left the ship in her boats, for in half an hour all were engaged in a desperate life-and-death struggle, which taxed every energy, and demanded the utmost efforts of every individual on board.

For three days they scudded before the hurricane; and when it had passed by they found they had been driven some hundreds of miles beyond the bounds they had set to their cruising-ground; but, to their intense delight, they discovered that part of the ocean to be in reality one of the best fishing-grounds possible.

Scarcely had the weather moderated when they found themselves in the midst of a whole "school" of sperm whales, and two were secured. Hardly had these been "tried out"—*i. e.*, rendered into oil—when more were seen; and, in short, so fortunate were they that, instead of two, or even three years (the usual time taken to fill a good-sized ship) Captain Morgan's vessel returned to Sydney in ten months! Thus the captain's firmness in acting up to his convictions of duty, instead of causing him loss, actually had a contrary effect; and his owner was so pleased at his speedy return, with so rich a cargo, that he told him he might lower or not when he pleased.

Scripture Confirmed.

A very interesting lecture on "The Scriptures Confirmed and Illustrated by Modern Travel" was recently delivered by the Rev. J. W. Bardsley, of Liverpool, England. The lecturer stated that, although the open Bible was the secret of England's greatness, there were many who strove to undermine its authority, and "who denied the power thereof." After reading some extracts from the "Secularists' Manual," the speaker urged that it was the duty of all true Christians to embrace every opportunity of defending the Bible, and of showing that to it they owed their social and religious blessings. Let them look at France, whose decline during the past few years had been so rapid. To what was that decline owing? One of the first acts of the government upon its restoration to power was to appoint a committee to inquire into the cause of the Communist outbreak, and the committee reported: "It is owing to the fact that the spirit of religion has been banished from our system and education." The lecturer then proceeded to give his hearers some proofs of the authenticity of the Bible which had come under his own observation while traveling in the East, and quoted the passage from Exodus which narrates the turning by Moses of the waters of the Red sea into blood. The great feature of Egypt was the Nile, whose origin was lost in obscurity, and whose waters before discharging themselves into the Mediterranean divided into seven mouths. It had a very sweet taste; but God, by the mouth of Aaron, declared that the Egyptians should loathe to drink of it. The streams and pools referred to in Exodus were the seven mouths of the river, and it was also well known that the Egyptians who were accustomed to preserve their water in "vessels of wood and stone" would be reduced to great straits if that supply was turned into blood. This, he contended, proved that the story must have been written by some one well acquainted with the country. One of the tasks of the children of Israel while in Egypt was that of making bricks, the chief ingredient of which was stubble. Now, if they took a brick from one of the pyramids and examined it with a microscope, they would find abundant traces of straw. The life of Joseph offered another instance. They were told in the Bible that when Joseph was sent for in haste from prison he *shaved himself*. The Egyptians observed it as a religious rite to shave their faces continually, and although the summons was so urgent, yet Joseph *shaved* himself before obeying it. Passing on to Babylonian history, the lecturer pointed out that Daniel was to be appointed the "third ruler" in return for a service which he was to perform. Documents had recently came to light which proved that at the siege of Babylon Belshazzar's father, who was king, went out to meet the enemy, and, being beaten, was forced to flee. Thus it was that Belshazzar was on the throne who offered to make Daniel "the third ruler." He could not have made him the second, because he himself was only reigning *pro tem.*, so to speak, in the place of his father who was a fugitive. Other illustrations from the Old Testament were given, after which Mr. Bardsley turned to the gospel, and referred to Christ's sermon on the "bread of life" in the synagogue at Nazareth. He explained that it was customary for each synagogue to have a distinguishing feature, usually a vine-tree sculptured on the wall. At Nazareth, however, the symbol was a pot of manna, and bearing in mind the fact that Christ usually chose the subject of his discourse from the surrounding object, his reason for selecting the "bread of life" was obvious. Having described in glowing terms the rites of a Jewish service and a celebration of the Passover which he witnessed on Mount Gerizim, the lecturer apologized for leaving Jerusalem in the back-ground. There was so much to interest them in the ancient city that to dilate upon its beauties would occupy the whole night, but he thought they might close the proceedings by singing the beautiful hymn "Jerusalem, my happy home."—*Church and State.*

DR. CANDLISH IN DEATH.—"Pray for me," he said to one at his bedside when his end was drawing near, "that I may have a more lively sense of Christ's presence and salvation. And yet," he added, "I would only ask for that if it be God's will, for I am satisfied. I have never believed in frames and feelings as grounds of confidence. I am not much concerned about *feeling* my personal interest in Christ. I know that my Redeemer liveth. *That* is enough for me." His words to Dr. Buchanan, about the same time, were these: "I would fain have had a more vivid and realizing sense of eternal things—of sin and salvation and of the great coming change; but I am resting on the word, which is abiding and sure; I am resting on Christ and him crucified." On yet another occasion, when speaking of his approaching decease, he said with the same naturalness: "It is hard to realize the entire break between this life and the future. When I try to think of it I always find myself still taking an interest in the ongoings of the world and of the church after my death—looking on at my own funeral, and so on—but I cannot realize an entirely new scene. There is so little revealed in Scripture, except that it is to be 'with Christ,' and I just think of him. On still another occasion he said: "This is the beginning of the end, and we must look it in the face; but I can look forward to it, not with rapture—no! not anything like that, but I know whom I have believed."

FAITH makes the discords of the present the harmonies of the future. *Robert Collyer.*

Sir Samuel Baker's Expedition.

He has done for Egypt, in the Nile valley, as much or more than Sir Garnet Wolseley is required to accomplish for Great Britain in Ashantee. He had a worse territory to push through, and the slave-traders appear to have been as dangerous enemies as the Ashantees. He had not, indeed, to cut a road, but he had to cut a channel for a steamer through a region where the Nile loses itself in a vast marsh, penetrable only by the light boats of the slave-traders, who were everywhere ready to descend on any scattered party. This marsh stopped him for a season, and even then it took him four months to drag his steamer, baggage and ammunition through the deep slush and rank vegetation, till at last he reached Gondokoro, only to find every man's hand against him. The hostility of the slave-traders he expected, for everywhere, at the cost of ruining whole provinces, they were accumulating wealth; but he did not expect to find the negroes interested in the traffic, or to hear a negro chief, after condemning the trade, offer to sell his own son in exchange for a spade. The negroes, in fact, seem to have regarded their children, women and followers as articles of commerce, and were only enraged because traders took them without any compensation. The explorer's first step was to establish order, which he did by first defeating the Bari tribe, and then summarily crushing an incipient mutiny in his own force by leading his followers suddenly against the enemy, whom they pillaged of all their corn. This restored his prestige, and he reached Fattiko, where, on a plateau four thousand feet above the sea-level, with an average temperature of seventy-five degrees, he hoped to establish the center of his authority. It was necessary to push forward, however, if he was to put down the slave-trade, and, with only four hundred men, he pressed southward, took a town of eight thousand men, defeated the King, who had just celebrated his accession by burying all his relatives alive, and, after seven days of incessant marching and fighting through long grass, where the slave-holders' followers concealed themselves in a kind of endless ambuscade, arrived at a territory governed by a friendly chief named Rionga, who "exchanged blood with him," and would have passed on still farther, but that he heard the slave-traders were attacking Fattiko.

Selecting forty picked men, and arming them with the Snider, he instantly turned in his tracks, and reached Fattiko just in time to attack a force of two hundred and seventy slave-hunters, who were, as usual, utterly crushed by the Snider, and fled, leaving a hundred and forty-one dead on the field, and $30,000 worth of ivory. From this moment the slave-traders appear to have recognized their master, for they disturbed the country no more.

Sir Samuel set up a regular government, demanded a revenue of a measure of corn per mensem for each household, which was regularly paid, and so completely established his authority that he thought he might leave; appointed an Egyptian colonel as his substitute, and so delighted the Viceroy with his narrative that he has selected another Englishman, Colonel Gordon—"Chinese" Gordon—to succeed to the Pashalic, and with additional powers and forces to consolidate the new acquisition.—*The Spectator.*

NEVER!—So people say to themselves, forgetting how short their never is. Never! we say; an image of all eternity makes us reel as it dazzles before us; but never is not an eternity—only a poor little life wearing away day by day, hour by hour. Seventy or eighty years and our never is over with us.—*Miss Thackeray.*

SOCIABLE.—A sociable will be held in the Algiers Methodist Episcopal Church South, Fifth District, on the evenings of the sixth and seventh of May. There will be sacred music in the church, and at the close refreshments will be served in the basement. Price of admission, twenty-five cents. The refreshments will be dispensed at inviting prices.

All good and zealous Methodists, as well as all other earnest Christians, who favor the extension and building up of a branch of the Protestant Church in Algiers, and would bestow some little encouragement upon the efforts of the ladies of this church, who have always been its willing and true-spirited workers, are earnestly requested to give them some assistance toward relieving the church of its present financial embarrassment. The regular Canal street steam ferry will convey any and all, who can possibly make it convenient to answer the call, across the river safely and expeditiously.

THE NEWS from Spain is very conflicting. Catholic France sympathizes with the Carlists, and the news from the seat of war reaches us *via* France. No doubt but that the Carlist treasury is constantly replenished from that exhaustless source supplied by Peter's Pence.

THE PEOPLE of God will notice with pleasure that the whisky crusade has also been inaugurated in England. King Alcohol must look to his laurels. Christians everywhere are beginning to see that he is one of their worst enemies.

THE SUBSCRIPTIONS for the relief of those suffering from the flood in Louisiana amount to date (April 28) to $49,708.65. Well done!

FAVORS of every kind are doubled when they are speedily conferred.

Opium-Smoking.

Much has been written by learned authors of Europe in relation to the terrible effects of opium-smoking. American writers have also composed voluminous papers upon the same subject. In all instances China is spoken of as that place where the practice most prevails. Perhaps the Americans who have written so much in relation to the matter are not aware that in New York, the empire city of their country, there is situated an opium-smoking saloon which, for dirt, squalor and sliminess, can well rank with the most frequented dens of Canton.

In Donovan's lane, a miserable little alley opening from Baxter street, a room is kept particularly and solely for the service of opium smokers. It is conducted by a withered old wreck, who, although only forty years of age, by his inveterate use of drug, has the appearance of being at least seventy. The room, if it can be called such, is about twelve feet long by six wide; a slanting board shelf is fixed lengthwise to one of the walls. This is long enough to allow a man of small stature to lie at full length, but no more than four persons could lie on it at a time. It is upon this that the opium-smokers recline when indulging their terrible longing. The place was visited a few evenings since, and was found occupied by two Chinese, one of them a very old man, and the other a youth, who stated that he had just been discharged from the United States steamer Juniata, upon which he had served as officer's steward. Both were smoking opium.

Many persons suppose that opium is used in the same way that tobacco is. This, however, is a mistake. Tobacco can be smoked standing, walking and at business. The opium-smoker always lies down when indulging his habit, and gives all his attention to the process of inhaling the fumes of the drug. Before opium can be used by the smoker it has to be prepared most carefully by persons skilled in its concoction. It is reduced from a solid to a liquid form by boiling with a small quantity of water, and when ready for the pipe looks like a thin paste, or thick, muddy molasses. The opium pipe consists of a reed about an inch in diameter. The aperture in the bowl which admits the drug is not much larger than the head of a pin. One hundredth part of an ounce is all that can be smoked by a beginner. Old debauchees, however, can use from a quarter to a third of an ounce daily. Tobacco-smokers always emit smoke from their mouths, but an old opium-smoker invariably blows the fumes through his nostrils, and very often absorbs them in his lungs. A tobacco pipe can be lighted easily by a match or a coal of fire, but the opium pipe must be lighted with great care, and always by the steady flame of an oil lamp. The small opening in the bowl is held in the flame, and the light is drawn into the reed. After the opium is ignited the process of smoking is a very short one; only one or two whiffs can be taken, and in this way, lighting and smoking, scores of persons, inhabitants of this city, spend hour after hour, never ceasing until they drop off into the death-like stupor which is the aim of all opium-smoking.

Inveterate smokers live for nothing but the gratification of their appetites. When it cannot be satisfied they suffer tortures of the most horrible character. Those persons who become addicted to the use of the poison seldom live to be more than fifty years of age; most of them die within five years after they have reached that stage in which they can consume a third of an ounce a day. The Chinese in this city admit that the effects of the drug upon the human frame are ruinous in the extreme; they argue, however, that all nations indulge in some dissipation; the Americans, they say, drink whisky until they are drunk, and they ask, if this be so, why is it wrong for a Chinaman to become senseless with opium. Those who live in New York are, with few exceptions, devoted to the practice of opium-smoking, and, what is far more terrible, a large number of young white girls residing in their neighborhood are rapidly becoming addicted to the same vice. They live with the Chinese when they can find no other home, for although the people of their own race close their doors against them, they are always welcome at the firesides of those to whom they sell their souls for the sustenance of their bodies.—*New York Times.*

INTERESTING ORIENTAL DISCOVERY.—It has been the good fortune of Mr. El Kery to discover a record kept by the priests of the Samaritan synagogue at ancient Sychar, that reaches back hundreds of years before Christ. It contains a record of interesting events connected with the synagogue, and was always kept by the leading priest.

It occurred to Mr. El Kery, who is a native of Samaria, educated in England, and now a missionary physician there, to search this record. He argued that so great a religious commotion as was occasioned by Jesus' visit to Sychem would arouse the anger of the priest, and he accordingly should find some bitter record in this ancient register. He ascertained that the priest in Christ's time was named Shatleer. On examining the record he did not find what he expected, but instead of it the following statement: "*In the 19th century of my priesthood, and the 4,281st year of the world, Jesus of Nazareth, the son of Mary, was crucified at Jerusalem.*"

This discovery was made last April, and is a wonderful testimony from an unexpected quarter. Canon Tristram, who entered Moab on the south last winter, tells us in his "Land of Moab" that he has identified Zoar and the Castle Machæus, in which John the Baptist perished.

A WRITER has calculated that, as the average area of the human mouth, when open, is about four square inches, the combined mouths of the twenty thousand singers of the Boston jubilee formed a cavity of over seven hundred square feet.

A Young Lady's Reasons Against Dancing.

1. Dancing would lead me into crowded rooms and into hours, which are injurious to health and usefulness.

2. Dancing would require me to use and permit freedom with the other sex, of which I should be heartily ashamed, and which I believe to be wrong.

3. Pious, devoted Christians and good people in general disapprove of dancing, and I think it is not safe to set myself against them. If a thing be even doubtful, I wish to be on the safe side.

4. Dancing has a bad name, and I mean to study things that are pure, lovely and of good report.

5. Dancing is generally accompanied by drinking; and I see drinking produces a great deal of evil.

6. I am told that dancing is a great temptation to young men; and I do not wish to have anything to do with leading them astray.

7. There are plenty of graceful exercises and cheerful amusements which have none of these objections connected with them that lie against dancing.

8. Dancing unfits the mind for serious reflection and prayer; and I do mean to do nothing that will estrange me from my God and Savior.

9. Dancing will not prepare me to meet Jesus in the judgment; and I would not dare to have him find me in the ball-room or at a dance when he comes.—*Young Pilgrim.*

A YANKEE MONARCH.—An American named Pease has quietly taken possession of an island in the Pacific, where he has raised the American flag. The island is one of the Bonin group, of which the San Francisco *Bulletin* says: "They were uninhabited until 1826, when a settlement was made by some sailors. In 1853 Commodore Perry recommended them as an available depot for the steamers which he thought would some day ply between Japan and California. Subsequently Pease visited the islands and took possession of the largest, called Peel Island. He commenced raising sheep, and has become prosperous by trading them off in Japan. Mr. Pease, who is flying the stars and stripes, is ready to make a formal surrender of his right, title and interest to the people of the United States for a suitable consideration—amount not stated. It is not known whether Japan assumes any sovereignty over the Bonin islands, but it is intimated that if the United States desire them, no objection would be raised by that government."

THE OLD MAN who was captured in Utah a few weeks since, and placed in jail in Salt Lake City under suspicion of being Bender, Sr., has been identified through photographs of him sent to Kansas, the scene of his and his horrible family's atrocious deeds of blood.

BE CONSTANT in what is good, but beware of being obstinate in anything that is evil; constancy is a virtue, but obstinacy is a sin.

MARRIED.

ROSS—TAYLOR.—By Rev. J. L. Wright, at the residence of the bride's father, on the twelfth of March, 1874, Mr. E. Wiles Ross to Miss Callie Taylor, all of Morehouse parish, Louisiana.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending April 25, 1874.

A—B. F. Alexander.

B—T. B. Buckingham, Mrs. M. Boyd, J. E. Bradley $1.75, E. A. Bally $24.50, J. H. Bruner, P. R. Bridges, J. F. Betts, A. M. Box.

C—R. T. Cole, B. P. Cullin, B. M. Childress & Bro. $11.85, L. Carley $1.85.

D—W. O. Dihall two letters, C. B. DuBose, A. G. Drake, L. F. Dowdell, E. G. Duvall $10.

E—L. Ercanbrack two letters $1.60, W. F. Easterling $38.45.

F—O. A. Fisher $1, E. N. Freshman two letters, J. L. Forsyth, J. Flinn $15.

G—N. Gillis, T. K. Green, G. W. Graves, N. C. Graygard.

H—G. T. Harris & Son, J. W. Hinsdale, Asa Holt, J. Hamilton, P. H. Hearn $2, J. T. Board.

J—A. G. John, R. R. Johnson, K. A. Jones.

K—T. R. Keasler $40.68, H. L. King.

L—Samuel Len, Lee, Shepard & Dillingham two letters, F. L. Laury & Co., W. B. Lewis $2.95, C. E. Lamb.

M—R. V. Miles, J. M. Martin 20 cents, J. H. Motley $1, W. J. McLauren two letters $7, A. G. Millor, F. A. Mood $4.50, T. Mullett, J. G. Mitchell, T. W. Moore, J. H. McLean.

N—J. F. Neal $2.95, A. G. Norrell.

O—James Ormond two letters.

P—Pierce & Terry $3.70. J. W. Poston, John Pipes, J. W. Perry $2, Postoffice order (no name) from Bronham, Texas, $15.60.

R—Mrs. L. Robb 35 cents, D. & H. Rea, R. Randle, Raguet & Fry, S. P. Richardson, T. Y. Ramsay, E. M. Russel, E. P. Rogers $37, A. H. Redford, A. A. Robinson.

S—J. H. Stone, Sheffield & Stone, J. M. Simmons $7, A. G. Stacey, J. E. Shook, G. W. Swofford, Charles H. Stuart $11.05, J. A. Scruggs, T. L. Scruggs $10.50, J. A. Sanders, J. E. Surratt, S. H. Schrosier two letters, W. R. Stockton, J. B. Stone, T. Stanford $72.50.

T—R. P. Thompson $2, Mrs. W. M. Thomas $2, G. T. Treeman.

V—J. W. Vick.

W—J. B. Walker $5, W. D. Wickersham, W. W. Wadsworth, J. S. Williams $3, Mrs. E. C. Woods, Walker, Taylor & Co.

AT NO. 196½ Canal street Mme. Fe. Toccanier keeps on hand a large supply of ready-made dresses and under-clothing, and will make to order any article of apparel in her line at short notice and reasonable prices.

BROKER.—We call attention to the card of M. F. Bonis, Esq., No. 6 Carondelet street, note, stock and exchange broker, who will give special attention to the payment of taxes and licenses.

H. MOLLEGEN, No. 321 Rampart street, desiring to dispose of his large supply of wood, offers inducements to purchasers, as will be seen in his advertisement, which appears in this issue.

LEVY BROS.' DRY GOODS EMPORIUM, No. 580 MAGAZINE STREET.—New dress goods and the latest styles; also staple dry goods from the best manufacturers.

V. BAAR, dealer in fancy and family groceries, corner of Camp and St. Mary streets, opposite the Magazine Market. Goods delivered free of charge.

THE extensive establishment of George T. Shilling, manufacturer of human hair goods of every description, is situated at No. 381 Dryades street, where may be found switches, braids, curls, wigs, beards, etc., of every shade and color, together with a well-selected stock of fancy and toilet articles, perfumery, etc. A ladies' and children's hair-cutting and dressing saloon is attached to the establishment. The green car, starting from the corner of St. Charles and Canal streets, passes the door, and two lines of cars pass into Canal street within the distance of a block.

BOOTS AND SHOES.—Do not forget the Blue Boot and Shoe Store, No. 578 Magazine street, under the control of our enterprising townsman, Louis Gimbel, agent. Hats and trunks constitute a part of the stock of this establishment. The manufacturing department is under the supervision of Mr. J. Phillips. Satisfaction guaranteed. See advertisement.

CARRIAGES AND BUGGIES.—Mr. W. F. Clark, successor to A. Loez, 134 Rampart street, is manufacturing and repairing carriages and buggies, and we heartily recommend his establishment as one which may be relied on for good work. See advertisement.

BROKER.—E. H. Levy, Esq., 126 Gravior street, makes the settlement of back State and city taxes a specialty. Mr. Levy has been known to us for many years, and we have always found him fair and correct in his transactions.

THE attention of sufferers from rheumatism is directed to the advertisement of the "Anti-Rheumatic Mixture," prepared and sold by W. J. Jurgielewicz, apothecary and druggist, corner of Magazine and Thalia streets.

THE Magnolia House, No. 95 St. Charles street, is advertised in another column as a first-class restaurant, where all the delicacies of the season, as well as more substantial fare, may be obtained at low prices.

TO HOUSEKEEPERS and heads of families we commend the immediate purchase and use of the famous Halford Leicestershire Table Sauce. It needs but a trial to assure them how much more palatable soups, fish and meats are made by a dessertspoonful of the Halford. ap30 4t

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by Colgate & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & CO., New York. je12 1y

BUSINESS NOTICES.

STOP THOSE CHILLS that have been harassing you so long, as they sometimes end in that fatal disease called by some the "Up-Country Yellow Fever." They can be very easily stopped by taking Simmons' Liver Regulator. Do not delay. Go at once to your druggist, and get a package and be cured. ap30 1t

"CHEAPER THAN DIRT" is a common expression, and very true when applied to Procter & Gamble's Extra Olive Soap. One bar of it, that will do a week's washing for ten persons, costs but ten cents. Use it, and save your clothes, health and money. ap30 1t

HEARING RESTORED.—A great invention. Send stamp for particulars to THOMAS J. WOOD, Madison, Indiana. ap30 1t

RUPTURE AND PILES CURED without the *knife*. Diseases of the Rectum (lower intestine) and Anus a SPECIALTY.

H. NEESON, M. D.,
Office, 152 St. Charles street,
Opposite Exposition Building, New Orleans.
Consultations from 12 M. to 4 P. M.
☞ The best of references given. ap23 2m

THOSE who like to see a ragged toe and dirty stocking will not care to buy SILVER-TIPPED SHOES. But those who would rather have a neat Silver Tip should insist that their shoe dealer should always keep them. ap16 3t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. nh15 1y

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 84 Baronne st., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 84 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de25 1y

NEW ADVERTISEMENTS.

60 POUND WATERMELON!

To any person sending me **$1** in currency, with name, postoffice, county and State, I will send post-paid,

ONE DOZEN SEED

FROM

"THE BIG TEXAS WATERMELON,"

weighing from **40** to **60** pounds. The largest weighed **67** pounds. The pulp is deep red, deliciously flavored and very juicy. They sell readily at $1 apiece in any good market. I could have sold some of mine last summer for $2, but would not take it, preferring to save the seed. Address

REV. A. M. BOX,
ap30 4t Knoxville, Cherokee Co., Texas.

W. F. CLARK, SUCCESSOR TO A. LOEZ,

134 Rampart Street,

Between Toulouse and St. Peter Sts., New Orleans,

MANUFACTURER OF

CARRIAGES AND BUGGIES.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Caleche built anywhere. ap30 2m

MAGNOLIA HOUSE,

95 ST. CHARLES ST.

A First-Class Eating House.

Parties in the city, and those coming in from the country, should visit the Magnolia House, where all the delicacies of the season can be had at less prices than at any respectable place of the kind in the city. Board per week, $5.

ap30 1m JACOB DETZEL.

INDUCEMENTS IN WOOD.

HAVING A

LARGE SUPPLY OF THE BEST WOOD

on hand, and being anxious to dispose of it as soon as possible, I will give BARGAINS to cash buyers. Call and see for yourselves.

H. MOLLEGEN,
ap30 2m 321 Rampart street, New Orleans.

M. F. BONIS,

Note, Stock and Exchange Broker,

6.....CARONDELET STREET.....6

P. O. Box 2177. *NEW ORLEANS.*

Special attention given to the payment of State and City Taxes and Licenses. ap30 1m

V. BAAR,

—DEALER IN—

FANCY AND FAMILY GROCERIES,

Corner of Camp and St. Mary Streets,

Opposite the Magazine Market, New Orleans.

Constantly on hand a fine assortment of Fancy Groceries, Preserves, Canned Fruits, Teas, etc. Goods delivered free of charge. ap30 1m

AGENTS WANTED.—DIPLOMA AWARDED. For Holman's New **PICTORIAL BIBLES.** 1,200 ILLUSTRATIONS. Address, for circulars, A. J. HOLMAN & CO., 930 Arch street, Philadelphia. ap30 8t

NEW YORK DAY-BOOK.—A DEMOCRATIC *Weekly.* Established 1850. It supports *White Supremacy*, political and social. Terms, $2 per year. To clubs, nine copies for $4. Specimen copies free. Address DAY-BOOK, New York City. ap30 4m

NEW ADVERTISEMENTS.

INDUCEMENTS IN HAIR GOODS.

GEORGE T. SHILLING,

having little rent to pay, and keeping on hand the largest and finest stock of

Human Hair and Human Hair Goods

in the city, is prepared to manufacture to order and supply his patrons with anything and everything in the Human Hair goods line at cheaper prices than other houses. His stock embraces Switches, Curls, Braids, Wigs, Beards, etc., of every shade and color, and Fancy and Toilet Articles, Perfumery, Combs, Brushes, etc.

A Ladies' and Children's Hair-Cutting and Dressing Saloon is attached to my establishment. Give me a trial. GEORGE T. SHILLING,
ap30 1m 381 Dryades street, New Orleans.

UPPER CITY

BLUE BOOT AND SHOE STORE,

No. 578 Magazine Street, New Orleans,

keeps constantly on hand the finest stock of BOOTS AND SHOES, HATS AND TRUNKS of every description, and solicits a share of the patronage of the public. Guarantee satisfaction to all.

MANUFACTURING DEPARTMENT

Under the Control of J. Phillips,

formerly with Glynn & Wintz. Ease, elegance, neatness and durability are observed in manufacturing our Ladies', Gentlemen's and Children's Boots and Shoes. Country orders strictly attended to.
ap30 1m LOUIS GIMBEL, Agent.

TO THE SUFFERERS

WITH RHEUMATISM.

In view of the numberless sufferers afflicted with this painful malady, I feel induced to offer to the public my "ANTI-RHEUMATIC MIXTURE," which medicine proves to be the only successful remedy in this line, for it always gives instant relief, and in most cases cures permanently.

During the last fifteen years I have cured thousands of people, in this State and city, of this dreadful disease, with this medicine; and, what astonishes most, the patient recovered by the use of a single bottle of it. This medicine cures nothing but Rheumatism, and should the patient not recover by using the first bottle of it, that patient is not affected with Rheumatism at all. This being the first time of making my discovery known to the public after fifteen years of most successful results, I hope the sufferers will take advantage of this rare remedy, and by doing so add their names to the thousands already cured by it.

For sale by W. J. JURGIELEWICZ, Apothecary and Druggist, corner Magazine and Thalia streets, New Orleans, La. ap30 3m

E. H. LEVY,

BROKER,

126.....**Gravier Street**.....126

NEW ORLEANS, LA.

The settlement of Back State and City Taxes a specialty. ap30 1m

MME. FE. TOCCANIER,

READY-MADE DRESSES AND UNDER-CLOTHING,

196½.....**Canal Street**.....196½

Rat, Dryades and Rampart, New Orleans.

☞ Dresses made to order at the shortest notice. ap30 1m

I. L. LYONS,

SUCCESSOR TO BALL & LYONS,

WHOLESALE AND RETAIL

DRUGGIST AND IMPORTER,

Corner Camp and Gravier Streets,

NEW ORLEANS, LA.

offers to the city and country trade, at the lowest market prices, a complete stock of

Drugs, Foreign & Domestic Chemicals,

PATENT MEDICINES, PERFUMERY,

PAINTS, OILS, WINDOW GLASS, Fine Wines and Liquors, SURGICAL INSTRUMENTS, and all articles appertaining to the Drug business. Special attention is called to the

Retail and Prescription Department

of the business, which will be found equal in all respects to any Pharmacy in this country, and the public may rely upon Prescriptions being compounded, AT ALL HOURS, with PERFECT ACCURACY, of the BEST MATERIALS and by the most competent PHARMACEUTISTS. French, German and Spanish spoken.

SOLE PROPRIETOR OF

ABRAMS' CHILL TONIC,

a most effectual, reliable and entirely safe remedy for *Chills and Fever*, etc. Sold under full guarantee.

BRODIE'S ASTRINGENT CORDIAL.

THIS MEDICINE FOR THE CURE OF

DIARRHEA, FLUX, CHOLERA

and *all diseases of the Bowels*, is without exception the *most valuable and indispensable remedy known*, being so mild in its action that it can be given to *Infants* with impunity, and yet so certain in its effect that it *controls* the most *acute attacks*. For infants its use is recommended in preference to the *death dealing* "Soothing Syrups," etc. *No household should be without it.*

LOCOCK'S COUGH ELIXIR.

A preparation invaluable to persons suffering from

Colds, Coughs, Asthma, Bronchitis,

and all Pulmonary affections. It is specially adapted to the relief of *Hoarseness*, and all diseases of the Throat caused by *excessive use of the voice*. It can be administered with perfect safety to infants, and is really the only known alleviator in *Whooping Cough.*

Ball & Lyons' Cod Liver Oil and Lacto-Phosphate of Lime,

FOR COUGHS, COLDS, CONSUMPTION,

Scrofulous and Tuberculous affections, Rickets and all complaints characterized by deficient nutrition. In this preparation the *disagreeable taste and odor* of the oil is *completely masked*, and the Lime, instead of being presented to the stomach in an indigestible and inert form, as in the old preparation of oil and phosphate of lime, is here held in solution and is readily assimilated. Given to delicate and puny infants and children, its use is soon followed by marked improvement. This combination was suggested to us by a number of our prominent physicians, and has been *perfected only after long-continued labor and experiment.*

Abrams' Compound Arnica Liniment.

This popular preparation well merits the reputation it enjoys. It is

Unrivaled as a Rubefacient,

and is employed with success in *Cholera and Cholera Morbus*, in which cases the extremities should be rubbed with it, and it should be used as a compress on the abdomen. Applied by rubbing, or in compress around the head, it is a *sovereign remedy for Neuralgia and Sick Headache.* In Rheumatism, Lumbago, Sciatica, Cramps, Colic, Pain in the Back, Sprains, Bruises, and all cases where external remedies are applicable, it is very successfully used. It is equally good for man or beast, and can be given to animals internally for Colic or Cholera. *All families should keep it on hand.*

All of Ball & Lyons' well-known Proprietary Medicines are owned and prepared solely by
mh28 2m I. L. LYONS.

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m6p

GEORGE STROUD,

MARBLE AND GRANITE WORKS,

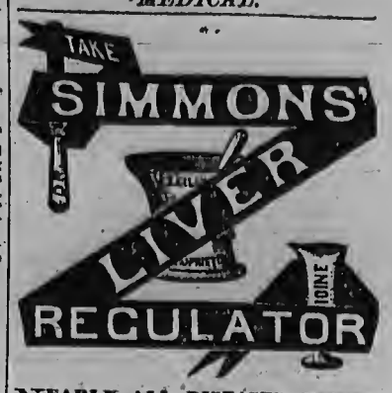
Nos. 158, 160, 162 and 164 St. Charles St.,

NEW ORLEANS.

Every description of Cemetery and Building Work executed in the best manner and at the lowest possible prices. fe5 3m5p

CONSTANT EMPLOYMENT AT HOME, male or female. $30 a week warranted. No capital required. Full particulars and a valuable sample sent free. Address, with six-cent return stamp, A. D. YOUNG, 200 Fifth street, Williamsburg, New York fe19 3m

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever** been **discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it **has** been used for **40 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faithless bodily medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se23 1y

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

and 1y DONALD KENNEDY.

Price, $1.00 per bottle. For sale by all druggists.

DR. TUTT'S VEGETABLE LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

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possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box. Sold everywhere.

Laboratory—Nos. 43 and 50 Cortlandt street, New York. oc2 1y6p

The Child's Corner.

BIOGRAPHIES.

There was a rash man in Toledo
Who swallowed one day a torpedo;
And when it went off
The folks heard him cough
A mile and a half from Toledo.

There was a bold man in Havana
Who behaved in a scandalous manner;
He tried to inveigle
The bald-headed eagle,
And pull down the star-spangled banner.

An excitable youth in Nantucket
Once cooled his hot head in a bucket;
He could not get it out,
So he still goes about
With it fast in the pail where he stuck it.

There was a small boy in Cayuga
Who ate all his grandmother's sugar;
But she in a rage
Shut him up in a cage,
For fear of the bees in Cayuga.

Hearth and Home.

Annie's Dollar.

"What is the matter with my little girl?" asked Annie's papa when he came home in the evening and found her sitting wonderfully quiet by the fireside.

"O papa! papa!" she cried, jumping up gleefully, "Lonie has the dearest, sweetest little rocking-chair you ever did see, and her papa gave it to her," and Annie's blue eyes looked so pleadingly up into papa's that he smiled.

"Let me see," said he, with such a pleasant face that Annie's heart thumped hopefully; "I think we might be able to obtain that chair."

"Darling papa," cried Annie, dancing with delight.

"Not so fast; there is a little work of self-denial for my little girl to do first."

"Oh!" sighed little Annie, sadly drooping her head at the very idea, while the chair seemed far away just then.

"It is not so dreadful, little puss," said papa smiling kindly. "Just suppose that my little girl saves up all of her cents and five-cent pieces which are given to her until she has one dollar; I will then add the rest, and we will buy the chair, eh?"

"Why, papa, who couldn't do such an easy thing?" and Annie laughed quite contemptuously.

"I am not so sure that my daughter will be able to do it. That is what I wish to test," and papa shook his head very provokingly and discouragingly.

"Oh! I'm sure, dear papa, that I will be able."

"Let us see the difficulties first, little Miss Self-denial. There is Mr. Bonbon's shop, then comes Mr. Banana, then Mr. Story-book—"

"You think me no better than Greedy George, in the little book," and the red lips pouted indignantly.

"Time will be the best judge," answered papa, shaking his head very thoughtfully, as if he understood more about the trials in the way than anybody else.

Annie was determined to let her father see that she could save up her five-cent pieces; so she began industriously to do so, gathering every little gift of money together in a little paper box. Every day the little savings were counted over and over, and every day saw some self-denial practiced in order to heap the pile. And you, my little readers, who love sugar-plums, oranges and good things generally, will understand how difficult a matter it was.

At length there lay the whole dollar. It was on Saturday afternoon that Annie first made the discovery. O the bliss, the anxiety for papa to come home! Annie capered about like a frisky kitten, and peeped out of the door some half a dozen times. At length in walked her father, and he was quite as much pleased as was Miss Annie herself, although he bore his share of the joy more quietly. Nothing could be done on Saturday night, of course, so Annie was obliged to wait until Monday morning, which—"O dear!"—seemed away off.

When Annie returned the next day from church she was not so joyous as in the morning, and her mamma, observing her demure manner, asked what was the matter.

"O mamma! Miss S., my Sunday school teacher, told us a story about a poor orphan, and whom the Sunday schools of the different churches are going to educate. She wants one dollar from us to begin with. Mamma, what must I do? I want my chair *so, so* much! O dear!" and Annie sighed very bitterly.

"My daughter must do as she thinks proper," replied mamma. "To deny one's self for the good of a fellow-creature is nobler by far than all the self-denial one may practice for one's own interest."

"Miss S. says that too; but it is very hard to do, mamma."

"There is no merit in what costs us nothing," said mamma.

That afternoon a modest little figure glided up to Miss S. after service and slipped a dollar timidly into her hand. "This is for the poor boy," whispered the faltering little voice of the giver, as she gave up all hopes of her chair.

Mamma had told papa all about the great struggle that was going on in Annie's heart; so after tea he called her to him, and, seating her on his knee, asked: "When does my little girl want the chair? Shall I send it home in the morning or afternoon?"

"O pa! I have no dollar; it is gone," and Annie's chest heaved with emotion, while her lip trembled and the big tears would come in spite of everything. "The poor boy has got it."

The head was down, by this time, on papa's shoulder, while it was very hard for him, big as he was, to keep from crying himself.

He kissed her tenderly and said: "I am proud of my child—proud to find that a child of mine can make such a noble sacrifice for the happiness of another. She will have the joy and peace of an approving conscience, as well as the chair too. I give you the chair as a reward."

"You don't say so, my dear pa!" and the tears were replaced by the sunniest smiles, and a brighter heart or happier, sweeter face than little generous Annie's would have been hard to find that night.

Annie never rocks in her pretty oak chair but she thinks of the dollar, the poor orphan, and how her little mite is helping to make him happy in time, and perhaps all through eternity.—*Christian Banner.*

A GOAT FOR A BIBLE.—A Dutch missionary, who is working among the Hottentots in Namaqualand, South Africa, has written a letter thanking the Bible Society for sending Bibles and Testaments to the people in his district. But he prefers that they should give something in return for the precious volume. He thinks that old and young value a thing more if it costs them some trouble to get it, or if they pay a little, at any rate, toward the expense of it. The poor people in England and other countries bring their pennies and their shillings to pay for the Bible, and why should not the poor Hottentots give something? But what have they to give? That is the question.

One young man said to the missionary: "If you will let me have a Bible I will do three days' work in your garden." To this the missionary agreed; and, as he considered the young man's labor worth a shilling a day, he paid three shillings to the Bible Society in the name of his voluntary workman.

Four other people brought goats, worth four shillings apiece, and two brought lambs, worth three shillings each, and for these they got Bibles.

In the Sunday school, when the missionary said that there were Bibles to be bought, one said: "I have a goat; I shall buy a Bible for myself;" another said: "Grandfather must give me a goat to buy a Bible with;" and another said: "I will run and ask my father for a goat." Thus were the goats turned into Bibles.—*Missionary Advocate.*

"KNOW IT."—A gentleman, to show a young friend who had studied geography several years, something about the shape and motion of the earth, took up an apple and illustrated the scientific fact. His young friend looked at the apple and at the gentleman a few minutes with great interest and said: "Why, sir, you don't mean that the earth really turns round, do you?" He replied: "But did you not learn that several years ago?" "Yes, sir," he responded, "I *learned* it, but I never *knew* it before." In Christianity sometimes it is as in this case of geography. Some essential principles are learned from the catechism, repeated over and over, sung, admitted, professed; but all the while these very things are not experienced. It is the Christian's privilege not only to learn, but to know; and not only to know, but to enjoy. The best of all is to know and to do the will of God.

Farm, Garden and Household.

TO BANISH FLEAS AND LICE.—Pennyroyal, a common weed in pastures and meadows, is very offensive to fleas, lice, flies and musquitoes. To use it advantageously, take lard and rub or grind it with a mulier on a smooth, flat stone, slate or piece of marble, with the dried or green plant leaves, stems and blossoms, until well mixed. Let it stand twenty-four hours, melt at a low heat and strain. With this anoint the ears and neck of an animal, or the perches and nests of poultry which may be infested. A small quantity may be rubbed under the wings of a hen with a brood of young chickens. A few drops of the oil of pennyroyal in sweet oil, rubbed on the face, neck and hands, will keep off musquitoes, however thick they may be. A good night's rest may be secured in the worst infested woods or swamps where these insects or black flies do most abound by the use of this mixture. Keep it out of the eyes, as its presence there is not agreeable.—*Hearth and Home.*

POTATO GRAFTING.—The grafting of potatoes has recently been recommended to be introduced for the eventuality and purpose of combining the good qualities of two different sorts into one. Select of the potatoes which have your preference the very best and soundest specimens; cut out in a careful way, with a pen-knife, the buds or eyes; cut them out about one inch deep and one-half to three-fourths of an inch diameter, in the form of a pyramid—*i. e.*, that the hole in the potato runs in to a point on the end or inside; then take of the other potato a piece, if possible, with from one to three buds or eyes; fit and tie up with a (bass) string in the quickest possible manner. To fasten the inserted piece more effectually, a hair-pin may be put in from each side. Potatoes grafted in this manner should be, as soon as this operation is perfected, placed in damp ground and well covered up. If the cuts grow out—that is, if the two different pieces join—the operation is a success.

ALFALFA HAY FOR HOGS.—It is a strange-sounding proposition to feed hogs with hay, but we have experience in this line, and however strange or odd it may seem, it is, notwithstanding, a fact that hogs will not only eat alfalfa hay, but that they will do well on it. We first discovered the fact by throwing a lot of alfalfa chaff, from which the seed had been cleaned, over to some hogs for a nest, when, to our surprise, they devoured it with as much greediness as they would so much oats or barley. Our own experience and observation since has proved to us that good alfalfa hay, with plenty of water, will keep hogs in a good growing condition all through the winter. They may be foddered in the same way you would fodder sheep or cattle, but if cut up with a cutting machine, and wet before feeding, they will eat it cleaner and do better on it.—*Sacramento Union.*

SMOKED MEAT.—How often are we disappointed in our hopes of having sweet hams during the summer. After carefully curing, and smoking and sewing them up in bags, and whitewashing them, we find that either the fly has commenced a family in our hams or the choice parts around the bones are tainted, and the whole spoiled. Now this can be easily avoided by packing them in pulverized charcoal. No matter how hot the weather, or how thick the flies, ham will keep, when packed so, for years. The preservative quality of the charcoal will keep them till the charcoal decays. Butter put in clean pots and surrounded by pulverized charcoal will never become rancid. The recipe is simple. Try it.—*New York Christian Advocate.*

BANDS FOR GRAIN.—It has hitherto been the custom in France to use in the harvest-field for sheaves, bands prepared from rye straw, and sold at fifty francs per one thousand. But these rarely served beyond a single season, and suffered also from the attacks of rats and mice. The plan at present coming into favor is to use bands made of tarred cord, with a light wire hook at one end and a series of knots at the other, to bite into it. These sell at the rate of fifty to eighty francs per one thousand, hold good for four years, and, after binding the sheaves, are used to bundle the straw when threshed. A binder, it is said, executes three times more work by having the bands prepared.

THE NOBLESSE PEACH.—The Noblesse is one of those old varieties which have not yet been surpassed by any of recent origin. It is of the richest and highest flavor, and, being entirely white at the stone, is quite desirable for canning. It is a handsome fruit, of a pale greenish white, marbled and spotted with two shades of dull red in the sun. The flesh is juicy, and melts and separates freely from the stone. It ripens in August in our climate. The tree is a moderately vigorous grower with us. The variety originated in France.

PEAR BLIGHT.—The Norfolk *Virginian* publishes the following:

"Mayor Ludlow has achieved great success in treating diseased fruit-trees, pears among the number. His remedy is within the reach of all classes, and consists of boiled linseed oil, applied copiously to the affected parts. Some of the cures effected by him have been little less than marvelous."

LOAF CAKE.—One pound sugar, one pound butter, two pounds flour, half pint yeast, one pint milk; put half the sugar, half the butter, all the milk in the sponge at night with some flour; add the rest in the morning, with a teaspoonful of saleratus, and eggs and spices as much as you like. Let it rise in the tins before baking.

TO CHECK potato rot in potatoes, after they are stored, it is recommended to store them in a dry place, and expose them, from time to time, to the fumes of burning sulphur. It will prevent further infection, without injuring the potato.—*Rural New Yorker.*

GINGER SNAPS.—One cup each of lard, sugar and molasses, a tablespoonful of ginger, a teaspoonful of soda, dissolved in a very little water, a pinch of salt. Mix stiff, roll thin.

AN OUTGROWTH of OTHER DISEASE.

Catarrh sometimes exists alone, but is more frequently a symptom of other diseased conditions. The following letter explains it:

COLLINGWOOD, ONONDAGA Co., N. Y., January 25, 1872.

DR. R. V. PIERCE, BUFFALO, N. Y.—*Dear Sir:* Allow me to give you a brief history of the effect of your medicine, called "Golden Medical Discovery," in my case. I am now in my seventy-fourth year, and naturally of firm constitution. Within the last few years, from over-exercise, I have been afflicted with a complication of diseases almost incredible to relate. In the first place Catarrh, to a degree that *to me* it seemed that my voice passed out at the ears, to which was added its natural ally—Bronchitis; to which, at no great length of time, were added Neuralgic pains in the head and shoulders, and bloating of the lower limbs, the most of which was superinduced by a torpid state of the liver. I had the advice of several eminent physicians, and tried almost every known remedy for such complaints without relief. A rapid loss of strength and waste of flesh reminded me that I could not long withstand the combined force of disease which was fast bearing me down. I gave up all business, made my will, had my grave-stone placed in position and lettered, except date of exit, and resigned myself to my couch to await events. Not long after this I saw your advertisement and procured your remedies. I am now on the second half dozen bottles of Golden Medical Discovery; have a good appetite; have gained fifteen pounds of flesh; no more talk out of my ears; no more bloating of the limbs; can walk two or three miles with ease, and feel that you have given me a lease of ten or fifteen years, subject, however, to the ratification of the Court above. That you may live long, to do good to suffering humanity, is the sincere wish of

Your unknown friend, LUTHER COLE.

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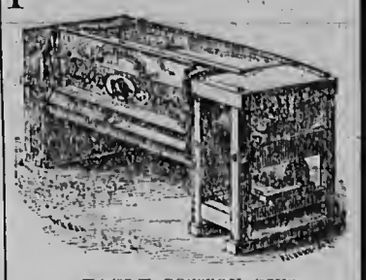

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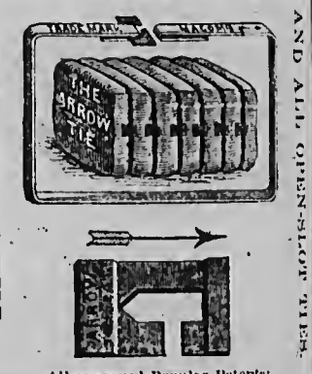

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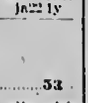

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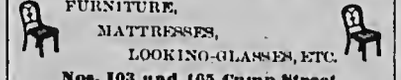

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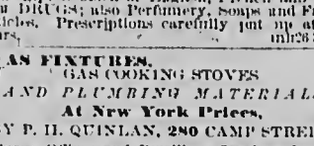

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COTTON AND SUGAR FACTORS,
AND
General Commission Merchants,
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DRUGGIST AND APOTHECARY,
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A complete stock of English, French and German DRUGS; also Perfumery, Soaps and Fancy Articles. Prescriptions carefully put up at all hours. mh26 3m

GAS FIXTURES,
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At New York Prices,
BY P. H. QUINLAN, 280 CAMP STREET.

Stores, Offices and Dwellings fitted up for Gas, Steam and Water in the most approved style. Country orders solicited. mh26 10a1

THE DOMESTIC
LOCK-STITCH SEWING MACHINE
WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.
M. S. HEDRICK,
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TWO-HORSE WAGONS FOR SALE AT $165 EACH.
Usual price, $175 and $180.

Took premiums in 1872 and 1873, at the Louisiana State Fair, for the best Wagons manufactured at home. B. BERLEIN,
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IMPORTER OF HAVANA CIGARS,
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NEW ORLEANS, LA.
Orders promptly filled. mh5 2m

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FRESH FRUIT SIRUPS,
At Eckleburg's,
Corner Washington street and St. Charles avenue, New Orleans. mh12 3m

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Corner of Thalia, New Orleans,
Dealer in All Kinds of Wood and Coal.

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Old Paintings restored. fe19 1f

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WILLIAM VELDEN,
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Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. ja8 6m

TO PLANTERS,
MANUFACTURERS, STEAMBOATMEN
And all who are interested in
ECONOMY OF FUEL.

Thirty years' patient perseverance and laborious researches among the archives of science for the known and unknown laws of Combustion and Heat, with an experience of more than a quarter of a century in the construction of Furnaces, Setting Boilers, Kettle Trains, Bagasse Burners, Chimneys, Brick-Burning, etc., give the undersigned a practical knowledge of the business.

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MISCELLANEOUS.

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—AND—
STARTLING TRUTH
—TO—
GAS CONSUMERS.

FORTY PER CT. SAVED
—BY USING THE—
AMERICAN CARBURETTER.

These Carburetters are furnished to consumers of Gas FREE, upon condition of payment of half the net monthly savings.

Call at the office, NO. 169 COMMON STREET, and investigate this matter. Also see certificates from Thomas O'Connor, Chief Engineer of Fire Department, P. F. Herwig, Charles Lacoume and others, who have practically tested the Carburetter.

We will furnish the Carburetter Gas Machine to the country for lighting Dwellings, Churches, Sugar-Houses, etc., the material costing $1 per thousand feet, making it the cheapest light in the world.

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Sewing Machine
SHUTTLES.

Twenty Varieties Now Made.

Forged solid from bar-steel and cold pressed.

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Also Wrought Iron and Steel
DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

MANUFACTURED BY
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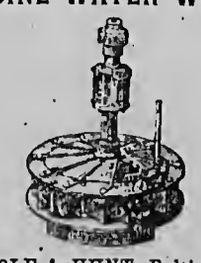
IMPROVED DOUBLE
TURBINE WATER-WHEEL.



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Manufacturers for the South and Southwest.

Nearly Seven Thousand Now in Use,

working under heads varying from 2 to 240 feet! Twenty-four sizes, from 5½ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ebaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.

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Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, seaside and shipboard. A variety of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts. mh5 6m

FLORENCE

The long-contested Suit of the **FLORENCE SEWING MACHINE CO.** against the Singer, Wheeler & Wilson, and Grover & Baker Companies, involving over **$250,000,**

Is finally decided by the Supreme Court of the United States in favor of the FLORENCE, which alone has *Broken the Monopoly of High Prices.*

THE NEW FLORENCE

Is the ONLY machine that sews backward and forward, or to right and left. —Simplest—Cheapest—Best.

SOLD FOR CASH ONLY. SPECIAL TERMS TO CLUBS and DEALERS.

April, 1874. Florence, Mass.

ap9 3m

TENTS.....TENTS.

Any person who wishes estimates or information in reference to the construction of TENTS on

The Seashore Camp Ground

may obtain estimates from the undersigned, who is a practical mechanic and builder, and will do the work at reasonable rates. Address

mh26 3m W. M. JORDAN, Biloxi, Miss.

JUST RECEIVED—E. BUTTERICK & CO.'S APRIL PATTERNS. Also April METROPOLITAN MAGAZINE, containing all the latest news in the world of fashion. Price, single number, 25 cents. Subscription for the METROPOLITAN, including $1 worth of Patterns, only $2 per year. This is the best and cheapest, and contains more valuable information than any magazine published in this country. WM. E. COOPER, Agent,
ap9 1m 89 Canal street.

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HOME MUTUAL
INSURANCE COMPANY,
Office, 78 Camp Street, New Orleans.
ESTABLISHED IN 1852.
INSURING FIRE, MARINE AND RIVER RISKS AT LOWEST RATES.

Assets.....$718,653

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MUTUAL INSURANCE CO.
OFFICE—COR. CAMP AND CANAL STS.

Capital.....$500,000 00
Assets, Dec. 31, 1873.....676,914 53

Insures FIRE, MARINE AND RIVER Risks, dividing the profits separately on each department to the insured.

For the accommodation of its customers, the company will make Marine Losses payable in London.

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COMMERCIAL COLLEGE,

The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

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N. B.—Soule's Philosophic Commercial and Exchange Calculator, 880 octavo pages, the great arithmetical work of the age, is for sale at this College office. ja22 1y

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RAILINGS.....RAILINGS.

WROUGHT IRON AND WIRE RAILINGS
FOR
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Iron Bedsteads, with Wire Backings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.

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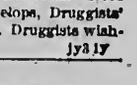

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No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens; Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

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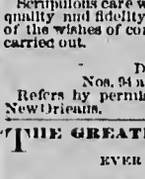

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BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells.
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☞ Illustrated catalogue sent free jy31 1y

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NEW ORLEANS
PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 94 and 96 Canal St., New Orleans.

Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

THE GREATEST INDUCEMENTS
EVER YET OFFERED IN
THE BOOT AND SHOE LINE
BY THE OLD AND POPULAR
RED BOOT AND SHOE STORE.

Boots and Shoes of the finest quality, from the best manufacturers, at prices astonishingly low. An order is respected, as the proprietor is confident of retaining your custom. Please give me a trial. Orders from the country will receive prompt attention.

JOHN GEORGE WAGNER,
mh19 2m Cor. Ursulines and Dauphine streets.

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN,
349.....MAGAZINE STREET.....349

Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. mh12 1y

CARPET WAREHOUSE,
17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil

New Orleans Markets.

From the New Orleans Price Current.

The river is 1 foot 1 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-fourth instant:

Louisiana and Mississippi	bales...	2,068
Arkansas		200
Texas		156
Total		2,424

On Saturday, with the return of fine weather and light receipts, the demand improved, and although factors assumed renewed confidence, and were more stringent in their pretensions, yet nearly 2,000 bales changed hands during the morning, partly at previous rates and partly at an advance of ⅛@⅛c., after which the 12:22 P. M. telegram from New York, reporting an advance of ⅛c., buyers came forward with a still better spirit, and the advantage was even more on the side of the factors, most of the sales showing an improvement of ⅛c., while the entire business summed up the liberal amount of 7,700 bales. On Monday the market opened under the favorable influence of an advance of 1-16d. at Liverpool, where the sales were put down at 15,000 bales, and factors generally adhered to their previous pretensions, or asked still higher rates, which buyers were unwilling to pay. The business summed up 4,850 bales. Among the sales we noticed unmerchantable and inferior at from 6¾ up to 10c., low ordinary at 11⅛c., ordinary at 13⅛c., ordinary to strict ordinary at 14c., strict ordinary to good ordinary at 15⅛c., good ordinary at 15⅝c., low middling at 16⅛c., high style do. at 17c., and middling at 17⅝c. On Tuesday, with nothing to stimulate the demand except the falling off in the receipts compared with last year, and an advance of about 2-16 ₰ cent. in foreign exchange, and the offerings being light and poorly assorted, the movement was inanimate throughout the day, and the sales were confined to 1,850 bales. Most factors held their stocks with unabated firmness, but there being no competition among buyers, prices were occasionally accepted, showing a falling off of a fraction from previous rates, and in several cases offers were accepted which had been previously refused.

The above makes an aggregate for the past three days of 14,500 bales, against 10,250 for the corresponding time last week and 20,750 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,133,672 bales, against 1,115,235 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 323,652 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 74,502 to Great Britain, of 108,457 to France and of 124,156 to other foreign ports. We quote:

Inferior	9¼	@ 10¼
Low ordinary	11	@ 12
Ordinary	13	@ 13⅝
Strict ordinary	14	@ 14¾
Good ordinary	15¼	@ 15⅝
Strict good ordinary	15⅝	@ 16⅜
Low middling	16¼	@ 16⅞
Strict low middling	17⅛	@ 17¼
Middling	17½	@ 17⅝
Strict middling	17¾	@ 17⅞
Good middling	18	@ 18¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	2,424	
Arrived previously	1,234 919	1,237,373
		1,264,550
Exported past three days	21,702	
Exported previously	1,109,151	1,130,853
Stock on hand and on shipboard		133,697

LOUISIANA SUGAR.—Only 93 hhds. were received on Saturday and Monday, while the sales comprised 151 hhds. at 7¼@7½c. for fair, 7¾c. for good fair, 8c. for fully fair, 8¼@8⅜c. for prime, 8½c. for strictly prime, 9@9¼c. for choice, and 9⅝@9¾c. for yellow clarified.

LOUISIANA MOLASSES.—Only 62 bbls. were received on Saturday and Monday, and no sales were made. Prime to strictly prime is quoted at 70@75c. ₰ gallon.

CORN.—On Tuesday the market was quiet, and 3,300 sacks sold at 88c. for prime white, and 90c. for choice white and yellow.

OATS.—On Tuesday 1,755 sacks sold at 60c. for some in poor order, 63½c. for light St. Louis, 62c. for prime, and 63c. for choice.

BRAN—is in light supply, with a good demand, partly for export. On Saturday 300 sacks sold at $1.35, and on Monday 300 sacks sold at $1.35 ₰ 100 lbs.

POUK.—On Saturday a lot of 500 bbls. mess sold, on the landing, at $17.50 ₰ bbl., and on Monday 100 bbls., extra heavy, also on the landing, at $18. Holders are asking $17.75@18 ₰ bbl. Original is retailing at $18@18 25 ₰ bbl. Repacked is held in round lots at $17.50, and is retailing at $17.75.

BACON.—On Tuesday 95 casks sold, in several lots, at 7½c. for shoulders, 9¾c. for clear rib sides, and 10⅝@10¾c. for clear sides.

HAMS.—On Saturday 30 tierces sold at 12¾@13c., and on Monday 20 tierces sold at 13¼c. ₰ lb. On Tuesday 20 tierces sold at 12¾c. ₰ lb.

MONETARY.

Gold opened on Tuesday at 112¼@113 (against 113⅜ at New York,) and, after an unusually limited business, closed at 112¾@112¾ (against 113 in that market.)

Nothing has been reported in silver. It is quoted at 107@108 for American half dollars and 100 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₰ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₰ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₰ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₰ ton:		
Anthracite	— —	13 00
Western, ₰ bbl	— —	— —
COFFEE, ₰ lb.:		
Mexican	28	32
Java	33	38
COTTON SEED:		
Rough, ₰ ton	— —	— —
In sacks	— —	10 00
EGGS, ₰ dozen:		
Western	18	20
FERTILIZERS, ₰ ton:		
Stern's raw-bonasnperphosph'e	— —	65 00
Stern's fine-ground bone	— —	40 00
FLOUR, ₰ bbl.:		
Double extra	— —	5 50
Superfine	— —	4 75
Fine	— —	— —
GLASS, ₰ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₰ ton:		
Prime	— —	23 00
Choice	— —	24 00
IRON, ₰ ton:		
English, ₰ lb	4¾	5¼
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	8
LEATHER, ₰ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₰ dozen	35 00	100 00
Texas, rough, ₰ lb	24	26
LIME, ₰ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₰ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	16 00
Scantling	— —	— —
Shingles, ₰ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₰ gallon	83	85
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₰ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¾	— —
Pulverized	11¼	— —
TEAS, ₰ lb.:		
Imperial	40	— —
Gunpowder	— —	1 80
Hyson	76	1 40
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	110 00	115 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, April 28, 1874.

Texas beeves, choice, ₰ head	— —	@	$45 00
Texas beeves, first quality, ₰ head	35 00	@	40 00
Texas cattle, second quality, ₰ head	20 00	@	28 00
Texas cattle, third quality, ₰ head	12 90	@	15 00
Western beeves, ₰ lb. net	10	@	12½
Sheep, first quality, ₰ head	4 00	@	5 00
Sheep, second quality, ₰ head	3 90	@	4 00
Milch cows, choice, ₰ head	80 00	@	100 00
Milch cows, ₰ head	35 00	@	50 00
Calves, ₰ head	7 00	@	10 00
Yearlings, ₰ head	8 00	@	10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
J. Worth & Co., St. Louis, Mo.
A. D. Young, Williamsburg, New York.

Architects.
J. B. Dunn, 479½ Josephine street.
T. Whitney Carter, 58 Carondelet street.

Artificial Legs and Arms.
Lewis Lockwood, 69 Camp street.

Bakery.
Old Basin Bakery, 7 Old Basin.
Poydras Market Bakery, 226 Poydras street.
Times Bakery, 53 Annunciation street.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
H. H. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Faloup, 389 Dryades street.
Louis Glunbel, 578 Magazine street.
James Simpson 423 Dryades street.
John George Wagner, corner Ursulines and Dauphine streets.

Brokers.
Tim Doherty, 25 Carondelet street.
J. W. Pearce, 13 Carondelet street.

Butchers.
Dennis Bruza, stalls 13 and 15, Dryades Market.
J. Duharry, stalls 2, 4 and 6, St. Mary's Market

Carpenters.
Frank R. Drake, 278 Magazine street.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 188 Canal street.

Carriages, Wagons, Etc.
D. Berlein, 120 First street.
W. F. Clark, 134 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

Cheap John.
Mrs. D. J. Loewenstein, 549 Magazine street.

China and Crockeryware.
Paul J. Christian, 36 Camp street.
Samuel E. Moore, 102 and 104 Gravier street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor Franklin and Erato sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
John Maning, 112 Annunciation street.
Sam. Smith, 351 Dryades street.
William Velden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Confectionery.
F. Trolle 590 Magazine street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. George J. Friedrichs, 136 St. Charles street.
Dr. Charles E. Kells, 12 Dauphine street.

Direct Trade.
Dr. Thomas D. Worrall, American Director of Direct Trade Company, 24 and 26 Camp street.

Drugs.
Wm. Graner, cor. Dryades and St. Andrew sts.
F. Jorger, corner Second and Dryades streets.
I. L. Lyons, corner Camp and Gravier streets.

Dry Goods.
A. Kling, 182 Royal street.
Levy Bros., 580 Magazine street.
W. H. Peters, 594 Magazine street.

Educational.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
Bush & Levert, 31 Perdido street.
W. Harrington & Co., 79 Carondelet street.
A. Meynier, Jr., 55 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fertilizers.
Meeker, Knox & Shultz, 49 Carondelet street.
Stern's Fertilizer, 16 Chartres street.

For Sale.
Tent on Seashore campground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Customhouse street.
F. Wagener, 13 Baronne street.

Furniture.
John Bois, 291 Camp street.
Hugh Flynn, 167 Poydras street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.

Gas Carburetter.
Pratt & Co., 169 Common street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
John McMains, 572 and 574 Magazine street.
J. L. Richards, 558 Magazine street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valantine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Insurance.
American Life Insurance Company, John D. Scott, manager, 10 Carondelet street.
Home Mutual Insurance Co., 78 Camp street.
New Orleans Mutual Insurance Co., corner of Camp and Canal streets.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
A. W. Hyatt, 88 Camp street.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Husam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Burnham's Water Wheel, N. F. Burnham, York, Pa.
W. L. Cushing, 61 St. Charles street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Marble and Granite Works.
George Strond, 158 to 164 St. Charles street.

Medical.
Cinchona-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
I. L. Lyons, corner Camp and Gravier streets.
Metaphysical Discovery, Mrs. M. G. Brown, New York.
Mott's Liver Pills, John F. Henry, Curran & Co., New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Rupture and Piles Cure, Dr. H. Neeson, 182 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Millinery.
Mme. L. F. Lahanve, 452 Dryades street.
Mme. Sophie, 13 Baronne street.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.

Monochromatic Pictures.
Mrs. A. J. Richmond, 191 Carondelet street.

Moss.
New Orleans Moss Company, John C. Weems, manager.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
B. H. Haas, 110 and 112 Camp street.
Horace Waters & Son, New York.
Phillip Werlein, 76 to 90 Baronne street.

Optician.
William Bohne, 1 Carondelet street.

Painters.
A. S. Cutler, 136½ Camp street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Paper Patterns.
Butterick's Paper Patterns, William E. Cooper, agent, 89 Canal street.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
E. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Pompano.
England, Tallon & Co., French Market.

Portrait Painters.
G. D. Coulon, 87 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office—Camp and Odd Fellows' streets.

Restaurants.
Four Seasons Restaurant, J. Bosio, 156 Chartres street.
Magnolia House, 93 St. Charles street.

Sewing Machines.
Beckwith $20 Portable Sewing Machine, Edward Thompson, 90 Baronne street.
Florence Sewing Machine Co., Florence, Mass.
M. S. Hedrick, 106 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Monlton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.

Stoves.
J. H. Campman, 133 Poydras street.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

Teas.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
Jules Alzar, 20 Royal street.
E. Bourgeois, 19 Conti street.
P. A. Desforges, 9 Camp street.
E. J. Hilleux, manufacturer, corner St. Louis and Dauphine streets.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Vegetables.
D. Cazaux, 538 French Market.

Washing Machines.
Ilingen Washer. H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Special Notices.

BALTIMORE EPISCOPAL METHODIST.—The Staunton (Virginia) *Vindicator* says "The Baltimore *Episcopal Methodist* combines, with the best collection of denominational and general religious intelligence that is made up in this country, the best intellect in its editorial corps." Specimen copy sent free.

Terms, $2 per annum, *in advance.*

BAIRD & MARTIN, Publishers,
146 West Baltimore street,
ap16 4teow Baltimore.

Religious Notices.

SUNDAY SCHOOL CONVENTION.—There will be a Sunday School Convention of the Camden district, Alabama Conference, to be held in Georgiana, Alabama, May 28-31. The following is the programme of exercises:

THURSDAY NIGHT, MAY 28.—Sermon by Rev. J. M. Mason.

FRIDAY, MAY 29.—9 o'clock A. M.—Organization. 9½ o'clock.—Subject: The Importance of Catechisms in the Sunday School; Revs. M. M. Graham and R. Smiley. 11 o'clock.—Subject: The Utility of Uniform Lessons; Revs. J. M. Mason and J. S. Rencher. 3 o'clock P. M.—Devotional exercises. 3½ o'clock.—Subject: The Place and Use of Music in the Sunday School; Revs. A. M. Jones and J. S. Peavy. 7½ P. M.—Devotional exercises. 7¾ P. M.—Subject: The Relation of Parents to the Sunday School, and their Duty; Mr. J. S. Dickinson and Rev. J. M. Scott.

SATURDAY, MAY 30.—9 o'clock A. M.—Devotional exercises. 9½ o'clock.—Subject: The Relation and Duty of the Church to the Sunday School; Revs. J. L. Skipper and A. R. A. Purifoy. 11 o'clock.—Subject: The Relation of the Pastor to the Sunday School, and his Duty; Revs. J. W. Shores and M. Padgett. 3 o'clock.—Devotional exercises. 3½ o'clock.—Subject: The Benefits to Society of Sunday Schools; Mr. W. E. Shores and Rev. T. Y. Abernathy. 7½ o'clock.—Devotional exercises. 7¾ o'clock.—Subject: Sunday Schools should be Denominational; Revs. E. W. Soloman and N. Gillis.

SUNDAY, MAY 31.—Preaching at 11 o'clock A. M. and 7½ P. M. 3 o'clock P. M.—Grand Sunday school rally.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Pattersonville	May 23, 24
Franklin	30, 31
Abbeville	June 6, 7
New Iberia	13, 14
Opelousas and Washington	20, 21
St. Landry	27, 28
Vermillionville	July 4, 5
Calcasieu and Sugartown	11, 12
Lake Charles	18, 19
Grand Cheniere	25, 26

Let *each* steward be ready to report *full* work.
30 J. E. Cobu, P. E.

ALEXANDRIA DIS.—SECOND ROUND.

Centerville and Trinity	May 9, 10
Bayou Boeuf and Evergreen	16, 17
Spring Creek and Chicot	23, 24
Cotile	30, 31
Alexandria and Pineville	June 3, 4
Rapides	6, 7
Harrisonburg and Sicily Island	13, 14
Caldwell and Dugdemona	20, 21
Columbia	27, 28
Montgomery	July 4, 5

30 J. H. STONE, P. E.

HOMER DIST.—SECOND ROUND.

Arcadia, at Athens	May 9, 10
Homer, at Homer	16, 17
Haynesville, at Gray's school-house	23, 24
Vernon, at Vernon	30, 31
Minden, at Pinegrove	June 6, 7
Castor and Louisville, at Siloam	13, 14
South Bossier, at Cotton Valley	20, 21
Ouachita	27, 28
Sparta and Ringgold	July 4, 5
Farmerville	11, 12

24 S. S. SCOTT, P. E.

MISCELLANEOUS.

DIRECT TRADE.

DIRECT TRADE.

Merchants and business men of the Mississippi Valley who desire to purchase IMPORTED GOODS of British manufacture, at little if any over half the cost of such when purchased in New York, should correspond with or call upon DR. THOMAS D. WORRALL, American Director of the Direct Trade Company, 24 and 26 Camp street, New Orleans.

Samples of stock constantly on hand. ap9 2m

REMOVAL.....REMOVAL.

Having purchased the entire stock of Dry Goods and the good will of Mr. S. G. Kreeger, I am now established in his store, and will be happy to meet all my friends and customers, and show them a fine and select stock of

FANCY AND STAPLE DRY GOODS,

AND

A Full Line of French Corsets.

I am determined to sell goods at the lowest market prices, regardless of cost. Come one! Come all! and get a BARGAIN.

W. H. PETERS,
594 Magazine street, near St. Andrew.
ap2 1m (Kreeger's Old Stand.)

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SEWING MACHINE.

THE GREAT SUCCESS OF THE AGE.

This Machine is presented to the public as the equal of any Sewing Machine made, at ONE-THIRD THE COST.

If you want a Sewing Machine, don't fail to send for circulars before buying any other.

Terms, cash in advance, or cash by Express.
Address EDWARD THOMPSON,
General Agent,
ap2 1m No. 90 Baronne St., New Orleans.

ED. L. ZELL,
DEALER IN
CIGARS, CIGARETTES AND TOBACCO,
Cor. Canal and Carondelet Sts.,

Postoffice Lock Box 374, New Orleans, Louisiana.

Largest and best assortment always on hand. Prices as low as the lowest. Goods forwarded C. O. D. by Express to any address. Country orders solicited. Satisfaction warranted. de25 1ysep

REMOVAL.....REMOVAL.

Having purchased the entire stock of Dry Goods and the good will of Mr. S. G. Kreeger, I am now established in his store, and will be happy to meet all my friends and customers, and show them a fine and select stock of

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PAPER MILLS.

ATLANTA PAPER MILLS.

JAMES ORMOND, PROPRIETOR.

OFFICE—NO. 41 BROAD STREET, ATLANTA, GA.

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HOUSE-FURNISHING GOODS.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55.....Camp Street.....55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for	$15 00
In wit:	
12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	
A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above	$18 00
A French China (best quality) DINNER SET, same assortment, 136 pieces	30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from	$30 up.
White Granite CHAMBER SETS, 11 pieces	4 00
White Granite TEA SETS, 44 pieces	4 00
French China TEA SETS, 44 pieces	6 50
French China Decorated TEA SETS, 44 pieces	7 50
Good Table GOBLETS, from 50 cents per set up.	
Granite Dinner Plates, per dozen	1 40
Granite Breakfast Plates, per dozen	1 25
Granite Tea Plates, per dozen	1 15
French China Dinner Plates, per dozen	3 00
French China Breakfast Plates, per dozen	2 75
French China Tea Plates, per dozen	2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
de11 1y No. 55 Camp street, New Orleans.

CROCKERY,

CHINA, GLASS,

AND

House-Furnishing Goods,

CHEAP AS ANY HOUSE IN THE SOUTH.

☞ Send for estimates.

P. J. CHRISTIAN,
No. 36 Camp street, New Orleans.
J. B. VINET. mh26 3m

SAMUEL E. MOORE,

IMPORTER AND DEALER IN

CROCKERY, CHINA AND GLASSWARE,

WHOLESALE AND RETAIL,

102.....GRAVIER STREET.....104

Between Camp and Magazine,

offers for sale, as above. Also House-Furnishing Goods, Silver-Plated Castors, Spoons and Forks, Ivory-Handled Table Cutlery, Japanned Trays and Toilet Sets, Japanned Water Coolers, Hair Dusters and Feather Brushes, Table Mats and Door Mats, Refrigerators and Ice Boxes, Wooden and Tinware, and all articles necessary to fit out dwellings. Sent free of charge to any part of the city, or safely packed for transportation to the country. ap16 2m

MISCELLANEOUS.

WATERS' CONCERTO AND ORCHESTRAL ORGANS *are the most beautiful in style and perfect in tone ever made. The* **Concerto** *and* **Orchestral Stops** *are the best ever placed in any Organs. They are produced by an extra set of reeds, peculiarly voiced, the effect of which is most charming and soul-stirring, while the imitation of the human voice is superb. These Organs are the best made in the United States.*

WATERS' NEW SCALE PIANOS *have great power and a fine singing tone, with all modern improvements, and are the best Pianos made. These Organs and Pianos are warranted for 6 years. Prices extremely low for cash, or part cash and balance in monthly or quarterly payments. Second-hand instruments taken in exchange. Great inducements to the trade. Agents wanted in every city and county in the United States and Canada. A large discount to Teachers, Ministers, Churches, Schools, Lodges, etc., etc. ILLUSTRATED CATALOGUES MAILED.*

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481 Broadway and 18 Mercer St., New York.
jy31 1y

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THE NEW ORLEANS

MOSS COMPANY

would respectfully inform COUNTRY DEALERS that, owing to extensive connection and acquaintance in the East and West, we are prepared to handle large quantities upon the most liberal terms.

CONSIGNMENTS SOLICITED

AND

Cash Advances Made.

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JOHN RAYMOND, President. ap16 3m

$72 EACH WEEK.—Agents wanted. Particulars free. J. WORTH & CO., np23 13t St. Louis, Mo.

STEAMSHIPS—STEAMBOATS.

NATIONAL LINE.

This splendid and first-class line of new Iron Steamships, the largest, cheapest and most comfortable in the passenger business, sails weekly between New York, Queenstown and Liverpool.

Tourists visiting Europe, or persons sending for their friends in the Old Country, would do well to consult their comfort and advantage by purchasing their Passage Tickets from

P. F. GOGARTY, Agent,
151 Camp street, New Orleans.
Also Passenger Agent for State Line. mh26 3m

FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

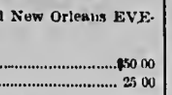
Cabin Passage.....$50 00
Steerage Passage.....25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh19 1y No. 41 Carondelet street.

FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.



Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage.....$50 00
Steerage Passage.....25 00

Through tickets to Liverpool and the Continent

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
fe12 1y No. 190 Common street.

RAILROADS.

NEW ORLEANS, MOBILE

AND TEXAS RAILROAD.

THE MOBILE LINE is the shortest and most reliable route to New York and all Northeastern cities. Pullman Palace Cars, *via this line only*, to Louisville, Atlanta and Charlotte. But one change to all principal Northern and Eastern cities.

12 Express Trains leaves Depot, foot of Canal street, daily at five P. M.

For tickets and information apply at office of Mobile Line, corner of Camp and Common streets, opposite City Hotel.

E. P. SHUTE,
General Ticket Agent.
S. H. SCHANTON, General Supt. mh19 3m

GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street:)

DEPART.

Express.....

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, MAY 7, 1874. NO. 19.

News of the Week.

DOMESTIC.

ALTIMORE, April 29.—The City ncil has appropriated $25,000 for flooded Louisiana people.

EW YORK, April 29.—A London patch says the mail of L'Amerique arrived there. It was found in an ndoned boat, which was picked in latitude forty-seven degrees th, longitude seven degrees west, the bark Assyria, which arrived Havre on the twenty-seventh from w Orleans. It was damaged by water.

TLANTA, April 30.—There was a vy frost this morning. The fruit crops are injured.

ALVESTON, April 30.—Upward of 00 has been raised by private subption for the Louisiana relief fund.

T. LOUIS, May 1.—Nearly $6,000 money and about $2,000 worth of plies have been donated for the isiana sufferers to date, and the mittees are still at work.

OSTON, May 1.—Mayor Cobb has graphed the mayor of New Orns to draw on Boston for the third allment of $10,000, also for $1,000 the citizens of New Bedford.

EW YORK, May 1.—The confer- of ocean steamship lines, by ch uniform rates of steerage passand freight were established, been dissolved, and the different will hereafter charge rates on ndependent basis. A lively comtion is anticipated.

he National line to-day made a ction of $4 in steerage tickets to rpool and $2 from Liverpool.

ustantinople advices state that a ine prevails in Asia Minor, and y persons are starving. In the of Augora alone one hundred hs occur daily from starvation. river Tigress is again swollen eavy rains, and further floods pprehended.

r. Hurst, agent of the National ship line, has attached the s-Atlantic Company's steamer Laurent, now in this port, as sey for the claim on that company rvices rendered by the Greece ringing the Europe's passengers ew York.

UISVILLE, May 1.—The General ference of the Methodist Episco- Church South assembled at the ic Library Hall this morning. t two hundred delegates, repreing every Southern State except nia, in attendance, including the six bishops.

e Rev. Dr. Palne, as senior bishresides. Dr. T. O. Summers, of ville, was re-elected secretary. standing committees were aped.

the afternoon a resolution was d providing for the appointof a committee of seven, to asin and report what church edparsonages and school buildare held, kept and claimed by Methodist Episcopal Church th,) in violation of the rights of Methodist Church South, and what circumstances the Methn Episcopal Church (North) obd possession of such property. nt being made that the resolwas very important, its discuswas postponed until to-morrow.

TSVILLE, May 2.—About twenre delegates arrived last night, were in attendance upon the ng of the General Conference Methodist Episcopal Church to-day.

er prayer by Dr. Lee the comon rules made a report recomding the adoption of the same as were in force in the Confer- of 1870, which was concurred th slight changes.

hop Palne then addressed the rence, saying: "I hold in my an important document, adto the General Conference of Britain; I ask the reading of the appointment of a special ittee to which it may be re- "

address is quite longthy, sendternal greetings and reviewing t that the abolition of slavery es the cause which has preventEnglish Church from before intercommunion with the ist Episcopal Church South. tinues: "It is to us the cause nkfulness that nothing exists veat official intercourse beyour General Conference and rs, and we pray that both ies and both countries may be united within themselves by d, and to one another by amity. lieve you, with us, firmly hold at Christian truths which we th received in common, and u are striving to spread living n among your own people. rselves, we trust we have used to hold fast the form of words which has been handed to us, in the presence of a subpticism on the one hand and increasingly audacious sneerm on the other. It is our duty, trust it is our endeavor, to ly contend for the faith once ed to the saints. Our country g blessed at this time with ted visitations of the divine Slumbering churches have roused, apathy has been re- and we live in the expecta- yet better days."

report gives the figures as to rease of Methodism in Great , and closes with a prayer for urches of this country. The nial exhibit of the Southern ist Publishing House was esented. The report says the f the house is excellent, its n a prosperous condition, and al largely increased in the r years. The report, which pamphlet of sixteen pages, good account of the publications made and the circulation of the *Christian Advocate*.

The standing committees were then agreed upon, with the addition of a committee on temperance and Bible cause.

Dr. McFerrin, missionary secretary, presented a voluminous report. The total amount of contributions and donations, bequests, etc., from June 1, 1870, to April 16, 1874, amounted to $394,466. The expenses for the same period amounted to $14,399, a little less than four per cent. of the cost of the whole machinery.

A communication from Rev. J. W. Lambuth, of Shanghai, reported that the confidence of the Chinese in their false gods had been shaken, and many cities in the interior, in which, a few years ago, foreigners were not allowed to enter, were now occupied by missionaries. He asked for more help to that mission.

Most of the Protestant pulpits in this and the neighboring cities will be filled to-morrow by members of the Conference.

CINCINNATI, May 2.—Roman Catholic archbishops are arriving to-night from all parts of the United States to attend the convocation next week. The object of the convocation is not promulgated, but it is supposed to be for the purpose of considering the advisability of increasing the number of archbishops.

A thousand dollars' worth of provisions were purchased by the Louisiana relief committee to-day. Boxes to receive contributions to the relief fund will be placed in all places of amusement some night the coming week, and at the churches on Sunday, May 10.

LITTLE ROCK, May 3.—Both parties are receiving reinforcements, and have sent about an equal number home. The ex-Confederate soldiers hold generally aloof.

The agent of the Associated Press claims that some one has attempted to assassinate him.

WASHINGTON, May 4.—Judge Rose, special delegate from Governor Baxter, who had been in Washington for about a week, acting in conjunction with Congressman Willshire, and Messrs. Pike and Johnson, counsel and representatives for Baxter, left Washington to-night for St. Louis; thence to Arkansas, having submitted the Baxter side of the case to the President and Attorney General Williams. The judge received a telegram from Little Rock, stating that Baxter had nothing to do with the arrest of the two judges in Argenta, and disavows all responsibility for it.

ST. LOUIS, May 4.—A special to the *Democrat* from Little Rock says Judges Searle and Bennett, of the Supreme Court, were arrested last night, on their arrival by the Memphis train at Argenta, opposite Little Rock, by Captain Williams, acting under the orders of Governor Baxter.

The judges refused to be arrested without the proper authority, whereupon Captain Williams made a signal, and a band of armed men entered the car with cocked revolvers, and Searle and Bennett were forcibly taken from the train, and up to the time the dispatch was received had not been heard of in Little Rock.

The Supreme Court was to convene in Little Rock to-day. Judge Stephenson, also of the Supreme Court, was on the train, but it seems his presence was not known, else he too would have been arrested. The affair has created great excitement in the Brooks camp, and serious trouble is apprehended unless Colonel Rose interferes for the relief of the judges.

LOUISVILLE, May 5.—Nothing but routine business done in the General Conference to-day.

The only notable event was the address of Dr. Lovick Pierce, the oldest minister of the church, who gave some details of his long life, and stated he had some measures of importance to present. On motion it was resolved that Dr. Pierce be allowed to speak at any time, the rules to be suspended for that purpose.

FOREIGN.

MADRID, May 1.—The government is sanguine that Bilboa will be relieved by Marshal Serrano's army this week.

Information has been received here of the defeat, in the province of Tarragona, of a body of Carlists two thousand strong by a force of national troops numbering only nine hundred men.

The Republicans have lately defeated and dispersed several bands of Carlists in Arragon and Albacete.

BERLIN, May 3.—The Emperor of Russia and Grand Dukes Alexis and Constantine have arrived in this city, on their way to England.

SHANGHAI, May 3.—A serious riot has occurred in the French settlement at this place. A mob of Chinese made an attack upon the residents in that quarter, and sacked and burned several of their buildings. The police, in order to quell the disturbance, fired on the rioters, killing several of them. Tranquillity has been restored, but an uneasy feeling prevails.

The Chinese assign as a reason for their attack that the French were constructing a road which interfered with their cemetery. There have been no disturbances in English settlements.

MADRID, May 4.—Marshal Serrano entered Bilboa on Saturday. There is great rejoicing here over the deliverance of the city. On Saturday evening there was a general illumination. The municipality have sent congratulatory dispatches to Marshal Serrano and General Concha.

Small detached parties of Carlists are surrendering to the Republicans, but the main body of insurgents have retreated in great disorder in the direction of Guipuzcoa.

An attempt was made yesterday to assassinate Senor Pi y Margall. The man, who is as yet unknown, fired twice at him without effect, and then shot and killed himself.

Additional dispatches from Bilboa state that bodies of Carlists still continue to surrender to the Republicans, in the hope of receiving amnesty. Bilboa is already beginning to resume its usual appearance, and trade is reviving. The obstructions which were placed in the river Nervion below the city, to prevent the approach of the government war vessels, have been removed. The man who attempted to assassinate Pi y Margall was an insane priest, who had been confined in the lunatic asylum, but had recently been discharged.

LISBON, May 4.—Much joy was manifested by the citizens of Lisbon over the entry into Bilboa of the Republican troops. Crowds of people, headed by bands of music, paraded the streets, shouting: "Bilboa and Liberty."

MADRID, May 5.—The main body of the Carlists is at Ripoll, under Prince Alphonse. Don Carlos is at Buranzo. Marshal Serrano is expected at Madrid on Saturday next.

The inhabitants of Bilboa were without bread during the last week of the siege.

The Republican troops have been victorious in several skirmishes in Andalasia, Valencia and Newcastle.

BERLIN, May 5.—The Czar yesterday received visits from Generals Von Moltke and Manteuffel. Prince Gortschakoff held a conference with Prince Bismarck.

The betrothal of the Russian Grand Duke Vladimir and the Duchess Marie, of Mecklenberg, was promulgated yesterday.

The Power of Imagination.

Alexander Dumas published some time ago, in a daily Paris paper, a novel in which the heroine, prosperous and happy, is assailed with consumption. All the gradual symptoms were most touchingly described, and the greatest interest was felt for the heroine.

One day the Marquis de Dalonleu called on him.

"Dumas," said he, "have you composed the end of the story now being published in the ——?"

"Of course."

"Does the heroine die at the end?"

"Of course, dies, of course, dies of consumption. After such symptoms as I have described, how could she live?"

"You will have to make her live. You must change the catastrophe."

"I cannot."

"Yes, you must; for on your heroine's life depends my daughter's!"

"Your daughter's?"

"Yes. She has all the various symptoms of consumption you have described, and watches mournfully for every number of your novel, reading her own fate in your heroine's. Now, if you make your heroine live, my daughter, whose imagination has been deeply impressed, will live too. Come, a life to save is a temptation—"

"Not to be resisted."

Dumas changed his last chapter. His heroine recovered and was happy.

About five years afterward Dumas met the marquis at a party.

"Ah, Dumas!" he exclaimed, "let me introduce you to my daughter; she owes her life to you. There she is."

"That fine, handsome woman, who looks like Joanne d'Arc?"

"Yes; she is married and has four children."

"And my novel four editions," said Dumas; "so we are quits."

SOME VARIETY OF EYES.—Birds of lofty flight, as the condors, eagles, vultures and carrion-seeking prowlers of the feathered race, have telescopic vision; and thus they are enabled to look down and discover their unsuspecting victims. As they approach noiselessly from above, the axis of vision changes, shortening, so that they see just as distinctly within one foot of the ground as when at an elevation of one mile in the air. This fact explains the balaneing of a fish-hawk on its pinions half a mile above a still pond, watching for fish. When one is selected, down the savage hunter plunges, the focal axis varying as the square of the distances, giving the hawk a distinct view of its intended prey always. As they ascend, then the axis is elongated by a curious muscular arrangement so as to see far again. Snails have their keen eyes at the extremity of flexible horns, which they can protrude or draw in at pleasure. By winding the instrument round the edge of a leaf or a small stock they can see how matters stand on the opposite side. The hammerheaded shark has its wicked-looking eyes nearly two feet apart. It can bend the thin edgings of the head on which the organs are located so as to examine the two sides of an object the size of a fully-grown codfish. Flies have immovable eyes. They stand out from the head, like half an apple, exceedingly prominent. Instead of being smooth hemispheres, they have an immense number of facets, resembling old-fashioned glass watch-seals, each one directing the light directly to the optic retina. That explains why they cannot be approached in any direction without seeing what is coming. *Dr. J. C. Smith.*

SET a value on the smallest morsels of knowledge. These fragments are the dust of diamonds.

From the Work.

MR. EDITOR: We have just closed the second round of quarterly meetings on the Fort Smith district, Arkansas Conference, and gladly report some signs of life and prosperity in the church within our bounds. Revivals have been enjoyed at several places, souls have been converted and members received. Money matters are very slow and dull in this country. A few new churches have been built and dedicated. Our people in the city of Fort Smith are building a good parsonage. Here also we have a good male and female high school, under the superintendency of Rev. S. H. Babcock, who is to be aided by a lady of high qualifications and much experience. Our district high school enterprise at Boonville, Scott county, Arkansas, is receiving special attention. We have just closed a preachers' meeting at Charleston, Franklin county, Arkansas, which was very interesting, and I hope will result in great blessings to all who attended. We have sold more good books the past winter than for years. We hope to do our full measure of duty in sustaining our beloved church in these lands. H. M. GRANADE.

FORT SMITH, ARK., April 18, 1874.

DEMOPOLIS DISTRICT CONFERENCE. *Mr. Editor:* This conference met in Gainesville, Alabama, April 10, and adjourned on Saturday, April 11.

Bishop Marvin was present and presided. Seven of the twelve charges in this district were represented. Bad weather and high water prevented a full attendance.

The Bishop asked the preachers many questions, their answers to which showed a moderate degree of spiritual progress, but a deplorable condition of church finance.

The following persons were elected delegates to the Annual Conference: A. K. Ramsey, Hon. James Cobbs, C. C. McCall and William O. Monroe. Reserves: E. N. Kring and Dr. B. Hawkings.

The love-feast, on Sunday afternoon, was an occasion of deep feeling. At night the sacrament was administered to a large number of persons. It was impressive in the highest degree.

Bishop Marvin labored faithfully in the conference, and we hope did much good. He preached at every regular service from Friday until Tuesday, save one. It seemed to be no tax upon his mind or body. We would like to speak of him as a preacher and a bishop, but fear, lest we should offend his meekness as a Christian or his modesty as a gentleman. We love him for his simplicity and his godliness. He preaches to the heart and the understanding, not to the imagination. He seeks to do good, and not to be called great. His mission is to preach Christ and him crucified, and this he does. Long may he live to do good. A.

THE Lake Charles *Echo* contains the following:

Recently our town and vicinity have been visited by the Rev. Dr. J. B. A. Ahrens, pastor of the Dryades Street German church of New Orleans. The doctor came here by invitation from the Rev. William Lieser and the congregation under his charge, to dedicate the new and elegant church just finished by our German friends, and located near the suburbs of our town.

On last Sabbath a large congregation assembled to hear Dr. Ahrens at the new church, our German population being numerously represented.

The distinguished divine delivered an able and effective discourse on a subject appropriate to the occasion. At the conclusion it was announced that there was a deficiency in the funds to pay the debt incurred by the church, amounting to $300, and that, according to the polity of the church, this balance must be provided for before the dedication could be solemnized. The necessary amount was promptly subscribed on the spot by various members of the congregation, in amounts varying from $50 to $1. Thereupon the interesting and solemn ceremony of dedication took place, the pastor and officers and members of the church uniting in a declaration that henceforth the new church was dedicated and set apart to the public worship of God, according to the rites of the Methodist Episcopal Church South. The ceremonial was deeply impressive, and the occasion altogether pleasant to visitors and profitable to the new church, in a material as well as moral point of view.

On Wednesday evening Dr. Ahrens occupied the pulpit of the Methodist church under the charge of the Rev. E. B. Foust, when, after a strong appeal from the speaker, a very handsome sum was subscribed for the purpose of completing that church. Dr. Ahrens' visit to our community has resulted in the promotion of good morals, and we trust that it proved sufficiently pleasant to him to induce him to repeat it soon. He is a gentleman of ability and cultivation, and while here he evinced the true evangelical zeal that should characterize ministers of the gospel.

MOBILE DISTRICT CONFERENCE.—*Mr. Editor:* The District Conference of Mobile district met at nine A. M., April 17, at St. Paul's, Mobile. Bishop Marvin presided over all the sessions. Bishop Keener came in on Saturday. The preachers were all present except Bro. Shaver, whose health is still very frail, and Bro. Stanley, who was kept at home by domestic affliction. Delegates were not present from some of the works, owing doubtless to the scarcity of money and the season of the year.

The reports were made in answer to questions put by the Bishop, and were full and detailed. They showed that the Sunday schools use the Nashville papers, the teachers labor to bring the scholars to Christ and attach them to our church. Few schools suspend in winter, and there is a growing interest through the district in this department of work. They show, too, that class and prayer meetings are numerous and well attended; the Bible extensively read, and church literature circulated; that finances are up to the demand in several charges—not quite up in two or three, and far behind in one (the St. Stephen's.) The conference by resolution expressed its regrets at this, and affectionately asked the stewards on that circuit to stir a little more actively in the matter.

The reports also showed that discipline is good on the whole, business and personal integrity of the membership generally being unexceptionable; that the children are generally baptized, and that there have been some good revivals and a number of accessions during the year.

After the churches in the city had been reported, Dr. Hamilton, presiding elder, stated that he had known Methodism here more or less intimately for thirty years, and he had never known it in a better, if indeed so good a condition as it is in now. The other stations and the circuits also were in an encouraging state; but the missions looked rather unpromising.

A committee was appointed to consider the propriety of establishing a district school in Mobile. (I hope that this project will come to something.)

A resolution was passed indorsing the Seashore camp meeting, and urging the preachers to attend and the members to camp during the meetings. (I hope this also will do good.) The rain, which was very heavy and almost incessant, interfered very much, and nearly ruined our missionary meeting. Bishop Marvin preached every night, going through rain. Bishop Keener preached on Sunday. Of course their sermons were excellent—full of thought given and thought suggested.

J. W. RUSH, Sec.

Saloon Signs.

There is another application, pertinent to the times, of the truth presented last week in the editorial on "Calling Things by Their Right Names." Why, but from an evil conscience, does the liquor business hide under euphemisms and pseudonyms? Take the lowest resort of drunkards in our cities, and who ever saw over the door any such truth-telling signs as "Groggery" or "Rum-Hole?" In every town, larger or smaller, one sees in flaunting letters, over every tenth or twentieth door on the business streets, the word "Saloon." If the stranger from Europe, not familiar with our language, should turn to "Webster's Unabridged" for the meaning, the only definition he would find would be: "A spacious and elegant apartment for the reception of company, or for works of art." He would imagine as perhaps to be a right royal and artistic set of people, until unfortunately he should open the door of one of these "saloons," and through the tobacco smoke should catch a glimpse of the bar and its customers. The fact is that the progress of temperance has made the liquor-venders and the liquor-drinkers ashamed of the appropriate names of their resorts. No one hears, in this country, of an ale-house, a porter-house, a grog-shop, a dram-shop, but only of restaurants, offices, saloons, sample-rooms, etc. It would be half the battle if we could compel the liquor-sellers to put up truthful signs; if, where there are license laws, a man was required by law to have in large letters, on the front of the house, "Licensed Liquor Store;" or the words: "Licensed to Sell Intoxicating Liquors!" Why not? It would be simply the statement of the truth; as when, in some States, we see signs: "Licensed to Sell Gunpowder." And it were no more than the truth, could the liquor-dealer be made to see, whenever he looked up to his sign, some such announcement as "Tippling Hall," "Drunkard's Resort," or "Gateway of Hell." But men hate to look truth in the face about their evil practices. In the old times, before the war, a Southern planter never used the word "slave," if he could avoid it. He spoke of his "boys," or, his "hands," or his "negroes" or "niggers," or "servants." The word "slave" made his conscience uneasy, and grated upon everybody's ears. And so it is with the liquor-dealers. Nobody likes to be a "rum-seller;" he prefers to be a "saloon-keeper;" and so we almost lose out of decent language and respectable associations the word which long was confined to palaces, and when we talk of a saloon, instead of imagining a state apartment of regal splendor, filled with men and women of the highest rank, we think of a tawdry or a dingy bar-room, where drunkards and tipplers congregate.—*Advance.*

MINGLE the fear of God with business. It will not abate a man's industry, but sweeten it. If he prosper, he is thankful to God that gives him power to get wealth; if he miscarry, he is patient under the will and dispensation of the God he fears. It turns the very employment of his calling to a kind of religious duty and exercise of his religion, without damage or detriment to it.

Rev. C. Chamberlin.

A special meeting of the official members of the Hazlehurst station, Mississippi Conference, Methodist Episcopal Church South, was called by the Rev. W. E. M. Linfield, presiding elder, April 4, 1874.

The presiding elder announced that our preacher, Rev. Corydon Chamberlin, had been transferred to the California Conference, and stationed in Sacramento City, and of course his labors would cease with and for us.

Upon consultation it was resolved that we acquiesce in this change, though we regret to lose a preacher with whom we are altogether pleased.

We tender to our Bro. Chamberlin assurances of our appreciation of his services as preacher and pastor, which have been to us both a pleasure and profit for more than a year. He leaves without complaint, as far as we know, have heard or believe.

We recommend him to the members and congregations of churches whom he may be appointed to serve in other places, and bespeak for him a cordial and warm-hearted reception, believing that he will prove himself worthy of the highest estimation which may be extended to him.

We also express our kindest regards for our Sister Chamberlin, and pray that husband and wife may be sustained in the trials now before them, and that they and their children may be preserved in the perils of travel to their distant home. May a favoring Providence attend them hereafter, and especially may our former preacher accomplish much good in the Christian ministry where he may go.

JOHN DUNNING, Prest.
C. A. REDDING, Sec.

At a special meeting of the Hazlehurst Sabbath school, Methodist Episcopal Church South, convened April 12, 1874, the following preamble and resolutions were adopted:

Whereas, In the providence of God it becomes necessary for us to part with our pastor, who has been called to labor in a distant field; therefore,

Resolved, That we take this method of expressing our sincere appreciation of his labor of love among us. He has ever maintained a deep and abiding interest in the welfare of the school, and a tender love for the lambs of the fold, doing the work of a teacher as well as a pastor.

Resolved, That even while our hearts swell with sorrow at the thought of the loss about to befall us, we bow with submission to the will of our heavenly Father, invoking his benedictions upon our beloved pastor and his family through life, and his presence and grace in death.

Resolved, That the secretary be requested to furnish our pastor, the Rev. Mr. Chamberlin, with a copy of these resolutions, and forward a copy to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

R. H. CATCHING, Supt.
C. A. REDDING, Sec.

The Wesleyan Society of Hazlehurst have learned with much regret of the anticipated removal of our much-loved pastor and his wife, both honorary members of the society, to the far West, and desire to convey to them some faint idea of their sorrow at the prospect of their loss; therefore,

Resolved, That we, as a society, regard this loss as a personal sorrow, feeling, as we do, that they have filled a large place in our hearts.

Resolved, That the only thing which reconciles us to the transfer of our pastor to the Pacific Conference is the hope that his own and his wife's health may be fully restored by the change, and their lives spared many years to the church and their family.

Resolved, That we heartily commend them to the love and sympathy of those whom they go to serve.

MRS. S. F. TALIAFERRO, President.
MRS. E. C. NICHOLS, Sec.

THE NIGHT COMETH.—Is it possible to do too much for Jesus? Is there any danger that Christians will overtask themselves in the service of their Master? Ought we to impose any restraint upon ourselves when the Lord calls, lest in our zeal to follow him we overstep the limits of the strength which he has given us? Some of our modern writers even seem to think that the church needs to be cautioned lest its more active members abound too much in Christian work.

We do not believe that one Christian worker in a hundred breaks down from *excess* of work for Christ. Christ would have us feel that self-sacrifice is the law of Christian living, and that to work while the day lasts, doing all with one's might, should be the burden of every Christ-like soul. For the night cometh when no man can work.—*Christian Treasury.*

THERE are, no doubt, scientific men who, entering the very presence-chamber of the Most High, turn their back upon the throne; but there are others who, in pursuing their studies, feel themselves treading

"Upon the great world's altar stairs
That slope through darkness up to God;"

while others, again, believe that for a full conception of the universe it is necessary to gain ever a clearer insight into the action of physical laws, and at the same time to trace in them the thought, and to feel the presence, not of a great Unknowable, but of an ever-bountiful Father.

The Christian Advocate.

THURSDAY, MAY 7, 1874.

REMEMBER NOT THE SINS OF MY YOUTH.

Could I recall the years that now are flown
For evermore,
Revive my early visions long o'erthrown,
And hope restore,
How blest it were to mold my life anew,
And all my broken vows of youth renew!

Oh, were I once again but free to choose,
As in past days,
How oft the sun-lit path I would refuse
For sterner ways!
Content to turn aside from every rood
Save that which kept me in the smile of God.

But vain the dream; the strife is o'er with me;
Dark days remain;
I could not trust my heart if I were free
To choose again;
The dazzling morning might again deceive,
Life be mis-spent, and age be left to grieve.

I would not if I could, recall the years
That now are fled;
Their cares and pleasures, labors, hopes and fears
For me are dead;
I ask but mercy for the wearry past,
And grace to guide me gently home at last.

Good Words.

Family Service.

The church in thy house.—Philemon 2.

A halo of holy luster lingers around our often-frequented family altar, and forms brilliant spots, gleaming like beacons, on the dark wastes of the oblivious past. Here fond memory loves to dwell, and often in our musing hours the imagination basks with peculiar delight in the luster of these holy moments.

There are many lovely scenes connected with the family circle—displays of parental care, filial affection and reverence, and fraternal love, exhibiting for our admiration the various types of the morally beautiful; but around the family altar, where the godly father officiates as priest, offering up praise and adoration for blessings received, dedicating himself and his dependent little flock to the service of their God, and imploring a continuance of divine beneficence upon them; here, around the family altar, where infantile voices fearlessly join the song of praise, and stammering little tongues lisp responses to the simple service; here, where the maternal priestess breathes an earnest prayer for her cooing little dove, clasped fondly to her bosom, and feels a blessed assurance of divine circumspection—here are scenes that are far more than merely beautiful, but soar aloft into the morally sublime. We imagine that angels poise on noiseless wings to behold with seraphic admiration this little band of adorers, and listen with rapt delight to the simple song of praise that floats out on the cool air of the evening or the refreshing breath of the morn. From here the clouds of grateful incense rise, laden with earnest petitions, and float away toward the sky, piercing the vaulted heavens and surrounding the burnished throne of divine majesty on high. The anthem notes from some grand organed cathedral, which burst forth in such grandeur, and roll on with such majestic volume and power toward that throne, fall not with more power on the divine ear than does this simple song, though often feebly sung by stammering voices and lisping tongues. What union of thought! what union of feeling! what union of desire! and what union of faithful prayer! Beautiful the lesson read, earnest the prayer offered, and grand the simple song!

How can you neglect so great a privilege as this? Are you so ungrateful to your heavenly Father that you will not give him daily praise for daily beneficence? Will you not even ask for those daily blessings which he is so ready to give to those who ask, O "man most ingrate?"

At eve, when Sol, the servant of all, has finished his day's toil for you, and withdraws his fructifying beams, curtaining himself in the glowing folds of mist; when Hesperus, with modest union, the first of all the glittering gems that spangle the dusky robe of Night, peeps forth upon the twilight world; when the vesper hymns of nature are being murmuringly breathed by the soft southland breeze, amid the emerald-robed boughs that overhang yon rural cottage, and warbled by the pretty feathered songsters ere they fold their heads beneath their wings, and consign themselves in wistless slumber to the care of him who watches that not a sparrow falls to earth without his will; when the cares of the day are over, the darling pledges of your plighted love, with sunny ringlets, and sweet, angelic faces, bathed in loving smiles, or lighted with joyous glee, clamber with childish hilarity around you, ready to kiss you *good-night*, so expressive of the purest love from the purest hearts; when the loved partner of your bosom, smiling in queenly loveliness to greet your return from the toil of the day, comes in the noble grandeur of woman to share your disappointments and sorrows, as well as your joys; when thus all smile in praise to the blessing-giving God, how, oh! how can you, endowed with capacity to love, enjoy and praise, and bathed in these heaven-distilled dews of divine beneficence, withhold that adoration so justly due the majestic Donor? Can *you* refuse to blend your praise with that of adoring nature? Can you be so ungrateful, while all around you are continually reproaching your ingratitude? And then at "early morn," when

"Tired Nature's sweet restorer, balmy sleep,"

has fled, and the broad glare of Sol's reburnished face illumes the orient, and paints a thousand miniature rainbows on the prismatic dew-drops that adorn exultant nature; when the mock-bird and his grateful associates warble their matins of praise; when all nature, now refreshed, swells, as it were, in exultation, then, oh! man, when you remember that perhaps amid the gloomy shades of night Death's ruthless hand passed near, and God's omnific power, restraining, shielded you and your loved little ones from that icy embrace; when you remember that

"Fierce diseases wait around
To hurry mortals home,"

and still another happy morn you and all of yours are spared; then, oh! then, can you refrain to join that choir of adorers, and send up your grateful song with theirs? When you behold your eastern "king of day" careering gaudily onward, with tremendous velocity, through the trackless fields of ethereal space, and remember that omnific power divine guides the mighty charioteer along the unblazed pathway of day, how can you, poor, powerless being, dare one hour to tread that pathway without imploring the same guiding hand and protecting power? Then, oh! soul-endowed man, praise your God. At eve and morn praise his glorious name and implore his beneficence. Pollok beautifully though erroneously speaks of this in Heaven:

"Daily, at morn and night, the multitudes
Of men redeemed, and angels, all the hosts
Of glory, join the universal song."

The poet just missed it in having that night there, for "there is no night there," but one eternal day exists. Another poet sweetly sings:

"No night shall be in heaven—no gathering gloom
Shall o'er that lovely landscape ever come."

No, thank God! there is "no night there;" but, glory be to his matchless name, there is family worship there. Yes, there the mighty hosts of angels and of earth's redeemed, joined in one mighty family, eternally adore,

"And swell the rapture of the glorious song."

Family service is the fittest type of heavenly adoration we have. No well-timed choir's loud *Te Deum*, or organ's sublime tones, nor deep-voiced liturgies, with ready, full response, can present a sublimer type of heavenly adoration than the simple and oft-despised family service.

Then, oh! man, at morn or evening, "sing praises unto God, sing praises," And then in that celestial family, so grand, let us shout:

"Harp, lift thy voice on high! Shout, angels shout!
And loudest, ye redeemed, Glory to God!
Glory to God and to the Lamb! Amen.
Forever and forever more! Amen."

H. WALTER FEATHERSTON.

What Is Conversion?

It is not merely an outward reformation. It does not consist in the forsaking of sinful habits. The drunkard may leave his poison, the slave of fashion may leave the path of glittering folly, the profane may cease to use God's name irreverently, and they may be farther from God than before.

It does not consist in the discharge of moral duties. You may rigidly observe all these; the charitable may gorge the hungry, the rich man may come staggering beneath a mass of gold, each commandment that relates to the outward life may be observed in the letter; but it is of no avail.

It does not consist in having a profound knowledge of sacred things. Fallen angels have a far more extensive acquaintance with systematic theology than we can possibly have. You may have studied ecclesiastical history, you may be extremely orthodox, and, if asked, be prepared to adorn a professor's chair, and yet, like the Pharisees in olden time, be further from the kingdom of heaven than publicans and harlots.

It is impossible for an outward application to effect the change. In the midst of a large orchard there spreads a giant tree. You wonder how it came there, for it not only fails to bear fruit itself, but it drains its strength from the soil, and throws a dark shadow over everything around it. You order it to be destroyed. The sturdy woodman comes, and with his keen ax is about to deal stroke after stroke, until he cuts through its heart, and brings it crashing to the ground. But you smile at his folly, and say: "That is not the way to do it. You must cut off some of the longest boughs, then take the pruning-knife, and very carefully reduce the tree into symmetry. Having done this, you must weave beautiful garlands, and hang them tastefully around the tree. It will then look as lovely as if it had just been transplanted from the tropics. But it is only the beauty of decay—the beauty that introduces death. Your tiring and unreasonable mode of destroying the tree may be successful, but this is the more elegant way to destroy it." Will the use of these means destroy the tree? Certainly not. And you cannot realize a saving change by attention to outward means.

Conversion is a work wrought by the Holy Spirit in the heart of man. There is a mystery about this change—something which human reason cannot grasp of itself. Nicodemus felt there was: "How can these things be?" Perhaps during the delivery of Christ's midnight sermon the wind was sweeping past them, and he said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." We know that God does work, but he doeth whatsoever he pleaseth, and in a manner which it is impossible for our limited minds to understand. Unlike the earthquake which shook the cave in which Elijah stood, unlike the fire that wrapt the whole plain in its blazing folds—the Spirit's voice in the unchanged heart of man is often like the still small voice which followed the thunder and the fire, when nature hushed, and the prophet held his breath to hear it. With what tenderness that voice speaks in a human heart out in the far country! What dost thou here, O wandering son of God? Why hast thou left thy father and thy home? Wouldst thou rather strive in rags, amid scenes of desolating famine, than wear robes, and be fanned by zephyrs amid the quiet beauty of Eden? Dost thou prefer the dry husks, and the company of brutish men, to the smoking feast and the fireside at home? Art thou happy amid all this rioting? The wanderer knows he is not happy, and the Spirit's voice, like a two-edged sword, pierces to the center of his heart. When the wanderer is prepared the Spirit leads him home. The Father imparts a smile and a kiss—the sinner is justified. The Father terms him son—the sinner is adopted into the divine family. The Father covers him with a beautiful robe; a ring flashes on his bony finger; sandals protect his worn and bleeding feet; the future, once crushing and black, is now radiant and hopeful again—the sinner is born of God. And with the witness of sonship in his breast, and the indirect evidence of it in the ripening fruits of the Spirit, he can look beyond the sky, and from a full heart exclaim: "Our Father." That is conversion. N. R. H.

The Inundation.

MR. EDITOR: The daily papers give, no doubt, full details in regard to the number and extent of the crevasses, and approximate the number of sufferers, but one who goes among the people sees far more of the destruction and misery. On my work there is one appointment as yet dry; the others are in the water. The houses look much like islands in the ocean. Some few families have moved, but many are unable so to do for the want of means. Are they not worthy of some help—enough, at least, to remove wife and little ones to a place beyond the flood? Every piece of floating timber is the resting-place of reptiles, and houses are no exception. Imagine yourself and family brought into close companionship with slimy snakes, whose fangs are filled with deadly poison, and, by the emotions which fill your mind, measure the feelings of these captives.

The means so generously furnished by those who dwell far away from the scene of disaster should be confided to men of high character, that no abuse in their distribution take place. Such has been the case already, and a repetition is not desirable.

Poultry has disappeared, many cattle have been swept away already, and more, for lack of food, will perish. Fields that smiled with the wealth of cane and corn adorning their bosom, now assume the appearance of inland seas, with here and there a spire of the harvest waving its farewell. The timid deer seeks the near companionship of his enemy—man—in his fear of the vast flood which drives him from his forest home. This is the picture of the day. But near by is seen the gaunt form of Want stealing surely upon many a human being; and close after him may be seen the ugly minen of Disease in every form, gloating over the harvest in view.

With the land impoverished to the lowest point, and the loss of stock and implements added, what is there in the future of many, very many, of these sufferers to relieve the dark picture? Without means, credit gone, tools and cattle lost, is there not a crushing burden on the heart of many a father, and darkness over many an anxious mother? "The Lord sitteth upon the floods," and to him alone can we look for help in this great hour of need. Individually I am powerless to do, for there is not even a nickel in the treasury. Mentally I am anxious to do; what contracted limits! May those who have means feel the full weight of the divine utterance: "It is more blessed to give than to receive;" and may their liberality pour consolation into many a troubled spirit.

The vast area between this place and Centerville, on the Teche, will in a few days be conquered by the waters. Ten parishes are afflicted by the Morganza and Hickey breaks. The destruction caused will never be correctly estimated. The future destiny of many of the sufferers will be entirely changed, so far as local habitation is concerned. May it also lead to that better change, which recreates a man after the model of Christ. M.

THIBODAUX, April 27, 1874.

Baptism Prior to Conversion.

MR. EDITOR: Much is being said and thought of on the subject of eligibility to church membership; especially so since we are favored with the profound utterances, through your own columns and the Nashville *Advocate*, of Dr. L. Pierce. The doctor's views are ably maintained. But may I ask attention to the following reflections? 1. No one can be regenerated without the baptism or power of the Holy Ghost. 2. No one can become a Christian without regeneration. These are *immutable facts*.

Now, then, can any one be baptized with water, and thus be taken into the visible church, without first receiving the inner or spiritual baptism as a *sine qua non?* No, if Dr. Pierce is correct. Let us now turn to the eighth chapter of Acts, and follow Philip on his way from Jerusalem to Samaria, preaching Jesus and the resurrection. The Samaritans believe Philip baptizes them. Query: Are they now in the church? Yes; or baptism is not the initiatory rite. The apostles at Jerusalem hear of Philip's great revival, and send two of their number down to Samaria. They lay hands on these same baptized persons, and they receive the baptism of the Holy Ghost, without which conversion is impossible. So they joined the church prior to conversion. So did John Wesley, and so have thousands more.

Yours truly,

GEORGE W. GRAVES.

SPRINGFIELD, TEXAS, April 20, 1874.

MOTHERS' PRAYERS.—A lady prayed for her daughter thirty-nine years without receiving any answer. At length she came to die. Her death was the means used for her daughter's conversion. The daughter became a most eminent Christian, much used in the turning of sinners to Christ. One hundred American students who were converted met together to speak of their conversion. Ninety of them traced their blessings to their mothers' prayers. At another meeting in England nearly one hundred who had been blessed of God said they had praying parents to pray for their children; the majority of the petitions began: "A mother asks prayer," etc.; only one or two: "A father asks prayer," etc. Many a one has learned of late the blessing of having a praying mother. We trace every blessing to God's fathomless grace. Still he is pleased to use means, and he says: "For all these things I will be inquired of." Christian mothers, pray on. God answers prayer.

"I'M the page that's always red," said the boy in buttons with carroty hair.

Holly and Mistletoe.

The holly was dedicated to Saturn, and its boughs were used on his festival, whence, it has been asserted, the early Christians derived the practice of ornamenting their dwellings with it during their own season of rejoicing; and hardly a church in England is to be found not thus decked. But within sacred walls the mistletoe is forbidden. Its associations with paganism and magic, with superstition and revelry, have banished its waxen berries to scenes of social and domestic merriment. "The new year is at hand, gather the mistletoe," was the cry that once rung through the land; and when the mystic branch had been cut, and the two white bulls that had never been yoked had been sacrificed, the branch was distributed. This process was rendered easy by the readiness with which the plant separates when gathering into joints like little bones. The mistletoe is found growing upon thirty-eight different kinds of trees in England, but very rarely occurs on those "needle-leaved," or upon the oak. An old manuscript in the British Museum, referring to the Hagg, in Berbyshire, records how: "Heare my Lord Fresheville did live, and heare grows the famous misselto-tree, tho only oake in England that bears misselto." This however, is not correct, as a few other instances have been observed. Gerard wrote in Queen Elizabeth's time: "Why that should have the most virtue that grows upon the oak I know not, unless because it is rarest and hardest to come by."

Two years later, in 1860, Parkinson observed, respecting the medicinal use of the plant: "The misselto of the oke is the best, made into pouther. It is fit to use forty days together, and with this caution, that the wood after it is broken from the tree does not touch the ground; which is to my minde too superstitious, as in the conceit also that it has power against witchcraft and the illusion of Sathan, and for that purpose use to hang a piece thereof at their children's necks." To this use Cole refers in his "Art of Simpling," 1656: "The rarest groweth upon the oakes, and is counted very medicinal; * * * which, if one hang about their neck, the witches can have no power of him." In Germany it bears the name of *Mist-heyl*, most heal, or healing, whence, apparently, our term is derived. The plant was considered a sovereign remedy for epilepsy, and an antidote to all kinds of poisons, and Sir John Coldbatch wrote in 1719 that the mistletoe must have been created "for further and more noble purposes than to feed thrushes, or hung up superstitiously in houses to drive away spirits." A Welsh writer in the last century inferred that it was the forbidden tree of Eden. Mistletoe grows abundantly in France and Switzerland, and is found in India and the Levant, and upon the old olive-trees in the Valley of Jehoshaphat. In Australia its habit of exhausting the life of trees on which it grows has caused it to be considered a vegetable vampire. The mistletoe was dedicated to Friga, the Northern Venus, and the mystic ceremonies still performed under its boughs at this season are traces of her worship.

Darwinism Not New.

A writer in the *Jewish Messenger* shows that the hypotheses of Darwin, with respect to evolution and development, were asserted by a Jewish rabbi, Joseph Albo, who lived at the beginning of the fifteenth century in his book "Ikkarim." The writer quotes a curious passage, as follows:

"In considering the forms of material beings, we find that they progress step by step to completion—that is, the *later* forms are more excellent than the earlier, as if matter develops in assuming the forms from the incomplete to the complete. For at first they assume the lowest form, then a higher, and in such a manner they rise up step by step from the incomplete to the complete. At first they assume the primitive form and rise up to stones, and the primitive forms are their inferior form; then they rise to the degree of living beings, and the plants are their inferior form; and then they rise to the degree of mankind, and there the living beings form the inferior forms. With these the creation ceased. And, as with motion, every former part of activity is a requisite for the following, so it seems to be the case with the material world, that the former is a requisite of the later. And, as with motion, the arrival at the point aimed at forms the cause of the partial movements, the beings rise from step to step until they reach the highest degree in man, and there they stop, as the end of the material beings. That matter moves from lower to higher is proved by the composition of bodies. The coral is a connecting link between inorganic beings and plants, and the sea-sponges, possessing merely the sense of feeling, are the connecting link between the plants and animals; and the *ape* is the connecting link between the different kinds of living beings and mankind."

ORIGIN OF THE WORD ACADEMY. "Academy" was originally the name of a public pleasure-ground, situated in the Ceramicus, or tile-field—a suburb of Athens, on the Cephissus. In the fifth century B. C. this land belonged to Cimon, the son of Miltiades, who beautified the grounds, gave free admission to the public, and at his death bequeathed them to his fellow-citizens. They became a favorite resort, and Socrates was wont to hold forth in this delightful place. Plato also taught his philosophy in its groves, and his school was hence named the Academic. As the Platonists were also called academists, so whenever an academist started a school he called it an academy. And in this manner the term came into general use as a place of higher instruction.

AS THE sun is reflected in a spring when it is clear and limpid, so God is reflected in the soul of man when it is pure and spiritual.

Obituaries.

MRS. MATTIE SUMWALT COOPER, wife of Edward F. Cooper, and daughter of Rev. Jefferson Hamilton, D. D., is no more. She was born in Mobile, Alabama, January 13, 1845, and quietly fell asleep in Jesus February 22, 1874. She was a loving, dutiful child, cheerfully submitting at all times to the authority and wishes of her parents. Their will was the law of her childhood. She was consecrated to God in her infancy, and reared in his "nurture and admonition." From her earliest consciousness the great truths of the gospel were impressed upon her mind, and shed their softening and elevating influence upon her heart. At the age of twelve years she was happily converted to God in Nashville, Tennessee. From this time forward her life became more real and earnest. While her heart-culture was never neglected, her mind received due attention and timely development. She graduated at the Centenary Female Institute, in Summerfield, Alabama. On reaching her maturity she became a noble young woman. Her person and dress were neat and attractive, her deportment in society was modest and womanly, and her life was molded by Christian truth and influence. She possessed a lovely feminine nature that drew toward her many friends, and these belonged generally to the higher walks of social and Christian life. Piety and purity were nursed by her presence, while all that was vile and low fled at her approach. She loved and honored her parents, and made their interests her own. For their views she had a most sacred respect, and over their declining years she spread the charm of her young, bright and hopeful existence. On the fifteenth of September, 1868, she was married to Edward F. Cooper, of Selma, Alabama. The man of her heart was in every way worthy of her, and their union promised to be one of more than usual happiness. Her husband, like herself, being warmly attached to the church, and zealous for its welfare, they drew to them the friends of the church. But it was as a wife that the dignity and exalted worth of our departed friend and sister shone forth in all their perfection. Her home was a scene of beauty and order—a religious center from which a holy light constantly radiated. There the prophet of God received a hearty welcome, partook of a generous hospitality, and had tendered to him the respect and reverence due to his holy vocation. She took a deep interest in all that appertained to the church, was a constant attendant upon all its means of grace, was a devoted friend to its music, its Sabbath school, its meetings for prayer. Often, when hardly able to walk, she was found in her place. The rewards of Christian, social and domestic fidelity were given to her; for she was happy, and shed forth the same feeling throughout her household and the circle of friendship in which she moved. Many prayers were offered to God that the happy couple might be spared to each other, their friends and the church; but disease laid its wasting fingers upon the fair form of the devoted wife. For months her health was not good, but she complained so little that nothing serious was apprehended. An increased spirit of devotion, a growing spirituality, was noticed by her family, but little did they dream her end was so near. It was hoped that medical skill, under the blessing of God, would restore the glow of health to the pale face and strength to the enfeebled body. But all hopes of recovery were soon to be disappointed, and the flame of mortal existence to be quenched in the cold waters of death. In hope of finding relief she visited her parents in Mobile, but neither the scenes of her early life nor the presence of sympathizing friends furnished relief. Her time had come, and the ties that bound her to earth were speedily to be broken. At times she seemed to improve. Two evenings before her death she walked to the adjoining room, seated herself at the piano, and began a plaintive air (she had a sweet, musical voice.) Her mother followed, when she raised her eyes and said: "Only to divert my mind, mother." A dear friend, who had scarcely left her presence for weeks, sat by her side, and together they played and sung, at the last verse of "The Holy City:"

"And what shall be my journey,
How long I'll stay below,
Or what shall be my trials,
Are not for me to know."

She, turning, said: "Isn't it sweet, mother?" The next evening as the sun was declining (the last sunlight of earth to her) the two seated themselves again. The last note and word sung was: "There is rest in Jesus, sweet, sweet rest." One hour later she was seized with spasms of the heart, which lasted through the night. As the light of the holy Sabbath dawned she said, in broken accents: "I cannot talk; lay me down." The mortal agony was nearly over, and, turning an anxious, earnest look on those who stood around, she closed her eyes forever on the light of this world, and in a moment opened them upon the radiant brightness of an eternal Sabbath in heaven. She was buried from the Franklin Street church, which was filled with sympathizing friends. An appropriate and touching address was delivered by the Rev. J. W. Rush. The choir sadly sung, "There is rest in Jesus," and the body, covered with flowers, was borne to its rest in the grave. A. S. ANDREWS.

MR. EDITOR: I am, as secretary of the Sunday school on the Milton station, Mobile district, Alabama Conference, Methodist Episcopal Church South, instructed to send you the inclosed for publication in the ADVOCATE. Bro. McMillan was a subscriber to the ADVOCATE, and well did he appreciate it, as I know from his frequent expressions. He was a good man. I have known him for twenty-nine years, and he has during all this time worked for Jesus and for the church of his choice; and a most efficient workman was he. When he died he was a class-leader, a steward, a trustee, and superintendent of the Sabbath school; also district steward, and a member of the last District Conference. He was the representative from this (Santa Rosa) county to the State Legislature, and was quite unwell most of the last session, and on his return home became too unwell to get farther than Pollard, Alabama, where he has a brother living. Here he became worse, and sent for his wife and one of his children. After this he became better, and his brother sent for his other two children, and hopes were entertained that he would recover; but at last the fatal hour arrived, and on the twentieth of March he passed away. His relations who conversed with him tell me that he said, in his lucid hours, that all was well with him as to another world. His wife says that not long before he died he seemed to be perfectly rational and calm, and, after feebly speaking with her, he seemed to be in a meditative mood, and all at once exclaimed, "Victory! victory!" and never spoke again, but passed away with a heavenly sweetness upon his countenance, and after death had a most natural and heavenly look. From our first acquaintance we became intimate and close friends, and have ever remained such. I loved him much and well. We have served in the Legislature together. He has served the Church and State much and well—no stain on his official character. Great is the loss of the Church and the State, and I might say the world has lost a worthy example. Yours truly,

JOHN CHAIN.

TRIBUTE OF RESPECT TO JUDGE NEILL McMILLAN, Superintendent of the Sabbath School of the M. E. Church South, Milton, Florida, who died at Pollard, Alabama, March 20, 1874.

At a special meeting of the teachers and members of the Sabbath school, the following preamble and resolutions were unanimously adopted:

Whereas, The great and all-wise God, who doeth all things well, has, in the dispensation of his providence, removed from us by death our friend, brother and superintendent, JUDGE NEILL MCMILLAN; And whereas, As a feeble testimony of our love and appreciation of his sterling worth, be it

Resolved, That in his death our county has sustained the loss of our honest, upright representative in the State Legislature, our town a plain, free-hearted, benevolent citizen, our church and school a zealous and staunch member and officer, his family all that comprises a husband and father, and the world a noble man.

Resolved, That while we sincerely deplore his loss, we acknowledge God's justice and wisdom, and with meekness of heart submit ourselves and our grief to his holy will.

Resolved, That we tender to his bereaved ones our heartfelt sympathy, ever praying that the divine Comforter may abide with them; and that a copy of these resolutions be furnished them.

Resolved, That as an outward sign of our hearts' grief, and our profound regard for his memory, we will wear the usual badge of mourning for thirty days; and request that this tribute be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. R. C. MARTIN,
MISS MARY E. BLATE,
MISS GEOR. D. FISHER,
JOHN W. FRATER,
WILLIAM F. MONROE,
Committee.

MARCH 20, 1874.

The Sunday school of the Methodist Episcopal Church South, on the Milton station, Mobile district, Alabama Conference, in school session, on Sunday, March 21, 1874, appointed the foregoing committee to prepare and report suitable resolutions, to express the feelings and sentiments of the school upon the death of our much-beloved and worthy superintendent, and on the following Sabbath (March 29, 1874) reported the above preamble and resolutions, which were read to the school, and adopted by a unanimous rising vote. All of which I certify to.

JOHN CHAIN,
Sec. of Sabbath School.

Study Music.

The *Advance* thinks that among other studies ministers should cultivate a knowledge of music. It recognizes the necessity of a reform in singing in public worship, and urges pastors to learn how to conduct this valuable part of public worship on this wise:

"Pastors must be trained in this direction as rigidly and carefully as for sermon-making. In the ambition of seminaries to make preachers they seem to forget that a prominent part of the minister's work is to be a leader of worship. In 'schools of the prophets' great care is taken to teach the theologue how to interpret Scripture, how to think soundly and how to construct his religious oration; but not one of them takes the least pains to make him largely successful in conducting public prayer or public praise. Are these of too trifling importance to need preparation? Or is it supposed that each of these is like the boy's music—that it 'whistles itself?' Let it be remembered that the effectiveness of a good sermon is doubled by having all the other exercises interesting and inspiring, and it is diminished by half if these be languid, commonplace or discordant. And if the service of worship be such as to refresh and delight the soul, even a tame and imperfect sermon will seem more tolerable. But aside from this the intrinsic importance of the worship is such that no minister ought to be approbated to his work until he shows that he has given himself systematic and thorough training to fit himself for the successful conduct of public prayer and praise."

THE great ocean is in a constant state of evaporation. It gives back what it receives, and sends up its waters in mists to gather into clouds; and so there is rain on the fields, and storm on the mountains, and greenness and beauty everywhere. But there are many men who do not believe in evaporation. They get all they can, and keep all they get, and so are not fertilizers, but only stagnant, miasmatic pools.—*Beecher.*

The Christian Advocate.

THURSDAY, MAY 7, 1874.

SPRING.

"Come, gentle Spring! ethereal mildness come!"
Oh, Thompson! void of rhyme as well as reason,
How could'st thou thus poor human nature hum?
There's no such season.

The Spring! I shrink and shudder at her name,
For why, I find her breath a bitter blighter,
And suffer from her blows as if they came
From "Spring the Fighter."

Her praises, then, let hardy poets sing,
And be her truthful laureates and upholders,
Who do not feel as if they had a spring
Poured down their shoulders.

Let others eulogize her floral shows;
From me they cannot win a single stanza;
I know her blooms are in full blow—and so's
The influenza.

Her cowslips slock, and lilies of the vale,
Her honey-blossoms you hear the bees at,
Her pansies, daffodils, and primrose pale,
Are things I sneeze at!

Fair is the vernal quarter of the year!
And fair its early buddings and its blowings;
But just suppose consumption's seeds appear
With other sowings!

For me I find, when eastern winds are high,
A frigid, not a generous inspiration;
Nor can, like iron-chested Chubb, defy
An inflammation.

Smitten by breezes from the land of plague,
To me all vernal luxuries are fables!
Oh, where's the "spring" in a rheumatic leg,
Stiff as a table's?

I limp in agony—I wheeze and cough,
And quake with ague, that great agitator;
Nor dream, before July, of leaving off
My respirator.

In short, whatever panegyrics lie
In fulsome odors too many to be cited,
The tenderness of Spring is all my eye—
And that is blighted!

Christian Perfection.

Q. What is Christian perfection?

A. The loving God with all our heart, mind, soul and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words and actions are governed by pure love.

Q. Do you affirm that this perfection excludes all infirmities, ignorance and mistakes?

A. I continually affirm quite the contrary, and always have done so.

Q. But how can every thought, word and work be governed by pure love, and the man be subject at the same time to ignorance and mistakes?

A. I see no contradiction here. "A man may be filled with pure love and still be liable to mistake." Indeed, I do not expect to be freed from actual mistake till this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh and blood. For we cannot now *think* at all but by the mediation of these bodily organs which have suffered equally with the rest of our frames. And hence we cannot avoid sometimes *thinking wrong*, till this corruptible shall have put on incorruption.

But we may carry this thought further yet. A mistake in judgment may possibly occasion a mistake in practice. For instance, Mr. De Renty's mistake touching the nature of mortification, arising from prejudice of education, occasioned that practical mistake—his wearing an iron girdle. And a thousand such instances there may be, even in those who are in the highest state of grace. Yet where every word and action springs from love such a mistake is not properly a sin. However, it cannot bear the rigor of God's justice, but needs the atoning blood.

Q. What was the judgment of all our brethren who met at Bristol in August, 1758, on this head?

A. It was expressed in these words: 1. Every one may mistake as long as he lives. 2. A mistake in opinion may occasion a mistake in practice. 3. Every such mistake is a transgression of the perfect law. Therefore: 4. Every such mistake, were it not for the blood of atonement, would expose to eternal damnation. 5. It follows that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may say for themselves, as well as for their brethren: "Forgive us our trespasses."

This easily accounts for what might otherwise seem to be utterly unaccountable, namely: that those who are not offended when we speak of the highest degree of love, yet will not hear of living without sin. The reason is, they know all men are liable to mistake, and that in practice as well as in judgment. But they do not know, or do not observe, that this is no sin if love is the sole principle of action.

Q. But still, if they live without sin, does not this exclude the necessity of a mediator? At least, is it not plain that they stand no longer in need of Christ in his priestly office?

A. Far from it. None feel their need of Christ like these; none so entirely depend upon him. For Christ does not give life to the soul separate from, but in and with himself. Hence his words are equally true of all men in whatsoever state of grace they are: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me; for without" or separate from "me ye can do nothing."

In every state we need Christ in the following respects: 1. Whatever grace we receive, it is a free gift from him. 2. We receive it as his purchase merely in consideration of the price he paid. 3. We have this grace not only from Christ, but in him. For our perfection is not like that of a tree which flourishes by the sap derived from its own root, but, as was said before, like that of a branch, which, united to the vine, bears fruit, but severed from it is dried up and withered. 4. All our blessings, temporal, spiritual and eternal, depend on his intercession for us, which is one branch of his priestly office, whereof, therefore, we have always equal need. The best of men still need Christ in his priestly office to atone for their omissions, shortcomings (as some not improperly speak,) their mistake in judgment and practice, and their defects of various kinds. For these are all deviations from perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend, may appear from the words of St. Paul: "He that loveth another hath fulfilled the law; for love is the fulfilling of the law."—Romans xiii, 8-10. Now mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love, nor therefore, in the spiritual sense, sin.

To explain myself a little further on this head. 1. Not only sin, properly so called—that is, a voluntary transgression of a known law—but sin improperly so called—that is, an involuntary transgression of a divine law, known or unknown, needs the atoning blood. 2. I believe there is no such perfection in this life as excludes these involuntary transgressions which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. 3. Therefore sinless perfection is a phrase I never use, lest I should seem to contradict myself. 4. I believe a person filled with the love of God is still liable to these involuntary transgressions. 5. Such transgressions you may call sins, if you please; I do not for the reasons above mentioned.

Q. What advice would you give to those that do and those that do not call them so?

A. Let those that do not call them sins never think that themselves or any other persons are in such a state as that they can stand before infinite justice without a mediator. This must argue either the deepest ignorance or the highest arrogance and presumption.

Let those who do call them so beware how they confound these defects with sins properly so called. But how will they avoid it? How will these be distinguished from those if they are all promiscuously called sins? I am much afraid, if we should allow any sins to be consistent with Christian perfection, few would confine the idea to those defects concerning which only the assertion could be true.

Q. But how can a likeness to mistake consist with perfect love? Is not a person who is perfected in love every moment under its influence? And can any mistake flow from pure love?

A. I answer: 1. Many mistakes may consist with pure love. 2. Some may accidentally flow from it. 3. Pure love itself may incline us to mistake. The pure love of our neighbor, springing from the love of God, "thinketh no evil," "believeth and hopeth all things." Now this very temper, unsuspicious, ready to believe and hope the best of all men, may occasion our thinking some men better than they really are. Here there is a manifest mistake accidentally flowing from pure love.

Q. How, then, shall we avoid setting Christian perfection too high or too low?

A. By keeping to the Bible and setting it just as high as the Scripture does. It is nothing higher and nothing lower than this: the pure love of God and man; the loving God with all our heart and soul, and our neighbor as ourselves; it is love governing the heart and life, running through all our tempers, words and actions.—*John Wesley.*

The Art of Questioning.

A teacher's success depends, in a good degree, upon his skill in asking questions and in eliciting proper answers. Of course no true teacher will ask "leading questions"—that is, questions which will enable the pupil to guess the answer, or which require simply an affirmative or a negative reply. Many teachers are content with answers which are not answers to the questions asked, but to a related one, provided the answer given implies the possession of knowledge sufficient to give an answer to the question asked. Suppose the question is: "Do you know that Jones is a rich man?" Suppose the following answer given: "He may be a rich man; I sometimes think he is, and sometimes I think he is not." Most persons would think this a satisfactory answer to the question, because the proper answer can be inferred from it. The pupil should answer the question asked, not make a statement from which an answer can be inferred. The question first answered in the above supposed statement is this: "Is it possible that Jones can be a rich man?" The second question answered is: "What is your opinion respecting the questions whether Jones is a rich man or not?" Neither of these questions was asked. The question asked was: "Do you know that Jones is a rich man?" The proper answer is: "I do," or, "I do not." Suppose the question is: "What do you think respecting the prospects of a war with France?" Very possibly the reply may be: "Some think there will be war, and some think there will not be war." The question is not what some people think, but what the person addressed thinks.

It may be said: You are contending for mere verbal accuracy. The questioner wants to know the state of the pupil's mind in respect to the question; so that he learns that the form of the answer is not important.

We must not overlook the importance of verbal accuracy. Accuracy of thought is not separable from accuracy of expression. No one has full possession of an idea till he can express it with exactness. The phrase, "I know it, but I can't say it," is in most cases untrue. It is just because the person does not know it exactly that he cannot say it. He may know something about it, but if he knows it he can say it. An exception must be made in favor of those elementary truths known only in consciousness and incapable of definition. Verbal accuracy not only conduces to accuracy of thought, but is also conducive to the habit of veracity. Habits of careless statement often lead to false statement. It is important that we should always speak the exact truth. To this exactness of expression is necessary.

Let us notice the habits which answering the question asked, and no other one, has a tendency to form. First, the pupil, knowing that his answer must be given to the question asked, will pay attention to that question. Here is an exercise tending to form the habit of attention—a habit which underlies the formation of all other mental habits, and is second to none in importance. In the next place, the meaning of the question must be clearly seen. The pupil cannot answer a question unless he understands it. Hence, if he is required to answer it, he will try to understand it. This has a tendency to form the habit of seeing things clearly. In the third place, there will be an effort at accurate expression. The form of the question will determine the form of the answer. Suppose the question to be: "Near the close of what century was America discovered?" If the pupil should say, "America was discovered in 1492," he should be reminded that the question was not: "When was America discovered?" but: "Near the close of what century was it discovered?" "The fifteenth century," would be the proper answer. These may be regarded as little things, but the universe is made up of little things, and in nothing is attention to little things more important than in the work of education.—*Sunday School Times.*

Something for Preachers.

Preaching in the olden time consisted, for the most part, of exposition. It is not so now. Topical preaching, hortatory preaching, experimental preaching, and so on—all very useful in their way—have almost entirely displaced true expository preaching. This is to be regretted. Expository preaching is not now as common as it ought to be. We cannot expect to deliver much of the teaching of the Holy Scripture by preaching only from short texts, disconnected and taken away from the context, and holding them up at random. We want more interpretation, more bringing out of the real intent of the sacred writer, or meaning of the Holy Ghost.

Since proper expository preaching is so much neglected at the present time, there is the more need of commenting publicly upon the word of God. Each preacher should not only select and read portions of holy writ in the public congregation, but should also make it a rule to give running comments upon them. Thus this part of the service can be made exceedingly interesting and profitable.

The Rev. C. H. Spurgeon, of London, regularly comments upon his Scripture lessons, and attaches great importance to the practice. Some years ago he delivered a lecture upon the subject before the students of his pastoral college, which is now before us. The lecture is replete with wise thought and sober suggestion, and we shall do well to study some of the principal portions of it. We will give, partly in Mr. Spurgeon's words and partly in our own, some of the main points of the lecture.

It must be obvious to all that the public reading of the abstruse parts of Scripture is of very little use to the majority of people listening, unless it be accompanied by some suitable expository remarks. Some exposition is necessary. If but few explanatory words are thrown in by a judicious reader, it is wonderful how luminous obscure portions may be made. Two or three sentences will often reveal the drift of a whole chapter; the key of a great difficulty may be presented to the hearer in half a score of words, and thus the public reading may be made abundantly profitable.

Mr. Spurgeon says abundant evidence has come before him that brief comments upon Scripture, in the ordinary services, are most acceptable and instructive to the people. He has often heard from workingmen and their wives, and from merchants and their families, that his own expositions have been most helpful to them. They testify that when they read the Bible at home, in the family, the exposition makes it doubly precious to them; and the chapter which they had unprofitably read in course at family prayers, when they peruse it the next time, recollecting what their minister has said upon it, becomes a real delight to them.

Besides, if you are in the habit of commenting, it will give you an opportunity of saying many things which are not of sufficient importance to become the theme of a whole sermon, and therefore would probably remain unnoticed, to the great loss of the Lord's people and others. It is astounding what a range of truth doctrinal, practical and experimental holy Scripture brings before us; and equally worthy of admiration is the forcible manner in which that truth is advanced. Hints given in the way in which the word of God offers them are always wise and opportune; as, for instance, the rebukes which the word administers might have seemed severe, had they been made by the pastor, unsustained by the word and unsuggested by it; but, arising out of the chapter, they cannot be resented. You can both censure sins and encourage virtues by dilating upon the histories which you read in the inspired records, whereas you might never have touched upon them had not the chapter read brought the matter before you. If you want to make full proof of your ministry, and to leave no single point of revelation untouched, your easiest mode will be to comment upon Scripture habitually. Without this, much of the word will be utterly unknown to many of our people. It is a sad fact that they do not read so much as they should at home; many of the ungodly scarcely read the Bible at all; and if only that part which we preach upon be expounded to them, how little of the Bible can they ever know!

Let us try, then, by exposition, to give our hearers a fair view of the entire compass of revelation; let us take them, as it were, to the top of Nebo, and show them the whole land from Dan to Beersheba, and prove to them that everywhere it floweth with milk and honey.—*Evangelical Messenger.*

CLOSET devotions are the precursor to family worship. Family religion underlies the commonwealth and the church of Christ. No Christian government, no healthy public conscience, no Bible philanthropies, no godly church life can exist without their roots beneath Christian hearthstones and family altars.

Japanese Sword Lore.

We find much to amuse us in a paper read by Thomas McClatchie, Esq., before the Asiatic Society of Japan in November last, and published in the *Japan Mail*, on "The Sword of Japan: its History and Traditions." From it we learn that "the sword has in Japan a history of its own, and has formed the subject of several treatises, written with the object of assisting the student of the art of fixing the date and maker's name of a blade, an art which apparently was a subject of great attention from olden times. Among these the principal works are the '*Koto Meijin*,' or 'Collection of Names of Old Swords,' and the '*Shinto Bengi*,' or 'Reference as to New Swords.' The former was compiled in A. D. 1791, by Kamada Saburodaiyu. The expression 'old swords' is explained as applying to those made before the eighth year of the period Keicho, or A. D. 1603, while all those manufactured after the same date are included under the heading of 'new swords.'"

A sketch is given of the origin of the sword. It is full of mythology and mysteries, and it is not worth while to repeat it.

"The names of noted smiths are many in number. The first who appears to be a really authentic personage is one Amakuni, who lived during the reign of the forty-second Emperor, Monmu Tenno (about 696—A. D. 707.) The four makers of swords who seem to be best known in Japan are Munechika, Masamune, Yoshimitsu and Muramasa. Of these Munechika is by far the oldest; he was born in A. D. 938, and his swords were famous from A. D. 987 downward. Masamune and Yoshimitsu acquired their renown toward the end of the thirteenth century, while Muramasa did not appear till nearly a century after them. These makers, as indeed all smiths of any note, had their own marks, which they engraved on the hilt of the sword, most frequently accompanied by a date; but as, of late years, the practice of counterfeiting the marks of well-known makers has been largely indulged in, these are not always to be depended upon. Muramasa was succeeded by his son and his grandson, who both bore the same name, and the latter of whom flourished in the early part of the fifteenth century. The blades turned out by this family acquired the unenviable reputation of being unlucky, and of frequently bringing their owners into trouble.

"The profession of the smith was deemed an honorable one, and those who engaged in it were generally men of good family. It is mentioned of the Emperor Gotoba Tenno, who succeeded to the throne in 1184, that not only did he 'give directions to the noted smiths of the various provinces and make them forge, but also worked with his own hand.' In later years the famous smiths received from the court an honorary rank, which was in proportion to the renown they had gained.

"It is a common thing to see engraved on a sword the name of the maker with the title '*kami*' of such and such a 'province' appended. To these names a date is generally added, while on the other side of the hilt is occasionally written a motto or a verse of poetry, some of which are rather curious. Subjoined are a few of these, selected at random:

"'There's naught 'twixt heaven and earth that man need fear who carries at his belt this single blade;' again: 'One's fate is in the hands of Heaven, but a skillful fighter does not meet with death;' and again: 'In one's last days one's sword becomes the wealth of one's posterity.'

"Apart from these mottoes it was a common custom to give names to famous swords. 'Little Crow' was the title of one in great repute in the Taira family, while in the house of Minamoto there were two hereditary swords named '*Higekiri*' and '*Hizamaru*.' The two latter names arose from the circumstances that when these swords were tried on two criminals sentenced to decapitation, one cut through the beard of the victim after severing the head from the body, while the other also divided the knee. The historian Rai Sanyo narrates the fact that the forging of these two swords occupied the smith for a period of sixty days.

"To clash the sheath of one's sword against that belonging to another person was held to be a grave breach of etiquette; to turn the sheath in the belt, as though about to draw, was tantamount to a challenge; while to lay one's weapon on the floor of a room, and to kick the guard with the foot in the direction of any one else, was a deadly insult, that generally resulted in a combat to the death. It was not even thought polite to draw a sword from its sheath without begging the permission of any other persons present. The decay of the practice of wearing swords is certainly a hopeful sign of more intelligent and orderly times."—*Methodist.*

THE man who answered an advertisement to the following effect says his curiosity is satisfied:

"If you would learn how to make home happy, send a postage stamp and twenty-five cents to P. O. box No. —, Cincinnati."

He did send the necessary cash, and soon received the answer:

"If you are as big a fool as we think you must be for giving us your money, you can make home happy by leaving it and going West by yourself."—*Hearth and Home.*

GET to the roots of things. The gold-mines of Scriptures are not in the top soil; you must open a shaft. The precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the word of God, and seek to possess with it all the inward work of the blessed Spirit.—*Spurgeon.*

THE KING in reality is well served; neither life nor fortune is considered when his pleasure is the question. If we were as well disposed toward God we should be saints indeed.—*Madame de Sevigne.*

Religious Intelligence.

THE special mission building fund of the Free Church of Scotland has now reached the sum of $184,000.

A NEW translation of the Old Testament is about to be made into the Northern and Central India.

THE American Bible Society reports the receipt of $110,775.21 from the various States of the Union during February, as the result of the sales of books.

IN seventeen years Spurgeon has received 13,000 persons into his church, erected 36 chapels in London, and supplied the same with ministers trained in a college of his own founding.

THE number of Congregationalists in the United States is 318,916; scholars in the Sunday school, 371,110. The increase of Congregational churches in England and Wales, the past year, was 300.

CHRIST CHURCH, Chicago, formally reorganized as a Reformed Episcopal church, electing vestrymen and wardens. Bishop Cheney will continue in charge of the church, as heretofore.

THE Old Mariners' Presbyterian Church Sabbath school, of Philadelphia, has nearly completed its *fifty-fifth* year. It is the intention to celebrate the event by publishing a history of the school.

THERE are more than sixty thousand churches in the United States, and about three thousand Roman Catholic churches. These are facts to think of when estimating the power of religion in this country.

THE missionary society of Batavia, Java, is showing some degree of activity. A seminary has been projected for the education of native teachers and evangelists, and a yearly income of $9,500 has thus far been secured.

THE annual meeting of the American Tract Society was held in Washington on Sunday, April 5. Judge Strong, of the United States Supreme Court, presided. Receipts for this year were $566,629; expenditures, $561,710.

MORE than $79,000 has been subscribed in Boston toward the projected building for the Young Men's Christian Union. This enterprise is, for the most part, conducted by Unitarians, yet no sectarian test is required for membership.

THE whole number of Old Catholics in Germany is estimated by the *Merkur* as 92 separate congregations, and over 50,000 souls, with 41 priests. This account does not include the large number of scattered sympathizers with the movement.

THE Methodist Episcopal Church has among the Indians 17 missionaries, 1,516 members, 469 probationers, 24 local preachers and 13 churches. Its mission work among the Indians is distributed as follows: 4 stations in New York State, 3 in Michigan, 1 in Wisconsin, 4 in Oregon.

AT SATARA, in the Mahratta mission field, the missionary's wife has been able to gather heathen women of every caste, and even Mussulmans, into her sewing class. Having by this means interested them, she closes her meeting with a hymn and a talk about Christianity.

HAMILTON MURRAY, who was lost on the Ville du Havre, left by his will the sum of $20,000 to the Philadelphia Society of Princeton College. The purpose of this society is to foster religious influences among the students, and to promote labor for the salvation of those who are strangers to Christ and his salvation.

THE Mennonites of Russia, numbering 80,000 souls, are coming to this country, in order that they may have liberty of conscience. They do not believe in war. As Russia has refused to exempt them from "soldiering," they come to us. No grander exodus in modern history is known. They are coming for a principle.

THE lesson committee of the International Sunday School Convention has adopted a course of lessons for 1875. The first six quarters are devoted to the books of Joshua and Judges, and the last two are upon the Gospel of John. The lessons, it is said, will be used by most of the Protestant schools of Great Britain and Canada.

THE Wesleyans at Macclesfield, England, have laid the corner-stone of a new chapel, which is intended to cost about $35,000. It is fifty years since the last Wesleyan chapel was built in this memorable locality, and this occasion was one of great rejoicing. A similar enterprise has been initiated at Otley, an old center of Methodism, and at about the same cost.

THE *Church Journal* calls for the revival of discipline in the Episcopal Church, and affirms that while the clergy are closely guarded by the canons, and sharply watched by the bishops and the people, the laity are left very much to themselves. The editor says: "We are like all the rest. We are practically without any lines between the church and the world as a matter of life."

AT A conference of Baptist missionaries, recently held in Calcutta, a missionary from Eastern Bengal spoke of a movement there, initiated by a native who has a number of disciples. They read the Christian Scriptures, and make the apostles and the early Christians their models. They discard the use of medicines, and seek the cure of sickness by prayer to Christ. One of them refused to eat animal food on the ground that he would thus offend the prejudices of Hindoo brethren and transgress St. Paul's precept.

RETIRED INCUMBENTS IN NORWAY.—In the church system in Norway there is an arrangement whereby a clergyman past work may retire with a superannuation, which is charged against the income of his successor. There is also a widow's glebe attached to each glebe, so that, on the death of a rector, his wife is not, as in the English Church, driven from her old home without any place of shelter. These provisions tend to prevent the scandal too often seen in other churches, of ministers clinging to their post long after the power to perform their duties has ceased.

DEAN STANLEY is about to give a further illustration of the charity which is one of his distinguishing characteristics by allowing a memorial [illegible] honor of the founders of Methodism, John and Charles Wesley. The sculptor is Mr. Adams Acton, whose work consists of medallions of the two brothers. At the base will be a bas-relief representing John Wesley preaching on his father's tomb in Epworth church-yard. Around him will be grouped about fifty figures, most of them portraits of living ex-presidents of the Wesleyan Conference, and of other distinguished members of that body.

THE Jansenish Church of Utrecht, it is said, has determined to make a complete separation from the Roman Catholic Church. It has been accustomed to make official notice to Rome on the election of its highest ecclesiastical officers; but will hereafter dispense with this ceremony. The Pope's last fulmination against the Old Catholics no doubt has brought this about, as a mere matter of self-respect could hardly do otherwise. It is said also that it will adopt the name Old Catholic, and make common cause with Bishop Reinkens and his followers against the arrogance and pretensions of the papacy.

BISHOP FOSTER, at the recent meetings of the Pittsburg Conference, propounded the question, Why is not the world converted? and suggested that the proper answer would be: "Because the church does not want it to be." As an illustration of the comparative indifference of professing Christians to the spiritual wants of mankind, he quoted the statistics of the Pittsburg Conference, which show that the missionary collections for the past year have averaged a little under fifty cents per member—that is to say, the Methodists within the bounds of the Pittsburg Conference have an average of about fifty cents' worth of desire, to the member, for the world's conversion.

ITALY.—On Tuesday, November 28, an American Episcopal Church was organized in Nice, to be under the charge of Rev. Dr. McVicar. A letter was read from the Bishop of Pennsylvania, authorizing the formation and establishment of an Episcopal Church at Nice, then followed the reading of the canons by which it would be governed, and the articles, the first of which gives it the name of "The Church of the Holy Spirit." The following is a list of the warden and vestrymen: General James Watson Webb, of New York, warden. Vestrymen—W. W. Vesey, United States consul at Nice; Louis McLane, Maryland; W. A. DuBois, M. D., Connecticut; George Tiffany, Rhode Island; G. Lemercier, Nice.

METHODIST CHURCH CONFERENCE. The annual meeting of the New York Conference of the Methodist Church, representing the non-episcopal section of Methodism in this country, was held last week in the Graham Avenue church, Brooklyn. The Methodist Church—contradistinguished from the Methodist Episcopal Church—has had 29 Annual Conferences in this country and an aggregate membership of 140,000. Each circuit or station is entitled to a representation by its pastor and one lay delegate. There are forty-eight churches and stations in this Conference. The Conference extends over a great area, and takes in Long Island and other parts of New York State, New Jersey, parts of New England and Pennsylvania.

BISHOP KINGSLEY'S MONUMENT. A monument is about to be sent from New York to Beyrout, Syria, to be erected over the grave of Bishop Kingsley. It is of Quincy granite, and will stand twenty-two feet in height above the foundation. The stone bears the following inscriptions: "Rev. Calvin Kingsley, D. D., Bishop of the Methodist Episcopal Church. Born in the State of New York, United States of America, September 8, 1812. Died in Beyrout, Syria, April 6, 1870, while making for his church the first episcopal tour around the globe. May his tomb unite more closely Asia and America." The opposite side of the stone reads as follows: "Erected as a tribute of affection and esteem by order of the General Conference of the Methodist Episcopal Church."

IT IS SAID that next to Pope Pius the Ninth there is no dignitary in the Roman Catholic Church more influential than Father Johannes Beckx, general of the Society of Jesus; and for this reason the people of Rome call the holy father the "White Pope," and General Beckx the "Black Pope." The ramifications of the order all converge into the hands of this one man; his subtle brain directs all its movements; his iron will is an inexorable law to his numerous subordinates. At no time since the fall of Napoleon the First have the Jesuits exercised as powerful an influence at the Vatican as in the last few years, and this is due to the firmness and shrewdness of the general of the order. He is a profound scholar, an excellent organizer, a brilliant and trenchant polemical writer, and endowed with rare executive talents.

PERVERSIONS IN INDIA.—The *Swiss Times* says: "An Oudh paper announces that several Europeans in India have of late taken upon themselves the 'odious task of disgracing their native land and their religion.' Some of the more prominent ones referred to are curious. A Captain Rimington, of the Bengal army, suddenly deserted his regiment, at Lucknow, leaving no trace of himself. At last he was discovered in Benares, in the garb of a fakir. Another case is that of a woman, the wife of an extra-assistant commissioner, who embraced the Mohammedan faith. A still more remarkable conversion is that of a little girl who had hardly left school before she became a convert. A Mr. Marriott, a well-educated and intelligent man, was forced to take the step by 'absolute starvation.' Others turn Mohammedans from the most discreditable motives."

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On the River.

Leaving New Orleans on Thursday, the twenty-third of April, we are nearing Louisville on Thursday, the thirtieth, and expect to be ashore in time for the opening day of the General Conference. The Bodmann is not a very fast boat, but the winds have been ahead most of the time, and the current always strong. On the Mississippi the terrible inundation was manifest whenever we looked out. It became heart-sickening and painfully monotonous—water, water everywhere. The richest and fairest sections of our lower coast covered, fences washed away, the canefields laid waste, and the harvest of the present year surely beyond hope. The prospect grows no better until we pass Memphis. Houses half submerged, levees broken, fields wholly or in part overflowed, cattle standing in the shallower places or huddled on some crumbling and precarious bank, and people paddling about in canoes, dugouts and on rafts, are scenes which present themselves constantly. It is pitiable to see the poor dumb animals reduced to skeletons and patiently awaiting their fate, but more than pitiable to think of the poverty and destitution of the thousands of people involved in this extraordinary calamity.

The flood seemed to give no sign of abatement until we reached Cairo. "Slowly rising," was the usual response to inquiries, and discouraging accounts from the river above. The Ohio, so far as we have gone, is by no means at high-water mark, and has fallen several feet in places. These high and solid banks about Owensboro and other points, which we have had in sight for a couple of days, make a Louisianian envious, and remind us, by way of contrast, of the low and deluged shores of our sadly afflicted State. Here in the Ohio we have bright but chilly weather, greatly in contrast with the softness and balm of our gulf coast. The forest-trees are showing some verdure, the buds are bursting forth into those sprays and tints of yellow green which precede the mature foliage, and the birds are just waking up to the loves and melodies of the new-born spring. The fields are arrayed in the living green of the winter wheat, the apple-blossoms give a bridal look to the orchards, while the wooded hillsides are gayly adorned with the snowy dogwood, and the purple of the ever-blushing and beautiful red bud. The plows are well started, and the farmers on the banks of the Ohio are preparing for the corn, tobacco and other crops which engage the husbandry of the country. Happy for them that they dwell among the munitions of rocks, and that their homes and fields and herds are above the floods of great waters.

Our steamboat life is quiet and without much incident. What we can see without, and the company within, and the pleasant refuge of books and meditation, are sufficient, however, to make up a pleasant week. Bishop Keener and wife are along, and we have been fortunate in having, in the main, an agreeable society in the cabin. As far as Memphis there were a number of devotees of the turf, who, with their horses, were just from the New Orleans races, and making a regular tour from point to point. They were a quiet set, and, for the most part, as grave as a Presbyterian synod. They seem to look upon their vocation as legitimate, and take a very business-like view of their peculiar pursuit. The horses, some thirty in number, were splendid animals, and ranged in value from $1,000 to as much as $15,000 apiece. The care bestowed upon the creatures, the vigilance with which they were guarded, the number of grooms, riders and attendants and trainers, were to us something new and surprising. The horse-race is to-day one of the most pernicious institutions in the world, and next to if not ahead of the lottery business as a means of dissipation and corruption. It is a stupendous organization for sport and gambling, with scarcely a single feature of utility to redeem it from unqualified reprobation.

With a large and somewhat miscellaneous assortment of passengers, there must be some gayety, of course. The violin and bass viol are in requisition every night, and after supper the spacious cabin is cleared for action. Up to a late hour the revel usually continues, and the dancers, young ladies and gentlemen mostly strangers to each other, exhibit great powers of endurance. The glowing hours are chased with flying feet, and we suppose every variety of the modern dance is engaged in. The *round* dance, we were informed, was by all odds the most popular and fascinating—a most indecent and evil thing, it would seem, but still indorsed and practiced by the fashionable world. That a refined and virtuous womanhood can tolerate it is inexplicable. Neither the teachings nor the discipline of the Christian Church should temporize with this monstrous indelicacy. But racing and dancing apart, our trip has been one of enjoyment, for within we have found some godly people, time for reading and rest, and the outer world of sky and forest and hills and towns to observe.

While waiting an hour or two at Memphis we were gratified to meet our whilom brother of the Louisiana Conference, Rev. S. B. Suratt, now of the Memphis Conference, and pastor of the Central church in the city of Memphis. He was looking immensely stout and well, and is doing a fine work. He informed us that he was in the midst of a most gracious revival—a work that was increasing daily in power, and that was arousing and shaking the entire city. This is well. While the General Conference meets to legislate, let the work of revivals be pushed throughout the connection. A revival, deep and universal, will do more than forty General Conferences to establish Methodism and to save the people. We could do without the Conference for years to come, but we must have revival power, and the church must seek and obtain the baptism of fire.

Pure in Heart.

There is much unprofitable speculation about religious doctrines and duties, much advocation of peculiar views and whims; but there is also a lamentable neglect of a thorough purification of the heart, in order to be sanctified fully and be made meet for the realms of glory. We do not lay ourselves liable to the charge of censoriousness when we say of the majority of professors of Christianity what the Lord said through Isaiah (xxix, 13) of the Jews: "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me."

The Bible declares positively that without purity of heart, without holiness, no one shall see the Lord. In conversion this holiness has its incipiency, and in sanctification its consummation. In conversion the soul is, like a block of marble, dug from the quarry of the world. To become a polished statue, a monument of grace, much toil, skill and devotion to the undertaking are necessary. God is the soul's sculptor; with the means of grace and his amazing love he finally accomplishes the task, namely: the restoration of the divine image. He who is "mighty to save" will, if the soul submits, save and purify it fully, finally. The flower is perfect in its kind; perfect is the sea, the sun—perfection is stamped on all. His handiwork is without tarnish; the whole material world is without "spot or wrinkle." And in this work of salvation from sin and purification of the heart should he be content with imperfection and succeed but in part? Man is not saved at all if not fully saved; not fully saved is man if his heart is not pure.

Our heavenly Father does not require impossibilities of us. He "knoweth our frame" and is fully cognizant of our deplorable condition. He has therefore introduced remedial means commensurate with the emergency. The Father gave his Son, the Son gave his life, his blood, that blood which cleanseth from *all* sin—sin of deepest dye, most damnable and innumerable. This blood can remove the last and least remains of moral pollution. The saints in glory had not only, according to Revelation vii, 14, washed their robes, but had also made them *white* in the blood of the Lamb. The acquisition of white robes, the perfect purification of the heart, is possible; for, though Paul declares that he had not, up to the time when he made this remark, been made perfect, adds, nevertheless, that he was following after. In other words, that he was making strenuous efforts to acquire the perfection which had been placed within reach. Would the apostle follow a phantom, an object which would forever elude his grasp?

The Holy Spirit resides and presides in every regenerated heart. As sole sovereign he swings his scepter over every faculty of body and soul. He banishes all disloyal elements, removes all opposition and enforces an entire conformation to his wishes. We can tell the character of the owner and inmate of a house from the external and internal appearance of the same. Thus the Holy Spirit cleanses and changes, enlarges and illuminates his residence—the human heart—until it bears his own pure and holy nature.

Pure in heart! One drop of ink in a glass full of water renders all the contents impure. So long as one sin is retained, fondled and caressed in the heart, and though that sin appear but a pigmy, it will render us unfit for heaven.

Jesus calls those blessed who are pure in heart. Our experience corroborates the truth of this declaration. We are blessed in the same degree as we are pure in heart. To be perfectly pure is to be perfectly blessed. Augustin has remarked: "The soul is restless until it rests in God." And we add: Man is not truly happy, the heart is not fully blessed, until it is perfectly pure. A.

German State Church.

The theory of religion through water baptism is likely to have a pretty severe test in Germany. Last September a law was passed which allows the several societies to control their own affairs. The law provides for the election of a church council, to be composed of the pastor and from four to twelve laymen, according to the number of the society. This council controls the internal affairs of the church, including the election of the minister himself. This latter function has hitherto been exercised by a general ecclesiastical college. The church councils in a diocese form a circuit synod, which meets once a year. The circuit synods in a province form a provincial synod, which meets once in three years. The provincial synods together constitute a general synod, which meets whenever there is any need. The delegates to these bodies are laymen and ministers in equal number. The delegates to the circuit synod are directly elected by the societies; delegates to the provincial synod are elected by the several circuit synods. But what with the privilege of electing their own ministers, and, directly and indirectly, their own delegates, the laymen of the church have now the determining voice as to the character of the State church.

Already an unexpected result appears. Everybody belongs to the church, for everybody has been baptized and confirmed. Women are not allowed to vote; but every man above twenty-four years of age, with trifling exceptions, can vote. For is not every man a Christian? has he not been baptized? etc. But now it begins to appear that, though they are all Christians, they are not all the persons to determine the character of a church. The mass of men in Germany do not go to church at all. A straggling congregation of women and children is all one commonly finds. The men are in the beer gardens or at work. And now this rationalistic, irreligious, materialistic mass is suddenly invested with power to determine who shall preach and what he shall preach. Evangelical Germany finds to its horror that it lies in the power of rationalistic Germany to banish the gospel from the pulpit, and fill it with men who shall echo its own sentiments. And it threatens to do it. Already they have taken possession of many churches; and, where they find a man who is mere or less in earnest, the remark is heard: "Hitherto he has preached to suit himself. Now he shall preach to suit us." That is the key-note of the campaign. Many and many an evangelical minister is expecting his dismissal. The church is frightened. Men like Tholuck declare that they see no hope in man. Another professor, and one whom no one would suspect of over-orthodoxy, said the other day: "I see nothing but the blackness of darkness before us."

And yet every friend of religion must rejoice in the crisis, and pray for the good work to go on. Baptismal religion has hung like a nightmare on the church for centuries. There is piety in Germany, as in Israel's darkest night there were seven thousand who had not bowed to Baal; but in general it is no exaggeration to say that real, vital religion is almost unheard of here. A form, a ceremony, without any effect upon heart or life, is the prevailing conception of religion. And this view has served to lull the conscience to sleep and render the heart insensible, until Christian Germany, which holds up its hands in horror at the fact that in America the mass of the people don't belong to the church, is in a condition little superior, so far as religion is concerned, to pagan China. Let the good work go on. Let rationalism take possession of all the churches. The sooner the better. That day the State church is doomed. The piety of the land will not endure it, and when once it is driven into banishment it will begin to grow strong again. Along with that "blackness of darkness" will come the shining of the everlasting stars, which never fail to come out when the darkness grows most dense. Indeed, a marked improvement in the direclness and pungency of the preaching of the suspected pastors is very evident, although the law only went into operation on Sunday 1. The piety of Germany is mainly of the pietistic order, and is strangely averse to action. It needs nothing so much as to be awakened from its dream of safety—its dream that Germany is necessarily religious because it has been baptized. In this respect the omens are propitious. It will be driven into conflict; and that means victory.

In spite of the forebodings of friends, the present crisis must be viewed as full of promise. The end of the conflict can hardly fail to be the overthrow of the State church, and the establishment of another on the basis of personal piety as the condition of membership; and not until this is done is there much hope for the restoration of Germany. One cannot conceive a finer example of the absurdity of baptismal regeneration. Allowing these regenerated people to take charge of their religious affairs threatens to drive religion out of the land; and yet they are all Christians.—*Independent.*

Amen.

Three Hebrew words—hosanna, hallelujah, amen—have, in their original form, maintained their place in the worship of the church of Christ. Their meaning is pretty well understood. Amen is correctly defined in Johnson's Dictionary thus: "A term used in devotion, by which at the end of a prayer we mean, *So be it;* and at the end of a creed, *So it is.*" But, though the meaning of amen is known, its proper use is generally neglected. Amen was used as an audible expression of assent, on the part of the congregation, to the prayers and praises that had been offered. When David brought up the ark to the place he had prepared for it, and the singers sang the dedicatory psalm, we are told: "All the people said 'amen' and praised the Lord." When Ezra blessed the Lord in the audience of the multitude "all the people answered, 'Amen, amen.'" The doxology at the end of the fourth psalm is a testimony to this practice. "Blessed be the Lord God of Israel from everlasting, and let all people say, 'Amen.' 'hallelujah.'"—Psalms cvi, 48. This excellent custom was adopted in the Christian Church; for Paul, commending praying and prophesying in a language that could be understood above, speaking in an unknown tongue, asks: "Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say 'amen' at thy giving of thanks?" Hence we learn that the amen was pronounced aloud at the close of devotion in the primitive church, and Paul here sanctions the practice. And the old custom has more or less obtained ever since. We are told that in the day of Jerome it was usual "to close every prayer with such unanimous consent that the amens rung and echoed it through the church, and sounded like the fall of waters or the noise of thunder."

The all-important matter is that the amens should be uttered in spirit. Ever so distinct an articulation of the word, if it be but empty breath, is useless. I have seen it stated that the Chinese have no word for amen, but their parallel may be literally translated: "The heart wishes exactly so." And, whether we say amen or not, we want to feel that the heart wishes exactly so. It is a good thing to be able to say amen to our own prayers. As people sometimes write letters and then throw them into the fire—since for some reason or other they like not to send them—so people sometimes say prayers which have so little sincerity and heart in them that they cannot truly put their amen thereto, for their heart does not wish exactly so. It is well to be able to add our amen to the public devotions, prayers and praises that have been offered. To *feel* the amen is the great thing, for God looketh on the heart.

But the audible utterance of amen is much to be desired in our assemblies. In this matter our Episcopal friends are far better than we; and it does one good in a church to hear the amen pronounced aloud by many voices at the close of each prayer, though now, in many churches, by the miserable practice of intoning, they have spoiled it all by changing the deep masculine response into a mere petty sing-song. But in many of our places of worship you rarely hear an amen, except that pronounced by the minister. I grant that we who are ministers must bear a very large share of responsibility for the faults of the congregation. It is a very wise saying of some person that the only way for a minister to go on happily is to take the blame of everything that goes wrong to himself. But the neglect of the utterance of amen is certainly not in the catalogue of ministerial offenses. Go to any meeting where a number of our ministers are present, and you will hear them distinctly and emphatically say amen. Here, at least, there are examples to the flock, but the sheep will not follow them.

It may be asked: Of what importance is the outward utterance, if only we *feel* the amen? I reply that just as our souls would be incomplete without our bodies, so the spirit of worship is all the better for the outward embodiment. The loud amen rivets attention, deepens sympathy, and greatly encourages him who has offered the prayer. * * * *

The congregational utterance of amen is both scriptural and edifying. Why is it neglected? We sing:

> Angels descend with songs again,
> And every creature say amen.

A prayer follows, and at the close scarcely half a dozen besides the minister say amen. Some few do so in most of our congregations, to their honor be it spoken. And let me ask my readers, especially the deacons and leaders in our churches, if they think there is any force in the reasons that have been adduced, to resolve to break through the silent system, and distinctly say amen at the close of prayer in our assemblies, and others will soon follow their example. Certain am I that it would prove a great help to our devotions if, according to Scripture precept and precedent, our prayers closed with the unanimous and loud amen of the whole congregation. I close by asking my readers to practice the inspired injunction: "Let all the people say amen."—*Correspondent of the London Baptist.*

Austria and the Papacy.

The Prussian conflict is just now being repeated on Austrian soil. The government has so long yielded to the demands of the Romish Curia that it finds itself tied hand and foot by the power and assumption of the church, and has at last resolved to cancel the concordat in fact as well as in form, and introduced a new code of ecclesiastical laws, which will enable it to be its own master in some slight measure.

The spirit of civil liberty and independence of the State from the trammels of the church, so successfully cultivated by Maria Theresa and her son, Joseph the Second, disappeared entirely shortly after the Congress of Vienna, and in a little while the Jesuits and the officials of the papal See took full possession of the State. The revolution of 1848 so weakened the government that it was willing to accept almost any aid that would enable it to withstand the attacks of liberalism, and by 1855 was induced to make the concordat or papal treaty, whereby the ruling power was vested in the church rather than in the State.

In this measure the politicians deceived themselves, for the extreme tyranny thereby introduced into civil life by ecclesiastical interference exasperated, rather than allayed; but they, at least for a time, suppressed the unruly elements. The laws of marriage became ecclesiastical, rather than civil; the school was placed under the domain of the church entirely; the universities were given over to church control; and even the literature of the country was subjected to a clerical censorship. But this concordat did not bring the promised fruits; for the schools under the clergy paid not the least attention to scientific knowledge, and the priests, educated by the bishops alone, were steeped in fanaticism.

The government vainly tried to effect alterations in the concordat, but every project was rejected by the church, and, instead of an improvement, the syllabus of 1864 introduced the doctrines of the Middle Ages, which are so totally incompatible with the modern State. Aided by this instrument and the treaty itself, the church formed a State within a State, which led to a total abnegation of the civil power in the most important spheres of civil life. When the fundamental civil code of Austria of 1867 blocked out the modern State for the empire, the gap between this and the concordat became more patent, and the Austrian bishops took the part of Rome against their own country. They openly and secretly opposed the laws intended to fix the relations between the school and the church, and especially the ordinances concerning the different sects.

Then came the Vatican Council, at which the principles of the syllabus were made the laws of the church, and consequently of those States standing in relation to it by means of concordats. Austria protested against the syllabus and the dogma, but spoke to deaf ears, and her own bishops were degraded to the position of mere instruments of the Pope. She at last, in 1870, resolved to dissolve the concordat by imperial proclamation. But it was not so easy to do this, from the fact that it partook of the character of an international treaty and a State law, and its abrogation must therefore be followed by a new code in place of the one rejected. An effort was made to avoid this by special legislation regarding marriage and school laws, etc.; but these have all proved unsatisfactory, until now the Parliament is engaged on a set of laws which are virtually to form a new code in regard to all the matters controlled by the papal treaty.

And just here the Romish bishops, supported by Austria, and pretending to be her own loyal citizens, rise against her and sustain the pontiff in his claim to rule the church and the schools in Austria. For centuries the State has lived and ruled in such intimate connection with the church that a separation now is a very severe process, especially as the church has ever lent herself to the accomplishment of political aims. And naturally the laws which give the greatest offense are those referring to the appointments of bishops and priests, only with civil sanction, in places endowed and sustained by government. One paragraph, for instance, forbids the church to excommunicate a citizen because of the exercise of the right of suffrage in the sense of any political party. This, it will be seen, permits a man to vote as he pleases, and forbids the church to interfere with him in the exercise of this privilege. And again, a citizen has the right to be married by civil officers, if he so elects, without drawing on him the excommunication of the church. Another paragraph forbids the church to exercise corporal punishment for ecclesiastical misdemeanors. A monk who chose to turn Protestant, in a way in no wise conflicting with the civil law, was imprisoned in the cell of a convent for six months, alongside the cells of two lunatics, and just over the sewer, with bread and water. This could not be repeated under the above law.

But the bishops protest against the passage of this new code, and the Pope exhorts them to hold out against it, and refuse to accept it in their relations to their people, and therefore all the trouble of which we hear in the Austrian Legislature.

THE editor and Bishop Keener and lady, after a pleasant trip, reached Louisville on the first of this month. All in excellent health.

Death of Col. Nicholas D. Coleman

Just as our last edition was going to press the Vicksburg papers, delayed by the mails, came to hand bringing the sad intelligence of the death of Colonel Coleman, in his seventy-fourth year of his age, brother of Colonel Lloyd R. Coleman, of this city, and father-in-law of Rev. Dr. Smith, editor of the *Southwestern Presbyterian*, which occurred on the twentieth ultimo, at the residence of his son, in Vicksburg, Mississippi. We have had many reasons for being sincerely attached to Colonel Coleman, and feeling in his death a personal bereavement. Becoming acquainted with him at an age when kind and genial spirit impresses itself upon the heart, our youthful admiration and respect for the talented and accomplished gentleman ripened into veneration for the cheerful, trusting, gentle Christian. The deceased was a native of Cynthiana, Kentucky; graduated with honor both the academic and law departments of Transylvania University. By preference of his class he was selected as valedictorian on the occasion of his graduation, and was offered the chair of languages immediately afterward, but, preferring the profession for which he had prepared himself, he returned to his native village, where he commenced his professional career. Subsequently, representative in State and national legislatures, and constitutional conventions, there was ever recognized by observers, an incorruptible integrity and unfaltering fidelity to principle and the interests of his constituents. Perhaps the greatest material service during his residence in our State was as the prime mover in the Vicksburg and Shreveport railroad, for which he was instrumental in securing the charter, and was elected the first president of the Vicksburg, Shreveport and Texas Railroad Company. In this enterprise he became associated with the late lamented Dr. C. G. Young, whom he found a gentleman with traits of character much resembling his own, and a congenial associate in enterprise.

Colonel Coleman in his manners was courteous, genial, winning, frank and firm in maintaining and defending his views of right; but the grace of elegant and refined manners, the dignity which attaches to a life of unimpeachable rectitude as a public servant, and the evenly-balanced and beautifully harmonized attributes of character, which invested him with great personal magnetism, were all eclipsed by the beautiful Christian faith which, like the rays of a declining sun upon a cloudless horizon, tinges all with the hue of its golden baptism. He has seen a large family of brothers and sisters, all except one (Colonel Lloyd R. Coleman, of our city, referred to above,) pass beyond the vale, has buried several of his own children, lost two sons in the late war, and participated very largely in the misfortunes and disasters of his State in common with his fellow-citizens, but these only seemed to chasten and sweeten his spirit. In the last few months it was our privilege to visit him repeatedly. His conversation was "with grace, seasoned as with salt." The Presbyterian Church, of which he was a member, and the relatives have our sincerest sympathies.

Death of Rev. Dr. J. Spangler.

The painful intelligence contained in the following note from Rev. F. Mangum reached us just after our last issue had gone to press:

MR. EDITOR: I write you a line to inform you, and the church through your columns, that our esteemed and worthy brother, Dr. J. Spangler, a member of the Alabama Conference, died very suddenly, at one o'clock A. M., on the twenty-fourth of this month. His remains were decently buried in the city cemetery at this place, in the lot or inclosure of Rev. J. C. Smith.

Four of his children are here in an entirely destitute condition. Temporary homes have been provided for them, and they will be cared for until their relatives can make suitable arrangements for them.

Yours truly, T. F. MANGUM.
TUSKEGEE, ALA., April 27, 1874.

CORRESPONDENTS must have patience. Their communications will appear—some of them—but the next three or four issues will be filled almost entirely with General Conference matter.

THE subscriptions for those impoverished by the flood in Louisiana amount to date (May 5) to $80,637. Of this sum more than $30,000 was contributed by Bostonians.

THE communication from Thibodaux, signed "M," giving an account of the suffering in that part of our desolated country, will be read with much interest.

THE news from the General Conference up to the time of going to press is very meager. It is found in the telegraphic columns of the first page.

The Bible in My Trunk.

The conversation at the tea-table turned upon the propriety of praying before other persons, and some contended it was pharisaical to kneel down and say your prayers while others were in the room. A minister, who was present, related the following anecdote:

"When I was a young man," said he, "I was a clerk at Boston. Two of my roommates at my boarding-house were also clerks, about my own age, which was eighteen. The first Sabbath morning, during the three or four hours that elapsed from getting up to bell-ringing for church, I felt a secret desire to get a Bible which my mother had given me out of my trunk, and read in it; but I was afraid to do so before my messmates, who were reading miscellaneous books. At last my conscience got the mastery, and I rose up and went to my trunk. I had half raised it, when the thought occurred to me that it might look like over-sanctity and pharisaical, so I shut my trunk and returned to the window. For twenty minutes I was miserably at ease; I felt I was doing wrong. I started a second time for my trunk, and had my hand on my little Bible, when the fear of being laughed at conquered the better emotion, and I again dropped the top of the trunk. As I turned away from it one of my roommates, who observed my irresolute movements, said laughingly:

"'I say, what's the matter? You seem as restless as a weathercock!'

"I replied by laughing in my turn; and then conceiving the truth to be the best, frankly told them what was the matter. To my surprise and delight they both spoke up, and averred that they had Bibles in their trunks, and both had been secretly wishing to read in them, but were *afraid* to take them out, lest I should laugh at them. 'Then,' said I, 'let us agree to read them every Sabbath, and we shall have the laugh on our side.'

"To this there was a hearty response, and the next moment the three Bibles were out; and I assure you we felt happier all that day, for reading in them in the morning.

"The following Sabbath, about ten o'clock, while we were reading our chapters, two of our fellow-boarders from another room came in. When they saw how we were engaged they stared, and then exclaimed:

"'What is all this? A conventicle!'

"In reply I stated exactly how the matter stood—my struggle to get my Bible from my trunk, and how we three, having found we had all been afraid of each other without cause, had now agreed to read every Sabbath. 'Not a bad idea,' answered one of them. 'You have more courage than I have. I have a Bible too, but have not looked into it since I have been in Boston. But I will read it after this, since you've broken the ice.'

"The other then asked one of us to read aloud, and both sat and listened quietly till the bell rang out for church.

"That evening we three in the same room agreed to have a chapter read every night by one or the other of us at nine o'clock; and we religiously adhered to our purpose.

"A few evenings after this resolution, four or five of the boarders (for there were sixteen clerks boarding in the house) happened to be in our room talking when the nine o'clock bell rang. One of my roommates, looking at me, opened the Bible. The others looked inquiringly. I then explained our custom.

"'We'll all stay and listen,' they said, almost unanimously.

"The result was that, without an exception, every one of the sixteen clerks spent his Sabbath morning in reading the Bible; and the moral effect upon our household was of the highest character. I relate this incident," continued the minister, "to show what one person, even a youth, may exert for good or evil. No man should ever be afraid to do his duty. A hundred hearts may throb to act right that only await a leader. I forgot to add that we were all called the 'Bible Clerks.' All these youths are now useful and Christian men, and more than one is laboring in the ministry."—*Church and State.*

Death of Dr. Carlton.

We are sorry to hear of the death of the Rev. Thomas Carlton, D. D., the former able agent of the Book Concern in New York. This sad and unexpected event took place in Elizabeth, New Jersey, April 17. Dr. Carlton was a man of great financial ability and incorruptible integrity. The *Western Christian Advocate* says truly: "Dr. Carlton was one of the ablest financiers that ever gave his services to the Methodist Episcopal Church. He was generous and magnanimous to a fault. Through all the troubles connected with the Book Concern during the last quadrennium, and during the session of the last General Conference, while the subject was under consideration, he bore himself with a manly dignity and a quietness which, to most men, would have been impossible. To his widow, and to the other members of the family, all of whom we are happy to number among our personal friends, we extend our sincere sympathies in this great affliction." And so do we. Such a man was an honor to our common Methodism. We have seen no particulars of his death, but the *Western Christian Advocate* says: "On the Saturday previous to his decease he was attending to his duties as city treasurer. On Sunday he was taken ill, and for much of the time thereafter until his death he remained unconscious. His principal complaint is said to have been Bright's disease of the kidneys.—*Nashville Christian Advocate.*

SUBSCRIBE for the NEW ORLEANS CHRISTIAN ADVOCATE without delay, in order to be fully informed of the General Conference proceedings.

NO MAN ever sank under the burden of to-day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.

Seashore Camp Ground.

The next camp meeting on the Seashore camp ground, two miles west of Biloxi, Mississippi, will commence on Friday, the twenty-fourth of July.

The trustees call attention to the following rules:

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice the lot will be forfeited, and appropriated to other parties.

All tents erected are required to be of value not less than $40, and shall be completed at least one week before the commencement of the camp meeting.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent, with reference to the preservation of the shade-trees.

Pleasantly situated lots are furnished free to persons desiring to erect permanent tents thereon.

A limited number of small tents unfurnished, and cots, with sheet and pillow, will be for rent at reasonable prices; and public boarding and lodging, to a limited extent, will be provided at a reasonable charge.

All persons attending the camp meeting are advised to arrange for their own comfort by the erection of their own private tent, or making other suitable arrangements beforehand, and to this end are requested to correspond with the trustees: Dr. J. J. Lyons, J. H. Keller, B. O. L. Rayne, New Orleans, Louisiana; William Otis, John Ellsworth, Mobile, Alabama; H. C. Vaughn, Moss Point, Mississippi; G. W. W. Goodwyn, treasurer, Philip Hallaran, secretary, W. H. Foster, president, New Orleans, Louisiana.

NEW ORLEANS, May 5, 1874.

MR. TALMAGE, in his *Christian at Work*, cannot approve of cremation, preferring to adhere "to the mode that was observed when *the bones of Moses were deposited in Shechem.*" This remark will do to be quoted in the same paragraph with that of the New York *Herald* concerning Judas as the man who "after the cock crew thrice went out and hanged himself." Also with that of Mr. Edward King in his article in the May *Scribner*, about Jacob's "wrestling with the angel of prayer."

WE ARE too apt to think of how much Christ loved us when he was in the Garden of Gethsemane, and how much he will love us when we shall be received into his arms, but not enough of the love he has for us now. Christ loves us as much to-day as he ever did or ever will.—*C. M. Morton.*

IF YOUR hands cannot be usefully employed, attend to the cultivation of your mind.

THE GREAT CHINA AND JAPAN TEA WAREHOUSE, No. 170 CANAL STREET.—From the advertisement elsewhere it will be observed that the Great China and Japan Tea Warehouse propose to provide their customers with good, pure teas. They will deliver goods in the city free of drayage, and fill orders by express C. O. D.

WOOD AND COAL.—The attention of consumers of wood and coal is directed to the advertisement of Mr. Sam. Smith, No. 351 Dryades street, who has on hand a large supply of all kinds of wood and coal, which he will deliver to purchasers free of drayage. Orders left at No. 282 Calliope street will receive prompt attention.

MR. WILLIAM H. SEYMOUR, notary public and commissioner of deeds for Texas, Illinois, Mississippi and other States, will procure passports from the State Department at Washington, and attend to notarial business of all kinds. His office is at No. 79 Customhouse street. Post-office box 1368.

STORAGE FOR FURNITURE.—Housekeepers are informed that they can have their furniture and household effects removed, packed and shipped, repaired or stored, at reasonable rates, on application at the Furniture Auction Mart, No. 169 Poydras street, John G. Wire, auctioneer.

MILLINERY.—Miss A. Brady and Mrs. A. G. O'Hara, No. 382 Dryades street, advertise the receipt of a stock of new spring and summer goods, comprising all the late novelties, at prices in keeping with the times. Bonnets and hats cleaned, dyed and altered.

E. J. RILLIEUX, corner of Dauphine and St. Louis streets, manufacturer of cigars and cigarettes, made from Havana and domestic tobacco. All brands at low prices. His stock is large. Country orders solicited and promptly attended to.

THE Carondelet Spa, corner of Carondelet and Common streets, is now open again for the summer. Ice-cold Blue Lick, Vichy, Kissingen, ginger ale, etc. Also a full supply of American and European waters, direct from the springs.

COAL.—Messrs. B. D. Wood & Bros., No. 106 Common street, large dealers in all kinds of coal, are prepared to deliver by the boat-load or less on the coast, and to ship in casks or bulk, at the lowest market rates. City trade supplied.

TRUNKS, valises, leather bags, etc., in great variety, will be found at the extensive establishment of Messrs. Simon & Kohn, No. 6 Magazine street. They propose to sell excellent articles at low prices. Call and examine their stock.

THE attention of our readers is called to the card of Messrs. Stockton & Boylan, brokers, No. 46 Exchange alley. They propose to give special attention to the payment of city and State licenses at a liberal discount.

DENTISTRY.—Dr. H. Gumpert, dental surgeon, has been long established at No. 100 Prytania street, between Tchoupitoulas and Euterpe streets, and offers his services in all dental operations at a reasonable charge.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending May 2, 1874.

A—American Tract Society, Alexander Agar, Attalon Paper Mills, N. W. Ayer & Son, E. Allen two letters, H. B. Avery, American News Company two letters, T. Armstrong, E. & H. T. Anthony & Co. two letters, C. G. Andrews, T. G. Abernathy, D. Appleton & Co. two letters, Mme. F. Assellneau, W. P. Andrews, J. O. Andrew $2.

B—C. W. Briggs, F. L. Barnes, M. E. Batt, T. W. Brown, G. S. Boyd, A. J. Briggs, C. Brett, Brewer & Tileston, J. H. Brooks, J. M. Booker, Z. W. Barnes $1, A. S. Barnes & Co., Mrs. A. L. Brackett, Beck with Sewing Machine Company, T. H. Brennan, H. H. Brantley, J. W. Bentbard $1, J. M. Boland $2, S. R. Brewer $2, W. P. Barton, P. B. Bridges, R. B. Bunnel, J. C. A. Bridges.

C—R. W. Connell, A. M. Campbell, R. B. Crawford $11, S. H. Cox, Robert Carter & Bros., C. Chamberlin, W. J. Carlton $56.94, Peter Casey, A. F. Cox $6, Mrs. Julia T. Crismann, G. W. Chatfield, H. H. Chandler & Co. $2.50.

D—R. B. Downer, W. G. Davenport, J. Durand, C. H. Dilson & Co., G. H. Davis, F. B. Dunkinson & Co., R. A. Davis, J. D. L. Davenport, A. H. Drake, Donaldson & Co. two letters $60, J. B. Daughtry & Co., G. A. Donnelly.

E—J. W. Elliott, J. H. Evans.

F—B. Farrelly, E. N. Freshman two letters, Mrs. Sarah French, D. W. Foster $1, J. M. Franklin $4, H. B. Frazee, C. T. French $2.80, L. R. Featherston $9.85.

G—W. H. Goodale, Green & Cater, J. Gorion, Hiddens & Co. $1.60, H. M. Grumade two letters, B. D. Guice, W. L. Green & Co., W. W. Graham, J. W. Goodspeed, L. O. Clayden $4.

H—C. H. Howard & Co., J. D. Hays two letters $2, A. R. Hines $2, D. Hamblin $5, Mrs. M. M. Hays $1.50, Harper & Bros., J. P. Harrison & Co., W. W. Harding, W. A. Heard, Mrs. E. Hamilton, N. R. Hanner, P. Henderson & Co., E. V. Haughwant & Co., Charles Hutchins, William Harp.

J—J. H. James $20, H. F. Johnson $128.87, Janson, McClurg & Co., J. G. Jones, D. F. Johnson, A. D. Jenkins, R. J. Johnson $2.82.

K—J. C. Keyser two letters, J. T. Kilgore, A. Kendall, T. D. Kellogg, M. C. Kendall, Recy Kennedy $2.

L—John Lusk $3, W. E. M. Linfield, Lee, Shepard & Dillingham, R. B. Long, Jr.

M—J. M. McKee two letters $8.80, J. McMurray & Co., W. A. McCarty & Co., T. Moody, S. S. Munger, A. B. Mitchell, Thomas Mallett two letters, H. H. Montgomery two letters, C. H. Moore, V. E. Monnier two letters, W. E. Mabray, T. F. Mangum, J. A. McNeil, C. F. McDonald, E. A. Maddox, John Moss, J. W. Medlock, John G. Mitchell, C. Miller $25, T. H. Mellard, E. Miller $3.85.

N—Norwood Ink Company, National Publishing Company.

O—James Ormond.

P—L. Pierce two letters, O. H. Peck, W. C. Palmer & Co., J. R. Poor, F. M. Paine, Powers Paper Company two letters, John Pipes $7.85, M. S. Park $12.63, Photo Engraving Company, F. M. Peterson $1, Porter & Coats.

R—George P. Rowell & Co., A. H. Retford four letters, S. P. Richardson, M. M. Reynal & Co., Arthur Rogers, J. W. Rush, John Ritchey $10, W. A. Rice, J. K. Randall.

S—J. O. Smith & Son, G. W. Swofford, A. R. Stewart two letters, J. G. Shaw & Co., H. C. Settle, Sheffield & Stone, H. E. K. Stewart, J. F. Scurlock, J. D. Shaw, J. L. Skipper, J. W. Sandell, N. M. Skipworth, R. T. Smith, J. M. Scott $2.95, John W. Sample.

T—F. H. O. Taylor, Philip Toggle, Tower, Gildersleeve & Co., W. T. Thurman $21.60, C. W. Thomas.

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W—T. B. Walden, J. L. Wright, J. M. Weems two letters, S. Woodberry, John H. Witt, Walker, Taylor & Co., H. Waters & Son, C. C. Winkler, W. J. Williams $2, F. H. Williams.

Y—N. H. Young $6.

MR. JOHN G. WIRE, of the Furniture Auction Mart, No. 169 Poydras street, advertises, in this issue, his regular auction sales, which take place every Monday, Wednesday and Friday, commencing at eleven o'clock A. M. Visitors at the sales of Mr. Wire may rely on courteous and prompt attention. Private sales will be continued every day from a large assortment of parlor, dining, bed-room and kitchen furniture. Consignments of limited goods will be received for private sale at a reasonable charge.

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EPILEPSY OR FITS.—There is probably no community but can furnish victims of falling sickness, or spasms or fits. Messrs. Ross Bros., Richmond, Indiana, in a card in this paper, offer a remedy to such victims.

THE card of Messrs. H. C. Castellanos & Son, attorneys at law, will be found in another column. Their office is room No. 1 (up stairs,) No. 34 Exchange alley.

THE large dry goods establishment of Messrs. Levy Bros., No. 580 Magazine street, is in constant receipt of new goods.

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Consultations from 12 M. to 3 P. M.
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We are selling Black and Mixed Teas at from 50 cents to $1 per pound; Green Teas of all kinds at from 50 cents to $1.50, all of which will be found of good value at their respective prices.

For a good economical Tea we recommend our Black or Mixed, at 60 cents per pound, which will be found in many instances superior to goods sold in this city at $1 and $1.25 per pound.

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Persons who cannot conveniently visit our establishment should send their orders by mail. We deliver goods to all parts of the city free of charge. Country orders by express C. O. D. ☞ Remember that we have but one address—GREAT CHINA AND JAPAN TEA WAREHOUSE, 170 Canal street, opposite Varieties Theater. my7 1m

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John G. Wire, Auctioneer.

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Careful attention paid to Out-door Sales.

Consignments of Limited Goods will be received for Private Sale at a reasonable charge.

Private Sales every day, from a large assortment of Parlor, Dining, Bed-Room and Kitchen Furniture, Plaques, Carpets, Mattings, Feather-Beds, Mattresses, Cooking Stoves, Crockery, etc. Furniture taken on storage at moderate rates. my7 2m

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Those wishing bargains in HAIR GOODS should drop in at 282½ CAMP STREET, where a well-selected assortment of everything in the Hair line, of all shades of color, is offered to cash purchasers. A Hair-Dressing Saloon is connected with the establishment.

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31.....EXCHANGE ALLEY.....31

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The wonderful celerity with which this combination of CARBOLIC ACID with OTHER SOOTHING AND CURATIVE EMOLIENTS

HEALS THE MOST VIRULENT SORES AND ULCERS

is something akin to the marvelous. It is with pride that the proprietors call attention to the gratifying fact that

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CARBOLIC SALVE Positively cures the worst Sores.
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of the business, which will be found equal in all respects to any Pharmacy in this country, and the public may rely upon Prescriptions being compounded, AT ALL HOURS, with PERFECT ACCURACY, of the BEST MATERIALS and by the most competent PHARMACEUTISTS. French, German and Spanish spoken.

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A preparation invaluable to persons suffering from

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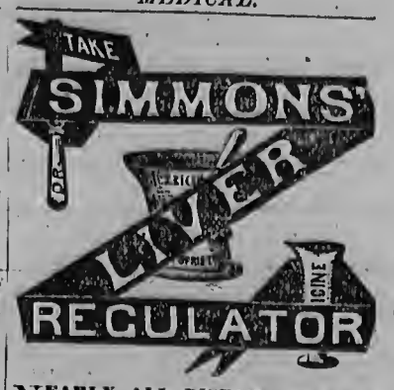
MEDICAL.



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SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Millers of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

ap25 1y

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

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Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

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DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

DONALD KENNEDY.

au11 1y Price, $1.50 per bottle. For sale by all druggists.

DR. TUTT'S VEGETABLE LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS,

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box. Sold everywhere.

Laboratory—Nos. 48 and 50 Cortlandt street, New York. oc2 1y5p

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AN EASY RIDDLE FOR LITTLE FOLKS.

I'm in "bread and cheese and kisses,"
I'm in old ladies and young misses,
I'm in apples, peaches, pears and grapes,
I'm in bonnets, dresses, gloves and capes.
Now riddle me, riddle me right,
And see how plainly I'm in sight.

II.

If I should tell you I'm in a house,
And at the same time I'm in a mouse,
Wouldn't you stare?
If I should say I'm part of a hen,
And at the same time part of your pen,
Do you suppose you'd care?
I am in a house, in mouse, in hen, in pen,
I'm in a kennel, and I'm in a den,
I'm in fresh-water lake, and salt-water sea;
Riddle this right and you'll find me.

III.

Heigh-ho! Find me there;
Find me here, everywhere;
In your head, your eye, your ear;
In your smile and in your tear;
In your fingers, in your toes;
In your blessings, in your woes.
Riddle me now and see how true
Are the words I have spoken to you.

Greta and Her Ten Servants.

There was once a little girl who sat alone in a cold, dark garret and wept. She had neither father nor mother; she was poor and forsaken. But the sun, which was then setting, peeped forth from a cloud and spread a crimson light in the little attic. The door opened softly, and a little, bent old woman stuck in her head.

"Come in, aunty," said the little girl pleasantly.

"I am tired; may I sit on your little stool?" asked the old woman. "Will you give me something to drink, for I am so thirsty?"

The child took her little bowl of milk and gave it to the old woman. That was to have been her evening meal; but she was such a good little girl. When the old woman had drank the milk she seemed to become more beautiful and friendly; the sun shone on her silver hair and made her cheeks red. She sang softly to herself:

"But I would like to know
Why you weep, little Greta!"

"Why," said the little girl, "I am so lonesome and have no one to play with. The watch-dog is so old and sensible, and the hens have their chickens to attend to. Nobody teaches me anything; I can do nothing for uncle's comfort; he goes to the ale-house, and when he comes home I am afraid of him; I may well weep. Often I am hungry. I am poor and have nothing."

"You have much that you are not aware of," said the old woman. "Will you believe my words? You have ten servants."

Greta made big eyes. She looked around her.

"See here!" said the old woman, taking her hand and pointing to the little fingers. "They are called Tummetott, Slickepott, Langeman, Gullebrand and Lillepyt. Have you heard anything new?"

Greta looked at her hand, and—was she dazzled by the sunlight, or how was it? It seemed to her that every one of her fingers was a little person with a little face. Tummetott was short and thick, looking meditative and wise; his neighbor had a pert and conspicuous appearance; and solemn Langeman was adorned by the old woman with a little silver helmet, and Gullebrand at his side was allowed to wear a little gold ring as a belt around the waist, and a silver shield. Lillepyt looked like a boy, and bowed, laughing.

"Can you say now that you have no servants, skillful and good, if you will only allow them to learn something? Only try."

Greta clapped her hands. The fingers now looked as usual, but the little thimble and sewing-ring still remained. The old woman kissed little Greta and went away.

The little girl ate dry bread and drank water; but when she looked at her hands she laughed at her small servants.

"Now you shall help me make uncle's bed!" cried she gladly, and they all hastened to lift the pillows and turn the coverlid, and Lillepyt did what he could.

That next morning, when Greta awoke, she told Tummetott and all his four companions to come and dress her and comb her hair. They had never done it so well before. Her hair shone like the cat's when he has just washed himself, and her shoe-strings were carefully tied. After she had said her morning prayer she ran out to meet her uncle. It snowed terribly, and the wind rustled the trees so that it looked as if they shook their heads at all who went by.

"Do not go to the village to-day, uncle," said Greta. "Stay at home with me. I have ten little servants who will get dinner for you."

"What is the child talking about?" said Uncle Lars a little testily. But he sat down to split kindling-wood, and then began to work on a fish-net which had long lain in the corner. But Greta ran to the hen and said: "Have you laid any eggs?" And the hen clucked contentedly. There lay a snow-white egg in the nest. Tummetott and Slickepott carried it immediately into the house, broke it into the bowl where the milk had been, and then Greta ran out and commanded her small servants to bind together a little whip. The tiny creatures worked so hard that they became red and warm, and beat the egg to a froth; and then Greta took a little flour and stirred it in, and some milk which she had got at a neighbor's. Ah! now the frying-pan stood on the fire, which blazed merrily; a little bit of butter was dropped in it, so that it sizzled. Yes, Tummetott, Slickepott, Langeman, Gullebrand were all good cooks, and Lillepyt served as scullion. What a hurry they were in! And how much they could do if they only tried!

There stood the dinner-table, spread with a coarse but clean tablecloth, smoking potatoes and a large herring, warm milk and the magnificent pan-cakes. Uncle was astonished at Greta. He ate right heartily, to her great satisfaction, and while she was clearing away the things she tried to think how she should be able to keep him at home, far from the wicked alehouse.

When it grew dark uncle took his cap, and Greta knew where he meant to go. She found his tobacco-pipe, filled it, lighted it, and then asked him coaxingly to stay until he had smoked it. Then she kindled a fire, seated herself on a stool at his feet and began to tell stories. At first he paid no attention; but soon he was amused and forgot himself for awhile in order to listen to the "silly talk." When he again made a motion to go she asked him to crack some nuts which she had got; she took down the old violin from the corner and begged him to play a little. He nnod up, kling! kling! until he himself was in good tune, and Greta saw with wonder how his Langeman and Gullebrand, and all their comrades, leaped about the strings and made such rapid motions to draw forth tunes. Greta herself now began to dance, and kept asking for more music until it became too late.

"It is scarcely worth while to go now," said he, half vexed, and laid down the violin. But it seemed right comfortable for him to sit at home in the quiet cottage when the storm raged outside. Oh, what a hurry the little fingers were now in to get supper ready, fondle her uncle, and make his bed! How glad little Greta was over her conquest and her ten tiny servants.

Greta became large, and her little hands could do more and more. She sewed and knit, she spun and wove so diligently. Such bright-scoured tins had no one else; such a white table and floor were not to be found in any other cottage. Her uncle had long since broken himself from going to the alehouse. He thrived in his neat, cozy house, where the industrious little girl bustled about so gladly.

"How can you keep things so nice, Greta, you who have no servant?" asked a rich peasant's daughter.

"Ah, I have ten!" said Greta roguishly. "They weave and spin, scrub and scour; they are never idle."

By and by a smart young peasant courted Greta, and then Gullebrand had a gold ring to wear. The same day the wedding was to take place the old woman came again, and had with her a thimble and a sewing-ring of purest gold; and, thus equipped, Langeman and Gullebrand moved still more handily. Greta thanked the old woman for her words about the little servants, and showed all the blessings they had brought to the house. She said to all poor little girls that they must not drop their hands, but try to see what they could learn to do. With aspiration in the heart, and the fingers set in motion, blessing is not far off.

Greta became happy and her home comfortable; the ten little servants worked there zealously, and when evening came they clasped each other mutely, and Greta thanked God for being able to work.—*From the Swedish of Northern Lights.*

Watching.

A general, after gaining a great victory, was encamping with his army for the night. He ordered sentinels to be stationed all around the camp, as usual. One of the sentinels, as he went to his station, grumbled to himself and said: "Why could not the general let us have a quiet night's rest for once, after beating the enemy? I'm sure there is nothing to be afraid of."

The man then went to his station, and stood for some time looking about him. It was a bright summer's night, with a harvest moon; but he could see nothing anywhere, so he said: "I am terribly tired; I shall sleep for just five minutes, out of the moonlight, under the shadow of this tree." So he lay down.

Presently he started up, dreaming that some one had pushed a lantern before his eyes, and he found that the moon was shining brightly down on him through a hole in the branches of the tree above him. The next minute an arrow whizzed past his ear, and the whole field before him seemed alive with soldiers in dark green coats, who sprang up from the ground where they had been silently creeping onward and rushed toward him.

Fortunately the arrow had missed him; so he shouted aloud to give the alarm, and ran back to some other sentinels. The army was thus saved; and the soldier said: "I shall never forget, as long as I live, that when one is at war one must watch."

Our whole life is a war with evil. Just after we have conquered it it sometimes attacks us when we least expect it. For example, when we have resisted the temptation to be cross and pettish or disobedient, sometimes when we are thinking, "How good we have been!" comes another sudden temptation, and we are not on our guard and do not resist it. Jesus says to us: "Watch and pray, that you enter not into temptation."—*Parables for Children.*

A CHILD KNOWN BY HIS DOINGS. Solomon said, many centuries ago, that even a child is known by his doings—whether his work be pure and whether it be right. Therefore, when you see a boy slow to go to school, indifferent about learning and seeking every opportunity to neglect lessons, you may take it for granted that he will be a blockhead.

When you see a boy anxious to spend money, and who spends every cent as soon as he gets it, you may know that he will be a spendthrift.

When you see a boy hoarding up his pennies, and unwilling to part with them for any good purpose, you may set it down that he will be a miser.

A FRIEND of the writer, just dead, would never tolerate evil speaking in his presence, always saying: "Don't take the judge's chair." Another, when evil is spoken against another, says: "Go on; I am ready to hear; only remember I shall go at once to the person and tell him all you say of him." Another used to exclaim: "Stop the trial till we send for the accused, and hear what he has to say for himself."—*Newman Hall.*

MEN judge us by the success of our efforts; God looks at the efforts themselves.—*Charlotte Elizabeth.*

Farm, Garden and Household.

Polled or Hornless Cattle.

The following on the no-horned cattle, in the *Country Gentleman*, from the pen of Mr. A. B. Allen, of this city, will be interesting to many who have a *penchant* for this breed of cattle:

"From childhood up these gentle domestic animals have been great favorites with me, and I have often wondered why they should not also be the same with all lovers of choice, useful cattle, especially when we find them so kind and peaceable in disposition, so quiet and safe to handle, so hardy and thrifty, and, finally, so profitable to breed and rear. It seems surprising, when we seriously reflect upon this subject, that horned cattle should have been almost universally preferred to the polled by the stock-raisers of America. It is not so in Europe, but in many districts there quite the reverse. There is a prejudice in this thing among our countrymen which to me is unaccountable. I trust, however, that their good sense, and, above all, their best interests, will ultimately get the better of this, and that in a few years hence polled cattle may largely prevail among us over the horned.

"Polled, or what are provincially called muley, dodded, humbled and no-horned cattle, were early imported into North America, but, unfortunately, so far as I can ascertain, have never been kept distinct in any considerable numbers, except among the Scotch settlers of Upper Canada. They are consequently now found promiscuously mixed up with their horned congeners over the whole country, and, like them, are of all sizes, shapes and colors. As a general rule, those of the smaller size will pick up a living along the roadside, and on poverty pasture, where an ordinary horned beast would starve. To this hardy character they add that of quick feeders, and will thrive more rapidly on good feed than horned cattle usually do. The cows often excel in the dairy; the oxen work well when broken to the yoke, and make the choicest of beef when turned off to fatten.

"The best polled cattle I have yet seen in our country were of a bright, Devon-red color, and much like this beautiful race in style and form, though rather more compact and heavier in the body. We recollect them well as long ago as the year 1825, grazing within a radius of twenty miles or more around the city of New York. Soon after this their owner commenced crossing them with short-horned bulls of a milking family, imported by the late Mr. Charles Henry Hall, of Harlem, and others. This cross rapidly changed in color from pure red to red and white, a rich strawberry roan, and occasionally almost entirely white, with a slight flecking of red. They grew up to nearly the size of moderate short-horns, matured early, and were almost universally good milkers, and more easily and quickly fattened when dried off and fed for the butcher. If we had the sagacity to keep up this cross-breed we had accidentally made, and exhibited them for prizes as a distinct class (for example, as the Ayrshire are,) at our cattle shows and fairs, and made their great merits known to the public of the agricultural press, as the English would have done, we should ere this have possessed a well-established combined dairy and beef race of cattle which no other save the pure short-horn could have excelled. I can also say the same—excepting horns—of the cross made with short-horns on the large black and white Dutch dairy cows, imported many years since into the neighborhood of New York city."—*New York Observer.*

DESTROYING THE CANKER-WORM. Mr. Pratt, superintendent of the public grounds at Concord, Massachusetts, has for the past three years had charge of the noble elms which line the streets of the ancient and historic town. He has experimented carefully with printers' ink, by applying it in various ways to the fruit-trees, sometimes directly to the bark, then by daubing tarred or brown paper and winding that around close to the ground. He has found it completely effectual, and has had best success by merely smoothing the rough bark slightly with a drawing-shave, and then spreading the ink directly upon the shaved surface.

It does not injure the tree, and is not only much faster put on, but more efficacious even than the use of the tarred or sheathing paper, for there is then left no hiding-place for the moth.

The slightest contact with the ink is death to the insect.

After using the ink upon all trees, large and small, elm and apple, without any paper, and for a period of three years, he sees no injurious effect on any tree.—*Horticulturist.*

CREAM PIE.—Cover the pie-tin with a good crust, but not too rich; then fill with sweet cream; sprinkle generously with flour and sugar; cover with crust; bake quickly, and you have a pie fit for a king. To be eaten when cold.

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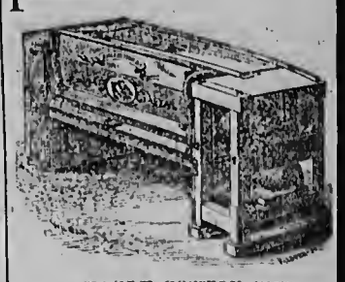
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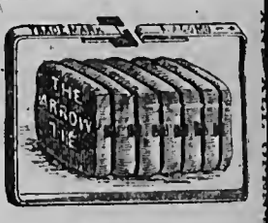

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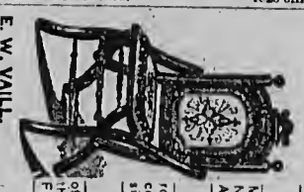

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ap9 ...m

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REFERENCES.—Mr. Robert Hare, General R. L. Gibson, Messrs. Perkins, Swenson & Co., New Orleans; Messrs. Bush & Gueno, Colonel Duncan S. Cage, Mr. Samuel Cragin, Terrebonne; Governor Baker, Dr. H. J. Sanders, Captain T. J. Shoffer, St. Mary; Mr. William F. Weeks, Messrs. Burguieres & Bouvillian, New Iberia; Mr. L. M. T. McClung, St. Bernard. ap16 2m

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TERMS, $3 A DAY.

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17.....CHARTRES STREET.....17

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New Orleans Markets.

From the New Orleans Price Current.

The river is 1 foot 1 inches below high-water mark.

The following are the arrivals since ...

Louisiana and Mississippi	bales... 3,806
Lake	" 7
Mobile	" 340
Florida	" 16
Texas	" 146
Total	4,375

On Saturday the market opened with nothing in the dispatches from Liverpool or New York to stimulate the demand. There was, nevertheless, a moderate inquiry, but mostly at prices ⅛@⅜c. under previous rates, while factors were unwilling to submit to any further decline in the medium grades, and evinced unabated firmness with regard to the better quantities, which continued scarce. Under these circumstances the only sale reported during the morning was 100 bales mixed cottons, at about previous rates, after which we noted further sales of 185, 105, 260 and 25 bales, making the trifling total of about 700 bales. The sales of good ordinary to low middling were reported to be at easier prices, without any quotable variation. A small lot of Liverpool middling sold at 17⅜c. On Monday the telegrams from New York and Liverpool not being of a tenor to stimulate the demand, and foreign exchange opening at a decline of 1-10 ₱ cent., we did not hear of a sale up to 12.30 P. M. There was, however, some inquiry, and brokers had made offers at easier rates, which they hoped would be accepted later in the day. The bulk of the business, which summed up 1,850 bales, was at prices which did not warrant any reduction in quotations, but with regard to barely good ordinary and the lower grades they met with more than usual neglect, and had such descriptions been pressed upon buyers they could hardly have been moved unless at a decline. On Tuesday factors evinced a disposition to meet the demand more freely, which imparted additional animation to the movement, and 3,250 bales changed hands at irregular and easier prices, requiring a reduction of our quotations to the extent noted in our remarks above.

The above makes an aggregate for the past three days of 5,600 bales, against 14,560 for the corresponding time last week and 10,250 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile Florida and Texas, are 1,139,650 bales, against 1,135,167 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 308,210 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 93,107 to Great Britain, of 108,925 to France and of 128,743 to other foreign ports. We quote:

Inferior	9¼ @ 10¼
Low ordinary	11 @ 11⅜
Ordinary	13 @ 13⅝
Strict ordinary	13⅞ @ 14⅛
Good ordinary	15⅛ @ 15⅜
Strict good ordinary	15⅝ @ 15⅞
Low middling	16⅛ @ 16⅜
Strict low middling	16⅝ @ 17⅛
Middling	17⅜ @ 17⅝
Strict middling	17⅞ @ 18
Good middling	18¼ @ 18⅜

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	4,375	
Arrived previously	1,260,832	1,265,207
		1,272,384
Exported past three days	10,011	
Exported previously	1,150,690	1,160,737
Stock on hand and on shipboard		111,617

LOUISIANA SUGAR.—The receipts on Saturday and Monday were confined to 145 hhds., and the sales embraced 500 hhds., including some in the sheds, at 7⅞c. for good common to fair, 8c. for fair to good fair, 8¼c. for good fair, 8⅝@8¾c. for fully fair, 8⅝c. for fully fair to prime, 9c. for prime, 9¼@9⅝c. for choice, and 10⅛@10¼c. for yellow clarified.

LOUISIANA MOLASSES.—On Tuesday 84 hhds. were received, and 10 hhds. sold at 45c. for good common fermenting.

CORN.—On Tuesday 2,900 sacks sold at 90c. for yellow, 92@93c. for white mixed, and 94@95c. for white.

OATS.—On Tuesday 1,150 sacks sold at 51@62c. ₱ bushel.

BRAN.—On Monday 700 sacks sold at $1.35@1.40 ₱ 100 lbs., and on Tuesday 500 sacks sold at $1.35@1.40 ₱ 100 lbs.

PORK.—On Tuesday 200 hhls. old mess sold at $17 ₱ bbl.

BACON.—On Tuesday 10 and 10 casks clear sides sold at 10¾c. ₱ lb.

HAMS.—On Saturday 25 tierces sold at 12@13c., and on Monday 40 tierces sold at 12½@13c. ₱ lb. They are now quoted at 12½@13½c. ₱ lb.

LARD.—On Tuesday the market was almost bare, and 50 tierces refined sold, to arrive, at 11c., and 25 on the spot at 11c. ₱ lb. Tierce, refined, is now held at 11¼c., and keg 11¾c. ₱ lb.

BREAKFAST BACON.—Is in better demand, and held at 11½@12c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111¾@112 (against 112¾ at New York,) and, after a fair business, closed at 111¾@112⅛ (against 112⅝ in that market).

Nothing has been reported in silver. It is quoted at 107¾@108⅝ for American half dollars and 110@111 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	5 00	9 75
Corn mills, Colsman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	35	38
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	16
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	40 00
FLOUR, ₱ bbl.:		
Double extra	— —	5 50
Superfine	— —	5 00
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	23 00
Choice	— —	26 00
IRON, ₱ ton:		
English, ₱ lb	4½	5½
Swedes, assorted	7½	8
Hoop	7	9
Nail rods	— —	9
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	32
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	8	88
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¾	11¾
Pulverized	11¾	11¾
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Souchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	110 00	115 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane carts	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, May 5, 1874.

Texas beeves, choice, ₱ head	$— — @$45 00
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	20 00 @ 28 00
Texas cattle, third quality, ₱ head	12 00 @ 15 00
Western beeves, ₱ lb. net	10 @ 12½
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	55 00 @ 60 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	8 00 @ 10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
J. Worth & Co., St. Louis, Mo.

Architects.
J. H. Dunn, 479½ Josephine street.
T. Whitney Carter, 58 Caronidelet street.

Bakery.
Old Basin Bakery, 7 Old Basin.
Poydras Market Bakery, 226 Poydras street.
Times Bakery, 53 Annunciation street.

Bed Springs.
John Filhu, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kalmbulz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
A. J. Holman & Co., Philadelphia.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Estoup, 389 Dryades street.
Louis Glaubel, 578 Magazine street.
James Stimpson 423 Dryades street.
John George Wagner, corner Ursulines and Dauphine streets.

Brokers.
M. F. Bonis, 6 Carondelet street.
Tim Doherty, 25 Carondelet street.
E. H. Levy, 126 Gravier street.
J. W. Penrce, 13 Carondelet street.

Butchers.
Dennis Bruza, stalls 13 and 15, Dryades Market.

Carpenters.
Frank H. Drake, 278 Magazine street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

Cheap John.
Mrs. D. J. Loewenstein, 549 Magazine street.

China and Crockeryware.
Paul J. Christian, 36 Camp street.
Samuel E. Moore, 102 and 104 Gravier street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor Franklin and Erato sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
H. Mollegen, 321 Rampart street.
William Veldeu, cor. Prytania and Philip sts.

Confectionery.
F. Trolle 590 Magazine street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. George J. Friedrichs, 155 St. Charles street.
Dr. Charles E. Kells, 12 Dauphine street.

Direct Trade.
Dr. Thomas D. Worrall, American Director of Direct Trade Company, 24 and 26 Camp street.

Dressmaking.
Mme. Fe. Toccanier, 190½ Canal street.

Drugs.
Wm. Orauer, cor. Dryades and St. Andrew sts.
F. Jorger, corner Second and Dryades streets.
I. L. Lyons, corner Camp and Gravier streets.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 61 Carondelet street.
Bush & Levert, 31 Perdido street.
W. Harrington & Co., 79 Carondelet street.
A. Meynier, Jr., 55 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fertilizers.
Meeker, Knox & Shultz, 49 Carondelet street.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Customhouse street.
F. Wagener, 13 Baronne street.

Furniture.
John Bois, 291 Camp street.
Hugh Flynn, 167 Poydras street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.

Gas Carburetter.
Pratt & Co., 169 Common street.

Gas Fixtures.
P. H. Galnian, 280 Camp street.

Grocers.
V. Bash, corner Camp and St. Mary streets.
John McMains, 572 and 574 Magazine street.
J. L. Richards, 508 Magazine street.

Hair Goods.
George T. Schilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Insurance.
American Life Insurance Company, John D. Scott manager, 10 Caroudelet street.

Iron Manufacturers.
M. Walker & Sons, Philadelphia.

Job Printing.
A. W. Hyatt, 38 Camp street.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Burnham's Water Wheel, N. F. Barnham, York, Pa.
W. L. Cushing, 51 St. Charles street.
Moneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Medical.
Anti Rheumatic Mixture, W. J. Jargielewicz, corner Magazine and Thalia streets.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
L. L. Lyons, corner Camp and Gravier streets.
Metaphysical Discovery, Mrs. A. G. Brown, New York.
Dr. Pierce's Guiden Medical Discovery, Buffalo, New York.
Rupture and Piles Cure, Dr. H. Neeson, 182 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Millinery.
Mme. L. F. Lahauve, 452 Dryades street.

Mineral and Soda Water.
Eckelmarg, corner Washington street and St. Charles avenue.

Monochromatic Pictures.
Mrs. A. J. Richmond, 101 Carondelet street.

Moss.
New Orleans Moss Company, John C. Weems manager.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
H. H. Hoss, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Newspapers.
Day-Book, New York.

Optician.
William Bohne, 1 Caroudelet street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Paper Patterns.
Botterick's Paper Patterns, William E. Cooper, agent, 89 Canal street.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Portrait Painters.
G. D. Conlon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad office, corner Camp and Common streets.

Restaurants.
Four Seasons Restaurant, J. Bosio, 155 Chartres street.
Magnolia House, 95 St. Charles street.

Seeds.
Watermelon Seed, A. M. Box, Knoxville, Texas.

Sewing Machines.
New Home Sewing Machine Co.
M. S. Hedrick, 106 Canal street.

Soaps.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.

Stoves.
J. H. Campman, 133 Poydras street.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 40 Camp street.
Rice Bros & Co., 89 and 91 Camp street.

Tents.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
E. Bourgeois, 19 Conti street.
Ed. L. Zell, cor. Canal and Carondelet streets.

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Religious Notices.

SUNDAY SCHOOL CONVENTION.—There will be a Sunday School Convention of the Camden district, Alabama Conference, to be held in Georgiana, Alabama, May 28-31. The following is the programme of exercises:

THURSDAY NIGHT, MAY 28.—Sermon by Rev. J. M. Mason.

FRIDAY, MAY 29.—9 o'clock A. M.—Organization. 9½ o'clock.—Subject: The Importance of Catechisms in the Sunday School; Revs. M. M. Graham and R. Smiley. 11 o'clock.—Subject: The Utility of Uniform Lessons; Revs. J. M. Mason and J. S. Rencher. 3 o'clock P. M.—Devotional exercises. 3½ o'clock.—Subject: The Place and Use of Music in the Sunday School; Revs. A. M. Jones and J. S. Peavy. 7½ P. M.—Devotional exercises. 7¾ P. M.—Subject: The Relation of Parents to the Sunday School, and their Duty; Mr. J. S. Dickinson and Rev. J. M. Scott.

SATURDAY, MAY 30.—9 o'clock A. M.—Devotional exercises. 9½ o'clock.—Subject: The Relation and Duty of the Church to the Sunday School; Revs. J. L. Skipper and A. R. A. Purifoy. 11 o'clock.—Subject: The Relation of the Pastor to the Sunday School, and his Duty; Revs. J. W. Shores and M. Padgett. 3 o'clock.—Devotional exercises. 3¾ o'clock.—Subject: The Benefits to Society of Sunday Schools; Mr. W. E. Shores and Rev. T. Y. Abernathy. 7½ o'clock.—Devotional exercises. 7¾ o'clock.—Subject: Sunday School should be Denominational; Revs. E. W. Soloman and N. Gillis.

SUNDAY, MAY 31.—Preaching at 11 o'clock A. M. and 7¾ P. M. 3 o'clock P. M.—Grand Sunday school rally.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Fannin circuit	June 13, 14
Hillsboro circuit	20, 21
Walnut Grove circuit	27, 28
Centerville circuit	July 4, 5
Philadelphia circuit	11, 12
Morton circuit	18, 19
Forest circuit	25, 26
Trentun circuit	Aug. 1, 2
Raleigh circuit	8, 9
Garlandsville circuit	15, 16
Brandon station	22, 23

The District Conference will be held at Scotland chapel, on the Walnut Grove circuit, August 27-30. Brethren of other districts are invited to attend.

7 F. M. WILLIAMS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield and Pleasant Hill circuit, at Pleasant Hill	May 9, 10
Beulah circuit, at Pinegrove	16, 17
Cadilo circuit, at Belle Bower	23, 24
North Bossier circuit, at Concord	June 6, 7
Shreveport station	20, 21
DeSoto circuit, at Keachie	July 4, 5
Manny circuit, at Prospect	11, 12
Anacoco circuit, at Oak Grove	18, 19
Springville circuit, at Unity	Aug. 8, 9

The District Conference for Shreveport district will be held at Pleasant Hill, commencing on Wednesday, July 22, and will embrace the fourth Sunday of the month. The preachers and all the official members of the church in the bounds of the district are specially invited to attend.

7 NEM. SKIPWORTH, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Pattersonville	May 23, 24
Franklin	30, 31
Abbeville	June 6, 7
New Iberia	13, 14
Opelousas and Washington	20, 21
St. Landry	27, 28
Vermillionville	July 4, 5
Calcasieu and Sagartown	11, 12
Lake Charles	18, 19
Grand Chenliere	25, 26

Let *each* steward be ready to report *full* work.

30 J. E. CONN, P. E.

ALEXANDRIA DIS.—SECOND ROUND.

Centerville and Trinity	May 9, 10
Bayou Boeuf and Evergreen	16, 17
Spring Creek and Chicot	23, 24
Cottile	30, 31
Alexandria and Pineville	June 3, 4
Rapides	6, 7
Harrisonburg and Sicily Island	13, 14
Caldwell and Dugdemona	20, 21
Columbia	27, 28
Montgomery	July 4, 5

30 J. H. STONE, P. E.

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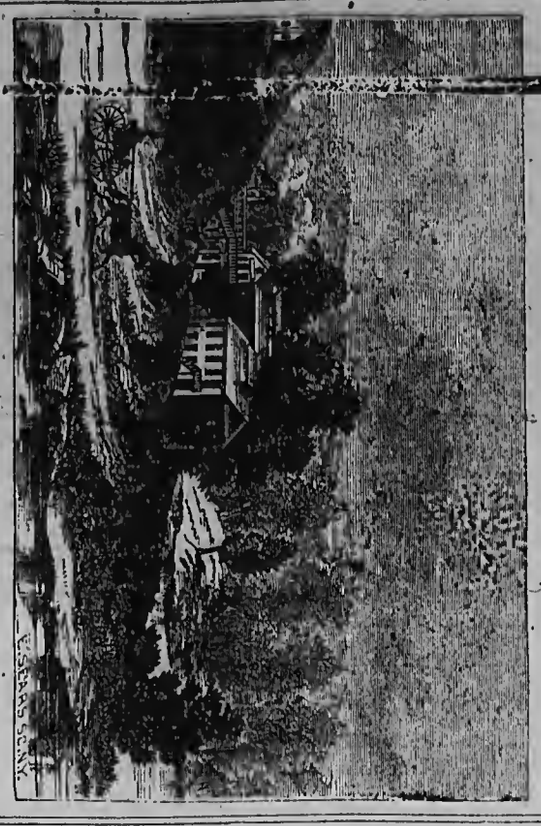

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12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

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VOL. 20. NEW ORLEANS, THURSDAY, MAY 14, 1874. NO. 20.

News of the Week.

DOMESTIC.

LITTLE ROCK, May 6.—The two missing judges, Bennott and Searle, escaped from their captors in Saline county last night, and arrived in the city to-day under a Federal escort, which went out last night and again this morning to look for them.

The judges of the Supreme Court (McClure, Stephenson and Searle) held a meeting to-day to hear the application for a mandamus to compel the State treasurer to honor the drafts of Joseph Brooks on the treasury as Governor. The matter was taken under advisement until ten o'clock to-morrow. The session was held at the State House. The constitution requires a full bench to do business. No lawyers were in attendance except those inside Brooks' line.

Baxter received one company of reinforcements to-night.

Matters are becoming more critical and complicated every day. The State House party have been engaged to-day in throwing up earthworks in the rear of the Benjamin block, just opposite to the State House. The same strictness as last night is observed in both camps.

To-night double sentinels surround the State House and the Anthony House, and it is with some difficulty that citizens can pass.

INDIANAPOLIS, May 6.—The municipal election to-day was one of the most hotly contested ever held in this city, and the vote was the heaviest ever polled, resulting in a victory for the Democrats and temperance party.

The Democrats elected nine out of thirteen councilmen, the council standing Democrats sixteen, and Republicans ten. The Democratic candidate for mayor was also elected.

This is the first time in eighteen years that this city has been under Democratic control. The temperance ticket was elected at Jeffersonville, Peru, Muncey, Waterloo, Anderson, Wabash, New Albany, Franklin, Angola, Madison and Crawfordsville.

JEFFERSON, TEXAS, May 7.—The Southern Baptist Convention organized to-day; about three hundred delegates present.

James P. Boyce, D. D., of Louisville, presided; Drs. Burrows, of Richmond, Jones, of Nashville, Crane, of Texas, Devatie, of Georgia, are the vice presidents; Messrs. Tuggle and McCall the secretaries.

PHILADELPHIA, May 7.—The contributions to the Louisiana sufferers reach a total of over $18,000.

LITTLE ROCK, May 7.—The Supreme judges, after marvelous adventures, came upon a squad of United States infantry under Lieutenant Morrison, who had been sent out to effect their rescue, if possible. Not recognizing the men, Bennett jumped from his horse and broke for the woods, and could not be found. After their true character was ascertained Searle and Sunmerhill were taken to the United States garrison and afterward to the State House. In about an hour Bennett was brought in by another squad of soldiers, who had been sent out to search for him.

CINCINNATI, May 8.—The committee appointed to arrange for the decoration of the soldiers' graves commenced work to-day. They have invited the friends of the Confederate soldiers buried at Spring Grove to decorate the graves of the latter.

WASHINGTON, May 9.—The court of inquiry have acquitted General O. O. Howard.

MOBILE, May 9.—The Mobile Fair Association closed its first exhibition to-day. It is admitted by all to have been creditable to the taste and liberality of the people and managers. During the five days, it is estimated, over thirty-five thousand people visited the grounds.

WASHINGTON, May 10.—At a very late hour last night a plan of adjustment for the serious troubles in Arkansas was telegraphed from this city to both the disputants for the office of Governor of that State. Their representatives and attorneys had been in session all day yesterday, and were also with the Attorney General, at his private residence, up to midnight last night discussing some method which would receive the approval of the general government.

It has now been agreed that both parties call a session of the Legislature to meet at Little Rock on the fourth Monday in May; each to make a special call; no opposition to be made by either party, and the Legislature to receive the claims of Brooks in opposition to Baxter; both parties to have a full hearing, and the Legislature to determine who received a majority in 1872. Both Governors are to disarm, with the exception of a body guard, and to abstain from all warlike movements and from all interference with each other or their adherents.

The Attorney General dispatched to both parties the telegram, of which the above is the substance, saying it was submitted for the approval of the contestants, and expressing the hope that it would settle the questions at issue.

WASHINGTON, May 12.—The *Star* says that a dispatch has been received from Brooks in response to the telegram sent last night. Brooks declines to accede to the terms proposed.

The telegram was the subject of some discussion at the cabinet meeting to-day, and it may be that the President will feel called upon to decide definitely some time to-day in the contest.

The refusal of Brooks to accede to the request made by the President in the interests of peace will very likely lessen the communication with that party, and it appears very probable that the next advices from here may be sent to the United States forces at Little Rock, containing the decision of the government, and asking that all parties shall be made to respect it.

LITTLE ROCK, May 12.—Brooks still occupies the State House and surroundings. Whether he intends to vacate or not, under the President's instructions, is not known.

Both houses of the Legislature met this morning at the Ditter building. There were eleven senators and forty representatives present, lacking three of a quorum—one in the Senate and two in the House. It is generally conceded that there will be a quorum in both houses to-morrow.

The Baxter men are jubilant at the idea of Brooks having to vacate the State House.

The regulars yesterday took all the arms at the arsenal to pieces to prevent either Brooks' or Baxter's people from using them.

The clerk of the Circuit Court swore in the members of the Legislature.

FOREIGN.

MADRID, May 6.—During the bombardment of Bilboa by the Carlists one hundred and fifty citizens were killed and wounded by shells which fell in the city.

Serrano arrived here to-day. He was enthusiastically received. The streets and houses were decorated.

The government army is marching on Durango. Gen. Concha, with his command, was to leave Bilboa to-day. Bodies of Carlists are reported at Amescon and Estella.

LONDON, May 6.—The American Oriental Topographical corps, now in the Holy Land, have reached Jerusalem, after making several successful explorations in the vicinity of Mount Sinai. They report, as a remarkable fact, that they were detained by a heavy snow-storm, during two days, near the mount. The expedition will leave soon for Bashan and Moab.

MADRID, May 8.—The Republican troops have come up with a body of Carlists, under command of Don Alfonso, and defeated them with heavy loss.

LONDON, May 12.—A special dispatch from St. Petersburg to the *Pall Mall Gazette* says that the Grand Duke Nicholas, brother of the Czar, has been arrested, but on what charge is not known. His house was searched by the police. There is great excitement in St. Petersburg in consequence.

A Disease-Destroying Tree.

The following paragraph appeared lately in the *Medical Times and Gazette*, and has been copied into some of the daily newspapers:

"M. Gimbert, who has been long engaged in collecting evidence concerning the Australian tree, *Eucalyptus globulus*, the growth of which is surprisingly rapid, attaining, besides, gigantic dimensions, has addressed an interesting communication to the Academy of Sciences. This plant, it now appears, possesses an extraordinary power of destroying miasmatic influence in fever-stricken districts. It has the singular property of absorbing ten times its weight of water from the soil, and of emitting antiseptic camphorous effluvia. When sown in marshy ground it will dry it up in a very short time. The English were the first to try it at the Cape, and within two or three years they completely changed the climatic condition of the unhealthy parts of the colony. A few years later its plantation was undertaken on a large scale in various parts of Algeria. At Pardock, twenty miles from Algiers, a farm situated on the banks of the Hamyze was noted for its extremely pestilential air. In the spring of 1867 about thirteen thousand of the eucalyptus were planted there. In July of the same year—the time when the fever season used to set in—not a single case occurred; yet the trees were not more than nine feet high. Since then complete immunity from fever has been maintained. In the neighborhood of Constantine the farm of Ben Machydin was equally in bad repute. It was covered with marshes, both in winter and summer. In five years the whole ground was dried up by fourteen thousand of these trees, and farmers and children enjoy excellent health. At the factory of the Gue de Constantine in three years a plantation of eucalyptus has transformed twelve acres of marshy soil into a magnificent park, whence fever has completely disappeared. In the Island of Cuba this and all other paludal diseases are fast disappearing from all the unhealthy districts where this tree has been introduced. A station-house at one of the ends of a railway viaduct in the department of the Var was so pestilential that the officials could not be kept there longer than a year. Forty of these trees were planted, and it is now as healthy as any other place on the line. We have no information us to whether this beneficent tree will grow in other than hot climates. We hope that experiments will be made to determine this point. It would be a good thing to introduce it on the west coast of Africa."

The statement so given appears to require some modification. When mentioning that the tree in question has "the singular property of absorbing ten times its weight of water from the soil," we should have been told the length of time taken to perform the operation—a day, a week, or how long. All trees whatsoever absorb moisture from the soil, equal to their own weight in a certain period of time, some more than others, and the *Eucalyptus globulus* may in this respect only offer a more than usually favorable specimen. We wish the account given had been more precise, and, for practical purposes, more trustworthy. All trees not only absorb moisture from the ground, but are useful in drying up marshy places by means of exhalation. The fir tribe, being evergreen, are for the purpose invaluable. Exhaling from all points, they send off moisture into the atmosphere, where it is dispersed by winds, and which, when condensed by cold, falls down as rain. Hence plantations of firs not only dry the land, but beneficially water it; the two phenomena united being productive, less or more, of improved sanitary conditions. We shall be glad to hear on good authority that the *Eucalyptus globulus*, if planted in this country, will realize all that is said of its superior properties.—*Chambers' Journal.*

Books and Periodicals.

FROM the Southwestern Book and Publishing Company, St. Louis, Missouri, we have received the Southern Review, published under the auspices of the Methodist Episcopal Church South, and edited by that thorough and ripe scholar, the Rev. A. T. Bledsoe, LL. D. The work contains nine chapters, all full of richest thought and exhaustive information. The fourth chapter treats on "History of Infant Baptism." Armed with the facts elucidated in this chapter, we are amply prepared to discomfit all immersionists with their sophisms.

FROM Smith, English & Co., Philadelphia, Pennsylvania:

MODERN SKEPTICISM. A Journey Through the Land of Doubt and Back Again. A Life Story. By Joseph Barker.

This is a book which will be very profitably perused by all who cannot as yet, with the man of God, declare: "My heart is fixed, O Lord, my heart is fixed."

FROM the same publishers:

URIEL, OR SOME OCCASIONAL DISCOURSES. By Joseph A. Seiss, D. D.

In the discourse on "The Day of the Lord" occurs this eloquent passage: "That hour—the last—will be an hour of the night, both literally and figuratively. Night is the time when thieves work; and the statement is that he will come as a thief in the night. When the enembodied Word of God, at the beginning, first came into our world it was night, for darkness was upon the face of the deep; and that Word was, Let there be light, and there was light. When that same Word became incarnate, and was born into the world as a man, it was in the night—while shepherds were keeping watch over their flock by night. And so his coming in the great day shall also be in the night."

FROM the same publishers:

SOLAR HIEROGLYPHICS, or the Emblematic Illustrations of the Revealed Doctrine of the Tri-Personal Godhead which are Discernible in the Solar Light. With an introduction by Rev. J. Grier Ralston, D. D. Price, seventy-five cents.

A book which every meditative Christian ought to peruse.

FROM Scribner, Armstroug & Co., New York:

WHAT IS DARWINISM? By Charles Hodge.

We have perused this work with great pleasure, and quote one of the erudite author's closing remarks: "What is Darwinism? It is atheism. This does not mean that Mr. Darwin himself and all who adopt his views are atheists, but it means that his theory is atheistic—that the exclusion of design from nature is tantamount to atheism." We want all our friends to buy and read this book. Price, $1.50.

A WELL-KNOWN German florist related, in a high state of irritation, his troubles in this way. He said: "I have so much drouble unit de ladies ven dey come to buy mine rose; dey vants him hardy, dey vants him doubles, dey vants him mooudly, dey vants him fragraud, dey vants him nice gouler (color,) dey vants him ebberydings in one rose. I hopes I am not vat you calls von uncaliant man, but I have sometimes to say to dat ladies: 'Madame, I never often see dat ladies dat vas heautiful, dat vas rich, dat vas good-temper, dat vas youngs, dat vas clever, dat vas perfection in one ladies. I see her much not!'"

A YOUNG LADY writes to an exchange giving a receipt for having fun. She says: "Invite half a dozen girls and boys to your house when your pa and ma are away; put a half dollar silver piece in a dish with molasses an inch deep in it, and offer it to the boy who gets it with his mouth. The more the boys who try to get it, the more fun there will be." That girl deserves a diploma.

IT WAS a good turn a Bangor German made to some boys who serenaded roughly his second marriage, because it followed so soon after the first:

"I say, poys, you ought to be ashamed of yourselves to be makin' all this noise ven there vas a funeral here so soon."

KNOWLEDGE is a comfortable and necessary retreat and shelter for us in an advanced age; and, if we do not plant it while young, it will give us no shade when we grow old.—*Chesterfield.*

Reports of Committees.

REPORT NO. I OF THE COMMITTEE ON REVISAL.

After having carefully considered sundry memorials from the Kentucky, Mississippi and other Conferences, requesting that District Conferences be authorized to examine and correct annually the records of Quarterly Conferences, and inspect church registers, your committee recommend the following, viz.:

"That the recording stewards be required to send their records of Quarterly Conferences to the District Conferences annually for inspection; provided the Annual Conference shall so direct." And that this be placed in the Discipline, on page 53, under question 4, after paragraph 8.

Your committee also recommend that the following be inserted on page 49, just before paragraph 6:

"To appoint committees to examine Quarterly Conference records, when so directed by the Annual Conference."

Your committee have also considered a memorial, from the St. Charles District Conference of the Missouri Conference, asking that secretaries of District Conferences be allowed to hold office for the period of four years, and that each be ex-officio a member of his Conference during his term of office; and recommend that you do *not* concur.

Having likewise considered the resolution of the Holston Conference, instructing the delegates of said Conference to urge the General Conference to insert in the Discipline the "boundaries of the several Annual Conferences," your committee recommend that it be done.

A resolution of the Louisiana Conference, referred to your committee, requesting that the General Conference so amend the language of the General Rules of the "United Societies," organized by Mr. Wesley in 1739, on page 26, chapter 1, section 2, as that it shall be stated, in direct terms, that these are the General Rules of the Methodist Episcopal Church South, was duly considered; and we recommend *non-concurrence.*

A memorial from the West Texas Conference, relating to a change in the office of "baptism of those of riper years," requesting that the word *may* be put instead of "shall," on page 201, section 3, chapter 13, so that the parenthesis shall read ("or if he shall deserve it *may* immerse him in water,") has been carefully considered, and your committee recommend *non-concurrence* therewith.

Also a memorial from Cibolo circuit, West Texas Conference, asking that the minimum number of trustees be *three* instead of "five," has been considered, and we recommend that the language of the Discipline be so changed, on page 102, chapter 3, section 16, answer 3 to question 2, that it be made to read, "otherwise seven, five or three." Paragraph as amended: "3. Let nine trustees be appointed for holding church property, when proper persons can be procured; otherwise seven, five or three, who shall elect their own chairman, secretary and treasurer."

A paper from the North Georgia Conference, requesting that the following action of the General Conference of 1870 be put into the Discipline, viz., "that each Annual Conference elect a corresponding secretary to represent the Sunday school interests of *that* Conference to the Sunday school secretary elected by the General Conference" (Journal, page 216,) has been considered, and your committee recommend that the same be made answer 4, on page 114, chapter and section 5, and that the notation of answer 4 be 5.

Your committee have had under consideration the memorial from the Louisville Conference, asking that statistics necessary to the report in the General Minutes be categorically stated in the Discipline, and recommend *non-concurrence.* Also a paper from the same Conference asking for the same conditions to obtain in the selection of trustees for school property as exists in relation to church-houses, etc., has been considered, and your committee recommend *non-concurrence.*

A memorial from the Mississippi Conference, praying this body to restore question 2, section 15, chapter 2, edition of Discipline 1858, has been before us, and we recommend *non-concurrence.*

Your committee, having duly considered a memorial from the Virginia Conference, asking that the law governing local preachers be amended, recommend the following to be placed in the Discipline, on page 89, as the fifth answer to question 4, viz.: "A preacher receiving a certificate of location or of official standing, and failing to present the same to some Quarterly Conference within the period of six months from the date of said certificate, shall not be recognized as a local preacher in our church, unless he satisfy the Quarterly Conference that the failure was unavoidable."

Your committee had referred to them "preamble and resolutions modifying the office of presiding elder," signed by N. Scarritt and others. This paper is reported back to the General Conference with the recommendation that it be referred to the committee on itinerancy.

Also a resolution signed by M. M. Pugh and N. Scarritt, touching "the trial of a local preacher," which is returned to the Conference with the request that it be referred to the committee on church trials.

Respectfully submitted.

JOHN W. HANNER, Chair'n.

Laid on the table under the rule of May 8, 1874.

REPORT NO. I OF THE COMMITTEE ON BOUNDARIES.

Your committee on boundaries would respectfully beg leave to submit the following partial report. Many of the memorials referred to them are yet under advisement, but they have duly considered others, and as the sense of the committee thereon recommend the adoption of the following:

1. That the Territories of Colorado and New Mexico be and they are hereby erected into a separate Conference under the name and style of the "Denver Conference."

2. That the Territory of Montana be and the same is hereby created a separate Conference by the name and style of the "Montana Conference."

3. That so much of the "work" in the States of Texas and Louisiana as is under the supervision of the German ministers of our church be and the same is hereby created a separate Conference, by the name and title of the "German Mission Conference of Texas and Louisiana."

4. That the name of the West St. Louis Conference be and the same is hereby changed to that of the "Southwest Missouri Conference."

5. That the memorial from Oak Bowery, Soule Chapel, Cusseta and Hopewell appointments to be transferred from the North Alabama Conference to the Alabama Conference be not granted.

6. That the thirty-sixth parallel be and the same is hereby established as the boundary line between the Los Angeles and Pacific Conferences.

7. That so much of the Alabama Conference as lies north of the Noxubee and west of the Tombigbee rivers, and embraced in ————, be and the same is hereby added to and made a part of the North Mississippi Conference.

8. That so much of the Little Rock Conference as is embraced in Perry county be and the same is hereby transferred to and made a part of the Arkansas Conference.

9. That the memorial to change the boundary between the Louisville Conference and the Kentucky Conference be not granted.

10. That the memorial of the North Alabama Conference, asking that the name of the Alabama Conference be changed to that of South Alabama Conference, be not granted.

Respectfully submitted.

R. ALEXANDER, Chair'n.
R. E. ANDERSON, Sec.

LOUISVILLE, May 8, 1874.

Laid on the table under the rule of May 8.

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS, NO. 1.

Your committee have as thoroughly as possible considered the exhibit of the Publishing House of the Methodist Episcopal Church South for the four years ending April 30, 1874, by A. H. Redford, agent. Through a sub-committee, and with assistance from Dr. Redford, whose presence was invited, they have carefully examined, item by item, every section of the exhibit; and from information thus obtained, in addition to inquiries made by the committee as a whole, they are fully satisfied that the statement of facts and figures contained in the exhibit, including the estimates of values, is fairly and properly presented, and that the exhibit is correct and trustworthy in every particular.

Your committee have also considered the report of the book committee, expressing full approval of the policy of the agent, and of his able and successful management of the Publishing House, for which that committee state a debt of gratitude is due him from the whole church. Besides, your committee have undoubted evidence that the agent, in the spirit of self-sacrifice, has employed with success not only the resources of the Publishing House, but his private credit and means, to sustain and promote the important interests committed to his care, and so seriously threatened in the midst of the great financial disasters of the country.

Your committee offer the following resolutions for adoption by the General Conference, viz.:

Resolved, That we approve the financial management of the Publishing House by the agent, including herein the erection of a spacious and elegant building in the place of the old structure destroyed by fire, by which the Publishing House has acquired largely increased facilities for its business.

Resolved, That not only are we convinced of the solvency of the Publishing House, but, in view of the stringency of the money market, we are highly gratified with the increase of its receipts and assets, and with the prospect of its ability to meet its liabilities at maturity, thus giving assurance, if our preachers and people will do their duty, of continued and enlarged prosperity in the diffusion of a sound religious literature.

Resolved, That we express to Dr. Redford our grateful acknowledgments for his assumption of personal hazards and risks in carrying on the business of the Publishing House, in addition to the faithful discharge of his official duties as agent.

Respectfully submitted.

W. C. JOHNSON, Chair'n.

Adopted May 8, 1874.

REFERRING to the marriage of the Rev. Olympia Brown, of Bridgeport, to Mr. J. H. Willis, the *Independent* expresses the hope "that Mr. Willis will prove himself well fitted for the high and responsible calling of a pastor's husband." From inadvertence, however, or some other cause, the Scriptures have remarkably failed to indicate the qualifications of the husband of a minister.

Letter from China.

SHANGHAI, CHINA, March 23, 1874.

MR. EDITOR: I have received communications from many dear friends of Jesus who love his cause, and are doing all they can to promote his glory in Christian and in heathen lands. They write me that many are taking a deeper interest in the cause of our blessed Lord in heathen lands; and especially among the young in Sabbath societies is this manifest. I am rejoiced to know this, and I pray the Lord to pour out upon these youthful missionary societies a double portion of his blessed Spirit. We have in these manifestations a fulfillment of the promise that the Lord will pour out his Spirit upon the old and the young, and all shall give glory to him. O that we could see these youthful missionary societies being multiplied all over our land! They would be a mighty power for good. These societies could support all our schools, and many more beside, and we would never lack for funds to go on with them. These societies, properly organized and conducted, would build all the school-houses and all the churches we should ever want in China. They could support the entire mission work in China, even though it should be increased and enlarged beyond its present dimensions. Why not every church in the South have its "youthful missionary society?" It will greatly benefit the children, and it will stimulate the young and the old to work for Jesus. They will find, by a systematic plan of giving, that they have no difficulty in collecting something for the cause of God among the heathen. Will not our people all try it?

I will quote a few lines from a letter which I received from a very dear friend, who is a devoted servant of the church, a lover of Jesus and a noble helper in his cause:

"I think a great change will be effected in the missionary field by and by; and even now the church is raising more money than formerly, and the spirit of missions is taking a stronger hold of the church. I am very anxious to see the annual collections done away, and the traveling agency of a missionary secretary abolished. Let the Bishops fill that place themselves, and let the several churches organize home missionary societies, incorporating Sunday schools, and then have committees formed to collect monthly subscriptions of ten cents each, or twenty-five cents or more, and we could easily obtain $50,000 annually. Your mission ought to be placed on a higher plane. A Bishop should visit you, and fetch along ten young missionaries, and you ought to be furnished out and out with everything in the way of churches, hooks, means of traveling, and with *power to strike* for Christ, so that every blow would contain a *hundred strokes.* I know not where the impediment lies; but it should be removed, and the work made a great and immediate success."

These are burning words of truth, and should be read by every one. I indorse all he has said with all my heart. Cannot this be done? If every church will organize just such a society as is spoken of above, we shall see the money coming from every quarter, and we in China will have more missionary money than we could possibly use, and we would be able to rejoice in the progress of the work in this land. Will all our churches try this plan? I hope they will begin at once, and let us hear from them either by letter or through the papers. Let all their proceedings be published in the papers, and let it be known, that others may be encouraged. Hoping I may hear very soon from others who are interested in the education of the mothers of China and their children, I remain yours in the bonds of Christian love,

J. W. LAMBUTH.

P. S.—Please say in your paper that I received some time since (six or eight months) a communication from a Sunday school missionary society in Woodville, Mississippi, I think, and from one in St. Louis, both of which I answered, and have not since heard from them. They expressed a desire to assist in educating some of these heathen children. I answered the letters of each society. I would like to hear from them. Any one sending school money, if they will forward the United States currency to William Booth, Esq., of San Francisco (I do not know the number of his address,) directing him what to do with it, there will be no doubt about its coming safely to me. Yours, etc., J. W. L.

ON ONE occasion a small laird was waited on by a neighbor to request his name as an accommodation to a bill for twenty pounds at three months, which led to the following characteristic colloquy:

"Na, na, I canna do that."

"Why, for no, laird? Ye hae done the same thing for ithers."

"Ah, Tammas, there's wheels within wheels ye ken naething aboot. I canna do't."

"It's a sma' affair to refuse me, laird."

"Weel, ye see, Tammas, if I was to pit my name till't, ye wad get the siller frae the bank, and when the time cam round ye wad na be ready, and I wad hae to pay't; sae, then, you and me wad quarrel; sae we may just as weel quarrel noo, as lang as the siller's in ma pooch."

THE sunbeam is composed of millions of minute rays; so home-light must be constituted of little tendernesses, kindly looks, sweet laughter, loving words.

The Christian Advocate.

THURSDAY, MAY 14, 1874.

PROCEEDINGS

THE GENERAL CONFERENCE

—OF—

THE M. E. CHURCH SOUTH.

FIRST DAY.

FRIDAY, May 1, 1874.

The seventh General Conference of the Methodist Episcopal Church South began its session in the Library Hall, Louisville, Kentucky, Friday, May 1, 1874.

All the Bishops were present except Bishop Doggett.

The session was opened by the singing of hymn 888:

"Happy the souls to Jesus joined,"

which was given out by Bishop Pierce. Bishop Marvin then led in prayer. Bishop Wightman read Psalms xlviii, and Bishop McTyeire Romans xii. Bishop Keener then gave out hymn 625:

"O thou, who camest from above,"

which was sung by the Conference with great devotion. Jefferson Hamilton then led in prayer.

Bishop Paine, being in the chair, called upon the secretary of the last General Conference to call the list of the Annual Conferences; and vouchers for the delegates elect were furnished.

One hundred and ninety-four delegates being present, responded to their names and took their seats.

On motion of A. L. P. Green Thos. O. Summers, of the Alabama Conference, was chosen secretary, who nominated John S. Martin, of the Baltimore Conference, A. G. Haygood, of the North Georgia Conference, and F. M. Kennedy, of the South Carolina Conference, as assistant secretaries. J. S. Martin declined; the others were elected.

E. W. Sehon, on behalf of the Southern Methodist churches in Louisville, tendered the use of Library Hall to the Conference during the present session. He also stated that postal arrangements and a telegraph office were in the hall, with paper, stationery, and all other conveniences for the Conference; extending to the members a hearty welcome to the hearts and homes of the citizens—all of which was gratefully recognized by the Conference.

On motion of E. W. Sehon the hour of meeting was fixed at nine A. M., and the hour of adjournment at half-past twelve P. M.

On motion of W. M. Leftwich a special committee of three was appointed to report to-morrow on the rules of order. The chair appointed P. A. Peterson, W. M. Leftwich and J. Hamilton on said committee.

On motion of A. L. P. Green the presiding elder and preachers of the Louisville district were appointed a committee on public worship.

On motion of J. Hamilton the following standing committees, to consist of one member from each Annual Conference, each delegation to appoint its own members on said committees, were ordered: 1. On episcopacy. 2. On itinerancy. 3. On books and periodicals. 4. On boundaries. 5. On missions. 6. On revisal. 7. On Sunday schools. 8. On education. 9. On finance.

A motion of N. H. D. Wilson to amend by appointing one clerical and one lay delegate on each committee, and an amendment to the amendment moved by P. A. Peterson to appoint two on each committee, leaving the delegations to make their own selections, whether lay or clerical, were, on motion of A. A. Gilbert, laid on the table.

On motion of the secretary,

Resolved, That a committee on introductions be appointed by the chair, to be constituted of two ministers and one layman, whose duty it shall be to attend to the introduction of visitors to the Conference.

J. A. Duncan, J. E. Evans and S. Bobo were appointed on said committee.

On motion of W. M. Rush the Conference adjourned, with the benediction by the Bishop.

SECOND DAY.

SATURDAY, May 2, 1874.

Conference met at the appointed hour, Bishop Paine in the chair.

Religious exercises were conducted by Leroy M. Lee.

The minutes of the last meeting were read and approved.

Bishop Pierce took the chair.

Sundry delegates from different Conferences appeared and took their seats.

The committee on rules of order submitted the rules as published in the Manual of the Discipline, amended by the insertion of Nos. 6 and 7:

6. A member presenting any petition, memorial or other paper which should go to a standing committee, shall name the committee to which he would have it referred, and if there be no objection, it shall be so referred without a vote.

7. The committees recommending changes of the Discipline shall recite not only the page, chapter and section proposed to be amended, but also the paragraph as amended.

Dr. Vincil was appointed assistant secretary.

STANDING COMMITTEES.

The members of the standing committees were then reported by the several delegations, as follows:

Episcopacy.—S. Regester, L. M. Lee, T. S. Wade, B. Craven, W. H. Fleming, J. S. Key, J. E. Evans, S. Woodbury, J. Hamilton, A. West, John Pipes, J. T. Heard, W. P. Barton, T. L. Boswell, R. A. Young, R. Hiner, A. H. Redford, E. E. Wiley, T. Polk, N. Scarritt, C. I. Vandeventer, J. L. Burrow, A. Hunter, G. A. Dannelly, J. Harrell, R. Alexander, D. Morse, J. M. Binkley, T. Stanford, B. Harris, A. A. Morrison, A. Adams, E. K. Miller, B. R. Johnson, J. W. Westcott.

Itinerancy.—J. S. Martin, John E. Edwards, W. Downtain, N. H. D. Wilson, S. Bobo, James Jackson, W. F. Cook, T. W. Moore, W. A. McCarty, J. M. Boland, L. Parker, C. G. Andrews, A. C. Allen, W. T. Harris, R. P. Ransom, M. Evans, T. Bottomly, C. Long, A. T. Scruggs, G. M. Winton, J. D. Vincil, J. M. Mann, C. Pope, J. Wiekersham, J. H. Walker, H. V. Philpott, John Adams, M. H. Neely, W. Price, J. G. Walker, D. C. O'Howell, F. E. [illegible] S. S. Spurgin.

Boundaries.—W. P. Conway, S. S. Reid, T. S. Wade, S. D. Adams, S. H. Browne, S. Anthony, H. J. Adams, T. W. Carter, A. A. Coleman, J. D. Anthony, John Pipes, J. H. Thompson, R. C. Clark, John Moss, T. M. N. Jones, J. W. Fitch, T. C. Froggo, W. W. Stringfield, W. M. Leftwich, J. Tillery, D. K. Pittman, F. M. Paine, A. Hunter, James Mackey, J. F. Thompson, H. V. Philpott, D. Morse, J. H. McLean, B. A. Philpott, J. G. Walker, A. A. Merrison, F. E. Adams, George Sim, B. R. Johnson, J. M. A. Drake.

Missions.—C. Shipley, D'Arcy Paul, R. S. Bickle, S. S. Burkhead, J. W. Kelley, R. W. Lovett, W. H. Potter, S. Woodbury, M. S. Andrews, W. R. Kirk, A. E. Goodwyn, A. G. Mayers, W. E. Tomlinson, John Moss, F. E. Pitts, J. R. Beckley, E. W. Sehon, W. G. E. Cunnyngham, N. Handy, G. M. Jones, J. H. Pritchett, J. H. Mann, A. R. Winfield, G. A. Dannelly, J. Harrell, I. G. John, L. V. Greer, William Howeth E. A. Martin, J. G. Walker, Thomas Metcalfe, A. Adams, E. K. Miller, B. R. Johnson, M. R. Jones.

Sunday Schools.—T. J. Magruder, William Grant, R. S. Bickle, T. C. Smith, S. A. Nelson, B. M. Overby, George M. Nolan, T. W. Carter, J. G. Motley, M. K. Tayler, L. Parker, Thomas Christian, H. W. Foote, W. H. Armstrong, C. G. Smith, J. R. Moss, Robert Brewder, F. W. Earnest, N. Handy, John E. Ryland, J. L. Davis, J. L. Burrow, W. T. Crouch, James Wiekersham, G. B. Hester, J. D. Thomas, L. V. Greer, M. H. Neely, W. G. Conner, J. G. Walker, Thomas Metcalfe, F. E. Adams, J. W. Goad, B. R. Johnson, S. S. Spurgin.

Education.—N. Head, F. H. Smith, T. S. Wade, T. M. Jones, A. M. Shipp, J. O. A. Clark, J. B. Hunnicutt, T. W. Moore, R. H. Powell, N. T. Lupton, L. Parker, H. J. Johnson, J. J. Wheat, R. J. Morgan, J. B. West, W. M. Leathers, J. S. Geiger, J. S. Kennedy, T. Polk, N. Scarritt, J. C. Wills, J. L. Burrow, J. L. DeYampert, James Wiekersham, J. F. Thompson, J. A. Stone, John Adams, J. H. McLean, J. H. Bishop, B. Harris, J. H. Bradford, A. Adams, J. W. Goad, B. R. Johnson, J. M. A. Drake.

Books and Periodicals.—J. H. Waugh, W. W. Bennett, R. S. Bickle, W. H. Black, S. W. Kinsler, W. H. Ellison, W. J. Scott, J. F. White, J. T. S. Kimbrough, R. A. Hardaway, A. E. Goodwyn, H. H. Montgomery, P. Tuggle, W. C. Johnson, A. L. P. Green, C. W. Miller, J. S. Lithgow, R. N. Price, W. M. Leftwich, J. P. Strother, W. M. Rush, J. L. Burrow, C. Pope, J. Wiekersham, J. H. Walker, I. G. John, W. M. Shumate, W. J. Clark, W. G. Veal, B. Harris, J. H. Bradford, A. Adams, J. W. Goad, B. R. Johnson, J. M. A. Drake.

Revisal.—S. Rodgers, P. A. Peterson, W. Downtain, W. H. Bobbitt, H. A. C. Walker, J. W. Hinton, L. D. Palmer, T. W. Moore, W. Shappard, J. W. Whitten, John Pipes, W. E. M. Linfield, T. Y. Ramsey, S. W. Moore, John W. Hanner, C. W. Miller, G. H. Hayes, J. McTeer, A. T. Scruggs, M. M. Pugh, H. A. Bourland, F. M. Paine, A. R. Winfield, G. A. Dannelly, G. B. Hester, H. V. Philpott, John Adams, J. N. Binkley, W. G. Veal, B. Harris, D. C. O'Howell, A. Adams, George Sim, B. R. Johnson, M. R. Jones.

Finance.—W. Milnes, R. Pollard, W. Downtain, T. C. Robbins, A. A. Gilbert, W. M. Sessions, T. M. Meriwether, J. F. White, H. A. Stollenwerck, J. H. Johnson, A. E. Goodwyn, J. E. Jagers, O. J. Moore, Milton Brown, J. M. Sharpe, W. B. Winslow, C. F. Harvey, J. W. Gaut, T. Polk, T. P. Cobb, R. E. Anderson, F. M. Paine, S. M. McGhee, G. A. Dannelly, G. B. Hester, L. W. Moore, W. M. Shumate, W. J. Clark, W. A. Fort, B. Harris, D. C. O'Howell, F. E. Adams, E. K. Miller, B. R. Johnson, J. W. Wescott.

Temperance.—G. W. Washington, J. E. Broadwater, R. S. Bickel, J. W. Paulette, E. J. Lilly, F. A. Connor, C. P. Crawford, J. Jackson, T. W. Carter, W. A. McCarty, J. D. Anthony, John Pipes, H. F. Johnson, J. J. Wheat, S. W. Moore, J. B. McFerrin, W. B. Winslow, A. S. Walker, W. M. Leftwich, M. M. Pugh, J. L. Davis, J. H. Bradford, J. H. Walker, J. L. Burrow, G. A. Dannelly, S. M. McGhee, M. H. Neely, L. V. Greer, J. H. Stone, W. Price, B. Harris, F. E. Adams, George Sim, B. R. Johnson, S. S. Spurgin.

Bible Cause.—W. P. Denny, J. C. Granbery, W. Downtain, P. W. Jones, J. A. W. Hays, A. E. Williams, J. W. Beale, Lovick Pierce, J. E. White, R. H. Rowell, J. W. Whitten, W. H. Foster, J. T. Heard, H. W. Foote, H. C. Baily, William Burr, R. Heiner, John S. Gelger, A. T. Scruggs, G. M. Winton, A. H. Vorles, A. A. Morrison, J. Harrell, F. M. Paine, James Mackey, W. T. Crouch, William Howeth, W. M. Shumate, J. D. Thomas, W. G. Connor, J. G. Walker, A. Adams, E. K. Miller, B. R. Johnson, J. W. Wescott.

Bishop Paine then came forward and addressed the Conference as follows:

I hold in my hand an important document addressed to the General Conference of the Methodist Episcopal Church South, from the Wesleyan Methodist Conference of Great Britain. I ask the reading of it and the appointment of a special committee to which it may be referred.

It was read, as follows:

13 LEIGH ROAD, HORNSEY PARK, N.
London, April 11, 1874.

The Rev. Dr. Paine, or Senior Bishop in attendance at the General Conference of the Methodist Episcopal Church South:

MY DEAR SIR—I have great pleasure in sending to you the accompanying address of our last Conference.

I hope and pray that your Conference may be distinguished by much of the divine blessing.

I should be glad of a line to assure me of the safe arrival of the address.

With much Christian regard, my dear sir, yours truly,

GERVASE SMITH.

ADDRESS

Of the Wesleyan Methodist Conference of Great Britain to the General Conference of the Methodist Episcopal Church South:

DEARLY BELOVED BRETHREN—Having learned that your General Conference is to meet before our next [illegible] we have resolved to address you our fraternal greetings.

In so doing we cannot overlook the fact that so many years have elapsed since the commencement of your separate existence as a church without our having sought intercommunion with you. The causes existing at the time from which this arose have now passed away. As to the institution of slavery in general, and in particular as to the forms in which it formerly existed in our own colonies, and in your country, our opinions remain the same as they ever were, and as they have often been deliberately expressed. This fact makes us deeply grateful that at length in your country, as in our own empire, the evil has been entirely, and, as we devoutly trust, finally done away. It is to us a cause of thankfulness that nothing exists to prevent official intercourse between your General Conference and our own. And we pray that both churches and both countries may be firmly united within themselves by concord, and to one another by amity.

We believe that you with us firmly hold the great Christian truths which we have both received in common, and that you are striving to spread living religion among your own people. For ourselves we trust that we have not ceased to "hold fast the form of sound words" which has been handed down to us. In the presence of a subtle skepticism on the one hand, and of an increasingly audacious sacerdotalism on the other, it is our duty, and we trust it is our endeavor, to "earnestly contend for the faith once delivered to the saints." Our country is being blessed at this time with unwonted visitations of the divine Spirit; slumbering churches have been aroused; apathy has been rebuked; and we live in expectation of yet better days.

We are thankful to be able to report to you that our own churches are in a state of general tranquillity, and are not without signs of spiritual prosperity. The number of members meeting in class has not increased rapidly during the last few years, and the almost stationary character of the returns has been to us a cause of anxiety.

On the other hand, our congregations and schools have been steadily increasing; the amount of money raised for the purpose of erecting new and more commodious places of worship has been beyond all former precedent; home missions and day school education have also been extended, and the cause of foreign missions receives increasing support. Our three theological colleges are filled with a fairly adequate supply of approved candidates for the ministry; our colleges for the training of schoolmasters and mistresses, and our other connectional educational institutions yield us, upon the whole, great satisfaction. Beyond these islands the work has spread with a rapidity commensurate with the growth of the British colonies. Since we last communicated with you an affiliated Conference has been formed in Australia, which is now carrying forward evangelical work with vigor and success in that continent, and in various groups of islands in Polynesia; a Conference has been formed in France and Switzerland; while by a friendly arrangement, just concluded, the Canada Conference, hitherto affiliated to our own, has become financially and ecclesiastically independent.

For the present we find it best to continue together as one Conference in Great Britain.* The last returns showed that there were (without including Ireland, but including foreign missions) 1,744 ordained ministers and 314 probationers in connection with the British Conference, and 422,171 church members, besides 28,228 on trial for membership. The other Methodist bodies in England are, in proportion to the parent body, much more considerable than is the case in your country. With these, although we do not see our way to organized union, our relations are of an increasingly friendly character; indeed toward all who hold the head of Christ, it is our desire, as we are persuaded it is yours, to manifest always the kind and catholic spirit of primitive Methodism. Our enemies are not our Christian brethren, but sin and the powers of darkness.

And now, beloved and honored brethren, we beg that you will accept this our salutation in the Lord. We pray that the great Master may be present with you throughout the session of your General Conference, that your churches may be blessed with increase of holiness, and enlarged through the conversion of multitudes of sinners; that the children of your people may follow in the steps of their godly fathers; that a succession of faithful men may continue to be raised up among you, who shall not "cease to teach and preach Christ." We shall rejoice to hear of your welfare, and to receive, either by deputation or otherwise, information as to your affairs.

Signed on behalf and by order of the Conference.

GEORGE T. PERKS, Prest.
GERVASE SMITH, Sec.

Dr. Leroy M. Lee moved to refer it to a committee of seven. This motion prevailed, and the following committee was appointed: J. Hamilton, A. M. Shipp, J. C. Wills, Andrew Hunter, L. M. Lee, Truston Polk, James Jackson.

A communication from J. W. Lambuth, missionary to China, was read and referred to the committee on missions.

Dr. Evans offered the following resolution, which was adopted:

Resolved, That a committee on the Bible cause, and one on the subject of temperance, be added to the standing committees of this Conference, to be constituted in the same manner as the other standing committees of the Conference.

J. E. EVANS.
C. P. CRAWFORD.

An invitation was extended to the Conference to visit the Masonic Widows' and Orphans' Homes. On motion of P. A. Peterson, thanks were tendered the directors.

The exhibit of the Publishing House was read, as follows:

EXHIBIT OF THE PUBLISHING HOUSE OF the Methodist Episcopal Church South, for the Four Years ending [illegible]

SOUTHERN METHODIST PUBLISHING HOUSE,
Nashville, Tenn., May 1, 1874.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church South:

DEAR BRETHREN—During the past four years the business of the Southern Methodist Publishing House has been conducted under difficulties and embarrassments that we had not anticipated when we made our former quadrennial exhibit. The year succeeding the General Conference of 1870 was one of great financial distress throughout the country, checking the prosperity of trade, and proving disastrous to the fortunes of many of the largest commercial houses. The Publishing House, however, passed safely through this crisis, maintaining the high reputation it had acquired in business circles—showing prosperity in every department.

In the midst of a career of usefulness and success, on the night of the fifteenth of February, 1872, the two upper stories of the transverse building which formed the rear of the Publishing House, and also on the same floors that part of the establishment that ran parallel with Bridge street, together with our composing-room, foundery, and several thousand dollars' worth of sheet stock and paper, were consumed by fire, involving a loss of about $25,000.

This fire rendered it necessary for us to vacate the old building, and, not being able to find in the city of Nashville a house of sufficient size to accommodate the several branches of our business, we were compelled to separate the different departments, and rent several houses quite inconvenient to each other, involving, necessarily, very heavy expense, as well as the contraction of the business of the house.

At a meeting of the book committee, on the day following the fire, it was resolved not only to rebuild the burnt portion of the house, but the entire edifice, which was in a dilapidated condition.

In the afternoon of the same day a second meeting was held, at which quite a number of the citizens of Nashville and vicinity were present, and, after a free interchange of opinion, it was determined to take up a subscription among those present for this purpose, when the sum of $11,000 was immediately subscribed.

It was also deemed advisable to make an appeal to the entire church, and request contributions for this purpose, and we have received, from all quarters, the sum of $40,002.01—more than $30,000 of which was given by the citizens of Nashville.

The erection of a new building involved the purchase of three lots of ground, at the expense of $22,000. The shape of the ground owned by the church previous to the fire rendered this purchase absolutely necessary; besides, this purchase would enable us to erect our house so as to have three store-rooms on the first floor, which could be rented for $10,000 per annum, and from which we could, in a few years, not only pay for the ground, but for the improvements placed upon it. The church would thus in a short time be in possession of additional property worth $75,000, from which an annual income of $10,000 would be realized without a dollar of expenditure.

The new building presents a front of one hundred and sixteen feet, running back two hundred and twenty-four feet. It is four stories high in front, with an attic, and seven stories high in the rear. The front is built of stone. The house and grounds we purchased cost us $176,277.81, to which we add $44,319.74, the value of the ground, as estimated in our former exhibit, making $220,597.55.*

We are gratified to be able to state that the erection of the Publishing House was unanimously recommended by the book committee, and also met the approval of the College of Bishops and the several Annual Conferences.

Early in May, 1873, we removed into the new building, where we have facilities not only for carrying on every department of work, but commodious rooms for the Bishops, missionary secretary, and all the officers of the house.

Notwithstanding the difficulties through which we have passed, it affords us pleasure to be able to report that the credit of the house has been sustained, and its capital largely increased during the past four years.

In 1870 we made the following exhibit:

ASSETS.

Real estate in Nashville	$44,319 74
Presses, engine, boiler and fixtures	33,985 00
Composing-room	5,705 00
Stereotype plates	51,403 40
Stereotype foundery	3,710 00
Merchandise	54,450 13
New Orleans Depository—Merchandise and fixtures	20,006 48
Debts due on new account	14,030 41
Furniture—Desks, tables and safe	505 00
Cash on hand	210 38
Total	$230,224 57

LIABILITIES.

Bills payable	$40,311 93	
Book account	1,560 19	$41,872 12
Balance in favor of the house		$188,352 45
Balance in favor of the house last year		170,183 97
Increase for this year		$18,168 48

The exhibit for July, 1871, as presented below, shows an increase in the capital of $28,195.10.

ASSETS.

Real estate in Nashville	$44,319 74
Presses, engine, boiler and fixtures	38,108 00
Composing-room	7,256 57
Stereotype plates	56,883 40
Stereotype foundery	4,110 00
Merchandise	51,603 13
Sheet stock, paper and ink	10,164 00
New Orleans Depository—Merchandise and fixtures	23,616 95
Debts due on account	23,261 46
Furniture—Desks, tables and safe	1,005 00
Cash on hand	187 73
Total	$260,614 22

* In our report in July, 1873, we estimated the value of the Publishing House at $214,597.55; since then we have paid additional on it $6,000; making the cost to us $220,597.55. This estimate, however, is far below its actual value. The ground is worth $116,000; add to this the cost of the building, without including the $22,000 paid for the ground we purchased, and it amounts to $270,277.81, which would be a fair estimate. Since the erection of the house the north wall has been thought by some of our friends to be unsafe, and we are now removing it with a view of rebuilding it.

LIABILITIES.

Bills payable	$11,788 60	
Book account	2,278 07	$34,066 67
Balance in favor of the house		$216,547 53
Balance in favor of the house last year		188,362 15
Increase for this year		$28,185 10

In July, 1872, the following was our exhibit:

ASSETS.

Real estate	$11,319 74
Presses, engine, boiler and fixtures	43,223 00
Composing-room	8,801 00
Composing-room	60,268 00
Stereotype plates	4,491 00
Stereotype foundery	47,320 31
Merchandise on hand	9,018 10
Sheet stock, paper and ink	12,531 50
New Orleans Depository—Merchandise and fixtures	31,676 00
Individual account due	21,474 31
Furniture—Desks, tables, etc	1,007 00
Cash on hand	120 81
Total	$278,938 19

LIABILITIES.

Bills payable	$41,703 95	
Individual account due	7,497 36	$49,201 31
Balance		$229,736 78
Balance July 1, 1871		216,547 55
Net gain*		$13,189 23

In July, 1873, we presented the following:

ASSETS.

Real estate	$214,597 55
Presses, engine, boiler and fixtures	44,290 62
Composing-room	8,975 96
Stereotype plates	71,040 20
Mailing apparatus	1,425 00
Stereotype foundery	4,500 00
Merchandise	50,479 08
Sheet stock, paper and ink	9,877 00
New Orleans Depository	41,130 06
Individual accounts	69,402 31
Furniture—desks, etc	3,407 00
Cash on hand	345 33
Total	$520,100 13

LIABILITIES.

Bills payable	$132,657 23	
Open accounts	11,325 47	
Bond account	100,000 00	243,982 70
Balance in favor of house		$276,117 43
Balance July 1, 1873		229,736 78
Increase from July 1, 1872, to July 1, 1873		$46,380 65

The present condition of the Publishing House is as follows:

ASSETS.

Real estate	$220,597 55
Presses, engine, boilers and fixtures	44,930 62
Composing-room	9,409 06
Stereotype plates	72,658 20
Mailing apparatus	1,427 25
Stereotype foundery	4,627 00
Wood, electrotype and steel engravings	4,192 00
Merchandise	52,691 02
Sheet stock, paper and ink	12,531 50
New Orleans Depository	44,063 07
Individual accounts	63,487 21
Two lots in Nashville	1,000 00
Cash paid for copyrights	1,000 00
Cash on hand	958 45
Total	$533,577 92

LIABILITIES.

Bills payable	$110,424 61	
Open accounts	9,112 20	
Bond account	100,000 00	219,540 81
Balance in favor of the house		$314,037 11
Balance July 1, 1873		276,117 43
Net gain		$37,920 78

By referring to the several exhibits we have made to the Annual Conferences it will be seen that there has been a regular improvement in the financial condition of the house since the General Conference of 1870.

We reported in our exhibit, after the deduction of all liabilities:

July 1, 1870	$188,352 45
July 1, 1871	216,547 53
July 1, 1872	229,736 78
July 1, 1873	276,117 43
April 1, 1874	314,037 11

This exhibit shows a difference in favor of the house, for the past four years, of $125,684.66.

If we turn back eight years and compare its present assets with the assets we found in 1866, we perceive that the increase during this period amounts to $226,871.41.

It is proper, however, to state that for $40,002.01 of this amount we are indebted to the liberality of the church, and other friends, whose contributions were made for the purpose of rebuilding the house. There have also been paid, since 1870, on debts, etc., due the house previous to 1866, $2,000, but this has been met by old claims that have been presented and allowed by the book committee which had not been previously recognized.

It is proper further to state that the profits arising from the business of the Publishing House were diminished $20,000 by the fire of February, 1872. But for this loss our profits for the past four years would have been this much in addition to what we report, making the whole amount $145,684.66 for the past four years, or $246,871.41 for the entire period of our agency.

NEW ORLEANS DEPOSITORY.

Our Depository in New Orleans has been conducted during the past four years under difficulties that would have resulted in failure on the part of an agent less energetic and vigilant than Rev. R. J. Harp. The troubles of the State of Louisiana, together with the financial embarrassments, which have not only placed all business in New Orleans in jeopardy, but threatened its existence, have not been without their influence on his success.

For full information in reference to this Depository I beg leave to refer you to the report of Rev. R. J. Harp.

It will be seen from the above exhibit that the Publishing House has a capital of $314,037.11 over and above all its liabilities; that it is in debt to the amount of $219,540.81. Of this amount $100,000 is reported as bond account, this amount of bonds having been issued to enable us to carry through the building. These bonds are redeemable in five years from the time they were issued, with the privilege of allowing them to run ten years. The interest on them is fully provided for in the rents of the three store-rooms which belong to the house. The remaining debt of $119,540.81 must be met from the debts now due us, and from the current business of the house. The importance of paying off not only this part of our debt, but also the bonded debt, at as early a day as practicable, must be apparent to every one. The interest we annually pay on our indebtedness would rapidly increase our capital, and enable us to accomplish much good in the cheapening of our literature. With careful and economical management, and with the hearty co-operation of the church, this entire debt can be liquidated within the next four years, without infringing upon the present capital. Should this be accomplished, the great object for which the Publishing House was originally established may be fully met. Instead of increasing its capital further the profits at present arising from the business of the house ought, in our judgment, to be applied exclusively to the cheapening and circulation of the literature of the church. Our present capital, if entirely free from the liabilities of the house, would be fully equal to [illegible]

* By the fire on the fifteenth of February we lost $25,000, only $5,000 of which was protected by insurance, leaving a net loss of $20,000, which, if added to the $13,189.23, shows a profit for the year ending June 30 of $33,189.23. We had insurance on the house to the amount of $65,000, but only $5,000 of which was on the portion that was burned.

PERIODICALS.

The Christian Advocate.—The *Christian Advocate* has at the present time a subscription list of over *eleven thousand*. Soon after the General Conference of 1870, entertaining the thought that by enlarging the size of the *Christian Advocate*, and reducing its price, not only would its circulation be greatly increased, but its expenses be the more easily met, we entered upon the experiment, increasing its size nearly one-half, and reducing its price from $3 to $2. The result has shown the propriety of this step. The circulation has been increased nearly one hundred per cent., and the net profits from the paper during the past four years have amounted to $13,231.32.

OUR SUNDAY SCHOOL PERIODICALS.

This department of our Sunday school literature, under the supervision of Dr. Haygood, has succeeded beyond the expectations of the church. The following are issued regularly:

1. Sunday School Magazine, circulation [illegible]
2. Lesson Papers, circulation [illegible]
3. Our Little People, circulation [illegible]
4. Sunday School Visitor (weekly,) circulation [illegible]
5. Sunday School Visitor (semi-monthly,) circulation [illegible]
6. Sunday School Visitor (monthly,) circulation [illegible]

It was not expected that this department should yield any pecuniary revenue to the church. The exceedingly low price at which these several periodicals are furnished forbids any profits in this direction. It is gratifying, however, to be able to report that while it yields no income it has not withdrawn anything from the capital of the house, but has fully met its current expenses.

The General Conference of 1870 adopted the following resolution:

"*Resolved*, That the book agent be instructed to issue, in 1871, a first-class monthly literary magazine, at no more than $4 per annum, to be called the Southern New Monthly Magazine."

Rev. W. P. Harrison, D. D., of the North Georgia Conference, was elected by the General Conference to the editorial management of the magazine. A prospectus was issued, the first number sent out in due time, the support and co-operation of the church not only invited but solicited to aid in its circulation. Notwithstanding the unremitting devotion of the gifted editor to the duties assigned him, it became evident that the church did not desire a magazine of this kind, and would not sustain it. Its publication continued only one year. Near the close of the year the editor tendered his resignation, which was accepted by the book committee; as the losses on it had been so heavy they did not deem it proper to elect any other person to fill the vacancy, and thus the magazine was discontinued.

BOOKS PUBLISHED DURING THE PAST FOUR YEARS.

Discipline of the Church.
Journal of the General Conference.
Ralston's Elements of Divinity.
General Minutes to 1874.
Manual of the Discipline (McTyeire.)
History of the Organization of the Methodist Episcopal Church South (Redford.)
Methodism in Tennessee, vols. 2 (McFerrin.)
Our Little People Series, 5 vols. (edited by the Sunday school secretary.)
The John Kitto Series, 6 vols. (edited by the Sunday school secretary.)
The Fred. Brenning Library, 6 vols. (edited by the Sunday school secretary.)
Teacher's Class-Book (edited by the Sunday school secretary.)
Our Keepsake (edited by the Sunday school secretary.)
Commentary on Luke (Summers.)
Questions on Luke (Summers.)
Commentary on John (Summers.)
Questions on John (Summers.)
Theological Catechism (Cundiff.)
Friendly Talks on Union (McTyeire.)
Watson's Sermons, 2 vols. (edited by T. O. Summers, D. D.)
Apostolic Succession (Miller.)
Baptism in a Nutshell (Taylor.)
Why I am not an Episcopalian (Summers.)
Confirmation (Summers.)
Commentary on the Ritual (Summers.)
Why I am not a Campbellite (Summers.)
Semi-Centennial Sermon (Bishop Kavanaugh.)
Amaranth Without Notes (edited by the Sunday school secretary.)
Our Prize-Book—"Heirs of a Kingdom."
Prize Essay on Missions (Haygood.)
German Hymn-Book.
Songs of Zion, enlarged.
The Amaranth.
The Emerald.
The Gem.
The following works are in press:
Commentary on the Acts of the Apostles (Summers.)
A Manual of Architecture (Parkinson.)
Catechism of Bible History (McTyeire.)
Our Church in Sandburg (Moore.)
Essay on Missions (Cunnyngham.)
Essay on Missions (Thrall.)
Essay on Missions (Kelley.)
German Hymn and Tune-Book.

In addition to the books above mentioned, the General Conference authorized "the book agent to publish a hymn and tune-book for the use of our congregations." Many circumstances continued to delay the publication of this work. We are, however, gratified to announce that the duty assigned us has been performed. A hymn and tune-book, meeting fully the resolution of the General Conference, has been prepared, is now in the bindery, and will be ready for delivery within ten days.

Many of our works have been reprinted—some of them having been revised.

It is due both to the book [illegible]

and to the Sunday school secretary to state that they were prepared to furnish other books to the church, but our financial condition would not justify it.

The circulation of the publications of the church is a question that very properly comes before the Conference. With a Publishing House prepared to send out a healthy literature, both for adults and children, equal to their wants, it only remains for the church in its highest councils to devise the best means to secure for it a wide circulation. Many brethren are of the opinion that this result can be best accomplished by the establishment of depositories at the most eligible points, thus bringing our books within reach of the people everywhere, while others prefer a system of colportage, and still others think it best to make the supplying of our people with the literature of the church among the duties of the pastor that ought not to be overlooked.

THE PUBLISHING HOUSE.

We have already referred to the size and adaptation of the Publishing House to the uses for which it is designed. It includes, in addition to all that we have mentioned, a sales-room, mailing-room, bindery, press-room, stereotype foundery and composing-room, all of them well furnished.

Besides these we have three large store-rooms, which we rent for the sum of $10,000 per annum.

During the past four years the business shows a considerable increase over the four years preceding. Affected, as we have been, by the financial troubles that have befallen the country from time to time, we have not been without serious apprehensions in reference to the perils that surrounded us. In the erection of our new building we had necessarily incurred a heavy debt. This debt was being rapidly decreased. When the failure of Jay Cooke occurred, last September, bringing down with it the largest commercial houses, immense manufacturing establishments, and the most secure and stable banking institutions, threatening the entire country with bankruptcy and ruin, we trembled for the safety and success of the Publishing House. The church, however, had never failed us. Turning away from every other hope, trusting in God, we appealed to the church through the Annual Conferences, and most nobly did they respond. The proposition to the Conferences that each preacher purchase $100 worth of our publications found an echo in the hearts of brethren everywhere. First submitted to the agent's own Conference (the Louisville,) the proposition was accepted with enthusiasm in each successive Conference, until the whole church became a party to the transaction. Nearly one thousand brethren have come to our relief, while many of them have purchased the amount requested several times over. The result is known. While other institutions have slumbered, and been inactive, during the trying times of the past eight months, the Publishing House, in every department, has shown an activity and enterprise that had never before distinguished it; and, although more than $200,000 have been required during this period to meet its obligations and current expenses, its paper has never been dishonored, nor its drafts gone to protest.

A. H. REDFORD, Agent.

Referred to the committee on books and periodicals.

Dr. Green submitted the report of the book committee, as follows:

Report of the Book Committee to the Bishops and Members of the General Conference of the Methodist Episcopal Church South:

We, the members of the book committee, take great pleasure in stating that in our opinion Dr. Redford, our book agent, has done all that was possible for a man to do in the conduct and management at the Publishing House, and that his policy has been fully approved by the book committee, and that a debt of gratitude is due Dr. Redford from the whole church for the able and successful management of said concern.

Signed in behalf of the book committee.

A. L. P. GREEN, Chairman.
W. M. MORGAN, Sec.

This report was referred to the committee on books and periodicals.

The report of the missionary secretary was submitted without reading.

Dr. McFerrin gave a brief resume of the contents, and stated that copies of the report were in his hands for distribution among the delegates.

Referred to the committee on missions.

Announcements were then made, and the Conference adjourned with the benediction by the Bishop.

THIRD DAY.

MONDAY, May 4, 1874.

Conference met at the appointed hour, Bishop Pierce in the chair.

Religious exercises were conducted by Dr. J. B. McFerrin.

Minutes of the last meeting read and approved.

Bishop Kavanaugh took the chair.

Several delegates appeared and took their seats.

The following letter was read and the invitation accepted:

To the Members of the General Conference, Present:

Having accepted the invitation of leading citizens of Louisville to embody in a lecture the views of education which I presented last summer before the University Convocation of New York, I would most cordially and earnestly invite the members of this Conference to attend the lecture on this (Monday) evening, May 4, in this hall.

I would not ask your attention to any trite and familiar suggestions on such a theme, but as our educational systems need a radical change, and as I have a profound conviction of the possibility of eradicating intemperance, vice, crime, animality and selfishness by a system of moral education, which has never before been systematically presented to mankind, I deem it my duty to invite the especial attention of those who, as ministers, are so deeply concerned in the improvement of society to a system of moral culture which, although practically new, has already received the approbation of many of the most enlightened friends of humanity.

Very respectfully,
J. R. BUCHANAN.

Bishop Paine presented the following communication to the Conference:

MAYOR'S OFFICE, LOUISVILLE, KY., May 4, 1874.

To the Presiding Officer of the General Conference:

REV. SIR—It affords me much pleasure to transmit herewith a certified copy of a resolution unanimously adopted by the Honorable General Council, tendering the freedom of the city to the delegates to the General Conference of the Methodist Episcopal Church South.

While conferring a privilege where a right already exists may be considered by some as a most empty compliment, this action of the Council is intended as an evidence of the honor and pride shared in alike by all of our citizens that Louisville should have been selected as the place where so large and influential a convention should meet upon a question so all-important as the advancement of religion. Devoutly trusting that the labors of the Conference may be most thoroughly and successfully accomplished, and with best wishes for the spiritual and worldly prosperity of each and every delegate, I am, reverend sir, with great respect, your obedient servant,

CHAS. D. JACOB, Mayor.

Resolved, By the General Council of the city of Louisville, that in accordance with the recommendations in the message of his honor the mayor, of this date, calling the attention of the General Council to the fact that there will assemble in our city one of the largest, most influential and intelligent bodies of men that have honored Louisville with their presence—ministers of the gospel, statesmen, lawyers and doctors, merchants, etc.—the freedom of the city is hereby grauted to the members of said assembly, and that his honor the mayor be requested to communicate the same to said body.

Approved May 1, 1874, by
CHAS. D. JACOB, Mayor.

Attest copy.
J. M. WOMACK, Clerk.

On motion the courtesies extended were accepted, and the secretary was instructed to acknowledge the reception of the communication.

Report of agent and papers referring to the Publishing House claim for damages against the United States government were referred to the following committee of seven: Robert Browder, James Jackson, Thomas Christian, W. D. Winslow, W. M. Milnes, B. Craven, W. M. Rush.

The committees on the Bible cause and temperance were appointed.

Bishop Paine announced that the Bishops were ready to present their quadrennial address, and requested Bishop Pierce to read it.

It was read, as follows:

ADDRESS OF THE BISHOPS.

BELOVED BRETHREN: With cordial affection we greet you in the name of the great Head of the church, Jesus Christ our Lord.

We have completed another quadrennial term of our church history. With devout thanksgiving to God we report great tranquillity in all our borders. Peace reigns. Not the peace of stagnation, indifference and moral death, but of unity, contentment and brotherly love. While the world is all astir with advancing thought, great enterprises and momentous events, social, political and ecclesiastical, our preachers abide steadfast in Wesleyan theology, and our people give to the truth a reverent welcome. There is no agitation as to doctrine or to discipline to disturb the quiet of our Zion. This state of things is largely due to the broad liberality of our system, giving full range to thought and expression, and thus removing the provocation to dissent and resistance by the consciousness of a recognized freedom. Accepting with hearty faith and strong affection the peculiar and distinctive principles and methods of our economy, the only question now under discussion among us is how to give them the greatest efficiency and secure the largest and best results. To you, the delegates of the Conference and the people, the whole church looks for the wisdom which shall elaborate and embody in appropriate legislation all the changes needful for the consummation of her wishes and her hopes.

Realizing, as doubtless you do, your responsibilities, we trust that you will address yourselves to the work before you by invoking that inspiration of the Almighty which giveth understanding, and cherish alike the feeling of dependence and the spirit of devotion. The work to be done is of vital importance at the present juncture, but the points are definite and few in number. Informed, as you are, with regard to the wants of the church and the views of our membership, a little calm thought—the interchange of ideas—mutual consultation and discussion, will lead to sound and safe conclusions. But, brethren, while deliberate and painstaking, strive to economize time. The church must needs suffer by the absence of her pastors. The longer the time the greater the damage. The revival spirit is abroad. God is visiting the churches. Jesus is passing by. The opportunity ought not to be lost. Be prompt. Have a mind to work. Stick to the main points—the living issues. Let us all return as early as may be to reap the fields now ripening for the sickle of the husbandman.

We beg to suggest a few things which demand your earnest, careful attention. First of all we mention our missionary organization. The parent board and the secretary will report to you the operations of the last four years. One or both will likely recommend material changes, suggested by the practical working of the present plan. Of the propriety of these changes and the reasons assigned for them we leave you to judge. We will not attempt to bias or forestall your action by an official opinion. It is enough for us to invoke a careful review of the whole subject, both as to duty and policy. We deem it proper to say, however, that the resolutions of the board, at their last annual meeting, proposing to ask at your hands radical changes in the missionary constitution, have been strongly disapproved in several of the Conferences, and the discussion here will probably turn upon some modification of the present [illegible] the readjustment of this great question on a new basis.

The working and results of our missionary organization do not, in our judgment, meet the demand of our times or the responsibility that rests upon us as a church of the Lord Jesus Christ. We refer especially to foreign fields. Whether this be due to the plans adopted or to the manner in which they have been carried out we respectfully refer to your consideration.

The spirit of missions is vital to the very existence of the church. She may live as an organization, by force of numbers, money and social influences, but cannot be a fruitful branch of the living Vine unless the sap of missionary life circulates through it, maintaining health and vigor, and making it the medium of extension to others. Our people are not deficient, in any discouraging sense, of right views and feelings on this subject, but our methods have never commanded their entire confidence and approval. The point of friction and of weakness lies in the comparative claims of the domestic and foreign work. While slavery existed we had a factor which solved the difficulty, and the work at home harmonized in the spirit of it and the necessity of the case with the work abroad. Now that the colored people have church organizations of their own, and are provided with the gospel, the domestic work has largely lost its missionary feature, and the combination of it with the foreign has absorbed into the former much of the interest which belongs more legitimately to the latter.

There *is* much to be done at home in occupying waste places—supplementing the scant resources of sparse populations, and carrying the gospel to the neglected poor of our large cities; but, as providing for the dependents of our own households does not exonerate from the general obligations of charity, so attention to these local demands upon the money and labor of the church should not abridge our interest or effort in behalf of those who dwell in darkness and the shadow of death. If the General Conference could provide for the home-field from some other fund it might be well. Or if they could so harmonize the two interests, domestic and foreign, as to avoid a conflict in the public mind in reference to their respective claims, then the embarrassment under which we now operate would pass away. Missionary work, distinctively so called, must be made more prominent. It ought to be disentangled from all *quasi* views and substitutes, and made to rely upon its own merits motives and obligations. However integral to the church as an organization to conserve the interests of Christ's kingdom among men, and however included in the principles, genius and plans of our holy religion, it is nevertheless a peculiar work in its necessities, modes and agents. Its claims must not be diluted by considerations of effort expended in another direction, nor subordinated to any other department of duty. It should stand alone in its magnitude and grandeur. It is *the* work of the church—her special mission. "Go ye into all the world, and preach the gospel to every creature." The reflex influence of obedience and enterprise in this direction is conservative of personal piety and all local progress. A church imbued with the spirit of missions is always spiritual—active—liberal and aggressive. To deal with the gospel as a monopoly for home use and private ends is to defraud Christ of his inheritance in other lands, and to waste his goods by misapplication as unfaithful stewards. Adopt some plan, brethren, which will intensify the church's sense of indebtedness to Christ and the world. Magnify the gospel by diffusion as well as embracement. Individualize the mission work. Separate it from all competition. Set it forth in the grandeur of its claim upon faith, hope and philanthropy, an imperious duty specified by divine command, encouraged by divine promise, already vindicated by Providence and grace, and destined to culminate sooner or later, by gradual advancement or sudden triumph, in millennial glory. Any plan, recognizing the great underlying principles of this interest and starting from the right standpoint, which will commend itself to the judgment of the church as feasible in its practical working, and which can be economically administered, will command her liberality. The plan must appeal to the loyalty of the church. There must be unbroken, serried combination. The current of benevolence in this behalf must not be wasted by side rills for local irrigation, but pour in steady volume into one reservoir for a specific use. All other claims and interests must be made to depend upon their merits for help, and not seek to live on the credit of another affiliated but independent and over-mastering obligation. With these suggestions we submit the whole subject to your collective wisdom.

We are glad to report to you wonderful progress in church-building, both as to number of houses, style of architecture and accommodations for comfort at all seasons. Consolidation of feeble societies at eligible centers has enlarged congregations, secured a more uniform administration of ordinances, given stability and permanent form to Sunday schools, and made the arrangement of circuit work more convenient and effective. Incidental to this is the slow but steady improvement of all financial plans. Broader views of duty, more liberal assessments and better modes of collection are prevailing. There are local exceptions to this remark, but the aggregate collections under the pressure of an unprecedented monetary collapse demonstrate the truth of the general statement. Some of the preachers are embarrassed by short receipts, are living hard, but stand up manfully to their work, knowing that the same afflictions are pressing upon the people themselves, and persuaded that the church will respond to their necessities when the present stringency shall be relaxed.

The subject of education, in all its branches, is entitled to your most [illegible] propose to continue our labors on the same scale.

The right training of children—the literature of our Sunday school system—denominational education, are all phases of the general subject of great and increasing importance. We do not hesitate to avow that we regard the education of the young as one of the leading functions of the church, and that she cannot abdicate in favor of the State without infidelity to her trust and irreparable damage to society. The reasons for occupying this ground which inhere in the very nature of this interest, and in the relation of children to the church, are all intensified by the antagonisms of modern science, and the outcasting of the religious element from all the school systems fostered by State legislation. It is not ours to dispute jurisdiction with Cæsar, but, fully persuaded that the salt of religious truth alone can preserve education from abuse and mischievous results, we feel that the responsibilities of the church grow with the progress of society and the demands of the age.

It is with gratulation and thanksgiving to God we say the church has made great progress in this department of duty. She has projected new enterprises on a broader basis, and with higher aims as to scholastic teaching and furniture—revived institutions which were languishing and ready to die—renewed endowments lost by the revolutions of fortune, and is seeking to maintain the guardianship and sanctification of the humbler instrumentalities which lay hold upon the masses of society. We anticipate in the near future a complete system. Universities, colleges, district schools, academies, sustained by our people, and manned by our own graduates—all thoroughly equipped, a rounded plan, reaching from the lowest to the highest, and securing the safeguards of a Christian education to all the rising generation committed to our charge. We want for our young people an education which begins amid the hallowed influences of home—the cherished authority and example of the father, the tender, benignant influence of the mother, carried on in association with the Bible, prayers and revivals, in every stage of development from the alphabet to the diploma.

In our judgment the time has come for the General Conference to make some strong deliverance as to discipline in reference to class meetings, worldly amusements and family religion. The great body of our people persist in believing that the Conference of 1866 abolished class meetings, not only as a test of membership, but as a Methodist institution. Any action therefore recognizing it and urging it as a social means of grace, obligatory, not under penalty of law, but in proof of fellowship, might rectify the prevailing mistake and help to revive this time-honored and gracious instrument of good. Perhaps dividing the membership into classes, as under the old rule, but changing the form of the meeting from the catechetical (the inquisitorial, as some regard it) to the colloquial, might retain and perpetuate all that is vital to the institution.

Among our young people everywhere, especially in the towns and cities, there is a tendency to worldliness—to vain and demoralizing amusements, which demands a corrective. The subject, though plain in its general principles, is compassed about with many embarrassments. The toleration of these things by loose notions of Christian liberty, the fact that many ills among us do not restrain their children, the loose admission of members, the incapacity of the unconverted for spiritual discernment, the long sufferance of the evil in many cases from timid administration, all threaten the church, adulterate her purity and break down her authority. The silence of the Discipline, in terms, is the plea with some; expunging the paragraph in which dancing was specified among things forbidden, has been construed by others into a relaxation of law, equivalent to license. We think the rule is plain, and we know the last General Conference expressed itself strongly in condemnation of this evil. Nevertheless, the pleas are made so that the church is enfeebled in her remonstrance, and the preacher paralyzed in his pastoral government. Both parties look to you for relief. We hope you may be able to furnish it. You cannot make a new law, but you can define the old.

The church is suffering grievously in her character, experience and influence from the very general neglect of family religion, morning and evening worship in the houses of our people. No duty can be dropped from the Christian schedule without serious loss of moral power. Indeed such an omission unsettles the whole foundation of religious life and jeopards the moral safety of every delinquent. The neglect of this great duty is not merely a personal fault, wholly indefensible, but the guilt of it is enhanced by the fact that under such a regime there can be no proper Christian training of children. This evil is of fearful magnitude, as a fact, as an example, in itself, in its effects and in its results. It ought not to be tolerated. We invoke the authority of the Conference, the efforts of the ministry, the co-operation of all the faithful among us to correct it.

The District Conferences are working well, doing good. The church is greatly indebted to them for her unity, compactness and efficiency. They combine all the elements of usefulness and power common to the class meeting and the camp meeting, with some advantages over both. They are most commonly the occasions and the instruments of revivals, giving fresh impulse to the work of God in the communities where they are held and the districts they represent. They need no increase of power, no new function, no further legislation. They stand in their own lot, and should not trench upon the attributes and offices of any other department, and, least of all, upon the Quarterly Conference.

During the past four years the Bishops have been able to attend all the Annual Conferences without a single failure, besides attending a great many of the District Conferences [illegible]

We regret to say the Church Conference is a comparative failure. In the stations generally they have done well—are very useful. In the circuits, as a rule, they have been inefficient. The fault is commonly with the preacher, who does not like them—does not know how to hold them—sometimes with the people—often with both. Time and experience may correct this order of things and vindicate the wisdom of the institution. It seems to us to be a necessity, both to a wise pastoral oversight, a just distribution of service among the members, and an effective use and application of the resources of the church. It might be well to give the preacher in charge larger discretion as to the manner of holding them, so that in the absence of pressing business they might be made strictly devotional.

Within the last two years our Publishing House has passed one great crisis in its history, and even now is struggling with another, because of the monetary troubles of the country. It has survived both. Destroyed by fire, it has sprung from its ashes, enlarged and improved. Embarrassed by the financial panic which rests upon the country like a palsy, it has sold more of our standard books within half a year than perhaps in the last decade. The exigencies of this crisis revived among our preachers a custom which prevailed among the fathers, and to which much of their success in promulgating the gospel and establishing the people in the knowledge of our doctrines was due. We mean the circulation of our books. The object of a church Publishing House is moral, not mercantile. Books may be printed in any quantity and of the best quality, but they fail to do good unless distributed among the people. This work can best be done by the pastors. We trust this revival of so good a work will not be spasmodic, but that it will continue and increase.

In this connection we cannot forbear to commend the management of the Sunday school department. A new system of instruction has been constructed—a literature created satisfactory to the church in its style, tone and varied adaptations.

As the only distinct change in the way of legislation which we propose, we respectfully recommend the restoration of the rule which requires a preacher to travel two years before he is eligible to deacon's orders, and four years before he is ordained elder.

Since your last session two of our colleagues, Bishop James O. Andrew, and Bishop John Early, have departed this life. They were venerable men, greatly beloved in the church for their Christian virtues—ministerial and official fidelity—long and varied service. Found, as they always were, in the way of righteousness, their hoary heads were crowns of honor, the insignia of their age, authority and worth, and all the people delighted to do them reverence. They gave the days of the years of their youth and maturity to the active service of the church, and then, amid the infirmities of old age and the languor and distress of physical suffering, illustrated the grace of God by patient submission, by beautiful expressions of trust, and the joyous triumph of faith and hope. Let us all revere their memory, imitate their example, and by patient continuance in well-doing follow them to the heaven of the blessed.

Finally, brethren, remembering that the safety, usefulness and power of the church are not in mere organism, however compact, nor in prudential legislation, however wise or expedient, but in the spirituality of the ministry and membership, in the maintenance of sound doctrine and godly discipline, address yourselves to the task of protecting the church we love from the corruptions of sentiment, taste and habit which are in the world through lust, and of restoring her to the self-denial, the moral courage, the consistent piety, which must characterize all who would be accepted witnesses of the Lord Jesus.

May the great Head of the church be present in all your sessions, and pour upon your counsels and conclusions the benedictions of his grace.

R. PAINE.
G. F. PIERCE.
H. H. KAVANAUGH.
W. M. WIGHTMAN.
E. M. MARVIN.
D. S. DOGGETT.
H. N. MCTYEIRE.
J. C. KEENER.

The following resolutions were presented:

Resolved, That the address of the Bishops be received.

Resolved, That so much of the address as refers to the cause of missions be and it is hereby referred to the standing committee on missions; and so much as refers to education be referred to the committee on education; and so much as refers to class meetings, social amusements, family religion, District Conferences, Church Conferences and changes in the Discipline be referred to the committee on revisal; and so much as refers to our Publishing House interests be referred to the committee on books and periodicals; and so much as refers to the subject of Sunday schools to the committee on Sunday schools; and so much as refers to the support of the ministry be referred to the committee on finance.

J. E. EVANS.
A. H. REDFORD.

Dr. Walker amended by referring that part having reference to the work of the Bishops and the death of Bishops Andrew and Early to the committee on episcopacy.

The amendment was accepted, the resolutions adopted, and the address ordered to be published in the *Daily Advocate*.

Dr. Pierce was invited to occupy a seat on the platform.

Sundry memorials from different Conferences were presented and referred to the appropriate committees.

Conference adjourned with the benediction.

FOURTH DAY.

TUESDAY, May 5, 1874.

Conference met at the appointed hour, Bishop Kavanaugh in the chair. After religious exercises Bishop Wightman took the chair.

The following resolution was adopted:

Resolved, That there be appointed a committee of nine to consider chapters 6, 7 and 8 of the Book of Discipline and the amendments proposed thereto, and that said committee shall be charged with the duty of drafting and reporting to the Conference a simple and effective plan for church trials.

H. F. JOHNSON.
W. E. M. LINFIELD.

Sundry memorials and petitions were offered and referred to appropriate committees.

Bishop Paine presented the following telegram:

LYNCHBURG, VA., May 4, 1874.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church South, Greeting:

DEAR BRETHREN—By order and in behalf of the General Conference of the Methodist Protestant Church, now in session, we salute you in the name of our Lord Jesus Christ and of our common Methodism, praying that divine wisdom may preside over your deliberations, and that great peace and prosperity may prevail in all your borders.

Yours in Christ Jesus our Lord,
L. W. BATES, Prest.
A. C. HARRIS, Sec.

The following resolution was offered, read and adopted by a rising vote:

Resolved, That the communication just received from the General Conference of the Methodist Protestant Church has been heard with great satisfaction, and the Bishops and secretary of this Conference are hereby requested to respond in behalf of this body to the fraternal greeting of our Methodist Protestant brethren.

J. E. EVANS.
A. L. P. GREEN.

The following is the response to the communication of the General Conference of the Methodist Protestant Church:

LOUISVILLE, KY., May 5, 1874.

To the Rev. L. W. Bates, President of the General Conference of the Methodist Protestant Church, Lynchburg, Virginia:

By order of the General Conference, and in behalf of the Bishops of the Methodist Episcopal Church South, we beg to state that the communication from the General Conference of the Methodist Protestant Church, tendering their fraternal greetings, has been received with profound satisfaction. We cordially reciprocate the feelings of brotherly regard, and pray that God's blessing may rest abundantly upon your deliberations and communion.

W. M. WIGHTMAN, Prest.
THOS. O. SUMMERS, Sec.

Invitations from the commissioners of the State School for the Blind, board of trustees of the American Printing House for the Blind and from the board of trustees of the public schools were read and accepted.

Various resolutions were offered and referred to appropriate committees:

The following committee on church trials was announced:

H. F. Johnson, S. Bobo, J. W. Hinton, J. P. Strother, T. L. Boswell, E. J. Lilly, W. H. Potter, H. W. Foote and W. G. Veal.

The venerable Dr. Lovick Pierce addressed the Conference as follows:

MY BELOVED BRETHREN: I stand before you rather as a marvel in the history of Methodist preachers. It would be very unbecoming in me to congratulate you on account of my presence with you, but it is right that I should congratulate myself on being permitted to see this very certainly the last General Conference I shall ever attend. I have been greatly honored—more certainly than I have ever deserved. I have never been left out since the time of my eligibility as a delegate. I have never done much. I have always felt inclined to retire rather than make myself bold and prominent. I had no expectation, when it was announced to me that I was elected to this General Conference, that I could be present with you. It may be considered as the first instance in history, at least in that of our own ministry, that a man in his ninetieth year has traveled six hundred miles and occupied his seat daily in a body like this; but God has conferred upon me this very remarkable blessing.

In regard to myself I may say that my voice has ever been clear, easy to use, to control and to hear. It could be heard readily by ten thousand attentive listeners, and it was never weakened or cracked for sixty-seven years. During this long period I preached many long and hard sermons, so that in this line of things I acquired great reputation for my preaching powers. But now my voice is gone, and it cannot be repaired, so that I cannot do what I desired to do at the request of my friends. During my life I have offered to the General Conference only four resolutions requiring change in our Discipline, but I have had the pleasure of seeing them all accepted, and they now stand on your Discipline.

Although I have not attempted—to use a common expression—to tinker much with the Discipline, I have never seen the day when I was perfectly satisfied to have the phraseology remain perpetually the same. I have prepared some changes for your consideration, but, feeling well satisfied that I cannot command my voice, I have not brought them with me, though I have written them out with care, and it is impossible for me to bring them before you except by your indulgence, which I am satisfied will always be granted when it is properly asked. I have drawn up three papers from my ministerial experience, running far into the sixty-ninth year, which propose measures intended to vitalize and energize the itinerant ministry. They are but little, after all, and perhaps you may not appreciate them as much as I do myself. I have some others relating

(Continued on fourth page.)

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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ROBT. J. HARP, PUBLISHER.

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At Louisville.

We reached the city early on Friday morning, May 1, and were in good time for the opening session of the General Conference. Library Hall, the place of meeting, is spacious and beautiful, well seated, and adequately lighted and ventilated. The platform occupied by the Bishops and secretaries is elevated, roomy and ornate, and exhibits these dignitaries to the best advantage, and affords them every facility for the performance of their rather trying duties. The Bishops, eight in number, are all present and in good health. Bishop Paine looks older than when we last saw him, four years ago, but we discover no marked infirmity in his movement and voice. His face is luminous with spiritual intelligence, his manner courteous and dignified, and he is ready and clear in his performance of the duties of the chair. The venerable Dr. Lovick Pierce was present at the opening service, and usually occupies an easy chair on the platform, and seems to be interested in the proceedings, and evidently enjoys the fellowship of his brethren. He is much shrunken and emaciated in body, his voice has given way most noticeably, but the eye is bright, and he moves along the aisle to and from his seat with a form not greatly bent, and with a quick step. He is worthy of all reverence and respect, and there will be sadness in our Israel when the chariot of his translation shall come.

The attendance of delegates is quite large, and they are representative men. Many able and distinguished laymen are present. Taken as a whole, the General Conference is a very imposing assembly. Dr. Summers is a most complete and accomplished secretary, and he has a strong corps of assistants in Drs. F. M. Kennedy, A. G. Haygood and J. D. Vincil. The Bishops' address was read by Bishop Pierce on Monday, the fourth. It is a satisfactory paper, well written and judicious in its topics. We hope the readers of the ADVOCATE will have it in hand in this issue. Let the whole church read and ponder. Especially let our people note what their chief pastors say concerning missions, education, class meetings, worldly amusements and family religion. So far no disposition has manifested itself in the Conference to meddle with the old landmarks to any considerable extent, and the measures which are likely to be adopted will probably be of a conservative character. At this writing (say May 7) no important business has been consummated. The committees, however, are organized and at work, and a large mass of petitions, memorials and reports have been thrown in the hoppers to be ground up and returned in some sort of grist to the main body for adoption or rejection. We find many of the venerable and eminent men here who were present at New Orleans eight years ago. Without being invidious, we may mention: Hamilton, of Alabama, Evans, of Georgia, Green, McFerrin, Boswell and Hannah, of Tennessee, Edwards, of Virginia, Regester, of Baltimore, Wilson, of North Carolina, Hunter and Winfield, of Arkansas. These and others, whose names we do not recall, are watchful of the daily proceedings, and largely shape the business, and guide it with the wisdom of a long experience. Some of them are aging rapidly, and will soon be unable to lead the hosts of Southern Methodism.

It has been a great pleasure and gratification to us to meet some of the church editors whose faces we had never seen before. Dr. Haygood is known to the grown people, and especially to the children of the church. They will be glad to know that he looks very much like his books and papers—active, cheerful, and every way capable, a youngish man, we should judge, of about thirty-five years. Dr. F. M. Kennedy, editor of the *Southern Christian Advocate*, is stout, handsome and full of sunshine. He has a South Carolina warmth and heartiness, and will be popular and beloved everywhere. He is a good preacher, and one of the most discriminating and elegant writers in the editorial fraternity. Dr. Bledsoe, editor of the *Southern Review*, is a man of large muscle, well built up, and apparently possessed of a rugged and enduring constitution. A bookish man that he is, a metaphysician of rare profundity and acumen, we had conjectured that the author of the Theodicy must be lean of body, and with a brow plowed with the furrows of hard and exhausting thought. On the contrary, he is stalwart, broad-chested, of a cheerful countenance, alive to outward affairs, and evidently enjoys and appreciates all that is pleasant, beautiful and good in the material world. Dr. Johnson, of the *Western Methodist*, Bennett, of the *Richmond*, and John, of the *Texas Christian Advocate*, we have met before. Their work seems to agree with them, and their papers severally speak for their industry and capacity in the line of journalism. Of Dr. Summers, editor of the great official at Nashville, book editor, author, and professor elect to the chair of theology in Vanderbilt, it is supererogatory for us to speak. He speaks for himself in so many ways, and so well, and for so long a time, that our readers need no more. It is too late now to argue about the grandeur of the sun, or to amplify on the sublimities of Niagara.

The committee to whom the Louisville churches assigned the duty of preparing for and receiving the Conference have performed their labors well. Dr. Sehon, presiding elder of the Louisville district, and the resident pastors have been exceedingly attentive and considerate. The Conference has met with a profuse and elegant hospitality at the hands of the good people of Louisville, and their reception by the city authorities, and by the various religious denominations, has been most cordial and flattering. It will be seen that Louisville has responded liberally to the appeal on behalf of sufferers from the floods which so fearfully desolate our State. At Dr. Humphries' church (Presbyterian,) where we were assigned to preach on Sunday last, a generous collection was taken for this object. In many ways Louisville has been to us a surprise. It counts one hundred and forty thousand inhabitants, is most beautiful in appearance, and is full of ornate and attractive residences. It is refreshing to us to be in a place which shows so many signs of real prosperity and permanent growth. The editor, with Rev. Dr. McCarty, of the Alabama Conference, has a most delightful home in the family of Mr. Henry C. Murrell, whose residence is in one of the pleasantest parts of the city.

(Continued from third page.)

to the administration of discipline in the church, upon which I desire that the Conference will allow me, if able to do so, to say a few words from time to time. I trust when the weather is more favorable that I shall be able to say what I desire. I say this much only now, so as to have my infirmities in your hearts, and I know they will have your sympathy. At another time, with your indulgence, I shall present the changes which I propose, and you may adopt them if you see fit, or let them perish in their passage.

The following resolution was offered, read and adopted:

Resolved, That this Conference will gladly hear Dr. L. Pierce on the subject referred to in his address, as his health and strength may permit, and that, if at any time our rules of order conflict with this resolution, said rules be hereby suspended.

J. O. A. CLARK.
A. G. HAYGOOD.
THOS. O. SUMMERS.

The following resolution was offered, read and adopted:

Resolved, That the editors and representatives of our church papers, with the book agent, be requested to confer together respecting the price of our church journals, in order to secure uniformity of price and place each one on a safe financial basis.

R. ALEXANDER.
JOHN H. MCLEAN.
TRUSTEN POLK.

The following resolution was offered:

Resolved, That the resolution passed by the General Conference in Memphis, Tennessee, in 1870, authorizing the Bishops to appoint one or more preachers to any proper work beyond the bounds of the Annual Conference, be and the same is hereby repealed. A. R. WINFIELD.
LEROY M. LEE.

After some discussion it was referred to the committee on Itinerancy.

The following resolution was offered, read and adopted:

Resolved, That the committee on public worship be respectfully requested to have as much preaching during the session of the General Conference as practicable.

F. E. PITTS.
R. H. POWELL.

Conference was then opened with prayer and benediction.

FIFTH DAY.

WEDNESDAY, May 6, 1874.

Conference met at the appointed hour, Bishop Wightman in the chair. Religious exercises were conducted by Dr. Head.

Minutes of the last meeting read and approved.

Bishop Marvin took the chair.

The chair then called for petitions, memorials and appeals, and the following were presented:

Baltimore Conference—Appeal of L. D. Huston.

After a prolonged discussion the appeal was allowed.

Little Rock Conference—Appeal of Benjamin Watson.

The chair decided that the appeal could not be entertained, as the appellant's voluntary withdrawal was a voluntary relinquishment of all rights in the Methodist Episcopal Church South.

Sundry resolutions were offered and referred.

L. Pierce and J. S. Key offered the following resolutions in relation to the administrative duties of preachers, which were read, and, after explanations by the venerable mover, were referred to the committee on Itinerancy:

ADMITTING PREACHERS ON TRIAL—PAGE 74, DISCIPLINE.

Resolved, That answer 3 of section 5 be so amended as to have answer 4 to read as follows, viz.:

"This relation of being on trial embraces the requisites of a competent pastorate, therefore must apply as well to proper administrative qualifications as to acceptable preaching ability, and does not end with being admitted into full connection, but must apply to the official administration of every itinerant Methodist preacher, as his Annual Conference determines his administrative abilities as well as his preaching ability. A preacher failing to come up to the administrative qualifications requisite in the duties of a competent pastorate in the church must be discontinued, because the Annual Conferences are bound to furnish the churches as well with good pastors as with good preachers. And when, after trial, it is manifest one received on trial either will not or for some constitutional defect cannot be made effective in official administration, he may be discontinued from the roll of itinerant pastors without injury to his moral character."

LOVICK PIERCE.
JOS. S. KEY.

Resolved, That page 68, answer 6 be so amended as to make the inquiries by the presiding elder at his Quarterly Conferences, concerning the official administration of the preachers in charge, more direct and special, the amendment coming in after the words "Quarterly Conference:"

"Whether the preacher in charge administers the sacraments in due order, not as incidents, but as attributes of the church?

"Whether he holds his church conferences regularly, according to the rule?

"Whether he enforces the moral discipline of the church against all disorderly members that will not regard reproof?

"Whether he examines the church registers to see that they are correctly kept?

"Whether he attends closely and vigorously to the collections assessed on his charge?"

These inquiries to be urged more and more as the year runs on, and the need for them becomes more evident, and upon the evidence thus obtained the presiding elder shall represent the preachers in his district at the Annual Conference.

LOVICK PIERCE.
JOS. S. KEY.

Dr. Pierce said: As this paper is to go to the committee on revisal, I feel unwilling to submit it without giving my reasons. It has been the desideratum of the itinerancy all the days of my life, and more especially during the last few years. Now and then we have a man belonging to the list of itinerant pastors who, although in other respects a good man, is utterly inept and worthless in his administrative qualities. Our itinerant polity is a peculiar polity. Ours is the only church which sends pastors to the people who cannot elect them, and we are shut up to this single method of endeavoring to secure for them faithful pastors. As it is now, no matter how inefficient his past history may have been, we give them the charge of souls. I feel it my duty to say that the Annual Conference is responsible to the church for all the peculiarities of Methodist preachers. The Bishops have nothing to do with the material that we turn over to them for appointment. It needs no argument to establish the fact that the Annual Conferences are necessarily *quasi* theological schools. Men come up here as under-graduates, freshmen, sophomore, junior and senior. I take it upon me to say that no Annual Conference would admit any man if they were assured that they could make nothing out of him but a [illegible] without equestrian tastes and tact for administration. I think if I were a Bishop I would feel reluctant to put stations and circuits in the hands of any such men. I therefore take this as my standpoint that it is as necessary to make good pastors as to make good preachers. Whatever gifts he may have, the church in his hands does not move on prosperously. Everything that requires administrative ability dwindles and tangles, and becomes as a withered leaf. The time has come when an energetic, wise enforcement of Methodist discipline is necessary. It is therefore necessary that the Annual Conference should be satisfied that they are placing it in the hands of responsible men.

The twentieth question of our minutes, "Are all the preachers blameless in their life and official administration?" should be as strictly answered as regards the latter as it is in regard to the first. I have seen men, whose inefficiency in official administration was as well known as their names upon first-rate circuits, bring up only about $100 collections, when another man can go to the same circuit and collect $500, and nobody hurt and everybody glad. It is a very important consideration. I have simply stated that the presiding elder shall make a report touching these things that are of vital interest to the church. As it is, they have twenty or thirty duties to perform, and I have remarked that it is a universal law that what is overdone is generally undone. The lax administration of discipline is an evidence not only of our infirmity, but of our moral depreciation. My rule is that whatever is law I am going to enforce against those who are determined to have their own way, though Methodism suffers by their acts. And now for the finale. Where complaint is made on the ground of administrative inefficiency alone, let it be considered sufficient ground for honorable location, and, if the preacher desires it, the Conference may try him another year, and, if then he is shown to be unfit, drop him finally from the itinerant roll.

This revisal committee has so much to do that I thought I would make this little explanation of my points, though I have spoken too long on this subject. God bless you.

The papers were referred to the committee on Itinerancy.

The following resolutions were offered, read and adopted:

Resolved, That the Bishops be requested to consider the subjects of the election and ordination of our native-born missionaries in foreign stations, and suggest to this Conference what legislation, if any, is necessary on this subject.

WM. SHAPARD.
W. A. MCCARTY.

Resolved, That this General Conference are thankful to almighty God that the Rev. Dr. Lovick Pierce has been graciously preserved to the ninetieth year of his age in such full mental vigor and in sufficient bodily health to be present with us as a delegate.

Resolved, That we are anxious, one more time, to hear this aged servant of God expound the gospel which he has so long illustrated, both by precept and example, and we most earnestly request him to preach before the Conference, in this hall, at such time as may suit his convenience, due notice thereof being given to the public, that all who wish, and whom the hall can accommodate, may have opportunity to hear him.

A. A. GILBERT.
A. R. WINFIELD.
D'ARCY PAUL.
JAMES JACKSON.
R. J. MORGAN.
MILTON BROWN.
TRUSTEN POLK.

The following communication was presented, read, and the courteous invitation was accepted by a rising vote:

LOUISVILLE, KY., May 5, 1874.

DR. SEHON—*Dear Sir:* Being desirous that the General Conference of the Methodist Episcopal Church South, now in session here, should receive every attention and courtesy, I have much pleasure in extending to each and all the members thereof a cordial invitation to the Board of Trade rooms during their stay in our city. Hoping it will be agreeable to them to accept this invitation, most cordially given, I am, dear sir,

Yours respectfully,
JOHN BARBEE,
President Board of Trade and Chamber of Commerce.

Conference adjourned with the benediction.

SIXTH DAY.

THURSDAY, May 7, 1874.

Conference met at the stated hour. Bishop Marvin in the chair.

Divine service was conducted by J. Harrell.

The minutes were read, corrected and approved.

The chair then announced the committee on the appeal of L. D. Huston, from the Baltimore Conference, as follows:

John S. Martin, Baltimore Conference; John C. Granbery, Virginia; T. S. Wade, Western Virginia; Carroll Long, Holston; L. S. Burkhead, North Carolina; W. H. Fleming, South Carolina; H. J. Adams, North Georgia; J. O. A. Clark, South Georgia; Samuel Woodbery, Florida; W. A. Shapard, Alabama; J. W. Whitten, North Alabama; John Pipes, Louisiana; H. H. Montgomery, Mississippi; Thomas Y. Ramsay, North Mississippi; John Moss, Memphis; William Burr, Tennessee; J. W. Fitch, Kentucky; Timothy C. Frogge, Louisville; A. T. Scruggs, St. Louis; G. M. Winton, West St. Louis; H. A. Bourland, Missouri; D. C. O'Howell, Western; J. H. Walker, Indian Mission; I. L. Burrow, Arkansas; J. Mackey, White River; C. Pope, Little Rock; Jacob M. Binkley, Trinity; Daniel Morse, East Texas; I. G. John, Texas; Thomas Stanford, Northwest Texas; B. Harris, West Texas; A. Adams, Los Angeles; George Sim, Pacific; B. R. Johnson, Columbia; J. W. Westcott, Illinois; Bishop Keener is to preside; J. D. Vluell to be secretary.

Bishop Doggett took the chair.

Various memorials and petitions were presented and referred.

A communication from D. E. Palmeren, business manager of the Southwestern Book and Publishing Company, St. Louis, was read and referred to the committee on books and periodicals.

Bishop Paine stated that he had received a communication from the gentlemen appointed by the General Conference of the Methodist Episcopal Church to convey to this body its fraternal greetings, announcing their presence in Louisville.

The communication was presented and read, as follows:

GALT HOUSE, LOUISVILLE, KY., May 7, 1874.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church South, now in session in Louisville, Kentucky:

DEAR FATHERS AND BRETHREN—We, the undersigned, have been appointed by the General Conference of the Methodist Episcopal Church to convey the fraternal greetings of said body to the General Conference of the Methodist Episcopal Church South. We await your pleasure.

Fraternally yours,
ALBERT S. HUNT.
CHAS. H. FOWLER.
CLINTON B. FISK.

The following resolution was offered, read and adopted:

Resolved, That it be the pleasure of the General Conference to receive the commissioners of the Methodist Episcopal Church on to-morrow morning, at half-past ten o'clock, to receive the fraternal greetings they bring to us from their church; and that the committee on introductions inform them of the readiness of the Conference to receive them at the hour appointed.

L. M. LEE.
JOHN E. EDWARDS.

Conference adjourned with the benediction.

SEVENTH DAY.

FRIDAY, May 8, 1874.

Conference met at the stated hour. Bishop Doggett in the chair.

Divine service was conducted by W. M. Rush.

The minutes were read and approved.

John E. Edwards, chairman of the committee on Itinerancy, presented report No. 1 of said committee, which was read, and on motion of J. W. Kelly was recommitted, that it might conform to rule 7.

R. Alexander, chairman of the committee on boundaries, presented report No. 1 of said committee, which was read, and laid on the table under the rule. (For report see first page.)

W. C. Johnson, chairman of the committee on books and periodicals, presented report No. 1 of said committee, which was read and adopted, item by item. (For report see first page.)

J. W. Hanner presented report No. 1 of the committee on revisal, which was read, and the item referring to the transfer of certain papers to other committees was adopted, and the remainder was laid on the table under the rule. (For report see first page.)

Sundry memorials and resolutions were presented and referred.

The order of the day then came up, and the committee on introductions escorted the fraternal messengers of the Methodist Episcopal Church to the platform, and introduced them to the chair. The Rev. A. Hunt, D. D., was introduced by the Rev. Leroy M. Lee, D. D.; the Rev. Charles H. Fowler, D. D., by the Rev. James E. Evans, D. D.; General Clinton B. Fisk by Mr. Simpson Bobo. The chair introduced them to the Bishops and to Dr. Lovick Pierce, and presented the communication of the fraternal messengers, which was read, as follows:

To the General Conference of the Methodist Episcopal Church South, to assemble in Louisville, Kentucky, in May, 1874:

REVEREND AND DEAR BRETHREN—The General Conference of the Methodist Episcopal Church, at their session in Brooklyn, New York, in 1872, adopted the following preamble and resolution:

"To place ourselves in the truly fraternal relation toward our Southern brethren, which the sentiments of our people demand, and to prepare the way for the opening of formal fraternity with them, be it hereby

"*Resolved*, That this General Conference will appoint a delegation, consisting of two ministers and one layman, to convey our fraternal greetings to the General Conference of the Methodist Episcopal Church South, at its next session."

In carrying out this resolution the General Conference made it the duty of the Bishops to appoint the delegates for which it provides.

In pursuance of this action the Board of Bishops have appointed Rev. Albert S. Hunt, D. D., Rev. Charles H. Fowler, D. D., and General Clinton B. Fisk said delegates.

The Board of Bishops also directed the undersigned, the senior members of said Episcopal Board, to furnish said delegates with proper credentials.

We therefore hereby certify that the three brethren above named have been duly appointed by the authority of the General Conference of the Methodist Episcopal Church delegates to bear "the fraternal greeting" of the said General Conference of the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church South.

EDMUND S. JANES,
LEVI SCOTT,
MATTHEW SIMPSON,
EDWARD R. AMES,
Committee.

NEW YORK, April 20, 1874.

The chair then addressed the Conference:

BRETHREN OF THE CONFERENCE: On yesterday you set this hour for receiving the delegates from the Methodist Episcopal Church. They are now present with us, and I have the pleasure of introducing them to you.

The Rev. Drs. Albert S. Hunt and Charles H. Fowler and General Clinton B. Fisk addressed the Conference. (We hope to find room in the next ADVOCATE for their speeches in full.)

Dr. Wilson said: As this is a matter requiring deliberate action, I move that a committee of nine be appointed by the chair, to which the papers of the delegates may be referred.

The chair, turning to the delegates, said: Brethren, we are glad to see you and to hear your words. We hope it will be convenient for you to spend some days with us—sharing the hospitalities of our people and preaching in our pulpits. We invite you to be at home anywhere within our bar, or if it please you it will please us better that you be seated on the platform. Meantime, the matter of your coming and of your communication will be taken by the Conference under most respectful consideration, and in due time a response will be returned.

The Conference then adjourned with the doxology, and the benediction by Dr. Lovick Pierce.

The Fullness of Christ.

There are three special names or designations of him who in the eternal purpose is presented to us as the Christ. The *first* of these is the wisdom; and the divine description of this we have in the eighth of Proverbs. The *second* is the word; and it is of this the Evangelist John speaks in his first chapter. The *third* is the Son; and of him the Apostle Paul writes in the first chapter of the Epistle to the Hebrews.

Each of these three takes us back into the past eternity. The wisdom is eternal; the word is eternal; the Son is eternal.

As the eternal *wisdom*, he possessed all that we call knowledge or truth, in every form and every kind. In him were "hid all the treasures of wisdom and knowledge.—Colossians ii, 3. He was "the wisdom of God;" and because he was so, "he is made unto us wisdom" (First Corinthians i, 30,) "so that we are wise in Christ."—First Corinthians iv, 10. As "the wisdom," he is "the truth;" not simply the depository or dispenser of the truth, but himself "the truth;" as he said: "I am the way and the truth and the life."—John xiv, 6.

As the eternal *word*, he is the revealer of the mind of Godhead; for as it is by words that we come into contact with the invisible mind, and know the thoughts and feelings within, so it is by him, as the word, that we are made acquainted with the mind of God. It is through him that God speaks to us, and it is in him that God shows us what he is. "He that hath seen me hath seen the Father;" without him the character of God would have been to us a blank, or, utter darkness. "In the beginning was the word, and the word was with God, and the word was God; the same was in the beginning with God." As the *wisdom* and the *word*, he is the *light* of the world (John viii, 12;) "for in him was life, and the life was the *light* of men."—John i, 4. As the Revealer of Godhead, the utterer of the divine mind, he is both the light and the life of men—that life and light which speak to us of the holy love of God, and invite us to become partakers of that love.

As the eternal Son, he is "the brightness of Jehovah's glory, and the express image of his person" (Hebrews i, 2;) distinct from the Father, yet one with the Father; holding filial fellowship with the Father, and inviting us to enter into that same fellowship and relationship as sons; as the Son, giving to us "the spirit of adoption, whereby we cry, Abba, Father" (Romans viii, 15;) and making us not only children, but heirs of the inheritance, "heirs of God, and joint-heirs with Christ." Romans viii, 17.—*Christian Treasury.*

CORRESPONDENTS and advertisers must bear with us. Just on the eve of the meeting of the General Conference a large amount of delayed mail matter reached us, some of which was sixteen days behind time. Of course it will be impossible for our columns to accommodate the accumulated matter and General Conference reports.

PAPER.—Owing to damages to the railroads by the recent floods, our supply of paper, shipped from Atlanta several weeks ago, has not reached us, which will account for using an inferior quality the present as well as the last issue—the best we could get.

DAILY ADVOCATE.—The *Daily Advocate*, containing the proceedings of the General Conference, can be obtained at 110 and 112 Camp street, at five cents per copy.

IF MANKIND were all intellect they would be continually changing, so that one age would be entirely unlike another. The great conservative is the heart, which remains the same in all ages, so that commonplaces of a thousand years' standing are as effective as ever.—*Hawthorne.*

ALL OUR sufferings are ordered by a Father; it is the potion our Father gives us to drink; and whatever bitter ingredient there is in it, still it is of a Father's procuring, and why suspect it to be poison, and be afraid of it?

GIFTS may differ, but grace as such is the same in all God's people. Just as some pieces of money are of gold, some of silver, others of copper; but they all agree in bearing the King's image and inscription.—*Toplady.*

Though weeping may endure for a night, Joy will return with the morning light.

MARRIED.

BELL—ALSWORTH.—By Rev. J. Wilkinson, at the residence of the bride's brother, near Baton Rouge, Louisiana, on the fifth of May, 1874, Mr. H. C. Bell, of Austin, Texas, to Miss Lillie G. Alsworth of East Baton Rouge, Louisiana.

DR. PIERCE'S GOLDEN MEDICAL DISCOVERY, Etc., Etc.

A few months after having commenced the manufacture of Dr. Pierce's Golden Medical Discovery he proprietor began to receive numerous letters from all parts of the Western and Southern States, bestowing the most *unbounded* praise upon it for having promptly cured the writers or their friends of Fever and Ague, or other forms of miasmatic or malarious diseases. He was repeatedly urged to make known the wonderful virtues of the Discovery in the cure of Ague and kindred diseases. He always replied that it was not intended for a "cure-all," and, should he recommend it to people as a remedy for so many different forms and classes of disease, he feared those who had never tested its virtues would at once class it among the numerous humbugs of the day. This answer was satisfactory to no one; they argued that the whole country ought to know it at once, and expressed their astonishment at its indifference to the subject. His pure and heart being at all times open to the call of suffering humanity, he has at last, after having received testimony from hundreds who have been speedily cured by it, and many of them, after quinia and all the usual means had failed, consented to make the matter known.

NEWMAN, JEFFERSON CO., KANSAS, January 6, 1873.

DR. PIERCE—*Dear Sir:* Having used a few bottles of your Golden Medical Discovery, and believe it to be the very best medicine for Chills and Fever, I wish to buy it by the dozen. Please give me your price for it.

REV. THOMAS O'REILLY.

DR. HUNTER ON OZOENA.

We do not at the present moment purpose entering upon any full or lengthy explanation of the nature, causes or treatment of the diseases embraced within our Specialty. The extra number of our *Medical Specialist*, which will be found announced in these columns to-day, will give all necessary information on such points. The present letters, as published in these columns, must therefore be considered merely as short notes, explaining, in as few words as possible, our views for the benefit of such as may not obtain a copy of our journal. We will have, however, that we will furnish a copy of our *Specialist* free of charge to all who may desire it, and will call at our office or send us their address.

Ozoena is the professional or technical name given to an advanced form of catarrh, in which the ulceration has eaten through the mucous lining of the nose to the cartilages and bone. Any case of catarrh may end in Ozoena, but it most commonly occurs on those who are naturally scrofulous. The discharge takes place through the nostrils or through the throat, and is generally of a yellow or greenish yellow color, frequently mixed with blood, and almost always attended by offensive smell. In the language of Dr. Wood, Philadelphia: "THIS DISEASE IS ONE OF THE OBSTINATE AND DISAGREEABLE WHICH THE PHYSICIAN HAS TO ENCOUNTER. IN BAD CASES THE BREATH OF THE PATIENT BECOMES SO REPULSIVE AS ALMOST TO ISOLATE HIM FROM SOCIETY, AND TO RENDER HIM AN OBJECT OF DISGUST, EVEN TO HIMSELF."

In some instances pieces of bone become separated, and slough off, leaving deep, unhealthy ulcers, which secrete a bloody matter, and are extremely difficult to heal.

After Ozoena has continued for some time the SENSE OF SMELL usually becomes impaired, and often is lost.

DEAFNESS is one of its most common consequences, and results from its extension through the Eustachian tubes to the internal ear.

PAINS IN THE HEAD and over the frontal sinuses, impaired memory and even insanity frequently spring from its extension to the brain.

The greatest danger, however, because the most common, is that it will extend downward and affect the lungs. In most cases of pulmonary disease catarrh is present in some degree, and in many instances it causes a large share of the patient's discomfort.

Besides these great consequences, all of which are liable to spring from scrofulous catarrh or Ozoena, there are others which, if less dangerous, are decidedly unpleasant. It occasions great nuisance to thousands of both sexes by isolating them and preventing their settlement in life. An offensive running from the nose, with foul breath, is not as great a calamity as can befall young people.

The treatment of this disease requires much care and conduct it to a successful issue. The remedies must be carefully adapted to the stage of the disease in each case, and applied directly to the parts affected. Blowing a little "SALT AND WATER" up the nose and dosing the stomach, which is about all that is usually done for this disease, never yet cured a case. The "CATARRH REMEDIES" and "SPECIFICS" which flood the country are quackish humbugs, which are not only ineffectual, but almost always injurious. The disease is bad enough, without making it worse. The physician who would treat scrofulous catarrh successfully must give constant daily attention to each case, and must vary washes and applications according to the stage and progress of the disease.

Unfortunately both physicians and patients are apt to treat this disease with neglect until it has produced consequences which no skill can easily remedy. By attention and proper management there are few cases which cannot be restored; the mistake which people make is in supposing that, when they have tried salt and water and a few bottles of patent trash, they have done all that can be done to cure them of this lamentable case. The sooner they get rid of such ideas the better.

Catarrh in its simpler forms is as curable as any other known disease, a few weeks being, in almost every case, sufficient for its radical cure; and even in its most inveterate form, of which we have just spoken, it rests with the patient alone whether he will or will not be cured of this disease or not. It is merely a matter of a few weeks in either case, more or less, of course, and somewhat longer for its cure than another; but we most positively affirm that, where the patient has an ordinarily fair constitution and reasonable vitality, the disease is one of the most curable of those which the physician is called upon to treat.

K. B. HUNTER, M. D.,
165 Canal street.
NEW ORLEANS, LA., March 7, 1871.

NOTICE.—DRS. R. & K. B. HUNTER devote their entire attention to the treatment of diseases of the Nose, Throat, Lungs and Heart, and can be consulted, personally and by letter, at their office, 165 Canal street, daily from nine to three (Sunday nine to one.) Address letters to P. O. Lock Box 1239.

ANNOUNCEMENT.

Just published, from the press of the Western Methodist Book Concern, an extra number of

HUNTER'S MEDICAL SPECIALIST
AND
Journal of Diseases of the Chest.

The object to issuing this extra number of the *Specialist* from Cincinnati is to disseminate correct and honest information on the subject of the Throat, Lungs, Head and Heart—their diseases and proper treatment.

The *Medical Specialist* was established by Dr. Robert Hunter, in New York, in the year 1855, as a monthly periodical. It has received hundreds of commendatory notices from the press, and has been extensively read not only by the people, but by medical men in great numbers, as containing interesting, valuable, practical and suggestive writings on the all-important medical subject of Consumption and its cognate diseases.

Dr. Hunter's chief desire in issuing this number is to extend a knowledge of his rational views of practice not only among invalids, but among physicians, to any one who is interested in the subject of his discussions to send to him and get a copy of this number of the *Specialist*. It will be mailed, to all who desire a copy, *free of charge*.

CONTENTS.

Introductory Remarks; On the Treatment of Diseases of the Chest; The Heart; Catarrh and Affections of the Nose; Ozoena; The Throat and its Diseases—Simple Sore Throat, Membranous Sore Throat, Diphtheria, Granular Sore Throat; Chronic Laryngitis; Chronic Bronchitis; Asthma; Scrofula and Scrofulous Diseases; The Carbon Theory of Consumption—The Chemical Composition of Tubercle, The Three Stages of Tubercle, The Cure of Tubercle; Imperfect Respiration—Opinions of Prof. Ancell, Dr. Salib, Dr. McCormac, M. Delacure, Dr. Williams, Sir Thomas Watson and Prof. Carpenter; The Treatment of Tubercle; Inhalation in England—Opinions of Dr. Melville, Dr. Carpenter and Dr. Hyde Salter; Sir James Clark on the Early Symptoms of Consumption; Dr. Wolfe and his "Common-Sense Book"—A Remedy; On Cough; On Expectoration; On Shortness of Breath; On Spitting of Blood; On Pains in the Chest; On the Local and Constitutional Action of Inhaled Remedies; The Curability of Consumption; The Test of Catarrh and Bronchitis, with Throat Consumption; A Medical Heresy; Inhaling Instruments—Dr. Hunter's, Dr. Sandford's, Dr. Mudge's and Sir Thomas Watson's; Faith in the Air; Ozonized Air and Oxygen, with a Lancet Opinion; Specialties in Medicine; Success in Medicine.

Address DRS. R. & K. B. HUNTER,
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LIFE INSURANCE.—Elsewhere will

find the result of the new election for directors of the Louisiana Equitable Life Insurance Company for the following year. It will be seen that the board is made up of our most wealthy and worthy citizens.

IN OUR advertising columns will

be found a letter from Dr. K. B. Hunter, M. D., on Ozena; also notice of the *Journal of Diseases of the Chest*.

THE large dry goods establishment

of Messrs. Levy Bros., No. 580 Magazine street, is in constant receipt of new goods.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,
For the Week Ending May 9, 1874.

A—American Sunday School Union, E. & H. T. Anthony, S. D. Aiken, A. F. Andre $29.05, W. P. Andrews $2, Mme. Assellinan $31.20.

B—J. W. Burke, J. W. Bryan $40, J. M. Brown, Bates & Locke, H. P. Bowen, T. W. Brown, E. B. Blacker $5, R. O Bethea, J. C. Beck, J. R. Bellamy, Biglow & Main, J. E. Bradley, S. Brainard & Sons, M. Brown, M. H. Boyd.

C—H. F. Collier, Carson & Lewis, Mrs. J. H. Cinnion, Mrs. E. W. F. Chovis, George E. Clark 75 cents, J. E. Cobb, Mrs. L. A. Colbert, Mrs. Julia T. Crisman, Cassell & Baughn, R. Carlor & Bros. two letters, J. J. Clark, J. E. Carr.

D—W. O. Cobalt, A. Davis, A. H. Drake, J. B. Denton, W. L. Doty, W. A. Davis, J. W. DeVilbiss $56.30, Charles Ditson, B. M. Davis.

E—Miss M. E. Ellis $1.05.

F—L. M. Fairchild, E. N. Fresbman two letters $93.23, J. R. Ferguson $1.50, J. O. Fuqua $6.

G—J. G Gurley, M. E. Gill $4.63, Mrs. E. Gray, John Gibson, G. H. Griffen, C. F. Gillespie, W. J. Gilbert,

H—L. Hughes, E. J. Hale & Son, J. D. Harper $5, W. W. Harding, J. B. Henderson, Mrs. E. Hamilton, Miss Carrie Hester 25 cents, W. C. Haislip, A. Hood, William Hart, T. W. Hayes, E. T. Hillard $1.10, Hitchcock & Walden, J. D. Hudson, A. J. Holman & Co.

J—R. A. Johnson $1.95, W. H. Jackson, H. F. Johnson, B. Jones.

K—L. H. Kittel, J. C. Kittrell, G. R. Kennedy $10.85.

L—Lee, Shepard & Dillingham two letters, H. P. Lewis, J. W. Lambuth, J. B. Lippincott & Co. two letters, F. Leslie, Levy Bros.

M—S. Martin, T. Mullett two letters $1.50, W. H. Martin, Miss A. Morris $2.30, Meyer & Bros., E. A. Morris, J. A. Miller, Martin & Goodman $18.75, C. McDonald, Dr. J. W. Martin $4, L. M. McLauren, J. G. Miller, V. E. Mauger, A. E. Martin, J. W. Medlock, J. O. Meara.

N—J. C. Nimmo, C. H. E. Nowton, T. Nelson & Sons, B. W. Norris.

O—J. Ormond, W. P. Owen.

P—W. R. Pace, R. G. Porter, J. M. Pirtle, R. M. Powers three letters $5.95, J. W. Postou, L. Parker two letters.

R—A. H. Redford two letters, J. Rogers, F. T. Rawson, T. O. Rice $9.20.

S—J. L. Skipper, A. H. Sutherland, J. G. Shaw & Co. two letters, S. S. Scott, Scribner, Welford & Armstrong two letters, C. S. Stewart, J. W. Schermerhorn & Co., J. J. Sealy, Smith, Dixon & Co., Steel & Avery, J. K. Street, A. G. Stacey $30.

T—Tower, Gildersleeve & Co., W. H. Tegardeu, A. H. Thomas, W. C. Tate $8.50, M. Taylor.

U—T. J. Upton.

W—J. R. Warner, Miss O. J. Weast $2, J. W. Woodward, J. M. Weems, John Wilkinson $86.55, S. R. Wells, Miss Cora Watts, W. Wood & Co., H. P. Wells, Wilson, Hinkle & Co.

Y—B. G. Yancey.

TO HOUSEKEEPERS and heads of

families we commend the immediate purchase and use of the famous Halford Leicestershire Table Sauce. It needs but a trial to assure them how much more palatable soups, fish and meats are made by a dessertspoonful of the Halford. ap30 4t

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AS AN evidence of the popularity of Procter & Gamble's Extra Olive Soap, we state upon good authority that the sales of this one brand of soap exceeded *one hundred thousand boxes* (of sixty pounds each,) or six million pounds, the past year, and the demand is increasing daily. A superior article and full weight tell in the end. my14 1t

AN INVALUABLE REMEDY for emigrants, and persons traveling or temporarily visiting malarious districts, is to be found in Simmons' Liver Regulator. If taken occasionally it will prevent Chills, Fevers and injurious effects from change of water. my14 1t

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Consultations from 12 M. to 3 P. M.
☞ The best of references given. ap23 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos reuted. de25 1y

THE fact that five million pairs of SILVER TIPPED Shoes are made a year shows how those who use them feel about it. They know that they last three times as long. my7 4t

NEW ADVERTISEMENTS.

OFFICE LOUISIANA EQUITABLE
LIFE INSURANCE CO.

An annual election for Directors of this Company was held on Monday, April 20, 1874. The following gentlemen constitute the

Board of Directors.

John Henderson,	William B. Schmidt,
Alexander Marks,	W. S. Pike,
James I. Day,	A. Thomson,
John I. Adams,	E. J. Hart,
Charles Claffe,	David Wallace,
J. W. Stone,	S. Cambon,
H. J. Vose,	George A. Fosdick,
Emory Clapp,	E. Rigney,
E. H. Fairchild,	William Creevy,
W. P. Harper,	B. T. Walshe,
E. H. Briggs,	J. B. Camors,
E. A. Tyler,	Samuel M. Todd.

At the annual meeting of the Board of Directors, held on Monday, May 4, the following officers were elected for the ensuing year:

SAMUEL MANNING TODD, President.
WILLIAM B. SCHMIDT, Vice President.
WILLIAM HENDERSON, Secretary.
WILLIAM HENDERSON,
my11 1m Secretary.

FOR THE BALANCE of THE SEASON
W. H. PETERS,
591.....Magazine Street.....591
will sell the remainder of stock, consisting of a fine assortment of

WHITE GOODS,
LACE GOODS,
EMBROIDERIES,
FRENCH CORSETS,
DRESS GOODS,
DOMESTICS,
HOSIERY AND
FANCY GOODS,

at prices to suit the most fastidious. Call soon and you will be sure to get a BARGAIN.
WM. H. PETERS,
my14 1m 591 Magazine St., near St. Andrew.

DENNIS BRUZA,
BUTCHER,
Stalls 13 and 15, Dryades Market,
NEW ORLEANS.

Ships, Steamboats and Families supplied with Beef, Pork, Mutton, etc., wholesale and retail. All orders accurately and promptly executed. my14 2m

A. MEYNIER, JR.,
COMMISSION MERCHANT,
55 Peters Street, near Bienville,
NEW ORLEANS, LA.

Consignments of Eggs, Chickens and all country products sold at highest market prices. fe26 3m6p

BOOKS, STATIONERY, ETC.

THE AMERICAN
SUNDAY SCHOOL UNION
OFFERS
Special Terms to Sunday Schools
IN THE SELECTION OF NEW AND
REPLENISHING OF OLD LIBRARIES

Catalogues furnished on application to any of the
SUNDAY SCHOOL DEPOSITORIES.

No. 1122 Chestnut street, Philadelphia—ALEX. KIRKPATRICK.
No. 10 Bible House, New York—G. S. SCOFIELD.
No. 40 Winter street, Boston—E. SHUTE.
No. 261 West Madison St., Chicago—W. R. PONT.
No. 207 N. Sixth St., St. Louis—S. PARSONS. mh26 6m

R. ESTERBROOK & CO.'S
STEEL PENS.
FOR SALE BY
ALL BOOKSELLERS AND STATIONERS IN THE UNITED STATES.

Esterbrook Steel Pen Manufactur'g Co.,
49 MAIDEN LANE, NEW YORK.
Works—Camden, New Jersey. oc2 1y

JOSEPH GILLOTT'S
STEEL PENS.
SOLD BY ALL DEALERS.
MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SON.
HENRY HOE, Sole Agent. je26 1y

MISCELLANEOUS.

W. HARRINGTON & CO.,
GENERAL GRANGE AGENCY
—AND—
COTTON FACTORS,
NO. 79 CARONDELET STREET,
NEW ORLEANS, LA.

The undersigned, having been elected by the Mississippi State Grange as their Purchasing Agents and Cotton Factors for this port, would respectfully inform the Granges of the States who deal in this market that we will take pleasure in serving their interests to the best of our ability. Our terms of business are the same as those of your Agency in the city of Memphis.

Parties desiring to purchase in this market can do so, when cotton is in baad, with from thirty to sixty days' indulgence.

We are endeavoring, in Sugars, Molasses, Rice and Coffee, to control the patronage of the Western States, which will give us unusual advantages in this market.

ALL ORDERS FILLED
—AT—
WHOLESALE PRICES.

Orders must be under the seal of the Grange. We respectfully solicit your attention, and all business intrusted to our care will receive our best attention.
no20 6m W. HARRINGTON & CO.

MRS. M. G. BROWN'S

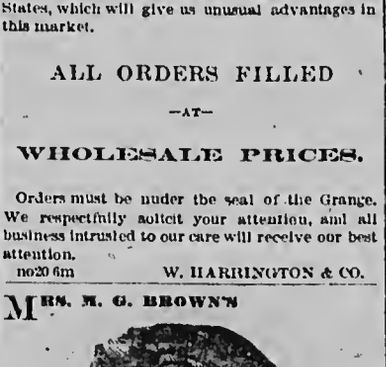
Celebrated Preparations,
POOR RICHARD'S EYE-WATER,
SCALP RENOVATOR AND
EAR PREPARATION,
FORM
THE METAPHYSICAL DISCOVERY,
WHICH
KILLS THE ROOT OF ALL DISEASE,
DEAFNESS, BLINDNESS, CATARRH, ETC.

Extract of Letter from Mrs. E. W. P.

BUFFALO, NEW YORK, July 15, 1873.

MRS. M. G. BROWN—*Dear Madam:* Our whole family, myself, husband and children, are using your GREAT DISCOVERY and deriving untold benefits. In Typhoid Fever there is no physician equal to it. It also gives circulation to a paralyzed body. Accept our gratitude. Respectfully, E. W. P.

Sold by Frederickson & Harte, 139 Canal street, and by druggists generally.
Wholesale Agents for the South,
E. J. HART & CO.,
73 to 79 Tchoupitoulas street,
New Orleans, La.
Inclose ten cents to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, for pamphlet of sixty-eight pages. ap16 3m



J. W. VALENTINE,
PRACTICAL HATTER,
Corner Magazine and Seventh Sts.
HATS of all kinds made to order, cleaned and repaired. mh28 3m

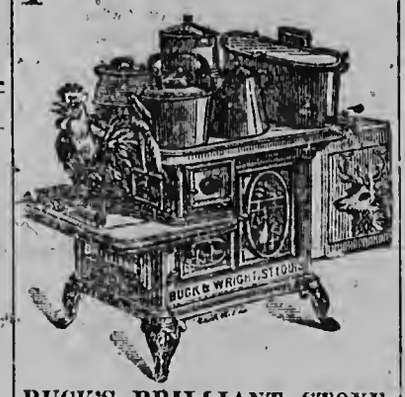
COUGHS.....COLDS.....ASTHMA.
Remember that for all Affections of the
THROAT AND LUNGS
Laplace's Indian Turnip Pectoral Balm
IS THE SOLE REMEDY,
Combining efficacy of action with a most palatable flavor.
GIVE IT A TRIAL.
Price, $1. Sold at all well-assorted drug stores and by the proprietor, B. LAPLACE, Chemist, Nos. 23 and 25 Elysian Fields St.

HARDWARE, STOVES, ETC.

A. BALDWIN. C. EUSTIS. C. A. SLOCOMB, A. D. SLOCOMB, In commendam.
HARDWARE.....HARDWARE.
A. BALDWIN & CO.,
SLOCOMB, BALDWIN & CO.,
74 Canal, and 91, 93 and 95 Common Sts.,
NEW ORLEANS, LA.,
IMPORTERS AND DEALERS IN
Foreign and Domestic Hardware
GUNS, LOCKS, CUTLERY, NAILS, STEEL,
IRON CASTINGS, ETC.
Agents for J. E. Carver's Oils, Coats' Boiler Iron, Valentine & Butler's Safes, E. & G. Brooke's Cut Nails and Spikes, etc. mh5 3m

IMPORTERS AND DEALERS IN
FOREIGN AND DOMESTIC HEAVY AND SHELF HARDWARE.
Carpenters', Cabinetmakers', Coopers' and Blacksmiths' Tools; Tinners' Stock, Tools and Machines; Cast, Planed and Enameled Hollowware; Cooking and Heating Stoves and Ranges; House-Furnishing Goods of every description. Manufacturers of Bright Tin and Japan Ware. Sole Agents for the celebrated CHARTER OAK COOKING STOVE, known for eighteen years as the only perfect and complete Baking Stove in use. Every Charter Oak is fully guaranteed. 89 AND 91 CAMP STREET, Branch Store, 565 Magazine street, New Orleans, Louisiana. ja22 6m

THE UNRIVALED



BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 19 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi. no13 1y

STOVES.....STOVES.....STOVES.
The Cheapest and the "Best."
The "BEST" and the "COTTAGE" COOKING STOVES, to which I call particular attention, are unsurpassed by any in this market for economy, durability and most perfect BAKING. They carry a uniform heat to the oven, and can be adapted to burning COAL, COKE or WOOD, without any additional cost. Every one sold under a full guarantee to do as they are represented or the money will be refunded.
Also a variety of other COOKING STOVES of every grade and price, from $15 upward.
HEATING STOVES.
A very large and complete assortment, suitable for Offices, Parlors, Churches, School-Rooms, etc., all of which are offered at very low prices to suit the times. Also dealer in
TINWARE OF EVERY KIND
and description, to suit the country and city trade, which is offered at UNPRECEDENTEDLY LOW PRICES FOR CASH. Also Sole Agent for the manufacture and sale of the
Steam Washer, or Woman's Friend.
Will cleanse your clothes WITHOUT RUBBING. Every one sold is FULLY WARRANTED. It saves labor, wear and tear, and the annoyance of wash-day. It is truly a labor and clothes-saving invention. Three hundred thousand have been sold already through the States since 1871.
☞ State and County Rights for sale.
Call and see it at NO. 52 GRAVIER STREET, near Tchoupitoulas.
ja29 1y G. W. W. GOODWYN.

PROFESSIONAL CARDS.

H. C. CASTELLANOS. JOHN H. CASTELLANOS.
H. C. CASTELLANOS & SON,
ATTORNEYS,
31.....EXCHANGE ALLEY.....31
(Room No. 1, up stairs,) cor. Customhouse,
my7 3m NEW ORLEANS.

H. GUMPERT,
DENTAL SURGEON,
100.....Prytania St.....100
Between Terpsichore and Euterpe Sts.,
my7 1m NEW ORLEANS, LA.

GEORGE J. FRIEDRICHS,
DENTIST,
155.....ST. CHARLES STREET.....155
ap16 1m NEW ORLEANS, LA.

DR. CHARLES E. KELLS,
DENTIST,
12.....Dauphine Street.....12
First door from Canal, New Orleans.
Devotes his whole time to the duties of his profession in all its branches. mh26 2m

DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
Corner Magazine and Second Streets,
New Orleans.
Office Hours—Eight to nine A. M. and three to four P. M. je29 1f

DR. JOHN G. ANGELL,
DENTAL SURGEON,
152.....Julia Street.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anesthetics administered. de4 1y

DR. J. J. LYONS,
NO. 219 CARONDELET STREET
Between Julia and St. Joseph,
ja2 1y New Orleans, La.

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
RACE, FOSTER & E. T. MERRICK,
ATTORNEYS, COUNSELORS
AND
SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

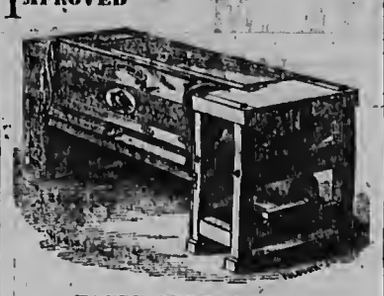
ANDREW J. AIKEN. JOHN W. WATT.
AIKEN & WATT,
COTTON FACTORS AND COMMISSION MERCHANTS,
60 Carondelet Street, New Orleans, La.
Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no8 1y

$72 EACH WEEK.—Agents wanted. Particulars free. J. WORTH & CO., ap23 13t St. Louis, Mo.

MACHINERY, TIES, ETC.

PLOWS, IMPLEMENTS, ETC.
PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills,
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.
B. J. WEST,
115 and 117 Magazine St., New Orleans,
MANUFACTURERS' AGENT.
mh19 10m

IMPROVED



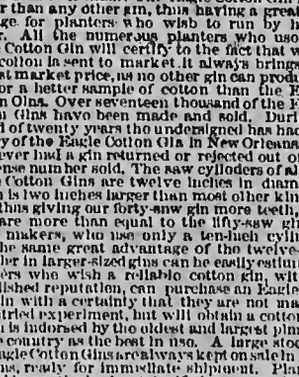
EAGLE COTTON GINS.
The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

40-Saw Gin.....	$200	65-Saw Gin.....	$325
45-Saw Gin.....	225	70-Saw Gin.....	350
50-Saw Gin.....	250	75-Saw Gin.....	375
55-Saw Gin.....	275	80-Saw Gin.....	400
60-Saw Gin.....	300		

All orders should be addressed to
W. L. CUSHING,
No. 61 St. Charles street,
Sole Agent for the Southern States.
Agents wanted. Also on sale a large stock of Brack's COTTON PRESSES, Steam Engines, Sugar Mills, Straub Corn Mills and Plantation Machinery of all kinds. fe19 3m

IMPORTANT TO PLANTERS.
IRON COTTON TIES.
THE ARROW TIE
AND ALL OPEN-SLOT TIES.



All approved Popular Patents!
ARROW,
ANCHOR,
WALLIS
ALLIGATOR
AND DUNN
For sale by all dealers in New Orleans, Mobile and Memphis, and by country merchants generally throughout the Cotton States.
BARTLETT & RAYNE,
GENERAL AGENTS,
48 CARONDELET STREET, COR. UNION,
de18 6m New Orleans.

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing,
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS.,
New Orleans.
☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. ly

LEVY BROS.'
Dry Goods Establishment,
AT
580.....MAGAZINE STREET.....580
Between St. Andrew and St. Mary.
NEW GOODS EVERY WEEK.
We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.
Give Us a Call.
N. B.—Orders from the country will be promptly filled. mh5 1y

FLINN'S PATENT
SELF-FASTENING AND ADJUSTABLE
BED SPRINGS
Make the Best Spring Beds in Use.
They are complete in themselves, and can be applied in a few minutes to any slat bedstead.
☞ From three to five dozen make a Set.
JOHN FLINN,
248 South Second St., Philadelphia, Pa
Cor. S. Water and Champlain Sts., Cleveland.
Agents wanted everywhere. se18 1y

TENT FOR SALE.
On account of removal of the owner to a distant State, the fine, substantially-built, double-framed Tent on LOT C of the SEASHORE CAMP GROUND is for sale. It has a Porch in front, is covered with shingles, and occupies the southeast corner, front row, near the beach, and is perhaps the most desirable position of the encampment. It contains

Six Chairs,	Two Looking-Glasses,
Two Tables,	Two Water-Buckets,
Two Wash-Stands,	Two Candlesticks,
Two Wash-Basins,	Two China Mugs,
One Broom,	One Tin Dipper,

all of which are to be included in the sale. For further particulars or for Map of Camp Ground address ROBT. J. HARP,
ap2 tf 110 and 112 Camp St., New Orleans.

mh19 2m

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO. Portland Maine. fe5 1y.

MEDICAL.

NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever** been **discovered**. It acts **mildly, effectually**, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **Harmless** in every way; it has been used for **40 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best**.

'SIMMONS' LIVER REGULATOR
OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.
se25 1y

THE GREATEST
MEDICAL
DISCOVERY
OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,
FROM
The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunderhumor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a running sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM:—The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most current druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker to the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure!

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

su11 1y DONALD KENNEDY,
Price, $1.61 per bottle. For sale by all druggists.

DR. TUTT'S
VEGETABLE
LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qual

OUR readers will be grateful for the room given to the advertisement this week of the famous Steam Washer of Mr. Tilton. We are prepared to recommend this invention as all the advertiser and manufacturer claims for it, and every family should order one at once. It saves woman's toil, and thus saves her life. It more than pays for itself in a very short time by the saving of fabrics, that by the old process of washing were worn out more than by actual service. The washing has been hitherto a greater wear and tear upon garments than the wearing itself. The new Steam Washer secures a clear gain to all who use it. The advertiser, Mr. Tilton, is a thoroughly reliable gentleman, and will perform all he promises.—*Methodist Recorder, Pittsburg, Pa.*

TUNNEL HILL, GA., May 8, 1873.

DEAR SIR: To-day I send you per express $17—one-half for Gordon and Polk counties, and balance on sixty days. Should either of these counties be sold, you must let me have the other at the rate of $2 per thousand, and I will select another county.

Respectfully,
JOSHUA A. HARLAN.

N. B.—Your Washer is received and does well.

PITTSBURG, Pennsylvania.

J. C. TILTON—*Sir:* We have used your Steam Washer in our family for three months, and are well pleased with it. Would not do without it for three times its cost.

CHAS. D. BUTLER,
Wood Engraver, 24 Fifth Ave.

Extracts from May Letters.

BOWLING GREEN, WARREN CO., KY., May 3, 1873.

MR. J. C. TILTON—*Dear Sir:* The Washer came duly to hand on the third instant. Accept my thanks for your promptness. I am glad to acknowledge it all you recommend. Several have come to see it tried; all acknowledge it a perfect success. I write to order a deed to Warren county, Kentucky. Please send C. O. D., and instruct the express agent to hold it thirty days, if I cannot pay for it sooner. Yours respectfully, WM. H. WHALIN.

ST. CATHARINE, LINN CO., MO., May 15, 1873.

MR. J. C. TILTON: Inclosed please find $31.80 postoffice order, for deed to Linn county, Missouri. This is the full amount for said county. It works to a perfection in everything we have tried.

JONATHAN HANEY.

WEST POINT, May 3, 1873.

J. C. TILTON, ESQ.: I have received the sample Washer all right, and, after giving the same a good trial I am convinced it is all as represented, and am therefore prepared to go into the business in earnest. Send me a deed of Lee county, Iowa, C. O. D., as soon as possible, and oblige very much, JOS. F. STROTHMAN.

IDAHO, 1873.

MR. J. C. TILTON, PITTSBURG, PA. *Dear Sir:* The Steam Washer was received a few days ago, and gives entire satisfaction. You will find inclosed $10. Please send deeds for Ada and Boise counties C. O. D. Ada first choice, Boise second, according to your special terms. Placerville, Boise county, is my nearest express office. The deed should be given to R. H. Robb and William Harmon. Yours truly,

R. H. ROBB.

SHADY HILL, KY., May 10, 1873.

MR. J. C. TILTON: Inclosed find $62 for the deeds for Henderson and Madison counties, thirty-seven thousand seven hundred and fifty-nine inhabitants. I send one-half the amount, and you will please send deeds by express to Saltillo, Tennessee river, C. O. D. I will get them in sixty days, as you require, and send you the other half. I want you, for the other $24, to send a half dozen Washers by steamboat to

J. W. SPARKMAN.

BLOOMINGTON, May 16, 1873.

MR. J. C. TILTON—*Dear Sir:* The Washer came duly to hand. Accept my thanks for your promptness. I am glad to acknowledge it all you recommended. Several came to see it; they all say it is the best they ever saw. Inclosed you will find $13 by postoffice order—$10 to apply on deed to McLane county, $2 for posters and directions, $1 for stamps. I send fifty cents for circulars, making $13.50. Direct to

MATTHEW COSTELLO,
Bloomington, McLane Co., Ill.

VALUABLE PATENT

TO BE GIVEN TO MY PATRONS.

On the seventeenth of May, 1864, I obtained letters-patent of the United States (No. 42,806) for *making soap.* Since I invented and patented my first STEAM WASHER, in 1871, I have given the matter of washing clothes much attention. I flatter myself that I have at last succeeded in making a soap which I think ought to be used in every family. I am not in the business of manufacturing, therefore I propose to give the benefit of my discovery to the purchasers of the Steam Washer, believing that I may be indirectly benefited by knowing that all who test the Steam Washer with this soap will do better work than with a poor article of soap. Could all persons know the extensive frauds in soap, the vile adulterations, none would be surprised if the washer-woman did fail sometimes to do good work. By my invention soap can be made pure and white as snow, costing but *one cent per pound.* It can be made to cost ten cents per pound, and worth as much, and go as far as any three pounds of soap. It can be used in a liquid form, bottled for use (Spirits of Soap.) It is cheap, easily made, and no doubt will be generally used.

Bear in mind I charge nothing for this right.

IMPORTANT ANNOUNCEMENT.

In 1871 I invented and secured letters-patent for an

Improvement in Wash-Boilers,

a simple arrangement by which steam was applied to the washing of clothing. I have heretofore sold this under the name of

STEAM WASHER!

OR WOMAN'S FRIEND,

for such it is in fact. I have advertised it in nearly every Religious Newspaper in the United States and Canada, also in the leading secular papers, using double-column advertisements. The readers of this circular may remember seeing my Card in the various papers of the country during the past year. Extracts from letters received from my customers, also from the press, in another column, will indicate how it has been received by the people and press throughout the country.

THREE HUNDRED THOUSAND

have been sold already. It is sufficient for my purpose to say that I am satisfied that nothing heretofore advertised ever rendered so general satisfaction. Yet THIS, my first invention, was not quite perfect. And for the last two years I have applied myself to the study of constructing and perfecting a

NEW STEAM WASHER

and as the result of my efforts I feel every assurance that I have been entirely successful. My NEW STEAM WASHER, patented in 1873, is absolutely faultless; so much so that I never knew a single person, who has seen it work, fail to be delighted with it. It has rendered, thus far,

Perfect and Universal Satisfaction,

and such must be the result, for it works like a WONDER, never failing to do all claimed for it.

In conclusion let me say that should any one say that he has seen a STEAM WASHER, ask him if he has seen the

NEW STEAM WASHER

of 1873, now being advertised so extensively in whole-page advertisements. If he answers in the negative, request him to suspend judgment until a sample can be procured and fully tested. I will send one as

A SAMPLE FOR $5,

just half the retail price—and I fully warrant it. After a person buys a sample he can get them of me at cost.

$60 Profit Can be Made on a Single Dozen,

and I have known Agents to take orders for

A DOZEN IN AN HOUR.

There is no way to make money faster. Send for a sample, and secure your territory. Make money while you can.

I have made arrangements by which I can hereafter furnish my customers with the very best

WRINGER

in the market, and will send a sample for $8; case of six (6,) $48; per dozen, $90. No change in prices.

WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING!

EVERY ONE SOLD IS FULLY WARRANTED.

It Saves Labor, Wear and Tear, and the Annoyance of Wash-Day.

IT WILL DO THE WASHING OF THE FAMILY

WHILE YOU ARE

EATING BREAKFAST AND DOING UP DISHES.

STEAM HAS LONG BEEN KNOWN AS THE MOST POWERFUL AGENT IN removing dirt, grease and stains from clothing, and bleaching them white. Papermakers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the filthiest pickings from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying steam directly to the clothing which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleaning is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace curtains and all fine fabrics are washed in a superior manner. For flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

It is Truly a Labor and Clothes-Saving Invention.

READ THE FOLLOWING

CIRCULAR AND TESTIMONIALS.

I respectfully ask you to read this circular carefully, and candidly consider what I now propose to you as a matter of business. Before making known to you my confidential terms, permit me to state that the matter of washing clothes is one of no small consideration. It is something which concerns every family and every individual. It is but recently since **Hand-Washing** was in common use. Latterly, however, the inventive genius of the country has been directed to the invention and construction of various devices of machinery by which much of the labor, drudgery, loss of time and wear of material might be obviated. Ponderous as well as intricate Washing Machines have been constructed, many of which are decided improvements over the old method of washing, and these machines have been very suitable with all. People will continue to have Washing Machines; but, let me ask you, if the STEAM WASHER can be constructed for a few dollars (much less than an ordinary Washing Machine,) and enable all to wash by steam, without labor, loss of time, without wearing of clothing, etc., is it not reasonable to suppose that it will supersede, in a great measure, all Washing Machines now in common use? The sale of this WASHER is unparalleled, and *must* be so. There is nothing like it in use. It is new, and every family needs it and will have it. I wish to secure a few good men to sell rights for me, and in order to secure as many as I need immediately I offer extra inducements. My price for territory is $9 for 1,000 inhabitants; but if you will buy a single county, and agree to sell rights for me, I will allow you to deduct sixty-six and two-thirds per cent. as your commission; consequently your county would cost you but $75, instead of $225, should it contain but 25,000 inhabitants; more or less in the same proportion.

And to those buying rights I will sell Washers at nearly cost; and to those not buying rights I will furnish Washers at $60 per dozen; and, bear in mind, I will sell to no one, except a single dozen, until he first buys the right to a county. Any timer can make the Washers as well as they can be made here, and save the cost of transportation. Remember that by purchasing the right of a single county you shall have the privilege of selling any county or State for me, and upon application I will forward the deed to you by express for any territory which you have sold for me; providing that the said territory is not already disposed of when I receive your order. I will make all the deeds, so that there can be no confusion or mistakes. The amount you will have to pay me is simply $3 per 1,000 inhabitants in any county or State. I shall make these very liberal offers for a short time only, after which I shall sell at my regular price—$9 per 1,000.

Many of my patrons have requested me to suggest to them the best method of selling the WOMAN'S FRIEND in order to make the most money in the shortest time practicable. In reply I would say that there are many methods which might be suggested, all of which seem to work well, but the most prominent of which I will suggest. In the first place, send for a sample and carefully test it. You will learn by a single trial how to wash with it most successfully. All you have to do now is to exhibit to others. I will suggest that you make an arrangement to wash at a certain place at an appointed hour; manage to have as many present as possible. You will be astonished at the intense excitement it will produce after the water and steam have rushed through the tubes and foamed over the clothing, rushing back through the clothing to the lower bottom, to be suddenly returned again in the same manner—say for thirty minutes; you take out the clothing, rinse and wring out, and find the clothing perfectly clean. You will find all perfectly delighted with it.

You can take orders from nine in ten present, to be filled afterward, at $10 each. A single trial in this manner will satisfy you that the WOMAN'S FRIEND is a success, and will sell. Still another way, which is sure to succeed nine times in ten: After you have secured a sample, and know just what it will do, you can approach almost any one who has any inclination at all to engage in any business of this kind, and readily stipulate with him to take a Washer, or even buy a county, if it will perform all claimed for it. You will succeed ninety-nine times in a hundred in making the Washer perform to his satisfaction. You should in that case lose no time in ordering a new deed for your county, to be sent by express C. O. D., if not convenient to advance the money. You should meantime continue to take orders, and by the time your deed would come to hand you might have a gross sold. You should likewise arrange with a timer to make the Washers. The price will vary, according to style and finish. I have known some agents to sell as many as twenty Washers in a day. After you have introduced it more or less in your county, you can take another county, and rest assured that wherever you can get a single Washer in the neighborhood it will sell many more. Consequently, after you have sold a few hundred in a county, you can sell the right of your county for much more than at the start. You can calculate what your gains will be by buying a single county; but this is not a tenth part of what you ought to make, for while you are travelling you will meet with many men who want to make money, to whom you can sell rights. There is no business you can engage in which offers such splendid inducements. Besides, it is a safe business—no loss—and pleasant, because it renders perfect satisfaction. I cannot see how I can propose better terms. Should I allow my patrons to make their own terms, I scarcely believe they could make better terms for themselves and make more money.

On the receipt of FIVE DOLLARS I will ship you a complete Washer, as a sample, a copy of the Chromo, Patent No. 42,806, together with a Certificate of Agency, with full instructions how to conduct the business; and upon the receipt of the Washer you may have time to test it, and if you find it not as represented I will refund your money. The Washer retails at $10. After I send you a sample I will hold your county a reasonable time for you to decide whether you wish to purchase or not. I will furnish blank deeds, also blanks for taking orders, and will do all I can to enable you to succeed in the business. Let me hear from you soon, or your choice of territory may be taken by some one else.

ADDRESS

J. C. TILTON, NO. 10½ SIXTH STREET,
PITTSBURG, PA.

DIRECTIONS.

1. Soak the clothes over night in warm suds—in the usual manner. Rinse and put them through the Wringer.
2. Put in the bottom of the washer a quarter bar of good soap, or enough to make a good suds, sliced up thin; then fasten down the false bottom—see that the center valve is in the proper position; put in water enough to cover the cap over the valve, say about an inch; lay the clothes down smoothly, with the soiled parts well soaped, in the washer—not rolled up, but spread out, so the water can circulate freely—and carefully pack the clothes down; see that the fire is sufficiently hot to generate steam; when the water boils it will begin to flow up the tubes on the outside, at the ends of the Washer, and through the holes into the Washer again; after a steady circulation has been going on in this manner for about thirty or forty minutes the washing will be completed. Rinse well and wring out same as in usual way. Colored clothes must not be mixed with white. Use soft water for boiling always. If hard, use soda, lye, or make it soft in any other way.

If it is desired to bleach with the Washer, this may be done by adding a tablespoonful of borax or commerce to a washer full of clothing.

ST. MARY'S, Auglaize Co., Ohio.

DEAR SIR: Having used your Steam Washer for over four months, we are prepared to recommend it to the public as far the cheapest and easiest method of washing that we have ever met with. We have tested it thoroughly, washing very dirty clothing in it, and know it will do all that you claim for it. We have never had to rub a single article on the wash-board that has been washed in the Steam Washer since we have had it; hence there is a great expense saved in the wearing of clothing. We could not do without it.

REV. JACKSON AND WIFE.

WINSLOW, Mo., July 16, 1873.

MR. J. C. TILTON—*Dear Sir:* The Steam Washer came duly to hand, and after ten months' trial I am glad to be able to say it is all that you recommend it to be. It saves time, labor and clothes, and the washing is over so soon that all dread of wash-days is with the times past. Wishing you success with your valuable Steam Washer, I am yours truly, C. L. BARTLETT.

FEBRUARY 10, 1872.

MR. J. C. TILTON—*Dear Sir:* The Washer came duly to hand; accept my thanks for your promptitude. I am glad to acknowledge it all you recommend. Several have come to see it used; all acknowledge it a perfect success. I write to order a deed to Sumpson county, North Carolina. Please send C. O. D. Direct to

ELDER B. JACKSON,
Fayetteville, N. C.

HENDERSON, Kentucky.

DEAR SIR: The Washer came duly to hand. Accept my thanks for your promptitude. I am glad to acknowledge it all you recommended. I have spoken of it to numbers who desire me to order one for them. Several have come to see it tried; all acknowledge it a perfect success. I write to order a deed to Henderson county, Kentucky. I would send the money now, but fear some one else has the right by this time. Send C. O. D.

REV. B. T. TAYLOR.

COMFORT, Kendall Co., Tex., Feb. 10, 1872.

J. C. TILTON, ESQ.—*Dear Sir:* The sample Washer which I ordered arrived in due time. All who have seen it in operation are well pleased with it. It will do all that you claim for it. You will please send, C. O. D., deeds for the additional counties ordered, and oblige, very respectfully,

JOSEPH B. HADDEN.

XENIA, Greene Co., Ohio, Feb. 6, 1874.

MR. J. C. TILTON: I have received and used your Steam Washer. I am glad to acknowledge it does more than I expected of it. It bleaches as well as cleans my clothes, without any wear and tear of them. Like it very much.

MRS. K. A. COLLINS.

IMLAY CITY, MICH., Dec. 18, 1873.

J. C. TILTON, PITTSBURG, PA.—*Dear Sir:* I have just read a part of your six-column advertisement in the Chicago *Standard.* This led me to write this note. About three years ago a brother in the ministry made me acquainted with your Steam Washer. I sent for one immediately, and my wife has used it ever since, when her delicate health would permit. She has always esteemed it a Friend, and, having washed to day, she esteems it as much a Friend as ever. Three years' service ought to be sufficient to establish its reputation in a family. It has done so in my family. It has been loaned to neighbors, and was always well liked. My work as a minister gives me no time to engage in selling them, or any other secular business; but success to the Woman's Friend.

Truly yours, REV. J. E. BITTING.

P. S.—I wrote this simply in recommendation of the Woman's Friend.

The above are a few extracts from letters received. I can publish hundreds of letters from parties who have used the STEAM WASHER and speak in its praise. I have thus far declined doing so. I know full well how *Certificates* are looked upon. I have sold the STEAM WASHER upon its own merits. Thousands have used it, and it has given universal satisfaction throughout the country. I ask none to rely on what I say, or the commentaries of others, but let the *Washer stand* on its own merits. I would not ask or advise any one to engage in the business of selling Washers or rights unless he has thoroughly tested its work; and to enable all to do so, I send a sample Washer upon the receipt of $5 (half the retail price) and guarantee that, if not found as represented, I will refund the money. So there is little risk to begin with. I shall advertise it liberally hereafter. I refer you to the *American Agriculturist,* May, 1873, and the New York *Weekly Tribune.* I shall continue to advertise liberally in other first-class agricultural papers, as well as the leading religious papers throughout the country. I also refer you to my two-page advertisement in the *Christian Union,* October 8, 1873, costing nearly $2,000 each insertion. Of course my former patrons who have bought territory, as well as those who may hereafter engage in the business, will be benefited proportionately. I am convinced that the STEAM WASHER will be used in every family.

J. C. TILTON, NO. 10½ SIXTH ST.,
PITTSBURG, PA.

P. S.—CUT THIS CARD OUT and preserve it for future reference. Persons writing me from seeing this card will please say where they saw it.

EXTRA!

A FINE CHROMO,

16 by 20 Inches,

GIVEN EACH PURCHASER

OF A

STEAM WASHER!

THIS CHROMO IS ENTITLED

"THE OLD AND THE NEW,"

OR

Behind Time and Ahead of Time.

A spirited Engraving, showing

FIRST. Wife washing the old way—husband returning at three o'clock P. M.; dinner not ready. BEHIND TIME. Not a pleasant scene.

SECOND. A Scotch scene, where two Scotch girls, dressed in plaid, are tramping the clothes in a tub, in their favorite way. This is an improvement on the "old way," as it does not wear the clothes near so much.

THIRD. Shows the Steam Washer, the real Woman's Friend, in operation. Wife sits knitting in the rocking-chair, with pleasant children all around her, delighted to see the Steam Washer flow eight jets of foaming water. Just at this moment husband returns, and is likewise astonished as well as delighted. This washing is done—dinner is ready at eleven o'clock A. M. AHEAD OF TIME.

THIS IS A

SUPERB ENGRAVING

and will doubtless be much sought after.

IS EQUAL TO MANY

OF THE

CHROMOS SELLING AT $3.

I have concluded hereafter to

Present Each Purchaser

OF ONE OF MY NEW

STEAM WASHERS

ONE OF THESE

CHROMOS FREE!

☞ None will be offered for sale.

J. C. TILTON,

PITTSBURG, PA.

READER:

Please calculate the cost of my two-page advertisement in the

"CHRISTIAN UNION."

It consists of 1,480 lines. At regular rates it amounted to

$1,750

EACH INSERTION!

I repeated this "Card" four times, because my first insertion (October 8) paid me

500 PER CENT.

During the last eighteen months I have inserted my advertisement, occupying one to two pages, in

Hundreds of First-Class Papers,

all of which paid well for the outlay; but the *Christian Union* ("the largest circulation of any religious paper in the world") pays me better than any. I mention this fact, for all can see how extensively I advertise my invention; and taking into consideration the fact that I sell it

ENTIRELY ON ITS MERITS,

all must concede that it sells well, for no article will sell well enough to pay for so expensive advertising

WITHOUT REAL MERITS.

If I can get a sample introduced into a neighborhood, it often sells

AN HUNDRED MORE.

Such a splendid chance to make money selling this invention may never occur again.

A Few Extracts from the Press.

Read the editorial published in the Pittsburg *Advance,* a live paper, independent, circulation increasing over a thousand per week. (Write the editor and send for a copy.)

"We would not knowingly lend ourselves to practice on our readers a deception; but after having thoroughly tested TILTON'S STEAM WASHER the wife says: 'Too much cannot be said in its praise. It not only requires a less quantity of soap than the old method, but it is a wonderful saving of hard, slavish labor over the wash-tub—the clothes, when coming out of the boiler, with only a little rinsing, thoroughly washed and fit to hang on the line.' She further says: 'I would not dispose of mine for five times its cost, if I could not procure another; or, knowing its merits as I do, were there no other way, I would deprive myself of some article of apparel, or the family of some necessary to procure one.'

"These statements are made after repeated trials of one of these Washers, and their truthfulness may be relied on. The principle on which the STEAM WASHER is gotten up will recommend itself, as soon as understood, to every thinking mind. It is so very simple that the wonder is that it has not been discovered before. We rejoice for the relief which this invention will afford those who have to perform that essential part of domestic labor—washing."

300,000 SOLD.

This does not probably represent one-fifth of the real number of Tilton's Washing Machines that have been sold. The press everywhere give testimony that Mr. Tilton's Woman's Friend is the best made or yet invented. Said a neighbor the other day: "There is no doubt about it; Tilton's machine takes away the drudgery of washing, and makes clean work with the clothes. I pity the family that is without it." There are over seven millions of families in the United States to be supplied with this great blessing—over seven millions that need and want this machine. Mr. Tilton makes offers to those who are in earnest, who are not lazy, and who are willing to take hold with him, and who have a small capital, to aid him in supplying these seven million families with his Woman's Friend. His offers are simple and plain, and very liberal and without risk. Our cities, our villages, our country headquarters, are full of men who need work. To all these Mr. Tilton offers plenty of work and good pay, and we earnestly urge all to write or go to Mr. Tilton, find out his terms, and begin business at once. See his big advertisement in another place. Mr. Tilton is honest and reliable, and the statements in his advertisement can be relied on.—*Christian Standard, Cincinnati, Ohio.*

TO THE INVENTIVE GENIUS

of this age is due the progress of our present high state of civilization as much as to all other forces combined. All industrial pursuits were prosecuted in a primitive form and manner. Muscles were the reliance for mechanical labors pursued, and a man's or woman's value was based upon the strength of these. Brain force has changed all this in the multiplication of substitutes for muscle force; and such is the extent of ingenuity in this department that it is now estimated that more work can now be accomplished by one-tenth of the population of the earth in one year than could have been done by the *whole world* in the same time two hundred years ago. Every class of industry has felt the influence of genius. Agriculture, manufactures and commerce have been stimulated into wonderful activity by it. Nor has the household been overlooked, nor the labors of woman neglected. The sewing machine is an example of what ingenuity has done for woman. It has multiplied her power a hundred-fold with the needle. The washing of wearing apparel and other textile fabrics by mechanism has been a problem that has employed the skill of the country, and without success, until J. C. Tilton, of Pittsburg, struck a principle of manipulation that is destined to supersede all other machines, and do away with all washboards. Howe has made his name immortal through the needle, and Tilton, in like manner will perpetuate his through an instrument no less important. Tilton's machine is simple, and may be managed by a child twelve years old. Mr Tilton's advertisement is but a modest exhibition of the operation and rapidity of this unique instrument for the family. It is one of those productions that carries itself into every family by its own merits, which captivates and elicits the admiration of every person who examines it. Mr. J. C. Tilton is a perfectly reliable man, and will do just what he promises in his advertisement.—*Religious Telescope, Dayton, Ohio.*

BUSINESS AND MONEY.

It is one of the charms of a business to enjoy the exclusive control of an industry pursuit that is a necessity to the people. The skill that will enable a person to perform in ONE HOUR what otherwise takes FIVE HOURS to perform develops an invention that makes its use a necessity. Such is the unity, embodied in mechanism, the United States government has declared to be property; and, in the form of a patent, has vested it with all the immunities and privileges of property. It becomes a real estate and its exclusive control transferred by deed of record, like real estate.

Thus parties may buy territory, and with the purchased ground exercise jurisdiction over the thing so bought without any fear of competition. This class of business all men covet. J. C. Tilton, of Pittsburg, is one of the favored few who has the ownership of the whole United States in a machine, simple, cheap and necessary. It will sell itself. J. C. Tilton proposes to divide this realtate. A more splendid and captivating opportunity for accumulating money, is merely offering this machine for sale, was never presented. Young men, if you want to be an integer, and not a cipher, if you mean to be independent, if you mean to acquire property, J. C. Tilton offers you a stepping-stone to reach your high aim. Write him at once, at Pittsburg, Pennsylvania, and obtain a position of value to yourself. You cannot fail, with common sense and common industry, to bring you in a fortune.—*Journal and Messenger.*

NEW PUBLICATIONS.

250,000 COPIES SOLD!

OF

RICHARDSON'S New METHOD

FOR

THE PIANO-FORTE!

This, the PAR EXCELLENCE OF ALL PIANO METHODS, MAINTAINS THE FRONT RANK, AND ITS SALE ECLIPSES THAT OF ALL OTHERS, Foreign or American, COMBINED. The Publishers claim its ANNUAL SALE OF 25,000 COPIES IS INDISPUTABLE PROOF OF POSITIVE AND INTRINSIC MERIT, and its success is NO MYSTERY, but due to THOROUGH EXCELLENCE IN ALL ITS DEPARTMENTS, Rudimental and Instructive; to its VALUABLE EXERCISES as well as its CHARMING RECREATIONS.

A New Edition, just issued, contains SCHUMANN'S MAXIMS and the famous CZERNY'S LETTERS ON THE ART OF PLAYING THE PIANO. RICHARDSON'S NEW METHOD thus contains OVER 260 PAGES, full Music size, and is justly claimed to be the BEST PIANO METHOD EXTANT.

Price, $3.75.

☞ Used by THOUSANDS OF TEACHERS, and sold by all Book and Music dealers. Published by

OLIVER DITSON & CO., Boston.
CHAS. H. DITSON & CO., 711 Broadway, New York.

jy24 1y

Book Agents

WANTED FOR THE

Illustrated Family Bible,

containing the Old and New Testaments, Apocrypha, Concordance and Psalms in Meter. Also Dr. William Smith's complete Dictionary of the Bible; a History of the Religious Denominations of the World; Chronological and other valuable Tables; History of the Translation of the Bible; a Family Album, a Marriage Certificate, Family Record, Marginal References, etc. Embellished with over 500 fine Scripture Illustrations, on steel and wood, by Gustave Dore and other celebrated artists. Our New Illustrated Family Bible is the most perfect and comprehensive edition ever published. It is printed from large, clear, new type, on fine white paper, and bound in the most elegant and substantial manner. Address NATIONAL PUBLISHING CO., Memphis, Tenn. Ja15 6m

AGENTS WANTED FOR

Cross & Crown

THE SPIRIT AND POWER of the religion of Jesus Christ, as illustrated in the Sufferings and Triumphs of His followers. A nobler, sweeter and more thrilling story is not to be found in the whole range of history. Magnificently illustrated, on steel, with the best engravings of Sartain and Illman, and splendidly bound in the highest and latest style of the art. The most beautiful and attractive book ever offered to Agents. For circulars, with full description, address NATIONAL PUBLISHING CO., Memphis, Tenn. Ja15 6m

WOMAN

TO THE RESCUE.

A Story of the "New Crusade."

T. S. ARTHUR'S latest and greatest book on the most remarkable uprising of modern times. A fitting sequel to his "Man-Trap" and "Ten Nights." *Will arouse the people like a trumpet blast*, and sell like wildfire. Published at a low price to insure rapid sales and an immense circulation. Friends of temperance, help to circulate it. Complete agent's outfit mailed on receipt of $1. Circulars and terms free. Address

QUEEN CITY PUBLISHING CO., 180 West Fourth street, Cincinnati, Ohio.
oc2 1y

WILD LIFE IN THE FAR WEST!

Agents Wanted everywhere for this beautifully illustrated book of the Author's **Thirty Years'** Life and Adventures among the Indians, in the Mexican Wars, hunting wild animals, etc. *Entirely new*, and the best book ever published on the FAR WEST. *Thrillingly interesting*, and selling faster than anything ever before known. Send for illustrated circular and liberal terms.

F. A. HUTCHINSON & CO., St. Louis, Mo.
oc9 1y

AGENTS WANTED!—ACT AT ONCE.—The people everywhere are eager to buy the only authentic and complete history of

LIVINGSTONE.

His wonderful discoveries and thrilling adventures during **30 Years** in the wilds of Africa, resurrection by the daring **STANLEY**, and literal death. Over 600 pages, beautifully illustrated; only **$2.50**. *Going like wildfire!* Write for extra terms; or, if you wish to begin at once, send $1 for outfit. VALLEY PUBLISHING CO., St. Louis, Mo.
oc9 1y

AGENTS WANTED FOR

OUR HURLY BURLY BY MAX ADELER

The greatest humorous work of the day. **350 comic cuts, rare anecdotes, lively adventures, sparkling wit, uproarious fun.** Announced all over the country. *The people are hungry for it!* EVERY MAN WANTS TO LAUGH. *The only book for dull times.* Show it to a man, and he won't be happy till he gets it. *One took to enough.* Agents wanted everywhere. *Terms liberal and big returns certain.* Send for circulars and make money. THERE IS CASH IN THIS. 'TO-DAY PUBLISHING CO., Philadelphia, New York, Boston or Chicago. my7 4t

AGENTS WANTED everywhere for

Illustrated

BIBLE BIOGRAPHY!

or the Lives and Characters of the Principal Personages recorded in the Sacred Writings. With an Introduction by Rev. Henry Ward Beecher, and an Appendix; containing thirty Dissertations on the Evidences of Divine Revelation, embellished with upward of Two Hundred and Fifty Engravings. Particulars free. ETNA BOOK AND BIBLE PUBLISHING CO., No. 212 North Sixth Street, St. Louis, Mo. fa5 6m

AGENTS WANTED For the quickest and best selling new Book out.

Ten Years in Washington

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Between Toulouse and St. Peter Sts., New Orleans,

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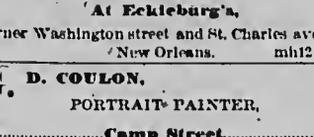

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in the city, is prepared to manufacture to order and supply his patrons with anything and everything in the Human Hair Goods line at cheaper prices than other houses. His stock embraces Switches, Curls, Braids, Wigs, Beards, etc., of every shade and color, and Fancy and Toilet Articles, Perfumery, Combs, Brushes, etc.

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Is the ONLY machine that sews backward and forward, or to right and left. Simplest—Cheapest—Best.

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will destroy Worms without injury to the child, being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy2 1y

NEW ORLEANS PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

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THE GREATEST INDUCEMENTS EVER YET OFFERED IN

THE BOOT AND SHOE LINE

BY THE OLD AND POPULAR

RED BOOT AND SHOE STORE.

Boots and Shoes of the finest quality, from the best manufacturers, at prices astonishingly low. An order is requested, as the proprietor is confident of retaining your custom. Please give me a trial.

Orders from the country will receive prompt attention.

JOHN GEORGE WAGNER, mh19 2m Cor. Ursulines and Dauphine streets.

THE EIGHTH WONDER OF THE WORLD IS THE

LADY CHEAP JOHN,

MRS. D. J. LOEWENSTEIN,

549.....MAGAZINE STREET.....549

Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. mh12 1y

CARPET WAREHOUSE,

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Tabis and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Ostolenes, Territs, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Stop Covers, etc. de4 1y A. BROUSSEAU & CO.

New Orleans Markets.

From the New Orleans Price Current.

The river is 1 foot 11 inches below high-water mark.

COTTON.—The following are the arrivals since the eighth inst.:

Louisiana and Mississippi	bales... 3,593
Lake	3
Arkansas	1,026
Mobile	581
Florida	3
Total	5,186

On Saturday the market opened under the favorable influence of an advance of ⅛d. at Liverpool, and sales of 16,000 bales, and an advance in futures at New York of 1 2-16@⅛c., which appeated to impart a stronger impulse to the demand, and about 2,000 bales changed hands during the morning, partly at Friday's improvement and partly at a further advance of ⅛@⅛c., after which the movement continued animated up to the close, and further negotiations were consummated to the extent of 2,400 bales, making the entire business of the day 4,400 bales. Ordinary, good style, sold at 14c., good ordinary at 15⅛@15⅜c., strict good ordinary at 16@16⅛c., low middling at 17@17⅛c., and strict low middling at 17⅛c. As on the previous day, the sales of the lower grades were mostly of kinds which commanded comparatively full prices, but undesirable and dusty lots, when pressed on the market, would hardly command more than nominal quotations. The falling off in the receipts had a sensible influence in favor of factors. On Monday the entire business was restricted to 1,900 bales. On Tuesday the entire sales embraced 4,600 bales. Prices exhibited some irregularity. The lower grades were offered pretty freely at previous rates, but elicited only a limited demand, which ran mostly on the medium and better qualities. These descriptions were held by factors either at the outside rates of the day previous, or at still higher figures, and the prices paid in most cases indicated a further improvement in good ordinary and the better qualities of about ⅛c., to which we have conformed our quotations.

The above makes an aggregate for the past three days of 10,900 bales, against 5,800 for the corresponding time last week and 14,500 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,147,823 bales, against 1,150,463 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 206,735 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 101,620 to Great Britain, of 113,416 to France and of 137,121 to other foreign ports. We quote:

Inferior	9¼ @ 10¼
Low ordinary	11¼ @ 12¼
Ordinary	13¼ @ 14
Strict ordinary	14¼ @ 14¾
Good ordinary	15¾ @ 16
Strict good ordinary	15¾ @ 16¼
Low middling	17¼ @ 17¾
Strict low middling	17¾ @ 17¾
Middling	18 @ 18¼
Strict middling	18¼ @ 18¾
Good middling	18¾ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales	7,177	
Arrived past three days	5,186	
Arrived previously	1,268,820	1,274,006
		1,281,183
Exported past three days	20,496	
Exported previously	1,170,526	1,190,624
Stock on hand and on shipboard		90,459

LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 258 hhds., and the sales were confined to 120 hhds., at 8c. for low fair, 8⅞@9c. for fully fair, 9¼c. for seconds, and 10¾c. for yellow clarified.

LOUISIANA MOLASSES.—On Tuesday 53 bbls were received, and 33 bbls. sold at 30c. for inferior fermenting, 40@46c. for common fermenting, and 50c. for centrifugal.

CORN.—On Tuesday the sales embraced 10,000 sacks at 82c. for white mixed, 88c. for prime mixed, 92c. for yellow, and 95@97½c. for white.

OATS.—On Monday 910 sacks sold at 61@62c. for choice St. Louis, and 63c. for choice. On Tuesday 1,900 sacks sold at 61@63c. ₱ bushel.

BRAN.—Monday's receipts, comprising 970 sacks, were sold readily at $1.55@1.60 ₱ 100 lbs.

PORK.—80 bbls old even-weight mess sold on Saturday at $17.50 ₱ bbl., and a lot of 500 bbls. new mess sold, to arrive, at $18.40 ₱ bbl. On Tuesday a lot of 250 bbls. mess sold at $18.50 ₱ bbl.

BACON.—On Tuesday the sales embraced 200 casks, in lots, at 7¾c. for shoulders, on the spot and to arrive; 10¼c. for clear rib sides, on the spot, and 10¾c. for clear sides.

HAMS.—100 tierces were sold in lots, on Saturday and Monday, at 12½@13¼c., and on Tuesday 65 tierces sold, in lots, at 13¼@13¾c. ₱ lb.

LARD.—Owing to scarcity the sales were confined to 25 tierces refined on Saturday at 11¼c., and 200 kegs kettle-rendered at 11¾c. ₱ lb.

DRY SALT MEAT.—On Tuesday 25 and 45 casks shoulders sold to arrive, and 20 on the spot, in lots, at 7c. ₱ lb.

COW PEAS.—They are jobbing at $3 ₱ bushel.

MONETARY.

Gold opened on Tuesday at 111¾@112¼ (against 112¾ at New York,) and, after a moderate business, closed at 111¾@112 (against 112¼ in that market.)

Nothing has been reported in silver. It is quoted at 107@108 for American half dollars and 110@111 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	12 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	35	38
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	13	15
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	40 00
FLOUR, ₱ bbl.:		
Double extra	— —	6 00
Superfine	— —	5 50
Fine	— —	5 25
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	20 00
Choice	— —	23 00
IRON, ₱ ton:		
English, ₱ lb	4¾	5¾
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	8
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	— —
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	8	88
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¾	11¾
Pulverized	11¾	11¾
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	110 00	115 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	65 00	70 00

CATTLE MARKET.

NEW ORLEANS, May 12, 1874.

Texas beeves, choice, ₱ head	— — @ — 00
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	20 00 @ 28 00
Texas cattle, third quality, ₱ head	12 00 @ 15 00
Western beeves, ₱ lb. net	10 @ 12½
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 50 00
Calves ₱ head	7 00 @ 10 00
Yearlings, ₱ head	8 00 @ 10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Mrs. H. Mogridge, Purchasing Borean, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
J. Worth & Co., St. Louis, Mo.

Architects.
J. B. Dinis, 479½ Josephine street.
T. Whitney Carter, 58 Carondelet street.

Auctioneer.
John G. Wire, 169 Poydras street.

Bakery.
Poydras Market Bakery, 226 Poydras street.
Times Bakery, 53 Annunciation street.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnhola, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Mesenire.
Ktau Book and Bible Publishing Company, St. Louis, Mo.
A. J. Holman & Co., Philadelphia.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
To-Day Publishing Co. New York, Boston, Philadelphia and Chicago.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Kateup, 389 Dryades street.
Louis Thimbel, 578 Magazine street.
James Simpson, 423 Dryades street.
John George Wagner, corner Ursulines and Dauphine streets.

Brokers.
M. F. Bonis, 6 Carendelet street.
Tim Doherty, 25 Carondelet street.
E. H. Levy, 126 Gravier street.
J. W. Pearce, 13 Chrondelet street.
Stockton & Boylan, 46 Exchange alley.

Butchers.
Dennis Bruza, stalls 13 and 15, Dryades Market.

Carpenters.
Frank H. Drake, 278 Magazine street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

Cheap John.
Mrs. D. J. Loowenstein, 549 Magazine street.

China and Crockeryware.
Paul J. Christian, 36 Camp street.
Samuel E. Moore, 102 and 101 Gravier street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor Franklin and Erato sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
H. Mollegen, 321 Rampart street.
Sam. Smith, 351 Dryades street.
William Velden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Confectionery.
F. Trolle 590 Magazine street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. George J. Friedrichs, 155 St. Charles street.
Dr. H. Gumpert, 100 Prytania street.
Dr. Charles E. Kells, 12 Dauphine street.

Direct Trade.
Dr. Thomas D. Worrall, American Director of Direct Trade Company, 24 and 26 Camp street.

Dressmaking.
Mme. Fe. Toccanier, 198½ Canal street.

Drugs.
Wm. Ormer, cor. Dryades and St. Andrew sts.
F. Jorger, corner Second and Dryades streets.
I. L. Lyons, corner Camp and Gravier streets.

Dry Goods.
Levy Bros., 550 Magazine street.

Educational.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
Bush & Leverl, 31 Perdido street.
W. Harrington & Co., 79 Carondelet street.
A. Meynier, Jr., 55 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 108 Customhouse street.
F. Wagener, 12 Baronne street.

Furniture.
John Bois, 291 Camp street.
Hugh Flynn, 167 Poydras street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.

Gas Carburetter.
Pratt & Co., 169 Common street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
V. Baab, corner Camp and St. Mary streets.
John McMains, 572 and 574 Magazine street.
J. L. Richards, 538 Magazine street.

Hair Goods.
Miss C. C. Matthews, 252½ Camp street.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Insurance.
American Life Insurance Company, John D. Scott, manager, 10 Carondelet street.

Iron Manufacturers.
M. Walker & Sons, Philadelphia.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Burnham's Water Wheel, N. F. Burnham, York, Pa.
W. L. Cushing, 61 St. Charles street.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Medical.
Anti Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Cinche-Quinine, Billings, Clupp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Horsmann & Co., N. Y.
Epilepsy or Fits Cure, Ross Bros., Richmond, Indiana.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Henry's Carbolic Salve, J. F. Henry, Curran & Co., New York.
Lapham's Indian Turnip Pectoral Balm, B. Lapham, 24 and 25 Elysian Fields street.
I. L. Lyons, corner Camp and Gravier streets.
Metaphysical Discovery, Mrs. M. G. Brown, New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York
Rupture and Piles Cure, Dr. H. Neeson, 152 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Millinery.
Miss A. Brady & Mrs. A. G. O'Hara, 382 Dryades street.

Mineral and Soda Water.
Carondelet Spa, corner Carondelet and Common streets.
Eckleburg, corner Washington street and St. Charles avenue.

Monochromatic Pictures.
Mrs. A. J. Richmond, 191 Carondelet street.

Moss.
New Orleans Moss Company, John C. Weems manager.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 76 to 80 Baronne street.

Newspapers.
Day-Book, New York.

Notary.
William H. Seymour, 76 Customhouse street.

Opticians.
William Bohne, 1 Carondelet street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
H. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Portrait Painters.
C. D. Conlon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
New Orleans, Mobile and Texas Railroad office, corner Camp and Common streets.

Restaurants.
Four Seasons Restaurant, J. Bosio, 155 Chartres street.
Magnolia House, 95 St. Charles street.

Seeds.
Watermelon Seed, A. M. Box, Knoxville, Texas.

Sewing Machines.
Florence Sewing Machine Co., Florence, Mass.
H. S. HEDGER, 115 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Linn New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.

Storage for Furniture.
John G. Wire, 169 Poydras street.

Stoves.
C. W. W. Goodwyn, 52 Gravier street.
H. Keller, 49 Camp street.
Rice Bros & Co., 89 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tents.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
E. Bourrounis, 19 Conti street.
E. J. Rillieux, cor. Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Trunks, Etc.
Simon & Kohn, 6 Magazine street.

Undertakers.
T. W. Buthick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 98 Camp street.

Washing Machines.
New Steam Washer.
Ringen Washer, H. Huller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Special Notices.

BALTIMORE EPISCOPAL METHODIST.—The Staunton (Virginia) *Vindicator* says "The Baltimore *Episcopal Methodist* combines, with the best collection of denominational and general religious intelligence that is made up in this country, the best intellect in its editorial corps." Specimen copy sent free.

Terms, $2 per annum, *in advance*.

BAIRD & MARTIN, Publishers,
146 West Baltimore street,
ap16 4teow Baltimore.

MISCELLANEOUS.

GOOD TEA AT LAST!

Tea-drinkers who long for and truly delight in a good, pure, honest CUP OF TEA should visit or send to the

Great China and Japan Tea Warehouse,
NO. 170 CANAL STREET.

Our establishment is presided over by a professional Tea Taster, whose extensive experience, both in this country and in Europe, enables us to please the most critical taste. Old Country Folks who have vainly been sighing and longing these many years for something like the good Old-fashioned Tea, are particularly charmed and delighted with the flavor, fragrance and freshness of our goods.

We are selling Black and Mixed Teas at from 50 cents to $1 per pound; Green Teas of all kinds at from 50 cents to $1.40, all of which will be found of good value at their respective prices.

For a good economical Tea we recommend our Black or Mixed, at 40 cents per pound, which will be found in many instances superior to goods sold in this city at $1 and $1.25 per pound.

For a best Tea our Black or Mixed, at $1 per pound, cannot possibly be excelled anywhere.

Persons who cannot conveniently visit our establishment should send their orders by mail. We deliver goods to all parts of the city free of charge. Country orders by express C. O. D. ☞ Remember that we have but one address—GREAT CHINA AND JAPAN TEA WAREHOUSE, 170 Canal street, opposite Varieties Theater. my7 1m

60 POUND WATERMELON!

To any person sending me $1 in currency, with name, postoffice, county and State, I will send post-paid,

ONE DOZEN SEED

FROM

"THE BIG TEXAS WATERMELON,"

weighing from 40 to 60 pounds. The largest weighed 67 pounds. The pulp is deep red, deliciously flavored and very juicy. They sell readily at $1 apiece in any good market. I could have sold some of mine last summer for $2, but would not take it, preferring to save the seed. Address

REV. A. M. BOX,
ap30 4t Knoxville, Cherokee Co., Texas.

BY JOHN G. WIRE.

FURNITURE AUCTION MART,

169.....POYDRAS STREET.....169

John G. Wire, Auctioneer.

Auction Sales of Furniture and Household effects every Monday, Wednesday and Friday, commencing at eleven o'clock A. M.

CONSIGNMENTS SOLICITED.

Careful attention paid to Out-door Sales.

Consignments of Limited Goods will be received for Private Sale at a reasonable charge.

Private Sales every day, from a large assortment of Parlor, Dining, Bed-Room and Kitchen Furniture, Pianos, Carpets, Mattings, Feather-Beds, Mattresses, Cooking Stoves, Crockery, etc. Furniture taken on storage at moderate rates. my7 2m

DIRECT TRADE.

DIRECT TRADE.

Merchants and business men of the Mississippi Valley who desire to purchase IMPORTED GOODS of British manufacture, at little if any over half the cost of such when purchased in New York, should correspond with or call upon DR. THOMAS D. WORRALL, American Director of the Direct Trade Company, 24 and 26 Camp street, New Orleans.

Samples of stock constantly on hand. ap9 2m

CARONDELET SPA,

COR. COMMON AND CARONDELET STS.,

IS NOW OPEN AGAIN,

and prepared to supply its former patrons with its well-known ICE COLD

BLUE LICK,
VICHY,
KISSINGEN,
GINGER ALE, ETC.

Also a full supply of AMERICAN and EUROPEAN WATERS, direct from the Springs. my7 1m

STORAGE FOR FURNITURE, ETC.,

NO. 169 POYDRAS STREET.

Housekeepers are informed that they can have their Furniture and Household effects removed, packed and shipped, repaired or stored, at moderate rates, on application at the FURNITURE AUCTION MART, No. 169 Poydras street.
my7 1m JOHN G. WIRE, Auctioneer.

LARGEST STOCK!

GREATEST VARIETY!

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12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
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12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
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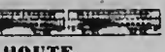

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VOL. 20. NEW ORLEANS, THURSDAY, MAY 21, 1874. NO. 21.

News of the Week.

DOMESTIC.

BOSTON, May 13.—The Louisiana relief fund has reached altogether $44 500.

NEW YORK, May 14.—The annual meeting of the Bible Society was held to-day, William H. Allen, LL. D., of Philadelphia, presiding. Rev. Mr. Allen was elected president. The other officers remain. The annual report shows that the receipts during the year were $664,346; expenditures, $611,728. There were 841,662 volumes manufactured, and 215,779 presented and purchased, making a total of 1,057,441. Entire volumes issued during 58 years, 30,772,786; gratuitous work for the year—amount in value, $340.644; appropriations for foreign lands, $92,676.

LITTLE ROCK, May 16.—Both houses to-day passed a bill providing for the assembling of a constitutional convention on the fourteenth of July. The election will be held on the thirtieth of June.

The House declared all offices vacant where officials have not come forward and taken their places.

The Brooks forces surrendered to-day. All the Brooks men will be sent home without molestation. The Baxter forces will be disbanded as rapidly as the public peace will justify.

NEW YORK, May 18.—Nearly $1 500 have been subscribed here to-day for the sufferers by the flood in Massachusetts.

Rev. Dr. Thomas DeWitt, senior pastor of the Reformed Dutch Church of this city, died to-day, of pneumonia, aged eighty-two.

The council of the Reformed Episcopal Church, after several days' session, revised and adopted the prayer-book and adjourned *sine die*.

COLUMBIA, S. C., May 18.—Governor Moses and ex-Treasurer Humbert, of Orangeburg, have been indicted by the Republican grand jury on charges of breach of trust, with fraudulent intentions, and for grand larceny. Solicitor Butts moved that Judge Graham issue a bench warrant for the arrest of the parties. The judge reserved his decision until to-morrow.

NEW YORK, May 19.—Specials from the scenes of the Massachusetts flood state that on the west bank of the Mill river is the Goshen reservoir, larger by nearly one-half than the bursted Ashfield reservoir, to which it has always been reckoned inferior in strength. It is owned by the same men, whose own fortunes, with their own reservoir, have just been wrecked.

CHARLESTON, S. C., May 19.—There is great commotion in Columbia, caused by the attempt to arrest Governor Moses for larceny. The streets are alive with colored militia and with groups of citizens discussing the peculiar situation.

This morning Sheriff Cain, of Orangeburg, called at Moses' mansion and informed him that he had an unpleasant duty to perform.

Moses, guessing his purpose, and seeing the warrant in his pocket, told him that he would not submit to arrest. In response to the Governor's requisition, Brigadier General Nash (colored) detailed two companies of colored militia to guard the executive office and approaches. They are now on duty, around the State House and Moses' mansion, with fixed bayonets, and challenge all comers.

In Columbia, this evening, Governor Moses surrendered to the warrant, in compliance with the telegraph advice of his counsel, who had gone to Orangeburg to consult Judge Graham, who ordered the arrest.

NEW HAVEN, May 19.—Votes in separate bodies make the election of Eaton sure to the United States Senate. He was probably the most pronounced and denounced "copper head" of the whole North during the war.

FOREIGN.

MADRID, May 13.—A new ministry is announced this morning. It is constituted as follows:

Serrano, president of council and minister of war; Sagosta, minister of the interior; Ulloa, minister of foreign affairs; Camacho, minister of finance; Alonso Martinez, minister of justice; Alonso Colmenares, minister of public works; Romero Ortis, minister of the colonies; Rodriguez Arias, minister of marine.

Reports say that the Internationalists are becoming troublesome at Alcoy, and an outbreak is feared.

PARIS, May 13.—The Duke De Broglie declared that he will call up for immediate discussion the new electoral bill. The Left and extreme Right oppose its present consideration, and will make it a cabinet question. The debate will occur on Friday or Saturday.

The Assembly to-day re-elected Grevy president and all the vice presidents of the late session.

BAYONNE, May 13.—Don Carlos has revoked the banishment of the Duke of Santa Cruz, and recalled him to Spain.

BERLIN, May 14.—The Augsburg *Gazette* says that the arrest of the Russian Grand Duke Nicholas was not due to a political cause.

HAVANA, May 14.—Advices from San Juan, Porto Rico, state that the members of the Masonic lodge at Ponce Grande have been arrested by the police. The *Boletin* applauds the authorities for the attitude they have assumed against Masonry. It declares that the Masons in the Antilles are thoroughly in favor of the separation of the colonies from Spain.

BERLIN, May 15.—A dispatch is published, in which no names are mentioned, but which leaves the inference that the Grand Duke Nicholas was arrested in consequence of the disappearance of cert in diamonds.

LONDON, May 15.—The Czar and party reached Buckingham Palace at noon from Windsor Castle. Immense crowds lined the route of the procession from Paddington station to the palace. The Czar, Prince of Wales, Grand Duke Alexis and the Duke of Edinburg occupied one carriage, and Prince Arthur, the Princess of Wales and Duchess of Edinburg another. The latter was cheered vehemently, because it has been understood lately that there was some bitterness between her and the Princess of Wales in relation to a question of rank.

PARIS, May 16.—The government was defeated by sixty-nine votes on priority of measure to be voted upon, whereupon the ministry resigned.

PARIS, May 17.—MacMahon has accepted the resignation of the De Broglie cabinet, and has intrusted to Goulard the formation of a new ministry, which is expected to be completed to-morrow.

Goulard, on accepting the premiership, declared his policy would be to carry the constitutional bills through the Assembly and complete the organization of MacMahon's power.

MONTREAL, CANADA, May 18.—Arrangements have been completed for holding here, next October, a conference of the Dominion branch of the Evangelical Alliance, to which the leading clergymen and laymen of the various provinces of Great Britain and the United States have been invited.

LONDON, May 18.—The Czar went to Windsor Yesterday and bid farewell to the Queen. To-day he visits Guildhall. All the flags of the city are flying.

The *Times* and other morning papers say that the impression that the early dissolution of the French Assembly is unavoidable lately gains strength.

The *Standard* says it understands that the Queen will go to Russia in the autumn.

Immense crowds gathered this morning to see the Czar as he went from Buckingham Palace to Guildhall. The entire route over which the Czar passed was beautifully decorated.

The Paris correspondent of the London *Times* writes to that journal that the vote against the ministry in the Assembly on Saturday last, on the question giving priority of discussion to the electoral law over the municipal bill, means a speedy dissolution of the Assembly and the removal of the seat of government from Versailles to Paris.

The Count de Chambord has suggested the propriety of defeating any measures calculated to settle the government, as it now is, under MacMahon.

CONSTANTINOPLE, May 18.—A fire last night in Galata, a large suburb of this city, destroyed one hundred houses, occupied mostly by poor Jews.

LONDON, May 19.—Count Dehoralloff, chief of the Prussian imperial household police, to day gave assurances that all the exiled Poles, with the exception of two or three known assassins, may return to their native country.

The Carlists, last week, attacked some entrenching parties beyond Bilbon, but were driven off with the loss of thirty prisoners. Sixty Republicans were killed and wounded.

The bark Alf, from Pensacola for Liverpool, was abandoned. Part of her crew were saved and landed at Liverpool.

ROMAN CATHOLIC INFLUENCE.—Feeling convinced that, whether as Protestants or patriots, we cannot too closely watch the open attacks or covert wiles of Romanists, we invite the attention of our readers to the following copy of the oath which is taken by the Irish priests, educated at Maynooth College, many of whom are now in this country, and are exercising a powerful influence in the Romanist Church in America:

"I, A. B., do acknowledge the ecclesiastical power of his holiness, and the mother church of Rome, as the chief head and matron above all pretended churches throughout the whole earth; and that my zeal shall be for St. Peter and his successors, as the founder of the true and ancient Catholic faith against all heretical kings, princes, states or powers, repugnant unto the same; and although I, A. B., may follow, in case of persecution or otherwise, to be heretically disposed, yet in soul and conscience I shall hold, aid and succor the mother church of Rome as the true, ancient and apostolic church. I, A. B., further do declare not to act or control any matter or thing prejudicial unto her in her sacred orders, doctrines, talents or commands, without leave of its supreme power or its authority, under her appointed, or to be appointed, and being so permitted, then to act, and further her interests more than my own earthly good and pleasure; and she and her head—his holiness and his successors—have or ought to have the supremacy over all kings, princes, estates or powers whatsoever, either to deprive them of their crowns, scepters, powers, privileges, realms, countries or governments, or to set up others in lieu thereof, they dissenting from the mother church and her commands."

"WIFE, what has become of the grapes?" "I suppose, my dear, the hens picked them off," was the bland reply. "Hens! hens! Some two-legged hens, I guess," said the husband with some impetuosity; to which she calmly replied: "My dear, did you ever see any other kind?"

From the Work.

MR. EDITOR: Bro. Allen and myself have just closed at Centerville, in the circuit of Bro. Whatley. I now hasten to give you the results of our labors in the Lord. They were not in vain. The entire membership was revived, encouraged and made strong in Jesus. Sinners were convicted, and on Saturday night there were thirty-five penitents at the altar seeking Jesus, but only one found him. On Sunday night we had a season of refreshing from the presence of the Lord, and seventeen of those left at the altar on Saturday night were converted. Among these was my own wife. Oh, how thankful I am, how my cup of happiness is running over as I write! I feel much more like an itinerant preacher this morning. Besides the eighteen converted, others have covenanted never to cease seeking until they find the pearl of great price. Six joined the church. Twelve converted ones were already members. To God be all the glory.

Your brother in Christ,
W. V. TAYLOR.

PENNY LOCK, La., May 10, 1874.

REVIVAL IN SUMMERFIELD, ALABAMA.—*Mr. Editor:* I wrote you, early in the year, that we confidently looked forward to prosperity in the church in Summerfield. The time of refreshing from the presence of the Lord has come. We commenced protracted services on the twenty-sixth of April. The church was prepared for it, and entered into the work with spirit. Very nearly all the pupils of both schools, and most of the young of the community, have professed religion. The conversions were generally clear and powerful. Up to date we have received about forty accessions to the church, including a few who joined by letter previous to the commencement of the meeting.

Dr. Mitchell and Bros. Briggs and Edwards were present a part of the time, and rendered valuable services. Bros. McVoy, Massey, Starr, and a faithful band of devout women, did incessant and efficient work throughout the meeting.

R. S. WOODWARD.

SUMMERFIELD, May 8, 1874.

THE *Levant Herald* says: "Archæologists have of late years turned their attention to the recovery of the vast remains of antiquity which are known to abound all over Turkey, Cyprus, Ephesus, Nineveh, the Troad and other classical sites have been probed with pick and spade, and the search has generally been productive of discoveries valuable alike to the speculator and to the student. Hitherto the search has been directed rather to objects of early antiquity than to those relics of the middle ages of which Crete and Rhodes are the principal repositories, but which are found scattered in the shape of old fortresses and castles along the shores of the Mediterranean. Founding expectation upon the popular tradition, a company is now, it appears, soliciting from the Turkish government a firman for dredging the port of Rhodes for the bronze guns and culverins which are said to have been committed to the waters in the times of the heroic struggle between the Knights of St. John and the mighty Solyman. The petitioners offer to give government one-third of that they may recover. Speculation, rather than archæology, is supposed to be the main incentive in the proposed enterprise, the undertaking of which can, however, do no harm, and may lead to useful and interesting results—perhaps to the recovery of the Colossus of Rhodes. Keep an eye on these dredging operations, for besides the Colossus there were at Rhodes three thousand other statues, one hundred of which were colossal, and which no doubt have at some time or other been pitched into the water.

DEATH OF REV. WHITEFIELD HARRINGTON.—Since our last issue the following painful intelligence has reached us:

MR. EDITOR: Rev. Whitefield Harrington died this morning, at his residence near Camden, Madison county, Mississippi, of pneumonia. He was taken sick on the second instant, on his return home from Jackson, Tennessee, where he had gone to promote the interests recently committed to him by the Patrons of Husbandry. He died as he had lived—a true and faithful man of God. He was for many years a member of the Mississippi Conference, but located at its last session in Brandon. He will be buried in Holmes county, in the family burying ground, where sleep his father and mother and other kindred. Your brother,

R. J. JONES.

CANTON, Miss., May 12, 1874.

A more extended obituary will appear soon.

IS GOD with us? What more do we want? Omniscience, omnipotence and infinite love—are all these leading the van? Then we will not fear to follow, though it were into Hades itself; for if Jehovah led the way his saints would be safe even there. Treasure up that direction. Do not think so much of the presence of friends in trouble as the presence of God in trouble. "Fear not." What is the next word? "I am with thee; be not dismayed." What is the next sentence? "I am thy God." The richest consolation you can have is that which is derived from the presence of the Lord God of the covenant.—*Spurgeon.*

Report of College of Bishops

ON THE RELIGIOUS CONDITION OF THE COLORED PEOPLE.

We respectfully submit to the General Conference the following report:

The General Conference of 1866 directed that if our colored membership should desire it, and whenever, in our godly judgment, it was expedient, we should organize them into an independent ecclesiastical body. We formed several Annual Conferences, composed of colored preachers belonging to our communion, but had gone no further in this direction when the General Conference of 1870, approving what had been done, renewed the authority upon the former terms for a separate General Conference jurisdiction of the colored churches.

At the same time the following resolution was adopted: "That all trustees now holding church property for the use of our colored membership be instructed to make titles to said property to the properly constituted trustees of the Colored Methodist Episcopal Church South, according to the Discipline of said church when organized."

The experiment, so far as made, proving satisfactory, and a very general and earnest desire having been expressed by our colored preachers and members for the consummation of their church order and independence, we called for them a General Conference, to meet in Jackson, Tennessee, December 16, 1870. Eight Annual Conferences sent delegates, elected on the basis of our Discipline. Two of our Bishops were present and presided, by whom, on the twenty-first of December, and according to our form, two superintendents, elected by the body, were ordained. A Discipline was established, agreeing in creed and polity with our Discipline, and but slightly changed in its statutory provisions so as to suit their case. Exercising the right belonging to them, and expressly recognized by the enabling act, they chose for their name and title "The Colored Methodist Episcopal Church in America." Their proceedings were in excellent order and spirit throughout.

Thus organized, and with our best advice and blessing, the Colored Methodist Episcopal Church in America was started upon its career. They have their mission; it is an important one, and in some sense peculiar. They have kept faithfully, so far as we are advised, to the rules adopted for their guidance, and to the work proposed to be done. We believe they are doing good. It is characteristic of this colored church that they guard against being subsidized by politicians. One rule of their Discipline is that their church-houses shall not be used for political speeches and assemblies. While exercising their right as citizens unrestrained, they are endeavoring to keep their religious assemblies from that complication with political parties and demagogues that has been so damaging to the spiritual interests of the colored people of the South.

Our people extend their sympathy and aid to the organization. They have, in many cases, given them church-lots and helped them to build houses for religious worship. Wherever they are prepared to receive them, our trustees have turned over the titles and possession of churches that were formerly held for the use and benefit of our colored members. In some notable instances these trustees have stood the expense of law suits against intrusionists in order to put our colored brethren, who are the rightful claimants, into possession.

Though entirely independent of us, and self-governing in every respect, nevertheless the Colored Methodist Episcopal Church in America do not forget their old acquaintance and the friendly relations of the past. They have shown diligence as well as fidelity thus far, and we entertain good hopes for their future prosperity. We think the best religious welfare of the colored people in the Southern States is involved in their success.

They have now 4 Bishops, 15 Annual Conferences, 607 traveling preachers, 518 local preachers, 74,799 members, 535 Sunday schools, 1,102 teachers and 49,955 Sunday school scholars. They have a monthly paper, the *Christian Index*, which is self-sustaining. It has a circulation of 1,500 paying subscribers. They have a book store, which is beginning to attract the attention of their people, and is helping to extend a religious literature among them. Our Publishing House gives to them the most favorable terms, and is aiding them in providing a suitable and cheap Sunday school literature. We recommend that still larger facilities in this direction be extended, as our agent may be able to do it. Among the many difficulties they have to contend against, not the least is the want of a ministry capable of teaching and taking pastoral oversight of the multitudes of their race that are ready to put themselves under their spiritual care. For this felt want they are, with commendable energy, trying to make provision. They are endeavoring to build a school of training and education for this special purpose. We heartily commend their cause to the good will of all who would do a great work for the Master's cause.

Since your body has been in session the four Bishops of the Colored Methodist Episcopal Church in America have called upon us, and we have been encouraged at the account of their plans and progress in the work now committed, as we believe, under the guidance of Providence, into their hands. Resolutions were adopted by us expressive of this feeling, and of a purpose, while attending to our appropriate labors, to do all that lay in our power to help forward their branch of Methodism. A copy of these resolutions was communicated to them by our secretary. In acknowledgment of the same we have received a communication from them, which we take the liberty of submitting to you, and making it a part of this report:

LOUISVILLE, KY., May 12, 1874.

To the College of Bishops of the Methodist Episcopal Church South, Greeting:

DEAR FATHERS AND BRETHREN—We, the College of Bishops of the Colored Methodist Episcopal Church in America, have received your friendly greeting. We are much gratified to know that there is no strife existing between our churches. While we are a separate and independent ecclesiastical body from your church, by the authority of your General Conference, which made provision, at their sessions in 1866 and 1870, for the colored members of the Methodist Episcopal Church South to be set up into a separate body, and be their own guides and governors if they requested it, we are thankful to you as a church and to God that such a provision was made, believing, as we do, that it is best for both white and colored to have separate churches and schools.

We believe this will do much to promote the peace and prosperity of both white and colored churches.

We are gratified that, so far as we know, the trustees of your church have turned over the church property held by them for the use and benefit of the colored members wherever we have called on them to do so, which has increased the confidence of our people in the Methodist Episcopal Church South.

We are much gratified with the success of your Publishing House at Nashville, and trust that it may prove a great blessing to both white and colored. We have opened a book house here in the city, and we are gratified to inform you it has been a success so far. The *Christian Index*, our church organ, is doing well. Our church is suffering more from the want of a better-informed ministry than from any other cause.

We are now raising means for the erection of an institution of learning for the training of our ministers. We have raised several hundred dollars, and think that we will succeed. We trust to have the prayers and co-operation of your people generally. We are glad that there is one branch of the Colored Methodist Church that sustains a friendly relation to the great family of the white Methodists in this country.

We have tried to carry out the design and desire of our organization in spreading Bible holiness all over the land. We have many difficulties, but thanks be to God, who so far has helped us to put to silence the reproaches of our opposers. We believe there is a bright future ahead. We trust that you may never have to regret that you set us up to manage our church affairs, and give the pure, unadulterated word of God to our people. We pledge ourselves, by the help of God, to do all in our power to educate and Christianize our race.

We have a large mission field in the South that is ripe for the harvest. We pray that God may give us more laborers to enter the field.

We have an eye on Africa, and trust that it will not be many years till we shall have men educated to send out as missionaries to carry the blessed gospel to our suffering people there.

W. H. MILES, Chair'n.
J. A. BEEBE, Sec.

We submit this information of what has been done by us in the premises touching the religious interests of the colored people; and from these statements the General Conference may learn their work and the state of their affairs. An epoch-making event has occurred in their church history during the last quadrennium. To us it seems the best course, and, under the circumstances, the only practicable course, that could have been adopted to meet the providential exigencies of the situation. Hitherto our church has not been unmindful of the spiritual wants of the large number of descendants of Ham in our midst. An army of missionaries, detailed from our ranks, has toiled in this field, and their labors and sacrifices have been great—their fruits have been abundant.

Our interest in this cause has not ceased—our responsibility has not ended. But as men who have understanding of the times it became us to adapt our plans to the changed condition. So far we think there is cause to thank God and congratulate the church on the success of the plan.

Let there be no slacking of effort, but a hearty and united co-operation of our people and churches in aiding the Colored Methodist Episcopal Church in America, as they may have need, and in such way as may be agreeable to them and proper and practicable for us. And may God guide and bless them and make this church a chosen instrument in extending his kingdom.

ROBERT PAINE.
GEORGE F. PIERCE.
HURBARD H. KAVANAUGH.
WILLIAM M. WIGHTMAN.
DAVID S. DOGGETT.
ENOCH M. MARVIN.
HOLLAND N. MCTYEIRE.
JOHN C. KEENER.

THE column is an emblem of faith—it springs from earth to heaven; the arch symbolizes mercy—it descends from heaven to earth.

Seashore Camp Ground.

The next camp meeting on the Seashore camp ground, two miles west of Biloxi, Mississippi, will commence on Friday, the twenty-fourth of July.

The trustees call attention to the following rules:

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

All tents erected are required to be of value not less than $40, and shall be completed at least one week before the commencement of the camp meeting.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent, with reference to the preservation of the shade-trees.

Pleasantly situated lots are furnished free to persons desiring to erect permanent tents thereon.

A limited number of small tents unfurnished, and cots, with sheet and pillow, will be for rent at reasonable prices, and public boarding and lodging, to a limited extent, will be provided at a reasonable charge.

All persons attending the camp meeting are advised to arrange for their comfort by the erection of their own private tent, or making other suitable arrangements beforehand, and to this end are requested to correspond with the trustees: Dr. J. J. Lyons, J. H. Keller, B. O. L. Rayne, New Orleans, Louisiana; William Otis, John Ellsworth, Mobile, Alabama; H. C. Vaughn, Moss Point, Mississippi; G. W. W. Goodwyn, treasurer, Phillip Hallaran, secretary, W. H. Foster, president, New Orleans, Louisiana.

NEW ORLEANS, May 5, 1874.

Pillow Prayers.

By these prayers we do not mean those which are sleepily offered after one has got into bed, because too lazy to kneel before. We refer to the communion with God permitted those who cannot sleep; who from illness or care, or some constitutional infirmity, are compelled to drag through the weary hours of wakefulness. To such as these prayer is an unspeakable comfort. God is then especially near. The deep silence of the night, the all-enveloping darkness which, as a curtain, he has drawn over the sleeping world, the helplessness and dependence in which all are laid, give the most impressive realization of his being and presence. It is good at such times, if you can, to recite to yourself passages from Scripture. With what force and sweetness do they come to you, and what fullness and comfort have they for the tired and sorrowing! So with familiar hymns, which indeed are utterances in other forms of the precious truths of the work. Many of these are doubly dear from the associations they bring with them—the fragrance of remembered hours of communion with friends, or special experiences of your own soul, or the histories of others who made these their devotion. But beyond all these is the sweetness of prayer itself. You can then talk with your Father with the utmost freedom and even familiarity. There is great relief often in simply telling him of our trials. It brings us a sense of his sympathy; it takes away the loneliness which one feels in sorrows which could be told in no earthly ear. So the restless pillow may be soothed by prayer. The tedium of the weary hours will be beguiled, and the night, which otherwise would drag its slow pace along, will quickly pass; and he who seeth in secret will answer your prayers. We remember a young man, in giving the history of his conversion, when about to make a profession of religion, stating that his first serious impressions were caused by hearing his father and mother, who slept in an adjoining room, praying for their children during the night.—*Congregationalist.*

MR. EDITOR: I am rapidly recovering my general health, but my throat is utterly unfit for active public use. My voice gives out after a very few minutes when I attempt to speak. My medical advisers insist that I shall be still, and let nature have time to restore the vocal organs. I make this observation here and now as an answer to all invitations to deliver addresses, discourses or lectures, and to save further explanation. In a few months I hope to be myself again, and then I will try and lend a helping hand.

Yours, C. K. MARSHALL.

NEW ORLEANS, May 13, 1874.

DAILY ADVOCATE.—The *Daily Advocate*, containing the proceedings of the General Conference, can be obtained at 110 and 112 Camp street, at five cents per copy.

The Christian Advocate.

THURSDAY, MAY 21, 1874.

Addresses of Delegates from the M. E. Church.

The following addresses by the delegates from the Methodist Episcopal Church were delivered before the General Conference on Friday, May 8. Dr. Albert S. Hunt came forward and addressed the Conference, as follows:

MR. PRESIDENT, BISHOPS AND BRETHREN: We thank you, in the name of the church we represent, for the cordial Christian greeting which you have extended to us. The paper which has been read indicates clearly the nature of the trust committed to us.

We are here as the representatives of the Methodist Episcopal Church, to convey to you our heartfelt fraternal greetings.

It is fitting and necessary that there should be some formality in our approach to you, but now with these formalities we bring to you more than a message of words—we have brought to you our hearts. It is now well-nigh thirty years since your organization had its birth, and during all these years the graves have opened up their portals. A few venerable men still linger whose very presence is a benediction; but most of those who were our leaders then have been gathered in the home above. Let us hope that they are with us to-day!

To us who come as the representatives of the Methodist Episcopal Church, to nearly all of the people whom we represent, and, we suppose, to a large majority of you, those transactions of the past are known only as matters of history. Although perplexing questions have arisen during the last quarter of a century, among which there have been and still are honest diversities of opinion, we have reached the conclusion that while we must honestly consider them, there are many more upon which we are agreed, and it becomes us at the present time to look only at these. We desire the opening of fraternal relations. Our wish is that these relations should rest on no basis but that which is fully honorable to us both.

Indulge me a few moments while I refer to the considerations which have influenced us in our action; and, first, we must recognize each in the other the union, the living union, of each with our Lord Jesus Christ. And to me we seem to be standing together looking at the same cross as brethren in the Lord, being children of a common faith, redeemed by the same atonement, and moving together to the same eternal home; so we should clasp hands as brethren. But we are not only Christians, but Christians of a similar creed and a similar polity. Both churches cherish in our heart of hearts the peculiar doctrines of Methodism.

Is it not fit that we should take counsel of him who leads us both? Do we not hear to-day a voice from the upper glory enjoining upon us the great principles of charity and toleration? Let me call your attention to the following extract from a sermon of our common founder:

"Though we cannot think alike, may we not live alike? May we not be of one heart, though we are not of one opinion? Without all doubt we may.

"Every wise man, therefore, will allow others the same liberty of thinking which he desires they should allow him, and will no more insist on their embracing his opinion than he would have them to insist on his embracing theirs. 'Is thine heart right as my heart is with thy heart? If it be, give me thy hand.'

"I do not mean be of my opinion; you need not. I do not expect or desire it. Neither do I mean I will be of your opinion. I cannot; it does not depend on my choice. I can no more think than I can see or hear as I will. Keep you your opinion; I mine; and that as steadily as ever. You need not even endeavor to come over to me, or bring me over to you. I do not desire you to dispute these points, or to hear or speak one word concerning them. Let all opinions alone on one side and the other; only give me thine hand."

This voice is from the founder of our faith—let us live as brethren. It may be that, standing upon this plain of a common brotherhood, many controverted questions would be easily and harmoniously adjusted. Be this as it may, let us love one another as children of one common faith.

Pardon me for detaining you longer with another point. More than three-quarters of a century after the first Wesleyan preachers landed upon our shores we had a common history. Whatever the future may unfold, this fact is fixed. We remember that some of the grandest results were accomplished and the richest harvests gathered in Southern fields.

My heart thrilled within me today when I heard that the chairman of your committee of introduction was a man directly connected by kinship with the first Methodist missionary to New England—Jesse Lee—who first preached the doctrines of Methodism amid the cold regions of New England Calvinism. He preached in a New England town, and gathered together a few in a Methodist class. Five names were on his class-book. Two of them were my kindred, one was my ancestor in a direct line, and to-day the first Methodist preacher of New England looks on those first gathered in by his ministry, and then down upon these, the descendants of both greeting each other in Christian brotherhood. (Great applause.)

I hold in my hand a letter from Francis Asbury, addressed to one of my ancestors, and filled, as were all his productions, with the very marrow of history. (Here was read the letter.) And on the reverse we have one from Henry Boehm, who, now in his one hundredth year, lives to preach the gospel of our common Lord.

So in the bond of a common history we come to you to-day. To our common Methodism broad fields are opening upon every side, and we have been able to show to our generation that there is a living meaning in *enthusiasm*. You will remember that in times past Archbishop Tillotson proposed a remedy for enthusiasm, and Bishop Lavington held Wesley and other Methodists up to scorn. But things have changed, and now even secular essayists are lauding enthusiasm as the grandest element of power.

It is not excitement—enthusiasm is strong, steady, inward, exultant! Lexicographers have wrangled as to the meaning of the word. One of our leading lexicographers derives it from sacrifice, others from God. We, as Methodist preachers, care not for this strife of words; we take it as it is, and go forth to conquer in our Master's name, feeling that if we have the Spirit of God with us we shall be willing to sacrifice to achieve glory for the cause we have espoused. (Great applause.)

Another precious relic I desire now to call up. It is dated at Charleston, 1786, and directed to Freeborn Garrettson, in Nova Scotia. And when I remember that this was before the days of railroads and steamships, my heart is stirred up within me as I read these words. (He here read the letter.)

Would that God would help us to struggle with difficulties, and crown our struggles with victories like these. And listen, sir; in the midst of the hard realities of which he speaks, we find this parenthesis: "Dear Fletcher is dead—dear Fletcher is dead." He pauses for a moment and then goes on: "Now my advice is: Act by mature and united counsels, live in love, seek nothing but the glory of God, preach faithfully the Methodist doctrine, and strictly but lovingly enforce the Methodist discipline."

And this is in 1786. Is there any living link to bind us to that day? In the providence of God you have seated on the platform to-day a man whose life spans all the long years of the eventful period which has elapsed since then.

(Turning to Dr. Lovick Pierce, and handing him the letter, he said:)

I bless God that your life has been spared—your life so full of labors and of grand triumphs. My heart is filled with gladness as I transfer to you this precious memorial. These, brethren, are links that bind together our Methodism in true and lasting Christian fraternity.

In the midst of great applause Dr. Charles H. Fowler was introduced to the Conference. He spoke as follows:

MR. PRESIDENT AND BRETHREN: I need not tell you that I am thankful that in the providence of God I am permitted to stand before you at this hour. It seems to me that, in a clearer and sharper way than ever before, I stand in the presence of the Methodist Church, represented in the delegates which you have received, and in the great body which is before me to-day.

Business, like breathing, cares for itself. Friendships have to be protected and fostered. The legislation of this great body may, like the mills of the gods, seem to grind slowly, but it must grind right on. The imperative command of the host behind you is: "Forward." The hard thing is to tarry a season, and give voice and opportunity to our more genial, and more distinctively religious experiences. It would not be lost time for Baron Rothschild to pause long enough, in the midst of his calculations, to find the pearl of great price. It is not altogether lost time for us to pause in the hurrying tides of life long enough to exchange greetings and benedictions, and I comfort myself in accepting the honor of your attentions, that it is no inconsiderable part of a delegate's duty to endure the speeches of his brethren.

You take Vanderbilt's check in your hand. It is not very heavy nor very large, but it is worth something. There are a stout old commodore and fifteen hundred miles of railroad back of it, and a great university in it. The speeches we make this day may not be very great or very weighty, but I hope they are worth something. There are a church and fifteen hundred thousand believers back of them, and peace and good will in them. In receiving us you receive not us, but them that sent us. A people, holding the seal of the highest, standing to-day in their doors and looking this way, will say: Inasmuch as you have received the least of these our little ones, you have received us.

I am glad that I am permitted to present to you the fraternal regard of this multitude. There are many reasons why we should find this flow of friendly feeling full of faith and truth.

There are three essential elements in church life, viz.: The creed, the form of government and the usages. Let us look over our patrimony and see how many of these are common to us as substantial reasons for fraternal relations.

In creed we are one. I know these are days in which it is popular to say: "Creeds are nothing. Men have outgrown creeds. Religion is a life, not some marks of an old black-letter parchment, which few living men can read, and fewer care to preserve." But I have not grown to such liberty and looseness. I believe in a creed just as much as I believe in a skeleton. A church without a creed would be about as helpless as a man without a skeleton. Nothing but a mass of jelly, which the nauseated swine might trample in loathing. While I believe in skeletons, with good spinal columns, like that of Andrew Jackson, yet I cannot say that I care to meet naked skeletons on the street, or be embraced by them in the house. I prefer them well covered and cushioned, padded out into rounded manhood; so I want a creed covered with the muscle and fiber and cuticle and beauty of a holy, benignant, loving, working, Christian life. A church must have the elasticity of youth in her step, the fullness of maturity in her form, the grace of liberty in her motion, the blush of the morning on her cheek, the light of eternity in her eye, and the glory of heaven on her head. She must be like the bow of the archer—an embodiment of beauty and strength. She must be central about some great dominating conviction. This means a creed. To my thinking it is no small bond between two societies when they have the same creed.

* * * * * * *

Behold our vast array of enemies—rationalism and rum, and a horrid host. Here I meet another enemy—greed of gain, the madness of men for wealth; not so much to hoard it like old-fashioned misers, but to lavish it on themselves and on their passions like old-fashioned prodigals. This ungodly greed must be slain in the church, and constantly rebuked out of the church.

Where can we find forces to mass against corruption in office and out of it? Where shall we find some that will tone up the public conscience and make it fatal to steal from the public treasury or betray the public confidence?

What guard shall we post about the sanctity of virtue? With what legions shall we trample out the social evil? By what power shall we shut off the flood of foolish and ruinous literature? How can the hosts of Israel be made to check the mighty on-rushing tide of worldliness? Surely we are not only born from heroic stock, but we are also born into heroic work. Sometimes when I look over my appointments, such as are common in these days, with good church edifice and furnished parsonage, and organized society and responsible trustees, and certain support, and see these as the fruit of the labors of heroic, kingly and godly-anointed souls, who had such kinship with the Almighty that they could speak light out of darkness, call order out of chaos, and create a church out of nothing, I have felt not a little humiliated at not being counted worthy of some more perilous post. Two years ago I stood in the ashes of one of our desolated cities, and saw our church enterprises prostrate and our brethren pensioners upon public benevolence. I stood there in the little council, surrounded by some of the old veterans who had camped there by the old fort before there was any city; who had toiled on through all hardships for the church; who had prayed at the planting of every charge, and watered each new sprout with anxious tears. I looked upon them—old, bowed and trembling—and saw the sparkle of the old fire in their weeping eyes. I never felt more grateful for anything than I did that hour for the vigor of early life, and for the privilege of trying to repeat the work of the worn heroes about me. Standing where I do this hour, surrounded by the princes of Israel, before this host of skilled and valiant warriors, it seems a poor test of a man's metal to be a saint in these days. But when I look forth upon the enemy, see his hosts moving down upon the church from all quarters and with all weapons, open infidels charge in solid squares, scoffers overawing the recruits, scientists trying to cut off supplies, naturalists sapping and mining the foundations, liberalists spiking the guns and worldlings poisoning the rations, then it seems to me no mean degree of strife. John Wesley or Francis Asbury might turn over in their coffins, and be glad to rise from their graves to scourge Darwin back to his ancestors. Adam Clark or Jesse Lee might count it all joy to cross lances with Huxley. The sainted Fletcher or the saintly Cookman could well afford to be translated over again for the privilege of clasping the arms of their prayer about Tyndall and his prayer-gauge. We are in no mean encounter. The enemies of God in these days must be met foot to foot and hand to hand, as of old. The hosts of Israel, like the squares of Britons on the field of Waterloo, must stand shoulder to shoulder, heeding only the voice of the great Commander.

Brothers, the one conflict of the ages culminates about us. Methodism is in the breach. Around the head of our column rally the moral forces of the universe. The shades of the mighty dead are watching every forward step. Hell trembles as we crowd together in the contest. The redeemed shout new victory as we forget self and all but the great cause in the hour of peril. As I stand in this presence—I do not mean this company of itinerants—I mean this cloud of witnesses, these contending hosts, this one imperiled cause of my dying Master—as I stand in this presence I am compelled to ask: What am I? What are you? What is any man in such an hour, that sufferings and persecutions should be considered for one moment? The other day in Congress Lamar, the honored son of Mississippi, said: "All occasion for strife and distrust between the North and the South had passed away, and there no longer remains any cause for continued estrangement. My countrymen, know one another and you will love one another." Forgiveness and charity must never find better examples and more living embodiments in political parties than in the Methodist Church. Our Redeemer, in whom we are freely pardoned, says: "Freely ye have received, freely give." Brothers, I look at you with straight, honest Northern eyes, and out of my inmost heart, in the name of our common Lord, our common faith, our common polity, our common usages, our common experience, our common heritage of heroism, our common inheritance of labor, our common commission from God—in the name of all that a Christian holds sacred—on behalf of the fifteen hundred thousand members of the Methodist Episcopal Church, I bid you God-speed. One in every essential element of our church life, let us also be one in heart.

Leaving organic union as a question of the future, let us make the union of our hearts the question of to-day, and make holy covenant that from this hour, one in sympathy and one in purpose, we will toil on, shoulder to shoulder, waiting patiently for that near to-morrow when there shall be one Methodism for mankind.

ADDRESS OF GEN. CLINTON B. FISK.

BISHOP MCTYEIRE AND BRETHREN BELOVED: I know there cannot be anything in your hearts but the greatest sympathy that I am to follow two Methodist preachers in addressing you. After being drawn hither and thither, and pulled about from place to place by your generous hospitality since my arrival among you, and taken to be run into as by a [illegible] steamship in a fog in this way by the preceding speakers, leads me to the conclusion that I am the first real victim of "*disintegration and absorption.*" (Great applause.) But hear me. My eyes are truly glad to see the glory of this day. It is what I have ever hoped and longed for. May God keep us right. (Applause.) I know with what sympathetic feeling the people I have left behind me have said to us: "Go down yonder and shake the hands of our brethren in the name of the Lord Jesus Christ." I come to you with these Christian feelings, bearing to you the fraternal greetings of that body of believers who are joint heirs with you to all the glory of Christian achievement wrought out under the blessing of our common Lord in this godly land, through the religious system styled Methodism. In behalf of the Bishops of the Methodist Episcopal Church, who, through us, this day shake glad hands of fellowship with you; in behalf of her thousands of preachers and a million and a half of membership; in behalf of her Sunday schools and institutions of learning; in behalf of her mission stations, which girdle the globe itself, and in the name of our blessed Master, we greet you as brethren beloved.

As a reader of the records of Southern Methodism, I learn how much has ever been done by you in times past for the lowly, how much you have ever labored for the cause of Christ; and now, as Dr. Hunt has brought up his relics, I too, in rummaging about my musty papers, have found one that I will read you. Dr. Hunt didn't know I had this fixed ammunition in my arsenal; but now that there has been nothing left for me to say I bring this out. It is dated 1801. That does not seem very long to Dr. Pierce, but to some of us it is a long time ago. It is written from Perry Hall. Some of the Baltimore brethren may know something about Perry Hall. It is directed to Ezekiel Cooper, superintendent of books, etc., at Philadelphia. (General Fisk here read the letter, which contained the following sentence: "The African part of the company appeared to be on the stretch for glory." This created much laughter.)

And now I wish to turn this over to the Historical Society of the Vanderbilt University. By the way, I saw the old commodore some time ago, and said: "God bless you, commodore." He answered: "Hejgh; what's the matter now; been making anything out of Western Union?"

"No," said I, "but for giving my Southern brethren that $500,000 to aid them in establishing a university." (Applause.)

A friend approached me the other day on the subject of this visitation, desiring to post me about the great events of 1844, its plans, etc. I declined the information, and said to him that I was too young in 1844 to remember much about it, and that I was now too old to bother my head and heart on the subject. The contemplation of that *wonderful plan* of redemption wrought out through God's boundless love for fallen man is preferable. It will turn my thoughts forward and upward rather where are the hundred and forty and four thousand who with the Lamb are standing on Mount Zion, with their Father's name written in their foreheads—heralded with a heavenly voice, as that of many waters, and of great thunder, was with the harpers harping their harps as they sing a new song before the throne, and no man can learn that song but the redeemed from the earth, the first fruits unto God and to the Lamb. (Great applause.)

Brethren, may these past differences be buried beyond resurrection, and, as we gather around the graves of our mighty dead and mingle our tears over their dust, let us forget the things which are behind, and henceforth follow those only which make for peace. (Amen.)

A generation of mankind has passed on to the shores eternal since that June day, in 1844, which gave birth to events which thenceforth marshaled the sons of American Methodism under two standards. Yet both parties marched on under the one royal banner of the great Captain of our salvation. How many forms whose voices were then uplifted for the right, as God gave them to see the right, have joined that innumerable company who are not, for God hath taken them. They await the resurrection of the just.

"Fond memory to its duty true,
Brings back each faded form to view;
How life-like, through the mist of years,
Each well-remembered face appears."

We gaze upward through our tears to that eternal union in the skies, and thank God for the lives of such glorious men.

How fragrant the memory of those two strong-souled and faithful witnesses for God, and brave upholders of the standard of the heavenly King, who have rested from labors abundant with works following, and now sweetly sleep, the one on the banks of the Hudson, whose sparkling tributes from the sources of the North seek the great ocean, whose waters lave all shores, and the other by the beautiful Cumberland, which from summer climes pours its floods through Southern gates to the same sea.

As cliff of granite front opposes the widest waves which dash into foam at its base, so stood the beloved Bishop Soule; and by his side the equally beloved Hedding, of gentler mold. They were both strong in the supremacy of their convictions; brave in their endurance for the truth; patient under the severest toil, and calm amid tribulations and persecutions.

Their spirits blanched not with the lapse of time. Shrined in the hearts of the thousands of our common Methodism, their names are household words in nearly every hamlet, from the silvery lakes of the North to the Southern gulf, singing and shouting to the very last:

"O for a trumpet voice
On all the world to call,
And bid their hearts rejoice
In him who died for all."

To their dim earthly vision gleams from the inner glory revealed the shining towers of the heavenly city, and they longed for entrance within the gates of pearl. Living, they contended [illegible] of scriptural holiness over all these lands; dying, they left the richest legacy man can bequeath to the Christian church. The names of Andrew and Waugh will be loved and honored so long as there is appreciation of the highest style of Christian piety. Did ever Christian character shine in greater completeness before men than was revealed in the blameless and beautiful lives of Capers and Thompson? The earth is yet fresh upon the new-made grave of the one whose hand, just fifty years ago today, penned in an autograph album of Freeborn Garrettson's the following beautiful lines:

"Let me be tender when I touch
The meanest name to Jesus dear;
Lest my rude hand inflict a wound
Where Jesus' mercy drops a tear."

Thus in poetry did Bishop Capers write: "And the greatest of these is charity." And as there was music in the soul, so was there music in the very syllables of the name of Longstreet. Clear, strong and comprehensive in his utterances, yet his great, magnanimous heart was so filled with charity that no bitterness could abide in it. And there, too, were Smith and Olin, Early and Bangs, Lane and Sanford, Stevenson and Pickering, all of holy and sacred character. All these, with many others, for whose names appreciative words are crowding upon us, are of that part of the host who have crossed the flood and passed to the bosom of our God—garnered trophies in his kingdom, leaving to us the heritage of saintly, earnest and useful lives.

"Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light.

"'Tis finished, all is finished,
Their fight with death and sin;
Fling open wide the golden gate
And let the victors in.

"Oh, then what raptured greetings
On Canaan's happy shore;
What knitting severed friendships up
Where parting is no more."

Could our fathers breathe upon us to-day from their mold—could their utterances reach us from the shining shore—would they not say:

"O for God and duty stand,
Heart to heart and hand to hand,
In all the borders of your land.

"Perish party, perish clan;
Strike together while you can,
Like the arm of one strong man.

"Let the North and let the South
With one heart and with one mouth
Speak the words befitting both."

And then across the gulf of ages there comes to us the golden words of the apostolic injunction, to us of the North as well as to you of the South: "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Differences there are between us, but can they not be adjusted by the great law of love? Is there not intelligence and piety sufficient in these two great Methodist bodies to work out an enduring peace on the basis of justice and honor to all parties? Cannot we find a few true brothers on either side, of the sort recommended by Jethro to Moses, as proper staff officers for Israel's great leader—men who fear God, speak the truth and hate covetousness? Let us prayerfully consider such a plan, and may we henceforward stand shoulder to shoulder in every good word and work, with our hands interlocked in uplifting humanity to light, hope, happiness and heaven.

General Fisk then read an interesting letter written in 1803 by Bishop Coke to Ezekiel Cooper. It was the story of a good man's love for the precious word of God. This letter the general also donated to the Vanderbilt University. In closing his address the general said: And now, my dear brethren, I can express for us all no better wish than that in our Northern and Southern homes we may through grace enjoy that peace of God which passeth all understanding, and that, by the blessing of our heavenly Father upon our fraternal Methodism, we may be enabled to carry the gospel of our Master into every habitation in our broad land, and that from every heart may be uplifted the prayer: "Arise, O Lord, into thy rest, thou and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy. Amen."

Obituaries.

DIED, at the residence of her mother, in Morehouse parish, Louisiana, on the seventh of February, 1874, Mrs. SUSAN M. ALDRIDGE, wife of Oliver C. Aldridge, and daughter of W. J. and G. A. Cheshire.

The deceased was a native of Alabama; moved to Morehouse parish with her parents in 1871, and had been married just one year and one day. Her beloved father had preceded her to the better world but a few months. She was reared in the lap of religion (Methodism,) both of her parents being members of the church and consistently pious. Her father was an ardent and earnest Sabbath school laborer. She had her religious training under his special charge in this great field of spiritual culture, as well as around the family altar. She possessed a sprightly mind, well cultivated and adorned with gifts and graces of the ever-blessed Spirit.

She joined the church at Pleasant Hill, Alabama, in September, 1869, and there and then consecrated herself to the service of the Lord. She lived piously and consistently, "abstaining from all appearance of evil." Not only did she avoid sin herself, but would not suffer others to sin in her presence without reproving them for it. Said a brother to the writer at her burial: "She was a faithful reprover of sin." She constantly sought to know what the Lord "would have her to do," and to avoid what she believed he would not have her do. She loved the Bible, Sabbath school and church, and was diligent and faithful, as circumstances would permit, in attending all the means of grace.

As a daughter she was obedient; an affectionate and kind sister; as a wife the sharer of her husband's joys and sorrows. She was taken suddenly ill while visiting at her mother's home a few days before death, and such was the severity of the attack that she became unconscious. Consequently she gave no testimony in dying; but more than four years of holy, consistent serving of the Lord is as sure testimony as can be desired as to the future security and happiness of departed loved ones.

She leaves a young husband, a mother, brothers and sister, and a large circle of friends to mourn the loss they sustain in her death. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, they rest from their labors and their works do follow them."

J. L. WRIGHT.

DIED, in Natchitoches, Louisiana, at the residence of his son-in-law, Mr. Theodore Haller, November 14, 1873, JACOB COLUMBUS PORTER, in the sixty-fifth year of his age. He was a native of Columbus, Georgia, but for many years a resident of northern Louisiana. In the fall of 1851 he professed religion and became a member of the Methodist Episcopal Church South.

In the death of this eminently good man we record the joyful release of a soul made perfect through suffering—one who has gone up out of great tribulation, and who now rejoices in the fullness of victory, and the blessedness of perfect rest after long struggle. He was a man of happy spirit, always cheerful, and earnest and honest in every pursuit. As a citizen his example was not only blameless, but praiseworthy, and his consciously exerted influence always in behalf of what was for the general good of the community. In his mind and heart the causes of education and of temperance were only subordinated to that of personal integrity and piety. His domestic relations were peculiarly blessed—a wife whose warm and loving nature, as well as fine judgment, made her a helpmate in all the conditions of life, and children who, without exception, grew up as honors and comforts to their parents, forming a household united in faith and love—a little Eden. The father struggled with adverse circumstances, always showing himself to be a man of pure integrity and tireless industry. But from the midst of this happy home Death, the destroyer, snatched away, in the noon of her useful life, the wife of his youth, leaving him stunned and almost paralyzed by the blow. Before he had rallied from the shock, two of his most lovely and helpful children were taken from him in the glow of early womanhood and manhood; also the lamb of his fold. God's ways are not as our ways, nor his thoughts as our thoughts. How inscrutable are some of his providences! He permitted his faithful servant and trusting child, while his heart was thus torn by continual bereavements, to be still further and most sorely tried by the loss of his earthly possessions, and laid him upon a bed of suffering. But man's extremity is God's opportunity, and in the midst of his afflictions the purified spirit of his faithful servant was strengthened not only for submission and endurance, but finally for rejoicing and for thankful praises. After three months of agony, during which he was ministered to chiefly by the sons who rallied to the rescue, as it were, from the brink of their own graves, he was taken to the home of his daughter, Mrs. Haller, the quarantine against yellow fever being removed. After all the varied and severe trials this heroic Christian spirit suffered, he was strong in faith and joy.

During the last week of his life his continual exclamation was: "God is good to the last. In him I have trusted all along." Whenever the delirium caused by pain and fever left him at all conscious, God's goodness and love was his theme. Blessed be God that he at length entered into rest, his worn and tortured body the very temple of the Holy Ghost unto the last. May their father's God continue to strengthen and sustain the surviving children, and preserve them pure and true to him, as he did that father in the midst of bodily and spiritual trial and peril, so that, after having lived and loved, sorrowed and suffered together here, they may be reunited in heaven.

"And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple. They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes."

THERE is a custom in the Church of the Strangers, says the New York *Christian Age*, which we commend to other churches. One of the mothers has an album in which is recorded the year, the month and the day of the birth of each child under eighteen years of age. At the beginning of each week she notifies all the mothers of the anniversary of any child which is to occur during the week. On that day all the mothers make special prayer for that child. The blessedness of this custom is that it turns the heart of the child to the parent, and the heart of the parent to the child. The child has its birth anniversary made solemn to it when informed that a hundred mothers are praying for its happiness and spiritual welfare. We need not suggest in how many ways this beautiful custom may be beneficial.

AS THE sun is reflected in a spring whose it is clear and limpid, so God is reflected in the soul of man when it is pure and spiritual.

The Christian Advocate.

THURSDAY, MAY 21, 1874.

PROCEEDINGS
—OF—
THE GENERAL CONFERENCE
—OF—
THE M. E. CHURCH SOUTH.

EIGHTH DAY.

SATURDAY, May 9, 1874.

Conference met at the stated hour. Bishop Keener in the chair.

Religious exercises were conducted by Carroll Long.

The minutes were read and approved.

J. E. Edwards, chairman of the committee on Itinerancy, presented report No. 1 of said committee, which was recommitted on Friday, May 8. The report was read, and laid on the table under the rule. It is as follows:

REPORT OF COMMITTEE ON ITINERANCY—NO. I.

1. The memorial from the Louisiana Conference, and a petition from a number of German preachers belonging to the Texas and Louisiana Annual Conferences, praying the General Conference to establish a German Mission Conference, embracing in its boundaries the States of Louisiana and Texas. We have had the same under consideration, and unanimously recommend the formation of such a Conference at the earliest practicable period, to be known as the *German Mission Conference* of the Methodist Episcopal Church South.

2. The resolution signed T. W. Moore, for the Florida Conference delegation, asking that the Discipline be so changed as to place Key West, in the Florida Conference, in the list of exceptions to the four years' limitation of the pastorate, has been considered, and the committee unanimously recommend the adoption of the resolution; and recommend that chapter 3, section 2, answer 2 to question 3, page 61, be so amended as to read: "To fix the appointments of the preachers in the Annual Conferences; *provided* he shall not allow any preacher to remain in the same circuit or station more than four years successively; except the preachers stationed in Key West, Florida Conference, the book agents and editors authorized by the General Conference, secretary of the Missionary Board, the supernumerary and superannuated preachers," etc.

3. The resolution signed by W. M. Rush and J. C Wills, asking that "when an institution of learning is under the control of two or more Annual Conferences, it shall be *lawful* for the Bishop, presiding at the Conference within whose bounds the institution is located, to appoint to the pastoral charge of such institution, and of the congregation with whic it is locally connected, a member of either of the patronizing Conferences, without disturbing his Conference relations by transfer," has been duly weighed and considered, and the committee, by a large majority, recommend that the resolution be *not* adopted.

4. The resolution signed by G. M. Winton and George M. Jones, asking that the law fixing the membership of Quarterly and District Conferences be so amended as to constitute *superannuated preachers* members of the Conference (Quarterly and District) within the bounds of which they may reside, whether within or beyond the limits of the Annual Conferences to which they may respectively belong, has been patiently considered, and the committee concur in recommending to the General Conference the propriety of so amending chapter 2, section 3, paragraph 2, page 48 of the Discipline as to read: "The District Conference shall be composed of all the preachers in the district, traveling and local, including superannuated preachers (whether resident without or within the limits of the Annual Conferences to which they belong,) and of laymen, the number of whom, and their mode of appointment, each Annual Conference may determine for itself." And so to amend chapter 2, section 4, and answer to question 1, page 50, as to read: "All the traveling and local preachers, including superannuated preachers residing within the circuits or stations (whether without or within the limits of the Annual Conferences to which they belong,) with the exhorters, stewards, trustees and class-leaders of the respective circuits, stations, missions, together with the superintendents of Sunday schools, who are members of the church, and secretaries of Church Conferences, and none others."

5. The committee recommend the adoption of the following resolution, viz.:

Resolved, That the general book agent be requested to furnish each of the secretaries of the Annual Conferences, respectively, with a copy of the Journal of the General Conference, to be kept with the records of the Conference.

JOHN E. EDWARDS, Chair'n.

T. J. Magruder, chairman of the committee on Sunday schools, presented report No. 1 of said committee, which was read and adopted, as follows:

REPORT NO. I OF THE COMMITTEE ON SUNDAY SCHOOLS.

The Sunday school committee submit the following as report No 1:

Resolved, That in this our first report we would record our profound gratitude to almighty God for the large success that has attended the Sunday-school cause during the past four years, and we pray that the Holy Spirit may be poured out on ministers and people, until the energies of all shall be enlisted to fulfill the Master's command: "Feed my lambs."

Resolved, That among the many instrumentalities employed by the church, the establishment of the Sunday school secretaryship has been specially successful, and we recommend that it be continued.

Resolved, That we commend the Rev. A. G. Haygood for the faithful manner in which he has performed the duties of his office, and tender him the thanks of all the Sunday school workers in our bounds for the assistance rendered them in the *Magazine* and Uniform Lessons.

T. J. MAGRUDER, Chair'n.

MAY 9, 1874.

Adopted May 9, 1874.

REPORT NO. II OF THE COMMITTEE ON SUNDAY SCHOOLS.

The Sunday school committee submit the following as report No. 2:

Whereas, Memorials have been referred to us by the General Conference coming from Holston, Missouri, South Carolina, North Carolina, Memphis, Mississippi, Louisiana and White River Annual Conferences, and from Lexington District Conference, West St. Louis; Hannibal District Conference, Missouri; Dalton District Conference, Georgia; also sundry resolutions from members of the General Conference, praying that the superintendents of Sunday schools shall be nominated by the preacher in charge, and elected by the Quarterly Conference; therefore,

Resolved, That the Discipline be so amended that answer 2 to question 1, section 5, page 114, shall receive the following addition:

"And shall confirm or reject annually the nomination of superintendents of Sunday schools, made by the officers and teachers of such schools, with the approval of the pastor in charge."

The article so amended on page 114, answer 2 to question 1, section 5, shall read thus:

"Each Quarterly Conference shall be deemed a board of managers, having the supervision of all the Sunday schools and Sunday school societies within its limits, and shall confirm or reject the nomination of superintendents of Sunday schools, made by the officers and teachers of such schools, with the approval of the pastor in charge."

T. J. MAGRUDER, Chair'n.

MAY 9, 1874.

Laid on the table under the rule, Saturday, May 9, 1874.

Linus Parker, from the committee on Sunday schools, asked the privilege to present a minority report No. 2, at a subsequent period. The privilege was granted.

J. B. McFerrin presented a communication containing an exhibit of the Publishing House from 1858 to 1862, heretofore missing, but now found and presented as a part of the history of the house, as follows:

EXHIBIT OF THE PUBLISHING HOUSE FOR 1862.

LOUISVILLE, May 9, 1874.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church South, now in session:

REV. AND DEAR BRETHREN—It is known to your body that in May, 1858, the undersigned was elected agent of the Southern Methodist Publishing House, and the Rev. R. Abbey was elected financial secretary.

The "depository system," as it was called, was inaugurated at that Conference, and the book agent was required by the law of the General Conference to sell our publications to the depositories which might be established without any material profit, or at a little above cost. The agent faithfully carried out these instructions, while the Rev. R. Abbey labored to organize depositories, and to raise what was called a "publishing fund."

The exhibit of my predecessors, the Rev. Messrs. Stevenson and Owen, showed the liabilities of the house in May, 1858, to be $100,866.38.

To this must be added $7,000 for which they had executed their notes to John Locken, the book-binder, and which was not reported in their exhibit. This sum was left out by mistake or forgetfulness. Add the $7,000 to the $100,866.38, and you have the entire liabilities of $107,866.38.*

I continued in the house till about the middle of February, 1862, when I went South and remained with the army of Tennessee as missionary, under the direction of the Bishops and Missionary Society, until the surrender, in the spring of 1865.

When I left Nashville the Rev. R. Abbey took the entire charge of the house. On the fourth of March, 1862, he had an exhibit prepared, and endeavored to forward it to me, to be presented to the General Conference which was to have convened in New Orleans in April, 1862. That Conference did not assemble, and the exhibit was mislaid and not recovered till since the General Conference of 1870. I now hand it to the General Conference as an important chapter in the history of the Southern Methodist Publishing House.

The Conference will see what was accomplished from May, 1858, to March 1, 1862. Mr. Hugh Carroll, the present book keeper at the Publishing House, prepared the facts and figures contained in the accompanying exhibit. Respectfully,

J. B. MCFERRIN.

Read and referred to the committee on books and periodicals.

Minority report No. 2 of the committee on Sunday schools was presented by J. L. Davis and others, as follows:

MINORITY REPORT NO. II OF THE COMMITTEE ON SUNDAY SCHOOLS.

To the General Conference of the Methodist Episcopal Church South:

DEAR FATHERS AND BRETHREN—The undersigned, minority of the committee on Sunday schools, disagreeing with the majority of that committee in reference to the manner of electing Sunday school superintendents, beg leave to present the following report to the General Conference on that subject, and ask that it be accepted in lieu of report No. 2 of the majority:

Whereas, No specific rule is laid down in the Discipline for the election of Sunday school superintendents; and

Whereas, Analogy and the reason of things indicate that the election of superintendents should be under the immediate control of the Quarterly Conference; and

Whereas, A large number of the Annual and District Conferences within our connection have memorialized the General Conference to adopt a rule making the office of Sunday school superintendent elective by the Quarterly Conference; therefore, be it

Resolved, That we recommend to the General Conference that answer 2 to question 4, section 4, page 51 of the Discipline be amended by adding thereto the following: "And to elect superintendents of Sunday schools on the nomination of the preacher in charge;" so that said answer as amended shall read as follows:

"2. To superintend the interests of Sunday schools and the instruction of children, and to elect superintendents of Sunday schools on nomination of the preacher in charge."

JAMES L. DAVIS.
THOMAS C. SMITH.
J. D. THOMAS.
JOHN E. RYLAND.
JOHN G. MOTLEY.
LINUS PARKER.
MORRIS K. TAYLOR.
F. W. ERNEST.
J. W. GOAD.
J. G. WALKER.

Laid on the table under the rule, Saturday, May 9, 1874.

The chair announced the members of the committee on fraternal greeting of the Methodist Episcopal Church, as follows:

A. W. Wilson, of the Baltimore Conference; L. Parker, of the Louisiana Conference; A. L. P. Green, of the Tennessee Conference; C. W. Miller, of the Kentucky Conference; R. Alexander, of the Texas Conference; R. W. Jones, of the Holston Conference; F. H. Smith, of the Virginia Conference; John L. DeYampert, of the Little Rock Conference; D. K. Pittman, of the Missouri Conference.

With the request, the General Conference concurring, that Dr. L. Pierce act with the committee as his health and strength may permit.

Various memorials and resolutions were offered and referred to appropriate committees.

On motion of P. A. Peterson the report No. 1 of the committee on revisal was taken up. The first item requiring the recording stewards to bring up annually the Quarterly Conference records to the District Conference for inspection, after exciting much debate, was lost. Yeas 100; nays, 121. The second item was laid upon the table. The twelfth item was amended by inserting the words: "The Quarterly Conference to whom he may apply." The report as thus amended was adopted. (See report in our last issue.)

Conference adjourned with the benediction.

(Continued on fourth page.)

* The liabilities of the house March 1, 1862, were $72,072.83. Assets, after deducting liabilities, $33,192.03.

Journalism in China.

The Chinese, who are excessively maligned because they invented gunpowder, do not possess any journals, and, in consequence, have no journalists. One solitary organ of publicity feeds, without contenting, the public curiosity. This absence of journals among a people who had discovered the art of printing long before the time of Gottenberg is curious.

The official journal, the only one of the species, is the *Gazette*, of Pekin. Each number forms a pamphlet, with a dirty yellow cover. Some numbers have twenty pages, some have forty. The typography is deplorable; the paper is extremely coarse. The characters on the right-hand page show through on the left-hand page, which sometimes embarrasses the reader.

In the palace at Pekin there is a little office, of which the employes have the duty of transcribing the decrees of the day, and sending them to the ministries, courts, offices and different ministrations of the city. When these decrees do not relate to secret affairs, these employes are authorized to print them and distribute them to their subscribers in Pekin. The *Gazette*, then, contains only what the government wishes to be made known.

The printing office is in one of the narrow streets which border upon Lien-Li-Chang—that is to say, the quarters of the book-sellers. The "cases," ranged against the wall, contain the wooden types, arranged in their order. The *Gazette*, of Pekin, has a circulation of many thousands of copies, which are distributed to subscribers in the city or sent in packages to the provinces. The price of subscription is about $6 a year, but many of the people content themselves with hiring the paper to read for a day, returning it in the evening. It is curious to find this system, which prevails in England with the London *Times*, practiced in China with the Pekin *Gazette*.

Still more curious is the strange obstinacy with which this people, so intelligent and thoughtful, persevere in routine. In the last century the Jesuits introduced movable copper types. The improvement was manifest; but this did not prevent, in 1820, a return to the wooden types, as if nothing had been changed in the interval. It would be very easy to import from Hong Kong a lot of metallic types, which would greatly economize labor and give a neater impression. No one seems to care anything about it.

The style of the Pekin *Gazette* is emphatic, and an attentive reader can gather much curious information concerning the laws, the finances and the institutions of China.

THE GOSPEL NOT GLOOMY.—The gospel gloomy! It is an anthem from the harps of heaven, the music of the river of life washing its shores on high and pouring in cascades from the earth. Not so cheerful was the song of the morning stars, nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was the first heard on earth in a low tone of solemn gladness uttered in Eden by the Lord God himself. This gave the key-note of the gospel song. Patriarchs caught it up and taught it to the generations following. It breathed from the harp of the psalmists, and rang like a clarion from tower and mountain-tops as prophets proclaimed the year of jubilee.

Scientific.

PROF. JOSEPH LECONTE, in a paper by *Silliman's Journal*, expresses the opinion that the whole theory of geology must be reconstructed on the basis of a solid earth.

THE explosive compounds known as lithofracture, dualin, dynamite, etc., consist chiefly of nitro-glycerine, more or less solidified by mixing it with sawdust, sand, or, as in the case of the dynamite manufactured in Europe, a siliceous, infusorial earth.

DR. T. R. LEWIS has discovered in the blood of patients affected with the tropical disease called chyluria large numbers of a new blood-entozoon, having an average length of 0.175 of an inch—being, therefore, much smaller than the trichina spiralis.

CANVAS and other fabrics may be rendered water-proof by first washing them in a solution of sulphate of ammonia, and then treating with some resinous soap. By this means there is precipitated upon the surface of the material a resinous alumina soap, impervious to water.

A NEW fuel is being introduced into Ireland. It is manufactured from the refuse which accumulates at the mouth of the coal pits; this is first crushed in a mortar-mill, and when pulverized is mixed with water, certain chemicals and clay; the mixture is then pressed or molded into cylindrical cakes.

THE Niagara suspension bridge is now about twenty-five years old, and has been even recently pronounced the "grandest and most distinguished achievement of art" in the world. Although of less span than the Cincinnati bridge, it is a stronger and heavier structure. Its span is eight hundred and twenty-two feet; its roadway is two hundred and forty-five feet above the water; its towers are seventy-eight and eighty-eight feet high; its cables are four in number and of ten inches diameter. There are four thousand miles of wire in the cables and stays, and the total weight of the bridge is something over one million six hundred thousand pounds. It has a factor of safety of about six. Its cost was $500,000.

GLOBE LIGHTNING is one of the mysteries of meteorological science which as yet has wholly failed to account for its various phenomena in a satisfactory manner. Its most obvious peculiarities are its globular form, and the slowness of its motion from the clouds to the earth, so that it can easily be followed with the eye. Its occurrence is most frequent in those localities where the danger from ordinary lightning is greatest. It was the belief of Arago—and his belief is shared by many physicists—that a person struck by ordinary lightning never sees the flash. With globe lightning the contrary is thought to be the fact. Sokyoff, an engraver, who, with Prof. Richmann, the physicist, was struck by lightning of this sort in the year 1753, subsequently recovered, though the professor was killed; and he distinctly described the appearance of the thunderbolt as a globular flame. Mr. R. A. Proctor states that it is in the power of the electrician to reproduce all the phenomena presented by lightning, except those exhibited by globe lightning.

HAIL STORM IN SWITZERLAND.—Prof. Kengott, of Zurich, states that a hail-storm, lasting five minutes, occurred at eleven o'clock on the morning of August 20, 1871, the stones from which were found to possess a salty taste. Some of them weighed twelve grains. They were found to consist essentially of true salt, such as occurs in Northern Africa on the surface of the plains, mainly in hexahedric crystals or their fragments, of a white color, with partly sharp and partly rounded grains and edges. None of the crystals were entirely perfect, but appeared as if they had been roughly developed on some surface. They had probably been taken up and brought over the Mediterranean from some part of Africa, just as sand is occasionally transported thence to the European continent and the Canaries by means of hurricanes. A still more remarkable phenomenon has been recently recorded by Prof. Eversmann, of Kasan—namely, the occurrence of hail-stones, each containing a small crystal of sulphuret of iron. These crystals were probably weathered from some rocks in large quantity, and were then taken up from the surface of the ground by a storm, and when carried into the hail-forming clouds served as a nucleus for the formation of hail-stones.

PROF. COLBERT, of the Dearborn Observatory, Chicago, thinks that the meteor which passed over an arc of 150 degrees, from Iowa to Ohio, in 130 seconds of time, on the evening of September 5, must have been a solid body, several feet in diameter. It passed quite through our atmosphere, narrowly escaping collision with the earth, possessed a velocity of 22 3 miles a second, and moved in an elliptic orbit, which from the attraction of the earth and resistance from the atmosphere must have been made quite eccentric, even to the extent of 20 degrees' change in the direction of its path. It was going nearly in the same way as the earth, which it overtook and outstripped at the rate of 5.3 miles a second, so that collision would have been comparatively light. When first seen, about 20 degrees above the western horizon, its distance must have been much greater than 45 miles; overhead it was 93 miles away; and when it disappeared in the east its distance must have been much greater. The limits of the earth's atmosphere, therefore, are proven to be beyond the usually assigned term, 45 miles; for light and visibility result from friction in the passage of the meteorite through the air. It is probable that only once in a century are we so closely approached yet missed by so large an aerolite. While we lost a splendid meteoric stone for some of our collections, we escaped a not very dangerous collision. The earth's mass is augmented by such falling bodies to the extent of 180 tons annually.

Religious Intelligence.

THE Pope has intimated that Archbishop Manning and nine of our Archbishops will be created cardinals at the next consistory.

A POWERFUL temperance movement is in progress at Baltimore. Meetings, attended by thousands, are held, and many have signed the pledge.

THERE have been 300 accessions to the several Baptist churches of Pittsburg the last winter, making the present total number of Baptists in the city 2,200.

THE holy father has been the recipient of a gold embroidered heart of Jesus, filled with twenty-franc pieces. It was presented by the nuns of St. Joseph of Bordeaux.

THE prudential committee of the American Board for Foreign Missions has issued a pressing appeal for assistance, from which it appears that it has a debt of $40,000 for the old work and $25,000 for the new work.

THERE are now 50,000 Sunday school scholars and 4,000 teachers in Germany. Ten years ago there were none. This is partly the result of the labors of the Foreign Sunday School Association in European countries.

WE LEARN from the *Alta California* that Rev. John L. Stephens, a graduate of the Pacific Theological Seminary, and missionary at Guadalajara, Mexico, was assassinated in Acapulco on March 2, and his body horribly mutilated.

THE Archbishop of Canterbury has approved the course of his dean at the meeting of the Evangelical Alliance in New York last autumn, and he has confirmed his approval by appointing him his representative at the next meeting of the Alliance.

THE First Reformed Episcopal church, Rev. Walter Windeyer, rector, was recently organized at the Falls of Schuylkill, Pennsylvania, by those members of the Church of St. James the Less who seceded on account of the introduction of ritual practices.

THE Society for the Increase of the Ministry (Protestant Episcopal) grant aid to 117 scholars, at various schools in the United States. An appeal is made for an increase of funds for other applicants waiting such aid to pursue their studies for the ministry.

THE American Bible Society recently presented a donation of fifty-five New Testaments to a mission school in Athens, Greece, under the charge of the Episcopal Board of Missions. The books were received with expressions of great pleasure and gratitude.

THE American Bible Society sent out during the months of November, December, January and February a total of 68 Bibles and 3,626 Testaments, upon 439 vessels, whose destination was to ports in Roman Catholic countries, where the books were to be distributed.

THE General Synod of the Lutheran Church has in India 4 male and 1 female missionaries, 15 native agents and 35 school teachers. On the twenty-first of October last the first native missionary was ordained at Guntur, in the presence of nearly 3,000 native Christians.

THE Friends in Bartholomew county, Indiana, have recently had a great revival. The meetings each day were attended by from 300 to 500 persons. All denominations joined heartily in the good work, and the result was grand beyond expectation. One hundred and thirty persons professed conversion.

THE *Wesleyan Missionary Notices* report a revival in Madras, both in the Black Town congregation and in the Vernacular school. About sixty members were added to the church. Among those baptized was a young Brahmin who passed through the strong test of giving up family and caste for Christ's sake.

MR. JOHN CLARK, an excellent and unostentatious member of the First Reformed church of New Brunswick, New Jersey, bequeathed to it $10,000, $20,000 to the Board of Domestic Missions, and $10,000 to the fund for widows and disabled ministers of the Reformed Church, and $10,000 to the American Bible Society.

THERE has been a notable advance from year to year in the sale of the Scriptures in Cairo, Egypt. In 1867, for instance, 825 volumes were sold, and there was a steady increase, until in 1873 a total of 3,578 volumes were sold. The statistics are full of encouragement to all the patrons of the Bible Society, whose agent, Dr. Hogg, reports these facts.

A NEWSPAPER paragraph states the fact that a telegraph office, for the dispatch of messages in Turkish and foreign languages, has now been established at Bethlehem, on which the *Observer* remarks: "The message received at Bethlehem, in years long gone by, has thrilled the world: 'Glory to God in the highest, and on earth peace, good will toward men.'"

THE Jewish Baron Hirsch, of Paris, has given the Alliance Israelite Universelle $20,000 for the better education of Jewish children in the Ottoman empire. This society, whose headquarters are in Paris, is exceedingly active in the defense of Jews all over the world, and most especially in the establishment of Jewish schools in the East and in Northern Africa.

A PAPAL authority informed Dr. J. P. Newman that the former's church has in China "forty bishops, nearly 1,000 priests, 40 sisters of charity (who had thousands of orphans in their charge,) 60 colleges, with learned professors and many students, and 500,000 communicants." Even after proper discount, the remainder is startling, and should be stimulating to China.

AN official return of the number of Old Catholics in Germany has been made. In Baden the number reported is 10,000; in Bavaria, 15,000; in Prussia, 20,000. The total for the empire in May, 1873, was 50 000. There were at that date 92 organized societies. In the budget is an appropriation of 16 000 thalers for the support of Bishop Reinkens.

MRS. LUCY G. THURSTON was one of a missionary band that landed in 1820 at the Sandwich Islands. She recently attained her seventy-eighth birthday, which was pleasantly celebrated at Honolulu by her friends and neighbors. The Honolulu *Gazette* says: "Mrs. Thurston remains almost the only link binding those olden times of the early Kamehamehas to the more civilized reign of King Lunalilo."

DURING the past year the New York Methodist Church Extension and Missionary Society has met with great success in its work. It established 16 new stations, 23 Sunday schools, with an attendance of over 4,000 pupils, and appointed 24 pastors and assistants. The year's expenditures of the society were over $85,000. It is the hearty support given to such agencies as this one that gives to Methodism its "pushing" reputation.

SCRIPTURES TO FOREIGN PORTS.—The following statement shows the number of volumes placed, on behalf of the American Bible Society, upon American vessels bound to Roman Catholic ports, for distribution in such ports, by J. S. Pierson, marine agent of the New York Bible Society, during the last four months, from November 1, 1873, to March 1, 1874:

1873.	No. of Vessels.	Spanish Bibles.	Spanish Tests.	Port. Tests.	French Tests.	Ital. Tests.
Nov.	114	28	621	108	321	47
Dec.	115	60	442	102	270	48
1874.						
Jan.	116	22	631	102	298	16
Feb.	94	8	414	296	60	34

Total for four months, upon 439 vessels, 68 Bibles and 3,626 Testaments.

The ports thus reached embrace most of the points touched by our commerce in the Mediterranean, in the West Indies and in South America, etc.

THE Rev. George Piercy, of Canton, at the British Wesleyan Conference gave an account of the counter missionary societies organized by the literati of China. One of them had raised in one year £25,000, and another society of the same kind had raised £10,000 in a like period. They had established twenty-three schools, and invited boys to come and receive education gratuitously. They also printed tracts and issued books in a popular style. Lending libraries had been established in Canton, and they had now commenced with hospitals, having purchased the palace of a wealthy merchant, and expended a large sum of money in adapting it. They had native practitioners, and invited people, if they were dispensed, to go to the native hospitals.

BOHEMIA.—A correspondent of the *Congregationalist* writes: "The people *will* not *think;* they have lost faith in the Roman Catholic Church, and this is to them tho same as losing faith in Christianity; and I suppose blank unbelief is the condition of very many. Indeed, some say: 'If we should stop and think, we should turn Protestants;' yet with all this indifference I think we have good reason to believe that many hearts are dissatisfied, and hear of salvation through Christ with the most eager interest. For they know nothing comparatively of the Bible here; it is an unknown book, or has been till quite recently. A good many copies have been circulated during the past few years, but the people do not *approach* to being supplied; and families of rank are to be found, and I have no doubt they are very numerous, who have never read the Bible at all."

THE Roman Catholic Bishop of Pernambuco, charged with setting up his episcopal authority above the laws of Brazil, was brought to trial on February 21, at Rio Janeiro. He was accompanied by "his lordship the Bishop of Kansas, United States," who came to Brazil to collect donations for the poor Catholic churches of that State.

After the defense the court closed its doors for a secret session. The doors being again opened, the president proceeded to collect the votes of the supreme judges, which stood thus: Six condemned the bishop to four years' imprisonment, with hard labor; one to short imprisonment, for the simple crime of disobedience, and one for the nullity of the whole process or for the acquittal of the bishop. "The Bishop of Pernambuco, therefore, by a large majority vote of the Supreme Court of Brazil, has been declared guilty of a high crime against the laws of the empire, and condemned to the penitentiary, with hard labor, for four years."

FROM the *Sunday Magazine* we draw the following summary of the work of the three missionary societies of Scotland—the Church of Scotland, the United Presbyterians and the Free Church Foreign Missions. The Church of Scotland mission is the smallest. It has four missionaries in India, viz.: one at Calcutta, one at Madras, one at Sealkote, in the Punjab, and one at Darjeeling. It has also a mission at Bombay, superintended by a European teacher, and a medical mission at Sealkote. Its statistics are very incomplete. Its income for 1873 was $40,580. The United Presbyterians have seven mission-fields—Jamaica, Trinidad, Old Calabar, Caffraria, India, China and Spain. They have 54 principal and 143 outstations; there are 43 ordained European missionaries, 8 medical, 5 ordained native missionaries, 2 native licentiates, 3 European male and 9 female teachers, 62 native catechists and 153 native schoolmasters. The missions have 6,630 communicants and 1,630 candidates. In 157 week-day schools there are 9,183 pupils. The income of the society for 1873 was $173,773, and $20,000 were drawn in addition from the reserve fund. A new mission is projected for Japan, and a special offering of $50,000 has been raised for it. The Free Church has mission stations in India, at Calcutta, and places adjacent, at Bombay, Poona, Jallore, etc.; Nagpur and Chindrara; Madras and Nellore; in Africa, in Caffraria and Natal; in Syria, at Mount Lebanon. There are 45 European and 196 native agents, 1,979 communicants, and 10,018 pupils in schools. The income of the Free Church missions for 1873 was $218,000.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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ROBT. J. HARP, PUBLISHER.

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General Conference Notes.

At this writing the General Conference has been in session two weeks. Resolutions, petitions and memorials during the first ten days were "thick as leaves in Valambrosa." The shower has now fallen off to an occasional dropping, and not many responses are made to the regular call. The reports of standing committees are coming in freely, and final action has been reached on many of these reports. Thus far no measures involving any important changes in the economy of the church have been reported from the committees or adopted by the Conference.

The occasion of receiving the delegates from the Methodist Episcopal Church, on Friday, the eighth instant, was one of interest. Being the order of the day for half-past ten A. M., Library Hall, including the spacious galleries, was as full as it could be packed. Bishop McTyeire was in the chair. Precisely at the hour the committee on introductions escorted the delegates to the platform, where they were introduced to the presiding Bishop, and afterward to his colleagues and Dr. Lovick Pierce. Then came their formal introduction to the General Conference. The addresses were exceedingly able and most eloquently pronounced, and were frequently applauded. The import of their instructions from the Northern General Conference, and the tone of the speeches, clearly recognize the existence of difficulties in the way of fraternal relations, and that this message of greetings is to prepare the way for their settlement. Their reception does by no means involve the establishment of fraternal relations, nor do we suppose that either General Conference regards such a consummation as at all practicable until the matters in dispute shall be adjusted to the satisfaction of both parties. The reception of the delegates has certainly been most cordial, and they have discharged their trust with signal skill and ability. The committee of nine, to whom their communication and greetings were referred, have not reported at this writing. We suppose, however, there will be a courteous response, and such action taken as shall leave no obstacle in the way of a just and honorable settlement of the questions in dispute, and which, until so settled, must be regarded as insuperable barriers to any formal fraternization. In due time, perhaps already, the report of that committee will be in the hands of our readers, and they will judge of its merits. Drs. Hunt and Fowler took leave of the General Conference on Wednesday, the thirteenth, each delivering a brief address, expressing the pleasure and gratification which their visit had afforded them. In connection with their departure the following resolutions were adopted:

Resolved, That the message of love and brotherly kindness from the Methodist Episcopal Church has been cordially received, and has been referred to a committee of nine, who in due time will formally and fraternally reply thereto.

Resolved, That we regret that the distinguished messengers sent by that church cannot remain to await the presentation and reception of that report; but, understanding that they leave us to-day, we are unwilling that they should return home without carrying with them the knowledge of our appreciation of their courteous and fraternal bearing among us, and our wishes and prayers for their future happiness and prosperity.

Considerable talk was elicited by the resolutions, some of it of a very gushing character and altogether out of place; but the vote on their adoption was large, though not quite unanimous.

Before the adjournment yesterday Prof. McIntosh, of Nashville, took the platform, and entertained the General Conference and a large auditory for a half hour with selections from the new hymn and tune-book which is about to issue from our Publishing House. The preachers joined in the singing of the Old Ship of Zion, and several other popular and well-known melodies. After a rather dry and tedious morning, this singing was like rain in a drought, and like dew upon the mown grass. A very refreshing episode it proved to be. The book will be out in a few days probably, and will be welcomed everywhere by our people. Prof. McIntosh ought to travel at large, and instruct and stir up the whole church on the subject of congregational singing. He is, we are informed, to be connected with the Vanderbilt University, and with special reference to teaching our theological students how to sing. It will be one of the most important features of the institution.

It has not been our fortune to hear much preaching thus far during the session. Of the members we have only heard Drs. Hanner and Key—both good sermons. The preaching we have heard of has been of a high order, and creditable to our ministry. Last Sunday night we heard a lecture by Rev. Dr. Stuart Robinson, on Moses and the burning bush. This was our first sight, as well as hearing, of this somewhat celebrated preacher. He is bald-headed, stout to corpulency, and of a large pattern every way. His manner is quiet, voice low and husky, and requiring effort, even in his moderately-sized chapel, to hear him. He reads from slips, which are withdrawn from the desk as he proceeds. There is but little action, and his whole manner seems to indicate the conviction that his discourse is worth hearing, no matter how it may be delivered. He takes no pains to make himself heard. This is the lookout of his auditors, and, if they fail therein, so much the worse for them. It is needless to say that the lecture was very fine, abounding in apt illustration, plentiful and telling references to the living questions of the day, trenchant exposure and denunciation of the prevalent vices, critical exegesis, and, best of all, Christ and him crucified. Dr. Robinson belongs to the Southern Presbyterian Church, and has always been a strong champion and vindicator of the Southern people.

For the last day or two many applications for leave of absence have been made for lay delegates. Our best and most valuable laymen are usually too much occupied with their business affairs to spend a month at a General Conference. It is to be regretted, for their services are needed through the entire session. We are now at the middle of the month, and there are signs of restlessness, impatience and hurry, which will grow more intense from this time forward. We are having the perfection of May weather—warm enough to suit our New Orleans systems, and balmy and odorous with bursting buds and opening flowers.

(Continued from third page.)

NINTH DAY.

MONDAY, May 11, 1874.

Conference met at the appointed hour, Bishop Keener in the chair.

After religious exercises Bishop Paine took the chair and called for reports of standing committees.

The committee on books and periodicals presented report No. 2 of said committee, which was read, and elicited much discussion.

The following amendment was offered by C. I. Vandeventer and A. H. Redford:

"*Provided*, The publishing agent at Nashville and the book committee shall not transfer the property referred to without the consent of the patronizing Conferences."

The report, with the proposed amendment, was recommitted.

Report No. 2 of the committee on revisal was presented and laid on the table under the rule. It is as follows.

REPORT NO. 2 OF THE COMMITTEE ON REVISAL.

Your committee have considered sundry resolutions and memorials, and offer the following as the result of their deliberations:

1. A resolution of T. Polk and A. T. Scruggs, recommending that the word "amount," in answer to question 1 on page 100 of the Discipline, chapter —, section 15, be stricken out, and the "answer" be so amended that the paragraph shall read:

"*Answer*.—To attend the district stewards' meeting for the purpose of estimating the traveling expenses of the presiding elder, and to apportion the same and such other amounts as are to be raised on the district among the several charges; and to report the same to the Quarterly Conference and board of stewards." With this recommendation your committee *concur*.

2. A paper signed P. A. Peterson, J. E. Edwards and others, providing for rearrangement of the business of Quarterly Conferences:

Resolved, That the following order of business in Quarterly Conferences be substituted for that now contained in the Book of Discipline, from item 1, in the general answers, to question 5, chapter 2, section 4, page 53, to section 5 on page 55, viz.:

1. Are there any appeals?
2. Are there any complaints?
3. Is there a written report from the preacher in charge of the number and state of the Sunday schools, and of the pastoral instruction of children?
4. Is there a written report from the preacher in charge on the general state of the church?

(Let this report embrace the names of those baptized, or in any other way received into the church, and of those who have died, removed, withdrawn or have been expelled during the quarter.)

5. What amount has been estimated by the board of stewards for the support of the preacher in charge (and his assistant) for the year? (1 or 2.)
6. What amounts have been apportioned to this charge by the district stewards?
(1.) For presiding elder?
(2.) For Bishops?
(3.) For Conference claimants?
7. What amount has been raised the present quarter for the support of the ministry, and how has it been applied?

(Let the answer to this question embrace only the sums raised and paid on the claims of the presiding elder and the preacher.)

8. What has been raised the present quarter for other objects?

(Let the answer to this question embrace the sums raised for all other purposes, not included by the preceding report.)

9. Who are elected stewards for the ensuing Conference year? (4.)
10. Who is elected recording steward? (4.)
11. Who is elected district steward? (4.)
12. Are there any reports from the trustees of church property? (4.)
13. Who are elected to fill vacancies in boards of trustees?
14. Are there any applications for license to preach or exhort?
15. Are there any applications for recommendations to the Annual Conference to be admitted on trial into the traveling connection? (4.)
16. What local preachers are recommended to the Annual Conference for ordination? (4.)
17. Have the local preachers and exhorters passed in examination of character, and have their licenses been renewed?
18. Is there a church register belonging to the charge, and has it been faithfully kept? (4.)
19. Have the General Rules been read?
20. What is doing for the cause of missions?
21. Is there any miscellaneous business?
22. Where shall the next Quarterly Conference be held? (At the fourth Quarterly Conference let the report of the fall statistics be called for that are to be reported at the ensuing Annual Conference.)

Questions marked (1 or 2) (4) are to be asked only at the Quarterly Conferences indicated by the number.

Item 2. The recommendation of "the address of the Bishops," that the word "one," on page 80, chapter 3, section 7, question 2, answer 1, be stricken out, and that *two* be put in lieu thereof, so that the amended paragraph shall read: "Answer. No one shall be elected and ordained who has not been *two* years in the regular itinerant work, except such as may be selected by the Bishop for missionary work, when the Annual Conference shall have authority to elect to the deacon's office sooner, if the Conference judge it expedient."

And also that the word "one," on page 81, chapter 3, section 7, in answer to question 2, be stricken out, and "two" inserted, so that the paragraph as amended shall read: "Answer. Every traveling deacon shall exercise that office for *two* years before he be eligible to the office of elder; except in the case of missionaries, when the Annual Conference shall have authority to elect to the elder's office sooner, if the Conference judge it expedient." With this recommendation your committee *concur*.

3. A paper proposing to substitute the word "two" for "six," on page 39, chapter 2, section 2, in answer to question 1, so that the paragraph as amended shall read: "2. The lay members shall be chosen annually by the District Conferences; *Provided*, That no one shall be a representative who is not twenty-five years of age, and who has not been for *two* years, next preceding his election, a member of the church. In recommending this proposition your committee *concur*.

4. In respect to a memorial from Edenton St. Charles church, Raleigh, North Carolina, relating to the spiritual state of children, your committee deem any legislation whatever *entirely unnecessary*.

5. With a memorial from the Mississippi Conference, requiring that candidates for church membership shall be asked whether they will abstain from intoxicating liquors as a beverage, and from the sale thereof, except for medical or sacramental purposes, your committee recommend *non*-concurrence.

6. With sundry memorials, recommending the church records to be sent to the Quarterly Conferences for inspection, your committee do *not* concur.

7. With a paper signed by J. H. McLean and J. M. Binkley, proposing but one board of trustees for each circuit, your committee recommend *non*-concurrence.

8. With a memorial from the Virginia Conference, recommending that trustees be *not* members of Quarterly Conferences by virtue of office, your committee do *not* concur.

9. With a resolution of J. W. Whitten and A. West, recommending that answer 8 of question 4, chapter 3, section 4, page 53, be so changed as to read, "To see that all its proceedings be faithfully recorded by a secretary," etc., your committee do *not* concur.

10. With the resolution of O. J. Moore and others, that traveling preachers be allowed to vote in the election of lay delegates, your committee recommend *non*-concurrence.

11. On the subject of *district* trustees, referred to your committee by two papers from the South Carolina Conference, we offer for adoption the following items to be put into the Discipline on page 82, chapter 2, section 16, after answer to question 1, viz:

"2. Trustees for district property may be appointed by the Quarterly Conference of the circuit or station where such property is located, or, if in a city where there are two or more pastoral charges, by the Quarterly Conference which the presiding elder may designate. The presiding elder shall have the right of nomination, subject to confirmation or rejection by the Quarterly Conference."

Next, add to item 4, page 102:

"3. Where a district board of trustees is appointed by a Quarterly Conference, such board shall hold the same relations in all respects to the Conferences so appointing."

Furthermore, that after item 4, page 102, this item be inserted:

"4. When two or more circuits or stations shall be united, the board of trustees shall, by such action, be considered dissolved, and the Quarterly Conference of the new circuit or station shall appoint a board of trustees as provided for in answer 1 to question 1 of this section."

Then let the notation of section 16, pages 101 and 102, be conformed to these additions.

12. A memorial from the Virginia Conference, in respect to establishing district schools, is respectfully returned to the General Conference, with a request that it be referred to the committee on education.

13. A resolution of J. L. DeYampert and others, which recommends to insert, on page 73, chapter 3, section 4, after paragraph 15, and change notations, the following:

"16. To make a written report of the condition of all the claimants on the Conference collection within his pastoral charge at each Annual Conference, to be submitted to the joint board of finance," is by your committee *concurred* in.

14. With a resolution of F. W. Earnest and W. G. E. Cunningham, that paragraph 15, page 73, be so changed as to require that a statement of Sunday schools, scholars, etc., in each circuit, etc., be subject to Quarterly Conference revision, your committee recommend *non*-concurrence.

15. With a memorial from the North Georgia Conference, asking that candidates for church membership be required to meet in class once a week for three months, and give satisfactory evidence to the leader of their desire to "flee from the wrath to come," your committee recommend that you do *not* concur.

16. The petition of the Columbia District Conference, South Carolina Conference, touching the appointment, duty and relation of a district steward, has been heard, and your committee recommend that the prayer be *not* answered.

17. A resolution of the Arkansas Conference, which recommends that the General Conference so amend the Book of Discipline, page 100, chapter 3, section 15, answer to question 5, as to read: "And to have the same at the Quarterly Conference." Paragraph as amended:

"Answer. To preserve the records of the Quarterly Conference, and report to the joint board of finance of the Annual Conference a full account of the acts of his board of stewards the preceding year, *and to have the same at the Quarterly Conference*." With this recommendation your committee *concur*.

18. A memorial from the South Carolina Conference, relating to the manner of withdrawal from our church, and a resolution of T. Y. Ramsey and A. C. Allen, requesting that the secretary of an Annual Conference give a probationer, when discontinued, a certificate, have been also considered, and it is recommended that you do *not* concur.

Respectfully submitted.

JOHN W. HANNER, Chair'n.

The following resolution was offered, read and adopted:

Resolved, That the president and secretary of the Board of Missions be and they are hereby requested to lay before the committee on missions what information they may have in relation to the operations of our brother, the Rev. Mr. Newman, and his Methodist people in the province of Santo Paulo, in the southern portion of the empire of Brazil, and that said committee be instructed to consider and report on the propriety of establishing a mission in said province.

F. E. PITTS.
J. E. EVANS.

Report No. 1 of the committee on itineracy, laid on the table on Saturday, May 9, was taken up.

H. V. Philpott suggested that item 1 be amended by substituting German Mission Conference of Texas and Louisiana for "German Mission Conference of the Methodist Episcopal Church South."

Dr. Edwards said that he as chairman did not object to accepting that as an amendment to the report.

Dr. Alexander said that after a while there might be a half dozen German Conferences, and it was necessary to make this distinction.

I. G. John said that the reason why the boundaries of the Conference should be indicated was that there were other German missions in Virginia and Baltimore. Hence the importance of specifying.

The chair suggested that the rose would smell as sweet by any other name.

On motion of J. E. Evans the name was stricken out and "German Mission Conference of Texas and Louisiana" substituted. The item as amended was then adopted.

Item 2 was then adopted.

Item 3 was then read and adopted.

Item 4 was read and adopted.

Item 5 was read and adopted.

On motion of W. Shapard the following communication of the Bishops, laid over under the rule, Thursday, May 7, was taken up and adopted:

Reply to the request made of the College of Bishops in the following resolution of the General Conference, referred on yesterday:

Resolved, That the Bishops be requested to consider the subject of the election and ordination of native-born missionaries in foreign stations, and suggest to this Conference what legislation, if any, is necessary on this subject.

We think it proper to say that the following questions and answers be inserted in the Discipline at the bottom of page 82:

Question 4. What shall be done in the case of missionaries and native preachers in foreign lands where there is no Annual Conference?

Answer. The Bishop in charge of the missions shall have authority to ordain to the office of deacon and elder on the recommendation of the superintendent and resident missionaries; or, if there be none, at his discretion.

Report No. 1 of the committee on boundaries, laid on the table on Friday, May 8, was taken up and acted upon item by item.

Item 1 was adopted. Item 2 was read.

Dr. Alexander said that the number of preachers, traveling and local, in Montana, was ten. There were five hundred members, and they have lately been visited by a gracious revival. And again, it was so remote from any other work that he felt safe in saying that with a Conference it might live; without one it must die. It was eight hundred miles from Denver and a greater distance from Columbia.

Dr. Rush called on Bishop Marvin to express himself on this subject.

Bishop Marvin said that about two years ago he was there six weeks, and at that time he was decidedly in favor of organizing that part of the work into a separate Conference, and since that time his sympathies and views had been inclined that way, but he had determined to leave it entirely to the suggestions of others. He would, however, make a brief statement of facts. The Southern Church is justly entitled to the claim of being the pioneer church in Montana. It is made up, to a large extent, of refugees from Missouri during the war. It had a larger number of preachers there than any other church; and again, it was seven or eight hundred miles from Denver, and by rail four hundred miles from Corinne. From Helena to Corinne there was four days and three nights of staging, rendering it impossible, on account of the great expense, for the young preachers to get to the seat of the Columbia Conference. Not to organize it into a separate Conference was equivalent to giving up the work, and the question then resolved itself into whether it was worth while to keep up that work or not; unless supported by missionary aid it was hardly worth while to attempt to keep it up. There are about twenty-five thousand inhabitants. The resources of the country are for the most part gold and silver mines, though there is a very large area of arable lands. Two-thirds of the whole area is rugged and mountainous, but there are valleys eight or ten miles broad, as level as a floor, and as rich as alluvial deposits could make them. He referred to specimens of seven-headed wheat that he had brought with him from the country as showing its fertility. Indian corn does not grow there, as it is too far north, but the wheat, oats, barley and small grain was the best he had ever seen. The population is increasing slowly, though on account of the traveling facilities Colorado takes the population faster. His heart was with those brethren. A man and family in Helena could be well supported, but other places would need help.

Dr. Haygood inquired how many of the ten preachers were itinerants.

Dr. Alexander replied one-half.

Dr. Haygood asked what information Dr. McFerrin could give as to the probability of its being self-sustaining, and what letters he had received in regard to the needs of the work.

Dr. McFerrin said that the brethren were decidedly of the opinion that unless the work there was organized under a separate Conference, and received aid, they would find great difficulty in sustaining themselves. The only trouble he saw in the way was the character of the population, which he feared would float off when the mines were exhausted. If they went into agriculture he would be more hopeful.

Bishop Marvin replied that the majority of the population was devoted to agriculture.

Dr. Alexander said that the committee were unanimously in favor of organizing a separate Conference.

F. E. Pitts said that the question was simply: Shall we carry on the work or drop it?

Dr. Winfield said that there never was a period when it became them more to pause than now. The missionary money was now far behind. The foreign missions were a disgrace to us as a great church. He moved to lay the subject on the table until they could hear more from it.

Dr. McFerrin said the Missionary Board and Bishops were assured that they would ask only that the expenses of men should be paid out there, and after they had come they would be sustained by the people. But they had not found that this had been the case.

Bishop Wightman stated that $10,000 a year would be required to keep up that work.

Dr. McFerrin said that it was his experience that nothing could be done in the way of extending the work unless enough could be appropriated to build churches. A place was just as necessary as a name. If he thought the population was a permanent one he would be in favor of organizing a separate Conference.

F. M. Kennedy moved that the item be stricken out, as it was clear, from what had been said, that the Conference, if organized, would have to be supported by the Missionary Board, and this controverted the policy of the church.

Bishop Marvin said that he could not allow Dr. Kennedy's statement to go as a fact. He did not believe that, if organized, it would have to be supported either wholly or mainly.

Dr. Rush said that he thought they ought to rely on Bishop Marvin's statement. A failure to organize a Conference would be equivalent to a withdrawal of the forces. Young men could not mingle with their brethren; could not have the illuminant fires kindled afresh every year. In order to meet the exigencies an irregular Conference was held [illegible] 1871 representatives to the regular one at Nebraska. The necessity for a separate Conference could be gathered from that very fact.

Dr. Alexander said that Dr. Kennedy's motion meant simply to strike out Montana from the work. They could not live in their present position. The same question came up in 1837 with regard to Texas, which then was almost out of the world. In 1840, the General Conference having authorized it, the Texas Conference was organized by Bishop Waugh. What was true of Texas then was abundantly more so of Montana now.

On motion of P. Tuggle the motion to strike out was laid on the table. Several having arisen at once the president requested them not to be so anxious to speak. The brethren subsided.

Dr. Green said that, in the first place, he was eagerly in sympathy with the work; next, there were ten preachers there; next, there were several hundred churches; next, they were stronger than they had been; and next, they could not be sustained in connection with any other work. Now one of two things was necessary. Either they must consent to abandon the work, and abandon it forever, or organize a new Conference, and he hoped they would not hesitate a moment to do it.

The item was adopted.

The chair—Somebody voted no. He was a sensible man.

Item 3 was adopted.

Item 4 was adopted.

Item 5 was read.

J. E. Evans moved to lay the item on the table. Carried.

Item 6 was taken up and the following substitute, offered by A. Adams, F. E. Adams, E. K. Miller and George Sim, was adopted: The undersigned beg to offer the following as an amendment to report No. 1 of the committee on boundaries:

That the line of the Pacific and Los Angeles Conferences be the line dividing the counties of Monterey, San Louis, Obispo, Keane and Tulare, to the point intersecting the present line of the Los Angeles Conference, and thence eastward without change of boundary lines.

The further consideration of the report was postponed.

S. Bobo, lay delegate of the South Carolina Conference, was placed on the committee of nine on fraternal greeting, in place of F. H. Smith, of the Virginia Conference.

The Conference then adjourned with the doxology, and the benediction by the secretary.

TENTH DAY.

TUESDAY, May 12, 1874.

Conference met at the appointed hour, Bishop Paine in the chair.

Religious exercises were conducted by E. E. Wiley.

The minutes of the last meeting were read and approved.

Bishop Pierce took the chair.

The reports of standing committees were then called for.

Dr. Lee inquired what action had been taken on the veto power of the Bishops sent down to the Annual Conferences for decision.

Bishop McTyeire replied that the vote had been published in the *Advocate*, the law was in the Discipline, and the Manual contained the vote—2,200 to 9.

Report No. 2 of the committee on itineracy was read and adopted item by item. It is as follows:

REPORT NO. II OF THE COMMITTEE ON ITINERANCY.

1. The paper signed by A. A. Coleman and A. R. Winfield, asking for a change in the Discipline, limiting the appointment of preachers to circuits or stations to two years successively, has been considered, and the committee unanimously concur in recommending that the change be *not* made.

2. The resolution from the North Georgia Conference, requesting the insertion in the Discipline of a provision "empowering the presiding Bishop of an Annual Conference to appoint one or more evangelists to travel at large within the bounds of said Conference," has received the careful attention of the committee, and by a decided majority recommend *non*-concurrence.

3. The resolution signed by W. M. Leftwich and A. T. Scruggs, asking for an expression of opinion as to the legality of "continuing an effective traveling preacher ten or fifteen years in one pastoral charge, by the appointment of Bishops and presiding elders," has been considered, and the committee recommend that, as the paper relates to the administration of the Bishops, it be respectfully referred to the committee on episcopacy.

JOHN E. EDWARDS, Chair'n.

Report No. 3 of the committee on Sunday schools was presented, as follows:

REPORT NO. III. OF THE COMMITTEE ON SUNDAY SCHOOLS.

The Sunday school committee submit the following as report No. 3:

1. On the memorial from the North Alabama Conference, asking for a uniform method of conducting Sunday schools, the committee deem it inexpedient to enact any rule.

2. The committee has considered the memorial of Messrs. Gillett and Joyce, praying the General Conference to define more definitely the relation of the pastor to the Sunday school, and beg leave to refer the memorialists to the Discipline, in which we think this relation is clearly settled.

3. The resolution of Messrs. Fleming and Hiner, asking for two volumes of catechisms—one on the history and the other on the economy of the Methodist Episcopal Church South—was respectfully considered, and the committee decide that it is inexpedient at present.

4. Resolutions were referred to the committee in reference to the International Uniform Text, and also in refer-

ence to the character of the lessons in *Our Little People*. The committee submit the following:

Resolved, That we recommend the continuance of the present system inaugurated by our Sunday school secretary.

[illegible] Sunday school secretary to continue *Our Little People*, but we ask him to simplify the lessons, and give them in the form of question and answer.

T. J. MAGRUDER, Chair'n.

MAY 12, 1874.

Items 1, 2 and 3 were read and adopted.

The first resolution of item 4 was read and adopted.

The second resolution was read. J. M. Sharpe said that he hoped that the resolution would not be adopted. He did not like the plan of having the answers to the questions printed with them. As a teacher of experience, he was satisfied that that sort of parrot repetition did not cultivate the brain.

T. J. Magruder said that the committee deemed that best for children between four and seven years of age who could not read. The object was to simplify the subject.

Dr. Evans said that Mr. Sharpe was right in regard to older children, but the answers were better for little children.

The secretary said that he differed essentially from his Bro. Sharpe on that point. He only wished that he could get them, Bishops and all, to commit our catechisms. The church suffered greatly from the neglect of a good form of sound words. He would require of the student the *ipsissima verba*, which were generally better than any answers he could give himself; but then, after that, all that was called for could be accomplished by encouraging original investigation.

A motion of Judge Smith to lay the item on the table for further consideration was lost.

The item was adopted.

Report No. 4 of the committee on Sunday schools was read and laid on the table under the rule. It is as follows:

REPORT NO. IV OF THE SUNDAY SCHOOL COMMITTEE.

Various resolutions in reference to the catechetical instruction of our children have been considered, and the following report is submitted:

1. *Resolved*, That answer 4, page 114 of the Discipline, to the question, "What directions are given concerning Sunday schools?" be stricken from the book and the following be substituted as the answer:

"The superintendents of our Sunday schools shall see that our infant classes are faithfully instructed in Cipers' Catechism No. 1, and that the Wesleyan series be used after that by the different classes, according to their advancement."

2. *Resolved*, That the answer on page 114, now marked 3, be put last in order and be marked 4, and the new answer be marked 3.

T. J. MAGRUDER, Chair'n.

MAY 12, 1874.

Trusten Polk, chairman of the committee on education, presented report No. 1 of that committee.

W. C. Johnson, chairman of the committee on books and periodicals, presented report No. 2 of said committee, which was read. It is as follows:

REPORT NO. II OF THE COMMITTEE ON BOOKS AND PERIODICALS.

Your committee, to whom was recommitted report No. 2, concerning the communication of Logan D. Dameron, proposing negotiations for the transfer of the property of the Southwestern Book and Publishing Company, at St. Louis, to the Southern Methodist Publishing House, have again duly considered their report, and with it they have also considered the amendment referred to them, offered by C. I. Vandeventer and A. H. Redford, in these words:

"*Provided*, That the book agent and book committee take no steps toward effecting the proposed transfer of property without the consent of the patronizing Conferences."

In view of the fact that the property, being owned by stockholders, can be transferred without the consent of "the patronizing Conferences," your committee do not think that the above proviso should be accepted by them, or adopted by the General Conference.

Your committee perfectly understand that the financial condition of the Publishing House at this time would not warrant the purchase of the property at St. Louis; but this difficulty perhaps may be obviated by future events, and particularly by the terms of the transfer.

The following resolution is offered again for adoption by the General Conference, viz.:

Resolved, That the book agent, with the book committee, be authorized to negotiate for the transfer of the property of the Southwestern Book and Publishing Company, at St. Louis, to the Southern Methodist Publishing House, if such transfer can be effected without damage to the publishing interests of the church; provided that the transfer shall not be made if the debts and liabilities of our Publishing House shall thereby be increased.

Respectfully submitted.

W. C. JOHNSON, Chairman.

Dr. Scott said that he was not prepared to offer a minority report, but would offer the following substitute for the report of the majority:

Resolved, That the book agent and book committee be instructed to avoid all increase of the present liabilities of the Publishing House, except such as are indispensable to the completion of the Publishing House and the proper carrying on of its regular business.

Dr. Green said he wished to be heard on this question:

1. If this General Conference say they *may* do this thing, it is a tacit expression in favor of doing it.

2. The Publishing House owes a large debt. The creditors understand the condition of the house perfectly. They were satisfied that they would be no losers by it. He thought it unfortunate to do anything here to lead the creditors to believe that we were enlarging our liabilities, or complicating ourselves in the least, and involve their hope of receiving what is due them. He thought the result would be unfavorable. Nothing should be done to lessen the credit of the Publishing House.

Dr. McFerrin said that he had some views on this question which might create a stir. He was a connectional man. The great Methodist Episcopal Church South knew no locality.

He thought that if St. Louis, with all her great, rich and liberal people, were to offer this establishment to the church, with an endowment of $250,000 or $300,000, they should like to receive it.

He did not think they ought to be restrained in their donations.

Dr. Redford said that he had examined the report of the committee with a great deal of care, as also the paper of Dr. Scott. He did not think concurrence with the report would embarrass the Publishing House at all. The debt was rapidly being liquidated at the rate of $5,000 a month, and he did not think another General Conference would see it in debt at all. The creditors had no apprehensions. They were protected, and he himself was personally responsible for half the amount. He did not presume that Mr. Dameron expected them to buy him out, but only that if, in the course of events, they found that a transfer of the property could be made in the interest of the church, this report would give them authority to negotiate. He infinitely preferred the report to the substitute.

On motion of E. E. Wiley the question was then put, and the amendment was adopted.

The report as thus amended was then adopted.

Report No. 1 of the committee on finance, in relation to the support of the ministry, was presented by Milton Brown, chairman of said committee, which was read and laid on the table under the rule.

B. Craven, from the special committee on the claims of the Publishing House against the United States government, presented the report of said committee, which was read, as follows:

REPORT OF THE COMMITTEE ON THE CLAIM OF THE PUBLISHING HOUSE AGAINST THE UNITED STATES GOVERNMENT.

Your committee have with patience and care examined the substance of the claim, the nature of the testimony by which it is supported, the course pursued, and the results achieved by the commission appointed by the General Conference of 1870, and the opinion both of the commission and their counsel, as to the final result. In our opinion the claim has been fully and clearly presented, the commissioners have discharged their duty wisely and faithfully, and we have good reason to believe that the Publishing House will receive proper compensation for the loss sustained, at no distant day. The apparent delay does not, in our opinion, arise from any indisposition on the part of the government to admit and pay our claim, but from the immense amount of business in the department to which it is referred, and from the numerous and varied investigations incidental to all such matters.

The following resolutions are recommended for adoption by the Conference:

Resolved, That by the occupation of the Southern Methodist Publishing House, in the city of Nashville, by the authorities of the United States, from 1862 to 1865 inclusive, a just claim has inured to the Publishing House for rents, damages, printing material and other property, pressed into the service of the United States, which claim has been fairly and justly presented by the commission appointed by the General Conference of 1870.

Resolved, That the commission appointed in 1870 be and hereby is continued, and that the committee be composed of A. L. P. Green and A. H. Redford.

Resolved, That the employment of Rev. R. Abbey, by the commission, as its agent, merits the approval and receives the sanction of the General Conference, and that he be continued as agent to prosecute the claim in question."

The report thus amended was adopted.

A motion of H. J. Adams to prolong the session fifteen minutes was lost.

The Conference adjourned with the doxology, and the benediction by the Bishop.

IT WILL be noticed from the card of Mr. C. B. Soares, money broker, 32 St. Charles street, opposite the St. Charles Hotel, that he is dealing in State and city securities, and will pay city and State taxes at a liberal discount. Especial attention is given to the payment of taxes in St. Charles parish.

Seashore Camp Meeting.

The time selected (July 24) for the commencement of our annual camp meeting is rapidly approaching. It is now time that our church members were making [illegible] of it, talking about it, determining and acting in reference to it.

Let all those who intend to build their own tents be early at work, and not leave the labor of months to be crowded into the space of a few weeks or days.

We learn that the trustees have recently visited the camp ground, and found the improvements ordered by them progressing satisfactorily, and that other and important improvements have been projected and determined upon.

New streets have been opened and cleared up, including Central avenue, extending almost to the railroad, by which a better approach to the camp ground is provided. We are pleased to learn that a large number of private tents are to be erected.

We may hopefully anticipate a greatly improved state of things over last year, and a largely increased attendance. We had a good and profitable meeting then; we may have a better and more successful one this year. Pray for it, brethren, talk for it, and come up in the spirit, ready to work and labor, and to enjoy the occasion.

Attention is directed to the advertisement of the trustees found in another column, and all persons who desire information respecting the camp meeting are requested to address them.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending May 16, 1874.

A—M. T. Alexander $1, N. W. Ayer & Son, J. P. Anderson Jr. & Co. two letters, Applegate, Pennsford & Co. two letters, Philip Allen, J. W. Arendell two letters $1.50, H. Ayers, American News Company, D. Appleton, J. O. Andrew, W. L. Addison, Edwin Allen, E. & H. T. Anthony & Co.

B—W. E. Ballard $2, J. F. Betts, H. Bainbridge, Bigelow & Main, Doran & Pease, Robert Babington, Barnes & Wilkinson $15, P. B. Bridges $1.25, W. H. Boyd, H. Bishop, G. W. Brown of Valdeo, W. M. Byrd, J. A. Busby $1.75, J. M. Boone.

C—J. L. Coleman, George E. Clark, Cook, Coburn & Co., J. F. Cook $13, H. H. Chandler & Co. 70 cents, John Collins $1, J. B. Copeland, Mrs. J. J. Clark $1.50, William Coppinger.

D—W. G. Davenport, J. H. Dye, S. W. Douglass $4, J. Durand, C. Dunnvant.

E—John D. Emack two letters, J. W. Ellison $5.75.

F—L. B. Faust, O. Fleming $1, E. A. Flowers $2, J. L. Forsyth, R. F. Faucher, R. W. Floorney $2, F. M. Featherstun, L. R. Featherstun, H. B. Frazee, A. J. Foster $1, E. S. Freshman three letters.

G—R. G. Green, J. A. Giddens $2, D. A. Givens, C. F. Gillespie two letters, W. W. Graham $3.95.

H—T. W. Hays $10 50, F. G. Hocult, W. H. Hasslock, George Hovey & Sons, William Harp, T. J. Hunter, J. Hamilton, W. W. Harding, F. J. Hale & Son, Mrs. M. A. Hutchinson.

J—W. H. Jackson, J. W. Johnson, R. J. Jones, B. Jones, J. P. Jewett & Co.

K—C. H. Kelley, J. C. Keyser $7, W. L. Kistler $19.75, J. T. Kilgore, L. H. Kittle, S. Keener.

L—Lee, Shepard & Illilyghan three letters, J. A. Lawson $1.50, T. Lindsey $8, J. H. Lippincott & Co. two letters, J. M. Langston $20, F. L. Lowry & Co. $25.25, H. P. Lewis $1.50, W. H. Leith.

M—T. W. Mathews, William Moores, J. O. Mitchell $1 60, W. A. McCarty, Mrs. S. V. McCurrell $2, W. A. Montgomery, J. P. Morton & Co., G. & C. Merriam & Co., Thomas Mullett, E. H. Munger $14, L. P. Meader $8.60, T. Moody $50, Meyer & Bros., P. H. Moss $1, J. A. Murphy & Co.

N—H. R. Nutthewy $8, J. H. Newsom, W. H. Neal $2, A. G. Norrell 50 cents, A. H. Nicholson.

O—W. P. Owen, J. Ormond.

P—Pierce & Terry, L. Prang & Co., R. G. Porter $2, Phillips & Garrett, J. W. Poston, S. A. Pilley, G. J. Penn, Peaslee & Co. two letters $40, H. T. Pearson $9.

R—S. F. Ray $7.65, Miss Lee H. Randall, J. K. Randall $36.37, J. W. Rush $2, John T. Ridley $10, F. H. Russell, A. H. Redford two letters, J. B. Robertson, W. B. Robertson, S. P. Richardson.

S—H. Stearns $2, B. L. Selman, E. W. Summers, Mrs. M. W. Stewart, S. H. Surratt, J. W. Schermerhorn & Co., J. N. Scott $2, A. J. Saint, N. M. Skipworth, J. M. Settles, A. G. Stacey, Shiffield & Stone, G. H. Stinson, Miss S. M. McCoy.

T—E. D. Taylor, Mrs. V. A. Triay, J. O. Turner, B. H. Thompson, R. S. Trippett, W. V. Taylor, S. D. Terry $2.

U—Universal Medical and Chemical Company.

W—S. P. Walker $5, C. R. Wilson, W. S. Wade, W. H. Watkins, J. M. Wright $15.75, H. L. Woodward, C. R. Williamson $2, Walker, Taylor & Co., William Wood & Co.

Y—N. H. Young $5.

SEWING MACHINES.—Mr. M. S. Hedrick, so well and favorably known to citizens of and visitors to our city, is offering his favorite machine, the Wilcox & Gibbs lock-stitch, and invites those in want of machines to call at 161 Canal street, where they will be pleased with the politeness, and afforded an opportunity of thoroughly acquainting themselves with the merits of the machine.

STAPLE AND FANCY DRY GOODS.—W. H. Peters, at 501 Magazine street, proposes to sell, during the remainder of the year, his laces, embroideries, corsets, dress goods, domestics, hosiery and fancy goods at bargains which he thinks will meet the views of customers, notwithstanding the hard times. We call attention to his card in another column, and ask for him a favorable examination.

LADIES' HAIR STORE.—Madam E. Muller (formerly E. Crozat,) 533 Magazine street (Hasting's Row,) is offering her stock of splendid hair goods, jet goods, perfumery, extracts, soaps and a great variety of fancy articles below cost. All kinds of work in her line faithfully executed at greatly reduced rates.

THE card of Mr. Eugene Simon, photographic artist, appears in this issue. Parties wanting cheap photographs will find his scale of prices low. He has been long established at No. 21 Hospital street, near Old Levee street.

BAPTISTE, formerly located at No. 38 St. Charles street, has assumed the proprietorship of the two barber shops in the St. Charles Hotel, where he will be pleased to pay his usual attention to his patrons.

MESSRS. LEVY BROS., 580 Magazine street, advertise dry goods of every description at reduced prices. Bareges at twelve and a half cents a yard, formerly sold at twenty-five cents, etc.

JACOB FREIDHOF, dealer in firewood, Pittsburg coal and charcoal, Nos. 38 and 40 Borgundy street. Wood sawed to order.

"MEDICAL AND SURGICAL JOURNAL.—We ask the favorable consideration of our readers, and especially those of the medical profession, to the advertisement, in another column, of our worthy and enterprising neighbor, James A. Gresham, 92 Camp street. With the advantages afforded in studying the laws of hygiene, and the various epidemic, endemic, contagious and malignant [illegible] invaluable.

TRUNKS, VALISES AND BAGS.—The season has arrived for travelers to provide for their summer tours, and we may say that few things add more to the convenience and comfort of a journey than a judicious outfit in the way of trunks and traveling bags. They will find, at the establishment of Messrs. Simon & Kohn, No. 61 Magazine street, a fine stock from which to select. These gentlemen have studied the comfort of their customers.

EAGLE COTTON GINS.—We call the attention of planters and others to the advertisement of W. L. Cushing, No. 61 St. Charles street, the sole agent for the Southern States of the Eagle cotton gins, so favorably known among planters throughout the Southern States. Mr. Cushing is an extensive dealer in all kinds of machinery, and obtained many premiums, medals, etc., for the articles on exhibition at the recent State Fair.

AS AN investment it has been difficult to find more safe and profitable stocks than those of our street railroads and the new outlet to the City Park and lake, which is being opened by the Canal Street, City Park and Lake Railroad Company. Books are still open for subscription, to take up the remaining stock, at the office of the company, No. 11 Royal street, and at J. S. Smith's, No. 73 Front street.

CANTON MATTING.—The old and popular dry goods establishment of D. H. Holmes, 155 Canal street, is in full blast. But few places we have seen remind us more of a bee-hive than this on pleasant days. We call special attention to the card of this house, in another column, in reference to Canton mattings.

LAPLACE'S INDIAN TURNIP PECTORAL BALM.—It is claimed by the proprietor, Mr. H. Laplace, Nos. 23 and 25 Elysian Fields street, that his Indian Turnip Pectoral Balm is an effective remedy in all diseases of the throat and lungs, combining efficacy of action with a palatable flavor. Price, $1.

MONOCHROMATIC PICTURES.—The attention of our readers is called to the advertisement of the monochromatic pictures, which are said to surpass other photographic inventions in beauty, durability and cheapness. Mrs. A. J. Richmond, No. 121 Carondelet street.

THOSE in want of good teas should read the advertisement of the Great China and Japan Tea Warehouse, No. 170 Canal street. Mr. Martin will be pleased for tea-drinkers to give his teas a trial, feeling confident they will be satisfied with their purchases.

LOUISIANA DYEING AND SCOURING ESTABLISHMENT.—Mr. J. Clede, proprietor of the above establishments at 228 Canal street, is prepared to receive orders for work in his line. See advertisement elsewhere.

TO HOUSEKEEPERS and heads of families we commend the immediate purchase and use of the famous Halford Leicestershire Table Sauce. It needs but a trial to assure them how much more palatable soups, fish and meats are made by a dessertspoonful of the Halford. ap30 ly

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by Colgate & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of Colgate & Co., New York. je27ly

BUSINESS NOTICES.

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $175, $275, $400, $450, $500, $550 and $800, at $20 per month. Second hand Pianos at $80, $70, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of sheet Music, Band Instruments and strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de24 1y

"TEN CENTS A BAR or three bars for a quarter" is the popular way of selling soap. Our readers should see that at this price they get full pound bars and the very best quality—such, for instance, as Procter & Gamble's Extra Olive Soap, which is always full weight and of superior quality. my21 1t

THE railroad traveler will find a remedy that is pleasant and perfectly harmless, and a sure preventive of the evil effects from constipation or change of water and diet, by using Simmons' Liver Regulator. my21 1t

RUPTURE AND PILES CURED without the *knife*. Diseases of the Rectum flower in testicles and Anus a SPECIALTY.

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THE fact that five million pairs of SILVER TIPPED Shoes are made a year shows how those who use them feel about it. They know that they last three times as long. my7 1t

NEW ADVERTISEMENTS.

NOTICE.....NOTICE.

THE NEW ORLEANS

MEDICAL AND SURGICAL JOURNAL,

edited by Dr. S. M. Hemiss, and published by James A. Gresham, 92 Camp street, New Orleans, for May, 1874, is ready for delivery.

This number completes the first year of the new issue of this OLD AND INFLUENTIAL JOURNAL. Those desirous of having their numbers bound can do so by leaving them as above.

The Publisher takes this occasion to thank the Profession, and also the Druggists of New Orleans, for their liberal support, and he would also respectfully solicit a continuance of their patronage for the forthcoming volume. my21 2t

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A Tale of the Heroic Age.

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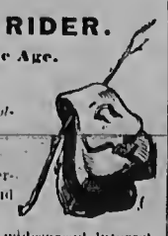
Author of "The Hoosier School-master," etc.



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"The breezy freshness of the Western prairie blended with the refinements of literary culture. It is alive with the sound of rustling streams and the echoes of the forest, but shows a certain graceful self-possession which betrays the presence of the artist's power."—*New York Tribune.*

"It is his best work; a grand story; a true picture of the past, and of itinerant life in the old times of simplicity and hardship."—*New York Methodist.*

"The best American story, and the most thoroughly American one, that has appeared for years."—*Philadelphia Evening Bulletin.*

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No. 27 Park Place, New York.

N. B.—Clergymen who will interest themselves to sell this book will be supplied at Book Concern rates. my21 1t

533.....533.....533.....533.....533

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FANCY GOODS,

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COMBS, BRUSHES, PERFUMERY, Farina Cologne, Lubin's Extracts, Toilet Waters, Soaps and Powders,

Now Being Offered Below Cost.

Old Hair and Combings made over in all styles. ☞ Lessons given in Hair Dressing. All country orders promptly attended to. my21 1m

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J. S. SMITH, WILLIAM EGAN,
JOS. RAYNOR, T. H. HANDY,
R. M. HARRISON, Secretary.

Books of Subscription for the remaining Stock of the Company are now open at the office of the Company, at I. H. Handy's, 14 Royal street, and at J. S. Smith's, 73 Front street.

NEW ORLEANS, May 10, 1874. my21 2t

MONOCHROMATIC PICTURES.

These Pictures, for beauty, truth to nature and cheapness, take the lead of all other photographic inventions. Chemists and Photographers have always tried to introduce them in perfected form, and it is but recently that they were presented to New Orleans by Mr. H. HESCH, of California, in such perfection of finish as to defy the criticism of connoisseurs in the Fine Arts.

Having secured the services of the above named gentleman, I beg to announce to the public that I am now prepared to produce by this new discovery counterfeit presentments which, for fidelity to the original, will rival the touch of the great masters of art.

My prices are, for life size, $10; for head-size bust, $5; cabinet, $4; enlarging from card or small-sized tin-type into, with gold frame complete, $8. Ecclesiastical cards and work in the latest styles also executed. Those wishing Pictures can send negatives.

MRS. A. J. RICHMOND,
my21 1m No. 121 Carondelet street.

C. H. SOARES,

MONEY BROKER,

32.....ST. CHARLES STREET.....32

Opposite the St. Charles Hotel.

The highest price paid for all descriptions of State and City securities. Prompt attention paid to City and State Taxes at the most liberal rate of discount. Taxes for the Parish of St. Charles will be paid at a very low rate. my21 1m

THE DOMESTIC

LOCK-STITCH SEWING MACHINE

WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine is always ready and in order. Needles for all kinds of sewing Machines.

M. S. HEDRICK,
my21 1y 161 Canal street, New Orleans.

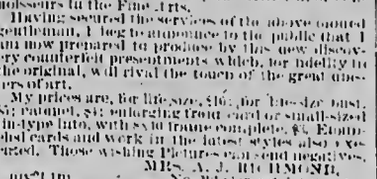
SCIENTIFIC HAIR-DRESSING.—Having sold out my interest in the Barber Shop No. 38 St. Charles street, to my former partner, Mr. Charles Trumilly, I beg to notify my patrons that I have removed to the opposite side, and am now the sole proprietor of two Barber Shops, known as the ST. CHARLES, one up stairs and the other next to the gentlemen's entrance on St. Charles street, where I will pay my usual attention to all who will kindly favor me with their patronage.

my21 1m BAPTISTE.

JUST OUT! COMPLETE! RELIABLE!

GAZETTEER OF THE UNITED STATES.

All States, counties, townships, cities, villages, postoffices, mountains, rivers, lakes, etc., located and described, giving climate, population, agriculture, manufactories, mining, commerce, railroads, capital, education, government and history. The **National Standard** at the end of the first **100 years** of the Republic. Sells to all classes, trades and professions. **Agents Wanted** everywhere. Address ZIEGLER & M'CURDY, St. Louis, Missouri. my21 1y&ow



COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY,

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

Price, $1. Sold at all well-assorted drug stores and by the proprietor, H. LAPLACE, Chemist, mh5 3m5p Nos. 23 and 25 Elysian Fields St.

A. MEYNIER, JR.,

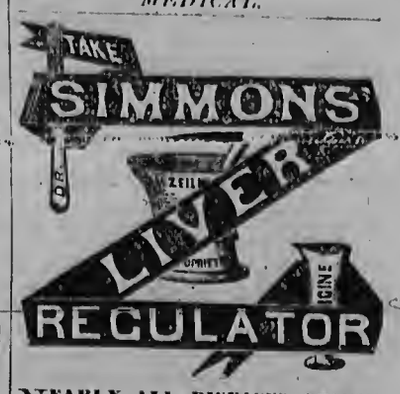
COMMISSION MERCHANT,

55 Peters Street, near Bienville,

NEW ORLEANS, LA.

Consignments of Eggs, Chickens and all country products sold at highest market prices. fe26 3m5p

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. What action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever been discovered.** It acts mildly, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and humanity of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

ap25 1y

THE GREATEST

MEDICAL DISCOVERY

OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both blunderheads.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most rational druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious food of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joints when you retire, irregularity of the bowels, and also of that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

DONALD KENNEDY.

Price, $1.50 per bottle. For sale by all druggists.

DR. TUTTS
VEGETABLE
LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box. Sold everywhere.

Laboratory—Nos. 48 and 50 Cortlandt street, New York. oc2 1y&p

The Child's Corner.

THE STARS AND THE DAISIES.

The stars they are the daisies light,
Opening and shining in the sky;
The daisies are the stars below,
Twinkling and sparkling as they grow.

The stars will blossom in the night,
And love the morn's calm, tender light:
The daisies twinkle in the day,
And watch the strong sun on his way.

The stars are worlds of mighty size,
Peopled perchance with good and wise;
The daisies but poor, frail le weeds,
Living to die and cast their seeds.

But stars and daisies, great and small,
Are made and kept in being all
By Him whose love will rain as far
To guard a daisy as a star.

Know, then, that angels in the sky,
And poor earth creatures, born to die,
Are precious both in his dear sight,
With whom alike are day and night!

Presbyterian.

A WELCOME.

Crocus, crocus,
How do you do?
Many a day
I've waited for you.
Now you are here,
The rest are coming—
Roses and buds,
And bees a-humming.

Congregationalist.

The Play-House in the Grass.

BY MARY L. SHERMAN.

Two little sisters, Mary and Tilly, started out one bright June morning for a good long play. Just outside the door, in the path leading to the barn, they stopped to talk about where they should go—whether to fish in the canal with pin hooks, play on the hay-mow, hunt eggs in the barn, catch "bumble bees" in the holly-hocks, make mud pies or build a play-house. There were so many nice things they might do, they could not tell what to do first; so taking hold of hands they trotted down the path that led past the holly-hocks to the barn. While they were watching for bumble bees in the holly-hocks a hen cackled. Very few little country girls can hear a hen cackle and not want to hunt eggs; so they ran round the corner of the shed to climb into the hay-loft, and there saw what they had never seen before—grass almost as high as their heads (for they had lived in the city until the last winter, and had not happened to come to this place to play since early spring.) They quite forgot holly-hocks and hens and eggs for that day. When they were here in the spring the grass was short and thick, and, with the bright, yellow dandelions, looked like beautiful green velvet, buttoned all over with gold buttons; now the grass stood up high and straight, like a beautiful green wall. The little girls shoved their feet into it just a little way, and screamed with delight; then they sat down in it and pulled out the long spires, looked at the beautiful head on each, so like the pussy-willow, peeped over the top and laughed, they did not exactly know why. Then they stood up and looked around. The tall grass reached away from the road to the canal, and down to Mr. Punchon's fence. That must have been the reason grandma wouldn't let them go to Mr. Punchon's cross lots. O how pretty! Every one of these thousands of spires ("spears" they called them) nodded and bowed its long, round head, may be to the dear, cunning little birds that hid their nests down at the very roots of the beautiful tall grass. When the wind blew over the top it made green waves roll from one side of the field to the other, so it seemed to really move like water.

In sitting down the little girls had broken some of the grass.

"O," said one, "isn't this nice? What a beautiful play-house this would make."

"O yes, so it would," was the answer.

"Let's make one."

"Two," said Tilly. "One for you and one for me, and then we'll play go a-visiting."

"So we will, and we'll bring our dishes and dollies," was Mary's reply.

So they set to work. They went a little way apart, and each made her house by turning round and round, bending the grass flat to the ground handful by handful, making the heads of the first round meet in the center, and after that forming circles—for they thought a round house much nicer than just a common square one, and in that way they made a beautiful carpet. All this happened years and years ago. Dear Tilly grew to be a woman, and has lain under the beautiful grass she so loved, ten long years, and yet her sister thinks she has never since seen a house with such beautiful walls and carpets as those made that bright June day, with the blue sky for a house-roof. The holly-hocks looked down on the little ones, as only honest, bright holly-hocks can, and bobolink skimmed over and around them, singing as if his throat would burst if he did not, and the little girls were so happy.

When the houses were done they went for their dishes; not beautiful little toy dishes, as city children have, but bits of broken plates, and tea-cups of old-fashioned China; they were as glad as grandma was sorry when the best glass preserve dish was broken; *that* completed their set. Their dollies were not of wax, with real hair; I doubt if they had even China heads; I am nearly sure they were rag dolls, and that they stripped the long, yellow silk from the tasseled corn, and pinned it to their soft tops for hair, and thought corn-silk doll's hair very nice indeed.

When the houses were finished and furnished they kept house, visited each other several times, and drank tea as many, scolded and punished their naughty children, nursed them through the whooping-cough and measles, scarlet fever and chicken-pox, beside teething and other severe sicknesses, and at last found themselves tired and very hungry. They had been very happy, perfectly happy, till about the time they went to the wood shed for the dishes. Was it not strange that neither of the little girls, who usually ran into the house to tease mamma and grandma and a whole family of aunts to come and see anything that pleased them—was it not strange they did not run in just a minute to tell them of this beautiful play-house, but that they hurried back for fear they would be seen? What was more strange, neither said to the other, "Mamma won't care," as they usually did when starting a new play. No one had told them they must not come here, and yet they took care not to make much noise. They were not sure they were doing wrong, but they were not sure they were doing right, and would not risk spoiling their play to find out.

By and by, beside being hungry and tired, they grew cross, and finally trudged back to the house in a very slow, sullen way, not daring to take back the dishes and dollies. Dinner was all over and the dishes cleared away. Grandma, mamma and aunties were frightened; they had looked and called, but the little girls did not dare tell them they had heard the calls and would not answer, because they thought they were wanted to pick up chips for the fire. I think the family had had chicken for dinner, and the sisters had lost not only their drum-sticks, but, even worse, the wish-bone, and grandma would give them nothing but bread and butter, to "learn them not to run away," she said, and mamma said she would "'tend to you by and by." They were very miserable, but still naughty, and would not tell the truth, thinking it quite enough not to tell a lie. Pretty soon grandpa came in, dear old grandpa, whom they loved to follow over the fields whether he plowed or sowed, hoed corn or dug potatoes, because he let them do as they pleased and never scolded; but now he came straight to where they sat crouched on the great brick hearth, munching dry bread and butter; stamping his foot, he said with a terrible voice, that sounded as they imagined the roar of a lion would sound:

"What have you young ones been a-doin'?"

Young ones! Oh, to be called young ones! They both said "nothing," and began to cry at the top of their voices, quite as angry as they were scared. Startled at the voice, grandma came running in.

"Why, grandpa," said she, "what *is* the matter?"

"Matter enough," was the answer, in such a voice that the little girls thought he was mad at grandma. "These young ones have spilt about a quarter acre of my seed timothy."

They had hoped grandma had come to "take their part," as she did sometimes when the aunties scolded, but she went back to the wood-shed without a word, and grandpa was more terrible than ever.

"You jest go an' gather up them traps an' pitch 'em into the canal, and then you pick up and straighten up every spear of that grass. Start your boots!" and they had to do it, only they felt sure that though "traps" might mean broken dishes, it could not mean dollies; they would have thought it almost murder to have thrown the dollies into the canal.

As they passed grandma in the wood-shed they groaned and complained loud and long, "headache and *so* tired," but she took no notice except to give a queer look over the rims of her spectacles. All that warm, tiresome, endless afternoon they bent over the poor, broken, wilted grass.

"It won't stand up, and grandpa *knows* it," they said to each other over and over, having to remember beside that mamma had promised to "tend to them," and that she never broke her promises.

They never played in high grass again, even when they might have done so. They would have been unhappy if grandpa had told them to. They had spoiled what might have been a source of happiness by doing what they only suspected was wrong.

Christian at Work.

THE BEARER OF BURDENS.—There were three men walking up a steep hill, each very tired, with a heavy burden on his back. Then there stepped up to them a strong, kind Man, who said to them: "Let me take your burdens; I will carry them for you." But the first man said, "I have no burden," for he had carried his burden so long that it seemed like his clothes, or like part of his body, so that he did not feel it, and did not know how much better he could walk without it. So the first man would not have his burden touched.

The second man was very selfish and unkind himself, and he thought all other people must be selfish and unkind, so he said: "You want to play me some trick; I do not believe you want to carry my burden; I will not let you touch it."

The third man was very tired indeed, and was saying to himself: "Oh, who can help me? for I feel that I cannot carry this terrible weight any farther;" and when he felt the Stranger touch him on the shoulder, and offer to take his burden, he said at once: "It is very kind of you; I am very thankful; please take it, for I see you can bear it and I cannot."

The strong Man is Jesus. The burden is sin.

If we do not feel our sin, Jesus cannot bear it for us.

If we do not trust in him, he cannot bear it.

But if we are tired of our sins and trust in Jesus, he will take the terrible weight of our sins away.—*Parables for Children.*

HOW TO KNOW A GOOSE.—"Mother! mother!" cried a young rook, returning hurriedly from its first flight "I'm so frightened; I've seen such a sight!"

"What sight, my son?" asked the old rook.

"Oh, white creatures—screaming and running and straining their necks, and holding their heads ever so high. See, mother, there they go!"

"Geese, my son—merely geese," calmly replied the parent bird, looking over the common. "Through life, child, observe that when you meet any one who makes a great fuss about himself, and tries to lift his head higher than the rest of the world, you may set him down at once as a goose."

Farm, Garden and Household.

Raising Turkeys.

It does not cost any more, or much more, to raise a pound of turkey than a pound of hen flesh. In the summer they require to be fed less, being masterly campaigners on their own account, while in winter very likely their nervous disposition demands somewhat more stimulus than other fowls. If well fed, they do not require nearly as careful housing as the hen, although it is good policy to make them roost indoors; but, left to themselves, they prefer to weather out the wildest storm in the tree-tops. Finally, when brought to market, their flesh is worth much more than that of the hen, so that, other things being equal, it is economy to keep them instead. Also—and this is well worth considering—allowing that the per centage of loss of young turkey chicks under most perfect management is greater than the loss of chicks of the common fowls, still the turkeys that survive reach such a great weight that a given number of pounds of turkey may perhaps be raised with less labor than the same quantity of flesh of the common fowls.

The breeding of turkeys is much better than formerly. The importance of the selection of the stoutest and largest gobblers for breeding is better recognized, and the facts that a too scanty range, insufficient food, and close in-and-in breeding, dwarf the stock and render it feeble, and cause the chicks to die off, are better known. Wild turkeys are also crossed with tame more frequently since the value of such infusion of blood has been seen. It is in this country, if anywhere, that we should naturally expect the domestic stock to reach its highest perfection, and our poultry-breeders may justly feel a peculiar pride in this strictly American production.—*Poultry World.*

SWEET APPLES FOR FOOD.—No orchard should be planted without a good sprinkling of sweet apples. They are excellent for baking, and, cut up in milk, make the children grow like weeds; and children of a larger growth can make a square meal of them served up in this way, and few such articles of diet will give a healthier color to the cheek. Well saturated with cream and sugar, they are no mean substitute for peaches. The pound sweeting is one of the largest and best of the winter sweet apples. The winter golden sweet is, however, a richer apple, and the Talman sweet, though rather below the medium size, is excellent, and one of the most profuse of bearers.

LEMON SYRUP.—To two pounds of loaf or crushed white sugar put two pints of water and the juice of eight good lemons, with the thinly-pared rind of three. First boil the sugar and water, skimming till clear. Then add the lemon-peel and unstrained juice, boiling ten minutes longer. When the syrup is done, strain while hot; then bottle. This quantity will fill two small claret bottles. By making this syrup in the spring, when lemons are plentiful and cheap, you may have lemonade, whenever you wish it, at a comparatively small cost. It will keep indefinitely.

TRANSPARENCY.—There is a species of animalcule called Rotifera, living in tufts of mosses, which, when placed under the microscope, is found to be transparent as crystal. You see all its internal organs, and the processes of life going on in the inside of its body, as you see the works of a watch through its covering of glass. We are like this creature, for we inhabit tabernacles which are equally transparent; and our motives, our feelings, our whole mental and moral economy, are showing themselves externally by signs which have no ambiguous meaning. I may not be able to tell why I think a certain person is not a genuine character, but I have an instinctive feeling that he is not what he pretends to be. So says every one of a false friend; and we may depend upon it that our character is truthful, and is producing its own proper impression, whatever our words or deeds may be—that it is what we naturally are, and not what we pretend to be, that is influencing others. In this way a man gets his deserts, as a rule. According to this principle, no one ever did good or evil without hearing of it again—without finding that there have been plentiful witnesses conversant of it, however secret. The eye of God is on us always, and the eye of man much oftener than the shrewdest of us imagine.

JEREMY TAYLOR said: "Hasty conclusions are the mark of a fool; a wise man doubteth—a fool rageth, and is confident; the novice saith: I am sure that it is so; the better learned answers: Peradventure it may be so; but, I prithee, inquire. Some men are drunk with fancy and mad with opinion. It is a little learning, and but a little, which makes men conclude hastily."

IF WE ASK for something and we receive it not, and love God all the more, or if we obtain the very opposite of our request, and yet love God twice as much as before, then we love him indeed.

WHERE DOES IT COME FROM?

Pints and quarts of filthy catarrhal discharges—where does it all come from? The mucous membrane, lining the chambers of the nose, and its little glands, are diseased, so that they draw from the blood its liquid, and exposure to the air changes it into corruption. This life liquid was to build up the system; but it is extracted, and the system is weakened by the loss. To cure, gain flesh and strength by using Dr. Pierce's Golden Medical Discovery, which also acts directly upon these glands, correcting them, supplying Dr. Sage's Catarrh Remedy with Dr. Pierce's Nasal Douche, the only method of reaching the upper cavities, where the discharge accumulates and comes from.

CATARRH OF TWENTY YEARS STANDING CURED.

MONROE, OUACHITA PARISH, LA., September 15, 1871.

R. V. PIERCE, M. D: Some time about last June I commenced the use of your medicines, and they have entirely cured me of Catarrh of twenty years' standing.

Respectfully, MRS. C. E. PHILLIPS.

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MISCELLANEOUS.

MRS. M. G. BROWN'S

Celebrated Preparations,
POOR RICHARD'S EYE-WATER,
SCALP RENOVATOR AND
EAR PREPARATION,
CURE
THE METAPHYSICAL DISCOVERY,
WHICH
KILLS THE ROOT OF ALL DISEASE,
DEAFNESS, BLINDNESS, CATARRH, ETC.

Extract of Letter from Mrs. E. W. P.

BUFFALO, NEW YORK, July 15, 1873.

MRS. M. G. BROWN—*Dear Madam:* Our whole family, myself, husband and children, are using your GREAT DISCOVERY and deriving untold benefits. In Typhoid Fever there is no physician equal to it. It also gives circulation to a paralyzed body. Accept our gratitude. Respectfully, E. W. P.

Sold by Frederickson & Harle, 139 Canal street, and by druggists generally.
Wholesale Agents for the South,
E. J. HART & CO.,
73 to 79 Tchoupitoulas street,
New Orleans, La.
Inclose ten cents to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, for pamphlet of sixty-eight pages. ap16 3m

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PRACTICAL HATTER,
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HATS of all kinds made to order, cleaned and repaired. mh26 3m

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Samples of stock constantly on hand. ap9 2m

LEVY BROS.'
Dry Goods Establishment,
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Between St. Andrew and St. Mary.
NEW GOODS EVERY WEEK.
We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.
Give Us a Call.
N. B.—Orders from the country will be promptly filled. oct5 1y

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Every Brilliant is Fully Guaranteed.
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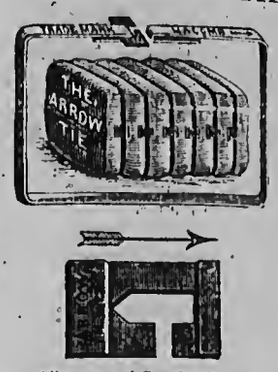

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PERIQUE TOBACCO.

Has constantly on hand a LARGE STOCK, for sale in lots to suit. E. BOURGEOIS,
ap16 2m No. 19 Conti St.

CHEAP SHOE STORE.

BOYS' YOUTH

BOOTS AND SHOES AT J. ESTOUP'S,

Bryades Street Market,

where a well-assorted stock of Ladies' Misses' and Children's Shoes is always kept on hand; also Gentlemen's Shoes and Boots. All selling at low prices for cash. 388 Bryades street. ap16 2m

J. L. RICHARDS,

DEALER IN

CHOICE FAMILY GROCERIES,

538.....Magazine Street.....538

Opposite the Market.

All goods delivered free of drayage and satisfaction guaranteed. Orders promptly attended to. ap9 2m

E. A. TYLER,

115.....Canal Street.....115

NEW ORLEANS, LA.

FINE WATCHES, DIAMONDS, JEWELRY, Plated-ware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. fe28 1y

T. W. BOTHICK, UNDERTAKER,

No. 271 Camp Street, New Orleans.

Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de4 1y

J. M. ELKIN. P. STRINGER.

ELKIN & CO.,

168.....CANAL STREET.....168

Near Baronne, New Orleans.

IMPORTERS OF ALL VARIETIES OF

English Carpetings, Rugs, Etc., Etc.

Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. fe23 1y

THOMAS HASAM,

LUMBER.

CABINS MADE TO ORDER.

Every description of LUMBER always on hand. Sash, Blinds, etc.

Mills and Yard—Corner CEDAR AND JULIA streets, New Basin, New Orleans. ja15 1y

E. HEATH. M. LARA.

HEATH & LARA,

Importers and Dealers in

UPHOLSTERERS' GOODS, WALL PAPER WINDOW SHADES AND CORNICES,

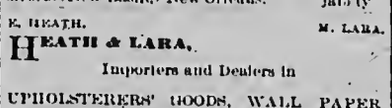
Mirrors, Frames, Molding and Wire Screens,

No. 99 Camp Street,

mp20 1y New Orleans.

THE MITCHELL & RAMMELSBERG FURNITURE CO.,

MANUFACTURERS AND DEALERS IN ALL KINDS OF



FURNITURE,

MATTRESSES,

LOOKING-GLASSES, ETC.

Nos. 103 and 105 Camp Street,

Corner Poydras, Moresque Building, New Orleans,

Have the largest and best assortment of FURNITURE OF ANY HOUSE IN THE CITY.

Please give us a call before purchasing elsewhere. my21 1y

LOUISIANA STEAM SASH, BLIND —AND— DOOR FACTORY,

ROBERTS & CO., PROPRIETORS,

301, 303, 305 and 307 Gravier Street,

je5 1y New Orleans.

mh15 1y

J. A. MERNAN & T. WHITE,

PRACTICAL GILDERS,

101 CUSTOMHOUSE ST., near Royal, New Orleans.

Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended fe19 3m

MISCELLANEOUS.

THE CONVERSATION FAN.

THE LAST AND MOST ABSORBING SENSATION OF THE DAY IS, TO USE A THEATRICAL phrase, "a great take." Everybody, to be en regle for the season, and to avoid the proscription of imperious fashion, must have

A CONVERSATION FAN.

No family circle is complete in social diversions and entertainments without one, and in order to enjoy the pastime it should be distinctly understood that the answers do not materially follow the questions, but to spice the amusement an answer must be looked for that will afford a telling response to an interrogatory.

Where a direct answer is not to be found to a direct question, it will be discovered that it furnishes the sequel to a sustained conversation, so that couples can carry on tete-a-tete, which they may not wish to make audible, by silent indications of numbers.

THE CONVERSATION FAN

is an infallible remedy against dullness, breaking the spell of silence by a suggestive inquiry, furnishing congenial pleasures for an evening's entertainment, and opening up a novel and ingenious method of whiling away agreeable hours at home, in the promenade, at a party or private gathering.

ONLY TEN CENTS A FAN.

To be had at Hurp's, Grisham's, Ellis & Bro.'s, Haley's, Kuhn & Co's, and all the Book Stores in the city, and at Piffet's, and issued by

ERNEST TURPIN,

Nos. 112 and 114 Poydras Street, New Orleans,

Inventor and Patentee of the celebrated Conversation Fans.

Parties ordering Fifty or more Conversation Fans can have their cards printed on both sides without extra charge. mh5 1yeow

GEORGE PURVES'

PERSEVERANCE

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD,

Cor. of St. Charles and Otto Sts., New Orleans.

GLAZED SASH.

Send for Price List.
de11 1y

BUSINESS CARDS.

J. A. LUM. FRANK H. HOOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

162 Gravier and 13 Union Street.

A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

PATENTS FOR INVENTIONS,

TRADE-MARKS, COPYRIGHTS, ETC.,

Procured by

mh26 10m H. N. JENKINS,
No. 27 Commercial Place, New Orleans.

DELICIOUS SODA WATER

AND

FRESH FRUIT SIRUPS,

At Eckleburg's,

Corner Washington street and St. Charles avenue, New Orleans. mh12 3m

G. D. COFLON,

PORTRAIT PAINTER,

37.....Camp Street.....37

NEW ORLEANS, LA.

Old Paintings restored. fe14 1y

T. WHINREY CARTER,

ARCHITECT,

58.....CARONDELET STREET.....58

ja15 1y New Orleans.

WILLIAM VELDEN,

DEALER IN WOOD AND COAL,

Corner Peytania and Philip Streets.

Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. de8 6m

IMPORTANT

—AND—

STARTLING TRUTH

—TO—

GAS CONSUMERS.

FORTY PER CT. SAVED

—BY USING THE—

AMERICAN CARBURETTER.

These Carburetters are furnished to consumers of Gas FREE, upon condition of payment of half the net monthly savings.

Call at the office, NO. 169 COMMON STREET, and investigate this matter. Also see certificates from Thomas O'Connor, Chief Engineer of Fire Department, P. F. Herwig, Charles Lacoome and others, who have practically tested the Carburetter.

We will furnish the Carburetter Gas Machine to the country for lighting Dwellings, Churches, Sugar-Houses, etc., the material costing $1 per thousand feet, making it the cheapest light in the world.

State and County Rights for Sale.

Call on or write to

PRATT & CO.,

No. 169 COMMON ST., NEW ORLEANS.
ap23 1m

BY JOHN G. WIRE.

FURNITURE AUCTION MART,

169.....POYDRAS STREET.....169

John G. Wire, Auctioneer.

Auction Sales of Furniture and Household effects every Monday, Wednesday and Friday, commencing at eleven o'clock A. M.

CONSIGNMENTS SOLICITED.

Careful attention paid to Out-door Sales.

Consignments of Limited Goods will be received for Private Sale at a reasonable charge.

Private Sales every day, from a large assortment of Parlor, Dining, Bed-Room and Kitchen Furniture, Pianos, Carpets, Mattings, Feather-Beds, Mattresses, Cooking Stoves, Crockery, etc. Furniture taken on storage at moderate rates. my27 2m

J. W. LEFFINGWELL, M. D., WOULD respectfully inform the citizens of New Orleans that he has located his MEDICAL AND SURGICAL INSTITUTE AND DISPENSARY

At No. 230 Canal Street.

ALL Chronic Diseases successfully treated. Consultations free. Sore throats cured at once. No fee required of clergymen. ap9 2m

MISCELLANEOUS.

BILLINGS' PATENT

Sewing Machine SHUTTLES.

Twenty Varieties Now Made.

Forged solid from bar-steel and cold pressed.

TRADE B MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

MANUFACTURED BY

Billings & Spencer Co.,

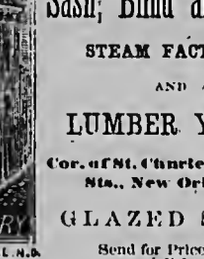
LAWRENCE STREET,

ap26 6m Hartford, Conn.

JAMES LEFFEL'S

IMPROVED DOUBLE

TURBINE WATER-WHEEL.



POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

Nearly Seven Thousand Now in Use.

working under heads varying from 2 to 230 feet; Twenty four sizes, from 5¾ to 68 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Clough's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.

Send for Circulars. fe26 6m

E. W. VAILL, Worcester, Mass. Patentee and Manufr.

VAILL'S PATENT FOLDING CHAIRS

Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, seaside and shipboard. A variety of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts. mh15 6m

20 CENTS FLORENCE 20 CENTS

The Long-contested Suit of the **FLORENCE SEWING MACHINE CO.** against the Singer, Wheeler & Wilson, and Grover & Baker Companies, involving over

$250,000,

Is finally decided by the Supreme Court of the United States in favor of the **FLORENCE**, which of course *Broken the Monopoly of High Prices.*

THE NEW FLORENCE

Is the ONLY machine that sews backward and forward, or to right and left. Simplest. Cheapest. Best.

SOLD FOR CASH ONLY. SPECIAL TERMS TO CLUBS and DEALERS.

April, 1874. *Florence, Mass.*

ap20 3m

TO PLANTERS,

MANUFACTURERS, STEAMBOATMEN

And all who are interested in

ECONOMY OF FUEL.

Thirty years' patient perseverance and laborious researches among the archives of science for the known and unknown laws of Combustion and Heat, with an experience of more than a quarter of a century in the construction of Furnaces, Setting Boilers, Kettle Trains, Baggasse Burners, Chimneys Brick-Burning, etc., give the undersigned a practical knowledge of the business.

Particular attention paid to repairs. Address

J. B. DUNN, Architect and Builder.

P. O. Box 721. 478½ Josephine St., New Orleans.

REFERENCES.—Mr. Robert Hare, General B. L. Gibson, Messrs. Perkins, Swanson & Co., New Orleans; Messrs. Bush & Tineno, Colonel Duncan S. Cage, Mr. Samuel Cragin, Terrebonne; Governor Baker, Dr. H. J. Sanders, Captain T. J. Shaffer, St. Mary; Mr. William F. Weeks, Messrs. Burguieres & Bonvillian, New Iberia; Mr. L. M. T. McClung, St. Bernard. ap19 2m

HOTELS.

TERMS, $3 A DAY.

Bingham House, Philadelphia,

Corner of Eleventh and Market Sts.

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel. se11 1y

SHERMAN HOUSE,

COR. CLARK AND RANDOLPH STS.,

Chicago, Illinois.

C. S. MUNSON, MANAGER.

This splendid Hotel, rebuilt on its former site, was thrown open for the reception of guests April 10. Its exterior is grand and imposing, its appointments unique and magnificent throughout, and its management unsurpassed. jy10 1y

AMERICAN HOUSE,

BOSTON, MASSACHUSETTS.

The Largest first-class Hotel in the City.

Centrally located. Contains apartments with bathing conveniences adjoining. Also Passenger Elevator, Billiard Hall, Telegraph Office and Cafe. mh11 1y LEWIS RICE & SON.

IRON WORKS—BELLS.

RAILINGS.....RAILINGS.

WROUGHT IRON AND WIRE RAILINGS

FOR

Public Grounds, Cemeteries, Cottages,

ETC., ETC.

Iron Bedsteads, with Wire Stuckings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.

M. WALKER & SONS,
se6 1y 805 Market St., Philadelphia, Pa.

WIRE RAILING

AND

ORNAMENTAL WIRE WORKS.

DUFUR & CO.,

No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sleeves, Feeders, Cages, Sand and Coal screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati

H. J. WEST, Agent,
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MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells.

Special attention given to CHURCH BELLS.

Illustrated catalogue sent free jy31 1y

SCHOOLS AND COLLEGES.

Soule's

COMMERCIAL COLLEGE,

The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

GEO. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, 88 inclusive pages, the great arithmetical work of the age, is for sale at the College office. ja22 1y

MISCELLANEOUS.

JOHN GIBSON,

ENGRAVER,

AND

Steam Power Lithographic Printer,

82 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy8 1y

NEW ORLEANS

PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 61 and 96 Canal St., New Orleans.

Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

INDUCEMENTS IN HAIR GOODS.

GEORGE T. SHILLING,

having little cost to pay, and keeping on hand the largest and finest stock of

Human Hair and Human Hair Goods

in the city, is prepared to manufacture to order and supply his patrons with anything and everything in the Human Hair Goods line at cheaper prices than other houses. His stock embraces Switches, Curls, Braids, Wigs, Beards, etc., of every shade and color, and Fancy and Toilet Articles, Perfumery, Combs, Brushes, etc.

A Ladies' and Children's Hair-Cutting and Dressing Saloon is attached to my establishment. Give me a trial. GEORGE T. SHILLING,
ap26 1m 91 Bryades street, New Orleans.

UPPER CITY

BLUE BOOT AND SHOE STORE,

No. 378 Magazine Street, New Orleans,

Keeps constantly on hand the finest stock of BOOTS AND SHOES, BAGS AND TRUNKS of every description, and solicits a share of the patronage of the public. Guarantees satisfaction to all.

MANUFACTURING DEPARTMENT

Under the Control of J. Phillips,

Where all work of Ease, elegance, neatness and durability are observed in manufacturing our Ladies', Gentlemen's and Children's Boots and Shoes. Country orders strictly attended to.

LOUIS GIMBEL, Agent.

CARPET WAREHOUSE.

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares of pieces; Curtain and Furniture Materials; Brocatelles, Cotelines, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Stair Covers, etc. de11 1y A. BROUSSEAU & CO.

New Orleans Markets.

From the New Orleans Price Current.

The river is 2 feet below high-water mark.

COTTON.—The following are the arrivals since the fifteenth instant:

Louisiana and Mississippi	bales... 3,461
Mobile	438
Texas	74
Total	3,126

On Saturday the market was inanimate throughout the day, with a moderate supply and light demand, and in the absence of any active competition among buyers factors were unable to realize upon small lots, which they were anxious to close off, unless by accepting lower rates. We heard of ordinary at 13½c., good ordinary at 15⅜c., high style do. at 16⅛c., and low middling, good style, at 17¾c. The sales were confined to 850 bales. On Monday, with nothing in the New York or Liverpool dispatches to stimulate the demand, there was, nevertheless, rather more inquiry at the opening, but at lower prices, and the sales during the morning reached 1,300 bales, mostly at figures more in favor of buyers, but without any quotable declins, after which the movement exhibited less animation, and the entire business of the day was confined to 1,950 bales. Only eight buyers participated, and, offering little or no competition, factors who wished to realize were compelled to make concessions in order to effect sales. Ordinary sold at 14⅜c., strict ordinary as low as 14c., good ordinary at 15⅝@16c., low middling at 17c., do., high style, at 17¼c., strict low middling at 17½c., and strict low middling to middling at 17⅛@17⅝c. On Tuesday the demand was checked, and prices were depressed by the dispatches from Liverpool and New York, referred to above, and the tendency was still more in favor of buyers, the bulk of the business, which summed up 2,650 bales (including about 900 in one lot,) was mostly at a further falling off of ⅛@¼c.

The above makes an aggregate for the past three days of 4,850 bales, against 11,461 for the corresponding time last week and 5,898 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,155,738 bales, against 1,163,150 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 282,111 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 81,147 to Great Britain, of 118,157 to France and of 127,270 to other foreign ports. We quote:

Inferior	9¼ @ 10¼
Low ordinary	11¼ @ 12⅝
Ordinary	13⅜ @ 14⅜
Strict ordinary	14 @ 14¾
Good ordinary	15⅝ @ 15⅞
Strict good ordinary	16 @ 16¼
Low middling	16¾ @ 17
Strict low middling	17⅛ @ 17⅜
Middling	17¾ @ 18
Strict middling	18⅛ @ 18¾
Good middling	18⅜ @ 18¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	6,126	
Arrived previously	1,276 545	1,282,671
		1,289,848
Exported past three days	8,692	
Exported previously	1,197,750	1,206,142
Stock on hand and on shipboard		83,406

LOUISIANA SUGAR.—There were receipts of 159 hhds. on Saturday and Monday, but no sales. Previously sales were at 6c. for inferior, 8½c. for good fair, 9c. for fully fair to prime, and 9¾c. for strictly prime.

LOUISIANA MOLASSES.—The receipts are trifling, and there is no demand. Only 14 bbls. were received on Saturday and Monday. No sales. The last were at 78c. for choice.

CORN.—On Tuesday 7,887 sacks sold at 87@89c. for mixed and yellow mixed, and 90@92c. for yellow, $1.03 for white mixed, and $1.05 for white.

OATS.—On Saturday 1,400 sacks sold at 63@64c., and on Monday 300 sacks choice sold at 63@65c. ₱ bushel; while on Tuesday 1,000 sacks sold at 62@65c. ₱ bushel.

BRAN.—On Tuesday 150 sacks sold at $1.70 ₱ 100 lbs.

PORK.—On Saturday there was quite an active demand, when 1,500 bbls. sold, comprising 900 bbls. mess, to arrive, on private terms, and the balance in lots, on the spot, at $18 for even-weight mess, and $18.50@18.75 for over-weight.

BACON.—On Tuesday the sales embraced 200 casks, of which 23 casks clear rib sides, to arrive, at 10⅜c.; 120 casks clear sides, to arrive, at 10c., and 57 casks clear sides, on the spot, at 10⅝@10¾c. ₱ lb.

HAMS.—On Saturday 10 tierces choice sold at 12½c. ₱ lb. On Monday 10 tierces sugar cured sold at 14c., and on Monday 10 tierces at 13¾c. ₱ lb. On Tuesday 10 tierces country sugar cured sold at 12½c. ₱ lb.

LARD.—On Monday 50 tierces refined sold at 11½c., 25 and 25 do. at 11¾c., and 75 kegs, in lots, at 12¼c ₱ lb.

DRY SALT MEAT.—On Monday 20 and 25 casks shoulders sold at 9¼c. ₱ lb., and 70,000 lbs. clear rib sides, loose, at 9½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 112@112¼ (against 112¼ at New York,) and, after a limited business, closed at the opening rates in both markets, touching 112 at New York in the interim.

Nothing has been reported in silver. It is quoted at 107@108 for American half dollars and 110@111 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BAGGING, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	35	38
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	12	15
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	40 00
FLOUR, ₱ bbl:		
Double extra	— —	6 00
Superfine	— —	5 40
Fine	— —	5 25
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	25 00
Choice	— —	27 00
IRON, ₱ 100:		
English, ₱ lb	4¾	5½
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	25 00
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	80	83
Coal oil, in barrels	18	20
Linseed, raw	1 08	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11½	11¾
Pulverized	11½	11¾
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	31	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	110 00	115 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, May 19, 1874.

Texas beeves, choice, ₱ head	— — @45 00
Texas beeves, first quality, ₱ head	35 00 @40 00
Texas cattle, second quality, ₱ head	20 00 @ 28 00
Texas cattle, third quality, ₱ head	12 00 @ 15 00
Western beeves, ₱ lb. net	10 @ 12¼
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	50 00 @100 00
Milch cows, ordinary	35 00 @ 50 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	5 00 @ 10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
J. Wurth & Co., St. Louis, Mo.

Architects.
J. H. Hunn, 179½ Josephine street.
T. Whitney Carter, 58 Carondelet street.

Auctioneer.
John H. Wire, 169 Poydras street.

Bakery.
Pityira Market Bakery, 226 Poydras street.
Times Bakery, 51 Annunciation street.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
A. J. Holman & Co., Philadelphia.
H. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
To-Day Publishing Co., New York, Boston, Philadelphia and Chicago.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
J. Estoup, 389 Dryades street.
Louis Glunbel, 578 Magazine street.
James Simpson 423 Dryades street.

Brokers.
M. F. Bonis, 6 Carondelet street.
E. H. Levy, 128 Gruvier street.
J. W. Pearse, 13 Carondelet street.
Stockton & Boylan, 46 Exchange alley.

Butchers.
Bendis Bruza, stalls 13 and 15, Dryades Market.

Carpenters.
Frank H. Drake, 276 Magazine street.

Carpets.
A. Ironsseau & Co., 17 Chartres street.
Elkin & Co., 188 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 162 Gruvier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
Paul J. Christian, 36 Camp street.
Samuel E. Moore, 102 and 104 Gravier street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Mathew Henrick, cor. Franklin and Erain sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
H. Mollegen, 321 Rampart street.
Sam. Smith, 351 Dryades street.
William Vehlen, cor. Prytania and Philip sts.
R. D. Wood & Bros., 106 Common street.

Confectionery.
F. Trulle 590 Magazine street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell 152 Julia street.
Dr. H. Gunpert, 100 Prytania street.
Dr. Charles E. Kells, 12 Dauphine street.

Direct Trade.
Dr. Thomas D. Worral', American Director of Direct Trade Company, 24 and 26 Camp street.

Dressmaking.
Mme. Fe. Toccanier, 196½ Canal street.

Drugs.
Wm. Graner, cor. Dryades and St. Andrew sts.
I. L. Lyons, corner Camp and Gravier streets.

Dry Goods.
Levy Bros., 580 Magazine street.
W. H. Peters, 591 Magazine street.

Educational.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 80 Carondelet street.
Bush & Leverl, 31 Perdido street.
W. Harrington & Co., 79 Carondelet street.
A. Meynier, Jr., 35 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.
J. H. Wilkinson, Jr., 29 Peters and 4 Clinton st.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 100 Customhouse street.

Furniture.
John Bols, 291 Camp street.
Hugh Flynn, 167 Poydras street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.

Gas Carburettor.
Pratt & Co., 169 Common street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
V. Ibaib, corner Camp and St. Mary streets.
John McMains, 572 and 574 Magazine street.
J. L. Richards, 508 Magazine street.

Hair Goods.
Miss C. C. Matthews, 262½ Camp street.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Insurance.
Louisiana Equitable Life Insurance Co., S. M. Todd, president, Wm. Henderson, secretary.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hassam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
W. L. Cushing, 51 St. Charles street.
Meneely & Kloberty, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jas. Walker, cor. St. Joseph and Constance sts.
H. J. West, 115 and 117 Magazine street.

Medical.
Anti Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hommann & Co., N. Y.
Epilepsy or Fits Cure, Ross Bros., Richmond, Indiana.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Henry's Carbolic Salve, J. F. Henry, Curran & Co., New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 21 and 25 Elysian Fields street.
I. L. Lyons, corner Camp and Gravier streets.
Metaphysical Discovery, Mrs. M. O. Brown, New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York
Rupture and Piles Cure, Dr. H. Neeson, 182 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Millinery.
Miss A. Brady & Mrs. A. G. O'Hara, 373 Dryades street.

Mineral and Soda Water.
Carondelet Spa, corner Carondelet and Common streets.
Eckelburg, corner Washington street and St. Charles avenue.

Moss.
New Orleans Moss Company, John C. Weems manager.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Newspapers.
Day-Book, New York.

Notary.
William H. Seymour, 76 Customhouse street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Portrait Painters.
G. H. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad office, corner Camp and Common streets.

Restaurants.
Magnolia House, 95 St. Charles street.

Seeds.
Watermelon Seed, A. M. Box, Knoxville, Texas.

Sewing Machines.
Florence Sewing Machine Co., Florence, Mass.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.

Storage for Furniture.
John G. Wire, 169 Poydras street.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tents.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
E. Bourgeois, 18 Conti street.
F. J. Rillieux, cor. Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Trunks, Etc.
Simon & Kohn, 6 Magazine street.

Undertakers.
T. W. Bollick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Washing Machines.
New Steam Washer.
Ringen Washer. H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Butler & Co. Baltimore, Maryland.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—THIRD ROUND.

Auburn	May 30, 31
Tuskegee circuit	June 6, 7
Tuskegee station	13, 14
Selma	20, 21
Ogelika	27, 28
Tallassee	July 4, 5
Elmore	11, 12
Wetumpkin	18, 19
Notasulga	25, 26
Montgomery	Aug. 1, 2
Crawford	8, 9
Hurtville and Silver Run	15, 16

21 W. A. McCARTY, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

North Warren, at Wesley chapel	June 6, 7
South Warren, at Asbury	13, 14
Vicksburg and Grove street	20, 22
Natchez	27, 28
Kingston, at Kingston	July 4, 5
Fayette, at Cane Ridge	11, 12
Cayuga, at Rives' chapel	18, 19
Port Gibson	25, 26
Rocky Springs	Aug. 1, 2
Rolling Fork	8, 9
Clover Hill	15, 16

The District Conference will be held at Natchez, beginning on Thursday, June 25. We hope to have a Bishop with us, and we wish all the preachers and delegates to stay over Sabbath. Come with your hearts filled with the love of God, and pray that God may give us a good time in Natchez.

21 F. M. FEATHERSTON, P. E.

BRANDON DIST.—THIRD ROUND.

Fannin circuit	June 13, 14
Hillsboro circuit	20, 21
Walnut Grove circuit	27, 28
Centerville circuit	July 4, 5
Philadelphia circuit	11, 12
Morton circuit	18, 19
Forest circuit	25, 26
Trenton circuit	Aug. 1, 2
Raleigh circuit	8, 9
Garlandsville circuit	15, 16
Brandon station	22, 23

The District Conference will be held at Scotland chapel, on the Walnut Grove circuit August 27-30. Brethren of other districts are invited to attend.

7 F. M. WILLIAMS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield and Pleasant Hill circuit, at Pleasant Hill	May 9, 10
Benton circuit, at Pinegrove	16, 17
Caddo circuit, at Belle Grove	23, 24
North Bossier circuit, at Concord	June 6, 7
Shreveport station	20, 21
DeSoto circuit, at Keachie	July 4, 5
Manny circuit, at Prospect	11, 12
Anacoco circuit, at Oak Grove	18, 19
Springville circuit, at Unity	Aug. 8, 9

The District Conference for Shreveport district will be held at Pleasant Hill, commencing on Wednesday, July 22, and will embrace the fourth Sunday of the month. The preachers and a few official members of the church in the bounds of the district are specially invited to attend.

7 N. M. SHIPWORTH, P. E.

MISCELLANEOUS.

GOOD TEA AT LAST!

Tea-drinkers who long for and truly delight in a good, pure, honest CUP OF TEA should visit or send to the

Great China and Japan Tea Warehouse,

NO. 170 CANAL STREET.

Our establishment is presided over by a professional Tea Taster, whose extensive experience, both in this country and in Europe, enables us to please the most critical taste. Our Country Folks who have vainly been sighing and longing these many years for something like the good Old-fashioned Tea, are particularly charmed and delighted with the flavor, fragrance and freshness of our goods.

We are selling Black and Mixed Teas at from 50 cents to $1 per pound; Green Teas of all kinds at from 50 cents to $1.00, all of which will be found of good value at their respective prices.

For a good economical Tea we recommend our Black or Mixed, at 50 cents per pound, which will be found in many instances superior to goods sold in this city as $1 and $1.25 per pound.

For a best Tea our Black or Mixed, at $1 per pound, cannot possibly be excelled anywhere.

Persons who cannot conveniently visit our establishment should send their orders by mail. We deliver goods to all parts of the city free of charge. Country orders by express C. O. D. ☞ Remember that we have but one address—GREAT CHINA AND JAPAN TEA WAREHOUSE, 170 Canal street, opposite Varieties Theater. my7 1m

MOSS.....MOSS.....MOSS.

THE NEW ORLEANS

MOSS COMPANY

would respectfully inform COUNTRY DEALERS that, owing to extensive connection and acquaintance in the East and West, we are prepared to handle large quantities upon the most liberal terms.

CONSIGNMENTS SOLICITED

AND

Cash Advances Made.

JOHN C. WEEMS, Manager.
JOHN RAYMOND, President. ap18 3m

TO THE SUFFERERS

WITH RHEUMATISM.

In view of the numberless sufferers afflicted with this painful malady, I feel induced to offer to the public my "ANTI-RHEUMATIC MIXTURE," which medicine prove to be the only successful remedy in this line, for it always gives instant relief, and in most cases cures permanently.

During the last fifteen years I have cured thousands of people, in this State and city, of this dreadful disease, with this medicine; and, what astonishes most, the patient recovered by the use of a single bottle of it. This medicine cures nothing but Rheumatism, and should the patient not recover by using the first bottle of it, that patient is not affected with Rheumatism at all. This being the first time of making my discovery known to the public after fifteen years of most successful results, I hope the sufferers will take advantage of this rare remedy, and by doing so add their names to the thousands already cured by it.

For sale by W. J. JURGIELEWICZ, Apothecary and Druggist, corner Magazine and Thalia streets, New Orleans, La. ap26 4m

LARGEST STOCK!

GREATEST VARIETY!

LOWEST PRICES!

Trunks, Valises and Leather Bags.

At SIMON & KOHN'S,
my7 3m No. 6 Magazine street.

ED. L. ZELL,

DEALER IN

CIGARS, CIGARETTES AND TOBACCO,

Cor. Canal and Carondelet Sts.,

Postoffice Lock Box 374, New Orleans, Louisiana.

Largest and best assortment always on hand. Prices as low as the lowest. Goods forwarded C. O. D. by Express to any address. Country orders solicited. Satisfaction warranted. de25 1yap

CITY, STATE & DRAINAGE TAXES

AND LICENSES

Paid at the Lowest Rates

By J. W. PEARCE,
No. 13 Carondelet St., near Common.
F. P. COLQUHOUN. ap9 2m

FINE-TONED, LOW-PRICED, WARranted against breakage. Catalogues, containing full particulars, prices, etc., sent free.

BLYMYER MANUFACTURING CO.,
Cincinnati, Ohio.
up9 1yeow

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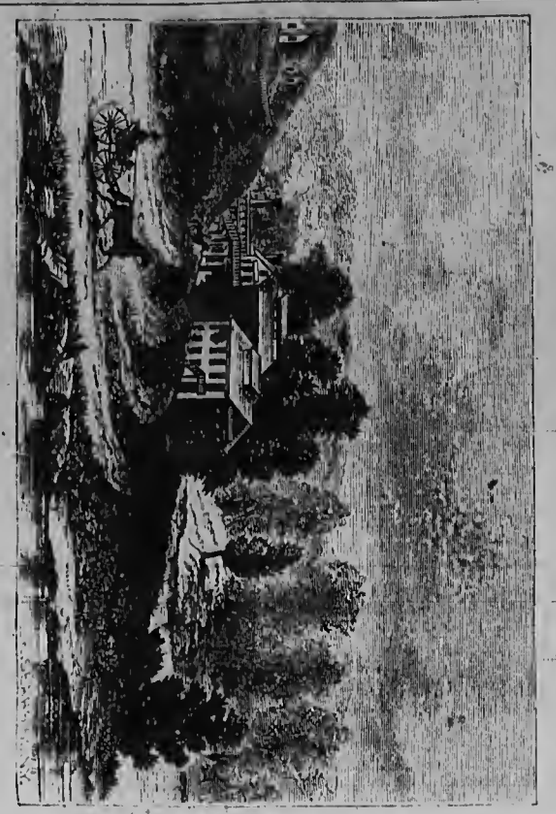

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OFFICE—NO. 43 BROAD STREET, ATLANTA, GA.

☞ For Specimen of "News" we refer to this issue of this Paper. ☜

Cash Orders Solicited.

HOUSE-FURNISHING GOODS.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55.....Camp Street.....55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 130 pieces, for $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00
A French China (best quality) DINNER SET, same assortment, 136 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces 4 00
French China TEA SETS, 44 pieces 6 50
French China Decorated TEA SETS, 44 pieces 7 50
Good Table GOBLETS, from 50 cents per set up.
Granite Dinner Plates, per dozen 1 40
Granite Breakfast Plates, per dozen 1 25
Granite Tea Plates, per dozen 1 15
French China Dinner Plates, per dozen 3 00
French China Breakfast Plates, per dozen 2 75
French China Tea Plates, per dozen 2 25

NOTE.—The prices above contemplate "First choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
de11 1y Nos. 55 Camp street, New Orleans.

CROCKERY,

CHINA, GLASS,

AND

House-Furnishing Goods,

CHEAP AS ANY HOUSE IN THE SOUTH.

☞ Send for estimates.

P. J. CHRISTIAN,
No. 36 Camp street, New Orleans.
J. B. VINET. mh20 3m

SAMUEL E. MOORE,

IMPORTER AND DEALER IN

CROCKERY, CHINA AND GLASSWARE,

WHOLESALE AND RETAIL,

102.....GRAVIER STREET.....104

Between Camp and Magazine,

offers for sale, as above. Also House-Furnishing Goods, Silver-Plated Castors, Spoons and Forks, Ivory-Handled Table Cutlery, Japanned Trays and Pallet-sets, Japanned Water Cooler Hat Holders and Feather Brushes, Table Mats and Door Mats, Refrigerators and Ice Boxes, Wooden and Tinware, and all articles necessary to fit out dwellings. Sent free of charge to any part of the city, or safely packed for transportation to the country. ap16 2m

MISCELLANEOUS.

WATERS' CONCERTO AND ORCHESTRAL ORGANS *are the most beautiful in style and perfect in tone ever made. The Concerto and Orchestral Stops are the best ever placed in any Organs. They are produced by an extra set of reeds, peculiarly voiced. Of effect of which is most charming and soul-stirring, while the imitation of the human voice is superb. These Organs are the best made in the United States.*

WATERS' NEW SCALE PIANOS *have great power and a fine singing tone, with all modern improvements, and are the best Pianos made. These Organs and Pianos are warranted for 6 years. Prices extremely low for cash, or part cash and balance in monthly or quarterly payments. Second-hand Instruments taken in exchange. Great inducements to the trade. Agents wanted in every city and county in the United States and Canada. A large discount to Teachers, Ministers, Churches, Schools, Lodges, etc., etc. ILLUSTRATED CATALOGUES MAILED.*

HORACE WATERS & SON,
481 *Broadway* and 48 *Mercer St.*,
jy31 1y *New York.*

FOR THE BALANCE of THE SEASON

W. H. PETERS,

591.....Magazine Street.....591

will sell the remainder of stock, consisting of a fine assortment of

WHITE GOODS,
LACE GOODS,
EMBROIDERIES,
FRENCH CORSETS,
DRESS GOODS,
DOMESTICS,
HOSIERY AND
FANCY GOODS,

at prices to suit the most fastidious. Call soon and you will be sure to get a BARGAIN.

WM. H. PETERS,
my11 1m 594 Magazine St., near St. Andrew.

STEAMSHIPS—STEAMBOATS.

NATIONAL LINE.

This splendid and first-class line of new Iron Steamships, the largest, cheapest and most comfortable in the passenger business, sails weekly between New York, Queenstown and Liverpool.

Tourists visiting Europe, or persons sending for their friends in the Old Country, would do well to consult their comfort and advantage by purchasing their Passage Tickets from

P. F. GOGARTY, Agent,
151 Camp street, New Orleans.
Also Passenger Agent for State Line. mh28 3m

FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage $50 00
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Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh19 1y No. 41 Carondelet street.

FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage $50 00
Steerage Passage 25 00

Through tickets to Liverpool and the Continent

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River

JOHN H. LUDWIGSEN, Agent,
fe12 1y No. 190 Common street.

RAILROADS.

NEW ORLEANS, MOBILE

AND TEXAS RAILROAD.

THE MOBILE LINE is the shortest and most reliable route to New York and all Northeastern cities. Pullman Palace Cars, *via this line only*, to Louisville, Atlanta and Charlotte. But one change to all principal Northern and Eastern cities.

Express Train leaves Depot, foot of Canal street, daily at five P. M.

For tickets and information apply at office of Mobile Line, corner of Camp and Common streets, opposite City Hotel.

E. P. SHUTE,
General Ticket Agent.
S. H. SCRANTON, General Supt. mh13 3m

GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Culliope street:)

DEPART.

Express	7.00 A. M.
Mail	5.55 P. M.

ARRIVE.

Express	11.45 P. M.
Mail	11.00 A. M.

640 Miles Under One Management.

Palace Sleeping-Coaches to Chicago and Louisville without change. Only one change to Eastern cities.

Entire train runs into city of Cairo.

Tickets for sale and information given at 22 Camp, corner of Camp and Common.

A. D. SHELDON, Ticket Agent.
E. D. FROST, General Manager. no27 6m

OFFICE LOUISIANA EQUITABLE

LIFE INSURANCE CO.

An annual election for Directors of this Company was held on Monday, April 20, 1874. The following gentlemen constitute the

Board of Directors.

John Henderson,	William H. Schmidt,
Alexander Marks,	W. S. Pike,
James I. Day,	A. Thomson,
John L. Adams,	E. J. Hart,
Charles Imlie,	David Wallace,
J. W. Shaw,	S. Cambou,
H. J. Vose,	George A. Fosdick,
Emory Clapp,	E. Birney,
E. H. Fairchild,	William Creevy,

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, MAY 28, 1874. NO. 22.

(Continued from fifth page.)

rd of that session. Page 152, e first, second and third sessions *respectly* taken up," etc. Min- of the last session not read and oved.

sion of 1872. Page 174, same sion as at session of 1870—on the d day. Pages 174 and 175, chers admitted, as before, with- ecord of examination, etc. Page minutes not read and approved. sion of 1873. Repetition of omis- noted at previous sessions (pages 5, 207 and 208.)

st Texas Conference.—This jour- s also defective. We report but of its errors:

ge 6, "J. H. Tucker, local cher, having passed a satisfactory ination, and having satisfied nference that he had preached years, his was elected to deacon's r." Nothing said about recom- dation by a Quarterly Confer-

Page 14, minutes not signed cretary. Page 59, the year not in which the fourteenth ses- was held. Page 74, not stated was in the chair. Page 92, it is ied, "Was *read* to the Confer- " but *what* was read not stated. neral omissions to note examina- and recommendations.

Angeles Conference.—The jour- defective in several particulars, y, however, in that the matter t paragraphed, creating con- as to its apparent order; re- are referred to in the appendix ut any notation by letter, fig- page by which to turn to ; imperfect statements of facts, s (page 12) "the minutes were p," without any indication of approval by the Conference; ain (page 26:) "What amounts ecessary for the support of s and orphans?" Answer. c." Once more, on page 25: hour for adjournment was *pro-* ." Bating these small defects rnal has the qualities of a fair lear record of the Conference llugs.

ile Conference.—Session of 1870. l of members, clerical or lay. ed; page 6, committee of trial case of George E. Dean with- y preliminary steps. Page 23, r omission in case of J. L rd, and his name stricken he roll without due form of iate of sessions omitted. Page date, minutes not read and ed, the following questions corded, 1, 2, 4, 5, 7, 10, 14; no g heading to the pages; re- corded in the body of the s, instead of appendix.

on of 1871. No roll of mem- Page 33, examination of char- ithout suspension of the rule ng closed doors; only a por- the questions recorded; min- not show where the next ses- s to be held.

n of 1872. No roll of mem- o mention of the seat of the nference; minutes not signed secretary.

on of 1873. No roll of mem- Page 107, question 20 called, action suspending rule requir- ed doors. No report of Sun- ools. Minutes not signed by tary.

bia Conference.—This jour- exceedingly defective. It ccupy too much space to note sions and inaccuracies.

session, 1870. Page 86, report ittee on complaint against J. l adopted, and his character but no intimation of the na- he complaint or report. Page inutes read, no adjournment Sams omission on pages 95 No question after 20 asked, d and 31.

session, 1871. No running or marginal notes. Page ier question 2, question 3 is d. Same page, "S. S. report ," and said to be recorded, ecord of it found. Pages 115, record of reading minutes. s 3, 11, 16, 21, 26, 29 not t least not recorded.

th session, 1872. Marginal itted. Pages 126, 130, 131, of reading minutes. Only s asked were the following: 14 and 20, and yet the usual nce business was transacted. session, 1873. No marked ent in the journal.

Conference.—The journal pt. We note the omission ecorded reports of the usual s, and of the joint board ce for the last four years. ion of 1873 adjourned with- ing the minutes of the last other respects the journal orrect, and is deserving of mendation.

r to promote uniformity and ness in our Conference jour- committee recommended tion by the General Confer- s following resolutions, viz.: d, That it is necessary and r the completeness of the ce record, that the secretary, e where an approved ex- n is required by law of the s on the course of study pre- y the Bishops, as a condi- dent to reception on trial, ce on trial, election to dea- elder's orders, etc., a state- ths *fact* of such examina- o of the recommendation terly Conference, where re law, should form a part of l.

d, That in the event of the a Bishop of an Annual s, in reporting his ordina- he Conference, to mention aveling and who are local It is the duty of the secre ake such a discrimination rd.

Resolved, That it is the duty of the secretary to record all the disciplinary questions (stating their numerical notation) under which the business of the Conference is to be transacted, and of recording business under the appropriate questions, and not at random, and without the question duly recorded.

Resolved, That the fact that the application of a local deacon for elder's orders is duly accompanied by "a note certifying his belief in the doctrine and discipline of our church," should be recorded by the secretary.

Resolved, That the Bishops be and they are hereby earnestly requested to direct the attention of the secretaries to these and to all other resolutions adopted by the General Conference respecting their duties in keeping the journal.

Resolved, That the general book agent at Nashville, with the assistance of the secretary of the General Conference, be instructed to print on a convenient slip of paper all the foregoing resolutions, together with the resolutions and other instructions touching this subject, adopted at the sessions of our General Conference in 1866 and in 1870, to be furnished to the secretaries of Annual Conferences, to be pasted in their journals for constant reference.

We have noticed instances of irregularity and a want of uniformity in the administration; but no example of sufficient magnitude to require special notice presents itself. All of which is respectfully submitted.

JOHN E. EDWARDS, Chair'n.

The order of the day, being the report of the committee on church trials, was then taken up.

A motion of Anson West to lay it on the table did not prevail.

The report was acted upon item by item.

Article 1, on the trial of a Bishop, was read, as follows:

CHAPTER VI.—ADMINISTRATION OF DISCIPLINE.

Sec. 1.—Of the Trial of a Bishop.

Art. 1. When a Bishop is under report of being guilty of immorality, one of the other Bishops, or the presiding elder of the district in which the offense is supposed to have been committed, shall appoint three traveling elders to investigate the matter and report the result. If a majority of them believe that there should be a trial, they shall draw up the charges and specifications in due form, and indorse thereon the name of the prosecutor, if there be one, and the names of the witnesses, as far as known. If no prosecutor appear, one of the investigating committee shall become prosecutor.

Art. 2. If a trial be adjudged necessary, the Bishop to whom the report is made shall summon together, at the most suitable place for the trial, of which he shall be the judge, fifteen traveling elders, not less than nine of whom shall constitute a committee for the trial of the case, over which one of the Bishops shall preside, assisted by as many others as may be in attendance.

Art. 3. If a majority of the committee believe from the evidence that the accused is guilty as charged, the committee shall depose him from his office and from the ministry, and shall suspend or expel him from the church.

Art. 4. If a Bishop offend by imprudent conduct, or by indulging in sinful tempers or words not expressly forbidden in the word of God, or by disseminating, publicly or privately, doctrines which are contrary to our Articles of Religion, or by creating dissensions in our church by any means, let one or more of the Bishops, or, in the absence of a Bishop, one or more traveling elders, communicate with him on the subject and remonstrate against his conduct. If he persist in his course, let him be proceeded against according to articles 1 and 2.

Art. 5. If a Bishop be convicted under article 4 he may be suspended or deposed from his office and from the ministry, and suspended or expelled from the church, according to the judgment of the committee.

Art. 6. Charges of maladministration against a Bishop shall be heard and passed upon by the General Conference, through the committee on episcopacy, whose judgment shall be final.

Art. 7. The credentials of a deposed Bishop shall be demanded by the presiding Bishop, who shall return them with the record to the secretary of the General Conference.

Art. 8. If a Bishop willfully cease from traveling without the consent of the General Conference, he shall not thereafter exercise the episcopal office in our church, and shall be proceeded against as in case of imprudent conduct.

H. F. Johnson, chairman of the committee, stated that the object of the report was to present a uniform plan—one that would apply to Bishops, traveling preachers, local preachers and members of the church alike. This report had carefully answered all objections to the old plan, was shorter than the old, and differed materially from it only in the fact that it provided for the trial of a Bishop by a committee, thus giving him the right of appeal to the General Conference, according to the law in the Discipline of 1856.

On motion of J. H. Pritchett the article was amended by substituting the word "alleged" for "supposed."

A motion of Anson West to lay the whole section on the table was lost.

A motion of P. A. Peterson to strike out the words, "or the presiding elder of the district in which the offense is alleged to have been committed," was laid on the table.

G. M. Winton called for the previous question, and the call was sustained.

The question was put and the item was adopted.

Article 2 was read, and the committee accepted an amendment of J. E. Evans, to wit: "twenty-one" was substituted for "fifteen," and "thirteen" for "nine."

On motion of H. A. C. Walker the words "not less than" were stricken out.

The second item was then adopted.

Article 3 was read.

A motion of J. Hamilton to strike out the words "depose and expel" was lost.

A motion of J. O. A. Clark to strike out "depose him from his office and" was lost.

On motion of L. M. Lee the article was amended by inserting the words "of two-thirds" after the word "majority."

The vote was taken and division called for, and the motion was carried by a vote of 106 to 51.

A motion of J. B. Hunnicutt to reconsider the vote by which item three was adopted was, on motion of A. R. Winfield, laid on the table.

Articles 4 and 5 were read and adopted.

Article 6 was read.

W. Shapard offered the following amendment:

"Charges of maladministration against a Bishop shall be heard by the General Conference through its committee on episcopacy, and passed upon by the General Conference, whose judgment shall be final."

On motion of A. R. Winfield and J. B. McFerrin the following substitute for the item and the amendment was adopted by a vote of 72 to 61:

"6. Charges of maladministration against a Bishop shall be presented to the General Conference through the committee on episcopacy, and the action of the Conference shall be final."

Articles 7 and 8 were read and adopted.

On motion of M. S. Andrews the vote was reconsidered by which it was ordered that an afternoon session be held, and the Conference adjourned to meet to-morrow morning at nine o'clock.

The doxology was sung, and the benediction was pronounced by Bishop Kavanaugh.

News of the Week.

DOMESTIC.

WASHINGTON, May 20.—Confirmation: Cockrem, collector of first district of Louisiana.

The judiciary committee, by a vote of 6 to 4, have agreed to report to the House articles of impeachment against Judge Durell, district judge of Louisiana.

Personnel of the vote in the committee: For articles—Messrs. Butler, Poland, Wilson, White, Eldridge and Potter; contra—Messrs. Ward, Tremain, Frye and Cessna.

SPRINGFIELD, May 20.—Twenty of the missing have been dug from the ruins of buildings and the sand. Twenty-five, known to be lost, are still in the debris.

Fifty thousand dollars have been contributed for the relief of the victims.

LOWELL, May 21.—Remittances to New Orleans to-day amount to $2 000, and to the reservoir sufferers $643.

WASHINGTON, May 23.—The civil rights bill passed this morning, at half-past seven, by a strict party vote; forty-five senators present.

LITTLE ROCK, May 23.—The House, by a vote of 47 to 9, adopted resolutions declaring that Senators Dorsey and Clayton obtained their seats in the United States Senate by bribery and corruption, and, in case they do not resign in ten days, request the Senate to investigate their election and expel them. W. L. Stephenson, one of the judges of the Supreme Court, has resigned. William H. H. Clayton, brother of Senator Clayton, judge of the first judicial circuit, also resigned. The House passed a joint resolution to adjourn on Thursday next.

NEW YORK, May 24.—The Aspinwall steamer's advices announce that Mr. Croxton, United States minister to Bolivia, died at Lepaz on the sixteenth ultimo. The family of the deceased were about to return to the United States with the remains.

SAN FRANCISCO, May 24.—There was a sharp shock of an earthquake here about two o'clock this morning.

Rochefort will spend several days in Salt Lake City and Chicago before going to New York.

The local optionists have made a clean sweep in Santa Cruz county against licenses to liquor dealers.

PHILADELPHIA, May 24.—The following final and conclusive decision by the International Centennial Commission and Finance Committee is made public:

The bids for contracts for the erection of the art gallery and museum will be opened on Tuesday, and it is expected that the work of building the same will be commenced in a few days. The structure is to cost $1,500,000, of which sum Pennsylvania has appropriated $1,000,000, and Philadelphia $500,000. It will cover one and a half acres.

It has also been decided to immediately commence the erection of the conservatory hall. The $200,000 for the cost of its construction have been appropriated by Philadelphia. This structure will cover one and a half acres. The machine hall is estimated to cost $800,000, and this amount has also been appropriated by Philadelphia. Work on this building will be commenced some months hence. Ten acres will be required for this purpose.

Erection of main exhibition building will be commenced as soon as plans are perfected. This can probably be accomplished by the last of June. This building is to cover a space of about twenty acres, at a cost not to exceed $2,000,000. To this work subscriptions to stock are applicable, which, making due allowance for losses, now amount to $1,800 000, allowing $200,000 yet to be provided. There will also be an agricultural hall, to cover about five acres of ground, and cost about $250,000.

PHILADELPHIA, May 26.—The fiftieth anniversary of the American Sunday School Union was held in the Academy of Music this evening, in the presence of an immense audience. Hon. George H. Stuart presided. Addresses were made by distinguished divines. A similar meeting will be held in the Broadway tabernacle, New York, on Thursday evening, and will be addressed by several veteran missionaries.

NEW YORK, May 26.—The Alabama and Chattanooga railroad, one of the leading trunk lines in the Southern States, was sold to-day by Governor Lewis, of Alabama, by and under authority vested in him by the late Legislature of Alabama. The purchasing parties were Atbalch and a company consisting mostly of New England capitalists.

ST. LOUIS, May 26.—The committee upon union with the Reformed Presbyterian Church report that they see no reason against its consummation, but oppose pressure, and desire another year for negotiations. Report adopted.

SALT LAKE, May 26.—Henry Rochefort has departed eastward.

FOREIGN.

LONDON, May 21.—Ten persons have been arrested at Cork on suspicion of being concerned in the mysterious disappearance of a number of arms from the barracks.

The Czar has departed homeward.

A *Daily News* special from Paris says a cabinet has been formed.

Its principal members are Goniard, Decases, Lavergne, Grivart and Cezzanne, all of whom belong to the moderate section of the Right and Right Center.

The object of the new government is to conciliate both centers in order to carry the septennial constitution through the Assembly.

GENEVA, May 21.—The names of the American students drowned in the lake at Geneva are Grant and two brothers named Woodberry.

BERLIN, May 21.—The Prussian Diet was prorogued without any formalities.

LONDON, May 23.—The *Times* correspondent at Paris thinks that the new ministry will fail if it attempts to go beyond mere administration, and states that President MacMahon yesterday morning threatened to resign.

PARIS, May 23.—The papers generally think that the ministry is more of a business one than representative of any distinct political programme.

Prince Clovis Hoheulohe, the new German embassador to France, presented his credentials to President MacMahon to-day. Speeches conveying the friendliest assurances were exchanged.

MADRID, May 26.—Diplomatic relations between Spain and Mexico were resumed yesterday by the presentation to Marshal Serrano of the credentials of General Carona as minister from the latter country.

Death of Mrs. Chamberlin.

MR. EDITOR: We, the citizens of Ocean Springs and vicinity, with the members of the different branches of the church of Christ, assembled around the grave of Mrs. Delia T. Chamberlin, desire to make an expression of our deep sorrow and affliction on this sad day. We recognize the strange Divine Providence by which our beloved sister and friend, Mrs. Delia T. Chamberlin, has been so suddenly called away from this life, and bow in humble submission to the will of him who doeth all things well. We feel that her death is a public calamity, and will bring sorrow to many hearts, far and near. We therefore offer to her bereaved family and relatives our most sincere sympathy and condolence in their great affliction and sorrow, and our prayers for the grace and blessing of God, who alone can comfort them.

The Rev. W. H. Watkins, D. D., her pastor in former years, is hereby requested to prepare an obituary for publication, and he is also requested to preach her funeral sermon; and we further suggest, if agreeable, the approaching camp meeting at the Seashore camp ground as an appropriate time and place.

We request the publication of this paper in the NEW ORLEANS CHRISTIAN ADVOCATE, and that a copy be sent to the family of the deceased.

J. NICHOLSON.

OCEAN SPRINGS, MISS., May 21, 1874.

A NOTE FROM BRO. AYERS.—*Mr. Editor:* Please say in your next ADVOCATE that my address is Ocean Springs, Mississippi.

Yours truly, DAVID AYERS.

THE *Christian Register* says that many fine sermons have been ruined in the same way as the three lately lost steamships—*i. e.*, by additions to their length.

WE NEVER injure our own character so much as when we attack that of others.

The Trial of a Bishop.

Pending the final action of the General Conference, May 19, on the trial of a Bishop—an entirely new plan introduced by the committee on church trials—Bishop McTyeire came forward upon the platform and said:

MR. PRESIDENT AND BRETHREN: It is with much diffidence that I rise to offer a few remarks upon this subject before final action is taken. I do not rise to argue the question, but to call attention to some points which I think have been overlooked; and when your attention is called to them I do not take it upon me to believe that it will alter the course of your legislation; but I think I owe it to the church that you shall not act upon this question without my making these suggestions. In the first place, I hoped to hear some reason given for changing the whole judicial legislation of the church. I have heard none but this: that the old law contains three thousand words and this two thousand! Our system of church trials is like the common law. It has grown up, developed, we know not how. Bishop Asbury touched it. Bishop McKendree, who was to Methodist jurisprudence what Chief Justice Marshall was to the law of the land, further touched and systematized it. The General Conferences looked at it from the standpoint of Methodist pastors, and shaped it to suit the necessities of the church. If they had been judges, who could issue bench-warrants—if they had been lawyers, who could force attendance of witnesses—they would, no doubt, have built up a very different system from the beginning. It has been, at various times, amended by the hands of the men who are to administer it—pastors, presiding elders, wise, church-loving officials. It is very hazardous, at one blow, to upset this whole system of a hundred years' growth, and attempt to adapt it to the analogies of civil law. I don't know the brethren on that committee—I am far from reflecting upon them. No doubt they are as devoted as I am, but, let me ask, have they not been reading Blackstone and Chitty, and looked at ecclesiastical law through those spectacles? They are none the worse for that; but I am afraid they have not entertained the difference between civil and ecclesiastical polity—the law which suits lawyers and the law which suits pastors. I suppose the purpose is either to protect the Bishops or to make sure of bringing them to account if they do wrong. I hope, Mr. President, that I shall never feel this law either one way or the other, but if a Bishop were disposed to do wrong, I see how there is a better opportunity for him under this low than under that which has stood since 1808. Suppose a Methodist Bishop to turn Colenso, and, with his name and office upon him, to be nevertheless heretical thoroughly. What will you do with him? Well, worry along a little while, and when the General Conference meets, made up of wise and learned doctors, and pastors and judges, the best lawyers of the land, and chancellors, why Colenso would be brought to a final end—you would soon unfrock him. But under the law as proposed here, if the presiding elder and brethren don't like the way he is acting in disseminating doctrines contrary to our creed, they get him before a committee of thirteen to be tried. Now suppose he is a man of great force of character—as these men generally are—operating with magnetic power on those about him. Seven of the committee pronounce him innocent; six pronounce him guilty. Very well; he has been tried now. By and by the church begins to be scandalized at his heresies. It won't do for this man to expound Methodist doctrines authoritatively. He comes up to the General Conference—this Methodist Colenso—corrupting the preachers and sapping the foundations of doctrine. You must arrest him. "Oh, no," he says, "I've been tried once for that and acquitted." You cannot get at his case but by appeal. You inquire who acquitted him. The reply is a committee of thirteen away down there in Sleepy Hollow. Who were they? A., B., C. and D. Were they doctors learned in the law? No, but they were good men. Could they discriminate the nice points of heresy? Perhaps not; but they were good men, and had the power to try and acquit.

He can defy you. A general superintendent has been made amenable to a local tribunal! This great synod of the church has divested itself of original jurisdiction in this case. His orthodoxy is questioned—the papers are writing about it, the people are talking, but this high judicatory is helpless to protect the church. You have parted with the power. All you have to depend on is the verdict of seven out of thirteen, of perhaps an obscure committee. The trial held in a place that you would have to search your geographies to find.

Again, suppose I—pardon me for bringing it home to myself, as I would not make such a supposition in regard to any of my colleagues—suppose I am guilty of imprudent conduct or downright immorality. My good neighbors and friends are partial to me; I let the case go to trial; I take my chances before the committee of thirteen, and I am cleared. The church at large is outraged. They must receive and sanction a man not officially passed upon by the *General Conference* representing the whole church. As I see it, you have reserved to this body the right only to look into charges for episcopal maladministration—the rest you have relegated to a lower court.

I trust the church may be ever blest of God with pure, sincere and holy men, but, if the wicked wish to come in to corrupt and to ruin, they will be more easily sheltered by the law which you have here framed than by that which has come down to us from 1808. The last conventional General Conference fixed this law substantially as we have it now. Let me ask: Has it ever failed to meet our needs? Have we ever failed under it to get at an offender? I was looking that the brethren, before sweeping this away, would show that the old law was weak or impracticable—that we needed something new—but they have not done so.

On the other hand, is this new law needed for the *protection* of the Bishops? "Yes," say the brethren, "our constitution—one of the six restrictive rules—provides that an accused person shall not be denied the right of trial and appeal, and we want to bring the Bishops in reach of that benefit." But the very conventional General Conference of 1808, which made that constitution, put into the Discipline the law which we now have, which leaves Bishops without appeal. It is the infelicity of some positions that they do not admit of the right of appeal. You must take them *cum onere*. Some have been impeached in these last years. Suppose a conviction—would they have had any right of appeal? A Methodist Bishop is safe in this—that he has the most responsible tribunal of the church to try him in the first instance. If such a body as this, made up of two hundred and eighty odd men, many of them skilled in law and discipline, unprejudiced by local considerations, and taking a calm view of things, were to try a local or traveling preacher, there would be no use of appeal. The man who has the first trial here may waive the theoretical benefit of an appeal. When the highest judicatory of the church has passed upon his case, he can go no higher—he must take it next to the court of Heaven.

As reference has been made to the Conference of 1854 at which the law now proposed was introduced, I now say that this was done under certain influences, which I will not stop now to give the history of. A mass of legislation got into the Discipline on this subject, which is a surprise to any one who takes the pains to study it out. The General Conference of 1870 swept out all that fungus and put back substantially the law of 1808. I hoped it would stand for the rest of our time. I felt rebuked at our comparative instability when, looking into the Discipline of the Northern Methodists, some time ago, I saw the same old law of 1808. Although they had been charged with views of the episcopacy which we do not entertain, nevertheless they had not, on this point, left the old landmark. But in their last Discipline I find the old landmark gone, and in its stead a law very much the same with that you are about to act on.

Allow me to say I do not speak to guard myself or colleagues, but the church's safety. It is a serious thing, for the sake of mere theory, in order to run out analogies, to root up a system of laws which have come to us like traditions. We may mend and have mended from time to time, but the proposal now is to sweep away all our former modes of trial—trial of Bishops, trial of preachers, local and traveling, and trial of private members—and bring new methods. It is not a small matter to set twenty-five hundred Methodist preachers administering new laws to bring six hundred thousand members, who have grown up under the old law, which they have learned without reading, under new procedures, new appeals, new courts. Perhaps that which is proposed is better in itself—more consistent with the pure reason—and perhaps if we had no law of trial already it would be well to adopt it; but we have one, and we have had—one that is intertwined with all our usages—which we have inherited from our fathers, which has developed and grown out of our very system. I respectfully submit you had better pause before you sweep it away. (See report on sixth page.)

The Board of Missions.

The *Daily Christian Advocate* of May 15 says:

The Board of Missions held its last meeting, for the quadrennium which has just closed, on Monday afternoon, at Broadway church. Its meetings during the whole term of its existence have been characterized by kindness and harmony, and the closing scene was one of peace and love. Among other important matters that passed under review were those connected with our promising mission in Mexico. This mission has cost up to date only about $13,000, including the valuable church property which has been purchased. This is regarded as a very economical management of the mission. The board adopted the following resolutions:

Resolved, That the board has heard with peculiar pleasure the report of Bishop Keener, of the condition and prospects of our missionary work in Mexico.

Resolved, That we will address ourselves with renewed zeal in aid of this new field of labor.

NOTICE.—The brethren concerned will please look in the appropriate place for the time of several quarterly meetings on the Mobile district.

J. HAMILTON.

LOUISVILLE, May 11, 1874.

The Christian Advocate.

THURSDAY, MAY 23, 1874.

PROCEEDINGS
—OF—
THE GENERAL CONFERENCE
—OF—
THE M. E. CHURCH SOUTH.

ELEVENTH DAY.

WEDNESDAY, May 13, 1874.

Conference met at the appointed hour, Bishop Pierce in the chair.

Religious exercises were conducted by J. P. Duncan.

The minutes of the last meeting were read and approved.

On motion of H. J. Adams the rules were suspended to allow of the presentation of a paper to be referred to the Bishops.

The paper was read and referred, as follows:

Be it resolved by the Delegates of the Methodist Episcopal Churches South, in General Conference assembled, That the Bishops be requested to address a pastoral letter to our people, bringing prominently before them the social meetings of the church; presenting their advantages, and urging attendance upon them; setting forth the true meaning and intention of the General Conference of 1866 by its action respecting class meetings; and that in this address the obligation of every member of the church to fast, to pray, to read the Holy Scriptures, and of every head of a family or of a household to observe family prayer, be plainly, affectionately, yet earnestly enforced; also that they direct the attention of the preachers and the laity to the frequent and increasing violation of that rule of the Discipline which forbids the taking such diversions "as cannot be taken in the name of the Lord Jesus;" and make known to all who are intrusted with the administration of the rules and regulations of the church that this General Conference is profoundly convinced of the fact that a very important work now to be done by Bishops, presiding elders, preachers in charge, leaders and stewards is to unite in a patient, earnest, prayerful, faithful, judicious administration of church discipline.

H. J. Adams.	L. Pierce.
J. C. Wills.	H. A. Bourland.
Samuel Rogers.	Nelson Head.
A. W. Wilson.	R. E. Anderson.
James Jackson.	W. J. Scott.
J. B. Hunnicutt.	L. D. Palmer.
C. P. Crawford.	J. D. Anthony.
Jas. H. Johnson.	Morris K. Taylor.
J. W. Whitten.	J. W. Gaut.
R. W. Jones.	W. M. Leftwich.
N. Handy.	W. F. Cook.
G. M. Nolan.	J. M. Beall.
W. H. Bobbitt.	F. C. Robbins.
G. B. Hester.	A. G. Haygood.

J. W. Hanner, chairman of the committee on revisal, presented report No. 3 of that committee, which was read and laid on the table under the rule.

REPORT NO. III OF THE COMMITTEE ON REVISAL.

After due inquiry and deliberation concerning various papers and resolutions referred to them, your committee offer the following conclusions:

1. A paper signed by C. Long and J. W. Gaut, proposing that question 5, page 54, section 4, chapter 2, be omitted, and made item 2 under question 4, was indefinitely postponed.

2. A paper presented by G. A. Dannelly and others, on the order of business in Quarterly Conferences, was laid on the table.

3. An elaborate paper, signed by J. O. A. Clark and J. W. Hinton, was taken up, item by item, thoroughly considered, and, excepting three items which were laid on the table, your committee recommend *non*-concurrence.

4. The resolution of P. Tuggle and H. W. Foote, proposing to affix the word "South" to Mississippi Conference, was read and returned to the General Conference with the request that it be referred to the committee on boundaries.

5. With a resolution of J. Wickersham and G. A. Dauuelly, recommending that recording stewards be *ex officio* secretaries of District Conferences: also of J. L. DeYampert and R. H. Powell, to change the form of certificate on pages 73 and 74, your committee do *not* concur.

6. A resolution of P. A. Petersou and J. E. Evans, recommending that the following, adopted by the General Conference of 1836, be put into the Discipline, and added to answer 6, under question 4, section 4, chapter 2, page 53, viz.: "No recommendation from a Quarterly Conference to an Annual Conference shall be of any force after the session of the Annual Conference next following the grant of such recommendation." With this your committee *concur*.

7. With a resolution of O. J. Moore and others, to strike out all after the word "except," page 38, paragraph 3—*id est*, "Such as involves ministerial character"—your committee *nem. con.* do *not* concur.

8. After considering the paper presented by J. E. Evans and G. A. Dannelly, in relation to persons holding certificates of church membership, your committee recommend that the following item be inserted after the form of certificate, pages 73 and 74, chapter 3, section 4, paragraph 16: "This certificate shall not be valid after twelve months, unless the holder show good cause why it was not sooner presented." Paragraph as amended: "The bearer hereof, A. B., has been an acceptable member of the Methodist Episcopal Church South, in C. station (circuit or mission,) D. Conference. This certificate shall not be valid after twelve months, unless the holder show good cause why it was not sooner presented."

9. With the resolution of C. Pope and S. M. McGehee, recommending that section 1, chapter 2, answer to question 1, page 32, be so changed as to read, instead of "one-fourth of whom," "one or more of whom," your committee do *not* concur.

10. The resolution of W. H. Fleming and A. Hunter, proposing to make the representative of an appellant a member of the Quarterly Conference, was read and reported back to the General Conference with the request that it be referred to the committee on church trials.

Respectfully submitted.

JOHN W. HANNER, Chair'n.

J. B. McFerrin, chairman of the committee on temperance, presented the report of that committee; W. H. Price and J. H. Stone, of said committee, presented a minority report No. 1; and W. A. McCarty, J. J. Wheat and T. A. Connor presented minority report No. 2 from said committee.

REPORT OF THE COMMITTEE ON TEMPERANCE.

The committee on temperance beg leave to report that they have considered the memorial of the South Georgia Conference, requesting the General Conference "to define or, if necessary, to enlarge the law of the church on the subject of the distillation and sale of spirituous liquors;" the momorial of the Memphis Conference on "the manufacture and sale of alcoholic liquors;" the resolution of the Lexington District Conference; the resolution of the Mexico District Conference, Missouri; the memorial of the Baltimore Conference, asking "the restoration of Mr. Wesley's original rule on temperance;" the memorial from Walker county, Georgia; and the resolution offered by Daniel Morse and L. V. Greer, and offer for adoption by the General Conference the following resolution, viz.:

Resolved, That the General Rules, chapter 1, section 2, page 27 of the Book of Discipline, be so altered that, instead of "drunkenness or drinking spirituous liquors, unless in cases of necessity," it shall read as follows: "Drunkenness or drinking spirituous liquors, unless in cases of necessity, or making, buying or selling them to be so used."

Respectfully,

J. B. McFERRIN, Chair'n.

LOUISVILLE, May 13, 1874.

Laid on the table under the rule, Wednesday morning, May 13, 1874.

MINORITY REPORT NO. I.

Strike out of the General Rules the following clause, Discipline, page 27, which is as follows: "Drunkenness or drinking spirituous liquors, unless in cases of necessity;" then substitute the following: "Making, buying, selling or using, as a beverage, intoxicating liquors."

W. PRICE.
JOHN H. STONE.

Laid on the table under the rule, Wednesday morning, May 13, 1874.

MINORITY REPORT NO II.

We, the undersigned minority of the committee on temperance, dissenting from the majority report, beg leave to present the following:

Whereas, The General Rules of our church and the moral code of the New Testament condemn, by fair implication, the manufacture and sale of spirituous liquors to be used as a beverage; And whereas, The College of Bishops, with entire unanimity, hold the opinion that the existing law is all-sufficient for the arraignment and expulsion of such offenders; therefore, be it

Resolved, That the existing law is sufficient, and that we need no further legislation on this question.

W. A. McCARTY.
J. J. WHEAT.
F. A. CONNOR.

All these reports were read and laid on the table under the rule.

H. H. Mautgomery and H. F. Johnson offered a resolution on establishing a mission among the Choctaw Indians in the Mississippi Conference.

Referred to the committee on missions.

J. H. McLean, W. Howell, J. M. Blakley and M. H. Neely offered a resolution favoring the change of the name of "Trinity Conference" to "North Texas Conference."

Referred to the committee on boundaries.

E. K. Miller and G. Sim offered a resolution favoring the establishing of a mission to the Chinese in San Francisco.

Referred to the committee on missions.

W. C. Johnson presented advance sheets of a new work now passing through the press of the Publishing House at Nashville, entitled "A Manual of Architecture for Churches, Parsonages and School-houses, containing Designs, Elevations, Plans, Specifications, Form of Contract, Rules for Estimating Cost of Building, with Suggestions on Acoustics, Ventilation, Heating, Lighting, Painting," etc., by W. M. Patterson, of the Memphis Conference.

The following resolutions were then offered and read:

Resolved, That the message of love and brotherly kindness from the Methodist Episcopal Church has been cordially received, and has been referred to a committee of nine, who in due time will formally and fraternally reply thereto.

Resolved, That we regret that the distinguished messengers sent by that church cannot remain to await the presentation and reception of that report; but, understanding that they leave us to-day, we are unwilling that they should return home without carrying with them the knowledge of our appreciation of their courteous and fraternal bearing among us, and our wishes and prayers for their future happiness and prosperity.

JAMES JACKSON.
TRUSTEN POLK.

The question was put, and the resolutions adopted by a rising vote.

The chair, turning to the delegation, invited them to address the Conference.

Dr. Albert S. Hunt came forward and said:

BRETHREN: When I stood here on Friday last I came strengthened and supported by the consciousness of the divine presence, and I have felt during every hour of my tarry in this city that God has been near to all of us. It is becoming, then, that the first expression of our thanks be made to the common Head of the church. Glory be to the Father, and to the Son, and to the Holy Ghost, for the peace which has prevailed among us. I think, brethren, that we would return home just as well assured that we carry with us your hearts, yet we thank you for this expression which you have made. We shall ever prize it as the choicest thing in our history.

As one of our colleagues has been called off on business, and will not be here to speak for himself, I say to you, for him, and for myself, that on every hand we have been pressed with the tenderest tokens of Christian affection. May the blessing of God rest upon you!

In the midst of applause Dr. Chas. H. Fowler was called for. He said: I will only add that which I could not have thought I would be able to say. When I received the appointment upon this commission I thought that perhaps it was because I was a young man. A man in our church said to me: "It is well for you to go, as God is with you, and his blessing upon you and this people. Some of us who remember 1844 will have to go to heaven before we can have peace." But my presence with you has demonstrated the all-conquering spirit of Methodism. The men of 1844 have been as cordial and warm as the younger men. This demonstrates the power of the gospel to keep men young. I have found heads covered with the light of eternity, as towering mountains catch the light of heaven. I have seen this heavenly halo about their brow. I find them all young and glowing with the warmest sympathy in behalf of our church. I wish to say that since we have been here I have received letters from our leading men, full of the strongest congratulations upon the manner in which we have been received. I bid you Godspeed.

The resolution was adopted with the suggestion of Dr. Granbery, making the first a preamble to the second.

At the suggestion of Governor Polk the secretary was instructed to furnish the delegation with a copy of the resolution.

On motion of T. Polk report No. 1 of the committee on boundaries was taken up, and the fifth item read.

The item of the report was adopted.

On motion of E. W. Sehon the session was prolonged fifteen minutes.

Prof. McIntosh was introduced by the Bishop to the Conference. He led the Conference in singing several beautiful pieces in the new hymn and tune-book published by order of the General Conference of 1870.

The Conference then adjourned with the benediction by the Bishop.

TWELFTH DAY.

THURSDAY, May 14, 1874.

Conference met at the stated hour, Bishop Kavanaugh in the chair.

Religious exercises were conducted by Morris Evans.

Bishop Wightman took the chair.

The minutes of last meeting were read and approved.

The chair then called for reports of standing committees.

John E. Edwards, chairman of the committee on itinerancy, presented report No. 3 of said committee, which was read and adopted.

REPORT NO. III OF THE COMMITTEE ON ITINERANCY.

1. All the papers relating to the presiding eldership, and to the number of circuits and stations allowable in a presiding elder's district, coming up from various sources in the form of resolutions, signed by leading clerical and lay members of the General Conference, have been carefully examined and patiently considered by the committee, and, after the most mature deliberation, with remarkable unanimity (considering the number of resolutions submitted to the committee) we recommend that no change be made in the existing laws and regulations relating to the subject.

2. The memorial from the St. Louis Annual Conference, instructing their delegates to the General Conference "to oppose all further extension of the pastoral term," and the memorial from the Baltimore Annual Conference, instructing their delegates to the General Conference to oppose any measure in the way of General Conference action that "might tend, in any way, to impair the fundamental basis of our peculiar church government, or modify the method of her instrumental activities," have received the respectful attention of the committee, with the conclusion that no recommendation to the Conference is deemed necessary, other than the notice hereby submitted, touching these memorials.

JOHN E. EDWARDS, Chair'n.

W. G. E. Cunnyngham, chairman of the committee on missions, presented report No. 1 of the committee on missions, which was read and laid on the table under the rule.

REPORT NO. I OF THE COMMITTEE ON MISSIONS.

Your committee have had under careful review the whole field of missionary operations connected with our church; they have examined the annual report of the secretary and the proceedings of the Board of Missions for the past four years.

Every department of the work has been thoroughly explored, and its condition and wants carefully considered.

While some parts of our missionary machinery have not worked as well as could be desired, we consider this due to organic defects in the constitution rather than to any want of fidelity or energy in the agents employed. Our investigations have discovered nothing wrong in the proceedings of the board or in the administration of its affairs by the secretary.

We have revised and endeavored so to change the constitution as to adapt it more perfectly to the character of our missionary work; in this we have found great difficulty, and may not have succeeded. As few changes as possible have been made—such only as the experience of the last four years seemed to demand. The constitution as revised, and which we now submit for your adoption, is as follows:

CHAPTER X.—MISSIONS.

The missionary operations of the Methodist Episcopal Church South shall hereafter be conducted under the following provisions and regulations:

Art. 1. There shall be a Board of Missions, which shall have charge of the foreign missions and of all others not provided for by the Annual Conferences.

Art. 2. Said board shall consist of a president, vice president, secretary, treasurer and eleven managers, to be elected quadrennially by the General Conference, and to continue in office until their successors are appointed. The Bishops shall be *ex officio* members of the board.

Art. 3. The board shall have authority to regulate its own proceedings; to appropriate money to defray incidental expenses; to provide for the support of superannuated missionaries and widows and orphans of missionaries who may not be provided for by any Annual Conference; to print books for the Indian, German and foreign missions; to build houses for worship, for schools and for missionaries; and to defray the necessary expenses of the work under its care. It shall also publish annually a statement of its transactions, naming the missions supported by it, and the amount appropriated and paid to each, and lay before the General Conference a report of its operations.

Art. 4. The board shall meet annually to determine what fields shall be occupied as missions; the number of persons to be employed in each, and to estimate the amount that may be necessary for the support of the missions under its charge, and to divide the same among the several Annual Conferences—having reference in said division to the extent and importance of the domestic work in each Conference, and to the ability and disposition of the people to give.

Art. 5. The board shall employ only effective men for its work, and shall require each one to make a quarterly report to the secretary of his operations, and of the state and prospects of the work in his charge.

Art. 6. The revenue of the board shall be derived from annual collections in every congregation, and at District Conferences, and from collections in the Sunday school and church missionary societies, and from special collections by the secretary and the Bishops, and from donations and legacies.

Art. 7. The secretary shall be a minister of the gospel, and may be a member of any Annual Conference, but shall reside where the board is located. It shall be his duty to keep a permanent record of the proceedings of the board, and to publish an abstract of them in the church papers, to conduct its correspondence, to attend to all its legal business, to prepare its annual report, and to publish monthly (either in a missionary paper or in the church papers, as the board shall direct) statements of the condition, needs and prospects of the various missions. The salary of the secretary shall be fixed by the board, and all necessary traveling expenses shall be allowed.

Art. 8. The treasurer shall hold the funds of the board in safe deposit, which deposit shall be made by him as treasurer, subject to his drafts as such, and to those of his successors in office. He shall also furnish an annual report, to be published with that of the secretary.

Art. 9. The board shall fill all vacancies that may occur.

Art. 10. Nine members shall constitute a quorum at an annual meeting of the board, and seven at a called meeting.

Art. 11. This board shall be located in the city of ——.

Art. 12. Each Annual Conference shall organize a board of missions, which shall appoint its own officers and regulate its own affairs, and have absolute control of the missions it may establish, with the consent of the president of the Conference, within its own bounds, and of the funds raised for their support.

Art. 13. The Conference board shall disseminate missionary intelligence among the people, hold an anniversary meeting at each session of the Conference, publish a full report of its operations every year in the minutes of the Conference, and annually estimate the amount that may be necessary for the support of its own missions, and apportion the same to the presiding elders' districts for collection.

Art. 14. The apportionment to a Conference for the general work shall be divided by the Conference board among the districts, and the preachers in charge shall take up a collection in every congregation to meet the same.

Art. 15. Any person or Sunday school or church or Conference may assume, in whole or in part, the support of a mission or a mission school established by the general board, and send their contributions directly to such mission or school, of which the general treasurer shall be immediately notified; provided that the Conference in whose territory such moneys may be given shall have credit for the same in settling the apportionment of the general board.

Art. 16. The collections for the Conference and general boards shall not be taken up on the same day.

Art. 17. The treasurer of the Conference board shall transmit to the treasurer of the general board all moneys he may receive for general purposes.

Art. 18. It shall be the duty of the presiding elder to bring the subject of missions prominently before the Quarterly Conferences of each circuit and station, and to hold a missionary meeting during the session of the District Conference; and it shall be the duty of the preacher in charge to form a missionary society in every Sunday school or church of his work, and whatever moneys are raised in these societies shall be exclusively for the general board.

W. G. E. CUNNYNGHAM,
Chairman.

Laid on the table under the rule, and made the order of the day for Monday, May 18, at ten A. M.

Also report No. 2 of said committee, which was received and adopted.

REPORT NO. II OF THE COMMITTEE ON MISSIONS.

The committee on missions beg leave to return to the General Conference the preamble and resolutions concerning our missions in Mexico, signed by James Wickersham and James Mackay, and referred to us. We do this at the request of the brethren who presented the paper, and ask that it be returned to them.

W. G. E. CUNNYNGHAM,
Chairman.

W. C. Johnson, chairman of the committee on books and periodicals, presented report No. 3 of said committee, which was read, and on motion of L. M. Lee it was laid on the table until to-morrow, and ordered to be printed in the *Daily Christian Advocate*.

REPORT NO. III OF THE COMMITTEE ON BOOKS AND PERIODICALS.

1. Your committee having considered the resolution offered by H. H. Montgomery, J. T. Heard and P. Tuggle, concerning the publication of a *Methodist Quarterly Review* by the book agent at Nashville, submit the following resolution for adoption by the General Conference, viz.:

Resolved, That in the judgment of the General Conference there is no present necessity for the establishment of a *Methodist Quarterly Review*, to be published by the book agent at Nashville.

2. The resolution offered by E. E. Wiley, W. M. Leftwich and A. R. Winfield, instructing your committee to ascertain and report by what action of the General Conference authority has been given to print on the title page of the cover of the *Southern Review* these words: "Published under the auspices of the Methodist Episcopal Church South;" and also what is the legal relation, if any, of the *Southern Review* to the Methodist Episcopal Church South, has received much attention from the committee, and they present the following report:

The committee have ascertained that the words above mentioned were placed on the title page of the cover of the *Southern Review* by the first publisher after the General Conference of 1870, he believing that he was justified in so doing by the action of that General Conference.

The committee state further that in their judgment the *Southern Review*, by the action of the last General Conference, sustains a formal relation to the Methodist Episcopal Church South, but no such legal relation as makes the church responsible either for its financial support or for its utterances.

The committee recommend the adoption of the following resolutions, viz.:

Resolved, That while we cannot indorse all the utterances of the *Southern Review*, edited by Dr. Bledsoe, yet we regard it as in the main an able exponent of the doctrines and polity of our church, and heartily commend it to the liberal patronage of our people; *provided* Dr. Bledsoe accept an editorial committee, who shall prescribe the general policy of the *Southern Review*, and have special oversight of its theological department.

Resolved, That the editorial committee consist of Bishop Marvin, Dr. McAnally and Governor Polk.

Respectfully submitted.

W. C. JOHNSON, Chairman.

Laid on the table, Thursday morning, May 14, 1874.

Also report No. 4 of said committee, which was read and acted upon, item by item.

REPORT NO. IV OF THE COMMITTEE ON BOOKS AND PERIODICALS.

1. The communication of J. B. McFerrin, former agent of the Southern Methodist Publishing House, and with it an exhibit of the house, March 1, 1862, intended for presentation to the General Conference appointed for that year, have been considered by the committee. The General Conference did not meet in 1862, and this exhibit was mislaid and not recovered until after the General Conference of 1870. Though not an official document, this exhibit should be preserved as part of the history of the Publishing House. Therefore the following resolution is recommended to the General Conference:

Resolved, That the exhibit of the Southern Methodist Publishing House, March 1, 1862, with the communication of J. B. McFerrin respecting it, be put in charge of the book agent for preservation among the papers of the Publishing House.

2. The resolution of M. Evans and R. Hiuer, with regard to the blank forms for church use, has been considered, and the committee recommend its adoption, viz.:

Resolved, That the book agent be instructed to print and keep for sale all such blank forms as Annual and Quarterly Conferences, presiding elders and preachers in charge may need to secure uniformity in style and completeness in statistical detail.

3. The committee have considered the resolution offered by W. M. Leftwich, W. M. Rush and A. T. Scruggs, instructing the committee to inquire into the expediency of authorizing the book agent and book committee to establish branch houses for the sale of our books and periodicals, at any time after the session of the General Conference, and at any place in our connection where the way may be opened, and, in their judgment, necessity may exist, also to publish church papers at such branch houses. The committee report that it is not expedient to confer such authority.

Respectfully submitted.

W. C. JOHNSON, Chairman.

Adopted Thursday, May 14, 1874.

I. G. John, chairman of the special committee on the price of church papers, presented the report of said committee.

REPORT OF SPECIAL COMMITTEE ON THE PRICE OF CHURCH PAPERS.

The committee to which the question of securing a uniformity of price among our church papers was referred, beg leave to report:

After a free interchange of opinion between the representatives of our church papers we find no difference in judgment respecting the importance of raising their price.

Uniformity in price is deemed especially important, as the reduction of the price of one paper compels others to adopt the same policy, or lose patronage which may be essential to their support.

Your committee recommend the adoption of the following:

Resolved, That the price of our church papers shall be fixed at not less than $2.50 per annum in currency, and that this change shall go into effect on the first day of July, 1874, and shall be published simultaneously in our church papers, that the agents and patrons of each one may know that this action is indorsed by all our church papers.

I. G. JOHN, Chairman.

On motion of T. M. N. Jones the report was laid on the table.

The following resolution was then offered and read:

Resolved, That our Bishops be and they are hereby requested, in their pastoral address, to call attention to and express their disapprobation of operatic performance in our churches, which drowns the sense of our hymns, and utterly destroys congregational singing.

F. E. PITTS.
A. R. WINFIELD.
P. A. PETERSON.

Dr. Leftwich said that this was a very difficult matter to press. He loved singing, and no man's heart had been more thrilled with music than his own; but he did not think special legislation was the proper remedy for the evil which had been referred to. Choirs should be recommended to use old-fashioned music. A wise encouragement would be of more importance than special legislation. He offered the following substitute, which was accepted by the original mover:

Resolved, That the Bishops be requested to urge, in their pastoral address, the importance of congregational singing in our churches.

Adopted.

The Conference then adjourned with the doxology, and the benediction by the Bishop.

THIRTEENTH DAY.

FRIDAY, May 15, 1874.

Conference met at the appointed hour, Bishop Wightman in the chair.

Religious exercises were conducted by A. Hunter.

The minutes of the last meeting were read, corrected and approved.

Bishop Marvin took the chair, and called for reports of standing committees.

J. E. Edwards, chairman of the committee on itinerancy, presented report No. 4 of the committee, which was read.

REPORT NO. IV OF THE COMMITTEE ON ITINERANCY.

The resolution signed by A. R. Winfield and Leroy M. Lee, asking that the resolution adopted by the General Conference held in Memphis, 1870, "authorizing the Bishops to appoint one or more preachers to any proper work beyond the bounds of the Annual Conferences, be and is hereby repealed;" and the resolution signed by L. Pierce, N. H. D. Wilson, J. A. O. Clark, S Babo, J. E. Evans and others, requesting "that the committee on itinerancy be instructed to inquire into the expediency of making some provision, to be inserted in the Discipline or otherwise, by which a Bishop, on the request of an Annual Conference, may appoint a preacher to any proper pastoral work beyond the bounds of the Annual Conferences," have been considered and discussed by the committee in all their bearings and relations, and, after patient and protracted deliberation, we recommend the adoption of the following resolutions by the General Conference, viz.:

Resolved, That the resolution adopted in 1870, referred to in the first-mentioned resolution, be and the same is hereby repealed.

Resolved, That during the next *four years* the presiding Bishop of an Annual Conference, when requested by said Conference, may appoint, at his discretion, one or more members of the Conference to any proper pastoral work beyond the bounds of the Annual Conferences.

JOHN E. EDWARDS, Chair'n.

Adopted Friday morning, May 15.

The first resolution was then read and passed without debate.

After much debate the second resolution was adopted by a vote of 111 to 81.

The order of the day, report No. 2 of the committee on Sunday schools, was taken up, and with it the minority report, both of which were read.

M. S. Andrews moved the adoption of the report of the minority for the report of the majority. Adopted.

A. R. Winfield presented minority report for report No. 2 of the committee on missions, which was laid on the table for the present, and ordered to be printed in the *Daily Christian Advocate*.

MINORITY REPORT FOR REPORT NO. II OF THE COMMITTEE ON MISSIONS.

We beg leave to present the following as a substitute for report No. 2 of the committee on missions:

Constitution of the Missionary Society of the M. E. Church South.

Art. 1. The officers of this society shall be a president, —— vice presidents, two secretaries, a treasurer and twenty-one managers. They shall all be members of the Methodist Episcopal Church South, and shall be elected quadrennially by the General Conference, except the treasurer, who shall be elected by the officers and managers.

When, from any cause, the General Conference shall fail to meet at the time appointed, the officers and managers shall continue in office until the next meeting of the General Conference. The Bishops shall be *ex officio* vice presidents, and shall act with the board of managers in all of the business of the society.

Art. 2. It shall be the duty of the president to preside at all meetings of the society, to preserve order, and to call the society together when necessary; and to discharge such other duties as shall be imposed upon him.

Art. 3. The vice presidents shall assist the president, and in his absence shall preside. Should the president and vice president be absent at any regular or called meeting, a president pro tem. shall be elected.

Art. 4. The secretaries shall reside

at the place where the society is located, but may be members of any Annual Conference. It shall be their duty to journalize the proceedings of the society, to correspond with all our missionaries, both foreign and domestic, and shall procure all information concerning fields of missionary enterprises not under our control; and shall publish from time to time, through our church papers or otherwise, such information as the society may direct or they may think proper. They shall furnish each Annual Conference, at its regular sessions, with a condensed report of our missionary operations, and the necessities of the society; and shall make quadrennially to the General Conference a full account of all our missionaries, missions and such other facts as may be necessary; to travel, as far as practicable, throughout the connection, superintending the interests of the society. They shall visit such Annual Conferences and do such other work as the society, from time to time, may direct. The salaries of the secretaries shall be fixed by the board of managers, with the consent and approval of the president.

Art. 5. The treasurer shall hold all the funds of the society in safe deposit, which deposit shall be made by him as an officer of the society, subject to his drafts as such, and to those of his successors in office. He shall pay all drafts drawn on him by any one of our Bishops, and countersigned by either one of the secretaries, and such other sums as may be directed by the board. He shall also furnish an annual report to the Annual Conferences, and a quadrennial report to the General Conference.

Art. 6. The board of managers shall held an annual meeting at the regular meeting of the College of Bishops. They shall provide for a regular anniversary meeting of the society and for a quadrennial meeting. They shall, by and with the consent of the Bishops and other officers of the board, make all appropriations necessary to carry on the operations of the society. They shall determine what amount is needed for our foreign and domestic missions, and shall divide it among the Annual Conferences, upon the basis of the salaries of the Bishops or any other way they may judge best. They shall, from time to time, determine what fields are to be occupied as missions. All of our missions shall be under the control of the parent board. All funds raised for missionary purposes shall pass through the hands of the general treasurer. The board shall have authority to print books in Indian, German or any other language, build school-houses, houses of worship, residences for the missionaries, provide for superannuated missionaries, and for the widows and orphans of deceased missionaries not provided for by an Annual Conference; to defray such incidental expenses as may be necessary; to make by-laws for their own government; to examine annually the books of the secretaries and treasurer; to see that all our missionary operations are properly conducted, and to make a faithful report to the General Conference. Twelve shall constitute a quorum at the annual meeting and seven at a called meeting.

Art. 7. Our missionaries shall be allowed a sufficient sum to support them in their work. The board shall require each missionary to furnish a quarterly report of his labors to the secretaries, giving information of the state and prospects of the work on which they are employed. No one shall be recognized as a missionary or receive support from the board who has not some definite work assigned him, or could not be an active laborer on a circuit, except such as are provided for in article 6.

Art. 8. The revenue of the society shall be derived as follows: From annual collections from the Annual Conferences, made thus: A society shall be organized in every Church Conference, District Conference and Annual Conference, as auxiliary to the parent society, with such officers and regulations as they may agree upon; no preacher shall fail to present the subject of missions to every congregation in his charge. From collections made by the secretaries, from donations and legacies, and from the anniversaries of the parent society.

Art. 9. We recommend to all auxiliary societies the plan of collecting by life memberships and life directorships.

Art. 10. Any person may become a life member of the parent society by the payment of $20 at any one time, a life director by the payment of $50, and a patron by the payment of $100.

Art. 11. Each Annual Conference shall either organize a board or a society, auxiliary to the parent society, and through its treasurer shall remit all moneys collected for missions to the treasurer of the parent board. And while we recommend the system of auxiliary societies, as provided for in articles 8 and 9, we leave it with each Annual Conference to determine the time and manner of its own missionary collections, provided they raise the amount assessed.

Art. 12. The superintendent and teachers, together with the preacher in charge, shall organize a missionary society in every Sunday school, and teach the children to contribute regularly to the cause of missions; and the money so collected shall be paid to the preacher in charge (taking his receipt for the same,) to be sent by him to the general treasurer as a part of his missionary assessment.

Art. 13. All money collected by the Church Conference missionary societies shall be paid by the treasurer to the preacher in charge (taking his receipt for the same,) to be carried by him to the Annual Conference.

Art. 14. All moneys collected by the District Conference missionary societies shall be paid to the different pastors as the donors may direct. Any surplus shall go to the charge where the District Conference is held.

Art 15. The general treasurer shall acknowledge, from time to time, all moneys coming into his hands through the official organ of the church.

Art. 16. The book editor and agent shall provide certificates for life members, life directors and patrons, to supply the preachers in charge throughout the church, the cost of which shall be paid by the general treasurer. Annual membership must be regulated by the different societies.

Art. 17. The society shall be located and domiciled in ——, State of ——.

All of which is respectfully submitted. A. R. WINFIELD.

Laid on the table under the rule, Friday, May 15, 1874.

R. Alexander, chairman of the committee on boundaries, presented report No. 2 of that committee, which was read and laid on the table for one day. Also a minority report presented by W. H. Conway and others of said committee.

REPORT NO. II OF THE COMMITTEE ON BOUNDARIES.

Your committee on boundaries would respectfully beg leave to submit their report No. 2, as follows. We recommend:

1. That the memorial of the Western Virginia Conference be granted, and the line between the Western Virginia and Baltimore Conferences be so changed as to transfer the counties of Monroe, Greenbrier and Pocahontas to the Western Virginia Conference.

2. That the memorial for a change of boundaries between the Baltimore and Holston Conferences be granted, and that the same be so changed as to run a straight line from Jacksonville, in Floyd county, to Central Depot, in Montgomery county, so as to embrace the territory known as the New Hope circuit in the Holston Conference.

3. That your committee deem it inexpedient to grant the memorial from Elizabeth City and other Quarterly Conferences, at this time, asking that the Virginia Conference be divided, and they recommend that the prayer be not granted.

4. That the Prestonburg, Big Sandy and Piketon circuits be transferred from the Kentucky Conference to the Western Virginia Conference.

5. That the territory of the Louisiana Conference lying in the northwest corner of the State, north of Soda lake and west of Red river, be transferred and added to Trinity Conference.

6. That the memorial to transfer a part of Attala county, Mississippi, to the Mississippi Conference, be not granted.

7. That the memorial to change the name of the Mississippi Conference to that of the "South Mississippi" Conference be not concurred in.

8. That the name of Trinity Conference be and the same is hereby changed to that of "North Texas" Conference.

9. That the words "Island creek" be substituted in the place of the words "Battle creek," where the same occurs in the description of the boundary line between the Holston and North Alabama Conferences, so as to make "Island creek" instead of Battle creek the southwest boundary line of the Holston Conference.

10. That the memorial from the West Texas Conference, asking to have the Colorado river made the eastern boundary of said Conference, be not granted.

11. That the eastern boundary of the West Texas Conference be so extended as to include the following described territory, viz.: Commencing on the present eastern line of the said Conference at a point where the county lines of Travis, Hays and Caldwell counties intersect; thence due north to the mouth of Barton's creek; thence with the Colorado river until it intersects the present boundary.

12. That the "Catawba circuit" be and the same is hereby declared to be in and form a part of the Holston Conference.

13. The memorials from the White River, Arkansas and St. Louis Conferences respectively were, by the petitioners, withdrawn by the consent of the committee, and hence no action on them will be had.

Respectfully submitted.

R. ALEXANDER, Chairman.

R. S. ANDERSON, Sec.

Laid on the table for one day, Friday, May 15, 1874.

MINORITY REPORT FOR REPORT NO. II OF COMMITTEE ON BOUNDARIES.

We, the undersigned members of the committee on boundaries, dissenting from the vote of the majority by which the Lewisburg district of the Baltimore Annual Conference was detached from said Conference, and attached to the Western Virginia Conference, ask leave to present this minority report, and respectfully ask that the boundaries between the said Conferences shall remain as now established.

W. P. CONWAY,

For Himself and Other Members of Minority.

MAY 15, 1874.

Laid on the table for one day.

W. G. E. Cunnyngham, chairman of the committee on missions, presented reports Nos. 3 and 4 of that committee, which were read and laid on the table for one day.

Also report No. 5 of the same committee, which was read and adopted.

REPORT NO. III OF THE COMMITTEE ON MISSIONS.

Your committee have had under consideration a resolution signed by H. H. Montgomery and C. G. Andrews, referred to us, and would respectfully recommend:

That the Bishop who may visit the Pacific Conference at its next session, if deemed advisable by the College of Bishops, also visit our mission in China, and ordain any native preachers who may be recommended by our missionaries in that field. The committee also recommend that the traveling expenses of the Bishop from San Francisco to China, and back to San Francisco, be paid out of the missionary treasury.

W. G. E. CUNNYNGHAM, Chairman.

Laid on the table for one day, Friday, May 15, 1874.

REPORT NO. IV OF THE COMMITTEE ON MISSIONS.

Your committee have considered the resolution signed by J. M. McTeer, C. Long and E. E. Wiley, asking that the Board of Missions take under its control and support the Cherokee Indians in Echota mission, Holston Conference; also a resolution signed by H. H. Montgomery and H. F. Johnson, asking that the Choctaw Indians within the bounds of the Mississippi Conference be taken under the care of the Board of Missions. The committee recommend that the board be instructed to take charge of these missions.

W. G. E. CUNNYNGHAM, Chairman.

Laid on the table, Friday, May 15.

REPORT NO. V ON MISSIONS.

In reference to the preamble and resolution offered by George M. Wiuton and George M. Jones, requesting the Board of Missions to appropriate $1,000 for the free distribution of Dr. Haygood's essay on missions, your committee would respectfully report:

That while we highly appreciate the admirable essay of Dr. Haygood, we do not think the state of the missionary treasury would justify the board in making such an appropriation; and besides, we believe the merits of the essay will insure its general circulation among our people. W. G. E. CUNNYNGHAM, Chairman.

Adopted Friday, May 15.

T. J. Magruder, chairman of the committee on Sunday schools, presented report No. 5 of that committee, which was read and laid over under the rule.

REPORT OF SUNDAY SCHOOL COMMITTEE—NO. V.

1. The paper submitted by H. J. Adams and A. G. Haygood, in reference to Sunday school associations for districts, stations and circuits, has been considered, and the committee report *non*-concurrence.

2. The committee has had under consideration the resolutions signed by H. J. Adams and A. G. Haygood, in reference to the importance of uniformity in the use of our Sunday school literature, and submit the following:

Whereas, There are Sunday schools in our pastoral charge, which do not use the Sunday school publications of our church; therefore,

Resolved, That the following words be added to the first sentence in chapter 5, section 5, page 113: "And let the schools be under our own denominational control, and use our own publications."

The section thus amended will read as follows:

"Let Sunday schools be formed in all congregations where ten children can be collected for that purpose; and let the schools be under the control of our own denomination, and use our own publications."

T. J. MAGRUDER, Chair'n.

MAY 15, 1874.

Laid on the table under the rule, May 15.

W. C. Johnson, chairman of the committee on books and periodicals, presented report No. 5, which was read and laid over for one day.

REPORT NO. V OF THE COMMITTEE ON BOOKS AND PERIODICALS.

Your committee, after carefully examining, and with great interest and pleasure, the report of the publishing committee of our German periodicals, *Der Familienfreund* and *Der Kinderfreund*, submit the following report:

Der Familienfreund, adopted by the General Conference of 1870 as our German church paper, is published every other week in New Orleans, at $1 a year, and is edited by the Rev. J. B. A. Ahrens; the Rev. Edward N. S. Blogg associate editor. It is a bold and thorough, honest and faithful journal, devoted to the advancement of Christianity, and the advocacy among the Germans of the doctrines and polity of the Methodist Episcopal Church South, many thousands of whom are accessible to us, particularly in Louisiana and Texas. The paper, we are informed, is a regular visitor in every family of our German membership in Louisiana and Texas, and besides, it has many readers elsewhere, and even among those who are not members of our church. The fact that it visits *every family* is certainly noteworthy—it shows alike the merit of the paper and the thorough training of our German membership in this line of duty; and it is commended as an example to our English-reading membership.

Der Kinderfreund, our German Sunday school paper, is published monthly at the same office as *Der Familienfreund*, and we are glad to learn that it is received and read by every German Sunday school in our church. This example also may be commended for imitation.

Editorial service on these papers is performed without salary, thus reducing the cost of publication to the lowest figures. The office has property on hand consisting of types, stands, plates, furniture, etc., valued at $900, and money due, $600; total, $1,500. The amount of indebtedness is $100, which, subtracted from $1,500, leaves $1,400 as profit in four years.

The Publishing House at Nashville has issued in German the hymn-book, Discipline, catechism, Sunday school song-book and Sunday school tune-book—all edited by the Rev. J. B. A. Ahrens. To these publications the book agent is expected to add others whenever the demand shall justify it.

It is very desirable that *Der Familienfreund* should be published weekly, and that it should be furnished with a better and fuller supply of printing material. But as it is not expedient to devolve any part of the expense of the paper upon the Publishing House, other means should be devised to obtain the funds necessary to accomplish the object in view.

The following resolutions are offered for adoption by the General Conference, viz.:

Resolved, That the publishing committee of our German papers be authorized, according to their request, to solicit contributions with which to purchase printing material for the purpose of enabling them, at an early day, to publish *Der Familienfreund* weekly, and in a better manner.

Resolved, That the Rev. J. B. A. Ahrens be appointed editor of our German papers for the next four years, with the Rev. Edward S. Blogg corresponding editor of *Der Familienfreund*, and that the publishing committee consist of the Rev. F. Vordenbaumen, the Rev. John A. Pauly and the Rev. J. B. A. Ahrens.

Respectfully submitted.

W. C. JOHNSON, Chairman.

Laid on the table for one day, Friday, May 15.

J. W. Hanner, chairman of the committee on revisal, presented report No. 4 of said committee, which was read and laid over under the rule.

REPORT NO. IV OF COMMITTEE ON REVISAL.

On sundry papers the committee offer the following recommendations:

1. *Non-concurrence* with a resolution of W. M. Cook and J. W. Whitten, to define what number of stewards and trustees constitute a quorum.

2. Paper signed J. S. Kennedy and C. Long, proposing to fix the membership of local preachers in certain cases. *No further legislation necessary.*

3. *Concurrence* with a resolution of C. Long and J. W. Gant, to strike out the phrase, "with closed doors;" page 110, chapter 5, section 3, answer 1, so that the paragraph as amended shall read: "Answer 1. Love-feasts shall be held quarterly, or at such other times as the preacher in charge may consider expedient, to which, beside church members, other serious persons may be admitted by him."

4. *Non-concurrence* with the resolution of C. I. Vandeventer and J. E. Ryland, to publish the "Bishops' address" of 1870 in the Discipline.

5. On a resolution of L. S. Reed and R. Pollard, to discourage operatic singing in our churches. Your committee believe the directions given on pages 108-9 are sufficient, and deem further legislation on this subject needless.

6. On a resolution of M. Price and E. A. Martin, respecting the powers of a presiding elder. *No legislation is needed.*

7. A resolution of L. D. Palmer and others, to change the word "present" to *prosecute* is returned to the General Conference with the request that it be referred to the committee on church trials.

8. On sundry papers, signed by C. W. Miller, H. A. Boarland and others, asking a change in the Ritual for baptism, your committee *concur* with recommending the following proposed changes in chapter 13, section 2, page 188: After the word "us," in the first line of the exhortation, strike out all to the pronoun "I," and insert in lieu thereof: "Our Savior Christ commanded his apostles to go and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost." Then substitute the word *goodness* for "mercy," *being* for "may be," *may also be baptized with* for "and," *living* for "lively," so that the paragraph as amended shall read:

"Dearly beloved, forasmuch as our Savior Christ commanded his apostles to go and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *this child* that which by nature *he* cannot have; that *he*, being baptized with water, may also be baptized with the Holy Ghost, and received into Christ's holy church, and be made a living *member* of the same."

It is also recommended that the prayer on page 190, chapter 13, section 2, third paragraph, be changed by striking out the phrase, "did shed out of his most precious side both water and blood," and in lieu thereof inserting, "*did shed his most precious blood.*" Then strike out the words, "the supplications of thy congregation; and grant," and insert, "*our supplications*," so that the paragraph as amended shall read:

"Almighty, ever living God, whose most dearly-beloved Son Jesus Christ, for the forgiveness of our sins, did shed his most precious blood, and gave commandment to his disciples that they should go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, regard, we beseech thee, our supplications that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen."

Furthermore, it is recommended that the exhortation on pages 193-4, section 3, chapter 13, be conformed to the proposed changes, as above, so that this amended paragraph shall read:

"Dearly beloved, forasmuch as our Savior Christ commanded his apostles to go and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they*, being baptized with water, may also be baptized with the Holy Ghost, and received into Christ's holy church, and be made living *members* of the same."

9. With a resolution of W. G. Veal and others, to amend the Discipline, page 107, paragraph 2, by inserting after the words "shall be," *invested in other church property.* Paragraph as amended:

"2. The trustees, with the consent of the preacher in charge and the Quarterly Conference, shall have power to sell any church or parsonage property which has gone out of use, or should be removed to another place, the proceeds of which shall be invested in other church property, under the direction of the Quarterly Conference." Your committee *concur.*

10. On a resolution of same, to have the Discipline published with marginal references to proof texts of doctrines, your committee recommend that your book editor be instructed to append to each article of religion references to some of the texts by which it is sustained.

Respectfully submitted.

JOHN W. HANNER, Chair'n.

Laid on the table under the rule, Friday, May 15, 1874.

The Conference then adjourned with the doxology, and the benediction by the Bishop.

FOURTEENTH DAY.

SATURDAY, May 16, 1874.

Conference met at the stated hour, Bishop Marvin in the chair.

Religious exercises were conducted by H. J. Adams.

The minutes of the last meeting were read and approved.

Bishop Doggett then took the chair.

L. M. Lee, chairman of the committee on episcopacy, presented report No. 1 of said committee, approving the character and administration of the Bishops, which was read and adopted.

Also report No. 2 of said committee on episcopal decisions, which was read and adopted.

Report No. 3 of the same committee was presented and read. The report was adopted.

Report No. 4 of the same committee, recommending that the episcopacy be not strengthened, was presented and read. Adopted.

The following are the reports in order:

REPORT NO. I OF THE COMMITTEE ON EPISCOPACY.

The committee on episcopacy have called the names of our Bishops one by one, and have carefully reviewed and examined the life and official administration of each for the four years last past, and have found them *blameless.*

L. M. LEE, Chairman.

R. A. YOUNG, Sec.

Adopted Saturday, May 16, 1874.

The committee on episcopacy offer the following

REPORT NO. II.

The committee on episcopacy have carefully considered the paper signed by B. Craven, N. H. D. Wilson and L. S. Burkhead, concerning the decisions of our Bishops, and unanimously recommend:

That all episcopal decisions approved by the College of Bishops, and accompanied by such brief statements of the cases as may be necessary and proper, shall be prepared by the book editor, and published in book form.

L. M. LEE, Chairman.

R. A. YOUNG, Sec.

Adopted Saturday, May 16, 1874.

REPORT NO. III OF THE COMMITTEE ON EPISCOPACY.

The paper signed by W. M. Leftwich and A. T. Scruggs, asking for an expression of opinion as to the legality of continuing an effective traveling preacher ten or fifteen years in one pastoral charge, by the appointment of Bishops and presiding elders, was considered at length, and the committee return the following answer:

They are unable to see how, under any proper administration of the Discipline, the case supposed in the resolution of W. M. Leftwich and A. T. Scruggs could occur, except in violation of the Discipline, and we hereby express our disapproval of such a policy. See the Discipline, page 61, question 3, section 2.

L. M. LEE, Chairman.

R. A. YOUNG, Sec.

Adopted Saturday morning, May 16, 1874.

REPORT NO. IV OF THE COMMITTEE ON EPISCOPACY.

The committee on episcopacy have thoroughly discussed the question presented in the paper signed by A. E. Goodwyn and J. Harvey Brigham, asking them to inquire into the expediency of electing two additional Bishops at this General Conference, and by a decided majority passed the following resolutions:

That we *do not concur* in their recommendation to increase the number of Bishops; but, to supply a felt want of the church west of the Mississippi river, we request the Bishops so to distribute their episcopal labors as to give the West more of their time and service than heretofore, especially in Texas and California.

L. M. LEE, Chairman.

R. A. YOUNG, Sec.

Adopted Saturday morning, May 16, 1874.

J. E. Edwards, chairman of the committee on itinerancy, presented report No. 5 of the committee, which was read and adopted.

REPORT NO. V OF THE COMMITTEE ON ITINERANCY.

1. The paper signed by J. S. Kennedy and J. M. McTeer, asking that the Discipline be so changed as that the authority for "licensing proper persons to preach, and of renewing their license annually, and of recommending suitable candidates to the Annual Conference for deacon's and elder's orders in the local connection, and for admission on trial," etc., "be transferred from the *Quarterly* to the District Conference," has received due attention, and the committee, with great unanimity, recommend *non*-concurrence.

2. The preamble and resolution signed by P. A. Petereon, M. S. Andrewe, A. M. Shipp and A. R. Winfield, "Inquiring into the expediency of changing the second restrictive rule so as to make the aggregate of ministers and laymen in connection with the Annual Conferences the basis of representation of said Conferences in the General Conference," has been examined and considered, and the committee recommend that the change be *not* made.

3. The resolution signed by W. H. Potter and W. F. Cook, of the North Georgia Conference, "inquiring into the expediency of changing the law of the church in relation to the *representation of local preachers* in the Annual and General Conferences;" and the resolution signed by W. A. McCarty and Linus Parker, relating to the same subject, have received the attentive consideration of the committee, and while they express their high appreciation of the local ministry of our church, and feel a jealous regard for all their rights and immunities, they nevertheless recommend that *no change* be made at present in the existing law of the church touching the subject referred to in the resolutions.

4. A memorial from the Marion District Conference, South Carolina, dated November 16, 1869, and addressed to the General Conference of 1870, signed by "William C. Power and C. D. Rowell, L. P. committee," requesting the transfer, by the General Conference, of the authority "to grant and to renew licenses to preach, and to recommend candidates for admission into the itinerancy," from the Quarterly to the District Conferences, has received respectful notice by the committee; but, having disposed of this question in a previous part of this report, recommend *non*-compliance with the petition of the memorialists.

Respectfully submitted.

JOHN E. EDWARDS, Chair'n.

Adopted Saturday, May 16, 1874.

M. Brown, chairman of the committee on finance, presented report No. 2 of that committee, which was read and laid on the table under the rule.

A. A. Gilbert, T. P. Cobb and D. K. Pittman, of said committee, presented a minority report, which was read and laid on the table under the rule.

H. A. Stollenwerck, of said committee, gave notice that another minority report would be presented.

On motion of R. J. Morgan and James Jackson it was ordered that on and after Tuesday, May 19, the Conference will hold morning and afternoon sessions.

An invitation from the mayor and council of Louisville to witness the parade of the fire department at four o'clock P. M. was received.

Conference then adjourned with the doxology, and the benediction by the Bishop.

FIFTEENTH DAY.

MONDAY, May 18, 1874.

Conference met at the appointed hour, Bishop Doggett in the chair.

Religious exercises were conducted by A. H. Redford.

The minutes of the last meeting were read and approved.

Bishop McTyeire took the chair.

W. B. Machen moved to reconsider the vote by which the report of the committee on Sunday schools No. 2 was adopted. This motion was lost by a vote of 71 to 76.

J. M. McTeer and G. M. Winton offered a resolution favoring the making of provision for the families of deceased ministers on probation, which was read and referred to the committee on itinerancy.

H. A. Stollenwerck, of the committee on finance, presented a minority report from report No. 2 of said committee, which was read and laid on the table under the rule.

A. H. Redford and J. B. McFerrin offered a resolution respecting the support of families of deceased Bishops, which was read and referred to the committee on episcopacy.

W. M. Leftwich, W. B. Machen and J. S. Lithgow offered a resolution referring to the appointment of Sunday school superintendents, which was received and referred to the committee on Sunday schools.

Report No. 1 of the committee on missions, being the order of the day for ten o'clock, was called up, and read along with the minority report of the same committee.

L. M. Lee desired that the minority report be considered with that of the majority.

The chair decided that the minority report was not in order.

The reports were recommitted by a vote of 105 to 78.

Report No. 1 of the committee on boundaries, laid on the table May 8, was taken up and acted upon, item by item.

J. M. Boland moved to amend item 9 (which recommended that the request of the North Alabama Conference to change the name of the Alabama Conference to South Alabama be not concurred in) by striking out the word "not." He claimed that the name Alabama had been buried once and then exhumed; that the North Alabama Conference had not been fairly treated; that the Alabama Conference seized the records of the three older Conferences from which they both had sprung, and that they were not entitled to the name.

Judge Coleman replied that any change of name would seriously involve titles to property, and preclude the possibility of obtaining another charter under the present laws of Alabama, and that the name had been taken with a view to the legal complications.

Dr. Hamilton said that the North Alabama Conference had been represented in the division, that the Alabama Conference had not seized the records, but held them open to the inspection of the North Alabama Conference. He repeated what Judge Coleman had said about titles to property. The amendment was lost and the item adopted. All the other items were adopted without amendment.

An invitation was received from J. P. Morton & Co. to visit their printing-rooms.

Conference then adjourned with the doxology, and the benediction by Dr. Thomas Maddin.

SIXTEENTH DAY.

TUESDAY, May 19, 1874.

Conference met at the appointed hour, Bishop McTyeire in the chair.

Divine services was conducted by H. H. Montgomery.

The minutes of the last meeting were read and approved.

Bishop Kooner then took the chair, and called for reports of standing committees.

J. E. Edwards, chairman of the committee on itinerancy, presented report No. 6 of said committee, which was read and adopted.

REPORT NO. VI OF THE COMMITTEE ON ITINERANCY.

The preamble and resolution signed by J. M. McTeer and G. M. Winton, inquiring into the expediency of so changing the law of the church as to allow the widowe and orphan children of deceased preachers, who were on *trial* in an Annual Conference, to receive relief from Conference funds, when, in the judgment of the joint board of finance, such re-

(Continued on fourth page.)

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 28, 1874.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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General Conference Notes.

At this writing (Saturday, May 23) the more important business is nearly done, and it is probable that the final adjournment will take place on Tuesday or Wednesday next. Our hearts were saddened this morning by the announcement of the death of Rev. Fountain E. Pitts, an old member of the Tennessee Conference, and well known throughout the bounds of our connection. He was here as a delegate, and until within a few days was in his place and actively engaged in the business of the General Conference. He told us, some two weeks ago, that his health was excellent, and that he never felt more capable of work in his life. He was, however, an old man—old in appearance and in reality. We suppose he must have about reached threescore and ten. He was a great preacher—especially great and powerful as a camp meeting preacher—and the souls converted under his long ministry must number many thousands. The General Conference attended his funeral, at the Walnut Street church, in a body this afternoon. The services were participated in by several of the oldest and most intimate of his brethren. It was an unusual and most impressive occasion. His last hours were peaceful and triumphant.

Dr. A. L. P. Green, another eminent member of the Tennessee Conference, left for his home in Nashville, several days ago, in feeble health, and apparently in a precarious and critical condition. His speeches on the Conference floor have been characterized by the humor and good sense for which he is noted, and his address at the Sunday school mass meeting, two weeks since, was one of the happiest and most inimitable that was ever heard. It is with deep sorrow that we record the prediction made by himself, but a few days since, that his work was about done. We hope that many years yet remain to him. His rare gifts as a preacher, his sound judgment in affairs, his fine administrative abilities and his genial spirit have made him the object of almost universal esteem and affection. In the General Conference, where so many of the venerable and talented remain, his absence creates a vacuum which none can quite fill.

Among things done our readers will note that the Sunday school superintendents are hereafter to be elected by the Quarterly Conference. This is as it should be, only the church has been too long in making the law. It is the best, because the safest and most practicable, taking the whole work into account, and we trust the present arrangement will be the law henceforth and forever. Some objection was made on the ground that the rights of the laity were limited by it. It must be remembered, however, that the Quarterly Conference is substantially a lay body, and that the preacher who nominates is the pastor of the children and in charge of the religious services of the church. There need be no friction, and the measure will, we believe, prove satisfactory in its workings. A two thirds vote was obtained in amending the General Rules so as explicitly to prohibit the manufacture and sale of spirituous liquors. This must have the sanction of the Annual Conferences, by a vote of three-fourths, before it can be placed in the Discipline. A modified plan of our missionary machinery has been adopted. There is to be a General Missionary Board, having charge of foreign missions and some part of the domestic, which may need special help, while the Annual Conferences are to have their own local boards and take charge of their own special affairs. The new plan requires that the collections for the general and the Conference boards be taken separately. Rev. Dr. McFerrin has been re-elected secretary.

On Wednesday last the General Conference was favored by the presence of Bishops Bowman and Simpson, of the Methodist Episcopal Church. They were introduced to the Conference, and occupied seats on the platform. For the past two days the report of the committee of nine on our relations with the Methodist Episcopal Church, and the matter of fraternal greetings, has been under discussion. The report was recommitted on yesterday, and came back this morning substantially the same, and was adopted by a decided majority. That report is calculated to guard our own people and others against all misapprehension. We are willing to fraternize when the way is made clear, while any thought or possibility of organic union, under all circumstances, is disclaimed. Delegates to bear our Christian salutations to the General Conference of the Methodist Episcopal Church are provided for, and a commission authorized to meet a similar commission and to settle all existing difficulties.

The committee on revisals has made several voluminous reports, but no very important changes have been adopted. A measure adopted more than a week ago was to set off our German work in Texas and Louisiana into a separate Conference. This will be consummated, we suppose, some time during the coming fall or winter. For the remaining two or three days of the session there will be much to do to reach one-half of the reports on the table and awaiting action. The more important will probably be disposed of. The rest will go into oblivion, or be revived by those who may be in attendance four years hence.

(Continued from third page.)

lief might be deemed proper, has received the consideration of the committee, with the recommendation that no change be made in the existing law of the church on the subject.

Respectfully submitted.
JOHN E. EDWARDS, Chair'n.

John E. Edwards, chairman of the committee on itinerancy, presented report No. 7, on the journals of the Annual Conferences, which was read, and, pending the reading, the order of the day having arrived, it was postponed to continue the action on the report.

The report was full and elaborate, and on motion of W. M. Rush was adopted.

REPORT NO. VII OF THE COMMITTEE ON ITINERANCY.

On Conference Journals.

The committee on itinerancy have had under careful examination the journals of the several Annual Conferences, embracing the Conference sessions held since the General Conference of 1870, and regret to be compelled to report no very marked improvement in these records as compared with the report made at the last General Conference.

At the General Conference of 1866 an order was made requiring "secretaries of the several Annual Conferences to record *all the acts* of the Conference of *every kind whatever*, in the consecutive order of their occurrence, or in an appendix," including "complaints, charges, specifications, with the decisions in all cases, all resolutions, reports of committees, statistics, memoirs, appointments of preachers, and whatever else enters into and constitutes a complete historical record of an Annual Conference." It was further ordered by the General Conference of 1866 that the *Bishops* should "supervise the Conference journals" and "direct the secretaries to the requirements of the General Conference as to the manner of keeping their journals," and that they should "affix their signatures in all cases to the minutes of the Conferences over which they preside."

The General Conference of 1870 further provided, by resolution, that the secretaries "be requested to keep up a *running heading* from page to page of the journals, stating the date of the Conference session," and that the *Bishops* "be respectfully requested to see that the regular questions are recorded by the secretaries in their numerical notation, and answered; and that they give particular direction as to the recording of the memoirs of the deceased preachers, *and the reports of committees*."

After all this particularity, we are sorry to find the journals of so many of the Conferences defective in the record of resolutions, reports of committees, statistics, and in various other particulars, necessary to constitute these journals "a complete historical record of each Annual Conference."

1. We note a very general failure to record the regular questions under which, according to the Discipline, the business of the Conference should be journalized.

2. A general omission of charges and specifications in cases of trial.

3. Very defective records of reports of committees, etc.

4. A want of discrimination as to the official relation of preachers ordained, in the reports of the Bishops to the secretaries. Query: "Is it the duty of the secretaries to make this discrimination?"

5. In very many instances we discover that the minutes are not read and approved.

6. In several instances the journals are without the signatures of the presiding Bishops.

7. Reports of statistics and other reports are, in several instances, in the form of printed slips, cut from newspapers, and the printed minutes are pasted in an appendix to the journal.

8. A general failure to keep up a running heading to the pages of the journals, and very frequently an absence of marginal notes and references.

9. The business of the Conference transacted under a wrong notation of the questions.

10. In several instances "a preacher in the chair," without any record of how he came there.

11. Frequently of preachers received on trial and into full connection, and also elected to orders, without any reference to examination or the course of study prescribed by the Bishops.

With these preliminary observations, to which we invite the particular attention of our Bishops, with the design of invoking their special attention to the records of the several Annual Conferences over which they may preside, hoping thereby to prevent the recurrence of the errors and defects to which we particularly allude, we proceed to submit the following criticisms on the Conference journals.

Baltimore Conference.—The journal of this Conference is pronounced above criticism. We take pleasure in reporting it as a faultless specimen of journalism, in the record of all the proceedings of an Annual Conference, and as meeting all the requirements imposed on Conference secretaries.

Virginia Conference.—The journal reflects much credit on the secretary. It is unexceptionable except in the following particulars:

The roll-call stands on the record, at the opening of the Conference sessions, before the minute in relation to the religious exercises.

The report of the ordinations by the Bishops, at each of the Conferences under review, is without any discrimination between local and traveling preachers.

The journal is without marginal references and notes. In many instances questions not recorded, and where recorded full answers not given.

There is a want of uniformity in the minutes in relation to the notice taken of the examinations on the course of study. Many of the reports are in the form of slips cut from the printed minutes and pasted in the appendix.

In addition to the foregoing we note the omission to record the fact that an applicant for elder's orders, on the part of a local deacon, was accompanied by the "note certifying his belief in the doctrine and discipline of our church."

The running headings, from page to page, and from day to day, are not kept up.

Western Virginia Conference.—The appendixes of the journal are largely made up of printed matter, clipped from newspapers, and pasted on the pages of the record-book. In many instances, and for the most part where the appendixes are written, the same, instead of being neatly recorded in the pages of the journal, have been pasted therein, giving these appendixes more the appearance of a rough scrap-book than of a well-kept journal.

Subjects in the form of notes, foot and marginal, which ought, in some instances, to have been inserted in the body of the proceedings, and in others to have been omitted altogether, are found recorded. Of the former is a note on page 137, and another on page 146, embodying communications from Bishop Kavanaugh, concerning the ordination of certain preachers. Of the latter is a note by the secretary, on page 153, explaining why he was called away from the Conference; and also a marginal note by the secretary, on page 194, with reference to the report of a committee in his own case, which is out of place and in bad taste. In the case of J. C. Tinsley, noticed on page 147, and in appendix, page 166, in which a trial was had, neither charges nor specifications are distinctly stated.

With the above exceptions the minutes are recorded with fullness and accuracy.

Holston Conference.—Journal for the most part correct. Twice during the Conference session of 1870 we find a member of the Conference in the chair without any note of his appointment by the Bishop or otherwise. (See pages 316, 319.) Each session during the quadrennial term closed without reading the minutes of the last meeting, as also of the evening session, 1873, page 108.

The record of 1873 is defaced by blurs and erasures. Aside from these minor defects the record is almost a perfect model of journalism.

North Carolina Conference.—For some reason the journal of this Conference has not been submitted to the committee for inspection. We take it for granted, however, that from miscarriage, or from oversight of the secretary, which he can explain, it has not come to hand.

South Carolina Conference.—This journal also has much in its praise. We note, however, the following inaccuracies. At the session of 1872 the character of several elders passed under question 18, instead of question 20. Under question 1 two persons were admitted on trial without any reference to recommendation or examination. Page 197, question 6 is quoted as reading: "Who are admitted from other Conferences?" which is neither the language nor the sense of question 6. Page 222, under question 17, the character of one elder is arrested, and the character of several others passed—business that should have come under question 20. Page 228, the character of several elders pass under question 18. On page 222 the character of Samuel Lander is passed, and he left effective. Page 225, under question 20, the character of Samuel Lauder is again passed (if this is the same person,) and he is made effective. Query: Can a Conference make a man *effective?* Page 232 we read: "The relation of S. A. Weber was changed and was made *effective.*" Did not the reconsideration of the vote by which he was made supernumerary or superannuated leave him *effective?*

North Georgia Conference.—Many excellencies in this journal, but still there are defects worthy of notice.

Session of 1870. Top of pages without date; pages 149, 155, examinations of elders without question being recorded; page 151, question 12 should be 20; page 156, John W. McGehee located without the question 16, and not stated whether elder or deacon; page 164, elders ordained without question 13; page 11, deacons ordained with same omission; page 166, minutes not read and approved; reports kept in printed slips, pasted in appendix.

Session of 1871. Top of pages without heading; page 180, questions 17 and 18 not recorded; page 186, R. J. Howell passed examination of character without question, and not stated whether an elder or deacon; same in regard to E. P. Burch; page 206, J. B. Payne superannuated without stating his previous relation, and without question 18.

Session of 1872. Page 224, elders examined without question 20, also examinations without stating official relation to the Conference; no record of last day's proceedings being read and approved.

Session of 1873. Page 244, preachers admitted without question 1 being asked; all done under question 2.

South Georgia Conference.—The journal of this Conference is well and neatly kept. At the session of 1870, page 83, the examination of character is taken up without the record of the question. This omission frequently occurs. Page 85, Daniel Popo was "admitted," but the record does not say *how* or to *what;* page 91, minutes not read and approved; page 104, the minutes do not show who are the superannuated; page 129, report of committee on missions cut out of a printed paper and pasted on the journal; page 153, W. H. Rogers admitted on trial without the question. With these minor exceptions the journal is worthy of high commendation. It is proper to add that there is no roll of members recorded at any session of the quadrennial term. We notice also the absence of a running heading.

Florida Conference.—The journal of this Conference, containing the records for 1871-72, was lost by accident. The journal for 1873-74 is, in the main, correct and neatly kept. There is the absence of a running heading. Both sessions omit the statement that the Bishop took the chair, or occupied the chair. On page 3, in proceedings of the session for 1873, there is the mention of certain resolutions being made the order of the day for a subsequent day, without any allusion to the mover, or to the fact that the resolutions had been offered. On page 4, and elsewhere, reports of committees presented and adopted without being signed by the chairman or any one else. At the session of January, 1874, page 16, the roll of members called, and twenty-one answered, so says the record, but no names are given. So of the lay delegates. At the session of 1873 no mention of the minutes being read and approved. At the session of 1874 the record says: "Minutes of previous day read and *confirmed.*" The journal of 1873 not signed by the presiding Bishop.

Alabama Conference.—Journal in the main is well kept, though frequently marred by unsightly erasures and interlineations. A prefatory note to the session of 1870 calls it the *first* session of the present Alabama Conference, and yet calls it the thirty-eighth session, because that would have been the number had the old Alabama Conference continued to exist. Page 11, "T. O. Summers in the chair," but the record does not show whether by appointment or election. Question 3 not recorded, yet it appears that "R. F. Nolan and A. G. Gillespie were discontinued at their own request." Page 24, minutes not read. Question 20 omitted, but answer given in the statistical report in appendix.

To the minutes of the second session of 1871 there are no marginal notations. Questions 3, 11 and 19 do not appear to have been asked, but on page 87 it is stated that the committee on missions made their report, which is duly recorded.

At the third or fortieth session, page 135, "Rev. J. Hamilton in the chair," but does not state whether by appointment or election. Minutes of the last day's session not read and approved.

At the fourth or forty-first session, page 207, no mention of presiding officer. Page 210, question 29 not recorded. Page 213, question 31 asked, and not answered till after adjournment.

North Alabama Conference.—Session of 1870. No roll of clerical or lay members. Examinations of character without suspending rule requiring closed doors. Page 18 we read, "Examination of character of elders resumed," without any record of the subject being called up before. Page 20, minutes of last session not read and approved.

Session of 1871. No roll of members. Page 42, election to orders before passage of character. Third day, minutes not read and approved. Page 45, examination of character without suspending the rules. Page 47, committee in the case of P. G. Jamison reported trial necessary, without any record of charge and specifications. Page 50, committee in the same case report: "We, the committee, etc., find him guilty, etc., and therefore expel him from the church." Page 51, report adopted without reference to its being recorded. Minutes of last day's session not read and approved.

Session of 1872. Substitute offered; lost, but not recorded. Page 77, minutes not approved. Same omission repeated. Statistical report badly recorded, blotted and marred by erasures.

Session of 1873. No roll of members. No suspension of the rule in the examination of character. Page 89, we note imperfect record as follows: "Rev. Mark S. Andrews, D. D., of the Alabama Confsrence"——. Page 96, election of delegates to the General Conference hard to understand. Page 98, we have a record, very much out of place, of missionary anniversary; also of meetings on Sabbath, with comments on sermons, speeches, etc., such as "Bishop Marvin preached a most powerful and edifying and able sermon." Pages 104, 109, 111, reports adopted, but no note of record. Questions not all asked at either of the sessions. In many respects the journal, as a whole, is deserving of a highly creditable measure of commendation.

Louisiana Conference.—The heading of the minutes of the twenty-fifth session gives the correct date, January 4, 1871. The record of the opening of the Conference states: "Confersnce assembled, January 4, 1870. (See page 146.)

The minutes of the second day of the same session do not show who presided at the opening of the Conference, but after the record of considerable business it is stated: "Bishop Marvin took the chair." (See pages 148 and 149.) Bishop Doggett presided the first day. A similar omission occurs on page 203, second day of twenty-sixth session.

Supernumerary and superannuated relations, granted by the Conference, are recorded under question 20. (Page 148.)

On page 166, at "question tenth, resumed," the word deacons should be substituted for *elders.*

Questions 19 and 20 should be 27 and 28, on page 209. On page 218 we find the following: "Question 20—What has been collected on the foregoing accounts? (widows, orphans, superannuates and Bishops,) and how has it been applied?" This question embodies the substance of question 28, with some enlargements and additions.

Question 5 is omitted throughout the minutes of the whole quadrennial term. Questions 16, 29 and 30 are omitted in the minutes of the sessions held in 1871 and 1872. Questions 21, 22, 23, 24, 25 and 26 are omitted at the sessions of 1872 and 1873. Questions 9, 11, 12, 13, 15, 17 and 18 are omitted at session of 1871. Beginning on page 178, and extending to page 179, we find this entry, viz.: "Questions 21, 22 23 24 25 and 26 were taken up, when the statistics were read by the secretary. These questions, however, are nowhere stated in the minutes of this session.

On page 169 the adoption of a report on the "religious interests of the colored people" is noted, but no part of the report recorded. A similar omission occurs on page 203—"response to proffer of hospitality by Vicksburg." Throughout the minutes only the resolutions accompanying reports are entered upon the journal, except the reports of committees on memoirs, which are recorded in full.

In the minutes of the twenty-fifth session no distinction is made in the record of ordinations between traveling and local preachers. (See page 172.)

The minutes of several days' proceedings do not show that the minutes of the preceding meetings were read and approved. (See minutes of evening session, fifth day Monday, January 4, 1871, page 176; also fifth day, Monday, January 8, 1872, page 211, and afternoon of same day, page 220; also afternoon of Monday, January 13, 1873, page 252.)

The statistics spread on the journal in tubular form precede all other records of the sessions of the Conference held January, 1872, 1873 and 1874; and the questions to which the statistical tables answer are stated at only one place in the journal—page 303, in the proceedings of the fifth day of the session held January, 1874—and neither here nor at any other place in the minutes of the Conference is any reference made to the pages of the journal on which the answers of these questions may be found.

On page 303—the only place where these questions are recorded—some aggregates are stated under these questions, and the Sunday school aggregates thus stated do not correspond to the aggregates found in the statistical tables.

The statistical tables of the session held January, 1871, covering twelve pages, are inserted between parts of the minutes of the second day's proceedings of this session, though that day's minutes show the transaction of no business pertaining to these statistics.

Twenty pages intervene between parts of the minutes of the second day of session held January, 1873; and two pages of the minutes of this day are found on the leaf of this journal next after the page containing the signatures of the president and the secretary of the Conference, at the close of the records of the session; the pages of this leaf, however, are marked in consecutive order with the page on which the minutes of the second day begin, so that pages 241 and 242 stood between pages 262 and 263 of the journal, and page 243 faces 240.

On page 240 we find the following: "On motion of S. S. Scott Conference reconsidered the vote by which J. Gorton Miller was located." No further record of the case.

On pages 242 and 243, in stating the recognition of the orders of two ministers coming from another denomination, no mention is made of the recommendation of either by a Quarterly Conference.

Notwithstanding the exceptions taken to this journal, there is much in the style and form of its minutes worthy of commendation. Each page has a heading, showing the day of the session, of the week and of the month, as well as the year in which the proceedings there recorded were had. Full and neat statistical tables are found in the journal, answering to each year of the quadrennial term.

There is a marked improvement in the style of the minutes of the last two sessions of the Conference. Marginal notes indicate the subjects found on each page of the minutes of the sessions. The minutes of the last session show a decided improvement over the minutes of any previous [illegible] of the whole term.

Mississippi Conference.—The following omissions, etc., attract attention: December 16, 1870, page [illegible] under the first question, Who admitted on trial? the *names* of those admitted are recorded, but it is not stated that they were severally recommended or that any vote of Conference was taken upon their admission. A similar record for 1871, December 13, page 2. Same also December 12, 1872, page 28. Same December 12, 1873, page 67. Question 2, on page 28, December 12, 1872, it is stated that James J. Smylie was passed and elected to deacon's orders. It is not recorded that he was examined on the course of study of second year. Under the fourth question it is not stated that those admitted into full connection were examined either upon the course of study or by the Bishop before the Conference. (See page 20, December 12, 1872; also page 31, December 13, 1871, page 318, December 13, 1870.) Under eighth question, H. P. Brown admitted and elected to deacon's orders, page 29, December 12, 1872.

Under question 20, local preachers elected to deacon's orders; not stated that their recommendations were presented. Similar omission under question 14, in the election of local preachers to elder's orders. Page 30, December 13, 1872, it is stated that "Oliver H. P. Davis, an elder from the Congregational Methodist Church, was recognized as a member of the Conference, in the same standing."

Page 18, December 19, 1871, "J. Heard in the chair," but not stated how he came there by request of the president. No reports recorded except statistics. Nothing but mere abstracts appear. Minutes of last two sessions not read and approved. With these exceptions the journal is correct.

North Mississippi Conference.—The journal is admirably well kept, and deserves high commendation. We note, however, a few defects. At the session of 1870, in answer to question 7, we read: "Thomas P. Ramsey having stood an approved examination on the course of study, and Pinkney A. Johnson *not* having passed the examination, their characters passed." At the session of 1871 we note an omission (page 70) to record the reading and approval of the previous session. Like omissions on pages 73 and 75; on page 72 occurs minute of the trial and expulsion of R. A. Roach from the church, but no record of charges and specifications; on page 100, session of 1873, an omission to note the reading of the minutes.

Memphis Conference.—Journal remarkably well kept in all particulars, and yet a few defects attract attention. There are no dates at the top of the page. On page 207 the asterisks do not satisfactorily denote the absent members; on page 317 the word *Mississippi* is left out of the name of the North Mississippi Conference. Same page the journal says "question 8 was resumed," when this is the first time that question is called and recorded at that session of the Conference; on page 371 the journal shows that a member was appointed by the Bishop and also elected by the Conference took the chair and presided over the Conference.

Tennessee Conference.—The journal of 1870 and 1871 was destroyed by the fire that consumed the Publishing House at Nashville. The record of the sessions for 1872 and 1873 meets all the requirements of correct, thorough and complete journalism.

Kentucky Conference.—The journal, in the main, is accurately and neatly kept, and is worthy of almost unqualified praise. The following errors and omission require notice. The journal is without a running heading. At the session held in Paris, September 9, 18—, the Bishop's signature is placed before the record of the appointments of the preachers.

Louisville Conference.—The record of the session of 1870 is full and correctly journalized. We note only two omissions of important Conference proceedings. On page 95 it is stated that "nominations of officers of Sunday school society were presented, as follows," but there is no record of the names nor the action of the Conference. Nor is there any record of the appointment of the "joint board of finance." There are some verbal inaccuracies, as, for instance, "admitted" instead of "elected" in question 12, page 65; and a number of minute questions are answered without recording the question, as to the statistical report and the list of appointments. Bating inaccuracies like these, the journal for the session of 1870 is worthy of commendation.

The journal for the sessions of 1872, 1873 are more defective. The report of the Board of Missions for 1871 is not recorded, and there is confusion in the record concerning the report of the committee on memoirs, pages 144 and 160. Frequent omission to state who was in the chair, pages 188, 205, 251 and 253.

Resolutions introduced and motions made, but no record of the action of the Conference in relation thereto, pages 193, 255, 258, 260, 270, 271, 272, etc. No running heading kept up from page to page. There is need of more care in recording the regular questions in the order of business. The distinction between 12 and 13 is not properly observed. With the exception of such defects as these the journal of the Louisville Conference is kept with great neatness and accuracy. The records are made, in the main, without erasures, interlineations or important omissions. The penmanship is excellent, and the general appearance of the journal in every way commendable.

St. Louis Conference.—With very many excellencies deserving praise in the journal of this Conference, we have occasion to call attention to the following omissions and errors: Page 46, October 19, 1872, J. C. Duncan and C. E. Duncan (?) are called and passed and admitted; not stated that they were examined by the Bishop before the Conference, or by the com-

mittee on the course of study presented by the Bishop; minutes not read and approved, October 19 and 20, 1872; no statistics of 1873 recorded; journal of 1873 not signed by the presiding Bishop. The journal is wanting in marginal references.

West St. Louis Conference.—The journal of this Conference has much to commend and but little to criticise. There are, nevertheless, inaccuracies that cannot be permitted to pass without notice. Page 61, P. W. Dunean is located on motion of a brother, but the cause of location not stated; page 73, committee on finance presented report, which was adopted, but not recorded. At the opening of the session in 1870 it is stated that Bishop D. S. Doggett was present and presided, but no mention is made of any one being in the chair from that day onward to the close of the session. The journal is signed by the presiding Bishop.

Missouri Conference.—The journal of this Conference is neatly kept, and manifestly by a good secretary; and yet the committee feel called on to report some errors and omissions.

Session of 1870. Page 186, under question 2, "Who remain on trial?" characters were passed without any statement of examination. Page 187, question 6 ought to be 7, "Who are deacons of one year?" Seven preachers' characters are passed without any statement that they had been previously examined. Page 188, question 8, "Who are elected deacons?" no record of their being examined. Page 192 constitution of a missionary society read, with reference to appendix, but not recorded. The questions in relation to statistics not asked. Statistics not recorded; or, if so, in no record before the committee.

Session of 1871. Question 2, pages 222 and 223, "Who remain on trial?" no statement of examinations; and this omission often occurs in the records of this Conference. No statistics of the number of baptisms, Sunday schools, local preachers or of members in any record submitted to your committee.

Session of 1872. Statistics omitted as before.

Session of 1873. The only reports recorded for this session are on education, Conference collection and Bishops' fund.

There is the omission, in all the sessions, of the questions in relation to statistics. It is verbally stated to the committee that there is a separate statistical record kept by the Missouri Conference.

Western Conference.—The pages of the journal, for the sessions of 1870, 1871 and 1872, are omitted; 1870, no marginal index; 1871, index imperfect.

Session of 1871. Question 2, a name is mentioned as having passed to the second year, but it is not stated that he had passed his examination. Same omissions under questions 7 and 12.

Session of 1872. Second day, minutes of previous day not read and approved. Under question 1 several preachers received on trial without any statement of recommendation by Quarterly Conferences or examination by committee. Third day, minutes not read and approved.

Session of 1873. No answers found to questions 9 and 13; though, in answer to 12, it is stated that one preacher had been elected to elder's orders; and, in answer to question 8, that several had been elected to deacon's orders.

With the above exceptions the journal has the qualities of a correct record of Conference proceedings.

Indian Mission Conference.—Session of 1870. Page 259, the *given* names of persons appointed on committee not stated. Page 260, no statement of who occupied the chair at the opening of the morning session. Page 271, like omission. Page 278, comments on what had been done outside the Conference recorded.

Session of 1871. Third day, page 291, minutes not read and approved. Page 294, record of what occurred on Sunday after the Conference adjourned. Page 300, question 20 improperly recorded. Pages 314 and 315, minutes read: "Conference adjourned on Saturday;" after which the following record appears: "Sunday morning, October 6, the following brethren were ordained deacons and elders" (giving the names,) "and then the appointments were read out, and the Conference adjourned."

Arkansas Conference.—We find a number of defects and errors in the journal. In the record for 1870 no marginal notes and no statistical report. Several of the questions do not appear to have been asked. The minutes of the fourth, fifth and sixth days not read and approved. So of one day's proceedings at the session of 1872. The record of 1873 is found unexceptionable, and deserving of high commendation.

White River Conference.—The journal is praiseworthy in many respects, but is, nevertheless, marked by inaccuracies.

At the session in 1870 W. R. Young was elected to elder's orders under question 4, without explanation. A few notable inaccuracies in orthography, and a little bad grammar attract notice. Questions 12 and 13 are omitted at the session of 1872. On page 51 the record says, "The following persons were added" to a certain committee, but the names are not given. Page 53, question 4 is unnumbered 3. Question asked, but no answer recorded. No marginal notes in the record of 1871. In recording the appointments for 1872 the preacher's name is put first, and then the circuit or station.

The record for the Conference session of 1873 appears faultless. Altogether it is a respectable specimen of journalism.

Little Rock Conference.—Journal defective in several particulars. Session of 1870. Page 137, minutes of last day's proceedings not read and approved, and so of the last day for four consecutive sessions.

Session of 1871. Names of lay delegates not entered at the opening of the session. Page 147, question 2 not recorded; so of question 7. Page 157, preachers are located and superannuated without any question or *motion*, so far as the record shows. Page 261, question 1 "laid over;" "C. G. Gadden and Z. T. McCann laid over," and afterward admitted under question 2.

Session of 1872. Page 305: "Who are admitted on trial?" Answer. "James L. Nabors *not* admitted."

The secretary enters the names of those ordained on *Sunday*, as though the Conference were in session on that day.

With these and a few other like imperfections the journal contains a correct record of the Conference business.

Trinity Conference.—This journal, while it shows great freedom from blots and great neatness in execution, is, nevertheless, so wanting in accuracy, in perspicuity, in fullness and detail of Conference business as to render it exceedingly defective in all the purposes of a Conference journal. The effort to abridge often leaves the facts to be reached by nothing short of guessing. Important documents are usually referred to appendixes, which are not to be found. Disciplinary questions are often omitted altogether, and questions are frequently asked but not answered (page 127.)

A session begins in the afternoon and ends in the forenoon of the same day (pages 122 and 123.)

Candidates are reported and advanced; but by what authority, whether Quarterly Conferences, presiding elders and committees had done their duties in the premises, does not appear (page 133.)

The *name* of a Bishop is given, but what part he took in the Conference, or whether he was present, is not stated (page 134.)

The journal was not read and approved (pages 143 and 156.)

The secretary only designated important reports as Nos. "3," "8," "6" and "7," and not even the page given to the wanting appendix where Nos. "3," "8," "6" or "7" are said to be found.

Finally, the journal is so wanting in proper captions that, should the *record Trinity* be lost from the back of the book, the Conference would be in danger of losing not only much or all of its records, but its very *name* also.

East Texas Conference.—There is no roll of members for the session of 1870, and no marginal notes or references. Verbal inaccuracies and false orthography occur. Page 21, Samuel Morris is said to have transferred from Arkansas Conference; whereas on page 1 he is reported to have transferred from Little Rock Conference. Session of 1871. Page 12, question 27 not in the exact language of the Discipline, and question 28 omitted as a distinct question. Session of 1872. Page 9 (secretary's number,) there is a reference to a book of reports, but no such book accompanies the journal. Similar references on page 12. No records of reports of committees at this session, except now and then of a special committee. The minutes appear to be signed for the presiding Bishop by the secretary, but no note made of it. Session of 1873. Journal not paged. Reference to a report, but no record of it to be found.

In other respects the journal is correct.

Texas Conference.—At the thirty-first session, held at Chappell Hill, December 14, 1870, the journal contains no record of the names of deacons ordained by the presiding Bishop, though elections are noted.

Questions 3, 6, 9 and 11, and from 12 to 20, as also from 20 to 30, not asked, as appears from the journal, and much business transacted, covered by regular questions, which are not recorded, though answered.

Thirty-second session, 1871. Questions 3, 6, 9, 11, 13, from 14 to 20, and from 20 to 31, not recorded, though the general run of business, covered by these omitted questions, was transacted. Several locations granted, not recorded under the proper question. Appointment of preachers under question 30, instead of 31.

Thirty-third session, 1872. But *nine* questions of all the thirty-one are recorded, though the business under the omitted questions was transacted. The minutes of the third day's proceedings not read and approved.

Thirty-fourth session, 1873. Many questions not recorded. Proceedings of the fifth and sixth days not read and approved. No report of ordinations by the presiding Bishop.

With the exceptions noted the journal of this Conference is scarcely surpassed by any in the clearness, fullness and completeness of its records. Great care has evidently been bestowed upon it, and it would be unjust not to mention its very many excellencies. The plan of keeping the statistics is especially worthy of notice and of high commendation.

Northwest Texas Conference.—Journal exceedingly defective. We give but a specimen of its errors, omissions, etc.:

Session of 1870. Page 102: "The roll was called and several members, not present yesterday, responded to their names and took their seats." Names not recorded. Page 103, and elsewhere, undergraduates advanced without mention of previous examination on studies. Same page, local preachers elected to elder's orders without any record of recommendation or note of their belief in our doctrines and discipline. Questions omitted, but answers given substantially (page 204.) This error frequently occurs. November 19, statistical report recorded in advance of its presentation to Conference—no report of action on it. Page 111, a motion to locate S. S. Yarborough put and lost, but no cause assigned for locating him. Page 117, minutes not read and approved. Page 123, report on education not signed by chairman.

Session of 1871. Page 144, same omission as at former sessions in relation to the election of local deacons and elders to orders—no recommendation. Page 145, same omissions in relation to preachers received on *trial*. Page 145, and elsewhere, no space left in the journal from day to day. Page 146, "Conference adjourned to meet at half-past three P. M." No

(Continued on first page.)

Seashore Camp Ground.

The next camp meeting on the Seashore camp ground, two miles west of Biloxi, Mississippi, will commence on Friday, the twenty-fourth of July.

The trustees call attention to the following rules:

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

All tents erected are required to be of value not less than $40, and shall be completed at least one week before the commencement of the camp meeting.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent, with reference to the preservation of the shade-trees.

Pleasantly situated lots are furnished free to persons desiring to erect permanent tents thereon.

A limited number of small tents unfurnished, and cots, with sheet and pillow, will be for rent at reasonable prices; and public boarding and lodging, to a limited extent, will be provided at a reasonable charge.

All persons attending the camp meeting are advised to arrange for their comfort by the erection of their own private tent, or making other suitable arrangements beforehand, and to this end are requested to correspond with the trustees: Dr J. J. Lyons, J. H. Keller, B. O L. Rayne, New Orleans, Louisiana; William Otis, John Ellsworth, Mobile, Alabama; H. C. Vaughn, Moss Point, Mississippi; G. W. W. Goodwyn, treasurer, Philip Hallaran, secretary, W. H. Foster, president, New Orleans, Louisiana.

NEW ORLEANS, May 5, 1874.

DAILY ADVOCATE.—The *Daily Advocate*, containing the proceedings of the General Conference, can be obtained at 110 and 112 Camp street, at five cents per copy.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending May 23, 1874.

A—J. Aiken, E. Alden, American News Company two letters, D. Ayers, American Sunday School Union.

B—H. Browning $2.50, E. Bayliss, T. W Brown, J. H. Boss & Co., C. Brett 50 cents, Baird & Martin, E. F. Baber $2, J. E. Bradley, S. Bryson.

C—R. Carter & Bros., P. M. Calhoun, Mrs. Julia T. Chrisman, A. W. Campbell, R. H. Crawford, T. R. Curtis, J. B. Cockern, M. M. C. Carmichael $4.

D—H. D. Dashiell, R. A. Davis, J. E. C. Doremus, J. P. Duncer, C. B. DuBose.

E—C. F. Evans, Mrs. M. K. Evans.

F—P. L. Ferguson, A. J. Foster, George W. Fairman, E. N. Freshman.

G—L. O. Gayden, Gibbons & Price $67.17, J. H. Gray, R. M. Glass, J. P. Goss, Graves & Swift $15.

H—William Hicks 95 cents, Charles Hutchings $21.70, W. E. Halloonan $2, W. H. Holton, W. H. Hines, T. E. Hehn, M. A. Hotchinson.

J—A. M. Jones $1.92, J. W. Jones $2, R. Johnson, Mrs. J. K. Jayne.

K—L. H. Kittle, W. P. Kimball, Mrs. H. D. Knox $2.

L—J. A. Lee two letters $9.43, D. C. Langford $4.40, R. C. Loeschagk, Lindenmeyer & Bros. two letters, R. B. Long $100.

M—R. Meyer, J. C. Murphy, F. H. Moss, A. C. McMeans, J. M. McKee, A. T. Martin $7, J. W. Medlock, Meyer & Bros., S. W. Moore.

N—A. B. Nicholson, A. Nevens $4.35, H. H. Norsworthy, J. Nicholson two letters.

O—C. H. Otkin $4.50.

P—L. F. Palmer, Procter & Gamble $18, Porter & Coates, W. T. Pattie, Pope Bros. & Cugeman, C. A. Powell, S. M. Pettengill & Co., Powers Paper Company, J. A. Parker.

R—Thomas Richardson, D. M. Rush, A. H. Redford agent two letters, James Reese 75 cents, R. S. Ricketts, G. P. Bowell & Co. two letters, W. A. Rice, E. C. Ragsdale, T. Richardson.

S—F. M. Stovall, T. M. Smith two letters, H. Senior, Sheldon & Co., F. C. Shuman & Co. 85 cents, W. D. Stayton $1.

T—R. A. Thoms, M. D. Thomasson, T. C. Taylor, T. M. Terry $5.85, E. J. Taylor $2, F. M. Taylor $10.05, J. L. Terrell 50 cents, W. V. Taylor Jr. $5.50, W. H. Tutt, J. W. Tims $2.

U—Unknown, P. O. order for $2.95.

V—S. C. Vaughn, F. J. Van Bibber $2.

W—J. M. Weems two letters $6.75, W. H. Weatherby $2.60, R. F. White, C. E. Walker, John Wilkinson $10, E. H. Walters $15, Wimberly & Rea.

THE GREAT JACKSON ROUTE.—The traveling public are much indebted to the indomitable energy and skill of the general manager, Colonel Frost, for so fully restoring this route to its original condition of security and good order. The trains leave daily, and travelers may be sure that the improvements of the facilities and provision for the comfort of passengers has kept pace with the most advanced enterprise of the country. Major S. E. Carey, general ticket agent, will be found to be a most courteous and obliging officer, a cultivated gentleman, and fully acquainted with the duties of his position.

COTTON GINS.—It is time for planters to begin to forecast plans and preparations for harvesting the crop now growing, and it is not too soon for those who wish to provide themselves with cotton gins to begin to correspond with agents and machinists for the purpose of obtaining information on the subject. In this view of the matter we direct the attention of cotton planters to the advertisement of the Eagle cotton gin elsewhere.

AUGUSTE MARX, No. 383 Dryades street, advertises fancy and staple dry goods at auction prices. He keeps well supplied with a varied assortment, purchased in the Northern auction marts, and proposes to sell on reasonable terms.

A NEW soda, mead and pastry establishment has been opened at No. 72 Camp street, which will be found to be a great convenience for the frequenters of that thoroughfare. Call and refresh yourselves.

MESSRS. LEVY BROS., 580 Magazine street, advertise dry goods of every description at reduced prices. Barèges at twelve and a half cents a yard; formerly sold at twenty-five cents, etc.

SUMMER TRAVEL AND ROUTES.—As the time approaches for the usual summer begira, the question of routes becomes one of interest to travelers, and we take pleasure in directing the attention of our readers who, for purposes of business or pleasure, expect to visit the Eastern cities, to the great Louisville route, by way of the Pan-Handle and Pennsylvania Central railways, which, in meet the advanced requirements of travelers, have made their arrangements for comfort so complete that the jaunt is now one of great pleasure. The facilities presented cannot be surpassed. The roadway and the rolling stock are the most perfect in America, and, as a consequence, the comfort of the traveler is assured and safety guaranteed—the route being double tracked and stone-ballasted. The scenery along this route is grand—elegant agricultural panoramas, beautiful rivers and cascades, picturesque valleys, splendid mountains, large cities, flourishing villages, all pass before the view in rapid succession. It would be difficult to select a highway of travel with all the essentials that this route presents; in fact, it is a magnificent system of railroads from New Orleans to New York.

PHŒNIX.—In virgin-like freshness ariseth from its ashes the seed store, formerly located at No. 98 Gravier street, to the building, No. 91, to which the proprietor has temporarily removed. The community cannot afford to have a man so useful to the country as Mr. E. F. Virgin put down, even by fire; but Mr. Virgin has the enterprise in himself and the confidence of his fellow-citizens to help him, and we shall still know where to get good seeds. See his advertisement, and go to 91 Gravier street until further notice.

THE Crescent confectionery and restaurant, No. 500 Magazine street; under the management of Victor Bera, is prepared to supply weddings and soirees at short notice, and keeps all kinds of confections, ice creams, etc. See advertisement in another column.

WHENEVER you want to enjoy soup put into a plate of it a tablespoonful of Halford Leicestershire Table Sauce. You will not again taste soup unless you have the Sauce, if you can possibly get it. The same thing holds good (try it once and be satisfied) of fish of all descriptions, and of meats. my28 4t

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & Co., New York. je12 1y

BUSINESS NOTICES.

THE PRACTICE of packing goods "short weight" is not confined to canned fruits, oysters, etc. Nineteen twentieths of the soap now sold is from two to four ounces per bar or five to eight pounds per box "short," which loss the *consumer* bears. Procter & Gamble's Extra Olive Soap is full weight, and a superior article. my28 1t

THOUSANDS attest its virtues, and from all quarters of the globe come testimonials of wonderful cures performed by Simmons' Liver Regulator. my28 1t

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $10, $20, $25, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have also Blackmar's large stock of Sheet Music. Band instruments and strings in great variety. Band instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

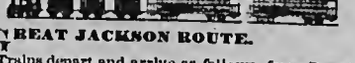
RUPTURE AND PILES CURED without the *knife*. Diseases of the Rectum (lower intestine) and Anus a SPECIALTY.

R. NEESON, M. D.,
Office, 182 St. Charles street,
Opposite Exposition Building, New Orleans.
Consultations from 12 M. to 3 P. M.
☞ The best of references given. np23 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

THE fact that five million pairs of SILVER TIPPED Shoes are made a year shows how those who use them feel about it. They know that they last three times as long. my7 4t

NEW ADVERTISEMENTS.



GREAT JACKSON ROUTE.

Trains depart and arrive as follows, from Depot head of Elysian Fields street:

DEPART.

Mail..... 4.00 P. M.

ARRIVE.

Mail..... 1.00 P. M.

PULLMAN PALACE SLEEPING CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. my24 6m

SEEDS.....SEEDS.

VIRGIN'S SEED STORE.

The undersigned has temporarily removed his SEED STORE to

No. 91 Gravier St., cor. of Magazine,

and is now prepared to fill all orders in his line with goods of a fresh and reliable quality. All parties in need of Garden or Field Seeds may rely on having their orders promptly filled.

E. F. VIRGIN,
my28 1m 94 Gravier St., cor. of Magazine.

SODA, MEAD AND

PASTRY ESTABLISHMENT,

72.....CAMP STREET.....72

☞ Call and refresh yourselves. my28 1m

WANTED.....WANTED.

A GOOD SECOND-HAND BELL,

which can be heard three or four miles. Give size, weight, kind of metal and price. Address
JAMES E. BRADLEY,
Pleasant Hill, La., or
ROBT. J. HARP,
my28 4t New Orleans, La.

AUGUSTE MARX,

FANCY AND STAPLE DRY GOODS,

at auction prices. 383 DRYADES STREET, between Thalia and Erato. Always on hand a complete and varied assortment of choice Dry Goods, bought from Northern Auction Marts at lowest cash prices, and therefore sold on cheapest and most reasonable terms. Give me a call. my24 1m

AGENTS WANTED for new book

"Tell It All"

A Life's Experience in Mormonism. By Mrs. T. B. H. Stenhouse, of Salt Lake City. With an INTRODUCTION by **Harriet Beecher Stowe.** The genuine Autobiography of an educated lady, whose life has been spent in Polygamy. She tells the story of her life—of the mysteries, ceremonies, and doctrines of the Saints. IT INCLUDES THE real story of "ESTHER ANN—WIFE NO. 19," TOLD IN FULL BY HERSELF. Complete in detail, delicate in style, "stranger than fiction" more thrilling than romance." IT IS THE ONLY GENUINE BOOK upon the subject EVER WRITTEN BY A REAL MORMON WOMAN. Endorsed by Governors, Chief-Justices, Judges, Bishops, Clergy, and eminent women, as of *wonderful interest, truthful told, and good.* **CAUTION.** All other books professing to be written by Mormon women ARE IMPOSITIONS. *See that your book contains Mrs. Stowe's Introduction.* 100,000 will be sold. Outfit ready. Full particulars, testimony, terms, etc., sent free. EXCELSIOR PUBLISHING CO., St. Louis, Mo. oc2 1y

NEW ADVERTISEMENTS.

IMPROVED

EAGLE COTTON GINS.

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

40-Saw Gin.....	$200	65-Saw Gin.....	$325
45-Saw Gin.....	225	70-Saw Gin.....	350
50-Saw Gin.....	250	75-Saw Gin.....	375
55-Saw Gin.....	275	80-Saw Gin.....	400
60-Saw Gin.....	300		

All orders should be addressed to
W. L. CUSHING,
No. 61 St. Charles street,
Sole Agent for the Southern States.

Agents wanted. Also on sale a large stock of Brack's COTTON PRESSES, Steam Engines, Sugar Mills, Straub Corn Mills and Plantation Machinery of all kinds. my28 3m

SONGS OF GRACE & GLORY.—The best Sunday School Song-Book. *By* W. F. SHERWIN and S. J. VAIL. 160 pp. Splendid Hymns, Choice Music, Tinted Paper, Superior Binding. *Price in Boards, 35c.; $30 per 100. A Specimen Copy, in Paper Cover, mailed for* Twenty-five Cents. Six New Songs, *in pamphlet form, for* Sunday School Anniversaries, *from* "Songs of Grace and Glory." Price, $2 per 100. *Specimen Copy of the* Anniversary Songs, *and* 6 sample pages of the Book, mailed for 2 cent stamp. *Publishers,*
HORACE WATERS & SON,
481 Broadway, New York.
P. O. Box 3507. my24 3t

533.....533.....533.....533.....533

MAGAZINE STREET,

(Hasling's Row.)

MDME. E. MULLER,

(Formerly E. Crozat.)

Has just received a large assortment of HAIR in all shades. Also a fine selection of

FANCY GOODS,

EMBRACING

Puffs, Fan Chatelaines, Ear-Rings, Buckles and Jet Goods

OF EVERY DESCRIPTION;

COMBS, BRUSHES, PERFUMERY, Farina Cologne, Lubin's Extracts, Toilet Waters, Soaps and Powders,

Now Being Offered Below Cost.

Old Hair and Combings made over in all styles. ☞ Lessons given in Hair-Dressing. All country orders promptly attended to. my24 1m

CANTON MATTING.

JUST OPENED,

A FULL ASSORTMENT OF

REAL CANTON MATTINGS.

D. H. HOLMES,

No. 155 Canal and 15 Bourbon St.,

my24 1m NEW ORLEANS.

CANAL STREET, CITY PARK

AND

LAKE RAILROAD CO.,

26.....ST. CHARLES ST.....26

Officers.

J. S. SMITH, President.
T. H. HANDY, Vice President.

Directors.

WILLIAM HENRY, W. H. BELL,
J. S. SMITH, WILLIAM FAGAN,
Jos. RAMOND, T. H. HANDY.

R. M. HARRISON, Secretary.

Books of Subscription for the remaining Stock of the Company are now open at the office of the Company, at T. H. Handy's, 14 Royal street, and at J. S. Smith's, 73 Front street.

NEW ORLEANS, May 10, 1874. my24 2t

NOTICE.....NOTICE.

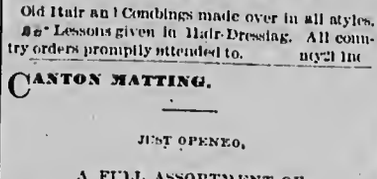
THE NEW ORLEANS

MEDICAL AND SURGICAL JOURNAL,

edited by Dr S. M. Bemiss, and published by James A. Gresham, 92 Camp street, New Orleans, for May, 1874, is ready for delivery.

This number completes the first year of the new issue of this OLD AND INFLUENTIAL JOURNAL. Those desirous of having their numbers bound can do so by leaving them as above.

The Publisher takes this occasion to thank the Profession, and also the Druggists of New Orleans, for their liberal support, and he would also respectfully solicit a continuance of their patronage for the forthcoming volume. my24 2t



COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS,

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY.

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

Price, $1. Sold at all well-assorted drug stores and by the proprietor, B. LAPLACE, Chemist, mh5 3m5p Nos. 23 and 25 Elysian Fields st.

LARGEST STOCK!

GREATEST VARIETY!

LOWEST PRICES!

Trunks, Valises and Leather Bags.

At SIMON & KOHN'S,
my7 9t No. 6 Magazine street.

JACOB FREIDHOF,

DEALER IN

FIRE-WOOD, PITTSBURG COAL AND CHARCOAL,

38 and 40 Burgundy St., New Orleans.

Wood Sawed to order. Country orders promptly attended to. my21 1m

EUG. SIMON,

SUCCESSOR TO A. CONSTANT,

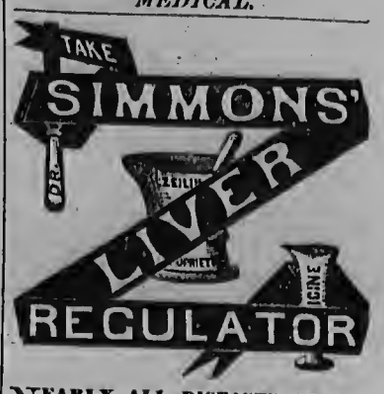
PHOTOGRAPHIC ARTIST,

21.....Hospital Street.....21

Near Old Levee St., New Orleans.

☞ Photographs, $1.50 per dozen. All styles of PAINTINGS executed to perfection at moderate prices. my21 1m

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever been discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **40 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faithless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

ae25 1y

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunderhumor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst Kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain in the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

DONALD KENNEDY.

aug1 1y Price, $1.60 per bottle. For sale by all druggists

DR. TUTT'S VEGETABLE LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box. Sold everywhere.

Laboratory—Nos. 18 and 20 Cortlandt street, New York. oc2 1y5p

The Christian Advocate.

THURSDAY, MAY 28, 1874.

SPRING WORSHIP.

As some fond mother loves to run
And in her darling's cradle prep,
And feast upon him in his sleep,
And finds her dotlng never done;

To watch his blossomhood expand,
Detect fresh beauties every day,
Nor lets an hour slip away
Without some favor from her hand—

So I, when Candlemas is o'er,
And leaden days of gloomy cheer,
Delight to watch the budding year,
To see it flourish more and more.

I think it then a natural sin—
When shooting germs begin to prick,
And rubies gem the budding quick—
A kind of crime to stay within.

Then daily I frequent the lane,
And where the crystal runlets rise,
And thank God for his balmy skies,
And feast upon the fair champaign;

Watch lovingly the growth of green,
From lattice work to copious shroud,
And every flight of feathery cloud,
And every aspect of the scene:

The fallows, mellowing richly dark;
The woodlands, purpling every hill;
The flylag hows, the hickering rill;
The heavens, inviting up the lark.

The woodland violet, white or blue,
The native topaz of the bank,
Assailed from heavens on either flank
By wild wood music, fluting through;

The snow drop with its airy bell,
The crocus with its golden cup,
The dainty cowslip starting up,
The daisy meek in many a dell.

The spiritual lilies of the vale,
The spotted foxglove, quaint of hue,
The classic hyacinth steeped in dew,
The pansy, lady of the dale.

For thy sworn lover, Spring, am I;
I watch thee with assiduous love,
Crowned from eternal fonnts above,
My heart is something like thy sky.

And in thine eyes I get a gleam—
A gleam of everlasting youth;
Ah, me, the imperishable truth,
The purity and deathless dream!

Chambers' Journal.

Report of the Committee on Church Trials.

Your committee on church trials respectfully report that we have had under consideration chapters 6, 7 and 8 of the Discipline, and the amendments proposed thereto, referred to us by the General Conference, and, after duly considering the same, your committee recommend the adoption of the following chapter in the place of chapters 6 and 7 in the Discipline:

CHAPTER VI.—ADMINISTRATION OF DISCIPLINE.

Sec. 1.—Of the Trial of a Bishop.

Art. 1. When a Bishop is under report of being guilty of immorality, one of the other Bishops, or the presiding elder of the district in which the offense is supposed to have been committed, shall appoint three traveling elders to investigate the matter and report the result. If a majority of them believe that there should be a trial, they shall draw up the charges and specifications in due form, and indorse thereon the name of the prosecutor, if there be one, and the names of the witnesses, as far as known. If no prosecutor appear, one of the investigating committee shall become prosecutor.

Art. 2. If a trial be adjudged necessary, the Bishop to whom the report is made shall summon together, at the most suitable place for the trial, of which he shall be the judge, fifteen traveling elders, not less than nine of whom shall constitute a committee for the trial of the case, over which one of the Bishops shall preside, assisted by as many others as may be in attendance.

Art. 3. If a majority of the committee believe from the evidence that the accused is guilty as charged, the committee shall depose him from his office and from the ministry, and shall suspend or expel him from the church.

Art. 4. If a Bishop offend by imprudent conduct, or by indulging in sinful tempers or words not expressly forbidden in the word of God, or by disseminating, publicly or privately, doctrines which are contrary to our Articles of Religion, or by creating dissensions in our church by any means, let one or more of the Bishops, or, in the absence of a Bishop, one or more traveling elders, communicate with him on the subject and remonstrate against his conduct. If he persist in his course, let him be proceeded against according to articles 1 and 2.

Art. 5. If a Bishop be convicted under article 4 he may be suspended or deposed from his office and from the ministry, and suspended or expelled from the church, according to the judgment of the committee.

Art. 6. Charges of maladministration against a Bishop shall be heard and passed upon by the General Conference, through its committee on episcopacy, whose judgment shall be final.

Art. 7. The credentials of a deposed Bishop shall be demanded by the presiding Bishop, who shall return them with the record to the secretary of the General Conference.

Art. 8. If a Bishop willfully cease from traveling without the consent of the General Conference, he shall not thereafter exercise the episcopal office in our church, and shall be proceeded against as in case of imprudent conduct.

Sec. 2.—Of the Trial of Preachers.

Art. 9. The law which governs the proceedings in the trial of a Bishop shall also be applicable in proceedings against any other preacher, except an unordained local preacher, but the presiding elder of the district within which the offense is supposed to have been committed, in whole or in part, shall perform the duties assigned to the Bishop, and the trial shall take place in that district; but, if committed without our bounds, the proceedings shall take place within the district where the accused resides or last resided.

The committee of investigation may consist of one or more persons, and the committee of trial of not less than seven persons, if that number can be obtained; otherwise a committee of three may try the case, who may be taken from any part of our Conference territory.

Art. 10. Ordained traveling preachers, including superannuates, shall be tried by ordained traveling preachers, and any other preacher may be tried by local preachers, or by laymen, if local preachers cannot be had, of which the presiding officer shall be the judge.

Art. 11. If a presiding elder be the accused party, or if he be incompetent to preside on account of his relation to either the prosecutor or the accused, or his connection with the matter to be investigated, a Bishop may appoint a traveling elder to take charge of the proceedings.

Art. 12. If a traveling preacher be reported to his Annual Conference as so unacceptable, inefficient, secular or involved in debt that he cannot be useful as a member of the Conference, the Conference shall investigate the case, and if it appear that the report is well founded, and that he will not voluntarily retire, the Conference shall locate him.—Charges and specifications shall not be required, and the judgment of the Conference shall be final.

He shall be at liberty to defend himself before the Conference in person or by his representative; and, if he be located in his absence, without having been previously notified of an intention thus to proceed against him, he may apply to the Conference, at its next session, to be heard in his defense, and the matter shall be reconsidered for that purpose.

Art. 13. A member of an Annual Conference in the traveling connection, who fails without reasonable excuse to attend to the work assigned him, shall be proceeded against as for imprudent conduct, and may be suspended until the ensuing Annual Conference. The Conference may locate him according to article 12.

Art. 14. If a local elder or deacon be reported to the Quarterly Conference as being so unacceptable or inefficient as to be no longer useful as a preacher, and the Quarterly Conference refuse to pass his character on that ground, the Quarterly Conference next succeeding shall investigate the case, and if it appear that the complaint is well founded, and he do not give the Conference satisfaction that he will amend or voluntarily retire, the Conference may depose him from the ministry. He shall have notice of the proceeding, and shall have the right to defend himself before the Conference in person or by his representative; and, if deposed, he shall have the right to appeal to the Annual Conference.

Art. 15. Charges of maladministration against a traveling preacher shall be tried by the Annual Conference.

Art. 16. Charges preferred against a Bishop, traveling or local preacher, under articles 1, 4, 9 or 13, shall have the effect to arrest his character, and he shall not thereafter exercise the functions of his office until he shall have been tried and acquitted.

Sec. 3.—Of the Trial of Members.

Art. 17. If a member of the church, whose trial has not heretofore been provided for, be under report of being guilty of immorality, the preacher in charge shall require the class-leader, or some other member of the church, to investigate the report, and, if it seems well founded, such members shall prepare charges and specifications against the accused person and report them to the preacher in charge. The proceedings shall be similar to those in the case of an accused Bishop. The pastor shall have charge of the proceedings, unless he be incompetent for the reasons set forth in article 11, in which case the presiding elder shall appoint a traveling preacher to attend to that special business. If convicted, he shall be suspended or expelled. The committee shall consist of not less than five persons, who may be taken from any part of the charge or from adjoining charges.

Art. 18. If a member offend in any of the ways specified in article 4, the pastor or leader, or both, shall reprove him and exhort him to a different course. If he persist, he shall be proceeded against according to article 17; and, if convicted, he may be suspended or expelled, or, if penitent, he may be borne with.

Art. 19. If a member voluntarily confess to the church or a committee that he has violated some law of the church, if penitent, he may be borne with without further proceeding, or he may be suspended or expelled according to the Discipline.

Art. 20. In case of any dispute between two or more members of our church concerning the payment of debt or otherwise, which cannot be settled by the parties concerned, the preacher in charge shall recommend to the contending parties a submission of the matter to arbitration. Each party shall choose an arbiter, and the two arbiters shall choose the third one, all of whom shall be members of our church.

Art. 21. If one of the parties be dissatisfied with the decision of the arbiters, he may apply to the ensuing Quarterly Conference for a second arbitration. If there be sufficient reason for it, the Quarterly Conference shall grant it. In which case each party shall choose two arbiters, and the four arbiters shall choose the fifth one—all shall be members of our church—and the judgment of the majority shall be final. Either party refusing to abide by such judgment shall be proceeded against according to articles 18 and 17.

Art. 22. If any member of our church refuse, in case of debt or other dispute, to submit the matter to arbitration, when recommended by the preacher in charge, or shall enter into a law-suit with another member before these measures are taken, he shall be proceeded against according to articles 18 and 17, unless the case be of such a nature as to require a process at law.

Art. 23. Articles 20, 21 and 22 shall be applicable to preachers.

Sec. 4.—Of the Mode of Trial.

Art. 24. The Bishop, presiding elder or preacher in charge, to whom charges shall be reported according to the Discipline, shall notify the prosecutor and the accused of the time and place of trial, and furnish the accused with a copy of the charges and specifications, allowing sufficient time for the parties to prepare for the trial.

He shall also see that the charges and specifications are drawn up in due form, and that all the requirements of the Discipline are fully complied with.

As far as he can, he shall aid in securing the attendance of witnesses, the taking of depositions and procuring documentary evidence.

He shall see that a record is kept of all the proceedings on the trial by a secretary of his appointment.

He shall decide all questions of law arising during the trial and have his decisions entered on the record, but the application of the law shall be with the committee.

Art. 25. The record shall be signed by the presiding officer and the secretary, and shall be reported to the president of the Conference to which an appeal may lie, and shall be filed and kept in its archives.

Art. 26. If the accused fail to appear, the trial may proceed as if he were present, or he postponed, according to the judgment of the committee.

Art. 27. The prosecutor and the accused may appear in person or by their representatives.

Art. 28. The prosecutor and the accused shall have the right of unlimited challenge for cause, to be decided by the presiding officer, and two peremptory challenges in a committee of more than five, and one in a committee of five or less. Other committee-men may be summoned if necessary to make up the required number.

Art. 29. If the charges and specifications are so defective that a trial cannot be had upon them, they may be amended or quashed. If quashed, new charges and specifications may be preferred and the trial proceed at once, unless the committee believe that time should be granted to take new testimony.

Art. 30. If no prosecutor appear, the presiding officer may appoint one, or the committee may examine the testimony and decide the case according thereto.

Art. 31. The prosecutor and the representative of an accused person must be members of our church, but no other qualification shall be required.

Sec. 5.—Of Appeals.

Art. 32. A Bishop shall have the right to appeal to the General Conference, a traveling preacher to the Annual Conference to which he belongs, an ordained local preacher to the Annual Conference within the bounds of which he resides or last resided, and other church members, including unordained local preachers, to the Quarterly Conference; provided that, if present, by himself or representative, he shall signify, at the time of his conviction, his intention to appeal, and shall within five days thereafter file a statement of the grounds of his appeal; but if not present he shall, so soon after he is informed of his conviction as he conveniently can, notify the prosecutor and the preacher who presided over the trial of his intention to appeal, and shall furnish each one of them a written statement of the grounds of his appeal.

Art. 33. The appeal shall be presented by the appellant or his representative, and, if it appear that he has complied with article 32, the appeal shall be allowed, otherwise it shall be dismissed. An appeal to the Quarterly Conference shall be tried by the Conference itself.

An appeal to an Annual or the General Conference shall be tried by a committee of its own appointment. Challenges shall be allowed according to article 28.

Art. 34. The committee shall be presided over by one of the Bishops, or by some one appointed by the president of the Conference.

Art. 35. The appeal shall be tried upon the record which may be referred, without reading, to the committee.

Art. 36. The committee may reverse the judgment and dismiss the case, or grant a new trial, to be conducted according to the Discipline, or affirm the judgment. Its finding shall be reported to the Conference and entered upon the journals without debate.

Art. 37. In case of an appeal to the Annual Conference, each party shall be entitled to have the decision of the president of the Conference on all questions of law, when presented in writing, and all such decisions shall be reported to the College of Bishops, according to the Discipline, chapter 3, section 2. If the College of Bishops believe that manifest injustice has been done the accused by wrong decisions on points of law, a new trial may be ordered, at the discretion of the Bishops.

The committee recommends the adoption of the following amendment to paragraph 1, section 1, chapter 8, page 142 of the Discipline. Insert after the word "otherwise:" "The preacher presiding at the trial shall demand them and." Also strike out the word "traveling" and the words "of which he was a member," so that the paragraph shall read:

"When any elder or deacon is deprived of his credentials of ordination by expulsion or otherwise, the preacher presiding at the trial shall demand them, and they shall be filed with the papers of the Annual Conference."

Respectfully submitted.

H. F. JOHNSON, Chair'n.

Laid on the table under the rule, Thursday, May 14, 1874.

Report No. 1 of the Committee on Finance.

Whereas, "The Lord ordained that they which preach the gospel should live of the gospel;" And whereas, The duty of providing for the support of the ministry properly devolves on the lay membership of the church, and it is their duty, as far as possible, to relieve the preachers of the gospel from the necessity of making public collections—a thing always disagreeable and embarrassing to those who have an eye single to the cause of souls and not of money, and sometimes impairing their influence for good by giving the wicked an opportunity of appealing to popular prejudice by insinuations and charges of sordid motives—your committee on finance, *composed entirely of lay members*, has had this subject under advisement, as a matter of great importance to the advancement of our holy religion.

At our first interviews as a committee we had among ourselves a great variety of opinions as to the best mode of making collections for the support of the ministry, growing chiefly out of personal experience and local usages. We had all, or nearly all of us, at some period of our lives been stewards, and each one of us was inclined to think the plan of collection to which we had been accustomed was the best. We listened to various plans, and the experience of those who had worked under them, and found that no plan could be presented to which no objection could be raised.

But we all agree that our present disciplinary plan is defective.

1. The Discipline does not declare with sufficient force of language the duty of every member to contribute to the support of the ministry.

2. It does not declare with sufficient force and energy of language the obligation resting on those who at the beginning of the Conference year agree to pay given amounts and then fail to keep their promises, leaving others to save the credit of the church by paying what they have promised and then failed to pay.

To remedy this, in as mild a form as possible, the committee *unanimously* recommend the adoption of the following clause to be added to the Discipline.

To chapter 9, at page 145, add:

"4. Each member of the church is expected to pay according to his or her several ability for the support of the ministry, and the stewards of each station or circuit shall determine whether payments are to be made weekly, monthly or quarterly during the year. They shall then ascertain how much each member is able and willing to pay in the installments fixed by the stewards; and, whatever amount each member agrees to pay, he or she shall be under solemn obligation to pay, and can only be released from this obligation by the order of the stewards, or by vote of the Church Conference for good cause shown."

MILTON BROWN,
Chairman Com. on Finance.

Laid on the table under the rule, Tuesday morning, May 12, 1874.

A GLACIER.—A glacier, to speak to popular apprehension, is a mass of snow accumulated in an Alpine valley, which, assuming as it proceeds the appearance of a stream of ice, slides, little by little, to a lower level, carrying with it dirt and *debris* and grazing and leaving scratches on the rocks during its passage downward. The remarkable thing about the moving mass is that although any particular part or fragment of it is hard and brittle, yet, under the pressure of its own weight, it is to a certain extent viscous or rather plastic, and, taken as a whole, behaves as if it were semi fluid, and glides and winds its way forward with less or more velocity, according to the degree of slope and other circumstances. In the mass there are generally deep cracks, called crevasses, sometimes dangerous to those who are unskilled in explorations; and the surface is, for the most part, so rough as to require from the traveler the steadying use of an alpenstock.—*Chambers' Journal.*

BEECHER ON PREACHING.—The ninth lecture of the course on preaching was given at New Haven by Henry Ward Beecher, the subject being the way to make men conscious of their sinfulness. Among other things Mr. Beecher said:

"An ignorant villager, who had painted a lion for a sign and thinks he has genius, will never be convinced that he has none by arguments, but if a fine painting of a lion be placed beside his bungling work he will at once say: 'I was an a-s.' So we may preach that men are without holiness, but if we do not show this by speaking of their specific sins they will not realize it. In preaching we must follow the scriptural rather than the theological method."

EXERCISE your wit as much as you can, my boy; but there are two kinds of roads that I advise you for the most part to eschew. One kind are the roads that lead to the edge of the great darkness which skirts our little patch of light on every side. The other are the roads that go in a circle, leading you round and round to the point from which you started. I do not say never travel on these; you cannot always help it. But for the most part exercise yourself on the roads which lead to some place.—*Mrs. Charles.*

WE MOUNT to heaven mostly on the ruins of our cherished schemes, finding our failures were successes.—*Alcott.*

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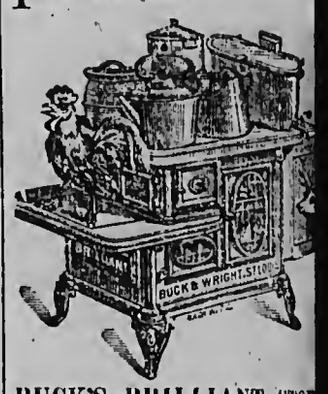

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TO THE SUFFERERS WITH RHEUMATISM.

ew of the numberless sufferers afflicted with nful malady, I feel induced to offer to the ity my "ANTI-RHEUMATIC MIXTURE," medicine proves to be the only successful in this line, for it always gives instant re- in most cases cures permanently. the last fifteen years I have cured thou- of people, in this State and city, of this disease, with this medicine; and, what as- arest, the patient recovered by the use of bottle of it. This preparation cures nothing rheumatism, and should the patient not re- by using the first bottle of it, that patient is ted with Rheumatism at all. This being time of making my discovery known to lic after fifteen years of most successful re- hope the sufferers will take advantage of remedy, and by doing so add their names ousands already cured by it. ld by W. J. JURGIELEWICZ, Apothecary ggist, corner Magazine and Thalia streets, leans, La. ap30 6m

NT FOR SALE.

ount of removal of the owner to a distant e fine, substantially-built, nimble-framed LOT C of the SEASHORE CAMP D is for sale. It has a Porch in front, is with shingles, and occupies the southeast front row, near the beach, and is perhaps t desirable position of the encampment. It

airs,	Two Looking-Glasses,
ables,	Two Water Buckets,
ash-Stands,	Two Candlesticks,
ash-Basins,	Two China Mugs,
room,	One Tin Dipper,

hich are to be included in the sale. For particulars or for Map of Camp Ground ROBT. J. HARP, 110 and 112 Camp St., New Orleans.

PATENTS For INVENTIONS, TRADE MARKS etc., etc., procured by JOHN A. WIEDERSHEIM & CO., 0 South Fourth street, below Chestnut, Philadelphia, Pa. formation without charge. send for Book of Instructions. se18 1y

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ld to procure Mrs. WINSLOW'S SOOTH- UP for all diseases incident to the period ng in children. It relieves the child from es Wind-Colic, regulates the bowels, and, relieves and health to the child, gives rest olber.

and call for Mrs. Winslow's Soothing or sale by all druggists. je26 1yefw

SCIENTIFIC HAIR-DRESSING.—Having bought out my interest in the Barber Shop Charles street, to my former partner, Mr illy, I beg to notify my patrons that I oved to the opposite side, and am now the rietor of two Barber Shops, known as the RLES, one up stairs and the other next tlemen's entrance on St. Charles street. ill pay my usual attention to all who will vor me with their patronage. BAPTISTE.

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General Commission Merchants,

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BROKER,

126.....Gravier Street.....126

NEW ORLEANS, LA.

The settlement of Back State and City Taxes a specialty. ap30 1m

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READY MADE DRESSES AND UNDER-CLOTHING,

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Dresses made to order at the shortest notice. ap30 1m

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OTTO ENGELHARDT,

226.....Poydras Street.....226

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LARGE SUPPLY OF THE BEST WOOD,

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Bet. Melpomene and Terpsichore, New Orleans.

Gentlemen's Boots and Shoes made to order. Also constantly on hand a variety of Ladies', Gentlemen's and Children's Boots and Shoes. All orders promptly attended to. ap21 2m

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Near Baronne, New Orleans,

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Every description of LUMBER always on hand. Sash, Blinds, etc.

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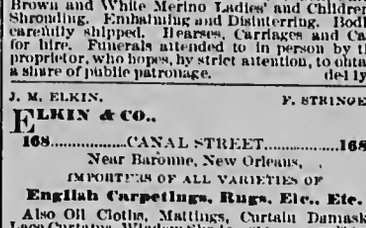

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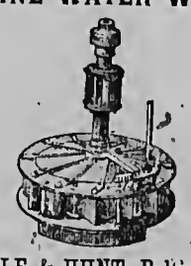

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Is the ONLY machine that sews backward and forward, or to right and left. Simplest. Cheapest. Best.

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Thirty years' patient perseverance and laborious researches among the archives of science for the known and unknown laws of Combustion and Heat, with an experience of more than a quarter of a century in the construction of Furnaces, Setting Boilers, Kettle Trabs, Bagasse Burners, Chimneys Brick-Burning, etc., give the undersigned a practical knowledge of the business.

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FURNITURE AUCTION MART,

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Auction Sales of Furniture and Household effects every Monday, Wednesday and Friday, commencing at eleven o'clock A. M.

CONSIGNMENTS SOLICITED.

Careful attention paid to Out-door Sales.

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Bingham House, Philadelphia,

Corner of Eleventh and Market Sts.

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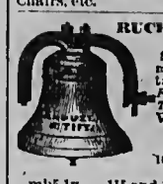
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y



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Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

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BELL FOUNDERS, TROY, N. Y.

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Special attention given to CHURCH BELLS.

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SCHOOLS AND COLLEGES.

Soule's

COMMERCIAL COLLEGE,

The Commercial Atheneum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this institution. French and Spanish are also taught.

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N. B.—Soule's Philosophic Commercial and Exchange Calculator, 890 octavo pages, the great arithmetical work of the age, is for sale at the College office. ja22 1y

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JOHN GIBSON,

ENGRAVER

AND

Steam Power Lithographic Printer,

82 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy2 1y

NEW ORLEANS

PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

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respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

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INDUCEMENTS IN HAIR GOODS.

GEORGE T. SHILLING,

having little rent to pay, and keeping on hand the largest and finest stock of

Human Hair and Human Hair Goods

in the city, is prepared to manufacture to order and supply his patrons with anything and everything in the Human Hair Goods line at cheaper prices than other houses. His stock embraces Switches, Curls, Braids, Wigs, Beards, etc., of every shade and color, and Fancy and Toilet Articles, Perfumery, Combs, Brushes, etc.

A Ladies' and Children's Hair-Cutting and Dressing Saloon is attached to my establishment. Give me a trial. GEORGE T. SHILLING, ap30 1m 381 Dryades street, New Orleans.

UPPER CITY

BLUE BOOT AND SHOE STORE,

No. 578 Magazine Street, New Orleans,

keeps constantly on hand the finest stock of BOOTS AND SHOES, HATS AND TRUNKS of every description, and solicits a share of the patronage of the public. Guarantee satisfaction to all.

MANUFACTURING DEPARTMENT

Under the Control of J. Phillips,

formerly with Glynn & Wintz. Ease, elegance, neatness and durability are observed in manufacturing our Ladies', Gentlemen's and Children's Boots and Shoes. Country orders strictly attended to. ap30 1m LOUIS GIMBEL, Agent.

CARPET WAREHOUSE.

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Hair-cloth Ticking; Springs; Burlaps; Step Covers, etc. de1 1y A. BROUSSEAU & CO.

New Orleans Markets.

From the New Orleans Price Current.

The river is 2 feet 7½ inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-second instant:

Louisiana and Mississippi	bales...	4,115
Lake		4
Arkansas		110
Mobile		41
Texas		31
Total		4,301

On Saturday the demand was limited throughout the day, only five brokers participating in the business, the bulk of which was confined to 550 bales, at 16⅞@17c. for low middling. Sales, however, could not have been forced unless at liberal concessions. On Monday, with no dispatches from Liverpool, where the market was closed for the Whitsuntide holiday, and with the New York market reported dull, and ⅛@⅜c. lower to sell, but the previous quotations retained, there was very little inquiry at the opening, and the movement appeared to have been suspended; but at about noon sales were reported of 350 bales, partly at a price indicating a falling off of ⅛c., after which further transactions transpired, including one list of 475 bales toward three P. M., which swelled the day's business to 1,650 bales at irregular prices, showing a decline of ⅛@¼c. Strict ordinary sold as low as 13½c., good ordinary at 15½c., good ordinary to strict good ordinary at 15⅝c., strict good ordinary at 16c., strict dn. to low middling at 16c., and strict low middling at 17⅛c. On Tuesday the business summed up 3,150 bales. Nothing transpired to show any quotable variation, but the lower grades were neglected, and, if pressed upon buyers, could not have been moved unless at concessions. The medium and better qualities were steadier, and in some cases stronger, in accordance with the improved tone which characterizes the market generally.

The above makes an aggregate for the past three days of 5,350 bales, against 5,250 for the corresponding time last week and 11,490 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,183,772 bales, against 1,174,585 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 299,101 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 76,231 to Great Britain, of 114,546 to France and of 12,466 to other foreign ports. We quote:

Inferior	9	@ 10
Low ordinary	11	@ 11¾
Ordinary	13	@ 13⅞
Strict ordinary	13⅞	@ 14
Good ordinary	15⅛	@ 15⅜
Strict good ordinary	15⅜	@ 16
Low middling	16⅛	@ 16⅝
Strict low middling	17⅛	@ 17⅜
Middling	17⅝	@ 17⅞
Strict middling	18	@ 18⅛
Good middling	18⅝	@ 18¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	4,301	
Arrived previously	1,286 503	1,290,891
		1,298,071
Exported past three days	2 913	
Exported previously	1,217,302	
Consumed at Lane Cotton Mills	800	1,221,015
Stock on hand and on shipboard		97,536

LOUISIANA SUGAR.—There were receipts of only 140 hhds. on Saturday and Monday; no sales. Previous y the sales were at 6@8¾c. for interior, 8c. for fair, not refilled, and 10½c. for yellow clarified.

LOUISIANA MOLASSES.—On Saturday all the stock in the sheds was sold, comprising 400 hhds., of which 20 bbls. common to fair at 45c., 31 fair, thin, at 67½c., and 350 choice fermenting at 75@78c. ₱ gallon.

CORN.—On Tuesday the market was dull; 4,500 sacks sold at 80@84c. for mixed, 85c for yellow, 88@93c. for white.

OATS.—On Tuesday prices ruled in favor of buyers, when 1,950 sacks sold at 59@61c. ₱ bushel.

BRAN.—On Monday 350 sacks sold at $1.35@1.40 ₱ 100 lbs.

PORK.—On Saturday 150 bbls. heavy mess sold at $19, and 100 bbls on private terms

BACON.—On Tuesday the principal sales were confined to 10 casks clear sides, on the spot, at 11½c., 10 casks clear rib sides, to arrive, at 10½c., and 15 casks clear sides, to arrive, at 11c. ₱ lb

HAMS.—Choice sugar-cured continue in fair supply and demand at 13½@14½c. ₱ lb., as in quantity and brand. About 75 tierces were sold on Monday and Tuesday at these prices.

LARD.—On Monday 100 tierces refined sold, in two equal lots, to arrive, at 12c., and 179 kegs kettle-rendered at 11¾c ₱ lb.

DRY SALT MEAT.—On Saturday 20 casks shoulders sold at 7c ₱ lb.

BREAKFAST BACON.—Is in light supply and dn 1 at 11@12c. ₱ lb

CORN MEAL.—On Saturday and Monday 1,900 bbls. sold, in lots, at $5 15@5.25 ₱ bbl. on the spot and $4 90@5.10 to arrive.

PECANS.—Texas are quoted at 7c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 112⅜@112½ (against 112⅜ at New York,) and, after a limited business closed at 112⅜@112½ (against 112½ at New York.)

Nothing has been reported in silver. It is quoted at 107@108 for American half dollars and 110@111 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Colemaa's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	11 00
Western, ₱ bbl	— —	— —
COPPER, ₱ lb.:		
Mexican	— —	— —
Java	35	38
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	10	12
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	40 00
FLOUR, ₱ bbl.:		
Double extra	— —	6 00
Superfine	— —	5 40
Fine	— —	5 25
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	23 00
Choice	— —	27 00
IRON, ₱ ton:		
English, ₱ lb	4¾	5¾
Swedes, assorted	7½	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	25 00
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	85	88
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¾	11¾
Pulverized	11½	11¾
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	110 00	115 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, May 26, 1874.

Texas beeves, choice, ₱ head	— —	@$45 00
Texas beeves, first quality, ₱ head	35 00	@ 40 00
Texas cattle, second quality, ₱ head	20 00	@ 28 00
Texas cattle, third quality, ₱ head	12 00	@ 15 00
Western beeves, ₱ lb net	10	@ 12½
Sheep, first quality, ₱ head	4 00	@ 5 00
Sheep, second quality, ₱ head	3 00	@ 4 00
Milch cows, choice, ₱ head	80 00	@100 00
Milch cows, ₱ head	35 00	@ 50 00
Calves, ₱ head	7 00	@ 10 00
Yearlings, ₱ head	5 00	@ 10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Mrs H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
Trumbull & Cruver, Chicago, Ill.
J. Worth & Co., St. Louis, Mo.

Architects.
J. H. Dunn, 479½ Josephine street.
T. Whitney Carter, 58 Carondelet street.

Auctioneer.
John H. Wire, 169 Poydras street.

Bakery.
Poydras Market Bakery, 226 Poydras street.
Thum's Bakery, 58 Annunciation street.

Barber.
Bapt ste. St, Charles Hotel.

Bell Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-binder.
F. J. Kahnhoiz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street
American Sunday School Union, Philadelphia.
Cumberland Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
A. J. Holman & Co., Philadelphia.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
To-Day Publishing Co. New York, Boston, Philadelphia and Chicago.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
J. Estopp, 389 Dryades street.
Louis Soniat, 575 Magazine street.
James Simpson 423 Dryades street.

Brokers.
M. F. Bouis, 0 Carondelet street.
E. H Levy, 126 Gravier street.
J. W. Pearce, 13 Carondelet street.
C. B. Soares, 32 St. Charles street.
Stockton & Baylan, 4o Exchange alley.

Butchers.
Denuis Iruza, stalls 13 and 15, Dryades Market.

Canton Matting.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Carpenters.
Frank H. Drake, 279 Magazine street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Baupart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
Paul J. Christian, 36 Camp street.
Samuel E. Moore, 102 and 104 Gravier street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor Franklin and Erato sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
H. Mollegen, 321 Rampart street.
Sam. Smith, 351 Dryades street.
William Velden, cor. Prytania and Phillip sts.
B. D. Wood & Bros., 106 Common street.

Confectionery.
F. Trolle 590 Magazine street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Croquet.
Bradley's Patent Croquat, Roht. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John D. Angell, 152 Julia street.
Dr. H. Gumpert, 100 Prytania street.

Direct Trade.
Mr. Thomas D. Worrall, American Director of Direct Trade Company, 24 and 26 Camp street.

Dressmaking.
Mme. Fe. Toccanier, 196½ Canal street.

Drugs.
Wm. Oraner, cor. Dryades and St. Andrew sts.

Dry Goods.
Levy Bros., 580 Magazine street.
W. H. Poe & Co., 581 Magazine street.

Dyeing and Scouring.
Louisiana Dyeing and Scouring Establishment, 228 Canal street.

Educational.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Dibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
Bush & Levert, 31 Perdido street.
W. Harrington & Co., 79 Carondelet street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fancy Goods.
Mme E. Mailer, 533 Magazine street.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernin & White, 108 Customhouse street.

Furniture.
John Bois, 291 Camp street.
Hugh Flynn, 167 Poydras street.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
V. Baab, corner Camp and St. Mary streets.
John McMains, 572 and 574 Magazine street.
J. L. Richards, 538 Magazine street.

Hair Goods.
Miss C. C. Matthews, 282½ Camp street.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Insurance.
Louisiana Equitable Life Insurance Co., S. M. Todd, president, Wm. Henderson, secretary.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 201 to 207 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
W. L. Cushing, 61 St. Charles street.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts
B. J. West, 115 and 117 Magazine street.

Magazines.
New Orleans Medical and Surgical Journal, J. A. Gresham, publisher, 92 Camp street.

Medical.
Anti Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York
Citrate of Magnesia, etc., Hommann & Co., N. Y
Epilepsy or Fits Cure, Ross Bros., Richmond, Indiana.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J Hart & Co., New Orleans.
Henry's Carbolic Salve, J. F. Henry, Curran & Co., New York.
Laymoe's Indian Turnip Pectoral Balm, B. La place, 23 and 25 Elysian Fields street.
Metaphysical Discovery, Mrs. M. O. Brown, New York.
Dr. Pierce's Golden Medical Discovery, Buffalo New York
Rupture and Piles Cure, Dr. H. Neeson, 182 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 2 Platt street, New York.

Millinery.
Miss A. Brady & Mrs. A. G. O'Hara, 373 Dryades street.

Mineral and Soda Water.
Carondelet Spa, corner Carondelet and Common streets.
Eckelberg, corner Washington street and St. Charles avenue.

Monochromatic Pictures.
Mrs. A. J. Richmond, 191 Carondelet street.

Moss.
New Orleans Moss Company, John C. Weems manager.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Newspapers.
Day-Book, New York.

Notary.
William H. Seymour, 70 Customhouse street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
It. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographs.
Eugene Simon, 21 Hospital street.

Portrait Painters.
H. D. Conion, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Canal Street, City Park and Lake Railroad Company, office, 26 St. Charles street.
New Orleans, Mobile and Texas Railroad office, corner Camp and Common streets.

Restaurants.
Magnolia House, 95 St. Charles street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Florence Sewing Machine Co., Florence, Mass.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.

Storage for Furniture.
John G. Wire, 169 Poydras street.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros & Co., 89 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tents.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
E. Bourgeois, 10 Conti street.
E. J. Billieux, cor. Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Trunks, Etc.
Simon & Kohn, 6 Magazine street.

Undertakers.
T. W. Buthick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Washing Machines.
New Steam Washer, J. C. Tilton, Pittsburg, Pa.
Rhigen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Maryland.

Special Notices.

BALTIMORE EPISCOPAL METHODIST.—The Staunton (Virginia) *Vindicator* says "The Baltimore *Episcopal Methodist* combines, with the best collection of denominational and general religious intelligence that is made up in this country, the best intellect in its editorial corps." Specimen copy sent free.

Terms, $2 per annum, *in advance*.

BAIRD & MARTIN, Publishers,
146 West Baltimore street,
apl6 4teow Baltimore.

Religious Notices.

DISTRICT CONFERENCE VISITATIONS.—*Mississippi Conference.*—Bishop Wightman will attend the following District Conferences:

Seashore district, East Pascagoula, Moss Point, July 8-12.

Brookhaven district, Brookhaven, July 16-19.

Jackson district, Canton, July 23-26.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MOBILE DIST.—SECOND ROUND.

Mobile—St. Francis street	May 30, 31
Pensacola	June 2, 3
Milton	6, 7
Yellow River mission	9, 10
Mount Pleasant	16, 17

28 J. HAMILTON, P. E.

MONTGOMERY DIST.—THIRD ROUND.

Auburn	May 30, 31
Tuskegee circuit	June 6, 7
Tuskegee station	13, 14
Salem	20, 21
Opelika	27, 28
Tallassee	July 4, 5
Elmore	11, 12
Wetumpka	18, 19
Notasulga	25, 26
Montgomery	Aug. 1, 2
Crawford	8, 9
Hurtville and Silver Run	15, 16

21 W. A. MCCARTY, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Enterprise station	June 27, 28
DeKalb circuit, at Spring Hill	July 4, 5
Spring Hill circuit, at Lauderdale	11, 12
Waynesboro' station	18, 19
Marion and Toomsuba circuit, at Andrew chapel	25, 26
Wayne circuit, at Scott's chapel	Aug. 1, 2
DeSoto circuit, at New Hope	8, 9
Quitman and Clarke cts., at Stonewall	15, 16
Enterprise circuit	22, 23
Paulding circuit	29, 30
Meridian station	Sept. 5, 6
Shubuta station	12, 13

The preachers' meeting will be held on Wednesday after the first Sunday in July, at Enterprise, at nine o'clock A. M. Subject for discussion: "Was man *created* holy?"

28 WILLIAM B. HINES, P. E.

WOODVILLE DIST.—THIRD ROUND.

Woodville	June 20, 21
Wilkinson, at Bethel	July 11, 12
Pipkin's chapel	18, 19
Bayou Sara	25, 26
Buffalo, at Pusey's Creek	Aug. 1, 2
East Feliciana	8, 9
East Baton Rouge	15, 16
Amite	22, 23
Meadville	29, 30
Jackson, Louisiana	Sept. 5, 6
Clinton	12, 13

Our District Conference will begin on Friday, June 26, at ten o'clock A. M., in Clinton, Louisiana. Bishop E. M. Marvin has promised to be with us.

28 J. L. FORSYTH, P. E.

SUMMIT DIST.—THIRD ROUND.

McComb City circuit, at Muddy Springs	June 20, 21
Greensburg, at Greensburg	July 11, 12
Holmesville, at China Grove	18, 19
Covington, at West Pearl	Aug. 1, 2
Franklinton, at Water Holes	15, 16
St. Helena, at Darlington	29, 30
Union	Sept. 5, 6
Big Creek	9, 10
Summit station	12, 13

The District Conference of the Summit district will be held at Greensburg, Louisiana, beginning on Thursday, July 9, 1874.

28 A. B. NICHOLSON, P. E.

SEASHORE DIST.—THIRD ROUND.

Enon circuit, at Sonic chapel	June 6, 7
Taylorville mission, at Mount Zion	13, 14
Rankin circuit, at Sinai	20, 21
Mount Carmel circuit, at Mount Moriah	27, 28
Columbia circuit, at Hird's chapel	July 4, 5
Pearlington circuit, at Gainesville	11, 12
White Plains circuit	18, 19
Ocean Springs circuit, at Biloxi	25
East Pascagoula circuit	Aug. 1, 2
Chickasawha and Greenwoodson	8, 9

28 C. F. GILLASPIE, P. E.

VICKSBURG DIST.—THIRD ROUND.

North Warren, at Wesley chapel	June 6, 7
South Warren, at Asbury	13, 14
Vicksburg and Grove street	20-22
Natchez	27, 28
Kingston, at Kingston	July 4, 5
Fayette, at Cane Ridge	11, 12
Cayuga, at Rives' chapel	18, 19
Port Gibson	25, 26
Rocky Springs	Aug. 1, 2
Rolling Fork	8, 9
Clover Hill	15, 16

The District Conference will be held at Natchez, beginning on Thursday, June 25. We hope to have a Bishop with us, and we wish all the preachers and delegates to stay over Sabbath. Come with your hearts filled with the love of God, and pray that God may give us a good time in Natchez.

21 F. M. FEATHERSTUN, P. E.

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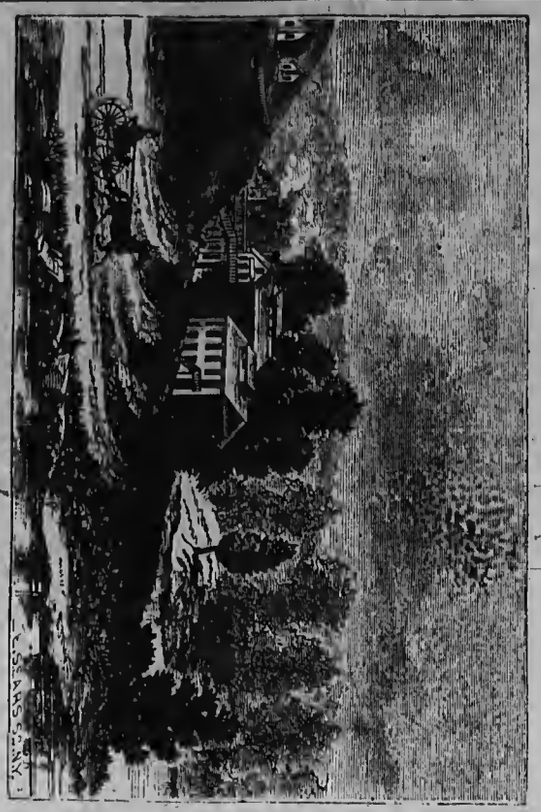

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MISCELLANEOUS.

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An annual election for Directors of this Company was held on Monday, April 20, 1874. The following gentlemen constitute the

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James I. Day,	A. Thomson,
John I. Adams,	E. J. Hart,
Charles Chalin,	David Wallace,
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Emory Clapp,	E. Rigney,
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The Christian Advocate.

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Address of the Bishops

IN REFERENCE TO THE LIABILITIES OF THE CHURCH IN WASHINGTON CITY.

To the Members of the General Conference:

DEAR BRETHREN—Our attention has been called to the financial condition of our church in Washington city, and from a consideration of the facts in the case we deem the matter of sufficient importance to demand your attention at this time.

Our brethren there undertook, soon after the war, when they were few in number, to build a house which should meet not their own needs only, but also the wants of our people who might have occasion to visit the national capital. For this purpose they made an outlay far beyond their own ability to meet, and up to this time have been carrying a burden of debt too grievous to be borne. While the house represents us respectably, yet, considered as a representative building, at the great central point of the whole country, it is far from being extravagant.

In carrying this great burden of debt our brethren have been compelled to look abroad for aid, but up to this time the response has been sufficient only to meet accruing interest and reduce the debt by a small amount.

This is a debt-distressing incubus on the local church which bears the weight of it, making development and progress almost impossible. Indeed it is a matter of very painful solicitude with those immediately concerned.

Let it be remembered that this debt was created in the interest of the church at large, and that it meets a demand which all feel to be imperative—it supplies our people visiting Washington city with the ministry of the church of their choice. Let it be remembered also that our brethren there contributed freely at first, and have now patiently, for some years, borne up under this most trying embarrassment. We commend to you, and to the church through you, any effort that may be made for relief in this case.

ROBT. PAINE.
GEO. F. PIERCE.
H. H. KAVANAUGH.
WM. M. WIGHTMAN.
E. M. MARVIN.
D. S. DOGGETT.
H. N. MCTYEIRE.
JOHN C. KEENER.

News of the Week.

DOMESTIC.

CHICAGO, June 1.—The *Times* publishes crop reports from various points throughout the States of Illinois, Iowa, Wisconsin, Indiana, Missouri, Minnesota and Kansas, from which it appears that on an average the acreage of wheat sown is much in excess of last year, and the yield promises to be quite up to the average, and in corn, oats and barley fully up to the average.

MONROE, LA., June 1.—The river bank began to cave in the rear of the Ouachita *Telegraph* office at half-past one to-day, and the loss of the bank is now fifty feet. The *Telegraph* power-press was taken down, and the whole office is in confusion. The bank of the river is up to the back steps and the caving continues.

More Sad Intelligence.

MR. EDITOR: The Rev. Thomas P. Crymes, for many years a valuable member of the Alabama Conference, died at his residence this morning, at half-past two o'clock, after a painful illness of seven weeks' duration. He died of heart disease. He requested me to send the following message to the members of the Alabama Conference: "Give my love to the brethren of the Alabama Conference, especially Drs. J. Hamilton, A. H. Mitchell and Allen S. Andrews. May God bless them all abundantly." He died in great peace. He lived near Brooksville, Mississippi.

Yours, etc., R. M. POWERS.

BROOKSVILLE, MISS., May 25, 1874.

PERSONAL INFLUENCE.—Upon the higher Alps the snow is sometimes piled so high, and so evenly balanced, that a crack of a whip or the shout of a voice may give sufficient vibration to the air to bring down the whole mass upon the travelers below.

So in our moral world there are souls just hovering over the abyss of ruin; a word or even a look from us may cause them to plunge down into the depths from which there is no return; or a helping hand stretched out to them in the moment of peril may lead them back to the safe, sure paths of virtue and peace.

Knowing that we have such power, shall we not humbly pray: "Lead us not into temptation, but deliver us from evil?"

ANTIQUITY OF CHESS.—Before the first stone of the Egyptian pyramids was laid, before the Petteia of the Greeks and the Latrunculi of the Romans were thought of, Chaturanga, the primeval chess of the Hindoos, had for centuries been the cherished pastime in India. Even that limited branch of chess—"chess problems or end-games"—was practiced in Arabia and Persia as early, probably, as the sixth century. We know that these subtleties were a source of delight to the renowned Haroon-er-Rasheed, and, curiously enough, one of the oldest on record is the composition of his son, Mutalim Billah.

FAME is like an eel—rather hard to catch, and a good deal harder to hold.

Report of Committee on Fraternal Relations with M. E. Church.

ADOPTED MAY 23 1874.

The committee to whom was referred the matter of the fraternal greetings conveyed to this General Conference by delegates duly commissioned from the General Conference of the Methodist Episcopal Church, respectfully report:

We have considered the action of the General Conference of that church, at its session in Brooklyn, New York, in May, 1872, and which is partially incorporated in the certificate of the delegates in the following terms, to wit:

"To place ourselves in the truly fraternal relations toward our Southern brethren which the sentiment of our people demands, and to prepare the way for the opening of formal fraternity with them, be it hereby

"*Resolved*, That this General Conference will appoint a delegation, consisting of two ministers and one layman, to convey our fraternal greetings to the General Conference of the Methodist Episcopal Church South at its next ensuing session."

On Friday, May 8, this delegation, consisting of the Rev. Dr. Albert S. Hunt, the Rev. Dr. Charles H. Fowler and General Clinton B. Fisk, having announced their presence, were formally received, and their communications heard by the Conference.

It is with pleasure that we bear testimony to the distinguished ability and to the eloquent and courteous manner in which these Christian brethren discharged their trust. Their utterances warmed our hearts. Their touching allusions to the common heritage of Methodist history, to our oneness of doctrines, polity and usage, and their calling to mind the great work in which we are both engaged for the extension of the kingdom of their Lord and ours, stirred within us precious memories.

We are called upon by the terms of the action of their General Conference to consider measures necessary "to prepare the way for the opening of formal fraternity." Every transaction and utterance of our past history pledges us to regard favorably and to meet promptly this initial response to our long-expressed desire.

It is admissible to review briefly what has been done or attempted by us in this direction. Our General Conference of 1846 "*Resolved*, by a rising and unanimous vote, That Dr. Lovick Pierce be and is hereby delegated to visit the General Conference of the Methodist Episcopal Church, to be held in Pittsburg, May 1, 1848, to tender to that body the Christian regards and salutations of the General Conference of the Methodist Episcopal Church South." In pursuance of this action Dr. Pierce, duly commissioned, was present at the seat of the General Conference of the Methodist Episcopal Church, and by a note courteously advised them of his errand. The answer of that body was a unanimous vote declaring that "there are serious questions and difficulties existing between the two bodies;" and they did not consider it proper, at present, to enter into fraternal relations with the Methodist Episcopal Church South. Had our delegate been received and allowed a hearing, a more definite understanding might have been obtained of those "serious questions and difficulties," and the result, we think, would have been in the interest of peace. He closed his letter to the General Conference, on receiving a copy of its action, in these words: "You will therefore regard this communication as final on the part of the Methodist Episcopal Church South. She can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either now or hereafter, by the Methodist Episcopal Church. And if ever made upon the basis of the Plan of Separation, as adopted by the General Conference of 1844, the Church South will cordially entertain the proposition." He reported the failure of his mission to our General Conference in St. Louis, in 1850, which thereupon adopted the following:

Resolved, That we will steadfastly adhere to the ground taken in the last communication of our delegate to the General Conference of the Methodist Episcopal Church in Pittsburg, in May, 1848, to wit: That we cannot, under their act of rejection and refusal, renew our offer of fraternal relations and intercourse; but will at all times entertain any proposition coming from the Methodist Episcopal Church to us, whether it be by written communication or delegation, having for its object friendly relations, and predicated of the rights granted to us by the Plan of Separation adopted in New York in 1844.

Here the matter rested until May, 1869, when the Bishops of the Methodist Episcopal Church opened negotiations with our Bishops at their annual meeting in St. Louis, inviting them to "confer" as to "the propriety, practicability and methods of reunion." Our Bishops respectfully declined to consider that subject, but invited their attention to one having precedence—the cultivation of fraternal relations. They suggested the removal of causes of strife; and this was done in a manner and spirit that met the hearty approval of our church. They reaffirmed the position in which Dr. Pierce had left the matter, saying: "The words of our rejected delegate have been ever since, and still are, our words."

One passage of this correspondence we quote. The Northern Bishops, in their letter, used these words: "That the great cause which led to the separation from us of both the Wesleyan Methodists of this country and of the Methodist Episcopal Church has passed away." To which the Southern Bishops replied:

"We cannot think you mean to offend us when you speak of our having separated from you, and put us in the same category with a small body of schismatics who were always an acknowledged secession. Allow us, in all kindness, brethren, to remind you, and to keep the important fact of history prominent, that we separated from you in no sense in which you did not separate from us. The separation was by compact and mutual; and nearer approaches to each other can be conducted with hope of a successful issue only on this basis."

A deputation visited our General Conference of 1870, at Memphis, proposing to treat with us in the name of the Methodist Episcopal Church on the subject of union. They were received and heard with great respect. But it appeared, upon due inquiry, that they were not commissioned to us by their General Conference—the only body with which we can treat on connectional interests. Nevertheless, the General Conference referred their communication to a committee, whose report, unanimously adopted, contained these resolutions:

"*Resolved*, That the action of our Bishops in their last annual meeting in St. Louis, in response to the message of the Bishops of the Methodist Episcopal Church, has the full indorsement of this General Conference, and accurately defines our position in reference to any overtures which may proceed from that church, having in them an official and proper recognition of this body.

"*Resolved, moreover*, That if this distinguished commission were fully clothed with authority to treat with us for union, it is the judgment of this Conference that the true interests of the church of Christ require and demand the maintenance of our separate and distinct organization.

"*Resolved*, That we tender to the Rev. Bishop E. S. Janes and the Rev. W. L. Harris, D. D., the members of the commission now with us, our high regards as brethren beloved in the Lord, and express our desire that the day may soon come when proper Christian sentiments and fraternal relations between the two great branches of Northern and Southern Methodism shall be permanently established."

Thus stood the case when the distinguished delegates of the Methodist Episcopal Church, duly authorized by their General Conference of 1872, brought us their fraternal greetings. We hail them with pleasure, and embrace the opportunity at length afforded us of entering into negotiations to secure tranquility and fellowship to our alienated commissions upon a permanent basis, and alike honorable to all.

We deem it proper, for the attainment of the object sought, to guard against all misapprehension.

Organic union is not involved in fraternity. In our view of the subject the reasons for the separate existence of these two branches of Methodism are such as to make corporate union undesirable and impracticable. The events and experiences of the last thirty years have confirmed us in the conviction that such a consummation is demanded by neither reason nor charity. We believe that each church can do its work and fulfill its mission most effectively by maintaining an independent organization. The causes which led to the division in 1844, upon a Plan of Separation mutually agreed upon, have not disappeared. Some of them exist in their original form and force, and others have been modified, but not diminished.

The size of the connection, and the extent of territory covered by it, had preduced on some thoughtful minds, before the events of 1844, the impression that separation would be convenient and otherwise advantageous. The General Conference, upon any proper basis of representation, was becoming too unwieldy for the ends originally designed. If this reason was of force then, it is more conclusive now. The membership of the Methodist Episcopal Church South exceeds six hundred thousand; our Northern brethren have more than twice that number.

Our General Conference is now composed of nearly three hundred ministers and laymen; theirs is proportionately larger.

It will be remembered that the last formal deliverance of the Southern representatives, in the united General Conference, was a protest against the power claimed for and exercised by that highest judicatory of the church. The Northern members, who were a controlling majority, claimed for it prerogatives which seemed to us both dangerous and unconstitutional. In their view the General Conference is supreme. Although restricted in the exercises of its power by a constitution, it is the judge of the restrictions, and is thus practically unlimited. In our view the General Conference is a body of limited powers. It can not absorb the functions of other and co-ordinate branches of the church government, and there are methods by which all constitutional questions may be brought to a satisfactory issue.

Each church still maintains its own construction of these fundamental questions. They are not theoretical merely, but very practical in their bearing. Were the two Methodisms organically united it would lead to serious collision, and expose the minority to harassing legislation, if not to oppression.

The existence of slavery in the Southern States furnished an occasion, with its connected questions, fruitful of disturbance; and to this the division has been mainly attributed. The position of Southern Methodism on that subject was scriptural. Our opinions have undergone no change. We held ourselves in readiness to carry the gospel to the bond and to the free. Missions to the slaves constituted a large part of our work. Many of our ministers labored in this field, and much of our means was expended on it. These labors were eminently owned of God. At the beginning of the late war a quarter of a million of negroes were in the communion of our church, and thousands of their children were receiving catechetical instruction. The societies organized in the Southern States during the last ten years by our Northern brethren, and the members which swell their statistics, are made up largely of those who, in slavery, had been converted by our instrumentality. The colored preachers, exhorters and class-leaders by whom they have principally carried on their Southern work, and some of whom have been counted worthy of seats in their Annual and General Conferences, were Christianized and trained under our ministry in other days. Following the indications of Providence we have, without abandoning this work, adapted our methods to the changed condition of the descendants of the African race in the midst of us. Many of them had been drawn away from us by appliances that we were not prepared to counteract; but a remnant remained. At their request we have set off our colored members into an independent ecclesiastical body, with our own creed and polity. We have turned over to them the titles and possessions of the church property formerly held by us for their use and benefit, and we propose to continue to them such moral and material aid as we are able to give.

This method has met with encouraging success. We believe it to be the best for both races. They have now fifteen Annual Conferences, four Bishops, 607 traveling preachers, 518 local preachers, 74,709 members, 535 Sunday schools, 1,102 Sunday school teachers and 49,955 Sunday school scholars. They dwell in the land side by side with us, and between us and them exist the kindest relations.

Our Northern brethren have pursued a different plan, and they seem to be committed to it by honest and conscientious convictions. They have mixed Conferences, mixed congregations and mixed schools. We do not ask them to adopt our plan. We could not adopt theirs.

We refer to these things in order that our position may not be attributed by any to prejudice, resentment or other motives unworthy of Christians.

But while we are clear and final in our declarations against the union of the two Methodisms, we welcome measures looking to the removal of obstacles in the way of amity and peace. The existence of these obstacles is generally known, and they are frankly recognized in the addresses of the delegates sent to us.

Our brethren of the Methodist Episcopal Church will, we trust, appreciate our uniform and frequent reference to the Plan of Separation. No adjustment can be considered by us that ignores it. By that plan we hold all our church-houses, cemeteries, school buildings and other property acquired before the division. Under it we claimed and recovered our portion of the common fund in the Book Concerns at New York and Cincinnati.

When its validity was denied by our Northern brethren, and the share of the common property inuring to us under it was withheld by them, the Plan of Separation was taken for ultimate adjudication to the Supreme Court of the United States, and that highest civil tribunal, without a dissenting voice, affirmed its validity and our rights under it.

When the representatives of the Methodist Episcopal Church asserted before that tribunal that they were the original church, and that we were a secession, the court said:

"It can no more be affirmed, either in point of fact or of law, that they are traveling preachers in connection with the Methodist Church as originally constituted, since the division, than of those in connection with the Church South. Their organization covers but about half of the territory embraced within that of the former church, and includes within it but a little over two-thirds of the traveling preachers. Their General Conference is not the General Conference of the old church, nor does it represent the interest or possess territorially the authority of the same, nor are they the body under whose care this fund was placed by its founders. It may be admitted that, within the restricted limits, the organization and authority are the same as the former church; but the same is equally true in respect to the organization of the Church South."

When the same parties attempted to set aside the Plan of Separation, on the ground that it was made without proper authority, the court said:

"But we do not agree that this division was made without the proper authority. On the contrary, we entertain no doubt but that the General Conference of 1844 was competent to make it; and that each division of the church, under the separate organization, is just as legitimate, and can claim as high a sanction, ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States. The same authority which founded that church in 1784 has divided it, and established two separate and independent organizations, occupying the place of the old one."

However others may regard that instrument, the Plan of Separation is too important in its application to our status and security to be lightly esteemed by us. If it should be said that its provisions touching territorial limits have been violated by both parties, we have this to say: We are ready to confer with our Northern brethren on that point. A joint commission, having this feature of the compact under revision, might reach a solution mutually satisfactory.

Measures preparatory to formal fraternity would be defective that leave out of view questions in dispute between the Methodist Episcopal Church and ourselves. These questions relate to the course pursued by some of their accredited agents while prosecuting their work in the South, and to property which has been taken and held by them to this day against our protest and remonstrance.

Although feeling ourselves sorely aggrieved in these things, we stand ready to meet our brethren of the Methodist Episcopal Church in the spirit of Christian candor, and to compose all differences upon the principles of justice and equity.

It is to be regretted that the honored representatives who bore fraternal greetings to us were not empowered also to enter upon a settlement of these vexed questions. We are prepared to take advanced steps in this direction, and, waiving any considerations which might justify a greater reserve, we will not only appoint a delegation to return the greeting so gracefully conveyed to us from the Methodist Episcopal Church, but we will also provide for a commission to meet a similar commission from that church for the purpose of settling disturbing questions.

Open and righteous treatment of all cases of complaint will furnish the only solid ground upon which we can meet. Relations of amity are with special emphasis demanded between bodies so near akin. We be brethren. To the realization of this the families of Methodism are called by the movement of the times. The attractive power of the cross is working mightily. The Christian elements in the world are all astir in their search for each other. Christian hearts are crying to each other across vast spaces and longing for fellowship. The heart of Southern Methodism, being in full accord with these sentiments, your committee submit the following resolutions for adoption:

Resolved, That this General Conference has received with pleasure the fraternal greetings of the Methodist Episcopal Church conveyed to us by their delegates, and that our College of Bishops be and are hereby authorized to appoint a delegation, consisting of two ministers and one layman, to bear our Christian salutations to their next ensuing General Conference.

Resolved, That in order to remove all obstacles to formal fraternity between the two churches, our College of Bishops is authorized to appoint a commission, consisting of three ministers and two laymen, to meet a similar commission authorized by the General Conference of the Methodist Episcopal Church, and to adjust all existing difficulties.

A. W. WILSON.
L. PARKER.
A. L. P. GREEN.
C. W. MILLER.
R. ALEXANDER.
JAMES A. DUNCAN.
J. W. GAUT.

Report of Special Committee

ON THE FRATERNAL COMMUNICATION OF WESLEYAN METHODIST CONFERENCE OF GREAT BRITAIN.

The committee to which was referred the communication from the Wesleyan Methodist Conference have had the same under careful consideration, and beg leave to recommend the following reply:

To the Wesleyan Methodist Conference of Great Britain:

Dear Fathers and Brethren in Christ—Your kind and Christian letter of fraternal greeting has been received by us, through our venerable Bishop Paine, with great satisfaction, and we respond to it in the same spirit of Christian candor and kindness as that in which it is expressed.

It has always been the desire of our church to maintain cordial Christian relations with all bodies of believers who are essentially one in the common faith, and close fraternal relations with every branch of the great family of Methodism, of whatever distinctive name. But, being aware of the light in which the heated denunciations of sectional prejudice and misunderstood surroundings have caused us to be viewed, we have not judged it becoming in us to seek the recognition and fellowship of Christian bodies, and so have calmly waited for time to soften asperities of feeling, remove the clouds of prejudice by correcting errors of the public mind, and with calmer thoughts to do us justice. We do not now propose to even state the grounds of our former or present position or attempt any defense. Our church has made its record, which is open to the world, and we trust to impartial history in calmer times to fully vindicate our course.

Believing that, ecclesiastically, we have occupied no ground which is not strictly scriptural or different from that occupied by the venerable founder of Methodism and the other great bodies of the Wesleyan family, we have not been able to see why your venerable body has failed to recognize us hitherto. But we rejoice to know that an era of clear views has dawned, and we sincerely pray that nothing may occur to overshadow it for a moment, and that the fraternal intercourse thus auspiciously begun may ripen into the firmest and purest bonds of Christian brotherhood and co-operation.

It affords us great joy at all times to know your fidelity and devotion to the faith of Christ—your success in winning souls—and the godly example furnished by your church to the world, and, above all, your grand missionary work, the praise of which is throughout the Christian world, in all these things we would follow in your footsteps. Our missionary work, as well as our home operations, has been greatly retarded by the calamities through which our country has passed within the past few years, from which our section suffered most severely.

The great difference in the structure and conditions of society in our new and, in many sections, sparsely populated country, as compared with yours, is unfavorable to that compactness and organic completeness in our church that have been attained by yours; but in the six hundred and fifty thousand members who compose our body there are multitudes who fear God and serve with fidelity our common Master.

We rejoice to be able to say that we are not without manifest tokens of the divine favor among us. Tens of thousands are added to our communion annually by profession of faith in Christ, and, to the praise of divine grace be it said, we have from the beginning enjoyed peace and unity throughout our body to a remarkable degree. Our ministry is little given to vain and dangerous speculations, and our people are not easily moved from the faith of the gospel; and, though surrounded by the same forms of pretentious skepticism and arrogant sacerdotalism that lead so many astray in your country, we earnestly strive to maintain "the form of sound words" received through the ministration of the venerable Wesley, whose name is held in the highest reverence among us.

We have not been unmindful of our duty to our youth and to posterity, and are exerting ourselves to furnish our people, and as many outside of our pale as we can reach, the means of education, under the fostering care of the church and sanctions of religion. Besides numerous high schools and academies, we have eleven colleges, in which some sixteen hundred youths and young men are pursuing a classical and scientific course. Of these about one hundred and eighty are licensed preachers or have the ministry in view as their life-work. And we are just now engaged in measures for the establishment of a university upon a broad scale, for which we have secured more than $600,000.

The cause of Sunday schools and the religious training of the young are receiving increased attention among us; a profound conviction is taking hold upon the minds of our people that we must *train* the young in the way we would have them go in later life.

And now, Christian brethren, we send you our fraternal greeting in the Lord. You have our earnest prayers that you may greatly increase in numbers, and abound in every grace that constitutes a holy people, and mighty in the Lord—that the beauty of the Lord your God may be upon you, and that he may fully establish the work of your hands.

We shall rejoice to hear of your prosperity, and to receive messengers from you at all times.

J. HAMILTON, Chairman.

LOUISVILLE, KY., May 22, 1874.

OUR MISSIONARY SYSTEM.—The modification of our missionary system, says the Nashville *Christian Advocate*, is not altogether to our mind; but the constitution will be found flexible enough for our use, and in such cases "that which is best administered is best." The liberty granted to the board by the General Conference, to elect an associate secretary, was a good prudential measure, and the election of our excellent *confrere* to that office will give universal satisfaction. The associate secretary will not only do good service as a bureau officer, but also in visiting Annual and District Conferences, etc., which he will be able to do in connection with his duties as Sunday school secretary. The one class of duties will chime in well with the other. Then the constitutional secretary, Dr. McFerrin, and the associate secretary, Dr. Haygood, understand each other, and will operate in perfect harmony. We predict that they will devise and execute plans which will bring into the treasury the $60,000 assessed by the board for the support of the missions which will be under its care during the next year. This expedient, adopted by the board, will commend itself to the connection, in that it secures the services of an additional secretary, without the expense of another salaried officer.

THE District Conference of the Selma district, Alabama Conference, will be held at Rehoboth, Wilcox county, Alabama, July 9, 1873.

A. J. BRIGGS, P. E.

The Christian Advocate.

THURSDAY, JUNE 4, 1874.

PROCEEDINGS
—OF—
THE GENERAL CONFERENCE
—OF—
THE M. E. CHURCH SOUTH.

SEVENTEENTH DAY.

WEDNESDAY, May 20, 1874.

Conference met at the appointed hour, Bishop Keener in the chair.

Religious exercises were conducted by T. Stanford.

The minutes of the last meeting were read and approved.

Bishop Paine took the chair, and admonished the delegates not to be in haste to leave the Conference.

L. M. Lee, chairman of the committee on episcopacy, presented report No. 5 of said committee, on making allowance for the families of deceased Bishops, which was read, the rule requiring to lie on the table one day was suspended, and the report was adopted.

REPORT NO. V OF THE COMMITTEE ON EPISCOPACY.

Your committee have had under consideration the resolutions referred to them, and signed by A. H. Redford and J. B. McFerrin, directing the committee on episcopacy to consider the subject of making provision for the families of deceased Bishops, and unanimously recommend the following resolution:

Resolved, That the Discipline, page 146, chapter 9, section 3, paragraph 1, be amended by inserting after the word "expenses," "and of the widows and orphan children of deceased Bishops."

The whole paragraph thus amended would read as follows:

"1. The allowance of the Bishops for salary and traveling expenses, and of the widows and orphan children of deceased Bishops, shall be estimated by the committee on episcopacy of the General Conference, and they shall divide the amount between the several Annual Conferences, according to the ability of the Conferences."

LEROY M. LEE, Chairman.

John E. Edwards, chairman of the committee on itineraney, presented a supplementary report to report No. 7 of said committee, which was read and ordered to be incorporated in said report.

John E. Edwards, chairman of the committee on itineraney, presented report No. 8 of said committee.

W. F. Cook, of said committee, presented a minority report signed by himself and eight other members of the committee, which was read.

Both reports were laid over for one day—the latter under the rule—a motion of W. F. Cook to suspend the rule not prevailing.

The following are the reports:

SUPPLEMENT TO REPORT NO. VII OF COMMITTEE ON ITINERANCY.

North Carolina Conference.—The journal of this Conference is admirably kept in every particular. We cannot speak of it in terms of too high commendation. All the conditions of complete and thorough Conference journalism are met. More we need not say; but if we were to descend to minute particulars much more might be said in its praise and commendation.

JOHN E. EDWARDS, Chair'n.

REPORT NO. VIII OF THE COMMITTEE ON ITINERANCY.

The three several papers signed by Lovick Pierce and Joseph S. Key, asking, by resolution, for changes in the Discipline, especially relating to certain *administrative qualifications* in those preachers who may be received on *trial* in an Annual Conference, and assigned to pastoral oversight, as also of preachers in full connection who are in pastoral charge of circuits and stations, seeking to introduce such a change as shall make *administrative* ability and qualification a test of continuance on trial, and of reception into full connection on the one hand; and of making non-efficiency a ground of complaint against a preacher in full connection, on the passage of his character, on the other; together with a series of questions to be asked in a Quarterly Conference touching the official administration of the preacher in charge of pastoral work, have received the patient, careful and long-continued consideration of the committee. They have been considered the more carefully because of the high and honored source whence the inquiries emanate, as well also as for the importance of the changes which the papers seek to effect. But, after a calm and thorough review of the whole subject, the committee, by a small majority, think that, in view of the fact that the *spirit* and *intention* of most that is embraced in the proposed changes is already incorporated in the Discipline, and from the further consideration that some of the points involved in those papers have already been considered, and favorably reported on by the committee on revisal, it is scarcely necessary, in order to compass the end proposed, to make the changes drawn out in the resolutions before us. We therefore respectfully submit the following resolution, for the adoption of the Conference, as the most satisfactory mode, just now, of disposing of the papers in question.

Resolved, That the suggestions of the venerable Lovick Pierce, D. D., in regard to the administrative qualifications of probationers in an Annual Conference, and in relation to minute inquiry into the official administration of all who are in pastoral charge, are timely and deserving of serious thought; but, inasmuch as many of the points embraced in his papers are already in the purview of existing provisions in our Discipline, and some of the questions proposed to be asked in Quarterly Conferences are already recommended in report No.— of the committee on revisal, we therefore think that no special, independent action should be taken on the resolutions referred to the committee on itineraney touching these points, but that preachers in charge, and presiding elders, should heed the suggestions of our venerable father, and profit by his earnest wish that special attention should be given to the administrative qualifications of those in pastoral charge.

Respectfully submitted.

JOHN E. EDWARDS, Chair'n.

MINORITY REPORT FOR REPORT NO. VIII OF THE COMMITTEE ON ITINERANCY.

The undersigned, a minority of the committee on itinerancy, disagreeing with the majority in relation to the resolution signed by Lovick Pierce and J. S. Key, recommending changes in the Discipline, referring especially to the administrative qualities of a traveling preacher, propose for the adoption of the Conference the following, viz.:

1. That answer 3, chapter 3, section 5, page 75 of the Discipline, be so amended and changed as to read as follows:

"The Annual Conference may then admit him as a probationer, by a vote of the majority. Observe!—This relation of being on trial embraces the requisites of a competent pastorate, and must apply as well to proper administrative qualifications as to acceptable preaching ability. One on trial may be discontinued for want of efficiency in either of these respects, without doing him any wrong; otherwise it would be no trial at all."

2. That chapter 2, section 2, be amended by inserting as answer 4 to question 7, page 45, the following:

"Answer 4. But if the complaint be wholly on account of habitual failure in official administration, and any member of the Conference objects to the passage of his character, wholly on this account, the question: 'Shall his character pass?' shall be put on this point alone. And if a majority of the Conference refuse to pass his character, because he is not blameless in official administration, the Conference shall grant him an honorable location. Provided, nevertheless, if the delinquent preacher desires to be tried another year (making suitable acknowledgments,) and promises, if tried another year, to come up to the measure of his duty in these respects, the Conference may employ him another year, and upon the issues of that year shall depend his restoration or absolute location."

The annotation of the remaining answers to be changed accordingly.

3. That chapter 3, section 3, answer 6 to question 1, page 68, be so amended as to add after the words, "Whether the rules respecting the instruction of children have been faithfully observed," the following, viz.: "Whether the preacher in charge administers the sacraments, holds Church Conferences, enforces moral discipline, and attends to the collections assessed in his charge, and to report to the Annual Conference the names of all the delinquent traveling preachers within his district."

Respectfully submitted.

W. F. Cook.	J. M. Bolaud.
S. S. Spurgin.	T. W. Moore.
M. Evans.	J. O. A. Clark.
John S. Marling.	F. M. Paine.
	George Sim.

R. Alexander, chairman of the committee on boundaries, presented report No. 3 of said committee, which was read and laid over under the rule.

REPORT NO. III OF THE COMMITTEE ON BOUNDARIES.

The committee on boundaries submit the following report No. 3:

1. We recommend that all that part of the State of Indiana not included in the New Albany and Jeffersonville appointments be attached to the Illinois Conference, thus granting the memorial signed Westcott and Jones.

2. We recommend that the memorial from the East Texas Conference, concerning the boundary line between that Conference and Trinity be granted, so that the portion of Harrison county now included in the Trinity Conference, and so much of the counties of Upshur, Smith, Vanzandt and Kaufman as shall be required to make a straight line from the northwest corner of Harrison county to said point on the Trinity river, be and the same is transferred to and made a part of the East Texas Conference.

3. That the petition of Cypress Valley church to be placed in the Little Rock Conference be *not* granted.

4. That the petition to transfer Dade county to the North Georgia Conference be *not* granted.

5. The resolution of W. M. Leftwich and others, instructing the committee to inquire into the "expediency of so changing the Conference boundaries in Missouri as to make two Conferences, with the dividing line running north and south." After due deliberation the committee conclude that it is not expedient to recommend the proposed change. But, in view of the various memorials and resolutions from Missouri touching the question of boundaries, your committee recommend that the three Conferences in Missouri be and they are hereby authorized to readjust their boundaries at any time during the next four years, in any manner that may be deemed best for the general work, by and through any joint commission or consultation that they may agree to appoint for that purpose.

6. That the memorial of Bros. Long and McTeer to allow the church near Graysville to belong to the Holston Conference be granted.

R. ALEXANDER, Chair'n.
W. M. LEFTWICH, Sec.

H. W. Foote, from the committee on Sunday schools, presented report No. 6 of said committee, which was read and laid on the table under the rule.

REPORT NO. VI OF THE COMMITTEE ON SUNDAY-SCHOOLS.

1. The committee has had under consideration the memorial from the Sunday schools in Galveston, Texas, on the subject of changing the system of uniform lessons, so as to adopt the text of the International series, and instructed me to report that they have previously considered and reported upon that subject, and that the General Conference has adopted their report.

2. The committee has also considered the resolution of Rev. Morris Evans and others, on the subject of organizing baptized children of the church for the purpose of instructing them, etc., and has instructed me to report that this resolution applies to *all* children, while the duties of the committee relate to Sunday schools only, and ask that said resolution be referred to the committee on revisals.

3. The committee has also had under consideration the resolution signed by Rev. W. M. Leftwich and others, which is as follows, to wit:

Amend answer 2 of section 5, on page 114 of the Book of Discipline, by adding thereto the following:

"And shall elect superintendents of Sunday schools, on the nomination of the preacher in charge, after consultation with the officers and teachers of such schools."

In which the committee concurs, and has instructed me to recommend the adoption of the amendment.

Respectfully submitted.

H. W. FOOTE,
Chairman pro tem.

Trusten Polk, chairman of the committee on education, presented report No. 2 of said committee, which was read and adopted.

REPORT NO. II OF THE COMMITTEE ON EDUCATION.

To the General Conference of the Methodist Episcopal Church South:

RESPECTED AND BELOVED BRETHREN—Your committee on education, to whom was referred the memorial of the Virginia Annual Conference, praying this General Conference "to provide for the establishment of district schools throughout the church, according to the plan already adopted by the Holston Conference, beg leave to report that they have considered the memorial, and upon inquiry have ascertained that the Holston Conference have adopted no plan for the establishment of district schools. But, after mature deliberation on the subject matter referred to in the memorial, they have concluded to recommend that this Conference adopt the following resolution:

Resolved, That this Conference recommend that, as far as practicable, Southern Methodist schools be established in every district of our work; provided that they be strictly tributary to and in no case in conflict with our colleges, male or female, or any other of our institutions of a higher grade.

In this connection your committee beg to call the attention of every member of this Conference to the great importance of Christian and denominational education.

We fear that in the great work of educating our children we do not fully meet the obligations which rest upon us. We direct our attention and efforts too much to the faculties which are purely intellectual, ignoring the moral and religious.

We ought to strive to enlighten the conscience, instill elevated sentiments, inspire right feelings and pure desires, implant correct principles, cultivate the cardinal virtues, restrain and regulate the passions and appetites. In a word, our labor ought to be bestowed upon the *heart*, as well as and even more than upon the *head*. The *heart*, rather than the *head*, is the fountain and source of happiness to the individual man and woman, and also to the society of which they are members. It is the declaration of divine wisdom that "a good man out of the good treasure of his *heart* bringeth forth that which is good; and an evil man out of the evil treasure of his *heart* bringeth forth that which is evil; for out of the abundance of the *heart* 'the mouth speaketh.'" It is not *head*, but heart. And again: "For out of the *heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

And these utterances of "him who knew what was in man" are in full harmony with both the teachings of philosophy and the lessons of experience. We all know that the heart is the seat of the desires and the source of our motives, and that desire and motive govern and impel the race.

But neither desire nor motive springs from the naked intellect. Motives have their origin in man's *moral constitution*. And from this, therefore, as their source, proceed virtue and vice.

Lord Bacon has said that "knowledge is power"—that is, *mere* power—a power which may be wielded for good or for evil; and for *evil* as effectually as for *good*. A *bad* man is only made a *worse* one by having his *merely* intellectual faculties highly developed. It follows that what society needs—what the welfare of the race demands—is that the forces of the intellect should be guided and wielded by pure and lofty motives. But these motives can be supplied only by man's moral constitution. And does it not, therefore, also follow that our educational systems and enterprises should be directed, in the largest measure, to the development of the attributes of our moral nature? And does it not further follow that these powers of the moral nature condition and determine the character and the destiny of the man? Indeed, they not only make a man good, but no man can be truly great without them. They lie at the foundation of both greatness and goodness. Why was it that Cato, the censor, was a grander man than Cicero, the orator? Did the ambitious Cæsar fear the intellectual, the cultivated, the accomplished and graceful rhetorician as he did the stern, uncompromising moralist and patriot?

Considerations such as these urge themselves upon us with commanding emphasis at the present juncture. The cry of our times is education—education. But it is for the education of the pure intellect, and not of the moral constitution. And unfortunately, as we think, the tendency and aim of our systems of public and State education are to the development of the intellectual faculties, to the neglect and to the ignoring of the moral and the higher nature. We want an *intelligent* people, it is true, but it is also and especially true that we want a virtuous people—a people who have and practice and exemplify the cardinal virtues.

Your committee are of opinion that the institutions of learning under the patronage of our church are well adapted for the proper education of our nature, moral and intellectual; and they believe they deserve to be recommended to the earnest and universal patronage and support of the friends of education generally, and of Southern Methodism particularly. And to that end they beg to present to this Conference the following resolution for its adoption:

Resolved, That this General Conference recommends the institutions of learning under the control of our church to the active and zealous support of all our people and friends.

All of which is respectfully submitted by the committee.

TRUSTEN POLK, Chair'n.

LOUISVILLE, KY., May 19, 1874.

W. C. Johnson, chairman of the committee on books and periodicals, presented report No. 6 of said committee, which was read.

REPORT NO. VI OF THE COMMITTEE ON BOOKS AND PERIODICALS.

The resolution from the —— Quarterly Conference, in the bounds of the North Carolina Conference, requesting the delegates from that body to call the attention of the General Conference to the great importance of having the Book of Discipline in cheap pamphlet form, and the resolution of Isham L. Burrow, F. M. Paine and W. T. Harris in regard to a reduction in the prices of our books, have been considered by the committee, with the following results:

Upon inquiry of the book agent the committee learn that the books issued by the Publishing House are sold at as low prices as those sold by other houses, except, of course, the publications of those societies which are sustained by charities solicited by agents, traveling all over the land. Prices of books at our Publishing House were fixed by the agent with the catalogues of all the leading houses of the country before him, and after the most careful thought.

While the committee recognize it as the business of the book agent to fix the prices of our books, they recognize also that it is the policy of the Publishing House, as established by the General Conference, to supply the demand of the church for books at the cheapest rates, as far as practicable. This policy, the committee recommend, should be constantly kept in mind, and carried out just to that extent to which the book agent may deem safe. The committee recommend particularly the cheapening, when it can be done, of the books in the course of study for undergraduates in the traveling connection.

Respectfully submitted.

W. C. JOHNSON, Chairman.

Dr. Haygood moved to amend by adding the following resolution:

Resolved, That the General Conference recommend the book agent to fix the price of the *Christian Advocate* at $2.50 per annum.

A. R. Winfield and W. A. McCarty offered the following substitute for the amendment, which was laid on the table:

Resolved, That the price of the Nashville *Christian Advocate* be referred to the book agent and book committee, with instructions to publish it as low as it can be done to conserve the interests of the church.

A. E. Williams moved to lay the amendment on the table. A division was called for, and the motion was lost by a vote of 89 to 106.

Thomas Branch offered the following amendment, which was read:

Whereas, The book agent informs the General Conference that he can publish the Nashville *Advocate* at $2; But whereas, The increase of the price of subscription to $2.50 is necessary to enable Conference papers and individual enterprises to live:

Resolved, That the price be raised to $2.50.

He spoke to the amendment in an animated and facetious style.

R. A. Young called for the previous question. The call was sustained, and the amendment of Mr. Branch was lost.

The question was then put on the amendment of A. G. Haygood, which was lost by a vote of 81 to 96.

The report of the committee was then adopted.

On motion of J. E. Evans the Conference resolved to meet this afternoon at three o'clock.

The Conference then adjourned with the doxology, and the benediction by the Bishop.

AFTERNOON SESSION.

WEDNESDAY, May 20, 1874.

Conference met at the appointed hour, Bishop Paine in the chair.

Religious exercises were conducted by P. A. Peterson.

Bishop Pierce took the chair, and called for reports of standing committees.

J. W. Hanner, chairman of the committee on revisal, presented report No. 5 of said committee, which was read and laid on the table under the rule.

REPORT NO. V OF COMMITTEE ON REVISAL.

On various papers referred to them the committee offer the following recommendations:

1. *Non*-concurrence with a resolution of A. West and R. A. Hardaway on the subject of licensing preachers.

2. In respect of the papers signed by L. Pierce and others, concerning the reception of baptized infants into the church, your committee, believing that the Discipline is sufficiently explicit on the subject, recommend *non*-concurrence.

3. Resolutions of J. Geiger and T. C. Frogge. First one disposed of by previous action. With the second, on voting for delegates to the General Conference without the distinction of lay and clerical, and also a resolution of A. A. Coleman and J. Hamilton on the same subject, it is recommended that you do *not* concur.

4. *Concurrence* with a resolution of W. H. Bobbitt and others, proposing to add to answer 1, on page 88: "*And they shall report in writing the extent and result of their labors* to the fourth *Quarterly Conference*." Paragraph as amended:

"Answer 1. It shall be the duty of local preachers to aid the preacher in charge of the circuit, station or mission to which they belong in supplying the people with the ministry of the word. They shall accordingly be applied to by the preacher in charge, as soon as he enters on his work, to state what amount of service they are able and willing to perform; he may then draw up a plan by which their labors shall be regulated; and they shall be authorized to form new congregations, to take a list of the names of all candidates for church membership, and, if expedient, receive them into the church; provided that all such congregations, candidates and members be reported as soon as possible to the preacher in charge, in order that they may be placed immediately under his pastoral care. And they shall report in writing the extent and result of their labors to the fourth Quarterly Conference."

5. *Non*-concurrence with the resolution of C. I. Vandeventer and others, prescribing the duties of recording stewards and District Conference secretaries.

6. With the resolution of A. G. Haygood and others, recommending that "the report on Orphans' Homes" adopted by the General Conference of 1870, with the proviso that it be placed in the Discipline stricken out, as an amendment (Journal 1, page 344,) your committee recommend *non*-concurrence.

7. As to the resolution of J. W. Hinton and others, in regard to the division of money between presiding elders and preachers, your committee deem no further legislation necessary.

8. On the resolution of W. S. Black and others it is recommended that to answer 1, pages 47-8, chapter 2, section 3, you add: "But should it become necessary, from any unforeseen cause, to change the place after it has been fixed by the Conference, the presiding elder shall have power to make the change." Paragraph as amended: "Answer 1. There shall be held annually, in each presiding elder's district, a District Conference. The time shall be fixed by the presiding elder, and the place by the Conference; but should it become necessary, from any unforeseen cause, to change the place after it has been fixed by the Conference, the presiding elder shall have power to make the change."

9. On the resolution of R. Pollard and others, proposing to give the right of nomination, in the appointment of stewards, to any member of a Quarterly Conference, your committee recommend *non*-concurrence.

10. With the resolution of G. A. Dannelly and J. Mackey, to amend the language of the Discipline, page 80, chapter 3, section 8, answer 1, so that it shall read: "Answer 1. To administer baptism and solemnize the rite of matrimony in the absence of an elder;" also page 82, chapter 3, section 8, answer 1, so that it shall read: "Answer 1. To administer baptism and the Lord's Supper, and to solemnize the rite of matrimony, and perform all parts of divine worship," your committee *concur*.

11. With the papers on the installation of stewards, from the Hannibal District Conference, and C. W. Miller, your committee recommend *non*-concurrence.

12. On a resolution of M. Evans and others, the committee recommend that your book editor be instructed to throw the Discipline into paragraphs, omitting all unnecessary questions, and number them continuously from chapter 2 to chapter 12.

13. With a paper signed by L. Greer and J. Adams, recommending such legislation as would authorize the Bishops to ordain deacons and elders, in certain cases, before they have completed the course of study, your committee do *not* concur.

14. The papers from Morganfield circuit, Louisville Conference, J. Hamilton and W. Shapard, concerning the use of our houses of worship, and whether we should allow the ministers of those denominations to come into our pulpits who debar us theirs, have been considered, and your committee are of opinion that the powers of our trustees are large enough and sufficiently defined by existing law, and that the other matter should be left to the discretion of our preachers, and therefore recommend no legislation on these subjects.

15. Your committee unanimously recommend the resolution of G. A. Dannelly and J. Mackey, that you add to answer 2, section 4, chapter 2, on page 51, the following: "But the presiding elder and preacher in charge shall have authority, when they judge it necessary, to change the place." Paragraph as amended: "Answer. Four times a year, at such places as the Conference may appoint, and at such times as the presiding elder may designate. But the presiding elder and preacher in charge shall have authority, when they judge it necessary, to change the place."

16. The petition of A. G. Haygood and others, requesting that the action of the General Conference of 1870, on "orphans' homes," be inserted in the Discipline has been considered, and it is thought unadvisable to grant the prayer of the petitioners.

17. The quadrennial address of the Bishops and other papers, calling for "some strong deliverance as to worldly amusements," telling us that we "cannot make a new law, but can define the old," have been reviewed and discussed, and your committee, with some misgiving, recommend that on page 28 you place a foot-note to the item: "The taking such diversions as cannot be used in the name of the Lord Jesus,"* as follows, viz.:

* Dancing, attending dancing parties, theatrical and circus exhibitions, and such like, are among the diversions which cannot be used in the name of the Lord Jesus.

(The secretary and chairman of your committee protest against defining, by legislative enactment, this old law in any such foot-note.)

18. The address of our Bishops, together with memorials from other wise and honored men, and from Annual Conferences, on the subject of class meetings, have been patiently considered; and while we are profoundly impressed with the value of this peculiarly Methodistic institution, and would have the General Conference commend it again to the hearts of our people, yet we do not recommend any further legislation on the subject.

19. A valuable paper signed by our venerable father in Israel, Dr. Lovick Pierce, and others, proposing to make attendance on Church Conferences a condition of continued church membership, has been most respectfully considered, and the conclusion reached that on this subject, at present, no further legislation is required. All of which is respectfully submitted.

JOHN W. HANNER, Chair'n.
H. A. BOURLAND, Sec.

Mr. Johnson, chairman of the committee on books and periodicals, presented report No. 7 of said committee, which was read and adopted.

Also report No. 8 of said committee, which was read and adopted.

REPORT NO. VII OF THE COMMITTEE ON BOOKS AND PERIODICALS.

The committee have carefully examined advance sheets of a work referred to them, entitled "A Manual of Architecture for Churches, Parsonages and School-Houses. By the Rev. W. M. Patterson, of the Memphis Conference." It contains designs, elevations, plans, specifications, form of contract, rules for estimating cost of building, with suggestions on acoustics, ventilation, heating, lighting, painting and other pertinent subjects, including valuable original contributions from the pens of Bishops Wightman and Marvin. The book, which is a quarto, is now passing through the press of our Publishing House at Nashville. The author is well known, and favorably, as a church builder. He has furnished designs for a number of the best edifices in the connection, and he deservedly enjoys the reputation of possessing superior qualifications for the work undertaken by him. The committee, after examination of advance sheets of this work, embracing designs for churches, parsonages and school-houses, take pleasure in expressing their decided approval of it, and their belief that it will meet a want long felt among us. It is not expected that the use of this manual will supersede the services of a professional architect in the erection of large and costly structures; but, while in instances of this kind its directions and suggestions will be valuable, its usefulness will appear chiefly as a guide to building committees, where it is thought to be either not desirable or not practicable to employ a professional architect. In the many cases of this kind this manual, it is believed, will contribute largely to the improvement of our church architecture, particularly in towns and villages and throughout the country.

The following resolution is offered for adoption, viz.:

Resolved, That "Patterson's Manual of Architecture" is recommended as a work which meets a felt want in our church.

Respectfully submitted.

W. C. JOHNSON, Chairman.

REPORT NO. VIII OF THE COMMITTEE ON BOOKS AND PERIODICALS.

1. The committee, after considering the resolution instructing them to inquire into the expediency of changing the form of the *Christian Advocate*, and printing it on thirty-two pages, report that this change is not expedient.

2. The resolution of W. G. E. Cunnyngham, C. Long and F. W. Earnest, requesting the committee to inquire into the propriety of directing the book agent to publish a magazine for ladies, has been taken into consideration, and the committee report that the undertaking is not advisable at this time.

3. The resolution of H. A. Bourland and J. H. Pritchett, proposing to instruct the book agent to have the Apostle's Creed printed in our Sunday school song-books, etc., so that it may be readily learned by the children and be convenient for use in closing Sunday schools, has received the attention of the committee, and they report in favor of leaving the proposition to the discretion of the book agent with the book editor.

4. The memorial of Oscar M. Addison, in regard to the necessity of publishing "an approved tune-book, suitably arranged for the use of our hymns," need no further attention, since the book agent has just published a new hymn and tune-book, which, it is believed, will fully supply the lack referred to by the memorialist.

Respectfully submitted.

W. C. JOHNSON, Chairman.

W. G. E. Cunnyngham, chairman of the committee on missions, presented report No. 6 of said committee, which was read, and on motion of W. W. Bennett was made the order of the day for to-morrow at half-past ten A. M., the vote being 124 to 42.

REPORT NO. VI ON MISSIONS.

Your committee would respectfully state that they have carefully reconsidered their report No. 1, which was recommitted to them. They have compared it, item by item, with the minority report signed by Dr. A. R. Winfield, and find it impossible to harmonize or combine the two. They therefore beg leave to return report No. 1, with a single verbal change in article 16, and the addition of an article requiring preachers in charge of circuits and stations to institute monthly missionary prayer meetings in their several congregations, as their final action on the subject.

The committee, in their efforts to revise the constitution, have given earnest heed to the voice of the church as it has reached them through the memorials, petitions, and especially that part of the Bishops' address devoted to the subject of missions, referred to us, and we have endeavored to obey it. Prominent in all the suggestions offered was a wish that our foreign missionary work should be separated from the home work, and "made to rely upon its own merits, motions and obligations." The Bishops, in their address, say: "Individualize the mission work. Separate it from all competition. Set it forth, in the grandeur of its claims, upon faith, hope and philanthropy, an imperious duty specified by divine command, encouraged by divine promise, already indicated by providence

and grace, and destined to culminate, sooner or later, by gradual advancement or sudden triumph in millennial glory. Any plan recognizing the great underlying principles of this interest, and starting from the right standpoint, which will commend itself to the judgment of the church as feasible in its practical working, and which can be economically administered, will command her liberality. The current of benevolence, in this behalf, must not be wasted by side rills for local irrigation, but pour in steady volume into one reservoir for a specific use." Again they say: "If the General Conference could provide for the home field from some other fund it might be well."

Guided by these wise suggestions and their own convictions, a majority of the committee framed the plan of missionary operations contained in their report No. 1, and a subsequent careful review, under your instruction, served but to confirm their convictions. They cannot, therefore, change that report. To say that there was absolute unanimity would not be true, but the paper now returned is the best expression of their views they can present.

Thoughtful men among us deplore the want of missionary zeal and enterprise in the Methodist Episcopal Church South. We do not occupy the position among the missionary agencies of the Christian world which our numbers, wealth and intelligence demand. In the hope that our present deliberations will result in giving new life to this department of our work, this report is respectfully submitted.

W. G. E. CUNNYNGHAM,
Chairman.

R. Hiser, chairman of the committee on Bible cause, presented report No. 1 of that committee, which was read.

Also report No. 2 of said committee, which was read and adopted. (For reports see sixth page.)

P. A. Peterson, chairman of the special committee on Annual Conference statistics, presented the report of said committee, which was read and laid on the table for one day.

REPORT OF THE COMMITTEE ON FORMS FOR STATISTICS OF ANNUAL CONFERENCES.

The committee appointed to prepare forms for statistics for Annual Conferences present as their report the accompanying form for statistical reports from the several pastoral charges to be published in the General Minutes, embracing the following items, to wit:

Number of local preachers.
Number of white (or Indian) members.
Number of colored members.
Number of deaths.
Number of additions by baptism; a profession of faith.
Number of infants baptized.
Number of Sunday schools.
Number of officers and teachers.
Number of scholars.
Number of volumes in library.
Number of church edifices.
Value of church edifices.
Number of parsonages.
Value of parsonages.
Value of other church property.
Money expended for salaries of ministers.
Money expended for Sun. schools.
Money expended for building and repairing churches and parsonages.
Amount raised in the Sunday schools for missions.
Amount raised in the churches for missions.
Amount raised for Conference claimants.
Amount raised for the Bishops.

P. A. PETERSON,
A. G. HAYGOOD.
M. EVANS.

LOUISVILLE, KY., May 20, 1874.

The following report of the committee in the appeal case of L. D. Huston was then presented and read:

The committee on the appeal of Lorenzo D. Huston, expelled by the Baltimore Conference upon the charge of immorality, report to the General Conference:

That the appeal of L. D. Huston, expelled by the Baltimore Conference upon the charge of immorality, has been heard, and the action of said Conference has not been reversed.

J. C. KEENER, President.
JOHN C. VINCIL, Sec.

MAY 20, 1874.

J. E. Evans, chairman of the committee on the organization of the Colored Methodist Episcopal Church in America, presented the report of said committee, which was read and adopted. (See report on sixth page.)

A. H. Redford, agent, presented a report on the support of the Bishops, which was read and adopted. (See report on sixth page.)

The report of the special committee on church trials was then taken up.

Conference then adjourned with the doxology, and the benediction by the Bishop.

EIGHTEENTH DAY.

THURSDAY, May 21, 1874.

Conference met at the appointed hour, Bishop Pierce in the chair.

Religious exercises were conducted by H. A. C. Walker.

The minutes of the last meeting were read and approved.

Bishop Kavanaugh took the chair.

P. K. Hargrove, reserve clerical delegate from the Tennessee Conference, appeared and took his seat in place of A. L. P. Green, who had gone home on account of sickness.

The vote was suspended to allow the following resolution to be offered.

Motion of T. Polk to amend it by substituting ten minutes for five was laid on the table.

Resolved, That during the remainder of this session of the General Conference no person shall speak more than twice on the same question, nor more than five minutes at one time, without leave of the Conference; nor shall any person speak more than once until every member choosing to speak shall have spoken.

GEORGE M. NOLAN.
W. F. COOK.

On motion of A. E. Goodwyn the resolution was laid on the table.

T. Polk, chairman of the committee on education, presented report No. 3 of said committee, which was read and adopted.

M. Lee, chairman of the committee on episcopacy, presented report No. 6 of said committee, on the salaries of the Bishops, which was read and adopted.

REPORT NO. VI OF THE COMMITTEE ON EPISCOPACY.

The salaries of the Bishops are fixed at $3,000 each, and traveling expenses. To pay these claims the following assessments have been made:

Conference.	Assessment.
Baltimore	$1,350 00
Virginia	1,500 00
West Virginia	250 00
North Carolina	1,400 00
South Carolina	700 00
North Georgia	1,350 00
South Georgia	1,000 00
Florida	200 00
Alabama	1,150 00
North Alabama	900 00
Louisiana	800 00
Mississippi	850 00
North Mississippi	850 00
Memphis	1,200 00
Tennessee	1,650 00
Holston	700 00
Kentucky	1,000 00
Louisville	1,200 00
Denver	50 00
St. Louis	550 00
Southwest Missouri	550 00
Missouri	1,050 00
Western	100 00
Little Rock	600 00
Arkansas	300 00
White River	300 00
Indian Mission	25 00
Texas	400 00
Trinity	450 00
East Texas	350 00
Northwest Texas	400 00
West Texas	250 00
Columbia	100 00
Pacific	100 00
Los Angeles	25 00
Illinois	250 00
German	100 00
Total assessments	$24,000 00

On motion the report on church trials was taken up.

A. R. Winfield moved as a substitute for the section of the report on the trial of a Bishop, the section as it now stands in the Discipline.

P. A. Peterson moved indefinite postponement of the whole subject.

The chair decided that this question was not debatable.

J. W. Hinton appealed from the decision of the chair. The decision was not sustained.

Pending the discussion the order of the day arrived.

The chair brought forward Bishop Bowman, of the Methodist Episcopal Church, who was introduced to the Conference, and took his seat on the platform.

The first article of the proposed constitution, in the report of the majority, was read.

A. R. Winfield moved as a substitute the first article in the report of the minority.

On motion of H. A. C. Walker this motion was laid on the table.

Article 1 of the proposed constitution in the report of the majority was adopted.

Article 2 was read.

J. D. Edwards moved to amend the article by providing for two secretaries.

This motion was laid on the table and the article was adopted.

Articles 4 and 5 were read and adopted.

Article 6 was read.

J. E. Edwards moved so to amend as to strike out the following words: "And from District Conferences and from collections in Sunday schools and church missionary societies;" and to insert in lieu thereof: "And from such other plans as may be adopted by the church and congregation to raise money for the object."

As amended it read thus:

"The revenue of the board shall be derived from general collections in every congregation, and from such other plans as may be adopted by the church and congregation to raise money for this object; and from special collections by the secretary and the Bishops, and from donations and legacies."

The amendment was adopted and the article was adopted.

Article 7 was read.

A. R. Winfield moved to amend by striking out the word "minister."

The motion was lost.

On motion of J. Hamilton the article was amended by writing "his" before "necessary."

The article thus amended was adopted.

Articles 8, 9, 10 and 11 were read and adopted. The blank in article 11 was, on motion of R. J. Morgan, filled with the words "Nashville, Tennessee," and the article was adopted.

Article 12 was read and adopted.

Bishop Simpson, of the Methodist Episcopal Church, was then brought forward by the committee on appointments, and introduced by the chair to the Conference. He took his seat on the platform.

Article 13 was read. J. E. Edwards moved so to amend as to insert after the words, "at each session of the Conference," the following: "The proceeds of which shall be equally divided between the General Board and the Annual Conference Mission Board."

It would then read as follows: "The Conference Board shall disseminate missionary intelligence among the people; hold an anniversary meeting at each session of the Conference, the proceeds of which shall be equally divided between the General Board and the Annual Conference Mission Board; shall publish a report of its operations every year in the Minutes of the Conference, and annually estimate the amount that may be necessary for the support of its own missions, and apportion the same to the presiding elders' districts for collection."

The article as amended was adopted.

Article 14 was read and adopted.

Article 15 was read. A motion of C. Long to amend by substituting "either board" for "General Board" was lost. The article was adopted.

Article 16 was read.

The following amendment was accepted, and the article thus amended was adopted:

"Except at the anniversary meeting held during the session of an Annual Conference."

Article 17 was read and adopted.

Article 18 was read, and on motion of J. E. Edwards was amended by striking out *all* after the words "circuit and station," and inserting the following: "And see to it that efficient and well-defined plans be adopted for raising missionary funds, both for the General Board and also for the Conference Mission Board."

Thus amended it reads:

"It shall be the duty of the presiding elder to bring the subject of missions prominently before the Quarterly Conferences of each circuit and station, and see to it that efficient and well-defined modes and plans be adopted for raising missionary funds, both for the General Board and also for the Conference Mission Board."

A motion of H. J. Adams to lay the amendment on the table was lost, and the article as amended was adopted.

Article 19 was read, as follows: "It shall be the duty of the preacher in charge of a circuit or station to institute monthly missionary prayer meetings." This article was read and adopted.

R. A. Young moved a reconsideration of the vote by which article 2 was adopted, providing for only one secretary. It was not reconsidered, the vote being 74 to 81.

A motion of L. M. Lee to reconsider article 7, in order to restrict the duties of the secretary to office work, was made; but the time of adjournment having come, on motion of J. E. Evans the Conference ordered a session this afternoon at three o'clock.

The Conference then adjourned with the doxology, and the benediction by Bishop Simpson.

AFTERNOON SESSION.

THURSDAY, May 21, 1874.

Conference met at the hour appointed, Bishop Kavanaugh in the chair.

Religious exercises were conducted by W. E. M. Linfield.

Bishop Wightman took the chair.

The report of the committee on church trials was taken up.

After some discussion on points of order, the vote was put on the motion to indefinitely postpone, and the whole subject was indefinitely postponed.

The report of the committee on temperance, with the minority reports, were taken up, as follows:

MAJORITY REPORT NO. I.

Resolved, That the General Rules, chapter 1, section 2, page 27 of the Book of Discipline, be so altered that instead of "drunkenness or drinking spirituous liquors, unless in cases of necessity," it shall read as follows:

"Drunkenness, or drinking spirituous liquors, unless in cases of necessity, or making, buying or selling them to be so used."

Respectfully,

J. B. MCFERRIN, Chair'n.

LOUISVILLE, May 13, 1874.

MINORITY REPORT NO. I.

Strike out of the General Rules the following clause, Discipline, page 27, which is as follows:

"Drunkenness, or drinking spirituous liquors, unless in cases of necessity," then substitute the following: "Making, buying, selling or using, as a beverage, intoxicating liquors."

W. PRICE.
JOHN H. STONE.

MINORITY REPORT NO. II.

We, the undersigned minority of the committee on temperance, dissenting from the majority report, beg leave to present the following:

Whereas, The General Rules of our church, and the moral code of the New Testament condemn, by fair implication, the manufacture and sale of spirituous liquors to be used as a beverage; And whereas, The College of Bishops, with entire unanimity, holds the opinion that the existing law is all-sufficient for the arraignment and expulsion of such offenders; therefore, be it

Resolved, That the existing law is sufficient, and that we need no further legislation on the question.

W. A. MCCARTY.
J. J. WHEAT.
F. A. CONNOR.

J. E. Edwards moved the adoption of the second minority report.

A motion of John Pipes to lay the motion of J. E. Edwards on the table was lost.

On motion of F. M. Kennedy the order of the day was suspended until this subject be disposed of.

The report of the committee on the protection of missionaries in Mexico was presented by J. B. McFerrin, chairman. It was read and adopted.

REPORT OF THE COMMITTEE IN REFERENCE TO THE PROTECTION OF MISSIONARIES IN MEXICO.

Whereas, This General Conference has heard, with profound sorrow, of the murder of the Rev. John Stephens, a missionary of the American Board in Mexico, who fell a martyr at his post, with his Bible in his hand; and also of the murder, at the same time, of Don Jesus Islas, a convert to Protestantism; And whereas, We have deep interest in the work and welfare of all laborers in the Master's vineyard in foreign lands; therefore,

Resolved, That we deplore this sad event, and protest, in the most emphatic manner, against this appalling evidence of religious intolerance.

Resolved, That we deeply sympathize with the American Board and all concerned in this cruel and unprovoked assault upon their rights and religious privileges, and the martyrdom of their devoted missionary.

Resolved, That we respectfully call the attention of the authorities of the United States of America and the authorities of Mexico to this disregard of the rights and privileges of American citizens.

Resolved, That we recommend to the book editor and agent to publish, in tract form, the graphic account of martyrdom of the Rev. John Stephens and his fellow-victim, as written by Feilpo de J. Pedrosa, of the city of Quadalahara, and published in the secular papers of Mexico, and republished in the columns of the *Daily Christian Advocate*.

J. HAMILTON.
J. B. MCFERRIN.
A. W. WILSON.

MAY 21, 1874.

On motion of J. E. Evans report No. 6 of the committee on missions, embracing the constitution, was adopted.

R. J. Morgan moved that a secretary and Board of Missions be elected this afternoon at four o'clock.

H. H. Montgomery moved, as a substitute, that it may be the order of the day for to-morrow at ten o'clock A. M.

The substitute was lost. The motion prevailed.

P. Tuggle called for the previous question. The call was sustained.

The vote was taken on the substitute moved by J. E. Edwards, and it was lost.

The vote was then taken on the first report of the minority, which was adopted by a vote of 135 to 38, being more than the two-thirds necessary for the change of one of the General Rules.

On motion of J. E. Evans the secretary was instructed to send the resolution around to the Annual Conferences for their action.

The following communication from the Bishops was read by the secretary:

The College of Bishops respectfully report to the General Conference the result of a vote of the Annual Conferences on a constitutional question that was submitted to them.

The committee on episcopacy of the General Conference which met in Memphis, May, 1870, introduced the following:

Resolved, That the last paragraph on page 44 of the Discipline, beginning with "provided," and ending with the words "null and void," be stricken out.

Resolved, That the following proviso, if it receive a two-thirds majority of this body, be sent round to the several Annual Conferences; and if it receive a three-fourths vote of the same, it shall be inserted in the Discipline in lieu of the aforesaid paragraph:

"*Provided*, That when any rule or regulation is adopted by the General Conference which, in the opinion of the Bishops, is unconstitutional, the Bishops may present to the Conference which passed said rule or regulation their objections thereto, with their reasons, in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a restrictive rule, and, if thus passed upon affirmatively, the Bishops shall announce that such rule or regulation takes effect from that time."

These resolutions were adopted by the General Conference—160 yeas, 4 nays.

The resolutions were submitted by us to the several Annual Conferences next ensuing, and they were concurred in by an aggregate vote of 2,024 yeas to 9 nays.

The College of Bishops, at their annual meeting in May, 1871, called in the book agent and book editor to count the vote, and thereupon publication was made accordingly.

R. PAINE,
Chairman College of Bishops.
H. N. MCTYEIRE, Sec.

LOUISVILLE, May 22, 1874.

The Conference then proceeded to elect the Board of Missions.

A motion of T. J. Magruder to appoint a committee, consisting of one from each delegation, to nominate all the officers except the secretary did not prevail.

All the officers were elected *viva voce* except the secretary.

On motion of J. S. Key a committee of five was appointed to nominate the eleven managers.

The chair appointed the following as that committee: Thomas O. Summers, A. H. Redford, William Burr, J. M. Sharpe and R. A. Young.

On motion of E. W. Sehon, Thomas O. Summers was elected president.

On motion of W. C. Johnson, E. W. Sehon was elected vice president.

On motion of M. S. Andrews, A. H. Redford was elected treasurer.

The ballot was then taken for secretary, and resulted as follows:

J. B. McFerrin received 83 votes; W. G. E. Cunnyngham, 20; T. M. Finney, 11; W. H. Potter, 19; A. G. Haygood, 3; J. S. Martin, 7; E. H. Myers, 5; I. G. John, 5; W. G. Connor, 5; E. W. Sehon, 5; R. A. Young, 4; L. S. Burkhead, 4; J. E. Edwards, 2; S. Rodgers, S. P. Richardson, A. W. Wilson, R. K. Hargrove, J. S. Key and W. M. Kennedy, 1 each. As it required 91 votes for an election, no one was elected on the first ballot.

A motion of M. S. Andrews to adjourn did not prevail.

The reports of the committees on fraternal greetings of the British Conference and the General Conference of the Methodist Episcopal Church was made the order of the day for to-morrow morning at ten o'clock.

The Conference then adjourned with the doxology, and the benediction by the Bishop.

NINETEENTH DAY.

FRIDAY, May 22, 1874.

Conference met at the appointed hour, Bishop Wightman in the chair.

Divine service was conducted by B. Craven.

The minutes were read and approved.

On motion of the secretary the vote by which article 2 of the constitution of the Board of Missions was adopted was reconsidered; and on motion of R. J. Morgan the number "seventeen" was substituted for "eleven" as the number of managers of the board.

Thomas O. Summers and A. H. Redford asked to be excused from serving on the committee of nomination of managers of the Board of Missions. They were excused, and W. M. Rush and B. Craven were put in their place.

J. B. McFerrin asked and obtained leave of absence to visit F. E. Pitts, a delegate from the Tennessee Conference, who was lying very sick at Anchorage.

Bishop Marvin took the chair.

W. C. Johnson, chairman of the committee on books and periodicals, presented report No. 9 of said committee, which was read.

Pending the discussion of the amendment the order of the day arrived.

J. Hamilton, chairman of the committee on the fraternal communication of the Wesleyan Methodist Conference, presented the report of said committee, which was read by the secretary. (See report on first page.)

The report was adopted by a unanimous vote, and on motion of W. M. Rush a copy was ordered to be forwarded to the president of the Wesleyan Conference through the senior Bishop by the secretary.

C. W. Miller, from the committee on fraternal greetings of the Methodist Episcopal Church, presented and read the report of said committee. (See report on first page.)

E. E. Wiley moved the adoption of the report.

Dr. S. Regester then rose and offered the following substitute:

SUBSTITUTE FOR THE REPORT OF THE COMMITTEE ON FRATERNAL GREETINGS OF THE M. E. CHURCH.

Whereas, After a period of thirty years of strife and estrangement between the two great co-ordinate branches of American Methodism, this General Conference has, in the good providence of God, been favored with the presence of fraternal messengers from the Methodist Episcopal Church; And whereas, We hail this auspicious event as the dawn of an epoch that must happily witness the cessation of every difference and bitterness between those who have so much in common; therefore, be it

Resolved, by the General Conference of the M. E. Church, That we are profoundly grateful to almighty God for the presence, addresses and Christian spirit of our brethren, Rev. Drs. Hunt and Fowler, and General Fisk, the accredited fraternal messengers of the Methodist Episcopal Church; and we hereby assure them and those they represent that we most heartily reciprocate their kindly greetings.

Resolved, That it is our firm persuasion and our decided judgment that the godly wisdom and Christian spirit of the two Methodisms in question, acting under the guidance of the Spirit of God, are fully equal to the delicate and difficult task of satisfactorily adjusting all matters, of whatever sort, that are in issue between the two kindred bodies.

Resolved, That as the spiritual unity and doctrinal identity of our common Methodism have been preserved unbroken amidst all our difficulties and alienations, it would be a reproach to our Christian character if the gracious and brotherly spirit now actuating thousands of hearts in both churches shall prove unproductive of any fair to develop some sound and just and mutually honorable principle and ground of permanent fraternal relations.

Resolved, That we will, as far as consistency and opportunity may allow and justify, promote this most desirable consummation by our personal dispositions and acts; and that we furthermore thus officially declare our perfect willingness to recognize any competent commission that may be instituted for the final settlement of all mere business matters and questions, and that we will most cheerfully treat with such commission.

Resolved, That our Bishops be and they are hereby authorized, at any time that circumstances may require such action, to appoint commissioners to co-operate with any that may be appointed on the part of the Methodist Episcopal Church, to act as arbitrators for the settlement of all ecclesiastical and business questions between us and the Methodist Episcopal Church; and our Bishops are further hereby authorized to appoint fraternal messengers to the approaching General Conference of the Methodist Episcopal Church.

SAMUEL REGESTER.
N. G. COE.
NELSON HEAD.
C. I. VANDEVENTER.

The Conference adjourned with the doxology and benediction, Dr. Wilson having the floor.

AFTERNOON SESSION.

FRIDAY, May 22, 1874.

Conference met at the hour appointed, Bishop Marvin in the chair.

Religious exercises were conducted by A. R. Winfield.

On motion of J. C. Grumbery the book agent and book editor were instructed to prepare and publish church registers for the use of our churches.

An invitation was received from the president and directors of the German Protestant Asylum to visit that institution, and it was accepted.

Dr. Hamilton desired to amend the substitute, but that being out of order he asked the chair how he could reach his end.

The chair decided that he could only do so by a withdrawal of the substitute. This was not done.

Dr. Evans spoke in favor of the report. The issues of the past could not be ignored, and the report presented the facts of history in their consecutive order; it was perfect in all its parts, meeting the move toward fraternity, and providing for a settlement of past difficulties.

W. G. Veal spoke in favor of the report of the committee. He appreciated all that had been said by Dr. Regester, but was not willing to cower like a cur beneath his master's lash.

A motion of T. Branch and A. W. Wilson to refer the report and the substitute to a special committee, consisting of S. Regester, J. Jackson, J. A. Duncan, J. Hamilton and T. Polk, was on motion of H. J. Adams laid on the table.

W. W. Bennett moved to recommit the report with the substitute to the committee.

A resolution of E. E. Wiley to lay this on the table did not prevail.

The motion of W. W. Bennett was adopted, and, on motion of T. Branch, S. Regester, J. Hamilton and J. A. Duncan were added to the committee.

The balloting for secretary of the Board of Missions was then resumed.

There were 175 votes cast, of which J. B. McFerrin received 100; W. H. Potter, 28; W. G. E. Cunnyngham, 24; A. G. Haygood, 5; T. M. Finney, 4; R. A. Young, 2; J. S. Martin, 2; R. H. Rivers, J. E. Edwards, E. W. Sehon and L. S. Burkhead, 1 each.

J. B. McFerrin, having received more than a majority, was declared duly elected secretary of the Board of Missions.

B. Craven, chairman of the committee to nominate managers for the Board of Missions, reported the following:

J. S. Martin, Baltimore Conference; W. G. E. Cunnyngham, Holston Conference; L. S. Burkhead, North Carolina Conference; W. H. Fleming, South Carolina Conference; A. G. Haygood, North Georgia Conference; R. A. Young, D. C. Kelly and R. K. Hargrove, Tennessee Conference; W. M. McCarthy, J. M. Sharpe and J. S. Bransford, laymen, of Nashville; H. H. Montgomery, Mississippi Conference; I. G. John, Texas Conference; A. R. Winfield, Little Rock Conference; W. M. Leftwich, St. Louis Conference; W. M. Rush, Missouri Conference; E. K. Miller, Pacific Conference.

The nominations were confirmed by the Conference.

J. W. Gaut was appointed in place of R. W. Jones, and J. E. Ryland in place of D. K. Pittman, on the committee on fraternal greetings.

Conference then adjourned with the doxology, and the benediction by the Bishop.

TWENTIETH DAY.

SATURDAY, May 23, 1874.

Conference met at the stated hour, Bishop Doggett in the chair.

Divine service was conducted by M. S. Andrews. Special petitions were offered by request for S. Anthony and other sick members of the Conference, and the family of the member deceased.

The minutes were read and approved.

Bishop McTyeire took the chair.

J. B. McFerrin announced the death of one of the clerical delegates of the Tennessee Conference, whereupon the following preamble and resolutions were offered and adopted:

Whereas, This General Conference has heard with emotions of sorrow of the death of one of its members, the Rev. Fountain E. Pitts, a delegate from the Tennessee Conference, which sad event took place at Anchorage last evening, Friday, May 22; therefore,

Resolved, That the members of this Conference are profoundly affected by the intelligence of the death of one of its members, the Rev. Fountain E. Pitts.

Resolved, That they rejoice to learn that the life of our deceased brother, which was crowded with so many and successful labors, was crowned with a triumphant end.

Resolved, That they will in a body attend the obsequies of Bro. Pitts, at the Walnut Street church, this afternoon at three o'clock, the service to be conducted under the direction of the committee on public worship.

Resolved, That the Conference sincerely sympathizes with the stricken widow and other relatives and friends of our deceased brother.

Resolved, That J. B. McFerrin, J. W. Hanner, R. P. Ransom and A. Thomas be and are hereby appointed a committee to meet the remains on their arrival in Louisville this morning, and deposit them in Walnut Street church; and that W. Burr and A. Thomas be and are hereby appointed a committee to accompany the remains to the city of Nashville for interment.

THOMAS O. SUMMERS.
J. M. SHARPE.

R. Alexander, chairman of the committee on boundaries, presented report No. 4 of that committee, which was read and adopted.

REPORT OF COMMITTEE ON BOUNDARIES—NO. IV.

The resolution of A. Hunter, A. R. Winfield, G. A. Dunnelly and others, delegates from the Conferences in Arkansas, has been duly considered, and the committee recommend:

That the three Annual Conferences be and they are hereby authorized by this General Conference to so change their boundaries as to make two or more Conferences, as they may deem best, and by such dividing lines as they may agree upon.

R. ALEXANDER, Chairman.
W. M. LEFTWICH, Sec.

By a suspension of the rule report No. 1 of the committee on finance was taken up. Mr. Brown, chairman of the committee, urged its adoption.

On motion of W. F. Cook the report was amended by striking out a clause referring to the taking up of collections by ministers, and as thus amended the report was adopted.

The report of the special committee to whom was recommitted the report of the committee on fraternal greetings, presented yesterday with the substitute, was presented and read.

REPORT OF THE COMMITTEE TO WHOM WAS RECOMMITTED THE REPORT ON FRATERNAL GREETINGS WITH THE M. E. CHURCH.

Your committee find themselves confronted with two questions—one in respect to fraternal greetings, and another in respect to certain practical issues now existing between the Methodist Episcopal Church and the Methodist Episcopal Church South. We recommend such readjustment of the items of the original report as will place each item under its proper question.

A. W. WILSON,
L. PARKER.
C. W. MILLER.
R. ALEXANDER.
JAS. A. DUNCAN.
J. W. GAUT.

(See report on first page.)

J. Hamilton, S. Regester and J. E. Ryland, from the committee, presented a minority report as a substitute for the report of the majority, which was read, and its adoption moved as a substitute for the majority report. (For report see sixth page.)

After a lengthy debate T. M. Merlwether called for the previous question. The call was sustained.

The question was put on the adoption of the minority report, which was not adopted, the vote being 65 to 103.

The question was then put on the adoption of the report of the majority. It was adopted by a vote of 109 to 61.

On motion of S. Regester the Conference resolved to meet at half-past two P. M., at the hall, and proceed in a body to Walnut Street church, to attend the funeral service of the late F. E. Pitts.

The Conference then adjourned with the doxology, and the benediction by the Bishop.

(Continued on fourth page.)

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JUNE 4, 1874.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street New Orleans.

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General Conference Notes.

The last two days of the session were busy days. The speaking was generally brief, and many reports were acted on without the infliction of even "a word" or "an explanation." The motion to lay on the table, the previous question and indefinite postponement were used freely, and where the subject required more time and investigation it was very prudently postponed.

The pastoral address of the Bishops was read on Monday. It appears in this issue of the ADVOCATE, and our readers will judge of it for themselves. It is an admirable document, the topics are well chosen, and they are presented with clearness and strength. The address was ordered by resolution to be put, as an appendix, into the new edition of the Discipline, and the pastors are directed to read it to all of our congregations. This indicates the estimate put upon the address by the General Conference. The most interesting event of the last day was the reception and reading of a farewell letter from Dr. Lovick Pierce. It is as follows:

To the Bishops and Members of the General Conference:

BELOVED BRETHREN—By the good providence of God I have been enabled to attend this the fifteenth General Conference, and here closes my membership in this grand council of Methodism.

My salutatory was lean of anything but heart, and my valedictory I would not present if it was not all heart. Our parting feelings, in as far as future General Conferences are concerned, are very different. You see other General Conferences coming this side your grave, while I see my grave coming in between this and 1878. I have, however, endeavored to serve my generation by the will of God, and now I resign all to those who are to come after me. I came here hoping to effect some changes in our practical itinerant pastorate, and in the enforcement of discipline. These I intended as my memorials in the ninetieth year of my life. They have all perished on the coast of a perilous travel. Of course my friends believed it wiser to kill off these projections of mine than to adopt them. So I go home disappointed—go with convictions deep-seated as ever. The necessity for these changes is only a question of time. You have overpaid me in loving kindnesses, and all I could ever desire is to feel that I deserve them, not because I have lived a long time, but because I have labored a great deal—once with marked success; of late years with much less visible results. I was, in the best Methodist sense of it, an effective preacher for sixty-seven years, which Dr. Punshon, of England, said in my room in Columbus, March, 1873, was the longest effective history among Methodist preachers. I ask you to give thanks to God for all his mercies bestowed on me, and pray for my safe arrival home and in heaven. I am too feeble to ascend the stairs again. A loving farewell.

L. PIERCE.

LOUISVILLE, May 26, 1874.

The communication was received by the General Conference standing, and every word was listened to with the profoundest attention. As the reading was concluded, the following appropriate verse was sung:

Together let us sweetly live,
Together let us die,
And each a starry crown receive,
And reign above the sky.

Drs. Sehon and Sargent expressed the deep emotions that stirred all hearts in a few brief but eloquent words, and Bishop Paine led in a prayer of great power and unction. Altogether it was an impressive scene, and to be remembered while life shall last. Bishop Pierce was in the chair, and in an appropriate manner gave utterance to his own filial affection, while he expressed his appreciation of the reverence and honor in which his venerable father was held by the General Conference. The expressions of disappointment in Dr. Pierce's communication would doubtless have been qualified or left out had he anticipated the action which was had on certain subjects proposed by him. The report embracing these measures was adopted but a few hours before the adjournment, and in a manner most gratifying and satisfactory to himself. Although confined to his lodgings by physical prostration, he declared that it had been the happiest day of his life.

At about two o'clock P. M. on Tuesday, May 26, the minutes of the morning were read, a hymn was sung, Bishop Paine pronounced the benediction, and the seventh session of our General Conference was ended. We have already noted some of the things done. The tone of the Conference was eminently conservative, and the measures adopted will, we trust, all conduce to the welfare of the church. The good people of Louisville are entitled to the hearty thanks which the Conference gave them for a large and considerate hospitality. The city authorities, the press and the people all contributed to the comfort and entertainment of the delegates. The pastors of our churches, and the laymen who acted with them in receiving the Conference, and attending to the many troublesome details of the occasion, are deserving of the highest praise. Dr. Sehon, as chairman of the committee on public worship, and as general supervisor of provisions and arrangements, had his hands full. He had a task most delicate and perplexing, but he was equal to the occasion, and we never saw him, amidst many trying passages, out of temper or for a moment divested of the sunshine which is so natural to him.

The Christian courtesy of the various sister churches was such as became the gospel of Christ. Bating the Anglican and Roman communions, there was the completest fellowship, and Louisville and the neighboring cities were for the month of May resolved into an evangelical alliance. The effect, in this respect, of drawing Christian churches nearer to each other will be lasting. For the rest we have not now space to enlarge. Our readers are indebted to the *Daily Advocate* for the proceedings which we have furnished them. The book agent and Dr. Summers, and Dr. Summers, Jr., deserve well of the whole church for the very creditable manner in which the *Daily* was brought out.

Pastoral Address of the Bishops.

To the Ministers and Members of the Methodist Episcopal Church South, Greeting:

DEAR BRETHREN—We have been requested by the General Conference, now in session, to present to you, in their behalf, a pastoral address. In compliance with this request, and in discharge of this duty, we salute you in the name of our common Lord, and in the words of the great apostle to the Gentiles: "Grace to you, and peace from God our Father and the Lord Jesus Christ."

We render devout thanks to almighty God for the signal displays of his grace to us as a church during the past four years, in the enlargement of our coast, in the increase of our members, in our material prosperity, and in that agreement in the faith, that unity in the Spirit, and in that harmony and tranquillity which have everywhere pervaded our Zion. Extensive revivals of religion have crowned the labors of our preachers; and the life-giving energy of the gospel, in the conversion of sinners and in the sanctification of believers, has been seldom more apparent among us than during that period.

In these facts we have abundant evidence of the continued power and presence of the Holy Ghost in our ministrations, and that the boon of Wesleyan Methodism, as we received it from our fathers, has not been forfeited in our hands. Regarding it as the purest existing type of Christianity, and as a priceless heritage of doctrine and discipline committed to our keeping, we rejoice to believe that we retain it in all its essential features.

In this gratifying review, however, we find nothing to flatter our pride, but much to foster our humility, to awaken sentiments of repentance and to cherish purposes of amendment. Our piety, our self-sacrifice, our Christian enterprise have not been equal to our growth, much less to our standards and to our time-honored ecclesiastical landmarks. Fundamentally correct in our views of scriptural truth, and, in the main, commendably consistent in our conduct, we have departed, in some instances, from the simplicity of the gospel as we first received it. An inordinate love of the world, in the forms of wealth, of fashion and of amusement, has largely diffused itself among our people, and corrupted their spiritual integrity. The peculiar institutions and usages of Methodism have been frequently neglected or abandoned, and a relaxation of wholesome discipline has diminished our strength and impaired our testimony against the vices of the age in which we live.

To these tendencies, to which we are perpetually exposed by the pressure of the world, the flesh and the devil, and to these actual departures from "the old paths," we earnestly call your prayerful attention. In these respects we have encouraging reasons to believe that there is life enough in the church and a sufficiently high consciousness of the divine destiny of Methodism to induce a return to its unalterable requisitions, and a maintenance of its distinctive character before the world.

We have been instructed by the General Conference to urge upon your consideration several subjects of grave importance, especially at the present time. Without, therefore, encumbering this address any further with our own suggestions, we proceed to occupy its remaining portion with remarks upon those topics which have been referred to us.

1. It cannot be disguised that family religion has been sadly neglected in many of the households of our people. Our own observations confirm the too general complaint on this subject. The duty of offering the morning and evening sacrifice of prayer and praise upon the family altar has not only the sanction of scriptural authority, of the constitution of the domestic relations and of the practice of the Christian church in all ages, but it has been uniformly recognized and enjoined by Methodist economy as an indispensable exponent of consecration to God, and a rich and influential means of grace. It is hallowing in its effects upon parents, children and servants; enduring in its results; and it transmits to posterity, by the agency of the family organization, the legacy of the faith and the habits and associations of genuine piety. It transforms the household into a church, replete with blessing and capable of indefinite succession. Such was God's original and unrepealed command in all the generations of Israel. Such is his ordained method of giving stability and currency to his cause in the earth, and such is the grand bequest which heads of families are required to leave to their legitimate successors in the spiritual Canaan.

2. In addition to the instituted means of grace, the Methodist Episcopal Church South is amply supplied with those which are denominated prudential; which, though they claim no express scriptural sanction, have been adopted and authorized by our church as eminently calculated to promote a growth in grace. Among these are the class meeting, the love-feast and the Church Conference.

With respect to the class meeting we have been requested by the present General Conference to define the action of the General Conference of 1866, which abolished that part of the then existing rule which made attendance a test of membership in the church. So far as it falls within our province to respond to this request, we reply that, while the penalty for neglect of class meeting was abrogated, the institution itself was left in full force to stand upon its merits and its history, and is obligatory upon every member of the church. And we take occasion to add that, apart from the divinely appointed means of grace, no institution among us is so conducive to the Christian life; and we exhort our members not to forsake the assembling of themselves together in this capacity.

The love-feast is so precious a peculiarity of Methodism, so interwoven with its happiest memories, so full of gracious resources, and so generally recognized in these aspects that we deem it unnecessary to enforce its observance with very special formality, except to say that the Methodist Episcopal Church South cannot afford to dispense with so valuable a portion of her inheritance as the class meeting and the love-feast.

The Church Conference was, in our judgment, wisely conceived. Judiciously managed, it subserves a most useful purpose in our administration by distributing its duties among the membership, perfecting its operations by detail, eliciting their efforts, and awakening their interests in church affairs and benevolent enterprises. Properly conducted and zealously enforced, it cannot fail to impart compactness and completeness to our system, and largely to develop the social power of the church for good. We therefore enjoin the regular and perseveling observance of it upon our pastors and people.

3. An explicit utterance was given, by order of the last General Conference, in our pastoral address, on the subject of worldly amusements. We now repeat that utterance. We abate none of its teachings, with respect either to the manifest inconsistency of such indulgences with the spirit and profession of the gospel or the peril which they bring to the souls of men. Their multiplied and insidious forms are a source of perpetual temptation and damage, and are denounced by the word of God and by that part of our General Rules which forbids "the taking of such diversions as cannot be taken in the name of the Lord Jesus." This denunciation is explicit and comprehensive. "The name of the Lord Jesus," in this connection, is a decisive test, and we are content to leave the issue to its sovereign arbitrament. Among those indulgences which cannot stand this solemn test is the modern dance, both in its private and public exhibitions, as utterly opposed to the genius of Christianity as taught by us. When persisted in it is a justifiable ground of judicial action by the church authorities.

4. The mild but firm administration of discipline is an integral and essential part of our economy. The purity and integrity of the body of Christ must be preserved at all hazards, so that neither heresy in doctrine nor corruptness in life be tolerated for a moment, lest they increase unto more ungodliness. There is a growing tendency, we fear, in this direction, and we take the liberty of speaking a seasonable word on this behalf. Our legislation is sufficient on this subject. It only remains that its processes be faithfully followed, according to the provisions of our Discipline, by those intrusted with its execution. A solemn responsibility rests upon the respective authorities of the church to see that its sanctity be fully maintained. But we would remark that our laws are not inexorable, and that no process should be served without taking all the preliminary measures to secure the amendment of offenders. Herein consists the safety and the force of their execution. The times imperatively demand that the moral effect of Christian discipline should vindicate itself against those loose ideas which merge disciplinary distinctions into a mere time-serving policy.

5. Congregational singing, as contrasted with what are called operatic performances, has been brought to our notice by the General Conference. Abuses have undoubtedly been introduced into this branch of worship among us. The extraordinary cultivation of musical science in our day, and its fascinating influence upon the esthetic elements of human nature, have precipitated a crisis upon the order and simplicity of Christian worship. In this particular, alike subversive of its inspiration and its edification. We are not wise enough to dictate the precise limitations of improvement in sacred song, but we do not hesitate to say that no music should be introduced into public worship that is not decidedly devotional; that no tunes should be sung to hymns announced by our preachers in which the congregation cannot participate, and that the pastors of our churches, in virtue of their office, have general supervision of this as well as of any other department of public service. We give it also as our judgment that, whenever instrumental music is practiced in our congregations, preludes and interludes should be avoided, since they intermit the singing, and they consume the time allotted to the service.

6. The last topic referred to us was the injunction of private prayer, fasting and reading of the Holy Scriptures upon our members. So obvious and so essential are these duties, as the conditions of experimental godliness, and coming so entirely within the sphere of pastoral instruction, that no specific deliverance is demanded of us. There can be no healthy, no robust type of piety without their observance. We remit them, therefore, to the enlightened understanding of the church, not doubting that they commend themselves to every man's conscience in the sight of God.

And now, beloved brethren, we "commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them that are sanctified." And may "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

ROBERT PAINE.
GEORGE F. PIERCE.
H. H. KAVANAUGH.
WM. M. WIGHTMAN.
E. M. MARVIN.
D. S. DOGGETT.
H. N. MCTYEIRE.
JOHN C. KEENER.

After the reading of the address the following resolutions were adopted:

Resolved, That this General Conference approves the utterances of our Bishops in their pastoral address.

Resolved, That the book editor be and he is hereby instructed to insert the address in an appendix to our Discipline.

Resolved, That our pastors be and are hereby instructed to read the address to their congregations.

(Continued from third page.)

TWENTY-FIRST DAY.

MONDAY, May 25, 1874.

Conference met at the stated hour, Bishop McTyeire in the chair.

Divine service was conducted by S. W. Moore.

The minutes were read, corrected and approved.

The committee on introductions brought forward the Rev. Alexander Clark, editor of the *Methodist Recorder*, the organ of the Methodist Church, who was introduced to the Conference. He spoke as follows:

MR. PRESIDENT AND BRETHREN: This unexpected honor I accept as conferred upon the minor Methodism which I represent. In this busy closing hour your hearts are beating homeward, and I dare not intrude upon your patience. But your characteristic charity may permit a simple statement touching our church and its purposes.

In 1858 the Northern and Western Conferences of the Methodist Protestant Church, about twenty in number, by conventional action agreed to suspend ecclesiastical relations with the Southern Conferences until such time as unity of sentiment and co-operation of agencies might again be possible. Secular troubles, dark, mighty and unmanageable, threatened our denominational destruction. It was a sad day to our people, North and South. Subsequent events still more disastrously separated the now unsettled little band of lay representative Methodists, until the intervening years largely obscured the prospects of the once united and happy household of a common faith. But *method* was becoming Methodists even in the inevitable processes of separation. Like your plan of 1844, our plan of 1858 was one of mutual honor and wrought out in the interest of peace. A division was made of the publication interests and of property claims, which has been faithfully observed by both parties until this day. During these years, when the rough world has had its way, these two organizations, once identical, have operated independently of each other, observing fraternal intercourse all the while, and each aiming to occupy its own territory and to prosecute its own legitimate work. The authorities have discouraged any interlapping of lines, lest they might not fall in pleasant places. Here and there, however, local friction has arisen from some violation of this plan, and consequent disquiet has followed. These irregularities have been exceptional. The two churches are too nearly alike to occupy the same ground under different names. Our two branches have been at peace, and have done equal honor, so far as opportunity offered, to the principles espoused by the fathers in 1828, in Baltimore, viz.: the rights of the laity to a participation in the councils of the church. We are all the more assured, sir, that this principle was right at the beginning, and now and forever, seeing that, within a few years past, the two great Episcopal Methodisms of this country have recognized laymen as necessary integral parts of their highest courts. Upon your own floor the voices of eloquent laymen from that same Baltimore, and from St. Louis, of the new West, and from the Chesapeake to the Golden Gate, have been heard with profound attention. I am especially happy, sir, to see such a large proportion of these practical business men mingling in your deliberations. You have given us courage and strength by your manly Methodism. You are quite in advance of your Northern brethren of the other church, for they allow lay representation in mere homeopathic application. We take your whole warm right hand to the very pulse on this question, and are made strong by the grasp. You honor your superintendents all the more by thus honoring the Methodistic free-will which votes. It seems eminently proper that Arminianism which votes into everlasting life, should have suffrage in the affairs of the probation. We hail you as brethren beloved, indeed, in this liberty of the sons of God.

During the years of suspension the northern wing of the Methodist Protestant Church formed a partial union with the American Wesleyan connection, in the interest of which compact our people consented to cancel the word "Protestant," forming a new body on a purely Methodistic basis, as was hoped. Hence our somewhat nameless name! But I am sure that no wrong ambition suggested this generic appellation by which we are in danger of being obscured altogether. It is the result of a compromise in outward forms, with a view to magnify the Spirit which giveth life.

We have no Bishops particularly, because our pastors are all Bishops. We have no special presiding elders, although any elder may preside at an Annual Conference. Our last General Conference elected a layman, Hon. F. H. Pierpont, of West Virginia, as its presiding officer, and he graced the position with almost an episcopal dignity.

Our people number about sixty-five thousand, and the Methodist Protestants a little less. Although organically distinct, we feel that our history runs in one current, with ripple and eddy here and there, to be sure, but one in volume and forward evermore. At the General Conference of the Methodist Protestant Church in Lynchburg, from which I am now on my way home to Pittsburg, the question of closer union was discussed in the spirit of Christ, and nine commissioners were elected to meet similar commissioners from the Methodist Church, and yours as well, if you so desire, with a view to canvass the situation, and if the way be clear to propose definite plans for nearer relationship, subject, of course, to ratification by the people. The discussion elicited much of that enthusiasm and sympathy so beautiful in the experience of old-time Methodism. The utterances were those of zeal and consecration.

We have a valuable Publishing House in Pittsburg, from whence issue our *Weekly Methodist Recorder*, and our *Morning Guide*, semi-monthly, Discipline, hymn-books, Non-Episcopal Methodism, and other denominational works; while the *Methodist Protestant*, the organ of the other branch, is published in Baltimore, together with other literature of value. At Adrian, Michigan, our people have a college of ample proportions and flourishing management, with a faculty equal to that of any institution of learning in the West. Our Methodist Protestant brethren have an excellent college also in Maryland. We are training men, as you are, for the work of the ministry. We glory in your superior facilities in this direction, and rejoice in your great university at Nashville, a fit monument to stand beside your magnificent Publishing House, overlooking the Cumberland. May you have perpetual *Summers* there and thereabout.

We have nothing of which to boast in the way of missions abroad; for the present our foreign missionary contributions are subject to whatever agency most eloquently pleads for them in our churches and homes; come and try it. We are doing as well as our neighbors, if like means, for the frontier work westward to the Pacific, and in other waste places. Let me urge California as a field for your largest generosity. I am glad to know that your standard is planted by the sunset sea. Your Fitzgerald was my personal friend in that land of promise.

As a people we have no hobbies to ride, and no crusades except against sin. And in this our noble women are actively engaged. Doctrinally we are a unit in the ancient and ample Wesleyan faith, free and full salvation forever. We do not protest so much as we affirm, believing the gospel of the Son of God to be the grandest affirmation under the sun. The words of truth are glad words of great joy. We believe in the all-conquering power of this gospel. And to all your labors of love, to your unity, your consecration, your victories, we respond: Amen! God has given you a goodly heritage, where flowers come early and frost touches but gently. You have a royal life, and a strong right arm for conquest. Your banner is our banner, and it is the banner of love. Angels and archangels move under its folds. Hold bravely forward, brethren, and the gates of the city shall be lifted for your entrance and ours.

We raise no quarrels over syllables. We risk nothing on a man's brogue. We raise no tests of membership save on the basis of the New Testament. That covers the ground of our questioning and vigilance. Our Book of Discipline grows "smaller by degrees and beautifully less" at every General Conference. The Bible comes nearer and shines with renewed beauty every day. We have no professional heresy-hunters to swing full-hearted men on gibbets, or raise the dust of panic in any of our invasions into the hosts of sin. I feel the atmosphere of your Methodistic spirit. Planted first on the lowlands of Georgia, by the hand of Wesley himself, it has grown up sound in stock, beautiful in foliage, rich in fruit. May the harvest wave from the eastern to the western sea.

The other day, on my way to the Natural Bridge, in Virginia, an ex-Confederate soldier, whom I chanced to meet on the packet, kindly volunteered, if I would go by his home near Lexington, to give me his company and his carriage for fourteen miles across the country to the very spot. His hospitality was as open as the sunny Southern day itself. It was a glorious drive. Everywhere the eye was delighted with quiet field or distant mountain or lovely green valley in the fresh arrayal of summer. And, sir, at mid-day, with both my eyes wide open, my friend drove me clear over the Natural Bridge, from one end to the other, without my knowing it. I was looking for an awful chasm, and expecting a nervous thrill. My look was too far forward. I was trying to match my pitiful ideal with some remote object. How utterly mistaken! The foliage of the trees was so dense along the verges, the masonry of the Almighty so delicately concealed, the songs of the birds so bewitching, that the bridge itself, massive and mountainous when seen from the water below, was unobserved by the stranger looking for it in vain while actually borne by it across the deep ravine.

God has built another bridge. It spans a chasm deeper than that of Cedar creek, in Virginia. But this structure, built on the Rock of Ages, is solider and safer than any platform which human hands can rear. The adjustments are eternal. The arch is royal and divine. It reaches from mountain to mountain, and along its firm floor lies the highway of holiness. All the deep alienations of the secular and social worlds are compassed over by this wonderful bridge. Upon its solid ground you have seen, since this Conference began, the feet of the messengers. We were afraid of the gulf, and lo! it is spanned, and we are face to face in Christ Jesus unawares. Blessed be God! We can never reconstruct a divided heritage by our puny efforts at legislation. Law cannot reach here, but love can. Congress cannot reconcile alienated hearts, but Jesus Christ can, and he will! In this way angels pass to and fro, as from Bethel to paradise. As from Bethel, may we look toward you of the larger and sunnier land. In some sweet summer noon, when leaves are at their full, and flowers bend over the grave's dark bruk, hiding its depth—when the skies are radiant with welcomes—we shall meet and greet again. God's dear hand shall lead us on. And in the surprise of our overjoy we shall not understand it at all. But over all our griefs and sorrows God shall lead us on. We shall all be on one side by and by, and forever one in name, one in glory, one in Christ our Lord.

I thank you for your patience and your sympathies. I left a sick-room to be here, and should in justice be in that retirement now rather than on this platform. May your unity and peace still more abound, and may your achievements for Christ be multiplied an hundred-fold.

Bishop McTyeire said—This Conference has heard you with evident pleasure. One of the Methodist family, we feel the touch of grace that makes us all akin. We rejoice at the indications of prosperity in the churches you represent; for, under whatever form of government, Methodism shows a front of sound doctrine. Wherever it prevails, so far in our history, gospel truth prevails.

From your remarks we infer that if you do not bear some official message to this body from our brethren, lately met at Lynchburg, you indicate the coming of one.

(Here Dr. Clark remarked that he had no such official message. The Methodist Protestants who met at Lynchburg would speak for themselves.)

The chair—Whatever opportunity occurs of cultivating friendly relations, and even fraternal, with them and you, will be most respectfully treated. You allude to lay representation. The body before you is a fact in that line. In adopting lay representation we took no half measures. Rather, it was exactly a half-and-half measure; for this, the only law-making body of the church, is made up of an equal number of ministers and laymen. Christians may not be *proud* of anything, but to you and your people a large degree of self-complacence is allowable. You were before us in lay delegation. You set the example in American Methodism. We like it well. The experiment has been entirely satisfactory. The spirit of self-sacrifice is among our laymen. They love the church and labor for it. Here are chancellors who have adjourned their courts to be in their places, lawyers who have left their offices, bankers their banks, farmers their fields at seed-time, merchants their stores—professors have obtained a furlough. And these laymen are not only attentive, but we find them safe counselors. They are the most conservative element of our ecclesiastical bodies.

Allow me to say that some of our Methodist Protestant brethren in the South are so well pleased with our platform they have ceased to *protest*. They stand with us—one in form, as in spirit. Our ministry and membership has been enriched as well as enlarged by this addition. Some of our best presiding elders were once of the Methodist Protestants. Their main principle, they think, has been gained and secured in our present constitution. But there are those of them who still adhere to their separate organization; they believe that

is distinct ground for them to stand on; that they represent a principle, and must bear testimony for it. There is no quarrel between us and them; we dwell in peace.

Accept, brother, our assurances of good will and spiritual fellowship. To you and your people we wish peace and great prosperity in extending the kingdom of Christ. We thank you for your kind sentiments, and we heartily reciprocate them.

Bishop Keener took the chair.

On motion of J. T. Heard and A. R. Winfield the Bishops were requested to bring forward such business as they consider of greatest importance.

Report No. 9 of the committee on books and periodicals was called up. Article 4 was amended by inserting after the word "publication," the words "except our Sunday school books, which shall be edited by the Sunday school secretary."

The report was adopted.

On the nomination of W. C. Johnson, A. H. Redford was elected book agent. On the nomination of J. E Evans, Thomas O. Summers, editor of books and *Christian Advocate*. On the nomination of R. A. Young, A. G. Haygood, Sunday school secretary. A. L. P. Green, Thompson Anderson, W. H. Muyan, Dempsey Weaver, Thomas D. Fite, James S. Lithgow, James E. Evans, P. A. Peterson and John H. Linn were, on the nomination of J. E. Edwards, elected as members of the book committee.

A. Hunter nominated W. C. Johnson as editor of the *Western Methodist*; J. E. Evans nominated F. M. Kennedy as editor and J. W. Burke as assistant editor of the *Southern Christian Advocate*. They were elected.

C. I. Vandeventer nominated D. R. McAnally, and W. M. Leftwich nominated J. M. Boland, as editor of the St. Louis *Christian Advocate*.

C. Pope moved the previous question. The call was sustained, and D. R. McAnally was elected.

H. V. Philpott nominated I. G. John as editor of the *Texas Christian Advocate;* and B. R. Johnson nominated W. B. Parsons editor of the *Pacific Methodist;* C. G. Andrews nominated L. Parker editor of the NEW ORLEANS CHRISTIAN ADVOCATE. They were all elected. J. B. A. Ahrens was nominated by committee as editor of German papers, and E. N. S. Blogg assistant editor. They were accordingly elected; and the following were elected the committee on German publications: F. Vordenbaumen, J. A. Pauly and J. B. A. Ahrens.

Reports Nos. 3 and 5 of the committee on books and periodicals were taken up and adopted. The words "while we are not responsible for its utterances" being substituted for "while we cannot indorse" in the latter.

Report No. 3 of the committee on missions was taken up and amended by striking out the words "at its next session," and substituting the words "during the next quadrennium;" and the words "from San Francisco to China and back to San Francisco," and inserting "of his visit to China." The report as thus amended was adopted.

On motion of A. R. Winfield and W. G. E Cunningham, it was

Resolved, That we request the continuance of the Rev. John Hurrell as superintendent of the Indian Mission Conference.

Report No 4 of the committee on missions was taken up and adopted.

Report No 2 of the committee on boundaries was taken up, together with the minority report, deprecating the adoption of the first item, transferring a portion of the Baltimore Conference to the Western Virginia Conference.

J. E. Evans moved the previous question. The call was sustained. The vote was taken, and the minority report was adopted as a substitute for the first item.

Items 2, 3 and 4 were adopted.

Item 5 was read. On motion of A. Hunter "Little Rock" was substituted for "Trinity," and the item was adopted.

Articles 6, 7, 8, 9 and 10 were adopted.

Article 11 was read, discussed and not adopted.

Pending the action on this report the pastoral address of the Bishops was read by Bishop Doggett.

Bishop Marvin then came forward and read, in behalf of the Bishops, an address referring to the liabilities of the church in Washington city. (For address see first page.)

On motion of J. E. Edwards the communication was unanimously indorsed by the Conference.

A. W. Wilson announced that Rev. John Paisal, D. D, was the authorized agent for the church.

On motion of P. A. Peterson the session was extended fifteen minutes.

On motion of J. E Evans the Conference resolved to meet at three o'clock this afternoon.

Action on report No. 2 on boundaries was resumed.

Items 12 and 13 were read and adopted.

The report as amended was then adopted as a whole.

Report No. 3 was then called up. Item 1 was read and adopted.

Item 2 was read. J. H. McLean moved to amend by inserting the word "not."

Pending the discussion the hour of adjournment arrived.

Bishop Marvin came forward and stated that he wished his name removed from the committee on editorial supervision of the *Southern Review*.

Conference then adjourned with the doxology and the benediction.

WESLEYAN FEMALE INSTITUTE, STAUNTON, VIRGINIA.—Our readers are referred to the eighth page of this issue for the programme of the commencement exercises of this institution. The occasion will be one of more interest, and, we doubt not, will attract a large attendance.

HOUSEKEEPERS are informed that they can have their furniture and household effects removed, packed, shipped, repaired or stored, at moderate rates, by John G. Wire, 169 Poydras street.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending May 30, 1874.

Andre, American News Company. N. A—A. P.—D. Appleton & Co., W. T. Ashford W. Ayer & Son, W. M. Allen, John Adams, T. F. $100, D. A. Allen, Edwin Alden three letters $130. Anderson Jr. & Co.—Jas. M. Barnard, Hooram H—Robert Babington, $25, C. J. Broom $1, & Pease, Billings, Clapp & Co., Hart, A. J. Briggs, John F. Harbour $2, S. B. Walter S. Brown.

C—M. Chambers, Clinton, Renwood & Haffelfinger, A. W. Carroll, J. K. Chapman, Capt. Stinto Bank $103.51, George C. Clark, S. H. Cooper, R. Cargill $10, C. W. Carter, A. W. Campbell $2, Collan.

D—Doughess & Co., L. F. Dowdell $2, Robert A. Davis, W. G. Davenport $10.

E—Estes & Laurlat, John H. Evans, Mrs. S. E. Edwards, J. F. Evans.

F—Robert Fluker, E. M. Freshman, R. W. Freeman $5.45.

H—S. L. Guice, C. R. Godfrey, Willmot H. Goodale $35, C. B. Galloway $2, A. Goss, J. C. Garrigues & Co., W. W. Graham $1.95.

H—Alexander Hood, Halford Sauce Company, D. M. Harris $4, H. G. Horton $3.25, Nat. P. Hathaway, B. F Hocutt, W. A. Harris, J. H. Hicks.

J—J. B. Jones, W. H. Judson, W. S. Jones Jr. 25 cents, S. Jordan, B. F. Jones W. B. Jacobs.

K—Mrs. M. A. C. Kelsh, J. C. Keyser $6.10.

L—Miss S. E. Lavelace 35 cents, W. B. Lewis, Lee, Shepard & Dillingham.

M—J. D. Murff $3 45, J. W. McCann $10, J. L. Morris, John Mnze, John McKay, Alonzo Mnak, Henri D. Moore.

N—J. E. Newman, Thomas Nelson & Son.

O—James Ormond, John O'Callaghan.

P—J. R. Palmer & Co., S. M. Pettengill & Co. three letters $9.75, L. Pool & Co. $2, Pierce & Terry, Poole & Hunt $30, L. Parker, Powers Paper Company, R. M. Powers, W. M. Pattison, Pope Bros. & Kugeman.

R—Miss Annie Roddy, R. G. Reagan, J. K. Randall two letters $5, A. H. Redford agent two letters, D. M. Rush $5.20, A. M. Ragland.

S—S. S. Surett, Scribner, Welford & Co., Samuel H. Schroeder.

T—Mrs. W. V. Taylor, R. E. Tucker 75 cents, C. W. Thomas $21.75.

W—Wilson, Hinkle & Co., Walker, Taylor & Co. two letters $1.61, J. R. Wilson, A. J. Williams $1, Horace Waters & Son, T. S. West $1, John F. Wynn, J. M. Wells, R. S. Woodward $1.

A GENEROUS ACT.—Messrs. Billings, Clapp & Co., of No. 34 Oliver street, Boston, manufacturing chemists, who have been always ready to pay their bills at maturity, have been kind enough to favor us with a check in payment of their indebtedness several months in advance of maturity, and, alluding to the deviation from their usual custom, they assign a reason expressive of their sympathy for our suffering condition, which we take the liberty, without their consent, to insert. It is the following: "We are very glad to make an exception at this time, and inclose a check, presuming the calamity in your State has materially retarded collections, and advance payments would be unusually acceptable." They may be assured that their generous thoughtfulness is timely, and is gratefully appreciated. It is scarcely necessary to inform the reader that the firm above mentioned has but few equals in any line of business. The above expression is in keeping with the character of the gentlemen composing the noble copartnership of Billings, Clapp & Co.

LIVERPOOL AND NEW ORLEANS.—One of the most encouraging means of advancing direct trade, increasing European intercourse and facilitating emigration is the line of magnificent steamships called the State Line, to ply regularly between this city and Liverpool. When the steamers now building are finished they will have on the line nine staunch and noble vessels, and are offering passage at such surprisingly cheap rates that persons of limited means may enjoy the luxury of a trip to Europe. For information call upon or address Messrs. A. K. Miller & Co., agents, No. 29 Carondelet street, New Orleans.

PIANOS AT $10 PER MONTH.—Mr. P. Werlein, 78, 80, 82 and 90 Barenne street, widely known throughout the country, is selling Chickering's, Hale's, Dunham's and Pleyel's pianos on easy terms. He advertises to sell pianos, ranging in price from $350 to $600, and arrange for payments at $21 per month, and to sell second-hand instruments, ranging from $40 to $250 in price, on monthly payments of $10. Mr. Werlein has added largely to his stock of sheet music out of the Blackmar stock; also keeps on sale organs of several manufacturers, and band and string instruments.

FIRE INSURANCE.—The twenty-fifth annual statement of the Crescent Mutual Fire Insurance Company will be found in our columns this issue. Few companies have a better reputation than the Crescent. The names of the men who compose the board of trustees are a guarantee for faithful and judicious management, and no two gentlemen in the range of our knowledge are more highly or more justly esteemed than the worthy president and secretary of the above-named company.

OCEAN SPRINGS HOTEL.—We learn with unqualified pleasure that Mr. J. P. Longley takes charge of the large, commodious and delightfully-arranged hotel buildings at Ocean Springs. We are assured by those who know Mr. Longley that the hotel could not have fallen into better hands. Our experience is that Ocean Springs, for healthful breezes, exhilarating baths and delicious fish, is not surpassed by any watering-place, North or South.

A CHANCE TO MAKE MONEY.—Gather moss, save the hides of your slaughtered animals and the wool from your sheep, and ship to Mr. J. B. Wilkinson, Jr., No. 29 Peters street and 4 Clinton street, New Orleans. Mr Wilkinson is engaged in the general commission business, and is able to make liberal advances on cotton and sugar, and is ready to devote his services to purchasing family or plantation supplies.

GENERAL TRANSATLANTIC COMPANY.—We direct attention to the mail steamship line to France, from New York to Havre, touching at Brest, advertised elsewhere in these columns. L Grand, Esq., at room H, Galilee court, New Orleans, is the agent, from whom may be obtained all necessary information regarding the movements of the line.

COTTON GINS.—Our cotton planters throughout the South are familiar with Daniel Pratt's improved cotton gins. They are too well known and too highly appreciated to need any commendation from us. We call attention to the advertisement of the general agents, Messrs. Joseph B. Wolfe & Co., No. 59 Carondelet street, New Orleans.

SAVE YOUR CLOTHES.—These hard times it is encouraging to think that at a trifling expense we may have our old clothes cleaned and renovated, and made to look as fresh as new, at the Louisiana dyeing and scouring establishment of Mr. J. Cecle, 228 Canal street. See advertisement.

GREAT BARGAINS are assured by Messrs. H. B. Stevens & Co., corner of St. Charles and Common streets, who offer their stock, fixtures and furnishing goods at forced prices. They have a truly fine stock, which they say *must be sold*. See their card elsewhere.

LIFE INSURANCE.—We direct the attention of our readers to the American Life Insurance Company of Philadelphia, under the efficient agency of Colonel John D. Scott, general Southern agent and manager, No. 10 Carondelet street, New Orleans.

PUBLIC BATHS.—Mr. Jacob Klock keeps time with the season by announcing his establishment for public baths and Russian vapor baths, at 102 Conti street, between Bourbon and Dauphine streets. He deserves encouragement.

WE WOULD again call the attention of our readers, and especially those who are interested in machinery, to the advertisement of Messrs. Poole & Hunt, so widely and favorably known as engineers, founders and machinists. Ever determined to be among the first in the march of improvement, and to keep pace with the marvelous advance of the age in science and mechanics, this firm spares no expense in perfecting the working capacity and appliances of their splendid establishment. Their new pattern and price lists, with many valuable additions, are now ready for distribution, and will be sent, postage paid, to those who make application for them. They have also on hand an exceptionally large and comprehensive list of miscellaneous machinery patterns.

WHOLESALE GROCER.—Persons wishing to communicate with a wholesale grocer, commission merchant and dealer in Western produce will find in another column the card of our neighbor, James M. Dowling, successor to J. M. Johnston, No. 25 Decatur street, corner of Custom-house, New Orleans. We commend him to the attention of our readers.

WHENEVER you want to enjoy soup put into a plate of it a tablespoonful of Halford Leicestershire Table Sauce. You will not again taste soup unless you have the Sauce, if you can possibly get it. The saving holds good (try it once and be satisfied) of fish of all descriptions, and of meats. my23 4t

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THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & Co., New York, and can be used legitimately only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & Co., New York. je12 1y

BUSINESS NOTICES.

MESSRS. CRADDOCK & CO., 1032 RACE ST., PHILADELPHIA—*Gentlemen:* Please send me three bottles of Cannabis Indica. I have tried so much that I have lost all confidence in patent medicines, and would not have sent for your remedy, only I saw in your testimonials that of Robert Cox, in the case of Hadley Barker, with whom I am personally acquainted, and know that Mr. Barker was cured of CONSUMPTION over seven years ago, and is now well and hearty. I am also acquainted with Robert Cox, and feel that Cannabis ought to do as much for me as it did for Barker.

Yours in faith, JOHN B. WETHERALD.
THORNTOWN, BOONE CO., IND., Jan. 30, 1874.

The above remedy may be obtained of Craddock & Co., 1032 Race street, Philadelphia. Price, $2.50. Send stamp for certificate of cures. je1 1t

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SUCH horrid feelings as I experience no one can imagine. I feel despondent; as though something awful was going to happen. Use Simmons' Liver Regulator if you would avoid such feelings. je1 1t

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BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $450, $375, $350, $150, $500, $350 and $400, at $20 per month. Second hand Pianos at $10, $30, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. Philip Werlein's Monmouth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

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RUPTURE AND PILES CURED without the *knife*. Diseases of the Rectum (lower intestine) and Anus a SPECIALTY.

H. NEESON, M. D.,
Office, 182 St. Charles street,
Opposite Exposition Building, New Orleans.
Consultations from 12 M. to 3 P. M.
☞ The best of references given. ap21 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

NEW ADVERTISEMENTS.

STORE FIXTURES FOR SALE.

INCLUDING

Five Large French Plate Show Windows

OUR ENTIRE STOCK

—OF—

Fine Clothing, Furnishing Goods

HATS, ETC., ETC.,

MUST BE SOLD.

Store Fixtures will be Sold for One-Tenth Their Value.

H. B. STEVENS & CO.,

COR. ST. CHARLES AND COMMON STREETS. je1 1t

METROPOLITAN SERMONS.

METROPOLITAN SERMONS,

by prominent and popular preachers in New York and vicinity, among whom are:

HENRY WARD BEECHER,
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CROSBY, SCUDDER,
STORRS, CUYLER,
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CHAPIN, CUMMINS,
SCHENCK, MCARTHUR,
TAYLOR, POTTER,
PATTON, HARRIS,
FOSS, IRA,
REVS. G. R. FROTHINGHAM, J. W. CHADWICK, ARCHBISHOP MCCLOSKEY, RABBI VIDAVER, W. R. ALGER, JAMES FREEMAN CLARKE and others exceeding forty in all, are published in

The Tribune Extra No. 17,

NOW READY.

Price, 10 cents; pamphlet form, 20 cents; 7 for $1. THE EVANGELICAL ALLIANCE, Extra (32 pages,) 25 cents.
BEECHER'S YALE LECTURES (Nos. 6 and 7,) 20 cents.
The BROOKLYN CONGREGATIONAL COUNCIL (No 16,) 10 cents.
The five Extras named above to any address in the United States for 60 cents.
Circulars, giving full details of the contents of each Tribune Extra, mailed free to any address. Address
je1 2t THE TRIBUNE, New York.

JAMES M. DOWLING,

SUCCESSOR TO J. M. JOHNSTON,

WHOLESALE GROCER, COMMISSION MERCHANT,

And Dealer in Western Produce.

NO. 25 DECATUR ST. (LATE OLD LEVEE,)
je1 1y Cor. Custom-house St., New Orleans.

J. B. WILKINSON, JR.,
GENERAL COMMISSION MERCHANT
FOR THE SALE OF
Hides, Moss, Wool and Country Produce generally,

and for the purchase of Family, Plantation and Store Supplies, 29 PETERS AND 4 CLINTON STREET, near the Custom-house, New Orleans.

Liberal cash advances on Cotton, Sugar, Rice and other consignments. Connections with the principal Northern markets. Sole agent for the celebrated Armstrong Machine-cleaned Moss. je4 10m

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HIWASSEE COLLEGE.—SAID TO BE the best and cheapest school for boys in the Union. Patronage the past year, 137, from ten States. Under care of the Holston Conference, M. E. Church South. Founded in 1849. Seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Send stamp for twenty-four page catalogue. Address the President,
REV. J. H. BRUNNER, A. M.,
je1 1y. Hiwassee College, East Tenn.

SODA AND MINERAL WATERS.

McKENNA'S MEAD, ICED TEA AND HAM SANDWICHES,

At No. 72 Camp Street,

Next door to *Times* Office.

Fresh Cakes and Pastry every day. my23 1m

A MAN OF A THOUSAND. When death was hourly expected from CONSUMPTION, all remedies having failed, and Dr. H. JAMES was experimenting, he accidentally made a preparation of INDIAN HEMP which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. HEMP also cures Night Sweats, Nausea at the Stomach, and will break a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race street, Philadelphia, naming this paper. je1 13t

NEW ADVERTISEMENTS.

TWENTY-FIFTH

ANNUAL STATEMENT

OF THE

Crescent Mutual Insurance Co.

May 23, 1874.

Total gross premiums for year ending April 30, 1874		$460,594 96
Earned premiums, less reinsurance and return premiums		319,533 53
Less losses paid and estimated	$150,266 99	
Less taxes, discount in lieu of participation, interest on capital, less discount, etc.	100,561 08	256,831 07
Net profits		$62,702 46
Total gross assets of company		652,649 22

The Board of Trustees resolved that, after paying the fourth quarterly interest at two and a half per cent. on the capital stock of the company, a dividend of TWENTY-FIVE PER CENT. be paid in cash on and after the twenty-third day of June next, to those parties insuring with the company entitled to receive the same.

Trustees.

Thomas A. Adams,	Samuel B. Newman,
Samuel H. Kennedy,	C. T. Buddecke,
John Phelps,	A. G. Ober,
Adam Thomson,	Henry Ahrnlum,
P. N. Strong,	Victor Meyer,
Joseph Bowling,	Edward J. Gay,
John M. Sandidge,	Simon Hernsheim,
Simon Forcheimer,	Joseph B. Wolfe,
R. B. Post,	R. T. Torlun,
Edward Tilsbury,	John E. King,
Charles E. Slaptack,	Frederick Camerden,
David Wallace	J. L. Harris,
Andrew Stewart,	Joseph Stone.

THOMAS A. ADAMS, President.
HENRY V. ODDIN, Secretary. je4 2m

DANIEL PRATT'S

IMPROVED COTTON GIN.

PRICE REDUCED

TO $4 PER SAW.

JOSEPH B. WOLFE & CO.,

GENERAL AGENTS,

No. 59 Carondelet Street.

le4 6m NEW ORLEANS.

STATE LINE.

The magnificent new Steamships of this line are dispatched regularly between LIVERPOOL AND NEW ORLEANS, touching at Bordeaux on passage *from* Liverpool *only*.

Return tickets good for *twelve months*. Through tickets to and from all parts of the United States and Europe. Drafts, good in any parts of Great Britain, Ireland or Europe, from £1 up, at lowest rates.

Prepaid Emigration Certificates, for convenience of parties sending for friends from the Old Country, only $55 in greenbacks from any railway station in Great Britain or Ireland, and from any part of the Continent at reduced rates.

The Steamships of this line are built especially for this trade, with unsurpassed passenger accommodation and to cross the bar without detention.

A. K. MILLER & CO., Agents,
je4 1y 29 Carondelet St., New Orleans.

TARRANT'S SELTZER APERIENT. Patented

THE HUMAN LOCOMOTIVE should be carefully engineered, otherwise it may run off the track of life at any moment. To keep its delicate internal machinery in perfect trim, or to put it in good working condition when out of order, is the peculiar province of

Tarrant's Effervescent Seltzer Aperient.

The thoroughness with which it cleanses, without irritating the bowels; the tone and vigor which it imparts to the stomach; its appetizing effects; its cooling, refreshing operation in fever; the relief it affords in headache; its anti-bilious properties, and its superior merits as a general corrective, justify the assertion that it is, beyond all comparison, the most valuable family medicine of the age. Sold by all druggists. je1 2t

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OCEAN SPRINGS HOTEL.
J. P. LONGLEY, PROPRIETOR,
OCEAN SPRINGS, MISS.

This delightful Summer Resort is now open for the reception of guests. Those in quest of sea-bathing, pure air and good living will find the Ocean Springs Hotel inferior to none of the watering-places in the South. The proprietor will devote his whole attention to the comfort and pleasure of his guests. TERMS.—Per month, $60; per week, $15; per day, $3. Special rates for families remaining the entire season. je1 2m

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JACOB KLOCK,

102.....CONTI STREET.....102

Between Bourbon and Dauphine Sts., New Orleans

PUBLIC BATHS

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LOUISIANA DYEING AND SCOURING ESTABLISHMENT.—J. CLEDE, Steam Dyer and Scourer, 228 CANAL ST., bet. Rampart and Basin, New Orleans. Ladies', Gentlemen's and Children's Clothes Dyed and Cleaned. All kinds of Shawls, Fine Laces, Silk and Lace Curtains done up equal to new. Feathers Cleaned and Dyed. Spots taken out without cleaning the whole. Goods received and returned by Express. je4 2t

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BLACKWOOD'S "MAGIC" DRESS-SKIRT ELEVATOR

Executive Mansion, Wash., D.C., Apl. 22, '74.
SIR: Mrs. Grant desires me to say that she received the Dress-Skirt Elevator, and requests you to send her another.
Respectfully, LEVI P. LUCKY, Secy.
To CLINTON R. BLACKWOOD,
111 Broadway.
N.B.—Sent to any address for 75c. and 2 stamps. Address as above, Box 1965, N. Y.
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ROGERS' EFFERVESCING

CITRATE OF MAGNESIA,

in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 193 Spring st., N. Y. For sale by all druggists. E. J. HART & Co., wholesale agents, New Orleans. my7 1yeow

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GENERAL TRANSATLANTIC COMPANY.

Mail Steamship Line to France, between New York and Havre, Calling at Brest.

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Price of passage in gold (including wine) to Brest or Havre—First cabin, $125; Second cabin, $75. Superior accommodations for a few steerage passengers at $45. Excursion tickets at reduced rates.

American travelers going to or returning from the Continent of Europe, by taking this line, avoid both transit by English Railway and the discomfort of crossing the Channel, besides saving time, trouble and expense.

For freight or passage apply to
L. GRAND, Agent,
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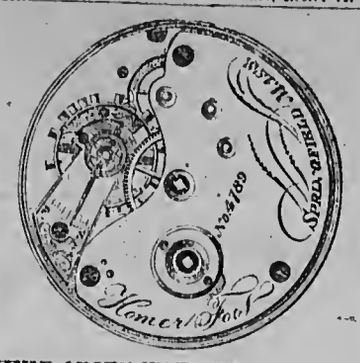

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Sold by dealers generally in the United States and Canadas, and by E. A. TYLER, New Orleans, Louisiana.

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OFFICE LOUISIANA EQUITABLE

LIFE INSURANCE CO.

An annual election for Directors of this Company was held on Monday, April 20, 1874. The following gentlemen constitute the

Board of Directors.

John Henderson,	William B. Schmidt,
Alexander Marks,	W. S. Pike,
James I. Day,	A. Thomson,
John I. Adams,	E. J. Hart,
Charles Chalfe,	David Wallace,
J. W. Stone,	S. Cambon,
H. J. Vasc,	George A. Fosdick,
Emory Chapp,	E. Rigney,
E. H. Fairchild,	William Creevy,
W. P. Harper,	H. T. Walshe,
E. R. Briggs,	J. R. Pamor,
E. A. Tyler,	Samuel M. Todd.

At the annual meeting of the Board of Directors, held on Monday, May 4, the following officers were elected for the ensuing year:

SAMUEL MANNING TODD, President.
WILLIAM B. SCHMIDT, Vice President.
WILLIAM HENDERSON, Secretary.
WILLIAM HENDERSON,
myt1 1m Secretary.

533.....533.....533.....533.....533

MAGAZINE STREET,

(Hasting's Row.)

MDME. E. MULLER,

(Formerly E. Crozat.)

has just received a large assortment of HAIR in all shades. Also a fine selection of

FANCY GOODS,

EMBRACING

Puffs, Fan Chaleilaines, Ear-Rings, Buckles and Jet Goods

OF EVERY DESCRIPTION;

COMBS, BRUSHES, PERFUMERY, Farina Cologne, Lubin's Extracts, Toilet Waters, Soaps and Powders,

Now Being Offered Below Cost.

Old Hair and Combings made over in all styles. ☞ Lessons given in Hair-Dressing. All country orders promptly attended to. my21 1m

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CANTON MATTING.

JUST OPENED,

A FULL ASSORTMENT OF

REAL CANTON MATTINGS.

D. H. HOLMES,

No. 155 Canal and 15 Bourbon St.,

my21 1m NEW ORLEANS.

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Lupluce's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY,

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

Price, $1. Sold at all well-assorted drug stores and by the proprietor, B. LAPLACE, Chemist, mh7 3m5p Nos. 23 and 25 Elysian Fields St

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SEEDS.....SEEDS.

VIRGIN'S SEED STORE.

The undersigned has temporarily removed his SEED STORE to

No. 91 Gravier St., cor. of Magazine,

and is now prepared to fill all orders in his line with goods of a fresh and reliable quality. All parties in need of Garden or Field Seeds may rely on having their orders promptly filled.

E. F. VIRGIN,
my23 1m 94 Gravier St., cor. of Magazine.

LARGEST STOCK!

GREATEST VARIETY!

LOWEST PRICES!

Trunks, Valises and Leather Bags.

At SIMON & KOHN'S,
my7 3t No. 6 Magazine street.

SCHOOL CHURCH FIRE ALARM BLYMYER MANUFACTURING CO'S BELLS.

FINE-TONED, LOW-PRICED, WARranted against breakage. Catalogues, containing full particulars, prices, etc., sent free.
BLYMYER MANUFACTURING CO.,
ap9 1yeow Cincinnati, Ohio.

JUST OUT! COMPLETE! RELIABLE!

GAZETTEER OF THE UNITED STATES.

All States, counties, townships, cities, villages, postoffices, mountains, rivers, lakes, etc., located and described, giving climate, population, agriculture, manufactories, mining, commerce, railroads, capital, education, government and history. The **National Standard** at the end of the first **100 years** of the Republic. Sells to all classes, trades and professions. **Agents Wanted** everywhere. Address ZIEGLER & MCCURDY, St. Louis, Missouri. my21 1yeow

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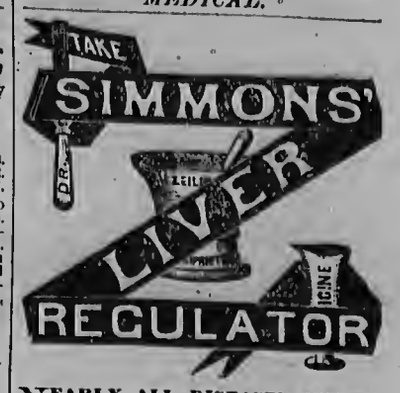
THE HOUSEHOLD PANACEA AND Family Liniment is the best remedy in the world for the following complaints, viz: Cramp in the limbs and stomach, pain in the stomach, bowels or side, Rheumatism in all its forms, bilious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever. Purely Vegetable and all-healing. For internal and external use. Prepared by CURTIS & BROWN, No. 215 Fulton st., New York, and for sale by all druggists. jy3 1yeow

MEDICAL.



NEARLY ALL DISEASES ORIGINate from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever** been **discovered**. It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **30 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

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THE GREATEST

MEDICAL

DISCOVERY

OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of Biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and piling away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

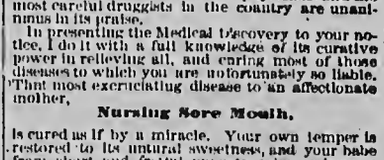
you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

au1 1y DONALD KENNEDY.

Price, $1.50 per bottle. For sale by all druggists



THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to take, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair

The Christian Advocate.

THURSDAY, JUNE 4, 1874.

THE TURKEY.

TRANSLATED FROM THE FRENCH OF MLLE. MONTGOLFIER, BY E. O. C.

See me decked out,
See me strut about—
Me who am fat and fine!
My plumage black,
Silken my back,
My crop of ruby shine!

Behold my head,
My crest so red:
Admire me round and round!
Just hear me sing;
Mark echo ring
With the majestic sound!

My beauteous tail!
Beside it, pale,
The sunshine glances near!
So gay and bright,
To dazzled sight
Am I not without peer?

My velvet plumes,
Like gorgeous blooms,
See how they trembling play!
To me give place
The while I pace
Triumphant on my way.

Report No. 1 of the Committee on Bible Cause.

In reference to the memorial of H. J. Adams, W. J. Scott, J. M. Beal and T. M. Meriwether, asking that it shall be made the duty of preachers in charge to see that a Bible-reading class be formed in each congregation for the purpose of reading, daily and consecutively, the Holy Scriptures, the following resolution was adopted:

That, while we approve of the daily and consecutive reading of the Holy Scriptures, and of earnest efforts of our pastors to induce all our people to use this means of growth in grace and in the knowledge of Christ, nevertheless we do not see the propriety of the proposed addition to the Discipline, and we recommend that the General Conference do not grant the request of the memorialists.

R. HINER, Chairman.

Adopted Wednesday afternoon, May 20, 1874.

Report No. 2 of the Committee on Bible Cause.

The phraseology of the resolution to appoint a committee on the subject of this report is so comprehensive, and so little of a definite character having been referred to said committee, they could only infer, from the ordinary signification of the language employed, the work you expected your committee to perform.

Following the leading suggestions of the resolution, your committee have considered the most important features of the manufacture and distribution of the sacred Scriptures.

Accepting Protestantism as our point of observation, the Bible does not only occupy an exalted position in the long and ever-extending catalogue of useful books, but also as the only attested and perfected system of truth revealed from God to man, and, furthermore, as necessarily underlying the formation of individual character, and the success of the church in accomplishing the work assigned her in the redemption of our fallen and guilty race. It is, therefore, no surprising thing that a grave body of Christian men, acting under the authority of Jesus Christ, the recognized Head of the church, and commissioned to go into all the world and teach the nations, all things commanded by him should, in solemn counsel assembled, give prominence to the inquiry as to how and where they may most conveniently obtain and most successfully distribute among all the people the word of life. Already it has been suggested that a personal knowledge of the Scriptures is indispensable to strong individual character; Indeed, it is the "entrance of God's word that giveth light," for it is God that teacheth man knowledge, and the "inspiration of the Almighty giveth him understanding." These agencies, active and efficient, the word and spirit of God, go before and prepare and lead fallen and guilty sinners to seek for pardon and regeneration. But the saved can only attain to strong manhood in Christianity by eating the strong meat and drinking the sincere milk of the word. Furthermore, each Christian in life's great battle must arm himself with the "sword of the Spirit, which is the word of God," if he would conquer. Its power was tested in that decisive conflict between the *man* Christ Jesus and the prince of the power of the air. Thrice the Captain of our salvation defeated his adversary by an appeal to the sword of truth. It is written: It is a philosophical truth that faith not only "cometh by hearing," but rests on conviction, and not on authority. Your committee have information, gathered from reports of missionaries who have labored in foreign fields, that the progress of the gospel by oral preaching alone has been unsteady and sluggish when compared with the firmness and strength of its success accompanied by the power of the printed and studied text. Missionaries and government commissioners among our own aboriginal tribes—the Indian population of our frontiers—have abundantly testified to the wonderfully increased efficiency of the gospel since they have been able to circulate among them translations of the Scriptures in their various dialects.

When Manual Agnas, a converted Roman priest, and a holy pioneer of the faith in Mexico, was asked, in his dying hour, what legacy of utterance he would bequeath to his countrymen, replied: "Put it upon my hearse, let it follow me to the grave—tell them it is an open Bible." These things indicate clearly the will of God, the wants of the people, the duty and responsibility of the church in the premises.

It is not to be overlooked, however, in this connection, that the success of divine truth in winning the nations to Christ, and through him to salvation, depends largely upon the competency and fidelity of the ministry provided for in it. The ministry is essential to the success of the gospel, inasmuch as it fills the offices ordained in it. This gospel, completed, so far as man is concerned in its ministry, is the power of God unto salvation to every one that believeth. The awful charge from the mouth of God, to each minister he sends forth, is: "As you go, preach, saying the kingdom of God is at hand." "Preach the word," "take heed unto thyself and unto the doctrine;" continue in them, for in doing this thou shalt both save thyself and them that hear thee. Christ, "the way, the truth and the life;" "Jesus, the only name under heaven given whereby we can be saved;" "Christ, in you the hope of glory." Christ, the inspiration of the preacher, and the present and personal Savior of the hearer, is the message God has employed the ministry to bear to the sons of men. "God forbid that I should glory, save in the cross of our Lord Jesus Christ," must be the unifying purpose of the ministry through all time, and the inspiration of its hope of the final conquest of the world. For he who knew the end from the beginning, and worketh all things after the counsels of his own will, determined to cast out the prince of this world and enthrone himself in the great heart of redeemed humanity by the seemingly slow but ever-penetrating and steadily leavening power of his own eternal truth, read and studied by the people and expounded by the ministry.

A divinely approved ministry takes the Bible for its text-book, Christ Jesus for its theme, the world for its parish and the salvation of the race as the object of its labors.

While it is painful, on the one hand, to contemplate the fact that eight hundred million human beings, nearly three-fourths of the world's population, remain to be supplied with the word of life, it is gratifying, on the other, to have the pleasing information that the insuperable difficulties which have hitherto prevented the introduction and circulation of the Scriptures among millions of our race are now to a very great extent, if not entirely, removed. Italy, Spain, Mexico and Japan have been providentially opened for the entrance and dissemination of the Bible; and the people of God have not been slow to perceive these indications of duty, nor to meet their responsibilities in the premises. Never before has Protestantism had the ear of the world and access to the population of the globe. "Go into my vineyard and work" has never been emphasized, since the days of the apostles, as at the present time. Not only are foreign fields inviting the toil of the church, but through the ocean-gates of our imperial domain the sons of earth are pressing to our doors from the far-off orient; India, China, Japan and the islands of the sea, from Mexico and the once mighty civilization of Europe they come to our Jerusalem, saying: "We would see Jesus."

The demands of the present can only be met by the people of God by prompt, energetic and, as far as possible, united effort in evangelizing the world; and particularly in furnishing the vast multitudes of the destitute, to whom we now have access, in the providence of God, with the word of life.

Your committee are of opinion that while the Methodist Episcopal Church South, which you represent, could have done much in the past, and has it in her power to accomplish greater things in the future by collecting and managing, in her own way, money contributed by her people for the distribution of the Bible, both within the limits of her jurisdiction and regions beyond; nevertheless, there are considerations which justify her in co-operating with other Christian and benevolent organizations in manufacturing and disseminating the word of God. In the list of these organizations your committee take pleasure in calling your attention particularly to the American Bible Society. Instituted in 1816, it now approximates perfection in its organization and practical operations, both in manufacturing and disseminating the Holy Scriptures. With its officers and board of managers in the city of New York, it has its superintendents in all the States and Territories, and auxiliary societies and agents in every city and almost every county in this far-extended country of ours; and has pushed its lines of systematic operations into many of the open and inviting fields beyond. Already, by the worthiness of its object, perfection of its organization and magnitude of its work, it has secured the hearty indorsement and cordial co-operation of all denominations of Christians in America, and innumerable testimonials of the approval of Heaven.

For definite and detailed information, however, with regard to the extent and grandeur of its work, we invite your attention to the annual reports of said society, in the hope that a few general statements on this point in our report may be satisfactory. The American Bible Society is now printing the Scriptures in *sixty-three different languages*. In a little more than half a century it has sent forth about *thirty million copies* of the word of the Most High. It has thrice instituted and helped forward to completion a general exploration of the United States. In 1829, it is said, every accessible family in the United States was visited. During a period of ten years, including 1856, five hundred thousand destitute families were supplied with the word of life. The third exploration of the United States began in 1866, since which time three hundred thousand destitute families and two hundred and fifty-four thousand destitute individuals are reported to have been supplied with the Bible through the agency of auxiliary societies, besides a very large number supplied through churches and benevolent societies not auxiliary.

It is a gratifying fact to your committee that the conception and execution of the plan for putting portions of the Scriptures conveniently for travelers in the coaches of our railroad trains, is justly claimed by a minister of the Methodist Episcopal Church South—E. H. Pearce, who was then, as he is now, in the service of the American Bible Society in Kentucky. At first his proposition to give the traveler the companionship of the word of God on his rapid and too often perilous journey was not received with favor; but a faithful trial of it for a few years has demonstrated the wisdom and beneficial results of it, and secured the applause of the world and the indorsement of the American Bible Society. Surely this is the apocalyptic angel, flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying, with a loud voice: "Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea and the fountains of waters."

Your committee recommend the adoption of the following resolutions by the General Conference:

1. That we cordially indorse the American Bible Society.

2. The Methodist Episcopal Church South will heartily co-operate with said society in Bible distribution.

3. That we urge all our congregations to give the Bible cause a more liberal support in the future than they have done in the past.

4. That it affords us pleasure to gratefully acknowledge the princely benefactions of the American Bible Society to the various destitute localities of Southern Methodism.

Respectfully submitted.

R. HINER, Chairman.

Report of the Committee

ON THE ORGANIZATION OF THE COLORED M. E. CHURCH IN AMERICA.

The committee to whom was referred the report of the Bishops on the organization of the colored people of the Methodist Episcopal Church South into a distinct ecclesiastical connection, have had the same under consideration, and respectfully submit the following resolutions for the adoption of the Conference:

Resolved, That the report of the Bishops, setting forth the organization of the colored people of the Methodist Episcopal Church South, in conformity with the action of the General Conferences of 1866-70, into a distinct ecclesiastical connection, under the name and style of the Colored Methodist Episcopal Church in America, meets the entire approval of this Conference.

Resolved, That it is with great pleasure and devout gratitude to the great Head of the church that we receive the intelligence the report conveys of the peace, harmony, prosperity and encouraging prospects for the future of this new organization, thus fully justifying the wisdom of the policy of the church touching our colored members.

Resolved, That in providing a distinct organization for the colored members of the church, and committing to their hands the ecclesiastical oversight and spiritual interests of the colored people among us, we have given them additional proof of parental love and good will; and we do hereby commend "the Colored Methodist Episcopal Church in America" to the confidence and Christian affection of the Methodist Episcopal Church South, and to all Christians of every name.

Resolved, That the efforts making to establish an institution of learning for the education of their ministry is worthy of all praise, and we commend this cause to the friends of the colored people everywhere. They need material aid; let it be given.

Resolved, That the report of the Bishops be recorded in the journal of this Conference as an important part of the history of this question.

Respectfully submitted.

J. E. EVANS, Chairman.

Report of the Minority of the Committee

TO WHOM REPORT ON FRATERNAL GREETINGS WAS RECOMMITTED.

A minority of the committee to which was referred the two reports on fraternal greetings beg leave to offer the following as a substitute for the report of the majority:

The committee to whom was referred the matter of fraternal greetings, conveyed to this General Conference by the delegates duly commissioned from the General Conference of the Methodist Episcopal Church, respectfully report:

We have considered the action of the General Conference of that church, at its session in Brooklyn, New York, in May, 1872, and which is partially incorporated in the certificate in the following terms, to wit:

"To place ourselves in the truly friendly relations toward our Southern brethren which the sentiment of our people demands, and to prepare the way for the opening of formal fraternity with them, be it hereby

"*Resolved*, That this General Conference will appoint a delegation, consisting of two ministers and one layman, to convey our fraternal greetings to the General Conference of the Methodist Episcopal Church South at its next ensuing session."

On Friday, May 8, this delegation, consisting of the Rev. Dr. Albert S. Hunt, the Rev. Dr. Charles H. Fowler and General Clinton B. Fisk, having announced their presence, were formally received, and their communications heard by the Conference.

It is with pleasure that we bear testimony to the distinguished ability and to the eloquent and courteous manner in which these Christian brethren discharged their trust. Their utterances warmed our hearts. Their touching allusions to the common heritage of Methodist history, to our oneness of doctrines, polity and usage, and their calling to mind the great work in which we are both engaged for the extension of the kingdom of their Lord and ours, stirred within us precious memories.

We are called upon by the terms of the action of their General Conference to consider measures necessary "to prepare the way for the opening of formal fraternity." Every transaction and utterance of our past history pledges us to regard favorably and to meet promptly this initial response to our long-expressed desire.

But measures preparatory to formal fraternity would be defective that leave out of view questions in dispute between the Methodist Episcopal Church and ourselves. These questions relate to the course pursued by some of their accredited agents while prosecuting their work in the South, and to property which has been taken and held by them to this day against our protest and remonstrance.

Although feeling ourselves sorely aggrieved in these things, we stand ready to meet our brothers of the Methodist Episcopal Church in the spirit of Christian candor, and to compose all differences upon the principles of justice and equity.

It is to be regretted that the honored representatives who bore fraternal greetings to us were not empowered also to enter upon a settlement of these vexed questions. We are prepared to take advanced steps in this direction, and, waiving any considerations which might justify a greater reserve, we will not only appoint a delegation to return the greeting so gracefully conveyed to us from the Methodist Episcopal Church, but we will also provide for a commission to meet a similar commission from that church for the purpose of settling disturbing questions.

Open and righteous treatment of all cases of complaint will furnish the only solid ground upon which we can meet. Relations of amity are with special emphasis demanded between bodies so near akin. We are brethren. To the realization of this the families of Methodism are called by the movement of the times. The attractive power of the cross is working mightily. The Christian elements in the world are all astir in their search for each other. Christian hearts are crying to each other across vast spaces and longing for fellowship. The hearts of Southern Methodism, being in full accord with these sentiments, your committee submit the following resolutions for adoption:

Resolved, That this General Conference has received with pleasure the fraternal greetings of the Methodist Episcopal Church conveyed to us by their delegates, and that our Bishops be and are hereby authorized to appoint a delegation, consisting of two ministers and one layman, to bear our Christian salutations to their next ensuing General Conference.

Resolved, That in order to remove all obstacles to formal fraternity between the two churches, our College of Bishops is authorized to appoint a commission, consisting of three ministers and two laymen, to meet a similar commission authorized by the General Conference of the Methodist Episcopal Church, and to adjust all existing difficulties.

J. HAMILTON.
SAMUEL REGESTER.
JOHN E. RYLAND.

Report of A. H. Redford on Support of the Bishops.

A. H. REDFORD, AGENT,

In account with the Bishops of the M. E. Church South.

		DR.
May 31, 1871.		
To cash received from Annual Conferences		$24,278 27
May 31, 1872.		
To cash received from Annual Conferences		27,736 20
May 31, 1873.		
To cash received from Annual Conferences		26,911 10
May 31, 1874.		
To cash received from Annual Conferences		26,586 69
Total		$105,512 16
May 31, 1871.		CR.
By cash paid Bishop Andrew		$1,900 16
... ...	Paine	2,533 37
... ...	Pierce	2,533 37
... ...	Kavanaugh	2,533 37
... ...	Early	2,111 15
... ...	Wightman	2,533 37
... ...	Marvin	2,533 37
... ...	Doggett	2,533 37
... ...	McTyeire	2,533 37
... ...	Keener	2,533 37
Total		$24,278 27
The amount necessary to pay the salaries for the year ending May 31, 1871, was		29,000 00
Amount received		24,278 27
Balance due Bishops		$4,721 73
May 31, 1872.		
By cash paid Bishop Paine		$3,036 81
... ...	Pierce	3,036 81
... ...	Kavanaugh	3,036 81
... ...	Early	2,530 67
... ...	Wightman	3,036 81
... ...	Marvin	3,036 81
... ...	Doggett	3,036 81
... ...	McTyeire	3,036 81
... ...	Keener	3,036 81
... ... Mrs.	Andrew	911 05
Total		$27,736 20
The amount necessary to pay the salaries for the year ending May 31, 1872, was		27,400 00
Amount received		27,736 20
Surplus		$336 20

left in the hands of the treasurer, which was paid as above stated.

May 31, 1873.		
By cash paid Bishop Paine		$3,046 53
... ...	Pierce	3,046 53
... ...	Early	2,538 98
... ...	Kavanaugh	3,046 53
... ...	Wightman	3,046 53
... ...	Marvin	3,046 53
... ...	Doggett	3,046 53
... ...	McTyeire	3,046 53
... ...	Keener	3,046 53
Total		$26,919 19
The amount necessary to pay the salaries of Bishops for the year ending May 31, 1873, was		26,500 00
Amount received		26,911 10
Surplus in hands of treasurer		$411 10

which was paid to the Bishops as reported.

May 31, 1874.		
By cash paid Bishop Paine		$3,181 21
... ...	Pierce	3,181 21
... ...	Early	1,436 91
... ...	Kavanaugh	3,181 21
... ...	Wightman	3,181 21
... ...	Marvin	3,181 21
... ...	Doggett	3,181 21
... ...	McTyeire	3,181 21
... ...	Keener	3,181 21
Total		$26,586 69
The amount necessary to meet the salaries of Bishops for the year ending May 31, 1874, was		25,069 41
Amount received		26,586 69
Leaving surplus, as reported above, to meet arrearages		$1,517 18
It will be observed that the full amount necessary to pay the salaries allowed the Bishops for the quadrennial term just closing is		$107,069 41
Amount collected		105,512 16
Leaving balance unpaid of		$2,457 25

Respectfully submitted.

A. H. REDFORD, Agent.

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Has constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop-Poles, etc. Orders promptly attended to. Particular attention paid to Trimming. mh19 3m

TO THE PUBLIC.—Returning thanks for past favors, the undersigned desires to inform his friends and the public that he is still at his old and long-established stand,

291 Camp Street, corner Calliope,

where he continues to Buy, Sell, Store, Remove, Pack and Repair FURNITURE of every description. Pictures and Looking-glasses framed.

JOHN BOIS,
fe26 1y No. 291 Camp street.

F. J. KUHNHOLZ,

BOOK-BINDER,

112.....GRAVIER ST.....112

Near Camp, New Orleans.

Blank-Books ruled and bound to order. All other books, such as Magazines, Music, Law-Books, etc., bound with care and neatness, and at moderate prices. ja22 1y

W. G. SMITH,

TIMES BAKERY,

53.....ANNUNCIATION ST.....53

will supply families and the public generally with Bread, Crackers and Cakes of the choicest kind, at very reasonable rates. Orders solicited and delivered to any part of the city. ja22 6m

HUGH FLYNN,

107 POYDRAS ST., NEW ORLEANS.

All who want to purchase CHEAP FURNITURE can call at 107 Poydras street, between St. Charles and Carondelet streets.

On account of retiring from the Furniture business, I am now selling off my large stock of New Furniture at greatly reduced rates. I am selling at rates below those of any house in the city.

Walnut Victoria Bed-room Sets, marble top..$125 00
Parlor Sets, eleven pieces..... 100 00
Double Bedsteads, with Testers and Rollers.. 12 00

Kitchen and Dining-room Furniture at equally low rates. Spring, Hair and Moss Mattresses of the best quality and at greatly reduced prices. de11 1y

BUSINESS CARDS.

E. J. BILLIEUX,

MANUFACTURER OF

HAVANA AND DOMESTIC CIGARS AND CIGARETTES,

Cor. Dauphine and St. Louis Streets,

NEW ORLEANS, LA.

All brands at the lowest rates. my7 3m

R. C. STOCKTON. W. G. BOYLAN.

STOCKTON & BOYLAN,

BROKERS,

46.....EXCHANGE ALLEY.....46

Special attention given to the payment of City and State Taxes and Licenses at a liberal discount. my7 1m

W. F. CLARK, SUCCESSOR TO A. LOEZ

134 Rampart Street,

Between Toulouse and St. Peter Sts., New Orleans,

MANUFACTURER OF

CARRIAGES AND BUGGIES.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victorin and Calèche built anywhere. ap30 2m

THE DOMESTIC

LOCK-STITCH SEWING MACHINE

WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.

M. S. DEDRICK,
my21 1y 103 Canal street, New Orleans.

PATENTS FOR INVENTIONS,

TRADE-MARKS, COPYRIGHTS, ETC.,

Procured by

mh26 10m H. N. JENKINS,
No. 27 Commercial Place, New Orleans.

C. R. SOARES,

MONEY BROKER,

32.....ST. CHARLES STREET.....32

Opposite the St. Charles Hotel.

The highest price paid for all descriptions of State and City securities. Prompt attention paid to City and State Taxes at the most liberal rate of discount. Taxes for the Parish of St. Charles will be paid at a very low rate. my21 1m

G. D. COULON,

PORTRAIT PAINTER,

37.....Camp Street.....37

NEW ORLEANS, LA.

Old Paintings restored. fe10 1y

INDUCEMENTS IN WOOD.

HAVING A

LARGE SUPPLY OF THE BEST WOOD on hand, and being anxious to dispose of it as soon as possible, I will give BARGAINS to cash buyers. Call and see for yourselves.

H. MOLLEGEN,
ap30 2m 521 Rampart street, New Orleans.

JAMES SIMPSON,

BOOT AND SHOE STORE,

123.....Dryades Street.....123

Bet. Melpomene and Terpsichore, New Orleans.

☞ Gentlemen's Boots and Shoes made to order. Also constantly on hand a variety of Ladies', Gentlemen's and Children's Boots and Shoes. All orders promptly attended to. ap23 2m

MATTHEW HENRICK,

CISTERN-MAKER,

Corner Franklin and Erato Streets.

☞ The Oldest Establishment in New Orleans. ☜

A lot of New Cisterns, made of the best material and workmanship, kept constantly on hand, and for sale at prices to suit the times. ap23 3m

AGENCY OF THE CELEBRATED

GRAND POINT (PARISH OF ST. JAMES, LOUISIANA)

PERIQUE TOBACCO.

Has constantly on hand a LARGE STOCK, for sale in lots to suit. E. BOURGEOIS,
ap18 2m No. 19 Conti St.

CHEAP SHOE STORE.

BUY YOUR

BOOTS AND SHOES AT J. ESTOUP'S,

Dryades Street Market,

where a well-assorted stock of Ladies', Misses' and Children's Shoes is always kept on hand; also Gentlemen's Shoes and Boots. All selling at low prices for cash. 389 Dryades street. ap16 2m

J. L. RICHARDS,
DEALER IN

CHOICE FAMILY GROCERIES,

558.....Magazine Street.....558

Opposite the Market.

All goods delivered free of drayage and satisfaction guaranteed. Orders promptly attended to. ap9 2m

E. A. TYLER,

115.....Canal Street.....115

NEW ORLEANS, LA.

FINE WATCHES, DIAMONDS, JEWELRY, Plated-ware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. fe26 1y

T. W. BOTHICK, UNDERTAKER,

No. 271 Camp Street, New Orleans.

Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de1 1y

J. M. ELKIN. F. STRINGER.

ELKIN & CO.,

168.....CANAL STREET.....168

Near Baronne, New Orleans,

IMPORTERS OF ALL VARIETIES OF

English Carpetings, Rugs, Etc., Etc.

Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. oc23 1y

THOMAS HASAM,

LUMBER.

CABINS MADE TO ORDER.

Every description of LUMBER always on hand. Sash, Blinds, etc.

Mills and Yard—Corner CEDAR AND JULIA streets (New Basin,) New Orleans. ja15 1y

LOUISIANA STEAM SASH, BLIND

—AND—

DOOR FACTORY,

ROBERTS & CO., PROPRIETORS,

301, 303, 305 and 307 Gravier Street,

je5 1y New Orleans.

J. A. LUM. FRANK H. HOOKER.

J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

162 Gravier and 13 Union Street.

☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

J. A. KERNAN & T. WHITE,
PRACTICAL GILDERS,

106 CUSTOMHOUSE ST., near Royal, New Orleans.

Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended fe19 9m

MISCELLANEOUS.

THE CONVERSATION FAN.

THE LAST AND MOST ABSORBING SENSATION OF THE DAY IS, TO USE A THEatrical phrase, "a great take." Everybody, to be en regle for the season, and to avoid the proscription of imperious fashion, must have

A CONVERSATION FAN.

No family circle is complete in social diversions and entertainments without one, and in order to enjoy the pastime it should be distinctly understood that the answers do not numerically follow the questions, but to spice the amusement an answer must be looked for that will afford a fitting response to an interrogatory.

Where a direct answer is not to be found to a direct question, it will be discovered that it furnishes the sequel to a sustained conversation, so that couples can carry on a tete-a-tete, which they may not wish to make audible, by silent indications of numbers.

THE CONVERSATION FAN

is an infallible remedy against dullness, breaking the spell of silence by a suggestive inquiry, furnishing congenial pleasures for an evening's entertainment, and opening up a novel and ingenious method of whiling away agreeable hours at home, in the promenade, at a party or private gathering.

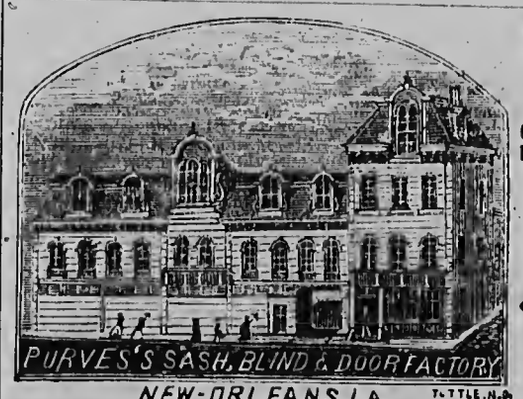
ONLY TEN CENTS A FAN.

To be had at Harp's, Gresham's, Ellis & Bro.'s, Haley's, Kuhn & Co.'s, and all the Book Stores in the city, and at Piffet's, and issued by

ERNEST TURPIN,
Nos. 112 and 111 Poydras Street, New Orleans,

Inventor and Patentee of the celebrated Conversation Fans.

☞ Parties ordering Fifty or more Conversation Fans can have their cards printed on both sides without extra charge. my5 1yeow



GEORGE PURVES'

PERSEVERANCE

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD,

Cor. of St. Charles and Clio Sts., New Orleans.

GLAZED SASH.

Send for Price List.
de11 1y

IRON WORKS—BELLS.

RAILINGS.....RAILINGS.

WROUGHT IRON AND WIRE RAILINGS

FOR

Public Grounds, Cemeteries, Cottages,

ETC., ETC.

Iron Bedsteads, with Wire Sackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufactorers,

M. WALKER & SONS,
se18 1y 805 Market St., Philadelphia, Pa.

WIRE RAILING

AND

ORNAMENTAL WIRE WORKS.

DUFUR & CO.,

No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati

B. J. WEST, Agent,
mh5 1y 115 and 117 Magazine st., New Orleans.

MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells.

Special attention given to CHURCH BELLS.

☞ Illustrated catalogue sent free jy31 1y

HOTELS.

TERMS, $3 A DAY.

Bingham House, Philadelphia,

Corner of Eleventh and Market Sts.

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel. oct1 1y

SHERMAN HOUSE,

COR. CLARK AND RANDOLPH STS.,

Chicago, Illinois.

C. S. MUNSON, MANAGER.

This splendid Hotel, rebuilt on its former site was thrown open for the reception of guests April 10. Its exterior is grand and imposing, its appointments unique and magnificent throughout, and its management unsurpassed. jy10 1y

AMERICAN HOUSE,

BOSTON, MASSACHUSETTS.

The Largest first-class Hotel in the City.

Centrally located. Contains apartments with bathing conveniences adjoining. Also Passenger Elevator, Billiard Hall, Telegraph Office and Cafe. au14 1y LEWIS RICE & SON.

SCHOOLS AND COLLEGES.

Soule's

COMMERCIAL COLLEGE,

The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English and Spanish are also taught.

GEO. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, 880 octavo pages, the great arithmetical work of the age, is for sale at the College office. ja22 1y

MONOCHROMATIC PICTURES.

These Pictures, for beauty, durability and cheapness, take the lead of all other photographic inventions. Chemists and Photographers have vainly tried to introduce them in perfected form, and it is but recently that they were presented in New Orleans by Mr. H. BUSCH, of California, in such perfection of finish as to defy the criticism of connoisseurs in the Fine Arts.

Having secured the services of the above-named gentleman, I beg to announce to the public that I am now prepared to produce by this new discovery counterfeit presentments which, for fidelity to the original, will rival the touch of the great masters of art.

My prices are, for life size, $10; for life-size bust, $5; cabinet, $1; enlarging from card or small-sized tin-type into, with 8x10 frame complete, $3. Enameled cards and work in the latest styles also executed. Those wishing Pictures can send negatives.

MRS. A. J. RICHMOND,
my21 1m No. 191 Carondelet street.

MISCELLANEOUS.

BILLINGS' PATENT

Sewing Machine SHUTTLES.

Twenty Varieties Now Made.

Forged solid from bar-steel and cold-pressed.

TRADE B MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

MANUFACTURED BY

Billings & Spencer Co.,

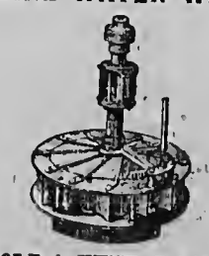
LAWRENCE STREET,

ap9 6m Hartford, Conn.

JAMES LEFFEL'S

IMPROVED DOUBLE

TURBINE WATER-WHEEL.



POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

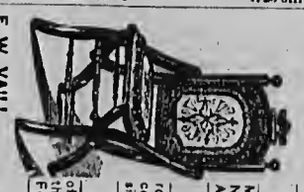
Nearly Seven Thousand Now In Use,

working under heads varying from 2 to 240 feet! Twenty-four sizes, from 5½ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ebaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.

☞ Send for Circulars. fe26 6m



E. W. VAILL,
Worcester, Mass.
Patentee and Manufr.

VAILL'S PATENT FOLDING CHAIRS

Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, picture room, seaside and shipboard. A variety of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts. mh5 6m

TO PLANTERS,

MANUFACTURERS, STEAMBOATMEN

And all who are interested in

ECONOMY OF FUEL.

Thirty years' patient perseverance and laborious researches among the archives of science for the known and unknown laws of Combustion and Heat, with an experience of more than a quarter of a century in the construction of Furnaces, Setting Boilers, Kettle Trains, Baggasse Burners, Chimneys Brick-Burning, etc., give the undersigned a practical knowledge of the business.

Particular attention paid to repairs. Address

J. B. DUNN, Architect and Builder,
P. O. Box 721. 479½ Josephine St., New Orleans.

REFERENCES.—Mr. Robert Hare, General R. L. Gibson, Messrs. Perkins, Swenson & Co., New Orleans; Messrs. Bush & Guion, Colonel Duncan S. Cage, Mr. Samuel Cragin, Terrebonne; Governor Baker, Dr. H. J. Sanders, Captain T. J. Shaffer, St. Mary; Mr. William P. Weeks, Messrs. Burguières & Bonvillain, New Iberia; Mr. L. M. T. McClung, St. Bernard. ap14 2m

CARPET WAREHOUSE.

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Rope, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Step Covers, etc. de4 1y

A. BROUSSEAU & CO.

J. W. LEFFINGWELL, M. D., WOULD respectfully inform the citizens of New Orleans that he has located his MEDICAL AND SURGICAL INSTITUTE AND DISPENSARY

At No. 230 Canal Street.

ALL Chronic Diseases successfully treated. Consultations free. Sore throats cured at once. No fee required of clergymen. up9 2m

MACHINERY, TIES, ETC.

IMPROVED

EAGLE COTTON GINS.

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

40-Saw Gin	$200	65-Saw Gin	$325
45-Saw Gin	225	70-Saw Gin	350
50-Saw Gin	250	75-Saw Gin	375
55-Saw Gin	275	80-Saw Gin	400
60-Saw Gin	300		

All orders should be addressed to

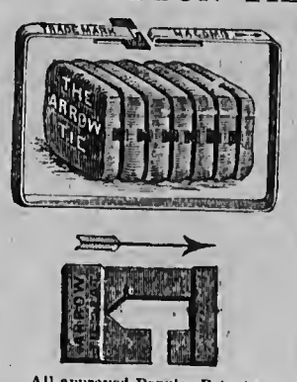
W. L. CUSHING,
No. 61 St. Charles street,
Sole Agent for the Southern States.

Agents wanted. Also on sale a large stock of Brack's COTTON PRESSES, Steam Engines, Sugar Mills, Strauh Corn Mills and Plantation Machinery of all kinds. my28 3m

IMPORTANT TO PLANTERS.

IRON COTTON TIES.

THE ARROW TIE



AND ALL OPEN-SLOT TIES.

All approved Popular Patents:

ARROW,
ANCHOR,
WALLIS
ALLIGATOR
AND DUNN.

For sale by all dealers in New Orleans, Mobile and Memphis, and by country merchants generally throughout the Cotton States.

BARTLETT & RAYNE,
GENERAL AGENTS,
48 CARONDELET STREET, COR. UNION,
de18 6m New Orleans.

PLOWS, IMPLEMENTS, ETC.

PLOWS

AND ALL IMPROVED

Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills,

PUMPS, SHAFTING, ETC.,

AT LOW PRICES FOR CASH.

B. J. WEST,

115 and 117 Magazine St., New Orleans,

MANUFACTURERS' AGENT.

mh19 10m

CRESCENT MACHINE SHOP.

JOSEPH WALKER,

Machinist, Engineer, Blacksmithing, ETC., ETC.,

CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.

☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

MISCELLANEOUS.

JOHN GIBSON,

ENGRAVER

AND

Steam Power Lithographic Printer,

82 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

NEW ORLEANS

PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOORIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOORIDGE'S
Dressmaking Establishment,
Nos. 94 and 96 Canal St., New Orleans.

Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

BY JOHN G. WIRE.

FURNITURE AUCTION MART,

109.....POYDRAS STREET.....109

John G. Wire, Auctioneer.

Auction Sales of Furniture and Household effects every Monday, Wednesday and Friday, commencing at eleven o'clock A. M.

CONSIGNMENTS SOLICITED.

Careful attention paid to Out-door Sales.

Consignments of Limited Goods will be received for Private Sale at a reasonable charge.

Private Sales every day, from a large assortment of Parlor, Dining, Bed-Room and Kitchen Furniture, Pianos, Carpets, Mattings, Feather-Beds, Mattresses, Cooking Stoves, Crockery, etc. Furniture taken on storage at moderate rates. my7 2m

New Orleans Markets.

From the New Orleans Price Current.

The river is 2 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-ninth ultimo:

Louisiana and Mississippi	bales	3,161
Lake		1
Arkansas		543
Mobile		140
Texas		200
Total		4,045

On Saturday, although the market opened with no dispatches from New York, where it was a holiday, and the telegrams from Liverpool reported sales of only 8,000 bales, with no change in quotations, yet the inquiry was fair, and up to noon fully 1,000 bales changed hands, nothing transpiring to indicate any quotable variation, after which there were additional transactions to the extent of 1,200 bales, making a total of 2,200 bales. Good ordinary sold at 15⅛@15¼c., and low middling, good staple, at 17c., equal to 16¾c. for an average lot. On Monday the telegrams from Liverpool and New York were not of a tenor to impart any impulse to the demand. A decline of 1-16d. in uplands at the former was, in fact, calculated to discourage buyers, and the movement was consequently without any spirit, only five brokers participating in the business. There was, nevertheless, some inquiry from a few others, but it was mostly for kinds which could not be found in the poorly-assorted supply, or at prices below the ruling rates. Under these circumstances sales could not have been forced unless at a decline, but on the other hand many factors adhered to their previous pretensions. We subsequently heard of some sales at easier prices, and of others at figures showing no falling off. On Tuesday, there being nothing in the dispatches to stimulate the movement, the market opened with a limited inquiry, and continued extremely dull throughout the day but, as one buyer took off both holes, the sales summed up 1,750 bales, at prices showing considerable irregularity, and a general tendency to easier rates, the principal exception being where desirable kinds were held by factors with unusual firmness.

The above makes an aggregate for the past three days of 4,650 bales, against 5,450 for the corresponding time last week and 5,250 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,193,768 bales, against 1,183,311 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 250,190 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 58,936 to Great Britain, of 112,633 to France, and of 122,326 to other foreign ports. We quote:

Inferior	9	@	10
Low ordinary	11	@	11⅝
Ordinary	12⅞	@	13¼
Strict ordinary	13⅜	@	14
Good ordinary	15¼	@	15⅜
Strict good ordinary	15⅝	@	15⅞
Low middling	16⅜	@	16¾
Strict low middling	17	@	17⅛
Middling	17⅝	@	17¾
Strict middling	18	@	18⅛
Good middling	18⅜	@	18¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	4,045	
Arrived previously	1,295,252	1,299,297
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city ginning, from receipts of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc.		20,480
Add 2,552 bales, sunk in the ship Alisa, omitted in the Exchange's stock statement		2,552
Total		1,329,506
Exported past three days	13,032	
Exported previously	1,235,227	1,248,259
Consumed at Lane Cotton Mills		800
Sunk in scuttled ship Alisa, to be added if ever recovered		2,552
Total		1,251,611
Stock on hand and on shipboard		77,895

LOUISIANA SUGAR.—There were receipts of only 74 hhds. on Saturday and Monday, and only a few hhds. sold at 8c. for fair. Previously the sales were at 7¾c. for good common to fair, 8⅛@8⅜c. for good fair, 8⅝@8c. for prime, and 10½c. for yellow clarified.

LOUISIANA MOLASSES.—On Monday 34 hhls. came in, but there were no sales. Previously sales were at 55c. for common to fair, 67½c. for fair thin, and 75@78c. for choice fermenting.

CORN.—On Tuesday 3,600 sacks sold at 79c. for yellow mixed, 95c. for white, and 97c. for fancy white.

OATS.—On Monday 3,230 sacks sold at 58@59c.; a small lot brought 60c. per bushel.

BRAN.—On Tuesday 300 sacks sold at $1.05 for inferior, and $1.15 for choice.

MONETARY.

Gold opened on Tuesday at 112@112¼ (against 112¼ at New York,) and, after a limited business, closed at the opening rates (against 112 at New York.)

Nothing has been reported in silver. It is quoted at 106@107¼ for American half dollars, and 112@113 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	38
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	35	38
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	18	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	40 00
FLOUR, ₱ bbl.:		
Double extra	— —	5 50
Superfine	— —	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 6 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 16 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	23 00
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	4½	5½
Swedes, assorted	7½	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9½
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	25 00
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	85	88
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¼	11¾
Pulverized	11¼	11¾
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	110 00	115 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	125 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, June 2, 1874.

Texas beeves, choice, ₱ head	— —	@	45 00
Texas beeves, first quality, ₱ head	35 00	@	40 00
Texas cattle, second quality, ₱ head	20 00	@	28 00
Texas cattle, third quality, ₱ head	12 00	@	15 00
Western beeves, ₱ lb. net	10	@	12½
Sheep, first quality ₱ head	4 00	@	5 00
Sheep, second quality, ₱ head	3 00	@	4 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	35 00	@	50 00
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	00	@	10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Mrs H. Mogridge, Purchasing Bureau, 51 and 90 Canal street.
J. Bale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
Trumbull & Gruver, Chicago, Ill.
J. Worth & Co., St. Louis, Mo.

Architects.
J. H. Dunn, 479½ Josephine street.
T. Whitney Carter, 58 Carondelet street.

Auctioneer.
John G. Wire, 169 Poydras street.

Bakery.
Times Bakery, 53 Annunciation street.

Barber.
Baptiste, St. Charles Hotel.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
P. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
A. J. Holman & Co., Philadelphia.
E. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Neitleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
J. Estoup, 389 Dryades street.
James Simpson, 423 Dryades street.

Brokers.
J. W. Penrce, 13 Carondelet street.
C. B. Soares, 32 St. Charles street.
Stockton & Boylan, 46 Exchange alley.

Butchers.
Dennis Bruza, stalls 13 and 15, Dryades Market.

Canton Matting.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Carpenters.
Frank H. Drake, 278 Magazine street.

Carpets.
A. Broussenu & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
Paul J. Christian, 36 Camp street.
Samuel E. Moore, 102 and 101 Gravier street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Hennrick, cor Franklin and Erato sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
H. Mollegen, 321 Rampart street.
Sam. Smith, 351 Dryades street.
William Veldeu, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Confectionery.
P. Trolle, 500 Magazine street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. H. Gumpert, 100 Prytania street.

Direct Trade.
Dr. Thomas D. Worrell, American Director of Direct Trade Company, 24 and 26 Camp street.

Drugs.
Wm. Graner, cor. Dryades and St. Andrew sts.

Dry Goods.
Levy Bros., 580 Magazine street.
Auguste Marx, 383 Dryades street.
W. H. Peters, 591 Magazine street.

Dyeing and Scouring.
Louisiana Dyeing and Scouring Establishment, 228 Canal street.

Educational.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
T. U. & H. M. Payne & Co., 64 and 66 Baronne st.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fancy Goods.
Mme. E. Mulier, 533 Magazine street.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kerusn & White, 106 Custom-house street.

Furniture.
John Bols, 291 Camp street.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
J. L. Richards, 558 Magazine street.

Hair Goods.
Miss C. C. Matthews, 282½ Camp street.

Hardware.
A. Baldwin & Co., 74 Canal, and 92, 93 and 95 Common street.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Sherman House, Chicago, Illinois.

Insurance.
Louisiana Equitable Life Insurance Co., S. M. Todd, president, Wm. Henderson, secretary.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
W. L. Cushing, 61 St. Charles street.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
R. J. West, 115 and 117 Magazine street.

Medical.
Anti Rheumatic Measure, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Clucho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Heimann & Co., N. Y.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Henry's Carbolic Salve, J. F. Henry, Curran & Co., New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
Metamyelenl Discovery, Mrs. M. G. Brown, New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Rupture and Piles Cure, Dr. H. Neeson, 162 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Millinery.
Miss A. Brady & Mrs. A. G. O'Harn, 373 Dryades street.

Mineral and Soda Water.
Carondelet Spa, corner Carondelet and Common streets.
Eckleburg, corner Washington street and St. Charles avenue.
Soda, Mead and Pastry establishment, 72 Camp street.

Monochromatic Pictures.
Mrs. A. J. Richmond, 491 Carondelet street.

Moss.
New Orleans Moss Company, John C. Weems manager.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 76 to 90 Baronne street.

Newspapers.
Day-Book, New York.

Notary.
William H. Seymour, 76 Custom house street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Peas.
H. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographs.
Eugene Simon, 21 Hospital street.

Portrait Painters.
H. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad office, corner Camp and Common streets.

Seeds.
E. P. Virgin, 94 Gravier street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Florence Sewing Machine Co., Florence, Mass.

Soap.
J. H. Keller, 116 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.

Storage for Furniture.
John G. Wire, 169 Poydras street.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tents.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
E. Bourgeois, 19 Conti street.
F. J. Rillieux, cor. Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Trunks, Etc.
Silmon & Kohn, 6 Magazine street.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wash.
James F. Bradley, Pleasant Hill, La.

Washing Machines.
New Steam Washer, J. C. Tilton, Pittsburg, Pa.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Rulling, Etc.
Dodge & Co. Baltimore, Maryland.

Religious Notices.

THE commencement exercises of the Wesleyan Female Institute, Staunton, Virginia, will occur as follows:

SUNDAY, JUNE 14, 11 A. M.—Commencement sermon, by Rev. Samuel Regester, D. D., of Baltimore. 8 P. M.—Annual sermon before the Young Ladies' Christian Association, by Rev. John Poisal, D. D., of Baltimore.

MONDAY, JUNE 15, 8 P. M.—Final exercises of the Young Ladies' Christian Association.

TUESDAY, JUNE 16, 8 P. M.—Final celebration of the Lee and Jackson Literary Society. Annual address, by Rev. John E. Edwards, D. D., of Richmond, Virginia.

WEDNESDAY, JUNE 17, 8 P. M.—Annual soiree. Instrumental and vocal music.

THURSDAY, JUNE 18, 8 P. M.—Commencement day.

ORDER OF EXERCISES.—Salutatory essay, by Miss Fannie Cochran, of Georgia. Class essay, by Miss Eunice Parker, of Georgia. Announcement of distinguished students and graduates. Conferring distinctions, medals, diplomas in schools, and full diplomas on full graduates. Valedictory essay, by Miss Effie Jamesson, of Maryland.

SELMA DISTRICT CONFERENCE.—Ministers and delegates attending the District Conference at Rehoboth, coming by boat, will be conveyed from Mlaen's Landing on Wednesday and Thursday, July 8 and 9. J. F. EVANS.

DISTRICT CONFERENCE VISITATIONS.—*Mississippi Conference.*—Bishop Wightman will attend the following District Conferences:

Seashore district, East Pascagoula, Moss Point, July 8-12.
Brookhaven district, Brookhaven, July 16-19.
Jackson district, Canton, July 23-26.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DIST.—THIRD ROUND.

Enal Selma, at Selma	June 13, 14
Summerfield station	20, 21
Selma station	July 4, 5
Orrville circuit, at Rehoboth	11, 12
Jackson circuit, at Hopewell	18, 19
Suggsville circuit, at Go-port	25, 26
Dayton circuit, at Jefferson	Aug. 1, 2
Uniontown station	8, 9
Tallamatta circuit, at Blue Springs	15, 16
Choctaw Corner ct., at Choctaw Corner	22, 23
Peachtree circuit	29, 30
Rembert Hills circuit	Sept. 5, 6

The preachers will urge the people to assemble at their respective churches on Friday before each Quarterly Conference, and observe the day as one of fasting, humiliation and prayer for the outpouring of the Spirit of God and the prosperity of our Zion.

4 ANDREW J. BRIGGS, P. E.

MOBILE DIST.—SECOND ROUND.

Mobile—St. Francis street	May 30, 31
Pensacola	June 2, 3
Milton	6, 7
Yellow River mission	9, 10
Mount Pleasant	16, 17

28 J. HAMILTON, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Enterprise station	June 27, 28
DeKalb circuit, at Spring Hill	July 4, 5
Spring Hill circuit, at Lauderdale	11, 12
Waynesboro station	18, 19
Marion and Toomsuba circuit, at Audrew chapel	25, 26
Wayne circuit, at Scott's chapel	Aug. 1, 2
DeSoto circuit, at New Hope	8, 9
Quitman and Clarke cts., at Stonewall	15, 16
Enterprise circuit	22, 23
Pituloing circuit	29, 30
Meridian station	Sept. 5, 6
Shubuta station	12, 13

The preachers' meeting will be held on Wednesday after the first Sunday in July, at Enterprise, at nine o'clock A. M. Subject for discussion: "Was man *created* holy?"

28 WILLIAM B. HINES, P. E.

WOODVILLE DIST.—THIRD ROUND.

Woodville	June 20, 21
Wilkinson, at Bethel	July 11, 12
Pipkin's chapel	18, 19
Bayou Sara	25, 26
Buffalo, at Porsy's Creek	Aug. 1, 2
East Feliciana	8, 9
East Baton Rouge	15, 16
Amite	22, 23
Meadville	29, 30
Jackson, Louisiana	Sept. 5, 6
Clinton	12, 13

Our District Conference will begin on Friday, June 26, at ten o'clock A. M., in Clinton Louisiana. Bishop E. M. Marvin has promised to be with us.

28 J. L. FORSYTH, P. E.

SUMMIT DIST.—THIRD ROUND.

McComb City circuit, at Muddy Springs	June 20, 21
Greensburg, at Greensburg	July 11, 12
Holmesville, at China Grove	18, 19
Covington, at West Pearl	Aug. 1, 2
Franklinton, at Water Holes	15, 16
St. Helena, at Darlington	29, 30
Union	Sept. 5, 6
Big Creek	8, 10
Summit station	12, 13

The District Conference of the Summit district will be held at Greensburg, Louisiana, beginning on Thursday, July 9, 1874.

28 A. B. NICHOLSON, P. E.

SEASHORE DIST.—THIRD ROUND.

Enon circuit, at Saule chapel	June 6, 7
Taylorville mission, at Mount Zion	13, 14
Franklin circuit, at Sinai	20, 21
Mount Carmel circuit, at Mount Moriah	27, 28
Columbia circuit, at Hurd's chapel	July 4, 5
Pearlington circuit, at Gainesville	11, 12
White Plains circuit	18, 19
Ocean Springs circuit, at Biloxi	25
East Pascagoula circuit	Aug. 1, 2
Chickasawha and Greene mission	8, 9

28 C. F. GILLASPIE, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Rayville circuit	June 6, 7
Floyd circuit	13, 14
Providence circuit	20, 21
Waterproof circuit	27, 28
Wesley circuit	July 4, 5
Winnsboro circuit	11, 12
Delhi circuit	18, 19

4 C. W. CARTER, P. E.

MISCELLANEOUS.

GOOD TEA AT LAST!

Tea-drinkers who long for and truly delight in a good, pure, honest CUP OF TEA should visit or send to the

Great China and Japan Tea Warehouse,

NO. 170 CANAL STREET.

Our establishment is presided over by a professional Tea Taster, whose extensive experience, both in this country and in Europe, enables us to please the most critical taste. Old Country Folks who have vainly been sighing and longing these many years for something like the good Old-fashioned Tea, are particularly charmed and delighted with the flavor, fragrance and freshness of our goods.

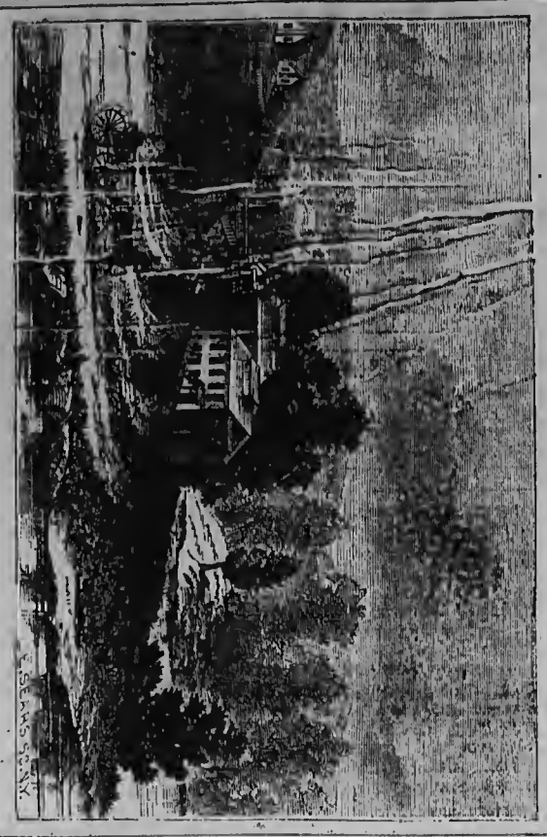
We are selling Black and Mixed Teas at from 50 cents to $1 per pound; Green Teas of all kinds at from 50 cents to $1.50, all of which will be found of good value at their respective prices.

For a good economical Tea we recommend our Black or Mixed, at 60 cents per pound, which will be found in many instances superior to goods sold in this city at $1 and $1.25 per pound.

For a best Tea our Black or Mixed, at $1 per pound, cannot possibly be excelled anywhere.

Persons who cannot conveniently visit our establishment should send their orders by mail. We deliver goods to all parts of the city free of charge. Country orders by express C. O. D. ☞ Remember that we have but one address—GREAT CHINA AND JAPAN TEA WAREHOUSE, 170 Canal street, opposite Varieties Theater. my7 1m

PAPER MILLS.



ATLANTA PAPER MILLS.

JAMES ORMOND, PROPRIETOR.

OFFICE—NO. 43 BROAD STREET, ATLANTA, GA.

☞ For Specimen of "News" we refer to this issue of this Paper. ☜

Cash Orders Solicited.

HOUSE-FURNISHING GOODS.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55.....Camp Street.....55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers.	2 Pickle Shells,

12 Dinner Coffee Cups and Saucers.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above $18 00
A French China (best quality) DINNER SET, same assortment, 136 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $1 00
White Granite TEA SETS, 44 pieces 4 00
French China TEA SETS, 44 pieces 6 50
French China Decorated TEA SETS, 44 pieces 7 50
Good Table GOBLETS, from 50 cents per set up.
Granite Dinner Plates, per dozen 1 40
Granite Breakfast Plates, per dozen 1 25
Granite Tea Plates, per dozen 1 15
French China Dinner Plates, per dozen 3 00
French China Breakfast Plates, per dozen 2 75
French China Tea Plates, per dozen 2 25

NOTE.—The prices above contemplate "First choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSE-KEEPING NOVELTIES

IN THE SOUTHWEST.

dell 1y W. C. SHEPARD & CO., No. 55 Camp street, New Orleans.

CROCKERY,

CHINA, GLASS,

AND

House-Furnishing Goods,

CHEAP AS ANY HOUSE IN THE SOUTH.

☞ Send for estimates.

P. J. CHRISTIAN,

No. 36 Camp street, New Orleans.

J. B. VINET. mh26 3m

SAMUEL E. MOORE,

IMPORTER AND DEALER IN

CROCKERY, CHINA AND GLASSWARE,

WHOLESALE AND RETAIL,

102.....GRAVIER STREET.....104

Between Camp and Magazine,

offers for sale, as above. Also House-Furnishing Goods, Silver-Plated Castors, Spoons and Forks, Ivory-Handled Table Cutlery, Japanned Trays and Tolled sets, Japanned Water Cooler, Hair Dusters and Feather Brushes, Table Mats and Door Mats, Refrigerators and Ice Boxes, Wooden and Tinware, and all articles necessary to fit out dwellings. Sent free of charge to any part of the city, or safely packed for transportation to the country. ap16 2m

MISCELLANEOUS.

WATERS' CONCERTO AND ORCHESTRAL ORGANS *are the most beautiful in style and perfect in tone ever made. The* Concerto *and* Orchestral Stops *are the best ever placed in any Organs. They are produced by an* extra set *of reeds, peculiarly voiced, the effect of which is most charming and soul-stirring, while the* inclination *of the human voice is superb. These Organs are the best made in the United States.*

WATERS' NEW SCALE PIANOS *have great power and a fine singing tone, with all modern improvements, and are the best Pianos made. These Organs and Pianos are warranted for 6 years. Prices extremely low for cash, or part cash and balance to monthly or quarterly payments. Second-hand Instruments taken in exchange. Great inducements to the trade. Agents wanted in every city and county in the United States and Canada. A large discount to Teachers, Ministers, Churches, Schools, Lodges, etc., etc. ILLUSTRATED CATALOGUES MAILED.*

HORACE WATERS & SON,

481 *Broadway and* 48 *Mercer St.,*

jy3 1y *New York.*

FOR THE BALANCE of THE SEASON

W. H. PETERS,

591.....Magazine Street.....591

will sell the remainder of stock, consisting of a fine assortment of

WHITE GOODS,
LACE GOODS,
EMBROIDERIES,
FRENCH CORSETS,
DRESS GOODS,
DOMESTICS,
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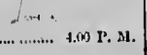

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, JUNE 11, 1874. NO. 24.

PROCEEDINGS
—OF—
THE GENERAL CONFERENCE
—OF—
THE M. E. CHURCH SOUTH.

TWENTY-FIRST DAY.

AFTERNOON SESSION.

MONDAY, May 25, 1874.

Conference met at the hour appointed, Bishop Keener in the chair. Religious exercises were conducted by B. R. Johnson.

The minutes were read and approved.

Bishop Paine took the chair.

On motion of P. A. Peterson,

Resolved, That the Bishops are authorized to estimate their traveling expenses incurred in attending the Annual Conferences of their respective districts, and apportion the same among the several Conferences of said districts, on the basis of their claim on said Conferences for salary.

On motion of R. A. Young and J. E. Evans,

Resolved, That all other committees pay the traveling expenses of the Bishops serving them.

The following was read and laid on the table:

Whereas, The experience of the last few years demonstrates that an aggregate margin of at least ten per cent. upon the apportionment of the Bishops' salaries to the several Annual Conferences is necessary to provide against probable failure to meet the full amount allowed; therefore,

Resolved, That each Annual Conference be requested to add at least ten per cent. to the amount assessed by the Conference in making their apportionment within the Conference.

J. E. EVANS.
A. H. REDFORD.

Report No. 3 of the committee on boundaries, on which the Conference adjourned this morning, was taken up.

H. A. C. Walker moved to lay the motion of J. H. McLean on the table. This motion prevailed.

The second item was rejected. It was as follows:

2. We recommend that the memorial from the East Texas Conference, concerning the boundary line between that Conference and Trinity, be granted, so that the portion of Harrison county now included in the Trinity Conference, and so much of the counties of Upshur, Smith, Van Zandt and Kauffman, as shall be required to make a straight line from the northwest corner of Harrison county to said point on the Trinity River, be and the same is transferred and made a part of the East Texas Conference.

All the other items were severally adopted.

On motion of J. E. Edwards report No. 1 of the committee on boundaries was taken up, and item 2, establishing a Conference in Montana, was reconsidered. The item was stricken out; and on motion of W. M. Rush the territory of Montana was added to the Denver Conference.

Report No. 2 of the committee on finance, and the two minority reports, were called up and read.

After considerable discussion all the reports were laid on the table.

Report No. 8 of the committee on episcopacy, on the death of Bishops Andrew and Early, was presented by J. E. Evans, from that committee, which was read in the profound silence of the Conference, and adopted by a rising vote.

REPORT NO. VIII OF THE COMMITTEE ON EPISCOPACY—ON THE DEATH OF BISHOPS ANDREW AND EARLY.

The committee on episcopacy beg leave to offer the following tribute to the memory of Bishops Andrew and Early:

It is with feelings of heartfelt sorrow that we behold no longer the noble form of Bishop Andrew as one of our number in the sessions of the General Conference of the Methodist Episcopal Church South. He has always stood in the front rank of its ministers and officers from its organization. Pure in character, devout and consecrated in spirit, self-sacrificing and laborious in every good work, able, prompt, kind and impartial in official administration, he commended himself as an example worthy of all emulation. May his mantle fall on us who survive him. He died as he lived. As an extended obituary of the Bishop has been already published, it is not necessary to say more here.

Bishop John Early departed this life in Lynchburg, Virginia, November 5, 1873, closing a long life of active, useful ministerial service in the faith of that Jesus whom he had preached to hundreds of thousands, and in the sure and certain hope of eternal life through the merits of Jesus Christ. The elements of his strong character were very observable, clear, common-sense, masterly powers, faith in God and in himself, an indomitable force of will, and a tireless industry, so long as health and strength allowed him an active participation in the affairs of the church, was one of the links which united the present generation of Methodists with the fathers. His life is historic. We magnify the grace of God which sustained him so long in great labors, and cheered his declining years with abundant consolations.

J. E. EVANS,
Chairman pro tem.

LOUISVILLE, KY., May 25, 1874.

The following resolutions were then offered, read and adopted by a rising vote:

Whereas, We regard the establishment and endowment of institutions of learning, under the control of the church, as of vital importance to the welfare of our people; and that these objects address themselves to our convictions, and appeal to every principle of humanity and religion, and call for the most liberal devising, and for the most generous and complete consecration; And whereas, The example of the wealthy, in the bestowal of their means for the promotion of a liberal culture, and for the support of educational institutions of a high grade, is worthy of imitation and hearty commendation; And whereas, We have heard with pleasure of the munificent gift of Mr. Cornelius Vanderbilt, of New York, of over half a million of dollars, to build and endow a university under the control of the Methodist Episcopal Church South; therefore, be it

Resolved, That we are thankful to God, from whom is every good gift and every perfect gift, for this instance of enlarged beneficence; that we tender to Mr. Cornelius Vanderbilt the expression of our appreciation of his noble generosity, and that we will ever pray that the richest blessings of heaven may rest upon him.

LINUS PARKER.
C. G. ANDREWS.

The following resolution was then offered, read and adopted:

Whereas, The following forms, found in our Book of Discipline, on pages 170, 171 and 172, for wills and bequests, or gifts and grants to the agent of the Publishing House of the Methodist Episcopal Church South, for its use, etc., to be controlled by said agent, does not provide for a trustee after the death or removal of said agent, and in all such cases forces the church into a court of equity, divest the title and vest it in trustees; therefore,

Resolved, That said forms be so amended as to read: Item 1. "I give and devise the following (here follows a description of the property) to ——, agent of the Publishing House of the Methodist Episcopal Church South, and to his successors in office, and its use to be controlled," etc.; and in item 2: "Know all men by these presents that I (giving name) for and in consideration of the love I bear for the cause of Christ, and from an earnest desire to promote his heritage on earth, do give and grant, and by these presents convey unto ——, agent of the Publishing House of the Methodist Episcopal Church South, and to his successors in office for the use," etc.

F. W. EARNEST.
A. H. REDFORD.
T. POLK.

The following resolution was then offered, read and adopted:

Whereas, The committee on episcopacy, at the General Conference of 1870, submitted a report (No. 4, page 254 of said journal) which reads as follows: "The committee having been instructed to nominate one of our Bishops, or some other competent person, to write the life of the late Bishop Soule, and it appearing that Bishop Soule himself expressed a desire that, should his life be written, Bishop Wightman might be selected for the work; And whereas, The committee believe that this desire is very general; therefore,

"*Resolved*, That Bishop W. M. Wightman be nominated to the General Conference to write the life of Bishop Soule." And whereas, It is due to Methodism in general, and to the Methodist Episcopal Church South in particular, as well as to the memory of one of our greatest and best men, that his life be written, to add an interesting, instructive and valuable work to the literature of the Methodist Episcopal Church South; therefore,

Resolved, That this General Conference would respectfully request Bishop Wightman to state to this body how far he has progressed in the work, and what difficulty, if any, he encounters in collecting suitable material.

DANIEL MORSE.
W. G. VEAL.
I. G. JOHN.

Bishop Wightman stated that for lack of material, as well as from pressure of official engagements, he had not been able to do anything in the way of preparing a memoir. He had so notified the committee on episcopacy. He thought that the most that could now be done was the preparation of a monograph.

The Conference then proceeded to vote for the place of holding the next session of the General Conference. W. H. Potter nominated Atlanta, Georgia; T. Polk nominated St. Louis, Missouri; J. E. Edwards nominated Richmond, Virginia.

Atlanta received 91 votes. On motion of W. M. Rush the vote was made unanimous.

On motion of W. M. Leftwich the first Wednesday in May, 1878, was fixed upon as the time for opening the next session.

A resolution of C. I. Vandeventer and others, in reference to the division of the report on fraternal greetings, was offered, read and laid on the table.

A motion of A. H. Redford, to reconsider the vote by which the Conference resolved, when it adjourned, to adjourn to meet to-morrow at half-past eight A. M., did not prevail.

W. Milnes moved that the Conference take a recess till half-past eight o'clock to-night. This motion was laid on the table.

Conference then adjourned with the doxology, and the benediction by the Bishop.

TWENTY-SECOND DAY.

TUESDAY, May 26, 1874.

Conference met at the hour appointed Bishop Paine in the chair.

C. I. Vandeventer conducted religious worship.

A communication from the Methodist Preachers' Meeting in Cincinnati, kindly recognizing the courtesy shown to the delegates of the Methodist Episcopal Church who bore fraternal greetings to the Conference, was presented and read by the secretary.

A communication from Methodist and Presbyterian ministers of New Albany, gratefully recognizing the pulpit services of members of the General Conference during the session, was presented by E. W. Sehon and read to the Conference.

The following resolutions were then offered, read and adopted by a rising vote:

Resolved, That while the Conference mourns the absence, on account of death, of two of the chief pastors of the church, it is devoutly thankful that all the rest have been permitted to be present and to preside at this session. The Conference duly appreciates the patience, kindness and ability with which the Bishops have discharged their difficult and onerous duties, and fervently prays that their "bow may abide in strength," and that at the next session of the General Conference they may all be in their place, at the head of a prosperous connection, honored and reverenced by all—ministers and people—whom they serve in the gospel of Christ.

Resolved, That the thanks of the Conference are due and are hereby tendered to the secretaries for the faithful discharge of their onerous duties.

Resolved, That the thanks of this Conference are due and are hereby tendered to the ministers and officers of the Methodist churches in Louisville for the manifold and courteous attentions bestowed upon the members during the session. Their wants have been anticipated, and everything has been done to meet their wishes and to minister to their comfort. "The Lord recompense their work, and a full reward be given them of the Lord."

Resolved, That the thanks of the General Conference are due and are hereby tendered to the authorities and citizens of Louisville for the elegant and bountiful hospitality extended to the members during their session in this beautiful city.

Resolved, That this Conference duly appreciates the Christian courtesy of the pastors and churches of Louisville, New Albany, Jeffersonville, etc., in placing their houses of worship at the disposal of its members during the session, and heartily prays that peace may be within their walls and prosperity within their palaces.

Resolved, That the thanks of the Conference are due and are hereby tendered to the presiding elder of the Louisville district, the Rev. Dr. Sehon, and the pastors of the several charges for the highly satisfactory manner in which they have apportioned the pulpit and platform services of the present session, and for their great personal kindness and urbanity toward the members of this Conference.

Resolved, That the thanks of this body are due and are hereby tendered to Prof. T. O. Summers, Jr., for the efficient manner in which he has reported the proceedings of the General Conference.

A. H. REDFORD.
J. S. LITHGOW.

Resolved, That we render the heartiest thanks to our Father in heaven for his gracious presence with us and his providential care of us during the session of our Conference, and that we humbly pray the divine blessing to rest abundantly on all concerned, through Jesus Christ our Lord.

H. A. C. WALKER.

Resolved, That the thanks of the Conference are hereby tendered to railroad and steamboat companies for privileges extended to the members and visiters of the Conference at its present session.

Resolved, That the thanks of the General Conference are due and are hereby tendered to Mr. Ed. Colman, who has so faithfully and patiently served us as postmaster during our session.

S. H. BROWN.
A. A. GILBERT.
J. E. RYLAND.
G. M. WINTON.

Resolved, That the thanks of this General Conference are due and are hereby tendered to the newspaper press of this city for its numerous courtesies during our present session.

Resolved, That the thanks of this General Conference are due and are hereby tendered to Messrs. Wrampelmeier & Co., wholesale furniture dealers and manufacturers, for the use of the beautiful furniture so kindly and gratuitously furnished for the use of our Bishops and secretaries during the session of this Conference.

Resolved, That the thanks of this Conference are also due and are hereby tendered to the Masonic Grand Lodge of Kentucky and Mr. Daniel Bennett for the use of the other tables and furniture which they have so generously lent this Conference and the delegations composing this Conference.

A memorial from F. M. Featherstun, of Vicksburg district, and others, referring to the children of the church, was presented and read, and on motion of J. B. McFerrin was laid on the table among its unfinished business.

The following resolutions were then offered, read and adopted:

Resolved, That $50 be taken from the assessment made at the Columbia Conference for the Bishops' fund and the same added to the assessment to the Pacific Conference.

E. K. MILLER.
GEORGE SIM.
B. R. JOHNSON.

Resolved, That the secretaries of the Annual Conference Missionary Boards be required to report annually the amounts collected by their several Missionary Boards to the secretary of the General Board, to be published with his annual reports.

Resolved, That as delegates to the General Conference of the Methodist Episcopal Church South we reflect with thanksgiving and hope toward God on the increasing disposition of the more Christianized governments to settle national disputes by arbitration rather than by the sword.

Resolved, That whatever of enactment or administration in civil governments tends to make "the kingdoms of this world become the kingdoms of our Lord and his Christ," should have the sympathy and manifest support of the followers of the Prince of peace.

E. E. WILEY, Holston.
SAML. ANTHONY, S. Georgia.
NELSON HEAD, Baltimore.
C. I. VANDEVENTER, Missouri.
W. F. COOK, North Georgia.
J. W. FITCH, Kentucky.
E. W. SEHON, Louisville.
A. H. REDFORD, Louisville.
A. A. MORRISON, Western.
S. WOODBERY, Florida.
L. PARKER, Louisiana.
W. G. CONNOR, N. W. Texas.
R. C. CLARK (lay,) N. Miss.
H. V. PHILPOTT, Texas.
J. W. KELLY, South Carolina.
J. ADAMS, East Texas.
J. R. MOSS, Kentucky.
R. J. MORGAN, Memphis.
JOHN MOSS, Memphis.
W. P. BARTON, N. Mississippi.
I. L. BURROW, Arkansas.
T. S. WAIE, Western Virginia.
M. R. JONES, Illinois.
SID. H. BROWNE, S. Carolina.
J. H. KINSLER (lay,) S. C.
W. H. BOBBITT, N. Carolina.
G. M. JONES (lay,) W. St. Louis.
W. M. LEFTWICH, St. Louis.
J. W. WHITTEN, N. Alabama.
JOSEPH B. WEST, Tennessee.
J. HAMILTON, Alabama.
H. F. JOHNSON, Mississippi.
A. HUNTER, Little Rock.
I. G. JOHN, Texas.
J. G. WALKER, West Texas.
J. E. RYLAND, West St. Louis.
L. S. REED, Virginia.
J. M. BINKLEY, Trinity.
L. V. GREER, East Texas.
T. POLK (lay,) St. Louis.
M. BROWN (lay,) Memphis.
A. R. WINFIELD, Little Rock.
GEORGE SIM, Pacific.
J. D. ANTHONY, N. Alabama.
G. M. WINTON, West St. Louis.
B. R. JOHNSON, Columbia.
FRANK E. ADAMS, (lay,) Los Angeles.

The following resolution, offered by Bishop Marvin and unanimously passed by the Board of Missions, May 25, 1874, was presented and read, and the request was granted:

Resolved, That we request the General Conference, now in session, to authorize the Board of Missions, if they shall find it necessary, to elect another secretary, and that the board shall have authority to fix his salary and prescribe his duties.

J. B. MCFERRIN,
Sec. Board of Missions.

Report No. 5 of the committee on Sunday schools was called up, amended by inserting the words, "it is recommended that the," and adopted.

Report No. 5 of the committee on revisal was taken up.

Item 12, referring to the arrangement of the Discipline in numbered paragraphs, was stricken out, and on motion of H. A. C. Walker the book editor and Sunday school secretary were instructed to prepare a copy of the Discipline, if practicable, so paragraphed, to report to the next General Conference.

Item 16, referring to orphans' homes, was on motion of P. A. Peterson laid on the table.

Item 17, recommending the insertion of a foot-note to the General Rule concerning improper diversions, was read, and on motion of P. A. Peterson it was stricken out, and the following resolution was offered and adopted as a substitute:

Resolved, That the law of the church, as contained in the General Rules, if faithfully executed, is sufficient to correct all evils growing out of dancing, attending dancing parties, circus and theater entertainments, and such like.

The report as amended was adopted.

The resolution of M. S. Andrews and others, in regard to presiding elders' districts, laid on the table under the rule, Monday morning, May 18, was taken up, read, and on motion of C. I. Vandeventer was laid on the table.

The following resolution was then offered, read and adopted:

Resolved, That the Northwest Texas Conference shall be bounded as follows, viz.: Beginning on the Trinity river at southeast corner of Leon county, and running thence with south line of Leon, Robertson, Milam and Williamson county line to northwest corner of Travis county; thence due west to the San Antonio and Fort Mason road; thence with said road to Fort Mason; thence due north to the Colorado river; thence up said river, with its meanderings, to the Big Spring; thence due north to the State line; thence east with State line to Red river; thence down said river, with its meanderings, to a point due north of and opposite to the head of west fork of Trinity river; thence south to the head of said fork of Trinity river; thence down said river, with its meanderings, to the place of beginning.

J. G. WALKER.
I. G. JOHN.
W. G. VEAL.
J. M. BINKLEY.

The following communication from the venerable Lovick Pierce was presented and read, and on motion of the secretary was received standing, and the secretary was instructed to spread it upon the journal:

To the Bishops and Members of the General Conference:

BELOVED BRETHREN—By the good providence of God I have been enabled to attend this the fifteenth General Conference, and here closes my membership in this grand council of Methodism.

My salutatory was lean of anything but heart, and my valedictory I would not present if it was not all heart. Our parting feelings, in as far as future General Conferences are concerned, are very different. You see other General Conferences coming this side your grave, while I see my grave coming in between this and 1878. I have, however, endeavored to serve my generation by the will of God, and now I resign all to those who are to come after me. I came here hoping to effect some changes in our practical itinerant pastorate, and in the enforcement of discipline. These I intended as my memorials in the ninetieth year of my life. They have all perished on the coast of a perilous travel. Of course my friends believed it wiser to kill off these projections of mine than to adopt them. So I go home disappointed—go with convictions deep-seated as ever. The necessity for these changes is only a question of time. You have overpaid me in loving kindnesses, and all I could ever desire is to feel that I deserve them, not because I have lived a long time, but because I have labored a great deal—once with marked success; of late years with much less visible results. I was, in the best Methodist sense of it, an effective preacher for sixty-seven years, which Dr. Punshon, of England, said in my room in Columbus, March, 1873, was the longest effective history among Methodist preachers. I ask you to give thanks to God for all his mercies bestowed on me, and pray for my safe arrival home and in heaven. I am too feeble to ascend the stairs again. A loving farewell.

L. PIERCE.

LOUISVILLE, May 26, 1874.

After the reception of the communication the Conference united in singing:

Together let us sweetly live,
Together let us die,
And each a starry crown receive,
And reign above the sky.

Affecting remarks were made by E. W. Sehon, T. B. Sargent and the presiding Bishop, whose filial expressions were very touching, and who tendered thanks to the Conference for testimonials of regard to his venerable father. This Conference united in fervent prayer for him, led by the senior Bishop.

Report No. 8 of the committee on itinerancy and the report of the minority were taken up and read.

After considerable discussion the report of the minority was adopted.

Report No. 2 of the committee on revisal was taken up and read.

Item 2 was amended by adding a question to be numbered 21: "What is doing for the cause of education?" also the fifteenth question by inserting "er for readmission."

Item 4, on the eligibility of laymen to the Annual Conference, was stricken out.

Pending action on the report, on motion of J. E. Evans the time of adjournment was indefinitely extended.

Report No. 2 as amended was adopted.

Report No. 6 of the committee on Sunday schools was taken up, discussed and laid on the table.

The following resolutions were adopted:

Whereas, The discussions and votes of this Conference on the subject of fraternal relations with the Methodist Episcopal Church, and its cognate subjects, present the appearance of essential differences which do not exist; therefore,

Resolved, That upon the subject of fraternal relations with the Methodist Episcopal Church, upon a proper basis, this Conference is a unit.

Resolved, That we are also a unit upon the propriety of appointing a commission empowered to meet a like commission from the Methodist Episcopal Church to settle all questions of difficulty between us, and that such settlement is essential to complete fraternity.

Resolved, That the only points of difference between us on this whole subject are the best methods of accomplishing this desired end.

J. HAMILTON.
A. R. WINFIELD.
A. W. WILSON.
NELSON HEAD.
E. E. WILEY.
S. REGESTER.
JOHN S. MARTIN.
J. E. EVANS.

Report No. 3 of the committee on revisal was taken up and read.

Item 8 was, on motion of J. E. Evans, amended by the addition of the following:

"And the holder shall be regarded as having withdrawn from the church. A member presenting a certificate shall be held responsible to the society receiving said certificate for his conduct from the date of the certificate."

The report as amended was adopted.

Report No. 4 of the committee on revisal was taken up.

Item 3, in regard to holding love-feasts with open doors, was stricken out.

Item 8, favoring changes in the baptismal office, was laid on the table.

Item 10, favoring the insertion of Scripture proof-texts to the Articles of Religion, was stricken out.

The report as amended was adopted.

The following resolutions were then offered, read and adopted:

Resolved, That the book agent and book editor be and they are hereby instructed to issue the new Discipline and journal of the present session of the General Conference as soon as practicable.

Resolved, That the Sunday school secretary is requested to assist the book editor in the preparation of the Discipline for the press.

J. M. MCTEER.
R. N. PRICE.

Resolved, That our Bishops be and they are hereby respectfully requested to appoint, as far as may be consistent with the interests of the work, the preachers on trial as junior preachers to pastoral charges.

C. I. VANDEVENTER.
W. M. RUSH.
H. A. BOURLAND.

Resolved, That the secretaries of the Missionary Boards of the Annual Conferences be required to report annually to the secretary of the General Board, that he may publish them in his annual report.

C. LONG.
J. M. MCTEER.

Resolved, That the College of Bishops be requested to supply the vacancy in the editorial committee of the *Southern Review* caused by the declinature of Bishop Marvin.

W. C. JOHNSON.
A. G. HAYGOOD.

On motion of N. Head the Conference agreed to adjourn—the next session to be held at Atlanta, the first Wednesday in May, 1878.

The minutes were read and approved.

The Conference then united in singing psalm cxvii, "From all that dwell below the skies," and the doxology.

The benediction was then pronounced by Bishop Paine, and thus closed the seventh session of the General Conference of the Methodist Episcopal Church South.

Vicksburg, Mississippi.

MR. EDITOR: As you may suppose, I have fully entered upon the year's work at this place. The outlook in some regards is encouraging. A few faithful souls have rallied around me as their leader, and a hearty "Godspeed" is uttered both by word and deed. We have a membership of over two hundred, about eighteen or twenty having been added since Conference. Grove Street charge, or the mission church, has a small membership, and has been struggling for an existence for some months past without the aid of a pastor. A brighter day has, however, come at Grove Street, as Bro. Singleton has been appointed pastor there.

The population of the city is largely made up of Germans and Israelites. Last Sunday the Jews went out by scores into an adjoining grove, to engage in the amusements of a picnic. I was expostulating with one of these picnickers for the desecration, telling him that this was a Christian country, and our Jewish citizens ought to regard *somewhat*, at least, the Christian Sabbath. His cool reply was that he had never *heard* this was a Christian land before. I had no more to say to him just then.

The Methodist church here has been preyed upon and despoiled to a most remarkable, a humiliating extent by high-church proselyters. In some instances whole families have been swept from us as by one stroke. I venture to say, had we the material that has been taken from our church, and thrown into the two Episcopal churches in Vicksburg, we would to-day possess double our present strength. But while we turn with regret from these households, where the religion of our fathers has been practically banished, we renew our efforts at an attempt to organize the remaining working force of the church more perfectly, and call with renewed emphasis on sinners to turn and live. This leaves us all in good health at the parsonage. Good-by.

J. BANCROFT.

VICKSBURG, June 2, 1874.

A Card.

To the Members of the Alabama Conference:

The delegates from our Conference to the late General Conference requested me to say to you that the amounts received for the expenses of the delegation fell short of the required sum by about $150. We do not suppose that it was expected by anybody that we should bear our own expenses; hence this announcement.

I was requested to state that but small amounts had been received from the Selma, Greensboro and Union Springs districts; Eufaula district is also behind. We hope that brethren who have not already done so, will yet take collections for this object. All surplus is to be returned to the Conference.

J. HAMILTON.

MOBILE, June 1, 1874.

IT IS found that seventeen thousand hymns have been written in the English language. An English churchman discovers that of these not more than two hundred and sixteen have received the stamp of the whole Anglican church at home and abroad. These include many written by Dissenters, such as Wesley, Toplady, Watts and others.

THE Roman Catholic pilgrims who left New York, two weeks since, landed in Paris last week, and proceeded, June 1, on their way to the shrine of Lourdes.

The Christian Advocate.

THURSDAY, JUNE 11, 1874.

TRIED GOLD.

Get the spindle and distaff ready;
God will send the flax;
So makes the bee, from summer flowers,
Honeycomb and wax.
Work the six days, pray all seven;
Trust the rest to the grace of Heaven.

Cast thy bread upon the waters;
Ask not gain or praise;
Thou shalt eat it, fresh and sweet,
After many days.
Work the six days, pray all seven;
Trust the rest to the grace of Heaven.

Winds may blow, but the trees God planteth
Taketh deeper root;
Winds that shake it cannot break it;
It shall bear good fruit.
Work the six days, pray all seven;
Leave the rest to the grace of Heaven.

Never wish for the tarnished wages
Fraud and lying pay;
Unto every evil-doer
Comes the evil day.
Work the six days, pray all seven;
Trust the rest to the grace of Heaven.

Go to the "Well of living waters"
If thy spirit faints;
Better it is to do with God
Than with all his saints.
Work the six days, pray all seven;
Trust the rest to the grace of Heaven.

He doeth well who doeth his best
He doeth well who strives;
Noblest efforts may sometimes fail—
Never noble lives.
Work the six days, pray all seven;
Trust the rest to the grace of Heaven.

Christian at Work.

Human Greatness.

MR. EDITOR: There is nothing so saddening to the heart as to read the history of this world—the history of man. There we behold, as in a mirror, the littleness of greatness—how little we are, how little we seek to be. I speak not of history as written by the partial friend, but history as it stands forth after having undergone the scrutiny of fearless and impartial criticism.

It is unnecessary to go back to the antediluvian records, or even to explore the desolations of Greece and Rome, a few centuries back, and we find enough deformed humanity to make angels weep. Napoleon, Wolsey, Bacon, Byron—the battle-field, the church, the court, the halls of philosophy, and the seat of the muses. Napoleon, the Corsican corporal, the general, the consul, the emperor. Wolsey, the wily churchman, the confidant of kings, the aspirant for papal honors. Bacon, the philosopher, the courtier, the ingrate. Byron, the poet, the sensualist, the broken lyre. Doubtless no men have filled a larger space in the detestation and admiration of mankind than these. All giants, all despots, all guilty of crimes for which the block could scarcely prove an expiation; yet these very men to-day are the wonder and study of the soldier, the churchman, the philosopher, the poet, and held up as worthy the emulation of the aspiring young men of our land.

The admiration for their splendid intellects covers the detestation of crimes of the deepest dye, which, if committed by men less gifted, would seal their doom forever. Napoleon's extraordinary love for France is often alluded to in palliation of the grievous sin of causing so much human butchery. Did Napoleon love France? Why did he not love Corsica, his native land?

The fact is, after all, it was not Napoleon's love for France, or her elevation in the scale of nations, that caused such devotion and labor upon his part; but because France could lead him to that elevation for which he panted. It was *fame*, not France, that inspired his patriotism and devotion. Selfishness was one of the prominent traits of Napoleon—one which his infatuated countrymen deny him. What but selfishness would you term the attempted implication of the captain of the English vessel, to thereby claim the generous hospitality of England? What the desertion of the "Old Guard"—standing in the shelter and watching the brave body guard sacrificed to his vanity and love of fame? How little does the hero of "many battles" appear when quarreling with his guard? How little when grumbling about something to eat! This "splendid prodigy," whose colossal meanness finds no parallel in history, is thus described by an able writer: "A mind of surpassing greatness for war and statecraft, a heart full of all selfishness, fraud and falsehood; most void of noble thoughts, humanity and God."

Wolsey is a striking exemplification of the fact that the world does not always treat fallen or unsuccessful greatness with the most conceivable admiration and respect. If greatness consists in craftiness, love of self-aggrandizement and falsehood, who deserves the distinction more than Wolsey? How brilliant his success! How successful his deep-laid plans of meanness till overmatched by his vigilant enemies, detected and reproved by Henry! How sudden his fall, how deep and pungent his humiliation! Shakespeare, than whom (the inspired penman excepted) none have ever pictured human nature more truthfully, represents Wolsey as soliloquizing on his career after this manner:

"Had I but served my God with half the zeal I served my King, he would not have left me naked to mine enemies."

Bacon's life demonstrates the fact that ambition and love of self-aggrandizement will cause men to stoop to employ the most ignoble means to secure ends, and lead them to despise the greatest virtues that adorn humanity. Oh! how little does the great philosopher appear when, trampling under foot friendship, gratitude and honor, he slays his benefactor to retain his position in office.

Byron is another genius whose life furnishes us with the sad fact that there are "great lights" whose illumination it is unsafe to trust to; stars that shine resplendently in the "heaven of fame," but give not a ray of their radiance to guide us to truth and to God. Byron's littleness appears when his towering genius degrades the spiritual abode of song into the base sensuality of a debauchee.

After viewing the character of these men, well may we ask: Where shall we find the pearl of great price? Did any of these "earth-heroes" prove himself a benefit to society? Did any of them seek the happiness of mankind? Can we longer consider it a debatable question whether human greatness is preferable to moral goodness?

Is there any true greatness, save that which is to be found in adding to human happiness here and ensuring it hereafter?—that which the Christian displays when the grim monster death approaches, and, like St. Paul, looking retrospectively over his career and prospectively to his destiny in the "great beyond," can exclaim:

"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

W. A. RICE.

Letter from Memphis.

MR. EDITOR: I shall not soon forget the afternoon that I stood on our city's bluff and watched the steamer Charles Bodmann, as she touched the wharf, and the remark of our friend Darby, of South Carolina: "Let us go aboard. May be we will see some delegates on their way to Louisville." My meeting you on that boat, looking at you narrowly, to be convinced that it was the Parker of long ago—O how glad!—and then to meet our dear Bishop Keener and wife, gave a pleasure I cannot forget.

A brief conversation, but to me so full of interest. Your loved ones rose up before me, and many other friends whom I had not seen in long years. Some had crossed the flood, some tarried on this shore. Among the latter our dear friends, the Fullilloves, Harper and Dotey, of Caddo. Those men indicate a distinct feature of Methodism. There are none growing up to perpetuate what they represent.

My mind is full of memories of Louisiana—pleasant memories! Poor, down-trodden and now deluged State! I wonder if she will ever regain her former splendor!

Tennessee is reconstructed, but Memphis is not keeping pace with Tennessee. The epidemic of last year was a terrible blow to this city's future growth. Yet I wonder if that affliction had not a blessing bound up in it! I wonder if that blessing is not now being developed. The whole city seems exercised on religion. My office is like a confessional—they come hourly to inquire about conversion and sanctification. We have just closed the fourth week of a protracted meeting. The cry is: "Do not close. Go on." How many have been converted we know not. As many as fourteen have been converted in one day inside the walls of the church. But conversions are going on all over the city, at home and on the streets. Other churches are now beginning revival meetings, and they are successful. The leading exercise of these meetings is not preaching. Indeed preaching is barely a feature. Song is a feature, but not the chief. But prayer is. I was never in a meeting in which there was so much prayer—sometimes continuous prayer for one hour. Requests for prayer for this or that one are very numerous. Some are made in writing, some are made verbally. Conversation is a leading feature of our meetings. We relate experiences and ask each other questions. Even the hymns we sing are first read and commented upon before sung. There is less plan of conduct than any meeting I ever attended. The Spirit leads; we follow. The burden of very many has been the desire for "the higher life." Many have sought and attained unto it. S.

MEMPHIS, May 11, 1874.

Rev. Whitfield Harrington.

MR. EDITOR: It is said that time and tide wait for no man. We may remark that death waits no other event; for while ministers and laymen all over the South are watching and waiting for developments from the General Conference, he (Death) drawe his polished sword and strikes home to the vitals of one of Mississippi's most gifted, useful and pious preachers. The eloquent, talented and good Whitfield Harrington is no more on this earth. He breathed his last at sunrise on Tuesday morning, the twelfth instant. He was confined to his bed only a few days, though unwell for some time past. His disease was pneumonia. Everything that science, skill and love could do was done for him, yet all to no avail. He sank rapidly, and for ten or fifteen hours before his death was unconscious. Before he became unconscious, however, he spoke to those around him in the most comforting manner, giving every hope of his happy state and bright prospects for the future. He said: "The gospel of Christ, which I have preached to others, is my solace in this hour." To one of his physicians he remarked: "Have faith in God." And the writer heard the whisperings of that great soul, as through the cloud it uttered: "Glory! glory! immortality! heaven!"

On yesterday we laid his ashes away in the cold, quiet grave at Georgeville church. He now sleeps beside mother and father, kindred and friends, and his spirit has gone up to meet them in that better land. As we turned away from that grave we could but think in our hearts:

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run
Rest in thy Savior's joy."

I hope some of his many friends in the ministry will prepare a memorial, and furnish it to the ADVOCATE for publication. Let us all, brethren, live the life of the righteous, that our last end may be like his. JAMES M. BOON.

RICHLAND, MISS., May 14, 1874.

A Voice from Brookhaven.

MR. EDITOR: For the encouragement of the church at large I wish to mention briefly the influences that are now in operation in this place, which are "mighty, through God," to the pulling down of the strongholds of satan and of drawing sinners to Christ. Those who have been slumbering, as it were, over their eternal interests so long, seem now to be wide awake to the high claims of God and fearful eternity, and nightly gather in crowds around the altar for the prayers of the church; and evince to all, by their cries and prayers, the condition of truly awakened and penitent souls, breathing after and anxious to be taught the way of God more perfectly, that they may be enabled to exercise that faith which will reconcile them to the favor of God. Our pastor, H. Walter Featherstun, seems determined to "bear the yoke in his youth." He has entered the Christian warfare fully equipped for the great work which lies before him, having "put on the whole armor of God." He is a valiant soldier of the cross, whose watchword is: "Work, work for Jesus." He manifests a zeal and earnestness which are perfectly refreshing to witness in this part of the vineyard. Services have been held daily and nightly for the past ten days, and still the interest increases. Many have found peace and pardon in believing, and others are seeking to enter into their joys. On account of the great spiritual dearth so long prevalent here, the showers of divine grace which are descending upon us are doubly refreshing. May they continue to fall until "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." About thirty have professed conversion, and the small spark of spiritual vitality in the church is receiving a new impulse, and, we hope, will soon kindle into a flame which will consume the dross of the church, leaving naught but the pure gold; and that here in Brookhaven God may "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

S. F. C****.

BROOKHAVEN, MISS., May 6, 1874.

Vanderbilt University.

On Tuesday afternoon, April 28, the corner-stone of the main building, on the grounds of Vanderbilt University, was laid with interesting ceremonies. Though the weather was excessively disagreeable—cold, rainy and windy—a very large number of people were present, including not only citizens of Nashville and vicinity, but many persons from a distance. A splendid choir of singers from the several churches in Nashville, Edgefield and Franklin, under the leadership of Prof. McIntosh, and with two organs, gave excellent music for the occasion, embracing an original ode, "Our Vanderbilt," by the Rev. T. O. Summers, D. D.—music by Prof. McIntosh. Prayer was offered by the Rev. Andrew Hunter, D. D., of the Little Rock Conference, after which Bishop McTyeire delivered an address on the history of the University—a brief but clear statement of facts connected with the rise and progress of the great enterprise. He was followed by Governor John C. Brown, of Tennessee, and Chancellor R. J. Morgan, of our own city, in brief and happy speeches, strongly indicative of the high hopes which not only the speakers but the public generally entertain of the success and prosperity of the University. The architect, Mr. Smith, having all things ready, formally and in a neat little address announced the fact to Bishop Paine, who, taking charge, proceeded to direct the ceremonies of the laying of the corner-stone, on one side of which "Vanderbilt University" was cut in deep letter, and "1874" on the other side. The corner-stone having been put in position, the secretary, Rev. R. A. Young, D. D., deposited in it, or rather in a copper box fixed in it, the following articles, viz: A copy of the Holy Bible, hymn-book, Discipline, minutes of the Annual Conferences, Journal of the General Conference, Nashville Christian Advocate, Western Methodist, Southern Christian Advocate, NEW ORLEANS CHRISTIAN ADVOCATE, St. Louis Christian Advocate, Texas Christian Advocate, Baltimore Episcopal Methodist, Central Methodist, Raleigh Christian Advocate, Holston Methodist, Pacific Methodist, Sunday School Magazine, Sunday School Visitor, Our Little People, Nashville papers, daily and weekly, copy of Mr. Vanderbilt's paper donating $500,000, a photograph of Mr. Vanderbilt, photographs of the Bishops, copy of the charter of the University, with the names of the members of the board of trust, annual report of the Board of Missions, catalogue and annual exhibit of the Publishing House, lists of principal officers of the government of the United States, of the State of Tennessee and of the city of Nashville, fractional currency and postage stamps, and a number of other articles, including a silver dollar volunteered by the Rev. A. R. Winfield, D. D., and an Arkansas paper dollar by Colonel McGee, both from the Little Rock Conference, the last article deposited being a printed programme of the occasion. Then the benediction was pronounced by the Rev. T. O. Summere, D. D., and, while the rain rapidly increased, the audience, which had been, under the circumstances, very patient, because deeply interested, took their departure in great haste, all seemingly gratified that they had attended the occasion, but regretting that cold and rain and wind had interfered so seriously with its enjoyment.

It was certainly the most complete carrying out of a programme we ever witnessed, under conditions which threatened an entire failure. Thanks and praise are due for success to the pluck of the executive committee and the enthusiasm of the audience.

The above is taken from the *Western Methodist*. Bishop Wightman delivered the address at night in McKendree church, Nashville. It was a masterly production, and we greatly regret that the press of matter from the General Conference prevents its publication in our paper.

We copy from the *Western Methodist* the following account of the meeting of the board of trustees, which contains much of interest:

The board of trust met April 30—held sessions in the morning, afternoon and evening. The president, Bishop McTyeire, was present, also Bishops Paine and Wightman, supervisors; and from the six Annual Conferences members of the board were in attendance, viz.: A. L. P. Green, D. C. Kelley, David Reynolds, E. H. East, W. C. Johnson, S. W. Moore, Milton Brown, R. J. Morgan, P. Tuggle, T. Y. Ramsey, W. W. Floyd, G. A. Dannelly, Andrew Hunter and W. C. Hearn; also A. R. Winfield, agent, and R. A. Young, secretary. Prof. N. T. Lupton was present during the evening session.

The president, under the provision of one of the by-laws, submitted a communication setting forth what had been done since the last meeting, and what was thought appropriate for consideration at this meeting.

A communication was presented from our munificent benefactor, Mr. Vanderbilt, adding $100,000 to his former donation of $500,000—the sum added to be expended on buildings, it having been concluded by him that $200,000, as heretofore allowed for buildings, was not sufficient for that purpose, and that it was not desirable to encroach further than that sum upon the original donation of $500,000. This second instance of liberality was received with profound thanks, which the secretary was directed to communicate to Mr. Vanderbilt. So while we still have from him $300,000 as the beginning of an endowment fund, we have also $300,000 for buildings, etc. This certainly is good news for our friends. Now let them, one and all, add their gifts, much or little, to complete the amount at first fixed, *one million dollars*, for the success of the University.

The board, in view of the impossibility of making the necessary preparation for opening the halls of the University in January, 1875, rescinded action heretofore taken fixing that time for the opening, and resolved to begin the department of literature, science and philosophy and the biblical department in the autumn of 1875.

The medical and law departments it was resolved to open in the autumn of the present year.

By special action and formal agreement of all parties in interest, the present faculty of the medical department of the University of Nashville—the most prosperous and successful school of medicine in the South—was accepted and adopted as the medical faculty of Vanderbilt University. This is a most happy consummation, and will be hailed by our friends as a grand advance, securing at once a faculty of the first class, a suitable building, a museum with charts, specimens and apparatus equal to the requirements of the most thorough medical institution, and clinical advantages sufficient for all purposes. The faculty is composed of the following well-known and highly-approved professors, viz.:

Paul F. Eve, M. D., professor of operative and clinical surgery; William T. Briggs, M. D., professor of the principles and practice of surgery; Thomas L. Maddox, M. D., professor of the institutes and practice of medicine; William L. Nichol, M. D., professor of diseases of women and children, and of clinical medicine; Van S. Lindsley, M. D., professor of physiology; Thomas Menees, M. D., professor of obstetrics and dean of the faculty; James M. Safford, M. D., professor of chemistry; Thomas A. Atchison, M. D., professor of materia medica and therapeutics; Thomas O. Summers, M. D., professor of anatomy and histology; John H. Callender, M. D., professor of psychological medicine.

The executive committee's report on organizing the law faculty was considered and adopted.

Faculty of the Law Department.—William F. Cooper, dean, William B. Reese, junior professor, Jordon Stokes, A. O. P. Nicholson, Ed. Baxter, Ed. H. East, Thomas H. Malone, H. M. Spofford.

These gentlemen will be recognized by the bar and the public generally as admirably adapted to the duties expected of them, and their election will be accepted as a guarantee of the success of the law department.

The following resolution was adopted, viz.:

Resolved, That in view of the fact that there will be many applicants for admission into the various schools of the University who will not be prepared for university education, we therefore feel the necessity and ordain the establishment, at the earliest possible time, of a high school to be under the control of the University.

Some other matters of detail received attention, and the board adjourned to meet on the call of the president.

THERE was a bishop in Dublin who engaged a painter to make a large picture for the cathedral. The subject chosen was the crossing of the Red sea by the Israelites. After a time the picture was completed and hung in the cathedral, covered by a heavy curtain, and a great crowd of people assembled to see it unveiled. All faces were turned in expectation to the curtain. But lo! when it was drawn aside nothing could be seen but a vast expanse of water. In a great rage, the bishop turned to the artist and exclaimed:

"I thought I asked you to paint a picture of the Israelites crossing the Red sea!"

"True for you, that's just it," said the painter.

"But where are the Israelites?" asked the indignant bishop.

"They've gone over," said the painter.

"Well, but where are the Egyptians?"

"They've gone under!"

ONE of the highest benefits we can reap from understanding the way of God with ourselves is that we become able thus to trust him for others with whom we do not understand his ways.

OLD AGE is a blessed time. It gives us leisure to put off our earthly garments one by one, and dress ourselves for heaven. "Blessed are they that are home-sick, for they shall get home."

GOODNESS of heart is man's best treasure, his brightest honor and noblest acquisition. It is that ray of divinity which dignifies humanity.

Obituaries.

JOHN L. LACY, son of Elijah and Margaret Lacy, was born December 10, 1860, and died January 17, 1874, at the residence of his grandfather, John Boyecan, after a painful illness of eleven weeks. The patience with which he bore his sufferings is unparalleled in my memory. Two weeks before his death he made a profession of religion, having been a penitent some time before his sickness. John was a kind brother to his little sister, a dutiful son to his widowed mother, and was loved by all his relatives and friends. It is a delightful thought to know that John feared not to meet his God.

"How happy are they who their Savior obey,
And have laid up their treasures above."

JOHN H. EVANS.

POLKVILLE, Smith Co., Miss., April 25, 1874.

MADISON J. HAWKINS, the subject of this notice, was born in November, 1831, in the State of Mississippi, and died in Claiborne parish, Louisiana, January 15, 1874.

He was a member of the Methodist Episcopal Church South, and a faithful, consistent Christian—a man of but few words, yet his life was a living epistle. Many who made greater professions did not exercise the heaven of Christian influence that Bro. Hawkins did. He was deeply afflicted for a long time, but with meek submission he bowed to the chastening hand, and uttered not a word of complaint. His death was triumphant. He has gone to his reward in the skies. He leaves a widow and four children behind, and many friends. God bless the bereaved.

JOHN A. MILLER.

DEPARTED THIS LIFE, in St. Landry parish, Louisiana, FRANCES A. CLARY, wife of R. W. Clary, and daughter of C. J. (deceased) and E. J. Lassiter, aged thirty years, two months and fourteen days.

The subject of this notice was born in Autauga county, Alabama; professed religion and was baptized into the fellowship of the Bellview Baptist church on the twenty-ninth of August, 1872; was married to R. W. Clary July 2, 1874. Her illness was short but very painful. She bore her sufferings with Christian fortitude, often expressing her firm confidence in a blessed immortality. She calmly bid farewell to her friends and sweetly fell asleep in Jesus.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep."

Farewell, dear Fannie! Rest with thy Savior; but we will cherish thy memory until we meet thee in all thy beauty in the resurrection morn. Her husband, mother and sister are left weeping her departure.

R. F. FANCHER.

AT a regular communication of Darlington Lodge, No. 119, of Free and Accepted Masons, held on the ninth day of May, 1874, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased almighty God, in his inscrutable providence, to remove from among us our highly-esteemed brother, BENJAMIN J. CLINTON; therefore, be it

Resolved, That while we, as Free and Accepted Masons, do deeply deplore the loss of our brother, in whose integrity, purity and fidelity as a Mason and as a man we most implicitly confided, and whose memory will ever inspire in the hearts of the brotherhood high feelings of esteem and regard, we bow with becoming humility to the will of him who doeth all things well.

Resolved, That we extend to the relatives and friends of our deceased brother, and more especially to his aged and bereaved parents, our sincere and heartfelt sympathies, reminding them that their only source of real comfort and consolation is to be had from our supreme Master above.

Resolved, That as a token of esteem and respect this lodge be clothed in mourning, and that the members wear the usual badge for thirty days.

Resolved, That a copy of these resolutions be furnished the parents of our deceased brother.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

O. L. COLLINS,
T. C. BRADFORD,
J. M. NETTLES,
Committee.

MRS. O. F. W. GORTON, daughter of John and Rachel Willmarth, and wife of Joseph Gorton, was born at Seekonk, Massachusetts, June 13, 1817, and died in Waterproof, Louisiana, March 30, 1874.

She was religiously trained by a mother who was a devoted Christian, and in her youth united herself with the Methodist Church, of which she remained a member till death. She came to Natchez with her sister, Mrs. A. F. W. Speer, in the year 1842, and in the following spring was married to Joseph Gorton, of Waterproof, in which place and in Natchez nearly all her after-life was spent.

As a wife and mother she was faithful in the discharge of her duties, deeming no sacrifice of personal comfort too great to make for her family. It could truly be said of her: "Her children arise up and call her blessed; her husband also, and he praiseth her." She had many friends, and those who knew her best loved her most. The church will feel her loss, for, though retiring in her disposition, and never seeking prominence, her lively interest and quiet activity in all its enterprises made her one of its most useful members.

During the last years of her life, and particularly after sickness had depressed her spirits, she was sometimes troubled with doubts respecting her acceptance with God. We have reason to believe that at "evening-time" it was "light." Her words to friends during her last days assured them that her mind was at peace; but, had these precious words been wanting, we who had seen her life, and had often overheard her in fervent, wrestling prayer, would have known that she was safe in the arms of One who has said: "Him that cometh to me I will in no wise cast out." Her bodily sufferings for several years before her death were great, and were borne with Christian patience. She remarked to a friend: "I have suffered a great deal, but not too much." In a letter to a relative, begun a few weeks before her departure, and left unfinished, she writes: "I pray that we may be enabled to bear our afflictions patiently, and that they may help to fit us for a life above." No doubt they were sanctified to that end. On earth she greatly loved the hymn:

"Come, Thou Fount of every blessing."

Now she has learned the "melodious sonnet sung by flaming tongues above"—the song of the redeemed in heaven.

A.

IT IS never too late to commemorate the death of the pure and good. This we do at this late hour, having observed nothing of the kind, from nearer her home, upon the sad event of the death of Mrs. MARTHA P. RAY, daughter of Hon. T. H. Lewis, all of Opelousas, Louisiana.

The subject of this memoir was born at Opelousas; reared there in the bosom of a large and happy family; converted, at a memorable camp meeting at Plaquemine Bruiee, about the year 1857, having attached herself, years previously, to the Methodist Episcopal Church South; married in the year 1866, and died of pleurisy, December 12, 1873.

We may only glance at a few characteristics of this shining history—a history dawning in the smiles and innocence of early life, and scattering light and joy and blessing all along the winding life-paths of forty-one years.

Sister Martha's character owed much of its beauty and development, doubtless, to an early bereavement—the death of her mother. One after another God had added to the happy band of brothers and sisters, with hardly a missing link; when lo! the radiant center of the family circle was called away, leaving the watch-care, the sacred guardianship of mother, to Martha, now the eldest maiden daughter. Well was the office discharged till the second marriage of her father; and even now the younger children, now grown, feel that they have lost a mother twice. In this relation especially she merits her scriptural name; for if she had a fault it was an excessive anxiety, a troubled carefulness for the comfort and happiness of her household. Always busy for the welfare of others, herself was last in her thought. The unselfish devotion of a mother became the ruling power of her life. No bitter memories stain the daily and nightly pages of that young maternal history. All the members of the family were bound together by a peculiarly ardent family love. Their chief earthly joy was in each other; their earthly paradise was home—a lovely, happy home—recognized at once as such by all who came under that broad and hospitable roof, whether the frequent visitors from other branches of the family, or the minister of Christ as he paused to rest in his round of labors, than whom none was more cordially welcome, or the wayfaring stranger, who was never here denied refreshment and repose, or the orphan, several of whom found here a sweet and genial home indeed. How beautiful is this family devotion, how delightful such a home! Of all these strong family attachments Martha was a representative. She was the genius of her household.

How many of us, to our latest hours, will recall her watchful solicitude for us and our little ones, in sickness and in health—as tender and constant as the fondest mother. How sad to think that such a link in the family ties is broken! So much love is lost at once; none to look for us as she did, none to think upon us as she. The lights in the windows at home are going out; the household is breaking up—departing from view, one by one, like a solemn procession. Earth is getting darker; a gloom is settling down upon the dwelling and pleasant yard and walks and trees and lawn. How painful a silence reigns now in this place once vocal with happy greetings and carols! The place knows them no more. Thus fades, as the flower, all our earthly happiness and glory. Thus passes—but oh! we must not thus dwell on the past. It breaks our hearts. To the future we may turn. Look above; see how they are gathering there—gathering, thank God, *without a missing one*, where never again a single sad farewell shall make a vacant place in all the rejoicing family circle. Perpetual home! When will we all be there?

Many Christian graces were beautifully illustrated in her life—pure, gentle, good, self-sacrificing, earnest and constant. "Given to hospitality," "thinking no evil," her presence forbade uncharitable criticism. Such reserve was seldom blended with such forwardness of sympathy. Here was a cluster of beaming virtues veiled in a modesty that added to their luster, while it demonstrated a reluctance to praise. Were her picture taken characteristically, one of her hands would be resting on the head of the sorrowing, the other extended to the fallen, her eyes lifted in prayer, and the loved ones grouped around her, intent on the shining example. Her adorning was not with gold and gay apparel, but richer far—"the ornament of good works, and of a meek and quiet spirit, which is of great price."

A marked feature of her Christian experience was a troubled uncertainty. It was characteristic of her. Her burnished view of holiness, her fine appreciation of the high and hidden walks of an intelligent Christian experience, in constant communion with God—all this, joined with a spirit ever ready to exaggerate the slightest omission of duty into a vast desert interval in Christian life, and the slightest fault or frailty into sin, all tended to painful misgivings. She died, however, in peace, as one "lies down to pleasant dreams." Her irreproachable piety is her best epitaph; her life her best eulogy—engraven on many a sorrowing heart, and sacred in the memory of a large circle of bereaved relatives. We tender her afflicted husband our deep sympathy. H. B. FRAZEE.

PINE BLUFF, ARK., April 16, 1874.

THE Fijian Wesleyan Christian converts number 98,000.

The Christian Advocate.

THURSDAY, JUNE 11, 1874.

SONG OF THE GRASS.

BY SARAH ROBERTS.

Here I come creeping, creeping everywhere;
By the dusty road-side,
On the sunny hill-side,
Close by the noisy brook,
In every shady nook,
I come creeping, creeping everywhere.

Here I come creeping, smiling everywhere;
All around the open door,
Where all the aged pour;
Here where the children play,
In the bright and merry May,
I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
In the noisy city street
My pleasant face you'll meet,
Cheering the sick at heart,
Toiling his busy part—
Silently creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
You cannot see me coming,
Nor hear my low, sweet humming,
For in the starry night
And the glad morning light
I come quietly creeping everywhere.

Here I come creeping, creeping everywhere;
More welcome than the flowers
In summer's pleasant hours;
The gentle cow is glad,
And the merry bird not sad,
To see me creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
When you're numbered with the dead,
In your still and narrow bed,
In the happy spring I'll come
And deck your silent home—
Creeping, silently creeping everywhere.

Here I come creeping, creeping everywhere;
My humble song of praise
Most joyfully I raise
To him at whose command
I beautify the land,
Creeping, silently creeping everywhere.

Wesleyan Missionary Work.

The Wesleyan missionary anniversary meetings were held in London during the last days of April and the first days of May. The annual meeting was held in Exeter Hall, Monday, May 4. This is always an occasion of great interest, and is distinguished by brilliant and effective speeches, and recitals of successful missionary work. The present meeting was marked by the usual features. The reports on finance and on the progress of the work were satisfactory. The total home and foreign receipts of the society for the year were £167,995 1s. 8d., and the expenditures were £166,458 7s. 5d. The returns from the missionary districts were generally of an encouraging character. The missions in Western Africa, especially on the Gold Coast, had suffered from the Ashantee war, thirteen chapels and three residences having been destroyed, the services more or less interrupted, and some schools temporarily closed. Nevertheless, the statistical returns show increase in the number both of members and of scholars. The following incident, which bears some relation to the "prayer test," is mentioned in the report:

"Abbeokuta, which for several years white men had not been permitted to enter, has been visited by two of our missionaries, who received from the chiefs a hearty welcome, greatly to the encouragement of the native teacher and his congregation. Early in the year the town of Abbeokuta had been attacked by the Dahomians, when the greatest terror prevailed. The defenders of the town, comprising all the men able to bear arms, were ranged in two camps or divisions—the Christians, and the heathen and Mohammedans. The following is from the account sent to the committee from the spot: The walls were not left, day or night; consequently our places of worship were deserted. Instead of the usual services, camp meetings were held, and united prayer assisted from the Christian camp that God would deliver them as of old. It is strange to say, the Dahomian army were suddenly attacked with small-pox; hundreds of the army died of the plague, which at last produced a panic, and the Egbas arose one morning to find the invaders' camp deserted. This circumstance has impressed greatly the heathen mind, for they believe this deliverance was an answer to the prayers of the Christians.'"

The Rev. James R. Santelle, of South Africa, said of the educational difficulties in his mission: "Our Institution at Healdtown is not only our Westminster for the training of native schoolmasters, but also our Richmond on a small scale. We send others our most promising young men to be trained in theology; they are not quite up to the mark yet; they are not able perhaps to construe a Latin verb. But these young men who come out from the institutions show remarkable indications of legal and imaginative power. One or two of them are the most powerful preachers I have ever listened to. One man has been the means of converting over eight hundred of his own countrymen, and the three who were put under my own control worked so laboriously, and yet with such wisdom and prudence, that their support was fully met in less than two years, out of the tickets and contributions from the classes." Of the work of these men he said: "These grand savages, standing six feet out of their shoes—for they have one—have I seen tremble and quiver again to the powerful appeals of the native preachers, and I have often seen these tall sons of Anak ready to come out from their heathen surroundings, held back by the arms by heathen friends, but breaking away from all restraints, covering their heads with blankets, prostrating themselves on the ground, and crying out that God would have mercy on their souls. Then, in that very extravagant way of expressing their feelings, tearing off their armlets, bracelets, beads and all the charms of heathenism, and laying them at the preacher's feet. And when their chiefs have stepped into that liberty, I have rejoiced over them as those rejoice in harvest, and as men rejoice when they divide the spoil. Thus we have gone on, week after week, for some three years, gathering in heathens, and by means of this band of workers one hundred and four have been added to the church out of heathenism. I am only now speaking of one circuit."

And this of the work of a volunteer evangelist: "A young man, recently converted, one day came to my house at Annshaw, and said he had learned to read. I was astonished, for he was still on trial for membership, and had not been baptized. He asked for the New Testament, and then for the chapter and verse of the words of our Lord to Nicodemus. These were pointed out to him, and with his finger on the phrase, 'Ye must be born again,' he repeated it over and over again in his native language, until he said, putting the book under his arm, 'I have got it now, sir,' and away he went. Unknown to us at Annshaw, he went to a valley more than twenty miles away, with the book open, shouting at the top of his voice, in his own language: 'Ye must be born again.' The heathen came out; some ridiculed, some were astonished to see their old companion in heathenism reading a book; it was so strange, so novel, that they were amazed. Others seemed to be more impressed, and, in the words of Nicodemus himself, they said: 'How can these things be?' 'What does it mean? What is it to be born again? Tell us all about it.' Then he told them of his own experience—how he had been brought from darkness to light, and appealed to their knowledge of his previous character, saying: 'You see how I am changed from what I was.' He kneeled down on the grass, with the free wind of heaven around him, which was the symbol of the Spirit, and asked for the gift of the Holy Ghost to enter into their hearts, and so he exhorted and read and prayed every day for three weeks, and never returned home; all unknown to us at Annshaw. But one day, sitting under my veranda, with some of our Annshaw leaders, we heard the sound of Christians singing, the sweet strains of song increasing louder and louder, until we saw a band of people coming. Looking more closely we saw a group of red-ochre people, surrounded by a number of our own Christians, who were running up from all directions to join in the song. It was that young man who, three weeks before, had come for a New Testament, and had gone to that heathen valley, and preached the words of the Lord Jesus with his own experience, bringing back eleven men and women, whose hearts, too, had been impressed by his preaching."—*New York Methodist.*

Good-Natured Women.

There are certain people, the mention of whose names will always produce a smile, whose praises are on everybody's lips, and to illustrate whose good qualities a thousand tales are told. Among the happy few who thus achieve a blissful immortality, the good-natured woman deserves particular mention; for her shining virtues effect such a deal of positive good, and her mission is so important among the hosts of sour-faced and crabbed people who compose in part society, that a consideration of her merits is indeed a gratifying task.

You can tell her at a glance—the good-natured woman; for a thousand smiles are nestling in her face, and her thought ripples with laughter. Her tongue has been despelled of all its normal sting, and her hands are eager to do another's bidding. She soars above the petty clouds of life, and takes her colors from the hues of a brighter day, like a bird of rare plumage, which floats downward from eastern skies, and enraptures us by its beauty and majesty. In her nature sunshine holds eternal sway, and proclaims its happy laws of peace and charity and good will. Smiles and kind words are her all-powerful messengers. And thus equipped, with magical sunbeams about her, to throw radiance across her path, the smiling missionary performs her labors. Is it to soothe or encourage, to assist or enliven, to calm or propitiate? She is on hand, ready to do her work with all the alertness and alacrity of an Ariel.

Into the composition of the average good-natured woman many elements enter, which vary in intensity in different individuals. In the first place, she is thoroughly unselfish. She does not prate of her sacrifices, and mention her heroism at every breath; she does not trumpet forth her virtues, and offer herself as an example to the maids and matrons of her day; but, dumb to her merits and unconscious of her excellencies, she gives freely what she has to bestow, undeterred by flattery or censure. Without a thought of gain, without any desire for popularity, she hastens on her gentle mission, satisfied if her labors have been crowned with success, and more than repaid in the unuttered blessing which follows her footsteps.

She is also an energetic creature. She likes to bustle about, scattering smiles wherever she goes. She is not listless, spiritless and gloomy, but is the life of the social circle, quick at repartee, but never wounding; ready to parry jest with jest, and amuse with her effervescing fancy and exuberant wit. She likes to have a hand in every game, but only that her happy disposition might have a wider influence. No melancholy can resist her magic. Jaques would have been cured of this disease long before it had reached the meridian of its intensity if he had known her. The evil spirits of envy, discord and spite fly abashed from her presence; but the troop of gentle fairies, angelic shapes of kindness, love and charity, follow in her train. Her bright, cheery voice is in itself a sovereign cure for moodiness, and a flash of those eyes—within whose depths good nature reigns supreme—will exorcise all gloom.

She will not be put down. Her good nature will assert itself under all conditions, for she has the precious gift of making the best of circumstances. Is she poor? She robs poverty of its darkness with the silver lining of a smile. If rich, her happy disposition will banish austerity and pride. Encompassed by sickness, her faith will not relax; in the desolation of death her smile will not forsake her, although her heart be broken with grief. But her sorrows no one need know. Thinking the best of everybody, her good nature is proof against calumny; and even if she be imposed upon, once or twice, she will cheerfully accept the situation, and continue her good work even at a risk of being further victimized. Some critics say that digestion conditions good nature, but her fund of good nature is not exhausted after a late supper and a Welsh rarebit.

She has a good heart, and this is her highest acquirement. A number of qualities, it is true, are hereditary, and temperament, in a vast majority of instances, is a matter wholly beyond our ken. But many qualities can be acquired, and goodness of heart is one of these. This consists not so much in positive ignorance of evil as in happy consciousness of its existence. Whatever she does is with a good intent; in her every action this goodness of heart is manifest. She is content with what she has, and never wastes her time in useless brooding until the wrinkles on her forehead rival in number the quills on a goose's wing. She has a good word to say of everybody, and tries to soften harsh criticism. Scandal she detests, and deceit is about the only thing which will throw her into a little gust of passion; for her nature recoils at the thought of hypocrisy.

The good-natured woman is not perfection; for at times, in days of weakness of the spirit and ardor of the flesh, her good nature may be eclipsed. In some cases, too, her good nature is a sham—only assumed in public to fascinate the susceptible. But with all her imperfections, and in spite of the frequency and ease, too, with which good nature is counterfeited, the class of good-natured women deserves the highest praise. As long as their good nature is more than skin deep, and affects the currents of their being as well as their facial muscles, their influence works grandly for good. Recruits should come from all quarters to their standard; for women can never truly be esteemed unless they possess some of the elements of good nature—the more the better.—*Jewish Messenger.*

From Earth to Heaven.

How can such imperfect Christians as we are go into that glory and be happy? How can God take us there, so spiritually feeble, so unholy? Our hearts are full of the world. We are selfish, vain, proud, unbelieving, uncharitable. We feel sometimes as if a purgatory, where we could have the dross burned off before we are ushered into that dazzling glory, would be a relief that we would gladly suffer and be purified, rather than find ourselves suddenly in a radiance that would make our imperfections so sadly conspicuous. And then we read that nothing impure can enter heaven. We do not believe that any miraculous change is wrought in our characters by death. As we leave the earth we go to the gate of the golden city. The soul that fretted and murmured, and clung to life just now, is, the next hour, either in heaven or excluded forever. Thus, as we think of what heaven is, and of what we are, and that we must go there immediately after death, and just as we die or not at all, we are led to fear that we shall find no entrance at those gates which "forever bar pollution, sin and shame." And yet we hope we are believers. We know that we love Christ and want to serve him. Can we find any way to reconcile our imperfect hearts and lives with the hope of "meetness" when we die "for the inheritance of the saints in light?" Let us look at this for a moment. What is the holiness of the saints in heaven? It is love to Christ, manifested in praise and in service. They cry: "Thou art worthy, for thou hast redeemed us by thy blood." "They serve him day and night in his temple." They have no bodies to grow weary, no worldly duties or cares to distract their thoughts; no pain or suffering to disturb them; no evil spirits or fleshly lusts or carnal vanities to tempt them. But, on the contrary, every association and influence stimulates the spirit of devotion—all tends to purify and intensify the love that grows in the heart. Now take a poor, imperfect, bed-ridden, weary, timid, murmuring saint from the body, and from the earth, into such a place. Let him take with him only "the soul's generic choice of God," the soul's feeble, fluttering love for Christ, free him at once and forever from all that separated him from God, that dimmed his view of Christ, that distracted his mind and divided his heart, cast off all his moorings to time and sense, to temptation and sin, and would he not float out on the ocean of God's love with a freedom and joy such as he could not experience and scarcely ever dreamed of on the earth?

There have been moments, nay, hours, in our experience here when we were so quickened by Christian sympathy and by the Holy Spirit that we seemed almost translated to heaven. We can recall a communion season, a revival meeting, when our consciousness of our love to Christ and his people, and our faith in their love for us, was full, when we knew that we had passed from death unto life. Now, if we could have been kept under these blessed influences for a day, a week, a year, without any worldly care or bodily pain, or temptation of the evil one, would we not have been saints all that time, as holy and as happy as any in heaven? Now the change is not wrought in us at death, but we are relieved from all that hindered the growth of that germ which grace has planted in our hearts. We are taken when all is favorable to its rapid development, and thus it is that the feeble and imperfect believer here to-day may be the white-robed and golden-crowned harper before the great white throne to-morrow.—*Rev. C. E. Babb, D. D., in the Herald and Presbyter.*

With most men experience is like the stern-lights of a ship, which only illuminate the path it has traversed.

The love of pleasure betrays us into pain; and many a man, through love of fame, becomes infamous.

Scientific.

The *Scientific American* advocates the construction of a million-dollar telescope, the largest in the world, which will bring the moon to an apparent distance of eight miles.

In a few months the National Observatory will be equipped with the largest refracting telescope in the world, for which a new tower and dome are now building. The object-glass of the telescope was cast by Messrs. Chance & Brother, Birmingham, England, and finished by Alvan Clark, Cambridgeport, Massachusetts, who have contracted to furnish the instrument for $46,000 in currency. The tube will be of cast-steel, thirty-two feet six inches in length; the object-glass is twenty-six inches in diameter, which is one inch larger than the great English telescope that was constructed by Mr. Cook, and is now located at Gateshead.

The savans of England are watching, with much interest, the excavations near Silchester, which was the Roman capital of southern England. The circuit of the walls was a mile and a half, and they were about sixteen feet high and nine feet in thickness, constructed of large flints set dry in courses two feet deep, on which the mortar of hot lime and powdered tile was poured; layers of stone slabs were used as bonding courses of the different sections. The entrance of the massive gate was twenty-eight feet wide, and the very still has been discovered. In the same way the Forum, Basilica and shops of the traders can be traced by the walls, and in these coins and the eagle of the Roman legion have been found.

Prof. Daniel Draper, director of the Central Park Meteorological Observatory, takes occasion, in his last annual report, to correct a false impression very generally entertained by the public—that the clearing of land diminishes the fall of rain. Comparing the reports of rainfalls from the years 1835 to 1872 it appears that, while during this period the average annual rainfall was 47.62 inches, the average for the last three years of this period was 47.06 inches. These results appear fully to justify Prof. Draper's conclusion that "the widespread public impression that the clearing of land diminishes the volume of rain is not founded on fact." He adds, furthermore, that, although in the last thirty-six years great changes have been made in all those portions of the United States intervening between the Mississippi and the Atlantic ocean, large surfaces having been cleared of forests, and their physical aspect essentially altered, no corresponding diminution in the mean amount of water that has fallen can be traced. This opinion seems also in accord with that of European meteorologists, who assert that the mean rainfall on the western portion of that continent varies little, if at all, when periods of many years are considered. These opinions seem deserving of especial consideration, owing to the fact that the records upon which they are based extend back to the year 1677 in England, 1731 in Scotland, and 1791 in Ireland; while in Paris the annual rainfall was not found to have altered in one hundred and thirty years.

Malleable Glass.—One of the lost arts, which skill and science has for hundreds of years been making efforts to rediscover, is the production of malleable glass. It was mentioned by many ancient writers, especially by Pliny, who speaks of its being indented when thrown on a hard substance, and then hammered into shape again like brass. The world uses a vastly greater amount of glass now than during the early ages, but has never been able to overcome its brittleness. That accomplished, it would probably dispute with iron itself for supremacy as an agent of civilization. A glass-spinner in Vienna has recently made a discovery that may lead to the recovery of the lost link in the chain of early invention. He is manufacturing a thread of this material finer than the fiber of the silk-worm, which is entering largely into the manufacture of a variety of fabrics, such as cushions, carpets, table-cloths, shawls, neckties, figures in brocaded velvet and silk embroidery, tapestry, laces and a multitude of other things. It is as soft as the finest wool, stronger than silk thread, and is not changed by heat, light, moisture or acids, nor liable to fade. So important is the matter deemed that, while the minister of commerce has already organized schools for glass-spinning in various places in Bohemia, and a variety of manufactured articles are now for sale, and will, no doubt, soon reach America. If it shall end in the final rediscovery of malleable glass, so that it can be wrought or rolled into sheets, it will revolutionize much of the world's industry. Indeed no one could safely predict to what uses it might be applied, as the material is plentiful in all lands. Mankind have long waited for it. Let us hope the time is near when so great a boon will be vouchsafed to them.—*London Times.*

Prayer is the wealth of poverty, the refuge of affliction, the strength of weakness, the light of darkness. It is the oratory that gives power to the pulpit; it is the hand that strikes down satan and breaks the fetters of sin; it turns the scales of fate more than the edge of the sword, the craft of statesmen or the weight of sceptres; it has arrested the wing of Time, turned aside the very scythe of Death, and discharged Heaven's frowning and darkest cloud in a shower of blessings.—*Guthrie.*

The superfluous blossoms on a fruit-tree are meant to symbolize the large way in which God loves to do pleasant things.

It is needful to trust as well as to pray—to believe that strength will come, to reach out the hand of faith to receive it.

A benevolent physician considers the poor his best patients, for God is the paymaster.

Religious Intelligence.

The conversion to the Catholic faith is announced of a wealthy Russian noble, Prince William Radziwill.

A new Episcopal church (the Calvary) was recently dedicated at Louisville, Kentucky. Dr. Holland, of St. Louis, officiated.

Fifty-eight Mohammedans, implicated in the recent riots against the Parsees at Bombay, have been sentenced to five years' imprisonment.

Dr. Chalmers' old congregation, the English Presbyterian church at Manchester, has given a call to the Rev. J. Kerr Craig to become their minister.

The idol worshipers in India are praying to their gods for rain and for deliverance from the terrible famine which threatens them. Christians, too, are imploring the Almighty to avert the fearful sufferings.

"We have shut up the slave market of Zanzibar," says the Church of England Bishop of Lincoln, "but we have opened slave markets of souls in London." The reference is to the sale of church livings.

A large meeting was lately held in York, at which more than twelve thousand persons signed a petition praying the Bishop of Exeter to rebuke the practice of confession, which is so rapidly increasing in that section.

Ireland is at the present time more in need of vigorous Protestantism than ever before. The Catholic University at Dublin has been put under the charge of the Jesuits, and chapels and Christian brothers' schools are being established all over the land.

Bishop Russell, the English Bishop of North China, writing from Ningpo under date of November 13, says that he had confirmed eighty-nine Chinese converts in the preceding few weeks, and had still to make the tour of several stations for the like purpose.

The average age of fifty-one of the sixty-one Congregational ministers, whose death is reported last year, was sixty-seven, which is a remarkable record. Two were upward of eighty. Of what other profession or occupation can as good a story of longevity be told?

A young woman called, a few days ago, on the pastor of a Reformed church up town to inform him that she was going to join the Church of St. Mary the Virgin, a so-called *Protestant* Episcopal church of this city; and in the course of her remarks stated that the difference between that church and a Romish church was that there they "*said mass in English.*"—*Christian Intelligencer.*

The Baroness Burdett Coutts sent Mr. Moody a check for $5,000 as a strong expression of her appreciation of the work which he has been doing in Scotland. Mr. Moody returned the check with many thanks. It seems that those hostile to his work have been charging that it was a "financial speculation," and he thought it not best to give color to this slander by accepting the liberal gift.

The Old South church (Congregational,) Worcester, Massachusetts, has voted, by a majority of sixty-seven against twenty-nine, in favor of increasing the deaconate by the addition of four ladies as deacons. The church, in its resolution, says: "In availing herself of the help and counsel of godly women, this church seeks to recognize and imitate the policy and usage of the Congregational Church of the New Testament."

The Moravian Brotherhood have in Dutch Guiana a mission begun in 1735, which, carried on with great sacrifice and suffering on account of the climate, has been ripe with results. In the town of Paramaribo the missionaries have a congregation of 6,000. In 1872 the mission had 13 stations, 65 missionaries, missionaries' wives and mission agents, 406 native assistants, 5,507 communicants, and a total of 23,707 adherents. The missionaries defray much of the expense of the mission by their own labor.—*Zion's Herald.*

The Baptist ministers' meeting in Philadelphia a short time ago spent a long time in debating a series of resolutions reiterating their belief in close communion. This grew out of the fact that the Rev. George Dana Boardman, pastor of the First Baptist church, and the most prominent clergyman of that denomination, had expressed his disbelief in the doctrine. After a long and intense debate, which occupies some three columns of the *National Baptist*, the resolutions were adopted, which perhaps will only widen the disagreement thus so prominently made public.

That the orthodox Jews are not yet ready to accept the Christian's Sunday is very plain, from the letter which Rev. Dr. Sonneschein, of St. Louis, has lately written against the views of Rev. Dr. Kohler, of the "Sinai" congregation in Chicago. The latter, for a couple of months past, has instituted Sunday as well as Saturday services for the convenience of some of his members, who are prevented by "commercial competition" from attending on the Jewish Sabbath. Alluding to Dr. Kohler's statement, that radically reformed Judaism aims only "to make of us good and true men," Dr. Sonneschein asks, with some force: "What right has such a congregation to remain a distinctly Jewish one? Why not drop the Jewish denomination entirely?"

A Roman Catholic Village Polled on "Infallibility."—The Dusseldorf correspondent of the *Guardian* says: "A somewhat novel method of resolving the religious difficulties of the present age was resorted to recently by the burgermeister of a village in Baden. The inhabitants were summoned to the poll on the question of papal infallibility or anti-infallibility. A hustings was erected outside the parsonage, the mayor opened the business with a speech giving the object of the assembly, then a priest held forth on the dogmatic side of the question, and then the people voted. The whole population could only include 104 electors, and of these 57 recorded their votes, 54 against and 3 for the Vatican dogma. Consequently the absolute majority was against the Pope, and that village will be in future reckoned Old Catholic."

A Lutheran minister in Germany writes to his son, who is a student in the Philadelphia Lutheran Seminary, that he has watched with great interest the progress of the American branch of the church, and then contrasts its brilliant prospects with those of the church in Germany, which to him seem dark. "Our ecclesiastical authorities," he says, "not only open the pulpits and churches to ministers who are unbelieving, and who are openly at variance with our doctrine and confession, but they also look with unfavorable eye upon even the slightest confessional tendency, and by every means endeavor to suppress the same. This is done for the sake of the 'Union,' which is of human origin and which assigns to a confession, at the highest, only a second rank, or, more strictly speaking, considers it merely a secondary matter."

Interesting Statistics.—Latest and best authority gives the population of the globe at 1,350,200,000. In America, 72,800,000; in Europe, 287,000,000; in Asia, 798,600,000; in Africa, 188,000; in Australia and Polynesia, 3,800,000. These people speak about 3,600 different languages, and are cut up into 1,000 different religious sects. The adherents of the principal religions, counting the whole population, are supposed to be nearly thus: Greek Church, 69,692,700; the six other Oriental churches, 6,500,000; Roman Catholics, 195,000,000; Protestants, 97,139,000; Mohammedans, 160,000,000; Buddhists, 340,000,000; other Asiatic religions, 260,000,000; pagans, 200,000,000; Jews, 6,000,000. The following is said to be an approximately correct classification of the adherents of the various churches among English-speaking people: Protestant Episcopalians, 12,500,000; Presbyterians, 11,500,000; Baptists, 10,500,000; Congregationalists, 7,500,000; Methodists, 15,000,000; Roman Catholics, 10,000,000—57,000,000 of Protestants against 10,000,000 of Roman Catholics.

The St. Petersburg *Grashdanin* expresses great alarm at the spread of Protestantism in Russia. In an article entitled "A New Apostle in the *Grand Monde* of St. Petersburg," it describes the enthusiastic attachment with which Lord Radstock (who is the "new apostle") has inspired the aristocratic circles of the capital. The ladies of the nobility, says the writer, daily send him dozens of invitations to religious conferences, go in crowds to hear his sermons at the American Church, and sing English psalms with him in his language. The *Grashdanin* says that it would not have alluded to these matters if what is done by the mothers of the future supporters of the State and by persons occupying eminent positions in Russian society were not of the highest importance to their children and their subordinates. The example of the highest classes, it adds, is apt to have a strong influence on the country generally; already in southern Russia whole villages have virtually gone over to the Protestant religion by forming themselves into a sect named the "Sandists," and a seminary has been formed at Berlin for training Protestant missionaries to convert the Russians.

Advance of Protestantism in France.—Tidings continue to be received of the progress of Protestantism. Even the political papers are noticing that in Lyons the Roman Catholic populations are sending their children to the Protestant schools until they overflow, and new schools conducted by Protestants are being opened. Interesting ordinations of pastors in various towns, and opening of meetings and places of worship, are to be noted. The fiftieth anniversary of the consecration of the Protestant temple at Anduze drew above three thousand Protestants to a joyful religious festival. The town of Epinal, by the influx of Alsacians, needed a new church, which was opened lately just as the Prussian troops had left, and the town was *en fete*. The prefect and other authorities were present, and Pastor Schmidt, the venerable president of the consistory, who, forty years ago, commenced the Protestant worship in Epinal with twenty hearers, had the joy of placing the Bible in the handsome new building, which he dedicated to the worship of God. An ordination took place on the same occasion. At Evreux Pastor Reliand preaches the gospel in the amphitheater placed by the authorities at his disposal.

A Revival of Mohammedanism. It is well known, says the *Baptist Union*, that Mohammedanism has been making great progress in India of late years, to the alarm of the Hindoos, and that, instead of being a dying religion, it is undergoing a great and glorious revival. Recent information on the subject is as follows: A census of Bengal lately taken makes the population 67,000,000 instead of 40,000,000, as was estimated. In some districts there are 600 to the square mile. The number of Mohammedans is far in excess of popular estimate, which has counted them at about 15,000,000, while they are found to be 20,664,000. Of all who call themselves Hindoos in faith there are 42,674,000. The Buddhists are 85,000 in number, and the Christians 93,000. Of the aboriginals, included in neither of these classes, there are 2,351,000. It is stated that the Mohammedans, with their armies of missionaries, their theory that all faithful races are equal before God, and their practice of raising any convert at once to full social equality, are becoming so numerous that by 1900 they will be half the population, and ultimately will control the religious destiny of Bengal. Throughout many of the richest districts they are already nearly or quite one-half of the population, and in some they exceed the Hindoos by twenty per cent., the most astounding instance of wholesale conversion in modern history.

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The Church in the Summer.

The quarterly meetings are held during the hot weather, as at other times, and it is a favorable season for protracted services in connection with them. The preaching can be out of doors, and, where groves and good water are convenient, "God's first temples" are to be chosen. The freshness and freedom of nature are in accord with the divine word, and lusty singing and hearty praying and the fervid exhortation have room for largest expansion.

Also in connection with the District Conferences, which are mainly held during the summer, there will be large gatherings of the people. Bishops, presiding elders, pastors and a considerable array of official members are likely to be in attendance, and it is a favorable opportunity to review the forces, and to strike for the awakening and conversion of sinners. The business of the District Conference is mostly in the line of devotion, and the aim should be to arouse the Church to her full working capacity, to set on foot the most direct and practical plans for the execution of religious enterprises, and to kindle a revival fire which shall run swiftly through every charge.

The season is favorable for building and repairs. New churches and parsonages should be begun at once where they are needed, and the old ones should be painted and put in good order. It is not a bad sign in business houses to see the notice: "Closed for repairs." A church in city or country should be closed for no other purpose; but for this it indicates thrift and prosperity. Where the services of the painter and carpenter are in demand there is likely to be a liberal and zealous people. The warm weather should be a set time for cleaning up, for the restoration of what time and use have destroyed, and for beautifying. Godliness will not thrive in barns and dilapidated school-houses, and in neglected and dirty shells, where the people are able to have better sanctuaries. Let them furbish up their Sunday school rooms and places of worship, and piety will flourish more healthfully amidst pleasant and tasteful surroundings.

Preparations for camp meetings are now being made. It is well to be in time, so that when the day comes all shall be in readiness for the services. Let them be well advertised by all allowable means, but at the same time not with over-much flourish of trumpets, or with extravagant promises. A camp meeting is a religious gathering, an occasion of worship, where the business is preaching and praying, and the end sought is the edification of believers and the conversion of souls. It would not be to our taste to proclaim the expected presence of noted preachers, or of any bright particular stars. There is a propriety about all this church advertising which becomes the gospel, and which should not be violated. From the information already received, we believe many of these meetings will be held throughout the South during the summer and fall. The more the better. If kept to their true purpose, and prudently managed, they will quicken the whole church and be the means of leading thousands to Christ. Instead of losing ground during the warm months, the camp meeting will contribute to a decided advance. It is not too late now to begin the preparation. In sections where the subject has not been seriously entertained there is time to confer and to devise ways and means. Plainness and economy are to be studied, because they accord with the object sought, and because an enterprise of the sort would be otherwise impracticable.

Within our bounds the ministers' vacation has not come to be recognized as an established custom. Our pastors, in stations and on circuits, pursue their accustomed course of toil. Some of them need rest, and should have a brief respite from labor. But our way is better than the almost universal pastoral desertion in vogue in the North. The people require pastoral care, and need the gospel at one season as much as another, and the comparative leisure of the summer in towns and cities is rather favorable to religious results. Warm weather is not unfriendly to the gospel. The sermon ordinarily should be shorter and of a more lively character, and the entire services varied and brief. The exercise of singing is wakeful, and, where praying and talking are in order, there is no reason why the time should not pass with swiftness and profit. It is a strong temptation with many to make the hot weather an excuse for neglecting church. Where the hottest hours of the day are chosen, and the services are very long, there is some reason. To take away this excuse, let the church hours in summer be suited to the season—earlier than the morning hours in winter, and in the cool of the evening. When well chosen as to time, and wisely measured and adjusted as to character, there is nothing pleasanter than worship in summer.

Perhaps we ought to say a word about the Sunday schools. Could they not meet at cooler hours than they do, and could not the exercises be somewhat varied and abbreviated to suit the temperature? With the thermometer at ninety degrees, it is too much to expect that either teachers or children should pass through the usual routine of two hours and maintain even moderate freshness and interest. And if, as is often expected of them, they go from the school-room to the preaching, how can they fail of going to sleep from sheer exhaustion? In the rural sections the best Sunday school work is done in the summer. The roads are then good, the houses are more comfortable than in winter, and the attendance is at its best. Notwithstanding, let pastors and superintendents be considerate, and choose the cooler hours, and make the lessons not too long.

With the thermometer standing for four months above eighty degrees, there must be some lassitude, and considerable depression of the vital forces. The more need to guard against dullness and indifference in our devotions, and to adapt our means to the conditions which surround us. While the flesh is weak, take care that the spirit be kept strong and lively. While nature compels some degree of relaxation, and more repose than usual, let there be due alertness to guard against spiritual slumber. As for those lucky folk who go to the mountains and the springs, or summer it on the gulf coast, while we covet their blessings, we also have some satisfaction in giving them a word of exhortation. Let them take their religion with them, and keep it in lively exercise. To avoid utter spiritual stagnation, let them read their Bibles and pray in secret more than at home, and seek out opportunities of confessing Christ and of doing good.

Fraternity Illustrated.

The *Methodist* says: "We once attended a church meeting, of the kind all Methodists know so well, when, after a speech and reply, the master of ceremonies said: 'The next thing in order is to shake hands all round.' Our fraternal delegates have made their addresses to the Conference of the Church South, and the Conference has made a long reply, which ends far better than it begins, and our active brother, Joseph Hillman, of Troy, announces that the next thing in order is 'all to shake hands.' He has devised an International camp meeting, which opens at Round Lake on the eighth of July. He announces also, 'with entire positiveness,' the expected presence there of Bishops Kavanaugh, Pierce, Doggett and Wightman, of the Church South, with Dr. McFerrin, missionary secretary; Bishops Janes, Simpson, Peck, Ames, Haven, Foster, Andrews and Scott, of our own church; Bishop Richardson, of Canada; Bishop Miles and others, of the Colored Methodist Episcopal Church; Bishop Campbell, of the African Methodist Episcopal Church, and Bishop Clinton, of the Zion Church. We hope we have the list of Bishops all right; but if we have not, the fact that we have never had the handling of so many before must be our apology. The lay Bishops are not mentioned, but there will be the primate of them all, Bishop Joseph Hillman, the Metropolitan of Round Lake, who will discharge the duties of host quite as efficiently as my Lord of Canterbury in his Pan-Anglican Synod. Governor Pierrepont and Dr. Alexander Clark will represent the Methodist Protestants, whose church does not have any Bishops; and there is also expected Rev. Epps Tucker, of Alabama, editor of the *Congregational Methodist*. It used to be said, when some wiseacres would get up a scare: 'We are all running into congregationalism.'—Methodists have already run into it, but it don't seem to hurt. Methodism must be an ethereal spirit, since it finds for itself such various habitations.

"Our friends will all be welcome. With what praises, what thanksgivings, should we assemble! The day was when John Wesley was turned from the churches into the streets, and this is what has come of it. He, the precise scholar, was driven forth to find the common people, and, finding them, he gathered great spoil. And here in the New World what a history we have had! Parted asunder from each other, like Paul and Barnabas, by our repeated contentions, we have been, by an overruling Providence, made one in spirit again. And so let us gather under the open sky, where Methodism began to win its triumphs, and, in such an assembly as this generation has not before seen, praise the God of our fathers once more."

A Romish Bishop on Romish Miracles.

It is a great treat, says the *Christian Intelligencer*, at last to hear one voice of a Roman Catholic minister and teacher lifted up against the transparent impostures and miserable delusions which in France and elsewhere have fruited out in "shrines" and "miracles" and "pilgrimages." It seemed as if the whole of the Romish clergy had been struck dumb as to these shameful frauds and excitements, so general was their silence regarding them and their apparent connivance with them.

At last a distinguished prelate of the Romish Church has delivered his testimony against them, and we could wish that his wise words might be echoed by the Romish clergy in the United States, so that the people under their charge may be saved from the contagious epidemic of madness, folly and superstition which has raged in France and has even reached our own shores. Monsignor Dupanloup, Bishop of Orleans, has addressed a letter to the clergy of his diocese, leveled against miracles and pilgrimages, and intimating that the only true preventive against them is to be found in a sound, practical, Christian education. We quote some paragraphs from this letter which embody a great deal of wisdom. If only the bishop were less general in his remarks, and would take ground for the universal distribution of the Bible among his people, we might hope for them the true education that would free them forever from such delusions. Says the bishop:

"When great political and social commotions have disturbed men's minds, when unaccustomed calamities have fallen upon a people, when revolutions have shaken a nation to its foundations, excited imaginations begin to work—they strive to penetrate the obscurity of events, to discern the mysterious future, to discover whence are to come the salvation and the Savior they await. Then they abandon reality, in which they see nothing consoling, for the imaginary, in which everything may be seen, especially what is desired; then prophets and workers of wonders arise; visions, oracles and prodigies are multiplied; impostors mingle with sincere *illuminati*. Souls eager for enlightenment hasten thither where they think to find it; a curious ear is lent to marvelous narratives and to voices professing to come from above; the credulous, and sometimes even the incredulous, are carried away by that deeply-seated desire to penetrate the unknown which is innate in the human breast. Thus does a whole generation banquet upon chimeras, and soon, seized by vain fears, it trembles before the calamities announced as at the approach of the millennium, alternately excited and lulled, according to the dominant mood, by expectations and hopes that nothing serious justifies.

"Let us abide, gentlemen, in the strong simplicity of evangelical faith; let us serve, by resolute and efficacious efforts, our beloved country. In a word, let us be a devoted and energetic generation, intelligent and capable, believing and active, which understands the necessities and the course of human agitations, and does not show itself more alarmed at them than becomes those who ought to borrow from the light of faith a spark of the wisdom and patience of God, and who, without having recourse to vain and suspicious oracles, may find in the history of their forefathers and in memories of the past the secrets of Providence and hopes for the future."

The Hero of Niagara.

THE FULL PARTICULARS OF M'CULLOUGH'S TERRIBLE DANGER AND CONROY'S EXTRAORDINARY RESCUE.

Many of our readers will recollect the prominence given a certain guide of Niagara Falls by Prof. Tyndall, after his return home, in describing his explorations behind the falling waters. That this guide's heroic deed was not overrated we have ample evidence from his courage exhibited yesterday in rescuing William McCullough from a watery grave.

About half-past eleven yesterday morning the citizens of Niagara were shocked by the report that a painter working on the bridge leading to the second Sister Island had fallen into the rapids below and was carried over the falls. Our reporter was soon on the spot, and found the facts somewhat exaggerated. It seems that the painter, who is some sixty years of age, was engaged in painting the bridges spanning the chasms between the three islands known as the Sister Islands. In descending a short ladder to a narrow scaffold beside the bridge, he accidentally stepped one side of the planks and fell to the river below, only a distance of a few feet. In an instant he was carried down the stream toward the falls. George Curtis, a photographer, who was arranging his camera to take a view of the bridge with the painter in his perilous position, heard a cry, and immediately crossed to Goat Island, and ran toward Terrapin Tower, thinking he might possibly approach near enough the shore to receive what he supposed would be a corpse, after going through the turbulent rapids.

The unfortunate man rolled over and over until he reached a deep place a few rods below the bridge, when he disappeared with the exception of his boots. The heavy current swept him on toward the precipice, with equal pace with the photographer, until about forty rods below the bridge, when his head appeared above the water. Not being entirely insensible, he espied a rock about six inches out of the water, and, spreading out his arms, was driven with extreme force on it. In a nearly exhausted condition he raised himself out of the water and sat calmly on the rock. Being not far from shore, Mr. Curtis asked if he was hurt, and received the reply that he was uninjured. Messengers were immediately dispatched to the paper mill for ropes, and in a few minutes nearly the whole village was running toward the scene.

The necessary ropes were soon on the ground, and a young man volunteered to go to the rescue. Fastening the rope around his waist, he started for the rock, but he had gone but a few feet when it was evident that his fragile form could not withstand the fierce current, and he came ashore.

About this time Thomas Conroy, a guide at the Cave of the Winds, appeared on the scene and immediately volunteered to bring Mr. McCullough ashore. Taking the rope in his hand, Conroy started toward the isolated painter, but the force of the current against the rope and himself was even too strong for his strong frame, and he retreated. By this time Mr. McCullough could be seen trembling with the cold, still grasping the putty-knife, to which he had tenaciously held during his rapid descent, and many were afraid he would become chilled through, and not be able to help himself ashore after the rescue. Mr. Conroy now ascended the river a few rods and again started out alone, and succeeded in reaching the unfortunate man. Tying the rope around McCullough's breast, and winding the end twice about his own hand, the two started ashore. They had only gone a few steps when the swift current swept their feet from under them, and many strong hands commenced pulling on the rope.

The fierce current, together with the rapid pulling, immediately caused the heads of both to disappear under water, and in this condition they were both landed safely, amid the cheers of the hundreds who lined the banks. Both persons were nearly suffocated, but soon recovered. Cheer after cheer went up for Conroy, "the hero of Niagara."

A gentleman and lady who were stopping at one of the hotels immediately handed him $15, and in a very short time the amount was raised to something over $100.

Mr. McCullough is aged about sixty years, and a man very highly respected by all who know him. Although this shock to his nervous system is considerable, his personal injuries are very slight. The rock that was his refuge from death for one hour is only two feet square, and will probably be henceforth called "McCullough's Rock." On reaching it Conroy requested the gift of the putty-knife as a souvenir of the occasion, but very much to his regret lost it before getting ashore.

THE Seashore camp meeting, as will be seen from a communication of the trustees, begins on Friday, July 24. All needful information can be found by reference to their notice or by letter addressed to them. Our friends should be in time with their arrangements, so that they can have the full week for religious improvement. We do not think that any should count on the meeting continuing over the second Sunday. It will begin on Friday and probably end on the morning of the Friday following. Make due arrangements for accommodations, and be in time. We make no announcement of preachers expected, but there will be enough of the common sort to preach the word and to point the people to the Lamb of God. The preachers from far and near, Bishops and all, are most cordially invited to come. One important item of preparation is spiritual. Come praying, and seek the gift of power, that our coming may be to purpose. Do not go to the camp meeting to obtain the revival fire, but let Christians take it with them, that sinners may be awakened and converted.

MATTERS in Mexico, says the *Methodist*, begin to look embarrassing for our Methodist ministers. Recently the *Monitor*, of the City of Mexico—a liberal paper which has heretofore sustained the Protestant movement—censured the Rev. W. H. Cooper for some remarks he had made in one of his sermons in rebuke of the intolerance of the Roman Catholic party. Mr. Cooper addressed a note to the Journal correcting its version of his remarks, and explaining that he had intended them to be applied only to the intolerant Catholics, and not to the Mexican people as a whole. The *Monitor* was not satisfied, but refused to publish Mr. Cooper's letter, and retorted with a not very intelligent reference to crimes, the outgrowth of religious feuds, which had been occasionally committed in the United States. The incident is significant chiefly on account of the position which the *Monitor* had previously occupied.

REV. DR. JOHN HALL will succeed Rev. Henry Ward Beecher as lecturer on preaching before the Yale divinity students next year.

THE truly independent man is he who is free from obligations.

South American Correspondence.

SALTINKO, PROV. OF SAN PAULO, BRAZIL, February 27, 1874.

MR. EDITOR: It is now nearly seven years since I was in New Orleans, and yet you or some other kind friend has done me the great favor of sending me several packages of the NEW ORLEANS CHRISTIAN ADVOCATE lately, and I write this to thank you for so doing. You can have but little idea how much of a treat it is to get the ADVOCATE. From some cause I have failed in all my efforts, for the last eight months, to get the Nashville *Advocate*. I sent, in August last, the money (ten milreas—$5) to pay for it for myself and a friend, but I have never had a single copy of the paper; hence it was a rare treat to get your paper from New Orleans.

I have now been residing in this province nearly five years, and there are, I suppose, five hundred Americans in this part of the province, within a radius of thirty miles from where I live. With few exceptions we were all very poor when we settled here, but from the first the health of all has been remarkably good. To us, at least, who came from North America, it seems strange that a majority of our families should have such uninterrupted health that we have never needed a physician since we came to San Paulo.

Most of our people are getting comfortably situated, and are on the way to wealth and plenty. We are in a peaceful and plentiful land, where all the necessaries and comforts of life are easily obtained by the industrious and frugal. The exciting strifes and unrest in our native South is all unknown here.

Something more than two years ago I organized a Methodist church near Santa Barbara, some twenty miles from where I reside. At the first we had only some sixteen members; now we have thirty-two, and have excellent meetings. Of late the indications are all encouraging. A semi-monthly prayer meeting, on Saturday, is well attended. Some ride six or seven miles to be there. On last Sabbath we had a happy time; all Christians seemed to be specially comforted, and we hope to see a gracious revival among us ere long.

The Presbyterians, Northern and Southern, have missions in this province, and they are doing much better than the most sanguine ever hoped for. In Campinas the Southern Presbyterians have been preaching for about three years, and they now have some sixty or seventy church members (Brazilians,) and a full house on every Sabbath. Their church in Campinas will soon be self-supporting. Besides, they have a very prosperous school of high grade, with just as many pupils as they can accommodate (eighty or ninety,) and they are building a large college, which will enable them to accommodate several hundred pupils. A part of the building will be ready for use in three or four months. Here is an open field for hundreds of laborers in this empire, and many thousands are ready to receive the gospel. O that our own Southern Methodism had a few missionaries here, for "*now* is the accepted time" to preach the gospel to this people!

In regard to myself, I find I came here too late in life to learn a new language well enough to preach in it, and I have to confine myself to preaching in English. I preach nearly every Sabbath, and have often to make long rides in preaching and visiting. I live on a farm in the country, and am supported by the labor of myself and my boys. We expect to gather twenty full bales of cotton this fall. We have commenced picking, and have a surplus of corn and meat. I yet live in a rough house, but we have a pretty situation, very pleasant. While I write I hear the roar of the pretty water-falls that are in sight. Here in this quiet, beautiful spot "the song of the waters" is unceasing. I have rich land, beautifully located—no ditching needed, no wet lands; almost no sickness at all; never have needed a doctor in the province; fine pastures all the year; abundance of milk and butter. "And the best of all, God is with us." Two of my children have this year made a profession of religion and joined the church. "I will sing of the mercies of the Lord forever." I keep two of my children at the Presbyterian school in Campinas. The school is one of the very best. It is a heavy tax on my limited means, but I could hardly find a better school in the States.

I still miss the society of the preachers very much, but occasionally I go to Campinas, nearly thirty miles distant, and spend a day and a night with my brethren of the Southern Presbyterian Board. These visits are always pleasant to me. There are three of these men there, and they are truly good men, "full of faith and of the Holy Ghost." Sometimes we look over the world, and think and talk of the blessed work of grace going on in almost all lands. Then I thank God, and take fresh courage.

How strange it seems to me that I see much in our church papers in relation to Asia and Africa, while I scarcely ever see one line about South America! Why is this so?

There are many thousands of English, Scotch and Irish south of us in the Argentine Confederation, and I am quite sure they have very little Protestant preaching, if any; and there are no Methodist preachers, so far as I can learn, in all that extensive country. But for the great distance (nearly one thousand miles by land,) I should try to visit that country and learn for myself the true state of affairs. Why do our Protestant churches in North America and England send missionaries to all other lands, even to Europe, while all this beautiful world (South America) is unnoticed?

May God bless you, strengthen your hands and comfort your heart in all your work.

Yours truly, J. E. NEWMAN.

SALTINKO, PROV. OF SAN PAULO, BRAZIL, March 17, 1874.

MR. EDITOR: Since I wrote you the preceding letter I have been to Campinas, and while there I spent some time with our Presbyterian brethren in that city. They have recently organized a new church in a village some thirty-five miles north of Campinas. They are very much pleased with the prospect in that vicinity, and hope to build up a good church there. The population is largely of the better class, and many of them are anxious to hear the gospel. I am sure, if their Board of Missions at home could see what an open field there is here, they would greatly strengthen this mission.

Is there no hope of our Church South starting a mission in this country? Surely, if the condition of this country was known, they would send us a few men to make a beginning.

Ere this reaches you you will have seen the severe verdict of the Supreme Court of Brazil in the case of Bishop Vital, the Bishop of Pernambuco. He was tried by six judges of the Supreme Court, and sentenced to four years' hard labor in the penitentiary. So far as I can learn, the sentence is approved by a large majority of the people. I am in hopes the Emperor will commute the sentence to banishment. The conduct of the young Bishop was certainly provoking as well as in violation of law; but his offense was in its nature political as well as religious and perpetual banishment is enough. This would be no serious punishment in many cases, but to banish a Romish priest or bishop from Brazil is a severe punishment indeed. In comparison with most other countries it is a paradise; at least it has been so hitherto.

Petitions are now being circulated over the country requesting the government to make a complete separation of Church and State, and to make marriage a civil contract. So you see we are moving—moving in the right direction.

Yours, J. E. NEWMAN.

Books and Periodicals.

A COLLECTION OF HYMNS AND TUNES FOR PUBLIC, SOCIAL AND DOMESTIC WORSHIP. Nashville, Tennessee: Published by A. H. Redford, agent, for the Methodist Episcopal Church South, 1874.

From what competent judges tell us about this work, we are led to the conclusion that it is nearly all that could be desired. Our hymns, as found in the hymn-book, are all here, and tunes appropriate are put on the same page. None of the best old tunes have been left out, while a great many new ones of surpassing excellence are incorporated. The arrangement is according to the hymn-book as far as the regular hymns are concerned, but there are in addition forty pages of miscellany, designated as part 4, which contains many choice anthems, chants and popular melodies. Of the last are the Old Ship of Zion, The Land of Beulah, Going Home, Sweeping Through the Gates, Sweet Hour of Prayer, Over There, and others.

Many of the tunes bear the names of men well known in our church. As we run over the index we come upon such noted laymen as Magruder, Paul, Garland, Foster, McCoy and Branch, and the clerical names are numerous and familiar. All the Bishops, living and dead, are on this roll of honor, and many of the rank and file in our Southern ministry. There is a tune which bears the name of Parker—a rather incongruous association, to be sure!—and another which more fittingly rejoices in the name of Harp. A humble man might not be much surprised to have children, churches and neighborhoods called after him, but to be handed down to posterity, and to be made famous by a tune, is something bordering on the marvelous. If not famous hereafter, he is certainly *noted*. A very pleasant feature of the book this will prove to be, which brings up the memory of the loved and honored men of our Israel, as we turn the pages and join in the song. The General Conference of 1870 ordered the preparation and publication of a hymn and tune-book, and Dr. J. M. Bennett, Dr. Thomas O. Summers and Dr. W. P. Harrison were appointed a committee to compile it. Dr. Bennett, to whom the responsibility of selecting the tunes had been intrusted, had made some progress in the preparation of materials when he was removed by death. His place was supplied by Prof. McIntosh, who is well known to the connection as a composer and teacher of sacred music, and the joint editor, with Dr. Haygood, of our Sunday school music-books. The collection is by authority of the General Conference, it bears the official indorsement of our Bishops, and is the hymn and tune-book of our church. It is a needed book, calculated to revive and improve congregational singing, and to supply the best means of that praise which is due to the triune God. Families and churches should be liberally supplied with the work, and our pastors especially should see that choirs and congregations are furnished as soon as possible. The work is sold by our Depository, 110 and 112 Camp street, and by the Publishing House at Nashville. Octavo, muslin, $18 per dozen; octavo, boards, $15 per dozen; single copies in muslin, $2; single copies in boards, $1.50.

COMMENCEMENT OF THE SOUTHERN UNIVERSITY.—*Mr. Editor:* Perhaps some of your readers may desire to know the programme of our commencement exercises. We would be glad, therefore, if you would announce that Bishop Marvin will preach the commencement sermon on June 28. The annual oration before the societies will be delivered by Prof. H. D. Mooro. Rev. Christian Keener will address the alumni. Everybody is invited.

Very truly yours,

T. O. SUMMERS, JR.

GREENSBORO, ALA., June 4, 1874.

THE beginning of sublime science is often so simple as to seem worthless.

News of the Week.

DOMESTIC.

WASHINGTON, June 5.—The Fort St. Philip canal bill that has passed is the one introduced by Mr. McCrary, May 16. The points of the bill are: that work is to commence at some point below Fort St. Philip and continue to the gulf at some convenient point in Breton Pass, constructed, maintained and supervised at the expense of the government. Twenty thousand dollars have been appropriated for the preliminary survey. The canal is to be kept open day and night, free of toll to one and all vessels whose governments are in commercial amity with ours.

Louisiana shall cede its jurisdiction over the lands required by the canal and the military works for its defense.

The cost shall not exceed $8,000 000. No money is to be expended until the entire work is under contract, and $8,000 000 is appropriated, one-third of which may be expended each year.

Contracts go to the lowest and best bidder, and are to be awarded by the Secretary of War.

No contract is to be considered unless accompanied by $15,000 forfeit.

Contractors shall work according to the plans and under the direction of the Engineer Department.

The canal shall be completed within three years from the commencement thereof.

After a discussion of the bill to improve the navigation of the mouth of the Mississippi river, there was substituted for the Eads jetty project a bill for the construction of the Fort St. Philip canal and for its maintenance as a national public highway, and passed by a vote of 146 to 86.

ST. LOUIS, June 5.—The bridge across the Mississippi river is opened for the passage of wagons. A steady stream of vehicles is crossing.

DANVILLE, KY., June 5.—The citizens of Burnside Point and the railroad men are fighting. One railroad man was killed and one wounded. Two citizens were wounded. Many armed citizens declare the railroaders must leave the country.

NEW YORK, June 7.—The steamer Colon, from Aspinwall, on the twenty-ninth ultimo, reports all quiet on the Isthmus. Several important changes have been made in the administration and officers of the Panama railroad. Superintendent Centre had resigned. An attempted revolution in Costa Rica has been suppressed, and the leaders arrested and punished.

The Honduras Congress has confirmed Selva as provisional president. A plot for revolt in Callao has been defeated by the authorities.

The boundary disputes of Chili with Bolivia and the Argentine Confederation were to be settled by arbitration.

SAN FRANCISCO June 7.—The temperance men and women carried the local option election in Brooklyn, Alameda county, by a majority of eighty-three. Women crusaders from this city and Oakland took a very active part. The results of these elections are sensibly felt. Several leading distilleries here have reduced their daily product nearly one-third. The wholesale business with the interior will suffer severely.

PHILADELPHIA, June 8.—The Grand Lodge of Masons subscribed $1,000 to the relief of the people of the flooded Southwest.

ST. LOUIS, June 9.—The first locomotive and a train of three passenger coaches, containing a number of invited guests and representatives of the press, crossed the bridge this evening, to test the track which has just been laid. General Sherman, who was one of the party, drove the last spike connecting the bridge track with that of the Vandalia railroad. The train was run over the bridge several times and about one-third way into the tunnel this side, finally halting on the center span of the bridge, where toasts were hoisted in and brief speeches made. The occasion passed off in a satisfactory manner. A scientific testing of the bridge, with immense weights and various appliances known to the profession, will occur in a few days.

FOREIGN.

PARIS, June 5.—The American pilgrims to-day went in a procession to the grotto of Our Lady of Lourdes. They carried the American flag. Large crowds witnessed the procession, uncovering and saluting the pilgrims with loud cheers as they passed. The sacred banner, which was brought from America, was presented at the shrine. At the close of the ceremonies the pilgrims proceeded to Civita Vecchia. All are in good health.

LONDON, June 8.—The *Standard's* Paris correspondent says: "The manifest of the Left Center, calling for the declaration of a republic or the dissolution of the Assembly, causes the greatest sensation since the overthrow of Thiers. It is generally thought its effect will be to hasten the day of dissolution and improve the prospect of the establishment of a regular government. The Conservatives are dismayed."

THE appended telegram, received by Governor Kellogg on Saturday, will be found brimful of cheering words, of a hope which, reawakened by the action of the House in passing the Fort St. Philip canal bill, will be here found intensified:

WASHINGTON, June 6, 1874.

Governor W. Pitt Kellogg:

Mr. Morey's bill, appointing a commission of engineers to report a plan for the permanent construction of the levees by the general government, has just passed the House by a large majority.

JAMES LONGSTREET.
P. O. HEBERT.
M. JEFF. THOMPSON.
J. M. SANDIDGE.
C. G. FORSHEY.

IT IS SAID that a strong desire for religious liberty prevails in Persia, and many people show a special interest in the study of the Bible.

EVERY turn a blessing around to us, whether it has a dark side to it.

Seashore Camp Ground.

The next camp meeting on the Seashore camp ground, two miles west of Biloxi, Mississippi, will commence on Friday, the twenty-fourth of July.

The trustees call attention to the following rules:

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

All tents erected are required to be of value not less than $40, and shall be completed at least one week before the commencement of the camp meeting.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent, with reference to the preservation of the shade-trees.

Pleasantly situated lots are furnished free to persons desiring to erect permanent tents thereon.

A limited number of small tents unfurnished, and cots, with sheet and pillow, will be for rent at reasonable prices; and public boarding and lodging, to a limited extent, will be provided at a reasonable charge.

All persons attending the camp meeting are advised to arrange for their comfort by the erection of their own private tent, or making other suitable arrangements beforehand, and to this end are requested to correspond with the trustees: Dr. J. J. Lyons, J. H. Keller, B. O. L. Rayne, New Orleans, Louisiana; William Otis, John Ellsworth, Mobile, Alabama; H. C. Vaughn, Moss Point, Mississippi; G. W. W. Goodwyn, treasurer, Phillip Hallaran, secretary, W. H. Foster, president, New Orleans, Louisiana.

NEW ORLEANS, May 5, 1874.

AN imaginary quantity—A lady's age.

Plan of Episcopal Visitation.

First District—Bishop Doggett.

CONFERENCE.	PLACE.	TIME.
Western Virginia	Philippi	Sept. 16
Holston	Asheville	Oct. 14
North Alabama	Huntsville	Nov. 4
North Mississippi	Aberdeen	Nov. 25
Alabama	Opelika	Dec. 9

Second District—Bishop Wightman.

Illinois	Murphysboro	Sept. 2
Kentucky	Mount Sterling	Sept. 16
Louisville	Princeton	Sept. 30
North Georgia	Cartersville	Nov. 25
Florida	Live Oak	Dec. 16

Third District—Bishop Kavanaugh.

Arkansas	Fort Smith	Oct. 28
White River	Searcy	Nov. 11
Little Rock	Monticello	Dec. 9

Fourth District—Bishop Marvin.

Tennessee	Gallatin	Oct. 7
Virginia	Elizabeth City	Nov. 18
North Carolina	Raleigh	Dec. 2
South Carolina	Greenville	Dec. 16
Baltimore	Washington city	Mar. 3

Fifth District—Bishop McTyeire.

Indian Mission	North Fork	Oct. 22
North Texas	Denton	Nov. 4
Northwest Texas	Weatherford	Nov. 18
West Texas	Gonzales	Dec. 2
East Texas	Marshall	Dec. 9

Sixth District—Bishop Paine.

Memphis	Humboldt	Nov. 18
Mississippi	Hazlehurst	Dec. 16
Louisiana	Alexandria	Jan. 6

Seventh District—Bishop Keener.

Western	Wyandotte	Sept. 9
Missouri	St. Joseph	Sept. 16
Southwest Missouri	Lexington	Sept. 30
St. Louis	Caledonia	Oct. 14
Texas	Houston	Dec. 16

German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

Eighth District—Bishop Pierce.

Denver	Denver city	Aug. 27
Columbia	Salem	Sept. 10
Pacific	Stockton	Oct. 7
Los Angeles	Carpentoria	Oct. 28
South Georgia	Savannah	Dec. 9

H. N. McTYEIRE,
Secretary College of Bishops.

MARRIED.

STRICKLAND—LEA.—By Rev. C. C. Watkins, April 9, Mr. John P. Strickland and Miss Winnie A. Lea, all of St. Helena parish, Louisiana.

CROOK—GADDIS.—At the residence of the bride's father, Dr. John Gaddis, Morton, Mississippi, May 3, 1874, by Rev. C. McDonald, Mr. Robert L. Crook and Miss Bettie Gaddis.

NUNN—WHITE.—By Rev. W. A. Montgomery, at the residence of the bride's father, in Autauga county, Alabama, April 16, 1874, Mr. I. Newton Nunn and Miss Lily O. White.

MILLER—WEBSTER.—At the residence of the bride's mother, by Rev. Ira B. Robertson, on the ninth of April, 1874, Mr. Gideon Miller to Miss M. V. Webster, all of Warren county, Mississippi.

FOSSET—McIVER.—At the residence of the bride's father, by Rev. Ira B. Robertson, on the fourteenth of April, 1874, Mr. James Fosset to Miss Minerva McIver, all of Warren county, Mississippi.

HOLLOMAN—WILDY.—At Wesley chapel, Methodist Episcopal Church South, by Rev. Ira B. Robertson, on the twenty-ninth of April, 1874, Mr William E. Holloman to Miss Ada B. Wildy, all of Yazoo county, Mississippi.

CUNEY—MORRIS.—At the residence of Mr. J. Evans, in Franklin parish, Louisiana, April 10, 1874, by Rev. P. H. Distlenwierth, S. E. Cuney, M. D., to Miss R. E. Morris.

PRICE—BARRON.—May 14, 1874, by Rev. J. F. Wynn, Mr. Isaac G. Price to Miss Alice E. Barron, all of Rapides parish, Louisiana.

SKINNER—HUME.—Near Natchez, Mississippi, March 12, 1874, by Rev. W. L. C. Hunnicutt, Mr. Albert A. Skinner and Mrs. E. J. Hume.

MASON—MAYO.—At the residence of Judge Mayo, in Vidalia, Louisiana, on the twenty-second of April, 1874, by Rev. W. L. C. Hunnicutt, Leonard F. Mason, Esq., of Harrisonburg, Louisiana, and Miss Asenath Mayo, of Vidalia.

FILES—DANIELS.—May 26, 1874, at the residence of the bride's father, by the Rev. Joseph H. James, Dr. G. W. Files, of Clarke county, Alabama, to Miss Laura L. Daniels, of Baldwin county, Alabama.

MURPHY—WHELESS.—In the Methodist church at Amite City, Louisiana, June 2, by Revs. Thomas Price and David Bradford, Mr. Thomas C. Murphy to Miss Faiha L. Wheless.

TERRY—TAYLOR.—In Birmingham, Ala., on Thursday evening, May 28, 1874, by Prof. D. C. B. Connerly, Colonel John T. Terry and Miss Mary E. Taylor, daughter of Dr. John C. Taylor, of Forkland, Greene county, Alabama.

BARBOUR—COATE.—On the tenth of May, at the residence of the bride's father, in Clarke county, Alabama, by the Rev. P. F. Kirvan, Mr. John F. Barbour, of Bladon Springs, to Miss Dora Coate.

The Galt House, Louisville.

MR. EDITOR: To the traveling public, who have "to pay as they go," it is desirable to know where they can get what they pay for. Such a house is the Galt House, in Louisville, Kentucky. In its abundance, accommodations, style and attentions it really seems to leave little to be desired. All that money, taste and thoughtfulness can furnish is provided. Its gentlemanly conductor, Colonel Johnson, spares no pains to meet all the wants and wishes of his patrons; hence his guests are generally of the most genteel and respectable classes of society. Having recently spent several weeks at this house, the writer speaks advisedly.

J. HAMILTON.

MOBILE, June 1, 1874.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending June 6, 1874.

A—Alford, Miller & Veal, Arion Piano-Forte Company, American Tract Society, American News Company, A. F. Andre, N. W. Ayer & Son, Edwin Alden.

B—J. J. Billingsley, A. S. Barnes, Brewer & Tileston, Barnes & Wilkinson, E. M. Bounds $4, S. Brainard & Sons, J. Lane Borden, S. B. Baynard, J. Beasley $2, R. O. Brazzleton $5, Briggs & Barker, Boorum & Pease, Thomas W. Brown, Biglow & Main, James E. Bradley $8.50, Mrs. Hilliard Burrow, Milton Bradley & Co.

C—S. Collins & Co., D. C. B. Connerly, Robert Carter & Bros., Claxton, Remsen & Haffelfinger, N. P. Cropper, J. S. Clower $5, George E. Clarke $1, Spencer H. Collins.

D—Logan O Dameron, Rodd & Mead, J. W. Dawson $3, J. S. Davis, John Davis, W. Jennings Demorest.

E—J. H. Ellison $2.50, J. H. Evans $1.45, L. Ercanbrack $1.30.

F—M. B. Franklin & Co., J. L. Forsyth, E. N. Freshman.

G—Gould & Lincoln, W. J. Gilbert 70 cents, W. F. Glenn, William Garrettson & Co., George M. Gilmore $1.75, W. W. Graham.

H—J. D. Harper $2, J. Hamilton two letters, W. H. Harney, E. J. Hale & Co., C. L. Harris, T. J. Hough, O. L. Hunsacker, R. S. Hunter, George Harney & Sons.

J—Benjamin Jones, B. F. Jones, John P. Jewett, Robert B. Johnson, H. F. Johnson two letters.

K—Louis Kendall $1, John C. Kittrell, Andrew King & Co., Samuel C. Keener.

L—Lee, Shepard & Dillingham two letters, D. A. Little $2, Thomas J. Lindsey, J. H. Lippincott & Co., E. R. Long, W. E. M. Linfield, H. P. Lewis $18.90 J. T. Laird $2.35, George Lewis & Co., A. W. Langley.

M—Mississippi Valley Company $23.25, L. P. Meader, H. H. Montgomery, Victor E. Mauger, J. R. McGraw, Jethro Moore.

N—C. J. Nugent $2, Norris & Jones $50, H. C. Newsom $1.20, A. G. Norrell $1.10, J. T. Newcomer, J. Nicholson.

O—James Ormond.

P—S. M. Pettengill & Co. $41.25, Mrs. M. J. Pipkin, Thomas Price, T. B. Peterson & Bros., Pacific Newspaper Publishing Company, Pope Bros. & Kugeman.

R—R. S. Ricketts 25 cents, George P. Rowell & Co. $28.37, J. K. Randall $1.20, A. H. Redford agent, W. A. Rice, A. D. F. Randolph & Co., T. B. Rhodes, Thomas Richardson two letters, Miss Lizzie Robb, Robert Russell, C. A. Redding $2, John Rogers.

S—B. L. Selman, J. W. Sandell, C. S. Stewart $27.74, J. K. Street, W. M. Smith, J. M. Safford, J. L. Skipper $3, Smith, Dixon & Co., W. J. Spiller, William Shappard, Scribner, Welford & Co. two letters, R. A. Sibley $1.25, C. B. Stuart $7.44, Steel & Avery, J. W. Schermerhorn & Co., J. R. Steadley, W. J. Stuey agent, Southern Book and Publishing Company.

T—Robert Tarkington, W. M. Thornton.

W—John C. Wilkinson 25 cents, E. A. Wilson, Wilson, Hinkle & Co., T. C. Wier, J. H. Weaver, George R. Wilson $25, Wheeler & Co., Horace Waters & Son, Thomas F. Webb $1.50, Woolworth, Ainsworth & Co.

CRUELTY TO ANIMALS.—All cruelty is infectious and progressive in its tendency, whether to animals or human beings. The man who commences a course of cruelty by tormenting a mule or other animal will increase by continuing that or similar barbarities until he may take a fiendish pleasure in torturing his own child. As kindness will gain strength and sweetness from each act it performs, whether to man or beast, so will cruelty gather intensity and bitterness by each and every act which imposes needless suffering on any creature; therefore to restrain cruelty to animals is a direct and effectual means of restraining *all cruelty*. To stop it entirely would be to dry up at the fountain one of the most prolific streams of evil. Indifference to the comfort of anything dependent upon us, and helplessly in our power, is twin brother to murder. Indifference to the suffering of anything in our power is murder itself in spirit, and only needs actual or supposed immunity from punishment to break out in action.

ST. LOUIS, VANDALIA, TERRE HAUTE AND INDIANAPOLIS ROUTE.—Parties going East by way of St. Louis will find this one of the finest lines in the country, as well as one of the shortest. The facilities presented cannot be surpassed. The roadway and rolling-stock are as near perfection as human hand can make them, and, as a consequence, the comfort of the traveler is assured and safely guaranteed. As the season approaches for the usual summer jaunt, the question of routes naturally comes up, and we would suggest to our readers the above line, so ably managed by Major John E. Simpson.

UNIVERSITY OF LOUISIANA.—We call attention to the card of the Medical Department of the University of Louisiana. No institution on this continent, in our opinion, is better suited to prepare those who expect to practice among diseases, endemic or epidemic, in Southern latitudes than this. See advertisement, including faculty, terms, etc.

PAYING OLD TAXES, STATE AND CITY.—Messrs. John Klein & Co. offer their services and the advantages of their experience and facilities as brokers to those who wish to provide for the settlement of their taxes to the best advantage. The firm is composed of capable and reliable men, entitled to confidence. See their card in another column.

FURNITURE REMOVED AND STORED.—The attention of our readers, who may wish to have their furniture stored or removed, is directed to the advertisement of Mr. John G. Wire, 159 Poydras street, who proposes to remove, repair, pack, ship, etc., at moderate rates.

DR. J. W. LEFFINGWELL, in a card which appears in this issue of our paper, continues the offer of his services to this community. His Medical and Surgical Institute and Dispensary are now located at 230 Canal street, where he treats cases of the throat, nose and lungs.

DELICIOUS SODA WATER AND FRESH FRUIT SIRUPS.—The citizens of the Garden District are indebted to the enterprise of Mr. Eckleburg, at the corner of Washington street and St. Charles avenue, for refreshing soda water. Give him a call.

BOOTS AND SHOES.—For fine boots and shoes call at James Simpson's, 423 Dryades street, where will be found an elegant assortment.

A LIBERAL OFFER TO PREACHERS.—See card of Thomas J. Hough, proprietor of the hotel at Castor Sulphur Springs.

TEACHERS WANTED.—See card from "President," Austin, Texas, in another column of this paper.

WHENEVER you want to enjoy soup put into a plate of it a tablespoonful of Halford Leicestershire Table Sauce. You will not again taste soup unless you have the Sauce, if you can possibly get it. The same thing holds good (try it once and be satisfied) of fish of all descriptions, and of meats. my28 4t

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & CO., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & CO., New York. je12 1y

BUSINESS NOTICES.

FOR fifteen years I suffered from disordered Liver; but, since I used one package of Simmons' Liver Regulator, to this day, which is now several years, I have been comparatively a sound man. MAJ. A. F. WOOLLEY,
Kingston, Ga.
jel1 1t

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $10, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. Philip Werlein's Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

RUPTURE AND PILES CURED without the knife. Diseases of the Rectum (lower intestine) and Anus a SPECIALTY.
H. NEESON, M. D.,
Office, 182 St. Charles street,
Opposite Exposition Building, New Orleans.
Consultations from 12 M. to 3 P. M.
☞ The best of references given. ap23 3m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

NEW ADVERTISEMENTS.

LOUISIANA STATE ASSOCIATION
—FOR THE—
PREVENTION AND SUPPRESSION
—OF—
CRUELTY TO ANIMALS.

To THOS. VAN KIRK, Chief Deputy Sheriff:

Whereas, The various railway companies in the city of New Orleans are overloading their cars by allowing more than twenty-six (26) persons to ride at a time in said cars, contrary to the Ordinances of the city of New Orleans, and in violation of Act 112 of the statutes of 1874, and of article 6 of section 6 of the rules and regulations of this Association;

Now Therefore I, AUGUSTUS BERNAU, President of the "Louisiana State Association for the Prevention and Suppression of Cruelty to Animals," do hereby command you, on behalf and in the name of this Association, and of the State of Louisiana, to suppress the cruelty, wrong, abuse, nuisance and offense complained of and herein alluded to, and to cause the immediate arrest of officers and drivers of any railway company violating the law, and of all their accessories, and to swear to proper affidavit against the same.

And in this you are not to fail.

In faith whereof, witness my hand and the seal of the Association, this sixth day of June, 1874.

AUG. BERNAU, President.

Attest:
DAVID J. WASSON, JR., Asst. Secretary.
jel1 1t

NOTICE.....NOTICE.

If there are any Ministers in the Louisiana Conference who are in bad health, and desire to visit a watering place with a view of improving their health, they are respectfully invited to spend a portion or all of the month of July with me, at the CASTOR SULPHUR SPRINGS, situated in the northwest portion of Catahoula parish, Louisiana, twenty miles west of Columbia. For a circular or further information apply to me at Columbia, Louisiana.
jel1 1t THOS. J. HOUGH, Proprietor.

TEACHERS WANTED IN A FEMALE COLLEGE IN TEXAS.—A Professor in Mathematics, Natural Science, etc., and a Professor in Music, Vocal and Instrumental. Service to begin September 1. Unmarried gentlemen will not necessarily be rejected. Make suggestions as to salaries. Give testimonials. Give information as to church relations, etc. Address
PRESIDENT,
jel1 2t Glass Box 217, Austin, Texas.

BOARD,
AT REASONABLE RATES,
can be obtained for five or six persons in a private family on the Coast. Large, pleasant rooms. For terms apply to MRS. M. V. PERIN,
jel1 1t Ocean Springs, Miss.

WE WILL PAY
OLD STATE AND CITY TAXES
AT A LIBERAL DISCOUNT.
JOHN KLEIN & CO., Brokers,
jel1 1m 31 Carondelet street.

STORAGE FOR FURNITURE, ETC.,
NO. 169 POYDRAS STREET.
Housekeepers are informed that they can have their Furniture and Household effects removed, packed and shipped, repaired or stored, at moderate rates, on application at the FURNITURE AUCTION MART, No. 169 Poydras street.
jel1 1m JOHN G. WIRE, Auctioneer.

J. W. LEFFINGWELL, M. D., WOULD respectfully inform the citizens of New Orleans that he has located his MEDICAL AND SURGICAL INSTITUTE AND DISPENSARY
At No. 230 Canal Street.
ALL Chronic Diseases successfully treated. Consultations free. Diseases of the Throat, Nose and Lungs cured. No fee required of clergymen. jel1 2m

LOUISIANA STEAM SASH, BLIND
—AND—
DOOR FACTORY.
ROBERTS & CO., PROPRIETORS,
301, 303, 305 and 307 Gravier Street,
New Orleans. jel1 1y

DELICIOUS SODA WATER
AND
FRESH FRUIT SIRUPS,
At Eckleburg's,
Corner Washington street and St. Charles avenue, New Orleans. jel1 2m

COSTAR'S EXTERMINATORS
AND INSECT POWDER
For Rats, Mice, Roaches, Ants, Bed-bugs, Moths, etc. J. F. HENRY, CURRAN & CO.,
jel1 3m5p New York, Sole Agents.

FOUND.—The place to buy EUCALYPTUS GLOBULUS, Blue Gum or Fever-Tree SEED. Also all Seeds known in Australia, New Zealand, South America or California. To be had of
H. F. WELLINGTON,
425 Washington St., San Francisco, Cal.
Send for circulars. jel1 3m

BIBLES. Prayer and Hymn-Books. Tracts, etc., in great variety, at J. W. McIntyre's, No. 4 South Fifth street, St. Louis. Catalogues free. jel1 1t

PARTIES HAVING FOR SALE ANGORA GOATS suitable for breeding purposes, address, with full particulars, JARVIS & CO., 29 Broadway, New York city. jel1 1t

A MAN OF A THOUSAND.
When death was hourly expected from CONSUMPTION, all remedies having failed, and Dr. H. JAMES was experimenting, he accidentally made a preparation of INDIAN HEMP which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. HEMP also cures Night Sweats, Nausea at the Stomach, and will break a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race street, Philadelphia, naming this paper. jel1 13t

NEW ADVERTISEMENTS.

UNIVERSITY OF LOUISIANA,
NEW ORLEANS.

MEDICAL DEPARTMENT.

FACULTY.

A. H. CENAS, M. D., Emeritus Professor of Obstetrics.
T. G. RICHARDSON, M. D., Professor of Surgery.
SAMUEL M. DEMISS, M. D., Professor of Medicine.
STANFORD E. CHAILLE, M. D., Professor of Physiology.
FRANK HAWTHORN, M. D., Professor of Obstetrics.
JOSEPH JONES, M. D., Professor of Chemistry.
SAMUEL LOGAN, M. D., Professor of Anatomy.
ERNEST S. LEWIS, M. D., Professor of Materia Medica.
EDMOND SOUCHON, M. D., Demonstrator of Anatomy.

The Forty-First Annual Course of Instruction.

In this Department will commence on Monday, the Sixteenth of NOVEMBER, 1874, and terminate on the third Saturday of March, 1875. Preliminary Lectures on Clinical Medicine and Surgery will be delivered in the amphitheater of the great Charity Hospital, beginning on the Twentieth of October, without any charge to the students. The anatomical rooms will be opened at the same time. The members of the Faculty are visiting physicians and surgeons to the Charity Hospital, and give instruction daily at the bedside of the sick.

FEES.—As the practical advantages afforded in New Orleans for a thorough acquaintance with all the branches of medicine are quite as great as if not superior to those offered by the schools of New York and Philadelphia, the same fees are demanded. For all the Lectures, $140; Matriculation, $5; Practical Anatomy, $10; Graduation, $30. Payment required in advance.

For circular and catalogue address
jel1 5t T. G. RICHARDSON, M. D., Dean.

SCOVILL'S
BLOOD AND LIVER SIRUP.

All cutaneous eruptions on the face or body indicate

An Impure Condition of the Blood,

and this may or may not be SCROFULA; but in either case the disease is nothing more than an INSIDIOUS POISON, that

BURNS LIKE A TERRIBLE FIRE

as it courses through the veins, sowing seeds of death with every pulsation.

In this condition of things something is needed *at once to* CLEANSE THE BLOOD; and

Scovill's Blood and Liver Sirup

will *positively* effect this desideratum, expelling every trace of disease from the blood and system, and leaving the skin

SOFT, FAIR AND BEAUTIFUL.

Hundreds of certificates attest its value. Price, $1 per bottle.

JOHN F. HENRY, CURRAN & CO.,
Proprietors,
8 and 9 College Place, New York.

ALSO PROPRIETORS OF

Hall's Balsam for the Lungs, Carbolic Salve, Edey's Carbolic Troches, Oxygenated Bitters for Dyspepsia, Dr. Mott's Liver Pills, Dr. Rogers' Vegetable Worm Sirup, Dr. Bennett's Sure Death to Rats, Mice and Vermin, Russian Hair Dye, etc., etc., etc.

FOR SALE BY ALL DRUGGISTS.
jel1 1m

TWENTY-FIFTH
ANNUAL STATEMENT
OF THE
Crescent Mutual Insurance Co.
May 23, 1874.

Total gross premiums for year ending April 30, 1874		$400,591 96
Earned premiums, less reinsurance and return premiums		349,533 53
Less losses paid and estimated	$156,236 20	
Less taxes, discount in lieu of participation, interest on capital, less discount, etc.	160,561 08	250,831 07
Net profits		$82,702 46
Total gross assets of company		$52,949 22

The Board of Trustees resolved that, after paying the fourth quarterly interest at two and a half per cent. on the capital stock of the company, a dividend of TWENTY-FIVE PER CENT. be paid in cash on and after the twenty-third day of June next, to those parties insuring with the company entitled to receive the same.

Trustees.

Thomas A. Adams,	Samuel B. Newman,
Samuel H. Kennedy,	C. T. Baldecke,
John Phelps,	A. G. Ober,
Adam Thomson,	Henry Abraham,
P. N. Strong,	Victor Meyer,
Joseph Bowling,	Edward J. Gay,
John M. Sandidge,	Simon Hernsheim,
Simon Forchelmer,	Joseph H. Wolfe,
R. B. Post,	R. T. Torian,
Edward Pilsbury,	John E. King,
Charles E. Slayback,	Frederick Camerden,
David Wallace,	J. L. Harris,
Andrew Stewart,	Joseph Stone.

THOMAS A. ADAMS, President.
HENRY V. ODDEN, Secretary. je4 2m

533.....533.....533.....533.....533
MAGAZINE STREET,
(Hasting's Row.)
MDME. E. MULLER,
(Formerly E. Crozat.)

has just received a large assortment of HAIR in all shades. Also a fine selection of

FANCY GOODS,
EMBRACING
Fans, Fan Chateinines, Ear-Rings, Buckles and Jet Goods
OF EVERY DESCRIPTION;
COMBS, BRUSHES, PERFUMERY, Farina Cologne, Lubin's Extracts, Toilet Waters, Soaps and Powders,

Now Being Offered Below Cost.

Old Hair and Combings made over in all styles.
☞ Lessons given in Hair-Dressing. All country orders promptly attended to. my21 1m

OFFICE LOUISIANA EQUITABLE
LIFE INSURANCE CO.

An annual election for Directors of this Company was held on Monday, April 20, 1874. The following gentlemen constitute the

Board of Directors.

John Henderson,	William H. Schmidt,
Alexander Marks,	W. S. Pike,
James I. Day,	A. Thomson,
John I. Adams,	E. J. Hart,
Charles Chaffe,	David Wallace,
J. W. Stone,	S. Cambon,
H. J. Vose,	George A. Fosdick,
Emory Clapp,	E. Rigney,
E. H. Fairchild,	William Creevy,
W. P. Harper,	H. T. Walshe,
E. B. Briggs,	J. B. Camors,
L. A. Tyler,	Samuel M. Todd.

At the annual meeting of the Board of Directors, held on Monday, May 4, the following officers were elected for the ensuing year:

SAMUEL MANNING TODD, President.
WILLIAM B. SCHMIDT, Vice President.
WILLIAM HENDERSON, Secretary.
WILLIAM HENDERSON,
my11 1m Secretary.

MEDICAL.

TAKE SIMMONS' LIVER REGULATOR

NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has ever been **discovered. It acts mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR
OR MEDICINE
Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.
se25 1y

THE GREATEST
MEDICAL
DISCOVERY
OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,
FROM
The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunderhumor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

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One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

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Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious third of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away in miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

DONALD KENNEDY.

Price, $1.50 per bottle. For sale by all druggists

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THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS

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Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its

The Child's Corner.

THE SWEETEST NAME.

I asked a little darling child:
"Which is the sweetest name?"
And from her lips, without a pause,
The accents *Jesus* came.
"And do you know," continued I,
"One who that name doth own?"
"I do, I do!" she sweetly said;
"He sits on heaven's bright throne."

"And why does he, my precious child,
The name of *Jesus* bear?"
A smile at once lit up her face,
So pleasing and so fair.
"He bears that name," her answer was,
"Because he shed his blood
To save the wretched and the lost,
And bring them nigh to God.

"The name my parents gave to me
Sounds pleasant to my ear;
I would not change it, for I love
My parents' name to hear.
But since I knew that *Jesus* died
And suffered grief and shame
To save my soul—beyond e'en that
I love his precious name."

The Green Pelisse.

When I was a little girl, many years ago, I read a nice little story, and, though it has been a long time since I read it, I have not forgotten it. I will endeavor to tell the children who may read your paper one very much like it. I am sure all will agree with me in thinking that no one can be really happy who is not good or tries not to be good; and I hope my little story, although it is very simple, will help to make children happy. I shall call it

THE GREEN PELISSE.

Paris, the capital of France, is not only the most elegant city of Europe, but of the world. It contains many superb buildings, and elegant gardens and boulevards or walks. The garden of the Tuileries is one of the most celebrated; it is much frequented by all classes of people, and many happy children sport about its bright parterres or flower-beds.

One day in early summer a lady and her little daughter came into the garden to promenade, and enjoy the sights and sounds around them. when they were overtaken by quite a severe storm of wind and rain. To protect themselves from its violence they entered one of the summer houses or alcoves which are in these gardens. They had been there only a short time when a lady of charming appearance came in for protection from the storm. She was handsomely dressed in a full suit of green—bonnet, parasol, overdress, were all of green. She took a seat near the lady, and, with winning affability and grace, entered into conversation. The time passed pleasantly within, notwithstanding the storm was severe. After awhile the mother of the little girl untied a parcel of very nice cherries, and, handing them to her daughter, said: "Offer them, my dear, to the lady, and always remember that everything is doubly sweet when shared with others." The little girl did her mother's bidding cheerfully and gracefully, and the cherries were accepted by the lady and enjoyed by them all. After the rain was over, and the sun again shining, pleasant "adieux" were said, and they separated for their different destinations. During the evening, while the lady and her daughter were sitting in their tasteful parlor reading and working, a servant handed in a package that had been left at the door. It was addressed: "To the little girl who had so generously divided with others her cherries." Of course the mother and daughter were much pleased, and anxious to know from whom the package came. On opening it was found to contain beautiful books and pretty toys, and a card with these words written on it: "Everything is doubly sweet when shared with others;" signed, "Green Pelisse." All the information the servant could give was that a footman in livery had handed in the package without a word. For several days the same thing was repeated. Lovely flowers, rare birds in beautiful cages, choice music, delicious fruits were sent, with the invariable accompaniment of a card with the same words: "Everything is doubly sweet when shared with others." The little girl, with a happy smile, said to her mamma: "Did you ever think, because I handed a lady a few cherries, that I would receive so many beautiful things?" Her mother replied: "No, my dear; but you see the 'Green Pelisse' thinks that everything is doubly sweet when shared with others." Many and fruitless efforts were made by the lady to find out their friend, but at last they were gratified. A loud ring at the bell was heard, and a servant in rich livery left a box, in which was contained a velvet case. They opened it eagerly, and, to their great delight, discovered a beautifully-painted miniature of a beautiful woman. On the back of it (it was set elegantly in gold) was engraved the oft-repeated sentence: "Everything is doubly sweet when shared with others." Of course the original of this lovely picture was the "Green Pelisse." And who do you think she was? No less a personage than one of the royal princesses. She was driving about the garden when the storm arose, and, as we remember, she also took refuge in the same place as the lady and her little daughter had done, and was so pleased with them and the sentiments expressed by the mother that she determined to find out who they were, and bade her servant follow them and bring her their address.

The day after the miniature was received an elegant carriage was sent to bring them to the palace of the Tuileries. Of course the invitation was accepted, for a royal invitation is, you know, in other words, a command, and from this time a warm friendship grew up between the princess and the lady, and when, in after years, the little girl had grown to be a woman she became one of the favorite attendants of this beloved princess, who was always her devoted friend. So we see, from this little story, that kindness and generosity meet often with their reward even in this world. I trust all the children who may chance to read this little story will follow its teachings, not for earthly rewards, but because we are told in the Bible to "be kindly affectioned one to another in brotherly love;" and, although none of us may have royal personages for our friends and patrons, we will have the testimony of a good conscience, which is far above pearls or rubies, and, above all, will have the King of kings to be our friend and father.—*Christian Union.*

The Peasant and the Rose.

A peasant at the foot of the Alps was one day led to accompany an old friend up the mountain-side as far as they could climb. There he lighted on a beautiful rose, such as he had never seen before. It was so delicate in color. And he was surprised to find, on examining it, that it had no thorn, like the roses that grew in the gardens below.

"Ah," said he, "this is a prize—a rose without a thorn. Why that's what folks have been wishing for ever so long. Now I shall have something none of my neighbors will show the like of. It is small, but care and culture can do much for size."

To all this his friend said nothing.

With no little labor the peasant dug up the plant and carried it carefully home. That very night he tore up his best double rose, his wife's favorite flower, out of the bed before the door of their cottage, and planted this one in its stead.

"The soil is so good there," he said, "it is sure to come to perfection."

So he watched it and watered it till his proper work was getting to be neglected. And his wife began to hate the sight of the bush, and said so to her husband one night as they sat together in the lamplight.

And next morning, when the peasant examined his rose more carefully than ever, he found thorns beginning to grow upon it, and at once accused his wife of winking at a jealous neighbor carrying away the prize and putting a worthless rose in its stead. But he would not be defeated. He set out that very day to climb the mountain and seek for another thornless rose; and, having found it after much labor, he came home and pulled out the suspected bush, and planted this one in its place. And again he watched and watered, till his poor wife lost all patience with him and threatened to tear up the rose-tree. And in a few days thorns appeared once more. There was no peace in the house any longer. The man spent nearly all his time, while his wife worked harder and harder for their daily bread, in seeking for thornless roses on the mountain—and he nearly filled his garden with them—and the neighbors laughed as he went about early and late watering them. And when at length autumn came his beds were filled with stunted, thorny bushes, which he was ashamed to look upon. Now he remembered his old friend's silence when he found the first rose on the mountain, and he set off to have his opinion. His friend listened patiently, and then said:

"My dear friend, there's no good in trying to train Alpine dwarf roses, and but little good arguing with a man who fancies he has made a discovery and will outstrip all his neighbors. Let us beware of such vanity. It was there you erred at the first, and see the trouble it has brought you into. Experience is a dear schoolmistress, but a right down good one. Go home and kiss your wife and set to your old jobs again."

The peasant shook his old friend heartily by the hand, and went home humbled in heart, and never sought after thornless roses more.—*Good Words.*

THE BRAVE SAILOR LAD.—A few days out from New York a great ship was overtaken by a terrible storm, which lasted nearly a week.

One day, at the height of the tempest, the rigging at the mainmast-head got tangled, and some one had to go up and straighten it. The mate called a boy belonging to the ship and ordered him aloft.

The lad touched his cap, but hesitated a moment; he cast one frightened glance up and down at the swaying mast and furious sea, and then rushed across the deck and down into the forecastle. In about two minutes he appeared, and without a word seized the ratlins—the rope-ladders of the vessel—and flew up the rigging like a squirrel. With dizzy eyes the weather-beaten crew watched the poor boy at this fearful height. "He will never come down alive," they said to each other.

But in twenty minutes the perilous job was done, and the boy safely descended, and, straightening himself up, with a smile on his face walked to the stern of the ship.

"What did you go below for when ordered aloft?" asked a passenger of the brave boy.

"I went—to pray," replied the boy with a blush and a quiver of the lip.

WHERE does the salt on our dinner-tables come from? In the first place, two very strange things were joined together to make it—a silvery metal called sodium and a poisonous yellowish gas called chlorine. This queer metal will swim on the surface of water in little dancing globules, which soon take fire and vanish in blue flame; but no sooner is it breathed upon by the poisonous gas than both vanish, and leave in their place the little crystals of salt, without which life could not be sustained.

Salt is found in immense quantities in the mines of Poland, Norway and Spain, where it is quarried like coal, and is quite pure; but a great deal is found mixed with clay and sand, and has to be purified by dissolving it and then evaporating the water. In Germany and in our own country are many valuable salt springs, which hold the salt in solution, and lakes around which the salt constantly forms in solid blocks. These solid crystals must be ground fine before they are fit for table use.

Trees and plants need salt as well as human beings; but there are great salt plains where nothing can grow, like the great region in South America, containing more than twenty thousand square miles; and another in the heart of Persia, covered with glittering crystals of salt, and which have been thought to be the beds of great oceans, whose waters have been drained away by volcanoes.

Farm, Garden and Household.

Management of Ducks.

Having raised nearly all the leading varieties of ducks for the last six or eight years, and in very limited accommodations, perhaps I can make plain my method to all interested. A great deal has been written about the importance of a large pond or stream in raising ducks, and the folly of keeping them without water. In my own case I have proved by experience that a tub or pail kept full is all that is necessary to rear ducks with perfect success. I have won numberless prizes upon ducks which have never been in the water since they were hatched. With regard to the duck-house, many standard works on poultry advise a ground or brick floor in preference to one of plank. I have tried all three plans, and find that the ground or brick floor in a duck-house will bring on paralysis, rheumatism and many other complaints.

I have the floor of my house made of inch plank, raised one foot or more from the ground on stone piers, thus avoiding all dampness. This plan also enables a terrier to "clean out" the rats, which would otherwise burrow under the building. Large windows are placed on the south, the doors opening under such windows—opening to a small "run" or "waddle." In winter the floor is covered with a thin bedding of hay; in summer with sawdust, which, being an excellent absorbent, renders the air at all times sweet and pure. When the bedding becomes foul it is swept out, and the floor washed with hot water.

After buying every kind of grain, I have found that oats will produce larger numbers of eggs where all other food has failed. The best way to feed oats is in a pail of water; the exercise given the ducks by feeding in this way will keep them in perfect health. The first food for ducklings when hatched should be the yolk of a hard-boiled egg, and when a week old oat meal is excellent for them. When young they should be cooped up until the sun is up, on account of the wet grass, which chills and ruins more young fowls of all kinds than any other cause. When three or four weeks old they may be liberated with the mother, and they will soon learn to go with the old ducks. Ducklings should never be housed at night with the old ducks, as they are liable to persecution from them.—*F. W. B., in Ohio Farmer.*

Grapes.

In grape-raising people seem to go to extremes in management. A few years ago the poor plant was in leading-strings. It dared not make one free growth, but it was pinched and twisted into all sorts of ways. Now the "prune-not-at-all" maxims are getting headway, and this is as bad, if not worse. First, grape-growing was such a mystery it took a lifetime to study it, and the "old vigneron" was an awfully sublime sort of a personage. He is now among the unfrocked and unreverenced. But there is great art in good grape treatment, and yet this art is founded on a very few simple principles. For instance, leaves are necessary to healthy growth; but two leaves three inches wide are not of equal value to one leaf of six inches. To get these strong leaves, see that the number of sprouts be limited. If two buds push from one eye, pinch out the weakest whenever it appears. The other will be strengthened by this protective policy, and the laws of trade result in favor of larger and better leaves on the leaf that follows. Allow no one shoot to grow stronger than another. If there are indications of this, pinch off its top. While it stops to wonder what you mean by such summary conduct, the weaker fellows will profit to take what properly belongs to them. There is little more science in summer-pruning than this; but it takes some experience, joined with common sense, to apply it. This, indeed, is where the true art comes in.

From time to time new modes of grafting spring into existence, and are made much of by those who delight in the curious. But they are of little practical value. Cleft-grafting and whip-grafting—either of these is, after all, as good as any new notion. It may serve a useful purpose to note that grafting may be continued up to midsummer, if only the scions are kept from pushing their buds by being nearly buried in the ground.—*Gardeners' Monthly.*

Sweet Potatoes.

A correspondent of the *Rural Sun* made the following interesting trial with sweet potatoes:

"In 1871 I cut the vines from the potatoes of all but one row, before sun up, the morning of the first frost; dug and housed the potatoes the same day, spreading thinly on planks. The reserved row was dug after all the moisture had apparently dried from the vines (not yet cut from the potato;) potatoes housed alongside of first lot. I neither weighed nor measured, but examined daily, and concluded that one-eighth of the first lot rotted before freezing weather, and not one per cent. of the last dug. The crop of 1872 was similarly treated, and very similar results were being obtained, when open doors allowed the whole to freeze and rot.

"My experiment of 1873 was as follows: 24 pounds dug before frost; 24 pounds dug after a partially killing frost; 12 pounds dug after the vines had dried up; 12 pounds dug after the ground had been twice frozen. On December 16 first lot weighed 18 pounds; second lot, 16 pounds 12 ounces; third lot, 12 pounds 10 ounces; fourth lot, 10 pounds 4 ounces.

"The above deficit includes the drying of the sound potatoes, also No. 3 shows a gain in weight, probably by one potato falling from lot No. 2. Of course that detracts from the minute completeness of the experiment (as no one can claim that a potato can increase in weight, no matter when dug,) but before weighing I had, from daily examination and removal of rotten potatoes, concluded that No. 1 was probably keeping best, No. 4 second best, if not equally well with No. 1, No. 2 third best, and No. 4 rotting most, while the general crop rotted but little. I am still strengthened in my opinion that frost-killed vines do not injure the potatoes, if left attached until they dry. In my experiment I have not properly tested potatoes dug before any frost.

"I will add that the vines of those potatoes dug after freezing, where joining the potato, were filled with natural milky sap, apparently sweet."

HOW TO MAKE TOAST.—A dish of good toast is a rarity and is an enjoyment. For breakfast few things surpass it to those who are accustomed to that dish at that meal. It is light, digestible and reliable, and is not very expensive. A cup of tea or coffee, with a baked Spitzenburg, or a dish of any other subacid in addition, will make a satisfactory meal to a reasonable man. In toasting bread the following rules should be observed: Warm your bread well by changing the sides of the slice when heated through, brown as is desired. There should be rather little than much browning, and the slices should be quite thin, say a quarter or three-eighths of an inch, no more. But do not scorch; avoid that in all cases. The philosophy in browning is to take your time until you are done. Where the toast accumulates keep in a hot dish, but use as soon as possible. What is desirable in toast is the rich color and flavor formed by changing the starch into dextrine or gum. Heat evaporates moisture in bread as well as elsewhere. The moisture that escapes from toast leaves the bread light, soft and porous inside.

REMEDY FOR NERVOUS HEADACHE.—A well-known Kentucky minister, subject to severe spells of nervous headache, was in our office the other day, says an exchange, during one of those attacks. Major Brown, of Mexico, was present, and proposed to relieve him in five minutes, which he did most effectually. The following is the prescription: "Take a dessertspoonful of common soda, such as is used for making bread, and dissolve it thoroughly in a quart of cold water. With this thoroughly shampoo the head for about five minutes, scratching the skin of the head and the back of the neck well with the finger-nails. Then rinse the head with clear, cold water." Major Brown says that he has used this remedy in perhaps a thousand cases since 1852, and never once failed to give relief in five or ten minutes. This remedy is for nervous headache, and is not for those afflictions of the head arising from deranged stomachs.

HOW TO COOK CRANBERRIES.—Always select ripe berries. The red ones only are ripe. If a few white berries, with their bitter acid, are mingled along with the ripe berries, they will effectually demoralize the entire dish. To a quart of ripe berries, carefully selected, add a pint of water, and boil gently in a porcelain kettle until about done. Now add a pound of crushed sugar, and continue the boiling for five minutes, till the sugar is melted and thoroughly amalgamated with the cranberries and juice. When done, turn them into a deep dish and set them aside to cool, after which they may be used for pies, tarts or sauce, as wanted. By not putting in the sugar until the berries are about done, the bright crimson color is retained; whereas, by putting in the sugar in the first place, and stewing it with the berries, the sauce becomes dark; consequently it is not near so attractive when it comes upon the table.—*Nelly, in Cincinnati Gazette.*

PUMPKIN PIE.—Select a pumpkin which has a deep, rich color, and firm, close texture. Stew and sift in the ordinary manner; add as much boiling milk as will make it about one-third thicker than for common pumpkin pie. Sweeten with equal quantities of sugar and molasses, and bake about one hour in a hot oven.

Note.—Those who will try this method will be surprised to find how delicious a pie can be made without eggs, ginger or spices of any kind. The milk being turned boiling hot upon the pumpkin causes it to swell in baking, so that it is as light and nice as though eggs had been used.

A YEAR of pleasure passes like a floating breeze, but a moment of misfortune seems an age of pain.

HE THAT loves only himself has only one joy; he that loves his neighbors has many.

WHEN you receive a kindness, remember it; when you bestow one, forget it.

DISEASES OF THE BLOOD.

"The blood is the life." When the source is corrupted, the painful and sorrow-producing effects are visible in many shapes. The multifarious forms in which it manifests itself would form subjects upon which I might write volumes. But as all the varied forms of disease which depend upon bad blood are cured or best treated by such medicines as take up from this fluid and excrete from the system the noxious elements, it is not of practical importance that I should describe each. For instance, medical authors describe about fifty varieties of skin disease; but, as they all require for their cure very similar treatment, it is of no practical utility to know just what name to apply to a certain form of skin disease, so you know how best to cure it. Then, again, I might go on and describe various kinds of scrofulous sores, fever sores, white swellings, enlarged glands, and ulcers of varying appearance; might describe how virulent poison may show itself in various forms of eruptions, ulcers, sore throat, bony tumors, etc; but as all these various-appearing manifestations of bad blood are cured by a uniform means, I deem such a course unnecessary. Thoroughly cleanse the blood, which is the great fountain of life, and good digestion, a fair skin, buoyant spirits, vital strength and soundness of constitution will all return to us. For this purpose Dr. Pierce's Golden Medical Discovery and Purgative Pellets are pre-eminently the articles needed. They are warranted to cure tetter, salt rheum, scald head, St. Anthony's fire, rose rash or erysipelas, ring worms, pimples, blotches, spots, eruptions, pustules, boils, carbuncles, sore eyes, rough skin, scurf, scrofulous sores and swellings, fever sores, white swellings, tumors, old sores or swellings, affections of the skin, throat and bones, and ulcers of the liver, stomach, kidneys and lungs

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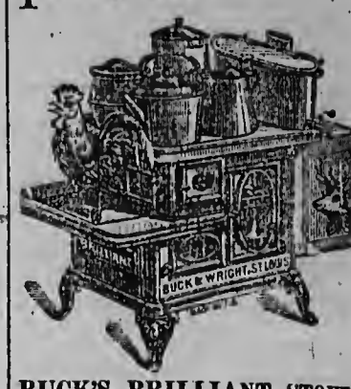

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TERMS, $3 A DAY.

Bingham House, Philadelphia,
Corner of Eleventh and Market Sts.
CARLIS DAVIS, PROPRIETOR.
This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore. It being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel. se11 1y

SHERMAN HOUSE,
COR. CLARK AND RANDOLPH STS.,
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C. S. MUNSON, MANAGER.
This splendid Hotel, rebuilt on its former site, was thrown open for the reception of guests April 10. Its exterior is grand and imposing, its appointments unique and magnificent throughout, and its management unsurpassed. jy10 1y

AMERICAN HOUSE,
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OCEAN SPRINGS, MISS.
This delightful Summer Resort is now open for the reception of guests. Those in quest of seabathing, pure air and good living will find the Ocean Springs Hotel inferior to none of the watering-places in the South. The proprietor will devote his whole attention to the comfort and pleasure of his guests. TERMS.—Per month, $60; per week, $15; per day, $3. Special rates for families remaining the entire season. je12m

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MANUFACTURERS, STEAMBOATMEN
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ECONOMY OF FUEL.
Thirty years' patient perseverance and laborious researches among the archives of science for the known and unknown laws of Conduction and Heat, with an experience of more than a quarter of a century in the construction of Furnaces, Setting Boilers, Kettle Trains, Bagasse Burners, Chimneys, Brick-Burning, etc., give the undersigned a practical knowledge of the business.
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REFERENCES.—Mr. Robert Hare, General R. L. Gibson, Messrs. Perkins, Swenson & Co., New Orleans; Messrs. Bush & Goeno, Colonel Duncan S. Cage, Mr. Samuel Cragin, Terrebonne; Governor Baker, Dr. H. J. Sanders, Captain T. J. Shaffer, St. Mary; Mr. William F. Weeks, Messrs. Burguieres & Bonvillian, New Iberia; Mr. L. M. T. McClung, St. Bernard. ap16 2m

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Having secured the services of the above-named gentleman, I beg to announce to the public that I am now prepared to produce by this new discovery counterfeit presentments which, for fidelity to the original, will rival the touch of the great masters of art.
My prices are, for life size, $10; for life-size bust, $5; cabinet, $1; enlarging from card or small-sized tin-type into, with 8x10 frame complete, $3. Enameled cards and work in the latest styles also executed. Those wishing Pictures can send negatives.
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IMPROVED DOUBLE
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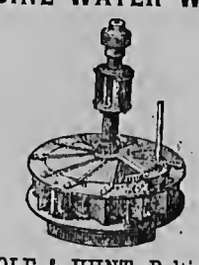

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Nearly Seven Thousand Now in Use,
working under heads varying from 2 to 240 feet! Twenty-four sizes, from 5½ to 96 inches.
The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.
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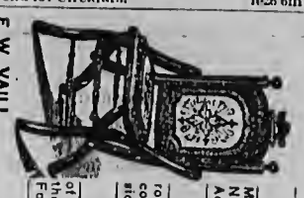

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Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, seaside, and shipboard. A variety of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts.
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THE EVANGELICAL ALLIANCE, Extra (32 pages,) 25 cents.
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Auction Sales of Furniture and Household effects every Monday, Wednesday and Friday, commencing at eleven o'clock A. M.
CONSIGNMENTS SOLICITED.
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Consignments of Limited Goods will be received for Private Sale at a reasonable charge.
Private Sales every day, from a large assortment of Parlor, Dining, Bed-Room and Kitchen Furniture, Pianos, Carpets, Mattings, Feather-Beds, Mattresses, Cooking Stoves, Crockery, etc. Furniture taken on storage at moderate rates. ap7 2m

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Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended fe19 9m

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EAGLE COTTON GINS.

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a liner or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

40-Saw Gin	$200	65-Saw Gin	$325
45-Saw Gin	225	70-Saw Gin	350
50-Saw Gin	250	75-Saw Gin	375
55-Saw Gin	275	80-Saw Gin	400
60-Saw Gin	300		

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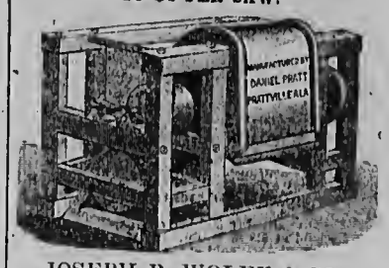
No. 61 St. Charles street,
Sole Agent for the Southern States.
Agents wanted. Also on sale a large stock of Brack's COTTON PRESSES, Steam Engines, Sugar Mills, Straich Corn Mills and Plantation Machinery of all kinds. my28 3m

DANIEL PRATT'S
IMPROVED COTTON GIN.
PRICE REDUCED
TO $4 PER SAW.



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IMPORTANT TO PLANTERS.
IRON COTTON TIES.

THE ARROW TIE AND ALL OPEN-SLOT TIES.

All approved Popular Pateats:
ARROW,
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ALLIGATOR
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For sale by all dealers in New Orleans, Mobile and Memphis, and by country merchants generally throughout the Cotton States.

BARTLETT & RAYNE,
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PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills,
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.
B. J. WEST,
**115 and 117 Mag

New Orleans Markets.

From the New Orleans Price Current.

The river is 3 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the fifth instant:

Louisiana and Mississippi	bales...	2,116
Arkansas		59
Mobile		816
Texas		102
Total		3,093

On Saturday the telegrams received up to noon were not of a tenor to have much influence on the market, but the subsequent dispatch reporting a decline of ⅛c. in spots at New York, together with a falling off of 1-16@5-32c. in futures, and 5-16@6-16 per cent. in sterling, had a depressing influence, requiring only a slight modification in our quotations for good ordinary and low middling. On Monday the sales were confined to 600 bales, divided among five buyers. Strict ordinary to good ordinary sold at 14¼c. An offer of 15⅝c. was refused for a high style of strict good ordinary. On Tuesday the market was depressed by a decline of 1-16d. at Liverpool and ⅛c. in spots at New York, but, as factors met the demand more freely, the sales embraced 1,250 bales, taken by nine buyers at irregular prices, some good staple showing no falling off, while the bulk of the business was at a decline of ⅛c., to which we have conformed our quotations. Good ordinary sold at 15c., and good ordinary to strict good ordinary at 15⅛c.

The above makes an aggregate for the past three days of 2,809 bales, against 4,650 for the corresponding time last week and 5,530 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,197,761 bales, against 1,188,216 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 275,748 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 21,371 to Great Britain, of 118,261 to France, and of 120,279 to other foreign ports. We quote:

Inferior	9	@ 10
Low ordinary	11	@ 11½
Ordinary	12⅛	@ 12⅝
Strict ordinary	13⅛	@ 13⅝
Good ordinary	15	@ 15⅛
Strict good ordinary	15⅛	@ 15½
Low middling	16⅛	@ 16⅜
Strict low middling	16⅞	@ 17⅛
Middling	17⅜	@ 17½
Strict middling	17½	@ 18
Good middling	18⅛	@ 18½

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	3,093	
Arrived previously	1,302 374	—1,305,465
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city ginning, from receipts of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc		20,480
Add 2,552 bales, sunk in the ship Alisa, omitted in the Exchange's stock statement		2,552
Total		1,335,674
Exported past three days	3,372	
Exported previously	1,252,235	—1,260,607
Consumed at Lane Cotton Mills		800
Sunk in scuttled ship Alisa, to be added if ever recovered		2,552
Total		1,263,959
Stock on hand and on shipboard		71,715

LOUISIANA SUGAR.—The market has been very dull, and there were no sales of note on Saturday or Monday. A few hhds. sold at 8¾c. for fair. The previous sales were at 9c. for prime, and 10@10⅛c. for yellow clarified.

LOUISIANA MOLASSES.—There were no sales in the past three days. Previously sales were at 55c. for common to fair, 67½c. for fair thin, and 75@78c. for choice fermenting.

CORN.—On Tuesday 1,200 sacks sold at 78@79c. for mixed and yellow mixed, 82@83c. for yellow, and 84@85c. for white.

OATS.—On Saturday 1,450 sacks sold at 58@59c., and on Monday 800 sacks sold at 59c. ₱ bushel.

BRAN.—On Tuesday 600 sacks sold at 07½c., and 100 at $1 ₱ 100 lbs.

PORK.—On Saturday 50 bbls. even-weight mess, repacked, sold at $18.75 ₱ bbl. On Monday 25 and 100 bbls. original mess sold at $19 ₱ bbl.

BACON.—On Monday the sales were confined to 42 boxes clear sides at 10¾c., and 75 casks clear rib sides, in lots, at 10⅝@10¾c. ₱ lb.

HAMS.—On Monday 15 tierces sold, in two lots, at 13@14c. ₱ lb. On Tuesday 25 tierces choice sold at 13⅝@13¾c. ₱ lb.

LARD.—On Tuesday 40 tierces refined sold, in lots, at 12c. ₱ lb.

DRY SALT MEAT.—On Saturday 1,030 pieces shoulders, loose, sold at 6 80-100c. ₱ lb. Dealers are selling shoulders, in their job trade, at 7¼c., clear rib sides at 9¼c., clear sides at 10c.

MONETARY.

Gold opened on Tuesday at 110¾@111 (against 110½ at New York,) and, after a moderate business, closed at 110¾@111 (against 110⅝ at New York.)

Nothing has been reported in silver. It is quoted at 105½@106¼ for American half dollars, and 112 for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	18 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	32	35
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	20	22
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's line-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	6 00
Superfine	— —	5 25
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 11 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	— —
Choice	— —	25 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¼	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	16 00
Flooring, rough	— —	25 00
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₱ M	— —	1 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	85	90
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, June 9, 1874.

Texas beeves, choice, ₱ head	$—	@$45 00
Texas beeves, first quality, ₱ head	35 00	@ 40 00
Texas cattle, second quality, ₱ head	20 00	@ 28 00
Texas cattle, third quality, ₱ head	12 00	@ 15 00
Western beeves, ₱ lb. net	— —	@ — —
Sheep, first quality ₱ head	4 00	@ 5 00
Sheep, second quality, ₱ head	3 00	@ 4 00
Milch cows, choice, ₱ head	50 00	@ 60 00
Milch cows, ₱ head	35 00	@ 50 00
Calves, ₱ head	7 00	@ 10 00
Yearlings, ₱ head	4 00	@ 10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Mrs. H. Mogridge, Purchasing Bureau, 91 and 93 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
Trumbull & Cruver, Chicago, Ill.
J. Worth & Co., St. Louis, Mo.

Architects.
J. B. Dunn, 479½ Josephine street.
T. Whitney Carter, 58 Carondelet street.

Auctioneer.
John O. Wire, 169 Poydras street.

Bakery.
Times Bakery, 53 Annunciation street.

Barber.
Baptiste, St. Charles Hotel.

Bed Springs.
John Filun, Philadelphia.

Belts.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
A. J. Holman & Co., Philadelphia.
F. A. Hutchinson & Co., St. Louis, Mo.
Metropolitan Sermons, Tribune, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
J. Estoup, 389 Dryades street.
James Simpson, 423 Dryades street.

Brokers.
C. B. Soares, 32 St. Charles street.

Butchers.
Dennis Bruza, stalls 13 and 15, Dryades Market.

Cotton Matting.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 188 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
Paul J. Christian, 36 Camp street.
Samuel E. Moore, 102 and 104 Gravier street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrirk, cor. Franklin and Erato sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
H. Mollegen, 321 Rampart street.
Sam. Smith, 351 Dryades street.
William Velden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Hock, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John O. Angell, 152 Julia street.

Drugs.
Wm. Graner, cor. Dryades and St. Andrew sts.

Dry Goods.
Levy Bros., 580 Magazine street.
Auguste Marx, 383 Dryades street.
W. H. Peters, 501 Magazine street.

Dyeing and Scouring.
Louisiana Dyeing and Scouring Establishment, 228 Canal street.

Educational.
Illwassee College, Rev. J. H. Brunner, pres't.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fancy Goods.
Mme E. Muller, 533 Magazine street.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Customhouse street.

Furniture.
John Bois, 291 Camp street.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quilulan, 280 Camp street.

Grocers.
J. M. Dowling, 25 Decatur street.

Hardware.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Ocean Springs Hotel, J. P. Longley, Ocean Springs, Mississippi.
Sherman House, Chicago, Illinois.

Insurance.
Crescent Mutual Insurance Co., New Orleans.
Louisiana Equitable Life Insurance Co., S. M. Todd, president, Wm. Henderson, secretary.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hamm, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
W. L. Cushing, 61 St. Charles street.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poolo & Hunt, Baltimore, Md.
Jos. Winker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Medical.
Anti Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Chirlo-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hoffmann & Co., N. Y.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Dr. H. James' Indian Hemp.
Metaphysical Discovery, Mrs. M. G. Brown, New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Rupture and Piles Cure, Dr. H. Neeson, 152 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Pintt street, New York.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.
Soda, Mead and Pastry establishment, 72 Camp street.

Monochromatic Pictures.
Mrs. A. J. Richmond, 191 Carondelet street.

Moss.
New Orleans Moss Company, John C. Weems manager.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Newspapers.
Day-Book New York.

Notary.
William H. Seymour, 76 Customhouse street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographs.
Eugene Simon, 21 Hospital street.

Portrait Painters.
O. H. Caulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad office, corner Camp and Common streets.

Seeds.
E. F. Virgin, 94 Gravier street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Florence Sewing Machine Co., Florance, Mass.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Munton, agent, 41 Carondelet street.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwiesen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Storage and Furniture.
John G. Wire, 169 Poydras street.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros & Co., 89 and 91 Camp street.

Tents.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
E. Bourgeois, 19 Conti street.
E. J. Rillieux, cor. Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Trunks, Etc.
Simon & Kohn, 6 Magazine street.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wants.
James E. Bradley, Pleasant Hill, La.

Washing Machines.
New Steam Washer, J. C. Tilton, Pittsburg, Pa.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 116 Canal street.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Religious Notices.

UNION SPRINGS DISTRICT CONFERENCE.—For reasons over which the parties had no control, the place of holding the District Conference has been changed, by consent of parties, from Ruttledge to Greenville. The conference will commence on Wednesday evening, July 26 Members and friends visiting the conference will please call at the store of W. W. Wilkinson and find their homes. S. P. RICHARDSON, P. E.

THE District Conference for the Marianna district, Alabama Conference, will meet in Marianna, Florida, June 25. The opening sermon will be preached on Wednesday night, the twenty fourth. The district stewards are requested to meet in Marianna during the session of the conference. M. E BOTT.

ANNUAL ANNOUNCEMENT OF VERONA FEMALE COLLEGE.—Commencement sermon, by the Rev. J. J. Wheat, D. D., on Sunday, June 21.

Annual concert on Wednesday, June 24, at eight o'clock P. M.

Commencement address on Wednesday, July 24, at eleven o'clock A. M.

Graduating exercises on Thursday, June 25.

THE commencement exercises of the Wesleyan Female Institute, Staunton, Virginia, will occur as follows:

SUNDAY, JUNE 14, 11 A. M.—Commencement sermon, by Rev. Samuel Regester, D. D., of Baltimore. 8 P. M.—Annual sermon before the Young Ladies' Christian Association, by Rev. John Poisal, D. D., of Baltimore.

MONDAY, JUNE 15, 8 P. M.—Final exercises of the Young Ladies' Christian Association.

TUESDAY, JUNE 16, 8 P. M.—Final celebration of the Lee and Jackson Literary Society. Annual address, by Rev. John E. Edwards, D. D., of Richmond, Virginia.

WEDNESDAY, JUNE 17, 8 P. M.—Annual soiree. Instrumental and vocal music.

THURSDAY, JUNE 18, 8 P. M.—Commencement day.

ORDER OF EXERCISES.—Salutatory essay, by Miss Fannie Cochran, of Georgia. Class essay, by Miss Emnie Parker, of Georgia. Announcement of distinguished students and graduates. Conferring distinctions, medals, diplomas in schools, and full diplomas on full graduates. Valedictory essay, by Miss Effie Jamesson, of Maryland.

SELMA DISTRICT CONFERENCE.—Ministers and delegates attending the District Conference at Rehoboth, coming by boat, will be conveyed from Mixen's Landing on Wednesday and Thursday, July 8 and 9. J. F. EVANS.

DISTRICT CONFERENCE VISITATIONS.—*Mississippi Conference.*—Bishop Wightman will attend the following District Conferences:

Seashore district, East Pascagoula, Moss Point, July 8-12.

Brookhaven district, Brookhaven, July 16-19.

Jackson district, Canton, July 23-26.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MOBILE DIST.—THIRD ROUND.

Whistler	June 20, 21
Franklin street	27, 28
St. Paul's	July 11, 12
St. Stephen's	18, 19
Citronelle	25, 26
Pollard	Aug. 8, 9
Grand Bay	15, 16
Milton	22, 23
Pensacola	29, 30
St. Francis street	Sept. 5, 6
Mount Pleasant	12, 13

11 J. HAMILTON, P. E.

SELMA DIST.—THIRD ROUND.

East Selma, at Selma	June 13, 14
Summerfield station	20, 21
Selma station	July 4, 5
Orrville circuit, at Rehoboth	11, 12
Jackson circuit, at Hopewell	18, 19
Suggsville circuit, at Go-port	25, 26
Dayton circuit, at Jefferson	Aug. 1, 2
Uniontown station	8, 9
Tallahatta circuit, at Blue Springs	15, 16
Choctaw Corner ct., at Choctaw Corner	22, 23
Peachtree circuit	29, 30
Bembert Hills circuit	Sept. 5, 6

The preachers will urge the people to assemble at their respective churches on Friday before each Quarterly Conference, and observe the day as one of fasting, humiliation and prayer for the outpouring of the Spirit of God and the prosperity of our Zion.

4 ANDREW J. BRIGGS, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Jackson station	June 20, 21
Yazoo City and Silver Creek	July 4, 5
Yazoo circuit, at Midway	11, 12
Dover circuit, at Dover	18, 19
Canton station	25, 26
Mount Olivet circuit	Aug. 1, 2
Madison circuit, at Vernon	8, 9
Camden circuit, at Soule Chapel	15, 16
Sharon circuit	22, 23
Brownsville circuit	29, 30
Carthage circuit	Sept. 5, 6
Thomastown circuit	12, 13

The District Conference will be held at Canton, Bishop Wightman presiding, July 23-26. We hope there will be a full attendance of the local and traveling preachers and delegates.

H. H. MONTGOMERY, P. E., Sharon, Mississippi.

11

BROOKHAVEN DIST.—THIRD ROUND.

Crystal Springs and Terry, at Crystal Springs	June 20, 21
Georgetown, at Georgetown	27, 28
Providence, at Providence	July 4, 5
Beauregard, at Wesson	11, 12
Brookhaven	18, 19
Bogue Chitto	25, 26
Monticello	Aug. 1, 2
Zion	8, 9
Brandywine	15, 16
Hazlehurst	22, 23
Raymond	29, 30
Scotland	Sept. 5, 6

The District Conference will hold its session in Brookhaven, July 16-19. Bishop Wightman will preside.

The camp meeting at Crystal Springs will begin August 18. The successful meetings of the two years past justify the expectation of an increased attendance. All are welcome who come, and ministers are cordially invited.

W. E. M. LINFIELD, P. E., Hazlehurst, Mississippi.

11

WOODVILLE DIST.—THIRD ROUND.

Woodville	July 11, 12
Wilkinson, at Pisgah	18, 19
Pipkin's chapel	25, 26
Bayou Sara, at Pimlico	Aug. 1, 2
Buffalo, at Percy's Creek	8, 9
East Feliciana, at Golund	15, 16
East Baton Rouge, at Bethel	22, 23
Amite, at Adams' camp ground	28, 30
Meadville, at Oak Grove	Sept. 5, 6
Homo Chitto mission, at Sharon	12, 13
Jackson station	19, 20
Clinton station	26, 27

The District Conference will be held at Clinton, June 26, at ten o'clock. Preachers, be prepared to give full written reports. Let all attend promptly.

11 J. L. FORSYTH, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Rayville circuit	June 6, 7
Floyd circuit	13, 14
Providence circuit	20, 21
Waterproof circuit	27, 28
Wesley circuit	July 4, 5
Winnsboro circuit	11, 12
Delhi circuit	18, 19

4 C. W. CARTER, P. E.

CHILDREN OFTEN LOOK PALE AND sick from no other cause than having Worms in the stomach.

Brown's Vermifuge Comfits

will destroy Worms without injury to the child, being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

CURTIS & BROWN, Proprietors, No. 215 Fulton street, New York.

Sold by druggists and chemists and dealers in medicines at Twenty-five cents a box. jy10 1yefw

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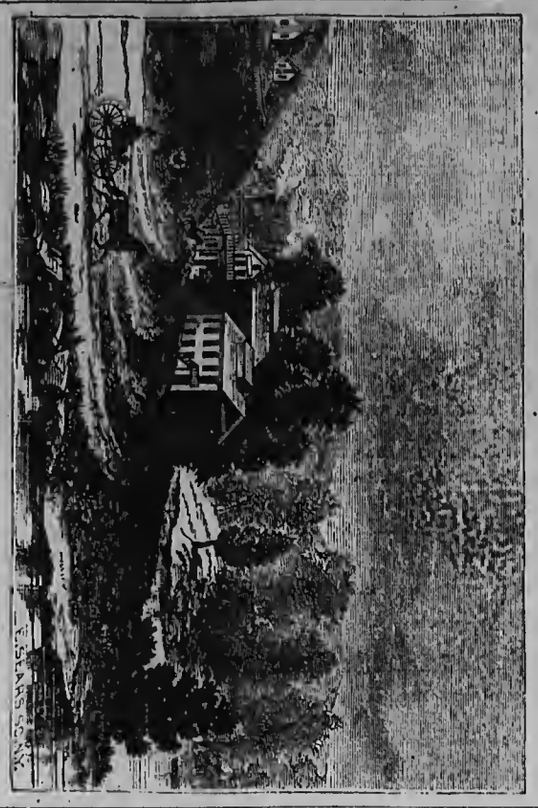

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OFFICE—NO. 43 BROAD STREET, ATLANTA, GA.

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HOUSE-FURNISHING GOODS.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55.....Camp Street.....55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for..... $15 00

to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers.	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces..... 4 00

French China TEA SETS, 44 pieces..... 6 50

French China Decorated TEA SETS, 44 pieces..... 7 50

Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen..... 1 40

Granite Breakfast Plates, per dozen..... 1 25

Granite Tea Plates, per dozen..... 1 15

French China Dinner Plates, per dozen..... 3 00

French China Breakfast Plates, per dozen... 2 75

French China Tea Plates, per dozen..... 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO., No. 55 Camp street, New Orleans.

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CROCKERY,

CHINA, GLASS,

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House-Furnishing Goods,

CHEAP AS ANY HOUSE IN THE SOUTH.

☞ Send for estimates.

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J. B. VINET. mh26 3m

SAMUEL E. MOORE,

IMPORTER AND DEALER IN

CROCKERY, CHINA AND GLASSWARE,

WHOLESALE AND RETAIL,

102.....GRAVIER STREET.....104

Between Camp and Magazine,

offers for sale, as above, also House-Furnishing Goods, Silver-Plated Castors, Spoons and Forks, Ivory-Handled Table Cutlery, Japanned Trays and Tollet sets, Japanned Water Coolers, Hair Dusters and Feather Brushes, Table Mats and Door Mats, Refrigerators and Ice Boxes, Wooden and Tinware, a full articles necessary to fit out dwellings. Sent free of charge to any part of the city, or safely packed for transportation to the country. apt6 2m

MISCELLANEOUS.

WATERS' CONCERTO AND ORCHESTRAL ORGANS *are the* **most beautiful** *in style and* **perfect** *in* **tone ever made.** *The* **Concerto** *and* **Orchestral Stops** *are the* **best ever placed in any Organs.** *They are produced by an* **extra set of reeds, peculiarly voiced,** *the* **effect** *of which is most charming and* **soul-stirring,** *while the* **fullness** *of the* **human voice** *is* **superb. These Organs are the best made in the United States.**

WATERS' NEW STYLE PIANOS *have* **great power** *and a fine* **singing tone,** *with* **all modern improvements,** *and are the* **best Pianos made. These Organs** *and* **Pianos** *are* **warranted** *for* **6 years. Prices extremely low for cash,** *or* **part cash** *and* **balance in monthly** *or* **quarterly payments. Second-hand Instruments taken in exchange. Great inducements** *to the* **trade. Agents wanted** *in* **every city** *and* **county** *in the* **United States** *and* **Canada. A large discount** *to Teachers, Ministers, Churches, Schools, Lodges, etc., etc. ILLUSTRATED CATALOGUES MAILED.*

HORACE WATERS & SON,
481 *Broadway and* **48** *Mercer St.,* *New York.*

jy31 1y

BLACKWOOD'S MAGIC

DRESS-SKIRT ELEVATOR

Best in the World.—Only one that gives satisfaction. Raises the skirt with one motion; lowers itself; loops the skirt fashionably. The ladies are delighted with its simplicity and effect. A Splendid Large New Chromo, 12x17 inches, given with each one. ☞ For 15 cents and 3 stamps, I will send both by return mail. CLINTON R. BLACKWOOD, 171 Broadway, New York. Box 1303.

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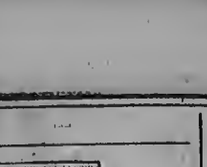
THE OPPORTUNITY OF A LIFE-TIME. Situation permanent. If you suit. We want an Agent in every county in the United States for the best-selling article ever offered to the public. Every family wants it. Commission's one hundred per cent. Write at once to TRUMBULL & CRUVER, 71 Dearborn street, Chicago, Ill. my21 4t

STEAMSHIPS—STEAMBOATS.

STATE LINE.



The magnificent new Steamships of this line are dispatched regularly between LIVERPOOL AND NEW ORLEANS, touching at Bordeaux on passage *from* Liverpool *only.*

Return tickets good for *twelve months.* Through tickets to and from all parts of the United States and Europe. Drafts, good in any parts of Great Britain, Ireland or Europe, from £1 up, at lowest rates.

Prepaid Emigration Certificates, for convenience of parties sending for friends from the Old Country, only $45 in greenbacks from any railway station in Great Britain or Ireland, and from any part of the Continent at reduced rates.

The Steamships of this line are built especially for this trade, with unsurpassed passenger accommodation and to cross the bar without detention.

A. K. MILLER & CO., Agents, 29 Carondelet St., New Orleans.

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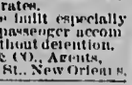
GENERAL TRANSATLANTIC COMPANY.



Mail Steamship Line to France, between New York and Havre, Calling at Brest.

DEPARTURES AS FOLLOWS:

VILLE DE PARIS	Saturday, May 30.
LAFAYETTE	Saturday, June 13.
PEREIRE	Saturday, June 27.

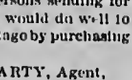
Price of passage in gold (including wine) to Brest or Havre—First cabin, $125; Second cabin, $75. Superior accommodations for a few steerage passengers at $35. Excursion tickets at reduced rates. American travelers going to or returning from the Continent of Europe, by taking this line, avoid both transit by English railway and the discomfort of crossing the Channel, besides saving time, trouble and expense.

For freight or passage apply to

L. GRAND, Agent, Gallier Court, Letter H.

jel 1m

NATIONAL LINE.



This splendid and first-class line of new Iron Steamships, the largest, cheapest and most comfortable in the passenger business, sails weekly between New York, Queenstown and Liverpool.

Tourists visiting Europe, or persons sending for their friends in the Old Country, would do well to consult their comfort and advantage by purchasing their Passage Tickets from

P. F. GOGARTY, Agent, 151 Camp street, New Orleans.

Also Passenger Agent for State Line. mh21 3m

FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage..... $50 00

Steerage Passage..... 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON, No. 41 Carondelet street.

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FOR NEW YORK.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, JUNE 18, 1874. NO. 25.

News of the Week.

DOMESTIC.

AUBURN, June 11.—The sixth annual Episcopal Convention of central New York diocess, which has been in session here, adjourned *sine die* this morning, after adopting very strong resolutions in opposition to ritualism.

POUGHKEEPSIE, N. Y., June 11.—The synod of the Reformed Church to-day took action unfavorable to the proposed union with the Presbyterian Church, and adjourned.

INDIANAPOLIS, IND., June 11.—The Farmers' Convention platform declares a gold basis a fallacy, and should be abandoned. It calls for an unlimited issue of government currency, and the withdrawal of all bank and local currency. A full State ticket was nominated.

SHREVEPORT, LA., June 12.—A thousand pounds of nitro-glycerine, in the government magazine, four miles above the city, exploded to-day with terrific force. The concussion was so great that the whole population rushed into the streets. Houses were shaken, windows broken, etc. No one being in the vicinity of the magazine at the time, no lives were lost.

NEW YORK, June 13.—The superintendent of the Seamen's Retreat at Stapleton, Staten Island, has received the following communication from a friend on the Illinois:

"*Sitka, May* 7.—On our return to Sitka we picked up the crew of the United States schooner Margaretta, and brought them to Sitka, with those portions of the wreck which the Indians did not steal, such as chains, windlass, etc. The Indians in Sitka are now fighting with one another.

"Fighting has lasted for three days. They have thrown up barracks of rocks, etc. In the fight this morning three men were killed and two wounded. Our steamer is anchored between the two parties, who are fighting within fifty yards of the beach. They only fight when the tide is out. This morning I watched them from our steamer, with a glass, and saw them carry off the dead, and at noon I saw them burn the bodies. It being customary among these Indians to burn their dead.

"In their fighting they use principally knives and spears. There is no telling where they will stop. The United States troops do not interfere to stop them, for fear of trouble from them."

WASHINGTON, June 15.—The joint committee of the two houses on the Mississippi levees, at a meeting held to-day, authorized the chairman, Mr. Alcorn, to report an amendment to the sundry civil appropriation bill when it comes before the Senate, appropriating $1,000,000 for rebuilding the Mississippi levees, the money to be expended under direction of the Secretary of War. The amendment will undoubtedly be adopted.

WASHINGTON, June 15.—There was a joint session of the levee committee this morning, and the Senate committee have agreed to report in favor of the Morey levee bill, and of the appropriation of $2,000,000 to rebuild the broken levees this session.

JAMES LONGSTREET.
PAUL O. HEBERT.
M. JEFF. THOMPSON.

NEW YORK, June 16.—A letter from Rome, dated May 30, says: The Free Masons of Italy have held in Rome, the present week, the annual election of administrator of affairs of their order. It appears by the report that there are about eighty lodges in the kingdom, and their number as well as initiation members are constantly increasing. The hostility of the church to this fraternity, instead of hindering its prosperity, seems to promote it. Steps are about to be taken for building in Rome a temple or central place of meeting, so as to perfect the organization of the order."

John Harper, senior member of the firm of Harper Bros., is seriously ill of paralysis.

FOREIGN.

ROME, June 12.—The American pilgrims and leading members of the Society for the Propagation of Catholic Interests in the United States met today at the palace of Cardinal Barnabo. The cardinal made an address, praising the pilgrims for their zeal and courage, and distributed certificates of membership of the society. Prince Lancillotti welcomed the new members, and Bishop Dwenger returned thanks. The pilgrims gave presented to the Pope $100,000 in money, besides a collar of gold nuggets from the American miners. The pilgrims leave Rome on the twentieth instant.

LONDON, June 12.—A special to the *Times* from Spain says General Concha and staff have left Legrono for Cuenca.

Thirty thousand national troops are marching on the Amezcoa valley. The Carlist army, under command of Dorregary, numbers twenty-four thousand men.

A dispatch from Paris to the *Times* says that the Left Center to-day will probably introduce a bill, the first clause of which will provide for the organization of a republic according to the bill of 1873; the second fixes the date of the dissolution of the present Assembly.

The *Gazette de France* says a civil war will be the immediate consequence of a dissolution of the Assembly.

HALIFAX, June 13.—Vessels arriving at Halifax and other Nova Scotia ports during the present season report passing an unusual number of icebergs at sea. The captain of a bark recently arrived at Sydney, Cape Breton, reports that east of Grand Bank his vessel encountered a berg of immense size, being four miles long, two miles wide and about four hundred feet high.

MADRID, June 13.—The *Imparcial* says that, in the event of the death of the Pope, the Spanish government will, in the election of his successor, claim the privilege of veto that was formerly accorded to the King of Castile.

MADRID, June 16.—The rumors of the evacuation of Estella by the Carlists are not confirmed. General Concha is preparing to attack the town immediately at three different points.

It is reported that a battle has commenced at Estella, and is proceeding advantageously to the Republicans.

The End at Last.

THE VERDICT IN THE GRANT PARISH CASE—CRUIKSHANK, HADNOT AND IRWIN GUILTY.

At nine o'clock on Tuesday morning, June 9, the jury in the above case, having expressed a desire to be again instructed in some legal points, were called into court, and the judge again read his charge to them, remarking at the close that they were bound to agree upon a verdict, and that he would perform his duty to the United States by keeping them in till such time as a verdict was agreed upon.

THE VERDICT.

Last night, June 10, at half-past eight o'clock, the jury returned a verdict—contrary to general expectation, as it was generally supposed they would follow the example of their illustrious predecessors, and "agree to disagree." The announcement that a verdict would be rendered had the effect of assembling an immense crowd, numbering fully two thousand people, who congregated in the customhouse, blocking up the stairways, corridors and banquette, eagerly awaiting the announcement of the result of the jury's deliberations, and on whose honor hung the fate of the eight men who have for over eight months languished in a prison—whether they would be found guilty, or whether innocent men had been arrested and thrown in jail, whose only crime consisted of being white and residents of Grant parish. The prisoners, Wm. Cruikshank, William Irwin, John P. Hadnot, Clement Penn, Prudhommo Lemoine, Donas Lemoine, Oscar Gibbons and John Hickman were accordingly sent for, and who can tell the agony they endured, the hopes and fears that in turn racked their breasts, during the journey from the parish prison to the customhouse, and with what eager expectancy they must have awaited the foreman of the jury answer the usual interrogation: "Gentlemen of the jury, is this your verdict?" and when in a clear voice the verdict was read aloud, for the moment, self was their first thought, the tumultuous feeling of joy that took possession of the acquitted, and the expiring hopes of those found guilty, are indescribable. The verdict was as follows:

William Cruikshank, John P. Hadnot and William Irwin guilty of the first sixteen counts. The first eight counts consist of banding together, and the second eight with conspiracy; and not guilty of the other sixteen, which are like the first half, except they charge that in carrying out these intents they killed a negro, named Alexander Tilghman; therefore their punishment is fine or imprisonment, or both.

Donas Lemoine, Prudhomme Lemoine, Clement Penn, Oscar Gibbons and John Hickman not guilty of all the counts.

Thus ended the last act in the tragedy at Colfax.—*New Orleans Times.*

Note from Whitworth.

MR. EDITOR: I wish to say to all ministers purposing to attend our commencement exercises that they will confer a favor by giving us their names at once, that we may provide homes for them. I shall be glad to greet you on that occasion.

Yours fraternally,

H. F. JOHNSON.

BROOKHAVEN, MISS., June 8, 1874.

PRACTICAL JOKE BY A FISH.—A gentleman living on the Savannah river, Georgia, was in the habit of sending his negroes down the river to fish with nets, as the tide served. On one occasion two of his boys reached the fishing-ground before the tide had fallen sufficiently for their purposes. Coffee always goes to sleep when he has nothing else to do. So, pushing a pole into the mud, they tied the canoe thereto, and, lying down, intended to sleep until the tide served. But along came a huge devil-fish, which grubbed up the pole, and, tucking it under his flipper, began towing the canoe and its contents toward the deep water. When the negroes awoke they were terrified well-nigh out of their wits. They were proceeding to sea at the rate of about four miles an hour, but the power propelling the canoe was wholly invisible. The first impulse was to jump overboard, but it occurred to them in time, fortunately, that they were unable to swim. Finally the rope by which master devil-fish was towing them was cut, and they reached the land in a pitiable state of terror.

An individual of this species has been known to take up the hedge of a small schooner and carry it for upward of a mile, towing the vessel that distance, when he dropped the anchor, apparently fatigued with the amusement.—*The Galaxy.*

Notes from England.

MR. EDITOR: Here, as well as with you, cremation is receiving some attention, and has its advocates. Bishop Fraser, of Manchester, is in favor of it. Canon Liddon, one of the most attractive preachers in London, opposes it. Sir Henry Thompson, an eminent English physician, appears in the *Cotemporary Review* elaborately in support of it. It is not popular. It will never be in general favor. All the teaching of Scripture in reference to the glorious doctrine of the resurrection recognizes the inhumation of the body. The usage is as old as the death of the first man, and will never, to any considerable extent, be supplanted by cremation.

The missionary and other religious meetings are in full blast now in London. All the meetings so far have been largely attended and very enthusiastic. Dr. Punshon made the collection speech at the Wesleyan anniversary, and also addressed the meeting of the United Methodist Free Churches. William Arthur preached the missionary sermon for the Primitive Methodists, and Dr. Oswald Dykes for the Wesleyans. Dr. Dykes is a Presbyterian.

Efforts are being made to throw open the universities to women, and the premier (Disraeli) has been memorialized by a large number of eminent Scotch professors to give his support thereto. Women should not be excluded from any educational advantages whatever.

The Rev. Thomas Meredith, of the Irish Wesleyan Conference, and uncle to two able and popular ministers of the Methodist Episcopal Church (North,) has just died, full of years and full of honors. He was an excellent Christian gentleman, an earnest preacher and a watchful pastor. He had been forty-six years in the ministry.

The Irish Church synod has just closed its sessions in Dublin. Alterations in the burial and baptismal services were made, and slight changes in other places in the prayer-book were effected. The Bishops were all opposed to any change, but they waived their right of veto out of deference to an influence which they fear and cannot control.

OBSERVER.

MAY 14, 1874.

From the Work.

DAYTON, ALABAMA.—*Mr. Editor:* We have just closed a meeting of several days at Dayton. A number of persons were converted; eight joined the church. Bro. Briggs, presiding elder of the district, and Bro. Glenn, of Uniontown, assisted in the meeting. Yours in Christ.

S. M. THAMES.

JUNE 6, 1874.

PATTERSONVILLE, LOUISIANA.—*Mr. Editor:* Truly the lines have fallen to us in pleasant places. Since our arrival at this place we have been wonderfully blessed. This good people have received us kindly, and used their utmost to make us comfortable.

The parsonage we found wanting almost all the articles necessary for housekeeping. It is now being gradually supplied with the useful. Friends are kind in supplying our wants. When we arrived we were almost penniless, yet we have not wanted. Though the water rose high and caused much distress in some parts of the parish, yet Pattersonville has not been inundated.

Our heavenly Father hath visited us with his presence and given a refreshing shower of divine love, which was wonderfully and gloriously manifested in our recent revival. Sinners were convicted, mourners converted and the church very much revived. Our services commenced on Friday preceding the twenty-third of May, which was the time of our second quarterly meeting, and were protracted until Thursday, the fourth of June. Bro. Cobb, our presiding elder, was with us and did effective work. Being worn down by sickness, however, he left us on Tuesday night for Franklin, the place of his next appointment.

The result of our meeting was seven accessions to the church and eight conversions. The meeting closed with several penitents at the altar. Pray for us, that the good work may continue until all are converted in this part of the Lord's vineyard. Yours in Christ,

R. A. DAVIS.

JUNE 9, 1874.

COTTON AND CORN.—*Encouraging Prospects of the Replanting in the Overflowed Districts.*—The subjoined letter was received by Hon. Charles Clinton, State auditor, from Mr. Colwell, State tax collector in the parish of West Baton Rouge:

"WEST BATON ROUGE, June 13, 1874.

"DEAR SIR: The water has already subsided on the cultivated fields of this parish, and leaving water only in the swamps or uncultivated lands.

"A great many planters or farmers, who at first thought they would lose all their crops by the water rising so rapidly, are now able to make one-half or two-thirds of a crop. Those parties who were not overflowed were benefited by procuring labor at small wages.

"As a general thing the farmers in the overflowed districts have planted, and are yet planting that part of their land that was overflowed, in cotton and corn. The most of the cotton and corn planted on the overflowed land is up and doing well."

Numerous letters of like import are received daily at the auditor's office.—*New Orleans Times.*

Letter from Texas.

DEAR SIR: Yours of February 28 is before me.

1. We have society in Texas as elsewhere—in some places good, excellent; in some indifferent, and in others bad; some, it may be, very bad; but in most places it is considerably mixed. From what I know of Mississippi—and I have lived there—you may find just as good and just as bad as you will there, for some of the best, some of the worst, and some of the most entirely indifferent citizens of your State have transferred their citizenship to this, and may all have found or created a congenial society. There are bands of thieves and cutthroats said to be roaming or located somewhere in the State; but this country has been or is getting to be very uncomfortable to such. Some of them have been rope-climbing until they became stationary in the air some three or four feet above the ground, and some have sought for refuge in the mountain fastnesses farther west. I understand that New Mexico and Colorado are favorite resorts of this gentry. In this (Hood) county, and in the bounds of my circuit, you may find neighborhoods of good, clever and religious people, at least up to the average of Southern society. There are many neighborhoods with which I have no acquaintance.

2. In this county are several excellent schools. At Granbury, the county seat, is located the Weatherford District High School of the Methodist Episcopal Church South, under the charge of the Rev. William P. Wilson, formerly of the Missouri, but before that of the Alabama Conference. We have been hoping for a grand educational success at this point. At the Thorp Sulphur Springs, a summer resort, is a Campbellite institution, of which its patrons seem to be quite proud. It is under the charge of Messrs. Clarke. Perhaps in almost every neighborhood of any size a school is kept up part of the year; in some of them for the full ten months.

3. We have much choice land, which, when well cultivated, in seasonable years will produce, per acre, of wheat, 25 to 30 bushels—average, 15; corn, 40 to 50 bushels—average, 25; cotton, 500 pounds lint—average, 300. Some of our land is worthless, some indifferent.

4. We have excellent water—some springs, some creeks, that run all the year, and the Brazos river, which never runs dry. Some of the water has lime in it; not much, as it is in some other portions of the State. Much of it is free from lime.

5. Improved farms, with small cabins, may be bought for from $10 to $15 per acre; unimproved for from $1 to $5 or $6.

6. We have in this country some sandy land, covered almost exclusively with post oak. The creek and river valleys are either destitute of timber or are covered with a young growth. The first bottom or overflow is sometimes heavily timbered, mostly with elm, then burr oak, cottonwood and some others. Much live oak and mesquite is found in various places. We get our lumber mostly from east Texas, Kansas and Florida. The house that I live in is built of elm, oak and cottonwood. We call it "native lumber," and we call such a house "raw-hide." There is a considerable quantity of juniper or mountain cedar on the sides of the mountains. It is much culled.

7. We have more than enough saw mills to meet the demand. Also several splendid merchant mills; some run by water and several by steam. They get enough grinding to keep them going about two days in the week; perhaps considerably more for a season. People are coming in so rapidly that others will be needed after awhile.

8. We have a splendid range for all sorts of stock. You would be astonished to see the horses and cattle that got no wintering beyond what they picked up on the prairie. I think that I have never seen so fat cattle in Mississippi, on the best range after the most favorable fall, as are now running at large over the prairie. I hardly see how horses, cattle, hogs, sheep or goats could do better.

9. We have a fair proportion of game and fish—deer, turkeys, opossums, prairie chickens or grouse, partridges, cougars, wild cats, wolves, raccoons, foxes, and occasionally you might meet a bear, if you would be very diligent while they are on the travel. But you will have to be very attentive to catch a sight of any of them.

10. The soil produces vegetables splendidly, but, as in every other country, these need the proper care and suitable seasons. So far as tried, fruit-trees do well. Apples have not yet been suitably tried. It is splendid for grapes. Several native varieties produce a great abundance. There are some very fine native plums, I am credibly informed.

11. I suppose the healthfulness of this part of country is almost unsurpassed on the globe.

12. Hood is a new county, cut out of Erath, Parker and Johnson, and, it may be, Palo Pinto. The Brazos river runs through it.

I believe that I have answered all your questions, I hope, satisfactorily.

Yours truly, S. D. AKIN.

GRANBURY, HOOD CO., TEXAS, April 30, 1874.

HAD it been an evil thing to suffer wrong, God would not have enjoined it upon us. Know ye not that he is the King of glory, and therefore he commands us to suffer wrong, and doth all to withdraw us from worldly things, and to convince us what is glory and what shame, what loss and what gain?—*Chrysostom.*

Books and Periodicals.

OUR CHURCH IN SANDBURG. By S. W. Moore, D. D., of the Memphis Conference. With an introduction by Thomas O. Summers, D. D. Nashville, Tennessee: Southern Methodist Publishing House, 1874.

We have waited for time to read this volume, but must not wait longer. It is good reading for the heated term, as our sampling indicates, and we hasten to commend it. It is something after the manner of Post Oak Circuit, and immensely entertaining, and also good for edifying. As we met Dr. Moore at Louisville we have a picture of the author in our mind's eye, and this will lend additional interest to us in the more thorough reading. It is a book that Methodists will understand and appreciate perfectly, but outsiders will find it first-rate for a leisure hour. Get the work and take it as an exhilarating tonic during these melting June days. Order from the Publishing House, Nashville, or from the Depository, New Orleans.

THE CIRCUIT RIDER. A tale of the heroic age. By Edward Eggleston. New York: J. B. Ford & Co., 1874.

We have read the work with considerable interest, but at the same time with some degree of disappointment. It is not of the highest order of fictitious writing, nor as a reproduction of the heroic age of Methodism is it equal to the theme. There is a lack in the delineation of character, and a tameness in the outcome that fall below expectation. Nevertheless, it has some excellencies, and a great deal of popular power. If fiction can subserve religion and be made the ally of the truth, this story will do some good. Already it counts its tens of thousands of readers, and certainly we could wish it a still larger circulation. For sale by Ellis, New Orleans.

OUR PRIZE BOOK—HEIRS OF THE KINGDOM. By Mrs. Mary Stuart Smith. Edited by Attiens G Haygood, D. D. Nashville, Tennessee: Published by A. H. Redford, agent, 1874.

A good little book, beautiful in type, paper and binding, and most delightful in the matter and style of its contents. It is, for the most part, addressed to children, abounds in illustrative anecdotes, and will be sure to entertain the youngest scholar in the Sunday school. Parents and teachers should supply themselves with it to read to their children and pupils, and also to bestow it as a gift to young friends. The last chapter is addressed to adults, and we could wish that all for whom it is intended might give it a prayerful perusal.

THE PROMISE AND THE PROMISER. By Anna Shipton. Published by Warren & Wyman, 13 Bible House, New York.

A very useful book, and helpful to all who are earnestly seeking the full enjoyment of a life of faith.

WAITING HOURS is by the same author and publishers as the above. It is for devout readers, and, we should judge, a profitable little volume.

KINDERGARTEN TOYS, AND HOW TO USE THEM, is an interesting pamphlet, published by E. Steiger, New York.

OUR Nashville Sunday school publications for June are of an excellent quality. The Magazine especially is filled with instructive matter. An article by Bishop Marvin, on "The Teacher's Work," is suggestive and to the point.

GO OR DIE is the rather startling title of a pamphlet on missions, by David C. Kelley, D. D., of the Tennessee Conference. Dr. Haygood's Go or Send took the prize, but of the four or five other manuscripts of great merit Go or Die was one. It contains eighty-four duodecimo pages, and embraces the scriptural obligations, the literature, statistics and argument of the subject treated. The work is well calculated to awaken and deepen the missionary spirit in the church, and our Publishing House has wisely put it in print. Price, twenty cents per single copy; per dozen, $2. Usual discount to preachers.

THE SOUTHERN REVIEW for April has reached us only through a copy which we were fortunate enough to buy while in Louisville in May. The contents are as follows: 1. Dogma and Literature; 2. Wonders of Deep Sea Exploration; 3. The Cremation Art; 4. History of Infant Baptism; 5. The Women of the Arabs; 6. The Best Government the World Ever Saw, or Christian Statesmanship; 7. Mary Somerville; 8. The Cummins Movement; 9. Notices of New Books.

LITTELL'S LIVING AGE.—Among the notable articles contained in the last two weekly numbers of the Living Age are the following: The French Press (newspapers during the Revolution,) *Cornhill Magazine;* Lamartine, by the author of Mirabeau, *Temple Bar;* Some Old-Fashioned Parsons, *Fraser;* English Foreign Policy, *Spectator;* The Fiji Islands, *Pall Mall Gazette;* Exotic English, *Chambers' Journal;* The Indian Famine, *Economist;* Our First Great Novelist, *Macmillan;* Mendelssohn, by Ferdinand Hiller, *Macmillan;* The Women and the Universities, *Spectator;* The Reply of Achilles to the Envoys of Agamemnon, by Hon. W. E. Gladstone, *Cotemporary Review;* Twinkling of the Stars, *Academy;* Ritualism, by Llewelyn Davies, etc., with Alice Lorraine, a Tale of the South Downs, and installments of A Rose in June, and of the Story of Valentine and his Brother, poetry and miscellany.

WE HAVE RECEIVED Cook's Excursionist, and Home and Foreign Tourist Advertiser, American edition, published monthly by Cook, Son & Jenkins, 261 Broadway, New York. The enterprise of these gentlemen is stupendous. We have here over one thousand excursion routes marked out, and offered at excursion rates, for Europe and America and all round the world. There is a branch office of this wonderful firm at 29 Carondelet street, New Orleans.

WE HAVE received from the Southern Methodist Publishing House, Nashville, Tennessee, the General Minutes for 1873. The preachers will find this a valuable work for reference, and they should supply themselves at once.

THE annual report of the Board of Missions of the Methodist Episcopal Church South for the past year is an important pamphlet, and should be widely circulated. We are indebted to the Publishing House at Nashville for a copy.

APPLETON'S JOURNAL of June 13 is finely illustrated, and among other valuable articles contains: Historic Houses of America, Drinks and Drinking Vessels, Social Photographs, The South Shore, Nantucket.

THE SUNDAY MAGAZINE for June has: By Still Waters, New Guinea, The Parable of the Unjust Steward, Macao and Its Slave Trade, The Poetical Books of the Old Testament, and other superior articles.

THE UNION ERA is a religious and literary art-book, issued in twelve parts. A very handsome illustrated publication. Published in New York. Address Union Era, 27 City Hall square, New York.

THE AMERICAN AGRICULTURIST for June has the usual number of handsome illustrations, and is filled with useful and practical information. Orange Judd & Co., publishers, New York.

GOOD WORDS for June has: Knowledge and Love, The Fall of David, Prince Bismarck's Public Life, Pneumatic Drainage, The Great West, On the West Coast, and other articles of great merit.

WE HAVE received the fifth annual report of the board of Indian commissioners to the President of the United States for 1873.

THE MIDLAND MONTHLY MAGAZINE is a new periodical, published by W. D. Pratt, at Monmouth, Illinois.

Facts Concerning the Weather

IN BRITISH HONDURAS, DURING THE YEAR 1873.

MR. EDITOR: I have been paying close attention to the weather in this country for the last two or three years, and have noted down the different changes in the weather, and I suppose a few facts would be of interest to some of your readers. The most rain that fell in twenty-four hours was five inches, on the fourteenth of August, and all of that fell during the night. The day was perfectly clear, and so was the next day. There is a wet season and a dry season in this country. In 1873 the dry season began about the first of February, and lasted until the night of the twenty-ninth of May, and the wet season began on that night with 1½ inches of rain, and lasted the rest of the year. On the night of the thirtieth of May it rained 3¾ inches, and on the night of the thirty-first 1⅞ inches, each of these days being perfectly clear, and rain falling at night. The most rain that fell in May was in these three days. In the month of January 4⅛ inches of rain fell; in February ⅝ of an inch, in March 2 inches, in April 3 inches, in May 6½ inches, in June 14 inches, in July 24½ inches, in August 36¼ inches, in September 24⅝ inches, in October 8⅜ inches, in November 9¼ inches, in December 6 6-8 inches. For the whole year 139 6-8 inches, or 11 feet 7 6-8 inches. Some would think people could not live in a country where it rained so much; but do not judge too fast. Remember that we live close to the coast, and the creeks and rivers are short; consequently the water runs off quick. If it should rain 2 inches in the night, and the sun rise and shine bright all next day, you would hardly think in the evening that it had rained the night before. Let us see how many clear days of twenty-four hours there were in the year. In January there were 11, in February 12, in March 20, in April 16, in May 20, in June 6, in July 1, in August 1, in September 4, in October 11, in November 9, in December 5; for the whole year, 117. Number of days that were perfectly clear during the day, and cloudy or rainy at night: January 2, February 8, March 5, April 6, May 7, June 13, July 11, August 20, September 11, October 7, November 7, December 11; whole year, 108. In May there were 20 perfectly clear days, leaving only 11 days for rain, and 7 of them were clear during the day. In August there was only 1 clear day of twenty-four hours, and 20 that were perfectly clear during the day. We felt a shock of earthquake on the ninth of October. A little hail fell on the eleventh of May, 1871. The thermometer was highest on the sixteenth of May—it was 96° above zero; and lowest on the twenty-first of November—it was 60½° above zero. The above are facts, as I said, and can be proved.

JAY B. COPELAND.

TOLEDO, British Honduras, April 3, 1874.

WEEK OF PRAYER.—The College of Bishops have appointed the week of prayer for this year to begin on Friday, August 21, 1874, which day will be observed as a day of special fasting and prayer.

R. PAINE, Chairman.
H. N. MCTYEIRE, Sec.

The Christian Advocate.

THURSDAY, JUNE 13, 1874.

ORGAN CHANT.

I.

Alone with God, alone, we bow before his throne,
And crave of him his pardon for sins of the past day!
Alone with God, alone, we bow before his throne,
And pray that for the love of Christ our sins be washed away.

II.

Alone with God, alone, we bow before his throne,
For the spirit craves a shrine where to worship and to pray.
Alone with God, alone, rings the mighty anthem-tone,
The vesper-chant of nations at closing of the day.

III.

Alone with God, alone, sounds the voice of ages flown,
As the sun in march sublime keeps upon his onward way.
Alone with night, alone! Yet, with God upon his throne,
The evening turns to morning! the night into the day!

IV.

Alone with God, alone, we bow before his throne,
And crave of him his pardon for sins of the past day!
Alone with God, alone! Yet, with Christ upon his throne,
We feel that for the love of him our sins are washed away.

Dublin University Magazine.

To the Members of the Mississippi Conference.

DEAR BRETHREN: When I was first importuned privately, by several leading members of our body, to prepare for publication a complete history of Methodism, as connected with our Conference, I positively declined, feeling that my advanced age, my domestic duties, and especially my want of suitable qualifications for such a work, would not justify the undertaking; but when the Conference so cordially and by a unanimous vote requested me to do it, I was then led to view it in the light of a duty I owed to a body with which I had been most amicably connected for nearly fifty years. Since I entered on the work I have been convinced, at every step, that I am the last man left on earth that could collect and arrange the materials for such a work, especially for the first thirty years of our history, commencing with 1799. Having been born and brought up near the original nucleus of Methodism in Mississippi, and having spent fifty years of itinerant life exclusively in the bounds of our Conference, I have advantages which no other man now living has or can have. However reluctant at first, I am now pleased with my task, and feel that, in all human probability, I am in this way doing my last work of love for the Conference and the church.

At our last Conference I informed you that I had one volume nearly ready for publication, and considerable anxiety was manifested to have it published as soon as practicable; but neither the Conference nor writer had any funds in hand to pay cash for its publication. It was then suggested that we might indemnify the Publishing House by a large subscription for the work, to be paid immediately after the publication and distribution of the volume, and with but little effort, by private application, near the close of Conference, several hundred copies were subscribed for, and it was believed the number could readily be increased to any amount necessary to indemnify the Publishing House, and it was left with me to make the negotiation with our agent at Nashville. After completing the first volume I wrote to Dr. Redford, giving him a correct statement of the facts in the case, and asking him if he could make the publication for the Conference. I received no reply to my letter, and, after waiting nearly two months, I wrote again, and he replies "that we can print the work of which you speak *only for cash*." So this ends the matter so far as our Publishing House is concerned, at least for an indefinite time. The writer, with thousands of Mississippians once in affluent circumstances, was financially demolished by the late war and its annually accumulating disasters, and the self-sacrificing members of the Mississippi Conference, these trying times, are generally serving the churches, to a great extent, at their own expense, and neither party has any money on hand, or anywhere in sight just now, to pay *cash* for the publication of our history, so that we must either abandon the enterprise or look in some other direction for its publication. Our denominational preferences, in addition to a very natural desire to have the prestige of our own Publishing House, has inclined us decidedly to Nashville, but, as we cannot comply with the only condition upon which the work can be published there, we must make a new departure. I write this to the members of Conference that my brethren, who often importune me on the subject, may know why the publication is not made, and that they may make any suggestions which occur to their minds. In the meantime, as I have always been, in my humble sphere, the steadfast friend of the Publishing House, I would urge the brethren "all along the line" to do their utmost on the "$100 proposition" to relieve the house of its present financial embarrassment.

With the indulgence of the editor, I ask leave to say that I am now considerably advanced in the second volume of our history, and, if life and health are spared, intend to continue my labors diligently until our next session. I am greatly indebted to many persons, both gentlemen and ladies, for valuable contributions in the way of proper names, dates, biographical sketches, the history of church-houses, camp grounds, revivals, etc. Some, however, do not respond to my inquiries. I propose to include in our history the rise and progress of Methodism in all the territory at any time included in our Conference until it was set off in a separate Conference. Hence I have to write of Alabama, North Mississippi, Louisiana and Texas. I have already received some valuable contributions from these Conferences. I am under many obligations to my old friend, Rev. George Shaeffer, of Columbus, Mississippi, and an unknown but most highly esteemed brother of Montgomery, Alabama, whose sign-manual is Neil Bine. Now I want somebody to give me a brief sketch of the church-houses and early church members in Tuskaloosa, Mobile and old Cahawba, Alabama. Who will do it? It will do us good to review the way the Lord has led us and our fathers for the last three-score years.

J. G. JONES.

PORT GIBSON, MISS., April 25, 1874.

Denominationalism.

MR. EDITOR: In the ADVOCATE of April 30 I find a criticism, over the signature, "A Methodist," on an article with the above caption, written by me and published April 2.

The critic opens by saying that the article on denominationalism "puts him in mind of a sermon which has no Christ in it."

No doubt there is ground for believing that the human mind is under what are called "laws of suggestion," yet they seem at times to be erratic in their operations, at least in some minds, suggesting things very incongruous. I do not think that the author of an article ought to be held responsible for what it may suggest, but only for what it really contains. Neither is it an argument that there is no Christ in an article, because it may suggest to a mind of peculiar mold a sermon which is without Christ; for men entertain different views on this subject, according to their habits of thought. With some men you only write or preach Christ when giving a glowing description of the agonies of his death on the cross. I would by no means ignore or treat lightly this awful and momentous event in the history of our Lord. But Christ may be preached without making his sufferings the subject of set discourse and treated in a common-place way, which from its triteness imparts no new idea and awakens no new feeling. Christ came to establish, by his death, a religion which is a system of principles. When we show what these principles are, how they bind us and how we may exemplify them in life, we preach Christ as truly as when we are discoursing on his person.

The article reviewed by "Methodist" was not written on the person of Christ; but on adherence to his religion. The two may be distinguished in thought, but not in the practical life of a good man, for devotion to the religion of Christ is devotion to Christ himself.

The way some have of separating Christ and his religion may answer the purposes of a theory, but not the ends of piety. To all such Christ says: "If ye love *me*, keep my *commandments*." Thus Christ will not have a profession of love for his person, while men do not practice his religion. Now in the article on denominationalism the religion advocated is the religion of Christ; for Methodism is advocated, which I hold to be in its original purity the very highest expression of Christianity on earth. And though the word Christ is not written in said article, yet its derivatives are more than seventeen times. If that article advocates anything, it is devotion to Christianity according to the convictions of each denomination. And if it failed to suggest to the mind of "Methodist" the idea of Christianity, I am at a loss to know what would put him in mind of a sermon with Christ in it.

Again he says: "The writer has not a word of Scripture proof to sustain his position, but refers to the government of the United States and individual States as analogous and satisfactory proof." It was not the purpose of said article to show from the Scriptures that all the different denominations ought or should exist. It was based upon the fact of their existence. None deny that different denominations do exist. I take the church as I find it existing in separate branches. All creeds are not the same. A real difference does exist. We cannot ignore the fact. How we came to differ is another question. The article is against the idea of neutrality after the war of denominations had commenced.

The reference to the governments was for the purpose of illustration, and not for proof. As all the States exist under one organic instrument called a constitution, and at the same time each State having its own peculiar constitution, so it was said that all the denominations of Christians exist under the orthodox constitution, yet each had its own peculiar creed. It was only a little piece of innocent illustration.

"Methodist" should remember the old adage that they who live in glass houses must not throw stones. Most vehemently he objects to the article advocating a true denominational zeal, yet he does not condescend to offer anything that can be styled an argument to support his objections, drawn from the reason of things, human experience or the Scriptures. He partially cites from three passages of Scripture, which are not at all pertinent as proof to the subject under discussion. Alluding to my article, he says: "Anything that has no scriptural authority I regard as trivial and speculative." So ought all good men when the subject lies within the range of scriptural teaching. We may regard a subject as trivial and speculative, and yet it may be important and practicable. A confusion of ideas on a given subject, and the not understanding what a writer means, help us in regarding what he says of but little worth. I cannot see how there can be more than one opinion on this subject by those who hold to any other doctrines save those held in common. Froude, in his lecture on Spinoza, says: "Wherever and on whatever questions good men are found ranged on opposite sides, one of three alternatives is always true: either the points of disagreement are purely speculative and of no moral importance; or there is a misunderstanding of language, and the same thing is meant under a difference of words; or else the real truth is something different from what is held by any of the disputants, and each is representing some important element which the others ignore or forget. In either case a certain calmness and good temper is necessary if we would understand what we disagree with, or would oppose it with success." Now, if the reviewer meant anything peculiar by signing himself "A Methodist," then the second alternative applies to his case, and he holds to the same view that I do under a different term.

I confess that I was amused on coming to the conclusion of his article and seeing the name—"A Methodist." A parallel case would be a man writing an article against democracy, and then closing by signing himself "A Democrat." If a man is a Methodist in anything more than the mere name, he holds to doctrines which distinguish him from all others. Methodist is a specific term, and denominational in its ecclesiastical meaning and application.

If our critic is really a Methodist, he cannot but be a sectarian, using the term not in the sense of a bigot. If not, why did he not sign himself "A Christian," a generic term for all Christ's followers? His article is against his name, and his name contradicts his article. If his article is true he has the wrong name, and if he has the right name his position cannot be the true one.

ALEX. HOOD.

Shreveport District.

METHODISM, ETC.

MR. EDITOR: I commenced my work on the Shreveport district on the twenty-first day of February. Notwithstanding the superabundance of rain and high waters, I reached every appointment in the bounds of the district. On several occasions our congregations were much smaller than they would have been, and services were to some extent interrupted by bad weather; yet we transacted all the business pertaining to the Quarterly Conference. Preached eighteen times, visited a number of families, and rode something over five hundred miles on horseback to complete our first round.

Shreveport district embraces almost every grade and variety of soil, from a dense pine forest, wherein no human habitation is found for miles, to the rich bottom lands of Red river. Yet in the rural districts of the pine-timbered country there are good settlements. These are mostly contiguous to the alluvial lands of the larger creeks that traverse this country. The settlements are from ten to twenty miles distant from each other. The people are very social and exceedingly kind to their preacher. They love to go to church, and many of them greatly appreciate the services of the sanctuary. This is true of the people generally throughout the district.

In our visitation we found all the preachers, with one exception, at their posts of duty, laboring for the salvation of souls in the vineyard of their Master. We could but feel: "Oh! what a work;" and with the great apostle exclaim in our heart: "Who is sufficient for these things?" Bro. Smith, a supply on Beulah circuit, we found far spent with tuberculosis, hæmoptysis having already ensued when we visited him, announcing clearly to our apprehension pulmonary consumption. He lingers upon the shores of time, and testifies to the power of grace to save, even in the darkest hours of affliction.

We are happy to say we have on our district a corps of five preachers—men of Wesleyan theology—constantly and earnestly presenting to the people the great principles and doctrines of the cross. And we cannot but here remark how much the world is indebted to modern Protestantism, emancipated, as it is, from ritual influence and doctrinal error. This is to a large extent the result of Wesleyan theology. Herein we have the characteristic design of a pure Christianity. It is the purification of the individual man, produced in his personal freedom and on the responsibility of his conscience. Therefore it is not ceremonies and rituals and creeds, but it is spiritual life. Hear what the Savior says: "The words that I speak unto you, they are spirit and they are life." This was the great moral life-principle that moved Luther in the reformation of the sixteenth century, and that wrought in the Wesleys while at Oxford, and saved them and their coadjutors from ritualism. It was that which enabled them to see and realize that justification is by faith only, that regeneration is wrought by the Holy Spirit, testifying to the blessing of sins forgiven. Firmly fixed upon these great Bible doctrines, we are able to see how Mr. Wesley and the faithful men of those times conducted the glorious revival of the eighteenth century. The divine impulse thus given to a purely spiritual Christianity affected, says Dr. Stevens, both hemispheres, and resolved itself into an organic system. That system has gone bravely on, triumphing over every obstacle, until at the present day the Methodist family, according to Dr. Tefft, numbers fifty thousand ministers, local and itinerant, and three million communicants.

Mark the development of the Methodistic movement. Methodism gave the originating impulse to the London and Church Missionary Societies, the British and Foreign Bible Society, the London Tract Society, and the Sunday school institution as a grand agency of the church. Its missionary development has preserved its primitive energy. Thus it has not only transformed English Protestantism, but it looks to the moral improvement of the world. The cross stands out aloft and radiant amid the receding clouds of sin and darkness, and the world beholds beneath it thousands of reclaimed poor, gazing at it with care-worn brow but beaming countenance, and pointing to it with uplifted hands as the emblem of all human hope for time and eternity.

Thus Methodism has been sent into the world to accomplish a grand mission—to turn men from darkness to light, and from the power of satan unto God. May she gather new trophies with each revolving year, until, like the bow in the cloud, her pure doctrines, holy zeal and heavenly love shall encircle the earth.

N. M. SKIPWORTH.

The Revival in St. Louis.

MR. EDITOR: I have read in your issue of April 9 Bishop Marvin's account of the revival in St. Louis. Truly "the Lord hath done great things for them, whereof they should be glad." I was somewhat surprised that the Bishop, in describing the manner of conducting the revival, should say "it was something new to him." Forty years ago, and more, I was accustomed to see our Presbyterian brethren conduct revival meetings precisely in that way, which they called inquiry meetings. At these meetings all serious persons were invited to attend, the meeting being appointed for a particular hour. I found them to be the most solemn and engaging meetings I ever attended. Such persons, male or female, had no special seat assigned them, but sat mingled among members of the church. They were conducted precisely on the plan of our class meetings, except that those persons only who made no profession of religion were the subjects to whom the "inquiry" in reference to their desire for salvation was addressed. Such meetings never failed to result in great good.

If it will not occupy too much of your space I will give you some reminiscences of my observations during such occasions. It was usual for the minister serving any particular church to notify his congregation that at such a time they would hold protracted meeting. The minister would send off forty or fifty miles for some good and able brother, perhaps an entire stranger to his flock, to assist him. He usually had but one, and that one had all the preaching to do. The meeting generally commenced on Saturday. On Sabbath the congregation was large; on Monday, of course, it was much diminished, especially in the main portion of the audience. They, however, preached on and prayed on. In a few days the congregations increased, and the interest with it, until it became deep and powerful. The inquiry meetings were then began, and continued daily after that. Conversions were frequent, clear and powerful.

I remember an old Methodist brother, Rev. John C. Johnson, of precious memory, of the Mississippi Conference, who told me the following anecdote, in which he was an actor. His home was in Jefferson county, Mississippi. He was invited by the Rev. —— Montgomery, the pastor of the Presbyterian church at Union church, Jefferson county, to aid him at a protracted meeting there. He went. Montgomery put him up to preach; at the next hour he put him up again, and at the next and the next, and so on every day. He said finally that he told the congregation that he did not know how they relished their spiritual food—it was Johnson for breakfast, Johnson for dinner and Johnson for supper.

I like the plan very much. When a congregation becomes interested with a minister, he is the man they want all the time. The prayer meetings and inquiry meetings can well be conducted by others, giving the preacher time to fix up for the great congregation. This, I think, in connection with his great ability, under the divine presence, is the secret of Rev. Hammond's success. My own impression is, if it were more generally adopted among us, that our work would be deeper and more successful, if our would-be big preachers would submit to it, and not become fretful and envious, get *mad* and go off! Some of them remind me of a Baptist brother who had attended a protracted meeting of his denomination, for some days, without being invited to preach. At last he said: "Brethren, if I do not get to preach soon I *will burst!*" Some of our preachers, when at such meetings, if they do not get to preach often, go off in a pet, perhaps to keep from *bursting*. I do not know what they think of such conduct, but I always regarded it without envy.

Yours truly, LOCAL.

Port Gibson Collegiate Academy.

MR. EDITOR: Though oppressed by poverty and dismayed by floods, we cannot afford to neglect our institutions of learning. Education is a necessity, and in spite of difficulties we must provide the facilities for its impartation.

Port Gibson Collegiate Academy has been long and favorably known throughout the region round about the beautiful inland town in which it is situated. Many who are now the honorable women of this land were educated there. Among the many and great infelicities consequent upon the late civil war, this institution, as did a number of others, found itself robbed of the requisites of prosperity. During the last year it had gone into a state of temporary suspension. Temporary, we say, because it was renewing its strength during the interval, and now, with all embarrassments and complications removed, begins afresh its career of usefulness. The buildings are commodious and in good repair, the location is pleasant and healthful, and the social and religious advantages of the community as good as the best in the land.

On the third instant the board of trustees, of which the Hon. Wilson Humphries is president, elected Rev. John A. B. Jones president of the faculty of the institution. The trustees think they have been fortunate in securing the services of one so well qualified for the position to which they have called him, and who is by no means without experience in the duties of the school-room. The president elect, aided by his excellent wife and an ample corps of teachers, intends to devote himself energetically to the promotion of the great cause of education in this institution. We bespeak for Port Gibson Collegiate Academy a fair share of patronage and the hearty co-operation of its friends elsewhere.

W. L. C. HUNNICUTT,
Chair'n Visiting Com. of Miss. Con.

NATCHEZ, MISS., June 5, 1874.

IT IS of no advantage to have a lively mind if we are not just. The perfection of the pendulum is not to go fast, but to be regular.

Obituaries.

JAMES ALEXANDER, infant son of Rev. P. and Mrs. M. E. Howard, was born in Wilkinson county, Mississippi, August 29, 1873; was baptized by Rev. T. W. Brown, March 29, and died of congestion, May 4, 1874.

FANNIE CORNELIA ASHFORD was born November 1, 1864, and died April 18, 1874. Fannie is gone to the happy land of rest, where all the good will be gathered together. Christian parents and sister, weep not, for your little one is with the happy throng of the blessed.

B. L. SELMAN.

GREENVILLE, Butler Co., Ala., May 27, 1874.

BRO. MARTIN C. STROWD has crossed the flood. He was born in Ohio, December 10, 1824, and died in St. Tammany parish, Louisiana, May 28, 1874.

About four years ago he was converted to God, under the ministration of Bro. H. P. Bowen, of the Mississippi Conference. From that happy change until the hour of his departure he was a faithful soldier of the cross, part of the time filling the offices of Sunday school superintendent and steward. February 14, 1855, he was married to Sylvia E. Crawford. It was his fortune, about two months ago, to see her happily converted to God. Surrounded by floods of tears, that can but flow for our beloved dead, he bade adieu to loved ones here, and hastened to embrace his children that had passed on before.

LEWIS R. FEATHERSTUN.

GABRIEL PICKREN GODBOLT died, April 24, 1874, near Summit, Mississippi, after several weeks' severe suffering from a stroke of paralysis. All things were in readiness, for he got ready in time to meet God in eternity. He has left us for his home in heaven. He was brought up by his parents to be a Christian, and honored their teachings from his youth. He became a noble Christian gentleman, a good member of the Methodist Episcopal Church South, and joyous in his religion. He was a native Mississippian of a large Methodist family. He was a steward, trustee and Sunday school teacher of the church in Summit when he died, and was honored and beloved in all those places of trust in the church of God. He leaves a wife and several grown-up children. They have reason to grieve, and the church at Summit to mourn, for we do not know as yet how to get along without him. We must look to God for help. Yes, help us, Lord, for the godly man perisheth. He was in his fifty-fifth year when he died.

A. B. NICHOLSON.

DIED, at her home in Pike county, Alabama, on the twenty-sixth of May, 1874, Mrs. MARY WINNEFRED TROTTER, in the thirty-third year of her age. Sister Trotter was a daughter of Bro. and Sister Kelsoe, of Troy, Pike county, Alabama, formerly of Auburn, Alabama, where Sister Trotter was educated, graduating at the female college at that place with the highest honors of the institution.

Endowed by nature with a mind of rare power, which she energetically cultivated, she was well fitted to adorn any station in life; and while cultivating the God-given intellect she did not forget the Giver. In her ninth year she united with the Methodist Episcopal Church South, in which she remained a pious and consistent member until her death. She was married to Bro. Samuel Trotter August 23, 1871, and nobly did she supply the mother's place to his children, whom death had early deprived of their own mother's care. Kindly and judiciously she trained them for the duties of life, and their sorrow for her early death proves how true a friend they had found in her. She had been for several years engaged in teaching, and in that capacity had gained the warmest love of patrons and pupils, and many a heart of both old and young will sorrow deeply when they know that Miss Winnie has passed away. But, while we grieve that she moves among us no more, we have abundant assurance that our loss is her eternal gain.

During her last painful and protracted illness she bore with the utmost patience and cheerfulness the sufferings with which the Father saw fit to afflict her; and though she said, if it pleased him, she would like to be spared a little while longer on earth to guide those orphan children, still heaven was very bright before her. A few moments before she died she chanced to see some pure white flowers which a friend had placed in a vase near her bed. "Heaven," said she, "is much fairer than they." About this time she called her attending physician to her bedside and entreated him to prepare to meet her in heaven. We will henceforth miss, yes, sadly miss, her cheerful, smiling face in the social circle, and we deeply sympathize with the stricken husband and the children that will no more be blest by her loving presence and guardianship, and most especially do we sympathize with her aged father and mother, who by her death are deprived of their only child, the staff and comfort of their declining years.

A FRIEND.

MRS. ELIZABETH DAVIS, wife of Dr. B. F. Davis, and daughter of Dr. Thomas P. Frith, deceased, was born in Autauga county, Alabama, February 2, 1834, and died of pneumonia, near the place of her birth, April 26, 1874.

Her own mother died when she was only eight weeks old, and she was mainly brought up by a stepmother, who doubtless performed the part of a mother as well as any one not a mother could. She was educated principally at Centenary Institute, in Summerfield, Alabama, during the presidency of Rev. A. H. Mitchell, D. D. She was a member of the senior class during her last year there, but owing to ill health she left school before the close of the session; so that she did not graduate. She professed religion and joined the Methodist Episcopal Church South when quite young—perhaps about thirteen. She was united in marriage to Dr. B. F. Davis December 12, 1854. As a wife she was affectionate, confiding, deferential, following the example of those holy women who are held up in the Bible as exemplars. She became the mother of eleven children, two of whom died young—one at the age of a little over one year, the other about four. Her character as a mother is seen in the characters of her children, they being such as we generally find reared by the best of mothers.

Sister Davis was a most excellent Christian lady. She was amiable in disposition, but very diffident and retiring, so that only those who knew her most intimately knew how to appreciate her fully. She was very fond of attending the house of God, but owing to the numerous cares of a large family she was often deprived of that privilege. But she made up for this lack, as well as she could, by attending the more closely to her private devotions. She prayed much—not merely night and morning, but frequently through the day, and sometimes even rising from her bed during the night for this purpose.

She had a strong presentiment of her death for months before her decease. She often spoke to her husband about it. So confident was she that she was about to pass away, that she prepared and laid away her burial apparel, telling her little daughter where to find it. During her last sickness, which continued but a few days, her husband conversed with her several times concerning her spiritual condition and her preparedness for eternity. At first she said her way was not as clear as she would like to have it; but before she departed every cloud seems to have been brushed away, and her sky became clear and bright. At one time she repeated a part of one of her favorite hymns:

"Jesus, lover of my soul."

At another she began to sing:

"O heaven, sweet heaven, when shall I see thee?"

Again, she asked her husband and children to sing "Beautiful River."

A few hours before she died she called her family around her and bade them adieu, kissing her little babe. How mysterious is this providence! But God knows best.

W. A. MONTGOMERY.

CHARLOTTE ELIZABETH FORD was born in Choctaw county, Alabama, March 21, 1847. Her maiden name was Ford, daughter of William H. and Caroline Ford. She was married to her kinsman, W. H. Ford, January 14, 1873, and died February 23, 1874, aged twenty-six years, eleven months and two days.

Earth is poorer, heaven is richer, by the death of this excellent lady. A bright spirit she was—a little sun shedding light, giving life, imparting joy and cheerfulness to all around her. At the tender age of thirteen years she gave her heart to God, and united with the Methodist Church. Afterward she joined the Baptist Church, of which she was a member to within fourteen hours of her death, when she reunited with the church of her first choice, saying to the minister present: "Let it be distinctly understood that I am a member of the Methodist Church. Put my name on the church roll by the side of my husband's."

In the family and social circle Sister Ford was the center of attraction and esteem. Her genial nature won the love of all hearts. As a wife she heeded the divine word: "As the church is subject unto Christ, so let wives be to their own husbands in everything." Thus to her husband she was a gift "of the Lord," "a good thing," "a prize far above rubies."

The Scriptures say "the end" of the righteous "is peace." This truth was verified in the subject's death. To the last moment she was rational, recognizing acquaintances and friends, observing every occurrence around her. These facts enhance the value of her dying testimony, furnishing indisputable proof of the truth, power and excellency of the Christian religion. The evening before her death, while she entertained hopes of recovering, I spoke to her about dying. Her tranquil response was: "I want to live for my child's sake, though if it be God's will I am willing to die. I have always tried to live right from a little child." When hopes of life had vanished her resignation and calmness were truly sublime. She spoke serenely of her swiftly approaching dissolution. Calling her many weeping relatives around her, she gave to each the parting hand and kiss, with affectionate admonitions. Never will her little cousin forget the counsel: "Be a good boy;" never will her honored and beloved uncle cease to remember her last request: "One more kiss, Uncle Jimmy." Never from the memory of those present will fade the recollections of her last fond gaze upon her infant babe, as she gently placed her pale, emaciated hand on its head and uttered the prayer: "May the Lord raise up many kind friends for my boy." Little did she then think that her first-born would quickly follow her to heaven. A few hours before she expired, being asked if she still trusted in God, she answered: "Yes. I am going home to heaven to rest." Subsequently, as the glories of the spirit-land broke upon her vision, and the song of angels and the redeemed fell upon her ears, and the eternal city, with its twelve foundations, with streets of gold and gates of pearl came to view, she said: "I am almost tired waiting, waiting for the end." About nine o'clock at night her soul sped to the mansions of light and glory. Her last word, her expiring utterance, was: "Jesus."

C. B. DUBOSE.

PUSHMATAHA, Alabama.

AN unmarried man died recently near Boston, aged eighty years, a graduate of Harvard, with the degree of "A. B." He was a bachelor by diploma, a bachelor by celibacy, and Bachelor by name. Grim Death at one fell swoop swept off the whole batch.

IT IS a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the gospel.—*Dyer.*

The Christian Advocate.

THURSDAY, JUNE 18, 1874.

A SONG OF THREE WORDS.

Orare, Laborare, et Cantare.

BY JOHN STUART BLACKIE.

Three blissful words I name to thee,
Three words of potent charm,
From eating care thy heart to free,
Thy life to shield from harm.
Whose these blissful words may know,
A bold, brimbe fronted face shall show,
And, shod with peace, shall safely go
Through war and wild alarm.

First, ere thy forward foot thou move,
And wield thine arm of might,
Lift up thy heart to him above
That all thy ways be right.
To the prime Source of life and power
Let thy soul rise, even as a flower
That skyward climbs in sunny hour,
And seeks the genial light.

Then gird thy loins to manly toil,
And in the toil have joy;
Greet hardship with a willing smile,
And love the stern employ.
Thy glory this: the harsh to tame,
And, by wise stroke and technic flame,
In God-like Labor's fruitful name
Old Chaos to destroy.

Then 'mid thy workshop's dusty din,
Where Titan steam hath away,
Croon to thyself a song within,
Or pour the lusty lay.
Even as a bird that cheerly sings
In narrow cage, nor frets its wings,
But with full-breasted joyance flings
Its soul into the day.

For lofty things let others strive
With roll of vaunting drum;
Keep thou thy heart, a honeyed hive,
Like bee, with busy hum.
Chase not the bliss with wishful eyes
That ever lures and ever flies,
But in the present joy be wise,
And let the future come! *Good Words.*

Letter from Prof. Maury.

MY DEAR SIR: Your letter revived very pleasant remembrances. * * * Your questions are theorems. It would require volumes to contain the answers to them. You ask about the "harmony of science and revelation," and wish to know if I find *"distinct traces in the Old Testament of scientific knowledge—in the Bible any knowledge of the winds and ocean currents."*

Yes; knowledge the most correct and valuable. "Canst thou bind the sweet influence of the Pleiades?" It is a curious fact that the revelations of science have led astronomers of our own day to the discovery of the dead center of motion around which comets sweep and planets whirl; but that it, with its splendid retinue of worlds and satellites, is revolving through the realms of space at the rate of millions of miles in a year, and in obedience to some influence situated precisely in the direction of the star Alcyone, one of the Pleiades. We do not know how far off, in the immensities of space, that center of revolving cycles and epicycles may be; nor have our oldest observers or nicest instruments been able to show us how far off in the skies that beautiful cluster of stars is hung, whose influences man can never bind. In this question alone, and the answer to it, are involved both the recognition and exposition of the whole theory of gravitation.

Science taught that the world was round; but potentates pronounced the belief heretical, notwithstanding the psalmist, while apostrophizing the works of creation in one of his sublime moods of inspiration, when the prophets spoke as they were moved, had called it the "round world," and bade it rejoice.

You recollect when Galileo was in prison a pump-maker came to him with his difficulties, because his pump would not lift water higher than thirty-two feet. The old philosopher thought it was because the atmosphere would not press it up any higher; but the hand of persecution was upon him, and he was afraid to say that the air had weight. Now, had he looked to the science of the Bible, he would have discovered that the "perfect" man of "Uz," moved by revelation, had proclaimed the fact thousands of years before: "He maketh the weight of the winds." Job is very learned, and his speeches abound in scientific lore. The persecutors of the old astronomer would have been wiser and far more just had they paid more attention to his wonderful book; for there they would have learned that "he stretched out the north over the empty place, and hangeth the earth upon nothing." There is another proof that Job was familiar with the laws of gravitation; for he knew how the world was held in its place. And, as for the "empty place" in the sky, Sir John Herschel has been sounding the heavens with his powerful telescope, and ganging the stars, and where do you think he finds the most barren part—the empty place—of the sky? In the north, precisely where Job told Bildad, the Shuhite, the empty place was stretched out. It is there where comets most delight to roam, and hide themselves in emptiness.

I pass by the history of creation as it is written on the tablet of the rock and in the book of revelation, because the question has been discussed so much and so often that you are no doubt familiar with the whole subject. In both the order of creation is the same: First the plants, to afford sustenance, and then the animal; the chief point of apparent difference being as to the duration of the period between the "evening and the morning." "A thousand years are as one day;" and the Mosaic account affords evidences itself that the term day, as there used, is not that which comprehends our twenty-four hours. It was a day that had its evenings and mornings before the sun was made.

I will, however, before proceeding further, ask pardon for mentioning a rule of conduct which I have adopted, in order to make progress with these physical researches which have occupied so much of my time and many of my thoughts; and that rule is never to forget who is the Author of the great volume which nature spreads out before us, and always to remember that the same Being is also the author of the book which revelation holds before us; and, though the two works are entirely different, the records are equally true; and when they bear upon the same subject, as now and then they do, it is as impossible that they should contradict each other as it is that either should contradict itself. If the two cannot be reconciled, the fault is ours, and it is because, in our blindness and weakness, we have not been able to interpret aright either the one or the other, or both.

Solomon, in a single verse, describes the circulation of the atmosphere as actual observation is now showing it to be. That it has its laws, and is as obedient to order as the heavenly hosts in their movements, we infer from the fact announced by him, and which contains the essence of volumes by other men: "All the rivers run into the sea; yet the sea is not full. Unto the place from whence the rivers come, thither they return again."

To investigate the laws which govern the wind and rule the sea is one of the most profitable and beautiful occupations that a man can have. Decked with stars, as the sky is, the field of astronomy affords no subject of contemplation more ennobling, more sublime or more profitable than those which we find in the air and the sea.

When we regard them from certain points of view they present the appearance of wayward things, obedient to no law, but fickle in their movements and subject only to chance. Yet when we go, as truth-loving, knowledge-seeking explorers, and knock at their secret chambers and devoutly ask what are the laws which govern them, we are taught in terms the most impressive that, when the morning stars sang together, the waves also lifted up their voice, and the winds, too, joined in the almighty anthem. And as discovery advances we find the marks of order in the sea and in the air, that are in tune with the spheres, and the conviction is forced upon us that the laws of all are nothing else but perfect harmony.

WASHINGTON, January 22, 1855.

Object of the Christian Ministry.

And this brings me at last to the one distinctive object of the Christian ministry, "which is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Manifold are the influences which the Christian ministry exerts on social life, on political economy, on secular education, on public morals; and well may you be thoughtful of those who, with unapplauded toil, like a moral police, seek the peace of the city by day and by night, watching over its welfare and praying for those who pray not for themselves. And hence it would imply a most criminal delinquency if we did not together, like our hearty doxology, adore the grace of God for all those, whether they are now living or have gone to their heavenly home, who have heard the word of salvation. When public testimonials are forgotten, and formal tributes of respect are lost, the things which are most carefully preserved and highly prized are words, the nature of which never occurred to those who wrote or uttered them—words expressive of gratitude for some particular counsel or instruction which years ago was blessed of God to the conversion of their hearts and lives. It is with thankfulness to God that I am permitted—as the fullest compensation for all the past, to an utter oblivion of all hours of trial—to indulge the belief that this ministry has not been altogether without success. I might tell you when and where and how it was that many who are now walking in all the faith of the gospel, known and beloved for their Christian work, took their first step in their new life. I might tell you of one who was once a skeptic, cold and sad, who, by a touch of the Spirit, renounced his skepticism and became as a little child; of one addicted to fashion and love of the world, arrested in a career of gayety and thoughtfulness, and henceforth adorning the doctrine of her Savior in a life of Christian meekness and usefulness; of a thorough man of the world, addicted to pleasure, who, led to Christ, is now a Christian parent, an active citizen, nurturing his children and others in the ways of the Lord; of many who in their childhood gave sweetest token that they had been blessed by the hand of Jesus, and who, for numbers, seem to me like the flocks coming up from the washing of which Solomon did write; of others who, relinquishing prospects of wealth which would have led to luxury and display, the flatteries of ambition, are now preaching the gospel in this and other lands, and not only of such as are now living, but of the many who, having been converted to Christ, have closed their lives in the peace and gladness of Christian hope. Would it be anything less than withholding from our adorable Lord that tribute which is due if we should not bear our united testimony to those manifold instances of the power of the gospel? When I speak of those who have already fallen asleep in Christ, what memories throng upon us all! The very air seems to be filled with the hovering spirits of those who once were with us in this house of God. Their faces come back to us brighter than ever, spiritualized by translation. Were all whom we have followed to the grave to return within these walls, what a congregation they might form! As my eye passes from pew to pew there is scarcely one out of which death has not gathered some sheaf. We would not call them back, for they have received the salvation of their souls. Can we ever forget their counsel and testimony? Was not Christ faithful to them, even as he will be to us? We are pilgrims, but we are not sad, for we have a place in a long column of which so many have already entered through the gates into the city. Follow on with courage and with faith, on and on to the end. Might I condense into one appeal the substance of all that ever was uttered from this place during many years, it would be embodied in this one counsel—that from the heart each of you should be a believer in Jesus. What other word should be the first and the last of an embassador for Christ but that which inspiration has prepared? "We pray you, in Christ's stead, be ye reconciled."—*Dr. Adams' Farewell Sermon.*

Death in the Hour of Triumph.

A DEATH MORE PATHETIC THAN CHATTERTON'S.

The following is from a Leipsic (Germany) letter of May 10 to the New York *Graphic:*

"A wealthy gentleman of Berlin, some ten months ago, offered a number of valuable prizes for the best essays that should be written on several subjects of importance to the learned world; a prize of two hundred thalers for the best metaphysical essay, and an equal sum each for essays on medieval history, astronomy, celestial mechanics, sociology, geology, poetry, and—apparently to show his world-wideliness—five hundred thalers each for the best romantic tales and the best poem, the poem to be awarded by a committee selected from the various universities and various designated *litterateurs* of eminence who were supposed to be, and, as the sequel showed, really were disinterested in the matter, and willing to do only what justice might require. The essays and poems were to be of no particular length, and were to be judged simply by their real merits, but the authors must all be German. The wealth and reputation of the man who offered the prizes were a sufficient guarantee of certainty of payment and of consequent reputation as to set half, if not all, of the younger men of Germany at work to achieve the guerdon of success.

"On last Thursday, at the Gewandt-Haus at Leipsic, the prizes were awarded, a large company of gentlemen and ladies being present. The ceremonies were begun by most exquisite music by the old orchestra—among whom are numbered men who knew and loved Mendelssohn—at the conclusion of which the venerable Dr. Schmidt, so long known for his kindliness and learning at Heidelberg, announced the names of those who had been so fortunate as to carry off the very valuable prizes offered. The names of the authors of the various works had been sent in sealed envelopes, on which were inscribed the fictitious names signed to their productions.

"The author of the metaphysical essay had chosen as his theme Kant's 'Antinomien der Reinen Vernnft' (Antinomies of Pure Reason,) and taken as his name for the occasion 'Hans Wildenstein.' After passing an eulogium on the essay, Dr. Schmidt broke the seal and found in the envelope the name of Max Markmann, who thereupon was called upon the stage to receive the reward of his work. A pale, poorly-clad and most wretched-looking young man stepped forward and was received with hearty applause. His hair was thin and gray, although he was plainly yet young, and his whole appearance was such as to at once awaken the sympathies of the audience. Having received his reward, he stepped quietly aside, and Dr. Schmidt continued his announcements, Markmann sitting near him, pale and still, in a large arm-chair.

"The astronomical essay was on the 'Evolution of Nebulæ, with particular reference to the large nebula in Orion,' and here too the successful author was found to be Max Markmann. When this announcement was made, great enthusiasm was manifested, and, after receiving his prize, poor Markmann took his seat, apparently more weary and dejected than at first.

"The next essay was a review of Ranke, and here too this young man was successful, and so on through the whole list of prizes. Max Markmann stepped forward amid thunders of applause and received his reward. No one who knows the enthusiasm of the Germans will fail to know that all the students were ready to carry the young man off on their shoulders to have a good *Kneip.*

"The poem was an exceedingly fine one, somewhat in the vein of that exquisite poet of nature, Otto Roquette, yet breathing the air of a loftier and mightier soul, which had dwelt alike with Shakespeare and Goethe and Homer. It was a wonderful composition. Herr Auerbach, the author of 'Village Tales,' 'On the Heights,' and other works, and who was the head of the committee on the tales, had said, of the one named 'The Village Rector,' that it was one of the finest he had ever read. And the successful competitor for all the prizes was Herr Max Markmann.

"The prize for the tale was the last one announced, and as Markmann stepped forward to receive it, amid thunders of applause, his face suddenly became ashy in its whiteness, and he fell fainting on the stage. A death-like silence succeeded, during which he was removed to an anteroom, and but partially restored to consciousness. He lingered but for four hours, and when he died the physician who had attended him announced that his death was caused by privation—in other words, by starvation. All that the highest medical skill could do had been of no avail.

"It was found that for years he had occupied a little chamber in obscure Gasse, where he had worked, gaining a most precarious living in teaching languages, and nearly everything which anybody required to know. In his room were found incomplete models of remarkable mechanical contrivances, a broken chair and mounds of manuscript, among which were letters from some of the most distinguished men in Europe. He had apparently lived on almost nothing for months, and poor, dejected, weary, yet glowing with the fire of genius, had worked for the prizes offered—amounting in all to twenty-four hundred thalers—and then, hungry and weary, had dragged himself to the Gewandt-Haus to win them all and die. If the history of labor, genius and its rewards has a sadder tale to tell than this, I know not of it."

RESOLUTIONS.—Said an old clergyman: "We have too many resolutions and too little action. 'The *Acts* of the Apostles' is the title of one of the books of the New Testament; their *resolutions* have not reached us."

Conversation and Conversationalists.

The first-rate talker is neither pedantic nor superficial. His language is not stiff nor professional, but is not slovenly nor too familiar. He has regard, in his talk, both to his subject and to his company; and tries to be plain without being shallow, to interest his audience without paying them the doubtful compliment of expounding first principles. He does not always, however, avoid the danger of monopolizing the conversation, or of turning dialogue into monologue. Coleridge, one of the most wonderful talkers England has produced, spoke by the hour to an admiring or wearied circle, and was disposed, at last, almost to resent a word timidly put in by a questioning listener. Macaulay, another talker of immense mental wealth, acquired the same monopolizing habit, and often poured out his extraordinary stores in one continuous stream; though, as Sydney Smith observed, he had occasionally his "brilliant flashes of silence." Carlyle also is, or at least was, a talker of the first magnitude, having at one time, as Christopher North said of him, "mounted the throne of Coleridge." His "Latter-Day Pamphlets," we have been assured, were spoken before they were written and published; and it is well known that "true Thomas," as his friends sometimes call him, very frequently forgets the silence which he calls golden, and vehemently resorts to the current silver of speech.

Sir James Mackintosh, a man of immense and varied attainments, delighted and excelled in conversation. Round his board conversation was carried on in a style that informed and never wearied the guests. When a new number of the Edinburg *Review*, or any publication of interest reached him from Europe, he discussed its contents with his friends in a style that never failed to delight them all. The wit and humor of Jeffrey and Sydney Smith, the mathematical lore of Playfair, the political disquisitions of Brougham, or a new poem of Scott, all contributed to the delight and instruction of the social hour, and enabled Sir James to make himself a model of hospitable skill, which in these days is too seldom imitated.

Speaking of the conversational powers and habits of certain great authors, we are reminded that the greatest of our poets seems to have been ready and skillful in conversation. In his encounters of wit with Ben Johnson at the Mermaid, Shakespeare's greatest cotemporary, Lord Bacon, who has told us that "speaking makes a ready man," seems to have been excellent in conversation. He did not, indeed could not, hide that wealth of mind with which he was so wondrously endowed. Dryden also was in his club—a favorite coffee-house—a conversational king. "Glorious John" talked in a style worthy of his talents and reputation, and wielded thereby a literary scepter over a host of willing subjects. His great successor on the political throne (Pope) could be very brilliant in company as well as with his pen; but he was too artificial in his style and habits to excel in that frank expression of genial thought that marks the true conversationalist. Addison, the "Atticus" of Pope, completely failed as a public speaker, and seems to have been oftener dumb than eloquent in general society.

But Addison's successor (Dr. Johnson,) great with his pen, was perhaps still greater with his tongue. Indeed, Johnson, by universal admission, was the foremost talker of his day, and he intensely enjoyed the high colloquial art in which he excelled. In the renowned Literary Club, of which he was the chief ornament, he ruled with something like despotic conversational sway. Burke alone could meet him with any prospect of success on the field of argument. That illustrious Irishman seems to have been as great in the club as he was in the House of Commons. He certainly inspired the surly yet kindly lexicographer with salutary respect. It was when dwelling with ordinary members of the club, none of them mean men in their day, that Johnson's conversational superiority appeared, and enabled him to reign without a rival near his throne. How easily could he upset in a discussion poor Boswell, or Goldsmith, still poorer in a conversational point of view, and at whom Garrick launched the terribly humorous line:

"Who wrote like an angel, but talked like a poor poll!"

Leisure Hours.

THE REV. DR. BONAR IN THE PULPIT.—A correspondent of the *Congregationalist*, who has heard the Rev. Dr. Horatius Bonar on the other side of the water, has given this off-hand portraiture of him:

"The striking feature of his face is the large, soft, dark eye, the power of which one feels across the church. There are no bold, rugged lines in his face, but benevolence, peace and sweetness pervade it. The first thought was: 'He is just like his hymns—not great, but tender, sweet and tranquil.' And everything he did and said carried out this impression. His prayer was as simple as a child's. His voice was low, quiet and impressive. His address, for it could scarcely be called a sermon, was founded on the words, 'The Spirit and the Bride say, Come,' 'the last invitation in the Bible.' It was marked by that absence of all attempt at originality, which is, to an American, so striking a feature of most foreign preaching. It was simply an invitation; warm, loving, urgent. His power over the audience was complete. Even the children looked steadily in his face, and once he paused in his discourse and addressed himself especially to the Sunday school children, who sat by themselves on one side of the pulpit. I was sure the little things had never heard the Good Shepherd's call more tenderly given. With one of the most winning faces I ever saw, he closed: 'Whosoever'—that includes *you*; 'Whosoever will'—*does that* include you?"

PASCAL says that "the heart has reasons that the head does not know."

Religious Intelligence.

DR. W. M. THOMSON, of New York, has a Bible class consisting of 1,100 members.

A REVIVAL, with about 1,000 converts, is in progress in Derby, England, under the evangelical labors of a young and devoted Scotch Episcopal rector, Rev. Mr. Douglass.

THE cloister building of the great Franciscan convent in the City of Mexico, once the residence of 4,000 monks, is now occupied by the Methodist Church, and was dedicated to the worship of God on Christmas day.

THE revisers of the authorized version of the New Testament met recently in New York city, at their thirty-sixth session, and revised the fifth chapter of the Epistle of St. James, and part of the first chapter of the First Epistle of St. Peter.

THE *Pacific Christian Advocate* says that the annual running expenses of all the churches and Sunday schools of Portland, Oregon, including pastors' salaries, do not exceed $20,000, while the liquor saloons of the city receive not less than $200,000.

A MEMBER was lately received to the First Presbyterian church in Honolulu, Sandwich Islands, by letter, which stated that that sister was a member in "good and regular standing" of the church dismissing her; and, furthermore, that she had been "vaccinated."

THE Roman Catholic Society for the Propagation of the Faith has the largest income of any of the missionary societies. Last year it amounted to $1,104,838. This was $15,000 less than in 1872, when special efforts were made, in view of the fifteenth anniversary of the society.

THE first census of Japan gives the number of Buddhist priests at 221,467. This includes 60,159 females belonging to priestly families and 9,621 nuns. The Shinto (old national religion of Japan) officials and their families number 52,141 males and 50,336 females. The whole population is 33,110,825.

THE United Presbyterian mission in Egypt has 9 stations. The total number of communicants is 508, being an increase during the past year of 83. The largest increase was at Osiout—26. The native Christians contributed $2,952, a sum which, when we consider their poverty, shows great liberality.

THE sixth annual meeting of the Evangelical Alliance for the United States was held in New York recently. The fact that Russia had commenced a persecution of Baptists living in Russia was presented to the meeting. About thirty persons were reported as having suffered and being threatened with banishment to Siberia.

WHAT is called "The London Mission," or, in other words, an exciting religious revival, has been going on among the Episcopalians in that city. Both sections, the "High" and the Evangelical, joined equally in the work, clergy of the former persuasion preaching in the streets in cassock, surplice, cope and biretta, the full dress of the Ritualists.

LANCASHIRE, ENGLAND, has become a refuge for exiled Jesuits. About 100 priests of this order have established their headquarters at Dilon Hall, about nine miles from Liverpool. This hall has been given to them by Mrs. Stapleton Bretherton, of Rainhill. Here the priests, all German, are pursuing their studies as if in their own country.

MORE than three-fourths of the European missionaries in the city of Madras are engaged in the special work of education. They have in charge about 5,000 children. One mission alone has nearly 1,000 in its schools. These schools are fast growing in favor with the native community. With the limited number of missionaries there, the purely evangelistic part of their work necessarily suffers considerable neglect.

THE new church ecclesiastical bill of the German Reichstag provides that ecclesiastics dismissed from office by the decision of a tribunal may be prohibited from residing in certain districts and may be assigned a residence by the police. Resistance on the part of such ecclesiastics may be punished by expulsion from German territory. Persons losing nationality in one federal state lose it in another, and can only have it restored by the federal council.

THE Madeira mission of the American Board of Commissioners for Foreign Missions has now entered upon its fortieth year. Its report for 1873 gives 31 churches, with 16 native pastors, 1,633 communicants, and a total of 7,393. Besides the 16 pastors, 105 native catechists are employed in evangelistic work, which is largely carried on throughout this mission. The churches and "village congregations," of which there are 142, raised nearly $2,000 last year.

THE most recent mission of the Berlin Missionary Society is that in Transvaal republic, South Africa, among the Bechuanas. It has proved very successful. There are 12 stations. The largest of these is Bolshabelo. It presents the appearance of a European village, and by its strict regulations protects the converts from the vices of the adjacent civilization. Bolshabelo numbers 1,315 inhabitants, of whom 1,034 have been baptized and 140 are candidates for baptism.

THE Indian Conference of the Methodist Episcopal Church, recently held, reports 1,567 members and probationers, being an increase of 200 over last year; Sunday schools, 89; scholars, 3,691. The above statistics do not include those of the Bombay and Bengal mission, which has now 23 societies, mostly made up of Europeans and Eurasians. These societies are self-supporting and are the results of the evangelistic labors of the Rev. Mr. Taylor, of California, spoken of in earlier numbers of the *Independent.*

A SPRIGHTLY little sheet bearing the title *Whiffs from Ararat*, and published by the missionaries of the American Board of Commissioners for Foreign Missions at Erzroom, Eastern Turkey mission, lies on our table. It states that the Erzroom mission-field, in charge of three American missionaries, is nearly as large as all New England; that out of a population of a million and a quarter 221,000 are nominal Christians. Of these less than 1,000 are Protestants, although many in the old churches have become enlightened through the preaching of the truth.

TWO MISSIONARIES of the Church Missionary Society have been permitted to visit Abeokuta. They reached the great city of the Yoruba country January 22. They found that the three churches destroyed by the heathen had been rebuilt by the native Christians, and that after nearly seven years' absence of European missionaries the congregations were in a good condition. One of them numbers 1,000 hearers, with 200 communicants. Europeans are not as yet permitted to reside in Abeokuta.

THE Presbyterians have reason to congratulate themselves upon the financial exhibit of their Foreign Mission Board for the year closing May 1, 1874. The year opened with a debt of $128,000. The General Assembly at Baltimore pledged itself to the payment of this deficit, and $123,000 were raised in fulfillment of the pledge. In addition to this extra amount, $495,547.70 were contributed for current expenses, making a total of $618,000, being the largest amount ever raised by any American society for foreign mission purposes. Of this sum the women's societies raised $90,000.

TO DISCOVER the true Mount Sinai has been the ambition of all Eastern travelers and archæologists. Dr. Beke, the English explorer in that direction, claims that he has at last located the mountain. It is situated a day's journey northeast of the village of Akabin, in Arabia, at an altitude of five thousand feet above the sea. Dr. Beke is confident that he has discovered the true Sinai at this point, from the fact that he found the remains of animals that had been sacrificed, and had also made out Sinaitic inscriptions. It is not at all certain that other Oriental travelers will share his confidence in the matter.

THE Church Missionary Society have recently sent two married missionaries to Japan, in order to open a mission station in the city of Yeddo. In view of the antipathy of the Japanese against the Roman Catholics, these missionaries have been instructed not to make use of the cross as a symbol. The Church Missionary Society is the *twelfth* missionary society which has entered upon the work in Japan. This does not include the agents of the Women's Union Missionary Society, who act in conjunction with the several churches to which they respectively belong, nor the Episcopal chaplains, the Romish and the Greek missionaries. Can we wonder that the handful of native Christians, staggered by this denominational richness, concentrated, as it is, mainly on the two cities of Yeddo and Yokohama, are asking for a single church of Christ for Japan?

THE Society for the Propagation of the Gospel recently held its one hundred and seventy-third anniversary, Lord Lyttleton in the chair. The contributions during 1873 amounted to $551,000. The society has provided wholly or in part for the support of 484 ordained missionaries. They are thus distributed: America and West Indies, 220; Africa, 94; Asia, 125; Australia and the Pacific, 44; Europe, 1. Among these are included 45 native clergy in India. There are also about 822 catechists and lay teachers, mostly native, and 141 students in colleges. Having secured the consecration of Bishop Kestell-Cornish for Madagascar, by the roundabout way of the Church of Scotland, the society proposes in the same way to procure the ordination of a bishop for Independent Kaffraria. It is to be hoped that this new bishop will, like Paul, refuse "to build on other men's foundations."

ONE of the most flourishing South African missions is that of the Paris *Societe des Missions Evangeliques*, among the Basutos, who live on the borders of the Orange River Free State. The mission had suffered greatly in recent years through the wars between the Dutch Boers and the natives. These have, however, now ceased, and, owing to the extensive revival which has taken place among the Basutos, the Paris mission has more than recovered its lost ground. The Basutos have kept entirely aloof from the diamond mining, which has demoralized the neighboring tribes. Christian life progresses among them, the number of communicants increases, and many heathens apply for baptism. A seminary has been established for the instruction of native teachers and helpers. According to the last statistics there were 2,183 communicants, 1,315 candidates, 2,069 scholars, 321 were baptized last year, and $1,200 were raised for church purposes. There are 11 stations and 3 out-stations.

THE Moravians have opened a new station, called Ramah, in the northern part of Labrador, where they hope to reach the heathen still remaining in that section of the country. As yet they have met with little encouragement, Christ being regarded by these Esquimaux as like to their own sorcerers. The average temperature at Ramah the year round was four degrees below freezing. On January 30 the thermometer marked sixty-three degrees below zero. One of the missionaries from Hebron (the next station to the south,) on a journey to Ramah, says the *Moravian*, encountered a terrific snow-storm, the thermometer being twenty-seven degrees below zero. The dogs gave out, the Esquimaux drivers lost their way as they were crossing a mountain, the face of the missionary was so covered with ice that he could not convey food to his mouth, and was only able to breathe through some cracks in the ice crust, even the eyes being almost entirely covered. With the most strenuous efforts the station was finally reached.

EVERY act of sin is more injurious to him who commits it than it can possibly be to any other who suffers by it.

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The Blessedness of Desire.

The Savior announces no greater beatitude than that which he connects with hungering and thirsting after righteousness. It would seem to be the condition of conditions that men should want. In things spiritual the promise is without qualification: "They shall be filled." But the hinderance is in the thing to be desired. It is a grace in itself of rare and exalted import to wish to be righteous. Vaguely, people would be happy; they shrink from the thought of final ruin, and cherish hopes of eternal life. The consequences of sin, as exhibited in this world, and as feared in the world to come, are easily deprecated. Some penitential sorrows may be felt, and purity of heart may be regarded as a good thing. But withal there is nothing answering to this supreme desire for righteousness. It would seem to be a simple circumstance, and readily realized, upon which our fullness of good is suspended; and we are surprised that, with so much honest concern and prayer, the abundant blessing does not come. Faith may have its difficulties, and the apprehension of spiritual truth may be perplexing and impossible to the natural man; but the mere desire to be good is something easily attainable, and almost instinctive to all.

So we might suppose, and yet, in fact, the highest reach of the awakened soul is the thirst for holiness. What seems to be almost universal and most easy is really the rarest and most difficult. Desire is the matrix of faith, the mother of belief, as well as the incentive to effort. Other means and conditions are secondary, and come into use and exercise most powerfully where a wrestling spirit lies back of them. The inability to believe with the heart unto righteousness may be because there is little or no desire for righteousness. After conversion the progress depends upon the desire. While the blessing is according to faith, it is also in proportion to the degree of our hungering after the divine manifestations. The thirsty traveler will not pass by the brook that flows across his path, nor will the hungry fail to hear and obey the invitation to come to the well-spread board. However great faith is, desire is before faith, and in some sense greater. Faith cannot be without it, and with it faith cannot be otherwise than irresistible.

The blessedness of faith, and also of willing, is in desire: "And let him that is athirst come. And whosoever will, let him take the water of life freely." Where there is this strong yearning for spiritual life, and ardent passion for Christ's love, the coming by faith, and with the heartiest and completest determination of purpose, is no longer doubtful. The Savior's declaration recalls the words of the psalmist: "Open thy mouth wide and I will fill it." Look into a nest of unfledged robins or sparrows, and see how the rustling of a twig opens every mouth for the expected food. There is more genuine prayer and faith in a bird's nest than is exhibited in the hearts and homes of many who claim to be Christians. Prayer is of little account unless it be the utterance of spiritual desire. The parched ground prays, the twisting corn-blades, the withered grass, the drooping flowers, send up their supplications. The hungry herds and the bleating flocks, by their necessities, appeal to the Dispenser of all mercies. The very wants and appetites which God has implanted in our bodies are the conditions of our life, and the assurance that they shall be met. Where the spiritual nature cries out for God, and longs for holiness, we may be sure there are riches of grace to satisfy the desire which grace itself has awakened.

For prayer formal, perfunctory and languid there may be little to hope; but when it goes up from the soul hungering for divine communion, and intent on victory over sin, there is fullness. We cannot look this declaration in the face, that the hungering and thirsting shall be filled, without feeling that deep and strong religious desire is a most uncommon thing. It is just as rare as the conversion of sinners, and the more perfect life in believers. When men tell us that they want to be religious, but are not, and when Christians avow their earnest desire for perfect love, but have it not, there must be a mistake somewhere. Either they are laboring under a grave delusion, or Christ's words are misleading. The blessedness of desire is that "they shall be filled."

Fountains and Cisterns.

In these recent days of drought the difference may be painfully felt. The cistern is but an indifferent substitute for the bubbling spring or the flowing stream. It is sure to give out in time, unless constantly replenished, and when the rain is long withheld the supply is exhausted. Carefulness and suspense attend the using, and the anxiety grows as the store declines. Its capacity is limited, but few can enjoy its benefits, and the joy of inviting all who thirst to come to the waters is denied to those who possess it. And as to quality, it may be negatively pure, but the water is without tone, and dead as to all medicinal properties.

The gushing stream is inexhaustible, and never grudges what it gives. It is the better for a good well that it should be used freely, and the more it is drawn from the cooler and sweeter are the waters. The possessor of a spring knows to be unfailing may be at ease for himself and generously hospitable toward others. The waters and their owner sing together and proclaim to the world: "Ho, every one that thirsteth, come ye to the waters!"

This contrast is drawn in spiritual things. God is described as "the fountain of living waters," while the ungodly are represented as forsaking him, and hewing them out cisterns, broken cisterns, that can hold no water. Our best schemes of happiness, apart from God, are as broken cisterns. The things we have trusted disappoint, and the transient gratifications of the world, after a brief indulgence, leave the soul athirst and faint. It is folly, when nature supplies the living and abundant stream, to resort to artificial means to secure the element of life and refreshment. It is this folly that men are ever perpetrating in reference to the wants of their higher nature. They turn away from God, they forsake the river of his grace, they despise the well-spring of love and mercy which breaks at their feet, and with a strange infatuation they toil at this cistern-building of pleasure and gain.

Trouble and affliction, like our summer droughts, come to expose the vanity of these substitutes for true religion. Of whatever sort, their insufficiency is exposed in the time of trial. Be it a false faith, an infidel philosophy, or a devotion to appetite and sensual indulgencies, it matters not. The cistern of human invention, however capacious and skillfully wrought, can be no substitute for the living fountain. In the end what we have constructed proves to be worthless. We have lost God, the only satisfying portion, and have gained nothing but a form or name to mock and embitter the parched and fevered heart. The fountain of living waters, the broken cistern! Every man has chosen one or the other—the everlasting God or the empty shadows of time.

The Burial of Livingstone.

BY PRES. G. F. MAGOUN, D. D.

Saturday, April 18, saw another grave added to those of the illustrious dead of England in Westminster Abbey. The number of persons in any generation to whom the English nation can pay that crowning honor is now of necessity small. And it is not always that the universal sentiment sanctions, as in Livingstone's case, its bestowment. The heart of the world has been so moved by the heroism of the great Scotch missionary traveler that the heart of all Britain would be moved by his death, even if the circumstances had been less touching, and if Britain had no national pride in the man. It is very nearly a year since he died. The noble and faithful boy, Jacob Wainwright, who accompanied his remains to London, cut on the tree above his hut at Ilala, on Muliala, these simple words: "Dr. Livingstone died on May 4, 1873." Let this black boy's loving and mournful inscription be remembered along with his master's pathetic words as he was borne in men's arms beyond Lake Bemba, in the Bisa country: "Build me a hut to die in." Livingstone was sick all through his last journey. Indeed he seems never to have been well since August, 1872, when he left Unyanyembe. Months ago he told the native boy Stanley sent him that he was too ill to go on with his work. Yet he would not allow his party to wait for him, though if any of them were sick he would wait for them to recover. Almost at the very last he was planning to rest awhile and buy ivory with which to return to Ujiji and recruit and reorganize. When they told him it was three days to the Lnapala, "Then I shall never see my river again," he said sorrowfully. One African chief refused them permission to stay in his territory, and obliged them to march back three hours with the dying yet indomitable explorer. He died so quietly that Majwara, who was with him, did not know when he ceased to breathe.

Then began that long journey to his grave, which occupied eleven months. "The funeral procession was first formed in the far-distant land of his devoted love" and ended at Westminster Abbey. Through the Bisa country it had to fight its way. As the steamer Malwa, which bore his precious and honored remains, came up Southampton water, his son, Mr. Henry M. Stanley, Admiral Hall and others boarded her from a tug, and Jacob Wainwright grasped warmly the hand of the American who "found Livingstone." In the mail-room of the Malwa, in a coffin of scented cedar wood, covered with flags, lay the body of Livingstone. All heads were uncovered as it passed over the ship's gunwale, and with minute guns, and all the bells of Southamptou tolling, it passed through crowded streets, where all the shops were closed. The Zanzibar coffin was inclosed in lead, and then in another coffin of polished English oak, before it entered the great abbey. Rawlinson, Frere, the Duke of Sutherland, Lord Houghton, Colonel Grant, Dr. Moffat, Stanley with his Kalulu, were among those present at the private service in the map-room of the Royal Geographical Society. The service was conducted by a Scotch clergyman from Livingstone's old home. As the procession left for the abbey the carriages of the Queen and the heir-apparent led the way. An uncounted multitude of English dignitaries and honored personages crowded the abbey in every part. Jacob Wainwright and Stanley led the pall-bearers. The grave was near that of Stephenson and Major Reynell, the African traveler. Those who buried Livingstone's wife—Robert Moffat's daughter—in Africa stood about it. At the head of the grave, at a small desk, stood Dean Stanley, and near him Moffat, leaning on the shoulder of the negro boy. Some leaves of the fan-palm were among the flowers upon the coffin as it was lowered. A little girl of six years dropped her bouquet into the grave of her grandsire of sixty. On this following Sunday the dean preached a memorial sermon from the abbey pulpit to an immense concourse, largely composed of "Dissenters" like the renowned traveler. "Followed to his grave," said the preacher, "by the leading Nonconformists of England and by the staunchest Presbyterians of Scotland, *all the churches may claim him as their own.*"

It is painful to note, in this connection, the niggardliness of the British government in respect to the funeral of the greatest explorer the English race has produced. Only at the last moment did the Disraeli ministry say that the expenses would be met by the exchequer—*i. e.*, to the amount of £250. Private appeals have been made for the relief of those he left behind—four children and two aged sisters—who would have been left otherwise destitute. The government pension to the children yields £50 each—"a sum," says the *English Independent*, "that is in striking contrast to the bloated expenditure so readily indulged when some aristocrat or military person requires to be provided for out of the national treasury."

At Blantyre, Lanarkshire, Scotland, where this famous man was born, March 19, 1813, a monument is to be erected to the "weaver boy," who has shed such luster on the town. In Edinburg the Episcopal bishop presided at a meeting held with reference to a monument in that city. The University of Glasgow, his "alma mater," is to have new scholarships bearing his name. Of all these posthumous honors the simple-hearted great man thought as little as of being buried in the great abbey. "He was a missionary," said Dean Stanley, "fashioned for the work by the special gifts of the Creator." "All his wanderings," said Sir Bartle Frere to the Royal Geographical Society, "were persistent workings toward one great end, which he sought with unflinching courage and perseverance. The Christianization of Africa, and the suppression of the slave trade as a means thereto, this was his passion. 'This continent,' he said, 'must be civilized from within outwards.'" Always a missionary, however great and renowned as a traveler. In the long line of brave and consecrated Christian toilers who will yet save Africa—many of them dark men and women from our Southern colleges and normal schools—what loving reverence there will be for the grand pioneer and forerunner of them all, David Livingstone!

Mingled with his last pains and prayers was this simple and moving expression: "I am going home." Yes, "home," fearless, tireless saint! Christian hero! Worn out for Africa and England and science and religion, go home. But what would have been his thought had he foreseen that while the cedar-sceuted shell with his wasting dust should be moving across the waves toward English soil, angry objections would be made in England to a national burial? Dissenters cannot have the respect that is paid to the most worthless "Churchman" in English cemeteries, however noble they may be; and the burials bill in Parliament for the righting of this mean wrong hangs in doubt. An English dean, with the virtue of indifference, permits a grave to Livingstone at Westminster; and, since none can be buried there save by the authorities, conducts the service as for a supposititious member of the national church. But High Churchmen make characteristic protest. "He lived and died a Presbyterian," says one of these in the *Church Herald*, "He had forsaken the faith of his forefathers, and associated himself with a sect which (on a par with Dissenters in England,) from having no divinely appointed ministers or teachers, can have but one available sacrament, that of baptism. (Which on the episcopal theory can be performed by *laymen!*) Such an one, then, at his decease, ought to find no place in Westminster Abbey. *As well might we inter there the Sultan of Turkey, his majesty of Ashantee or the King of the Cannibal Islands.*" Hero are "sweetness and light!" And Livingstone is "the first missionary, if not the first Nonconformist as such," whom that place of honor has ever known, though there is "a modest little bust of Dr. Watts, the only monument to an eminent Nonconformist in the abbey." Has the English Church or the English episcopate or the archiepiscopate a name to put above that of Livingstone?

The offense is rank—it smells to heaven.—*Advance.*

Southern Presbyterian General Assembly.

This body met in Columbus, Mississippi, in May. Concerning some of its proceedings the *Southwestern Presbyterian* says:

On Thursday the report of the committee on foreign correspondence was presented by Dr. Kirkpatrick. It recommended the appointment of a committee of conference, in compliance with the request of the Northern Assembly, to meet their committee, with a view to confer in reference to establishing closer and more fraternal relations between the two bodies. It is a very able document.

Judge Fontress presented a minority report, advocating a negative reply, on the ground that our position was already defined on this question by the action of the Louisville Assembly, and that we ought not to recede from it. He supported this position by able arguments, which were cut short by the ten minutes rule adopted by the Assembly at the close of the previous debate. The matter was considered next day, but the mind of the Assembly was made up to adopt the majority report without debate, and the ten minutes limitation was insisted on—a limitation which seemed unfair, as it did not allow the minority an opportunity to fairly put their argument before the body. But the minority being remarkably good natured, did not make as much opposition as they probably ought to have done, and contented themselves with bringing in a protest next morning, signed by the moderator and others. The committee, however, is unobjectionable. It consists of Dr. William Brown, of Richmond, Virginia; Dr. Palmer, of New Orleans; Dr. Farris, of St. Louis; Judge Inglis, of Baltimore, and B. M. Estes, of Tennessee. If any one could be trusted we can trust them.

This committee was appointed by the moderator. When Dr. Palmer's name was announced on it, Dr. H. M. Smith stated that he had been requested to say that, if Dr. Palmer was put upon that committee, it must be with a distinct understanding that none of his views upon the questions at issue had changed.

A member then proposed that he should be allowed to withdraw from the committee. The Assembly refused to allow this, and the committee was elected by a rising vote of the Assembly, two persons voting in the negative.

Another matter of a good deal of interest was brought before us in the form of an overture from the Northern Assembly to take steps with a view to form a council representing the various Presbyterian bodies of the world. It was advocated by Dr. Plumer, chairman of the committee to whom the matter was referred.

The Assembly, however, decided by a handsome majority that it could not recognize the principle of an irresponsible alliance, and so the matter was disposed of by a polite failure to accept the invitation.

Some very important business was done at this session. A plan was adopted for establishing the colored people in a separate church organization; and also the plan of raising the commissioners' and contingent fund by an assessment of ten cents per member, which will be sufficient.

What They Say About It.

We give extracts, at such length as our space permits, from our Northern Methodist exchanges concerning the action of the General Conference on the subject of fraternity.

The New York *Christian Advocate:*

It was, perhaps, in the usual order of such business that the message of our delegates was referred to a committee, that a proper response might be prepared. It was, however, remarkable, and not ominous of good, that the report of that committee was so long delayed. Our delegates were unable to await its coming, and were dismissed, very politely, but without knowing what the response would be. It was well that they were spared the pain of hearing it presented. At length, however, the committee's labor of two weeks appeared, as we present it on our second page. That it has disappointed the heart of both the churches, and dashed hopes that were springing up in many bosoms, both North and South, cannot be doubted. And yet we are not very much surprised. With the spirit manifested in the earlier stages of the affair, we were encouraged to trust that the old leaven of asperity had been largely purged out, but even then we feared, and the event proves that our misgivings were not without just cause. As we give the report in full, our readers may read and judge of it for themselves. To us its matter seems to be historically incorrect in many particulars; but that is the least objectionable part of the paper; its taste and evident *animus* are especially its damaging features.

The debates show how the matter was viewed by not a few of the ablest and best men in the body. They show, alike forcibly and truthfully, that the committee traveled beyond their proper duty in discussing in such a paper the early history of the separation, and subsequent unpleasant relations of the two bodies; that to define anew their relations to slavery, and to reiterate their unchanged convictions as to the scripturalness of their views, were alike uncalled for and tending to offensiveness; and that any reference to the organic union of the two bodies as impossible and undesirable was not only "gratuitous" (as stated by one of themselves,) but also, and for that reason, *impertinent*. It was scarcely necessary to repel an advance that had not been made, and that nobody intended. Saying nothing about the propriety of such a paper in other connections—which, however, we doubt—nor of the ability with which it is drawn up—which may be granted—we must consider it, as it stands, a most unfortunate affair for its authors and for the whole body which made it its own. And while it may occasion real sorrow on our part, the affair puts us in the right before God, our own consciences and the whole world.

The *Northwestern Christian Advocate*, Chicago:

We are convinced, by the debates and votes yonder, as well as by other unmistakable signs, that the rank and file of Southern Methodist ministers and laymen are in favor of full fraternity with us. Those sixty-five in the minority would not have voted thus unless they were sure of a large popular following at home. That aggregate General Conference vote of one hundred and sixty-eight represents about six hundred thousand church members in the South. The majority of one hundred and three represent about three hundred and seventy-five thousand members, and the minority of sixty-five represent about two hundred and twenty-five thousand members. On this minimum basis we plant hopes of a thorough and speedy adjustment of all differences between the two churches, and a better day is not far distant. And, moreover, that unfortunate majority report was adopted by only about one-third of the Southern Conference. Many of the members had either gone home or were absent from an unwillingness to vote on the unfraternal document.

The immediate outcome of this will be qualified fraternity, and its mediate, unqualified fraternal relations. We fearlessly and confidently predict that the Louisville General Conference, though it may somewhat delay full fraternal relations, will, by reaction and philosophical ministration, hasten organic union by a decade. Mark that. We will have peace if we must fight for it—with spiritual weapons.

The *Central Christian Advocate*, St. Louis:

We watched day by day for the appearance of the report of the committee appointed to prepare a paper in response to the greeting. And we were not disappointed with the report when it was presented. For any one who had knowledge of the past feeling, and the present position of the leading organs of the Methodist Episcopal Church South, could not be ignorant of their sentiments. There are, without doubt, many persons in each church who look forward to organic union at some distant day, but there is no party in either church which advocates it now. But to a large number in the South the idea is distasteful, and keeps them from favoring fraternity, lest a step in this direction should seem to make a presumption in favor of union. Then the actual differences in feeling and thought between the churches have been magnified by the old indisposition to forgive and forget.

The report, as it was passed, doubtless expresses the real conviction and feeling of the majority of the convention. It is not all that we could have desired, and does not convey the same measure of fraternity that was offered by our General Conference. But it was not an occasion for sentiment, and the report would have been of no value had it not been frank. The position of the minority comes more nearly to our view of what would have given the greatest degree of satisfaction. The second resolution authorizes the Bishops to appoint a commission to meet a similar commission from our church to adjust the difficulties which the majority declare, stand in the way of satisfactory fraternal relations. Had some one moved that it follow the portion of the report to which it refers, and that the first resolution stand by itself at the end of the second portion of the report, the situation would have simplified, both portions could have passed by a nearly unanimous vote, and a more exact statement of the intention of the Conference would have been obtained. But, as it was, the lack of harmony brought out an expression of fraternity and good will from some of the older members that we could ill afford to lose. Drs. Lee, Regester, Head and Sehon spoke for a great company whose hearty Christian fraternity otherwise would not have found such ample expression, and they have our thanks.

We have no delicacy in saying that we take exceptions to several matters set forth in the historical statement of differences, and shall give attention to them in due time. We shall especially take occasion to discuss the points at issue in regard to the "Plan of Separation," and the refusal to recognize Dr. Lovick Pierce as a fraternal delegate in 1848. We acknowledge that there are two sides to these questions; otherwise a commission would scarcely be necessary.

The historical portion of the report has one feature that gives us real satisfaction. It contains a clear and fair statement of the efforts that have been put forward by our church officials, for some years past, to establish a better understanding with the Methodist Episcopal Church South. The people of the South will see that we have let no opportunity pass. Some of our people have thought that we were too persistant in the matter, considering the style in which our advances were received. But we had no other thought than to heal the breach and restore good feeling.

We believe that none will ever have reason to regret the steps that have been taken. The "two Methodisms" are nearer to each other than they were a month ago. Time adjusts difficulties and differences, that even grace seems unable to contend with. But we look to the increased spirituality which God is pouring out upon all the churches as the chief element in harmonizing the conflicts which have grown up in thought and feeling between the churches.

The New York *Methodist*, on "Fraternity all Around," says:

The movements in favor of organic union, by which several branches of the church have been affected, within the last four years, do not seem to have made extraordinary progress this year. But there is disclosed in the proceedings of nearly all the assemblies which have thus far met a decided advance toward the cultivation of closer fraternal relations. The most cheering sign is afforded by the cordiality with which the fraternal delegates of our church were received by the General Conference of the Church South, and the kindly good-by that was given them when they came away. This feeling expressed during the intercourse of messengers and Conference was, to say the least, different from what had been anticipated, with the difference on the right side. It was shown that the hearts of the two churches are warming toward each other. The address adopted by the Conference, which is a cold and classic document, quite different in tone from the good-by speeches, was designed, we are told by its author, not as an answer to the delegates, but as a review of the whole matter of the relations between the two churches. Perhaps it expresses what the members had determined to say before their hearts were warmed, and what pluck required they should insist upon saying, notwithstanding what had taken place since. It, however, repeats in deliberate terms the desire of the church for the restoration of fraternal relations, and makes provision for effecting that object. Its meaning is more clearly defined by one of the last resolutions adopted by the General Conference, which declares the assembly a unit upon the subject of fraternal relations, "upon a proper basis," as well as upon the propriety of the appointment of commissions for the settlement of all questions of difficulty.

The *Methodist* refers to the views of the New York *Christian Advocate* in the following terms:

The *Christian Advocate* of this city takes a gloomy view of the situation. It thinks that all we can hope for is a cold, diplomatic intercourse. Reticent embassadors will come to us in 1876, "if they come at all" (we quote,) "with a flag of truce, bringing stern and far-reaching demands—the *ultimatum* of an unfriendly power—which it is, of course, impossible that we shall comply with, and so, of course, the old attitude of unfriendliness must remain." The oracle already scents a coming conflict: "If now there must be a new outbreak of internecine warfare between the two Methodisms, it should be a cause of rejoicing on our part that this state of things is not of our own seeking."

All this would have some weight were it not well known that on this Southern question (and indeed on all leading questions) the *Advocate* has for years past perpetually bluadered. It began with the confident assertion that the destiny of the Southern Methodist Church was "to be disintegrated and absorbed." By what chemical agencies this was to be effected was not shown. Instead of disintegrating, Southern Methodism has become more compact with each successive year, and would now be too big a mouthful for the most voracious absorber. The truth is that, as we said several years ago, the editor of the *Advocate* has a genius for getting on the wrong side of public questions. His record is a history of verdicts rendered against his positions by ministry and people. In the present instance we attach very little importance to his vaticinations of evil.

REV. LOVICK PIERCE, D. D.—The *Southern Christian Advocate* says: We are sorry to be able to report very little if any improvement in Dr. Pierce's condition. He is extremely feeble, and greatly harassed with a severe cough. He is at the Wesleyan Female College, where he receives every attention, and is made as comfortable as the tenderest and most assiduous ministrations can render him. We spent a short time with him yesterday afternoon—June 5—and, though suffering a great deal, he reported himself consciously better than during the previous night, when he was quite ill. We are hopeful that he will yet be heard from the pulpits which for so many years have been graced by his presence and hallowed by his eloquent utterances.

Saturday morning, June 6.—We learn from Dr. Myers that Dr. Pierce passed a more comfortable night than usual, and is feeling better this morning.

THE Richmond *Christian Advocate* says: Rev. G. M. Bain, Sr., died at his residence, in Portsmouth, on the sixth instant, in the seventy-seventh year of his age. He had been in failing health for months past, and his end was not unexpected. For many years Bro. Bain was a leading man in our church. Earnest, zealous, faithful and devoted as a Christian, his path grew brighter as it neared the gates of the eternal city.

The Missionary.

A NEW PAPER.

The Board of Missions, at a called meeting, June 9, unanimously determined to publish a missionary paper. This is done by authority of the General Conference. It will be edited by the missionary secretaries, and will be called the *Missionary*. It will be issued monthly, beginning with July.

The *Missionary* will contain four pages of the same size as the puges of the *Sunday School Visitor*. The board has determined to send *one copy free to each pastor* in our church, with the confident expectation that our brethren of the ministry will cordially, promptly and effectively aid us in securing a very large and general circulation. We ought to have—and, with proper effort, *may* have—ten thousand subscribers by the last day of July.

The *Missionary* will be devoted to the cause of missions in general, and to the mission work of the Methodist Episcopal Church South in particular. The secretaries will spare no means to make it interesting, instructive and useful. They will put themselves in position to gather missionary intelligence from the entire mission-field in the world, while keeping prominently before the church the wants, workings, opportunities and prospects of our own mission work. All who understand the subject have long felt the need of such a paper. Let every friend of missions help us.

We earnestly request our brethren, the editors of the church papers, and all other editors who delight to help forward a good work like this, to lend us their aid. We ask the Bishops and presiding elders to bring the *Missionary* before each Annual and District and Quarterly Conference. We request the pastors and superintendents to bring it before each congregation and Sunday school.

Appoint canvassers at once, selecting the *best friends* of the cause of missions. Begin the day you read this prospectus. Let all help, and now.

Terms—thirty cents per annum to single subscribers; to clubs of four, twenty-five cents; to clubs of ten or more, twenty cents each.

JOHN B. McFERRIN,
ATTICUS G. HAYGOOD,
Missionary Secretaries.

Send orders to A. H. Redford, agent.

MISSION-ROOM, Nashville, June 10, 1874.

WE ARE INDEBTED to President Pitts for a copy of the programme of commencement exercises of Chappell Hill Female College, Chappell Hill, Texas. It promises to be an occasion of great interest. We are glad to learn that the college has had a prosperous year. Sorry that we cannot be present at the commencement, and get a glimpse of that grand, improving and beautiful country. The exercises begin on Friday, June 19, and end on June 24. Rev. H. S. Thrall delivers the annual sermon. Rev. Frank T. Mitchell delivers the address to the Philomathean Society.

The exercises of the Male Institute of Soule University are assigned to Monday, eight P. M., and Tuesday, half-past ten A. M. Captain John W. McNeely, principal. Literary address on Tuesday, by R. M. Swearingen, M. D.

THE commencement at Whitworth Female College, Brookhaven, Mississippi, promises to be an occasion of great interest. The following is the programme:

June 26, 8 P. M.—Exhibition by Philopean Society.

June 28, 11 A. M.—Commencement sermon by Rev. W. H. Watkins, D.D.

June 29, 9 A. M.—Anniversary of Philopean Society. Address by Rev. B. Galloway. 4 P. M.—Anniversary of Alumni Association. Address by Rev. Joseph Bancroft. 8 P. M.—Grand concert, vocal and instrumental. Eight pianos, besides other instruments, will be in use.

June 30.—Commencement day. Exercises will commence at nine A. M. Annual address by W. L. Nugent, Esq. Conferring degrees by the President.

CENTENARY.—We refer our readers to the eighth page for the programme of commencement exercises of Centenary College. Bishop Marvin preaches the annual sermon on Sunday, July 5. The board of trustees meets on Monday, July 6, at nine A. M. Commencement day, July 8. The friends of the Institution should make it a matter of duty to be there. The exercises promise to be unusually attractive, and all who can attend will be richly rewarded by the preaching and literary addresses. Jackson is noted for its abounding hospitality, and visitors will find cordial welcome and generous entertainment.

THE Minutes of the Louisiana Conference have been brought out in good style by R. J. Harp, 110 and 112 Camp street, New Orleans. Packages of the Minutes have been forwarded to the preachers.

FRATERNAL MESSENGERS.—The Methodist Protestant General Conference, lately held in Lynchburg, Va., the Nashville *Christian Advocate* says, received kindly the response of the General Conference to its fraternal greeting; and, as we see by the *Central Protestant*, published at Greensboro, North Carolina, the President appointed the Rev. Drs. Lee and Wilson as fraternal messengers to our next General Conference. We promise these honored brethren a cordial reception, and we trust not that our General Conference will reciprocate the courtesy. We wish to have fraternal intercourse with our Methodist Protestant brethren and all others like-minded.

TO PREACHERS HOLDING DRAFTS ON THE TREASURER OF THE BOARD OF MISSIONS.—Persons holding drafts for the first, second and third quarters of the current year will please send them to the secretary, and the money will be paid as soon as possible after receiving the drafts. Please to sell them to no other parties, but send them direct to the treasurer or secretary.

J. B. McFERRIN, Sec.

NASHVILLE, June 6, 1874.

THE true Christian is neither afraid of dying or living; he desires to go to heaven to see Christ, yet is willing to stay upon earth to serve Christ.

MARRIED.

PROW—BRANNIN.—At the residence of Mrs Brannin, near Vermillionville, Louisiana, on Thursday, June 4, 1874, by Rev. J. M. Brown, Colonel W. C. Crow to Miss Mattie Brannin.

DELOACH—BALTZELL.—At the residence of the bride's father, Dr. Thomas Baltzell, on the thirteenth of May, 1874, by the Rev. S. M. Thames, Dr. Thomas H. Deloach and Miss Lucy Baltzell, of Greene county, Alabama.

BEDWELL—OLDEN.—In the Presbyterian church, Yazoo City, Mississippi, at eight o'clock P. M., June 10, 1874, by Rev. R. D. Norsworthy, Mr. E. G. Redwell to Mrs. Mary F. Olden, both of the above named place.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending June 13, 1874.

A—C. G. Andrews $46.95, D. Appleton & Co., American Sunday School Union, N. W. Ayer & Son, T. Y. Armstrong $2, E. & H. T. Anthony & Co., American News Company, Alford, Miller & Vent $8.90.

B—Biglow & Main, Henry Bainbridge & Co., C. Butchee, T. W. Brown $15.35, J. W. Bentbard, W. E. Ballard $2, R. R. Beem, J. E. Bradley, J. W. Bryan, D. C. Beauchamp.

C—J. B. Coleman, S. E. Clemmons, A. M. Campbell, G. W. Chatfield $1, J. B. Chapman $3, R. Colton $7.35, Miss L. A. Colbert, S. H. Cox $12.05, J. H. Clarke $6, Cassell & Baughn.

D—W. O. Dibell, A. L. Dyer $185, D. W. Dillehay $2, O. H. Davis, C. B. DaBose, J. R. Dunn, R. B. Downer, A. M. Dechman.

E—L. Ercanbrack 80 cents, J. C. Enochs, J. V. Enochs.

F—E. N. Freshman, J. M. Franklin, W. M. Francis & Co., Fly & Duncan, L. R. Featherstun 75 cents.

G—J. C. Garrigues, A. E. Goodwyn $2, Green & Cater $50, William H. Olli, W. W. Graham $2.20.

H—Josiah Haigler, A. L. Harper, W. L. C. Hunnicutt $7.85, John K. Harrison & Co., A. G. Handley $1 10, W. M. Holton, G. Hawkins, W. R. Horn $1.

J—P. A. Johnson $1.91, Joseph H. James $2, D. T. Johnson, R. Johnson $3.81, J. M. Johnson, John A. R. Jones.

K—Samuel Keener, Donald Kennedy $465, John C. Kittrell.

L—J. B. Lippincott & Co., Lee, Shepard & Dillingham, J. P. Longley, W. S. Leake.

M—A. F. Moore & Co., James H. McLarty, S. S. Mounger, D. Merchant, J. M. McKee, Thomas J. Moore, J. J. McCook & Bro.

N—Norris & Jones, J. T. Nichols, James T. Nabors 15 cents, William H. Neal, Thomas Nelson & Sons.

O—James Ormond, W. P. Owen.

P—Peaslee & Co., Porter & Coates two letters, R. V. Pierce, Mrs. M. Y. Perin, Powers Paper Company.

R—George P. Rowell & Co., A. H. Redford two letters, E. T. S. Roberts, Thomas Richardson three letters $2.55.

S—A. H. Satherland, C. B. Stuart, E. Starzenegger, J. K. Seala $2, J. W. Shaw $1, A. G. Stacey, John D. Saint, F. W. Shurbrough, W. M. Smith, W. J. Shuey, William Shapard $2.

T—W. H. Tider $2, W. H. Tutt $32.50, R. J. Thomas, H. M. Truehart & Co., J. D. Terry, E. M. Turner, W. M. Thornton, E. J. Taylor, G. W. Terry, O. F. Thompson $4.

V—F. J. Van Bibber.

W—Mrs. D. H. Williams, William M. Winn, John Wilkinson, Horace Waters & Son, E. A. Wilson, W. H. Wetherby 50 cents, Wilson, Hinkle & Co. two letters, J. D. Whitehead $1.50, J. M. Weems $1.

Y—N. B. Young.

SEA SHORE HOUSE.—The house known in years past as "Mrs. Walker's," on the beach at the foot of the pier in Ocean Springs, Mississippi, is now open to guests. It is conducted by a son and relative of William C. Chamberlin, deceased, and will be managed, doubtless, in the same manner that the Chamberlin House, which gave such universal satisfaction, was managed. Rooms are large and well ventilated. Mr. T. C. Murphy is in the office. A carriage will meet each train at the depot, and Delly Chamberlin will be usually found on the platform.

DIRECT TRADE.—The thanks of all persons interested in the advantages of direct trade are due to Dr. Thomas D. Worrall, the American director of the Direct Trade Company, whose efforts to arouse attention to the ruinous disadvantages of obtaining imported goods through double shipment, handling and commissions have done so much to awaken investigation of the subject. The doctor may be seen at the office of the Direct Trade Company, 21 and 23 Camp street. Call and see his samples of stock.

OLIVER DITSON & Co., whose advertisements reappear in our columns with this issue, have returned to their building, which was some months since damaged by fire, and are again "at home" to friends and patrons. The firm are among the most extensive music publishers in the world, as is evinced by the fact, as we are informed that their apartments, occupied for the manufacture storage and sale of books and music, have an aggregate length of about half a mile, and are well filled.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, leaves this evening to visit the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities, in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

BALTIMORE AND OHIO RAILROAD. The attention of our readers is directed to the advertisement of that splendid line of railroad connecting Cincinnati with Baltimore. To those who do not remember previous notices of it we may say the Baltimore and Ohio is one of the best of roads, and passes through some of the grandest mountain scenery in the world.

TEA WAREHOUSE.—The Great China and Japan Tea Warehouse, No. 170 Canal street, seems determined to offer every facility and inducement to tea-drinkers that can be afforded by low prices and delicious teas. See their advertisement.

ICE CREAM.—See advertisement of Patent Horizontal Revolving Ice Cream Freezers in another column. Messrs. Danner & Toomer, No. 288 Delord street, are the agents.

DO NOT FORGET that Levy Bros., No. 580 Magazine street, are displaying the new goods which arrive weekly. They are fully up with the changes of the seasons.

BRODIE'S CORDIAL, for diseases of the bowels, is advertised by I. L. Lyons, successor to Bull & Lyons, corner of Camp and Gravier streets.

THE LOUISVILLE HOTEL.—*Handsome Improvements.*—Representatives in the General Conference, and travelers who have recently been guests at the Louisville Hotel, have been abundant in praise of the good management, attention to guests and elegant fare furnished by the proprietors. We clip the following from the *Courier-Journal*, April 21:

"M. Kenn & Co., proprietors of the Louisville Hotel, during the past twelve months have made extraordinary and successful efforts to make their house beautiful and attractive, as well as a pleasant and comfortable place of entertainment. Last summer the house was remodeled and refitted, so that it became in every respect a new hotel, with all the modern conveniences of the most approved plans. Since the improvements were finished the proprietors have added some new and decorative features to the office, reading-rooms, parlors and halls surrounding the balcony of the rotunda. These ornamentations consist chiefly of a variety of fine paintings from Rome and Florence, with Roman and Florentine frames. Beside these, there is a large collection of beautiful views of palaces and places of interest in Rome, Naples, Milan, Leghorn, Geneva, Heidelberg, and many other European cities, together with the costumes of the different cantons of Switzerland and the armies of all the civilized nations of the world. In fact the whole corridor presents the appearance of a beautiful art gallery.

"In order to perfect the beauty and elegance of the scene the proprietors have, within the last few days, placed against the walls behind the counter in the office four large, handsomely-framed mirrors, upon which are placed four beautiful bronze female statues representing the four 'seasons.' The statues are about five feet in height.

"The mirrors and their adornments give a most striking effect, and on entering the office, as one passes through the rotunda, the reflection of himself and all the surroundings of the office, the balcony overhead with elegant appointments, and the moving forms of handsome ladies and gentlemen on the promenade, all blended together, with a view of the gallery of art in the background, produce a most beautiful and pleasing scene, which at once commands the attention and wins the admiration of all; and through the windows immediately behind the statues are seen fine specimen plants of magnolias, oleanders and myrtles in the court, which add their beauty to all that art has done to make the scene attractive."

THE GREAT JACKSON ROUTE.—The new time-table for the summer has gone into operation, and close connections are now made with all the trunk lines of the North, East and West, making the trip to New York in the astonishingly quick time of sixty-seven hours and twenty-six minutes, making close connections with Boston trains and Sound steamers, reaching Boston at 9.05 P. M. on the same day of arrival at New York. The running time to Chicago, St. Louis and the Virginia Springs is also greatly reduced on this speedy, comfortable and safe route. Pullman palace cars on all trains, and baggage checked through to all points.

IRON COTTON TIES.—Messrs. Bartlett & Rayne, No. 48 Carondelet street, corner of Union, present to their customers a list of the most improved and economical cotton ties. They are fair and honorable men to deal with, and prompt and attentive to business. See their advertisement.

COMMERCIAL COLLEGE.—Mr. J. W. Blackman, No. 131 Carondelet street, is a conscientious and competent instructor a gentleman of unblemished character and good address, all of which will leave its impress upon the boys committed to his training.

WHENEVER you want to enjoy soup put into a plate of it a tablespoonful of Halford Leicestershire Table Sauce. You will not again taste soup unless you have the Sauce. If you can possibly get it. The same thing holds good (try it once and be satisfied) of fish of all descriptions, and of meats. my23 4t

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THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & Co., New York. jel2 1y

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BUSINESS NOTICES.

MESSRS. ZEILIN & Co., MACON, GA.—*Gentlemen:* Simmons' Liver Regulator has been used in my family many years with great success. I regard it as an invaluable family medicine, and take pleasure in recommending it to the public. Very respectfully,

REV. J. RUFUS FELDER.
HOUSTON Co., GA., Dec. 22, 1868. jel8 1t

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $30 per month. Second hand Pianos at $80, $90, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 76, 80, 82 and 86 Baronne street, New Orleans. de23 1y

---

RUPTURE AND PILES CURED without the *knife*. Diseases of the Rectum (lower intestine) and Anus a SPECIALTY.

H. NEESON, M. D.,
Office, 182 St. Charles street,
Opposite Exposition Building, New Orleans.
Consultations from 12 M. to 3 P. M.
☞ The best of references given. ap23 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

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NEW ADVERTISEMENTS.

TINGLEY'S

PATENT HORIZONTAL

REVOLVING ICE CREAM FREEZERS

are the best and most economical machines of the kind ever made. Send for descriptive catalogue and price lists to

DANNER & TOOMER,
288 Delord street, New Orleans,
General Southern Agents.
Postoffice address—Lock Box 921. jel8 2t

GREGG'S PURCHASING BUREAU.

COR. CANAL AND BURGUNDY STS.,

NEW ORLEANS, LA.

A long acquaintance with the various kinds of

SEWING MACHINES

has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine, only $35. We repair all Machines at low rates. We take old Machines in part payment for new ones. Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.

MRS. ADA OREGG

respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies' and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.

N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.

Second-hand Machines, in good order, at half price. The best Needles for all Machines.

REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.

Send for catalogue and circular.

jel8 1y GREGG'S PURCHASING BUREAU.

NEW ADVERTISEMENTS.

BALTIMORE AND OHIO RAILROAD.

REMEMBER!

You Save from 57 to 125 Miles,

AND HAVE

NO CHANGE OF CARS

FROM

Saint Louis, Cincinnati and Columbus

TO

BALTIMORE AND WASHINGTON,

VIA THE

BALTIMORE AND OHIO R. R.

NEW AND ELEGANT DINING HALLS

AT CONVENIENT POINTS.

PULLMAN PARLOR CARS

AND DRAWING-ROOM SLEEPING-COACHES.

Finest Scenery in America.

Tickets by this unrivaled line can be procured at all Ticket Offices in New Orleans.

jel8 2t R. G. HULBERT, Southern Agent, New Orleans.

LOW-PRICED MUSIC-BOOKS.

ATTRACTIVE, USEFUL,

AND VERY POPULAR.

CLARKE'S DOLLAR INSTRUCTORS,

FOR

REED ORGANS, PIANO AND VIOLIN.

RIVER OF LIFE. 35 cents. Best Sabbath School Song-Book.

Captain of Ethec. 50 cents. Immensely popular.

Father Kemp's Old Folks Tunes.

40 cents. Much enlarged. Sung everywhere.

RIVER OF LIFE. 35 cents. Best Sabbath School Song-Book.

Winner's New School for Piano, Cabinet Organ, Guitar, Banjo, Cornet, Accordeon, Fife, Flute, Flageolet, Clarionet. Price of each Book, 75 cents.

RIVER OF LIFE. 35 cents. Best Book for Sabbath Schools.

Winner's Band of Four. $1. First and Second Violin, Cornet or Clarionet, and Bass.

☞ Sent, post-paid, on receipt of retail price.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Boston.

jel8 1y

GOOD TEA AT LAST!

Tea-drinkers who long for and truly delight in a good, pure, honest CUP OF TEA should visit or send to the

Great China and Japan Tea Warehouse,

NO. 170 CANAL STREET.

Our establishment is presided over by a professional Tea Taster, whose extensive experience, both in this country and in Europe, enables us to please the most critical taste. Old Country Folks who have vainly been sighing and longing these many years for something like the good Old-fashioned Tea, are particularly charmed and delighted with the flavor, fragrance and freshness of our goods.

We are selling Black and Mixed Teas at from 50 cents to $1 per pound. Green Teas of all kinds at from 50 cents to $1.40, all of which will be found of good value at their respective prices.

For a good economical Tea we recommend our Black or Mixed, at 60 cents per pound, which will be found in many instances superior to goods sold in this city at $1 and $1.25 per pound.

For a best Tea our Black or Mixed, at $1 per pound, cannot possibly be excelled anywhere.

Persons who cannot conveniently visit our establishment should send their orders by mail. We deliver goods to all parts of the city free of charge. Country orders by express C. O. D. ☞ Remember that we have but one address—GREAT CHINA AND JAPAN TEA WAREHOUSE, 170 Canal street, opposite Varieties Theater. jel8 1t

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DIRECT TRADE.

DIRECT TRADE.

Merchants and business men of the Mississippi Valley who desire to purchase IMPORTED GOODS of British manufacture, at little if any over half the cost of such when purchased in New York, should correspond with or call upon DR. THOMAS D. WORRALL, American Director of the Direct Trade Company, 21 and 23 Camp street, New Orleans.

Samples of stock constantly on hand. jel8 4m

LOUISVILLE HOTEL,

LOUISVILLE, KY.

REMODELED, REFURNISHED AND ENLARGED,

WITH OTIS & CO.'S IMPROVED

PASSENGER ELEVATORS.

☞ One of the FINEST HOTELS in the city.

jel8 tf M. KEAN & CO.

BRODIE'S CORDIAL.

During the prevalence, as at this time, of Diarrhea and Bowel Complaints, every family should keep on hand

BRODIE'S CORDIAL.

It is pleasant to the taste, can be safely given to Infants and Children, and never fails to cure. It is mild in action, never leaving behind constipation, but may be relied upon in severe cases. Many a life may be saved by using it in time. For sale by all druggists.

I. L. LYONS,
Successor to Bull & Lyons,
jel8 1m Cor. Camp and Gravier, Proprietor.

VOICE OF GOD.—A new and popular book for the people, beautifully illustrated and bound. Replete with information and choice reading. Recommended by pastors of all denominations. Agents can sell this book where no others can be sold. Also a

New and Elegantly Illustrated

LARGE PRINT FAMILY BIBLE

WITH BIBLE DICTIONARY.

A Complete Cyclopedia of Bible History.

Agents, send for Terms and Circulars to

Miller's Bible and Publishing House,

1102 and 1104 Sansom street,

jel8 13t PHILADELPHIA.

SEASHORE HOUSE,

OCEAN SPRINGS, MISS.

Fronts on the beach, and is now open for the reception of guests, under the management of T. C. MURPHY.

Board, per week $10 00
Board, per day 2 50
Children and servants half price. jel8 2m

J. W. BLACKMAN'S

COMMERCIAL COLLEGE,

NO. 131 CARONDELET ST., NEW ORLEANS.

This is the only Commercial College in this city where students from the country can board in the family of the principal. Terms reduced twenty per cent. Send for circular. Address

J. W. BLACKMAN,
jel8 1y New Orleans, La.

RELIGIOUS BOOKS—For 16 years past a specialty at J. W. McIntyre's, No. 4 South Fifth street, St. Louis, Mo. Catalogues sent free. jel8 1t

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A MAN OF A THOUSAND. When death was hourly expected from CONSUMPTION, all remedies having failed, and Dr. H. JAMES was experimenting, he accidentally made a preparation of INDIAN HEMP which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. HEMP also cures Night Sweats, Nausea at the Stomach, and will break a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race street, Philadelphia, naming this paper. je4 13t

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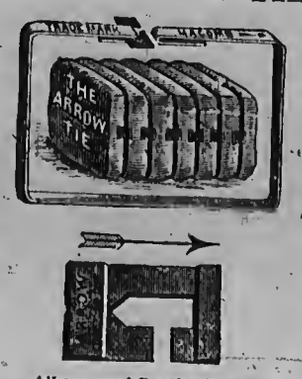
NEW ADVERTISEMENTS.

IMPORTANT TO PLANTERS.

IRON COTTON TIES.

THE ARROW TIE



AND ALL OPEN-SLOT TIES.

All approved Popular Patents:

ARROW,
ANCHOR,
WALLIS,
ALLIGATOR
AND DUNN.

For sale by all dealers in New Orleans, Mobile and Memphis, and by country merchants generally throughout the Cotton States.

BARTLETT & RAYNE,

GENERAL AGENTS,

48 CARONDELET STREET, COR. UNION,

jel8 6m New Orleans.

TARRANT'S SELTZER APERIENT.

OF THE MULTITUDES whose avocations restrict them to a sitting posture, more than two-thirds suffer from Constipation. Do they not know that an occasional resort to

Tarrant's Seltzer Aperient

would prevent all their misery? Its regulating properties are unparalleled. For sale by all dealers in medicines. jel8 2t

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TWENTY-FIFTH

ANNUAL STATEMENT

OF THE

Crescent Mutual Insurance Co.

May 23, 1874.

Total gross premiums for year ending April 30, 1874		$400,594 96
Earned premiums, less reinsurance and return premiums		319,533 53
Less losses paid and estimated	$156,263 99	
Less taxes, discount in lieu of participation, interest on capital, less discount, etc.	100,564 08	256,831 07
Net profits		$62,702 46
Total gross assets of company		652,619 22

The Board of Trustees resolved that, after paying the fourth quarterly interest at two and a half per cent. on the capital stock of the company, a dividend of TWENTY-FIVE PER CENT. be paid in cash on and after the twenty-third day of June next, to those parties insuring with the company entitled to receive the same.

Trustees.

Thomas A. Adams,	Samuel D. Newman,
Samuel H. Kennedy,	C. T. Buddecke,
John Phelps,	A. G. Ober,
Adam Thomson,	Henry Abraham,
P. N. Strong,	Victor Meyer,
Joseph Bowling,	Edward J. Gay,
John M. Sandidge,	Simon Hernsheim,
Simon Forchelmer,	Joseph B. Wolfe,
R. B. Post,	R. T. Torian,
Edward Pilsbury,	John E. King,
Charles E. Shayback,	Frederick Comerden,
David Wallace,	J. L. Harris,
Andrew Stewart,	Joseph Stone.

THOMAS A. ADAMS, President.
HENRY V. OGDEN, Secretary. jel 2m

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533 533 533 533 533

MAGAZINE STREET,

(Hasting's Row.)

MDME. E. MULLER,

(Formerly E. Crozat,)

has just received a large assortment of HAIR in all shades. Also a fine selection of

FANCY GOODS,

EMBRACING

Fans, Fan Chatelaines, Ear-Rings, Buckles and Jet Goods

OF EVERY DESCRIPTION;

COMBS, BRUSHES, PERFUMERY, Farina Cologne, Labia's Extracts, Toilet Waters, Soaps and Powders,

Now Being Offered Below Cost.

Old Hair and Combings made over in all styles.

☞ Lessons given in Hair-Dressing. All country orders promptly attended to. ap21 1m

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BILLINGS' PATENT

Sewing Machine

SHUTTLES.

Twenty Varieties Now Made.

Forged solid from bar-steel and cold pressed.

TRADE B MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

MANUFACTURED BY

Billings & Spencer Co.,

LAWRENCE STREET,

ap9 6m Hartford, Conn.

COSTARS' EXTERMINATORS AND INSECT POWDER

Fur Rats, Mice, Roaches, Ants, Bed-bugs, Moths, etc. J. F. HENRY, CURRAN & CO., jel1 3m5p New York, Sole Agents.

BOARD,

AT REASONABLE RATES,

can be obtained for five or six persons in a private family on the Coast. Large, pleasant rooms. For terms apply to MRS. M. Y. PERIN,

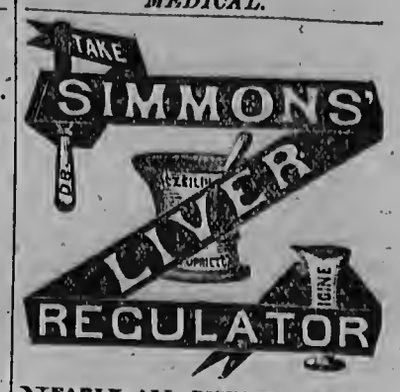
jel1 4t Ocean Springs, Miss.

NOTICE.....NOTICE.

If there are any Ministers in the Louisiana Conference who are in bad health, and desire to visit a watering-place with a view of improving their health, they are respectfully invited to spend a portion or all of the month of July with me, at the CASTOR SULPHUR SPRINGS, situated in the northwest portion of Catahoula parish, Louisiana, twenty miles west of Columbia. For a circular or further information apply to me at Columbia, Louisiana.

jel1 4t THOS. J. HOUGH, Proprietor.

MEDICAL.



NEARLY ALL DISEASES ORIGINate from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has ever been **discovered**. It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best**.

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se25 1y

THE GREATEST

MEDICAL

DISCOVERY

OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a burning sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and piling away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

DONALD KENNEDY.

se11 1y Price, $1.50 per bottle. For sale by all druggists

DR. TUTT'S VEGETABLE LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box Sold everywhere.

Laboratory—Nos. 48 and 50 Cortlandt street, New York. oc2 1y5p

The Child's Corner.

PRAYER.

BY S. L. G.

Oh! Lord, when we pray,
Teach us what to say;
Teach us how we may
Ask and receive, oh! God.

Lord, thy Spirit send;
Oh! be thou our friend;
In our nature blend
And be our life, oh! God.

May we feel thee near,
Our Savior, ever dear;
Hope, trust, faith; no fear,
But confidence, oh! God.

Oh! Lord, send the day
When thy servants may
With gratitude say:
"Be done thy will, oh! God."

IN THE SWING.

Baby and I
Are going to swing;
Boys, come and push us!
That's just the thing!
Now we go up!
Now we come down!
Up in the apple-tree—
Down to the ground.
Dear little head
Lies on my breast,
Trusting and safe
As a bird in its nest.
No matter how swiftly,
How low or how high,
We're pleasantly swinging—
Baby and I!

FOR THE ADVOCATE,

Bennie.

"Oh! mother, the boys are going to Magnolia swamp to hunt to-morrow. Please let me go."

What could the mother say? She looked into the bright eyes of her noble boy, and scarcely knew how to answer him. Why was it that there always came a dread into her loving heart whenever that beautiful place was mentioned? And yet it was the dream of her son's boyhood to go there. Was there some vague feeling of coming evil associated with it, that she would fain cast from her as long as possible?

This time Bennie looked at her so pleadingly. She felt as though it was hard that he should be a martyr to her foolish fears, and to his second request she gave a reluctant answer in the affirmative.

He was to go to school on that day (Friday,) go home with some cousins in the evening, and the next day was to dawn, as he thought, the brightest day in all his life. The kind mother provided him with everything necessary for his comfort and kissed him good-by.

Bennie was one of those children that we only meet now and then. He was about twelve years of age, and we would search a long time among the boyish faces around us to find one bearing a nobler, more manly stamp. Obedience was to him as natural as it was to move. His teachers never had to cross-question him to find if he had done something not exactly proper. If there was a noise in the school-room, and he was concerned in it, the truth, the whole truth, was acknowledged in as frank a manner as if he were reciting a well-prepared lesson. Whether his acts were always commended (for there was a vein of mischief in his nature that he sometimes could scarcely control,) teachers and pupils were obliged to admire his noble candor. In his classes no one stood better. If a lesson was difficult for him, diligent study soon mastered it. I have looked into his noble face sometimes and wondered what he would be in future years. His broad brow, his bright brown eyes, his resolute mouth, seemed to say: He will make a man of whom this community will speak with pride.

No wonder that every one loved Bennie and was glad to be with him. When school hours were over that evening it was a merry crowd that started out, and none were happier than Bennie, for whatever he did he did with his might.

Saturday morning dawned bright and beautiful, and the lively group of boys started for their hunt. Gay little birds were hopping among the trees, and now and then the agile form of a frolicsome squirrel would be seen in the top of a lofty beech. Farther and farther they wound among the vines and magnolias. Fragrant jessamines festooned the pathway, and in many places the ground was covered with wild flowers. Boys do not always notice these things, but on this sweet spring morning methinks the dew-drops sparkled too merrily not to be seen by them.

They had killed a few squirrels when one boy, looking up, saw a splendid black one. Who should win that prize? they all thought. They circled themselves around the tree, and each was to shoot as an opportunity presented itself. One or two had made fruitless efforts to bring to the ground the beautiful little creature, when it came Bennie's turn. His gun was emptied of its contents with no effect, when in eager haste he shouted: "Shoot him, cousin!" and in his excitement rushed between the aimed gun of his cousin and the tree.

Oh! God, have mercy on them all, for the pretty squirrel went its way and the fatal shot entered the breast of the noble boy, who fell mangled and bleeding upon the cold ground.

They ran to him, raised his head, and heard his "oh;" but no word came from the pallid lips. What was the word he would have breathed in those last moments? We cannot know, but perchance it was a call for the sweet mother miles away, who he loved so tenderly.

Even boys do not lose all their presence of mind, and help was the one thing of which they thought. They were soon on their horses seeking that.

We would not look upon the heart-rending scene which followed. He was carried to a house not far off, and kind friends washed away the life-blood, which had long ceased to flow, ere the parents could be summoned. Who can know their agony? There lay their bright, beautiful and only boy, who had left them in the glow of health just the day before. Cold were his hands, and pallid were his lips. He could not feel his mother's warm kiss upon them, or the hot tears that fell upon his brow.

Some things in this life seem so strange, and yet we feel sure that "he doeth all things well." We sometimes think how many could have been better spared, and yet who was so ready to go? How many little boys and girls are there whose obedience is always willing, whose lips always speak the truth?

Are such precious children taken that they may teach those who were their playmates and friends how necessary it is always to be ready to meet death? Perchance it is so. Yes, children, you may be in the bloom of health to-day, but you know not that to-morrow's sun will rise upon your young life. Strive each day to perform some sweet act of kindness for those around you. If you should be called away to-day, what a comfort it would be to your mother if, like Bennie's, she could sit and think of you and say: "Ah! I know my boy rests in the Savior's bosom; he was so pure, so truthful, obedient and kind."

Yes, Bennie is resting. Many a time his little sisters have covered his grave with pale, sweet flowers. A little deeper have grown the lines upon his father's brow, and a sadder, sweeter smile plays around the mouth of the patient mother, but they can look upon the vanished life of their boy with pure pleasure, and cherish the Christian's hope of meeting him "beyond the river." S. W. H.

The Refiner.

There was once a little piece of gold lying hid in the earth. It had lain hid so long that it thought it should never be used, and it said to itself: "Why do I lie idle here? Why am I not picked up, that men may see me shine?"

One day a man dug it up and looked at it, and said: "There is some gold in this lump; but I cannot use it as it is; I must take it to the refiner." When the refiner got it he threw it into a melting-pot, and heated his fire to melt the gold. As soon as the little piece of gold felt the heat of the fire it began to tremble, and cried: "I wish I had lain quiet in the earth." But the fire grew hotter and hotter, till at last the gold melted and left all the earthy part of the lump by itself.

"Now," said the gold, "my troubles are over; now I shall shine." But its troubles were not over yet. The man took it once more, and began to hammer it into some shape. "Ah!" said the gold, "what a trouble it is to be gold; if I had been dross or common earth I should not have been put to all this pain." "That is true," replied the man; "if you had been dross you would not have had all this pain; but then you would not have become what you are now—a beautiful gold ring."

The piece of gold is a little child. The dross or common earth means the child's faults and weaknesses. Jesus is the Refiner; he sends trials and troubles to us to make us good and strong, and to take away our weaknesses and faults.

Pain is one of a little child's trials. If we bear it patiently, Jesus will make us better by pain. He will make you brave and gentle. Next time when you have to bear pain say to yourself: "Jesus is taking away my faults; I must be patient." *Parables for Children.*

TRIFLES! TRIFLES! TRIFLES!—"Don't," said the pony to the flies, and he shook his head and lashed his tail about, and away they all flew.

"Don't, I say," he cried again, moving to another place, where he hoped he should lose them. And so he did for a minute or two, but no longer. There they were—in his eyes, on his nose, at his ears, and all over him.

If he could have eaten them all he would, or kicked them into the next county he would, or galloped them out of the world he would; but there was no doing anything with them. As he moved they moved; and every time he attempted to graze they settled themselves on him, or buzzed in a cloud round his head, as regularly as if they had come by invitation.

"Oh, dear!" he sighed at last, "what is to be done? I can bear my master's whip and spur; I can stand being half worked to death over the country, and with the heavy cart—those are evils I make up my mind to; and if that yelping cur comes behind me I can give him a reception that sends him flying; but as to these torments, contemptible as they are—too small to be met effectually—I verily believe they'll be the death of me!"

Ah! so is it in human life as in pony life. Great trials can often be bravely borne, when petty annoyances, by their number and pertinacity, vex and wear the soul.

A YOUNG HERO.—The following is but one of many scenes of sorrow and self-sacrifice which have been witnessed in our city. It has just come to our notice. It occurred yesterday. It was a family of six—a father and mother, two sisters and two brothers. The fever entered their house, and all were stricken down but one little boy of twelve years. He alone was left to minister to them. The mother was called away, and the little boy was well-nigh broken-hearted. The physician had just called when the mother died, and, turning to the weeping child, said to him: "You must dry up your tears and go wait upon your sisters, and don't let them know, by your crying, that your ma is dead, for it may hurt them." Brave little fellow! He went instantly, washed his face and dried up his tears, and entered the room where his sisters lay. The first question that was asked him was: "How is ma?" No tears betrayed the heavy heart, but, choking down his sorrow, with cheerful tone he answered, "Ma is better off now," and the sisters did not find out their loss. Noble boy! May God spare your father and sisters! Surely there is other heroism than that which is on battle-fields.—*Memphis Presbyterian.*

A GRAIN of sand may blind the eye, and madden the brain to murder; a blade of grass ignited may set a large prairie on fire. So may small beginnings in evil produce great disasters.

Farm, Garden and Household.

Sweet Potatoes.

MR. EDITOR: In the CHRISTIAN ADVOCATE of the eleventh somebody gives his views and experiments with raising and keeping sweet potatoes. Very well.

I will call the attention of planters generally to the experience of two old and eminently successful tillers of the soil and raisers of the esculent in question.

By accident, as most good things have been forced upon our attention, the first one, over twenty years ago, discovered that if he cut his potato-vines close to the ground before frost, and left the potatoes in the ground for five or six weeks, or even longer, that he gained two unexpected results. First, his potatoes were not so much inclined to rot. It seems as if a vine, once touched with frost, sends back to the potato the poison of easy and early ruin. Think of this.

The next result he obtained was quite marvelous.

By leaving his potatoes in the ground six weeks they doubled in size and measure, growing as much after the vines were cut as they had done up to the time of cutting.

I related this, as a great curiosity, to a gentleman who had for many years supplied Memphis with garden products, and he verified the statement of the Louisiana sugar planter.

I learned from two others that by saving the green vines all winter, and planting them instead of seed potatoes, they get a better vegetable, and save the seed for use for the cow and the table.

There are other curious things about this vegetable. But this article is long enough. K.

NEW ORLEANS, June 12, 1874.

English Mode of Feeding Sheep.

Mr. George E. Waring has lately made a trip to England and Germany, and he describes, in his "Ogden Farm Papers," their method of feeding their national crop—turnips—to sheep in the field. He says:

"One universal custom in England, which must be of great value, is denied to us of the North by reason of our severe winter climate, but I commend its consideration to those of my readers who live south of Pennsylvania, where snow and frost are infrequent and are of short duration. I refer to the feeding of turnips and other roots on the land, the entire cost of harvesting being saved, and the manure being efficiently distributed without labor. When the crop is grown a small part of the field is fenced off with hurdles, which are very simple frames (made generally of rough poles) about eight feet long and three feet high, the posts being pointed to be driven into the ground with ease. The area to be fed off is inclosed, and a certain number of sheep are confined within the hurdles. They get their chief living from the turnips, and are kept on that piece until they have eaten down into the ground, consuming roots and all. In addition to the turnips, they are usually fed twice a day with Indian meal, oat meal or some other grain, and they occasionally receive a little hay. When the piece occupied has been eaten over, three sides of the inclosure are removed, so as to take in the next section, and that is treated in the same way. A greater or less proportion of the food consists of grain, according to the degree to which it is desired to manure the land. Mangel-wurzel is frequently fed in the same manner, though only during the early part of the season, before there is danger of frost. Mangel-wurzel itself is often used in the place of grain for feeding sheep in hurdles, to manure the land, and even land on which these roots are being taken out of the banks where they are stored and fed in the inclosure. When the piece occupied has been sufficiently manured, the sheep are moved, as though there were turnips to feed, and the land is thus manured section by section.

"This part of the treatment is quite open to all of us to adopt, and there is no reason why we may not make a very important use of the service of sheep in the distribution of manure in this way, though in our severe climate it would be necessary to furnish some sort of shelter. I have seen a plan of a movable sheep shelter, a sort of shed built on runners, which, when empty, may be drawn by a horse from place to place. In addition to this, there should be two or three troughs in which to put the feed, and these should be daily moved from one part of the inclosure to another. At the same time locks of hay should be thrown about in different places, to cause the sheep to spread, and prevent their dropping their manure mainly by the shelter and near the troughs. The floor of the shelter should be solid; so that the manure, which would naturally accumulate there in greater quantity, may be thrown about with shovels."

Poultry.

The following, from the *American Poultry Gazette*, is worthy of study by those who have just engaged in the business of rearing fowls:

RULES FOR REARING CHICKENS.—1. Keep young chickens in a warm, dry coop. 2. The coop should be cleaned out and dry earth thrown in every day. 3. Let the chickens out after the morning sun has removed the wet from the grass. 4. Feed them suitable food and frequently. 5. Keep pure water where they can get it easily. 6. Keep them away from decaying fruit and vegetables and stagnant pools.

FOOD FOR CHICKENS.—Thomas Heathwood, a successful breeder of game fowls, gives the following as the proper food for young chickens: One egg, with the shell, beaten into a quart of raw oat meal, and wet up with new milk. Feed them from four to six times a day, according to age. Lettuce, onion-tops or fresh grass, chopped fine, should be given them at least once a day.

EGGS.—A good egg is made up of ten parts shell, sixty parts white and thirty parts yolk. The white of an egg contains eighty-six per cent. of water, the yolk fifty-two per cent. The average weight of an egg is two ounces.

COLD IN THE THROAT.—This disease is manifest by a noise as if some substance had stuck in the throat. Phlegm is present in the throat. The following remedy is highly recommended: A tablespoonful of water containing two drops of the tincture of aconite, given two or three times a day, and plenty of fresh water to drink.

BUYING EGGS.—There are many reasons why people desire to buy eggs instead of fowls; the principal one is the great difference in the cost of first-class birds and their eggs. The money necessary to purchase such fowls cannot be spared, and a start may be gained by purchasing eggs with much less money. Mr. Williams, a gentleman of great experience, says: "People expect greater results than they should in purchasing eggs for hatching. The breeder, however much experience he may have, may not make up his breeding-pens as they should be, and hence every bird may not be perfect."

HENS' NESTS.—Hens' nests should be made by placing in the bottom of the nest-basket or box a cut turf and a shovel of dry earth or ashes; on this place short straw, first hollowing out the earth in the shape of a nest. A more even temperature is obtained for the eggs than in straw nests alone. Such nests are particularly adapted for early setting, when the weather is cold.

SEX OF EGGS.—It is frequently asserted that the sex of eggs can be determined by the shape of the egg, the position of the air-cell, the curl or twist at the small end, etc. These tests have been disproved by careful experiments, and upon the best of authority we assert that all such ideas and theories are erroneous and absurd.

CHICKEN SALAD.—Well-fattened chickens of medium size, tender and delicate, make better salad than over-grown ones. Put them on to cook in the morning, and save the water they are boiled in for soup. When cold remove the skin and cut the flesh in pieces in size you prefer. Some like the meat very coarse; others choose it quite fine. This is entirely a matter of taste. When cut up throw over the dish a towel slightly damped in cold water, to keep the meat from drying. Take the best celery you can find, and cut it of the size you wish. The "fancy cooks" cut both celery and chicken into bits about half an inch long and half an inch thick; but we think the salad better cut finer. When the celery is cut, put it between clean cloths to dry perfectly, and then prepare the dressing. For dressing for two chickens take three-fourths of a bottle of the purest salad oil, two scant tablespoonfuls of the best mustard, the yolks of two raw eggs and of twelve hard-boiled ones. Put the eggs to be boiled in a saucepan of cold water over a quick fire; bring them to a boil and let them boil hard ten minutes, then drop them in cold water. When cool remove the shells. Break the raw eggs and drop the yolks into a dish large enough to make all the dressing in; beat them, stirring slowly the same for ten minutes; then slowly add the mustard, mix it with the eggs thoroughly, then add a teaspoonful of the best vinegar, and when this is well mixed add the oil, a drop at a time, stirring constantly and always the same way; then rub the yolks of the hard-boiled eggs very smooth, and stir in lightly a teacup of vinegar, and pour it slowly into the first mixture and stir it together as lightly as possible with a silver fork. Now season the chicken and celery with salt and pepper, and as soon as ready for use pour on the dressing.

FROSTING CAKE.—To frost two loaves take one sheet of Cowper's isinglass, pour one-half teacupful of boiling water over it, and let it stand on the back side of your stove to dissolve slowly. When it is dissolved, so that there is no scum on top, take it off the stove and add to it one pound of powdered sugar and a teaspoonful of starch, which makes it look shiny. Have your cakes cold. I often bake them the day before frosting. Pour the frosting over the cake; do not use a knife more than necessary, as it injures the looks of the cake; set away in a smooth place to harden. It is very necessary to use pure water to dissolve the isinglass in. In the winter season I melt snow and use that. Be sure and melt it in a bright tin dish. I think this recipe far preferable to the old-fashioned whites of eggs and sugar recipe. *M. C. W., in Household.*

HE WHO can look up to his God with the most believing confidence is sure to look most gently on his fellow-men; while he who shudders to lift his eye to heaven often casts the haughtiest glances on the things of earth.

THE meekness of Moses will do thee more good than the strength of Sampson.

SYMPTOMS OF CATARRH.

Dull, heavy headache, obstruction of nasal passages, discharge falling into throat, sometimes profuse, watery, acrid, thick and tenacious, mucous, purulent, muco purulent, bloody, putrid, offensive, etc. In others a dryness, dry, watery, weak or inflamed eyes, ringing in ears, deafness, hawking and coughing to clear the throat, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired smell and taste, dizziness, mental depression, tickling cough, etc. Only a few of the above symptoms are likely to be present in any case at one time. No disease is more common or less understood by physicians. The proprietor of Dr. Sage's Catarrh Remedy will pay $500 reward for an incurable case.

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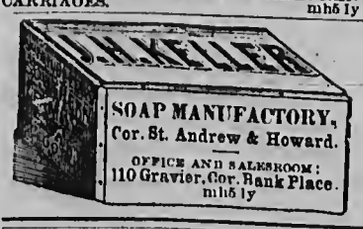

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John G. Wire, Auctioneer.

Auction Sales of Furniture and Household effects every Monday, Wednesday and Friday, commencing at eleven o'clock A. M.

CONSIGNMENTS SOLICITED.

Careful attention paid to Out-door Sales. Consignments of Limited Goods will be received for Private Sale at a reasonable charge.

Private Sales every day, from a large assortment of Parlor, Dining, Bed-Room and Kitchen Furniture, Pianos, Carpets, Mattings, Feather-Beds, Mattresses, Cooking Stoves, Crockery, etc. Furniture taken on storage at moderate rates. my7 2m

J. A. KERNAN & T. WHITE,

PRACTICAL GILDERS,

106 CUSTOMHOUSE ST., near Royal, New Orleans.

Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended fe19 9m

MACHINERY, TIES, ETC.

IMPROVED

EAGLE COTTON GINS.

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

40-Saw Gin.....	$200	65-Saw Gin.....	$325
45-Saw Gin.....	225	70-Saw Gin.....	350
50-Saw Gin.....	250	75-Saw Gin.....	375
55-Saw Gin.....	275	80-Saw Gin.....	400
60-Saw Gin.....	300		

All orders should be addressed to

W. L. CUSHING, No. 61 St. Charles street, Sole Agent for the Southern States.

Agents wanted. Also on sale a large stock of Brack's COTTON PRESSES, Steam Engines, Sugar Mills, Straub Corn Mills and Plantation Machinery of all kinds. my28 3m

DANIEL PRATT'S IMPROVED COTTON GIN.

PRICE REDUCED TO $4 PER SAW.

JOSEPH B. WOLFE & CO., GENERAL AGENTS,

No. 59 Carondelet Street,

Je1 6m *NEW ORLEANS.*

PLOWS, IMPLEMENTS, ETC.

PLOWS

AND ALL IMPROVED

Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills,

PUMPS, SHAFTING, ETC.,

AT LOW PRICES FOR CASH.

B. J. WEST,

115 and 117 Magazine St., New Orleans,

MANUFACTURERS' AGENT.

mh10 10m

CRESCENT MACHINE SHOP.

JOSEPH WALKER,

Machinist, Engineer, Blacksmithing, ETC., ETC.,

CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.

Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

MISCELLANEOUS.

JAMES LEFFEL'S

IMPROVED DOUBLE

TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

Nearly Seven Thousand Now in Use,

working under heads varying from 2 to 240 feet! Twenty-four sizes, from 5½ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Baugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting, Pulleys and Hangers.

Send for Circulars. fe26 6m

JOHN GIBSON,

ENGRAVER

AND

Steam Power Lithographic Printer,

82 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy1 1y

CARPET WAREHOUSE,

17.....CHARTRES STREET.....**17**

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces. Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Step Covers, etc.

de4 1y A. BROUSSEAU & CO.

FOUND.—The place to buy EUCALYPTUS GLOBULUS, Blue Gum or Fever-Tree SEED. Also all Seeds known in Australia, New Zealand, South America or California. To be had of

H. F. WELLINGTON, 425 Washington St., San Francisco, Cal. Send for circulars. Jel1 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 4 feet 1 inch below high-water mark.

COTTON.—The following are the arrivals since the 1welfth instant:

Louisiana and Mississippi	bales...	1,485
Arkansas		151
Texas		14
Total		1,650

On Saturday the market opened with a limited inquiry, but as factors evinced a disposition to meet the demand more freely, buyers subsequently came forward and took 1,150 bales, divided among nine brokers, at rather easier prices, hardly establishing a quotable decline. The advantage, nevertheless, was on the side of the purchaser. In several cases offers were accepted which would have been refused on Friday, and it was more difficult to realize outside rates. Good ordinary, benders', sold at 15c., strict low middling at 16¾@16¾c., the latter for high style, and strict middling to good middling at 18c. On Monday the sales amounted to 800 bales. Nothing transpired to indicate any quotable change in prices, which, however, exhibited some irregularity. On Tuesday there was a moderate inquiry, which was subsequently stimulated by factors evincing a disposition to meet the demand more freely, and the business summed up 2,050 bales, at irregular and easier prices, showing a pretty general decline of ⅛c.

The above makes an aggregate for the past three days of 4,600 bales, against 2,509 for the corresponding time last week and 4,650 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,200,721 bales, against 1,194,380 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 273,101 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 4,786 to Great Britain, of 116,934 to France, and of 122,502 to other foreign ports. We quote:

Inferior	9	@	9¾
Low ordinary	10¾	@	11¾
Ordinary	12¾	@	12¾
Strict ordinary	13	@	13½
Good ordinary	14¾	@	15
Strict good ordinary	15⅝	@	15⅝
Low middling	16	@	16¼
Strict low middling	16¼	@	16⅝
Middling	17⅛	@	17⅜
Strict middling	17½	@	17½
Good middling	18⅛	@	18⅛

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	1,650	
Arrived previously	1,306,832	—1,308,482
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city ginning, from receipt of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc.		20,480
Add 2,332 bales, sunk in the ship Alisa, omitted in the Exchange's stock statement		2,552
Total		1,338,691
Exported past three days	8,713	
Exported previously	1,270,860	—1,279,573
Consumed at Lane Cotton Mills		800
Sunk in scuttled ship Alisa, to be added if ever recovered		2,552
Total		1,282,925
Stock on hand and on shipboard		55,766

LOUISIANA SUGAR.—The sales on Saturday and Monday were confined to 55 hhds at 7¾c. for common, 8¼c. for good fair, and 9c. for prime.

LOUISIANA MOLASSES.—No movement worthy of note; only 4 hhds. sold on Monday at 40c. for inferior. The previous sales were at 55c. for common to fair, 67½c. for fair thin, and 75@78c. for choice fermenting.

CORN.—On Monday 2,129 sacks sold at 82@85c. for yellow mixed, 92c. for white mixed in burlaps, 93c. for white mixed in gunnies, and 94@95c. for choice white.

OATS.—On Saturday 2,100 sacks sold at 58@59c., and on Monday 4,360 sacks sold at 58@59c. ₩ bushel, while on Tuesday 1,335 sacks sold at 58@60c. ₩ bushel.

BRAN.—On Monday 100 sacks sold at 97½c. ₩ 100 lbs., while on Tuesday 950 sacks sold at 95@97½c. ₩ 100 lbs.

PORK.—On Saturday a lot of 50 bbls. even-weight mess, repacked, sold at $18 50 ₩ bbl.

BACON.—On Tuesday 125 casks sold, in small lots, at 7¾c. for shoulders, 10½@10¾c. for clear rib sides, and 10¾c. for clear sides.

HAMS.—On Tuesday 47 tierces choice sold at 13½@13¾c ₩ lb.

LARD.—On Tuesday 25, 10 and 10 tierces refined sold at 12¼c. ₩ lb.

DRY SALT MEAT.—On Tuesday 12 casks shoulders sold at 6¾c., and 51 do. on private terms.

BREAKFAST BACON.—On Tuesday 5 boxes sold at 10¾c. ₩ lb.

MONETARY.

Gold opened on Tuesday at 110¾@111 (against 110¾ at New York,) and, after a limited business, closed at 111@111¼ (against 111¼ at New York.)

Nothing has been reported in silver. It is quoted at 105@106 for American half dollars, and, owing to a decline at New York, at the reduced rate of 111@111½ for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	16 50
Axes	11 00	17 50
Shovel plows	8 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	235 00
BRICKS, ₩ M:		
Lake	13 00	16 00
Country	12 00	13 00
English fire	45 00	50 00
American fire	— —	— —
CANDLES, ₩ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₩ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₩ ton:		
Anthracite	— —	13 00
Western, ₩ bbl	— —	— —
COFFEE, ₩ lb.:		
Mexican	— —	— —
Java	32	35
COTTON SEED:		
Rough, ₩ ton	— —	— —
In sacks	— —	10 00
EGGS, ₩ dozen:		
Western	18	20
FERTILIZERS, ₩ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's flae-ground bone	— —	45 00
FLOUR, ₩ bbl.:		
Double extra	— —	8 00
Superfine	— —	5 25
Fine	— —	— —
GLASS, ₩ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 24	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₩ ton:		
Prime	— —	26 00
Choice	— —	— —
IRON, ₩ ton:		
English, ₩ lb	4	5
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	8	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₩ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₩ dozen	35 00	100 00
Texas, rough, ₩ lb	24	26
LIME, ₩ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₩ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	18 00
Flooring, rough	— —	25 00
Ceiling, dressed	— —	12 00
Weatherboards, dressed	— —	15 00
Weatherboards, rough	— —	10 00
Scantling	— —	— —
Shingles, ₩ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₩ gallon	83	90
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₩ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₩ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, June 16, 1874.

Texas beeves, choice, ₩ head	—	@	— —
Texas beeves, first quality, ₩ head	35 00	@	40 00
Texas cattle, second quality, ₩ head	20 00	@	25 00
Texas cattle, third quality, ₩ head	12 00	@	15 00
Western beeves, ₩ lb. net	— —	@	— —
Sheep, first quality ₩ head	4 00	@	5 00
Do. do., second quality, ₩ head	3 00	@	4 00
Milch cows, choice, ₩ head	80 00	@	100 00
Milch cows, ₩ head	35 00	@	50 00
Calves, ₩ head	7 00	@	10 00
Yearlings, ₩ head	6 00	@	10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
J. Worth & Co., St. Louis, Mo.

Architects.
P. Widnrey Carter, 58 Carondelet street.

Auctioneer.
John G. Wire, 169 Poydras street.

Bakery.
Times Bakery, 53 Annunciation street.

Barber.
Baptiste, St. Charles Hotel.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Boarding.
Mrs. M. Y. Perin, Ocean Springs, Miss.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Etna Book and Bible Publishing Company, St. Louis, Mo.
A. J. Holman & Co., Philadelphia.
F. A. Hutchinson & Co., St. Louis, Mo.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
James Simpson, 423 Dryades street.

Brokers.
John Klein & Co., 32 Carondelet street.
C. B. Soares, 32 St. Charles street.

Butchers.
Denis Bruza, stalls 13 and 15, Dryades Market.

Canton Matting.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
Paul J. Christian, 36 Camp street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor Franklin and Erato sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
H. Molleger, 321 Rampart street.
Sam. Smith, 351 Dryades street.
William Velden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 100 Common street.

Cooperage.
F. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Drugs.
Wm. Graner, cor. Dryades and St. Andrew sts.

Dry Goods.
Levy Bros., 580 Magazine street.
Auguste Klarz, 383 Dryades street.

Educational.
Illwassee College, Rev. J. H. Brunaer, pres't.
Soule's Commercial College, corner Camp and Common streets.
University of Louisiana, Medical Department, New Orleans, La.

Engravers and Lithographers.
John Gibson, New York.

Exterminators.
J. F. Henry, Curran & Co., Now York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fancy Goods.
Mme E. Muller, 533 Magazine street.

For Sale.
Tenton Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernaa & White, 108 Customhouse street.

Furniture.
John Bois, 291 Camp street.
Hagh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
J. M. Dowling, 25 Decatur street.

Hardware.
Rice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Ocean Springs Hotel, J. P. Longley, Ocean Springs, Mississippi.
Sherman House, Chicago, Illinois.

Insurance.
Crescent Mutual Insurance Co., New Orleans.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
W. L. Cushing, 61 St. Charles street.
Meneely & Khaberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Medical.
Anti-Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Cinchio-Quiuine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Dr. H. James' Indian Hemp.
Dr J. W. Leffingwell, 230 Canal street.
Metaphysical Discovery, Mrs. M. G. Brown. New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York
Rupture and Piles Cure, Dr. H. Neeson, 182 St. Charles street.
Scovill's Blood and Liver Sirup, J. F. Henry, Curran & Co., New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Turrant's Effervescent Seltzer Aperient.
The Greatest Medical Discovery, Dr. Keuaedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.
Soda, Mead and Pastry establishment, 72 Camp street.

Monochromatic Pictures.
Mrs. A. J. Richmond, 191 Carondelet street.

Moss.
New Orleans Moss Company, John C. Weems manager.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Newspapers.
Day-Book New York.

Notary.
William H. Seymour, 76 Customhouse street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
H. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographs.
Eugene Simon, 21 Hospital street.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad office, corner Camp and Common streets.

Needs.
E. F. Virgin 94 Gravier street.
B. F. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Florence Sewing Machine Co., Florence, Mass.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Storage for Furniture.
John G. Wire, 169 Poydras street.

Stoves.
G. W. Goodwyn, 52 Gravier street.
H. Haller, 40 Camp street.
Rice Bros & Co., 89 and 91 Camp street.

Tents.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
E. J. Millieux, cor. Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Trunks, Etc.
Simon & Kohn, 6 Magazine street.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wants.
James E. Bradley, Pleasant Hill, La.
Teachers in Female College, Austin, Texas.

Washing Machines.
New Steam Washer, J. C. Tilton, Pittsburg, Pa.
Ringen Washer, H. Haller, 40 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Watering-Places.
Thomas J. Hunter, Columbia, La.

Wire Railing, Etc.
Dufur & Co., Baltimore, Maryland.

Religious Notices.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE.—June 29, 30.—Examination of Preparatory Department.

July 1, 2 3.—Examination of college classes.

July 5.—Commencement sermon by Rev. Bishop E. M. Marvin.

July 6.—Meeting of the board of trustees at nine A. M. Exhibition of the Preparatory School at eight P. M.

July 7.—Meeting of the alumni at three P. M. Exhibition of the literary societies at eight P. M.

July 8.—Commencement day. Addresses by the senior class. Baccalaureate address by the president. Address to the literary societies by Rev. W. E. M. Linfield.

The next session begins on the first Monday in October next.

C. G. ANDREWS, President.

JACKSON, La., June 11, 1874.

UNION SPRINGS DISTRICT CONFERENCE.—For reasons over which the parties had no control, the place of holding the District Conference has been changed, by consent of parties, from Rutledge to Greenville. The conference will commence on Wednesday evening, July 26. Members and friends visiting the conference will please call at the store of W. W. Wilkinson and find their homes. S. P. RICHARDSON, P. E.

THE District Conference for the Marianna district, Alabama Conference, will meet in Marianna, Florida, June 25. The opening sermon will be preached on Wednesday night, the twenty-fourth. The district stewards are requested to meet in Marianna during the session of the conference. M. E BUTT.

ANNUAL ANNOUNCEMENT OF VERONA FEMALE COLLEGE.—Commencement sermon, by the Rev. J. J. Wheat, D. D., on Sunday, June 21.

Annual concert on Wednesday, June 24, at eight o'clock P. M.

Commencement address on Wednesday, July 24, at eleven o'clock A. M.

Graduating exercises on Thursday, June 25.

SELMA DISTRICT CONFERENCE.—Ministers and delegates attending the District Conference at Rehoboth, coming by boat, will be conveyed from Mixen's Landing on Wednesday and Thursday, July 8 and 9. J. F. EVANS.

DISTRICT CONFERENCE VISITATIONS.—*Mississippi Conference.*—Bishop Wightman will attend the following District Conferences:

Sea-shore district, East Pascagoula, Moss Point, July 8-12.

Brookhaven district, Brookhaven, July 16-19.

Jackson district, Canton, July 23-26.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

DEMOPOLIS DIST.—THIRD ROUND.

Belmont, at Joaes' Bluff	June 20, 21
Livingston	27, 28
Forkland, at Watson's chapel	July 4, 5
Gainesville, at Soule chapel	11, 12
Demopolis	18, 19
Cuba, at Reed's chapel	25, 26
Greene, at Sardis	Aug. 1, 2
Eutaw	8, 9
Bladon, at Providence	15, 16
Butler, at Warnaco Hill	22, 23
Gaston, at Sharon	28, 29

18 S. H. COX, P. E.

MOBILE DIST.—THIRD ROUND.

Whistler	June 20, 21
Franklin street	27, 28
St. Paul's	July 11, 12
St. Stephen's	18, 19
Citronelle	25, 26
Pollard	Aug. 8, 9
Grand Bay	15, 16
Milton	22, 23
Pensacola	29, 30
St. Francis street	Sept. 5, 6
Mount Pleasant	12, 13

11 J. HAMILTON, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Jackson station	June 20, 21
Yazoo City and Silver Creek	July 4, 5
Yazoo circuit, at Midway	11, 12
Dover circuit, at Dover	18, 19
Canton station	25, 26
Mount Olivet circuit	Aug. 1, 2
Madison circuit, at Vernon	8, 9
Camden circuit, at Soule chapel	15, 16
Sharon circuit	22, 23
Brownsville circuit	29, 30
Carthage circuit	Sept. 5, 6
Thomastown circuit	12, 13

The District Conference will be held at Canton, Bishop Wightman presiding, July 23-26. We hope there will be a full attendance of the local and traveling preachers and delegates.

H. H. MONTGOMERY, P. E.,
11 Sharon, Mississippi.

BROOKHAVEN DIST.—THIRD ROUND.

Crystal Springs and Terry, at Crystal Springs	June 20, 21
Georgetown, at Georgetown	27, 28
Providence, at Providence	July 4, 5
Beauregard, at Wesson	11, 12
Brookhaven	18, 19
Bogue Chitto	25, 26
Monticello	Aug. 1, 2
Zion	8, 9
Brandywine	15, 16
Hazlehurst	22, 23
Raymond	29, 30
Scotland	Sept. 5, 6

The District Conference will hold its session in Brookhaven, July 16-19. Bishop Wightman will preside.

The camp meeting at Crystal Springs will begin August 18. The successful meetings of the two years past justify the expectation of an increased attendance. All are welcome who come, and ministers are cordially invited.

W. E. M. LINFIELD, P. E.,
11 Hazlehurst, Mississippi.

WOODVILLE DIST.—THIRD ROUND.

Woodville	July 11, 12
Wilkinson, at Pisgah	18, 19
Pipkin's chapel	25, 26
Bayou Sara, at Tunica	Aug. 1, 2
Buffalo at Percy's Creek	8, 9
East Feliciana, at Goliad	15, 16
East Baton Rouge, at Bethel	22, 23
Amite, at Adams' camp ground	29, 30
Meadville, at Oak Grove	Sept. 5, 6
Homo Chitto mission, at Sharon	12, 13
Jackson station	19, 20
Clinton station	26, 27

The District Conference will be held at Clinton, June 26, at ten o'clock. Preachers, be prepared to give full written reports. Let all attend promptly.

11 J. L. FORSYTH, P. E.

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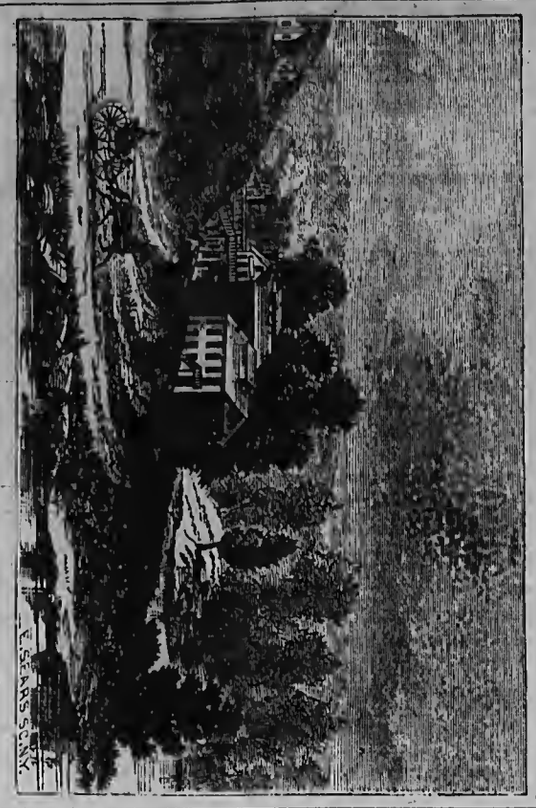

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12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
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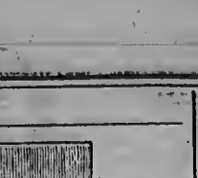

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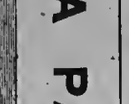

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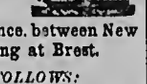

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VOL. 20. NEW ORLEANS, THURSDAY, JUNE 25, 1874. NO. 26.

News of the Week.

DOMESTIC.

MILWAUKIE, June 18.—The Episcopal Convention last night elected Dr. Edward R. Weils, of Minnesota, Bishop of this diocese.

SAN FRANCISCO, June 18.—The steamers Van Couver and Lord of the Isles, from China, arrived this evening. The Lord of the Isles brings one hundred and forty-five Chinese passengers, and the Van Couver six hundred and thirteen.

The latest Chinese papers state that the vessel lost in the China seas, with all on board, was the steamer Scotland, not the bark Scotland, from this port, as was supposed.

GALVESTON, June 18.—The Indians have all gone south and west from the reservation. It is the general impression that they will raid the frontiers of Texas. Santana now holds an unimportant position in the counells. Bigbow is the chief of the Kiowas, and is regarded as bloodthirsty and determined to give the frontier people trouble.

NEW YORK, June 20.—Constantinople advices state that the Turkish vessel Kars, en route for Saloulca, was run into in the Sea of Marmora by the Egyptian vessel Behera, and sunk in a few minutes. The Kars had three hundred and forty persons on board, including passengers and crew. Of this number three hundred and twenty were drowned.

WASHINGTON, June 22.—The following seems to be the most reliable statement of the situation: The Fort St. Philip canal bill, having passed the House, is on the Senate calendar, to be acted upon by the Senate next session. The President, it is believed, will appoint engineers, under the new bill just passed, who will report in favor of the canal project, which will probably insure its passage. The same is true as to the levee bill. The appropriation of $500,000 for the relief of the overflowed has passed both houses; also the two bills creating a commission to report on both the Fort St. Philip canal and the levees. The whole subject is now before Congress in such a manner as to make it pretty certain that Congress will take charge of the levees and construct the canal.

The Carpenter new election bill is of course killed.

The impeachment matter of Busteed and Durell was not acted upon, nor likely to be.

WASHINGTON, June 23.—The postage on newspapers is fixed at two cents per pound.

Congress will adjourn at four o'clock to-day.

The conference committee of the two houses agreed this morning to amend the substitute recommended by the Senate transportation committee for the Fort St. Philip canal bill, as follows: The commission of engineers who are to survey the mouth of the river is to consist of three army engineers, three from civil life and one from the coast survey.

One of the last bills to pass the Senate was General Young's bill to improve the Oostanaula river, in Georgia. The appropriation is $10,000.

The appropriation for the flooded of the Southwest was reduced to $400,000.

The speaker appointed E. R. Hoar, of Massachusetts, and Mitchell, of Wisconsin, members of the commission to frame a permanent government for the District of Columbia.

For some time before the hour of final adjournment there was a noisy murmur of leave-taking among the members. As the hands on the dial of the clock pointed to six, the speaker, wishing all members a safe and happy return to their homes, pronounced the first session of the forty-third Congress adjourned. No impeachment. The new tariff bill failed.

The bill for the survey of waterworks passed.

Congress has provided for a commission to report upon the levees, and another commission to survey the mouth of the Mississippi river and report upon the best method of securing an efficient outlet from the river. It is expected that the next Congress will assume the whole charge of the levee system of the Mississippi river.

FOREIGN.

CALCUTTA, June 17.—Prospects for future crops are greatly improved by copious rains now falling throughout the country. Three hundred thousand persons are being fed by the government.

Meteorological observers give notice of the appearance of a cyclone, and the inhabitants are preparing for it. Shipping in the river has been warned, and all precautions taken.

ROME, June 19.—The text of the address delivered by the Pope to the Cardinals on Tuesday last is published. The Pope renews his protests against the usurpation of the Papal States, the abolition of religious corporations, and other acts of the Italian government, so that the enemies of the church may not be able to plead justification as an undisputed custom.

He is also moved to allude to these subjects again, because he recently received overtures of reconciliation, and had in his possession a respectful letter, urging that, as vicar of God and of peace, he should pardon his enemies, and withdraw excommunications pronounced against them.

But he declares he cannot make peace with the enemies of the church, and in conclusion exhorts cardinals to imitate the conduct of foreign bishops, especially those of Germany and Brazil.

American pilgrims who went to Venice have left that city for Bavaria.

LISBON, June 19.—Advices from Rio Janeiro state that the yellow fever has broken out in Bahia, and is raging with great violence.

LONDON, June 20.—The *Pall Mall Gazette* says that the success of the Congress of International Law, called to meet at Brussels, is very doubtful. The governments of England, France and Austria, says the *Gazette*, raise objections to the scheme, and Switzerland extends to it but feeble support.

HAVANA, June 21.—An immense water-spout formed in the harbor today and passed through the shipping, causing considerable damage. The Russian bark Jonny was capsized, and several small boats sunk. No lives lost. Men-of-war fired blank cartridges, which had the effect of dissolving the column of water.

LONDON, June 21.—The steamer Edinburg, which is laying telegraph cable from Cape DeVerde to Brazil, has arrived off the Brazilian coast. The following dispatch was received to-day from on board:

"*Noon, Sunday.*—Spliced on the intermediate cable in eleven hundred fathoms this morning. Hope to make a final splice at three this afternoon. Cable is in perfect condition."

PERNAMBUCO, June 23.—The successful laying of the submarine cable, bringing Brazil into traffic communication with Europe, has been the occasion of much pleasurable excitement in this country, and there is a general jubilee in Pernambuco.

From the Work.

PEARLINGTON CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* At the last session of the Mississippi Annual Conference, when Bishop Wightman was announcing the appointments of the preachers, my ear caught the sound of Pearlington, and in quick connection therewith my own name.

My reception was all that heart could desire, each one seeming to vie with the other as to who should be the kindest in giving the earliest attention. I found true, heartfelt religion here to commence with, and the consequent fruits following. A warmer-hearted, nobler-souled people never lived than these, being devoted to the church and endowed with the true spirit of benevolence. It is truly pleasant to be among and serve them.

There being no parsonage on the circuit, the people have secured a comfortable house for the present year's use, and some of our liberal and enterprising official members speak of taking steps to have a parsonage built this year. When my family arrived here in March the house in which we were to live was in readiness for us to enter. Some of the excellent lady members took the matter of furnishing it out of mine into their own hands. House, stove and dining-room were thus provided with the necessary articles for housekeeping; and still they are ministering to our comfort, studying our wants and supplying them before we realize them ourselves.

We have at Pearlington a live Sunday school, with seventy-eight scholars in regular attendance; also regular weekly prayer meetings. I preach here two Sabbaths in each month, the other two being devoted to other points. Penitents flock to the altar when invited, and our numbers are gradually increasing.

Now, Mr. Editor, is it not encouraging to be in the midst of such pleasant surroundings, serving such a dear people, and to be the recipient of such kind attention "for the work's sake?" PASTOR.

FORT ST. PHILIP CANAL SURVEY AND THE LEVEES.—*Relief Appropriation.*—The following private telegram has been courteously furnished us for publication by Messrs. J. H. Oglesby and John Phelps:

"*Washington, June 23.*—In pursuance of the provisions of the bills creating commissions to report upon the Fort St. Philip canal and the Mississippi levees, those commissions will be composed of three army officers, three civil engineers and one from the coast survey, to examine the Mississippi river outlet and the proposed Fort St. Philip canal; for the levees the commission will be composed of three army officers and two civil engineers.

"Four hundred thousand dollars have been appropriated for relief of the Mississippi valley sufferers, but nothing for levee construction.

JOHN M. SANDIDGE."

Picayune, June 24.

AN ABANDONED BARK AT SEA.—The bark Chief, Captain Harding, reached New York on the thirtieth of May from Messina, after a voyage of sixty days. The captain reports that on the third of May, in latitude 43° 20′, longitude 20° 10′, he sighted a water-logged ship with her mainmast, foretopmast and jibboom gone. She was laden with pine timber, which was adrift and was washing about the deck. Her mainmast had evidently been cut away to lighten her, and its fall had carried away the jibboom. Her main rails and the partitions of her cabin had been broken by the floating timbers, some of which were forty feet long. On her after-house the captain found two quarter boards with the name Crimea painted. He also found some Pensacola newspapers, dated March 8 and 12, and judged from these that the vessel was from that port. Her crew had evidently saved themselves, for the boats were gone, and no provisions or clothing were on board. The Crimea was from Nova Scotia.

The Massacre in China.

THE RECENT DREADFUL SLAUGHTER OF CHINESE CHRISTIANS—TEN THOUSAND VICTIMS SACRIFICED.

The French periodical, *Missions Catholiques*, gives us the first authentic and detailed narrative of the recent massacre of Roman Catholic native converts in China. The account, as translated for the London *Tablet*, relates that the massacre broke out on the twenty-fifth of February, when the "literates," as the persecuting party is called, opened the campaign by beheading two men in the service of Pere Doare, and a Christian, whom they then threw into the river. The same day they burned the three villages of Trun-Lam, Nio-Vinh and Bau-Tach, and massacred the inhabitants that were in them. Those who succeeded in escaping to the woods were hunted down with hounds, brought back and killed on the following day. The river was covered over with bodies floating down it from the side of Lareg. At that time the murderers were massacring the Christians of the parish of Holven, and were burning their villages. Those who took refuge in the cliffs of the neighborhood were hunted down and burned alive.

The grand mandarin of justice was at the market of Sa-Nam with eight hundred soldiers, but remained an inactive spectator of the massacre of the Christians of Nam-Duong, only a few of whom were able to escape. * * * The literates, who were the heads of the militia appointed to massacre the Christians, say that the work of extermination carried out under the eyes of the mandarins was concerted between the court and the literates, and was done in reprisal for recent events. The mandarins have just received orders from the court not to employ any other means save those of persuasion to stop the murderers in their career. One of the chiefs, who had just caused two Christians to be murdered on the highroad, went on the parade before the governor of the citadel, by whom he was dismissed with honor. On his return twenty women and children fell under the sword of this man and his followers. He had just come from offering sacrifice to the goddess of prostitution, to whom a famous temple that stands near the road is dedicated.

In several localities they take an entire family—father, mother and children—bind them together with bamboos, and then fling the bundle of living humanity into the waves. First, however, they take care to cut off the man's head. The multitude of dead bodies thus fastened together, in groups of from eight to ten, block up the principal river, but to the great surprise of everybody does not send forth any bad smell. There are, then, five parishes, containing nearly ten thousand Christians, which have to be blotted out of the mission, namely: Lang-Thank-Huyen, Nam-Duong, Hoy-Yen and Doreg-Thank. Many of the victims died in the midst of flames. A village of more than four hundred Christians was attacked by the literates, and soon became a prey to the flames. Among these four hundred Christians there were one hundred and twenty, more or less, who succeeded in saving themselves by taking refuge in a large village near by. The remainder—about three hundred—were nearly all massacred.

Two small villages of Christians, situated two hours' walk from the place at which I then was, were hemmed in by the pagans. The mayor visited each house, numbered the Christians, and forbade them, under threat of the most severe punishment, to go out of doors. A few of the Christian women attempted to go to the market to keep themselves from starving. They never returned. Some pagan women that went with them say that the Christian women were captured and beheaded. Two men from one of these same villages hazarded a flight during the night. They crossed the great river by swimming, and came to me to tell their misfortunes. "Alas!" writes Archbishop Gautier, from whose letter this information is chiefly derived: "I could do nothing but weep for them; being unable to do anything to succor them. Two or three days afterward I learned that all the men in that village had had their heads cut off; but the women and children were spared. And, as their houses were intermingled with those of the pagans, it was forbidden to burn them down."

KILLING CATERPILLARS.—Isaac N. Jaquess, a pioneer of Mount Carmel, Illinois, has found a way to kill caterpillars, and that way he tells through the *Register*, as follows: "I have an orchard which has been badly infested with caterpillars, and I tried many ways to get rid of them. First, by burning them out, which perhaps would have answered had I commenced soon enough. I then tried shaking them out of the trees, but they were soon back again. My last plan was as follows: Scrape all the loose bark from the trunk of the tree, then take a strip of woolen cloth, and, after saturating it with sulphur and grease, tie it around the body of the tree just below where the branches start out; then take a brush and paint a strip two or three inches wide at the band on the tree. The caterpillars, after being shaken out, will again endeavor to mount the tree, but will stop at the sulphur line, where they will be destroyed by the bushel. A week's labor could have been saved had I known of this plan at the start. I believe it worthy of publication."

An Unparalleled Calamity.

BREAKING OF THE BANKS OF A VAST RESERVOIR ON MILL RIVER, NORTHAMPTON, MASS.—DESTRUCTION OF THREE FACTORY VILLAGES, WITH GREAT LOSS OF LIFE.

MR. EDITOR: We had only ascended the Mississippi river beyond the flood which had so desolated our rich and fertile country below, when a paper was brought on board our boat, revealing a tale of woe surpassing in its tragic power much of our own by the flood of the Connecticut valley in the North. The voice of the Lord was not only heard upon the waters below, but thundered in a cataract at the North, plunging into ruin three factory villages, with many of its inhabitants, in the twinkling of an eye. One hundred and fifty bodies of the dead have been already dug out of the debris, and they were still digging for more, we understood. The great and heavy buildings of beauty and strength melted away like a snow-wreath, and were engulfed in the rushing waves, and borne off upon the stream. Trees were torn up from their roots, and some persons clinging to their branches for life. The scene is beyond the power of language to express or pen to describe. The like has never occurred in the history of our country.

These factory villages were composed of operatives, most of whom were natives of the country; and many of them members of the different churches of a true religious character. Since our arrival here from New Orleans nothing else has been talked of. All hearts are touched with sympathy, and every benevolent feeling called in requisition to assist the sufferers. Incidents of the most interesting kind fill our papers. Two foreign girls of industry and prudence had saved money enough to send for their parents and family across the ocean. They had just arrived, and the happy group were at the breakfast-table, enjoying to perfection the society so long wished for by the two sisters; but, alas! the rushing wave burst in upon the lovely circle, and bore them all away, to be seen no more. The two sisters escaped, by some means, only to mourn, and one of them is in the insane asylum, overwhelmed by the calamity.

A physician of well-known piety and worth, whose health had declined, was about starting for Philadelphia for advice, with his wife and three children. He had two of them leading along, and she one in her arms. The flood met them at their door, and bore them off to a city not made with hands, and they entered heaven together in a moment of time. The waves rolled twenty feet high at a rush.

The memorial service on the Sunday following is worthy of notice. The church bells rang through the ill-fated valley, and called together the weakened congregations to unite in memorial service for those who perished in the flood. The Congregational church was beautifully draped, and many empty pews in black and white, with floral offerings interwoven, which told their own story. Around the pulpit were placed wreaths and crosses of wild flowers—memorials for distinguished individuals in other places. The text given out for this occasion was very appropriate—from Jeremiah xlvii, 2: "Behold, waters rise up out of the north, and shall be an overwhelming flood, and shall overwhelm the land, and all that is therein; the city and them that dwell therein; and then the men shall cry, and all the inhabitants of the land shall howl." The Methodist church and all others were appropriately addressed on this occasion of universal mourning. Perhaps you have all these notices more fully described and published, but I send this in case you have not.

This section of our country has been remarkably cold for the season. The fruit-trees are now just in full bloom, and the forest-trees not fully clad in their livery of green. The air is fresh and invigorating, calculated to give health and animation to drooping spirits and languishing frames. In Massachusetts the month of June changes the whole face of nature, and the long days bring forth vegetation like a magical wand, and presents its varied shades of beauty in every prospect to charm the eye in hill and dale.

Incendiary spirits are here as well as in the South. There have been some terrible fires in this quiet, classical village. A barn, contiguous to this elegant boarding establishment, with its invaluable treasures, was entirely consumed, with all its horses, cows, and the other essential articles for its use. In the neighborhood two other barns of great value, seventeen cows and five horses were consumed by the three fires. Most astonishing circumstance! Fortunately no dwelling-house caught the flames.

S. B. T.

WILBRAHAM, MASS., May 30, 1874.

WORLDLY FACES.—Worldly faces never look so worldly as at a funeral. They have the same effect of grating incongruity as the sound of a coarse voice breaking the solemn silence of night.—*Eliot.*

TIME appears very short, eternity near; and a great name, either in or after life, together with all earthly pleasures and profit, but an empty bubble, a deluding dream.—*Brainerd.*

THE closest walk with God is the sweetest heaven that can be enjoyed on earth.—*Brainerd.*

Our Memphis Letter.

MR. EDITOR: Upon the literary horizon of the Memphis Conference two authors have just dawned—Dr. S. W. Moore, of Brownsville, author of "Our Church in Sandburg," and Mr. R. W. Blew, publisher of the *Western Methodist*, author of "Uncle Bob."

"Our Church in Sandburg" has been compared to "Post Oak Circuit." Between these two books there is very little in common. Each fills a place, but neither can fill the place of the other. "Sandburg" is a record of what was actually said, of what was actually done. "Post Oak" is a record of that and more—of those sentiments and thoughts that are too hideous to be expressed, yet which do give birth and tone to actions. The one, an efficient and elegant reaper of the ripened harvest; the other, a thorough analysis of the soils that produce the crop.

The first two-thirds of "Sandburg" indicate an author fresh, buoyant and full of his subject; the last third suggests a weary hand and brain—heat, musquitoes, with here and there beneath the surface a "I wish it was finished." However, there is a classic finish about this book that makes it an ornament to Methodist literature.

"*Uncle Bob.*"—The title suggests a fat, good-humored, patriarchal sort of man. But the author is no such thing. He is not fat, only tolerably good-humored; but he is a father. But the title does indicate the contents of "Uncle Bob." It is a fat, good-humored, patriarchal production, if such epithets may be applied to a book. The young folks will read "Uncle Bob" with delight, and "Uncle Bob" will be a benefit to the young folks, and old ones too.

Now that we are speaking of literature, we cannot pass without a notice of the *Southern Quarterly Review*. About one year since we heard the Hon. Jefferson Davis make the following remark: "Sir, I am a regular reader of that *Review*. When I read that article entitled 'The Future of Southern Methodism,' I wrote to Mr. Bledsoe, stating that it was the best article he had ever written." Mr. Bledsoe replied: "It is the best, if I had written it. I did not write it. I am not capable of writing such an article. Bishop Marvin wrote it." A periodical so highly esteemed by so great a man and scholar should not lack for appreciation among Southern Methodists.

But how is our church literature to reach the people? Is the knotty question. Formerly it was done through the preachers; but not now. We will not discuss why they no longer sell books. The publications of the secular press reach the people. Why may not ours? Why not use their method—agents as canvassers? They make special inducements to these agents. Why may not we?

Other religious denominations have tried this plan, and they have succeeded. One agent for the *Christian Union* made several hundred dollars commissions in this city in a few months. In every Southern city and town there are ladies who are compelled to live by their own exertions. Many avenues of business are closed to them; the others are more than supplied. For every school there are as many as five applicants. The shops can give only a tithe of them employment, and the sewing machine yields but a scant support. Would not the pastors in our cities and towns do well to organize this class of indigent ladies into a board of canvassers to solicit sales for our literature? Would not our publishers and authors do well to offer such liberal commissions for their services? It occurs to us that the large profits on small sales would be more than compensated by small profits on large sales. S.

MEMPHIS, June 15, 1874.

PRIZE ESSAY.—The publisher of the *Central Methodist*, Catlettsburg, Ky., makes the following proposition:

For the best essay upon the duty of the ministry to see that at least one of our church papers is taken by every family connected with their respective charges, and the obligations of the official members to assist in this work, together with suggestions as to the best method for the accomplishment of this end, not to exceed sixteen pages foolscap, received by the first of September, I will pay $25 in cash.

Each competitor will be required to send his name and address with the manuscript, in a sealed envelope, bearing the marks of the manuscript.

The essays received will be placed in the hands of a competent committee, and when they shall agree as to the one entitled to the premium, the envelope will be opened, and the writer and public duly advised.

It is mutually agreed that all the manuscripts sent on this proposition are to be my property.

ZEPHANIAH MEEK,
Publisher Central Methodist.

A CHURCH SUIT DECIDED.—The Brush Creek camp ground property, in Washington county, which has been held by the Methodist Episcopal Church since the war, but claimed by the Methodist Episcopal Church South, consisting of four acres of land and church and parsonage, near Johnson City, was lately decreed by Chancellor Smith to the Methodist Episcopal Church South, with rents from commencement of the suit. The Church South was represented by I. E. Reeves, S. J. Kirkpatrick, F. W. Earnest and H. H. Carr, who deserve and have the thanks of the church for their able and successful prosecution of the suit.—*Holston Methodist.*

The Woman Question.

To Methodists it sounds rather strange that the privilege of women to speak and pray in the social meetings of the church should be matter of grave discussion in a venerable assembly of Christian divines. They may sing in choir and congregation, teach in the Sunday school, and be in many ways seen and heard, but they must not pray in the prayer meeting! Much of the power and progress of Methodism is undoubtedly due to the fact that our women have always taken part in the exercises of our devotional meetings. As evangelists and preachers they may have no divine vocation, save in a few extraordinary cases possibly, but in the love-feast, the class meeting and the prayer meeting their gifts, graces and usefulness are unquestionable. From the proceedings of the Presbyterian Assembly, recently in session at St. Louis, we make the following extract:

The committee further reported an overture from the presbytery of Rock River. They ask: Does the Assembly mean to enjoin that in the regular weekly prayer meeting of the church no woman shall speak or lead in prayer? It was recommended that the Assembly answer yes, except in emergencies, to be decided by the pastor or session.

Judge Drake wished the exception omitted.

The Rev. Robert Alkman, of Madison, New Jersey, thought the exception was the best thing in the report, but offered an amendment that, inasmuch as there was considerable doubt upon the subject, this whole question should be referred to the sanctified common sense of the ministers and elders of the church. He did not believe that the apostle meant to prohibit women from speaking in prayer meeting, and he said this the more freely because his own church did not practice it, and because, in the prayer meetings of his church, as in others, there were generally half a dozen women to one man. He asked the members of the Assembly if they "poured oil upon the sick," and prayed over them, or if it was a universally accepted idea among Presbyterians that it was wrong for a man to wear long hair; yet in one great synod of this church nearly all the members wear their hair way down their backs. He referred to China. But the apostle declares these things with as much emphasis as he does the declaration under consideration.

The Rev. Thomas P. Hunt said: Just as sure as you pass this resolution we will have a pile of overtures from all parts of the country wanting to know what "sanctified common sense" means. He never yet found a man who knew what common sense was. When a man talks about a thing being opposed to common sense or public sentiment, he simply means that it is opposed to his own opinions.

The Rev. H. G. Blinn, of the presbytery of Troy, took ground in opposition to the deliverances of former assemblies on this subject. He did not believe that the lips of women should be sealed in the weekly prayer meetings, as if she had no soul and no responsibility to God. To-day woman is the strongest element in the church. The prayer-killers generally wear pantaloons. It would be unwise in the church to reconsider its past action. To a woman who differed from her husband on this subject he gave the advice that she should obey her husband at home.

It was suggested that the word "discretion" be substituted for "sanctified common sense," and Mr. Alkman accepted the suggestion.

The report was then referred to a special committee, consisting of Rev. Drs. R. K. Richardson, E. L. Hurd, W. T. Findley and J. O. Murray, Rev. J. Lewis, and Messrs. W. P. Orbison and A. Whilldin.

The report of the same committee on the question of "woman's rights" was taken up, and the discussion unexpectedly developed a large amount of feeling in favor of greater liberty to women in social meetings. The special committee to whom the several substitutes suggested were referred made a report, for which a substitute, proposed by Rev. Robert Alkman, was adopted, 211 to 84, as follows:

Resolved, That in response to overture 24 this Assembly expresses no opinion as to the scriptural view of woman's right to speak or pray in the social prayer meeting, and commits the whole subject to the discretion of the pastors and elders of the church. (Loud and long-continued applause.)

SEASHORE CAMP GROUND.—The board of trustees will meet on the camp ground on Wednesday next the first day of July, to attend to important business in reference to the approaching camp meeting, to commence on Friday, the twenty-fourth of July.

Persons intending to tent at the camp meeting are requested to meet the trustees and have their lots therefor assigned them, and all others interested, or desiring information in reference to the camp meeting, are invited to be present.

By order of the board.

PHILIP HALLARAN,
Secretary.

The Christian Advocate.

THURSDAY, JUNE 25, 1874.

THE SEED AND THE SOWERS.

Ever so little the seed may be,
Ever so little the hand,
But when it is sown it must grow, you see,
And develop its nature, weed, flower or tree;
The sunshine, the air and the dew are free
At its command.

If the seed be good, we rejoice in hope
Of the harvest it will yield,
We wait and watch for its springing up,
Admire its growth, and count on the crop
That will come from the little seeds we drop
In the great wide field.

But if we heedlessly scatter wide
Seeds we may happen to find,
We care not for culture or what may betide,
We sow here and there on the highway side;
Whether they've lived or whether they've died,
We never mind.

Yet every sower must one day reap
Fruit from the seed he has sown,
How carefully, then, it becomes us to keep
A watchful eye on the seed, and seek
To sow what is good, that we may not weep
To receive our own!

Lend a Helping Hand.

MR. EDITOR: It is said that one-half of the world know not how the other half live. It is also said that one-fifth of the people on the globe are in want and need assistance. It is said, again, that the people of America are the happiest and most independent people on earth. If so, how thankful should they be. With what gratitude should they thank Heaven for casting their lot in such a land. We live in a beautiful country. Our lands are fertile, and adapted to the growth of almost every variety of vegetation. Water as pure as can gush forth from the earth is found. A climate of any imaginable temperature is within the bounds of our happy land. Scenery as grand and magnificent as the human eye ever beheld is gorgeously displayed in our republic. Matchless rivers of stupendous magnitude are majestically threading their course through our valleys to cheer the weary traveler and quench the thirst of the wild beasts of the fields. Affluent and populous cities and towns dot our land from east to west. Floating palaces glide on the placid bosoms of our beautiful rivers. Magnificent steamers ride over the splendid lakes of the North. Locomotion drives with lightning speed the bountiful harvests of our farms from city to city. Truly we have a happy country; surely the people are and should be happy.

But is every one who claims this land as a home blessed with happiness? Are there not those whose misfortunes have cut off from them everything that is pleasurable and cheerful? Do not those live among us who have been bowed down by disappointment and adversity, and in whose heart there is not the least ray of hope for happiness? Can we not find in our wealthy cities those who have forsaken the narrow paths of rectitude, and have gone into degradation and shame, without the least ray of hope for recovery? Who can tell the myriads of immortal souls that are in despair to-day, that are writhing in the bitterest agony of woe, because no one came to their rescue, and with kindness gave a helping hand? Who has not seen a reeling, drunken sot ushering himself into an inebriate's grave, that might have been saved by lending a helping hand when he was struggling with all of his combined efforts to surmount the barriers that plunged him into the gulf? Thousands of once happy creatures are to-day in wretchedness, in want. Many, many of them could have been spared this misery had some one, in time of trial, gallantly stepped forth and offered a helping hand—a kind, a soothing word. 'Tis a little thing to speak a kind word, to let fall upon the care-worn heart a soft and honest tear; yet how it nerves the despoiling spirit, how it cheers the drooping, withered heart, and shines upon the wretched soul of him or her who is alone in the world. It is to the desolate and bereaved pilgrim what the gentle shower is to the withered flower. It costs nothing to be kind. The reward is magnanimous. Who can describe what heaven will be to that one who, by some gentle, consoling counsel, by a helping hand, has been the means of securing for a deserted outcast a crown at the right hand of him who holds the destiny of nations in the hollow of his hand? Through the ceaseless ages of eternity the poor outcast will sing the anthems of endless glory, and in melodious strains of grateful thanks will echo through the vaults of heaven and in the ears of the reseuer: "You are the means, in the hands of God, of my ineffable felicity."

To the wayward lend a helping hand. To the troubled heart give the soothing and consoling balm of a sympathizing, helping hand. To the forsaken and stricken outcast give a kind and cheering word, and with a generous, helping hand lead them back to happiness. To the poor, who have not the comforts of life, kindly offer a helping hand, and thereby administer to their want. To the aged and tottering one place a helping hand, and gladly sustain the trembling clay, for it will not remain long. To the erring prodigal speak in tones of love. To the unfortunate tippler lend a helping hand, and implore him to "go and sin no more."

O ye upon whom the opulence of the earth has been lavished in gilded profusion, ye whose hearts have never throbbed with anxious care, ye who luxuriate in costly palaces, are there not those whom you could assist—are there not those whose suffering you could mitigate by extending to them a helping hand? Heaven demands such generosity. Humanity and all that is noble speak in thunder-tones for a helping hand.

A. C. MCMEANS.

Spiritual Worship.

There is something in form. It gives tone and health and order and decency to God's service. It tends to control and settle the thoughts. It helps to lift the heart up to the Father. It gives an outward expression to the inward sentiment. When one bows down in prayer it is to express humility and reverence. It acts as a monitor and guard over the meditations. But that there is virtue in the mere bowing, certainly no one will assert. The trouble at this point is that worship will become merely perfunctory. And while impressive ceremony and expressive form are in harmony with God's majesty, yet they are valuable only as they help to a right worship. They are auxiliary only. The moment this line is left they become degraders of the soul. In ratio as men get away from a pure spiritual worship, they increase in number and magnificence, form and ceremony. None excelled the pagans in this. In more modern times, in purely Catholic countries, we see a painful substitution of pictures, images, forms and ceremonies for the simple worship of almighty God. In the first place, there can be nothing satisfactory to God in this mode or in these vehicles of worship. He is a spirit, and those who worship him must worship him in spirit and in truth. To imagine that he could be pleased with such an outward, hollow semblance of devotion must be to suppose him altogether such an one as ourselves. This is the folly of the fool, who says in his heart there is no God. It is the contempt of the fool, who asks: Doth God see, doth God know? It is a degrading of his name, a belittling of his nature.

Not satisfactory to God, it cannot by any possibility meet the demands of the soul itself. A spiritual substance cannot subsist on material food. The body is sustained upon the produce of earth. It is of the earth earthy. The mind, while connected with the body, partakes more or less of its sympathies and enjoyments. Through the senses beautiful sights, harmonious sounds and pleasant sensations are brought to it. But the purely spiritual man cannot enter into these gross and material things. To seek to feed the soul religiously—to seek the pardon of sin and the peace of God through harmonious sounds, lighted candles, magnificent gilt altars, dazzling pictures, oft kneelings and oft risings, standings or sittings—is simply a mockery; is to offer a stone for bread, and a scorpion for an egg.

In addition to the personal discomfort and final ruin produced, there is to be considered the fatal influence exercised in the meantime. Great stress is laid upon the work to be done by the Christian through his saving influence. The light is to shine, through him demonstrating the truth and glorifying the Father. His conversation is to be in heaven. He is to be as salt. He is to walk worthy of his vocation, proving what is that good and acceptable will of God. This applies to the real Christian. The man with the form, however perfect, is without the power. The nominal Christian cannot exercise this saving influence. The formal professor will be intuitively discerned by those around him. There will be wanting zeal and holy earnestness. His very face will manifest the absence of sanctifying love. The hungry, starving soul will be seen in the man's life. He goes down to death under the horrible delusion that he is saved—fails in the object of his creation in failing to save himself and those around him. T.

Some Sinful Things.

MR. EDITOR: In your issue of May 7, in a communication to your paper while on your way to the General Conference, you say: "The horse-race is to-day one of the most pernicious institutions in the world, and next to if not ahead of the lottery business as a means of dissipation and corruption." Again you say: "The *round* dance, we were informed, was by all odds the most popular and fascinating—a most indecent and evil thing, it would seem, but still indorsed and practiced by the fashionable world;" and you might have added: "By members of the Methodist Episcopal Church South." It is sadly so; but, what is more sad, some of our ministers have not the moral courage to enforce the discipline of the church against this thing. The evils referred to in your communication are assailing the church at this time in the persons and practice of its members, and threaten in some places to disorganize and demoralize the church members and ministers. Members visit the race-track to witness the races, they buy lottery tickets, they openly engage in rafiling, they dance all the figures from No. 1 to No. 8 *inclusive*. What is to be done? But tell me, how are these things to be put down *as long as* ministers and members deal in life insurance policies, attend fairs where there are racing, drinking, gambling and what not? Just tell me what is the system of life insurance but a decent and doubtful method of indulging in lotteries and futures? Do you know that many members of the church invest in cotton and gold futures? It has been done largely; some have even failed in business by doing so. The fact is, all these modes of *trying* to make money are delusive and killing operations, and therefore immoral and vicious. I speak plainly. It is time not only to speak so, but to act so. The very foundations of the church are being sapped and undermined by these *decent* and worldly modes of making money and enjoying pleasure. I agree fully with your sentiments, and with all those who in simplicity live up to them in the fear and faith of God. In some places the world is trying to drag the membership of the church into suppers and parties to dance over the graves of the Confederate dead, in order to raise money for *memorial associations*. Let the church in all its power strike at the root of all these evils, and put her face like flint against the very appearance of them.

Suppose we do lose a few members; would it not be better to lose a few than to delude the many, and break down the purity of the church? It is time that "judgment should begin at the house of God." We must draw the lines *sharply* between the church and the world—between dram-drinking, dancing, horse-racing, theater-going, lottery dealing, and the pure religion of the God of our fathers, of our Lord and Savior Jesus Christ. May God help the few who stand up to the strictest profession and practice of our holy religion. Deal gently and kindly, but firmly and justly. As children cannot be properly trained without discipline, neither can a church be prepared for the life eternal without it. See what became of the children of good old Eli, and of David too. I hope these ideas will not be considered too severe or strait to find a place in your columns.

MILES CRUCIS.

Presiding Elders and Their Support.

MR. EDITOR: If it is not too late, I ask to be indulged in a thought or two upon this subject. In the *Western Methodist* of April 18 appeared a communication from the Rev. W. P. Barton, magnifying the presiding elder's office and the support of its incumbents. The magnifying of the office itself, and the necessity of the presiding elder's support, I can fully indorse. It does seem so plain that the presiding eldership is a necessary element in our Methodist Episcopacy, in order to overlook the district, to change and relieve improper preachers, to call to trial, suspend or expel preachers for misdemeanors and immoral conduct, to investigate the case of any traveling preacher under reproach of anything forbidden in the word of God, and to report the acceptability and qualifications of preachers for special work—"the dry preachers, the inexperienced preachers," etc.—together with the necessities and claims of stations, circuits and missions, to the appointing power. No blazing star could be plainer on a moonless night than the necessity of presiding elders to accomplish all this, unless bishops are increased to a multitude equal to the present number of presiding elders. The attendance of the presiding elder at Quarterly Conference adds a vim and interest to the work when the occasion is properly magnified; but, isolated, it dwindles into a mere incident when compared with those other items, in their bearing upon the success and prosperity of the cause. These are the bishop's deputies—his representatives in the authority, dignity and administration of his office—and through them he works his general superintendency. Certainly the bishops should have a deciding voice as to who is and who is not to represent him in all these interests in his absence. It is true that men have been appointed to this office who have not had but the slightest conception of what their position imported, who arrogated to themselves the dignities and honors of the office, without apprehending their duties and responsibilities. Such appointments are unfortunate, but they should not affect the principle involved any more than that the appointment of Saul, the son of Kish, to the government of Judah and Israel should sustain an argument that God ought to have nothing to do in the control of kings or the rule of kingdoms. That presiding elders, in their present mode of creation and manner of exercising office, in their main feature, should survive intermittably all church legislation, and that they ought to be *supported*, I can fully indorse with Bro. Burton.

Upon the item of magnifying their support, or paying them more on account of their office, I cannot indorse, and regard it as at war with the genius of Methodism. "Allowance" and "support" are the words, humiliating as they are. "Salary" and "emoluments" are innovations, and bring a secular odor with them. It was certainly never intended to make the office of bishop and presiding elder signs of increased pay to the preacher. Certainly such a thought never had birth in the sanctified hearts and fertile brains of those who first planned the organization of Methodism. It is clear that such a thought was never breathed upon the pages of early Methodist history. Nor can a just claim for such increased pay be founded upon the word of God. The argument—if it be an argument—founded upon the analysis of grading the pay of bishop, presiding elder and preacher, as governor, secretary and sheriff, or as general, colonel and captain, would certainly ally it with the secular aspects of those civil and military offices, and call as certainly for legislation to specify the salaries of the higher and lower incumbents of office. If such a thing is to be practiced in our administration, it ought to be legislated upon, so as to make the matter clear and of legal force. If a motion were made, upon the General Conference floor, looking directly to this thing, what bishop have we who would not groan, being burdened in spirit with fearful apprehensions? Then what would be done with the ex-presiding elders?

No, Bro. Barton, we are entitled to a *support*, and then we must gather *souls* for our *hire*; and he who gathers the largest number of these will don the higher honors of heaven awarded to the "faithful servant," and wear the brightest crown, studded with jewels, as he has won souls to Christ. "When we awake from the dust, they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—Daniel xii, 3.

JOSEPH D. NEWSOM.

THE THREE THOUGHTS.—"Weel, aunty, what are your thochts about marryin'?" said a young lass of seventeen one day to a decent spinster, who had reached the shady side of life without committing matrimony. "Deed, lassie," frankly replied her relative, "I hae had but three thochts about it a' my days, an' the last is like to be the langest. First, when I was young, like yoursel', I thocht, 'Wha'll I tak?' then, as the time began to wear by I began to think, 'Wha'll I got?' an' after I got my leg broken wi' that whumel oot o' Saunders McDrouthie's cart, my thocht syne was, 'Wha'll tak me?' and I doot I'll hae tae think the same thocht till I gang to my grave, unless something happens mair by ordinar."

A Fine Sermon "Smashed."

The following actual incident is illustrative of the modern practice of spiritualizing texts of Scripture, and giving them a meaning foreign to that intended by the inspired writer.

A young preacher—a graduate of one of the theological schools of the country—preached a very nice discourse from the following words: "Then, fearing lest they should fall upon rocks, they cast four anchors out of the stern, and wished for the day."—Acts xvi, 29.

Said the young preacher: "The ship represents the church. The four anchors are faith, hope, love and prayer. Christians are the crew. The sea represents the great ocean of life. The storm that prevailed are the trials to which we are incident here, and the Island of Melita, where they all escaped safe to land, means heaven." The preacher dwelt with becoming fervency on the importance of casting out the anchors, faith, hope, love and prayer, the necessity of abiding in the ship in order to be saved, and the consolation to be found in the fact that not a hair of their heads should be hurt, but that they (the members of the church) should all reach shore in safety. The preacher concluded by asking one of our aged preachers, whom he had invited into the pulpit out of respect to his gray hairs, to close the meeting with a few remarks. The old brother arose and placed his hand on the young theologian's head as if giving him a phrenological examination, and proceeded, in his plain, uneducated style, substantially as follows:

"My young brother, you have preached us a mighty purty discourse to-day, but I'm afeared you've made some awful big mistakes. You said that the ship meant the church. If that's so, we haven't got any church now, for the ship was all smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love and prayer. If that's so, we haven't got any faith, hope, love and prayer in the church, as they have been cast out. And you said that Christians are the crew. If that's so, they are a mighty bloodthirsty set, for they wanted to kill Paul. You tell us also that the Island of Melita meant heaven. Well, if that's true, heaven must be a mighty snakey place, as one bit Paul as soon as he landed."

It is stated as a historical fact that the young preacher was never known to preach that "purty" discourse again in all that region of country.—*Bible Banner.*

Animals Slandered by Man.

There is a fine irony in the use we make of the terms "brutal" and "beastly," "manly" and "humane." As no brute ever kicks its mate to death, nor any beast makes itself drunk, it is a happy use of language by which our police reports invariably qualify the first class of outrage as "brutal," and the condition of a tipsy man wallowing in the gutter as "beastly." On the other hand, it is by a pretty if not well-deserved compliment to ourselves that we describe the courage transcendently displayed by a hen on behalf of her chickens as pre-eminently "manly;" and when we have occasion to speak of compassionateness, complacently call the quality "humanity," as if the race from which have sprung all the Herods, Neroes, Alvas and Majendies of ancient and modern times, were quite incapable of cruelty.

In one of Æsop's fables, charmingly rendered by La Fontaine, a lion is shown a picture wherein a man stands triumphant over one of the animal's own kind which he has just vanquished. The four-footed critic in the fable simply remarks:

Avec plus de raison nous en rions le dessus
Si mes confreres savaient peindre.

We may readily imagine the transposition of terms of praise and blame which would follow were the promised experiment of teaching poor Joe (the Chimpanzee in the Zoological Gardens) the language of the deaf and dumb to prove successful, and an age of talking animals to be inaugurated. How the eminently sensible goose and the calm-judging ass would recalcitrate against the use of their names as synonyms of stupidity and folly! How those affectionate and faithful comrades—rats—would repudiate the use of the term "ratting" as signifying treachery! How those quarrelsome and loosely-conducted birds, the doves, would coo satirically under their wings at our romantic ascription to them of innocence and fidelity! And how one and all would hoot, snort, bray and cackle at the utter absurdity of attaching to the word "human" any other sense than that of consummate perfidy and merciless destructiveness!—*New Quarterly Review.*

IN THE year 1846 a second lieutenant of Landwehr lancers was returning, attended by his servant, from some field maneuvers in Pomerania. On their way to quarters they put their horses to the gallop, and when they came close to the brink of the Starltzsee, along the side of which the road went, the servant's horse suddenly shied, and threw his rider over his head into deep water. The man could not swim, and the officer sprang from his horse, jumped after the drowning person, and brought him safely to the bank. They had to ride a long way still in their wet clothes to quarters, and the officer caught a chill, which gave him rheumatism for life. The servant has never left his master's employ, but is now a shepherd on his estate; the officer wears the medal for saving life, with many other orders, on his breast, and his name and title are Prince Bismarck.

NEVER fail to do daily that good which lies next to your hand. Trust God to weave your little thread into the great web, though the pattern shows it not yet. The grand harvest of the ages shall come to its reaping, and the day shall broaden itself to a thousand years, and the thousand years shall show themselves as a perfect and finished day.—*McDonald.*

Obituaries.

ELIZABETH REGAN was born in Robeson county, North Carolina, March 22, 1802, and was married to Stephen A. Regan January 8, 1818. She soon afterward joined the Methodist Episcopal Church, of which she was a faithful member until her death. Though Sister Regan was old and infirm, she never ceased to work for the glory of God and the good of mankind until she was called to a higher and nobler field. Early on the morning of January 30, 1874, she was sent for to visit and relieve the suffering. She rode three or four miles on horseback, and appeared cheerful, lively and well until she alighted and went into the house. But she immediately complained of difficulty of breathing, walked about the room a few minutes and laid down. In answer to the inquiry, "Do you feel any pain?" she said, "I believe that I am dying," and folded her hands upon her breast and ceased to breathe. Sister Regan was faithful to her fellow-men in all her relationships, and, above all, she was faithful to her God.

E. W. SIMMONS.

MRS. ELIZABETH J. CROSS, daughter of Lewis and Sarah Hall, and wife of Richard H. Cross, was born in Duplin county, North Carolina; moved with her parents to Lowndes county, Alabama, in 1825; was converted and joined the Methodist Episcopal Church in 1829, and died April 14, 1874.

"Aunt Bettie," as she was familiarly called, was a true woman in all her relations in life. She sustained the relation of mother to her orphan nephews, and well did she act her part. We pray God that they may never forget her counsels and the pious example she set before them. She was charitable to all churches, but loved her own best. At her house the people of God found a home, and the ministers of Argus circuit will ever remember Aunt Bettie. She told me, a month before she died, that she only feared the pain of dying. Her seat around the family altar was vacated only a few days before she died. Her aged husband still lives, only waiting, till the shadows are a little longer grown, to be summoned to a happy reunion with her whose life was exemplary and whose death was without fear.

B. L. SELMAN.

LETOHATCHIE, ALA., May 11, 1874.

MRS. EMMA MCKINION was born March 3, 1851, and died in Alabama, March 29, 1874.

When quite young she joined the Baptist Church, but when she grew to womanhood she became dissatisfied, from some cause, with her experience as a Christian. Not only this, but, as she remarked, she "was alarmed at the thought of being a hypocrite." She was deeply penitent for days, and prayed almost incessantly that she might have the true evidence of her pardon. She sought peace and pardon in the blood of the world's Redeemer, which blood cleanseth from all sin. She was most powerfully blessed. All doubts were banished from her mind, and the love of God was shed abroad in her heart. She loved God and all his people. This was in the fall of 1870. In the same year she joined the Methodist Episcopal Church South, at Bethel, Calhoun county, Alabama. From this time till death released her from the toils and sorrows of life she was an exemplary Christian, full of faith and the Holy Ghost.

In all the relations of life she exemplified the truth and reality of the Christian religion. Her disposition was that of consecrated and holy meekness, and thus she gained the affections of all who knew her.

R. G. RAGAN.

MRS. ELIZABETH BICKHAM was born November 11, 1823; married to T. C. Bickham January 30, 1840, and died March 28, 1874. Sister Bickham had suffered with consumption for ten years, but was confined to her bed only about five months. She joined the Methodist Episcopal Church South in early life, and lived a faithful member of the same until her death. She was one of those Christians whose walk and conversation showed to whom she belonged. If she was not at church I felt sure that she was not able to get there. Sister Bickham was true in all her relationships. As a Christian she walked with God; and few, yea, very few, equaled her as a wife and mother. Bro. Bickham had preceded her to the better land some years, leaving her in charge of their children, which charge she faithfully performed. She was the mother of thirteen children. Two had crossed over before her, and eleven live to mourn her loss. Sister Bickham was one of those Christians whose light grows brighter and brighter as she neared the tomb. The writer often visited her during her illness, and always found her leaning upon her God. Just before she died she called her children around her and said: "Children, I do not know what to say to you. Lord, I leave them in thy hands. Receive my spirit;" and she ceased to breathe.

E. W. SIMMONS.

THE REV. THOMAS P. CRYMES was born in South Carolina, February 7, 1822, and died May 25, 1874, at his residence near Brooksville, Mississippi, after a painful illness of seven weeks' duration. He was educated at Erskin College, in South Carolina; converted in October, 1839, at a camp meeting in Chambers county, Alabama, and admitted on trial in the Alabama Conference in 1847. Owing to the loss of the journal of the old Alabama Conference, and the absence of the General Minutes, a list of his appointments on circuits and stations cannot be given by the writer. He traveled in the Alabama Conference until the Mobile Conference was formed, and in the Mobile Conference until the North Mississippi Conference was set off, and in the North Mississippi Conference until 1872, when he located in consequence of feeble health. He was an effective itinerant from 1847 to 1872, with the exception of one or two years, and then he obtained a supernumerary relation.

Bro. Crymes was an able preacher—well educated, thoroughly in theology and general literature. He excelled as a preacher in clearness of his statements of doctrines of Christianity, and in logical manner in which he defended them. He preached the *doctrines* of Christianity. While in the regular work he had sometimes the power of the Holy Spirit to such a degree that he preached with great power.

After he located and became involved in business he did not attend to religion as he once did, though he was true to his calling and the church of God amid these seasons of spiritual gloom. During the first few weeks of his last illness he was under such deep spiritual distress that it was painful to his brethren and friends to hear him talk of his condition, though he said all the time he did "not feel that God was angry with him," but there was the absence of "joy in the Holy Ghost." He asked them to pray for a removal of the joys of God's salvation, and this was the burden of his own prayers until the victory came, and it was from that time until death, as he often expressed it, "at peace with God and all the world." He died without a fear of the future, but certain of a home in heaven.

Bro. Crymes was a good husband and a kind and indulgent father. His greatest concern was for his youngest son, whom he dedicated to God in a special sense from his birth, and died expressing the hope that God would call him to the work of the ministry. Bro. Crymes leaves a wife and five children.

R. M. POWER.

DIED, at his residence in Tallahatta, Clarke county, Alabama, on the fifth of December, 1873, after a protracted and painful illness, JOHN ROBINSON COX, in the forty-eighth year of his age. He was a member of the Methodist Episcopal Church South for fifteen or twenty years. He loved the church of his choice and the Alabama Conference had in him a better steward. His Masonic funeral was preached at Tallahatta church on the fourth Sabbath in May, by the Rev. George F. Ellis, who had served as his pastor for four years. The many moistened eyes during the discourse, and the large concourse of people that followed the funeral procession to his last resting place, gave evidence how dear he was held in the memory of a people that knew and loved him in other days. During Bro. Ellis' remarks he said that our dear brother was a preacher of righteousness, although he did not speak in the public assembly; but from his blameless life and noble traits of character his influence and examples would live commensurate with eternity. The writer knew the subject of this memoir since 1859, and has been his family physician since 1861, and he never knew a more courteous gentleman or devoted Christian. When the writer first formed his acquaintance he was his father, Matthew Cox, who has long since been called to his home above, and the sainted Carter, who was building Tallahatta church. Four years after the death of his father and the beloved Carter, who was then a co-laborer in his Master's vineyard, the church at this place had but one male member and a few female members; but we thank God that he lived to see her altars crowded with penitents, and more than one hundred members partaking of the bread and drinking of the wine in commemoration of the death and sufferings of our blessed Master. He was a successful farmer, and his barns and storehouses were ever filled with plenty. He was liberal with his means, and ever ready to lend a helping hand or succor to those in distress. The poor loved him, for he never turned them away empty. His house was ever the home of the itinerant preacher, and he did everything within his power to make them comfortable and happy while partaking of his generous hospitalities. His memory will ever be held sacred by Kirk, Powers, Ellis and Wade, who served as his pastors, and who can testify of his noble traits and many virtues.

Bro. Cox was confined to his room seven or eight months, and during all his suffering I never heard him murmur or complain. He bore all his afflictions, and the many severe trials that came upon him in his last days, with Christian resignation. A month or more before he was called to his home above he asked his wife to send for Bro. W. S. Wade, his pastor, for he wanted to see him again, and hear him sing and pray and talk to him of the joys of heaven. After his pastor visited him he became perfectly willing to die, and said if it was his Master's will he would be glad to go. He talked to the writer, a short time before he crossed the last river, of the joys of heaven, and said: "How happy we will be when we all get up there where there will be no sickness, sorrow, pain nor death!" He said he had a father, a brother and sisters waiting and watching to greet him on the other shore. Mother, weep not for your son; wife, weep not for your husband; children, weep not for your parent; sisters, weep not for your brother; friends, mourn not over his departure; but live faithful, follow his examples as he followed Christ, and you will meet him again by the "side of the beautiful river," in "the sweet by and by." We feel in his death that our church has lost one of its strongest pillars, Clarke county one of her best citizens, Alabama one of her noblest sons; but we humbly bow in submission to that all-wise Being who doeth all things well.

B. M. ALLEN.

THE GOLDEN RULE.—The golden rule teaches us to do unto others as we would have others do unto us. At the same time it teaches us not to expect from our neighbors what we would not be willing, in similar circumstances, to do for them.

THERE is no real use in riches, except it is in the distribution; the rest is but conceit.—*Bacon.*

Christian Advocate.

THURSDAY, JUNE 25, 1874.

MENICK FOR THE COUNTRY.

d o' like to have a cot
on some sunny slope—a spot,
acres, more or less,
naples, cedars, cherry-trees,
poplars whitening in the breeze.

ld suit my taste, I guess,
e the porch with vines o'erhung,
a bells of pendent woodbine swung,
very bell a bee:
und my latticed window spread
ch of roses, white and red.

ace mine and me,
o' think I should desire
r around the lawn a choir
ood birds singing sweet;
a dell I'd have a brook,
I might sit and read my book.

ould be my retreat,
om the city's crowd and noise;
would I rear the girls and boys
ve some two or three,)
kind Heaven should bless my store
ve or six or seven more,
happy I would be!

Mariar and Me.

LE VS. MALE PERSPICUITY.

BY CENT SABEL, M. D.

r, when she was married,
I supposed, a good education;
she graduated in the Massa-
s Normal School; in fact she
joyed more educational ad-
s than I have.
it seems a pity, and I told
so one day; as soon as a
marries she seems to forget
hing in the way of polite
g.
well, Jacob," said she, "I
it is because our children
he education out of us; here is
h one at work now."
ll," answered I triumphantly,
is the point that I want to
When a lady gets married
s aside her studies, and ap-
lose all ambition to appear
d. Now taking what you say
that children nurse it out of
much the more reason why
ould strive to replace it by
ing your studies."
ink you are right, my dear,"
riar. "Now you just call up
ldren, and put them in bed,
t the baby to sleep, then sew
buttons on their frocks, then
n and set the bread, stir up
ter-cakes (you know the girl
for two days,) wind up the
and I will at once turn over a
f, and before I sleep I will
up my Latin a little."
rior, you talk ridiculously."
train of thought was sug-
by an egregious blunder Ma-
de at the tea-table the even-
ore the occurrence of this con-
n. There was a literary gen-
who had done us the honor
epting an invitation to ten,
s giving us a disquisition on
le of the lake poets. At one
n the conversation he turned
iar and said: "Mrs. Filkens,
partial to the lake poets?"
ust confess, sir," said Mariar
frank manner, "that I am
are who the lake poets are.
refer to Joaquin Miller and
arte?"
n I heard this remark of Ma-
I could have gone through
r.
happened that our friend had
ney stolen from his pocket
aving our house that evening.
t he said he did, and I had no
to doubt his word, and the
orning he asked me to let
ve enough money to get to
ork with.
d him to call after dinner,
f possible, I would get the
for him. I told Mariar before
that I guessed I should have
w the money that I gave her
some bills with, for a few

hat for?" said she.
u told her how our friend was
nd that I had told him to call
aner. I continued: "I guess,
, I shall have to get $30 of
d let our bills go a little lon-
the fellow is in a bad fix, you

ar made no reply, but said
d an errand to do. After din-
sked her for the amount.
ll, Jacob, I am sorry, but the
I have but a dollar and sev-
ve cents left. Will that help
ny?" said she, with such a
grieved look.
as provoked, and answered
y: "Now, Mariar, that is
you went out before dinner
id eat that money, thus com-
me to refuse him, and," I
ied with a little sarcasm in
anner, "it would seem that
he *faux pas* you made last
hat you would desire to make
ttle reparation to the gentle-

," she answered, "and that is
ask if a dollar and seventy-
nts won't help him some;
s the baby; I must run up

s too much provoked to trust
to reply, and started down
The gentleman came at the
ted time, but I was so morti-
having to refuse him that I
t convenient to be out. It was
vening that I talked with
about her want of accom-
ent.
n we were retiring Mariar
"My dear, our friend called
fternoon to see you; he said
re out in your office."
ceurse I was not there," I re-
"I was not going to be forced
lt the man by refusing the
Well, what did he say to you?"
, he came in the parlor and
lte a chat with me. He said
e had asked you to loan him
money that afternoon, and he
rtified at having to call upon
r it; I answered that I was
nd that you expressed much
in not being able to get the
t for him."
u are a goose; what did you
n that for?" I replied.
w just wait till I get through.
i he had called to thank you
r offer, and to say that fortu-
he did not need it now."
w, Mariar, I hope that you
earned a lesson. You dis-
him at first, and thought that
deceiving me. I have seen more of the world than you have, Mariar; and know more of human nature, and I am not in the habit of being deceived. I am glad this has occurred as a lesson to you."

Mariar admitted that she had misjudged the man, and that he was an exception to a rule that she had never found to work wrong before. In fact she might say two rules: The first was that for a stranger he talked too glibly—he seemed too anxious to impress us with what he knew. You observed that he answered but few questions; nor did he talk upon subjects of your suggestion. He impressed me as if he was speaking a piece. And his manners were stagy in the last degree—apparently perfectly at his ease, but yet stiff in his actions. He reminded me so much of those actors we traveled with on the boat; you know I told you that they each looked as though they were on the constant *qui vive* for the prompter. Well, that is reason number one. Reason number two is that his beard was dyed. You know my feelings on this subject. I never saw an honest man who habitually dyed his beard or hair. In this assertion I do not include those who have blundered for awhile into the folly, nor those henpecked men who are held under subjection by foolish wives, nor old men in their dotage, who use hair-dye because they are too old to see the folly of it. But the great mass of men who use hair-dye are dishonest, and are not safe men to deal with."

"Isn't that a rather sweeping assertion?" I asked.

"No; because such men carry a lie on their face—a lie worse than a spoken one—it is a lie nailed to the masthead. And they seek to deceive any one they come in contact with. It sends a cold chill down my back to hear Deacon —— pray. I always ask myself how good prayers can come from a mouth surrounded by deception."

"Well, but to return to our friend, I think he was really an honest man, and trying to do good in the world. I became very much interested in a family that he was trying to help. It seems that the father is an honest, straightforward man, and was a soap manufacturer in good business. By experimenting he found a new process for making soap—good hard soap, which should not cost the maker over one cent a pound. Just think of it! Well, he commenced to make the new soap, and to furnish his customers with a superior article of soap for a nominal price, when he could just as well have charged the old prices.

"His action bid fair to ruin the other dealers of it; this man offered to let them use his receipt; but they must bring down the price. They offered him $50,000 for the exclusive use of it; this he refused. And, to make a long story short, they employed one to put chemicals into this man's fat, which would produce an explosion and kill him. The explosion failed to kill him, but it blinded him, and made a cripple of him. And now he is dependent upon selling those receipts for a living, and our friend offered to sell a few for him as he was passing through the country on his travels, and not charge any commission." At this juncture, said I: "Mariar, what did you pay for this receipt?" She answered: "He told me that I must fix my own price. He said his wife paid $15 for it, and she says that she would not part." "How much did you pay, Mariar?"

"Five dollars was all I had."

"Put the light out and come to bed, and don't stand gaping around that way; I am cold," said I.

Before we slept Mariar had the last word:

"Better lose $5 than $30."—*Interior.*

The Germ-Theory of Disease.

The germ-theory of disease has recently received a most interesting and demonstrative contribution from an eminent German scientist. The communication of his experimental investigations, and the conclusion he has reached; are singularly and strongly confirmed by Helmholtz, on the Continent, and Tyndall, in England. The researches which are so decisive were made by Prof. Binz, of Bonn, with powerful microscopic apparatus, and extend over a period of several years.

Being a victim to a distressing malady—hay fever, so prevalent in May and June in this country—the Bonn Investigator suspected, from the seasonal prevalence of the disease, that it was traceable to the vegetable organisms. Having armed himself with the powerful immersion lens of a Hartnack microscope, he subjected the nasal secretions to analysis. In examining the secretions he uniformly found organism wholly absent, except when suffering with the disease in spring. When laid on the warm stage of the microscope these organic or parasitical bodies were distinctly seen in motion, vibrating backward and forward in life, and, after several days, had evidently increased in size. They adhere tenaciously to the lower cavities of the nose, and can be discharged only by violent sneezing. But the most beautiful part of the research was in the discovery of the remedy for their presence in the human system. On preparing a neutral solution of sulphate of quinine, free from adulteration by cinchona, and applying this to the nostrils with a pipette or simple nose douche, the desired effect was immediately secured. The poisonous action of quinine on infusoria was perfectly brought out, the symptoms of irritation completely disappeared, and the lens revealed the entire absence of animalcule in the subsequent secretions. The results agree with those arrived at in 1870 by Dr. Frickhofer, of Schwalbach, and Prof. Busch, of Bonn, both of whom, with Helmholtz, the great physiologist, have successfully applied quinine for the cure of this parasitical malady.

These highly interesting and beautiful inquiries in medical science, besides establishing the great value of quinine, and providing a remedy for a disease which is extremely distressing, will give an impetus to an investigation which is one of the most promising in modern therapeutics. A distinguished leader of medical thought in New York, in a public address, recently said that if there was "one direction in which progress is now so marked as to constitute a dominant feature of the present state of medicine, and to embrace a new medical idea, it is the origin and propagation of disease by independent organic germs." No late physiological investigation has been so promisingly pushed, and none has offered so many lines of solution for the mysterious epidemics which, from time immemorial, have afflicted man and beast.

The atmosphere is loaded with matter which, however invisible to the naked eye, needs only to be sifted in a strong beam of artificial light to reveal countless particles, each of which may afford a nidus for poisonous infusoria. With greater perfection in optical apparatus this fact will doubtless yet be made more startlingly apparent. But, whatever science can unmask, however alarming it may be, the progress of all remedial and curative processes can only be advanced by such unstinted analysis.

Eminent physicians and original investigators, as M. Pasteur, of the French Academy of Sciences, Prof. Lister, of Edinburg, and others, in their long-continued and exhaustive experiments, reached conclusions harmonious with those of Helmholtz and Tyndall. While it will always be true that doctors will differ, this difference will not impair the enormous practical utility of such researches. The sanitary and medical issues they involve are so manifold and momentous that it would be a grand step in the right direction if a number of eminent microscopists and physicists, well provided with means, could combine their skill for a final solution of the precise problem on which so much depends.—*New York Herald.*

Ashantee Art.

We are apt to associate with the heathen tribes of Africa a savage, or at any rate a low, barbarous stage in art. This supposition, long shown to be false with reference to Asiatic nations, now seems liable to be contradicted also among the blacks. The following description is given of the treasures of the King of Ashantee, recently brought to England from the plundered palace at Coomassie:

"The thousand ounces of gold gathered in such haste by King Coffee, as the first installment of the indemnity demanded by his English conquerors, furnish many curious and striking illustrations of the artistic development of the native goldsmiths. Their skill in working gold—which appears to be the most common metal of the country—seems, indeed, to be fully equal to that of the best European artists, while their fertility in invention is simply wonderful.

"Among the larger articles brought away by the English is a human head of massive gold, nearly five pounds in weight, a ghastly object, apparently representing the head of a victim gagged for sacrifice. Of a more pleasing character, and more to be preferred as works of art, are two heavy golden griffins, said to have been broken from the King's chair of state. There are besides many badges of office of different styles, some of them massive fibulæ of wrought gold, like those worn by the heralds sent by King Coffee to treat with the English commander, others of various patterns, according to the office of the wearer. That of the King's chamberlain, for example, is distinguished by padlock and keys; the butler's, by cups and bowls, all of solid metal, and, for the most part, castings of exquisite design.

"In addition to these great badges, each of which contains many ounces of pure gold, there are fetish caps ornamented with gold in *repoussee* work, the golden tops of umbrellas and sticks of office, grotesque lions for the heads of sceptors, golden jawbones, thigh-bones and skulls, a large sacrificial knife with a golden handle, and many indescribable objects which doubtless served their purpose in the fantastic ceremonies of fetish worship.

"Smaller in size but not inferior in workmanship is an infinite number and variety of objects of native design, besides numerous imitations of the gold work of other nations and ages; bracelets, some so heavy as to be a burden, others of exceeding lightness and delicacy; necklaces, chains, pendants, brooches and rings of curious yet beautiful shape.

"The imitated articles give a striking indication of the skill with which the native workmen copy everything that comes to them from the outer world. Thus there are golden padlocks, buckles, bells, and even watch-keys, whose use must have been unknown. Not the least curious are several copies of reliquaries left, perhaps, by Roman Catholic missionaries in that benighted land, and reproduced in gold by the native workmen with a faithfulness and delicacy which a Chinese might envy. Among the brooches, pendants, badges, rings, and so on, there are forms which are almost fac-similes of early Indian ornaments; others approach Egyptian styles; still others Scandinavian and Anglo-Saxon types. The whole world, in fact, has been laid under tribute, and the relics hoarded in this out-of-the-way region.

"Some of the articles are quite new, and still have clinging to them the fine red loam in which they were cast. Others are old and worn, and bear traces of frequent patchings and solderings. One of the most remarkable of the ancient pieces is a finely chased seal ring, the signet being made of an ancient Coptic coin. Two other rings were evidently copied from early English betrothal rings. Some of the necklaces and chains are formed of beautiful shells reproduced in gold, while others represent seeds and fruit. In every case the design is individual, and the beauty of the workmanship refreshing to see, in contrast with the machine-made jewelry worn by modern civilized belles.

"The most noteworthy object in silver brought from Ashantee is an enormous belt or baldrick, to be hung over the neck by a massive chain, crossing the breast diagonally. From the belt depend seven or eight silver sheaths for knives, the use of which it is not difficult to imagine."—*New York Methodist.*

Scientific.

ACCOUNT has been given in various papers of five fragments of an enormous meteorite in Wisconsin. The sixth fragment of the same meteorite was recently found by Mr. Louis Korb, in the same field where the others were discovered by him, thirty miles north from Milwaukie. It is ten inches long, seven inches wide and four inches thick in its extreme dimensions; weight, 33 pounds (14,971 grammes.) The total weight of all the fragments is 143 pounds. They were found so near each other as to indicate that the explosion by which they were separated took place not far above the surface of the earth. There are no means of knowing the date of the fall of these interesting masses of iron.

PRINTING WITH ANILINE ON COTTON GOODS.—Dissolve fifty grains of glue in one liter of water, and into this drop just enough of a solution of bi-chromate of potash to give it a straw yellow color. To this mass enough aniline dye is added to give it the desired shade, and the solution thickened with starch and dextrine. This mass can be employed for printing directly on muslins and cottons generally. After printing the fabrics are exposed to the direct sunlight for a few hours to set the colors, for bichromatic with glue, gelatine or albumen is rendered insoluble by the action of light. In place of glue an ammoniacal solution of caseine may be employed; glue is, however, the cheapest substance, and preferable on that account.

METEORS.—The gold medal of the British Royal Astronomical Society was presented in February to Signor Schiaparelli for his researches upon the nature and orbits of meteors, which have helped to demonstrate that these bodies belong to the stellar region, and are in fact falling stars. The same *savant* has pointed out a strong analogy between shooting stars and comets, exhibiting, for instance, a series of remarkable coincidences between the elements of the orbit of the "August meteors" and those of the orbit of Comet 2, of 1862. A similar comparison is made between the November meteors and Comet 1, of 1866. Signor Schiaparelli concludes his memoir by saying: "These approximations need no comment; must we regard these falling stars as swarms of small comets, or rather as the product of the dissolution of so many great comets? I dare make no reply to such a question."

PROF. TYNDALL argues against the commonly taught notion that man requires absolutely pure air and water. Chemically pure air—air that is without a trace of ammonia, carbonic acid or water—is, he says, not to be found, and the one thing certain about it is that, if it were, no one could live on it. Neither is pure water ever found in nature; and observation of the whole animal creation, including man himself, tends to show that pure water is not necessary, nor even demonstrably desirable. Every sunbeam which enters a darkened room shows how thick with solid impurities is the air which man breathes, yet no one on that account fears to breathe it; the same thing holds true in regard to water, but this need not necessarily make any one afraid to drink it. Neither all foreign matters, nor even all foreign organic matters, are of necessity unwholesome; and the votaries of strict science too often represent to us as being who must subsist the world to a series of severe chemical operations before it is fit for him to live in.

THE *Austrian Exhibition Gazette* calls attention to a new and important industry, viz., the incorporation of rabbits' hair with wool and cotton in weaving textile fabrics. The shorter hairs, which are incapable of being woven, are readily purchased by felt hat manufacturers at $3 a pound. When properly prepared, the hair affords a good strong yarn, which is said to be in no way inferior to wool. If all that the Austrian journal says on the subject be true, the raising of rabbits will soon become an important business. No animal is better adapted to raising on a large scale than the rabbit; they multiply almost as rapidly as white mice, and are not confined to any particular climate. It is rather remarkable that this use of the hair has not been thought of before, particularly when we consider how many hundred million rabbits are annually destroyed. The meat of the rabbit is agreeable and nourishing, and the skins have long been prized. The *Austrian Gazette* anticipates that an important industry will grow out of the successful introduction of rabbit-hair weaving in all countries.

A BEAUTIFUL RECEPTION.—A Wesleyan missionary in West Africa relates the following: "On the way I was met by the people, and conducted to the mission-house of the Church Missionary Society, where the school children and people surrounded the house, so that nothing would do for them but I must come out, that they might see me and conduct me to the church. On arriving at the church, an immense body of people struck up singing a hymn in Yoruba, and with tearful eyes and throbbing heart I entered the vestry, where I could not but lift up my heart to God in thankfulness and implore divine help in the service. It was a glorious sight; the church inside and outside, windows and doors, was one vast sea of faces, and the singing was the best I heard in Africa, and could not but move the hardest heart. And while I preached from Second Timothy iv, 6-8, through an interpreter, the utmost attention was given. I was safely conducted back to our mission-house by some of the native gentlemen, amid blazing torches to light us on the rough road."

Religious Intelligence.

ON THE twenty-first of May Prof. Swing announced his withdrawal from the Presbyterian Church, assigning as a reason that he could not further endure theological war.

THE General Assembly of the Presbyterian Church in the United States of America met at St. Louis, on Monday, May 21. The Rev. Dr. Wilson, of Pittsburg, was elected moderator.

A VOTE was reached, May 20, in the Presbyterian council engaged in the Swing heresy trial, and resulted in the triumphant vindication of the accused. The vote stood 15 for to 45 against conviction.

IN 1845 the first missionaries settled at Chota Nagpore, India, among the Coles. For five years they labored without seeing any visible fruit. At last four men came, anxious to see Jesus. These became the first fruits of the mission. Now the converts number more than 10,000.

IN ONE of the Methodist Episcopal churches of Chicago—Trinity, we believe—the cornet is used in leading, or at least as an accompaniment, to the music, morning and evening of the Sabbath services. It is pronounced in almost every sense superior to the best cabinet organ. Its notes may be produced with a mellowness and softness equal to those of the flute, while in an instant of time they can be changed to such a compass and loudness that every person in an audience of ten thousand can hear.

THE Southern Presbyterian General Assembly met at Columbus, Mississippi, May 21. The Rev. Dr. Girardeau, of Charleston, South Carolina, was elected moderator. Commissioners from the Synod of Missouri were received. The report of the committee of conference with the Dutch Reformed Church was received. The presbytery of Hong Chow, China, was organized. The attendance was very full; in fact the present Assembly is said to be the largest of this church ever convened, and in point of ability is unsurpassed.

THE two medical missionaries of the American Board of Commissioners for Foreign Missions in Japan find access where doors are closed to other missionaries. In their tours through the Shikama district they have required the wealthy Japanese to pay for the medicines prescribed to the poor, and have besides raised $2,500 for three charitable hospitals. "So thoroughly am I convinced," says one of the physicians, "of the pernicious influence which the use of *foreign* funds will have upon the question of self-support among the churches, that I have felt it my duty to refuse offered gifts from resident foreigners in behalf of the sick poor of certain stations in our field of work.

A LETTER from Mr. Watkins, the missionary of the American Board of Commissioners for Foreign Missions at Guadalajara, Mexico, gives further particulars of the murder of his companion, Mr. Stephens. He was shot by the soldiers who accompanied the mob and to whom he had appealed for protection. One of his converts was taken from the same house and assassinated in the street. Mr. Watkins' life is in considerable danger, and the missionaries in the City of Mexico are meeting for daily intercession in his behalf. It gives us a very disheartening view of Romish Christianity in this country to read the attempted excuses for the murderous conduct of the Romish mob at Ahualulco.

THE Unitarians at Melbourne, Australia, have been driven to appoint a lady as their pastor, and they have no reason to regret their choice. They were for some time without any recognized teacher, and persons nominally belonging to the denomination occasionally forced their way into the pulpit to promulgate peculiar and extravagant views, to the great annoyance of the congregation. To avoid these scandals, a Miss Turner was induced to officiate temporarily, and after a few months' experience she has been formally inducted to the church. She conducts the service without any embarrassment, and her sermons are carefully-prepared essays, quietly delivered. The London *Times* correspondent who sends the item calls this following an American precedent.

THE Church Missionary Society, which is doing by far the largest work of any of the societies among the Indians of British America, has appointed a missionary to a new station at Fort Francis, between Lake Superior and the Red river settlements. This stretch of country, forming a canoe route of 635 miles, is described as being exceedingly fertile, and the Indians, who from time immemorial have cultivated the land on Garden Island, Lake of the Woods, have never known their crops to have been injured by frost. The Ojibbeway and Chippewuy Indians who inhabit this tract have recently been settled on reservations. Far more inhospitable is the climate at the stations occupied by the society on Hudson's bay. In September last Bishop Harden confirmed 20 Indians at Moose Factory. The supply ship which left in that month for England was stopped by a solid barrier of ice stretching across the entrance to Hudson's bay and obliged to return for the winter. At Metlakahtlah, in the far northern corner of British Columbia, the work is prospering. Two hundred and twenty Indian children attend the schools. At Christmas 250 Indians from Fort Simpson visited Metlakahtlah, were entertained for nine days, and preached to daily, with apparently deep impression.

THE Reformed Episcopal Council adjourned May 19, after a satisfactory week in revision. It will meet next year in Chicago. Bishop Cummins and a layman are to go as delegates to the council of the Free Church of England. Enough money was subscribed during the meeting of the council to publish the prayer-book and furnish it to the churches, to sustain a newspaper organ, to pay the expenses of the Bishop, to keep all the missionaries now in the field and to employ two more, all during the whole of the coming year. Signs of alarm at the progress of the reform movement are to be seen all along the line in the Protestant Episcopal sect. The *Church Journal*, formerly of the highest order, has suddenly become extremely anti-ritualistic, and would pass muster as a low church paper. Bishop Willmer, of Louisiana, has made ritualism the subject of a long condemnation in his pastoral. Bishop Beckwith, of Georgia, has also spoken against ritualism in his address to the diocesan convention, and has even ventured to declare it more dangerous as well as more sinful than the Cummins movement, and the convention has seconded his condemnation, and has unanimously passed resolutions inviting the General Convention to adopt "practicable measures to put down these practices and teachings that are at variance with our discipline and worship, and that are not authorized directly, or *by immediate, necessary* implication, by the standards of the church." Resolutions seeking for legislation from the General Convention, to insure uniformity, were offered in the Long Island convention, but were laid on the table. Bishop Stevens, of Pennsylvania, spoke in his address against the reform movement, but also denounced ritualism, and hoped the General Convention would revise the canons and liturgy so as to suppress it.

AMERICAN BIBLE SOCIETY.—The stated meeting of the board of managers was held at the Bible House, Astor Place, on Thursday, the fourth instant, at half-past three o'clock. The decease of Mr. Wm. F. Stearns, one of the managers, was announced. Five new auxiliaries were recognized—in Georgia, South Carolina, Nebraska and Dakota, one each, and one in Rio de Janeiro, Brazil. Communications were received from Mr. W. L. Thompson, Panama, showing increasing openings for Bible circulation in that region; from Rev. Victor Wittling, Gottenburg, Sweden, with accounts of the mission and statement as to the circulation of books; from Rev. A. L. Blackwood, Rio de Janeiro, and from Mr. Andrew M. Milne, giving an account of the organization of the Brazil Bible Society, auxiliary to the American Bible Society, and with hopeful statements as to the prospects of Bible work in Brazil; from Rev. S. B. Bergne, London, and Rev. Bishop Harris, Bologna, Italy, stating the inability of Bishop Harris to reach London in season for the anniversary of the British and Foreign Bible Society, to which he was appointed a delegate from this society; from Rev. Dr. I. G. Bliss, Constantinople, stating some improvement in his health, which still continues feeble; and from Rev. Dr. Schauffler, Constantinople, stating his retirement from the committee of revision of the Turkish Bible. A memorial paper was presented in regard to the decease of Rev. Dr. Thomas DeWitt, and a paper was also read and adopted in regard to W. F. Stearns, Esq. Grants of books were made to the Protestant Episcopal Missionary Society; to the Missionary Society of the Methodist Episcopal Church; to the American Board of Commissioners; to the American Tract Society; and to the newly-organized Bible society of Brazil. The total number of books granted is 4,890 volumes, of which 3,542 are for the foreign work, and 9 volumes for the blind. Besides these, others were granted to the value of $720.

COUNCIL OF DUNKARDS.—The National Conference of the Dunkards met at Girard, Illinois, on the twenty-fourth of May. It is estimated that 10,000 persons were present. An enormous tent was erected for their accommodation, capable of holding 5,000 persons, but was found too small, and various religious exercises were held in the shade of the trees, in a large barn and in a church adjacent. The conference continued its services for three days. The proceedings of these eccentric people are not of much general interest, as may be inferred from three topics which were seriously debated. The first was whether it should be made obligatory to salute the colored brethren with a holy kiss, and on this point leave was given to local churches to do as they please. The second was as to members joining farmers' clubs, which was declared inconsistent. The third was as to the use of the piano or other musical instruments, which was pronounced sinful. The conference also decided against a partial shaving of the beard, against sending boys to college and against allowing members to engage in the banking business. The Dunkards hold much the same confession of faith with the Mennonites of Holland. A correspondent of the Chicago *Inter-Ocean* thus summarizes the peculiarities of their faith and practice: It has been testified that they hold the doctrine of general redemption; yet it is not preached among them in general as an article of faith. They have some peculiarities of manners which may not form a part of their religion, but which they mutually agree to practice. They use great plainness of speech and dress, like the Quakers. Their teachers and bishops wear their beards long and do not shave. They will not go to law, and seldom take interest for money loaned their poorer brethren. They do not vote, and take no part in political affairs. They are not permitted to owe debts to those outside of the church, nor will they assist in arresting horse thieves or fugitives from justice. They are opposed to war from religious principles, and will not be soldiers. They make good, law-abiding citizens, living, so far as possible, within their own church organization. The teachers and deacons are all chosen by vote, and their bishops are selected from among their teachers, after they have been fully tried and found faithful. An elder among the brethren is, in general, the first and eldest-chosen teacher in the congregation, when there is no bishop. They are ordained by prayer and laying on of hands, which is a very solemn and affecting ceremony. In their love-feasts and Lord's Supper services they wash each other's feet, bestow the kiss of charity, and perform other peculiar ceremonies.

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Dancing and Liquor Dealing.

HOW TO DEAL WITH THEM.

"In my work the fight is on the delusion of dancing and liquor dealing. But for these evils my charge would be prosperous." So writes a pastor, whose experience, we imagine, is not by any means exceptional. Members of the church attend dancing parties, send their children to dancing schools, and some of the younger members dance, and there are members who are connected with the traffic in liquor. What relation these evils sustain to each other we are not informed, but we suppose that liquor dealers and dancers are alike destitute of experimental religion. The conscience in both classes must be singularly obtuse, and the intelligence anything but clear and comprehensive. Nearly all Christian bodies, Catholic and Protestant, have delivered their testimony against dancing. The best moralists among the heathen were of the same mind. Those who persist in vindicating it, and indulging in it, set themselves up in opposition to the wisdom, piety and virtue of Christianity, and of the best of the pagans. There must be a cause for this uniform condemnation. It must be a great evil, or this protest would not be made.

The modern dance, for one thing, involves an association of the sexes of an unwholesome character, which is dangerous to purity of mind and virtuous conduct. The young are not always capable of fully appreciating this objection, and motives of delicacy sometimes hinder its presentation to those who might understand its force. That thousands who indulge in this amusement are unconscious of these results and tendencies may be true, but there are thousands whose testimony and experience, if delivered, would confirm the statement. There is a difference in the character of the dances and in the company, but the tendency is from the modest and chaste to those that are disgusting and offensive, and from select and private companies to promiscuous assemblies. The abominable displays in the cabins of steamboats and in the parlors of fashionable hotels are sufficient proof. The growing licentiousness of the age, and the lamentable decay of virtue in these times, are largely owing to this single form of worldly gayety and pleasure. It is because it is inimical to good morals, and utterly opposed to spirituality, that the churches denounce the dance, and prohibit its members from participating in it. It is worldly and sensual, if not devilish, and therefore not fit to be countenanced by those who profess, in whatsoever they do, to "do all in the name of the Lord Jesus."

It is nearly useless to appeal to men's consciences about the whisky traffic. Those church members who are directly engaged in it must have lost all tenderness and nearly all sense of religious obligation. They must have first sold themselves before they gained their own consent to deal in this ruinous commodity. We take it for granted that the liquor dealers complained of by our correspondent, however, are only incidentally connected with the business. They may be merchants who, with other commodities, feel compelled to keep liquor, in order that they may compete with their neighbors in furnishing general supplies, and in retaining their share of the trade. They may be general wholesale dealers in provisions and supplies, and yield to what they consider a business necessity in filling orders which contain this one objectionable item. Or they may be commission merchants who furnish ties, bagging, flour and bacon, and whisky as ordered, in their relation as factors, without ever personally seeing or handling the article. The moral aspect of the subject may differ somewhat in these instances, and those who are thus nearly or remotely connected with the buying and selling might wish themselves free from the appearance of evil. Many high-minded and noble Christian men, as commission merchants, are remotely and perhaps unwillingly connected with the trade in ardent spirits. They do not use them, they would not keep them on sale, and in no direct way would they touch them. They disclaim any approval or responsibility in the premises, and simply expend the funds or credit of their patrons in any way their patrons may direct. An order for nitro-glycerine, gun-powder or arsenic would be filled in the same way, leaving the manner and responsibility of their use to those who might call for these dangerous and often abused articles. Between the commission merchant and those who keep and sell there may be a difference, and yet in morals and religion can we safely discriminate? We have had but one opinion, and that has frequently been stated in these columns. Let Christian men keep entirely clear of all appearance of evil. Better lose business, better do no business at all, than to bring themselves into condemnation. With the more direct and offensive forms of the traffic there is no occasion for argument. The wrong, the damning sin, the immeasurable, blighting curse of it, are but too evident. The very men who, from supposed necessity, have allowed themselves to be betrayed into this iniquity are at heart ashamed of it.

In reference to both of these evils, dancing and liquor dealing, it is the duty of the ministry to expose their character and tendencies, and to "reprove, rebuke, exhort with all long-suffering and doctrine." Many out of the church, and some who are in it, err from ignorance, and there is need of light as well as grace, especially with the young people. Sound conversion is the best cure for all. There will be no fascination in the dance to those who love God and enjoy the comforts of religion, and the man who walks with God and loves his kingdom will not deal in whisky. The trouble from these things in the church is with the unconverted members. These have come in without any genuine awakening or repentance, or they have become backsliders in heart. They have been received carelessly, with no intelligent renunciation of "the devil and all his works, and the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh;" or they have fallen from grace, and are become the victims of a hollow and deceitful profession. If we would avoid these evils in the church we must be more careful in receiving members, and more painstaking in reading and expounding the General Rules in the public congregation.

There must be the enforcement of discipline against offenders who will not mend. Members may be lost thereby. By turning out the whisky-sellers and drunkards, some who pay the largest assessments may be excluded, and it may look as though the strongest social and financial props were being swept away. Among the more fashionable and worldly, exclusion for dancing may create a temporary excitement, and many of this class may leave us for other folds, where they will be eagerly welcomed. The pastor must lay himself upon this altar of sacrifice, he must risk the finances and face the social storm, and rally the faithful few to his support. It will not do to temporize. Some of our churches have been nearly ruined by a regard to expediency. Neither the church nor the offender is benefited by a lax and compromising course. In the world there may be a fight with dancing and liquor dealing, but there should be none in the church. Those who offend in these things are not to be permitted to foment mischief, and to injure the work of God. They are to be tried and expelled. We are not prepared to believe that our churches have become so rotten and demoralized that the enforcement of discipline is no longer possible. A firm and courageous enforcement of discipline by the preachers will do far more than volumes of argument to correct the evils complained of. The Discipline as it stands is a sufficient authorization and backing. Something more explicit on dancing and liquor dealing has been called for. To this we do not object, but still we think there is law enough if we have the courage to apply and enforce it. From the pastoral address of our Bishops we take the following passages as pertinent to this subject:

An explicit utterance was given, by order of the last General Conference, in our pastoral address, on the subject of worldly amusements. We now repeat that utterance. We abate none of its teachings, with respect either to the manifest inconsistency of such indulgencies with the spirit and profession of the gospel, or the peril which they bring to the souls of men. Their multiplied and insidious forms are a source of perpetual temptation and damage, and are denounced by the word of God, and by that part of our General Rules which forbids "the taking of such diversions as cannot be taken in the name of the Lord Jesus." This denunciation is explicit and comprehensive. "The name of the Lord Jesus," in this connection, is a decisive test, and we are content to leave the issue to its sovereign arbitrament. Among those indulgencies which cannot stand this solemn test is the modern dance, both in its private and public exhibitions, as utterly opposed to the genius of Christianity, as taught by us. When persisted in it is a justifiable ground of judicial action by the church authorities.

The mild but firm administration of discipline is an integral and essential part of our economy. The purity and integrity of the body of Christ must be preserved at all hazards, so that neither heresy in doctrine nor corruptness in life be tolerated for a moment, lest they increase unto more ungodliness. There is a growing tendency, we fear, in this direction, and we take the liberty of speaking a seasonable word on this behalf. Our legislation is sufficient on this subject. It only remains that its processes be faithfully followed, according to the provisions of our Discipline, by those intrusted with its execution. A solemn responsibility rests upon the respective authorities of the church to see that its sanctity be fully maintained. But we would remark that our laws are not inexorable, and that no process should be served without taking all the preliminary measures to secure the amendment of offenders. Herein consists the safety and the force of their execution. The times imperatively demand that the moral effect of Christian discipline should vindicate itself against those loose ideas which merge disciplinary distinctions into a mere time-serving policy.

The Truth of History.

The *Methodist Advocate*, published in Atlanta, Georgia, devotes a column and a half to "The Action on Fraternity," in which it felicitates the Methodist Episcopal Church upon the probable happy influence of that action upon the fortunes of its "work in the South," and criticises, in its usual style, the report on fraternal greetings. There is only one part of the article, however, which claims notice in our columns. After quoting the resolutions adopted upon the departure of the delegates from the Methodist Episcopal Church, the editor says:

"Had the matter ended here, it would have met our highest ideal of the demands of the occasion. But the committee of nine entered upon a review of the past, and opened the old wounds afresh. The report details the rejection of Dr. Lovick Pierce, in 1848, in his official capacity as an agent to settle matters then in dispute between the two churches, which has been explained, regretted and accounted for on our part repeatedly, and should not have been dragged to the front again. The Church South had then commenced a suit at law against the Methodist Episcopal Church, and the *official* recognition of Dr. Pierce as its agent, it was supposed, would damage the case, and so while he was treated with great consideration personally and *fraternally*, and invited to preach in the best churches, and to a seat upon the platform, and given every attention which could be bestowed without embarrassment of the suit at law, he was not recognized as the official representative of the Church South to settle matters already in litigation. Had he come to us merely as a *fraternal visitor* he would have been received with cordiality and rejoicing."

Now we have no disposition unnecessarily to bring to the front the discreditable concomitants of Dr. Pierce's rejection by the Pittsburg General Conference. The committee of nine mentioned the simple fact of Dr. Pierce's rejection, in the course of a historical vindication of the attitude of the Methodist Episcopal Church South on the subject of fraternal relations, and with no purpose of "opening old wounds afresh." Had this latter purpose moved them, they would have entered into a detailed statement of the *manner* in which he was rejected. The treatment of Dr. Pierce by the representatives of the Methodist Episcopal Church at Louisville was exuberant in its cordiality, and obliterated all bitterness from the memories of the incivilities of 1848. So that we would have been perfectly willing—except so far as the mere official act is necessary for historical reference—for that "by-gone" to remain a "by-gone." But when the matter is reproduced and misrepresented, as it is in the above paragraph, we feel that there is an eminent propriety in our stating the facts as they really transpired.

So far from a "seat on the platform" being offered to Dr. Pierce, and "every attention" shown him "which could be bestowed without embarrassment of the suit at law," he was not even offered a seat *within the bar of the Conference*. The facts are just these. The communication of Dr. Pierce, stating his mission, was referred to the committee on the state of the church. In the meantime he received not a word of notification that his note had been received, or how it had been disposed of. When the committee reported they brought in a resolution: "That we tender to the Rev. Dr. Pierce all personal courtesies, and invite him to *attend our sessions*," etc. Dr. Collins moved to amend by inserting instead of "to attend our sessions," "to take a seat within the bar," which amendment was "laid on the table." The next day it was resolved that by this disposition of the amendment "we did not intend to exclude Dr. Pierce, but believed the object of the amendment to be fully included in the original report." Thus Dr. Pierce was accorded the gracious privilege of attending the sessions of the General Conference—a privilege which he shared in common with every other man in Pittsburg who might care to avail himself of it. After a most ungracious rejection of a motion to invite him specially within the bar, he was notified by a resolution, to be furnished him by the secretary, that he might, if he preferred it, under cover of the first resolution, find his own way within the bar. Deliberative bodies, under like circumstances, usually appoint a committee to introduce distinguished visitors, when previously notified officially of their presence and business; but the "attention" shown Dr. Pierce on this occasion did not exceed leaving him to find his way "within the bar" as best he might. Of course self-respect forbade his making any attempt to do so. We have it from *his own lips* that he was about the Conference-room but twice—once with Bishop Soule in the gallery, to hear Dr. Dixon's sermon before the Conference; and at another time in the ante-room for a few moments.

So much for the statement that he "was invited to a seat upon the platform, and given every attention which could be bestowed without embarrassment of the suit at law." The assertion that he was "invited to preach in the best churches" is equally foreign from the facts in the case. Dr. Pierce was never approached, in any way whatsoever, by the Conference committee on public worship. In his report of his mission, to his own General Conference, he says:

"Perhaps I might say without impropriety that it was extremely strange for me to be at a Methodist General Conference, and virtually shut out from Methodist pulpits. Yet this was so. But for the brotherly heart and hand of a Cumberland Presbyterian, the Rev. Mr. Bryant, I might have left Pittsburg without the pleasing reflection of having preached a single sermon."

Again, the reason given by the *Methodist Advocate* for the rejection of Dr. Pierce is as reckless as its narrative of the attendant circumstances. It says: "The Church South had then commenced a suit at law against the Methodist Episcopal Church," etc. So far from this being true, this same General Conference provided conditionally for an arbitration of the property question, "should a suit at law be commenced"—thereafter, of course. And the suit in New York was not entered until June 19, 1849, and that in Cincinnati July 12, 1849—more than twelve months after Dr. Pierce and his mission had been rejected.

We take no pleasure in rehearsing the above facts, because we are sincerely indisposed to prolong the era of ill feeling by any reference to the past which is not demanded by fealty to principle and truth. But we cannot permit the facts of the past, however discreditable to our now fraternally disposed brethren, to be so grossly perverted without calling attention to the misrepresentation, and, as far as possible, correcting it. It would be well for the editor of the *Methodist Advocate* to study the journals of his own General Conference, and other documents published by his church, before venturing to make statements respecting historical facts. Nothing is stated in this article, except what is given on Dr. Pierce's personal authority, that is not to be found in official documents; and we cannot resist the conviction that the editor of the *Methodist Advocate* would have found them if he had been as solicitous about the accuracy of his statements as he was to veneer a very ugly transaction. It seems to us that his brother editors, who know the facts as they were, ought, for the credit of their cause, to correct him.—*Southern Christian Advocate.*

A Talk to the Boys.

During these days of college commencements, and floods of wise and learned advice to the boys, the following from Mr. James T. Field, as published in the *Congregationalist*, is worth reading:

Did it ever occur to you that you never hear out of our own country these every-day phrases so common among us—"*pretty near*," "*about right*," "*near enough?*" All over England the word *right* is always sounding in your ears, and it goes into their scholarship as well as into their railroads. You may depend upon it, we never shall truly get on in politics, in morals, in government, until we also can cry out "*Right!*" much oftener than we can now. *Inaccuracy* in everything is our rock ahead, and it is especially marked in our scholarship. Why there is not a third-rate town in Protestant Germany to-day that could not easily beat any of our largest cities in the number of accurate, thoroughly informed scholars. *We* are contented with *smatterers*. *They* demand *thoroughness!* When I hear it said of a man that he is a "*pretty good* scholar," I can't help thinking of a "*pretty good*" egg. Unless an egg is absolutely perfect, we send it away from the table. Ignorance is hateful, and simply to *veneer* ourselves with learning is a deadly mistake. I think it a great piece of good fortune for any one to be born in America—the greatest good luck in the world; but how we dare to be ignorant of so many things is to me unaccountable. Just see how simple the whole matter of acquiring information is. Given *brains* (and we always claim the privilege of knocking a man down if he disputes with us the fact of this possession,) and all we can require, and *must acquire*, are these three—*attention, perseverance* and *memory*. These can all be had for the asking; they can all be strengthened if they happen to be weak in any special case. You notice I do not reckon in *morals*, for I cannot conceive of a *real* student, a young man of brains or common sense, who loves learning, and means to be a first-rate by and by—I cannot conceive of *his* having any time or inclination for those idiotic immoralities which turn a man into a brute. Go in for fun and genuine enjoyment. It is a capital rule to *play* a little every day of our lives. Heaven knows our faces are long enough, naturally, in such a climate as this; but we have only just so many years for real study, and youth won't stretch much beyond the twenties in a country so full of wear and tear as the one we are born into.

I plead with you, then, for *accuracy*. Be sure of everything you know. A *half-baked* scholar is merely an underdone goose. He is simply a *quack* in every sense. Don't go about this world of ours, that sorely needs *completeness* in *character*, like so many locks without keys, or keys with missing locks.

Don't be afraid of "lions in the way." Nine times out of ten the reported lions do not exist at all; or if they do, and can't be slain, go round them, and thus avoid danger. The difficulty is that many of us are too indolent to keep out of harm's way. I am immensely fond of that plucky reply of a man to an indolent, timid friend. "Suppose," said the person who was always borrowing trouble, "suppose, now, somebody should tell you that you were going to die next Tuesday in a certain street in Boston. What would you do?" "Do!" said the other, "why *I wouldn't be there!*"

All our dictionaries contain at least one very foolish word. When Mirabeau's secretary once said to him: "Sir, what you require is impossible." "*Impossible*," cried Mirabeau, starting from his chair, "never name to me again that blockhead of a word!" Now downright accurate scholarship is impossible nowhere, and here in America we must come to it very soon. We have already delayed it too long. It will not do to shirk it any longer. When you hear a student reply to a question in mathematics or Greek or history, "I know the answer very well, but I can't find words to express it," don't you believe him! He does not know the answer. He may *think* he does, but the poor chap is mistaken in his knowledge; if he knew *definitely*—and this is the only way to know anything—the words would somehow twist themselves out of his mouth, though they mained his reluctant jaws for life.

It is a great thing to *start* right. If we *begin* wrong, the chances are we shall never arrive at the point proposed. We shall go on and on in the wrong direction that leads nowhither. We have a story of a traveler who, wishing to reach Taunton, in the State of Massachusetts, and somehow got turned round and was trotting along very composedly in the opposite direction from the right one to that town. Meeting a farmer in the road, he drew up and asked: "How far is it to Taunton, if I keep straight on?" "Well," said the farmer, with a twinkle in his intelligent eye, "if ye keep straight on the way ye're going now, its about twenty-five thousand miles; but if ye turn right round and go t'other way, its about half a mile."

Bishops' Salaries and Assessments.

The following report on this subject was adopted by the General Conference at Louisville, May 21, 1874:

REPORT NO. VI OF THE COMMITTEE ON EPISCOPACY.

The salaries of the Bishops are fixed at $3,000 each, and traveling expenses. To pay these claims the following assessments have been made:

Conference.	Assessment.
Baltimore	$1,350 00
Virginia	1,500 00
Western Virginia	250 00
North Carolina	1,300 00
South Carolina	700 00
North Georgia	1,350 00
South Georgia	1,000 00
Florida	200 00
Alabama	1,150 00
North Alabama	900 00
Louisiana	800 00
Mississippi	850 00
North Mississippi	850 00
Memphis	1,200 00
Tennessee	1,950 00
Holston	700 00
Kentucky	1,000 00
Louisville	1,200 00
Denver	50 00
St. Louis	850 00
Southwest Missouri	550 00
Missouri	1,050 00
Western	400 00
Little Rock	800 00
Arkansas	300 00
White River	300 00
Indian Mission	25 00
Texas	400 00
Trinity	450 00
East Texas	350 00
Northwest Texas	400 00
West Texas	250 00
Columbia	100 00
Pacific	100 00
Los Angeles	25 00
Illinois	250 00
German	100 00
Total assessments	$24,000 00

Adopted Tuesday morning, May 21.
L. M. LEE, Chairman.

THE Pittsburg *Christian Advocate*, noticing the action of our General Conference on the subject of fraternity with the Methodist Episcopal Church, says:

We would have been better pleased if our Southern brethren had seen fit to content themselves with something like that which was presented in the substitute or the minority report. But we do not know that we have sufficient ground for quarreling with them for restating the old points of controversy, as the matter seems to them important, especially as they have done so in perfectly respectful and courteous language. It is hardly worth while, we think, at this time to argue these matters over again. They have appointed fraternal delegates to our next General Conference, and have also taken measures for the appointment of commissioners to meet any that may be appointed by our body, for the purpose of adjusting, if possible, the matters of difference and dispute between us. We doubt not such a commission will be appointed or authorized by our General Conference. We would think it wise, therefore, to let discussion sleep for the nonce in the expectation of having a satisfactory settlement in the near future.

THE degree of doctor of divinity was worthily conferred upon Rev. N. H. D. Wilson at the recent commencement of Trinity College.

Dean Stanley and the Church.

If the Archbishop of Canterbury did not assist at the dedication of the City Temple, Dr. Parker's new church in London, says the New York *Observer*, it seems to have been a great occasion, nevertheless. And it was signalized by the attendance of the Lord Mayor and the sheriffs who came "in State," and the Rev. Dr. Alexander, of Edinburg, preached the sermon.

After the service was concluded a banquet was spread at the Cannon Street Hotel, at which speeches were made, notably by Rev. Dr. Stanley, the Dean of Westminster. As he holds a high position in the Church of England, his remarks on the relations of the various denominations to each other are full of interest, as indicating the tendency of thought in the church on the other side of the sea.

The Dean said, when he heard some of the speeches which had preceded his, and when he was told of the splendid gift of the corporation of London and of others to the new building, he could not help feeling that the time had almost approached when the consummation of a wish entertained by many eminent statesmen, and, he confessed, near his own heart, would be realized, for something very like "concurrent endowment" had indeed been witnessed on that occasion; but when he knew that the Lord Mayor had graced with his presence the inauguration service, he began even to think the probability of "concurrent establishment." Not venturing further into those thorny speculations he would, however, claim for himself a hearty wish and prayer for the concurrent existence of all good Christian communities. That surely was an innocent wish and desire, which might be lawfully entertained by any minister, whether Conformist or Nonconformist. When, as in his case, for instance, a clergyman of the Church of England regarded its past history and that of England, he could surely feel no scruple in taking a pride, a just Christian pride, in the good works and deeds of those Nonconformists who had departed from us. What English churchman was there who was not proud of being a fellow-countryman of Owen, Howe, Baxter, Bunyan and Wesley? And he would also venture to ask what Nonconformist, as an Englishman, was not glad to belong to that country which had produced such men as Hooker, Chillingworth, Lord Falkland, the great latitudinarians of Cambridge, the great philosophers of Oxford, Bishop Butler, Thomas Arnold, and others whom he could name? Entertaining these feelings as they did, toward the dead, what on earth and in heaven prevented them entertaining similar feelings toward the living? Why should not he be proud of those Nonconformists who, by their peculiar gifts and education, were enabled to address classes of their countrymen whom he and his fellow-churchmen, by their gifts and their education, were unable to equally address, penetrate and reach? On the other hand, what Nonconformist was not equally willing to admit that there were other classes of Englishmen to whom churchmen were able to address themselves, not with more facility or greater hope of being heard, but perhaps with greater ability and more opportunities of being heard? As long as different wants and different classes existed in this country, so long would there be room for the concurrent existence and activity of both the church and the Nonconformist body.

There was still a further advantage from concurrent activity. The Nonconformists were of great service to churchmen by stimulating them in their work, by making experiments upon which they themselves were unable to embark, and by preventing them, by their friendly and generous rivalry, from falling into sluggish apathy. No desire was nearer his heart than the closer and more perfect union of Christendom, but he doubted whether the best plan of union was that which contemplated the organic absorption of the different churches one into another. On the contrary, could not that union be achieved by the united though divergent efforts of the different churches in all their branches and spheres of activity from one end of the country to the other? All institutions were mortal, not only "the cloud-capped towers and the gorgeous palaces" to which the Lord Mayor had alluded, but the monarchy, the houses of Parliament, the corporation of London, the Church of England, and even the congregational union itself. If the day should unhappily arise when any of the great religious communions should become extinct, he would be a churchman unworthy of the name who would not feel a deep pang of regret at the thought that any great independent communion, which had nurtured so many sons in the past, had ceased from the face of the earth. He hoped also that if ever the day should come when the national Church of England ceased to exist, there would be no true Nonconformist who, from the bottom of his soul, would not feel and express his deep regret that that venerable institution, which had done more than any other body or bodies in this land to keep together the religious and national feelings of the great British empire, should no more be heard or thought of among the churches or institutions of our time.

It is added that "the Dean's speech was most warmly applauded." Dr. Parker, following, expressed great hope that before long the Dean would preach in the City Temple.

THE commencement of Readville Seminary, Baton Rouge, takes place on Thursday, June 25. We wish we could be there to see and hear. We doubt not the young ladies will acquit themselves well, and that the exercises will afford a delightful and instructive entertainment to the large assembly which usually greets this annual occasion.

NOTHING is tronblesome that we do willingly.

Sketches.

The following sketches, taken from the Pittsburg *Christian Advocate*, are by the facile pen of an old friend of ours, who is now on the editorial staff of that paper:

No one would think the senior Bishop, Robert Paine, D. D., was seventy-five years old, and yet effective. The Bishop has much of the grave bearing of the lamented Hamline, and the sunny countenance of Bishop Janes. Those who knew that sweet singer-preacher, James G. Sunsom, some years before he died, would see some resemblance in the Bishop. He is a North Carolinian, born in 1799; entered the ministry in his nineteenth year; spent seventeen years at the head of LaGrange College, in Alabama, and eleven years in pastoral work. In 1846 he was elected Bishop. It will be remembered he was a member of the General Conference of 1844, when the Southern members took offense at the action against Bishop Andrew. He was chairman of the committee of nine, whose report forms an important chapter in Methodist history. The Bishop presides with much dignity, and is prompt and firm in his decisions. He is always present and attentive to the work in hand at each session.

The death of Bishops Capers, Bascom and Early makes Bishop George Foster Pierce, son of Dr. Lovick Pierce, next in the order of seniority. Years before he was elevated to the episcopate we heard him preach with wonderful power in old Liberty Street church, Pittsburg. The memory of that occasion still lingers in our mind. The Bishop is scholarly, refined and dignified. His great integrity, high-minded manner and fine judgment have given him much weight in the councils of the church. For twenty years he has adorned his high office. He has entered his sixty-fourth year, and has been in the ministry, since his twentieth year. At the time he was elected Bishop he was president of Emory College.

Bishop Richard Hubbard Kavanaugh is a Kentuckian by birth, and is now over seventy-two years of age. He entered the ministry in his twenty-first year, and has always been a great worker and successful minister. He was elected Bishop in 1854. The Bishop resides in Louisville, and is greatly beloved. He betrays little evidence of his age either in his movements or his appearance. He looks as if he would not become superannuate for a score of years to come.

Bishop William May Wightman is a native of Charleston, South Carolina, and resides there now. He has turned sixty-six, and yet wears a youthful look, judging from his coal-black hair, slightly fringed with silver threads. No wonder he should captivate a lovely wife, who is yet in middle life. He was elected Bishop in 1866. The Bishop entered the ministry in his twentieth year, and spent a considerable portion of his life in educational and editorial work. He is a fine scholar, very dignified in his carriage, and presides with much grace.

Bishop Enoch M. Marvin is a Missourian, nearly fifty-one years old. In his nineteenth year he became a traveling preacher. He is tall, slender, dark-skinned, don't use a razor, with black, bright eyes. While his appearance does not indicate rugged health, he is a great worker—works every department well. There is a magnetic feeling about the Bishop as a speaker which is felt by all coming within the range of his voice. Just the man to be stationed at the gateway of the far West. He makes Southern Methodism feel the weight of his influence where he resides, at St. Louis, and the region round about. We believe he was always in the pastoral work until he was elected to the episcopate eight years ago.

Bishop David Seth Doggett was born in Virginia, and is sixty-four years old. He, too, entered the ministry in his nineteenth year. Part of his ministerial life was spent as a professor in Randolph-Macon College. He spent one term as editor of the *Quarterly Review*, from 1850 to 1854. In 1866 he was elected Bishop. He seems to be too refined in looks for an active worker. In the chair he is less striking as a presiding officer than his associates; takes things comfortably; and one is led to wonder at his election to the office, except it be on the score of what he had done before his election, rather than on what was expected hereafter from him in that high position. He resides in Richmond, Virginia.

Bishop Holland Nimmons McTyeire is a fine specimen of a South Carolinian. He is just now what he always was—born to lead and be a leader worthy of followers. We have known him for nearly a score of years, and have been frequently in his society, when he resided in New Orleans, as editor of the NEW ORLEANS ADVOCATE. He is nearly half a century old, and has been Bishop eight years. He entered the ministry in 1845, and very soon took rank as a preacher, and, though quite a young man, was placed in charge of the paper named. The Bishop is a man of decided opinions, stern, and seemingly harsh at times, but his generous, frank nature soon disarms the stranger of that feeling. He is courtly-looking in all his ways, bright eyes, dark-skinned, tall and well built, without being stout. As a presiding officer he is every whit a Bishop, after the Joshua Soule pattern. His manner of exercising authority is Czar-like, and yet in such a natural, easy manner that he commands great respect. His connection with the great Vanderbilt University project, and the rare diplomatic talents he has displayed in its inception and management, will entitle him to a bright page in history. He deserves the honor and perquisites that have been assigned him by the "Commodore" as president of the board of trustees, giving him a home and a salary.

Bishop John Christian Keener, the youngest in the order of election, being four years in the episcopate, is a Baltimorean by birth, and a graduate of Wesleyan University, Middletown, Connecticut at the time the sainted Wilbur Fisk was president. He is a son of Christian Keener, of precious memory, of Baltimore. He commenced to travel in the Alabama Conference in 1843, and after some years he was assigned to New Orleans, where he labored efficiently as pastor, presiding elder and editor of the NEW ORLEANS ADVOCATE, when he was elected to the episcopate in 1870. When we knew him, fifteen to eighteen years ago, he was very spare and rather delicate, standing over six feet, but of late years his large frame is well enshrined with flesh. He possesses fine preaching talents, and something of that magnetic power of our beloved Simpson. We have heard him with delight preach to white and colored congregations. His vivid pictures and glowing style always wonderfully roused the colored people, when we have heard him address thousands in one congregation. The Bishop is in his fifty-eighth year, and resides in New Orleans.

The most noticeable character seated among the College of Bishops, the only member of the body so honored, is Lovick Pierce, the veteran of ninety years, sixty-nine of which have been spent in the ministry. The chief feature of old age visible is his shrunken features, the result of his late spell of sickness. Otherwise he gives little evidence of his great age. His mind appears clear, movements quick, and he seems to be deeply interested in the doings of the Conference. We had not seen the venerable man since his visit to Pittsburg, during the General Conference held in Liberty Street church in 1848, until last Sunday morning we heard him preach in Trinity church, in charge of Rev. Dr. Stevenson, of our body, a sermon of much interest. His voice was feeble, but the matter and manner showed that his "right hand had not lost its cunning." The circumstance of his preaching for the first time in one of our churches, and the occasion itself, was remarkable.

Dr. T. O. Summers, the secretary, sits at the left of the presiding Bishop. He is a man of note among Southern Methodists, and his scholarly abilities are recognized throughout the length and breadth of Methodism. As the editor of the great official, the *Christian Advocate*, Nashville, book editor, commentator and author, educator and pulpit speaker, he has filled the large expectations of the church. He has been greatly honored by Southern Methodists, and deservedly. The doctor is a great worker, and, though up in years, he is still active and vigorous. He seems to have lived well, from his excellent physique. It is said he may not wish to be returned as editor of the *Christian Advocate*, as the new duties of one of the chief professorships of Vanderbilt University will occupy his time too much to perform editorial work. The matter is in the doctor's hand, such is his great popularity. (Since elected:) He would make a capital Bishop. His assistants are young and rising men. Dr. F. M. Kennedy, editor of the *Southern Christian Advocate*, is as able as popular, and like his associate, Dr. Haygood, possesses a fine voice, full and round. These brethren do much of the reading of the secretarial work, while Dr. Summers keeps the business in hand without a flaw or halt.

Sunday School Superintendents.

The New York *Christian Advocate*, after devoting considerable space to the discussion and final action on this subject by our recent General Conference, says:

This matter is one of great interest in our own church work, and the evils of the "Sunday school society" system have no doubt been much more severely felt among us than with our Southern brethren; and yet while we are suffering under its infliction they throw it off at a bound. Under the "union" movement, which originated the modern Sunday school nearly half a century ago, they were only remotely connected with the church—often not at all—and, as voluntary associations, they of course chose their own officers and made their own regulations. And now since they have become church institutions they still retain some of their original features, to the marring of their harmonious connection with the system. An attempt is made in our Discipline to remedy this defect by requiring that the election of superintendents—by the teachers—shall be subject to the confirmation or rejection of the Quarterly Conference.

But probably in nine cases out of ten no action at all is taken, or, at most, only a matter-of-course acquiescence is given. And so it happens that the office which, in its religious responsibilities, stands second only to that of the pastor, is taken wholly away from the minister, and practically almost entirely from the church authorities, and given up to the disposal of irresponsible persons, often young and inexperienced, and who may not be even members of the church. No doubt the minister has a right to interfere in such a case, and, by virtue of his authority as the spiritual head of the church, to take the Sunday school under his own direction. But it would be better to have his authority properly recognized and defined in the Discipline. The plan adopted by the Southern Church is perhaps the best practicable. May we not hope that our General Conference will copy it? And till then let the Sunday schools be held closely in hand by the Quarterly Conferences, and let all pastors avail themselves of this agency in their care for the lambs of their flocks.

MY HEAVEN is to please God and glorify him; to give all to him; to be wholly devoted to his glory; that is the heaven I long for; that is my religion, and that is my happiness.—*Brainerd.*

I WOULD not give one moment of heaven for all the joy and riches of the world, even if it lasted for thousands and thousands of years.—*Luther.*

Plan of Episcopal Visitation.

First District—Bishop Doggett.

CONFERENCE.	PLACE.	TIME.
Western Virginia	Philippi	Sept. 16
Holston	Asheville	Oct. 14
North Alabama	Huntsville	Nov. 4
North Mississippi	Aberdeen	Nov. 25
Alabama	Opelika	Dec. 9

Second District—Bishop Wightman.

Illinois	Murphysboro	Sept. 2
Kentucky	Mount Sterling	Sept. 16
Louisville	Princeton	Sept. 30
North Georgia	Cartersville	Nov. 25
Florida	Live Oak	Dec. 16

Third District—Bishop Kavanaugh.

Arkansas	Fort Smith	Oct. 28
White River	Searcy	Nov. 11
Little Rock	Monticello	Dec. 9

Fourth District—Bishop Marvin.

Tennessee	Gallatin	Oct. 7
Virginia	Elizabeth City	Nov. 18
North Carolina	Raleigh	Dec. 2
South Carolina	Greenville	Dec. 16
Baltimore	Washington city	Mar. 3

Fifth District—Bishop McTyeire.

Indian Mission	North Fork	Oct. 22
North Texas	Denton	Nov. 4
Northwest Texas	Weatherford	Nov. 18
West Texas	Gonzales	Dec. 2
East Texas	Marshall	Dec. 9

Sixth District—Bishop Paine.

Memphis	Humboldt	Nov. 18
Mississippi	Hazlehurst	Dec. 16
Louisiana	Alexandria	Jan. 6

Seventh District—Bishop Keener.

Western	Wyandotte	Sept. 9
Missouri	St. Joseph	Sept. 16
Southwest Missouri	Lexington	Sept. 30
St. Louis	Caledonia	Oct. 14
Texas	Houston	Dec. 16

German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

Eighth District—Bishop Pierce.

Denver	Denver city	Aug. 27
Columbia	Salem	Sept. 10
Pacific	Stockton	Oct. 7
Los Angeles	Carpentoria	Oct. 28
South Georgia	Savannah	Dec. 9

H. N. McTYEIRE,
Secretary College of Bishops.

Seashore Camp Ground.

The next camp meeting on the Seashore camp ground, two miles west of Biloxi, Mississippi, will commence on Friday, the twenty-fourth of July.

The trustees call attention to the following rules:

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

All tents erected are required to be of value not less than $40, and shall be completed at least one week before the commencement of the camp meeting.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent, with reference to the preservation of the shade-trees.

Pleasantly situated lots are furnished free to persons desiring to erect permanent tents thereon.

A limited number of small tents unfurnished, and cots, with sheet and pillow, will be for rent at reasonable prices; and public boarding and lodging, to a limited extent, will be provided at a reasonable charge.

All persons attending the camp meeting are advised to arrange for their comfort by the erection of their own private tent, or making other suitable arrangements beforehand, and to this end are requested to correspond with the trustees: Dr. J. J. Lyons, J. H. Keller, B. O. L. Rayne, New Orleans, Louisiana; William Otis, John Ellsworth, Mobile, Alabama; H. C. Vaughn, Moss Point, Mississippi; G. W. W. Goodwyn, treasurer, Philip Hallaran, secretary, W. H. Foster, president, New Orleans, Louisiana.

NEW ORLEANS, May 5, 1871.

THE title of the missionary paper, to be issued monthly, beginning with July, is *Our Missionary*, and not *The Missionary*, as announced in the prospectus last week. The publication of a paper devoted exclusively to missionary affairs is a step forward, and the enterprise should meet with a hearty support. Drs. McFerrin and Haygood will, we doubt not, make *Our Missionary* an interesting sheet. Every member of our church should take it.

TRINITY COLLEGE COMMENCEMENT, NORTH CAROLINA.—We learn from Rev. Ira T. Wyche, says the Raleigh *Christian Advocate*, the following facts in regard to the commencement exercises of Trinity College. Bishop Keener's sermon was strong, sensible and spiritual—very appropriate to the times and the occasion, well calculated to impress and improve all who heard it, especially the young men.

The address of Rev. Dr. Wilson was strictly a literary address, opening up a broad and beautiful field of thought and truth, showing in its range and reach a mind familiar with the facts and figures in its wide domain, where he had often roamed and gathered its flowers and its fruits.

The juniors acquitted themselves to the admiration of all. The crowd was very large on commencement day. Intelligence, grace and beauty gathered to enjoy the rich treat prepared by the graduating class. The young gentlemen all acquitted themselves well, and showed that they had been well instructed in thought, language, utterance and gesture. Some of them were especially fine. There were thirteen graduates. The medals were presented by Major Armfield, and the Bibles by Bishop Keener. The degree of doctor of divinity was conferred upon Rev. N. H. D. Wilson, of Greensboro.

HE LIVES long that lives well; and time misspent is not lived, but lost.—*Fuller.*

MARRIED.

PATIN—DALTON.—On Wednesday evening, June 17, 1874, at Felicity Street Methodist church, by the Rev. John Mathews, John C. Patin and Carrie C., youngest daughter of the late William Dalton, Esq. No cards.

PARKER—WOOD.—June 10, 1874, at the residence of the bride, by the Rev. W. H. Watkins, D. D., James S. Parker, of the Mississippi Conference, to Mrs. Mollie J. Wood, of Wilkinson county, Mississippi.

MCCABE—JACK.—In the Methodist Episcopal church, Brandon, Mississippi, on the evening of June 3, 1874, by Rev. W. H. Leith, H. C. McCabe, Esq., of Forest, Mississippi, to Miss Flossie C. Jack, of Brandon.

EVANS—WILKINSON.—At the residence of Mrs. Wright Fore, on the ninth of June, by Rev. W. H. Leith, Colonel A. W. Evans, of Grenada county, to Miss Florence Madara Wilkinson, of Rankin.

PINSON—GILBERT.—On Sunday, June 14, 1874, at Soule Chapel, Methodist Episcopal Church South, by the Rev. Alexander Hood, Dr. Harriet Pinson, late of Arkansas, to Miss Annie Gilbert, of Sumter county, Alabama.

HEBERT—HAMILTON.—At Plaquemine, Louisiana, on the third of June, 1874, by the Rev. J. V. Pointer, Mr. Joseph A. Hebert to Miss Julia M Hamilton.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending June 20, 1874.

A—N. W. Ayer & Son, C. G. Andrews, Daniel Ayers (two letters), H. W. Abernathy, B. Arbogast, American Sunday School Union.

B—Felix R. Brunot, Nathan Bishop, O. H. Bine, J. Beasly, Barnes & Wilkinson, Thomas H. Bordlewick, John M. Bayley, B. H. Butterfield, John R. Bigger, Henry Baldridge & Co., D. C. Beauchamp, Hall, Hutchins & Co.

C—Robert Campbell, R. G. K. Calef, G. W. Chatfield, Miss Bettie M. Cain $6.50, S. C. Collins & Co., Claxton, Hemsen & Hadelinger, E. D. Cawthon, H. D. Cowart, Mrs. J. J. Clark, J. S. Clower, S. E. Cleamons $21.25, Oats Carraway $1, S. N. Clark $17.50, J. McDonald Crosson.

D—William E. Dodge, Oliver Ditson & Co., John S. Davis $5, G. W. Davis, A. Danziger, J. M. Douglass, James M. Dieffenwierth.

E—F. C. Ellbeck, W. G. Elder.

F—John V. Farwell, A. J. Foster, E. A. Flowers $5.90, O. A. Fisher $1.50.

G—Mrs. A. A. Goodwin, W. R. Gorham & Co.

H—S. J. Hawkins, Home Advocate, E. J. Hale & Son, H. C. Horton $1, W. A. Hall, Alexander Hood two letters, G. Hawkins, Charles Hutchings two letters $11.96, W. B. Harper $5, Charles L. Harris $5.60.

J—W. Jenkins $2, W. J. Joyce, E. T. Josey.

K—John C. Kittrell, Samuel Keener.

L—Charles Lewis $3.75, Lunrick & Co., W. H. Leith two letters, George E. Lyons, S. W. Larche, J. L. Lemons.

M—Mays & Holland, C. McDonald $15, Thomas Mullett two letters $18, W. R. May, J. H. Millsjaugh, James H. McLarty, P. H. Moss $2, Jethro Moore, T. C. Murphy, A. F. Mann & Co., J. R. McFerrin, Thomas H. Maddox $12.

N—J. Nicholson.

O—James R. Osgood & Co., W. D. Owens.

P—Zenas Preston, U. B. Phillips, G. J. Penn two letters, J. L. Pearce $10, Pope Bros. & Kagenman, G. Paul.

R—F. T. Rawson, George P. Rowell & Co., Robinson & Co. $3.60, S. F. Ray, A. H. Redford agent, John F. Rives, Robert Randle $2.50, J. K. Randall.

S—George H. Stewart, E. Stone, W. H. Scales two letters, J. E. Sarratt, William Spencer, N. M. Schorn, F. W. Sharbrough two letters $8, W. H. Stuart, A. G. Stacey, G. W. Swofford $5, William Sill, Charles Sweet.

T—Frank Tate 50 cents, Emma M. Thoms, H. M. Treuchear & Co. $1, S. C. Trahill, Joseph T. Tally.

U—Thomas J. Upton two letters.

W—A. D. Worthington & Co. $25, S. P. Walker, E. A. Willson, B. F. White, Horace Waters & Son, Amicus W. Williams $55.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, left on the evening of June 17 to visit the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

WE CLIP from the *Weekly Clarion*, published at Jackson, Mississippi, the following tribute to our enterprising neighbors, Mr. William Gregg and his energetic wife, Mrs. Ada Gregg, whose purchasing agency is advertised in the columns of the ADVOCATE:

"*Gregg's Purchasing Agency.*—We call attention to the card of Mr. and Mrs. Gregg, of New Orleans, who have established a purchasing bureau at No. 189 Canal street. Visitors at the last Mississippi State Fair will recollect Mr. and Mrs. Gregg as in charge of the Wilson sewing machine department. They are peculiarly well qualified for the business they have recently established. Our lady readers will find in Mrs. Gregg a lady of accommodating disposition and cultivated taste, who will respond fully and promptly to all inquiries that may be addressed to her. This agency must prove a great convenience to many who wish to purchase articles in the Crescent City, but who have neither the time nor ability to go there in person."

WE DIRECT the attention of persons visiting the West to the advertisement of the Crawford House, Cincinnati, Ohio, under the proprietorship of Mr. Frank J. Oakes.

WE HAVE had for several months in constant use the Halford Leicestershire Table Sauce, and it has given such satisfaction to the guests of our house that our orders for it have been larger than for all other kinds of sauce combined.

H. D. PARKER & Co.
PARKER HOUSE, BOSTON, Sept. 1, 1868. je25 4t

THE NAME "CASHMERE BOUQUET," as applied to toilet soaps and perfumery, is registered and patented as a trade-mark by COLGATE & Co., New York, and can be used *legitimately* only by them. Purchasers of the Cashmere Bouquet Soap and Handkerchief Extract will secure the genuine *only* when bearing the name of COLGATE & Co., New York. je12 1y

BUSINESS NOTICES.

I AM thoroughly satisfied that Simmons' Liver Regulator is all it claims to be for Indigestion and Bilious Complaints. I have also heard many of my friends speak of it and all agree that it possesses the virtues claimed for it.

A. H. BRIGHTWELL,
Je25 1t Conductor St. and W. Railroad.

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $240, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Bourbon street, New Orleans. de25 1y

RUPTURE AND PILES CURED without the *knife*. Diseases of the Rectum (lower intestine) and Anus a SPECIALTY.

H. NEESON, M. D.,
Office, 182 St. Charles street,
Opposite Exposition Building, New Orleans.
Consultations from 12 M. to 3 P. M.
☞ The best of references given. ap23 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

NEW ADVERTISEMENTS.

T.....T.....T

Tea-drinkers ordering their supplies from the

Great China and Japan Tea Warehouse,

170 CANAL ST., NEW ORLEANS,

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more printable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00 per lb.
Best BREAKFAST, Souchong	1 20 "
Best IMPERIAL, Green	1 40 "
Best GUNPOWDER, Green	1 60 "
Best YOUNG HYSON, Green	1 40 "

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good-strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post-office orders should be made payable to the proprietor,

J. J. MARTIN,
No. 170 Canal street, New Orleans.

N. B.—We ship Teas to all points in the Southern States. jul8 1y

CRAWFORD HOUSE,

COR. SIXTH AND WALNUT STREETS,

Cincinnati, Ohio.

I pride myself in providing for my guests the best living, cleanest house and more civility for less money than any other house in the city.

☞ Come and see me.

je25 6t FRANK J. OAKES, Proprietor.

THE BEE WORLD is sent one year, with a splendid CHROMO, for $2; six months, with CHROMO, for $1.50. Only Bee Journal in the South. Thirty-two pages, and well conducted. By following its teachings Bee-Keeping pays better than anything else on the farm. Sample copies, ten cents. Liberal terms to agents free. Write now to

A. F. MOON & CO.,
Je25 1t Rome, Georgia

GRAND BIBLE COMBINATION.

Represents in **One Handsome Prospectus**, paper, printing, illustrations, styles of binding, etc., of our Illustrated Explanatory Bible, Brown's Self-Interpreting Bible, Pictorial German Bible, and Approved German and English Catholic Bibles, **FIVE** of the **finest and most salable** Bibles ever offered to the American people. **Full of Helpful and Explanatory** matter. Splendidly Illustrated. AGENTS WANTED. Particulars free. Address **JOHN E. POTTER & CO.**, Publishers, Philadelphia, Pa. Je25 4t

SUNDAY SCHOOL Books and Papers—For 16 years past a specialty at **J. W. Mellyee's** Book Store, No. 4 South Fifth St., St. Louis, Mo. Catalogues sent free on application. Je25 1t

TWENTY-FIFTH

ANNUAL STATEMENT

OF THE

Crescent Mutual Insurance Co.

May 23, 1874.

Total gross premiums for year ending April 30, 1874		$160,591 99
Earned premiums, less reinsurance and return premiums		319,533 53
Less losses paid and estimated	$156,266 99	
Less taxes, discount in lieu of participation, interest on capital, less discount, etc.	100,564 08	256,831 07
Net profits		$62,702 46
Total gross assets of company		652,649 22

The Board of Trustees resolved that, after paying the fourth quarterly interest at two and a half per cent. on the capital stock of the company, a dividend of TWENTY-FIVE PER CENT. be paid in cash on and after the twenty-third day of June next, to those parties insuring with the company entitled to receive the same.

Trustees.

Thomas A. Adams,	Samuel B. Newman,
Samuel H. Kennedy,	C. T. Buddecke,
John Phelps,	A. G. Ober,
Adam Thomson,	Henry Abraham,
P. N. Strong,	Victor Meyer,
Joseph Bowling,	Edward J. Gay,
John M. Sandidge,	Simon Hernsheim,
Simon Forchelmer,	Joseph B. Wolfe,
R. B. Post,	R. T. Torlan,
Edward Pilsbury,	John E. King,
Charles E. Slayback,	Frederick Camerden,
David Wallace,	J. L. Harris,
Andrew Stewart,	Joseph Stone.

THOMAS A. ADAMS, President.
HENRY V. OGDEN, Secretary. Je4 2m

533.....533.....533.....533.....533

MAGAZINE STREET,

(Hasting's Row.)

MDME. E. MULLER,

(Formerly E. Crozat.)

has just received a large assortment of HAIR in all shades. Also a fine selection of

FANCY GOODS,

EMBRACING

Fans, Fan Chatelaines, Ear-Rings, Buckles and Jet Goods

OF EVERY DESCRIPTION;

COMBS, BRUSHES, PERFUMERY, Farina Cologne, Lubin's Extracts, Toilet Waters, Soaps and Powders,

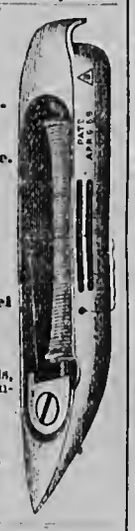
Now Being Offered Below Cost.

Old Hair and Combings made over in all styles.
☞ Lessons given in Hair-Dressing. All country orders promptly attended to. my21 1m

BILLINGS' PATENT

Sewing Machine

SHUTTLES.



Twenty Varieties Now Made.

Forged solid from bar-steel and cold-pressed.

TRADE B MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

MANUFACTURED BY

Billings & Spencer Co.,

LAWRENCE STREET,

ap9 6m Hartford, Conn.

BRODIE'S CORDIAL.

During the prevalence, as at this time, of Diarrhea and Bowel Complaints, every family should keep on hand

BRODIE'S CORDIAL.

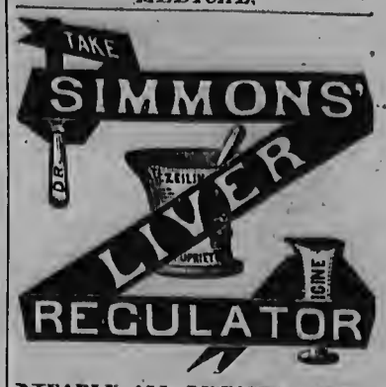
It is pleasant to the taste, can be safely given to Infants and Children, and never fails to cure. It is mild in action, never leaving behind constipation, but may be relied upon in severe cases. Many a life may be saved by using it in time. For sale by all druggists.

I. L. LYONS,
Successor to Ball & Lyons,
Je18 1m Cor. Camp and Gravier, Proprietor.

A MAN OF A THOUSAND.—When death was hourly expected from CONSUMPTION, all remedies having failed, and Dr. H. JAMES was experimenting, he accidentally made a preparation of INDIAN HEMP which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. HEMP also cures Night Sweats, Nausea at the Stomach, and will break a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race street, Philadelphia, naming this paper. je11 13t

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO Portland Maine. fe5 1y

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has ever been **discovered**. It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **40 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a fruitless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

ap25 1y

THE GREATEST

MEDICAL

DISCOVERY

OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Twenty-three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all; and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and piling away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

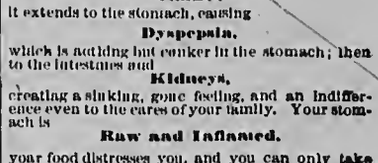
you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

ap11 1y DONALD KENNEDY.

Price, $1.50 per bottle. For sale by all druggists.



THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box Sold everywhere.

Laboratory—Nos. 43 and 50 Cortlandt street, New York. oct1 1y6p

The Child's Corner.

DILLY-DALLY.

BY JOSEPHINE POLLARD.

I don't believe you ever
Knew any one as silly
As the girl I'm going to tell about,
A little girl named Lilly,
Dilly-dally Lilly!

Oh! she is very slow;
She drags her feet
Along the street,
And dilly-dallies so!

She's always late for breakfast,
Without a bit of reason;
For Bridget rings and rings the bell,
And wakes her up in season,
Dilly-dally Lilly!

How can you be so slow?
Why don't you try
To be more airy,
And not dilly-dally so?

'Tis just the same at evening;
And it's really quite distressing
To see the time that Lilly wastes
In dressing and undressing,
Dilly-dally Lilly!

It's very wrong, you know,
To do no work
That you can shirk,
And dilly-dally so. *Nursery.*

Doing and Being.

"There!" exclaimed Marion fretfully, as she turned from the window, "the day is all gone, and I haven't done anything. I haven't done *anything*," she repeated discontentedly, "and I meant to do so much."

"What have you done?" inquired Elizabeth, closing her work-basket. "Sit down and tell me."

"Well," assented Marion, seating herself, "you know my days as well as I do. This morning I read three chapters in the Bible, as usual. I do want to get through it this year. Then I was gone an hour on that errand for father; then I wrote three letters, mended Tom's mittens, and corrected Nellie's composition; then mother called me to set the dinner-table. After dinner I directed a magazine and two papers to your missionary; then—oh! Nellie's arithmetic—that took me an hour, she was so stupid; then father asked me to copy a deed for him, and then that tiresome Mrs. Green called, and I entertained her for an hour; and then—how little it all seems!—I went out to get sewing-silk for mother, and buy that ball I've been promising Georgie for a month; and now the man is lighting the gas over the way, and my day is gone! I can't help feeling dissatisfied; I haven't done anything good to-day."

Elizabeth was rocking lazily to and fro in her chair. "You think a great deal about doing, don't you?"

"Yes, and so do you! You are always at work doing something."

"It's a good thing to be so. God gives us many things to do; but don't you think he gives us something to be, just as well?"

"Oh, yes!" very quickly. "Of course."

"May I speak plainly, Marion? May I tell you all about your unsatisfying day?"

"You dear old Elizabeth!" Marion sprang up and threw both her arms around her neck. "You ought to have been born my grandmother. 'Faithful are the wounds of a friend.' Shoot me through and through; I will not even groan." Nevertheless, Marion's lips trembled as she dropped down on the carpet at her friend's feet, and laid her head in her lap.

Before speaking Elizabeth bent over to kiss her. "I've been thinking all day, as I have watched you, dear, that I would like to say this to you. I see that in trying to *do* what he commands you forget to *be* what he commands. I know all about it. First, about reading the three chapters every day. How did you read them?"

"Hurried through the last," confessed Marion; "and I did look to see if it was short. I feel condemned if I don't read it through when I set myself to do it."

"You poor child! We will talk about that some other time. Then came the errand for your father; you fretted about that, because you said you were wasting your time. You answered your mother saucily when she inquired whom your letters were written to; you scolded Tom for burning his mittens; you made fun of Nellie's spelling, and set her lips to quivering; you spoke impatiently to your mother about setting the dinner-table."

"And Betsey ought to do it, I repeat it," interrupted the girl willfully.

"And you slapped Georgie for hiding the paper you were looking for."

"I am sorry for that," said a voice from under Marion's flowing curls.

"You scolded Nellie for being stupid until she cried; you frowned over the paper you copied for your father; and did you not make fun of Mrs. Green before she had reached the corner?"

"Oh, dear! tell me about *being*." Marion looked up with penitent eyes. "I will think about doing, if you will help me."

"God says: 'Be kindly affectioned one to another.'

"'Be ye also patient.'

"'Be ye thankful.'

"'Be not conformed to this world.'

"'Become little children.'

"'Be ye therefore perfect.'

"'Be courteous.'

"'Be not wise in your own conceits.'

"'Be not overcome of evil.'"

Marion listened, making no reply. Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that her cheeks were wet.

"I'll have a better day to-morrow, God helping me. I see that doing grows out of being."

"We cannot do what God loves without doing all that he commands. It is easier to do with a rush than to be patient or kind or forgiving or gentle or unselfish or humble or just or watchful."

"I should think it was," returned Marion emphatically.

"I CAN PLOD."—When Dr. Carey, the great pioneer of mission work in India, first proposed his plans to his father he said: "William, are you mad?" His discouragements in first entering upon his work were very great. What was the secret that enabled the shoemaker's apprentice to become one of the most distinguished men of his age? What brilliant gift raised him from an obscure position to one of honor and fame, as the author of grammars and dictionaries, translations of the Bible and other books? He either translated or assisted in the completion of twenty-seven versions of Scripture, requiring a knowledge of as many languages or dialects. He tells us the *secret*. In giving an estimate of his own character he speaks of himself with Christian humility, but with full consciousness of the honor put upon him in the wonderful results he had been permitted to achieve. He says: "*I can plod—I can persevere.*" He does not say, as we hear too often nowadays: "I can manage to get along, and keep up with my class in some way, without much study. I can jump at the meaning of my lessons, or I can catch up a trade without years of hard labor;" but, "I can *persevere!*" Plodding boys, hold up your heads! You may seem to be left behind in the race by smart companions, but plod on; "the race is not" always "to the swift nor the battle to the strong."

Daffy-Down-Dilly.

BY EMILY A. BRADDOCK.

"Wake up!" "Wake up!" Everybody said: "How hard the March Wind is blowing;" but nobody knew that he was talking. Only the flowers, and they understood what he said, and knew that he was talking to them too.

"Wake up!" "Wake up!" "Come up!" "Come up!" The call was louder now, and a blue bird that happened to be passing joined in. Away down under the snow there was a great commotion—an opening of bright eyes, a stretching out of little arms, a shaking of silky ringlets, and *such* a chatter! The voice had broken the naps of all the flowers snugly tucked away in their little beds in all sorts of pretty nooks, and they were all starting up and talking together.

"What a shame to call us so early!" "Too bad!" exclaimed one and another.

"For my part, I'm not half rested," yawned sleepy Go-to-Bed-Noon.

"I wouldn't dare go through the snow," whispered timid Violet.

"I," said Wind-Flower, "shan't think of going yet; the winds are too rough."

"My complexion would be ruined," announced Tulip impressively; "the cold always makes me pale."

All sorts of excuses were given. In the midst of the confusion out stepped Daffy, with her yellow dress on, almost ready to go.

"Why, Daffy-Down-Dilly!" called a chorus of voices. "Surely you're not going yet?"

"Yes; one should go up when called to it. I must meet the Spring. How sad she would be to find not a flower to welcome her!" And Daffy quietly went on with her preparations.

"Poor child! you'll surely freeze," said good-natured Mrs. Heart's-Ease.

"What will people say?" lisped Miss Verbena, pursing up her dainty lips.

"Might think you were out of your sphere, dear—call you strong-minded," drawled Mr. Hyacinth, peeping out of his dressing-room just then, with his ringlets only half curled. "Better wait till I lead the way, and follow me."

Daffy, laughing, held up her pretty green lances of leaves. "Thank you, I can make my way alone." Then, throwing on her silver hood, she tripped away, and all the flowers began to doze again. Only Mr. Hyacinth kept at his toilet, puzzling his wits over the problem whether a pink or blue neck-tie would best suit his style.

Going up is hard work. Daffy found it so. If the lances hadn't been sharp they never could have pierced the hard soil. But Daffy kept pushing them bravely, climbing, climbing, slowly but surely, up the path they opened.

It was dark, but then she was all the time getting nearer to the light. By and by she came to a great snow-drift. Ugh! how cold it was. But Daffy knew she must not mind a cold shoulder turned toward her. Just one more push and there stood brave little Daffy, up in the sunshine, peeping out of her silver hood and smiling on the world.

"Bravo!" roared March Wind, so loud that she trembled a little.

"Welcome!" sang a blue bird, and "Welcome!" piped a robin still louder.

"O you darling!" shouted some chubby-cheeked children, rushing out of a cottage near by and clapping their hands, "we have waited so long for a flower."

"Bless you, dear heart! Bless you for coming before I go!" It was an old man that said this, bending over her on his staff.

How happy all these things made Daffy! She ventured to throw her silver hood farther back, and every day grew prettier and brighter. What cared she, though she was cold and rather lonesome, if only she could do a little good in the world? She did a great deal more than she knew of. The birds took heart and went to their house-building. Everybody felt encouraged to go about their duties.

All for one 'bright, brave little body!

But the best of all was when Spring, the lovely queen whom the flowers can see, though we cannot, thinking she is just sunshine and dew and bloom, instead of a *real* being, whispered this secret to her: She was to be her favorite henceforth, and nearest her throne, for her loving courage!

The other flowers came up after awhile, when everything was nice and comfortable. They were all beautifully dressed. Mr. Hyacinth, indeed, looked all neck-tie, having decided upon double bows of royal purple as the fitting solution of his problem. But not one of them all received such a welcome as Daffy. Not one did as much good as she.

TESTAMENTARY charities are no better than dead sacrifices.—*Shertock.*

Farm, Garden and Household.

Philosophy of Churning.

Mr. L. B. Arnold, of Rochester, New York, read a paper on the above topic. He described the structure of milk and its proper condition for the churn. Cream consists of globules of fat inclosed in a pellicle of albuminous matter. They float in the milk. There are several varieties of these oils, and all the herbage that cows eat contains some essential oil. It is these that give the nutty flavor to butter and cheese. When the cows eat peppermint or onions the smell is distinctly imparted to the milk. He thought that animal odor was a volatile oil, and one which affects butter-making. The main bulk of butter consists of olein and margarin, the former yellow and the latter white. The fat globules are small in the milk of cows thin in flesh, and they are larger when she is fat. The size of the globules varies in different breeds. There is at least one, and perhaps two, envelopes of every globule. The business of churning is to get off this sack, and there are two ways to do it—one to work it off by friction, as with a crank churn, and the other by pressure, as in a dash churn. The fat globules are of different sizes, and the sacks of the larger ones wear off first. The smaller lie between the larger, and are often unbroken by friction. These sacks have a cheesy nature, and by souring the cream they shrink and break off, but souring should not be carried too far, since, if alcohol is formed, the fat will be eaten.

He preferred the old-fashioned dash churn, the dash cross-shaped, and the crosses nearly filling the circle of the churn, except at the corners of the cross. This form of dashes gives most pressure with least friction, and hence the best result is obtained. It reaches all the globules, breaks off the pellicle or sack without breaking the grain of the fat, which escapes in elongated form up through the corners of the cross-shaped dash. The barred churn, with cross sections, he regarded as next best to the dash.

The temperature of the cream is important; when slightly acid, from fifty-five to sixty-two degrees is best. Sweet cream will bear a higher temperature, and whole milk still higher. The quality of milk and cream is injured by sudden changes of temperature. A steady temperature is better maintained by the use of water. Overchurning should be avoided, as it makes the butter salvy. He preferred washing out the buttermilk with water rather than working it out. Cream and milk should not be covered; the animal odor should be allowed to pass off, or it will injuriously affect the butter.

In answer to questions from Dr. Hoskins he said that, as margarin is harder than olein, light-colored butter is harder than yellow butter. If the color of butter is altered by the action of light, its keeping qualities will be affected injuriously. In reply to the question why it takes longer to churn in July and August than at other seasons, he said there were several causes, one being that the globules are not possessed of so strong pellicles, unless the cows are kept very cool, and the butter becomes salvy in consequence. Another cause is that milk is not so well cared for then as it should be.—*Vermont Dairymen's Convention.*

Too Fat.

Who ever saw young stock too fat? In a good agricultural paper a writer cautions an inquirer about "getting young animals too fat!" Now to commence with the noble horse. Who among the thousands reading of too much fat ever saw a colt, having proper liberty for exercise, too fat? And supposing a naturally good constitution, combined with his owner's good care and liberal feeding, cause a round, mole-like appearance, how will the flesh and fat injure the colt? Will his sleek, plump, happy-looking frame make the legs ache to carry it about? Did any one ever see a colt that nature did not provide muscle and bone enough to grow with the body unless some booby shut up the animal and prevented daily development? Nature, if not interfered with, remedies everything of the sort; and even in confining very young stock the appetite will generally fail, so that instead of too much fat a loss of flesh, strength and life will follow. A young colt too fat indeed!

What next? Where is the man who owns calves too fat? Who possesses lambs or pigs too fat? Will the objectionable fat prevent the wool from growing, or does it injure anything young of any variety whatever which has natural liberty?

It is a miserably poor heart that cannot feel pleasure at the sight of happiness; and what is so suggestive of enjoyment of life as fat? Too much of it forsooth! Why breeders use all their powers of production in giving a natural aptitude to fatten; but in cattle of the bovine race working oxen may be too fat, but nature provides the remedy; and with horses, however fat they become when at rest, the means of reducing the fat without injury to the sinews and constitution are understood by every good horseman.

Once in awhile a monstrosity of fat will be found, the human race not being exempt; but this has naught to do with the subject of being "too fat" in a general way.

Meat may be too fat, but the lean of very fat meat is nicer than that from an animal with little upon it; and the fattest animals, if not carried to excess, always command the best price, and at Christmas the extra prize-fed cattle sell high too. However, it is intended to conclude this piece without reference to anything beyond the folly of talking or writing about young stock being "too fat."

Should any of these fine old gentlemen who write, "It is a rule of theirs to guard against having young stock too fat," happen to see these remarks on their opinion, etc., it would be satisfactory to have proof of the correctness of their theory; for instance, they might point out some horses which were injured for life by being too fat when colts; they might also give instances of breeders of several different breeds of cattle who have ruined their herds by having their calves and yearlings too fat; and perhaps they may adduce numerous cases of American agriculturists having permanently injured their flocks of sheep by keeping their lambs and tegs too fat; and, if this is satisfactorily explained, it will show how it is there is no sheep husbandry except-ing isolated cases. What a pity farmers should be prone to make their young stock too fat!—*A Working Farmer, in Rural New Yorker.*

TREATMENT OF A BAD HORSE.—The New York *Commercial Advertiser* says: "A beautiful and high-spirited horse would never allow a shoe to be put on his feet or any persons to handle his feet. In an attempt to shoe him recently he resisted every effort, kicked aside everything but an anvil, and nearly killed himself on that, and finally was brought back to his stable unshod. This defect was just on the eve of consigning him to the plow, where he might work barefoot, when an officer in our service, lately returned from Mexico, took a cord about the size of a common bed-cord, put it in the mouth of the horse like a bit, tied it tightly on the animal's head, passing his left ear under the string, not painfully tight, but tight enough to keep the ear down and the cord in its place. This done, he patted the horse gently on the side of the head and commanded him to follow, and instantly the horse obeyed, perfectly subdued, and as gentle and obedient as a well-trained dog, suffered his feet to be handled with impunity, and acted in all respects like an old stager. The gentleman who thus furnished this exceedingly simple means of subduing a very dangerous propensity intimated that it is practiced in Mexico and South America in the management of wild horses."

THIS is the way in which *café-au-lait* is made in France in families of moderate means: "It is made fresh every morning in the common French coffee-pot. The upper movable part has a finely perforated strainer at the bottom, into which the ground coffee (too often mixed with a little chicory) is put. A coarse movable strainer is then put at the top of the coffee, and boiling water is poured through the top part. Two or three of the first cups which come off are passed through the strainer once or twice. The French always keep the coffee-pot warm during the operation by keeping it close to the fire or on the hob. Plain water is not used, but the grounds of the coffee used the day before are boiled up again; the water is strained off, and then used for the coffee of the day. The coffee and boiling milk are served separately. Two-thirds milk and one-third coffee form about the proportion. The milk should always be put into the cup first, so that as little of the aroma as possible escapes. The latter rule ought to be applied to tea or to wine when diluted, in which cases the milk or the water should always be put in before the aromatic liquid is added.

ALCOHOL AS A REMEDY FOR BURNS.—Alcohol, recommended by Sydenham, has lately been employed by Levisour, particularly with children, as the most rapid and effective means of alleviating the pain of burns. The affected part is either simply covered loosely with an alcoholic compress or is bathed with alcohol, when the pain instantly disappears, but returns when the application ceases. It must, therefore, be continued for one to two hours, and then be repeated at longer intervals, until the reddened epidermis is bleached and shriveled, or until any blisters that may have formed have opened and discharged, which will take place in from six to twelve hours. Care must be taken, especially where the surface to be treated is large, that the vapor of the alcohol does not affect the patient.

PULSATIONS PER MINUTE OF ANIMALS.—Watel's Veterinary Pathology gives the following as the number of pulsations in a minute, in a state of health, in the under-mentioned animals: Horse, 32 to 38; ox or cow, 35 to 42; sheep, 70 to 76; goat, 72 to 79; cat, 110 to 120; hare, 120; dog, 90 to 100; crow, 136; duck, 136; hen, 140; heron, 200.

THE INVALID.—A PEN PICTURE.

See her pallid countenance, but a short time ago the picture of ruddy health, the envy of the school and the pride of the household. She was always welcomed by her schoolmates, for her lithe form and pleasing disposition carried cheerfulness into their ranks. Diligent, punctual and exemplary, obedient and graceful at home, she won the hearts of all. But, alas! we are sorrowed. Those rosy cheeks and ruddy lips are blanched by Consumption. The voice, once so enchanting in laugh and song, is feeble, husky and supplanted by a hollow cough. Let us approach her couch gently and take her hand. Do not shudder because of the feeble and passionless grasp. The hand, once so hearty and plump, is emaciated and shows bony outlines, while the cords and tortuous veins are plainly mapped upon the surface. The pulse that bounded with repletion, carrying vigor to the whole system, and imparting life, beauty, vivacity, health and strength, is delicate to the touch. The feeble heart cannot propel the thin, scanty blood with force. Must we lose her while yet in her teens? Companions and friends gather around with words of cheer and consolation, and depart with moistened eyes and silent steps. Must we lose her? No, there is relief! We can stay this destroyer of our happiness and not suffer the loss of so bright a gem. Something more is required now than dietary and hygienic observance, for nature calls for aid, and she shall have it. Take this pleasant medicine. It is invigorating. How it allays the irritable cough, improves the appetite and digestion, and sends a healthy tingle through the frame. The blood is enriched, nervous force increased, and the heart bounds with a new impulse. See her face brighten by degrees; the color is returning, her voice is getting clearer, and pleasant words are spoken. The strength falters yet, but is gaining. Let us take her out in the warm sunshine. In a short time she will be able to go without our aid, a cheerful girl. This delightful medicine must be God-blessed. It is restoring health to our loved one. She is emerging from her sickness sweeter and nobler than before, and Dr. Pierce's Golden Medical Discovery must have the credit. It has raised her.

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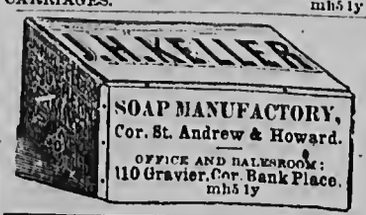

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Children and servants half price. Je18 2m

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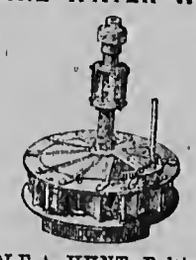

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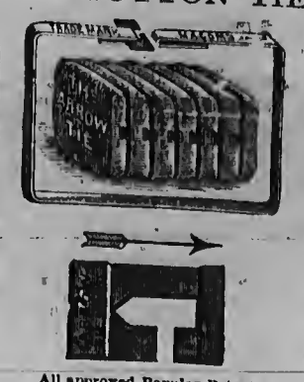

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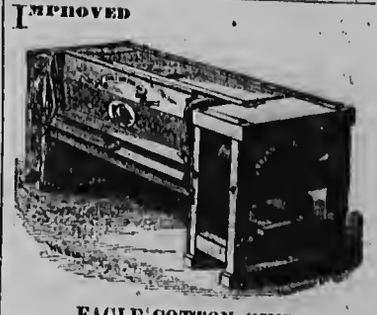

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50-Saw Gin.....	250	75-Saw Gin.....	375
55-Saw Gin.....	275	80-Saw Gin.....	400
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New Orleans Markets.

From the New Orleans Price Current.

The river is 3 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals since the nineteenth instant:

Louisiana and Mississippi	bales...	1,509
Lake		2
Mobile		32
Texas		9
Total		1,552

On Saturday there being nothing in the early dispatches to stimulate the demand, the market opened with only a limited inquiry, but still there was some looking around, and up to noon 500 bales had changed hands at irregular and easier prices, after which the movement was rather stronger, and there were further sales of 750 bales, making the total 1,250 bales. Low middling sold at 15¾, 15¾@16c., but there were also sales as low as 15¾c., and at the close 15¾c. appeared to be the highest that we could fairly set down as the outside rate for that grade. Strict low middling sold at 16¾c. On Monday a list of 850 bales strict low middling changed hands early in the morning at 16¾c., which showed a material concession from the previous pretensions of the sellers, but which, as the market had been thoroughly tested for several days, was evidently the best that could be done. In addition to this there were other transactions which swelled the business, up to one P. M., to about 1,200 bales, after which we heard of additional sales, making the total 2,000 bales. On Tuesday about 600 bales changed hands at steadier prices, without any quotable variation, after which the movement was more active, resulting in additional transactions to the extent of 850 bales, mostly at figures indicating an advance of ⅛c., making the total for the day 1,450 bales.

The above makes an aggregate for the past three days of 4,700 bales, against 4,400 for the corresponding time last week and 2,500 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,294,420 bales, against 1,197,826 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 263,320 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 1,330 to Great Britain, of 16,044 to France, and of 120,199 to other foreign ports. We quote:

Inferior	8¾	@	9¾
Low ordinary	10⅝	@	11⅝
Ordinary	12	@	12⅝
Strict ordinary	13	@	13⅝
Good ordinary	14¾	@	15⅜
Strict good ordinary	15⅞	@	16⅜
Low middling	16⅝	@	18
Strict low middling	16⅞	@	16¾
Middling	17	@	17⅛
Strict middling	17⅛	@	17⅝
Good middling	18¼	@	18⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	1,552	
Arrived previously	1,311,364	—1,312,916
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city ginning, from receipts of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc.		20,480
Add 2,552 bales, sunk in the ship Alisa, omitted in the Exchange's stock statement		2,552
Total		1,313,125
Exported past three days	13,120	
Exported previously	1,282,011	—1,295,104
Consumed at Lane Cotton Mills		800
Sunk in scuttled ship Alisa, to be added if ever recovered		2,552
Total		1,298,516
Stock on hand and on shipboard		44,609

LOUISIANA SUGAR.—There were sales on Saturday and Monday of 450 hhds. at 8¼c. for fair, 8¾c. for fully fair, 9@9¼c. for prime, and 10¼c. for yellow clarified.

COTTON.—On Tuesday there were sales of 3,364 sacks at 85c. for mixed, 88@90c. for white mixed, 90c. for yellow mixed, and 87½@90c. for white, a small lot of St. Charles county white commanding 92c. ₱ bushel.

OATS.—On Tuesday 1,800 sacks sold at 57½, 58@59c. ₱ bushel, the market ruling at the close at the inside figures.

BRAN.—On Saturday 500 sacks sold at 92½@95c., and on Monday 850 sacks sold at 93@95c. ₱ 100 lbs.

PORK.—On Tuesday there was an active demand, 75, 100 and 200 original mess sold at $19.25 ₱ bbl. Subsequently offers of $19.25 were refused and $19.50 asked.

BACON.—On Saturday 10 casks shoulders sold at 7¾c., 50 boxes do. at 7½c., 50 tierces rib sides on private terms, 25 casks clear rib sides at 10¼c., 5 and 5 casks clear sides at 10½c., and 8 and 25 do. at 10¾c. ₱ lb.

HAMS.—On Saturday 35 tierces sold at 13¼c., and on Tuesday 20 tierces sold at 13¼c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111½@112 (against 112 at New York,) and, after a limited business, closed at 111⅝@111¾ (against 111¾ at New York.)

Nothing has been reported in silver, except $3,000 in American half dollars on Tuesday at 105¾. It is quoted at 105@106 for American half dollars and 111¾ for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	18 50
Axes	11 00	17 50
Shovel plows	8 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	— —
Country	7 00	9 00
English fire	45 00	47 50
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	12	15
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	5 75
Superfine	— —	5 25
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 16 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	— —
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	4	8
Swedes, assorted	7½	8
Hoop	7	9
Sheet	0	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	— —	— —
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	88	90
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	40	— —
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	40	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	225 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, June 23, 1874.

Texas beeves, choice, ₱ head	— —	@	— —
Texas beeves, first quality, ₱ head	35 00	@	40 00
Texas cattle, second quality, ₱ head	20 00	@	25 00
Texas cattle, third quality, ₱ head	12 00	@	18 00
Western beeves, ₱ lb. net	— —	@	— —
Sheep, first quality, ₱ head	4 00	@	5 00
Sheep, second quality, ₱ head	3 00	@	4 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	35 00	@	50 00
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 91 and 93 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
J. Worth & Co., St. Louis, Mo.

Architects.
T. Wilhrey Carter, 58 Carondelet street.

Auctioneer.
John O. Wire, 109 Poydras street.

Bakery.
Times Bakery, 53 Annunciation street.

Barber.
Baptiste, St. Charles Hotel.

Bed Springs.
John Filuu, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Boarding.
Mrs. M. Y. Perin, Ocean Springs, Miss.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy; St. Louis, Mo.

Brokers.
John Klein & Co., 33 Carondelet street.

Butchers.
Dennis Bruza, stalls 13 and 15, Dryades Market.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
Paul J. Christian, 36 Camp street.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor Franklin and Erato sts.

Clothing and Furnishing Goods.
Pierson & Lewis, 13 and 15 Camp street.

Coal and Wood.
H. Mollegen, 321 Rampart street.
Sam. Smith, 351 Dryades street.
William Velden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Heck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John O. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 21 and 26 Camp street.

Drugs.
Wm. Graner, cor. Dryades and St. Andrew sts.

Dry Goods.
Levy Bros., 580 Magazine street.
Auguste Marx, 383 Dryades street.

Educational.
Blackmun's Commercial College, 431 Caronde let street.
Illwassee College, Rev. J. H. Brunner, pres't.
Soule's Commercial College, corner Camp and Common streets.
University of Louisiana, Medical Department, New Orleans, La.

Engravers and Lithographers.
John Gibson, New York.

Exterminators.
J. F. Henry, Curran & Co., New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fancy Goods.
Mme E. Muller, 533 Magazine street.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 109 Customhouse street.

Furniture.
John Bols, 291 Camp street.
Hugh Flynn, 107 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
J. M. Bowling, 25 Decatur street.

Hardware.
Hice Bros. & Co., 89 and 91 Camp street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Louisville Hotel, M. Kean & Co., Louisville, Ky
Ocean Springs Hotel, J. P. Longley, Ocean Springs, Mississippi.
Seashore House, T. C. Murphy, Ocean Springs Miss.
Sherman House, Chicago, Illinois.

Ice-Cream Freezers.
Danner & Toomer, 288 Delord street.

Insurance.
Crescent Mutual Insurance Co., New Orleans.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam. cor. Cedar and Julia streets.
George Purvee, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
W. L. Cushing, 61 St. Charles street.
Mencely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Medical.
Anti-Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Brodie's Cordial, I. L. Lyons & Co., coruer of Camp and Gravier streets.
Chicho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York
Citrate of Magnesia, etc., Hommann & Co., N. Y
Dr. Fitler's Vegetable Rheumatic Sirup, E. J Hart & Co., New Orleans.
Dr. H. James' Indian Hemp.
Dr. J. W. Leffingwell, 230 Canal street.
Metaphysical Discovery, Mrs. M. G. Brown. New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Rupture and Piles Cure, Dr. H. Neeson, 182 St. Charles street.
Scovill's Blood and Liver Sirup, J. F. Henry, Curran & Co., New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.
Sodu, Mead and Pastry establishment, 72 Camp street.

Moss.
New Orleans Moss Company, John C. Weems manager.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 73 to 99 Baronne street.

Newspapers.
Day-Book New York.

Notary.
William H. Seymour, 76 Customhouse street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Olliott & Sons, New York.

Perfumery.
Colyuto & Co.'s Cashmere Bouquet.

Portrait Painters.
A. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Baltimore and Ohio Railroad, R. G. Hulbert, Southern agent, New Orleans.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Seeds.
E. F. Virgin, 91 Gravier street.
B. F. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, M. S. Bedrick, 103 Canal street.
Florence Sewing Machine Co., Florence, Mass.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Storage for Furniture.
John G. Wire, 109 Poydras street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Sleeves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Hice Bros & Co., 89 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tents.
W. M. Jordan, Biloxi, Miss.

Tobacco and Cigars.
E. J. Rillieux, cor. Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Trunks, Etc.
Simon & Kohn, 8 Magazine street.

Undertakers.
Bothick, 271 Camp street, New Orleans.
[illegible] & Lara, 99 Camp street.
[illegible] ley, Pleasant Hill, La.

Varnishes.
[illegible] asher, J. C. Tilton, Pittsburg, Pa.
[illegible] r, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Watering-Places.
Thomas J. Hewes, Columbia, La.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Religious Notices.

THE Selma District Conference will meet at nine o'clock, July 9, at Rehoboth, Wilcox county, Alabama. Introductory sermon at eleven o'clock, by Dr. E. M. Turner. The steamboat R. E. Lee will leave Selma at one o'clock, July 8, carrying passengers to Mixon's Landing, where conveyances will await their arrival. The preachers will forward the names of delegates to Rev. J. F. Evans or J. H. Malone, Rehoboth, Alabama, and oblige A. J. BAIRDS, P. E.

THE District Conference for Montgomery district, Alabama Conference, will be held at Notasulga, beginning on Thursday night, July 23. The opening sermon will be preached by Rev. T. F. Mangum. WM. A. MCCARTY, P. E.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE.—June 29, 30.—Examination of Preparatory Department.

July 1, 2 3.—Examination of college classes.

July 3.—Commencement sermon by Rev. Bishop E. M. Marvin.

July 6.—Meeting of the board of trustees at nine A. M. Exhibition of the Preparatory School at eight P. M.

July 7.—Meeting of the alumni at three P. M. Exhibition of the literary societies at eight P. M.

July 8.—Commencement day. Addresses by the senior class. Baccalaureate address by the president. Address to the literary societies by Rev. W. E. M. Linfield.

The next session begins on the first Monday in October next.

C. G. ANDREWS, President.

JACKSON, LA., June 11, 1874.

UNION SPRINGS DISTRICT CONFERENCE.—For reasons over which the parties had no control, the place of holding the District Conference has been changed, by consent of parties, from Rutledge to Greenville. The conference will commence on Wednesday evening, July 26. Members and friends visiting the conference will please call at the store of W. W. Wilkinson and find their homes. S. P. RICHARDSON, P. E.

SELMA DISTRICT CONFERENCE.—Ministers and delegates attending the District Conference at Rehoboth, coming by boat, will be conveyed from Mixon's Landing on Wednesday and Thursday, July 8 and 9. J. F. EVANS.

DISTRICT CONFERENCE VISITATIONS.—*Mississippi Conference.*—Bishop Wightman will attend the following District Conferences:

Seashore district, East Pascagoula, Moss Point, July 8-12.

Brookhaven district, Brookhaven, July 16-19.

Jackson district, Canton, July 23-26.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

DEMOPOLIS DIST.—THIRD ROUND.

Belmont, at Jones' Bluff	June 20, 21
Livingston	27, 28
Forkland, at Watson's chapel	July 4, 5
Gainesville, at Soule chapel	11, 12
Demopolis	18, 19
Cuba, at Reed's chapel	25, 26
Greene, at Sardis	Aug. 1, 2
Eutaw	8, 9
Bladon, at Providence	15, 16
Butler, at Warmac Hill	22, 23
Gaston, at Sharon	28, 29

18 S. H. COX, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers	June 28
Carondelet street	July 5
German charges	12-19
Camp meeting	20
Felicity street	Aug. 9
Brashear and Lafourche, at Thibodaux	10
Cadiz street	30
Baton Rouge	Sept. 6
Louisiana avenue	13
Mureau street	27
Plaquemine and Grosse Tete, at Bayou Pôydras	Oct. 3, 4

25 LINUS PARKER, P. E.

GREGG'S PURCHASING BUREAU,

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N. B.—All inquiries remitive to articles mentioned or unmentioned will be answered free of charge.

Second-hand Machines, in good order, at half price. The best Needles for all Machines.

REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.

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Be sure and call for Mrs. Winslow's Soothing Sirup. For sale by all druggists. Je26 1yefw

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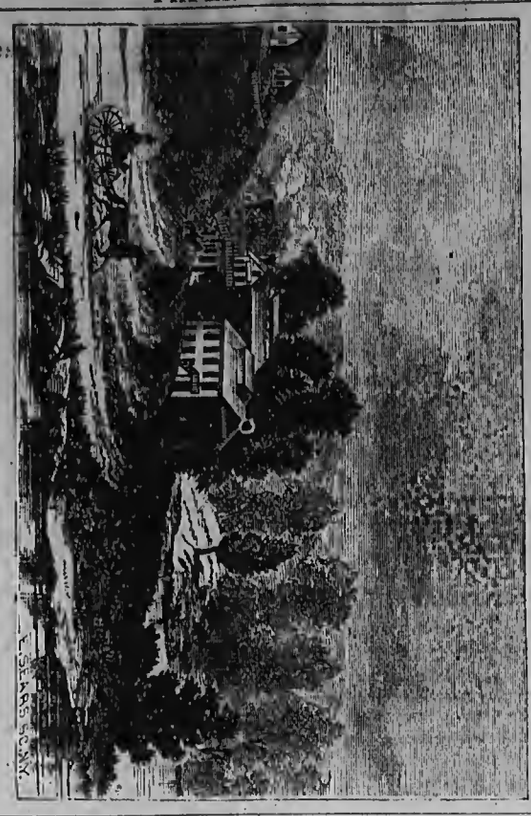

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☞ For Specimen of "News" we refer to this issue of this Paper. ☜

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See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for..... $15 00

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12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
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12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00

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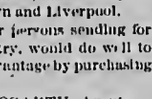

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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News of the Week.

DOMESTIC.

CHARLESTON, June 25.—Governor Moses, of South Carolina, has pardoned three county commissioners of Barnwell, lately convicted of corruption and thieving, and sentenced respectively three, nine and ten years in the penitentiary. The convicted officials, on their way to the penitentiary, boasted that Governor Moses would not dare allow them to remain in the penitentiary one month.

WASHINGTON, June 25.—Congratulatory messages passed over the cable to-day between the Emperor of Brazil and President Grant. The following is the President's reply:

To the Emperor of Brazil, Rio de Janeiro:

I congratulate you upon the telegraphic connection just established between Brazil and the United States. May it prove as close a link in national friendship as in communication. U. S. GRANT.

WASHINGTON, June 26.—Mr. Hale assumes the postmaster generalship on July 1.

First Treasurer Spinner has issued a call on the national banks, other than gold banks, requiring them to deposit five per cent. of their circulation in United States notes.

Perhaps one of the most important measures passed by Congress for many years is Congressman Morey's bill authorizing the President to appoint a commission of engineers, composed of three army and two civil engineers, to report at the next session, through the President, a plan for the permanent redemption and reclamation of the alluvial lands of the Mississippi river.

The board will probably consist of the following officers of the army: General G. K. Warren, United States engineer; General H. L. Abbott, United States engineer; the civil engineers are Governor P. O. Hebert, of Louisiana, and John Hickles, of Arkansas.

The requirements of the military service may necessitate a change of the army engineers, but the appointment of the civil engineers is fixed. The board will probably meet at Newport for organization.

GALVESTON, June 27.—The Southern delegations returned from Denver to Kansas City to-day. Invitations have been extended to them by the officers of the different railroads to visit Hannibal, St. Joe, St. Louis, Chicago, Quincy, Lawrence, Leavenworth, Atchison, Topeka and Omaha. The Western journals speak most favorably of the great Western movement, with Galveston as the export.

ST. LOUIS, June 27.—A late Leavenworth *Times* says that mail advices from Dodge City, Kansas, confirm the telegraphic reports that the Indians in that vicinity have assumed a hostile attitude and are murdering citizens and committing depredations on property.

They killed a man named Warren, near Mulberry Creek, and took his entire scalp off. Two hunters were killed at Doby Wells; four soldiers from Camp Supply were wounded, and a lot of stock run off. A party of leading citizens of Dodge City, including Hon. James Hanrahan, who started for Canadian river, in Texas, on the seventh instant, were attacked and all the stock was captured, and it is feared the whole party have been murdered, as nothing can be heard of them. Two men were killed near Canadian river. Lieutenant Crandall, with a squad of eighteen soldiers, is out hunting for the murderers.

FOREIGN.

CITY OF MEXICO, June 21.—A terrible disease, the character of which is unknown, has broken out in Hamaulipas and become epidemic. The Government is assisting the inhabitants, and has adopted measures to prevent the spreading of the malady. The State of Guanajuato offers premiums for the production and manufacture of silk and cotton, also for the best specimens of wine and brandy produced in the State. No differential dues are hereafter to be imposed on goods imported into the State of Yucatan under a foreign flag.

LONDON, June 24.—The relations between Turkey and Persia are not friendly. It appears that the Persian government has refused to comply with the return to Turkish territory of a tribe, numbering twenty thousand families, which has been subject to the Porte, but escaped across the Persian frontier, and that a number of Turks have been seized and ill-treated by a band of Persian plunderers.

The Turkish government threatens to force Persia to give up the persons who have abused its subjects unless to surrender the revolting tribe. Unless accommodation is speedily effected the relations of the two countries will become critical.

PARIS, June 25.—There was considerable excitement in this city last evening, in consequence of anti-papal demonstrations. Several of the disorders of disorder were arrested and order was restored.

MADRID, June 29.—Dispatches have been received by the government this morning conveying the startling news that Marshal Concha was killed yesterday in the attack by the Republican troops upon the Carlist intrenchments at Muro, three kilometers from Estella.

When the national forces learned the death of their commander they pursued to their former positions without disorder, leaving no trophy in the hands of the enemy. The command of the Republican army will be taken by General Lobola, president of the council and minister of war.

LONDON, June 30.—It is reported that the Catholic Bishops in session at Fulda last week have sent conciliatory proposals to Berlin.

The Communists in this city gave a banquet to Jourde and Groisset last night.

The correspondent of the *Daily News* telegraphs from Rome that the Pope is growing weaker daily, and several foreign representatives have notified their governments to that effect.

A special to the *Times*, from Madrid, says the army of the north will continue its operations against Estella.

MADRID, June 30.—Official dispatches place the loss of the national troops in the engagement before Estella at fifteen hundred.

Concha, after taking Albarzusa, marched directly upon Estella. He found the Carlists massed at Muro, behind the intrenchments.

A general charge was ordered. Concha placed himself at the head of the troops, taking his position in the center of the first line. While advancing rapidly with the entire line, he received a ball in the chest, fell from his horse and died almost instantly.

General Echaguo then took command and ordered the army to retreat to Oterza, Larraga, Berbinzana and Tafalla.

Marshal Serrano has just arrived in the city.

Eighteen cannon have been dispatched to the army of the north. The government is organizing fifty battalions for immediate service. The spirit of the army is still good, and a very determined feeling prevails in Madrid.

The body of General Concha will arrive here to-morrow, and will have an imposing funeral.

Coggia's Comet.

HOW TO FIND THE NEW COMET—NOW ON EXHIBITION EVERY CLEAR NIGHT.

The comet now approaching the earth was first discovered at the observatory of Marseilles, France, by Mons. Coggia, assistant astronomer there, on April 17. Its position at nine o'clock last night was 7 hours 20 minutes right ascension, 69° 58′ north declination. The tail, resembling a half-opened fan, is about half a degree in length, but, as the course of its progress is not directly toward the earth, it is anticipated that in four weeks from the present time this appendage will show to much greater advantage. When the atmosphere is free from clouds stars can at present be distinctly seen through the nebulous haze surrounding the head of the comet and forming the tail. Though visible to the eye, unaided by any instrument, its precise position must, to be so seen, be very accurately determined. This may be arrived at by adopting the following process:

PROF. DUDLEY'S DIRECTIONS.

Draw an imaginary line from Gamma in "the Dipper" through Alpha in the same constellation, continue it for twice the distance intervening between those two points; draw another line from Gamma to Beta of the "Little Bear;" at the intersection of these lines, which should be about thirty degrees above the horizon, the comet may be seen at nine P. M.

A good telescope or binocular can be availed of as a very material aid, care being first taken to bring the instrument to a proper focus by previously trying its power on any fixed star, and adjusting it thereby to the requirements of the sight.

The comet is at present surrounded by a number of ill-defined stars forming the breast of the "Camelopard," which render it, even with the aid of an astronomical telescope, by no means easy of detection. But as it is nightly exhibiting increased brilliancy and magnitude, and will continue to do so if it follows the path already traversed for nearly two months to come, it is expected that many valuable and interesting features of such erratic visitors may be observed and recorded.

The position of our present visitor is on Proctor's map just above the small arrow next west of stars forty-two and forty-three of Camelus (the Camelopard.)—*New York Herald.*

ON Saturday morning, June 27, Judge Woods rendered a very elaborate and lengthy decision on the motion for a new trial in the Grant parish case, which was so ably argued on the twentieth instant by counsel for defense.

Judge Woods set forth in his decision that no precedent had been established in cases similar to the grounds on which the motion for a new trial is based, and quoted copious authority in support of his assertion; therefore he decided that sufficient evidence had not been adduced to warrant him in granting their motion. The prisoners, William Crukshank, Bill Irwin and William P. Hadnot, were then remanded to prison to await sentence.—*New Orleans Times.*

EVERY kindly word and feeling, every good deed and thought, every noble action and impulse, is like the ark-sent dove, and returns from the troubled waters of life bearing a green olive-branch to the soul.

GREAT moral reforms, like the birth of the Savior, came into the world in obscurity. They are trifling things which the grave historian of the day will not stoop to record.

THE POET of the Boston *Advertiser* has embalmed the late heresy trial in verse as follows:

"You must keep," quoth the strict Dr. Patton,
"The straight Presbyterian hat on."
"I shall do no such thing," quoth
Said the liberal Swing;
"Sooner perish than always feel that on."

"Then vengeance," cried stiff Dr. Patton,
"Will spring, as a cat does a rat on;
For the charges I bring
Will sure make you Swing!"
Then straightway his high horse he got on.

The council then called by bold Patton,
The subject had many a chat on;
But the charges fell flat,
And so did the hat,
Which the council in wisdom then sat on.

Santa Anna Interviewed.

General Santa Anna having returned to this city after eighteen years of banishment, I went to see him at his residence in Calle Vergara. Having been well acquainted with this prominent man when at the height of his power in 1856, and on the point of placing a crown on his head, I was much struck with the difference of now and then. At that time the streets were crowded to look at the "Su Alteza," when driving with a large escort to the Pasoe, and now I found Dos Antonio Lopez living in the plainest style, an old man, without ambition, his face full of wrinkles, but still marching pretty erect, in spite of artificial leg. Though approaching the age of eighty years, his black though scanty hair, and his whole appearance is that of a man of sixty. General Miguel Androde had the kindness to present me again to his fallen greatness. He received me and several other visitors without any ceremony, and made us sit down near him. To an old invalid officer he gave a tender *abrazo*, calling him *mi veterano*, and inquiring after old companions in arms, many of whom had died already. "I have returned to Mexico," he said, "because my native country has too much attraction for me. When I was asked abroad: 'Why do you long for your ungrateful country?' I answered that I wanted to be buried where my lost foot was resting. I now feel as if I had come to a strange land. Already at Vera Cruz, when asking for old friends, I was invariably answered: 'Dead!' A whole generation has passed over me, and, like the sands of the desert, the years are heaped on my head. I met on the road an old man with a white beard, who was my god-child, and whom I held in my arms when christened, in 1822. I have become a stranger to all parties. I have no ambition. I am astonished at everything I now see in this country, but I hope yet to find a last resting-place."

He told us the curious story about his lost leg, and in the following words: "Regarding my foot, I must mention that I believed it lost when the riddle took it from the tomb on the sixth of December, 1841, and dragged it through the streets; but yesterday a lady came to see me, telling me that her husband, who was an old colonel in the Mexican army, had preserved it, and recommended her to return it to me if I should ever come back to Mexico. I am expecting this gift to-day at noon. I consider this conduct the more praiseworthy because the gift might have been made in 1853, when I was president, but then this action would have been considered an adulation." He had scarcely finished these words when the lady arrived with the promised foot. Dos Antonio opened the box and examined his relic with interest. The foot was perfectly mummified, but well preserved.—*Mexican Correspondent of Alta California.*

THE SYLVESTER-LARNED INSTITUTE.—The commencement exercises of the Sylvester-Larned Institute took place last evening, June 25, in the First Presbyterian church, attracting quite a large assemblage. The ceremony opened with prayer, after which Mme. Comes sang in her best manner the solo, "Vaditelie," from "Robert le Diable." Dr. Palmer then delivered an address full of good advice and trite maxims, dwelling at great length on the art of conversation. He treated this subject in the masterly and exhaustive manner expected from a gentleman of great learning and research.

Following the address of Dr. Palmer, Mrs. Broaddus sung an aria from "Pygmalion" in a splendid manner, after which the diplomas were conferred on the graduating class. Owing to the unavoidable absence of Judge Lea, this was done by Mr. W. O. Rogers. The young ladies were called up in the order given, and with a graceful bow each received that for which she had doubtless striven so hard during the past session of the institute. Miss Alice Blanc was the first to receive the valuable prize. Next came Miss Florence Carter; following came Miss Olive Morse Higgins, who blushingly received her scroll of fame, and joined her lucky companions. Miss Mary Kincaid, Miss Eliza Leovy, Miss Virginia Marr, Miss Bettie Parham, and lastly Miss Katie Rodd, completed the class. Mr. Rogers complimented the young ladies on the successful issue of their studies, and their deportment while members of the institute. The class expressed their thanks and resumed their seats. Another magnificent solo by Mme. Comes, the benediction, and the end of the commencement exercises of the Sylvester-Larned Institute were reached for 1874.—*New Orleans Times.*

IN THE morning think what thou hast to do, and at night ask what thou hast done.

Thomas Maddin, D. D.

From Bishop McTyeire's discourse at the funeral of Dr. Maddin we make the following extract:

Thousands living and dead, in the valley of the Mississippi, bless God that the steps of this messenger of peace were directed this way. With three young friends he bought a skiff at Pittsburg, and, throwing their bark on the bosom of the Ohio, they set out for the Falls (Louisville,) seven hundred and fifty miles away. Arrived in Kentucky he began life with five things: an empty purse, a good conscience, a willing mind, a sound body and a church letter. The last introduced him, and in his peculiar way he was soon exhorting, in answer to calls from every quarter. I take it he was always an agreeable and fluent speaker. The root of the matter was in him—the love of God, the love of souls, and assurance, by experience, that Jesus could and would forgive sins. He says:

"I remonstrated against the wishes of friends to receive license to preach, only asking for the privilege of holding meetings for those who kindly invited me to do so, not expecting over to take the high position of a preacher of the gospel, for which I did not think I was at all qualified. Occupying this strange position, I was an enigma to myself, delighting in trying to preach, and yet resisting all the wishes of my friends to accept of license to preach. In the fall of 1818, at the solicitation of the venerable James Ward, I consented that he should present my name to the Quarterly Conference of Jefferson circuit, then in session, as a candidate for the ministry. I was accepted and licensed to preach. Mr. Ward now said: 'Tommy, would you like to travel?' I replied: 'You have made me a preacher; you can do what you please now.' I was recommended as a suitable person to be received into the Tennessee Annual Conference on trial. I was received and appointed to the Stones River circuit, in charge of that work, so scarce were preachers in those days."

This was in October, 1818. The Conference was held in Nashville. His friend Hooper joined at the same time. It was a class of nineteen. Robert Paine was in it, and eighteen others, an unusual proportion of whom became men of mark. Bishop Paine having been, by his office, removed from the Conference, Thomas Maddin for several years has been the senior member of the Conference.

You know the rest, or your fathers knew it, or their fathers. In Shelbyville, 1868, at the session of the Conference, he delivered his semi-centennial sermon. None who were present can forget it. The only thing that discounted the occasion was the modesty that would not let him talk about himself as much as we wanted to hear.

You, or your fathers, or their fathers! So in truth did this ministry, ordained of Heaven, reach three generations, and bless them all.

He located a short time, making his home at Columbia, but re-entered the itinerant ministry in 1837. With the exception of a few years spent in Kentucky, this long and laborious ministry has been devoted principally to middle Tennessee and north Alabama, once connected with the Tennessee Conference. A few years ago he was retired on the list of superannuated preachers. He retired not from labor. As chaplain of the Hospital for the Insane he has ministered with a tenderness and gentleness peculiar to himself, and specially grateful to those unfortunates; at the same time to the edification of the few but intelligent persons who made up his Sunday congregations.

He ministered not carelessly. His oil for the sanctuary was beaten. To-day he was to have preached. On Friday, the nineteenth, his last day, he finished writing his last sermon. The text is Revelation xiv, 1 to 5 inclusive: "And I looked, and lo, a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads," etc.

On that evening he went out to take tea with a friend, in usual health. He soon returned, and was met by one of his sons and conducted to his room. He died the next morning.

He spoke no word—there was not time. We needed none from him. His last thoughts were on the one hundred and forty-four thousand. He is one of them "redeemed from the earth." His sermon began by acknowledging the mystery of the text; it is clear to him now. He mingles not in our songs to-day; doubtless "the voice of harpers harping with their harps" has greeted him.

To review such a ministry is not a task to be undertaken. Suffice it to indicate a few of the most striking points of the minister:

1. He began early. If a man would do a good day's work at anything he must not only work late, but begin soon. Hence the utility and propriety and beauty of youthful consecration to God.

2. By nature he had a pleasing speech and a winning address, and this gift was sanctified by grace and enlarged in the use. Of fine poetic temperament, he had an eye for the beautiful and the grand in the moral as well as the material world, and he glowed and kindled in the description. This produced a style that pleases at once the uncultivated and the refined. The account is, and I can well believe it, that the days of his youth and middle age in the pulpit furnished memorable occasions of power. His high and sustained position as a preacher stood upon real achievements; and by his ministry much people was added unto the Lord.

3. He was eminently a man of principle. What was *right* was law to him. He did not make much noise about his principles, but he had them, and quietly, unchangeably, there he took his stand. With a charming blandness of manner, he was firm, steadfast. This secured truth and integrity—those pillars of character. In the outset of his religious career this trait was severely tested.

What conscience dictates to be done,
Or warns me not to do,
This teach me more than hell to shun,
That more than heaven pursue.

4. Devotion to principle as a man was underlaid by firm faith in God as a Christian. He endured, as seeing him who is invisible. He counted on the future with certainty. He held God to be faithful in his promises. His experience was so bright and unequivocal that it furnished the staple of much of his teaching. Forgiveness of sins, the joy of the Holy Ghost, the witnessing Spirit—these were no myths, no figures of speech with him. They were realities. No cunningly-devised fables were here; he felt it, he knew it, he testified it. That glorious fact—the forgiveness of sins, consciously experienced—was gloriously emphasized in the course of his successful ministry.

5. The unction of the Holy Ghost was upon him. No doubt his commission was from above. From the beginning there was fruit. He looked to and relied on the co-operating Spirit.

Though I had heard of him before, my personal acquaintance began after he was an old man. How beautiful was that old age! His heart was fresh, ever. The hoary head was a crown of glory, being found in the way of righteousness. In our church convocations—in Annual and District Conferences—his visits of late years have been specially useful. He stood forth—his modesty being overcome by our persuasions—and talked so encouragingly to his young brethren: "Go on, work on, trust God—he will take care of you. He has taken care of me often when extremities seemed at hand. My heavenly Father has been better than all my fears."

It is no small honor when an old servant gives a good character to his Master. This was Father Maddin's last peculiar mission. A young man cannot bear this testimony with the force of one who has been young and now is old. His life was a success. Without reproach, and blameless, he lived. He has left a good name, as well as done a good work. He saw his children and children's children, to the fourth generation, and they blessed him; and he died with the sound of their voices upon his ear. Nothing was lacking but that which now will be given!

Blessed are the people to whom God sends such messengers of peace! Blessed is the church that hath its ministry full of them! Blessed is the man who so faithfully fulfills his mission!

Readville Seminary.

MR. EDITOR: It is sometimes well to turn from the noises that stun, from the glare that dazzles, or from the gloom which oppresses, to the silence in which one may catch the undertone of truth, look at the work which has worth without glitter, and see the focalized light which will do somewhat to dispel the gloom.

Readville Seminary is one of the real centers of worthful work and light-gathering power. It was the fortune of the writer to witness the examination of classes in intellectual philosophy, morals and manners, chemistry, rhetoric and moral science. The examination was thorough, and the result triumphantly asserted the diligence and capacity of the pupils, and the assiduity and wisdom of the instructresses. Even dullness and prejudice could not resist the conviction that teachers and taught had done honest work.

The closing exercises were skillfully arranged and admirably conducted. The five young ladies of the graduating class on that day acquired a fuller emphasis for the distinction they had already won. The address of a former graduate to the alumni was full of womanly thought, gracefully expressed. The music, instrumental and vocal, was well performed. Prof. Magruder, as president of the board of trustees, conferred upon the graduates the degree of mistress of English literature, and accompanied the presentation of diplomas by eminently appropriate remarks. The address of Mr. Goodale to the graduating class was marked by an earnest Christian spirit, by symmetrical completeness, elevated thought and a wealth of purifying truth. The things said were such as, if rightly received and well applied, cannot fail to develop a fuller womanhood and give a nobler rhythm to life. The things said were such, too, as men need to hear, and ought earnestly and reverently to accept. It is perhaps well known, but still is worth repeating, that parents who wish their daughters well trained can obtain the service they desire at Readville Seminary. VISITOR.

POSTPONEMENT.—*Mr. Editor:* Will you be so kind as to announce in the ADVOCATE that the District Conference of Summit district, Mississippi Conference, is postponed from the second Sunday in July until October? Circumstances required the postponement.

A. B. NICHOLSON, P. E.

Alexandria, Louisiana.

A GOOD MEETING.

MR. EDITOR: Alexandria is the seat of the next Conference, and already the town and surrounding country begin to brace themselves for that momentous occasion. Eggs can be bought now for twelve and a half cents a dozen, in trade, which gives good prospect for feathers by January 6, 1875. New rooms are going up in the rear, into which the families will move, leaving their front rooms for the preachers. Only yesterday saw a shipment of bedsteads being drayed home. One neighborhood talks about moving-time and place of a camp meeting, in order that they may save themselves for Conference. They intend coming in and camping round the preachers, bringing with them enough to care for themselves, their stock and the preachers, of corn, venison, beds, ducks and the like. Plenty of house-room to be had in Alexandria and Pineville, and a large four-acre church lot to camp in.

We have not been overflowed in this section. We are very dry, hydrostatically and financially. If we can do this much in the dry, what may we not look for when the crops and the preachers are gathered. This place is two—double action on this station. We have two towns to entertain one Conference. We want two Bishops, one for Pineville and one for Alexandria. The towns face each other, resting on opposite sides of Red river; steam ferry between. Alexandria glories in a parsonage and Pineville in a church. Conference to be held in Alexandria, the revival in Pineville. More than all this, we are getting ready for Conference by preaching and singing, praying and talking.

Last Monday ended a meeting of thirteen days. Bros. Clay and Wynn, the presiding elder and the preacher in charge, were honored and blessed in their labors by the Holy Spirit's presence. He was there, convincing and convicting, adopting and teaching. He photographed some faces with such a blessed light that they did shine like the face of Christ.

We had mothers at the altar and their children by them. Prayer ceased to be general, and was personal. Friend prayed for friend, father for son, and then the whole church would bend their power and faith upon the lost of the lost. Then came the answer. The Spirit took the care to bless first the most hopeless—those without God *in the church;* two or three backsliders saved, and the precedent was fixed. The common sinners—those without God in the world—were saved abundantly. About thirty took out a new lease, and began a new life with a new birth. Every night a large attendance. The sexton says: "Full outside and in."

The eight o'clock morning prayer and experience meetings were the best. The power reached both towns and spread out in the pine woods. The old ferry, that has never been known to move after sundown, was among the penitents, for eleven o'clock at night found her puffing and moaning, while from her sooty throat went up ten thousand sparks of fire. That constant and devoted attendant of revivals, the devil, gave proof of the genuineness of the meeting by his presence. Assuming various forms, he was quite conspicuous, now in the person of a well-dressed woman, then in a prematurely old boy, cravated and perfumed. Had proof of his ubiquity, for one night he was inside the church in the babies and outside in the beasts, at the same moment. We never once yielded. We met *him* the next night with the broken body and shed blood of our Lord. We knew *the* power, and so we began with the sacrament. We came off more than conquerors that night.

We have twenty-seven members to receive into full connection, and would have had twenty-eight had the *priest* only said the word. There was one person attending all the services, very desirous of joining us, who very modestly and in good faith asked permission to unite with the Methodist Church. The priest objected. Suppose he is not empowered to give dispensations.

A LOOKER-ON.

ALEXANDRIA, June 20, 1874.

BURNED FOR SORCERY.—On the fourth of last month one Jose Maria Bonilla and his wife Diega were arrested by order of Senor Castilla, the Alcalde of Jacobo, in the State of Sinaloa, Mexico, on a charge of sorcery, and were summarily tried, convicted and sentenced to be burned to death. It was "proved," to the satisfaction of the authorities, that the accused had bewitched one Silvestre Zacarias. The brief details furnished exhibit a curious state of society. It is said that, on the day before the execution, citizen Porras, as a final test, made Zacarias take three swallows of the blessed water, whereupon the latter vomited fragments of a blanket and bunches of hair. The Alcalde states that the people were exasperated against the sorcerers, and demanded that they be burned. The sentence was executed with his approval, and he adds that he has his eye on other sorcerers against whom complaints have been made by the citizens. The official *Diario* of Mexico confirms the report of the outrage, and says several families in the town have since compelled the officer to burn another old woman and her son for the same cause. The general government has asked the authorities of Sinaloa to send a detailed report of these proceedings, and to take measures to protect the lives of persons threatened with similar violence.

The Christian Advocate.

THURSDAY, JULY 2, 1874.

COURAGE.

BY MRS. CELIA THAXTER.

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every rain-drop kissed
That God's love doth bestow;

Think you I find no bitterness at all,
No burden to be borne like Christian's pack?
Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ills with cold reserve?
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears,
Kept bravely back, he makes a rainbow shine;
Grateful I take his slightest gift! No fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past
One golden day redeems the weary year.
Patient I listen, sure that sweet at last
Will sound his voice of cheer.

Then vex me not with chiding. Let me be.
I must be glad and grateful to the end.
I grudge you not your cold and darkness. Me
The powers of light befriend.

A Requisition of the Past.

It is declared in the Bible that "God requireth that which is past." Whatever may be the meaning of this passage, as used there, it is certainly suggestive of a very important truth. There is an intimate and indissoluble connection between the present and the past. What would we be—what would anything be—without our past history? We would not be at all. And as we depend upon the past for our present existence, so we depend upon it for our present attainments. Our present attainments of physical stature and strength are the result of past care and exercise. The "sincere milk," and innocent sports of childhood, the more adventurous frolics of youth, and the "strong meat" and severe toil of mature age, all combine to make up complete manhood.

It is the same with mental development. The mind does not fortuitously spring into the full vigor of maturity. It advances step by step in obedience to a uniform law of progress. The present powers of the philosopher have an indispensable relation to his first lesson in literature, which he learned while a boy at the knee of his preceptor.

This same is the case with moral development. No arbitrary power can transform a human soul into a morally upright being. Moral development is attained, like mental, by rigid training. I know it is a law of Christianity that a man may, through supernatural grace, be released in a moment from guilt and deficiency. But even then he has not a fully-developed moral character, and he cannot have until he has gone through the school of Christian discipleship. The law of Christianity and the law of nature are one in this respect.

One more instance might be cited—experience. This, perhaps, comes more within the purview of consciousness than any other. We need cite no law, except the law of experience itself. Its processes every rational being is conscious of. The child need not be told that fire will burn, after it has once grasped the flame. Experience is invaluable. There are many things we know by it that we cannot learn by scientific investigation. There is more dependence upon it than upon any other law. Blot out all experience, and man would have to begin life over again.

So we see clearly that the past is required. All those days of struggle and victory, the alternations between darkness and light, between despair and hope, have combined and passed into the circulation of the moral system, and by their assimilating processes we see now before us fully-developed character. There is a lesson in this that must have a present application. *We must make the present the past.* If the past is required, what sort ought it to be? The question is easily answered: It ought to be such as would make us as good as possible at the present. "Whatsoever a man soweth, that shall be also reap." The harvest bears an invariable resemblance to the seed sown. The physically weak have been remiss in physical exertion. The mentally imbecile have lacked mental application. The morally corrupt have been wanting in moral training. From past neglects, then, we may be seriously at fault at present. Our past may be all deranged, and our house out of order. But we have not yet reached the extreme limit of life. We may make a *new* past. "A living dog is better than a dead lion." The best of our days may have already passed, but "while there is life there is hope." We know that by nature the Ethioplan cannot change his skin nor the leopard his spots, but there is a gracious law of Christianity by which those who are accustomed to do evil may learn to do good. The *old* past may not be essentially changed, but the *new* past may so countervail its effects as to make us "new creatures." Then it is what we do *to-day* that is to affect our future. How momentous the present!

"On what a slender thread
Eternal interests hang!"

No wonder the Bible lays such stress on the present moment. "*To-day*, if you will hear his voice, harden not your heart." "Behold, *now* is the accepted time! Behold, *now* is the day of salvation!" And this warning becomes the more significant if we consider that this may be *the last day*. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Not another day between me and the judgment! This the last day, and it rapidly passing! Nothing behind but a long catalogue of black deeds—nothing before but an avenging God! How shall one stand? "There is no work nor device nor knowledge nor wisdom in the grave, whither thou goest." It must be proclaimed, then: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still;" for "God requireth that which is past." M.

Church Membership.

MR. EDITOR: This subject has been discussed at length in our papers. I will not attempt to take sides with either party, and I only write for the benefit of the many who are disturbed in their faith by reading these articles in the papers. The Methodist people, as a whole, have always been taught that it was the duty of all who had made up their minds to become religious to join the church at once, and to seek religion simply as the whole Bible teaches in the practice of religion. The church has been deficient in the definition of man's real condition and relation to God. If you will allow me I will give the true position of man in this respect. Adam was created not morally holy, but by creation perfect. He did not fall from grace, nor from the church, for there was no grace. He fell from the holiness in which he was created. There was no child born on that platform from which he fell. There was no child born between the platforms of holiness and grace. God in Christ lifted Adam and his posterity from the fall, and placed them all on the platform of grace.

We thus judge, says St. Paul, that if one died for all, then were all dead, and that he died for all. All the race of Adam are born in Christ, or in grace, or under a dispensation of grace; more properly, all are born in the church, for Christ is the church—the all and the in all of the church. There is no place for a child to be born but in grace or in the church. There is no place for a child to be born but in providence; and I mean by providence seed-time and harvest, summer and winter, cold and heat, day and night—that provision which God has made in providence, by which all men are supported. How could a child live if it could be born out of providence? There is no earth nor air nor seed nor season. The prodigal son was born in his father's house. All men are born in the church or grace of God, and there is but one way for them to get out of the church, and that is to sin out. Adam sinned himself out of the first church or paradise.

There is no salvation out of the church, no Christ out of Christ, no support outside of providence. It is profound nonsense to talk or preach about a man's getting back to the church by staying out of the church. The prodigal son went off, and he only got back by coming back. The first thing all true penitents ought to do is to return to the church, and the first thing all men who hope to become penitent ought to do is to join the church and obey God's commands, that they may become penitent. No man can get religion outside of religion; and to talk or write about a man's staying out of the church until he is converted is to teach Calvinism, which is to teach nonsense. A man talking of making a living outside of providence, where utter nothing is, and where he cannot for a moment exist himself, is no part of Methodism. No preacher has a right, by his commission, to keep any man or woman on earth from coming back to the church. The preacher has a right, with the church, to turn away from their communion sinners, but no right to bar their return. Sin persisted in is the only door out of the kingdom of God. The church is ordained of God for the salvation of the world. Christ has opened the way for all to return who have gone out.

A man is only religious as he believes and practices religion; and God has directed his faith and secured the evidence on which it is to rest, and plainly prescribed the means to the end. All men must practice religion to be religious, and the first thing parents ought to do in the way of religion for their children, except pray for them, is to acknowledge their relation to the atonement by having them baptized, teach them to pray, believe and obey God, simply to accept of the plan of salvation as God has ordained it, and practice according to the pattern given us in Christ. God made the earth and seasons before he made the acron, and after Adam fell. God provided the church in Christ before a child of Adam was born, or not one ever would have been born, never could have been born; for Adam would have been executed, and the race would have perished in him. I was opposed to any change in our Discipline on that subject. It was just right. Give a man a fair chance to test his sincerity in his return to God by affording all the means of grace. "If any man will do his will, he shall know of the doctrine." The church is no experiment in her power in Christ to save even the chief of sinners, but a fact of experience, which all men may try.

S. P. RICHARDSON.

A Paper That Don't Suit.

MR. EDITOR: Away off here in our own beautiful Louisiana we read with interest the *Independent*, and many a time has our spirit been fed and our hearts made strong with "the bread and wine of its quiet thoughts." And yet we cannot exactly say we *welcome* the *Independent* to our homes. Too many thorns are hid away amid the flowers; too often the bitter is mingled with the sweet, and truth and error almost weekly rest side by side in its columns. On Sabbath morning, when we are forced to stay away from our country church because the carriage and horses and driver which the Yankee troops stole from us, during the war, have never been replaced, we would love to have a good religious paper, that would talk to us as a pastor to his people, gently leading us away from the past, with its buried hopes, "beside the still waters," where every tired spirit can drink if it will, and be satisfied. We want to be sure that in this weekly visitor we shall have a friend in whose sympathy we shall find a "balm for our wounds and our tears," who shall fill our minds with Sabbath thoughts, and not feed the gall in our hearts.

But the *Independent* does not merit from its Southern readers a confidence like this. In all of its correspondence we find traces of that "false and fatal zeal" that caused wild war to desolate our land, and robbed the future of all that made it bright to our gaze. Shedding the blood of our bravest and manliest hearts, making "freemen of our slaves, slaves of our freemen," giving us the blight for the bloom, poverty for luxury, adversity for prosperity, toil and anxiety for rest and security, confusion for order—*these* are the offerings they have exacted, and yet their zeal against the doomed South still burns and is ever ready with the sword. Even Dr. Cuyler, who seems to us as an angel of light when he tells us "God is Our Helper," and talks of "Godly Sincerity," "The Saved and Lost," "The Seven Last Words of Jesus," until we love him as a true embassador of Christ—even Dr. Cuyler, in his "three hundred articles," rather boasts of what he has done in the great struggle against the South, and calls the selfish, the heady, the ambitious, the coarse, the unprincipled Lincoln "our rustic David."

Dr. Samuel Spear's last article, "The Future of the Colored People," is anything but agreeable to us, and is full of falsehood. He says, among other things: "What remains to be done is thoroughly to kill in the bosom of white people that wicked and unjust prejudice against color, which, having its origin in slavery, should die with it. White children are not instinctive haters and despisers of the negro race. They are taught to hate and despise them by those who have done so before them." Now true Southerners are *not* despisers of negroes. We are accustomed to them, we were born beneath the same sun, have been fanned by the same winds, watered by the same clouds, and they seem to us as part of our own family. In babyhood we have rested in their arms and felt safe. All along our childhood they have waited upon us, watched us and loved us. Often we have warmed by the same fire, knelt around the same family altar, and no people on earth can feel for them as we do. As we grew to years of maturity we felt it to be our sacred duty to look to the happiness and comfort of those intrusted to our keeping. When they were sick we nursed them, and wiped the death-damp from their brow in the midnight, and heard them call us good, and bless us in their last whispers to earth. Many a time have we taken their little ones upon our lap, when they were sick, and soothed and quieted them to rest. How few of the elegant and cultivated women of the North, before the war, would touch them. While they pitied negroes as slaves, there was something repulsive in their color that made it a *trial* to Northern teachers in a Southern family to shake hands with our mammy, who was as dear to us almost as our own mother. The North *may* boast of the wreck and ruin it has brought to Southern hearts and homes; there is no mistake in this; but not of what they have done for the negro. To hear our old servants, when they come in to see us, talk of "the days that are no more," and hear them exclaim: "Oh! did you ever hear of such times?" to hear them tell of their wants and privations, and of how little freedom has done for them, is pitiable indeed.

The intelligent ones of them know they are poorer, more defenseless, more anxious, less free and joyous in spirit, than when they were slaves, and had a good master to provide for them; and whether in winter or in summer, in rain or in drought, in youth or in age, in a destructive overflow or abundant harvest, *their bread was sure.* No; let us assure you, you are mistaken in regard to our hatred of color. We feel the most kindly solicitude for their welfare. We greatly desire their mental and moral elevation. We wish them educated and taught the religion of the Bible. It is a great grief to us that so little has been done for their improvement, and that to-day they are as ignorant and superstitious as when they were slaves. And yet the largest exercise of Christian charity and kindliness cannot annul the distinctions of race and of nature, or require that they should sit at our tables, attend the same schools with our children, sit in our pews in our churches, or be entertained as guests in our parlors.

Dr. Spear, like many in his latitude, writes, I suppose, of what he has heard or dreamed, not of what he has seen and known of Southerners. We are heartily tired of this unmerited abuse. But we never expect Northern Christians to have enough of charity to love us very dearly, or to recover enough from their blindness to see us in our *true* character.

"For faith, *fanatic* faith, once wedded fast
To some dear falsehood, hugs it to the last."

LOUISE.

TENSAS RIVER, April, 1874.

Ministerial Support.

MR. EDITOR: If you will allow me a small space in your columns I will say a word or two to delinquent members of the Methodist Church. The reason I use the term "Methodist" is because I am a member of that denomination, and I do not feel at liberty to lecture members of other churches.

My object in writing this is to stir up our members in regard to the support of our ministers. About one-half of the year is now gone, and stewards in these parts have been able to collect but very little of the preacher's salary. How is he to live if we don't pay him? Shall we compel him to go to the field or to the schoolroom to make his bread? If so, we will have poor preaching, because all of his time through the week will be so occupied with secular things that when the Sabbath comes he will have no sermon prepared for the occasion.

When a minister enters the pulpit his congregation expects him to have his sermon well prepared, and to preach it in demonstration of the spirit and with power. Now how can any congregation expect a minister to preach a good and sound sermon without much study and thorough preparation? and how can he study without time? and how can he be expected to have time to devote to the preparation of his sermon when he is all the week occupied in some secular business? The difficulty is that we wait one for another, and we all begin with one consent to make excuse. One will not pay because there is a brother just over there that never does pay anything. Another will not because "Bro. So-and-So" always pays a great deal, and they can get along without his help. But this is not a Christian spirit. The Bible teaches us that they that preach the gospel shall live of the gospel. So if we want the gospel of our Lord and Savior Jesus Christ preached to us it is our duty to pay for it. "God loves a cheerful giver, and the liberal soul shall be made fat."

Now, Mr. Editor, I am not a fault-finder, but, being a steward of our church, and knowing the failure to support the ministry is often laid to the charge of stewards, I drop these gentle hints to the members to stir up their pure minds by way of remembrance. The times are hard; but the gospel is indispensable, and the ministry must be sustained. So come one and all to the rescue. *Let us support our pastor in spite of the hard times.* STEWARD.

Vermilion Parish, Louisiana.

MR. EDITOR: Our Southern people have been in great commotion for the last thirteen years, and for the last nine years general dissatisfaction and restlessness have prevailed to such an extent that there has been one almost universal inquiry: "Where shall I go?"

Almost all desire to move, and many have sacrificed comfortable homes and removed in almost every direction. There are at least three families around me who, after two years' sojourn in British Honduras, removed to this point.

One man, a native here, removed to west Texas to raise stock on a larger scale, and in two years drove many of them back on account of a two years' drought. Another citizen of Texas removed here because it was a better place to raise stock. So they go. Many objections prevail against every county in every State. For some it is too hot or too cold, too wet or too dry, too hilly or too level, etc.

I have been here over three years, and have not had the mercury rise above ninety-two degrees, or below nineteen degrees above zero. This latter occurred one time only, and the first not often. I have never been confined to bed a day; have had a very healthy family, and believe farming and stock-raising combined, for small farmers, promises as sure a living here as anywhere in the Union, with very few exceptions. I commenced writing a series of articles in a Mississippi paper two years ago; but as crops were unpromising, fearing I should mislead some one, I discontinued abruptly. I have no desire now to persuade any one to come here, but with your permission will write a few short papers, giving a fair and candid statement of everything connected with religion, society, politics and crops, that all may be advised before they come. I have friends and acquaintances from North Carolina, my native State, to Texas, and should be far from persuading them to immigrate to this region, and to have them dissatisfied and blame me.

The Creole French population and Roman Catholicism will be found one great objection with many. A stranger can make himself very unpopular with these people, or the reverse, as he likes. I was deterred from practicing medicine here for two years because I was told they would not pay their physician. I have never found a people so willing to pay these bills, according to means.

With the exception of occasional epidemics, much of the sickness is caused by the grossest ignorance of the laws of hygiene. I have heard of several cases of epilepsy, two of which I had under treatment, and generally find it caused by improper living. This horrible disease is easily cured in young people, as a general rule, although it is oftener maltreated than almost any other.

J. B. RAMSEY, M. D.

ABBEVILLE, Vermilion Parish, La., June 17, 1874.

GIVE HIM LIGHT.—If a child wants a light to go to sleep by, give it one. The sort of Spartan firmness which walks off and takes away the candle and shuts all the doors between the household cheer and warm and pleasant stir of evening mirth, and leaves a little son or daughter to hide under the bed-clothes and get to sleep as best it can, is not at all admirable; it is after the pattern of Giant Despair, whose grim delight, confided to Diffidence, his wife, over the miseries of his wretched prisoners, always seem most inhumanly—a perfect picture of the meanness of despotism. Not that the dear mother means to be cruel when she tries this or that hardening process, and treats human nature as if it were clay, to be molded into any shape she may please. Very likely she has no idea whatever of the injury and suffering she causes, or perhaps her heart aches; but she perseveres, thinking she is doing right, and fancies she is teaching her child a lesson of bravery, when perhaps she is making a nervous, imaginative little creature, whose after-life will ever bear the impress of the horrid specters its fancy called up in those moments of lonely banishment. Then give him light, if he wants it!

THE OPEN HEART.—There is dew in one flower and not in another, because one opens its cup and takes it, while the other closes itself, and the drop runs off. So God rains goodness and mercy as wide as the dew, and if we lack them it is because we will not open our hearts to receive them.

"OH, dear sir," says Brainerd, in writing to a friend, "do not think it enough to live at the rate of commonplace Christianity."

IN thy pursuits, of whatever kind, let this come to mind: "How much shall I value this on my death-bed?" *President Edwards.*

Obituaries.

HARRIET ELIZABETH, daughter of Culen F. and Mary J. Conerly, of Vernon parish, Louisiana, died April 23, 1874, aged three years, four months and three days. She was a child of more than ordinary promise, admired by all who knew her, and dearly loved by her parents and relations. PHILIP KOONCE.

ALICE OLIVIA MARSHALL was born in Choctaw county, Mississippi, September 13, 1858. She made a profession of religion and joined the church in the fall of 1873, while a student under the wholesome religious influences of the Memphis Conference Female Institute, at Jackson, Tennessee, and continued to exhibit the evidences of the heavenly Guest until she fell asleep in Jesus, on the eighteenth of May, 1874. She was the ninth child whom her almost heart-broken parents have laid in the grave. May God sustain them.

D. S. HEARON.

DIED, at his residence near Lower Peachtree, Alabama, TILMAN INLOW, who was born in South Carolina, January 17, A. D. 1814. He joined the Baptist Church at about the age of eighteen; was married December 23, 1834, and joined the Methodist Episcopal Church in the year 1840, in which he lived a zealous and devoted Christian until May 21, 1874, when God called him to the church triumphant.

Bro. Inlow served in the capacities of a church steward, class-leader and Sabbath school superintendent for many years very acceptably. He was characterized for his devotedness to his pastor, ready at all times and places to defend and sustain him; in fact he was a *Methodist in deed.* He died as he had lived—in the full triumph of a living faith.

Rest, brother, rest, for thy work is done;
Go, dust, to thy dreamless slumber;
Mount, soul, to the crown and white robe won,
And the bliss of the sainted number.

A. C. HUNDLEY.

HARRIET MCDONALD was born near Augusta, Georgia, August 29, 1798. Her father, Willis McDonald, moved to Jefferson county, Mississippi, when she was one or two years old. He lived there a short time, when he moved to Louisiana, and was there about eleven years. He then moved back to Mississippi, and settled at Clinton. By this time the subject of this sketch was blooming into womanhood. She was married to William Henson in November, 1816, and shortly afterward they moved to Leake county, Mississippi. A large family was the result of their union. About the time she most needed her husband's advice and sympathy, he was ruthlessly killed by one of his servants. This left her with a large family to raise. She succeeded well. She joined the Methodist Episcopal Church, and was converted at Good Hope church, Leake county, Mississippi, in 1835. Of course she adhered to the Methodist Episcopal Church South at the separation, and continued a faithful member until her death, which took place at the residence of her son-in-law, Mr. James Redus, near Hazlehurst, Mississippi, December 10, 1873. She was an aunt of Dr. William H. Watkins, of the Mississippi Conference. The writer had the pleasure of visiting this good woman, as her pastor, in her last illness. She was resigned and ready for her change. She said sometimes she feared she was too anxious to go; that she knew it was her duty to suffer as well as to do the will of God. Her soul would become exultant when she would think of the glory that was shortly to be revealed in her. She died in great peace.

"Lo! the prisoner is released,
Lightened of her fleshly load;
Where the weary are at rest
She is gathered unto God!
Lo! the pain of life is past,
All her warfare now is o'er,
Death and hell behind are cast,
Grief and suffering are no more."

P. A. JOHNSTON.

NAPOLEON B. MOORE died of pneumonia, in Hill City, Texas, February 16, 1874, aged twenty-eight years, five months and twelve days.

Of him we can cherish but one memory, for he was kind, he was good. Possessed of a hearty, jovial nature, he had friends, warm friends, wherever he went. I have often heard his mother speak of his ever-dutiful and unfailing kindness to her. Our first school-days were spent in the same little log schoolhouse, twenty years ago. We had a long walk, but he was ever thoughtful of the little cousin trying to keep pace at his side. He was a good boy, he was a good man, and it should be a strong consolation to his good mother to read this report from his employer: "I have never known a more agreeable young man, or one more attentive to business." In November, 1872, he left his home in Louisiana, hoping to find in Texas a better locality, to which he might carry his widowed mother, sisters and little brothers. But the dream is unfulfilled, the hope is broken and hushed, the buoyant step is still, and the watchers wait for his coming no more. It is trying to bridge over the absence of years even, but the great death-void—alas! who may look up through the first blinding tears and feel: "Thy will be done?" He is said to have made no mention of death in those last suffering hours among stranger friends; but we who know him so well—his long-suffering, uncomplaining way—feel that this was not unnatural. He was a member of the Methodist Church at Douglas, Louisiana, and, while his name is only left to us, we believe that the spirit-band will give him greeting beyond.

We, too, must go. If we are faithful, the same gate will open to let us go home, and we will begin the life eternal. It is the bond of human sympathy—the spirit-link with life—to weep over grief newly given, but the voice of the Shepherd is near; we rest. It is well, it is well!

LAURA A. COLBERT.

BRO. WILLIAM YOUNG DIXON, son of Rev. T. F. Dixon and Sarah A. Dixon, departed this life on the twenty-third of last March, in California, whither he had gone, a few months before, for his health. He was a native of East Feliciana, Louisiana, and joined the Methodist Episcopal Church South at the age of nine years, at Old Bethel camp ground, and remained a faithful member of the same till his death.

At the age of sixteen he was happily converted on the camp ground at Olive Branch, and from that time was not only faithful and consistent, but he was a happy and useful Christian. He was a graduate of Centenary College, and much beloved by his teachers and schoolmates.

He went to war when war was declared, and remained in the army for some three years or more, till he was wounded before Atlanta. This wound so disabled him that he was able to fight no more; and his physicians thought that the lead which he carried in his mortal body had much to do with his declining health and death.

Of his preparation to depart in peace we should have had no doubt, even if he had left no dying testimony. But he died at the house of his uncle, in that far-off West, and in the arms of some of his relatives, and, having the right use of his reason, spoke freely of his departure. To his uncle, who sat near him, three days before his death, he said: "I know that I shall never reach home alive. I did wish, at one time, that I would have sufficient strength to reach home, but now I see that even if I were to start now, and in good weather, I have not strength enough to take me through. Tell pa and ma, Ella and all of the family, not to grieve for me, for death has no terrors—only that of dying so far from them." And after a little he said: "Tell them I have an abiding faith in eternal salvation. Of this I have not a particle of doubt, for I have made peace with my Redeemer, and see my way clear. Tell them to meet me in heaven," etc. Thus lived and died this young man of God, and his relatives do "not mourn as those who have no hope."

A. G. MILLER.

ON Monday, February 2, 1874, the spirit of SALLIE BRIDGES passed away, without a struggle, to the "house of many mansions," impressing the hearts of her attending friends with this solemn admonition: "Be ye also ready, for in an hour ye think not the Son of Man cometh."

In early life she gave her heart to the Savior, and ever found his love strong to sustain, and his promises precious and consoling in all the trials of life and the afflicting dispensations of Providence. In June, 1853, she was married to Rev. George H. Clinton, and to the close of his life was his companion in the wanderings, a sharer in the privations, and a helpmate in the labors of the Methodist itinerant ministry, ever encouraging and stimulating him to higher and still higher attainments in the divine life, until he became one of the first among the noble band of men who have here no abiding place, but go to proclaim gospel tidings to sin-stricken world. When he had nearly reached the zenith of his ambition, happy in the home in which she was the sunshine, idolized by the flock for whom he toiled and labored to bring into Christ's kingdom, disease crept, like the serpent entering Eden, with insidious step, and cut short his fame and usefulness. She came with him to his boyhood's home, and through long, weary months of pain and sickness nursed him with woman's tender, untiring devotion, until naught was left but the clay of her heart's love. Then, in the bitterest anguish, she felt it harder to say, "Thy will, not mine, O Father, be done," than when she gave back four little angel pledges of their union to nestle in her Savior's bosom. She came to dwell among us in November, 1871, and by her engaging manner, united to a warm heart and loving nature, endeared herself to a large circle of admiring friends—those who knew her best and loved her most.

"Wonder oft what visions of rapture she is
holding
That eye hath not seen,
To what strains of heavenly music she is listening
That ear hath not heard,
In what love and delight she is rejoicing
That the heart hath not conceived."

In November, 1872, she was united in marriage with Mr. Thomas J. Fuqua, and found a home which was to her a perpetual delight. She rendered it, by her bright and genial temperament, a paradise of love and affection. The little angel, that was to be the crowning joy in this happy home, went to sleep in the Savior's arms ere it knew a mother's tenderness or a father's love. Happy in the love of a fond husband and affectionate children, surrounded by every comfort that makes this life desirable, she did not cling to earth with strong desire, but often, in days of health and enjoyment, spoke of her departure hence as an event not far in the future. One ungratified wish alone marred a perhaps too perfect happiness for this world. May this desire be granted in infinite mercy, and her daily prayer be answered in behalf of her bereaved husband and two motherless daughters, that by grace divine they may enter the church militant on earth, and finally the church triumphant in heaven, to unite with her in the songs of redeeming love.

CLINTON, LA., April 11, 1874.

A HORRIBLE story of starvation and cannibalism comes from Colorado. A party of six men set out from the Ute Indian reservation for the far western territory, and after protracted absence one of them returned alone with a complaint that he had had his feet frozen and been abandoned to his fate by his companions. After closer investigation the man finally confessed under oath that one after another of these five persons had been killed by the remainder, and that he himself had killed the last remaining man only about twenty miles from the agency. He had lived on the flesh of his companions during the greater part of his absence from the reservation.

THE human race is divided into two classes: those who go ahead and do something, and those who sit still and inquire: "Why wasn't it done the other way."

The Christian Advocate.

THURSDAY, JULY 2, 1874.

JUNE.

BY WILLIAM CULLEN BRYANT.

I gazed upon the glorious sky
And the green mountains round,
And thought, when I came to lie
Within the silent ground,
'Twere pleasant that in flowery June,
When brooks sent up a cheerful tune,
And groves a joyous sound,
The sexton's hand—my grave to make—
The rich green mountain turf should break.

A cell within the frozen mind,
A coffin borne through sleet,
And icy clods around it rolled,
While fierce the tempest beat—
Away! I will not think of these—
Blue be the sky and soft the breeze,
Earth green beneath the feet,
And be the damp mold gently pressed
Into my narrow place of rest.

There, through the long, long summer hours,
The golden light should lie,
And thick young herbs and groups of flowers
Stand in their beauty by;
The oriole should build and tell
His love-tale close beside my cell;
The idle butterfly
Should rest him there, and there he heard
The housewife bee and humming bird.

And what if cheerful shouts at noon
Come from the village sent,
Of songs of maids beneath the moon,
With fairy laughter blent?
And what if in the evening light
Betrothed lovers walk in sight
Of my low monument?
I would the lively scene around
Might know no sadder sight or sound.

I know, I know I should not see
The season's glorious show,
Nor would its brightness shine for me,
Nor its wild music flow;
But if around my place of sleep
The friends I love should come to weep,
They might not haste to go;
Soft airs and song, and light and bloom,
Should keep them lingering by my tomb.

These to their softened heart should bear
The thought of what has been,
And speak of one who cannot share
The gladness of the scene;
Whose part in all the pomp that fills
The circuit of the summer hills
Is—that his grave is green;
And gladly would their hearts rejoice
To hear again his living voice.

The Leaping Pilgrims of Echternach.

BY CHARLES E. HURD.

Among the many curious religious customs which prevail in certain parts of Europe, remnants of the decaying superstitious of past ages, none seem more curious and absurd than what is known as the leaping procession of Echternach. According to the popular tradition it was instituted to commemorate the death of St. Willibrod, an Irish missionary, and the first preacher of Christianity in the Netherlands, though why so solemn an event should be associated with so ridiculous ceremony no one has attempted to explain. It flourishes to-day as vigorously as ever.

Echternach is an ancient walled city, lying lazily among its vineyards in the valley of the Sure, famous for nothing in the world but the procession to which we have referred, and existing principally upon the spoils gathered upon that occasion from pilgrims to the shrine of the saint, and curious visitors. Just how long ago St. Willibrod existed, nobody seems definitely to know. It is sufficient, however, to know that he did exist, and that the grateful descendants of a grateful people annually commemorate his labors in the manner we have suggested. That the practice existed more than two centuries ago, we have the testimony of history. It was suppressed in 1792, but in 1808, sixteen years later, the restriction was removed, and the enthusiasm, which seemed to have been bottled up during that period, found vent in one of the most remarkable gatherings ever known before or since in that portion of Europe. Nearly thirty thousand pilgrims, men, women and children, blind, halt and lame, danced in procession to the shrine of the saint, and paid their saltatory tribute to his memory.

One might naturally imagine that the spectator of such a scene would be continually moved to laughter; but, strangely enough, such is not the case. A universal feeling of sadness and melancholy seems to prevail, and there are many instances where visitors and tourists, brought to the spot through the single feeling of curiosity, have been moved to join the procession and take solemn part in the ceremonies. Ordinarily the procession is formed on that side of the Sure opposite the shrine, so that it passes over the bridge, which is the pride and glory of the Echternachian heart. The arrivals begin at least a week before the grand occasion. First comes a swarm of tourists and curiosity-seekers, for a day or two in parties of twos and threes, and then by coach and stage loads. The railroad runs no nearer than Diekirch, about three hours' ride from Echternach, and all the available draught animals of the intermediate country are for the week in constant requisition, the owners realizing at least a hundred per cent. upon their taxable value during that brief period. Up to the morning preceding the great day, there is this intermittent sort of arrival. Then, all at once, the deluge of visitors begins. The roads leading into the town from every direction are crowded with people on foot, on horseback, in farmers' carts, family carriages, coaches, stages, and every possible and impossible kind of conveyance, eager to secure a place to witness the procession or take part in it. The camp formed by this multitude outside the town, the day and night before the celebration, presents a singular and unique spectacle. But for the all-pervading solemnity, and the total absence of anything like shows or amusements, one might imagine it to be a great fair in its preliminary stages. There is plenty of talk, a great Babel of voices; for your Fleming has a restless tongue, and would never forgive himself if any opportunity were lost for using it. In fact the occasion serves, beside its one legitimate purpose, for a grand general airing of the almost innumerable dialects of the country round about.

By the earliest streak of dawn on the morning of St. Willibrod's day both camp and town are astir, and the hum of preparation fills the air. Now the delegations begin to pour in from the nearer villages and farms, and by eight o'clock the priests commence forming the procession. This is a matter of no small difficulty. There is always a sort of solemn struggle to obtain precedence; and this, together with the fact that there is an almost entire lack of organization among the participants, generally results, after the head of the line has been arranged in due order, in letting the tail look out for itself. The column is usually formed four—sometimes five—abreast, the pilgrims keeping line by taking hands, or stretching a long stick, cane or umbrella in front of them. First in order come the priests, with a grand army of banners and church emblems, followed by a platoon of residents of Echternach, clad in white blouses, and selected for their vocal qualifications. These officiate as chanters. Then follows the crack band of the town, and behind it march, or rather dance, the long line of pilgrims, numbering anywhere from ten to fifteen thousand, and gathered from all directions within a circuit of thirty or forty miles. Treves, Saarburg, Diekirch, Bitburg, Prum, and even Luxemburg, are represented, each delegation accompanied by its band, made up of from three to forty pieces, as the case may be. The confusion which would naturally result from such a commingling of inharmonious sound is obviated by the fact that they all play the same thing, four monotonous bars, constantly repeated. The advance is made by a sort of polka step, four forward and three back, modified in time by the desire to gain ground or go slower. Sometimes, when the head of the column is retarded from any reason, the pilgrims perform a sort of waltz step in their places, for it would be considered highly disrespectful to the saint to stand still, or seize upon any such accidental advantage for the purpose of gaining a few moments' rest. The procession is brought up by a dense crowd, uncovered, repeating a monotonous chant, whose words are as old as the custom itself. The entire route to be traversed is but little over a mile, yet the time taken is generally from three to four hours.

The shrine of St. Willibrod is in the ancient church of the town, and is reached only by a long, steep flight of steps, up which the pilgrims move in the same forward and back manner; down the aisle, two by two, and around the altar, passing out at another door, at which point their mission is considered fulfilled. Some of the devotees, whose muscle and devotion hold equally well, occasionally make a circuit about the church, and again join the procession, passing around the shrine for the second time. Although during the first hour of the march many, particularly women and invalids, show evident signs of suffering and faintness, it is very rare that one is compelled to retire from the ranks. This may, in a measure, be accounted for by the fact that along the entire length of the line persons are stationed with pails of cool water, and sometimes—must it be confessed?—with beer; not for general use, but for those only who, by unmistakable signs, show their need of stimulant or refreshment.

The procession ended, the solemnity of the occasion disappears, and the remainder of the day is given up to unrestrained enjoyment, or, in other words, to the consumption of beer and tobacco. This informal portion of the day's programme is carried out with as much zeal as that of the morning. The exodus from the town begins early in the afternoon, and by nightfall the crowds which have thronged the streets of the drowsy old burg throughout the day have melted away, little by little, and quiet once more reigns supreme in Echternach for a twelvemonth.—*Congregationalist.*

The Bible in the Memory.

It is sometimes objected to the present method of teaching the International Sunday school lessons that they interfere with committing the Scriptures to memory. This may be the case to a degree; but we know that certain series of the expositions provide particularly for memorizing portions of each lesson. But in addition to this there should be in every Sunday school a system of memorizing important portions of the word of God, such as selections from the psalms, gospels and epistles, and from the proverbs of Solomon, the Messianic prophecies, and the rich and beautiful promises. The Sermon on the Mount, the parables of Christ, the story of Calvary, the descriptions of the heavenly world and state, are all full of endless attractions to young and old alike.

The great urgency of this kind of biblical education is increased by the anti-scriptural characteristics of the age, and by the tendencies in many churches and in much of popular religious literature to the most diluted forms of Christianity. Familiarity with the very language of the Scriptures, as a merely intellectual exercise, imparts strength to thought and vigor to style, while it gives power to principle, and fixes its ethics in the very soul of the learner. But in after years its value grows with experience. It gives its own fine aroma to character, intensifies religious feeling, and shapes the course of individual piety with unerring exactness.

Two striking instances just now occur to us. The first was that of an aged man who was plucked as a brand from the burning, and who, when disabled by disease from reading, found instruction and consolation in recalling passages of holy writ which his mother taught him when he was a child. For many years he had not entered a Christian church, and to a life of open sin had added utter neglect and bitter scorn of religion, but, when past threescore and ten, God called him at the eleventh hour again, and the Scriptures of his boyhood, the seed which his mother sowed, sprang up and ripened into that late but precious harvest.

The other case was that of a venerable lineal descendant of President Edwards, who, like Timothy, "from his youth had known the Scriptures," which made him "wise unto salvation," and wiser also than most men for "the life that now is." His familiarity with the word of God was almost an inspiration. It never failed him. Even when once giving testimony in court, upon an important trial, he so naturally and pointedly interwove his sentences with the words of the Bible that judge and counsel and jury and spectators were all amazed at his wit and wisdom. Yet there was no straining at effect in his daily conversational use of inspired language. It was the staple of his thoughts and the easy utterance of a true man, in whose heart were hidden those treasures of knowledge and wisdom.

The ready wit of the Scotch people has been largely attributed to their early familiar acquaintance with Solomon's proverbs. But the direct influence of the Bible upon religious character is in the ratio of its personal appropriation by the learner. He who is himself the word, as often insisted upon the necessity of his "words" abiding in his disciples as he did of their abiding in his word. "The words that I speak unto you, they are spirit and they are life." There is a spirit in the very words of the Bible which transcends all mere criticism, and kindles devotion in every pious heart. But only the Holy Ghost, who breathes that spirit into them, can make them life-giving to the disciple. The history of conversion and the annals of religious experience overflow with manifestations of this quickening power of words, which before were only as other words, but which afterward, suddenly or gradually, were filled with the demonstration and power of the Holy Ghost. "It is the Spirit that quickeneth."

The beginning of the new quarter of the International lessons, on the gospel of Mark, will offer an excellent opportunity for teachers and scholars to commit portions of these intensely interesting and vivid passages to memory. If teachers will set the example, their pupils will more readily follow. It is high time for a genuine reform in this matter. The standard of Sunday school instruction will not reach its right height until the word of God has its proper place in the memory and in the conscience. There is deep wisdom in the old phrase of our school-days: "Getting the lesson by heart." That is next to getting it into the heart.—*Christian Intelligencer.*

Summer Breakfasts.

We are going to have, unless all tokens lie, a royal summer. But its quality will depend very much on how we breakfast. The sun rises early enough to give us ample time, and his golden help besides. Set your breakfast-table where it will invite his shimmering gleam to dance upon the wall. A northern or western room is too chill and gloomy. Our sunny days are precious, and most so in the morning, when the day is new and the hours are freshest. Sleep has invigorated us. Editors excepted, we went to bed early, and have no valid excuse for not getting up rosy and cheerful. Emerson says that it was said of Lord Holland that he always came down to breakfast with the air of a man who had just met with some signal good fortune. Though he must sometimes have been a hypocrite, we commend him for a saint. Don't leave out the golden sky from your breakfast picture. Sit where you can see the green tips brushed by the golden pencil of the sun.

But not to be looking out of the window too absent-mindedly, why should not the table-cloth be clean and white, and put on square and smooth? And why, in the name of self-respect, shouldn't the China be good enough, every day, for company? We will say just here that we are not moralizing for the upper ten, nor sketching any aristocratic breakfast-table. The fact is that few of us, rich or poor, make the most of what we have, or might have just as well as not. Toiling after the coming fortune and imaginary enjoyment, we overlook the present, and the thousand helps to daily happiness right about us. Our plea is for more of the cheap elegancies of life that might so easily be universal gifts.

To come back to breakfast. Why not, while we are about it, have good, hot, fragrant tea, instead of the watery, half-transparent, grayish, herby, bitter beverage; good coffee, instead of the restaurant, chicorized, lukewarm, nauseating, Laodicean article? Why not have good bread, or, if that be beyond the present stage of American civilization, toasted bread? And why not good butter? We beg leave to insist on these questions, because they are morally important. It is of great social and spiritual moment that we do not quarrel with our bread and butter, particularly at breakfast. A great deal of wretched character and dyspeptic piety come of sour bread and heavy griddle-cakes. We infer that Lord Holland, to come down in that way to breakfast, must have generally had a good one when he got at it. To say "good morning," without hypocrisy, one should have a fair prospect of a good breakfast. We appreciate the Scripture blessing given to Jael: "Blessed above women shall Jael the wife of Heber the Kenite be; he asked water and she gave him milk; she brought forth butter in a lordly dish." She knew how to put things on the table.

Of course flowers cannot be dispensed with on such a table, nor, as the season advances, the summer fruits. What so suitable as flowers, gathered out of the crisp and dewy air, to help express and satisfy our morning sentiments? They are the smiles of good-natured nature, answering back to the welcome in our hearts. Let us invite within their bewitching fragrance and their fair colors. "And because," as Lord Bacon says, "the breath of flowers is far sweeter in the air (where it comes and goes, like the warbling of music) than in the hand, therefore nothing is more fit for that delight than to know what be the flowers and plants that do best perfume the air." It was Lord Bacon's own custom always to have the flowers of the season on his table. And if not flowers, let us have leaves, tree-blossoms, sprigs of ivy or sweet-brier, the oak twig with its acorn tassels, the green tips of hemlocks, grape-blossoms, or the glistening leaves of laurel.

What a preparation is such a summer breakfast for him "who goeth forth to his labor until the evening," and what a satisfaction for his Aurora, goddess of the morning, dewy-breathed and rosy-fingered, who presides over the domestic day! We think she looks well behind the coffee-urn in a white apron and French calico.—*Springfield Republican.*

The London Lions.

It must be admitted that your lion in a menagerie is exposed to great indignities. Though the proverb has it that a cat may look at a king, it does not follow that the king, especially when he is in difficulties, likes to look at the cat. The caged monarch of the wilderness seems to know what is said of him by the little boys who have come in at half price, and it must be irritating, especially if he thinks how good they would have tasted at a banquet in his Lybian home. Unquestionably the lion, considering that all his courage and nobility are a fraud, has been a much overworked animal. In heraldry alone, if we regard him only in the rampant state, his services have been prodigious, whatever assistance he may have derived from the unicorns and griffins. Of his ligure in fables, from Æsop to La Fontaine, it would be a waste of space to speak, as well as of his variegated colors, blue and red, upon the sign-boards. Of his domestication in Britain all the world knows, and how, since great wars have become obsolete, he has engaged in cotton-spinning, like Hercules at the distaff. And this brings us at last to our topic. Everybody who has been in London has seen Landseer's monumental lions in Trafalgar square. Albeit of the brazen variety, always heretofore supposed to be uncommonly hard (*vid. Hor. Car. III * * **) it seems that these metallic beasts are gradually wasting under the corrosive action of the London rain—a *tabes* into which Dr. Percy has been commissioned to inquire. Would it not be dreadful if the doctor should report it necessary to furnish each of the poor lions with a great coat and an umbrella? The latter article a lion upon his hind legs might manage to handle, but what is he to do with it standing upon his four feet? Nor would it be in keeping to provide him with a brass Yellowplush to hold the article over him. So much for bringing lions from a natal place, where it only rains once a year, to a land of exile, where it rains every day in the year, and generally all day! Black marble halls of an Egyptian cast would surely have been better. Sir Thomas Browne, in his "Vulgar Errors," is very philosophical upon the fact that the Egyptians adorned their waterspouts with the heads of lions; but it is one thing to have the water running from your mouth and another to have it cascading down your ribs and wearing there abnormal channels.

Sundry newspaper correspondents, however, have come to the defense of the London drench as a consumer of lions. One writer in the *Pall Mall Gazette* attributes the leonine decay to the political, temperance and other mass meetings held in the square. And here the indignity of the poor beast becomes more notably painful; for this writer says that the liveliest sympathizers are those who select the backs of the lions as a proper place to sympathize from and on. All the seats, he says, on the Northwestern lion, upon a recent occasion, were taken, and he adds that "his back was occupied by a band of youths who vigorously expressed approval with their heels upon his bronze ribs." Three street Arabs were perched upon his very head or mane, and at this insult, albeit of sounding brass, he could not even roar. Other boys did irreverently climb up and slide down the hind quarters of the animal, and with their boots, garnished with iron heels and nails, did scratch his unresisting sides. This was clearly more damaging to the lion than millions of feet of rain-water—he suffered greater abrasions in this way than if he had been exposed for forty days and nights when the windows of heaven were opened. If such treatment is to go on, it is well suggested that the hind quarters of the Trafalgar lions "will soon be as smooth as the bronze toe of St. Peter at Rome."

Alas! if we must moralize a little after our zoological fable, the readiest thing to suggest is that the two-legged lions of society wear out much faster than their graven lunges in London. When a great man satisfies the children of the world to make a familiar play-ground of his head and shoulders, to fawn upon him and caress him, and even affectionately to embrace him, he will certainly get shabby at last, and be a second-hand lion, only fit for the pawn shops in the back slums of literature or science, of politics or art. There is a kind of familiarity in such honors which is apt to end in contempt. The shoulders of a very great man may be broad and stout, but he ought to be careful how he suffers the fawning parasite to perch upon them. Notoriety is the most ticklish of possessions, and there is no sadder spectacle than a social lion grown shabby.—*New York Tribune.*

TRUE PRAYER.—To present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former; but successful prayer corresponds to the latter. God's people frequently lodge their petition in the court of heaven, and there they let it lie. They do not press their suit. They do not employ other means of furthering it beyond the presenting of it. The whole of prayer does not consist in taking hold of God. The main matter is holding on. How many are induced by the slightest appearance of repulse to let go, as Jacob did not! I have been struck with the manner in which petitions are usually concluded: "And your petitioners will ever pray." So "men ought always pray (to God) and never faint." Paysen says: "The promise of God is not to the net, but to the habit of prayer."—*Nevins.*

Religious Intelligence.

NINE new Presbyterian churches have been organized within the bounds of the Synod of the Pacific since its last meeting.

MISS COLLINS, a missionary among the California Indians, counts up eight hundred converts among the various tribes from her ministrations.

A MOVE is on foot in the several branches of the Lutheran body to unite on some common basis. The *Lutheran Observer* thinks such union is only possible on the basis of the Augsburg confession.

RABBI SONNESCHEIN, of Cincinnati, has written a letter opposing the movement to substitute the Christian for the Jewish Sabbath. He says the Jews don't want a forgery so long as they can have the true coin.

A NEW Roman Catholic college is about to be built in Trenton, New Jersey, by the Franciscan fathers. It is intended to accommodate 100 students, and will be the headquarters of the fathers in New Jersey.

THANK-OFFERINGS.—The British and Foreign Bible Society and the Church Missionary Society have each received a donation of $25,000, from an anonymous donor, as a "thank-offering for special mercies."

THE latest infidel movement we have noted is the statement that ground has been taken up for the Paine Memorial Hall in Boston, intended as a center of infidel influences and a monument to the memory of Thomas Paine.

THE foundation-stone of a new Roman Catholic church, to cost $140,000, was laid on Sunday, June 7, in Hoboken, New Jersey, in the presence of an immense multitude. Upward of 5,000 men from various Catholic societies marched in procession.

THE *Missionary Herald* reports the organization of a Sunday school at Kobe, Japan, December 7, 1873, which is said to be the first Sabbath school conducted in the Japanese language in the empire. It consists of about forty scholars, of all ages from five to fifty.

LAST YEAR the Baptist Home Mission Society expended $18,500 for benevolent purposes. The North and South are reported as working together harmoniously. The work among the freedmen is reported to be in a most encouraging and satisfactory condition.

DEAN STANLEY recently took a prominent part in the dedication of Rev. Dr. Porter's City Temple, a dissenting place of worship in London. In his address he alluded to the difficulties in the way of fraternization, but expressed himself in favor of the most friendly and kindly intercourse with members of other communions.

WHILE in London, a few days ago, the Czar was waited upon by the Archbishops of Canterbury and York at Buckingham Palace, where the primate presented to him a Bible in Russ; translated under the auspices of the British and Foreign Bible Society. Dean Stanley was present at the interview.

HENRY MARTYN once said: "Truly, if I ever see a Hindoo a real believer in Jesus I shall see something more nearly approaching to the resurrection of a dead body than anything I have yet seen." Now there are more than 200 pastors laboring in native congregations in India, and a considerable number of these are converted Brahmins.

THE Baptists have opened a new out station at Thay-Bao, near Thoogzal, in Burmah. The preacher is a former Buddhist priest. At this place, where water was once refused the missionaries, the people have given their monastery for a chapel and school, and the necessary water-tanks, so that the outlay from the mission treasury has only been $4.

THE United Presbyterian Synod, at their recent meeting in Edinburg, unanimously agreed to memorialize the government to disestablish and disendow the churches of England and Scotland, and to petition against all legislative proposals in reference to patronage in the Church of Scotland, except as a part of a final measure for the disestablishment and disendowment of that church.

THE new Sunday school hall of Dr. Scudder's church, New York, is said to have cost $40,000, exclusive of the ground upon which it is erected. The *Independent* says: "A sign of the growing interest in the religious training of the young is seen in the increased attention to Sunday school architecture. A basement or gallery is no longer counted the place for a first-class Sunday school."

THE American Board of Commissioners for Foreign Missions makes an earnest appeal to its friends for increased support, to meet its current expenses for the year. The receipts during the past eight months, including $19,220 for the work in papal lands, have been $260,306, and $258,000 will be needed during the next *four* months to enable the society to close its year without debt.

THE Roman Catholic pilgrims from the United States arrived in Paris on Thursday, May 28, and were received by the Archbishop of Paris, who delivered an allocution, and gave them his blessing. They afterward visited the shrines at Lourdes and Paray-le-Monial and Rome, receiving at the latter place the blessing of his holiness, and were permitted to kiss his hands. On June 12 the pilgrims tendered the Pope $100,000 in cash, besides giving him a well-filled bag of American gold nuggets.

SEVERAL errors have occurred in recent notes upon missions in Japan. There are, as far as we know, ten Protestant societies at work in that empire, not twelve—the most recent being the United Presbyterian Scotch mission, not the Church Missionary Society, which is simply opening a new station at Yeddo, after previous labors at Nagasaki and Osaka. Furthermore, the theological class at Yokohama is not specially under Reformed patronage, but is, we are glad to hear, a union effort among several of the churches.

A CORRESPONDENT of the *Interior* writes that within the past eighteen months over 600 of the Nez Perces Indians in Idaho have been received into the church of Christ, and that of the Spokans tribe living north of Kamia 253 adults and 81 children have been also received. There are now as the fruits of preaching the gospel of Christ, deducting deaths and excommunications, and including 12 of the native Nez Perces church of former years, 920 native converts among Nez Perces and Spokans.

THE annual parade of the Brooklyn Sunday school children took place on Wednesday, May 27. About 40,000 children, in holiday dress, paraded. The city was divided into eight districts and the children into eight divisions, each provided with marshals and aids. Before the parade the children were gathered in large churches and sang their anniversary songs; and later in the afternoon each school assembled in its own building, and children and teachers were regaled with cake, fruit and ice cream. The day passed over without accident.

AT THE session of the Reformed Presbyterian Synod in Philadelphia the report of a committee recommending the use of unfermented wine in the celebration of the Lord's Supper by all congregations was laid on the table for the present. The committee on Grangers unequivocally condemn this and all other secret orders "as ensnaring, deceptive and sinful in themselves, as prejudicial to the best interests of society, and as a lawless and inefficient way of obtaining the redress of grievances," and recommend that the synod enjoin it upon all sessions not to fellowship members of this or any other secret order. The report was unanimously adopted.

THE *India Evangelical Review* for January speaks thus of the Santhal mission (the Santhals are an aboriginal tribe in Bengal:) "Few Indian missions can point to results so great, attained in so brief a time, as the Indian Home Mission to the Santhals. It is superintended by a managing committee in this country, and depends for its support on the Christian community of India. Most of the converts deem it not only a duty but a delight to make known that Savior on whom they themselves have believed. Most of those recently baptized, as well as many inquirers now waiting for baptism, are the fruits of the labors put forth spontaneously by the converts themselves. The report mentions the addition of 220 Santhals to the church during 1872. Many more have been added since the close of that year."

THE Moravian mission station at Kyelang, in the West Himalaya range, on the borders of Thibet, is full two miles above the level of the sea. Here, after many years of labor, the missionaries have gathered in a few converts out of a Buddhist population. As Kyelang is a stopping-place for caravans from Thibet and other countries in Central Asia, the gospel can often be preached to passing traders. Recently a Mohammedan has expressed a desire to become a Christian, and a Thibetan lama, after the reading of one of the gospels and discussion upon it in the monastery to which he belonged, has resolved upon the same course. Thibet is still closed against the missionaries; but they visit the villages on the frontiers, preach the gospel and distribute books and medicines. The mission grounds at Kyelang have been connected by an aqueduct with a neighboring glacier. The only orchard in the whole country is located upon them. The people are beginning to imitate the missionaries in cultivating gardens, so that this station is growing to be an oasis in the wilderness.

BRAHMINISM.—Max Muller, in his late lecture on missions, says of Brahminism: "That religion (Brahminism) is still professed by at least 110,000,000 of human souls, and, to judge from the last census, even that enormous number falls much short of the real truth. And yet I do not shrink from saying that their religion is dying or dead. And why? Because it cannot stand the light of day. The worship of Siva, of Vishnu and the other popular deities is of the same, nay, in many cases of a more degraded and savage character than the worship of Jupiter, Apollo and Minerva; it belongs to a stratum of thought which is long buried beneath our feet. It may live on, like the lion and the tiger, but the mere air of free thought and civilized life will extinguish it. A religion may linger on for a long time; it may be accepted by the large masses of the people, because it is there, and there is nothing better. But when a religion has ceased to produce defenders of the faith, prophets, champions and martyrs, it has ceased to live; and in this sense Brahminism has ceased to live for more than a thousand years."

THE Presbyterian General Assembly adjourned June 3, to meet next year at Cleveland, Ohio. The principal matter before it, as heretofore stated, was the question of consolidating the various boards of the church. A long and very able discussion was provoked before the final votes were taken. The consolidationists carried their measures, for the most part, the important one gained being the union of the sustentation scheme, home missions proper and the freedmen into one bureau, to be known as the "Home Mission Board." The board of publication will remain as it is. By this rearrangement the machinery of the church societies is simplified without being weakened. Reports on the Board of Foreign Missions showed that it was out of debt. The adopted report on ruling elders that any church, by a vote of the members in special communion, may elect such elders for a limited time, provided that it be not less than three years, and the session be made to consist of three classes, one of which only shall be elected every year; and provided that elders once ordained shall not be divested of office, though they are not elected. Upon the statement being made that the Home Mission Board was $78,000 in debt, a collection was taken up in the Assembly, and $40,000 subscribed by the representatives of the several presbyteries.—*Christian Union.*

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A Struggler.

Over this signature a young man writes to us for advice. He says:

How are young men who love their church, and who love to work, and who can farm, but have not the means—how are such men to procure this work? Young men who can barely keep themselves and families from starving—and there are a great many of these tho way times are now—have one of three things to do: Go back to the world and take work that they would not dare to do and conscientiously claim to be religious, fall back upon the poor fund, or starve. Now I know there are a great many members of our church—if not here, elsewhere—who have a great deal of idle land, and could fit up farms for such young men, allowing them to pay, with interest, so much every year, thereby giving them a chance to work for and earn a home, and also benefiting the donor.

The writer is evidently religious, a member of some church, and tempted by the straitness of the times to accept employment not consistent with his views of Christian obligation. The poor fund, whatever that may be, we imagine, would not amount to much if he were to seek assistance in that direction, and starving is only to be accepted when all honest effort fails. To violate his Christian conscience and to sacrifice his religion for bread are things to be rejected without hesitation. The solicitation may be strong, the way to an honest livelihood may be precarious in the extreme, but God, in his providence, is surely not indifferent to those who have a mind to work, and who hold firmly to their religious principles.

In these times, when all branches of business are depressed, and when there is little demand for mechanics, clerks and professional men, it would seem that the one thing to do is that which "A Struggler" suggests—the cultivation of the soil. The difficulty, in part at least, is to get a start. With some capital a young man might look about and rent land, stock it, and go to work. At this point the real trouble begins. A few hundred dollars are needed, and in these days borrowing without security is next to impossible. In rare instances merchants might venture something with a lien on the prospective crop, but practically this expedient is scarcely to be considered. The merchants are careful about advancing, even where there is land, stock and experienced managers to assure the result. Well-to-do planters who have open land, good improvements, and some money and credit, could perhaps set up young men. But this class of planters is very small indeed. The most are themselves in debt, struggling with embarrassment, and not able to help themselves. Where they have the means, it looks altogether feasible, and the best policy for all concerned is to divide large plantations into small farms, to erect cottages on them, and lease or sell to industrious and capable occupants, who will make valuable citizens and members of society. This plan has been discussed, and in some instances adopted, we believe, but not much has come of it as yet.

Very few planters can afford the expense, and those who can are uncertain of the result. We should be glad to see our large landholders interest themselves more in this subject, and fit up small farms, and invite tenants or purchasers, but there is at present uncertainty and risk, and it will be a system slow of general adoption. If our young men wait for farms to be fixed up for them they will wait a long time. It is a cold, calculating business world, and the man who has nothing but his own muscle will only be paid for the work he can do. He must take a ground start, and make his own way, without expecting favors of any sort. If he has the strength and endurance to plow, to keep up his row in the field, and to be worth the wages of a laborer, he can get employment. If he has physical stamina combined with intelligence and good character, he may, by economical management, have a cabin and a patch of his own, and after awhile a comfortable home. Thousands of young men in the South are cultivating the soil, working themselves in the field, and making a living. Some of them are prospering.

But the obstacles under our present condition, social and political, are many. To young men raised in the city it would prove a hard and trying life, and in many cases the struggle would be given up in despair. It is better, however, to make the effort, and, if properly directed and persevered in, ultimate success may crown the endeavor. Our young men must make their own start, they must help themselves. They must make up their minds to work hard and to suffer much. A man who takes his pack on his shoulder and goes out into the country, in the planting regions, can obtain employment, but the pay would be perhaps fifteen dollars a month, with bacon and meal for rations, and the labor severe to one not accustomed to it. Openings of a better sort would come after awhile, land could be rented, and the means afforded of working on better conditions.

What young men and men with families are to do it is most difficult to tell. Unless the skies brighten they must get away if they can; but if things grow worse, and they cannot get away, what then? "A Struggler" doubtless represents a large class of young men who know not what to do. And there are yet other classes of strugglers more pitiable, because advanced in life and with families to support. Things may grow better after awhile, but for these two or three Africanized States, and especially for New Orleans and Louisiana, immediate relief is scarcely to be hoped for. The political and commercial horizons are almost equally dark. Light may break from some quarter, but it is safe to plan and to act with reference to a prolonged prostration of the material interests of the country. It is well to hope for more prosperous times, but it may be the height of folly to wait for them.

Returning Reason.

We have always hoped that after the passions, prejudices and misconceptions immediately following the war should have time to abate, the more honest and intelligent people of the North would take a fair and just view of affairs in the South. That this return to reason should be slow is what we might expect. They were for years in no temper to hear the truth, even when it could be laid before them. Their sources of information, however, were mostly from political adventurers and religious fanatics, who were incapable of a truthful and unbiased utterance. Better and more competent observers have investigated the condition of our country, and have made themselves thoroughly acquainted with the character of our people and the wrongs to which they have been subjected. Gradually the light is breaking, and the real character of Southern reconstruction is beginning to be understood.

Scribner's Monthly for July contains a brief editorial on the Southern States. In reference to the policy of the Federal government in its treatment of the Southern States, and the fruits of that policy, it says:

Has the government a policy in its treatment of the reconstructed States? Has it had a policy since the close of the war? If it has one, and has had one, is it not about time it were changed? If the present condition of these States is in any respect the fruit of that policy, have we not had enough of it? Men of common sense and common honesty learn by experience, and try to realize in practice what they learn.

The Confederate States, or those which called themselves such during the civil war, have passed through a political, social and industrial revolution. They were left at the close of the war utterly poor, with their industrial forces and machinery destroyed, with a new political element to be assimilated or amalgamated, their political institutions to be reconstructed, and their old political relations to the Union to be renewed. They needed, in this tremendous emergency, the wisest and most considerate treatment. We have nothing to do with the question whether they had sinned and deserved punishment. We are not called upon to decide whether, in the great disasters and trials that have followed the war, they have received only a just retribution. We claimed that they belonged to the Union. We fought for the Union and the re-establishment of the old relations; and the moment the military power of the Confederacy was crushed it was the business of our government, in the kindest, firmest, most sympathetic and most generous way, to reclaim their affectionate loyalty. Has the government done it? Has it tried to do it? South Carolina, Louisiana, Texas and Arkansas have an answer to the question, which is pretty well known throughout the Union.

In some of the Southern States a condition approaching absolute anarchy exists. Carpet-baggers, leading a host of black and ignorant men, are, in two or three of these, pitted against the resident whites, on whose intelligence and loyalty the future welfare of those States depends. In others a rebellion against this state of things has taken place, which drives two-thirds of the black vote from the polls. Taxes are heavy, and are too often absorbed by the corrupt schemes of politicians. Men are not only discouraged, but are full of the bitterness that comes from oppression. They feel that they are wronged, that they have no future, that they cannot protect themselves, that the general government does not and will not protect them, and that nothing but death or voluntary exile will give them relief.

Dr. Holland knows very well that the government has a policy—a policy of political expediency, with no regard to justice or the best interests of the reconstructed States. There is a mixture, in this article, of truth and error, and perhaps an honest perplexity and unavoidable confusion in the mind of the writer. Certainly there is no extreme of friendliness to the South, and no leaning to those constitutional principles which were once sacred to the great majority of the American people. Touching the remedy for the intolerable evils under which certain of the reconstructed States are laboring, we have this paragraph:

To say that the national government cannot constitutionally help this state of things is to acknowledge that the doctrine of States rights, in whose name and by whose authority the Southern States strove to throw off the national rule, is a sound one. The national government can help it, and ought to have helped it long ago. By the authority of a constitution which guarantees a republican form of government to every State, it could have protected the ballot-boxes of every State, and prevented a mob from usurping that form of government. A mob is not a republican form of government. No government is republican, even in its form, whose ballot-box is not accessible to every voter, and is not preserved inviolable from all corruption. No government is republican, even in form, that is controlled by mercenary aliens. There are half a dozen States whose governments have ceased to be republican, even in form, when we come down to anything like a strict definition of the phrase. And these States, or some of them, have appealed to the President again and again for help to decide the questions which their conflicts have involved, and appealed in vain. Why any policy that would involve a decision would be better than none. Are these States to be left forever to internecine strifes? Give them a military government until they are ready to govern themselves harmoniously. They would thrive and be happy under such a government, because they would be protected. They can have no prosperity until they are politically at rest. Does any one doubt, in the light which the present state of things throws upon the question, that military government, in half a dozen States that might be mentioned, would have saved those States from untold miseries, and advanced them incalculably further toward a sound reconstruction than they stand to-day? Is our national government nothing? Is our Union without civil power? If it cannot control these State strifes, that in one State, at least, have gone on to bloodshed, we are at a loss to know of what particular use it is, and we cannot blame the people of the South for regarding it with a sentiment more bitter than contempt.

The reference to the constitutional scruples of the government, after what has occurred in Louisiana, must be intended for irony, we should suppose, were it not for the fact that the writer proceeds in a deliberate way to argue the right to intervene, and to scout the idea of States rights as held by the fathers of the republic. Happily for those States, the President declined to interfere in the quarrels in Texas and Arkansas, and the elde of right and law was permitted to triumph. The two or three States that have been turned over to negro voters and unprincipled white leaders would, no doubt, be much better off if they were placed under military government. A qualified suffrage, by which the intelligence and property of the country should have a controlling influence in the management of State affairs, is the other alternative. Why does not Dr. Holland come out fully and explicitly, and recognize the fact that negro suffrage unqualified, and an unscrupulous partisan administration at Washington, are the cause of our lamentable condition here in the South? He does approach this conclusion when he speaks of "carpet-baggers leading a host of black and ignorant men," and that these "are pitted against the resident whites, on whose intelligence and loyalty the future welfare of those States depends." The national government doubtless can help this state of things, for it has brought it about. Either change the suffrage laws, or give us an out-and-out military government, or stand aloof altogether and let the States settle their own affairs. While not altogether satisfied with this deliverance from the tripod of one of the most able and popular Northern magazines, it is an augury of good. It indicates returning reason, and that truth is beginning to prevail. The lies and slanders which have been so long in the ascendant are giving way. The light is breaking.

Protest Against Fraternity.

It will be remembered that the Southern Presbyterian General Assembly, after much discussion, appointed a committee of conference to discuss the question of closer and more fraternal relations with a similar committee appointed by the Northern General Assembly.

The minority opposed to this action, composed of some of the strongest and most influential members of the Assembly, presented an elaborate protest against the appointment of the committee of conference, which was spread upon the record without answer. The protest is an able document, and one which does honor to its authors and signers. We have not space for the entire paper. The following opening paragraphs will put our readers in possession of the question at issue:

We make this protest because we judge this action to be contrary to the principles with which we are historically identified as a church of the Lord Jesus Christ, which principles we hold to have been correctly stated in a paper on this same subject, adopted by the General Assembly at Louisville in 1870.

Our relations with the Northern Church are determined by their adoption, in 1861, of what are commonly known as "the Spring resolutions," the principles contained in which have been reaffirmed, indorsed and elaborated by them in all their subsequent legislation, and have never been withdrawn nor rescinded by them. By said action, to use the language of the protest offered on that occasion, and signed by the moderator of that Assembly himself, and by many others, "*in deciding a political question, and in making that decision practically a condition of membership to the church, the Assembly, in our judgment, violated the constitution of the church, and usurped the prerogative of its divine Master.*" Under said action the presbyterics originally composing this body felt themselves extruded from the communion of that Assembly. And the organization of the Southern Church stands, and has stood since that time, as a living testimony for the supremacy of Christ as Lord of the conscience, and for the spirituality of his kingdom—principles dishonored by them in us. Nor can we consistently blunt the edge of our testimony for these principles by any official correspondence, which would change our attitude of protest, while that brand of dishonor remains.

Their overture, adopted in 1873, and sent us by the Northern Assembly, affords no sufficient reason for the course pursued by this Assembly. We are painfully convinced that their overture evades the very questions it pretends to meet.

It assures us that both bodies composing their Assembly unanimously adopted a resolution making "null and void, and of no binding effect, all action touching their brethren adhering to the Southern Assembly or to the Old School Synod of Missouri:"

Whereas both bodies referred to have lately adopted and made part of their record a paper which indorses in the most solemn, formal and unequivocal manner, and which sets forth and maintains the very principles against which we have protested, and do now protest, to wit: the decision of a civil court in the case of the Walnut Street church, Louisville, Kentucky.

See Digest, printed by order of the General Assembly, Minutes, 1873.

Their overture professes to express confidence in our "soundness of doctrine and Christian character:"

Whereas the abusive and slanderous charges made against our ministers and church, publicly and continuously reiterated — touching not only our doctrine and character, but even our motives—are not only not formally retracted, but are actually, by implication, at least, repeated and reaffirmed in the paper just referred to, and very recently made part of their record.

The protest concludes with the following:

To appoint a committee of conference in present circumstances is, we fear, calculated to place us in a false position before the Christian world. It is a well-known fact that our beloved church is historically identified with testimony for the supremacy of God alone as Lord of the conscience, and for the spirituality of his church. It is well known that the duty to testify for these fundamental principles has been in the providence of God specially bound upon us by the very action of the Northern Assembly; and that since the enactment of the "Spring resolutions," in 1861, we have borne our testimony *in protest* against the continuous legislation of the Northern Assembly, by which these principles have been in us dishonored. It is as well known that the Northern Assembly is historically identified with a system of proscriptive legislation, by which, in the judgment of many, the good name of Christ and of his church has been dishonored; and that, moreover, they have never rescinded such legislation, and that they still maintain the principles on which it is founded. Should we, therefore, in such circumstances as these, consent now to enter into a conference which, for the very reasons above stated, we have hitherto steadily refused, it immediately gives rise to the opinion that we have receded from our testimony. Changing our attitude toward that body, while they have made no adequate corresponding change in their real attitude toward us, will give rise to the opinion that we have consented to suppress our testimony to these principles, and that in suppressing our own testimony we are practically admitting the truthfulness of theirs. By this action, as it appears to us, the Assembly runs great risk of casting suspicion upon the glorious record of the past history, and upon the present attitude of our beloved church.

We feel constrained, therefore, to protest against this action of the Assembly, because it contravenes the duty we owe to the precious principles which were intrusted to us, to maintain and to defend; because the reasons proposed in the overture of the Northern Assembly are not sufficient to justify any change in our relations to that body; because it tends to misrepresent the real position of our beloved church before the world; and because it tends to promote doubt, agitation and discord among our people.

Inasmuch as the facts and principles on which this protest is founded cannot be denied, we can but express the earnest hope and confidence that the Holy Spirit may so attend and guide our representatives in the projected conference that these things be neither overlooked nor set aside.

The Church and Temperance.

Last week we had something to say about liquor-dealing. We have since met with an excellent editorial in the *Western Methodist* on The Church and Temperance. We give the most of the article. It meets our views throughout. The *Western* says:

It must be confessed, however, that the General Rules in this respect, as well as in others, have not been faithfully observed by all our members, nor have they been faithfully enforced by all our preachers. It is too true that there are Methodists who make intoxicating liquors which they do not doubt will be used as a beverage—there are those who buy and those who sell, and those who use as a beverage intoxicating liquors. While but few, if any, are engaged in the manufacture and traffic on a small scale, the retail business being disreputable in the highest degree, too many there are who are engaged in the wholesale business. Unfortunately the traffic in intoxicating liquors in this country has been almost universally associated with the grocery business, and on this account Methodists, as well as members of other churches, have been led into this great evil, appeasing conscience by reasoning which is sophistical and altogether unsatisfactory to the enlightened understanding. Thus men who in all other respects are meritorious and even exemplary are to-day engaged in a traffic which is ruinous to their souls, and to the souls as well as the bodies and estates of their fellow-men, and which brings shame and reproach upon the church. The General Rules, if carried out in their letter and spirit, we have always believed to be sufficient for the extirpation of this great evil in the church.

But the General Conference, recently in session, concluded that it was necessary to have a specific rule. It was resolved by a two-thirds majority to strike out: "Drunkenness or drinking spirituous liquors, unless in cases of necessity;" and to insert: "Making, buying, selling or using, as a beverage, intoxicating liquors." This change, before it can take effect, must be concurred in by three-fourths of all the members of the Annual Conferences; to them it will be submitted at their next sessions.

The important question now is: Ought this change to be concurred in by the Annual Conferences?

We are free to say that we have not been in favor of any change of the General Rules on this subject—or any other. The chief reason why we have opposed changes is because every specification that is added to the present number weakens the moral force of the General Rules as such, and makes them less efficient in their operation against evils which are not specified and cannot be, because they are multitudinous and ever varying in their forms. It would not require a large addition of *specific rules* to destroy the *General Rules*.

We are free to say further that we do not approve the language of the specific rule adopted by the General Conference. It is susceptible of misconstruction and abuse—some might be harassed without deserving it, and others might escape when guilty, under the peculiar verbiage of the rule. But this is a small matter comparatively, and perhaps it is impossible to frame a rule that could not be criticised by those who do not wish to be restrained from the evil.

Having made these explanations, we are now ready to say that we hope the Annual Conferences will concur in the action of the General Conference. We hope so because we think that a failure would cause greater evils than any which are likely to result from the proposed change, because also we anticipate that the specific rule, if concurred in generally, will aid somewhat in the reformation of the church, not only on this one point of moral discipline, but on many others of great importance.

We have no compromise to offer with any class in or out of the church who favor dram-drinking or liquor-making or liquor-dealing. They are all inseparably associated with drunkenness, which is the sin and scourge of the nineteenth century. A Methodist who is guilty of this sin, either as a principal or an accessory, if he will not reform ought to leave the church or be expelled from it, after all proper appliances have been used for his salvation. Let mild means be first used. Let him be instructed, persuaded and warned, pray with him, be pitiful and kind toward him. But if need be reprove and rebuke, and then at last expel him.

Rules, whether general or specific, will not avail anything that is good unless they are put in force. The General Rules, as they are now, require pastors to execute discipline against dram-drinkers, liquor-sellers and liquor-makers; this specific rule, if introduced, will not make this duty more binding upon pastors, but will simply explain to them and to all the members what is already meant by the General Rules. The explanation will be valuable only to the extent that it contributes to the wise and faithful administration of discipline.

Letter from China.

SHANGHAI, CHINA, May 9, 1874.

MR. EDITOR: I have just returned from a preaching tour in the interior, one hundred and fifty miles from Shanghai. I was gone about thirteen days, and, though about half the time not at all well, was able to preach to hundreds. Many came and bought our books, and would tell us that missionaries had never been there before. There are Roman Catholics in that part of the country, but they never distribute the word of God or preach on the street. At Woosit, a large walled city, we halted a day, and preached to thousands who were pleasure-seeking upon the mountain near the city, which is a place of great resort for idolatrous worshipers at certain seasons of the year. I was not aware, until we had reached the place, that there was to be an idolatrous procession. I took my arm full of books, and our two native helpers having done the same, we started for the hill and the temples where the people seemed to be assembling. After we had preached we sold them a number of books. Some Roman Catholics were around, but they were very shy of us. I was grieved to see that the great mass of these idolatrous worshipers were old women, just about to pass over the river of death. If we made an attempt to say anything to them they would almost invariably say: "Giar, giar, O me to feh." "Thanks, thanks, Omidah Buddah." We then went to the rue of the many tea shops, where hundreds had collected to see and hear something new, but I was suffering so much from my cold that I could scarcely keep from leaning my head upon the table, and found it prudent to return to the boat.

In the afternoon thousands came in front of and following two or three chairs borne by eight or ten men. I took my seat in a chair by the side of the road, with a small table in front of me, and books upon it, to sell to those who passed by us. I was curious to see what was in the chairs borne by so many strong men, followed by such dense crowds, and to my astonishment I found a *small, insignificant little mud idol*, not more than about twelve inches in height. There were two or three chairs, and in each was one of these small idols. Gongs, great heavy gongs, were swung to the fleshy part of the arm of about twenty strong men, by means of hooks of iron which pierced the flesh. Every few minutes they would with the left hand strike the gong with a heavy blow. By doing this they are supposed to please the idol, and by it gain merit. O the blindness of the heathen who fall down to these idols of wood and stone, the works of their own hands! The Roman Catholic churches in China are filled with images, and the people fall down and do homage to them, just as the heathen do.

But I must hasten on from this scene to one which occurred in Shanghai just before I reached home. It occurred on Sunday, May 3. I was then in Soochow, and knew nothing of any disturbance in Shanghai until within a few miles of this place. Not being here at the time, I will not attempt to describe it. My family had to leave home for a place of safety, leaving several gentlemen in the house, for it was reported that the whole of the property in the French concession would be burned by the mob. I send you the papers, that you may see the full account. We feel truly thankful to God for his preserving care. He has been to us as a pillar of cloud by day and a pillar of fire by night, and to all those who trust in him he is continually saying: "Fear not, for I am with thee." That the Lord may bless his work in China and everywhere, and watch over his people for good, is the sincere prayer of your brother in Christ,

J. W. LAMBUTH.

BISHOP KEENER reached home on Friday, the twenty-sixth of June, after an absence of more than two months. To-day he leaves, in company with Bishop Marvin and Dr. Tudor, for Jackson, Louisiana, to attend the commencement exercises of Centenary College. Bishop Marvin delivers the annual sermon, Dr. Tudor the literary address. Sorry that we cannot go along with so much good company, and with such a feast of fat things in prospect. We hope, however, to have an account of the occasion in due time.

REV. DR. W. H. WATKINS gave us a call last week on his way to Brookhaven, whither he went to preach the annual sermon at the commencement of Whitworth Female College.

Civil Rights and Uncivil Wrongs.

The *Christian at Work* is more outspoken than any of the Northern religious papers against the civil rights bill. A year or two in Louisiana would confirm Dr. Talmage in his convictions, and carry him somewhat further in the denunciation of this radical measure. We quote as follows:

This civil rights bill, now before Congress, is as impolitic as it is unjust and unwarranted. Further, if it be not hypercriticism to say that the bill has no constitutional warrant, it is open to that objection as well. It is impolitic because it is not demanded by any principle of right or expediency; it is unjust because it violates the inherent right of every State to regulate its own internal affairs, and it is unconstitutional in that it seeks to establish a monopoly of rights and privileges in favor of color. The fourteenth amendment, under which alone authority for the bill is claimed, simply defines what citizenship shall be, and declares that "no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." Yet here is a bill which says to each State: "You must mix white and black in the same school." Is it not easy to see that such a measure is as arbitrary as it is unjust? By what right does Congress interfere with the schools of the States, organized by the State and supported by the State? Yet this is not only contemplated in the bill, but an amendment, allowing each State to provide separate schools for black and white, was voted down. And what good is sought to be accomplished? Does Congress really think to force whites and blacks into the same school? And if it succeed, will it benefit the black, will it change his color or better his condition? On the contrary, the result of this foolish legislation will be to overthrow the entire school system of the South; it will retard the education of the negro; it will arouse antipathies, and it will weaken public confidence in our national legislature—a confidence which is already no stronger than it should be. The truth is, our State governments, North, South, East and West, are sufficiently well established to attend to their own legislation. They not only do not ask for help from Congress, but we believe they are every way better qualified to know what they want, and provide what they want, than Congress is able to provide for them. The future of the African in this country depends now very largely upon himself. All his rights are, under the law, secured to him. His opportunities for advancement are, so far as the law can make them, equal with those of the whites. Now let special legislation in his behalf cease. Let Congress give us a return to specie payments, reduce our taxes, weed out its supernumeraries, consolidate superfluous "bureaus" and reduce the expenses of government. So long as Congress leaves these all important matters unsettled, it has no time to waste over an impracticable and buugling civil rights bill.

Death of the Rev. Thomas Maddin, D. D.

The Nashville *Christian Advocate* of June 27 says:

Dr. Maddin is dead! We can scarcely believe it. Last week he visited our office, as usual, to get a bundle of exchange newspapers for the hospital for the insane, of which he was chaplain. We pleasantly remarked that the friends who teach in the penitentiary had exhausted their supply, and he must come on Saturday for his share. But, alas, Saturday morning brought us this note from his sons: "Our beloved and venerable father died this morning at eight o'clock, at the Maxwell House. Please come immediately, and if Bishop McTyeire is at the Publishing House bring him with you, or any other of father's clerical friends." In company with Bishop McTyeire and Dr. McFerrin we hastened to the place, and found him dead in death. On Friday evening, June 19, he went to the house of Dr. Hayes; was instantly seized with severe palus; returned to the Maxwell House; spent the night in great agony, mitigated as much as possible by the kind and judicious attention of his sons, who did all they could for him, as masters of the healing art knowing too well that the case was past all human skill. They were aware that for months an abdominal tumor had been forming, and that the aneurism of the aorta had reached its crisis, and death was certain. Soon after he was laid in bed he became unconscious—insensible of communicating with any one in regard to his condition and prospects. But no one needed a lasting testimony from Thomas Maddin. Such a long, blameless, useful, happy life as his could have no other end than "a triumphant one," though the sharpest pangs of death" were commissioned to "break his way to heaven." There he lay, calm and placid in death! There were his two manly sons and widowed daughter (whose affliction was intense and beautiful,) bathed in tears. There were the grandchildren, stunned with grief. There was the manuscript of the sermon he intended to preach on Sunday, about the one hundred and forty and four thousand, and the harpers harping with their harps. He thought he, when he wrote it, that he would so soon

> Mount and join their song,
> And be an angel too!

But in twelve hours after his attack he was hurried over the everlasting hills.

Rev. Dr. B. M. Palmer, we are glad to learn, continues as pastor of the First Presbyterian church of this city.

Thou lookest too often in thy glass; thou wilt not so much see thy grace as thy folly.

Assessments of the Board of Missions.

The Board of Missions, at a meeting held in Louisville after the adjournment of the General Conference, ordered that the assessments on the Annual Conferences for the support of missions under the care of the board shall be graduated according to the assessments for the support of the Bishops. As that assessment was made by the General Conference, representing every Annual Conference in the connection, it was presumed to be the most equitable arrangement that could be made. It will take the amount estimated to cover the necessary expenses of the board. Until the ensuing sessions of the Annual Conferences the board will operate under the old constitution. The Conferences will make their own distribution among the districts of the amounts assessed. These amounts must be raised. This is a simple necessity. The assessments are as follows:

Baltimore	$4,050 00
Virginia	4,500 00
Western Virginia	750 00
North Carolina	4,200 00
South Carolina	2,100 00
North Georgia	4,050 00
South Georgia	3,000 00
Florida	600 00
Alabama	3,450 00
North Alabama	2,700 00
Louisiana	2,400 00
Mississippi	2,550 00
North Mississippi	2,550 00
Memphis	3,600 00
Holston	2,100 00
Tennessee	4,950 00
Kentucky	3,000 00
Louisville	3,600 00
Denver	150 00
St. Louis	1,650 00
Southwest Missouri	1,650 00
Missouri	3,150 00
Western	300 00
Little Rock	1,800 00
Arkansas	900 00
White River	900 00
Indian Mission	75 00
Texas	1,200 00
North Texas	1,350 00
East Texas	1,050 00
Northwest Texas	1,200 00
West Texas	750 00
Columbia	150 00
Los Angeles	75 00
Pacific	450 00
Illinois	750 00
German	300 00
Total	$72,000 00

A curious note, which comes from Russia, is of a visit which Humboldt once paid to Iszym, in Siberia. Carrying a letter of introduction from the Governor General, he went to the house of the chief government functionary of the place, M. Skotin, who was apparently a sort of Goodman Dull of immense self-importance and ignorance. The first thing that the Governor General heard of the *savant* was in a long letter from the wise Skotin:

"Some days ago," he said, "there came here a German named Gumbolt, a dried-up little man, looking anything but respectable. As, however, he brought with him a letter from your excellency, in which I am directed to treat him with politeness and consideration, I received him with all due respect. At the same time, I must observe that this individual seems to me very suspicious, and even dangerous. From the first he did not please me; he gossiped too much, and did not like the fare I offered him, though I have a cook, Ferlisa, who makes excellent progs, and would be most happy to offer some to your excellency. * * * He seemed to despise both myself and my hospitality, and he evidently looked down upon the most eminent officials of the town. On the other hand, he is continually talking with the Poles and other political criminals under my charge. Your excellency will forgive my boldness in saying this, but these conversations with political criminals could not escape my observation, especially as a few days since, after a long conference, he went out with them at night to the top of a hill which commands the town. There they took out of a case which they had brought with them an instrument in the shape of a long tube, which seemed to me and my colleagues like a huge cannon. This they placed on a three-legged stand, and then aimed it straight at the town. Each of them approached the instrument, apparently to adjust it so as to rectify the aim. Seeing the great danger which threatened the inhabitants of the town, which is built entirely of wood, I immediately ordered the town guard, which consists of a sub-officer and six men, to march to the spot with loaded muskets and not lose sight of this German's proceedings. If the man's treacherous designs prove what I suspect them to be, we are ready to risk our lives for the Czar and for holy Russia."—*New York Tribune.*

Fraternal Correspondence.—It would seem, says the *Southwestern Presbyterian*, that fraternal conferences with a view to organic union are not so enticing as they were a year or two ago. Then the influence of the great public made it a very serious matter to hint a suspicion that should disparage in the slightest the bubbling feelings and gushing tenderness which formed the perfumed envelopes, and which were supposed to represent the contents of the numerous overtures projected by our diplomatic Northern brethren upon the Southern churches. But, as Dr. Johnson used to say, "the great public is a great baby." It is amused by toys, and has little capacity for anything more serious.

And so, on sober second thought, fraternal correspondence with a view to organic union is regarded more cautiously. The Southern Methodists decline such propositions coming from the Northern Methodists. The Cumberland Presbyterians decline such propositions from the Northern Presbyterians, and discharge their committee. The Dutch Reformed decline similar propositions from the Northern Presbyterians, and discharge their committee.

It is said that "there are worse things than war." And the opinion seems to be gaining ground that there are *better things* than "fraternal correspondence with a view to organic union."

"I think," said a fellow, "I should make a good member of the Legislature, for I use their language. I received two bills a short time since, with requests for immediate payment; the one I ordered to be laid on the table, the other to be read that day six months."

Immense Contributions.

The Church Missionary Society of England reports as its receipts for the last year the immense sum of $1,206,105. But what is even better than this the society has resolved to abstain from two foreign fields of labor because their operations in them might interfere with other societies. This is a spirit that might well be imitated by every missionary society in the world. One man gave this society $100,000 as a thank-offering for the recovery of a beloved child from sickness.

This Church (of England) Missionary Society represents what may be called the evangelical portion of the church, while the Society for the Propagation of the Gospel is supported by the high churchmen and ritualistic wing. The receipts of this society are $551,000; and its *spirit* may be learned from the following fact stated by the London *Times:*

"The Church of England (or its representative in these matters, the Society for the Propagation of the Gospel) wanted to have a Bishop of Madagascar who might go out there as the representative of the church which is still associated—identical, some say—with the State in this country. Such a bishop would, of course, be the spiritual representative of England, carrying a high civil as well as religious authority. Against this the missionaries already in possession very naturally remonstrated, and the remonstrances, wisely—necessarily, we should rather say—were duly attended to. Our government, considering the many forms of Christians who have to be satisfied at home, did not venture, and indeed did not wish, to give the royal name and aid to the sending out of a man who would seem to override and overthrow the just and beneficent position held by the missionaries there. Thereupon the Church of England (this Propagation Society) procured the consecration of a bishop by the Scottish Episcopal Church, and sent him out there as if to represent the Church of England. One result was to place the Church Missionary Society in a difficulty which it could only escape by leaving the island altogether. The whole proceeding seems as equivocal as it is possible to imagine respectable persons finding themselves unaccountably led into. It certainly looks about as bad a way of getting into a fold as one can conceive in these quiet and orderly days."

The Wesleyan Missionary Society received last year $839,975, and the London Missionary Society $589,545. The British and Foreign Bible Society's receipts were $1,104,720. The aggregate of the various receipts of the religious societies in England, whose headquarters are in London, was $8,148,035—more than eight millions of dollars in gold. We are apt to feel some degree of self-complacency in view of the large receipts of our benevolent societies, but the measure of giving in England suggests to us that other people do something as well as we.—*New York Observer.*

Books and Periodicals.

Letters to the Children. By Uncle Bob, of the Western Methodist. With an introduction by R. A. Young, D. D. Nashville, Tennessee: Southern Methodist Publishing House, 1874.

Thirty-eight letters, all addressed to children and young people, and calculated to do them good. They are very interesting to us, and we find it rather difficult to lay the book down when in the middle of one of these racy and wide-awake letters. There is a brief child's catechism at the end of the volume. For sale by the Publishing House, Nashville, and at the Depository, New Orleans.

Scribner's Monthly for July is splendidly illustrated, as usual. Contents: The Great South—Some Notes on Missouri, the Heart of the Republic; The Mysterious Island, chapters 7 and 8; A Four-Leaved Clover, part 2; Answer; The Shakespeare Death-Mask; Old-Time Music—The Spinning Wheel; "O Birds that Flit by Ocean's Rim;" Katherine Earle, chapters 21, 22 and 23; Our Eschatology; Studies of Some British Authors; The Fire at Grantley Mills; A Summer's Ghost; Strange Scenes in Strange Lands; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; Nature and Science; Etchings.

Georgia Musical Eclectic.—The June number of this excellent art journal comes to us freighted with good music and interesting literature. The music alone in each number of this publication is well worth the subscription price—$1 a year. Specimen copies sent free. Address Guilford, Wood & Co., Atlanta, Georgia.

Lippincott's Magazine for July is handsomely illustrated. Vignettes from the Schuylkill Valley is a very interesting and instructive article, and copiously illustrated. Old Lisbon and Its Overthrow and Recollections of Archbishop Whately are also excellent and entertaining.

Our Sunday school periodicals for July are out in good time, and will be eagerly welcomed by teachers and children. Now is a good time to enlarge your orders for these valuable publications. They are cheap and most necessary to our Sunday school work.

Old and New for July has: Old and New, The Way We Live Now, Artificial Teeth, The Protestant Theory of Authority, Washing Up and Washing Down, Technical Education, French and German Schools, and other articles.

St. Nicholas for July is as rich and varied as heretofore in its articles and illustrations. We observe that that excellent child's paper, the Children's Hour, by T. S. Arthur, of Philadelphia, has been merged in St. Nicholas.

Good Things for the Young of All Ages for June has: Hilda's Roses, The Gipsy Girl, and a great number of sprightly stories and beautiful pictures.

The Raleigh (North Carolina) *Christian Advocate* of June 10 says:

Our people were highly favored in having Bishop J. C. Keener spend last Sabbath in Raleigh, preaching morning and evening to an immense audience at Edenton Street church. Both sermons were able and eloquent, evincing profound thought and eliciting high commendation from men of every rank and station in life. He goes to Trinity College to preach the commencement sermon on Wednesday, the tenth instant. We shall hail with pleasure a visit from the Bishop to our city and to our Conference at any time.

The Rev. O. P. Fitzgerald, D. D., has been elected president, and the Rev. E. E. Hoss a professor, in Pacific College, Santa Rosa, California. Good men, both, and will do much work.

God loves you; let this thought equalize all states. Let him do with us as with the waves of the sea, and whether he takes us to his bosom or casts us upon the sand—that is, leaves us to our own barrenness—all is well.

Shall I grudge to spend my life for him who did not grudge to shed his life-blood for me?—*Beveridge.*

MARRIED.

Sapp—Glover.—By Rev. J. H. Stone, April 30, 1874, at the residence of the bride's mother, on Shelly Island, Catahoula parish, Louisiana, Mr. A. J. Sapp to Miss Mary Glover, all of the above-named parish.

Williams—Garrett.—On the fourteenth of June, 1874, by Rev. C. McDonald, Mr. W. T. C. Williams and Mrs. M. K. Garrett, all of Scott county, Mississippi.

Fort—Barker.—At the residence of Judge J. J. Beauchamp, in Macon, Mississippi, by Rev. E. E. Hamilton, June 23, 1874, Mr. Lewis A. Fort, of Starkville, Mississippi, and Miss Eugenia A. Barker, of Macon.

Querterurocs—Doherty.—On the fourth of June, 1874, at the hotel in Amite City, Louisiana, by the Rev. D. P. Bradford, Mr. Patrick P. Querterurocs, of Columbus, Kentucky, to Miss Lottie Doherty, of Clay City, Illinois.

East and West Feliciana (Louisiana) papers will please copy.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending June 27, 1874.

A—American News Company, Philip Allen $2, A. F. Andre two letters, Atkinson & Tyler $1.50, C. G. Andrews.

B—J. W. Bryan, R. W. Blew & Co., George P. Brandt 35 cents, Briggs & Barker, C. F. Bailey, Baird & Martin, D. P. Bradford, Barnes & Wilkinson two letters, Andrew Booth, A. J. Briggs.

C—M. & E. S. Chapin & Co., Cassell & Baughn, W. P. H. Connerly, A. W. Campbell $2.25, Stephen Collins, John F. Cook, F. S. Christiantine.

D—J. J. Davis $6, C. B. DuBosc, Donaldson & Co., Charles H. Ditson.

E—J. H. Ellison 25 cents, Robert Evans.

F—M. D. Fly, R. W. Flournoy $2, E. N. Freshman, D. W. Foster, W. H. Fugate.

G—Joseph Gillott & Sons, R. M. Ollis, W. H. Goodale $10, G. F. & W. D. Garrison, W. H. Germany $4, John S. Gillett.

H—W. A. Hall $3.85, E. E. Hamilton $1.95, D. D. Hoyt $2, J. Hamilton, Mrs. V. Hull $2.

J—J. W. Jordan 25 cents, Thomas D. Johnson, H. F. Johnson, B. Jones.

K—J. C. Kittrell.

L—Charles E. Lamb $6, H. P. Lewis, W. E. M. Linfield, D. H. Little, J. B. Lippincott & Co., Limerick & Co. $1.54, Thomas J. Lowry, W. S. Leak, George R. Lynch $5.95, George M. Liverman.

M—Tom Murrah $37.95, Miss Sallie M. McKay, Mays & Holland, James M. McKee, W. D. Mayfield, H. H. Montgomery, John R. McGow $2, W. B. May $3.30, L. H. Montague, William McNaught & Co., William A. McCarty.

O—James Ormond, W. P. Owen.

P—John E. Potter & Co., George W. Price, L. F. Palmer, R. T. Parish, W. J. Persell 75 cents.

R—A. H. Redford four letters, Jonathan Reed, Robinson & Co., R. S. Ricketts, J. K. Randall, J. C. Rhodes, J. W. Rush, A. F. Rogers 50 cents, F. T. Rawson, Henry O. Rhea $5.80.

S—Sims, Harrison & Co. $2, T. W. Stedman, C. C. Sullivan 50 cents, J. M. Stevenson & Co., W. H. Scales $5.50, John D. Saint.

T—B. H. Thomasson $22, A. S. Turner, W. H. Tilley, R. P. Thompson $10.80, S. J. Taylor $2, George F. Taylor $6.50, L. S. Taylor $2.

U—J. Z. Underwood.

W—E. A. Wilson, J. R. Wilson, Jesse Whitehurst $4, W. H. Watkins $8, John F. Witherspoon, Jane C. Wenks $2, M. Wickersham, Thomas F. Webb, Wilkinson Bros. & Co.

E. E. F. Ross, Esq., connected for several years with the Christian Advocate, left on the evening of June 17 to visit the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

We call special attention to the advertisement of the Warm Springs of North Carolina. These springs are easy of access, situated in a mountainous region, and celebrated for the remarkable efficacy of the water in curing endemic diseases peculiar to malarious regions, as well as chronic ailments. The living is fine, the associations are said to be refined, and the air mild and pure; but one of the special attractions to those who may visit the springs from New Orleans for the restoration of health will be that our fellow-citizen, Dr. S. E. Hale, formerly of this city, is the resident physician. Those who have occasion to consult the doctor will be convinced of his good judgment and skill as a physician, and find him at the same time a refined Christian gentleman.

W. Harrington & Co.—We are glad to learn that the continuance of the Grange agency of W. Harrington & Co. will not be interrupted by the death of our lamented friend, W. Harrington, the senior member of the firm, on the twelfth of May last. By the action of the executive committee of the State of Mississippi, Mr. K. Harrington, the surviving partner, was appointed to continue the agency, which will be done in the same name and style. The same faithful and competent men are in charge of the business, bringing to the aid of this rapidly-growing firm energy and experience. The patrons will continue to address W. Harrington & Co.

Messrs. Hyver & Co., whose advertisement appears in our columns this day, are manufacturers of chronometers and watches, and repairers of watches, clocks, music boxes, etc. Their establishment is located on Bienville, near Royal street. Give them a call when work in their line is wanted.

D. H. Wallace & Co., cotton factors and purchasing agents, offer their services and the advantage of their experience to those who may wish to make purchases, as well as to dispose of cotton or any kind of produce consigned to them. They are located at 38 Perdido street.

We have had for several months in constant use the Halford Leicestershire Table Sauce, and it has given such satisfaction to the guests of our house that our orders for it have been larger than for all other kinds of sauce combined.

H. D. Parker & Co.
Parker House, Boston, Sept. 1, 1869. Je25 4t

These hot days it will be a great relief to get an outfit of the beautiful light fabrics to be found at Levy Bros.', 580 Magazine street.

BUSINESS NOTICES.

You who lead sedentary lives—printers, tailors, shoemakers, etc.—will find a great relief for the constipation from which you so often suffer by taking Simmons' Liver Regulator. It is a simple, harmless vegetable compound, sure to relieve you, and can do no injury. jy2 1t

Buy Werlein's Pianos, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $900, at $20 per month. Second hand Pianos at $80, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Exley's, Needham's and Woods' Organs at low rates. I have added Blackmar's large stock of Sheet Music, Band Instruments and Strings to great variety. Band Instruments, etc., repaired. Philip Werlein's Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

Pierson & Hews, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

NEW ADVERTISEMENTS.

Warm Springs,
MADISON COUNTY, WESTERN NORTH CAROLINA.

These Springs are situated in the midst of the highest ranges of mountains east of the Mississippi river, in a country truthfully called the Switzerland of America.

THE BATHS consist of powerful Mineral Water, at a temperature of from 98° to 102 degrees Fahrenheit. As these baths are taken at the Springs where the water rises, there is no chance for depreciation of mineral qualities, which renders them superior to those of the Hot Springs of Arkansas and Virginia.

INVALIDS seeking health can find no more favorable place on this continent. There are also here Cold Sulphur Springs, equal to the Yellow Sulphur Springs of Virginia.

THE HOTEL ACCOMMODATIONS are unsurpassed at any watering-place in this country.

BOARD—$40 per month; $12.50 per week; $2 per day. Children under ten years of age and colored servants half price.

S. E. HALE, M. D.,
Late of New Orleans, Resident Physician.
J. A. SAMPLE,
Late of Mobile,
Jy2 tf General Manager for Warm Springs Co.

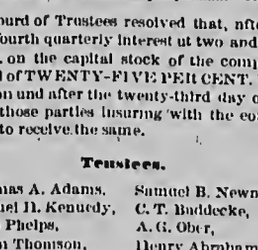
O. A. HYVER. F. T. OPPE.

Hyver & Co.,
CHRONOMETER AND WATCHMAKERS,
66.....Bienville Street.....66
Near Royal, New Orleans, La.

Every description of fine Watches repaired. Particular attention paid to the repairing of Clocks, Musical Boxes, etc., etc. Prices suitable to the times. Jy2 1m

D. H. Wallace,
COTTON FACTOR AND GENERAL PURCHASING AGENT,
38.....Perdido St.....38
NEW ORLEANS, LA.

Will give special attention to the sale of Cotton and other Produce, and will fill all orders for goods of every description at lowest cash prices. Jy2 1y



What will it do? is the first inquiry the sick make concerning a medicine. Suppose

Tarrant's Seltzer Aperient

is the subject of the interrogatory, what then? simply this reply: It will relieve and cure headache, nausea, flatulence, nervousness, costiveness, debility, biliousness and indigestion. Sold by druggists everywhere. Jy2 2t

Constant employment.—At home, Male or Female. $30 a week warranted. No capital required. Particulars and valuable sample sent free. Address, with six cent return stamp, C. ROSS, Williamsburg, New York. jy2 2m

Rev. Mr. Hammond's New Music-Book, Song Evangel, with 100 other kinds, at J. W. Melntyre's, No. 4 South Fifth street, St. Louis, Mo. Catalogues sent on application. jy2 1t

Twenty-Fifth
ANNUAL STATEMENT
OF THE
Crescent Mutual Insurance Co.
May 23, 1874.

Total gross premiums for year ending April 30, 1874		$400,594 96
Earned premiums, less reinsurance and return premiums		319,533 53
Less losses paid and estimated	$156,286 99	
Less taxes, discount in lieu of participation, interest on capital, less discount, etc	109,561 08	256,831 07
Net profits		$62,702 46
Total gross assets of company		652,649 22

The Board of Trustees resolved that, after paying the fourth quarterly interest at two and a half per cent. on the capital stock of the company, a dividend of TWENTY-FIVE PER CENT. be paid in cash on and after the twenty-third day of June next, to those parties insuring with the company entitled to receive the same.

Trustees.

Thomas A. Adams,	Samuel B. Newman,
Samuel H. Kennedy,	C. T. Buddecke,
John Phelps,	A. G. Ober,
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Come and see me.
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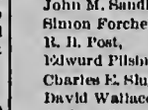

EXTERMINATORS
AND INSECT POWDER
For Rats, Mice, Roaches, Ants, Bed-bugs, Moths, etc. J. F. HENRY, CURRAN & CO.,
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A man of a thousand.—When death was hourly expected from CONSUMPTION, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of INDIAN HEMP which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. HEMP also cures Night Sweats, Nausea at the Stomach, and will break a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race street, Philadelphia, naming this paper. Je11 3t

MEDICAL.

Nearly all diseases originate from **Indigestion** and **Torpidity** of the **Liver,** and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues,** and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever been discovered.** It acts **mildly,** effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years,** and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR
OR MEDICINE
Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.
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THE GREATEST MEDICAL DISCOVERY OF THE AGE.

Mr. Kennedy, of Roxbury, has discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,
FROM
The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind o Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Roxbury, Mass.

Dear Madam: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a comfort of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

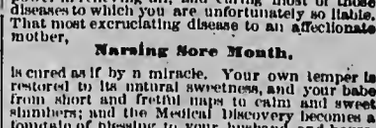
THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

Directions for Use.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

DONALD KENNEDY.
Price, $1.60 per bottle. For sale by all druggists



The best advice that can be given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box Sold everywhere.

Laboratory—Nos. 43 and 50 Cortlandt street, New York. oc2 1y5p

The Child's Corner.

BABY-LAND.

BY GEORGE COOPER.

How many miles to Baby-Land?
Any one can tell;
Up one flight,
To your right;
Please to ring the bell.

What can you see in Baby-Land?
Little folks in white,
Downy heads,
Cradle-beds,
Faces pure and bright.

What do they do in Baby-Land?
Dream and wake and play,
Laugh and crow,
Shout and grow;
Jolly times have they.

What do they say in Baby-Land?
Why, the oddest things;
Might as well
Try to tell
What a birdie sings.

Who is the Queen of Baby-Land?
Mother, kind and sweet;
And her love,
Born above,
Guides the little feet! *Nursery.*

FOR THE ADVOCATE.

The Grass Nuts.

Mollie and Jennie Brown were sisters. They were now nine and seven years of age. When they were quite small their father, who had a family of daughters, moved, from a nice little home in the pine woods, where he could have better educational advantages for his children. Now this home was very dear to these children, for they saw none of the disadvantages of being away from any town, and they looked back upon it as being very nearly akin to paradise. It was a cottage, about which climbed roses and honeysuckles in gay profusion. At the foot of the hill upon which the house stood, on one side, was a beautiful little spring, from which bubbled crystal water almost as cool as ice. On another side of the house was the garden. In one corner of it their kind mother planted a great many kinds of flowers, which were far more interesting to them than the luxuriant vegetables that grew there. Near the garden was the sugar-cane patch, which was worth far more to them than all papa's corn. They had all kinds of fruits. Long rows of raspberries bore their luscious fruit, and the crimson faces of rich strawberries were hid beneath the green leaves in the spring-time. Oh! the nice, rich milk and golden butter they had there; but the best thing, and the thing of which these children oftenest dreamed, were grass nuts. The top was something like common grass, the root a little round nut so sweet and so good. They grew all about over the yard, and the children did love so much to hunt them.

After they moved to the new place they used often to search beneath the grasses in vain hope of finding just one precious nut, but with all their effort nothing of the kind had ever met their eyes.

They had two sisters older than themselves, who once went off on a visit. On their return they had many wonderful things to tell. After awhile they opened a paper, and, while Mollie and Jennie were curiously looking on, they handed out two nuts apiece and said:

"Here, these are for you. You must eat one and plant the other."

The children fairly danced with delight. They turned them over, smelled them, looked on every side, as if trying to recognize an old friend. When satisfied with looking at them they began to taste.

"Oh, ain't it good!" "Ain't it sweet!" were the exclamations which fell from their lips while eating. They ran out into the kitchen to tell the cook what they had eaten, as she always took an interest in the children's pleasures, and especially in anything that reminded her of the old home, for she loved it too. Looking out the back gate, they saw the wagon coming loaded with wood. They ran out to tell the driver of the great news, but I suppose he was tired, for he seemed not to take much interest in their talk. They thought he would surely do something to show his appreciation of the wonderful event, so they asked him to let them ride.

"Oh! yes," he said. "Jump on, quick."

"Here's my place," "And here's mine," they said, as they seated themselves on the wood.

"Are you ready?" asked the sable-faced driver.

"Yes, sir," they both answered.

Instead of popping his whip and saying, "Get up, sir," as they expected, he quietly took the oxen from the wagon, and went off to the lot. Now didn't they have a nice ride. They knew it was no use to get mad with that great big man, so they looked into each other's faces, laughed a merry laugh, got down and ran away.

The sun was setting, and they thought it time for them to be planting their grass nuts, which all this time had been tightly clasped in their hands. So they went into their little flower garden, found a mellow place, and deposited their treasures.

"Oh! won't you be glad when they come up, Mollie?"

"Yes, indeed; but we will not eat any for a long time. We will keep planting until we get a good many."

"Yes; but won't it be nice sport to hunt them! Oh! I wish they were up now."

"Well, they can't be, you know; but we will work them well when they do come up, and we will soon have a plenty. But mamma is calling us," and away ran the happy children.

A few days afterward Jennie was thinking of the grass nuts, and, as she expressed it, she got so hungry for one. She wished that she had the one she had eaten. Then she wished that she had a yard full, and she kept thinking of them until she concluded that she would go and see if the one she planted had not sprouted. She took a little stick and worked very gently around it, until out it came! "Not a sprout on it. How nice it looks! I believe I'll eat it. No, no, I must not. But don't it look good?" She took up the corner of her apron and wiped it. How nicely the dirt came off! She kept wiping until it was quite clean. Then she put it in her mouth, and before she knew it, smash! went her little teeth. "Oh! I've ruined it now; I will have to eat it," and I think she was right glad it was ruined, for she enjoyed it very much.

"Well, I must not tell Mollie I was so foolish," she said to herself, so she covered up the place nicely, put back the little stick she had driven down, and went away.

In a day or two she got hungry again, and, in thinking of what she had done, she said to herself: "I believe I will go and get Mollie's, for she will have one and I won't." She kept thinking of it, and listening to the tempting voice, until directly she was in the garden, hunting the nut. "Jennie! Jennie!" she heard.

"Oh! that's Mollie. I hope she won't come in here. I will keep right still."

But here came Mollie. She put back the dirt as fast as she could, but before she got it fixed Mollie was there.

"Oh! yes, Miss Jennie. You are hunting my grass nut. You need not say a word. I reckon I know just what you are after. You are hunting it to eat. You had better go and eat your own."

Jennie was caught so completely, and thought that she must look so mean in her sister's eyes, that she must explain a little. So she said:

"Well, Mollie, I must tell you the truth. I came in here day before yesterday and ate mine, and to-day I wanted another so much that I was looking for yours to eat it. Please don't tell it, and you take yours and plant it where I can't find it."

"La, child, I ate mine three days ago, and to-day I hunted yours, but could not find it. That is the way I knew so well what you were up to when I saw you slipping in here."

"You bad girl," laughed Jennie, and they both had a good laugh and agreed not to tell it.

They are grown-up ladies now, and have little boys and girls of their own, to whom they sometimes tell the story of the grass nuts, and they laugh right merrily over it.

Elephants at Sea.

The hoisting into the air, and lowering elephants into the hold of a ship, is not only an unusual sight to most men, but also a strange experience to most elephants. They were lashed with strong ropes, slung as far as practicable in slings, hoisted up with cranes with three-fold tackles, and lowered into the steamer's hold like bales of cotton. When in the hold they were placed in pens built of strong teak-timber baulks, bolted to the ship's side to prevent them from breaking loose. The fear the animals suffered was the only pain they underwent, and by watching the eyes of the poor beasts their terror was very manifest. Tears trickled down their mild countenances, and they roared with dread, more especially when being lowered into the hold, the bottom of which was sanded for them to stand upon. We are told that one timid female elephant actually fainted, and was brought to with a fan and many gallons of water.

At sea it appears that the animals got into a curious habit of occasionally—evidently with a preconcerted signal—setting to work rocking the ship from side to side, by giving themselves simultaneously a swinging motion as they stood athwart ship, the vessel rolling heavily, as if in a seaway. This they would do for a spell of an hour or more, and then desist for several hours, until the strange freak took them again. When they reached port they were hoisted out of the hold and swam on shore, thirty-five being thus safely landed without any accident whatever. When they were released from the sling it was a supreme moment for the mahout, who was always on the elephant's neck from the time of its touching the water to letting go. As the word was given to let go each of the elephants, either from the lightness of his heart at being freed from his floating prison or from his own weight, we are not sure which—lightness of heart, like lightness of head, causes elephants and men to play pranks—plunged down deep into the water, the mahout on his neck. The anxiety on the face of the mahout, just one second before the plunge, was a study; so, too, was it when elephant and man rose to the surface again, the former blowing water from his trunk and the latter from his nose.—*Calcutta Englishman.*

MY CAPTAIN'S ORDERS.—"How is it I don't seem to hear you speak bad words?" asked an "old salt" of a boy on board a man-of-war.

"O 'cause I don't forget my Captain's orders," answered the boy brightly.

"Captain's orders!" cried the old sailor; "I didn't know he gave any."

"He did," said Jem, "and I keep 'em safe *here*," putting his hand on his breast. "Here they are," said Jem slowly and distinctly: "'I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea, nay, nay; for whatsoever is more than these cometh of evil.'"—Matthew v, 34-37.

"From the good old log-book, I see," said the sailor. "Ah, yes, you've got your orders."

HATS OFF.—Off with your hat, my boy, when you enter the house. Gentlemen *never* keep their hats on in the presence of ladies, and if you always take your's off when mamma and the girls are by you will not forget yourself or be mortified when a guest or stranger happens to be in the parlor. Habit is stronger than anything else, and you will always find that the easiest way to make sure of doing right on all occasions is to get in the habit of doing right. Good manners cannot be put on at a moment's warning.

ONE of the easiest and best ways to expand the chest is to have a good, large heart in it,

Farm, Garden and Household.

Experiments With Potatoes.

The potato, which is an annual plant, represents, in the tubers developed from the stem, the perennial part of a plant. For while the duration of its development is analogous to that of annuals, its functions coincide exactly with those of dicotyledonous shrubs and trees.

The potato-plant, like all annuals, exerts its chief efforts in developing flowers and fruit. Like all annuals, too, it has the power of shortening this period of development when the power of the roots is limited, as also of lengthening it when the extent and power of the roots are increased.

We observe in nature that plants with feebly-developed roots often have a weak, sickly aspect, but yet come to maturity in flower and fruit sooner than stronger individuals, well furnished with roots.

In perenual plants we observe a second effort, which is directed toward preparing and storing up nutritious matter for the consumption of the plant. The preparation of this nutriment is effected by the physiological action of the leaves, under the influence of the roots. The stronger and larger the former are the more is this preparation of food delayed.

The chief points to be attended to, with a view to the increase of tubers, are:

1. To increase the power in the roots, and,

2. To check the transformation which occurs in the leaf.

We obtain both ends simultaneously if, in the fifth, sixth and seventh week after setting the tubers, or at a time when the plants reach the height of six to nine inches above the soil, we pinch off the extreme points of the branches of twigs to the extent of half an inch downward, and repeat this on every branch or twig in the tenth and eleventh week.

The consequences of this check to the development of the stem and branches is a stimulus to the nutrient matters in the plant in the direction of the increase both of roots and of the multiplication of the branches of the stem above ground, which not only favors the power of the root, but also strengthens the leaves and stalks to such a degree that the matters prepared by the physiological action of these parts are increased and applied to the formation of tubers; while at the same time the direct action of the sun's rays on the soil is prevented by the thick foliage, and thus the drying up of the soil and its injurious consequences are avoided.

Led by these views, I made, in 1846, experiments on single potato-plants, carefully marked by pinching off the ends of the branches. They were so readily distinguished in their subsequent growth from the plants beside them, by more numerous branches, larger and darker foliage, that in truth no marking was necessary.

The produce from these plants of tubers was abundant, and the tubers were perfectly healthy; while the plants next to them, which had not been so treated, gave uniformly less produce, at the same time the tubers were rough on the surface, and in many instances attacked with disease.

In the middle of April, 1847, an experiment was made. The potatoes were planted, in the usual way, by an experienced farm servant.

After weeding them in the end of May, I renewed my experiment by pinching off the points of the branches of every second row, and repeated this in the end of June. The result surpassed all expectations. The stalks of the plants not treated on my plan were long, straggling and sparingly furnished with leaves, the leaves themselves small and pale green.

In the next field potatoes of the same variety were planted on the same day and left to nature. They appeared in the first six weeks healthy, even strong, but gradually acquired a poor aspect as the time of flowering and fruit approached, and finally exhibited precisely the same appearance as the rows not treated by pinching off the extremities in the field in which my experiments were made.

In the end of August the difference between the rows treated by me and those not treated became so striking that it astonished all the work people in the neighborhood, who were never tired of inquiring the cause. The stalks of the rows left to themselves were all now partly dried, partly dead. On the contrary, the rows treated as above were luxuriant and in full vigor, the plants bushy, the foliage thick, the leaves large and green, so that most people supposed they had been later planted.

But the difference in the tubers was also very decided. The tubers of the plants in the rows treated on my plan were not indeed larger, but vastly more numerous, and they were neither scabby nor affected with any disease whatever.—*Dr. Klotsch, in Liebig's Work on Chemistry.*

Early Peaches.

Early fruits should be far more popular with the Southern fruit-grower than they are. In late fruits we can never hope to compete successfully with our Northern neighbors, but in early fruits we have a monopoly that should be made the most of. And in no other class of fruits may this monopoly be made more profitable to us than in that of peaches. Where this crop succeeds there is nothing so profitable—nothing, we mean, that leaves so much clear gain after deducting the necessary expenses of raising and marketing. For instance, we have known Yellow St. John peaches to sell in New Orleans at $27 per bushel; we have often sold the Honey peach at from $10 to $12 per bushel, and to day we learn that a neighbor at Grand Bay has just received the returns of a few boxes of this latter variety, which he shipped on the fourth of June, at $12 to $14 per bushel, hard as the times are. The Northern early peach crop comes in about the first of August; in the Middle States not earlier than the middle of July. Here, then, we have a monopoly of the market, and the very cream of it, for at least a month or six weeks. With the immense, widespread market to sell in, and the limited area of the Gulf States only to supply it, we need never fear that the very early fruit market will be overstocked with good fruit of any kind, and especially of peaches. The following varieties are the most promising very early peaches, new and old: Early Beatrice, Houey, Yellow St. John, Early Tillotson, Alexander, Dr. Hogg and Troth's Early. Hale's Early we leave out as worthless. Let us have detailed accounts of these and others the present season, *pro bono publico. Our Home Journal.*

POULTRY HINTS.—To be successful in raising chickens several things are necessary. Never set a hen in a box above the ground, but on the ground always. If a person is so situated that the eggs can't be set on the ground, fill the nest about three inches deep with fresh earth, then make the nest on that, and at the end of the first week wash them off in milk-warm water; do the same at the end of the second week, and if the eggs are impregnated every one will hatch. If an egg gets broken, and the other eggs get smeared over with it, the eggs so smeared will not hatch unless washed clean. Eggs require a certain amount of moisture for them to hatch well. When the chickens are hatched confine them for twenty-four hours and do not feed them; after that feed with the yolk of hard-boiled eggs for two or three days, then with mush without salt for a few days more, then feed with meal and water. Try these hints and you'll find this information is worth five years' subscription to this paper.—*Vermont Chronicle.*

HOW TO SELECT FLOUR.—1. Look at its color; if it is white, with a slightly yellowish or straw-colored tint, it is a good sign. If it is very white, with a bluish cast or with black specks in it, the flour is not good. 2. Examine its adhesiveness. Wet and knead a little of it between the fingers; if it works dry and elastic, it is good; if it works soft and sticky, it is poor. Flour made from spring wheat is likely to be sticky. 3. Throw a little lump of dry flour against a dry, smooth, perpendicular surface; if it adheres in a lump, the flour has life in it; if it falls like powder, it is bad. 4. Squeeze some of the flour in your hand; if it retains the shape given by the pressure, that too is a good sign. Flour that will stand all these tests it is safe to buy. These modes were given by old flour dealers, and we make no apology for printing them, as they pertain to a matter that concerns everybody, namely, the quality of that which is "the staff of life."

THE EARTH CURE FOR ULCERS.—"I dried and pulverized some clay," says a writer in the *Country Gentleman*, "and recommended it as a valuable remedy to a neighbor woman who had for ten years had a very bad ulcer on her ankle. She had paid our best physicians over $50 for treatment without any relief. She applied the dried clay almost constantly for about six months, and a perfect cure has resulted. The first effect of the preparation was to remove inflammation and relieve pain, and now she says there is no scar remaining, and her limb, which was stiff and lame, is as elastic as when she was a girl. The woman is a very large, fleshy person, about forty years of age. I considered the test a very severe one, and the result very satisfactory. About a gallon of pulverized clay was used."

STICKING SALVE.—In reply to inquiry of a lady for sticking salve, I will give the recipe for the original "Peleg White's salve," once so famous, obtained from himself by an ancestor. I know of nothing better. It is so convenient for sores, wounds or bruises. We would not think of getting along without it. Three pounds of resin, one-half pound of Burgundy pitch, one-half pound of beeswax, one-half pound of mutton tallow.

LIVER AND BLOOD DISEASES.

BY R. V. PIERCE, M. D.

A healthy liver secretes each day about two and a half pounds of bile, which contains a great amount of waste material taken from the blood. When the liver becomes torpid or congested, it fails to eliminate this vast amount of noxious substance, which therefore remains to poison the blood and be conveyed to every part of the system. What must be the condition of the blood when it is receiving and retaining each day two and a half pounds of poison? Nature tries to work off this poison through other channels and organs—the kidneys, lungs, skin, etc—but these organs become overtaxed in performing this labor in addition to their natural functions, and cannot long withstand the pressure, but become variously diseased.

The brain, which is the great electrical center of all vitality, is unduly stimulated by the unhealthy blood which passes to it from the heart, and it fails to perform its office healthfully. Hence the symptoms of bile-poisoning, which are dullness, headache, incapacity to keep the mind on any subject, impairment of memory, dizzy, sleepy or nervous feelings, gloomy forebodings and irritability of temper. The blood itself being diseased, as it forms the sweat upon the surface of the skin, it is so irritating and poisonous that it produces discolored brown spots, pimples, blotches and other eruptions, sores, boils, carbuncles and scrofulous tumors. The stomach, bowels and other organs cannot escape becoming affected, sooner or later, and we have as the result costiveness, piles, dropsy, dyspepsia and diarrhea. Other symptoms are common as bitter or bad taste in the mouth, internal heat, palpitation, teasing cough, unsteady appetite, choking sensation in throat, bloating of stomach, pain in sides or about shoulders or back, coldness of extremities, etc. Only a few of the above symptoms are likely to be present in any case at one time. The liver being the great depurating or blood cleansing organ of the system—set this great "housekeeper of our health" at work, and the foul corruptions which gender in the blood, and rot out, as it were, the machinery of life, are gradually expelled from the system. For this purpose Doctor Pierce's Golden Medical Discovery, with very small doses daily of Dr. Pierce's Pleasant Purgative Pellets, are pre-eminently the articles needed. They cure every kind of humor, from the worst scrofula to the common pimple, blotch or eruption. Great eating ulcers kindly heal under their mighty curative influence. Virulent blood poisons that lurk in the system are by them robbed of their terrors, and by their persevering and somewhat protracted use the most tainted systems may be completely renovated and built up anew. Enlarged glands, tumors and swellings dwindle away and disappear under the influence of these great resolvents.

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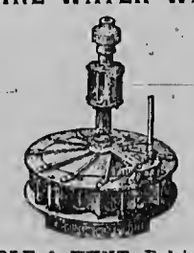

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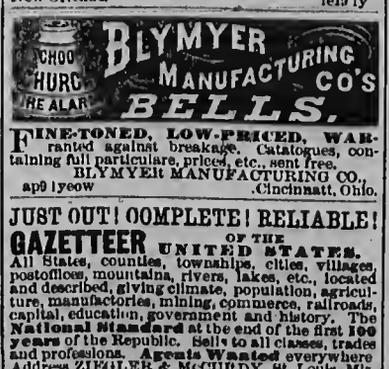

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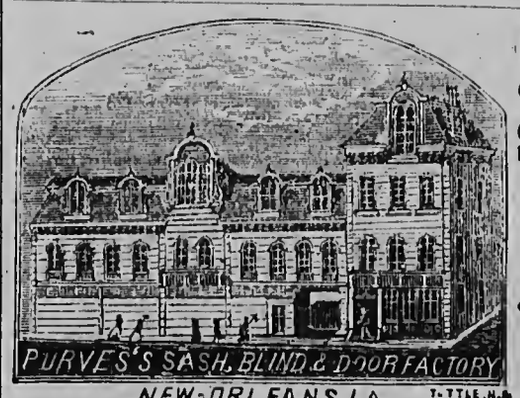

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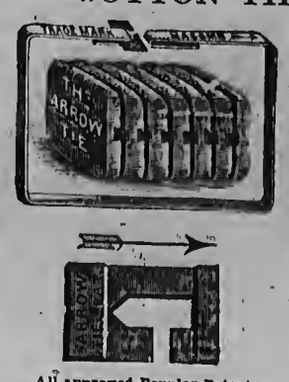

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45-Saw Gin.....	225	70-Saw Gin.....	350
50-Saw Gin.....	250	75-Saw Gin.....	375
55-Saw Gin.....	275	80-Saw Gin.....	400
60-Saw Gin.....	300		

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New Orleans Markets.

From the New Orleans Price Current.

The river is 6 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-sixth ultimo:

Louisiana and Mississippi	bales...	1,608
Arkansas		5
Mobile		248
Texas		7
Total		1,358

On Saturday, with no change in quotations at Liverpool, and sales of only 5,000 bales, and with a decline at New York in futures, only a few buyers came forward in most cases for small lots to complete shipments, and the market was extremely dull throughout the day. In fact up to about two P. M. the sales were confined to a little over 200 bales, which was subsequently increased by two purchases of about the same extent, making an aggregate of 650 bales. On Monday the business summed up 1,450 bales. On Tuesday a decline at New York of ⅛c. in spots, and ⅛@5-16c. in futures, rather checked the movement at the opening, although to some extent neutralized by an advance of 2-10 per cent. in sterling exchange (which was subsequently lost) and the sales during the morning were of limited extent, but later in the day buyers came forward more freely, and the entire business embraced 900 bales, at reduced prices for the lower grades, but previous rates for good ordinary and the better qualities. Ordinary sold at 11, 11⅛@11⅜c., and high style low middling, benders', at 11c.

The above makes an aggregate for the past three days of 2,000 bales, against 4,700 for the corresponding time last week and 4,300 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,236,783 bales, against 1,200,017 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 262,412 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 114,759 to France, of 109,893 to other foreign ports, and a decrease of 20,151 to Great Britain. We quote:

Inferior	8⅛ @ 9⅝
Low ordinary	10¼ @ 10¾
Ordinary	11 @ 12
Strict ordinary	12½ @ 13¼
Good ordinary	14⅜ @ 14⅞
Strict good ordinary	15⅛ @ 15⅝
Low middling	15⅝ @ 15⅞
Strict low middling	16⅛ @ 16⅜
Middling	16⅝ @ 17
Strict middling	17⅛ @ 17½
Good middling	18⅛ @ 18¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	1,358	
Arrived previously	1,314,197	—1,315,555
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city glanings, from receipts of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc.		20,480
Add 2,552 bales, sunk in the ship Alisa, omitted in the Exchange's stock statement		2,552
Total		1,315,764
Exported past three days	4,090	
Exported previously	1,296,575	—1,300,665
Consumed at Lane Cotton Mills		800
Sunk in scuttled ship Alisa, to be added if ever recovered		2,552
Total		1,304,017
Stock on hand and on shipboard		41,747

LOUISIANA SUGAR.—The market is dull, and only small sales are made to dealers at 7¼c. for good common, 8c. for low fair, 8¼c. for fair, and 9¼c. for strictly prime.

LOUISIANA MOLASSES.—A lot of 28 bbls. fair fermenting was received and sold on Saturday at 65c. ₱ gallon. A thousand bbls. Cuba are offering at 45@50c. ₱ gallon, but there is very little demand for it.

CORN.—On Tuesday 1,900 sacks sold at 80@81c. for white mixed, 82@83c. for yellow mixed, and 82@83c. for white.

OATS.—On Monday the sales comprised 1,150 sacks at 58, 59@60c. ₱ bushel.

BRAN.—On Monday 500 sacks sold at 92½@95c. ₱ 100 lbs. On Tuesday 250 sacks sold at 90@92½c ₱ 100 lbs.

PORK.—On Monday a lot of 300 bbls. original mess sold at $19.75 ₱ bbl., and on Tuesday 50 bbls. original mess sold at $20 ₱ bbl.

BACON.—On Saturday 32 casks sold, in three lots, at 7¾c. for shoulders, and 10¼c. for clear rib sides, and on Monday only 5 casks clear sides sold at 11⅜c. ₱ lb., and 15 casks do. on private terms.

HAMS.—On Saturday 32 tierces country sold at 12c., and 12 choice sugar-cured at 13½c. ₱ lb.

LARD.—On Monday 25 tierces sold on private terms, and 200 kegs packers', to arrive, at 12½c. ₱ lb.

BREAKFAST BACON—1,—held at 10¾@11c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 110⅞@111⅛ (against 111⅜ at New York,) and, after a limited business, closed at 111@111¼ (against 111 at New York.)

Nothing has been reported in silver. It is quoted at 105@106 for American half dollars and 111 for Mexican dollars, which is par with gold at New York.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	$5 00
Cotton sweeps	4 50	5 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	10 50
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M.:		
Lake	13 00	— —
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	5	13
FERTILIZERS, ₱ ton:		
Stern'a raw-bone superphosph'e	— —	65 00
Stern'a fine-ground bone	— —	47 00
FLOUR, ₱ bbl.:		
Double extra	— —	5 75
Superfine	— —	5 00
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	25 00
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	8	8
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	— —	— —
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	88	90
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¼
Pulverized	— —	11¼
TEAS, ₱ lb.:		
Imperial	32½	— —
Gunpowder	1 60	— —
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	32½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, tidm. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, June 30, 1874.

Texas beeves, choice, ₱ head	— — @ — —
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	12 00 @ 18 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	55 00 @ 50 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	8 00 @ 10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
J. Worth & Co., St. Louis, Mo.

Architects.
T. Whitney Carter, 53 Carondelet street.

Auriloturry.
John G. Wire, 169 Poydras street.

Bakery.
Times Bakery, 53 Annunciation street.

Barber.
Baptiste, St. Charles Hotel.

Bed Springs.
John Filnn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Boarding.
Mrs. M. Y. Perin, Ocean Springs, Miss.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia, Pa.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn.
Ziegler & McCurdy, St. Louis, Mo.

Brokers.
John Klein & Co., 33 Carondelet street.

Butchers.
Denais Bruza, stalls 13 and 15, Dryades Market.

Carpets.
A. Brunsean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Ramparl street.
J. A. Lunz & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor Franklin and Erato sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
H. Mollegen, 321 Ramparl street.
Sion. Smith, 351 Dryades street.
William Velden, cor. Prytania and Philip sts.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Heck, 23 and 24 Front street.
P. A. Le Blanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Bayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Dirrt Trade.
Dr. Thomas D. Worrall, 21 and 26 Camp street.

Drugs.
Wm. Gruner, cor. Dryades and St. Andrew sts.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, pres't.
Soule's Commercial College, corner Camp and Common streets.
University of Louisiana, Medical Department, New Orleans, La.

Engravers and Lithographers.
John Gibson, New York.

Exterminators.
J. F. Henry, Curran & Co., New York.

Factors and Commission Merchants.
Aiken & Walt, 60 Carondelet street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

For Sale.
Tenton Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Keraan & White, 106 Custom House street.

Furniture.
John Bois, 152 and 154 Camp street.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
J. M. Dowling, 25 Decatur street.

Hardware.
Rice Bros. & Co., 89 and 91 Camp street.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Crawford House, Cincinnati, Ohio, Frank J. Oakes, proprietor.
Louisville Hotel, M. Kean & Co., Louisville, Ky.
Ocean Springs Hotel, J. P. Longley, Ocean Springs, Mississippi.
Seashore House, T. C. Murphy, Ocean Springs Miss.
Sherman House, Chicago, Illinois.

Insurance.
Crescent Mutual Insurance Co., New Orleans.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
W. L. Cushing, 61 St. Charles street.
Mowery & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
R. J. West, 115 and 117 Magazine street.

Medical.
Anti-Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Brodie's Cordial, I. L. Lyons & Co., corner of Camp and Gravier streets.
Cinchona-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York
Citrate of Magnesia, etc., Hommann & Co., N. Y.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J Hart & Co., New Orleans.
Dr. H. James' Indian Hemp.
Dr. J. W. Leilingwell, 230 Canal street.
Metaphysical Discovery, Mrs. M. G. Brown. New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York
Rupture and Piles Cure, Dr. H. Neeson, 182 St. Charles street.
Scovill's Blood and Liver Sirup, J. F. Henry, Curran & Co., New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.

Moss.
New Orleans Moss Company, John C. Weems manager.

Musical Instrumenls, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Newspapers.
Day-Book New York.

Notary.
William H. Seymour, 76 Custom house street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Portrait Painters.
C. B. Comon, 37 Camp street.

Professional.
Dr. C. J. Beckham, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Conmercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Canal on.

Seeds.
B. F. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Florence Sewing Machine Co., Florence, Mass.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Storage for Furniture.
John G. Wire, 169 Poydras street.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros & Co., 89 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tobacco and Cigars.
E. J. Rillieux, cor. Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Trunks, Etc.
Simon & Kuhn, 6 Magazine street.

Undertakers.
T. W. Rotlidek, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Watering-Places.
Thomas J. Hough, Columbia, La.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Religious Notices.

THE District Conference of the Camden district, Alabama Conference, will be held at Camden, Alabama, August 5-9. Opening sermon on Wednesday night, August 5, by the Rev. M. M. Graham. J. W. SHORES, P. E.

THE Selma District Conference will meet at nine o'clock, July 9, at Rehoboth, Wilcox county, Alabama. Introductory sermon at eleven o'clock, by Dr. E. M. Turner. The steamboat R E. Lee will leave Selma at one o'clock, July 8, carrying passengers to Mixon's Landing, where conveyances will await their arrival. The preachers will forward the names of delegates to Rev. J. F. Evans or J. H. Malone, Rehoboth, Alabama, and oblige A. J. BRUCE, P. E.

THE District Conference for Montgomery district, Alabama Conference, will be held at Notasulga, beginning on Thursday night, July 3. The opening sermon will be preached by Rev. T. F. Mangum. WM. A. MCCARTY, P. E.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE.—June 29, 30.—Examination of Preparatory Department.

July 1, 2 3.—Examination of college classes.

July 5.—Commencement sermon by Rev. Bishop E. M. Marvin.

July 6.—Meeting of the board of trustees at nine A. M. Exhibition of the Preparatory School at eight P. M.

July 7.—Meeting of the alumni at three P. M. Exhibition of the literary societies at eight P. M.

July 8.—Commencement day. Addresses by the senior class. Baccalaureate address by the president. Address to the literary societies by Rev. W. E. M. Linfield.

The next session begins on the first Monday in October next.

C. G. ANDREWS, President.

JACKSON, LA., June 11, 1874.

UNION SPRINGS DISTRICT CONFERENCE.—For reasons over which the parties had no control, the place of holding the District Conference has been changed, by consent of parties, from Rutledge to Greenville. The conference will commence on Wednesday evening, July 26, Members and friends visiting the conference will please call at the store of W. W. Wilkinson and find their homes. S. P. RICHARDSON, P. E.

SELMA DISTRICT CONFERENCE.—Ministers and delegates attending the District Conference at Rehoboth, coming by boat, will be conveyed from Mixon's Landing on Wednesday and Thursday, July 8 and 9. J. F. EVANS.

DISTRICT CONFERENCE VISITATIONS.—*Mississippi Conference.*—Bishop Wightman will attend the following District Conferences:

Seashore district, East Pascagoula, Moss Point, July 8-12.

Brookhaven district, Brookhaven, July 16-19.

Jackson district, Canton, July 23-26.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

CAMDEN DIST.—THIRD ROUND.

Monterey, at Temple Gate	June 27, 28
Lowndesboro, at Union	July 4, 5
Sepulga, at Concord	11, 12
Greenham, at Providence	18, 19
Pleasant Hill, at Snow Hill	25, 26
Camden, at Camden	Aug. 8, 9
Placville, at River Ridge	15, 16
Monroeville, at Monroeville	22, 23
Evergreen, at Concord	29, 30
Brewton, at Castleberry	Sept. 5, 6

2 J. W. SHORES, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers	June 28
Carondelet street	July 5
German charges	12-19
Camp meeting	26
Felicity street	Aug. 9
Thrasher and Lafourche, at Thibodaux	16
Cadiz street	30
Baton Rouge	Sept. 6
Louisiana avenue	13
Morean street	27
Plaquemine and Grosse Tete, at Bayou Poydras	Oct. 3-4

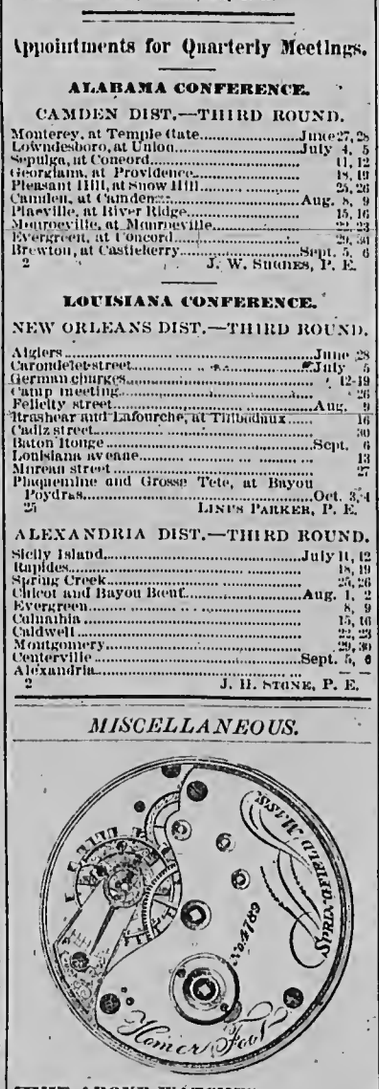
25 LINUS PARKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Sicily Island	July 11, 12
Rapides	18, 19
Spring Creek	25, 26
Chicot and Bayou Beouf	Aug. 1, 2
Evergreen	8, 9
Calhabia	15, 16
Caldwell	22, 23
Montgomery	29, 30
Centerville	Sept. 5, 6
Alexandria	— —

2 J. H. STONE, P. E.

MISCELLANEOUS.



THE ABOVE WATCHES

ARE MADE IN

THE CITY OF SPRINGFIELD, MASS.,

are the NE PLUS ULTRA in quality, and have the reputation of being thoroughly and honestly made. Warranted correct and durable Timekeepers, and equal at least to any Watches made in the WORLD for the money.

Sold by dealers generally in the United States and Canadas, and by E. A. TYLER, New Orleans, Louisiana.

Office in New York—180 Broadway. 8s4 1yoaun

BOARD,

AT REASONABLE RATES,

can be obtained for five or six persons in a private family on the Coast. Large, pleasant rooms. For terms apply to MRS. M. Y. PERIN,

je11 4t Ocean Springs, Miss.

LARGEST STOCK!

GREATEST VARIETY!

LOWEST PRICES!

Trunks, Valises and Leather Bags,

At SIMON & KOHN'S,

ap27 9t No. 6 Magazine street.

ROGERS' EFFERVESCING

CITRATE OF MAGNESIA,

in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 183 Spring St., N.Y. For sale by all druggists. E.J. HART & Co., wholesale agents, New Orleans. my7 7tuow

ED. L. ZELL, DEALER IN

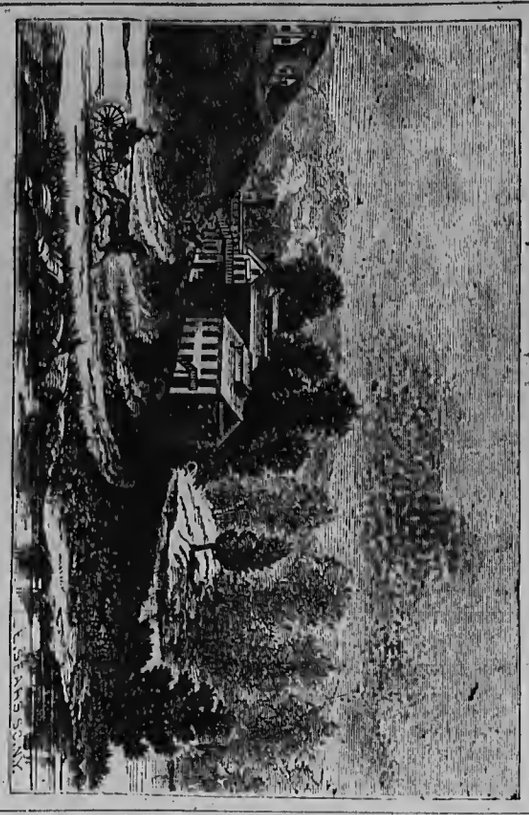
CIGARS, CIGARETTES AND TOBACCO,

Cor. Canal and Carondelet Sts.,

Postoffice Lock Box 374, New Orleans, Louisiana.

Largest and best assortment always on hand. Prices as low as the lowest. Goods forwarded C. O. D. by Express to any address. Country orders solicited. Satisfaction warranted. de25 1ysep

PAPER MILLS.



ATLANTA PAPER MILLS.

JAMES ORMOND, PROPRIETOR.

OFFICE—NO. 43 BROAD STREET, ATLANTA, GA.

☞ For Specimen of "News" we refer to this issue of this Paper. ☜

Cash Orders Solicited.

no6 1y

HOUSE-FURNISHING GOODS.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55.....Camp Street.....55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for..... $15 00

to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces..... 4 00

French China TEA SETS, 44 pieces..... 6 50

French China Decorated TEA SETS, 44 pieces..... 7 50

Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen..... 1 40

Granite Breakfast Plates, per dozen..... 1 25

Granite Tea Plates, per dozen..... 1 15

French China Dinner Plates, per dozen..... 3 00

French China Breakfast Plates, per dozen... 2 75

French China Tea Plates, per dozen..... 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,

dell 1y No. 55 Camp street, New Orleans.

MISCELLANEOUS.

BILLINGS' PATENT

Sewing Machine

SHUTTLES.

Twenty Varieties Now Made.

Forged solid from bar steel and cold-pressed.

TRADE B MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

MANUFACTURED BY

Billings & Spencer Co.,

LAWRENCE STREET,

ap9 6m Hartford, Conn.

WATERS' CONCERTO AND ORCHESTRAL ORGANS are *the* most beautiful in style and perfect in tone ever made. *The* Concerto and Orchestral Stops are the best ever placed in any Organs. *They are produced by an* extra set of reeds, peculiarly voiced, *the effect of which is* most charming and soul-stirring, *while the* imitation *of the human voice is* superb. These Organs are the best made in the United States. WATERS' NEW SCALE PIANOS *have* great power and a fine singing tone, *with* all modern improvements, *and are the* best Pianos made, these Organs and Pianos are warranted *for* 6 years. Prices extremely low *for* cash, or part cash and balance *in* monthly *or* quarterly payments. Second-hand Instruments taken *in* exchange. Great Inducements *to the* trade. Agents wanted *in every city and county in the* United States *and* Canada. A large discount *to Teachers, Ministers, Churches, Schools, Lodges, etc., etc. ILLUSTRATED CATALOGUES MAILED.

HORACE WATERS & SON,

481 *Broadway and* 18 *Mercer st., New York.*

my31 1y

THE HOUSEHOLD PANACEA AND Family Liniment is the best remedy in the world for the following complaints, viz.: Cramp in the limbs and stomach, pain in the stomach, bowels or side, Rheumatism in all its forms, bilious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever. Purely Vegetable and all-healing. For internal and external use. Prepared by CURTIS & BROWN, No. 215 Fulton St., New York, and for sale by all druggists. 1y3 1yeow

NOTICE.....NOTICE.

If there are any Ministers in the Louisiana Conference who are in bad health, and desire to visit a watering place with a view of improving their health, they are respectfully invited to spend a portion or all of the month of July with me, at the CASTOR SULPHUR SPRINGS, situated in the northwest portion of Catahoula parish, Louisiana, twenty miles west of Columbia. For a circular or further information apply to me at Columbia, Louisiana.

jel1-1t THOS J. HOUGH, Proprietor.

STEAMSHIPS—STEAMBOATS.

STATE LINE.

The magnificent new Steamships of this line are dispatched regularly between LIVERPOOL AND NEW ORLEANS, touching at Bordeaux on passage *from* Liverpool *only.*

Return tickets good for *twelve months.* Through tickets to and from all parts of the United States and Europe. Drafts, good in any parts of Great Britain, Ireland or Europe, from £1 up, at lowest rates.

Prepaid Emigration Certificates, for convenience of parties sending for friends from the Old Country, only $35 in greenbacks from any railway station in Great Britain or Ireland, and from any part of the Continent at reduced rates.

The Steamships of this line are built especially for this trade, with unsurpassed passenger accommodation and to cross the bar without detention.

A. K. MILLER & CO., Agents,

Je4 1y 29 Carondelet St., New Orleans.

GENERAL TRANSATLANTIC COMPANY.

Mail Steamship Line to France, between New York and Havre, Calling at Brest.

DEPARTURES AS FOLLOWS:

VILLE DE PARIS.....Saturday, May 30.
LAFAYETTE.....Saturday, June 13.
PEREIRE.....Saturday, June 27.

Price of passage in gold (including wine) to Brest or Havre—First cabin, $125; Second cabin, $75.

Superior accommodations for a few steerage passengers at $35. Excursion tickets at reduced rates.

American travelers going to or returning from the Continent of Europe, by taking this line, avoid both transit by English Railway and the discomfort of crossing the Channel, besides saving time, trouble and expense.

For freight or passage apply to

L. GRAND, Agent,

Je1 1m Gallier Court, Letter H.

FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage.....$50 00

Steerage Passage.....25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,

ap19 1y No. 41 Carondelet street.

FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage.....$50 00

Steerage Passage.....25 00

Through tickets to Liverpool and the Continent.

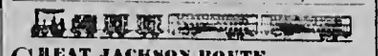
New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River

JOHN H. LEDWIGSEN, Agent,

fe12 1y No. 190 Common street.

RAILROADS.



GREAT JACKSON ROUTE.

Trains depart and arrive as follows, from Depot head of Elysian Fields street:

DEPART.

Mail.....4.00 P. M.

ARRIVE.

Mail.....1.00 P. M.

PULLMAN PALACE SLEEPING CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Canal on.

A. B. SHELDON, Agent.

E. D. FROST, General Manager. my28 6m

MISCELLANEOUS.

T.....T.....T

Tea-drinkers, ordering their supplies from the

Great China and Japan Tea Warehouse,

170 CANAL ST., NEW ORLEANS,

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00 per lb.
Best BREAKFAST, Souchong	1 20 "
Best IMPERIAL, Green	1 40 "
Best GUNPOWDER, Green	1 60 "
Best YOUNG HYSON, Green	1 40 "

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post office orders should be made payable to the proprietor. J. MARTIN,

No. 170 Canal street, New Orleans.

N. B.—We ship Teas to all points in the Southern States. je18 1y

BRODIE'S CORDIAL.

During the prevalence, as at this time, of Diarrhœa and Bowel Complaints, every family should keep on hand

BRODIE'S CORDIAL.

It is pleasant to the taste, can be safely given to Infants and Children, and never fails to cure. It is mild in action, never leaving behind constipation, but may be relied upon in severe cases. Many a life may be saved by using it in time. For sale by all druggists.

I. L. LYONS,

Successor to Ball & Lyons,

Je18 1m Cor. Camp and Gravier, Proprietor.

$72 EACH WEEK.—Agents wanted. Particulars free. J. WORTH & CO., ap23 13t St. Louis, Mo.

MEDICAL.

DR. C. M'LANE'S

Celebrated American

WORM SPECIFIC,

OR

VERMIFUGE.

SYMPTOMS O

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, JULY 9, 1874. NO. 28.

News of the Week.

DOMESTIC.

NEW YORK, July 1.—Henry Grinnell, well known for having fitted out an expedition in 1850 to search for Sir John Franklin, died here yesterday. He was seventy-five years of age.

BALTIMORE, July 2.—The mayor, Common Council of the city, officers of the Board of Trade, and Corn and Flour Exchange celebrated to-day, by an excursion down the Patapsco, the completion of the deepening and widening of the ship channel between Chesapeake bay and this city. Craighill channel has been improved to the width of four hundred feet, and Brewerton channel to two hundred and fifty, and each to a uniform depth of twenty-four feet at mean low-water mark. The work has been progressing several years, the general government having appropriated $528 000 and the city $625,000 for improving the channel.

MEMPHIS, July 2.—An *Avalanche* Water Valley, Mississippi, special says: At a meeting of the stockholders of the Mississippi Central railroad, held there yesterday, the action of the directors indorsing the legislative act consolidating the Mississippi Central and New Orleans and Jackson railroads was ratified almost unanimously, the consolidated roads to be known as the New Orleans, St. Louis and Chicago railroad.

The issue of consolidated stock is to be one for three of the Mississippi Central and two for three of the New Orleans and Jackson railroads.

Within the past two days abundant rains have fallen in north Mississippi, except in the vicinity of Water Valley and Oxford, where a good rain has not fallen for two months.

LITTLE ROCK, July 3.—The official vote of thirty counties gives over thirty thousand for the constitutional convention. The remaining forty counties will swell the majority to sixty-five thousand. With the exception of two or three counties, Democrats are elected delegates.

WILMINGTON, July 3.—During the severe thunder storm last night Riddle's cotton mills were struck by lightning and set on fire. The fire was quickly suppressed.

The storm was more severe south. At Newark many trees in the college campus were blown down. Three buildings were struck by lightning and several uprooted. No person was hurt. At Elkton the hotel was unroofed and considerable damage done.

WASHINGTON, July 4.—A hurricane was experienced to-night, coming from the north, which unroofed several houses.

MERIDIAN, July 4.—A passenger train on the Vicksburg and Meridian railroad ran off the track this morning near Edwards' Depot. Two children were killed and three persons dangerously injured.

NEW YORK, July 6.—Five hundred Mormons were among the immigrants from Europe to-day.

SAVANNAH, GA., July 6.—A cyclone passed over the city last night, tearing up trees and uprooting houses. The grand stand at the fair grounds was destroyed. The track of the storm was narrow, but the force was terrific. The display of electrical phenomena was grand.

PATERSON, N. J., July 6.—During a storm in Bergen county hail of an extraordinary size fell and crashed through strong roofs. A mill at Passaic had one thousand panes broken.

FOREIGN.

HALIFAX, July 1.—The steamer Farraday, engaged in laying the new Atlantic cable, left Halifax a week ago. Intelligence from Pictou, just received, represents that she struck an iceberg off Halifax and is a total wreck. Further particulars are expected shortly.

BERLIN, July 2.—The *North German Gazette*, official organ, pays a warm tribute to Bancroft. It says: The German government sees his departure with regret—a feeling which is lively and general in private as well as official circles—and declares that since Frederick the Great received Franklin the mutual understanding between Germany and the United States has never been more profound than at present.

The Emperor William has presented his portrait, life-size, and painted to order, to Bancroft.

It is stated that the German squadron will be immediately dispatched to the Spanish ports.

YORK, July 2.—The Church of England synod and two Presbyterian synods are meeting here. The question under discussion is on the Episcopal Church unions with each other and with the Canadian Presbyterian Church.

LONDON, July 3.—The debate on the home rule has concluded. Disraeli was unable to agree that Ireland had a right to a greater amount of self-government than Scotland or England; he demonstrated the groundlessness of the complaint that Irishmen were not appointed to high offices of the government, and denied that Ireland was treated as a conquered country. He said two separate Parliaments would constantly be in collision. The minority in each Parliament would be always appealing to the imperial Parliament. He opposed the motion because it was injurious to both countries. At the great crisis of the world, which was nearer than some supposed, to wished the people to be united. To accept this motion would be to produce disintegration in England, and might result in the destruction of the empire. McCarthy, Mitchell, Nolan, the O'Connor, Don and others spoke in support of the motion.

At a late hour the House divided and Dr. Butt's resolution was rejected by a vote of 61 yeas to 458 nays.

LONDON, July 5.—The Great Eastern leaves on the twenty-seventh to lay the cable between Newfoundland and Ireland.

LONDON, July 6.—A special to the *Daily Telegraph* from Fulda says: The Roman Catholic Bishops seek a settlement of the issue with the Prussian government in total separation of Church and State.

Charbon (Spanish Gangrene.)

A Cuban gentleman writes us as follows with reference to this fatal disease:

This disorder in animals of the horse, mule or ox kind is well known in the Island of Cuba. It is caused by the bite or sting of what is termed the horse or stinging fly, which, after being upon a putrid carcass, lights on any horse or mule. Wherever it first stings it inserts a small amount of poisonous matter. The result is first a small swelling, which continues to increase between the skin and the flesh, and is made perceptible by its pronounced surface. If arrested before being introduced into the circulation the cure is simple and sure; should it be allowed to continue until the poison enters the circulation, the animal swells, suffering terrible pain, evinced by general perspiration, and a quick, spasmodic death.

CURE.

As soon as the superficial swelling is observed, with a red-hot iron of one-quarter of an inch in thickness, encircle well all the swelling, and then every two inches cross-bar in the same manner all the surface within the line of circle, being particular to burn well the skin, to destroy the poisonous matter that is below before it can enter the circulation. After so doing, keep the animal in a shady, cool place, without feed for twenty-four hours, but giving it all the water it desires. A day after besmear the burnt place continually with lard or oil until he sheds the skin, treating it as a simple burn.

PRECAUTION AGAINST THE SPREADING OF THE DISEASE.

Besmear all your animals well with grease, impregnated with garlic, to prevent the flies from attacking them. Bury deeply, or cremate, which is better, all animals dying of charbon—no dog or buzzard will eat it. Be careful less for the saving of a hide you contract the disease, as any wound or scratch can be inoculated with the matter, which, if it enters the circulation, is as bad as hydrophobia.—*New Orleans Picayune.*

HOW INDIANS DUN.—The Hartford *Courant* evolves the following theory: There has been some philological doubt as to the phrase: "After him with a sharp stick." It may have occurred to many that the "sharp stick" referred to is the much-feared "January bill." And it would seem that there was some ground for this. The Neesehuan Indians of California have not the brutal and disagreeable habit prevalent among us of sending bills. When one Indian owes another it is considered bad taste, as it is, for the creditor to dun the debtor.

He proceeds with more delicacy. He procures a certain number of sticks, according to the amount of the debt, and paints a ring around the end of each. These he carries and tosses into the debtor's wigwam, and then goes away without a word. The debtor pays the debt and destroys the sticks. It is considered a reproach to have the dunning stick thrown into the wigwam, and the creditor never uses them except with hard customers.

PROF. PATTON has prepared his appeal to the Presbyterian Synod of Illinois from the decision of the Chicago presbytery acquitting Professor Swing. The document fills over a column of the Chicago newspapers, and is summed up under these heads: 1. Irregularities in the proceedings. 2. Hurrying to a decision before important testimony was taken. 3. Prejudice. 4. Mistake. 5. Injustice. Under these heads Professor Patton groups the reasons which induced him to make the appeal. These embrace twenty-three specifications, and are simply the arguments presented by him at the trial.

THE *Western Methodist* says: A correspondent residing at Oxford, Mississippi, writes: "I learn with much regret that the Rev. Dr. Waddel, chancellor of the University of Mississippi, has tendered his resignation. During almost the whole period of his life he has resided in our State, and has been all this time identified with her educational interests. No man commands in a higher degree the confidence of the entire people of the State; and if he leaves the University, as I hope he will not, it will be an irreparable loss."

REV. WILLIAM A. HARRIS, the eminent president of the Wesleyan Female Institute, Staunton, Virginia, had the degree of doctor of divinity conferred upon him by Randolph Macon College last week.

UNIVERSAL love is a glove without fingers, which fits all hands alike, and none closely; but true affection is like a glove with fingers, which fits one hand only, and sits close to that one.—*Richter.*

WINTER is cold-hearted,
Spring is yea and nay,
Autumn is a weather-cock,
Blown every way.
Summer days for me,
When every leaf is on its tree,
When Robin's not a beggar
And Jenny Wren's a bride,
And larks hang singing, singing, singing,
Over the wheat-fields wide,
And anchored lilies ride,
And the pendulum spider
Swings from side to side.

From the Work.

VICKSBURG DISTRICT CONFERENCE.—*Mr. Editor:* The exercises of the Vicksburg District Conference, just closed, at Natchez, were pleasant and profitable. We were not favored with the presence of a Bishop, but under the leadership of Rev. F. M. Featherstun all the items of business were discussed and arranged.

Most of the sermons preached were marked by directness and unction, and the communion service on Sabbath was largely attended and unusually edifying. The genial Christian hospitality extended was most delightful, and often will the pleasure and delight be reproduced in memory.

Dr. Stratton, the very courteous and refined pastor of the Presbyterian church, was introduced to the Conference, and proffered the use of his pulpit, morning and evening. The writer was appointed to preach in the doctor's church, but was compelled, from a severe sick headache, to give the large and attentive audience only half of an attempted sermon.

Dr. Norden, Jewish rabbi, was also welcomed by the Conference, and when introduced made a few pleasant remarks.

Bro. Hunnicutt and his helpmate are doing good, honest, *solid* work for the church in Natchez.

I saw a portion of "Natchez Under-the-Hill." This, you know, was formerly a resort for thieves, gamblers and outlaws, but now quiet and order reign. Class meeting and preaching now occur weekly at this notorious locality. But here I arrest my pen. Farewell.

Fraternally yours,
J. BANCROFT.

VICKSBURG, MISS., June 30, 1874.

COLUMBIA, LOUISIANA CONFERENCE.—*Mr. Editor:* We have just closed a protracted meeting at Welcome Home, one of my appointments on the Caldwell circuit. This being the third revival which we have had upon the work, I now write and give you a brief account of the good things which the Lord has done for us in these three revivals. Our first was at Masters' chapel, and was upon our first quarterly meeting occasion. The meeting lasted one week. The church was powerfully revived and built up. Sinners were convicted, and twenty-three were converted to God. Never in my life have I seen a more powerful baptism of the Holy Spirit. It was truly a season of refreshing from the presence of the Lord here. I received six members into the church.

Our next meeting was held at Copenhagen, where the Lord also met with us, and that to own and to bless. Here we also had a powerful manifestation of the Spirit in the hearts of his people. The church was established more firmly upon the rock of ages, and some eight sinners found Jesus precious to their souls. We received here eight into the church.

Our last meeting at Welcome Home was truly a spiritual feast, and demonstrated clearly the blessed Savior's promise, "I will not leave you comfortless," for the Comforter was present, and he was in every believer's heart, and his power to comfort was made known to twelve penitents. Twelve hearts were filled with the glorious light of redemption. Here we had eight additions to our church.

This gives us, as you will see, a total of forty-three conversions at the three meetings. I have received altogether into the church twenty-four members. Much is due to the earnest, zealous labors of Bros. Philip Allen and H. M. Ragan. They are approved workmen of the Lord. The entire circuit is in a healthy, prosperous condition, and we are hopeful, prayerful and watchful.

Your brother in Jesus,
W. V. TAYLOR, JR., P. C.

JULY 2, 1874.

BAYOU MACON, NORTH LOUISIANA.—*Mr. Editor:* You can scarcely imagine our situation during the overflow. The General Conference met, transacted its business and adjourned before we were any the wiser of its proceedings. Just imagine six weeks without an ADVOCATE. I shall not stop to describe the rejoicing occasioned by the first regular mail, bringing the long wished-for ADVOCATE.

The water is gone, and we feel thankful to God and take courage. The hills, as they are called, were not under water, but the extreme wet weather impeded the farmer in the spring, and since the rain stopped in April things have moved on steadily, and crops look well, except that in certain localities the rain has not been sufficient for corn. In the last six days I have been up and down the Macon some forty-five miles, and all seem to be in good spirits, expecting to reap a bountiful harvest if nothing blights the crop in the future.

I hardly know what to say in reference to the church in this country. It is right hard to tell exactly how we are getting on. Some are joining and some going out, and some dying. We received three into the church last Sabbath. Several more will come in as soon as they are ready. We have been very cautious, since we heard Bishop Marvin, last winter, at Baton Rouge, on the subject of receiving members into full connection.

Under the arrangements of the new Discipline we may and doubtless will lose some members, but I think while we lose in number we will gain in spirituality; so in the end the church is benefited.

Our camp meeting comes off at Midway on the tenth of September. We hope to see both the editor and publisher of the ADVOCATE present. However, notice will be given in the ADVOCATE, and an invitation extended before that time, for fear they might forget it. Rev. C. F. Evans, of Monroe station, has made arrangement with the railroad companies to return all free west of Tallula on certificate of attendance at camp meeting.

Perhaps the editor would like to have a word on finance. We have failed to have any quarterly meeting this year so far; no allowance made. We have received but very little so far. Our faith is in God, and our rule not to cross the river before we get to it. If we do our duty God will provide. So we have no fears but that we will get a living if we continue to walk humbly before him. This is a year to try men's souls. Pray for us and ours, that we be faithful in all things pertaining to God's house.

G. M. L.

JULY 1, 1874.

Acts of the General Conference.

The *Western Methodist* gives the results in the following carefully prepared article. It is somewhat lengthy, but of interest to the most of our readers.

Page 25, chapter 1, section 2, "Of the General Rules," it was voted by a two-thirds majority to strike out: "Drunkenness or drinking spirituous liquors, unless in case of necessity;" and substitute:

"Making, buying, selling or using, as a beverage, intoxicating liquors."

To strike out and substitute as above there must be a concurrence therewith of three-fourths of the members of all the Annual Conferences.

Page 45, chapter 2, section 2, "Of the Examination of the Life and Official Administration of the Preachers," so amended as to insert the following additional answer to question 7:

"Answer 4. But if the complaint be wholly on account of habitual failure in official administration, and any member of the Conference object to the passage of his character wholly on this account, the question, 'Shall his character pass?' shall be put on this point alone. And if a majority of the Conference refuse to pass his character because he is not blameless in official administration, the Conference shall grant him an honorable location. Provided, nevertheless, If the delinquent preacher desires to be tried another year (making suitable acknowledgments,) and promises, if tried another year, to come up to the measure of his duty in these respects, the Conference may employ him another year, and upon the issues of that year shall depend his restoration or absolute location."

Page 48, chapter 2, section 3, question 1, answer 1, "Of the District Conferences," add:

"But should it become necessary, from any unforeseen cause, to change the place, after it has been fixed by the Conference, the presiding elder shall have power to make the change."

Page 48, chapter 2, section 3, question 1, answer 2, "Of the District Conferences," amended so as to constitute *superannuated preachers* members of the District Conference for the district in which they reside, "whether resident without or within the limits of the Annual Conference to which they belong." And page 50, chapter 2, section 2, question 1, answer 1, "Of the Quarterly Conferences," amended so as to constitute *superannuated preachers* members of the Quarterly Conference for the circuit or station in which they reside, "whether without or within the limits of the Annual Conference to which they belong."

Page 51, chapter 2, section 4, question 2, answer, "Of the Quarterly Conferences," add:

"But the presiding elder and preacher in charge shall have authority, when they judge it necessary, to change the place."

Page 51, chapter 2, section 4, question 4, answer 2, "Of the Quarterly Conferences," add:

"And to elect superintendents of Sunday schools, on the nomination of the preacher in charge."

Page 53, chapter 2, section 4, "Of the Business of the Quarterly Conference," add to answer 6:

"No recommendation from a Quarterly Conference to an Annual Conference shall be of any force after the session of the Annual Conference next following the grant of such recommendation."

Pages 53-55, chapter 2, section 4, question 5, "On the Order of Business in the Quarterly Conference," a new form was adopted, which, as it is long and has already appeared in our issue of May 30, we do not reprint. The fifteenth question was amended by inserting, "or for readmission." We give an item which was adopted as an amendment to the report—it is a question to be numbered 21:

"What is doing for the cause of education?"

Page 62, chapter 3, section 2, question 3, answer 2, "Of the Duties of Bishops," amended so as to make *Key West*, Florida Conference, one of the exceptions to the law which forbids the Bishops allowing any preacher to remain in any circuit or station more than four years successively.

Page 68, chapter 3, section 3, question 1, answer 6, "Of the Duties of Presiding Elders," amended so as to add after the words, "whether the rules respecting the instruction of children have been faithfully observed," the following clause:

"Whether the preacher in charge administers the sacraments, holds Church Conferences, enforces moral discipline, and attends to the collections assessed in his charge."

Page 73, chapter 3, section 4, after answer 15, "Of Duties of Preachers in Charge," add:

"Answer 16. To make a written report of the condition of all the claimants on the Conference collection within his pastoral charge at each Annual Conference, to be submitted to the joint board of finance."

Pages 73 and 74, chapter 3, section 4, question 1, answer 16, "Of the Duties of Preachers in Charge," add the following as to church certificates:

"This certificate shall not be valid after twelve months, unless the holder show good cause why it was not sooner presented. And the holder shall be regarded as having withdrawn from the church. A member presenting a certificate shall be held responsible to the society receiving said certificate for his conduct from the date of the certificate.

Page 75, chapter 3, section 5, answer 3, "Of Admitting Preachers on Trial," so amended as to read:

"The Annual Conference may then admit him as on probation, by a vote of the majority. Observe: This relation of being on trial embraces the requisites of a competent pastorate, and must apply as well to proper administrative qualifications as to acceptable preaching ability. One on trial may be discontinued for want of efficiency in either of these respects without doing him any wrong; otherwise it would be no trial at all."

Page 80, chapter 3, section 7, question 2, "Of the Time of Probation of a Traveling Preacher for the Office of a Deacon," and page 81, chapter 3, section 8, question 2, "Of the Time of Probation of a Traveling Deacon for the Office of an Elder," both so amended as to make the time of probation *two years* in each case—a return to the old rule.

Page 80, chapter 3, section 7, question 3, answer 1, "Of the Duties of Traveling Deacons," amended so as to read:

"Answer 1. To administer baptism and solemnize the rite of matrimony in the absence of an elder."

Page 82, chapter 3, section 8, question 3, answer 1, "Of the Duties of a Traveling Elder," amended so as to read:

"Answer 1. To administer baptism and the Lord's Supper, and to solemnize the rite of matrimony and perform all parts of divine worship."

Page 82, chapter 3, section 8, add at the close:

"Question 4. What shall be done in the case of missionaries and native preachers in foreign lands where there is no Annual Conference?

"Answer. The Bishops in charge of the mission shall have authority to ordain to the office of deacon and elder on the recommendation of the superintendent and resident missionaries, or, if there be none, at his discretion."

Page 88, chapter 3, section 11, question 4, answer 1, "Of Local Preachers," add:

"And they shall report in writing the extent and results of their labors to the fourth Quarterly Conference."

Page 89, chapter 3, section 11, question 4, "Of Local Preachers," add:

"Answer 5. A preacher receiving a certificate of location or of official standing, and failing to present the same to some Quarterly Conference within the period of six months from the date of said certificate, shall not be recognized as a local preacher in our church, unless he satisfy the Quarterly Conference to which he may apply that the failure was unavoidable."

Page 100, chapter 3, section 15, question 5, "Of the Duties of a Recording Steward," so amended as to require him not only to preserve the records of the Quarterly Conference, but "to have the same at the Quarterly Conference."

Page 100, chapter 3, section 15, question 6, "Of the Duties of a District Steward," so amended as that the answer reads:

"Answer. To attend the district stewards' meeting for the purpose of estimating the salary and traveling expenses of the presiding elder, and to apportion the same and such other amounts as are to be raised in the district among the several charges, and to report the same to his Quarterly Conference and board of stewards."

Page 101, chapter 3, section 16, question 1, "Of Trustees," a second answer added, viz.:

"2. Trustees for district property may be appointed by the Quarterly Conference of the circuit or station where such property is located, or if in a city, where there are two or more pastoral charges, by the Quarterly Conference which the presiding elder may designate. The presiding elder shall have the right of nomination, subject to confirmation or rejection by the Quarterly Conference."

Page 102, add to answer 4:

"When a district board of trustees is appointed by a Quarterly Conference, such board shall hold the same relations in all respects to the Conferences so appointing."

Page 102, after answer 4, add:

"When two or more circuits or stations shall be united, the board of trustees shall by such action be considered dissolved; and the Quarterly Conference of the new circuit or station shall appoint a board of trustees, as provided for in this section."

Page 102, chapter 3, section 16, question 2, answer 3, "Of Trustees," amended so as to allow the appointment of "seven, five or *three*" trustees for church property, when proper persons, as many as nine, cannot be procured.

Page 113, chapter 5, section 5, answer 1, "Of Sunday Schools," add to the first sentence:

"And it is recommended that the schools be under the control of our own denomination and use our own publications."

Page 114, chapter 5, "Of Sunday Schools," section 4, as it is now, to be section 5, and section 4 hereafter to be as follows:

"Let each Annual Conference elect a corresponding secretary to represent the Sunday school interests of *that* Conference to the Sunday school secretary elected by the General Conference."

Page 115, chapter 9, section 1, "Of the Support of the Ministry," add at the close as follows:

"1. Each member of the church is expected to pay according to his or her several ability for the support of the ministry, and the stewards of each circuit or station shall determine whether payments are to be made weekly, monthly or quarterly during the year. They shall then ascertain how much each member is able and willing to pay in the installments fixed by the stewards, and whatever amount each member agrees to pay he or she shall be under solemn obligation to pay, and can only be released from this obligation by the order of the stewards, or by vote of the Church Conference, for good cause shown."

Page 146, chapter 9, section 3, paragraph 1, "Of the Support of Bishops," amended so as to make it the duty of the committee on episcopacy of the General Conference to estimate for the salary not only of the Bishops, but "of the widows and orphan children of deceased Bishops."

Page 167, chapter 11, section 4, paragraph 2, so amend as to require after the sale of church property that has gone out of use or should be removed to another place, that the proceeds shall be "invested in other church property."

Pages 170 and 171, chapter 12, section 1, in the forms for "Devises by Will or Donations," add, after "agent of the Publishing House of the Methodist Episcopal Church South," these words: "And to his successors in office."

If we mistake not, we have brought to view all the acts of the General Conference which affect the Book of Discipline, except one point—it was ordered that the book should hereafter contain the boundaries of the Annual Conferences.

Why the Mouth is Not Opened.

A HINT TO THE GRANGERS.

The St. Louis *Times* of the twenty-eighth ultimo tells in very simple and intelligible terms why Congress has failed to agree on any decisive, practical action in our behalf:

Do the people of the West and South know why the Mississippi river has not been opened? The reason is clear. Every grain of wheat, corn or barley that finds its way out of the country through the mouth of the Mississippi is so much business taken from New York, Boston or some Northeastern city; hence their objection. This influence against the improvement of the Mississippi originated long before the inauguration of railroads; and now that the antagonism of interest of these vast corporations is set against the work, its chances are still more reduced.

Whatever Congress has done in the way of clearing the mouth, or "removing obstructions," as it is phrased in the appropriation bill, has been done in the way of pretense to keep quiet the interest that has so long been preyed upon—a sort of tub to the agricultural whale, whose grain is utterly eaten up by freight tariffs before it reaches New York or any other Eastern seaport. It has never been the intention of the Northeastern ring to permit the mouth of the great river to be cleared out so that a depth of water of sixteen feet could be relied on. Less than that depth, with the prevailing uncertainty of the channels, they can afford to ignore; less than that would make the protest troublesome, and your Northeast monopolist is a quiet sort of bug. He would rather not take the whole pie, if there is to be a fuss about it.

Now, if the grangers of the Mississippi valley want to direct their efforts against a combination that is yearly taking money from their pockets, and broad out of their children's mouths, here is work for them. This is not politics; it is a plain demand of tribute made upon a rural by an urban district. Boston, New York and Philadelphia demand that the West shall send its grain to them, and let the profits of production go to the traffickers and transporters; they have the power to—and do—prevent the deepening of the Mississippi's mouth, so that this grain, after being literally floated down the river at slight expense compared with the cost of railroad carriage to New York, can get to sea, and from New Orleans the cost to Europe is no greater than from New York. Let the grangers of the great valley act on this hint, and they can have millions of dollars poured into the lap of the West that is now enriching their oppressors and strengthening the bonds which bind them tributary to the greed of the lake region and the Northeast.

The Christian Advocate.

THURSDAY, JULY 9, 1874.

A PRAYER.

Have mercy, oh, my God; my cup
Is brimming high with tears;
And I am bending low to thee,
Bowed down by earthly cares.

My life is barren, Lord, of fruit;
I gather only leaves,
And reel beneath the burden of
Unprofitable sheaves.

Thou canst remove the bitter grief
That taints my daily life;
Christ, I have called upon thy name;
Still thou the waves of strife.

My brow is wet with drops of pain,
My heart is faint and sore;
Lord, who hath power all things to do,
Thy peace upon me pour.

The thorns are thick upon my way,
The blossoms very few;
My feet are wounded; bleeding now,
I turn me unto you.

One by one my joys have left me,
Floated far beyond my sight;
I am groping, groping blindly;
Jesus, guide me to the light.

Christ, my Master, hear my pleading;
Suffer me to come to thee;
I am lonely and forsaken;
Thou my help and comfort be.

Lo! I'm bending, praying, pleading;
Have mercy, oh, my God! on me;
Guide me through the deepening darkness,
Guide me safely unto thee.

See my hands are stretched toward thee,
Wounded with the chains of care;
Take them in thine own, my Savior;
Bid them wreath of glory bear.

Bind my brow with brilliant blossoms,
Fill my heart with heavenly joy;
I am sick and wounded, weary;
Give me rest without alloy.

Rest me on thy gentle bosom,
Lift the burden from my brow;
Ease my soul of bitter sorrow;
Christ, my Savior, hear me now.

IRIS SHANNON, S. C.

Christian Faith—What Is It?—No. 1.

The word of God teaches that "by grace are ye saved through faith." Now when and how do we attain to that faith so essential to secure our salvation or justification?

Much as this fundamental principle of our holy religion has been written and preached upon, there always have been and there are today many whose minds, although earnestly longing after truth, are in a perfect maze regarding it. Yea, more; we believe that some, if not many, sincere inquirers after salvation have been made to despond and finally to fall away by reason of doubts on this vital subject, caused by the failure of Scripture teachers—in our church as well as others—to explain the true meaning of Christian faith with that clearness and precision which its importance demands. Many, very many, confound faith with feeling; and right here, let us ask, with due deference, if, in conducting revivals, there are not many good people who, both by act and speech, tend to produce in the minds of seekers of religion a confounding of these two things? The mind of the writer was perplexed on this subject until he was forty-two years of age, although reared by eminently pious parents in the bosom of the Methodist Church. In our youth we became interested upon the subject of our soul's salvation. We were deeply in earnest. We were willing to give up all for Christ. We kept back nothing. We time and again wrestled and agonized in prayer until our poor body was wet with sweat produced by the soul's agony. We expected—what? We looked for a sudden rolling away of the burden of our sins as tangible as the falling away of the bundle from the back of Bunyan's pilgrim hero. We contemplated a change as marked as would be the blowing of a warm south wind after a terrible norther. We expected, at the very least, that there would be immediately imparted that "peace which passeth all understanding." But we did not realize any of these things. It was a sad experience. Well, what was the consequence? We became discouraged, went back to the world, and for many years continued to be one of the most desperately wicked men that ever desecrated the face of God's green earth. At forty-two years of age, through the infinite mercy of God, we again became awakened. After several days of mourning and agonizing, still as ignorant and mystified as ever on the subject of faith, we happened to have our attention directed to the case of the nobleman (latter part of fourth chapter of St. John,) whose son was sick at Capernaum, who, hearing that the Savior was at Cana of Galilee, went and appealed to him who never turned away a suppliant, entreating him to come and heal his son. Note the Savior's reply: "Except ye see *signs and wonders*, ye will not believe." The man, in the intensity of his grief, exclaims: "Lord, come down ere my child die." Christ says: "Go thy way; thy son liveth." Now mark well what follows: "And the man *believed the word* that Jesus had spoken unto him, *and he went his way*." Every attentive Bible reader is acquainted with the result.

We had read this passage many times before without observing its true meaning, and without any conception of the exceeding comfort conveyed by it to the mind and heart of the weary soul longing for spiritual light. But now, having had the attention particularly directed to it, in our inquiries upon this (to us) perplexing subject, the simplicity of faith flashed upon us as it had never done before. We immediately exclaimed: "Why, it is simply taking God at his word, and believing it without any doubt or questioning."

Thereupon we reasoned thus: "Here we have been all along looking for '*signs and wonders*.' We have the express declaration of Christ that 'God so loved the world that he gave his only begotten Son, that *whosoever believeth* in him should not perish, but have everlasting life.' Here Christ does not say *may* not perish, but *shall* not. He gives us his most positive assurance. Well, what have we been doing? Instead of taking the bare, simple promise of God, and believing it implicitly, and, in obedience to his command, taking up our duties as a Christian, confiding in him with the same trust that a little child would repose in the word of his earthly father, we have, *in effect*, been saying: Lord, we believe this, we believe what you say, but we want some tangible manifestation, some 'sign' to prove to us that your word is true. We have thus been dishonoring God, and giving the most positive evidence of our disbelief." Reasoning thus, and being thoroughly convinced of our error, we resolved: "Lord, we will take thy bare word for our salvation. We believe it. We will endeavor, not in our own strength, but relying upon the atonement of our blessed Savior, to obey thy commandments, and if we do our duty we are firmly persuaded thou wilt keep thy promise. We will say, as did Job: 'Though he slay me, yet will I trust in him;' *and we will do this, though we never should have a special manifestation as long as we live.*" Now how were we affected by this? Did we have any particular exhilition of feeling? Not at all. Did we have "that peace that floweth like a river?" We had not. We think we hear some good brother say: "Well, what on earth did you have?" We had this: We felt satisfied that we had surmounted the difficulty which had troubled us so long. We *knew* that we believed God. "Abraham believed God, and it was accounted to him for righteousness."—Galatians iii, 6. We had already made a complete surrender to God. We now believed that we were justified, and realized a fixed confidence that if we would continue to trust him and do his will, if we would wait on him, he would, in his own good time, abundantly bless and finally save us. Why? Simply because he said so.

We do not doubt that in many instances of conversion the subject experiences a change as perceptible to him or her as the shining forth of the sun from behind a black cloud after a storm, because they positively assure us that such was the case; and their blameless walk and the beauty of their Christian lives compel us to place confidence in what they tell us. But we believe these to be exceptional cases, and not the general rule; and we are firmly persuaded that to accept nothing short of this as an evidence of genuine faith is to hinder the cause of Christ. The effect is two-fold. Many are made to despair and give up the struggle; while, on the other hand, we fear not a few deceive themselves, and are induced, from undue excitement, to make a false profession, while destitute of simple, confiding trust in Christ; hence the sudden falling away of so large a proportion of those who make a profession of religion at our revivals.

VERITAS.

CARROLL PARISH, Louisiana.

Commencement Week at Baton Rouge.

A CITY OF SCHOOLS—DESIRABLE LOCATION—THE COMMENCEMENTS—THE STATE UNIVERSITY—READVILLA SEMINARY—THE COLLEGIATE INSTITUTE—NEW ORLEANS PATRONAGE.

MR. EDITOR: This town may be no longer, as in ante-bellum days, the capital of the State; no longer, perhaps, shall it be the place in Louisiana where politicians most do congregate; but it is steadily acquiring distinction of another and better sort—it is becoming as truly a city of schools as Brooklyn is a city of churches. Schools abound here, and of every grade from the primary up to the university. Here are schools for boys and schools for girls, schools for whites and schools for blacks, schools public and private. We have here schools for the blind as well as for those who see, for the deaf as well as for those who hear, for the dumb as well as for those who speak. And certainly a more desirable site for the location of schools than Baton Rouge is seldom to be found. It is a remarkably healthy place, as is proven by the fact that Baton Rouge is distinguished in the list of United States army posts as the one where the least mortality occurs. Then it is readily accessible from all parts of the State, being situated immediately on the bank of the Mississippi, just below the confluence of the various rivers that traverse the larger portion of the State. It is a town, too, which abounds with evidences of cultivated taste, architectural and horticultural. What with lawns and trees and shrubbery so profusely mingling with the dwellings and other buildings, a bird's-eye view of the town gives it the appearance of an artistic grouping of cottages and mansions and churches and towering edifices in the midst of the foliage of a magnificent tropical garden.

As you may imagine, commencement week is a great occasion here—a sort of prolonged holiday among the people generally, though doubtless a prolonged agony for the graduating classes. The three leading educational establishments here have just held their commencements, and I will notice them in the order in which they were held.

THE STATE UNIVERSITY

occupies a splendid public edifice fronting the river, and is complete in all its appointments as a military school. Owing to the present condition of the State finances, as well as the lack of appreciation of educational interests among present-day Louisiana legislators, the usual appropriations have not been made to this university of late, and hence its sphere of usefulness has been greatly limited. This is one of the sad results of Federal displacement of Anglo-American for Africo-American mind in the government of Louisiana. The commencement exercises at the university were held on Wednesday last, and were quite interesting, though not at all up to the standard of university commencements. Next day was held the commencement of

READVILLA SEMINARY.

This is a boarding and day school for girls, long established here, and of wide reputation in the State. Mrs. Read is the principal, and she has been assisted the past session by a full corps of very efficient teachers. The examination of the several classes in their various studies was open to the public, and was carried on for some days preceding commencement day. The visitor could not but be impressed with the high order and thoroughness of the culture at this school. I witnessed with great gratification the examination of the senior classes in moral and intellectual philosophy. The young ladies indicated an acquaintance with these studies that was extraordinary; nothing but the most faithful and efficient teaching could have produced such results. Rest assured of it, a diploma from Readvilla Seminary means something. I shall always have great respect for one who has obtained this distinction. The commencement exercises included the usual valedictory and other addresses by the graduates, some of which possessed much merit. The conferring of degrees upon several of the young ladies was impressively done by Prof. Magruder. Miss Annie Willis, a former graduate of the school, addressed the alumni in an utterance that was alike creditable to her mind and heart. The annual address to the graduates was delivered by W. H. Goodale, Esq., the city attorney. The theme was "Woman's Place in Science," and in a manner singularly felicitous did he demonstrate that woman was as much the complement of man in this sphere of learning as in the domestic sphere.

THE COLLEGIATE INSTITUTE.

Prof. W. H. N. Magruder established and still continues to preside over this school. From the first it has taken rank as one of the best high schools in the United States. Pupils that have passed through the curriculum of this institute find ready entrance into all the principal colleges of the land; they are regarded as among the best trained young men they receive into their halls. This school is located in the suburban part of town, situated in the midst of spacious grounds and in the shadow of numerous towering oaks—a place very suggestive of academic shades. Last evening the annual exhibition at this school took place, and it was the crowning affair of the week. Over the main entrance was a brilliant arch of gas jets, and all over the grounds were lights of one sort or another; some suspended from branches of the overhanging trees produced a fine effect. The speakers' stand was run out from one of the side galleries of the main building, and was spanned in front with a spacious arch of globed gas lights. The lawn was filled with benches, and by eight o'clock the benches were filled by all Baton Rouge and the regions round about, who had assembled to witness the exercises. A fine silver band was in attendance, lending greatly to the entertainment of the occasion. Canopied with a clear, moonlit sky, and fanned with a breezy air, it was a night to enjoy outdoors uninterruptedly. One by one the young speakers came forward and delivered their pieces—some grave, some gay, some rousing the loftier emotions of the soul, and some exciting to laughter. An admirable variety for such an occasion. The boys acquitted themselves well, not in the ordinary stilted style of the sophomore, but with great naturalness and spirit; they evidently had a master, not a bungler, for their instructor. Some of the speakers did better than others, of course, and were applauded with showers of bouquets. Last of all Prof. Magruder made a brief address to the audience in his well-known pointed and incisive style, and then, with music sounding in their ears, the assemblage dispersed.

To-day the young men and young ladies that have been attending these schools from a distance are scattering out to their several homes; some going up the river to Woodville, Natchez, Vicksburg, Alexandria, Shreveport, Monroe, etc., others going down the river to Plaquemine, New Orleans, etc.

It does seem to me that if New Orleans families were generally acquainted with the character of these schools they would, more than they do, avail themselves of such excellent opportunity for the education of their sons and daughters. I doubt very much that there is a female college in the country which sends out graduates of a higher order of culture, mentally and morally, than Readvilla Seminary; and I am satisfied that there is no high school in New Orleans can compare with Prof. Magruder's for the quality of its scholarship. I am not alone in this opinion, for a clergyman of your city, well acquainted with the schools in New Orleans, and well qualified to judge of their merits, stated to me, not long since, after some observation of Prof. Magruder's school, that they had nothing equal to it in New Orleans. Some of your best citizens have found this out long since and send their sons here; surely it is for want of information concerning the school that many others do not likewise. The location is peculiarly desirable for the education of youth from New Orleans—so near, so accessible, so healthy. And, if parents only knew it, a boy makes much greater proficiency in his studies when away from home, under the direction of a faithful and efficient teacher during study hours as well as recitation hours, than when he is only under the control of the teacher during school hours. The reasons are obvious, and I need not point them out.

J. W.

DATON ROUGE, LA., June 26, 1874.

SOME of our naturalists have fossilized brains. Every once in awhile we have a story of a giant or some other fossil found below all the records of creation as made by Moses. But the modern discoverers prove to be the mistaken ones, and some of them to be arrant cheats. A few days since it was stated that a fossil horse had been found down deep in the coal measures of Pennsylvania. Prof. O. C. Marsh, of Yale College, sends to the *Tribune* this amusing result of his examination of a specimen "bone" from the Pennsylvania wonder: "One of the hoofs of the 'fossil horse' found in Scranton, Pennsylvania, has been sent to me for examination. It turns out to be part of a calamite, a common fossil plant of the coal measures. I fear the horse did not inhabit Pennsylvania until a much later period." It is now time to try again.

Eyes Opened.

To the sincere seeker after truth there is a beautiful and impressive simplicity in the gospel narrative. The most hardened infidels have paid to it this tribute. It savors not of effort, much less of collusion. There are no points stiffly guarded or carefully sentineled, as if fearing a surprise and overthrow. There is an astonishing elasticity of applicability gathering about it, from the first to the last word. It moves along as a gently-flowing stream, giving health and comfort and greenness and freshness to the tender flower and sturdy oak. The most wonderful things are done and the most wonderful things are said without any grand flourish of introduction or preparation. There is a naturalness about it, as a spotless garment of white, that is as charming as it is convincing. It gradually reaches the denouement, which for grandeur and glory is only equaled by its conception. The great Teacher enforced his principles and announced his mission not by words only. Though speaking as never man spake, his actions were always in demonstration. His words were the words of God. His actions were the actions of God. They were all great. They are all above the law of contrast or comparison. Yet there were periods in his ministry, and circumstances clustering about some of his mighty works, that tend to enlist more sympathy and excite more interest than others. The case of the blind man is an instance in point. He excites our pity for his blindness, and our commiseration for his wretched poverty. But there are particular features in his case to which we refer. It would seem an accident that he sat and begged upon that particular road and at that particular time. It would seem a mere chance that Jesus passed that way. Humanly speaking, he did not know of the blind man at all. He did not know, as a man, that he was at that place. Evidently he would not have seen him but for his loud cries. The man would have remained in his blindness, and apparently one miracle less would have been given to the world. Jesus passing that way, was stopped by the poor man's loud cries. The throng gathering around him, he calls the man to him; did not go to the man; inquires of him his desires, which even as a man Jesus knew, and easily, naturally, graciously, grandly cures him of his malady. Here was an act of mercy to a poor wretched beggar—a mighty miracle wrought in full sight of the people, and a most impressive double lesson taught to all succeeding generations. There is no violence done to the spirit of God's word to consider this and all similar great cures as types of the wonderful spiritual change by which men are brought into the kingdom of Christ. They illustrate the new birth. Perhaps in no instance is the parallel more complete. To suggest a few points: In the first place, the man's condition excites attention. He was blind, physically. He was conscious of his condition. There is a spiritual blindness of which men are not conscious. None see so clearly and strongly. He had heard of Jesus, by which he had faith in his power to heal. Faith cometh by hearing, and hearing by the word of God. But there is a hearing that does not bring faith; rather unfaith, and finally death. This man's blindness rendered him unsafe, miserable, poor, and in some sense lonely and desolate. He had no sweet visions of father, mother, brother, friend; no sweet and lulling and restful visions of nature. Fortunately for him, he was conscious of his state, and knew the source of his relief. The physically blind man, unconscious of his deprivations, answers to the spiritually blind, impenitent, and without knowledge of or faith in Christ. But in every particular the blind beggar answers to the condition of the awakened, earnest, seeking penitent. This fact is further illustrated in the blind man's action. He inquired, he called, he importuned, he was humble, he overcame difficulties, he had faith. Antecedent to all this was a lively knowledge of his necessities. Without this, in the very nature of things, his subsequent action would have been impossible. Here are the clear, distinct features—the decided steps of the converted man or woman. No confidence in self, no reliance in an arm of flesh, conscious of ruin, and only relief in the Son of David. He passes by the spiritually blind beggar. In answer to the cry of faith, energized by intense suffering, he stops and calls and heals. Oh, what floods of soft, refreshing light come unto the soul at such a moment! How like Thomas, with all doubt and hesitation gone, the man cries: "My Lord and my God!"

The parallel is maintained, in a lively manner, in the blind man's (now blind no more) subsequent conduct. His acknowledgment was public. "Ye are the light of the world. Let your light so shine." He glorified God. It is not hard to imagine that he shouted aloud his praises. He followed Christ. There is something more in this than a literal physical following. The converted man follows him in his ordinances and commandments. "Now ye are clean through the word which I have spoken; abide in me and I in you. As the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in me." If ye love me, keep my commandments. We are to glorify God in body and spirit; follow him publicly in all his will; acknowledge him in all our ways. He has done much for us in opening our eyes. We ought to do much for him. Lands, friends, wife, husband, children, father, mother, nay, even life itself, must not stand in the way of duty. Ye are not your own. Ye are bought with a price.

T.

HOWEVER many the characters of men, however various their experience, at one time and place all are alike. There is but one step at heaven's gate; there are no inequalities of ground before the mercy seat.
Anna Warner.

OH, HOW sweet to work all day for God, and then lie down at night beneath his smile.—*McCheyne.*

Obituaries.

DIED, at his residence near Downsville, Louisiana, January 7, 1874, MALCOM CALHOUN, aged fifty-one years, ten months and eighteen days.

The deceased united with the Methodist Episcopal Church in Clarke county, Alabama, in 1846, since which he had lived the life of a meek and lowly Christian. Remarkable for an unostentatious and gentle demeanor, his piety was felt by others rather than seen. It may be truly said of him that when reviled he reviled not again, but returned good for evil. He left a wife and six children to mourn his irreparable loss. A kind and loving husband, an affectionate and indulgent father, a generous and sympathetic friend, his loss will long be felt. He feared not death, but spoke calmly and tranquilly of his approaching dissolution. He expressed himself as wishing to live for the sake of his family, yet willing to leave all in the hands of an all-wise and merciful God. A short time before his death he called his family around him, and gave to each his parting counsel, and invoked God's blessing on them.

His sufferings, at times excruciating, were borne with that Christian fortitude and resignation which ever characterizes the true follower of Jesus. He admonished his agonized wife not to grieve too deeply, but to meet him in that land where parting is no more. May God help the bereaved ones to bear this trial with patience, ever remembering that he fell asleep on earth, but to awaken in the bosom of his Savior. Yes, dear, good Cousin Make, thou art

"Asleep in Jesus! far from thee,
Thy loved ones and their graves may be;
But yours is still a blessed sleep,
From which you cannot wake to weep."

C. J. S.

MRS. ANN BRANTLY departed this life at Hampden, Marengo county, Alabama, on the first of March, 1874.

She was the child of pious parents. Her father, Mr. Nathaniel Kimbrough, of Wilcox county, Alabama, aided by his devoted wife—both now resting from their earthly toils—reared her up, as they did all their children, in the nurture and admonition of the Lord. They also taught her useful lessons in household duties, after the old style of attending to such things. Thus was she prepared to be truly a helpmate to Mr. Jonathan S. Brantly, to whom she was married in early life. Her early teachings were not lost sight of in her constant attention to domestic affairs. According to the faith of her parents, she cast in her lot with the Methodist Church, and lived and died a faithful member, serving God in newness of life.

For a number of years before she died she was the subject of much and sore affliction; but in all this her faith failed not. She knew in whom she had trusted, and that his promises were steadfast. The writer knew her long and well, and can say that he has no recollection of having ever seen a frown upon her face or heard a murmur from her lips. She possessed

"A heart resigned, submissive, meek
Her great Redeemer's throne,
Where only Christ was heard to speak,
Where Jesus reigned alone."

She died as she had lived, and, as if passing into a sweet sleep, departed for that place where the weary are at rest. If she had an enemy I know it not. Those who knew her loved her much. She leaves a husband, a daughter (an only child,) with many relatives to mourn their loss in her departure. To them all I would say: You know how she lived; you have seen how she died. "Go thou and do likewise." "Let your last end be like hers."

T. W. MATHEWS.

SISTER MARY DOUGLAS, daughter of Sion and Mary Herrington, was born in Moore county, North Carolina, February 27, 1802; was married to Silas Douglas October 20, 1818, with whom she lived for nearly fifty-six years. Three years after her marriage she was soundly converted and joined the Methodist Episcopal Church, under the ministry of Rev. W. H. Crook, of the South Carolina Conference. From that time she "lived the life of the righteous." She was prompt to attend church, and uniform in her daily Christian life. She was the mother of nine sons and three daughters. Two of the sons died when quite young. Ten children were reared to manhood and womanhood. One son was slain in the battle of Shiloh, April 6, 1862. All the children were converted in early life—*five of them at the home altar.* This shows the truth and power of *family religion.* Three of her sons are now ministers of the gospel. One of them is a member of the Alabama Conference, the other two local preachers in the same Conference. She has one grandson who is a preacher of the gospel in the State of Georgia.

In 1857 Sister Douglas, with her husband and most of the family, moved to Alabama and settled near Orion, Pike county.

In 1866 Bro. Douglas became deeply concerned about holding a camp meeting. Several opposed and but few encouraged him in the work for some time. All the while, however, his wife gave him words of sweet cheer. She was willing and ready to do her whole duty in the matter. The camp was located between Troy and Orion, and the meeting embraced the fourth Sabbath in September, at which fifty-five souls were converted, and the church was greatly built up. This was the first camp meeting held in Alabama after the war; and she and her husband are entitled to the first honor because of this noble enterprise.

She was a woman of great self-possession and goodness of heart. Her stricken husband testifies that during their married life they never exchanged an angry word, and that he never saw her enraged. The writer lived in her house for three years, and bears cheerful testimony to her purity and sweetness of spirit.

A few years ago her husband disposed of his plantation and residence, and was spending his time with his children, and in "going about doing good." About two weeks before her death they came up from west Florida and lower Alabama to Troy, to spend some time with their children in that city.

For many years she had suffered from heart affection, and often remarked that she would soon depart this life, but gave assurance that she was ready. On the morning of June 16 she was as well as usual. She was occupying her room alone, taking rest. Her room was entered by a little granddaughter, and the grandmother bid her an affectionate "good-by." The little girl ran and told her mother and others, and when they entered the room Sister Douglas was so near gone that she was unable to speak, and in a few moments more the work was done, and her soul released to wing its hallowed flight to mansions of light.

At eleven o'clock, June 17, she was buried in the new cemetery in the city of Troy, Rev. W. H. Biggs officiating, as the pastor was absent. Many sorrowing friends and grief-stricken relatives followed her to her final resting-place on earth, and expect eventually to accompany her to the eternal city.

A. DOWLING.

OZARK, ALA., June 22, 1874.

MRS. ELIZABETH HUDSON was born in Sumpter district, South Carolina, April 14, 1799, and died at her residence in Hinds county, Mississippi, April 13, 1874, and was buried on the anniversary of her birth, having outlived her threescore and ten years.

Sister Hudson's maiden name was Jones. She was first married to John Allen in 1817, and with him came to Mississippi, and settled in Wilkinson county in 1820. Thence they removed to Hinds county in 1823. Mr. Allen died in 1832, and she was married to Henry H. Hudson in 1835. She also survived her second husband, who died in December, 1866. Five children of her first and one of her second marriage yet survive their sainted mother.

Sister Hudson was a woman of more than ordinary physical constitution, and possessed also a strong and vigorous mind, and was noted for her stern religious integrity. She was religiously inclined from her childhood, but made no open profession of religion until 1833, when she professed conversion, and joined the Methodist Church at what is known as Bear Creek church, in Hinds county, and lived cotemporary with such eminent Christians of that neighborhood as the lamented Thomas Nixon and Thomas Griffin, and others of that class of Methodist people. Her character as a Christian and a Methodist was fashioned after the type of the former generation, marked by stability, consistency and earnest devotion to God, genial as a companion in all the relations of life, matronly in her intercourse with young Christians, assiduous in her attention to the comforts of her minister, and a model of every Christian virtue. She was a sufferer for twelve months before her death from disease and pain that words can feebly describe, but was only confined to her room for about three months. She bore her affliction with true Christian patience and resignation. As death drew near she grew rapturous with delight. She frequently expressed the most cheerful submission, and perfect confidence of a better life beyond the grave. The writer was her pastor nearly thirty years ago, and speaks advisedly of the virtues that adorned the character of this mother in Israel. "Precious in the sight of the Lord is the death of his saints."

H. J. HARRIS.

MRS. MARIA E. WEEMS, the subject of this sketch, was born in Mount Sterling, Choctaw county, Alabama, October 25, 1852, and died at the residence of her father-in-law, Bro. Samuel Weems, in Smith county, Mississippi, April 15, 1874. She was the daughter of Maria and F. M. Dawkins. In 1859 her father came to Montrose, Mississippi, where he died in 1864.

She professed religion and joined the Methodist Episcopal Church South at twelve years of age, and lived a consistent member of the same until her death. She was married to the Rev. J. M. Weems, of the Mississippi Conference, December 8, 1872, and in a little more than one short year left him with a heart well-nigh crushed by her untimely loss. The writer of this sketch knew her well, and had the pleasure of conducting the meeting at which she embraced religion, and of receiving her into the church. As a child she was modest and retiring, as a Christian devoted, as a wife affectionate. In her last sickness she was a great sufferer, but bore all her pain with Christian fortitude, only asking once or twice: "Why do I have to suffer so much?" She was often heard to pray: "Lord, make haste; take me to thyself." During paroxysms of pain she would repeat the Lord's Prayer with so much child-like simplicity that tears would involuntarily fill the eyes of those around her. She spoke of angels being in the room, and of hearing heavenly music, and, trying to clasp her poor, trembling hands, said: "I give my baby to the Lord." Then, kissing those around her, she closed her eyes, and her spirit took its flight to join the redeemed in glory. In losing Sister Weems the church has lost one of its brightest ornaments. She was a lady of fine mental culture, and would have graced any position in which she might have been placed. And while we miss her presence here, we will remember that she has "washed her robes and made them white in the blood of the Lamb."

Lo! the prisoner is released,
Lightened of her fleshly load;
Where the weary are at rest
She is gathered into God!
Lo! the pain of life is past,
All her warfare now is o'er,
Death and hell behind are cast,
Grief and suffering are no more.

J. D. HAYS.

AS LONG as this life lasts there is effort and toil; nor unto them that undergo them can any consolations give more than did those of patience.—*Cyprian.*

A LAUGH to be joyous must flow from a joyous heart, for without kindness there can be no true joy.—*Carlyle.*

The Christian Advocate.

THURSDAY, JULY 9, 1874.

WAIT AND SEE.

When my boy with eager questions,
Asking how and where and when,
Taxes all my store of wisdom,
Asking o'er and o'er again
Questions oft to which the answers
Give to others still the key,
I said, to teach him patience:
"Wait, my little boy, and see."

And the words I taught my darling
Taught to me a lesson sweet;
Once when all the world seemed darkened,
And the storm about me beat,
In the "children's room" I heard him,
With the child's sweet ministery,
To the baby brother's questions
Saying wisely: "Wait and see."

Like an angel's tender chiding
Came the darling's words to me—
Though my Father's ways were hidden,
Bidding me still wait and see.
What are we but restless children,
Ever asking what shall be?
And the Father, in his wisdom,
Gently bids us: "Wait and see."

Queen Ranavalona Victorious.

The large and beautiful Island of ndagascar, lying on the eastern ast of Africa, and separated from e main land by the channel of ozambique, has been the scene of range and marvelous changes of te. A few years ago the inhabit- ts were a wild, idolatrous people. he missionaries who undertook to read gospel truth among them were rtured to death or driven from the and.

The reigning queen thought she d exterminated Christianity in her gdom, but, like the leaven hid ay in the meal, the truth was retly working in the heart of r daughter, and when the queen- other died, and the young princess s elevated to the throne, she im- ediately declared herself a Chris- n.

On her coronation day, above the opy of the throne, were the sim- e, precious words, "*Glory to God the Highest*," and she was bap- ed. Immediately after her corona- n.

Shortly after the State idol-houses re thrown open, and the fences closing them broken down for a nfire, and the idols brought out d consigned to the flames in the sence of the priests and the people the capital.

When the "great idol" was brought t the priest said:

"You cannot burn him."

"We will soon see," answered one the chief men of the nation. "If s truly a god he will not burn."

The little bit of dry wood, bedecked h ribbons, was laid upon a ladle l held in the flames, that the peo- might see it burn. In a few mo- nts the worthless wood was re- ced to ashes and scattered to the r winds.

The priests bowed their heads and lked away sorrowful. But when e people appealed to the queen, hing: "You have taken away our ls; what shall we worship?" she l them of the religion of Jesus, and ployed teachers to make known ipture truth. Many schools have n established and churches built, l under the mild Christian lead- hip of Ranavalona her nation has n rapidly advancing in the arts Christian civilization. But there re barbarous, idolatrous tribes on coast, which have for some time eatened her peace and safety, and y recently a large army invaded territory.

he sent out two armies to meet m, and, after a battle which last- three days, the Sakalava or Coast es were completely conquered. en followed a remarkable scene, ich is communicated to the Lou- *Friend* by Louis Street. A Hova mander spoke to them thus: "I e authority from the queen, and osoever are against her I will fight u; but whosoever will obey her n give the kindness of the queen them. Now you submit to Rana- na, and I tell you this is her asure: that all her subjects serve living God; and you can find to serve the true God in this k. (A New Testament was shown.) y thanked the queen for her kind- s, and asked teachers to teach m how to read the book. Since decided victory the kings of go and Bara have sent messen- s to Queen Ranavalona, present- 'Nasina' as a sign of their sub- sion, and also to inquire about new religion, for they had heard t it is 'good.' The queen received m graciously, and gave them New taments, and told them about the gion of Jesus."

hus the Island of Madagascar, ich has an area of 232,316 square s and about 5,000,000 inhabitants, eing brought, under the leader- of this noble woman, to Chris- civilization.

e do not approve of thus press- religious truth upon the con- red, but must make some allow- for the condition and former its of these people. And, as they e taken the Bible as their guide, ill no doubt lead them to higher hs of truth.—*Christian Woman.*

Boro Prarthoneco.

rich Hindoo, who resided at nsurah, sent one day to the mis- aries to inform them that a very ned Brahmin was staying with , and that he should like the hmin and the missionaries to ar- about their religious. It was to friendly conversation about Hin- sm and Christianity. Two of the lemaries went.

he Brahmin began. He was a s, ill-tempered man; he evidently e under the influence of bad ngs. He said the missionaries e wicked men; and he made out r doctrines to be quite different what they really were. He said t he knew to be false; but he was y, and he wanted to set all his nds against the Christian teachers. he missionaries replied. They ed how their religion was full of ; how God loved the world by ing his Son; how that Son d sinners by dying for them; and the same feeling of love had ed the missionaries to leave their , their friends, their home, to peer Hindoos the way of salva- tion. They added much more; and all was spoken with kind looks and tones of affection, very different from the Brahmin's sour aspect and angry words.

Every one marked the difference. The Brahmin felt it himself; his countenance changed. He was not convinced by the missionaries' argument, but he was struck by *their earnest love;* and he could not help saying: "I am a Brahmin, and cannot allow that I think the Christian religion superior to mine; but I must allow that the temper of these Christians is superior to that of us Hindoos." And then the Brahmin added, turning to the missionaries: "Gentlemen, your temper is 'Boro Prarthoneco'—that is, greatly to be prayed for."

A striking remark, indeed, to fall from the lips of a Brahmin, and very full of instruction. It may remind us that if we would prove that ours is the true religion, and that we ourselves are truly religious, we must walk in love; for love, as an old writer expresses it, is the law of Christ's kingdom, the lesson of his school and the livery of his family. And the Brahmin points out to us also the only way in which this love is to be obtained. He was quite right when he said it was *much to be prayed for;* for, like every good gift and every perfect gift, it comes down from above. Love to God and love to man is a fruit of the Spirit, and must by him be poured into the heart.

The Bible Immortal.

In the year 303, when that last great effort was made by the Emperor Diocletian to extinguish the Christian name, he sent on the twenty-third of February his legions to the great church of Nicomedia. When the doors were forced open and the soldiers entered, they searched and searched with diligence, but they searched in vain for any visible symbol of the Deity whom the Christians worshiped. No banners, no crucifixes, no images of the saints were to be found in any part of the building, noble though it was, and towering as it did, and, as historians tell us, above the very palace of the Cæsars. But as they searched they fell upon one record—upon one object on which they proceeded to vent their bitterest vengeance. They lighted upon the Scriptures of truth. They committed the Bible to the flames; and we all know, my friends, that that last great effort of satan to use pagan Rome as an instrument for annihilating Christianity was simply directed to the extermination of the sacred book. Now it strikes me that there are two very important lessons here. In the first place, do we not learn from the anecdote, or rather does not this anecdote remind us that the true test—the primitive test of the Christian church—is the sole supremacy of the Holy Scriptures of God?

But there is another lesson to be learned from that little anecdote, which I venture to bring to your memory, and that is that satan was wise in his generation when he bade the emissaries of pagan Rome direct all their efforts to the suppression of the Scriptures. You will remember that all the edicts that were fulminated at that time ordered the demolition of the Christian sanctuaries, that they called for the degradation of officers even in the highest posts of trust about the Imperial person, if they held and professed the Christian faith; but the virulence of all this animosity was directed against that little book which has for so many years, with God's increasing blessing, circulated to the uttermost parts of the earth. And why? Because the enemy knew well that so long as the Bible survives the church will live. The enemy knew well that so long as the Scriptures remain, full as they are, from Genesis to Revelation, of Jesus Christ and him crucified, the church will over and over again reassert her existence.—*Bishop of Carlisle.*

Curiosities of Animal Life.

There can be no doubt that dogs feel shame as distinct from, and something very like modesty, when begging too often for food. A great dog scorns the snarling of a little dog, and this may be called magnanimity. All animals feel wonder, and many exhibit curiosity, the latter quality affording opportunity for hunters in many parts of the world, to decoy the game into their power. The faculty of imitation, so strongly developed in man, especially in a barbarous state, is present in monkeys. A certain bull-terrier of our acquaintance, when he wishes to go out of the room, jumps at the handle of the door, and grasps it with his paws, although he cannot himself turn the handle. Parrots also reproduce with wonderful fidelity the tones of voice of different speakers, and puppies reared by cats have been known to lick their feet and wash their faces after the same manner as their foster-mothers. Attention and memory also are present in the lower animals, and it is impossible to deny that the dreams of dogs and horses show the presence of imagination, or that a certain sort of reason is also present. Animals also profit by experience, as any man realizes who sets traps. The young are much more easily caught than the old, and the adults gain caution by seeing the fate of those which are caught. Tools also are used by some of the higher apes. The chimpanzee uses a stone to crack a nut resembling a walnut, and the Abyssinian baboons fight troops of other species, and roll down stones in the attack before they finally close in a hand-to-hand encounter. The idea of propriety is common also to every dog with a bone, to all birds with their nests, and notably in the case of rooks. Nor can a certain kind of language be denied to the brutes. The dog communicates his feeling by barks of different tones, which undoubtedly raise in his fellow-dogs ideas similar to those passing in his own mind.—*Edinburg Review.*

As we pour water into a dry pump when we desire to obtain more, so must we have the love of Christ imparted to the heart before we shall feel any uprisings of delight in him.

The Land of the South Pole.

The open polar sea of Dr. Kane, and the line of land marked for thirty years on all our maps as running parallel with the Antarctic circle, were mysteries which excited the wonder and speculation of the world. In later years the existence of the one has been proven beyond doubt, and more recently the non-existence of the other has been established. In 1773-6 Captain Cook made his famous voyage, driving his ship as if to run crashing against the pole itself. Instead, he finally found himself in a kingdom of icebergs—nothing but ice barrenness on every side. The next southern voyage was made in 1833, and land was claimed to exist in latitude sixty-six degrees south. In 1839-40 three exploring expeditions cruised the southern seas. One vessel came upon a great volcano, pouring forth its flame and lava, making desolation more desolate. But with the American voyager went the unerring guide—Fortune. Captain Charles Wilkes discovered land in abundance within the bounds of the Antarctic circle. He cruised merrily along the shore, and gave names wonderfully appropriate to the varied peculiarities of this edge of the new world, of which Disappointment bay, Porpoise bay, Repulse bay and Termination Land are specimens. For thirty years, then, our children have been carefully taught, by their coddling teachers, of this important continent; to give its boundaries and tell its capes, inlets and mountains. John Bull, envious of the distinction, ignored the existence of the Wilkes Antarctic continent, determined that it should be discovered by some venturesome Englishman or not at all.

The investigations of the last ten years have prostrated many idols, and this one, dear to the constructor of American charts, has also fallen. The good ship Challenger has safely arrived in an Australian port, after a long and dangerous voyage of discovery among Antarctic icebergs. The commander, Lieutenant Hynes, sailed over the length and breadth of Wilkes' Antarctic continent, and found no trace of it except it was that which his lead struck at a depth of one and a half miles beneath the surface of the sea. With a cruelty which seemed almost malignant, he pursued his explorations far south even of "Termination Land," finding nothing but icebergs and an almost unfathomable sea.—*Cleveland Leader.*

An Incident of the Late London Mission.—The Church of England, as the Catholic Church, names its home revival meetings "missions." Of the recent revival in London a correspondent of the *Western Morning News* says: A lady was about to pass into Christ church, Albany street, when she noticed a very respectably dressed young person apparently hesitating whether she should go into the church or not. The lady spoke to her, and invited her to enter. The stranger replied that she would readily go in, but had no Bible. The lady said: "I will lend you my Bible with pleasure; pray come with me to my seat." They both went in. The young person, who might have been a governess, paid particular attention to the service, and read the Bible apparently with great earnestness. When the service was over the lady asked her to accept the Bible, in which her own name was written. The following morning the lady, who was a visitor at one of the great hospitals, went to the institution to pay her usual visit. On arriving there the nurse said: "O madam, we have a Bible in which your name is written, that belongs, perhaps, to you." The lady, somewhat surprised, asked how she got it; upon which the nurse told her that on the previous night a young person had been brought in seriously injured, who had been knocked down by a cab or carriage. The surgeon in attendance found that the injuries were mortal, and told her that she had not long to live; upon which the young person exclaimed: "Oh, thank God, I did not die before last night!" mentioning at the same time that she had been to the church, and had received great benefit from what she had heard there. Soon afterward she expired.

Japanese Census.—The census of Japan for the year 1872 has just been published, and contains many interesting and some curious items of information. From it we learn that the total population of the island is 33,110,825, of whom 16,796,158 are males and 16,314,687 are females. Of this number 14 are princes, 15 princesses, 2,666 of noble birth; while of Buddhist priests, priestesses and nuns there are no fewer than 221,467. The Shinto priests and priestesses number 102,477, and the "common people" are put down at 30,837,271. Among these "common people" it is curious to notice the very large proportion of women who are engaged in various trades and occupations. For instance, out of the total number of 14,870,426 farmers, 6,866,412 are females; and 489,409 merchant offices are presided over by women as compared with 819,782 which have men as masters. It is plain, therefore, that women in Japan are not suppressed as they are in most Eastern countries; and the criminal statistics show that, compared with the men, they are as honorably free from crime as they are diligent in the pursuit of lawful occupations. The criminals in the prison are said to number 2,430, of whom only 119 are females; while the numbers at the penal settlements are 962 and 26, and at hard labor 2,726 and 320. It is impossible to suppose that these figures even approximately represent the number of criminals in Japan. If they did they would yield the truly astonishing result that out of a population of more than 33,000,000 only 1 in 5,500 is an offender against the law, and they would show that Japan is a more truly civilized country than England, with all its Christian agencies and institutions.

The London *Times* contains correspondence from the famine districts in India up to the middle of April. At that time the government was feeding one and a half millions of people in Bengal, Benares and Oude, and the number was growing with every week. In North Gurrukpore a ride of fifteen miles showed a country bare as the palm of the hand, with only a slight fringe of vegetation around the cottages, where it had been maintained by irrigation. Bands of farmers were continually met emigrating with their families toward government relief, further south. The district of Tirhoot seems to be the center of the distress. As usual, time was lost at the beginning; but for three months the government, from the viceroy, Lord Northbrook, down to the lowest English officials, has been fighting the famine with the utmost energy. Vast quantities of rice and grain have been hurried into the afflicted districts, by means of a railroad hastily built to Durbunga, and by ox-teams, which have, however, suffered sorely for want of water. Public works employing large numbers of people have been instituted, a system of village relief perfected, food-houses opened at many places, and granaries within easy access of every village. The dishonesty of the working people, who evade the labor for which the government pays them, and the indifference of the higher classes of natives to the sufferings of the lower, stand in painful contrast with the energy of the British officers. One of the latter, who, having ridden all day under the fierce sun, rises in the evening from his rest to right a poor native to the pittance of rice out of which he had been cheated by false weight, is a fair specimen of what these men are doing as a class. Thus far they have kept even pace with the famine, and scarcely more have as yet died from want in India than die from the same reason in London; while in 1866, in Orissa alone, half a million died of hunger, and in the famine of 1770 ten millions perished. The mission stations do not appear to be greatly affected, though the Church Missionary Society and the English Baptist have raised considerable famine funds to assist their converts as far as may be necessary.—*Independent.*

Force of Gravity.—It is not usually considered how animal and vegetable life on our planet is adapted in exact relation to the force of gravity. Had the earth been a little larger or smaller, things would have been somewhat different. As regards the vegetable world, this is interestingly put by Whewell: "As an instance of the adaptation between the force of gravity and forces which exist in the vegetable world, we may take the positions of flowers. Some flowers grow with the hollow of their cups upward; others 'hang the pensive head,' and turn the opening downward. The positions, in these cases, depend upon the length and flexibility of the stalk which supports the flower, or, in the case of the *euphorbia*, the germen. It is clear that a very slight alteration in the force of gravity, or in the stiffness of the stalk, would entirely alter the position of the flower-cups, and thus make the continuation of the species impossible. We have, therefore, here a little mechanical contrivance, which would have been frustrated if the proper intensity of gravity had not been assumed in the reckoning. An earth, greater or smaller, denser or rarer, than the one on which we live, would require a change in the structure and strength of the foot-stalks of all the little flowers that hang their heads under our hedges. There is something curious in thus considering the whole mass of the earth, from pole to pole, and from circumference to center, as employed in keeping a snow-drop in the position most suited to the promotion of its vegetable health."

Sources of Power.—What wood and water are to the steam engine, food is to the body. By the burning of the wood water is converted into steam, and that gives power. By the consumption of food and its digestion power is given to the body to work and the brain to think. As there is more heat in some woods than others, so there is more "strength" or power or nutriment in some kinds of food than in others. If persons have to "work hard" bodily, or have to think intensely, they must eat more than if they did not labor much or think much.

Great thinkers are great feeders, as Count Cavour, Prince Bismarck, Charles Sumner, Henry Ward Beecher and Daniel Webster. Observant men, who have had large numbers of workmen in their employ, have long since noted the fact that the most work could be got out of those who had the best appetite.

Hence, to study easily—that is, to get lessons easily—children and college students should eat heartily, and if they will only eat at three regular times daily, and nothing between meals of plain, nourishing food, there is very little danger of eating too much, and there is a reasonable certainty of their having good health, and becoming efficient students and fine scholars. The time may come when persons will order their food with a view to the amount and character of the labor to be performed.—*Hall's Journal of Health.*

Will you say that there are no real stars because you sometimes see meteors fall, which for a time appeared to be stars? Will you say that blossoms never produce fruit because many of them fall off, and some fruit which appeared sound is rotten at the core? Equally absurd is it to say there is no such thing as real religion because many who profess it fall away, or prove to be hypocrites in heart.—*Payson.*

As the Lord's mercies are new every morning, so those to whom they come have a perpetual freshness of life untouched by the burden and heat of the day.

It is almost impossible to state any truth strongly without seeming to conflict with some other truths.—*Emerson.*

Religious Intelligence.

John Getty, Esq., has bequeathed $250,000 to the missions of the Presbyterian Church in Ireland.

A new Joss-house was recently dedicated in Weaverville, California, with the most imposing Chinese ceremonies.

The Roman Catholic Society for the Propagation of the Faith has an income which last year amounted to $1,104,838.

France is going to be full of pilgrimages this year. No less than seven are said to be down on Roman Catholic programmes.

The Moravian Church has one out of every fifty of its communicants engaged in the mission service, and for every member at home nearly three members in the mission-field.

In six months the ministry of the Reformed Episcopal Church has increased from one to almost twenty, and the membership of the churches from four persons to thirteen hundred.

On March 29 the Presbyterian church at Rio Janeiro was dedicated. A pleasant feature of the occasion was the presence of the Southern Presbyterian missionaries from Campinas. The church seats 600, and has cost $40,000, which has been raised. The congregation numbers 140.

Rev. Dr. Moffatt, the father-in-law of the late Dr. Livingstone, the African traveler, has been a missionary laborer fifty-three years in Africa, and is described as a venerable old man, with a white beard, and of great interest in whatever concerns the spiritual education and elevation of the African people.

The most marked feature of the mission work among the Kaffirs at the present time is the progress made in the higher schools. The Lovedale Institution of the Free Church has been already described in our columns. Toward the foundation of a branch of this high school the heathen tribe of Fingoe have recently contributed nearly $7,500.

English Wesleyans have recently established a mission in Munich, Bavaria. They have some 18 or 19 preachers in the German work (chiefly in Wurtemberg,) 184 preaching places, 40 Sunday schools, and 2,006 members and probationers. The superintendent of the work, J. C. Barratt, edits the *Methodisten Herold*, a semi monthly paper devoted to the interests of the work.

A "Traveling Scholarship" has been established in Union Theological Seminary, the interest of which, $700, is to enable the successful competitor of the graduating class to travel and study for two years in foreign and Bible lands. It is not very surprising, therefore, to learn that about half the next class has entered the lists for this tempting prize. Now, as only one student can get it, perhaps the rest can be induced to travel in Bible lands at home instead, and give their congregations a little more of biblical and a little less of doctrinal preaching, and in this way meet the unsatisfied need of the times.

Pastor Modak, of the American Board of Commissioners for Foreign Missions at Ahmednuggor, thus speaks of two visits made by him to Allahabad: "At the close of 1872 I enjoyed the privilege of attending the Missionary Conference at Allahabad, as a delegate from this mission. Thirty-eight years before I visited the same place as a Hindoo, in company with my father, to obtain merit by the ceremonies there performed. Now I came again, a Christian minister, to meet at this place of pilgrimage other ministers of Christ. Most wonderful and impressive to my heart seemed the providence of God which had brought me there again, so changed. After the Conference I went on to the northeast and visited Birhoor, where, forty years before, as a child, I had played with 'Nana Sahib.'"

We have received the third annual evangelization report of the Free Church in Italy, with which the well-known Gavazzi is prominently connected. The evangelization work of this church is almost exclusively supported by Christians in other lands. The income for 1873 was $34,000, of which sum America contributed $6,000. The report mentions 33 stations, with 21 evangelists, a large number of schools, and, as nearly as we can ascertain, 815 communicants. The report has no statistical table, and the figures do not appear to be carefully given. The strongest church is that at Milan, with about 300 members. The affairs of the church are conducted under the General Assembly, by an evangelization committee, of which Rev. John McDougal, of the Scotch Church, Florence, is the treasurer.

The *Missionary Herald* reports two remarkable cases of conversion at Tang Feng, in the North China mission. Two Chinese had left their homes five weeks before, carrying burdens, to avoid suspicion or detention. They had, to use their own language, "gone forth searching for a way whereby they might be saved." They had known nothing of Christianity, but felt oppressed with a sense of sin and need. After traveling 400 miles they fell in with one of the mission colporteurs, from whom they heard the gospel. Stopping with him over night, they kept his company the whole of the next day, inquiring about the salvation in Christ. They could only remain with the missionary a week; as they had promised that, if ever they came home again, it would be within two months. Ere they left they were baptized and went on their way rejoicing.

A clergyman in Wales has been preaching against the practice of purchasing church livings. He alleges that 6,600 parishes in England have thus been made a subject of purchase and sale, and this is the way it works: "A boy rector, for instance, or a weak-headed one, comes down from Oxford to fill the incumbency of a large and populous parish. He introduces all sorts of gimcrackeries, genuflects to the altar, bows to the host, burns incense, lights candles, prays to the Virgin, kisses the crucifix, and drives the old parishioners perfectly wild with his mad Romish tricks. Yet there is not a soul among them that can prevent him. The nominee of some great man, he is perfectly safe in his cure. It has been bought and paid for. Every soul there is his by law established, to cure and to bless in the way he thinks most fit."

News comes which seems to verify the telegraphed report of the murder of thousands of Roman Catholics in China, in the canton of Quinlin-Dol. The massacre commenced February 24, and the Christians were beheaded, drowned and hunted with blood-hounds, until it is estimated that 10,000 persons were slain. If all the facts alleged should prove true, it will be set down in history as the most horrible butchery ever perpetrated. It appears that the military and civil authorities of the canton were in full sympathy with the bloodthirsty populace. The event will be investigated by European nations, and punishment exacted, probably from the decks of the combined war vessels of the civilized world.

The Protestant missionary work in Siam is carried on by the American Presbyterian Church, the Baptist Union now confining its labors to the Chinese emigrants in that country. As in all Buddhist communities, the field has been a difficult one. Thirteen years elapsed before the baptism of the first convert. There are now 3 churches and about 60 native Christians. At Chiengmai, the capital of North Laos, two of the earliest converts suffered martyrdom in 1869. Nearly the whole Bible has been translated into Shinese, and has, with other books and tracts, been widely circulated. There is a school for boys at Bangkok and one for girls at Petchaburi. The Romish Church claims to have upward of 7,000 converts. Many of them are descendants of Portuguese settlers.

The final action of the Presbyterian Assembly (North) on the consolidation of the boards was this: The Foreign Mission Board continues as it is; the Home Mission will also include the sustentation fund for pastors; the freedmen's committee will remain separate for five years, and then be merged into the Home Mission Board; the board of church erection will remain as it is; the board of publication will remain as at present, and shall also supervise the whole Sunday school work of the church; and the board of education and the relief fund committee are not to be changed, but they are to have but one treasurer. In view of these changes, the Assembly "ordered" that the following shall be the list of causes for which the churches are required to make contributions, either by specific collections or by systematic apportionment: Foreign and home missions, sustentation, education, missionary work of the publication board, church erection, ministerial relief and the freedmen.

Not only have the Lutherans just dedicated a beautiful church in Washington, says the *Christian Union*, but they have made it in quite a unique way a memorial of peace and fellowship between the North and South. At the close of the services memorial offerings were made, when a number of the contributors preferred to designate some name to be inscribed upon certain pews. The conception was a happy one, for, after pews had been set apart in the names of prominent Lutheran divines, living and dead, some one gave $50 to have an Abraham Lincoln pew, another Charles Sumner, another General Grant, another General Lee, another General Ekin, of the South, and still another a General Howard pew, and thus, says the *Lutheran Observer*, "side by side are placed the names of men who have fought battles, ecclesiastical and civil, and at the head of them all John Calvin, Luther and John Wesley. The Memorial church is a memorial of peace and not of war. It will have healing power in the capital of the nation, midway between North and South."

The American Board, Presbyterian, have appointed two more missionaries for Mexico. Rev. G. F. G. Morgan, of Vallejo, California, will proceed without further delay; Mr. Edwards and his wife will go in the autumn. The board have received a communication from Secretary Fish, of the Department of State, inclosing a dispatch from Mr. John W. Foster, United States minister in Mexico, relating to the assassination of Mr. Stepheus. Previous to the date of his writing, seven of the guilty parties had been tried and condemned to death, but appealed from this sentence to the Supreme Court. Twelve or fifteen more, charged with complicity in the crime, are under arrest awaiting trial, including the cure of Ahualulco, the parish where the murder was committed. President Lerdo, in an interview recently given to the Protestant missionaries resident in Mexico, declared it to be his determination to use every means in his power to secure the punishment of the assassins and to protect the Protestant missionaries in the free exercise of their labors.

The "Christians" of Virginia, North Carolina and other Southern States—an evangelical organization numbering about 12,000 communicants—in General Convention assembled, the first week in May, at Graham, North Carolina, have issued a circular address and manifesto, proposing union and co-operation with all evangelical believers in Christ. They claim that the Church of the Strangers in New York, of which Rev. Dr. Deems is pastor, and the Church of the People in Brooklyn, of which Rev. Hugh O. Pentecost is pastor, have been organized on the same principles which govern their organization in the South. The creed of these "Christians" is in the exact language of the Scriptures, and requires assent only to those fundamental doctrines held in common by all evangelical organizations. Rev. W. B. Wellons, D. D., of Suffolk, Virginia, editor of the *Christian Sun*, their organ, is president of their General Convention, and will be pleased to correspond with individual Christians, independent local churches, and other religious organizations seeking the union of a new divided church, and the union of believers in feeling, worship and work.

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The Comforter.

The Paraclete of John has doubtless other meanings than Comforter. Patron, helper, advocate, teacher, sanctifier and even other offices may be included. But Consoler lies in them all, and is a property common to them all. Comfort is the result as felt in the believing heart. Relative to Christ the Holy Ghost is "another Comforter," and takes his place in consoling and strengthening the disciples. The early Christians are represented as walking "in the comfort of the Holy Ghost." In a world of trouble and in a life of suffering there is need of comfort. It is the cry of the human race, the yearning of humanity. There may be no clear recognition of spiritual things, no act of faith in reference to the promises of the gospel, but there is a sense of misery and want. In the distressing trials of the world there is a lack in all human help. Job was perhaps peculiarly unfortunate in his friends, and the perplexed patriarch may have been a little rash in his speech when he exclaimed: "Miserable comforters are ye all." It is, however, too true of the best-intended efforts to counsel and sympathize with the afflicted.

This divine Comforter is capable of knowing and of reaching every case. The root of every individual sorrow is clear to him, and he is wise to apply the balm. The right thing for consolation is often beyond the comprehension of human friendship.—There are temptations and sorrows which one human spirit can never tell to another. In nothing else are good and benevolent people such bunglers as in their attempts at cheering and helping the afflicted. They can do something, and their work is Christ like, and such as angels may envy. They make grievous mistakes, notwithstanding, often opening the wounds they would heal, and sometimes plunging the objects of their sympathy into deeper despair. The mother is at her wit's end in the endeavor to quiet her troubled child. There is abundance of love and pity, and tenderness also, but there is a depth and mystery in the workings of sorrow, and a delicacy in the anatomy of grief, which defies the almost preternatural insight of affection. The Comforter is liable to no such embarrassments. He can make no mistakes; by no rough and blundering touch can he wound where the office of healing is required.

There is a fullness of resources in his ministry of comfort. "Who comforteth us in all our tribulations." Not for one or several kinds of affliction, but for all he is sufficient. If the mind be perplexed with worldly affairs, if the heart be saddened and broken with bereavement, if mystery and darkness obscure the faith, if the cloud of condemnation and fearfulness hang over the conscience, we have in him an Advocate and a Guide. He comes alike to the young in their peculiar temptations and difficulties, and to the aged in the wintry desolation and solitude of their years. To the child of God in the hour of depression, struggling with the waves and billows of satanic devices, or well-nigh overwhelmed with misfortune, he comes as a timely helper. To the sinner in his penitence seeking for pardon, groping for something in which to rest, he is present to guide into all truth, to teach as no human words can, and to breathe into him the life of faith.

He is the Comforter. All other agents and appliances are accessory, and, apart from him, of little value. The afflictions and sufferings of the whole world, in their terrible variety, in their manifold and agonizing manifestations, in their depths and expansion, in their wails and groans and sickening cries, are taken in by him at a glance. Over this mass of writhings and anguish, this scene of woe and tears, the blessed Spirit hovers, and goes down into the abyss of wretchedness and misery on his mission of healing and mercy. The Christian alone may be distinctly conscious of the Comforter's presence, and feel the complete helpfulness of his grace; but who can tell to what extent these beams of gladness are scattered everywhere? We can well imagine that this ministry of consolation is that in which the Spirit most delights. He would fain help all. He would come into the darkest and most distressed souls, and set up a paradise in the guiltiest heart. He strives not alone to reprove and to awaken, and to exhibit the loathsomeness of sin and the peril of the sinner. He does this that he may lead the soul away from ruin, and bring it to the realization of peace and assurance forever. He knocks at every door of sorrow, he waits at every desolate fireside, he nestles near to every anxious and distracted breast. His most joyous, his chosen ministry is to comfort.

Necessary as are the severe and afflictive dispensations of Providence, and inseparable as trouble is from this sinful earth, it is the mission of the Spirit to follow in the path of the storm, and to bring blessing and glory out of the seeming wreck. Suffering has its divinely appointed purpose, but without the office of the Comforter it would altogether fail of its end. The sharp surgery of discipline, to be wholesome, must be accompanied by the soothing ointment and the curative skill of the physician. It is for afflicted souls to remember this. The Comforter is always near the scene of conflict, always at hand in the supreme moment of trial, and seeking ever to sanctify the trial and to sustain us under it. The shortest and most effectual way to comfort others is to direct them to the Comforter. Experience in spiritual things, and fellowship in the common sufferings of our kind, qualify us to cheer the sorrowful. But we shall be most helpful by pointing the weary to this divine Helper, and by leading the oppressed and burdened spirit to the Comforter. The Christian's highest title is that of "a son of consolation." In this work he realizes the most perfect fellowship of the Holy Spirit, and becomes a co-worker with him in his great and distinctive mission. The connection of this thought expounds one of Paul's most luminous and instructive paragraphs: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

The Ultimatum.

Dr. Kennedy, of the *Southern Christian Advocate*, takes the following notice of Dr. Curry and fraternity:

"The editor of the New York *Christian Advocate* (Dr. Curry) has discovered an *ultimatum* in the report on fraternity adopted by our General Conference. He does not at all like the report. 'Twould be strange if he did! Perhaps an outright and downright surrender would please him for awhile. Perhaps if the Church South were to disband that would please him. He says:

"The delegates that shall come to us two years hence—if they come at all, which seems scarcely probable after what has occurred—must come with a flag of truce, bringing stern and far-reaching demands—the *ultimatum* of an unfriendly power—which it is impossible that we should comply with; and so, of course, the old attitude of unfriendliness must remain."

Let us inquire what that *ultimatum* is. This is important, for the "great official" of Northern Methodism tells us it cannot possibly be complied with, and that ends negotiations. Before we look for it in the majority report, let us see if this *ultimatum* can be found in the resolutions adopted (*nem. con.*) on the last day of the General Conference, and brought forward mainly by those who were understood to favor the minority report. This may be the offending resolution:

"That we are also a unit upon the propriety of appointing a commission empowered to meet a like commission from the Methodist Episcopal Church to settle all questions of difficulty between us, and that such settlement is essential to complete fraternity."

Does the belligerent editor stickle at these conditions? Would he have these "questions of difficulty" left unsettled? Would he require us unconditionally to embrace fraternity?

Like enough, he wishes no commission. As chairman of the committee in the General Conference of Brooklyn, which brought in the resolutions appointing fraternal messengers to us, it is understood that he withdrew that portion of the report which looked to the settlement of questions of difficulty between the two Methodisms.

Let us explore the report that has gone out into all the world, and become a historic document, and let us find in it, if we can, the *ultimatum* which cannot be complied with by Northern Methodists.

Perhaps it is here: Our General Conference mentions the Plan of Separation of 1844, with great respect, and gives the very best reasons for it.

Is it impossible for the New York official, and these it represents, to allow this, and at the same time to accept fraternal relations? It has been the habit of some Northern writers to spit on that plan, or to spit at it. They speak and write of it as one of the relics of slaveocracy; one of the vestiges of a government that was ruled by the old slave power; one of the decisions of a supreme court that did the mean work of Southern masters, etc.

Such driveling immorality may suit smaller men, but surely the leader of the Northern Methodist press cannot stoop so low. *Loyal* men must bow to the decisions of the highest court in the country. To stigmatize *that* court as unreliable and unworthy of respect would be to defy all civil law. How much in the North, East and West—to say nothing of the South—how much in property and various forms of right and possession stands on the decrees of the same Supreme Court of the United States that adjudicated the Plan of Separation, and declared our rights under it?

Pardon us, Mr. Editor of New York, but we cannot give up all rights for fraternity. In 1848 and 1850, and 1869 and 1870—whenever that subject has been mentioned by us—it was mentioned in connection with the status and rights guaranteed to us under the Plan of Separation.

Declare that plan null and void, and we have no rights in property acquired before 1844. Our share of the Book Concern was a legal fraud, and ought to be returned, principal and interest, if the Plan of Separation is not a valid instrument. Then we are a secession and not a legitimate branch of the Methodism of 1784.

Is it "impossible" for our Northern brethren to hear of that plan with composure, or to acknowledge any rights we have under it? Then we had as well know it; and the sooner the better.

Perhaps the *ultimatum* which Dr. Curry discovers in that report is herein: It declares that their treatment of the negro problem is different from ours. They have anticipated the civil rights bill, and inaugurated "mixed Conferences, mixed congregations and mixed schools." The report says plainly that we like our plan better, and "could not adopt theirs." Is that the offensive condition which the "great official" of Northern Methodism insists on? Must we adopt *their* plan of mixed Conferences, mixed congregations and mixed schools, or else have no fraternity?

In the next number of the New York *Christian Advocate*, following that from which our text is taken, there is a long and earnest leading editorial in favor of the passage of the civil rights bill. No degradation seems to be low enough for us in the estimation of Dr. Curry. No humiliation inflicted upon them seems to satisfy his hatred of the South and of Southern white people. How he would like to see a colored presiding elder over the Columbus district, or our female colleges opened and occupied by black and white alike! Would it not rejoice the doctor to see his old Georgia Conference well mixed?

Well, we have declared against that policy. We have taken our position. Call it an *ultimatum*, if you please. Are we given to understand that it cannot be allowed if we have complete fraternity with them?

Verily, we are at a loss to find out what that one thing is, that clause, that item in the report, which is characterized as an impossible *ultimatum*, deliberately thrown by us in the way of fraternity.

Perhaps it is this, and this exhausts supposition: We do candidly declare that organic union is no part of our purpose. Does this offend them? Do they desire fraternity, not for itself alone, but as something leading to something else—to union? Is that their aim and object—union, to be brought on by fraternity? When we rule out union, is this the *ultimatum* that cannot be complied with?

The New York editor rolls up his sleeves and goes at it again. He does dislike so much to fight! It grieves him to the heart that the "old attitude of unfriendliness" must be kept up! He has done what he could, all the time, to make peace! Alas, for us! Now the policy of "disintegration and absorption" may take a fresh start.

One thing is certain: If ever there is fraternity between the two Methodisms, Dr. Curry, of the New York *Christian Advocate*, will not help to bring it about.

The Plan of Separation.

It was thought by some to have been a needless and unwarrantable thing, on the part of our General Conference, to have made any reference to the Plan of Separation. That it is no dead and impracticable issue between the two Methodisms is evident from the following case lately decided in a Tennessee court. The Greenville (East Tennessee) *Union* of June 11 has this news:

In Chancery Court at Jonesboro, last week, an important church suit was decided by Chancellor Smith. The property in dispute was the Brush Creek camp ground property—some four acres of land on which there is a parsonage building. The property is in the suburbs of Johnson City, and is of itself valuable. The land was deeded in 1811 to the Methodist Episcopal Church for a camp ground. It passed to the Methodist Episcopal Church South, as this church claims, by the Plan of Separation of 1844, from which time, until the close of the war, that church held it, having in the meantime erected on it a parsonage. In 1865 some of the trustees of the Church South, having gone to the Church North, put the property into the possession of the latter, which created a board of trustees to hold the property. The suit was decided in favor of the trustees of the Methodist Episcopal Church South, and rents allowed from the date of the filing of the bill. This is the only church suit between these churches, yet tried, in which the property was decided before the separation of 1844, and hence is important, as the final decision of it will determine a whole class of suits. The trustees of the Methodist Episcopal Church prayed an appeal to the Supreme Court, and signify their intention, if they lose in that court, if possible, to carry the cause to the Supreme Court of the United States.

THE first number of *Our Missionary* has just come to hand. It is neatly printed, and edited with taste and judgment. Such information as our people need concerning the missionary work of the Southern Church is contained in the paper. It is the thing we have wanted for a long time to inform and quicken the church, and to place the cause of missions where it legitimately belongs—in the van of all our religious enterprises. It is by eminence *the* work of the church, and it is fitting that a monthly publication should be exclusively devoted to its advocacy. Let *Our Missionary* be put in the hands of all our members, and there will be a broader and more intelligent piety, and a deeper consecration. Respecting reinforcements and China the editors say:

Long time our missionaries in China have been calling for help. We have not sent a missionary to China since 1860. For years the war and its consequent disasters hindered us. But really it is time to look out a new excuse, unless we intend to abandon our missionaries. Our Southern people may never be very rich again, but we are rich enough to do our duty, if we only will do so. A church need not have great wealth to do good missionary work.

Dr. Kelley is right in his admirable essay when he says: "The largest contribution, in proportion to numbers and wealth, we have found in poor churches and in mission fields. Missionary education and systematic giving are the keys to this result."

In 1872 the Texas Conference averaged fifty-four cents per member in the collection for missions. Had all done as well, we would have raised that year, in the entire church, over $300,000, instead of less than $100,000. Surely all can do as well as Texas did. We can raise money enough to send a dozen missionaries to China if we use the means.

Can we not send out at least two recruits this year? Where are the men? Are they ready? Who says: "Here am I; send me?"

We have a letter from one of our missionaries in China—Mrs. J. W. Lambuth. It was not designed for publication, and we will not publish it. But one paragraph we must give our readers.

Mrs. Lambuth says: "My work lies among children and their mothers. There is much to be done among old and young; and if the board would only send more men and women to share in this great work, we would greatly rejoice."

We commend our sister's words to the Board of Missions, and to the six hundred and seventy-six thousand six hundred Southern Methodists they represent.

God has opened "a great and effectual door" for our church in China. Will we go through it into the broad fields beyond? A missionary farewell is greatly needed in our church just now. It would re inspire the church, as well as rejoice the hearts and strengthen the hands of our missionaries in China.

IN THE sketches of our Bishops, which we copied from the Pittsburg *Christian Advocate*, there was manifest injustice done to Bishop Doggett. We know the writer well, and have no doubt that it was unintentional. Bishop Doggett's position and character need no vindication. As a preacher there are none more finished and eloquent than he. We have been with him in the cabinet, and only to admire his patience, urbanity and excellent judgment in this most trying work of a Methodist Bishop. As a presiding officer we have found him always most satisfactory. We most heartily indorse the words of Dr. Summers, in the Nashville *Christian Advocate*, who says:

Our correspondent, "M. M." enters the field in defense of Bishop Doggett against a depreciating remark in an article which we copied from the Pittsburg *Christian Advocate*. Well, we thought our *caveat* was sufficient. Bishop Doggett has a national reputation as *facile princeps* in the pulpit, and a capital executive officer in the episcopal chair. We have been with him at Annual and District Conferences, as well as the General Conference, and have been delighted, as we have often expressed it, with his masterly manner of doing business. We have been especially struck with his *festina lente* method. He gets through in good time—slights nothing, and is never in a hurry. Our friend of the Pittsburg *Christian Advocate*—for he does not seem to be an enemy—must have been napping when the Bishop was presiding at the General Conference, for everybody else knows that he held us all well in hand when he was in the chair. Our correspondent need not be nervous for the fair fame of the Bishop. He is *sans peur et sans reproche*, and we most devoutly thank the Head of the church for giving him to us. But enough—too much perhaps for a trifle worth only a smile.

A Christian Hero.

The brief code of rules adopted by Dr. Kane, the Arctic explorer, for the government of the Grinnell Expedition in search of Sir John Franklin and his men, was characteristic of his moral heroism and religious principle. They were these: 1. Implicit obedience to the instructions of the commander. 2. Total abstinence from intoxicating liquors unless medically prescribed. 3. Entire disuse of profane language by every member of the expedition.

The restless daring of his nature, his scientific ardor and skillful training for great emergencies, were blended with those gentler impulses of a refined sensibility which fitted him to govern rougher men, and to triumph over obstacles which few would have willingly encountered. Humanity and science wept together over his early grave. But he went down to its deep sleep without a fear and without regret. He had climbed the steep of fame, and from its summit looked calmly out upon an admiring world. And when, after long illness, his time had come, he breathed his life away to the sweet music of the twenty-third Psalm of David, and passed "through the gate into the city," while his tender mother was reading our Savior's words: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions." What a Pisgah was that death-bed to his departing spirit!

The power of his example shines amid the noblest records of human heroism. To American youth it may well become an inspiration in these times of fast living and of profane unbelief. He seemed almost afraid lest the Arctic snows and solitudes should be desecrated by the drunkenness and oaths of any of his men.

And nobly did he lead where he asked them to follow. Materialism, in which some modern scientists find their last retreat from a personal God, had no place in him who thus wrote:

"I have trodden the deck and the floes when the life of earth seemed suspended, its sounds, its colorings, its companionship; and as I looked on the radiant hemisphere circling above me, as if rendering worship to the unseen center of light, I have ejaculated in humility of spirit: 'Lord, what is man, that thou art mindful of him?'"

And again: "A trust based on experience, as well as on promises, buoyed me up at the worst of times. Call it fatalism, as you ignorantly may, there is that in the story of every life which teaches the inefficiency of human means, and the present control of a Supreme agency. See how often relief has come at the moment of extremity, in forms strangely unsought, almost at the time unwelcome; see still more how the back has been strengthened to its increased burdens, and the heart cheered by some unconscious influence of an unseen Power."

We commend this testimony of the Christian hero to every young man whom it may reach, both to rescue the tempted and to stimulate those who are trying to follow the bright example. Moral courage and simple faith in God makes the highest type of manhood.—*Christian Intelligencer.*

THE ONE HUNDREDTH BIRTHDAY.—Father Henry Boehm, the old Methodist patriarch, says the New York *Christian Advocate*, entered upon his one hundredth year on the eighth of June, and the wonderful event was celebrated on Tuesday in Jersey City, at the residence of his son-in-law, Mr. Emley. A number of friends honored him with their presence. It was to the old patriarch quite a surprise. A good supper was provided, with abundance of the delicacies of the season. There was a centenary cake, having on it the figures 1775 and 1874. Flowers of rare beauty and odor were presented him, and he made a most appropriate reply. On one of them, beautifully inwrought in green, were these figures, "99." The patriarch's wrinkled countenance was wreathed with smiles; he looked as placid as a summer's evening, and he seemed to "renew his youth like the eagles."

Dr. J. B. Wakeley was spokesman for the occasion, and delivered a congratulatory address, which we publish because the occasion was rare, and it contains so much history that will be of general interest. He concluded by dwelling upon the character and labors of Bishop Asbury, and surprised Father Boehm by presenting him with a beautiful likeness of the Bishop. Father Boehm took it, looked at it, and said: "Well done!" and then he made a characteristic reply. It was one of those rare occasions that seldom occur in one's lifetime, and can never be forgotten.

REV. W. E. DOTY, of the Louisiana Conference, is spending the summer in Tennessee. He is at present at the Red Boiling Springs, Macon county. From that point he writes us, July 2, that he is slowly improving in health, although still feeble and suffering much. We sincerely trust that our beloved brother may be soon and fully restored to health. He says: "I hope to live awhile yet, but should it be otherwise my trust is in Almighty goodness, and I go with the confidence of a child into the arms of its mother."

THE new Discipline has reached us. It has an appendix containing the pastoral address of the Bishops and the boundaries of the Annual Conferences. Of course everybody will want a copy at once. There is a good supply at the Depository, 110 and 112 Camp street.

The Jesuits—Their Work and Fate.

The experience of three centuries shows that the Jesuits have no lucky hand. No blessing ever rests on their undertakings. They build with unwearied assiduity, but a storm comes and shutters the building, or a flood comes and washes it away, or the worm-eaten edifice falls to pieces in their hands. The Oriental proverb about the Turk applies to them: "Where the Turk sits grass never grows." Their missions in Paraguay, Japan and among the tribes of North America have long since gone to ruin. In Abyssinia they had once (in 1625) almost attained dominion, but some time afterward (in 1634) the whole concern collapsed, and they never ventured to return there. What is left to-day of their laborious missions in the Levant, the Greek Islands, Persia, the Crimea and Egypt? Scarcely a reminiscence of their former presence there is to be found on the spot.

Above all, the Society of Jesus devoted its best services to its native home in Spain. The result was bankruptcy and depopulation of that once powerful kingdom, and its loss of one possession after another, so that by the end of the seventeenth century it had become an inanimate corpse, the skeleton of a giant. It is behind every other country in Europe, except Turkey, and, having no healthy literature of its own, has to feed on the foreign literature of France. Well might a Spanish diplomatist in Rome say, at the suppression of the order: "The Jesuits are the wood-worm that gnaws at our bowels."

They it was that brought on the German nations the thirty years' war, and its results, and to them Catholic Germany owes the decline of its schools, and its consequent backwardness in cultivation and long intellectual sterility. It was they who completely undermined the ancient German and Catholic empire, and paved the way for its fall. They, as the all-powerful conscience-keepers of the Hapsburgs, Ferdinand the First, Ferdinand the Second and Leopold the First, have on their conscience the destruction of the liberties of the States of the empire, the enforcement of absolutism, the oppression and expulsion of the Protestants.

Bohemia has long been given over to the care and charge of the Jesuits; and what have they made of it? They have utterly destroyed the old Czech literature, and have brought matters to such a pass that nearly the whole Bohemian nobility is annihilated through confiscation, executions and banishment.

In England the destiny of the Catholics was for a century molded by the influence of the Jesuits at Rome, and the intense hatred which they excited at home; and we have seen what a monstrous weight of misfortune and oppression they rolled down on the shoulders of their co-religionists.

They tried to reintroduce Catholicism into Sweden by means of a liturgy, forcibly imposed on the clergy, and with the help of the king, Sigismund, who was under their guidance. Sigismund, in consequence, lost his crown, and they were banished forever from the country. In Russia they undermined, by means of their instrument, the false Demetrius, to establish Polish influence, and to bring the empire and nation into subjection to the see of Rome; but their proselyte and *protege* was killed, and they had to quit the country. In Poland they dominated the kings, the higher clergy and the nobility for a long time; and Poland is destroyed. In France the Jesuits were the conscience-keepers of the Bourbons, and their spiritual children, Louis the Fourteenth and Louis the Fifteenth, paved the way for the revolution and the destruction of the dynasty; or rather, one may say, made it inevitable.

I readily leave to this order the fate of the Vatican decrees—namely, 1870, the Infallibility of the Pope—the more readily as it has the duties of paternity to discharge toward them; for the Jesuits excogitated, sketched out and finally shaped those decrees, though with the assistance of certain bishops.—*Doellinger.*

THE Society of the Dunkards hold to the scriptural rule to "greet one another with a holy kiss." But during the past few years there has been quite a large accession of colored members of their organization. This gives rise to a difficulty on the kissing question. It is, of course, claimed that there ought to be no distinction made "on account of race, color or previous condition of servitude;" but it seems that even the Dunkards have not all been educated up to the standard of perfect equality in regard to kissing. The subject was discussed at a recent Conference held in Illinois, at which five hundred preachers were present. The Conference, after worrying over the subject several days, finally adopted the local option rule, allowing each particular church to do as it pleases about the kissing of colored members.

The colored men and brethren have already done a good deal, instrumentally, for the emancipation of their white brethren from many foolish and hurtful prejudices and practices. Perhaps their presence may help to deliver their Dunkard friends from the very objectionable practice referred to.—*New York Christian Advocate.*

THE University of Missouri, at its late commencement, says the St. Louis *Christian Advocate*, conferred on our excellent friend, Brakston Craven, D. D., the honorary degree of LL. D., and thereby manifested an appreciation of true merit and real worth. Dr. Craven is and has long been president of Trinity College, North Carolina.

WE CALL ATTENTION to the advertisement of the trustees of Mansfield Female College. A president is wanted, and a good position is offered to some man who wishes to devote himself to education.

PROMISE cautiously; but when you have promised, fulfill scrupulously.

The Beecher-Tilton Scandal.

Our exchanges contain a great deal n reference to this matter. The ittsburg *Christian Advocate* sums p the case as follows:

The Beecher-Tilton scandal has een revived again in the papers by he publication of a long article from he pen of Mr. Tilton, in his paper, he *Golden Age*. In common with any other papers, we have given no urrency to this story heretofore. It now, however, finding its way into l the daily and weekly sheets, and ur readers should at least have a eneral idea of it. We miss no judgent now, but wait for developents. The gist of Mr. Tilton's story ay be set forth in a few words. e says: "After I had been for fifteen ears a member of Plymouth church, nd had become the intimate friend f the pastor, knowledge came to me, 1870, that he had committed gainst me an offense which I forbear name or characterize. Prompted y my self-respect, I immediately eased my attendance on his ministry," etc.

Mr. Tilton, it will be remembered, as subsequently permitted to withraw without trial and his name ropped from the rolls of the church, consequence of which there was eat commotion in the Congregaonal folds, and the famous Brooklyn Council was the result, of which r readers have been informed. nce then some of Mr. Beecher's iends and others have borne pretty rd upon Mr. Tilton, and he has en charged with maliciously circulating slanderous stories on Mr. echer. The ostensible object of the ove-named article from his pen is defend himself against these negations. In the course of his strictes he gave the following as part of letter from Mr. Beecher:

"BROOKLYN, January 1, 1871.

"I ask Theodore Tilton's forgiveess, and humble myself before him I do before my God. He would ve been a better man in my cumstances than I have been. I n ask nothing except that he will member all the other breasts that old ache. I will not plead for self. I even wish that I were ad. * * * * * *

H. W. BEECHER."

Strange to say, since the publicaon of this article, in the middle of t week, things have gone on apently as usual in Mr. Beecher's urch. He was present at the Fri- evening prayer meeting, and ached last Sunday his farewell mon, preparatory to his summer cation, and on neither occasion de the least allusion to the matter ich must have been in every one's nd. His congregation stand by n, and believe him to be not only of the greatest but one of the t men in the world. Many crowdaround him after the service to him good-by and to express their mpathy and confidence.

r. Beecher declines to make any y at present. His friends say t his letter to Mr. Tilton, if genre, refers to a matter different from at might be inferred; and some y the genuineness of the letter. he matter stands at the date of writing.

he principal New York papers, r as we have seen, seem to symize with Mr. Beecher. The *Her*- is pretty severe on Tilton, intiing that he is the victim of monable jealousy. The *Tribune* the following:

The charge against Mr. Beecher ust this: Four years ago Mr. Tilclaims to have received information which led him to charge Mr. echer with having made a dissorable suggestion to his wife, s is the extent of the charge, and only charge Mr. Tilton has ever e against Mr. Beecher. That is and it is well known to the bers of Mr. Beecher's church Mrs. Tilton has repeatedly and hatically denied it. This exation of the entire case is corand General Tracy felt glad for that Mr. Tilton had made his lention. The public now know worst that can be said on the ect, and it will now understand the members of Plymouth rch, who have all along been and accurately informed in the er, have so unanimously stood heir pastor during this long and rtunate controversy."

HE LONDON CREMATION AND SOCIETY.—From one of our far-exchanges we learn that there organized in London, on the eenth ultimo, with a capital of 000 in £1 shares, what is known as Cremation and Urn Society. The cts in contemplation are set forth llows:

provide suitable means for the d decomposition of dead human es by cremation or burning, in of producing the same results he slow process of burial, and for pose to purchase land in conent localities, or to make arrangets for carrying out the objects in ing cemeteries or burial-places, jacent thereto, and to erect and tain all suitable buildings and ances, by means of which the ts may be carried out with proy and decorum, and with such ous observances as may be usual proper. Also to erect and mainsuitable buildings for the recepand preservation of the remains rns or other receptacles, either ch land to be so purchased, or in ing cemeteries or burial-places.

HIEF JUSTICE CHASE, who adstered the oath of office to Lin- in 1865, to Johnson soon after, wice to Grant, made a practice nding to the wife of the Presi- the Bible on which the oath taken, marking the passage ch pressed by the President's Andrew Johnson, we are told, d the twenty-first verse of the nth chapter of Ezekiel, and t in 1869 the one hundred and ty-first Psalm.

TEN the ark of life waits till a s wings of light bring some leaf surance from the world of our ng,

Books and Periodicals.

POTTER'S COMPLETE BIBLE ENCYCLOPEDIA. Edited by Rev. William Blackwood, D. D., LL. D. With valuable contributions by other eminent divines. With nearly three thousand fine illustrative engravings by the best artists. Philadelphia: John E. Potter & Co.

We have received from the publishers the first twelve parts of this splendid work, and embracing 304 pages. It is in quarto form, three columns to the page, new brevier type, leaded, on a heavy toned paper of superior quality, and highly calendered surface. So far as we have been able to examine the contents, the articles have been prepared with great care, and are free from bias, fairly and candidly written. They exhibit ripe scholarship, and contain the latest results of criticism, of historical information, and discoveries in the arts and sciences. The range of subjects is wide, and the information is full and accurate. The engravings are finely executed, very numerous, and are among the most valuable and attractive features of the work. The following statements concerning its character and scope are fully verified by the portions of the work which have reached us:

"This encyclopedia, besides including everything usually found in a complete Bible dictionary, also embraces all the available information in the entire range of biblical, ecclesiastical, historical and general religious literature, from the earliest times to the present day. This vast fund of knowledge has been gathered from thousands of publications, the writings of eminent divines and distinguished scholars of all lands and ages of the world.

"The work is peculiarly practical, and adapted to popular use in its arrangement and in its mode of treating every subject. The articles appear in alphabetical order, with the subject of each distinctly indicated. In the preparation of each article care is exercised to give the known facts in plain and terse language, excluding mere theories, opinions and conjectures. The English tongue alone is employed, and in the few instances in which it is necessary to insert foreign words English characters are used. Such references to passages of Scripture are given as are requisite to make the articles clear and complete.

"The articles are faithful in statement, and free from bias in matters of historical, biographical and doctrinal detail. In stating the views and tenets of Christian denominations, and of individual writers and teachers, the most rigid attention is bestowed in the choice of phraseology, to give them impartially and without color of favor or prejudice.

"The editor, Rev. Dr. Blackwood, is a scholar and divine of great learning and varied attainments, pre-eminently fitted, by his literary tastes, as well as by his classical education and intimate acquaintance with religious literature, to make the work complete and reliable. A long and successful experience in the pulpit enables him to clothe each statement in the most intelligible and lucid language. He is ably assisted by a strong corps of divines, eminent in their respective branches of the church as leading thinkers and writers.

"Not the least important and valuable feature of the work are the excellence, appropriateness and liberal number of its pictorial illustrations. More than three thousand first-class engravings are in course of preparation, illustrative of manners and customs; rites and ceremonies, architecture, furniture and decoration of churches and temples, antiquities, monumental and other remains, useful and fine arts, cities and towns, mountains, hills and valleys, rivers, lakes and seas, landscapes, etc. Many of the geographical and topographical illustrations are from photographs, while those of sculpture, paintings and similar subjects are mainly from the originals."

SHALL WOMEN be enjoined from taking part in the prayer meetings of the church? was a question sent up to the General Assembly, at St. Louis by a restive presbytery in Illinois. The answer of the standing committee, to whom the overture was referred, was: "Yes, except in emergencies to be decided by the pastor and elders." In the light of the fact that there is an ever-present "emergency" requiring the use of all means to make the prayer meeting as good as possible, this might perhaps be considered a favorable reply, considering past deliverances on this point. But this diplomatic position on the fence was so strongly objected to by some who insisted that, if the practice was unscriptural, they should plainly say so, and if it wasn't they should say so, and by some who believed that woman's help was needed in the prayer meeting as much as anywhere else, and demanded that the old prohibitions be repealed, that the whole subject has been referred to a special committee for further consideration, and is to come back to the Assembly for further debate. We should like to be there and witness the contortions of the brethren who want to keep to the old paths, but are bothered by the remembrance of the countenance they have been giving to the temperance crusade. A woman may not pray in the family conference of the church, but she may pray before a saloon door, surrounded by a crowd that fills the streets! No, good friends, that wall is too wide for the longest-limbed logic to stand with a foot on each side at the same time. If women may pray in saloons, if women may teach in Bible classes, if women may talk in church sociables, there is neither Scripture nor common sense to forbid their talking or praying—any more than their singing—in the church prayer meeting. Some time it will seem very strange that the church was satisfied for so long to seal the lips of the best half of its membership in its social meetings. It seems very strange now to those churches which have learned the better way.—*Advance.*

Seashore Camp Ground.

The annual camp meeting on the Seashore camp ground, two miles west of Biloxi, Mississippi, will commence on Friday, the twenty-fourth of July, and continue beyond the second Sabbath.

Great improvements have been made on the grounds since the encampment of last year. The number of private tents has been more than doubled, and several additional public tents have been erected.

A number of plain but comfortable wooden tents, with good floor and roof, are being put up for rent to individuals or families desiring to hire, some 12 feet by 13, at $10, others 12 feet by 25, at $15, for the period of the camp meeting.

Persons desiring to erect cloth or other temporary tents will have comfortable positions assigned them on application to any member of the board of trustees.

Gentlemen of experience in the business have been placed in charge of the boarding department, who will furnish good and satisfactory board on the terms of last year, to wit: Fifty cents for breakfast and supper each, and seventy-five cents for dinner, or $1.50 per day.

Lodging accommodations are provided for at fifty cents per night.

The trustees have made arrangements with the railroads for conveyance of passengers at reduced prices. By the New Orleans and Mobile railroad, from New Orleans for $3.25 and from Mobile for $2.50 for the trip, and proportionate prices from all the way stations; and by the New Orleans, Jackson and Great Northern railroad at half the usual price of regular fare.

These roads will issue a special camp meeting ticket, with return coupon, which will require to be stamped at the office of the secretary on the camp ground in order to be good to return on.

In this city tickets can be had at the ticket office, corner of Camp and Common streets, and at the depot, at the head of Canal street; and at the depot, foot of Government street, Mobile, and at all the way stations on the roads.

Passenger trains will leave the depot, at head of Canal street, New Orleans, daily, at 8 A. M., 3.15 P. M. and 4 P. M.; and depot, foot of Government street, Mobile, at 8 A. M. and 5 P. M., all stopping at all way stations, including camp meeting station, except the 4 P. M. train from New Orleans, which will stop at the principal stations only, except on Saturdays, when it also will stop at camp meeting station.

Freight trains leave the depot, corner of Levee and Girod streets, New Orleans, at 8 25 A. M.; and the depot, foot of Government street, Mobile, at 9.30 A. M. daily, and take freight to or from the camp meeting at half the usual prices.

Persons desiring to attend the camp meeting are recommended to make arrangements for their comfort before the date of the camp meeting by application to any member of the board of trustees.

W. H. FOSTER, Prest.

P. HALLARAN, Sec.

NEW ORLEANS July 7, 1874.

A WONDERFUL ART.—The manufactory in Rome where pictures are copied in mosaic, being thus rendered almost everlasting or time proof, is the most celebrated establishment of the kind in the world, some of its productions being little less than miracles of artistic genius, beauty and skill. The mosaic is formed of tiny bits of opaque colored glass of various shades, amounting, it is said, to the almost incredible number of thirty thousand different and distinct shades, themselves so arranged as to form a picture perfect in every detail—in light, shadow, shade and color. It is described as corresponding in some measure to the pictures formed in Berlin wool. The various pieces of colored glass are placed in their prearranged order on a table covered with a sort of cement, and when this tedious process is over—for there are many thousands of pieces in each picture—the surface of the picture is then smoothed and polished. These are the main features, mechanically considered, of this wonderful art.

ORIGIN OF POPES.—Gregory the Seventh, the great Hildebrand, was the son of a carpenter. The English Nicholas Breakspeare, who was Adrian the Fourth, was born in a poor farm-house. Urban the Fourth was the son of a French cobbler. The father of Benedict the Eleventh was a keeper of sheep. John the Twenty-second was the son of a shoemaker, and his successor was the son of a miller. Alexander the Fifth knew nothing of his parents, except that they were beggars, and begged himself, when a youth, from door to door. The renowned Sixtus the Fourth was the son of a poor fisherman. The warlike Julius II., who laid the corner-stone of St. Peter's, and employed Raphael and Michael Angelo, used to say he remembered the time when, in the market at Genoa, he peddled onions which he had brought in his boat from Savonna. And Sixtus the Fifth, one of the most distinguished in the long series, had been a pig-driver when a boy.

EACH one is the painter and the sculptor of his life. We are Christians only inasmuch as we are the images of our divine Model.—*St. Gregory of Nyssa.*

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending July 4, 1874.

A—George C. Armstrong, W. F. Alexander, P. W. Archer, F. L. Allen, J. O. Andrew $50, American Sunday School Union two letters.

B—B. J. Brackenridge, John F. Barbour, Robert Babington $5, E. M. Baker, J. M. Bond, C. W. Hearn Jr., A. M. Barrington $2, Barnes & Wilkinson.

C—John Church & Co., W. C. Collins $8.50, Robert Carter & Bros., James G. Carlisle $2, J. E. Cobb, D. C. Clifton, Claxton, Remsen & Haffelfinger.

D—J. W. Dawson $3, J. E. C. Doremus $1.70, O. P. H. Davis $6, W. J. Davis $2.

E—John D. Emack, C. H. Ellis, W. G. Elder, L. Erembrack, W. H. Ellison.

F—W. H. Foster, W. H. Foster, C. H. Ford, John Flynn $15.

G—John Gibson, Joseph Gillott & Son $15, A. E. Goodwyn $220, A. D. Haskill $3, A. C. Griffin, John T. Graham $5.50, A. L. P. Green, William M. Garretson, E. J. Garrett, Green & Cater, James A. Hulce.

H—B. V. Hays, Sidney Holmes, W. H. Howell, J. G. Hutchins, T. P. Hare, J. C. Huckabee, G. Hawkins two letters $6.

I—Ivison, Blakeman, Taylor & Co.

J—John A. B. Jones two letters $15, R. E. Jones, W. Jenkins $2.

K—Samuel Keener, R. W. Kavanaugh, R. W. Kennon, Attlew King & Co.

L—J. S. Lewis $1.10, W. E. M. Linfield $3, Lee, Shepard & Dillingham, C. J. Lane, J. L. Lemons.

M—Mays & Holland, Irvin Miller $6, S. B. McCutchin, Miss Sallie M. McCay $19.50, H. B. McCorkle, W. B. May $5.65, Daniel Morgan, James M. Mathews, A. H. Moss, Samuel Morris, James H. Muse.

N—A. D. Nicholson.

O—W. P. Owen 35 cents, O. Osborn & Son $3.50, James Ormond, Frank J. Oakes.

P—J. J. Parker, H. V. Philpott, Jas. S. Parker, T. C. Parish, G. J. Penn, M. S. Park, Miss Emma Pope 25 cents, John Pipes $2.35.

Q—R. Quincy.

R—L. Ribb, A. D. F. Randolph, J. K. Randall two letters, J. L. Roche, J. B. Ramsey, E. E. F. Ross, Mrs. Mary F. Robinson, Thomas S. Rundle.

S—H. C. Slaton $12, W. R. D. Stockton, J. E. Sarrail $10, Sheffield & Stone $3, H. R. Singleton, J. H. Steele, J. W. Schermerhorn & Co., George S. Scofield, J. W. Solomon $2, Scribner, Armstrong & Co., J. L. Skipper $1.75, Joseph H. Stone, J. M. Steele.

T—J. V. Taylor.

V—Flavius J. Van Hibber, C. M. Verdel $5.

W—A. H. Woodyard, J. A. Walkup, J. W. Whipple, Samuel A. Whipple, J. M. Weems, W. Wadsworth, W. F. Waltaker, John F. Winn, Horace Waters.

Y—H. C. Young.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, left on the evening of June 6 to visit the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

OVER THE PENNSYLVANIA RAILROAD BY DAYLIGHT.—Probably the best specimen of an American highway to be found anywhere is the Pennsylvania railroad between Pittsburg and New York. Insolidity of construction, superiority of bridge architecture and smoothness of track it is unrivaled. Throughout its entire length it is laid with a double track of steel rails, weighing sixty-seven pounds to the yard. The rolling stock is as near perfection as human ingenuity can make it, combining the highest excellence attainable. On the first of June commenced running the fast train from Pittsburg to New York, with close connections at Harrisburg for Baltimore and Washington. The magnificent run of four hundred and forty-four miles between Pittsburg and New York is made with but three stoppages. The train is made up of Pullman parlor cars and the company's best day coaches, all splendidly upholstered, mounted on combination springs, and furnished with plate glass, through which the landscape can be distinctly seen. The scenery on this line is beautiful, and in many places grand. The attractions of the Alleghany mountains need no comment. The long sweeps of wooded hills, lofty mountains and dark ravines, picturesque valleys opening into each other, sparkling and placid waters, and wide-rolling pastoral landscapes fall in rapid succession. After having breakfasted in the Mississippi valley and dined at the capital of Pennsylvania, the passenger finds himself seated at the supper-table in the metropolis of New York.

WESLEYAN FEMALE INSTITUTE, STAUNTON, VIRGINIA.—We take pleasure in directing attention to the advertisement of this popular seminary for the education of young ladies. Located at the city of Staunton, in the center of the far-famed Shenandoah valley, and commanding every facility that can contribute to the mental and physical health of its pupils, it presents attractions unsurpassed if not unequaled in the South. The buildings are spacious, and situated on an eminence from which can be taken in at a glance the grand and picturesque scenery of mountain and vale on either side, and the beautiful valley stretching out north and south. The grounds are laid off into walks, and ornamented with shrubbery, flowers and trees, constituting a delightful and healthful promenade and pleasure resort for the pupils. The board of teachers and officers is composed of over twenty, each peculiarly fitted from education and experience for the position he or she holds. Over one hundred young ladies from fifteen Southern States enjoyed the advantages of this Institute during the past year. We cordially commend it to the favorable attention of our readers.

FIFTH AVENUE HOTEL, NEW YORK.—Among the varied attractions offered to visitors to the great city of New York there is nothing which strikes the stranger with more pleasant surprise, and we may say amazement, than the wonder of her hotels. Such are not to be found in any other part of the world. Not only the splendor and vastness of the buildings and costliness of the furniture and appurtenants, which surpass in their luxuriousness the palaces of the kings, but the almost endless variety of viands, of every domestic production and imported from all parts of the globe, make up bills of fare equal to the demands of the most capricious appetites, and at the same time afford food for reflection upon the skill, enterprise and indomitable energy of those men and companies who erect and conduct them. Messrs. Darling, Griswold & Co., proprietors of the Fifth Avenue, located at 198 Fifth avenue, are in the front rank of such enterprise. Their house is supplied with all the modern improvements and conveniences, and it seems to us that nothing is wanting that a guest could desire.

THE attention of our readers is directed to the advertisement of Messrs. Levy Bros., 589 Magazine street, who have for sale a complete line of summer dry goods.

WE HAVE had for several months the constant use of Halford Leicestershire Table Sauce, and it has given such satisfaction to the guests of our house that our orders for it have been larger than for all other kinds of sauce combined.

H. D. PARKER & CO.

PARKER HOUSE, BOSTON, Sept. 1, 1869. je24 ly

TO HAVE GOOD HEALTH the Liver must be kept in order. SANFORD'S LIVER INVIGORATOR has become a staple family medicine. Purely vegetable—CATHARTIC and TONIC—for all derangements of Liver, Stomach and Bowels. Will clear the Complexion, cure Sick Headache, etc. Shun imitations. *Try Sanford's Liver Invigorator.* jy9 4t

TO THE PUBLIC.—Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to

152 and 154 Camp St., cor. Calliope,

where he continues to Buy, Sell, Store, Remove, Pack and Repair FURNITURE of every description. Pictures and Looking-glasses framed.

JOHN BOIS,

fe28 1y Nos. 152 and 154 Camp street.

BUSINESS NOTICES.

MESSRS. CRADDOCK & CO., 1032 RACE ST., PHILADELPHIA.—*Gentlemen:* I have used your Cannabis Indica Syrup for the last ten years with astonishing success in acute and CHRONIC PULMONARY AFFECTIONS, and I believe it has an equal for such diseases. Please fill this order for Pills and Ointment. I can truly say these remedies, if properly administered, WILL CURE CONSUMPTION. I have fully tested it.

Respectfully, DR. J. N. DAVENPORT.

SWEET VALLEY, Luzerne Co., Pa., April 20, 1874.

The above remedy may be obtained of Craddock & Co., 1032 Race street, Philadelphia. Price, $2.50. Send stamp for certificate of cures. jy9 1t

CLERGYMEN, bankers, book-keepers, editors, and all others that lead sedentary lives, will find much relief from the frequent Headaches, Nervousness and Constipation engendered from want of exercise by taking Simmons' Liver Regulator. It is a harmless vegetable compound; it can do no injury; and members who have tried it will confidently assert that it is the best remedy that can be used. jy9 1t

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $30 per month. Second hand Pianos at $10, $20, $25, $30, $125, $150, $175, $200, $225 and $250, some at $5 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

NEW ADVERTISEMENTS.

WESLEYAN FEMALE INSTITUTE.

STAUNTON, VIRGINIA,

will begin its Twenty-third Annual Session SEPTEMBER 17, 1874.

REV. W. A. HARRIS, D. D., President, with an able corps of twenty-three teachers and officers. Modern languages taught and spoken by European teachers. Music by seven professors and teachers, among whom are two of the most cultivated teachers of vocal music in the South.

This is one of the healthiest climates in the world. Its marked effect is the rapid promotion of the physical health and vigor of our pupils. Those who come here from the South, with feeble constitutions, chills and climatic diseases, are entirely restored.

Buildings elegant, fanned by the purest breezes, and commanding the most magnificent rural and mountain scenery, making it one of the most delightful college homes in the Union.

The last session one hundred and eleven young ladies attended this school, as boarding pupils, from fifteen Southern States.

Extracts from Testimonials.

From Bishop D. S. Doggett, D. D.

The Wesleyan Female Institute, located in Staunton, Virginia, under the presidency of Rev. W. A. Harris, is, in my judgment, one of the best institutions for young ladies in the South. I have occasion to know and appreciate its value by the advantages enjoyed by one of my daughters, now a pupil there. It possesses all the facilities of a thorough female education. Its personal accommodations are all that can be desired for health and comfort or taste. No location could be more eligible, no scenery more magnificent, no atmosphere more salubrious. It is now in a state of great prosperity, and I feel no hesitation in recommending it to the patronage of all who wish their daughters to receive the brilliants of a useful and ornamental culture.

D. S. DOGGETT.

From Bishop E. M. Marvin, D. D.

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. Its music advantages are all-fired of a very high order. The most talented professors are employed, and neither pains nor expense are spared to make this department eminent. The school is very prosperous, and deserves to be so.

E. M. MARVIN.

From Prof. F. H. Smith, M. A., LL. D., University of Virginia.

The Wesleyan Female Institute, at Staunton, deserves the brilliant success it enjoys. It has a good corps of teachers, a beautiful situation and excellent management. Having had a daughter under Mr. Harris' care during the present session, my observation leads me to believe this school to be one of the best of female seminaries which adorn our State. FRANCIS H. SMITH.

Terms for Entire Collegiate Year.

Board and tuition in the Collegiate course, $210. Music and other extras moderate.

For catalogue of sixty-four pages address

jy9 1f REV. W. A. HARRIS, Staunton, Va.

A PRESIDENT WANTED

—FOR—

MANSFIELD FEMALE COLLEGE.

The Board of Managers of this Institution desire to secure a suitable gentleman to take charge of it as President on the last of September next. The College is owned and controlled by the Louisiana Conference, and has always held a high place among the literary institutions of the country. *It is worth five times the debt.* The buildings are large, commodious and in good repair with ample grounds well set with shade trees. Please describe such a situation will address.

JOHN L. SCALES,

Secretary Board of Managers,

jy9 5t Mansfield, La.

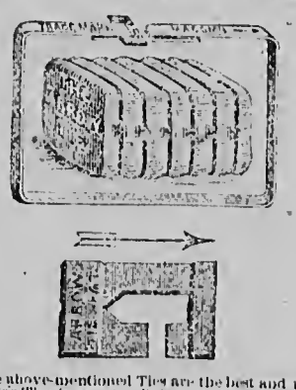
WANTED.

A situation as TEACHER, by a young man, a graduate of Emory College, Georgia, a strict member of the Methodist Episcopal Church South, and an experienced teacher. He is competent to teach the usual English branches, the Latin and Greek Languages, the Higher Mathematics and Chemistry, Organic and Inorganic. The best references can be given. Address

jy9 6t A. M., Elberton, Elbert Co., Ga.

IMPORTANT TO PLANTERS.

IRON COTTON TIES.



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,

(Late Bartlett & Rayne,)

—GENERAL AGENTS,

18 Carondelet Street, cor. Union,

je18 6m New Orleans.

Rifles, Shot Guns, Revolvers, of every kind. Send stamp for Illustrated Price List to GREAT WESTERN GUN WORKS, Pittsburg, Pa. jy9 13t

BOOKS!—15 years established. Special attention to **OUT-OF-TOWN Orders** and **Correspondence. J. W. McIlvaine,** No. 4 South Fifth street St. Louis. jy4 4t

COSTARS **EXTERMINATORS**

AND INSECT POWDER

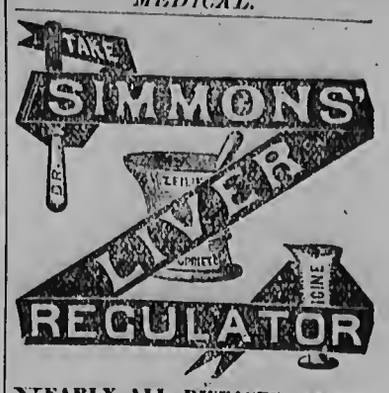
For Rats, Mice, Roaches, Ants, Bed-bugs, Moths, etc. J. F. HENRY, CURRAN & CO., jel1 3m5p New York, Sole Agents.

A MAN OF A THOUSAND.

When death was hourly expected from CONSUMPTION, all remedies having failed, and Dr. H. JAMES was experimenting, he accidentally made a preparation of INDIAN HEMP which cured his only child, and now gives this receipt free on receipt of two stamps to pay expenses. HEMP also cures Night Sweats, Nausea at the Stomach, and will break a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race street, Philadelphia, naming this paper. jel 13t

CONSTANT EMPLOYMENT.—At home, Male or Female. $30 a week warranted. No capital required. Particulars and valuable sample sent free. Address, with six cent return stamp, C. ROSS, Williamsburg, New York. jy2 20t

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **ILLS** always anxiously sought after. If the **Liver is Regulated** to its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues,** and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever been discovered.** It acts **mildly,** effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **40 years,** and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR

OR MEDICINE,

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is an intoxicating beverage,
Is a faithless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se25 1y

THE GREATEST

MEDICAL DISCOVERY

OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both blood-tumors.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your last day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

ap11 1y DONALD KENNEDY.

Price, $1.00 per bottle. For sale by all druggists

DR. TUTT'S VEGETABLE LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to take, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box Sold everywhere.

Laboratory—Nos. 48 and 50 Cortlandt street, New York. oc2 1y5p

The Child's Corner.

LITTLE SUE ON THE WOMAN QUESTION.

BY J. S. LEA.

Me and Dolly,
Jack and Pully,
Been to take a walk.
Me and Polly
Felt real jolly;
Dolly couldn't talk.

Jack was baddest,
He was maddest
Boy I ever seed,
'Cause Nurse Mary
Wouldn't carry
His velocopede.

We runned races
In nice places
Going through the park.
Jack was naughty;
Mamma, oughi he
Made Poll's doggie bark?

A wee, wee girlie,
Hair all curly—
Such a pretty dress—
'Lone was walkin';
Nurse was talkin'
To her beau, I guess.

Puff jumped at her;
How it scart her!
Down she fell, 'mos' dead.
'Cause Jack said: S-s take her!
Thought 'twould break her
Pitty little head.

'Twan't Puff, mamma,
'Cause Poll's grandma
Said he'd never bite.
He's so coaxing,
He's jes' running.
He sought it was right.

What's the reason
Boys is teazin'
All the time to girls?
Like Uncle Harry,
I shall marry
Some nice girl with curls.

Independent.

A Strange but True Story from Switzerland.

The cheerful little hamlet or town of Glaris is beautifully situated in the picturesque valley of the Linth, at the foot of the Glarnish, one of the most glorious mountains in the eastern part of Switzerland.

The scenery around is perhaps neither so grand nor so magnificent as it is in many other places, but the peaceful loveliness of this valley has not been surpassed by anything I have seen yet.

Tourists do not often go in that direction. Glaris is rather like a violet concealed in the grass, which, when once discovered, is doubly charming from the modesty with which it has hiddeu its sweetness.

My story has, however, nothing to do with the scenery, nor even with the town of the present day, which I might call altogether a new creation. I would rather refer my readers to Glaris as it was ten years ago.

It was then, as I have already mentioned, a cheerful little hamlet, elevated to the rank of a town from its being the chief place of the canton of the same name.

Its inhabitants were simple and true-hearted, industrious and opulent, and, I think I may add, the most hospitable people in Switzerland.

One night, however—a fearful night—was to end all the peaceful happiness of its inhabitants.

People went to rest as usual, some commending their souls to God, others trusting themselves carelessly to the chance of waking up to another morning light.

Midnight had struck some time ago, when the town was suddenly alarmed by the cry of "Fire!" In a moment everybody able to lend a helping hand was on the spot; friend and foe, forgetting everything else, labored and struggled with the wild element to stop its further progress.

The burning house was a small building in the center of the town. How the fire began was never rightly ascertained; it was believed at the time that the imprudence of a servant was the principal cause of it.

However, as the house was small, and help so quickly at hand, everybody hoped the fire would soon be put out; but a greater danger was approaching where no one was expecting it.

In the midst of the confusion a roaring sound was heard in the distance, coming nearer and nearer, and the horror-stricken people heard but too distinctly that the greatest of foes, the Fohn, which no human power can arrest, was rapidly approaching.

The Fohn is a very warm south wind, which blows at certain times of the year across the Alps. Wherever it can find access, it has the strange peculiarity that it not only kindles fire, but draws it, I might say, with a magnetic power. When, therefore, this wind is known to approach, all the fires are everywhere put out at once, so as to prevent accidents, which would be sure to happen if this precaution were not strictly observed.

But now who will put out in a moment's time the fire of a burning house? It is impossible. In spite of all efforts, the giant approaches with rapid strides. It blows with its usual violence over the fiery pile, and throws furiously right and left the burning splinters over the unfortunate town. Each spark kindles a fire, and in less than an hour the whole town is bathed in a sea of flames.

From every surrounding village, and from distant towns even, help is sent without delay. But all in vain; the elements will have their prey, and will not let it go until it is torn to pieces and utterly destroyed.

It was a fearful sight, and yet how glorious! That beautiful valley around, only a few hours ago wrapped in the cloak of darkness, now lit up with almost celestial splendor; and those stately mountains, with snow-white summits, glowing like a high altar on which earth offers up its sacrifice of thanksgiving to the God of heaven, and looking down in proud compassion on the misery below.

Thus the night went on, the morning dawned, and the sun arose in all his glory, as if he neither knew nor cared for the scene of destruction which his brightness displayed to the sight of man.

There was fair Glaris, now a heap of wrecks and ruin. One single night had laid in ashes no less than five hundred dwellings, and its helpless inhabitants could only look on it in silent grief or wring their hands in silent despair. Little or nothing could be saved; the great calamity had come so suddenly that there was no time for anything else but hasty flight.

And yet—is it possible? One solitary cottage rises from among those smoking ruins. All else around is burnt to the ground, but this one house stands firmly there, as if it had been protected by a more than human hand.

It was, indeed, God's own almighty hand which had saved and guarded it. And why should that house be so peculiarly favored? It is a wonderful story which answers this question, and it runs thus:

"There lived a rich man at Glaris who had a very faithful servant, and to reward him for his good services his master built him yonder house, where he might dwell with his wife and child. He also helped him to a little independent business.

"Years went on, and the servant was taken ill; his business was neglected, for his wife had enough to do with taking care of him and her household, and when the poor man recovered from his illness he found himself so deeply plunged in debt that he found no prospect before him but to stop payment, and perhaps even to be sent to prison.

"In his great distress he remembered his kind benefactor, and, however reluctant he was to take advantage of his generosity, yet for the sake of his wife and child he resolved to go to him and tell him all his troubles.

"The rich man received him kindly, and gave him at once a sum of money which was more than enough to satisfy his creditors, and to that he added another sum of equal value to set up his business again.

"Deeply moved by this great generosity, the servant thanked him with tears in his eyes, and vowed in his heart from that moment that if ever his benefactor were in need of him, and should it be at the cost of all he possessed and at the peril of his own life, he would stand by him and never forsake him.

"And now in this fearful night his faithfulness was to be put to the test. The fire was raging everywhere around; the rich man's house did not escape; on two sides it had already begun to burn, and he was lying sick, old and infirm, on his bed; no one was near him, for no one had time to think of anything else but saving his own life.

"In this helpless state he quietly and patiently awaited the fate which seemed inevitable. Already the flames were beginning to enter his room, and still no one came to his rescue, when suddenly the door opened, and in another moment the faithful servant was by his side. He lifted the old man carefully out of his bed, and carried him, as tenderly as a mother would have carried her child, away from the burning house and out of the town, until he arrived at a village, where he set him down in a cottage belonging to a friend of his, whose wife promised to take care of him until his deliverer should come back again.

"The servant then returned to the town in search of his wife and child, whom he had given in charge of a neighbor, so that he might himself save the life of his benefactor.

"It was, however, only on the next morning that he discovered them among the many families who were scattered homeless about the fields, waiting until succor should come and draw them out of their state of misery and destitution.

"It was on the next morning also that he discovered his own cottage standing unharmed amidst the dreary waste.

"What his feelings were no pen can describe, no words could utter. In silent awe he fell on his knees, thanking God from his inmost heart, and earnestly purposing that, as he had until now served his earthly master, so he would henceforth till the end of his life serve the Lord of lords, the God who had so wonderfully protected him and his in the time of great danger.

"As soon as he was settled down again he brought his master to his home, and, together with his wife, he took care of him as long as he lived."

Glaris has since been rebuilt, and looks as cheerful as ever; but the story of the faithful servant and his kind and generous master will never be forgotten in the hearts of its inhabitants, still less the wonderful way in which God protected the poor man's cottage amidst fire and flames, and rewarded him for his self-sacrificing gratitude.—*Aunt Judy's Magazine.*

A CHILD'S QUESTION.—When Father Sawyer, of Maine, had reached his hundredth birthday the event was celebrated by a public service, which was attended by throngs of all ages. After his address and prayer many children were taken up to shake hands with the patriarch and receive his blessing. One very little girl, who was much impressed by the occasion, at length whispered to her mother: "I guess he always minded his mamma."

"Yes, dear; what made you think of that?"

"Why, mamma, doesn't God say: 'Thy days shall be long?'"

She probably comprehended nothing but the great age of the speaker, but that had been a sermon to her. And is not the mere fact of a Christian's long life a testimony to God's faithfulness, so that, however infirm and helpless, they are honored with being "his witnesses?"

THE LORD BLESS MY PENNIES.—A little girl six years old was desirous of putting her pennies into the missionary box with others. When saying her evening prayers at her papa's knee she hesitated a moment, and then added: "Lord, bless my two pennies for Jesus' sake. Amen." After the child had gone to bed her father asked his wife: "What made Gracie say that?" "She has prayed thus every night since giving her pennies to the missionary box," was the mother's reply. Do you, dear young reader, pray, "God, bless my pennies," when you give your mite to some ragged school? If not, pray earnestly for the blessing, and you will soon find that prayer will do more than your pennies.

Farm, Garden and Household.

Fruit Culture.

It is very strange that people will continue to grow trees year after year without any fruit, and yet praise their system as the best possible one against anything else that can be done. We have contended for years that fruit culture will never be successful until some very different system than that usually practiced shall be adopted. The ground must be so dry to grow good fruit that water will not lie twenty-four hours in summer (in winter it is of no consequence,) without passing away; the fibrous roots must be kept as near the surface as possible, and kept shaded from the intense heat of summer. Then they must be kept highly fed by occasional dressings of surface manure. These are the principles without which, depend on it, American fruit culture will, with occasional exceptions, always be a failure.

If possible, choose a dry piece of ground. If not naturally dry, it is best to throw the earth up into banks or ridges and plant on them. This is cheaper and better than underdraining. In planting, if the roots appear deep, cut away some of the deeper ones, and shorten some of the top of the tree at the same time. This is particularly true of dwarf pears, which are often grafted on rather long quince stocks. Cut away all of the quince root but about six inches, and, if this should be found to leave few roots, cut away the top correspondingly. Most of the failures with dwarf pears come from bad quince roots. So deep in the ground, the lower parts decay, and this decay gradually communicates upward until the whole system becomes diseased. The more tenacious the sub-soil, the more necessary is it to attend to this matter. We spoke of pruning in proportion to injury. It will be found that all trees are a little injured by removal, therefore all trees should be a little pruned at transplanting.

Trees that have long stems exposed to hot suns, or drying wind, become what gardeners call "hide-bound"—that is, the old bark becomes indurated—cannot expand, and the tree suffers much in consequence. Such an evil is usually indicated by gray lichens which feed on the decaying bark. In these cases a washing of weak lye or of lime-water is very useful; indeed, where the bark is healthy, it is beneficial thus to wash the trees, as many eggs of insects are thereby destroyed.

Whitewash is frequently resorted to by farmers; but the great objection is its unsightly appearance; the result is otherwise good. The great opposition to washes formerly was that the pores of the bark were closed by them. This was on the supposition that the bark was alive, but the external bark of most trees has been dead years before the time of application; and "the breathing," if so the operations of the pores can be called, is through the crevices formed in the old bark by the expansion of the growing tree, by which the living tree below has a chance of contact with the air. No matter what kind of coating is applied to the bark of a tree, it will soon crack sufficiently, by the expansion of the trunk, to permit all the "breathing" necessary.—*Gardeners' Monthly.*

Sheep-Shearing in Australia.

From the *Agricultural Gazette* (England) we give the following description of the manner in which sheep are shorn in Australia:

"The shearers are paid by the hundred sheep shorn. They got about 16s., with board and lodging, when I was in the country. At this rate a good man can often make more than £1 a day, and it is no uncommon thing in the colonies to shear nearly two hundred sheep between five in the morning and six in the afternoon. At five A. M. the shearing day generally commences, the first interruption being breakfast at eight, when also the first count of the shorn sheep takes place. The count is made either by the man in charge of the shed or by the owner of the station. Each shearer's sheep are counted separately out of their pen, and the number is booked. If any are too badly shorn to pass, the delinquent operator is called to account and admonished, being probably threatened with dismissal if he does not improve. With reference to the statement that men could frequently shear nearly two hundred sheep a day, I may as well remark that sheep are shorn in a very rough manner in the colonies, very different to the way they are shorn in England; the unfortunate animal appears, after it has undergone the operation, all over ridges of wool and cuts. I do not suppose it often occurs, but I did see one sheep so badly cut in the throat that, as its death was certain, it had to be killed to make it fit for food. For the satisfaction of those who object to cruelty to animals, I may say that men often get their *coups* for cutting the sheep when shearing.

"After breakfast the men go on busily till about half-past ten, when some one in authority calls out: 'Smoko.' This word is well understood, and means a spell of a quarter of an hour or twenty minutes for a pipe. Every man is bound to stop when he has finished the sheep he is engaged upon, even though he is no smoker, and I should think that the pause must be a very welcome one, as no work is more fatiguing than shearing. During 'smoko' the second count of shorn sheep is made, and when the time is up the men all start at a given signal. Twelve o'clock is the dinner hour. In the afternoon there are two pauses for 'smoko' at appointed times, the day's work ending at six. Outside the shed various operations connected with the shearing are being performed. The shepherd is probably toled off to keep the supply up for the shearers. Two or three men are employed in branding the newly-shorn sheep, and when sheep-washing is going on a large staff of men is required for that purpose."

Coloring Cheese.

One of the means employed to give cheese a rich cream color is to expose the curd, before and after salting, to the air, instead of hurrying it into the hoop or press, as is usual with the majority of dairymen. Every cheese-maker must have observed the fine golden color acquired by the particles of curd that have accidentally remained out of the hoop, and exposed during the day to the atmosphere. This is the precise color desired by the dealer, and in warm weather an exposure long enough for the desired color is practicable, and the appearance of the curd can be materially changed for the better by letting it remain in the vat or tub until it has acquired the proper temperature for the press. It is always preferable to cool curd in this way, instead of using water or cold whey on the curd, as is sometimes done for this purpose, as these last have a tendency to impoverish the cheese by washing out a portion of its richness, besides injuring somewhat its flavor. Fine flavor, quality and the proper texture in cheese are important requisites to ready sales and good prices. But all these may be present, and yet the cheese sell low in market for its bad appearance. The eye must be suited as well as the taste, and it is difficult to make the consumer believe that pale, white cheese is as rich as that which has a fine cream color. Again, many dairymen are troubled, more or less, in preserving a smooth, elastic rind; the rind checks and deep cracks are found here and there in the cheese. This results often, and for the most part, from the air being allowed to blow on the young cheese; cheese, when it comes from the press, and for several days after, or until the rind has a firm consistency, should be kept where the air may not blow directly upon it; and washing the cheese twice a week with hot, sweet whey will add much to its outward appearance. Annatto is in general use during the spring and fall for coloring milk for cheese-making, but as much of it is adulterated with poisonous materials its use should be avoided in summer, when the desired color to the cheese can be obtained as above described.—*Canada Farmer.*

SHEEP OR DOGS.—The suggestion that every farmer should keep a few sheep is certainly a good one. As it pays to keep a few pigs to gather up such grain or other food as might without them go to waste, so also does it pay to keep a few sheep to browse in fence corners and stubble-fields, and to gather in the feed-lots scattered straws or blades of fodder which cattle never notice. Sheep seem to delight in the variety these odd ends afford them, and a few could be easily kept on nearly every farm at a very small expense.

But it seems useless to advise farmers to keep sheep where dogs are as plenty and as bloodthirsty as they are in this county.

There is, however, a way in which a few sheep may be kept in spite of the dogs, and that is to turn them into a small lot with the cows every night. Provide for them a small shed in one corner of the lot, so boarded up as to admit the sheep and not the cows. As a further insurance against attacks, put a bell on one of the cows. A bell on one of the sheep also serves not only as a protection, but enables us to find the flock readily, when, as sometimes happens, it fails to come up to the pasture at night. Dogs seldom attack sheep when confined in small inclosures; and, when penned with cows, the sheep are as safe as if the farmer himself stood in their midst. We have tried the plan, and find it works well.—*P. M. S., in National Live Stock Journal.*

HEARTBURN.—Why the sensation occasioned by the presence of an acrid acid in the stomach should be called heartburn it is difficult to say, as the distress is not even in the immediate vicinity of the heart. Common parlance, however, has sanctioned the misnomer, and, like many other erroneous terms in common use, it is a fixture in our language. Bi-carbonate of soda is usually given for heartburn, but it merely neutralizes the acidity for the time being, and does not prevent a speedy return of the complaint. In fact all the alkaline solutions given to relieve the burning serve to weaken the stomach, and thereby aggravate the cause of the ailment, viz., indigestion.

What is needed in such cases is something which, by toning and invigorating the gastric membrane, and thus promoting a free flow of the secretion which dissolves the food, accelerates the work of digestion and assimilation. Avoid nostrums and consult a physician.

THE *Food Journal* relates that Pompeiian dinners usually comprised three courses, the first consisting of eggs, oysters, salad, pickles, etc.; the second of made dishes, fish, roasts, etc.; the third of pastry, confectionery and fruits. A painting of Pompeii represents a feast in those days, in which an immense dish containing four peacocks stand in the center of the table, surmounted by lobsters, one holding a blue egg in its claws, another a stuffed rat, another an oyster, and the fourth a basketful of grasshoppers. At the bottom of the table are four dishes of fish; and above these partridges, hares and squirrels, each holding its head between its paws. All these are surrounded by a sort of sausage; outside this runs a circle of yolks of eggs; then follows a row of peaches, melons and cherries; and last of all are placed the vegetables in great variety.

BEESWAX.—Melt the comb by boiling it in water. When cool it will form a cake on the surface, which may be taken off and remelted. The impurities will settle to the bottom, and may be scraped off. If the first melting is not sufficient, remelt until clear. This makes the yellow wax of commerce.

Scientific.

M. L. DESINETY states, in a note to the Academy of Sciences at Paris, that he finds that the liver of female animals becomes fatty during lactation.

M. JAMIN calls attention to the fact announced by Treve, that the poles of a magnet remove further from the extremities when an armature is applied.

FROM a series of very curious experiments just made it appears that the high notes of a violin string are accompanied with sufficient concussion to explode iodide of nitrogen on paper affixed to it. The sound-waves generated by the explosion of the merest trifle of ultro-glycerine are also, it is found, capable of exploding an equal quantity of iodide of nitrogen at a distance of eight and a half feet.

IN THE pavilion of the ministry of agriculture at Vienna a floating cannon ball may be seen. Although weighing fifty pounds, it lies like a down-feather on a silvery mass, consisting of pure quicksilver from the celebrated mines of Idria. A hundred and fifty hundredweight of this metal is exhibited in a large iron caldron, offering a sight seldom to be met with, and on it rests the solid iron ball.

INHERITED INSTINCT.—Charles Darwin sends to *Nature* a communication from Mr. William Huggins, giving a curious instance of inherited mental peculiarity in dogs. The substance of the story is that the sire of the celebrated English mastiff Turk, as well as Turk himself, and at least three of his sons, have all shown from birth the greatest antipathy to butchers and butchers' shops. One of them, named Paris, has been known to detect and spring at a butcher when the latter was disguised as a gentleman of leisure. Another, named Kepler, started back in alarm the first time he ever saw a butcher's shop, and the antipathy has remained unconquerable. Mr. Darwin suggests that this feeling may have originated in the grandfather from some ill treatment, though that supposition is not necessary, since, as he remarks, the animals in the zoological gardens show unaccountable likes and dislikes toward their keepers. He says it is probable that most instinctive feelings were originally acquired by slow degrees through habit, and the experience of their utility, and are now strictly inherited. Many of the most wonderful instincts have been "almost certainly" acquired through the preservation of useful variations of pre-existing instincts. Others may have arisen suddenly in an individual, and then been transmitted to its offspring, independently both of selection and serviceable experience, though subsequently strengthened by habit. "The tumbler pigeon is a case in point; for no one would have thought of teaching a pigeon to turn head over heels in the air; and, until some bird exhibited a tendency in this direction, there could have been no selection." The last sentence, which we quote from Mr. Darwin's letter, does not seem conclusive. How can he be sure that no one would have thought of teaching a bird tricks?

MEANS WHAT HE SAYS.

Though "confirmations strong as proofs of holy writ" and as numerous as the sands on the sea shore were produced to prove that the proprietor of Dr. Sage's Catarrh Remedy is in earnest, and means what he says, when he offers $500 reward for any case of Catarrh which he cannot cure, yet there would be some skeptics and fogies who would continue to shout: "*Humbug!* HUMBUG! It cannot be, because Dr. Homespun says Catarrh cannot be cured." Now this Dr. Homespun is the identical good natured old fellow who honestly believes and persists in declaring that this earth is not round or spherical, but as flat as a "slapjack," and does not turn over, otherwise the water would all be spilled out of Deacon Bascom's mill-pond, that astronomical science has positively demonstrated and proven that Dr. Homespun is wrong in supposing the earth to be flat and stationary, and medical science is daily proving the fact that he is no less mistaken and behind the times in regard to the curability of Catarrh. In short, it has been positively proven that this world *moves*, and that medical science *is progressive*, the opinion of Dr. Homespun to the contrary notwithstanding. That Dr. Sage's Catarrh Remedy will cure Catarrh, thousands who have used it attest.

Then buy it and use it; in doubt do not stand;
You will find it in drug stores all over the land.

(*From the Catskill Recorder of Nov. 15, 1872.*)

A GOOD REMEDY.

We invite attention to the advertisement of Sage's Catarrh Remedy. Our readers will bear us witness that we never knowingly commend humbugs of any name or nature, and a large portion of patent medicines may safely be classed as impositions upon public credulity. But having witnessed the beneficial effects of Sage's Remedy upon the members of our family and others, in Catarrhal cases, we unqualifiedly pronounce it a valuable medicine, entitled to public confidence. The proprietor could easily obtain in Catskill many certificates of its merits.

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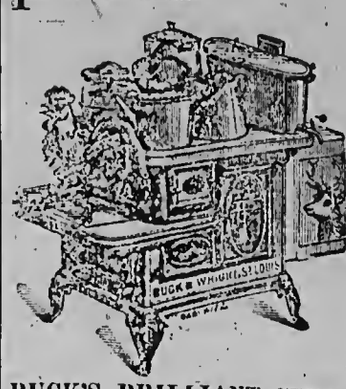

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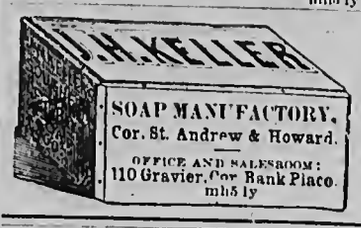

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PASSENGER ELEVATORS.

☞ One of the FINEST HOTELS in the city.

je18 tf M. KEAN & CO.

TERMS, $3 A DAY.

Bingham House, Philadelphia;

Corner of Eleventh and Market Sts.

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel. se11 1y

SHERMAN HOUSE,

COR. CLARK AND RANDOLPH STS.,

Chicago, Illinois.

C. S. MUNSON, MANAGER.

This splendid Hotel, rebuilt on its former site, was thrown open for the reception of guests April 10. Its exterior is grand and imposing, its appointments unique and magnificent throughout, and its management unsurpassed. jy10 1y

AMERICAN HOUSE,

BOSTON, MASSACHUSETTS.

The Largest first-class Hotel in the City.

Centrally located. Contains apartments with bathing conveniences adjoining. Also Passenger Elevator, Billiard Hall, Telegraph Office and Cafe.
ma11 1y LEWIS RICE & SON.

CRAWFORD HOUSE,

COR. SIXTH AND WALNUT STREETS,

Cincinnati, Ohio.

I pride myself in providing for my guests the best living, cleanest house and most civility for less money than any other house in the city.

☞ Come and see me.
je25 tf FRANK J. OAKES, Proprietor.

SEASHORE HOUSE,

OCEAN SPRINGS, MISS.

Fronts on the beach, and is now open for the reception of guests, under the management of T. C. MURPHY.

Board, per week.....$10 00
Board, per day..... 2 50
Children and servants half price. je18 1m

OCEAN SPRINGS HOTEL,

J. P. LONGLEY, PROPRIETOR,

OCEAN SPRINGS, MISS.

This delightful Summer Resort is now open for the reception of guests. Those in quest of sea-bathing, pure air and good living will find the Ocean Springs Hotel inferior to none of the watering-places in the South. The proprietor will devote his whole attention to the comfort and pleasure of his guests. Terms. Per month, $50; per week, $15; per day, $3. Special rates for families remaining the entire season. je4 2m

MISCELLANEOUS.

E. W. VAILL,
Worcester Mass.
Patentee and Manufr.

CHAIRS

ers in furniture and house furnishing goods. Send for cuts. mh5 6m

FOLDING

of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers.

PATENT

room, library, verandah, church, concert hall, lecture room, seaside and sideboard. A variety

VAILL'S

Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing

SAVE FIFTY DOLLARS!

THE NEW FLORENCE.

PRICE, $20 below any other first-class Sewing Machine.

VALUE, $30 above

SAVED, $50 by buying the Florence.

EVERY MACHINE WARRANTED.

Special Terms to Clubs and Dealers.

Send for Circulars to the

Florence Sewing Machine Co.,
FLORENCE, MASS.,

Or 39 Union Square, New York.

ap9 3m

JAMES LEFFEL'S

IMPROVED DOUBLE

TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

Nearly Seven Thousand Now in Use,

working under heads varying from 2 to 240 feet! Twenty four sizes, from 5½ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ehangh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.

☞ Send for Circulars. fe26 6m

MACHINERY, TIES, ETC.

IMPROVED

EAGLE COTTON GINS.

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

40-Saw Gin.....	$200	65-Saw Gin.....	$325
45-Saw Gin.....	225	70-Saw Gin.....	350
50-Saw Gin.....	250	75-Saw Gin.....	375
55-Saw Gin.....	275	80-Saw Gin.....	400
60-Saw Gin.....	300		

All orders should be addressed to

W. L. CUSHING,
No. 61 St. Charles street,
Sole Agent for the Southern States.

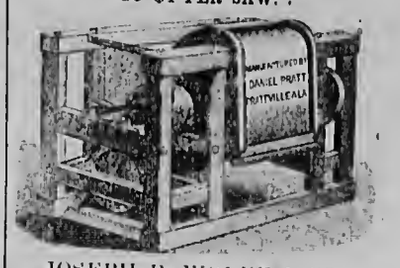
Agents wanted. Also on sale a large stock of Brooks' COTTON PRESSES, Steam Engines, Sugar Mills, Straub Corn Mills and Plantation Machinery of all kinds. my28 3m

DANIEL PRATT'S

Improved Cotton Gin.

PRICE REDUCED

TO $4 PER SAW.



JOSEPH B. WOLFE & CO.,

GENERAL AGENTS,

No. 30 Carondelet Street,

je4 6m *NEW ORLEANS.*

PLOWS, IMPLEMENTS, ETC.

PLOWS

AND ALL IMPROVED

Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills,

PUMPS, SHAFTING, ETC;

AT LOW PRICES FOR CASH.

B. J. WEST,

115 and 117 Magazine St., New Orleans,

MANUFACTURERS' AGENT,

mh19 10m

CRESCENT MACHINE SHOP.

JOSEPH WALKER,

Machinist, Engineer, Blacksmithing,

ETC., ETC.,

CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.

☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

MISCELLANEOUS.

NEW ORLEANS

PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 94 and 96 Canal St., New Orleans.

Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

JOHN GIBSON,

ENGRAVER

AND

Steam Power Lithographic Printer,

82 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

PATENTS For INVENTIONS, TRADE MARKS

Copyrights, etc., etc., procured by

JOHN A. WIEDERSHEIM & CO.,
110 South Fourth Street, below Chestnut,
Philadelphia, Pa.

Full information without charge.

Call or send for Books of Instructions. se18 1y

CHILDREN OFTEN LOOK PALE AND sick from no other cause than having Worms in the stomach.

Brown's Vermifuge Comfits

will destroy Worms without injury to the child, being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

CURTIS & BROWN, Proprietors,
No. 215 Fulton street, New York.

Sold by druggists and chemists and dealers in medicines at Twenty-five cents a box. jy10 1yefw

CARPET WAREHOUSE.

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelines, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Barlaps; Step Covers, etc. de4 1y A. BROUSSEAU & CO

New Orleans Markets.

From the New Orleans Price Current.

The river is 8 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the third instant:

Louisiana and Mississippi	bales...	923
Lake		2
Arkansas		41
Mobile		5
Total		973

Nothing was done on Saturday, all movement being prevented by the heavy rain-storm and the holiday, but on Monday the market opened under the influence of firm prices at Liverpool, with sales of 18,000 bales, and under an advance of 1-16@⅛c. in futures at New York but with the encouraging tenor of these accounts, neutralized by a decline of 2-16 per cent. in sterling exchange, and stiffer steam freights for Liverpool, with no room by sail. The demand was consequently confined to a few buyers for the North, and up to noon we had heard of only 200 bales having changed hands, after which the movement assumed more vitality, with further sales of 600 bales, making an aggregate of 800 bales. Ordinary to strict ordinary sold at 12½ up to 13c., strict good ordinary to low middling at 15⅜c., and low middling at 16c. On Tuesday all desirable lists ruled more in favor of factors, who were enabled in many cases to realize prices indicating a further improvement of fully ⅛c. The entire business summed up 1,100 bales. Among the sales we noticed strict good ordinary at 15⅜c., average low middling at 16c., and good style do at 16⅛c. Low middling was in special request, and being scarce, unless at figures above the ruling rates commanded full prices.

The above makes an aggregate for the past three days of 1,900 bales, against 3,100 for the corresponding time last week and 4,700 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,208,995 bales, against 1,226,-868 bales in the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 278,722 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 114,759 to France, of 115,122 to other foreign ports, and a decrease of 21,417 to Great Britain. We quote:

Inferior	8½ @ 9⅛
Low ordinary	10½ @ 11¼
Ordinary	11⅝ @ 12½
Strict ordinary	13 @ 13½
Good ordinary	14⅜ @ 15⅛
Strict good ordinary	15⅜ @ 15⅝
Low middling	16 @ 16⅛
Strict low middling	16⅜ @ 16½
Middling	16⅞ @ 17
Strict middling	17⅛ @ 17½
Good middling	18⅛ @ 18¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	973	
Arrived previously	1,316 815	1,317,788
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city ginning, from receipts of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc		20,480
Add 2,552 bales, sunk in the ship Allen, omitted in the Exchange's stock statement		2,552
Total		1,317,997
Exported past three days	4,268	
Exported previously	1,305,447	1,309,715
Consumed at Lane Cotton Mills		800
Sunk in scuttled ship Allen, to be added if ever recovered		2,552
Total		1,313,067
Stock on hand and on shipboard		31,931

LOUISIANA SUGAR.—There has been very little movement; only a job demand confined to dealers at 8@8¼c. for fair, 8⅝@8¾c. for good fair, 8¾c. for fully fair, 9c. for prime, 9¼c. for seconds, 9¾c. for strictly prime, and 10¼c. for yellow clarified.

LOUISIANA MOLASSES.—Little or none coming in and nothing doing, except in grocers' trade. Last week a small lot of rebolled sold at 55c. ₱ gallon.

CORN.—On Monday 4,500 sacks sold, of which 1,000 yellow mixed on private terms and the balance at 80c. for yellow mixed, 80@81c. for white mixed, and 82@85c. for white.

OATS.—On Monday 700 sacks sold at 65c. ₱ bushel. On Tuesday 700 sacks sold at 60@65c. ₱ bushel.

BRAN.—On Tuesday 400 sacks sold at 90@92½c. ₱ 100 lbs.

PORK.—On Tuesday the market was active and buoyant, and 440 bbls. mess sold, in lots, at $21.00@21.25 ₱ bbl. on the spot and in arrive. At the close $21.50 ₱ bbl. was asked. It is retailing at $21.75 ₱ bbl.

EGGS.—Western sell at 12@15c. ₱ dozen.

MONETARY.

Gold opened on Tuesday at 110⅝@110¾, (against 110⅛ at New York,) and, after a moderate business, closed at 109⅝@110¼ (against 109¾ at New York.)

Nothing has been reported in silver, except $1,700 in American half dollars on Monday at 105½. It is quoted at 104⅝@105⅜ for American half dollars. Mexican dollars closed at 102¾, which is par with gold at New York.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	$5 00
Cotton sweeps	4 50	5 00
Cultivators, Dixie, and shovel tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	10 50
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	5 00	7 50
Manly's double-shovel plow	5 00	8 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	— —
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	12	15
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	47 00
FLOUR, ₱ bbl.:		
Double extra	— —	5 75
Superfine	— —	5 10
Fine	— —	4 75
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	21 00
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¼	8
Hoop	7	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	28
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 75	3 00
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	11 00	13 00
Weatherboards, rough	— —	— —
Scantling	12 00	14 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	88	90
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¼
Pulverized	— —	11¼
TEAS, ₱ lb.:		
Imperial	32½	— —
Gunpowder	1 00	— —
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	32½	1 10
WAGONS, CARTS, ETC:		
Wagon, two-horse	55 00	90 00
Wagon, four-horse	110 00	145 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, July 8, 1874.

Texas beeves, choice, ₱ head	—	— —
Texas beeves, first quality, ₱ head	35 00 @	40 00
Texas cattle, second quality, ₱ head	20 00 @	25 00
Texas cattle, third quality, ₱ head	12 00 @	18 00
Western beeves, ₱ lb. net	— — @	— —
Sheep, first quality ₱ head	4 00 @	5 00
Sheep, second quality, ₱ head	3 00 @	4 00
Milch cows, choice, ₱ head	80 00 @	100 00
Milch cows, ₱ head	55 00 @	60 00
Calves, ₱ head	7 00 @	9 00
Yearlings, ₱ head	5 00 @	9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Magruige, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
J. Worth & Co., St. Louis, Mo.

Architects.
T. Whitney Carter, 58 Carondelet street.

Auctioneer.
John G. Wire, 169 Poydras street.

Bakery.
Times Bakery, 53 Annunciation street.

Barber.
Baptiste, St. Charles Hotel.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kanolnitz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Hilson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
Miller's Bible and Publishing House, 1102 and 1101 Sansom street, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia, Pa
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Brokers.
John Klein & Co., 33 Carondelet street.

Butchers.
Dennis Broza, stalls 13 and 15, Dryades Market.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 138 Canal street.

Carriages, Wagons, Etc.
J. A. Linn & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor. Franklin and Erato sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Saml. Smith, 351 Dryades street.
William Velden, cor. Pryania and Philip sts.
H. H. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. Leblanc, 22 Front street.

Cotton Gins.
J. H. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Tends.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackburn's Commercial College, 131 Carondelet street.
Illwassee College, Rev. J. H. Brunner, pres't.
Soule's Commercial College, corner Camp and Common streets.
University of Louisiana, Medical Department, New Orleans, La.

Engravers and Lithographers.
John Gibson, New York.

Exterminators.
J. F. Henry, Curran & Co., New York.

Factors and Commission Merchants.
Alken & Watt, 60 Carondelet street.
H. H. Wallace, 38 Perdido street.
J. H. Wilkinson, Jr., 29 Peters and 4 Clinton st.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kern an & While, 106 Customhouse street.

Furniture.
John Bols, 152 and 154 Camp street.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
J. M. Howling, 25 Decatur street.

Hardware.
Rice Bros. & Co., 89 and 91 Camp street.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Crawford House, Cincinnati, Ohio, Frank J. Dukes, proprietor.
Louisville Hote M Kean & Co., Louisville, Ky
Ocean Springs Hotel, J. P. Longley, Ocean Springs, Mississippi.
Seashore House, T. C. Murphy, Ocean Springs Miss.
Sherman House, Chicago, Illinois.

Insurance.
Crescent Mutual Insurance Co., New Orleans.

Iron Manufacturers.
M. Walker & Sons, Philadelphia.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Laundry.
Thomas Hasam cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
W. L. Cushing, 61 St. Charles street.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts
D. J. West, 115 and 117 Magazine street.

Medical.
Auld Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Brodie's Cordial, I. I. Lyons & Co., corner of Camp and Gravier streets.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York
Citrate of Magnesia, etc., Hoffmann & Co., N. Y
Dr. Fitler's Vegetable Rheumatic Syrup, E. J Hart & Co., New Orleans.
Dr. H. James' Indian Hemp.
Dr. J. W. Leflingwell, 230 Canal street.
Metaphysical Discovery, Mrs. M. G. Brown, New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York
Rupture and Piles Cure, Dr. H. Neeson, 162 St. Charles street.
Scovill's Blood and Liver Syrup, J. F. Henry, Curran & Co., New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Turrant's Effervescent Seltzer Aperient.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.

Moss.
New Orleans Moss Company, John C. Weems manager.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Horace Waters & Son, New York.
Phillip Werlein, 78 to 90 Baronne street.

Newspapers.
Day-Book New York.

Nurses.
William H. Seymour, 76 Customhouse street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.

Portrait Painters.
H. D. Conlon, 37 Camp street.

Professional.
Dr. C. J. Hockman, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Scales.
E. P. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, St. S. Hedrick, 103 Canal street.
Florence Sewing Machine Co., Florence, Mass.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Graud, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 120 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Storage for Furniture.
John G. Wire, 169 Poydras street.

Stoves.
E. W. W. Boadwyn, 52 Gravier street.
E. Hugler, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tobacco and Cigars.
E. J. Remeux, cor Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Hotuick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 89 Camp street.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
Hyver & Co., 66 Bienville street.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Watering-Places.
Thomas J. Hough, Columbia, La.
Warm Springs, Madison county, western North Carolina.

Wire Railing, Etc.
Dufur & Co., Baltimore, Maryland.

Religious Notices.

THE District Conference of the Camden district, Alabama Conference, will be held at Camden, Alabama, August 5-9. Opening sermon on Wednesday night, August 5, by the Rev. M. M. Graham. J. W. SHORES, P. E.

THE District Conference for Montgomery district, Alabama Conference, will be held at Notasulga, beginning on Thursday night, July 23. The opening sermon will be preached by Rev. T. F. Mangum. WM. A. MCCARTY, P. E.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE.—June 29, 30.—Examination of Preparatory Department.

July 1, 2, 3.—Examination of college classes.

July 5.—Commencement sermon by Rev. Bishop E. M. Marvin.

July 6.—Meeting of the board of trustees at nine A. M. Exhibition of the Preparatory School at eight P. M.

July 7.—Meeting of the alumni at three P. M. Exhibition of the literary societies at eight P. M.

July 8.—Commencement day. Addresses by the senior class. Baccalaureate address by the president. Address to the literary societies by Rev. W. E. M. Linfield.

The next session begins on the first Monday in October next.

T. G. ANDREWS, President.

JACKSON, LA., June 11, 1874.

UNION SPRINGS DISTRICT CONFERENCE.—For reasons over which the parties had no control, the place of holding the District Conference has been changed, by consent of parties, from Rutledge to Greenville. The conference will commence on Wednesday evening, July 29. Members and friends visiting the conference will please call at the store of W. W. Wilkinson and find their homes. S. P. RICHARDSON, P. E.

DISTRICT CONFERENCE VISITATIONS.—*Mississippi Conference.*—Bishop Wightman will attend the following District Conferences:

Seashore district, East Pascagoula, Moss Point, July 8-12.

Brookhaven district, Brookhaven, July 16-19.

Jackson district, Canton, July 23-26.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

CAMDEN DIST.—THIRD ROUND.

Monterey, at Temple Gate	June 27, 28
Lowndesboro, at Union	July 4, 5
Sequilla, at Concord	11, 12
Georgiana, at Providence	18, 19
Pleasant Hill, at Snow Hill	25, 26
Camden, at Claudon	Aug. 8, 9
Pineville, at River Ridge	15, 16
Monroeville, at Monroeville	22, 23
Evergreen, at Concord	29, 30
Brewton, at Castleberry	Sept. 5, 6

2 J. W. SHORES, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

New Iberia	Aug. 15, 16
Vermilionville	22, 23
St. Landry	29, 30
Abbeville	Sept. 5, 6
Pattersonville	12, 13
Franklin	19, 20
Opelousas	26, 27
Lake Charles	Oct. 3, 4
Grand Chenier	10, 11
Calcasieu	17, 18

The District Meeting will be held at Opelousas, September 26 and 27.

9 J. E. COBB, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Shelly Island	July 11, 12
Rapides	18, 19
Spring Creek	25, 26
Chicot and Bayou Bœuf	Aug. 1, 2
Evergreen	8, 9
Columbia	15, 16
Caldwell	22, 23
Montgomery	29, 30
Centerville	Sept. 5, 6
Alexandria	—

2 J. H. STONE, P. E.

MISCELLANEOUS.

TWENTY-FIFTH

ANNUAL STATEMENT

OF THE

Crescent Mutual Insurance Co.

May 23, 1874.

Total gross premiums for year ending April 30, 1874		$490,591 96
Earned premiums, less reinsurance and return premiums		319,533 53
Less losses paid and estimated	$150,256 99	
Less taxes, discount in lieu of participation, interest on capital, less discount, etc	100,564 08	256,831 07
Net profits		$62,702 46
Total gross assets of company		652,649 22

The Board of Trustees resolved that, after paying the fourth quarterly interest at two and a half per cent. on the capital stock of the company, a dividend of TWENTY-FIVE PER CENT. be paid in cash on and after the twenty-third day of June next, to those parties insuring with the company entitled to receive the same.

Trustees.

Thomas A. Adams,	Samuel B. Newman,
Samuel H. Kennedy,	C. T. Buddecke,
John Phelps,	A. G. Ober,
Adam Thomson,	Henry Abraham,
P. N. Strong,	Victor Meyer,
Joseph Bowling,	Edward J. Hay,
John M. Sandidge,	Simon Hernsheim,
Simon Forcheimer,	Joseph B. Wolfe,
R. H. Post,	R. T. Turian,
Edward Pilsbory,	John E. King,
Charles E. Shayback,	Frederick Camerden,
David Wallace,	J. L. Harris,
Andrew Stewart,	Joseph Stone.

THOMAS A. ADAMS, President.

HENRY V. OGDEN, Secretary. je4 2m

WARM SPRINGS,

MADISON COUNTY, WESTERN NORTH CAROLINA.

These Springs are situated in the midst of the highest ranges of mountains east of the Mississippi river, in a country truthfully called the Switzerland of America.

THE BATHS consist of powerful Mineral Water at a temperature of from 98 to 102 degrees Fahrenheit. As these baths are taken at the Springs where the water rises, there is no chance for depreciation of mineral qualities, which renders them superior to those of the Hot Springs of Arkansas and Virginia.

INVALIDS seeking health can find no more favorable place on this continent. There are also pure Cool Sulphur Springs, equal to the Yellow Sulphur Springs of Virginia.

THE HOTEL ACCOMMODATIONS are unsurpassed at any watering-place in this country.

BOARD—$10 per month; $12.50 per week; $2 per day. Children under ten years of age and colored servants half price.

S. E. HALE, M. D.,
Late of New Orleans, Resident Physician.
J. A. SAMPLE,
Late of Mobile,
Jy2 1f General Manager for Warm Springs Co.

ED. L. ZELL, DEALER IN

CIGARS, CIGARETTES AND TOBACCO,

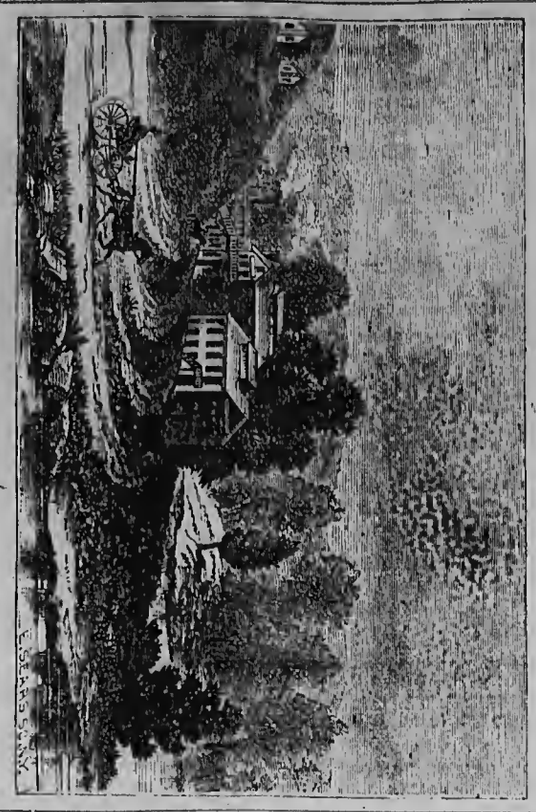
Cor. Canal and Carondelet Sts.,

Postoffice Lock Box 374, New Orleans, Louisiana.

Largest and best assortment always on hand. Prices as low as the lowest. Goods forwarded C. O. D. by Express to any address. Country orders solicited. Satisfaction warranted. de25 1ysp

PAPER MILLS.

ATLANTA PAPER MILLS.



JAMES ORMOND, PROPRIETOR.

OFFICE—NO. 43 BROAD STREET, ATLANTA, GA.

☞ For Specimen of "News" we refer to this issue of this Paper. ☜

Cash Orders Solicited. my6 1y

HOUSE-FURNISHING GOODS.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55 Camp Street 55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for... to wit:		$15 00
12 Dinner Plates,	1 Soup Tureen,	
12 Breakfast Plates,	1 Sauce Boat,	
12 Tea Plates,	1 Salad Dish,	
12 Soup Plates,	2 Covered Dishes,	
12 Preserve Plates,	2 Vegetable Dishes,	
12 Butter Plates,	4 Meat Dishes,	
12 Tea Cups and Saucers,	2 Pickle Shells,	
12 Dinner Coffee Cups and Saucers,		
A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above		$18 00
A French China (best quality) DINNER SET, same assortment, 136 pieces		30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from		$30 up.
White Granite CHAMBER SETS, 11 pieces		$4 00
White Granite TEA SETS, 44 pieces		4 00
French China TEA SETS, 44 pieces		6 50
French China Decorated TEA SETS, 44 pieces		7 50
Good Table GOBLETS, from 50 cents per set up.		
Granite Dinner Plates, per dozen		1 40
Granite Breakfast Plates, per dozen		1 25
Granite Tea Plates, per dozen		1 15
French China Dinner Plates, per dozen		3 00
French China Breakfast Plates, per dozen		2 75
French China Tea Plates, per dozen		2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
de11 1y No. 55 Camp street, New Orleans.

MISCELLANEOUS.

BILLINGS' PATENT

Sewing Machine

SHUTTLES.

Twenty Varieties Now Made.

Forged solid from bar-steel and cold-pressed.

TRADE B MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

MANUFACTURED BY

Billings & Spencer Co.,

LAWRENCE STREET,

apr6 m Hartford, Conn.

WATERS' CONCERTO PARLOR ORGANS

are the most beautiful in style and perfect in tone ever made. The CONCERTO STOP is the best ever placed in any Organ. It is produced by an extra set of reeds, peculiarly voiced, the EFFECT of which is MOST CHARMING AND SOUL STIRRING, while AN IMITATION of the Human Voice IS SI PERB. Terms liberal.

A GREAT OFFER. HORACE WATERS & SON, 481 Broadway, N.Y., *will dispose of* 500 PIANOS *and* ORGANS *of first-class makers, including* WATERS', *at extremely low prices for cash, or part cash, and balance in small monthly payments. New 7-Octave first-class PIANOS, all modern improvements, for* $275 *each; 7-Octave,* $70. DOUBLE-REED ORGANS, *4 Stops,* $110; *8 Stops,* $125. *Illustrated Catalogues mailed. A large discount to Ministers, Churches, Sunday-Schools, Temperance Societies, etc.* AGENTS WANTED.

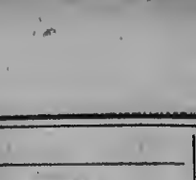
jy8 6t

GRAND BIBLE COMBINATION.

Represents in One Handsome Prospectus, paper, printing, illustrations, 81 styles of binding, etc., of our Illustrated Explanatory Bible, Brown's Self-Interpreting Bible, Pictorial German Bible, and Approved German and English Catholic Bibles, FIVE of the finest and most salable Bibles ever offered to the American people. Full of Helpful and Explanatory matter, splendidly illustrated. AGENTS WANTED. Particulars free. Address JOHN E. POTTER & CO., Publishers, Philadelphia, Pa. je25 4t

STEAMSHIPS—STEAMBOATS.

STATE LINE.



The magnificent new Steamships of this line are dispatched regularly between LIVERPOOL AND NEW ORLEANS, touching at Bordeaux on passage *from* Liverpool *only.*

Return tickets good for *twelve months.* Through tickets to and from all parts of the United States and Europe. Drafts, good in any parts of Great Britain, Ireland or Europe, from £1 up, at lowest rates.

Prepaid Emigration Certificates, for convenience of parties sending for friends from the Old Country, only $45 in greenbacks from any railway station in Great Britain or Ireland, and from any part of the Continent at reduced rates.

The Steamships of this line are built especially for this trade, with unsurpassed passenger accommodation and to cross the bar without detention.

A. K. MILLER & CO., Agents,
Jy11y 29 Carondelet St. New Orleans.

FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

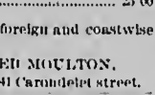
Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage	$50 00
Steerage Passage	25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh16 1y No. 41 Carondelet street.

FOR NEW YORK.



MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage	$50 00
Steerage Passage	25 00

Through tickets to Liverpool and the Continent

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River

JOHN H. LUDWIGSEN, Agent.
fe12 1y No. 120 Common street.

RAILROADS.

NEW ORLEANS, ST. LOUIS

AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.

Mail	5.00 P. M.

ARRIVE.

Mail	8.05 A. M.

PULLMAN PALACE SLEEPING CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. B. SHELDON, Agent.
E. D. FROST, General Manager. my28 6m

MISCELLANEOUS.

T T T

Tea-drinkers ordering their supplies from the

Great China and Japan Tea Warehouse,

170 CANAL ST., NEW ORLEANS,

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00 per lb.
Best BREAKFAST, Southlong	1 20 ...
Best IMPERIAL, Green	1 40 ...
Best GUNPOWDER, Green	1 60 ...
Best YOUNG HYSON, Green	1 40 ...

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post office orders should be made payable to the proprietor,

J. J. MARTIN,
No. 170 Canal street, New Orleans.

N. B.—We ship Teas to all points in the Southern States. je18 1y

TARRANT'S SELTZER APERIENT

WHAT WILL IT DO? is the first inquiry the sick make concerning a medicine. Suppose

Tarrant's Seltzer Aperient

is the subject of the interrogatory, what then? Loudly this reply: It will relieve and cure headache, nausea, flatulence, nervousness, costiveness, debility, biliousness and indigestion. Sold by druggists everywhere. jy22 1y

BRODIE'S CORDIAL.

During the prevalence, as at this time, of Diarrhœa and Bowel Complaints, every family should keep on hand

BRODIE'S CORDIAL.

It is pleasant to the taste, can be safely given to Infants and Children, and never fails to cure. It is mild in action, never leaving behind constipation, but may be relied upon in severe cases. Many a life may be saved by using it in time. For sale by all druggists.

I. I. LYONS,
Successor to Hull & Lyons,
Je18 1m Cor. Camp and Gravier, Proprietor.

MEDICAL.

DR. C. M'LANE'S

CELEBRATED

LIVER PILLS,

FOR THE CURE OF

LIVER COMPLAINT,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increase on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient compl

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, JULY 16, 1874. NO. 29.

News of the Week.

DOMESTIC.

NEW YORK, July 6.—The Berlin correspondent of the London *Times* writes that among the lingering relics of Rheinland there was, until a year ago, a law enabling a bishop to remove the acting clergy at a moment's notice and without assigning any reasons. This license being abolished by the ecclesiastical laws of 1873, the bishops who were to have placed their clergy on equal footing with the rest of the German priests are called upon to do so or pay the penalty fixed. This action of the government is a severe disappointment to the Ultramontanists, who had been hoping that the twelve thousand priests of the western Rheinland would be expelled en masse—a proceeding which could not have aroused the most lukewarm of their parishioners.

The same correspondent says that the resolutions just passed by the general meeting of the German Catholic societies at Mayence began by declaring modern civilization to be at variance with the requirements of their faith, and wound up with reserving to the church the right to decide which laws are in unison with the laws of God and which are not on the basis of this programme. Germany was presented as a country with a servile population and press, weighed down by military despotism at home and abroad, and endangering the peace of the world.

ST. PAUL, MINN., July 8.—*To the Secretary of War, Washington:* A terrible calamity has befallen the people of several counties in the southwestern part of this State. The locusts have destroyed every kind of crops and left the country for miles perfectly bare. They did the same thing last year in the same area. Many thousands are now suffering for food, and I am using every public and private source that I can lawfully command to send immediate supplies of food.

This State is entitled to two years' quota of arms, estimated at $1,860. I respectfully request that the subsistence department be ordered to turn over to me in lieu of these arms a quantity equivalent in value of rations of such provisions as I may request. I should not make this request but for the gravest reasons, and to prevent imminent starvation. I have used every source which the state has given. I earnestly hope that obstacles of form will not be allowed to interfere. Please advise me by telegraph.

O. K. DAVIS, Governor.

Chief Clerk Crosby forwarded the telegram to Secretary Belknap, at New London, with the indorsement: "There appears to be no authority of law for diverting an appropriation from its proper source, even in cases of emergency."

GALVESTON, July 8.—To-day's *Mercury* publishes accounts of the crops, published by Hilforist & Co., cotton and commission merchants of this city, giving private information received from fifty four different counties. The reports show that the yield of wheat, corn and oats in most sections will be heavy. The cotton is very promising, and, with favorable weather throughout July, the crop will be the largest ever known.

PROVIDENCE, R. I., July 8.—Dr. R. Jennings, a prominent physician of Nashville, committed suicide, at the hotel at Narragansett Pier, this morning. His niece, daughter of Governor Wise, of Virginia, was with him at the time.

SAN FRANCISCO, July 9.—By the steamship Tartar, from Sydney and Honolulu, it is learned that the King of the Sandwich Islands is advising the negotiation of a reciprocity treaty with the United States. The petitions for such treaty had been presented to the Assembly with the King's indorsement.

The Sydney *Herald* of June 5, in giving the particulars of the loss of the iron clipper ship British Admiral, on the west side of King's Island, says: "Of eighty-eight persons on board only nine survive to tell of this awful disaster. The captain and the principal officers of the ship were lost. The British Admiral is the fifteenth vessel wrecked on King's Island since 1840, and over eight hundred persons perished on this shore."

GALVESTON, July 10.—A Brownsville special to the *News* says that the first bale of new cotton was shipped to New Orleans to-day, from the ranche of J. Hynes, at Santa Maria.

LITTLE ROCK, July 11.—The official returns from all the counties but three show a majority of seventy-one hundred and five hundred for the constitutional convention. The convention meets on Tuesday next. A large number of delegates are already here.

ST. LOUIS, July 12.—A gentleman, just from Fort Sill, says that the Indian chiefs Santuna, Big Tree and Lone Wolf are in collusion against the whites, and that serious trouble may be expected. Colonel Carlton, with one company of cavalry, is on scout through Cheyenne agency. Major Upham, with one company, has gone to Medicine Lodge, and three companies of the Fifth Infantry, from Leavenworth, scouting along the trail from Waeblta through Cheyenne agency.

NEW YORK, July 13.—The committee appointed by Beecher to investigate the charges against him are progressing in their examination, and will probably make known the result of their deliberations in a few days. The proceedings of the committee are conducted in a strictly private manner.

SPRINGFIELD, MASS., July 13.—The details of the flood caused by the bursting of a factory reservoir at Middlefield show that the water swept over houses, barns and roads, causing great damage. Nearly all the valley residents near Chester suffered more or less by the damage to their farms and gardens. Four bridges were carried off, to replace which it will cost several thousand dollars. No loss of life is reported.

NEW YORK, July 14.—The Brooklyn *Argus* says this evening: "We have from the highest source an admission that the friends of Beecher are endeavoring to effect a compromise, which shall prevent the publication of the statement promised by Tilton.

"His wife has been before the committee. She has given evidence contradictory of her husband's versions of the matter.

"Disagreement has resulted between man and wife. Mrs. Tilton has left her husband, and is now sojourning with a family, the friends of Mr. Beecher."

FOREIGN.

MADRID, July 8.—General Zaballa is making preparations to renew the attack upon the Carlists at Estella. The defeat of the Carlists in their attack upon Tereule on Saturday last was so complete that they have left that section of country altogether.

General Morriones has been appointed generalissimo of the Republican troops in Navarre.

The Republican army has been reorganized. It is divided into corps; the first, under General Morriones, will operate in Navarre, and the second, under Ceballos, will watch the Ebro district. The strength of the combined army exceeds thirty thousand men, with seventy-nine guns. General headquarters are at Tafialo.

LONDON, July 13.—The *Times'* special correspondent at Berlin telegraphs that the Bishop of Paderborn has received another sentence of eighteen thousand thalers' fine and three months' detention in the fortress for his persistent violation of the ecclesiastical laws.

There is intense excitement in Berlin over the attempted assassination of Bismarck.

Agnes Strickland, historical authoress, is dead.

The Grasshoppers.

FRIGHTFUL DEVASTATION OF TERRITORY—SIXTY MILES' BREADTH OF COUNTRY LAID WASTE—THE POPULATION DESTITUTE.

ST. PAUL, MINN., July 1.—Mr. Atherton, of the American Express Company, just returned from travel along the St. Paul and Pacific, Hastings and Dakota, and Sioux City railroads, says the grasshoppers, commencing south of the last-named road, devastated sixty miles wide, moving northward toward and beyond the St. Paul and Pacific, and will, at the present rate of progress, probably clear off all vegetation on a strip that wide as far north as the Northern Pacific road. A dispatch to-day declares that there are four thousand people in the devastated region without food or means to procure food, and urges that an extra session of the Legislature be called to give $100,000 for their relief.

All accounts from the southwestern part of the State and northwestern Iowa agree that the grasshoppers are rapidly destroying everything green in a large extent of country. The inhabitants of a number of counties are already suffering for food, their crops having been last year destroyed by the same scourge. A large population will soon be almost entirely destitute. Governor Davis is considering the propriety of an extra session of the Legislature to provide for the relief of the suffering and prevent starvation. A single wheat stalk, entirely stripped of its leaves, was received in this city this afternoon, accompanied by the message: "This is the best to be found in eight hundred acres of wheat on Butterfield's farm, near St. James."

Dispatches received this evening from a number of stations on the St. Paul and Sioux City road say the grasshoppers have been flying all day, the air being full of them, moving from exhausted to fresh fields.

A gentleman who has recently returned to St. Paul from a tour in western Minnesota says that the grasshoppers have laid waste a section of country sixty miles wide and extending indefinitely from the southern border in the direction of the Northern Pacific railroad. At the present rate of progress the destroyers will run over the border some time before the close of the season. Dispatches received in St. Paul represent that there are four thousand people in the devastated region without food, and in danger of starvation. Legislative aid is asked. This news merely confirms the predictions that were made last year in these columns as to the probable reappearance of the grasshoppers in Iowa and Minnesota, and the great suffering likely to ensue. A more distressing calamity than a visitation of this description can scarcely be imagined.—*Chicago Tribune.*

CONTRIBUTION.—*No More Help Needed.*—Mayor Wiltz has issued the following circular telegram:

New Orleans, July 14.—Supplies from the United States government will render further contributions for relief of the overflowed unnecessary. For donations received the committee of relief returns most cordial thanks. Report of operations will be published about September 1.

By direction of general relief committee. LOUIS A. WILTZ, Mayor and Chairman.

From the Work.

COLUMBIA AND TRIUNE CIRCUIT. *Mr. Editor:* The Lord is on the floods and ruleth over all, and he has especially manifested himself to us in blessing our labors. Our second Quarterly Conference was made a time of special prayer and faith by the church with fasting. Though our presiding elder did not come, the Lord did not disappoint us. The church was blessed, and some of the members found peace with God through the merits of Jesus. Five persons professed religion and are on their way rejoicing; one accession to the church. Though we were necessarily distressed and disturbed by the overflow, we are not lost; cast down, but not forsaken. We literally learned to "paddle our own canoe." Thanks to Rev. W. V. Taylor for noble service, and also to Rev. H. M. Ragan, local, for efficient labor.

Your brother in Jesus,

PHILIP ALLEN, P. C.

COLUMBIA, LA., July 2, 1874.

NEW IBERIA, LOUISIANA.—*Mr. Editor:* We are quietly yet earnestly waging war, with spiritual weapons, against sin. We have an increase of membership amounting to thirteen since Conference. We have baptized nine children and united in marriage five couples. We have organized Sabbath schools and classes at four points out of town. We preach at the places once a month. The United Friends of Temperance are doing a good work in this region. I have received a few copies of the last Conference Minutes. I think they are well gotten up. It is due the Opelousas district that the amounts collected at various points for the Mexican mission should be given. They are as follows:

Opelousas	$12 00
Vermilionville	3 70
New Iberia	10 00
New Iberia Sunday school	40 45
Franklin	12 00
Lake Charles	15 00
Cash	5 00
Whole amount	$97 55

These amounts were paid to Bro. Harp in New Orleans. The presiding elder of the Opelousas district collected and paid his widows' and orphans' per cent. It is correctly credited to New Iberia.

Yours fraternally,

B. F. WHITE.

UNION SPRINGS DISTRICT.—*Mr. Editor:* The spiritual condition of the church is decidedly improving. Only two, that we know of, out of more than a thousand who joined the church last year have been expelled. About two hundred have been added this year. All the preachers are doing well. Our educational enterprises are full of success. The high school at this place closed with about one hundred and thirty pupils. The commencement was a time of unusual interest. The town and surrounding country were thoroughly waked up on the subject of education, and an interest was manifested never before known in this part of the State. The Quarterly Conference at Troy has taken hold of the subject in good earnest. Troy is one of the most prosperous towns in this part of the State. We will open a Methodist high school in that place in September, under the control of Prof. Walker and a corps of competent teachers. We have on the district twenty-four Methodist teachers and about five hundred children in school. Our people need education as well as regeneration. I had rather my children were under the pastoral care of an unregenerated preacher than an unregenerated teacher. I could say much on the subject of the education of our own children, but acting is better than so much writing. Every Quarterly Conference ought to be constituted a board of education to look after the school interests on stations and circuits. The future of our circuits largely depends on the interest the church takes in educating the masses.

The financial condition of the district is improving. All the circuits are doing better financially than last year, with only one exception. The district will do better than last year. Another favorable indication is that the church is becoming more inclined to Methodism. The Methodist Church is dying for the want of Methodism in many localities.

I have published two sermons, one on election and the other on apostasy, for the use of the church on the district. I have several hundred copies still on hand. They may be used to advantage in certain sections.

Our district meeting will be held in this place, commencing on the twenty-ninth of July, and not on the twenty-sixth, as published. It will embrace the first Sabbath in August. We hope Bishop McTyeire will be able to attend. Ample provision will be made for all who may come.

S. P. RICHARDSON.

GREENVILLE, July 8, 1874.

HONORARY DEGREES.—We learn through a letter from a friend that at the recent commencement of Wofford College, South Carolina, the degree of doctor of divinity was conferred on Rev. Weyman H. Potter, presiding elder of the Atlanta district, North Georgia Conference; Rev. Samuel B. Jones, president of Columbia Female College, South Carolina Conference; and Rev. James S. Kennedy, president of Asheville Female College, Holston Conference. It is our pleasure to know all these brethren, and to express our gratification at this recognition of their distinguished worth and ability as gospel ministers. *Southern Christian Advocate.*

PLEASURE is precarious, but virtue is immortal.

Letter from Massachusetts.

MR. EDITOR: This being the season of the anniversaries of literary institutions, we have enjoyed the privilege. That of the Sunday school was the first—on the twenty-fourth—and was of a marked character. Addresses were delivered by strangers from abroad, of the most interesting kind, having present Laisun, the Chinese commissioner from their government. He was a true specimen of that country in person and costume of the nation, with his shaven head and pig-tail, as it is called, with loose robes, one above another, and made an impression not to be forgotten—one which would have amused and interested the Sunday school children of New Orleans. He spoke in our language well enough to be understood, and his hesitation in the selection of some words to express his thoughts increased the interest, more than to detract from it. He began by the derivation of the days of the week—Sunday from the worship of the sun; Monday from that of the moon; Tuesday, of Tuisco; Wednesday, Woden; Thursday, Thor; Friday, Frigga; Saturday, that of Saturn. He said that they had no Sabbath in China, for they were all idolaters. He drew a most striking contrast between the heathen and civilized world, where the Sabbath was consecrated for the worship of Christ our Savior, and the Sunday schools for the instruction of the young in the Scriptures. He said he had heard gentlemen on the cars and in other places, where he was traveling about in this country, express their admiration of Confucius, as if his doctrines and principles were superior to Christianity. He said in plain language that they were fools. It was true that there were many good precepts which had kept the nation together for thousands of years, one of which was the exacting of obedience of children to their parents; but what had he done for millions of the poor? They were the most degraded beings. They still kept up the practices, in many places, of destroying their female infants. Even the mothers themselves would cast them away as soon as born. Their ology was that the girls could not do anything for them in old age, and the boys could, and if married they were no more to them, but like slaves to their husbands. But in civilized countries, where Christ was worshiped, how changed her social position! On this subject he was eloquent. There was vitality in the religion of Jesus. He felt it in his own soul, and his eyes sparkled with intense delight. The beauty and loveliness of Christianity had given to woman influence and respect unknown among all the isms of the Eastern world, which he named, now existing, with their abominations. Madam Laisun, his wife, was present—a true Chinese woman, though Christianized. Both of them belong to a Congregational church in Springfield, Massachusetts. Her face shone with peculiar pleasure, and her little almond-shaped eyes sparkled with a glow of light. We were introduced to both, and cordially invited to visit them and their family of children at home, which we design to do. They were acquainted with our missionary, Bro. Lambuth, in Shanghai, from whom a recent letter was received here, saying that Mrs. Lambuth was very much in need of a lady teacher to assist her in their school. Who will go?

We attended the celebration of the Wesleyan Academy, at its closing scenes for the year. Thirty-eight graduates received their diplomas—young ladies and gentlemen—a little Chinaman among their number, who may carry back to the heathen world the light of intelligence to aid in dispelling the cloud of moral darkness which now reigns in that benighted land. The Chinese pupils who were sent out under the protection of their government, in every department, are doing well here, and at other academies are progressing.

This school is flourishing, and the name of Fisk, the sainted founder of its literary position in the Methodist Church, is still hallowed, and his memory is like ointment poured forth, with an undying fragrance. Few only of the members of the old alumni are living. The meeting of the few brought the gush of tears from past recollections. For a boarding school establishment, where so many are collected, this is a model of order unrivaled. A collation for over two hundred was served with the beauty of quietness seldom seen. Refreshments of the best kind were abundant. At the close they sang some hymns designed for the purpose, and then some sprightly songs. And then three cheers for the president and teachers, all with cheerful spirits and happy hearts.

The scenery around is now redolent with beauty; its trees, its verdant lawns for play grounds, all in harmony with the joys of youth. The trees planted by Dr. Fisk are now lofty shades, soon to arch all the avenues, and give inspiration to the future muse of meditative students who may sit under their shadows, when all now living has passed away.

"Some there are
By their good deeds exalted, lofty minds,
And meditative authors of delight
And happiness, which to the end of time
Will live and spread and flourish."

S. B. THOMAS.

WILBRAHAM, MASS., June 26, 1871.

DEATH OF REV. JOHN CARTER.—The Rev. John Carter died rather suddenly on the sixteenth of June, at Huntsville, Alabama. He rode sixteen miles, and preached with spirit and unction on the fourteenth.

Notes from an Agent.

MR. EDITOR: Everybody in St. Louis talks about Shaw's Garden, Lafayette Park, the new Merchants' Exchange, the custom-house and the great bridge.

I saw another wonder or two—the great pork establishment of Maxwell, Sealing and Mulhall. During the hottest weather of June they were killing six hundred hogs daily. The process begins at four A. M. By ten A. M. the meat is all put away, in ice. The following day it is packed in salt. Where the meat is salted the atmosphere is winter-like. Into this immense room, come, through vast tubes and from the ice-rooms below, constant currents of cold air, suggestive to a Texan, I should think, of the Norther. This house supplies large amounts of meat to the South, and ship also to Europe. The firm contributed to the college, while Mr. Maxwell, a warm-hearted man and a Methodist, gave also individually.

In the course of my calls in the city I found a gentleman who, after giving for the college, thanked me for calling upon him—actually thanked me, and that with evident, sincere cordiality. He is an Episcopalian, rejoicing in the good work of Methodists. Of course I inquired further about this singularly generous man. An old resident's characteristic reply was: "He is the whitest man in St. Louis." Several generous deeds were related illustrating the unique description. Blessings on such men as Joseph A. Branch. He is chief of the house of Branch, Crooks & Co., manufacturing saws, circular and all others.

I became acquainted with the famous Dr. J. H. McLean, whose medicines go all over this country and are ordered from Europe. The doctor is full of enterprise and an earnest Methodist. He espouses the college with interest, and showed the agent much kindness.

I shall remember with pleasure the three or four scores of contributors who made my visit to the city agreeable and useful.

General Sherman happened in the city during my stay. Supposing he had money, and the generous feeling of a soldier toward those he once fought so vigorously, I called on him. The general was courteous, and remembered Meridian, but had not a dollar for us.

I met a German man who said we ought to be willing to send our children to public schools with negro children. Said I: "Would you send yours?" A little hesitant, he said he would. "You belong to a different class of whites from our people," I replied. We parted friendly, however, himself modifying his views of Southerners.

Coming home I touched at Cairo and Nashville, gathering some money for the college, much good will and not a few encouraging promises of future aid.

On reaching Meridian I find the prospect of the college more inspiriting than at any previous period. The community are enthusiastic in praise of the school, the good work of which came so impressively to view in the examination and other exercises of the late commencement week.

Meridian is the center of a large country, throughout which the white people will always largely predominate, as they now do. It is wisdom in the church and in the people at large to build, at this convenient, healthful center, a broad, permanent institution for the education of those who are to impress their characters on the succeeding population. Men and women of goodness and wealth will see this opportunity of doing a great good, and will consecrate their means to enlarge and endow East Mississippi Female College. Will they not? Let them address the agent,

JOHN A. ELLIS.

MERIDIAN, Mississippi.

Another Great Chicago Fire.

Chicago is again afflicted with a fire. For years that unfortunate city has been a prey to epidemics of conflagrations. The fire seems to have commenced in the same way as the great fire of 1871—it was a small flame until fanned by the wind from the lake into a blaze. All efforts to stop it were useless; the people became panic-stricken, as well they might with their previous experiences, and the firemen commenced fighting the fire in the same unfortunate way tried before—that of blowing up houses with gunpowder—with the same result—no stoppage of the fire.

According to the telegrams this fire seems to have traveled on the same line as the previous one, from Third avenue to Wabash avenue, some five or six squares. It is confidently expected to burn out to the lake, one square more. Late dispatches announce that the fire has been stopped on Harrison street, just where the former fire was put an end to. If this is so, the business portion of the city will suffer but little, and the loss be confined almost entirely to residences, among them some of the finest in the city. Although the loss in money may be less, it is greatly to be feared lest the loss in human lives may not be greater.—*Picayune, July 15.*

THE FIRST BALE.—The first bale of cotton from this year's crop was yesterday forwarded, per Southern Express Company, by Messrs. Gordon & Gomila, of New Orleans, to Messrs. Woodward & Stillman, of New York.

College Changes.

The changes in our Methodist colleges, says the New York *Methodist*, this commencement season, have been much greater than usual, both in number and importance. Chancellor Winchell retires from the administration of the Syracuse University, and takes the more congenial post of professor; the trustees have signified their appreciation of his worth by a six months' leave of absence for European travel, with full salary. Dr. E. O. Haven, secretary of the Church's Educational Board, succeeds to the chancellorship. Dr. Winchell will, in his new position, have more leisure for the literary tasks to which he is committed; in the line which he has chosen he is the most successful writer known to American Methodism. Dr. Haven has given full proof of his skill as the head of a great school; he is in just the position which his friends would desire for him.

Dr. Cummings continues at the head of the Wesleyan University at Middletown. The demand that he should remain has induced him to reconsider his purpose of retiring. We regard him as one of our best college presidents. Under his care the Wesleyan has risen rapidly in rank, wealth and number of students. His separation from it would, we think, be a serious blow to its best interests. At Dickinson all the chairs, that of the president excepted, were declared vacant. Profs. Himes and Harman were re-elected; new men, Messrs. Rittenhouse and Lippincott, were placed in the other chairs. These changes have been made in the hope of composing differences of long standing in the faculty. Dr. George Loomis retires from the presidency of Allegheny College after a long and useful administration. We have not learned the name of the successor to Dr. F. H. Newhall, who has not been able, from ill health, to assume the presidency of the Ohio Wesleyan University. In the long season of suffering from which he is emerging he has had, and will continue to have, the sympathy of us all.

We do not wish to see the spirit or the practice of the Itinerancy carried into our colleges. The restlessness, which is the natural result of our ministerial polity, somewhat affects our schools. Officers change frequently to the great detriment of the institutions. Some are drafted into the episcopacy; others into secretaryships and editorships; others grow weary of teaching, and enter the pastorate. The men profit, no doubt, by these transitions, but the schools suffer. We have never ceased to wish that Dr. Durbin had remained at the head of Dickinson, and Dr. Thomson in the presidency of the Ohio Wesleyan University; and we sincerely rejoice that Dr. Haven is back again in a position which he adorns so well. The trouble, however, is that continuance for a long term at the head of a college which is continually struggling with poverty is a sacrifice very few men are willing to make. Disgust and despair drive them to other fields of labor. Happily our schools are passing beyond the stage of utter penury. They are not rich, but still can live and give their faculties a decent maintenance. They need much more than they yet have; and we beg especially the wealthy laymen of eastern Pennsylvania and Maryland to cherish the institution committed to their keeping. They will honor themselves by being liberal patrons of learning.

In the perfecting of its higher education our country is advancing with rapid steps. More has been effected in the last fifteen years than in a half century before. Yale, Princeton, Harvard, the University of Pennsylvania and Columbia College in New York have been enriched with ample revenues. We Methodists cannot afford to lag behind in the march. It has been said by the skeptical that the narrowness of denominational life precludes the growth, out of it, of a complete university. Let us prove the contrary; we are abundantly able.

THE New Orleans *Picayune* says: "An old and greatly respected merchant has left us. Mr. Joseph Carroll died on the seventh of July last, at Charlotte, North Carolina. He was a native of the Isle of Wight county, Virginia, and had resided in this city for thirty years. During this period he was largely engaged in business, and ever maintained the reputation of a liberal, enterprising and patriotic citizen, a kind friend and benevolent gentleman. Despite his large business connection and cares, he never neglected his public duties, but always bore his share of responsibility and duty in all our political crises. In the eventful period preceding secession he was an active and useful member of the Legislature of the State. But it was chiefly in the sphere of a great merchant that Mr. Carroll rendered the most conspicuous services to his fellow-men. In this sphere he passed successfully through the most troublous time unscathed and undismayed, and his latter days of prolonged illness were relieved by the consciousness of having borne well and honestly his part in the drama of life."

DR. E. O. HAVEN is announced as accepting the chancellorship of Syracuse University, from which Dr. Winchell has lately retired.

IT IS not till the storm comes that we find out the real building and timber of a vessel.—*Miss Muloch.*

The Christian Advocate.

THURSDAY, JULY 16, 1874.

TO ONE OF LITTLE FAITH.

"I said, O that I had wings like a dove; for then would I fly away and be at rest."

Nay, friend, endure with meekness
The ills of mortal life—
Its loneliness and weakness,
Its bitterness and strife.
Seek not to rest thy spirit
Upon its surging wave,
Nor with its scalding waters
Thy fevered brow to lave.

Though trusted hearts may waver,
Grow weary and estranged,
Thy Father's loving favor,
Unwearied and unchanged,
Shall be thy sure protection;
Though fears and foes invade,
Trusting in his affection
Thou canst not be dismayed.

What though thy soul be riven
By earth's appalling wrong?
Faint not! To thee is given
"To suffer and be strong."
Look not for sign or token;
The promise is secure.
The word which God has spoken
Forever shall endure!

Press forward! Never falter
Where Truth betrayed, enthralled,
Before her blood-stained altar,
Invokes the throne of God!
Let no dark thoughts confound thee;
On yonder heights sublime
The hosts of God surround thee:
Trust him—and wait his time.

Christian at Work.

Funeral Discourse on the Hon. W. L. Sharkey.

Judge Sharkey, it will be remembered, died in Washington city. A committee was appointed by the Legislature of Mississippi to go to Washington and convey the remains to Jackson for interment. The funeral services were held in the hall of the House of Representatives, at the capital, in Jackson, Mississippi, on the fifth of May. The Rev. C. B. Galloway, the officiating minister, delivered the following discourse on the occasion:

It is not my purpose, on this solemn occasion, when a grateful people have assembled to receive the mortal remains of their honored dead, to pronounce a eulogy on his life and public services; that has been ably done by one no less distinguished than himself. But I propose to speak more particularly of his inner life—of those facts and characteristics which attracted around him a large circle of admiring friends, made home a happy retreat, and left behind the testimony of his acceptance with God. It is pleasant to embalm in everlasting remembrance the worthy deeds of our deceased, which gave them high position in the public esteem; but it is sweeter far to think of their tender excellencies of heart, of their triumph over death, and of their peaceful rest and angel companionship in the home of the blest. We may delight to trace their honored achievements here, which rendered them immortal in the pages of history and the hearts of their countrymen; but this delight is heightened a thousand-fold to know that, after their well-earned earthly renown, they wear crowns of amaranth which shall fade not throughout the unfoldings of the eternal years. It is glorious to die a hero, but it is thrice glorious to die a Christian. And when we find one who combines at once the courage and high resolve of the hero, with the virtues and transcendent faith of the Christian, that character is invested with a halo peculiarly divine. Thus we venerated the immortal Washington, whose dauntless bravery made him "first in war," whose wise counsel made him "first in peace," and the harmonious blending of his chivalric patriotism and Christian purity "first in the hearts of his countrymen." Judge Sharkey was a hero in the field of thought. He had the courage to advance opinions, born of deep conviction, and the inflexible purpose to maintain them, though at variance with his most cherished and honored friends. He was a devotee to principle. In determining action he asked not what was expedient, but what was *right*. With this he combined a tender sympathy and broad Christian charity.

The rarest excellencies of character in public men are most generally unobserved by the masses. These are known only as they give color and expression to public and official duty. Distinguished men are studied in the light of their distinguished deeds. The warrior's history is read in the field of battle, where his skill and heroism achieved his country's triumph. The jurist's ability is known in the strength and grasp of his wise decisions; while in the inner and secret beauties of heart and life, which gave greatness and consistency to his public career, are unknown and unsung. For this reason Macaulay, the profound historian of England, said that Boswell's Life of Johnson was the only real biography ever written. Because he has given us a view behind the vail of domestic sanctity, and introduced us to the renowned Englishman as a private man in every-day life, disrobed of public reserve. And here we find the true index of his wonderful life. The sparkling rivulet may be seen, and we may be entranced with the music of its silvery voice, while the living fountain from which it springs may be in some secret, subterraneous cavern. Thus it was with the honored son of Mississippi, whose body we are this day to repose within her warm and friendly bosom. In his home, where sweet peace and happiness were the guardian angels, if not most heroic and distinguished, he was most noble and beloved. If upon the bench or before his countrymen he displayed the treasures of a well-stored mind, in his quiet, peace-loving home he exhibited the rare jewels of a tender heart. If his legal attainments and political virtues were great, his heart-culture and social excellencies were transcendent. Thus his memory is held in grateful esteem by hundreds of sorrowing friends who know his worth, while a stricken wife, bereft of a tender, loving, noble companion, awaits patiently the Master's summons in lonely grief.

But however much we may admire these charming traits of mind and heart, we are *most* interested to know of his Christian death and heavenly hope. Did he meet and conquer the last enemy without fear, and, dying, bequeath to us a Christian's faith and a Christian's triumph? Thank God, his lonely widow has such a comforting assurance, and his countrymen such a heritage of consolation. When the death-messenger came he was greeted with a smile, and he willingly obeyed his welcomed summons. For many years Judge Sharkey was a regular, devout communicant in the Methodist Church, and attended strictly to all his Christian duties. But the harsh and unchristian treatment of a member of his church with whom he most tenderly sympathized, by one in authority, together with his unsettled political life, which necessitated his change of residence, led him for some years to neglect the obligations of the Christian. During this period, however, he never failed to attend the services of the sanctuary when opportunity afforded. His private prayer was not forgotten, while the study of God's word was his great delight. When disease laid its heavy hand upon him, and he felt his tottering steps hastening to the grave, his thoughts dwelt largely on the eternal beyond. His soul thirsted for the water of life, and his eyes were cast on Jesus, who alone can supply. In this condition he was visited by Bishop Keener some days before his death, from whose hands he received the holy communion, and to whom he gave evidence of his humble faith in God, and his readiness to depart and be with Christ. Thus he rested calmly in the arms of his Savior until Death closed his eyes and hushed his heart-throbs, and his mighty soul, guarded by "helmed seraphim and sworded cherubim," returned to the God who gave it. Blessed thought! that, after earth's toils and tears, no cloud rests upon his noble brow.

To the weeping widow, whose wounds of sorrow are opened afresh to-day, I would say: Sorrow not as those who have no hope. There is another and a better life, and your distinguished loved one has entered upon that blissful inheritance.

"There is no union here of hearts
That hath not here an end."

But, thank God, there may be a reunion in heaven, never to be disturbed by a single parting. May this, then, be the earnest prayer of your swelling, desolate heart: "God give me strength to bear, hope to cheer, courage to labor and faith to conquer." And at last may you meet the loved and lost in the bright mansions above, where the sword and shield are exchanged for a crown and palm.

To his countrymen I would say: Emulate the virtues of your distinguished dead. The judicial ermine he honorably and proudly wore for many years, and in advanced age laid it aside without wrinkle or stain. Positions of public trust and responsibility he faithfully filled with the conscientiousness of a man of God, and in the evening of a well-spent life yielded them up without a whisper against his untarnished honor and high-born motives. His life was spent in unremitting toil and patient search after light and knowledge. Some time before his death he made this remark to a friend: "In looking back over my life, I regret that I have learned so little." These are golden words, from a great and wise man, and should be graven deep in the hearts of the young men of Mississippi. And God grant that in imitating his industry they may emulate his purity. While, then, we lay his lifeless body to rest within the soil of the State he served so long and loved so well, we commend his unsullied character, unsuspicioned honor and Christian death to the grateful memory of his countrymen. Guard it with a Christian's love and a patriot's care. We would not have him sleep in the burying ground of the nation's capital, with strange hands to tend his grave, and where strangers alone would read his epitaph. No! we would deposit his sacred ashes in the bosom of his beloved Mississippi, where his sorrowing friends may drop a tear over his tomb, and coming generations be reminded of his worthy deeds. In Mississippi's Pantheon no grander figure has a place than William L. Sharkey. Lay him tenderly to rest under the smiling heavens of his sunny South. And may the flowers bloom brightly, and the winds sigh gently, and the birds sing sweetly over his peaceful grave.

Woodville District Conference.

The Woodville District Conference convened at Clinton, Louisiana, June 26, 1874. J. L. Forsyth, presiding elder, in the chair.

On motion all committees were dispensed with, save the committee on public worship.

Inquiry was then made by the president into the condition of the several charges in the district, in their regular order, as follows:

1. "As to their spiritual state," etc. The answers to this first question were given, by the several preachers in charge and lay delegates from the different circuits, in a detailed manner, calculated to give the Conference a thorough insight into the spiritual condition of our people within the limits of this district. In some instances the character of the reports was indeed gloomy, showing a falling off in true earnestness among seekers after life eternal. But these clouds do not cast their somber shadows over the whole, and the hearts of the Conference were made glad by the conclusion that in the aggregate the spiritual state of the church in this district is good—even prosperous, which prosperity is exhibited by increased attendance upon the ordinances and a greater number of social meetings of the church.

2. "As to missions within the district," etc. Under this head P. S. Petty, preacher in charge, made a favorable report of the progress of the church within the mission, and upon motion it was

Resolved, That the Annual Conference be, and hereby is requested to make Homochitto mission a circuit.

Rev. J. A. Godfrey then read an article from the NEW ORLEANS CHRISTIAN ADVOCATE relative to a new paper, *Our Missionary*, soon to be issued by the Board of Missions; whereupon it was

Resolved, That as a Conference we are highly gratified to learn the intention of the Missionary Board as to the publication of a monthly paper in support of the cause of missions, and that we will do all we can to secure subscribers for said paper, *Our Missionary*.

On motion of Rev. R. B. Downer the following resolution was then adopted:

Resolved, That we as a Conference do heartily indorse the pamphlet, "Go or Send," a prize essay on missions, by Atticus G. Haygood, and request our people to procure and read it.

3. "As to Sunday schools," etc. Reports having been called for under this head, the representatives of the different circuits or stations told the condition of the schools among them.

These reports were varied, and, like those under the head of the first question, gave us much cause of regret. The great obstacle to the establishment and maintenance of Sunday schools, from the reports, seems to be the distressed condition of an impoverished people.

Pride, which cannot be altogether deprecated when applied in such instances as the present, prevents many parents from sending their little ones to the place of holy teaching because they are unable to furnish proper attire.

From Meadville, Woodville, Jackson, Clinton and other points excellent reports were received, and in spite of the darkness which overshadows many places we are forced to the conclusion that Sunday schools within the district, taking it as a whole, are doing well.

4. "As to financial systems," etc. Under this question concise reports were had from the various charges within the district, which can be summed up as follows:

Financial systems varied, but that of assessment or contribution mostly used.

Contributions to church purposes very limited, because the people are absolutely without money, and many almost without food. Preachers get little or no money, but in nearly every locality the people are liberal in dividing their provisions with them. Many of the preachers are laboring hard at the plow for means of sustenance.

Churches and parsonages generally in good condition; some need repairs, but arrangements are being or have been made for putting them in proper order.

The reports being ended, the Conference went into an election of delegates to the next Annual Conference, with the following result: Delegates: Rev. J. E. Jagers, W. H. Grillin, G. H. Wiley and J. D. Nettles. Alternates: L. K. Barbour and Thomas White.

The following resolutions were then adopted:

Resolved, That as a Conference we cordially and earnestly commend Centenary College to our people and to citizens generally who desire to send their sons to school or college. That we indorse the president and faculty of said institution as a well-qualified and efficient corps of educators, and that we will devote our best energies to the upbuilding and sustenance of Centenary College.

Resolved, That as a Conference we respectfully request the next Mississippi Annual Conference to so modify the present rule of election of delegates to the District Conferences as to allow the election of one delegate from each church to the District Conference on circuits and missions where there are more than four churches in one charge, each pastorate to remain, as now, entitled to four delegates; and that the presiding elder be and hereby is requested to present this resolution to the next Annual Conference.

Resolved, That each preacher in charge of this district be and is hereby required to make his report at our next District Conference, embracing the answers to the questions in the Discipline, in *writing*, and in the regular order in which they are asked.

Resolved, That the thanks of this District Conference be and they are hereby tendered to the citizens of Clinton for the hearty welcome and hospitable entertainment which they have tendered to its members.

The president then asked the question: "Where will you hold your next District Conference?" The vote being taken, it was decided in favor of Liberty, Mississippi.

On motion the Conference adjourned *sine die*.

Altogether our Conference was a pleasant and happy reunion of brethren, co-workers in the great cause of our blessed Redeemer.

The session lasted two days, and on the second day Rev. C. G. Andrews, Prof. G. H. Wiley, Rev. John B. Higginbotham and L. P. Day took their seats as members of the Conference.

Service was held at the church on the evening of Saturday, the last day of the session, and most of the delegates remained in attendance.

Rev. C. G. Andrews preached one of his characteristic, touching and logical sermons at eleven o'clock on Sunday, on the verity of the Bible, which was listened to with the deepest interest by a large congregation.

At four P. M. a love-feast was held, with a good attendance, and the outpouring of Christian experience, showing the ups and downs of the pilgrim on his way to the celestial city, was truly affecting.

Service at night, which was unusually well attended, closed our happy Conference, which leaves our hearts lighter and our determination stronger to do our Master's will.

HENRY K. FARRAR, Sec.

WHAT God effects through the powers with which he has endowed man is no less his work than the heavens and the earth are.—*A. P. Peabody.*

THE glory of great men ought always to be rated according to the means used to acquire it.

THERE would not be so many open mouths if there were not so many open ears.—*Bishop Hall.*

Marianna District Conference.

MR. EDITOR: The Marianna District Conference of the Alabama Conference was held at Marianna, Jackson county, Florida, commencing June 24, 1874. Introductory sermon by Rev. C. L. Calhoun. Text, the latter clause of the sixth verse of the fourth chapter of Nehemiah: "For the people had a mind to work." Our brother delivered a very appropriate discourse, suitable to all, teaching the church the necessity of work.

On Thursday at nine A. M. the Conference opened by prayer meeting, conducted by our worthy presiding elder, M. E. Butt. The district was well represented for the season of the year. The business of the Conference, upon the whole, was gratifying to all in attendance.

The subject of education was introduced to the Conference on Thursday afternoon by Rev. E. Phillips, president of the Marianna High School, at Ozark. The duty of educating the children of the church was presented to the Conference, by our worthy presiding elder, in some very forcible and appropriate remarks, urging the church to the support of our schools. Judging from what we have seen on this district, education is the great want of a large majority of the people. Marianna and vicinity seem to be taking the lead in this direction, judging from their Sunday school celebration on Friday night. Bro. Nichols, the superintendent, deserves great credit for his careful attention in selecting such suitable pieces for the occasion, and all the teachers showed that they not only felt the necessity of Sabbath schools, but their whole heart and soul is in the work. The children seemed to have caught the same spirit, which was proven by several additions to the church from the Sunday school. It was the most interesting celebration I ever witnessed. It was opened by a suitable march; then a prayer by Rev. M. E. Butt, which was followed by a very witty and spicy introductory address by a little boy, requesting the attention of the older people. This was followed by a song of praise. Then came the "Monument of Truth," which was built as a representation of their Sabbath school. The stone was first laid, then a tablet of Faith placed upon it—"Faith" in large letters; next in order came Virtue, then Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, Charity. Then suddenly one came forward and placed a dove upon the monument, saying: "Behold, the heavens were opened, and a spirit like a dove descended upon Jesus; and lo! a voice came from heaven, saying, Thou art my beloved Son, in whom I am well pleased." After this came a poem of great interest and beauty, by one of the young ladies of the school.

J. A. J.

NEWTON, Alabama.

(NOTE BY EDITOR.—We have not space for the poem, but may publish it hereafter.)

Vicksburg District Conference.

MR. EDITOR: This body met at Natchez, Mississippi, June 25, 1874, with Rev. F. M. Featherstun, presiding elder, in the chair. The attendance was not full, yet the session was very interesting.

The disciplinary questions were asked and answered in the usual order, eliciting much important information and many wise suggestions.

With regard to spiritual condition, attendance upon ordinances and Sunday schools the reports were generally good.

The reports on financial systems were somewhat remarkable. In several places, where they said they had no system at all, they paid their preacher all his dues most promptly. We do not infer from this that financial systems are of no use, but that some pastoral charges do better without any financial plan than others do with the best that can be devised.

On the subject of temperance the Conference resolved: "That as pastors and members of the church of God we will give diligent and constant attention to the proper administration of the law of our church upon the subject of intemperance."

The committee on education, of which Ex-Governor Humphreys was chairman, strongly recommended Port Gibson Collegiate Academy as a suitable and convenient place to educate the daughters of our people.

The report of the committee on revisal and consolidation, requesting the Bishop and his council, at our next Annual Conference, to consider the propriety of consolidating, in many instances, two or more pastoral charges, and placing two or more preachers on each work, was adopted after considerable debate.

The Conference resolved to petition the Annual Conference to make the number of representatives to which each pastoral charge shall be entitled in the District Conference two, instead of four, as the law now is.

A communication was received from Rev. Dr. Stratton, pastor of the Presbyterian congregation, extending the fraternal greetings of his people to us, and asking that his pulpit might be filled on Sunday morning and afternoon by members of our body. The fraternal greetings were heartily reciprocated and ministers appointed to fill his pulpit.

B. G. Humphreys, Thomas Reed, William J. Lum and S. L. Guice were elected delegates to the next Annual Conference, and W. J. Carroll and J. G. Guice alternates.

The presence of the Conference seemed to be greatly enjoyed by the people of Natchez, as was witnessed by the large congregations at the Sunday morning service and communion, at the afternoon love-feast, and especially on Sunday night.

Vicksburg was selected as the place for holding the next session of the Conference.

Finally, Mr. Editor, we did not forget to resolve, before we adjourned on Saturday evening, "That we do again most cordially recommend our Conference paper, the NEW ORLEANS CHRISTIAN ADVOCATE, to the patronage of our people."

H.

Obituaries.

AT a regular communication of S. B. Stampley Lodge, No. 222, of Free and Accepted Masons, held on the twentieth day of June, 1874, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased an all-wise Providence to remove from our midst our worthy brother, AARON HERRING; therefore, be it

Resolved, That while we lament his removal from among us, we also bow in submission to the will of God.

Resolved, That we recognize in our deceased brother the humble, sincere Christian and upright Mason.

Resolved, That we sincerely sympathize with the family of our deceased brother, and that we will present a copy of these resolutions to his companion.

Resolved, That the lodge be draped in mourning for six months, and that we will wear the usual badge of mourning for thirty days.

Resolved, That this preamble and these resolutions be spread upon the minutes, and that copies be furnished the Natchez *Democrat* and *Courier*, and the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

GEO. C. ARMSTRONG,
JAMES A. GUICE,
Committee.

AT the second Quarterly Conference for Lower Peachtree circuit, Selma district, Alabama Conference, held at Independence, June 6, 1874, the following preamble and resolutions were offered by Rev. A. C. Hundley and unanimously adopted:

Whereas, It has pleased an all-wise Providence to remove from our midst our beloved brother, TILMAN INLOW, who for many years was a devoted member of the Methodist Episcopal Church South and an efficient member of the Quarterly Conference; And whereas, We deeply deplore the loss from our church of such a good and useful member in the several capacities of laborer in which he has served; And whereas, We feel that his place among us cannot well be supplied; And whereas, We with Christian fortitude submit to the will of God, we rejoice to know that he died the death of the righteous, leaving the blessed assurance with his family and friends that he has gone to rest with God in peace; therefore

Resolved, That we deeply sympathize with the bereaved family and relatives of our departed brother, and that we will bear them up in our prayers to God, that he may bless them with all things needful, both for time and eternity.

A. J. BRIGGS, P. E.
GEO. FONTAINE, Sec.

DIED, near Edwards' Depot, Hinds county, Mississippi, May 6, 1874, WILLIAM B., third son of John and Jane Hamberlin, aged fifty years seven months and twenty-six days.

He had been a member of the Methodist Episcopal Church South for twenty-eight years, during which time he adorned his high calling of God with an holy life, a firm hope and an abiding faith. His was a life that truly justified the utterance of the Holy Ghost: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." On January 28, 1846, he was married to Miss Mary P. McAlpin, with whom he lived in the truest connubial affection until 1870, when she went up among the angels, six of whom were their own children, and leaving six to be reared for God and a better clime. His was a very weak physical build, and he suffered much and long; but he endured as seeing him who is invisible. When the last great struggle of nature came, and the relentless grip of death held him and would not let go, and even in the excruciating pains of pneumonia, he realized the Scripture truth that death hath no sting to the dying Christian. As gently fades the autumn leaf he fell asleep in the arms of Jesus, to awake in the last times in his likeness. Rest, dear brother!

"Thou art gone to the grave, but we will not deplore thee,
Whose God was thy ransom, thy guardian and guide;
He gave thee, he took thee, and he will restore thee;
And death has no sting, for the Savior has died."

O may the family chain that has been so often broken upon earth be reformed around the throne of God in heaven, without the loss of a single link!

J. M. WEEMS.

MRS. MARIA LOUISA MAGRUDER, wife of Dr. A. L. C. Magruder, and last surviving child of George and Charlotte Newman, of Washington, Adams county, Mississippi, died in Macon, Georgia, May 30, 1874, in the fifty-ninth year of her age.

She was converted and joined the Methodist Church at Washington, Adams county, Mississippi, in the year 1836, and continued to "adorn the doctrine of God her Savior by a well-ordered life and godly conversation," in the exercise of a "meek and quiet spirit," until the close of her life. She was found patiently waiting all the remaining "days of her appointed time until her change came." Reared in affluence, no effort was spared in the culture of her mind, and the graces of her spirit culminated in an amiableness of manner and disposition rarely attained. Touched by the Spirit of God, her excellent colloquial powers were devoted to the edification and delight of all who had the pleasure of her acquaintance. She was an affectionate wife, always ready to meet her now sorrowing husband, day or night, with a smile and hearty welcome. For the last twelve months nearly her constant occupation was reading her Bible and prayer. A few days before her death she said to the doctor: "Do you know how long we have been married?" He said: "Yes; if we live to see the eleventh of next December we will have been married forty years." She replied: "Few persons can say what we can, that we have lived together so long, and never had anything to disturb or interrupt our happiness." On Friday morning she called her husband to her and said: "You might as well prepare to give your wife up. I am going to die. I am ready and willing to go, and have wondered for some time why the Lord has not taken me." On Saturday morning previous to her death, after breakfast, she requested her faithful servants to dress her. She then sent for her husband and said: "Kiss me." He seated himself by her and imparted the kiss. She smiled and seemed perfectly satisfied. This was her last request. She refused all food during the day, only drinking a cup of tea, indicating that my dear, sainted friend, conscious to the last, spent the few remaining hours of her probation in fasting and prayer. She died without a struggle, as peacefully as the calm, serene Sabbath morn which smiled upon her pulseless form.

At five o'clock on Sabbath afternoon a large concourse of friends and acquaintances assembled at her residence, and among them nearly every physician in the city, to offer the last mournful tribute of respect to the pious dead. Her funeral sermon was preached by her beloved pastor, Rev. James O. Branch, of whose charge she had been a member for ten years. The address was appropriate and very touching. May our kind heavenly Father comfort the bereaved husband, and may the hour of his departure find him "ready."

A FRIEND.

AT Magnolia, Marengo county, Alabama, about eleven o'clock A. M. on the thirtieth of April, 1874, there went up to the shining courts of heaven, accompanied by white-winged angels, the pure spirit of SAMMY B. CONNOR, there to join in the seraphic strains of praise around the throne of God. For several hours before he was released from earth his suffering was exceedingly great, causing him to be very restless, and insensible of the presence of his dear parents and many other affectionate relatives and friends, all of whom would have heard the last word he should say on earth; but a few moments before his last was breathed, tranquilly and without a murmur he was removed hence, "like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

This morning he is not with us in school, but answers "Here" to his precious name as it is repeated from the roll of heaven. Sammy was just entering upon his seventeenth summer. During the last three years of his life he had been under the immediate tuition of the writer, who takes pleasure in saying that he was a noble boy. In his department the elements of the true gentleman were always manifest. In his disposition he was amiable and affectionate, especially to his brothers and sisters, of whom he leaves six, in all, to mourn his loss. He had many honorable traits of character, but most especially was he distinguished for his truthfulness. He was *scrupulously* truthful. We never knew him to deviate therefrom. Under any circumstances he could be relied on.

He had a high appreciation of the value of education; hence he was diligent in the improvement of his time. He never participated in the amusements of the play ground unless he was fully satisfied he would know his lessons afterward. Frequently when his lessons were hard he would remain in the school-room during play-time and study. He was always regular at school, never being absent except when kept away by unavoidable circumstances.

In the summer of 1873 Sammy was impressed with the importance of preparing his heart for the indwelling of the Holy Spirit; consequently, without making any extraordinary outward manifestation, he connected himself with the Methodist Episcopal Church, under the ministry of Rev. S. A. Pilley, at that time his pastor. Subsequent to that time nothing was observed in him unworthy the vows he had taken; so far as was in his power, we think he tried to live a Christian.

He was buried on the first day of May. The Sunday school, in procession, followed his dear remains to the grave. On the way was sung "Beautiful River," and just before his body was consigned to its native dust the sweet song he was wont and which he loved to sing, "Over There," was sung.

M. D. T.

TRIBUTE OF RESPECT.

Whereas, God in his providence, the wisdom of whose ways is beyond human comprehension, has visited our Sunday school, and has seen fit to take therefrom SAMUEL B. CONNOR, who departed this life on the thirtieth of April, 1874, we, as teachers and classmates, submit with humble resignation to this dispensation of Providence, and take this occasion of expressing the respect we entertain for him; be it, therefore,

Resolved, That in this sad bereavement the Magnolia Sunday school, of which he was a worthy and efficient member, and which he attended with a zeal and punctuality that were commendable and exemplary, has sustained no ordinary loss.

Resolved, That we feel deeply grieved thus to have one to whom we were so much attached so unexpectedly taken from us, and, as a token of our sorrow, that each member of the Sunday school wear a badge of mourning for thirty days.

Resolved, That we deeply sympathize with the bereaved family of the deceased, who have lost an obedient son and a kind and accommodating brother, praying that they may yield obedience and meek submission to that seemingly "frowning Providence behind which a smiling face is always hid."

M. D. THOMASON,
JAS. H. THREADGILL,
H. SLADE,
Committee.

MAGNOLIA, ALA., May 15, 1874.

TWO blades become sharp by being rubbed together; so two opinions, clashing against each other, grow more decided instead of becoming blunted.

TO BE a great man it is necessary to turn to account all opportunities.—*Rochefoucauld.*

The Christian Advocate.

THURSDAY, JULY 16, 1874.

WAITING.

"More than they that watch for the morning."

Come to us, Lord of love and light,
Come to the souls that watch and wait;
Wearily long has been the night,
And we see no dawn, though the hour is late.

Eagerly lift we our straining eyes,
Vainly trying to pierce the gloom,
Looking toward the Eastern skies,
If haply at last we may see thee come.

The sorrowful nations are needing thee;
The people in tumult are tossed about
Like the waves of the restless sea,
Moved by passion and hate and doubt.

We are groping amid the night,
And the hour is heavy with many a sigh.
Come to us, Master, with love and light,
Lest we fatal in the darkness, and droop and die.

But there comes a voice in the silence deep:
"Wait; be patient; it is not long;"
So we rose from our sorrow and no more weep,
But cheer the darkness with love and song.

Coming! coming! Oh, is it so?
Do we hear the sound of thy chariot wheels?
Savior, all else that we long to know
We will leave till thy wiser love reveals.

The hours pass slowly; the morning chime
Is long in sounding. But let us wait.
Soon we shall come to the end of time,
And see the Lord at the golden gate.

Savior, while passes our cheerless night,
And our souls ofttimes are weary and hopeless be,
We dream of that wonderful morning light
When our eyes shall open and look on thee.

Is Mohammedanism Increasing?

BY REV. CYRUS HAMLIN, D. D.,
President of Robert College, Constantinople.

Revival of Mohammedanism, or wane of Mohammedanism—which is true? We hear of late many bold and positive assertions, made from various sources, sometimes boastfully made, to the discredit of Christianity (as though the mere fact of progress could of itself prove or disprove anything,) that Mohammedanism is making more rapid advances than Christianity; that Mohammedan missionaries are more successful than Christian missionaries. It is doubtless true that Islam* is gaining in some places and losing in others. The reasons, both of the loss and the gain, we think, can be made apparent to the common judgment of men, and, if so, we shall render a service to many whose attention has recently been called to this subject.

In the great Ottoman empire, I am sure, Islam is on its wane. The crescent is no longer its true symbol. It no longer terrifies the nations. It no longer makes forced conversions. As a political power, all will acknowledge its day is past and gone. But the Koran is law as well as faith, and the Sultan of Turkey is the head, the glorious embodiment of the power and splendor of Islam. His highest and most solemn duty is to see that the banner of the faithful is everywhere triumphant. His present absolute dependence upon Europe has dimmed all this splendor. It has destroyed the unity and force of the faith. Left to itself, the empire would break up even without a foreign foe. Egypt and Arabia would take care of themselves, and defy the power of the capital. Servia, Roumania and all European Turkey would soon follow their example, and in some form or other claim *autonomy*. Now, where a faith is so much the source and inspiration to the State, and has, from its origin, claimed to control all authority, the loss of political power must essentially change the conditions of that faith.

The wane of Islam is further shown in the loss of the death penalty for defection from the faith. "The sword of Mohammed is the key of heaven and hell." But that sword, at the dictation of Europe, has been sheathed. Since then more defections have occurred in twenty years than in the preceding four hundred. Religious liberty is the rule of the Ottoman administration. This of itself is an invitation to the Islamite to think, to read and compare. Religious knowledge is increasing all over the empire. The Christian Scriptures are sought and read to a degree never dreamed of before. If you introduce religious topics in conversation, they will be treated in a calm and reasonable manner—not with the scorn or the haughty silence of former years. This is undeniably a great change, whatever may be its final results. It is a change, too, not confined to the capital or to any particular region, but is general over all parts of the empire. It is at least a softening down of the bigotry and fanaticism of the faith. Instead of adhering to its old path of blood, it now enters the paths of reason, thought, discussion. If you admit that in this it will have an advantage over Christianity, it is a sign of strength, otherwise of weakness and decay. Formerly it did not lend a ready ear to an opposing faith. It abhorred discussion. It demanded faith, not reason. If charged with difficulties and contradictions, it would calmly answer, "God is great," and retire into undisturbed repose. That day has gone by. Islam must now lay aside both the chibouk and the sword, and reason and talk and write in this reasoning, talking, writing age. It manifests, however, nothing of the great element of hope. It does not hold out to itself any great future, but largely accepts the popular impression that Christianity is to prevail.

Islam feels also, and very sensitively, the loss of military prestige. When the Ottoman empire enthroned itself on the Bosphorus it had a better appointed standing army than any European power could boast of. The Osmanlees displayed greater skill in the manufacture of arms and of all the *materiel* of war. Not only were their Damascene blades the wonder of Europe; they were equally superior in fire-arms, and especially in artillery. But when Europe entered upon her career of progress Turkey remained stationary. For a long period she enjoyed the fruits of her magnificent conquests, and then began to lose them. Her weakness has at length become such that she is safe only in the jealousies and rivalries of Europe. She has become a learner instead of a teacher in the art of war. European drill-masters have trained her armies. She cannot manufacture her own arms. After forty years of effort, and the expenditure of fabulous sums upon her workshops, she is compelled to get her steel cannon from Krupp, and her army rifles are made in Providence, Rhode Island. Such facts make thoughtful Moslems feel that their day is on the decline—their sun is in the West.

I think this feeling of discouragement is well founded. Islam entered Europe with the sword. It came to dictate, not to persuade. It came to rule and reign, not to preach and argue. It held in bitter scorn the corrupt Christianity which bowed down to statues and pictures and shrines and dead men's bones, and worshiped the Virgin Mary more than the infinite Jehovah. It deemed this a base idolatry, and rode triumphantly over its embattled hosts. But now this despised Christianity has risen in the West and North to wealth and power; to a civilization never dreamed of by the Moslem. He essays to copy it, to introduce it, but wholly fails. For some reason, which he cannot comprehend, European arts, inventions, sciences, are not transferable to Oriental soil. In regard to arts and arms, the empire is hopelessly in the rear, as compared with Europe, and Islam, occupying the most glorious position in the world, has proved itself incapable of coping with Christianity on the chosen ground of the arts of war.

Failure in anything else might be overlooked. In this it is unpardonable. It is decisive defeat. It must now abase its proud, imperious look, and confess that "the ghiaours" have not only surpassed them in wealth, science and industries, but also in the crowning and imperial art of war. I know of no subject upon which the intelligent Moslem is so sensitive as this. It forces him to confess that Islam has lost the day upon the high fields of power, and he has no compensating advantage to take refuge in. Among nominal Christians and Jews it makes no converts by persuasion, and among them it attempts no missionary work. It hopes for no gains. Formerly it recruited both the army and the harem from its Christian subjects. It now does neither. It can no longer seize upon Christian youth to form a janizary corps, nor upon Christian maidens for its households. This great source of its power is dried up. It has taken the sword, and in a very singular manner it is perishing by the sword in times of the profoundest peace. Its great army, badly housed, badly fed, badly cared for medically, decimated by malarious diseases and epidemics, is recruited entirely from Moslem citizens. They are taken for seven years from their labors and homes in the most valuable and productive period of life. This of itself is sufficient to account for the admitted fact that relatively to the Christian subjects of the empire the Moslems are losing ground. The Christians have no military service to perform, and what has been accorded to them in scorn is making them formidable in numbers. In what sense it can be said that Islam is gaining in this vast empire, or in Persia, I am at a loss to conceive.

There is another fact I would mention bearing upon this question. The great public charities of Islam, which have adorned some period of its history, have nearly all disappeared. Pilgrimages, prayer, fasting and almsgiving are the chief works of merit. In the fifteenth and sixteenth centuries works of charity were numerous and magnificent. Schools, caravansaries and hospitals of various kinds were built and well endowed. Lands and buildings, indestructible by fire, were placed under the care of the clergy for their support. Hardly one of them now exists. Some of the buildings were too solid to perish, but the funds are lost—"eaten up." No modern works of beneficence take their place. The age of charities, "of pious foundations," as they term them, has passed away. This is surely a sign of decadence, and one of great significance. I would not by any means deny that there is much to commend in Islam. It has great and noble truths with its errors. The Ottoman government has a commendable degree of impartiality. The Christian subject suffers certain evils which the Moslem subject does not; but on the whole I consider the balance of good in his favor, and that Christianity is winning the day. I will speak of Islam missions and their success, and the reasons of that success, in another number.—*New York Observer.*

* Allow me to use Islam instead of Mohammedism. It is the term in native use, and, as meaning submission, obedience, it is descriptive of a leading characteristic of the faith.

The Royal Jewels of Persia.

I went with the Turkish minister, an Italian, and a Russian lady to see the Shah's jewels, which are certainly the greatest sight in their way that the world can show. We presented ourselves at the palace, and were received by Yahya Khan, who took us out of the second and inner great court of the palace, into a small quadrangle, not far from the sacred precincts of the harem. We then went up a steep staircase to a small room about twenty feet by fourteen, where jewels to the value of six or seven millions were laid out on carpets at the far end of the room. Near the jewels, on a chair, sat the Mustaufial Mamalik, or Persian chancellor of the exchequer, and, being a Saiyid, wore the sacred color.

In such a show of gems as seemed to realize the wonders of Aladdin's lamp, the eye was too much dazzled and the memory too confused for description to be possible. But I remember that at the back of all was the Kalanian crown, and on either side of it two Persian lambskin caps, adorned with splendid aigrettes of diamonds. The crown itself was shaped like a flower-pot, with the small end open and the other closed. On the top of the crown was an uncut ruby, apparently without flaw, as large as a hen's egg. In front of the crown were dresses covered with diamonds and pearls; trays with necklaces of pearls, rubies and emeralds, and some hundreds of diamond, ruby and turquoise rings. In front of these, again, were gauntlets and belts covered with rubies and diamonds; and conspicuous among them the Kalanian belt, about a foot deep, weighing perhaps about eighteen pounds, and one complete mass of pearls, diamonds, emeralds and rubies. Still nearer to us stood a drinking-bowl, completely studded with enormous jewels; a tray full of foreign orders set in brilliants, and in front of all lay a dozen swords, one or two of which are worth a quarter of a million each. Along with these were epaulettes, covered with diamonds, and armlets so contrived that the brilliants revolved and kept up a continuous scintillation.

It was difficult, among so many, to single out particular gems. Perhaps, however, the first place ought to be assigned to the famous "Darya-l-Noor," or "Sea of Light," the sister diamond to our Punjab trophy, the "Koh-i-Nor," or "Mountain of Light." It is an inch and a half long, an inch broad, and three-eighths of an inch thick. It has the name Fath Ali Shah on one side, and the inscribing this name reduced the value of the diamond, so at least said Yahya Khan. It is a monstrous diamond, but not very brilliant. The Persians say that the "Sea of Light" and the "Mountain of Light" were jewels in the sword of Afrasiab, who lived 3,000 B. C. Rustum took them from Afrasiab, and they continued in the crown of Persia till they were carried away by Timour, from whom they descended to Mohammed Shah, King of Delhi, and Nadir brought them from India; but when he was slain Ahmed Shah Abdalil carried off the Koh-i-Nor, which descended to Shah Shuja, and was taken from him by Runjet Singh. The Darya Nor remained in Persia with the greater part of the other gems that Nadir brought from India.

Among the rings is one in which is set the famous Pitt diamond sent by George the Fourth to Fath Ali Shah. Another very large diamond is the Taji Hama, or Diadem of the Phœnix. It seemed as big as the top of a man's thumb. There is also the finest turquoise in the world, three or four inches long, and without a flaw, and a smaller one of unique beauty, three-quarters of an inch long and three-eighths of an inch broad. The color was lovely, and almost as refreshing to the eye as Persian poets pretend. There are also many sapphires as large as marbles, and rubies and pearls the size of nuts; and I am certain that I counted nearly a hundred emeralds from half an inch square to an inch and three-quarters long and an inch broad. In the sword scabbard, which is covered with diamonds, there is not perhaps a single stone smaller than the nail of a man's little finger. Lastly, there is an emerald as large as a walnut, covered with the names of the kings who had possessed it.—*From Three Years' Diplomatic Residence in Persia, by Edward B. Eastwick.*

Modern Dress.

Are we more civilized in our dress than in our dwellings? Not a whit. Our guide and ruler here is that irresponsible tyrant we call fashion, and neither comfort nor beauty has a word to say. To be sure men have discarded many absurdities, though they have retained more. They hold to their stiff shirt-collars, which rasp their necks; their wide expanse of linen front, which the very act of fastening ruffles; their meaningless swallow-tails, their hideous hats, their tight-fitting military uniform, and all the mysteries of seam and gusset and band, which are mere symbols of the art of cutting out, and not necessary to the comfort or shape. But, even with the follies they retain, they can move about with ease and unhampered. Women, on the contrary, torture themselves in the name of fashion with touching fidelity. They would as soon forego their nationality as their stays, and the thirty-nine articles are less sacred to them than their multiplicity of garments, all hanging from the waist. It is to keep these up, and to lessen their heavy weight, that they put themselves into steel cages which destroy all grace of line, and all comfort of movement, save in walking. The beauty of simplicity is a thing dead and done with in their code. Heads are loaded with false hair stuck about with lace, feathers, flowers and colored glass; ears are pierced that bits of crystallized earth, or imitations thereof, may be hung in the holes; health is destroyed, and the tender vital organs which nature has so sedulously protected by the outer casing of ribs are compressed and crushed that the waistband may be reduced to seventeen inches, and the highest efforts of millinery genius are directed to the most elaborate method of sewing one bit of stuff on to another bit of stuff, to the confusion of anything like a leading-line or an intelligible idea. We laugh at the Chinese "golden water lilies," the Papuan head-dress, the Hindoo nose-ring, the African lip-distender; we laugh while we look in the glass, and complacently brush out our frills, and congratulate ourselves on looking "stylish" and "well got up." But our highest efforts culminate in partial nakedness in the middle of winter, if we are women, in black broadcloth in the dog-days if we are men—in absurd lengths of silk trailing after us as we walk in the one case, in a ridiculous pennant meandering at our backs in the other; they culminate in fashion, not in use or beauty or simplicity; but while we do thus dress without personal convenience or artistic meaning, we have no true civilization in the matter of our clothes. Modern millinery is neither art nor nature. It is our translation of the primitive man's delight in rare and gaudy colors, and there is no essential difference between the two. What difference there is consists simply in conventional acceptance, but the esthetic base of each is the same.—*Cornhill Magazine.*

WE SHOULD accustom the mind to keep the best company by introducing it only to the best books.—*Sydney Smith.*

One of the Wonders of California.

During our pleasant sojourn in Santa Barbara we were invited by an old friend to visit the Old Mission, and from thence to the bounteous production of nature, the "Big Grape-vine," as it is called by every one in its vicinity. A description of the services at the Old Mission would doubtless be of little interest to your numerous readers, so familiar are many of them with the old Spanish customs, but to your correspondent it was a delightful treat. The huge vine spoken of above, and which I was so kindly invited to inspect, is situated in the section known as Montecito, about three miles from the town (or city it professes to be) on the road to what will undoubtedly, in the future, become more extensively known as the remarkable Hot Springs of Santa Barbara. Although this vine, so highly spoken of and eulogized, did not come fully up to the expectations we had realized from the marvelous stories so often told the temporary sojourner, yet enough was learned of its romantic history (planted, as it was, before the year 1800,) and under such peculiar circumstances, by Senorita Dominguez, when but a single shoot (in fact a riding-whip presented by her lover,) to induce the belief that it has but one known rival on this continent.

This vine has now assumed the proportions of a foot in diameter at its base, and its extensive branches require something like sixty trellises to support them. It is inclosed by a high board fence, and under its spreading branches has been built a fine dancing-floor, around the edges of which are rudely-constructed seats. Upon this floor the Spanish fandango is indulged in, while upon the benches, during the summer nights, are congregated the senors and senoritas, intent upon a rehearsal of their sweet love songs, so peculiarly their own. The entrance to the inclosure containing this vinous monstrosity is through a low-roofed dwelling, peculiarly Spanish in its construction; inside this is a bar plentifully stocked with liquors which, with the two bits entrance fee and the quite extensive bar patronage the Dona receives, enables the aged lady to live in comparative affluence. The immense product of this vine we have not heretofore alluded to, so very improbable does it seem that one vine should give in weight the enormous amount of over twelve thousand pounds in one year. Alongside of this, but in a separate inclosure, is another vine of some twelve years' growth, which is said to be fast rivalling the parent stem, both in size and prolificness.—*San Francisco Alta.*

IN THESE days of "going out of town," the question: "Which is the best burglar alarm?" is one that comes home to almost every man's business and bosom. It would be invidious for us to help the reader to choose among those which are advertised, but we may whisper in his ear that if he can secure a duplicate of one we have just been reading about, he had better do so at once, regardless of expense. This particular burglar alarm is a woman. Respect for her feelings, lest all the men should speak at once, compels us not to divulge her name, though we are not sure but we should divulge it, if we only knew it. Likewise her place of abode, lest the aristocratic and orthodox owners of the accommodation-train that saunters to the town she lives in should be obliged by the increased rush of visitors to stop the Sunday trains. Enough that she is a woman, and that she has a local habitation and a name. She lives in a lonely detached villa, bounded on the north by a roaring prairie, and on the south by a howling wilderness. There is no doctor nearer than down street. On a certain night, when the rain was pattering dismally against the galvanized sheet-iron of the Mansard roof, and the thunder was shouting to the lightning to "come on," and the lightning, quick as a flash, replied, "you bet," this woman was roused from her slumbers by the news that the baby had the croup. It was the baby himself that let her know it. To rush to his crib was the work of a moment. As the poet says: "So light to the crouper the lady she swung;" but what could she do? Her husband was away from home. Whom could she send for the doctor? The nurse, as usual in such cases, had no presence of mind, and might as well have had absence of body. The lady, however, having tried every remedy she could think of, suddenly bethought her of Mrs. Allen's World's Hair Restorer. "This boy is my heir," she cried, "and if he isn't the World's, so much the worse for the World. Mrs. Allen declares this remedy is not a die, yet if it be, the die is cast, and I will use it." She ordered the nurse to bring the bottle from a neighboring closet. "Never say dye, ma'am," ejaculated the trembling menial, weakly fumbling at the closet door. But hardly had she opened it than she shrieked, and, plunging under the bed with "Oh, Lor, ma'am, there's a man in the closet," disappeared from sight. "A man is there," said the lady, and flung the closet door wide open, when, sure enough, a stalwart negro emerged to view. He was so black that, as Thoreau would have said, he was almost white. He looked darkly at the lady, and she looked darkly at the darkey. Did she blench? Did she turn pale? Did the lily displace the rose on her cheek? No, she did none of these things. She just said to the rascal: "Go, right straight away, to Doctor Pillaudeoddlo, and tell him to come and see my baby." And the sable fiend, astonished at finding himself treated like a useful member of society, went and fetched the doctor. As Miss Edgeworth says, whenever she is drawing a particularly long bow: "This is a fact." *New York Tribune.*

WHEN you build selfishly you build frailly. When your acts are hostile to the broad interests of your fellowmen they are seed that will one day come up weeds, to choke your own harvest-field.

Religious Intelligence.

IT IS estimated that there are at least six thousand Catholic Indians in Washington Territory.

WHILE in London the Czar was waited upon by the Archbishops of Canterbury and York at Buckingham Palace, who presented to him a Bible in Russ, a translation by the British and Foreign Bible Society.

THE English Baptist Missionary Society (like the Church of England and the Wesleyan Missionary Societies) reports the largest income ever received, being over £10,000. Five new missionaries will be sent out this year.

THE priests of Rome and Italy are exceedingly angry because the government of Victor Emanuel insists upon the civil service form for marriage preceding the ecclesiastical. The government has already fined many priests for disobeying the law.

AT THE annual meeting of the British and Foreign Bible Society, held last month, the Earl of Shaftesbury presided for the twentieth successive year. The increase of the income last year was over $15,000, the receipts for the year being over $1,000,000.

THE First Congregational church of Marblehead has existed one hundred and ninety years, and during that time has had but ten pastors, or one in every nineteen years. There are no such churches, in these days, outside of the old colony of Massachusetts.

IN ROME two Protestant churches, both of them Episcopalian, are making rapid progress toward completion. The English church in the Piazza di San Silvestro, near the center of the city, will be finished in the course of the summer. St. Paul's church, American Episcopal, is on the Via Nazionale.

THE Italian Bible Society has in preparation an Italian family Bible, and is putting into circulation a large number of tracts. It has lately received from a prominent personage in Germany the large gift of twenty-five thousand francs. The *Unita Cattolica*, which has a ready scent for foreign interference, declares that the personage in question is Prince Bismarck—which is likely enough.

THE number of ministers in the United States of all denominations is estimated at 65,000. The average salary which these ministers receive is $650. The highest average is in the Methodist Episcopal Church, reaching $700. The highest ministerial salary is that of Mr. Beecher, which is $20,000, and the lowest we heard of is that of a minister who agreed to preach for $50, and his congregation failed to give him that.

THE fifty-fifth Conference of the Primitive Methodist connection was held in London, commencing June 3. The Rev. W. Rowe was chosen chairman. The Conference adopted a petition to the House of Commons praying that the hours for keeping open drinking saloons might not be lengthened. The statistics show 164,660 members—an increase of 4,002. The number of traveling preachers is 1,020; local preachers, 14,838; connectional chapels, 3,826; Sunday schools, 3,536; teachers, 49,887; Sunday school scholars, 306,333. The committee reports the following as the circulation of the monthlies: *Large Magazine*, 8,000; *Christian Messenger*, 23,500; *Juvenile Magazine*, 19,800; *Child's Friend*, 14,175. The Conference received a deputation from the United Kingdom Alliance. The chapel returns show for the year 99 new buildings, having 21,542 sittings, which cost £87,200. The total number of connectional chapels is 3,829, which cost £1,490,800. During the year £42,200 had been paid in debts. On June 7 the Conference held a camp meeting.

A GREAT revolution is taking place in the Established Church of Scotland. The bill before the House of Lords for the abolition of "patronage" is being advocated with considerable earnestness. Its friends have large hopes that it will pass. What is known as "patronage" is the right which certain individuals hold and exercise to place a minister over a vacant church. The holder of this "patronage" can select whom he pleases from among the men licensed by the church courts to preach. But a presbytery cannot ordain a man over a church unless he has been so selected, or, as it is termed, "presented." This "patronage" has been a bone of contention ever since its introduction, which was during the reign of Queen Anne. It has driven off many of the best men from the Established Church into the Free Church of Scotland, and has been the means of putting into the pulpits of the "Established" men who could not, but for this favoritism, secure a pulpit or obtain a hearing. Some of them preach to congregations which do not number over two or three dozen. The new bill contemplates the payment to the patrons of one year's stipend, or ministerial salary, as an equivalent for the "patronage;" the ministers then to be elected by the votes of the male members of each church. One of the hopes of its promoters is that it will bring back to the communion of the "Established" those who have gone over to the "Free." But the Free Church men say that they are free enough as they are; and it is not likely that they will return in great numbers.—*Christian at Work.*

ROMANISM IN CHINA.—Dr. Newman gives the following items of Roman Catholic progress in China. At Tientsin a chapel and orphanage are in process of erection on the site where the sisters were massacred, and a new cathedral is being built in the foreign concession. At Chefoo and Hangkow their buildings are extensive. At Kiaklang part of their establishment consists of a tea factory, whose outside trade is done by Chinese converts, and the inside by priests. The profits for 1873 were $10,000. At Shanghai they are very large landholders. Six miles outside the city they have an establishment covering many acres, including a church, orphanage, a college for two hundred boys and girls, and an observatory. At Canton they are erecting a cathedral of Hong Kong granite, one hundred feet wide and two hundred and fifty feet long. The site it occupies was once the residence of the Chinese government, but the French army gave it to the church. "From the bishop to the humblest priest, from the lady superior to the least sister of charity, all wear the costume of Chinese. In the garb of traders they penetrate into the interior, and are to-day where no Protestant missionary has ever been. They mingle freely with the boat population on the Min at Foochow, and on the Pearl river at Canton. They do not preach; they teach. The catechism is offered to the people instead of the Bible. They are elastic and accommodating. The transition from paganism to Catholicism is made easy by an exchange of forms and ceremonies. The crucifix and rosary are toys in the hands of the natives. The ancestral worship of the Chinese has its counterpart in the worship of saints practiced by the papists. Money is the most effective grace in multiplying converts."

JUBILEE OF THE AMERICAN SUNDAY SCHOOL UNION.—The American Sunday School Union celebrated its fiftieth anniversary in the Academy of Music, at Philadelphia, on Tuesday evening, the twenty-sixth ultimo, in the presence of an immense audience. Hon. George H. Stuart presided and made an address. He was followed by Rev. Drs. John Hall and Stephen H. Tyng, Sr., of New York, and Rev. John Peddie. A meeting was held at the Broadway Tabernacle, in New York, on the following Thursday evening, at which Mr. Stuart also presided. The following is a summary of the fifty years' work: For seven years (from 1839 to 1845 inclusive) a complete statistical record is not now to be found. For the remaining period (forty-three years,) terminating March 1, 1874, we report: Schools organized, 57,799; containing teachers, 386,912; containing scholars, 2,542,787. Estimating the seven years at an average of 500 schools per annum, with 6 teachers and 30 scholars to each, which is far below the average of the preceding and following years, the total result for fifty years would be: Schools organized, 61,299; containing teachers, 401,242; containing scholars, 2,650,717. In addition to the Sunday schools actually organized, there has been another and equally important work, to wit: to nurture and sustain those and other schools. The records show that by visits and words of counsel and encouragement, and gifts of books, papers, etc., assistance has been extended to 87,291 cases, representing a membership of teachers 674,959 and of scholars 4,842,768. Amount expended in missionary operations (1824-74) $2,133,264.13, of which about $317,000 were for books, papers, etc., granted to needy Sunday schools. Value of books, papers, etc., circulated by sale and grants (1824-74,) over $6,000,000. Addresses were made by Mr. Stuart, the chairman, and Revs. Stephen Paxson, M. B. Lewis, F. G. Ensign, John McCullagh and Rev. B. W. Childlaw, some of the veterans in the missionary service of the board. Rev. Dr. Ormiston made a response in behalf of the city of New York. The choir of the Tabernacle church added to the interest of the occasion by selections of music. A very large assembly was in attendance.

THE *Church Missionary Intelligencer*, says the *Independent*, gives reports from the missionaries of that society at Nagasaki and at Osaka. At Nagasaki, the only Japanese port formerly open to foreigners, the selfish and unchristian policy of the Dutch bids fair to be a strong obstacle to the spread of the gospel, as it has been elsewhere in the East, especially in the Indian Archipelago. The missionaries bear testimony to the intense readiness of the Japanese to accept European science and customs and the English language, a readiness which has not yet, however, extended to the reception of the gospel, in regard to which there is much suspicion on the part both of officials and of the people—so much that the missionary at Nagasaki could persuade no landlord to rent him a house for a preaching station. While the edicts against Christianity have been removed from sight, they have by no means been abrogated. The restrictions as to residence have not yet been removed, and, although a more liberal policy prevails toward converts, the fear of persecution has not yet ceased. One convert at Nagasaki had opportunity, through a long and painful imprisonment, to bear steadfast testimony to his faith; and another man imposed himself upon the missionary, as was afterward found, in order to obtain money from the department of religion, by betraying those whom he might meet at the missionary's house. One of the most interesting visits as yet paid by the latter was made to a large Buddhist temple. On asking for admission he was politely told that only priests were allowed to enter the sacred inclosure. "Be it so," he replied; "but I am myself a priest—the English priest of Oura" (the name of the foreign settlement.) Upon this he was admitted, and, having taken off his boots and hat, was led into the temple by about twenty priests. "Inside I beheld, as I expected, the idol, altar, incense, flowers, and all the other paraphernalia of heathen worship. My heart grew hot within me. I felt that I must speak, and so for the space of three-quarters of an hour; and in the very presence of this idol I was enabled, by God's grace, to preach to the poor fellows of the Lord Jesus and of the hollowness of idolatry. They were very attentive, indeed, to my words. They confessed that very much of what I said was true, told me that I was a learned man, and some of them expressed a wish to come and see me, that they might hear more of Christ." Several afterward called upon him, and one of them purchased a Bible. The report closes with an allusion to the work of grace going on among the sailors of the royal navy. The missionary knows of only one ship in the Japanese squadron on which there are no Christian sailors, and on one he is acquainted with no less than twenty God-fearing men. Besides, there is in all of them a band of total abstainers.

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Wandering Stars.

The comet now so conspicuous in the heavens attracts universal attention. It is becoming more luminous from night to night, but will soon disappear below our horizon. The awe and terror which these anomalous objects once inspired have passed away with the advance of science, and we can welcome their visits within the limits of our planetary system, gaze upon their marvelous beauty, and study their phenomena without apprehension of danger. The fear which they once inspired was doubtless the product of ignorance and superstition. It may have often happened that pestilence, war and other calamities were coincident with their appearance. Then their structure and movements were so mysterious, and for a long time so perplexing even to the astronomer, that it is not strange that they were popularly regarded as miraculous apparitions to warn a wicked world, and to bear to our sphere a horrible freightage of woe. Besides, comets have a very suspicious habit of crossing the orbits of the planets, and of sometimes putting themselves in the very track of the ball on which we live. Biela's comet, in 1832, created no little excitement and alarm in consequence of the prediction that it would cross the path of the earth. It did, but the earth chanced to be millions of miles away from the point of intersection.

For our greater assurance it has been pretty well ascertained that the cometary matter is a gaseous substance, a mere vapor so exceedingly attenuated that no harm would be done if it were to come in contact with our globe. If we may credit Kepler's statement that "there are more comets in the heavens than fish in the ocean," we may also believe that some great and beneficent end is subserved by them. Tyndall conjectures that they, and asteroids and meteors also, contribute fuel to the sun, and thus help to feed that enormous combustion on which our comfort and life depend. Certain it is that comets in their perihelion passage are sometimes alarmingly near the sun, and the accelerated motion detected in Encke's comet indicates that it approaches the sun still nearer at each return, and that it may ultimately plunge into the surging sea of fire. And then, alas for us! this same tendency may be true of all the planetary bodies, and our own earth may, like a chip thrown into a bonfire, add its mite to the great central luminary. But as this problematical event is not likely to happen for many millions of years, we shall not be here or there to see, and our readers will scarcely concern themselves about it.

Seneca, the Roman philosopher, a cotemporary of the Apostle Paul, is said to have entertained the opinion that these erratic bodies would some day fall within the domain of human knowledge, that their orbits would be traced, and that they would be found to be permanent members of the solar system. And so it has come to pass. Newton and Halley were able to demonstrate that the law of gravitation applies with exactness to the orbital movements of these strange bodies. Halley, after a long and laborious computation, announced that the comet bearing his name would return to our system in seventy-five years. Sure enough it came to time, or nearly so. Halley's comet performs its wondrous journey in about seventy-six years, and is as regular in its orbital revolutions as any of the planets. The comets may be wandering stars, but there is method and regularity in their seeming madness. In 1835, the second time since its discovery by Halley, this comet appeared. Those who live to pass the first decade of the twentieth century will doubtless welcome its third visit since it occupied the attention of its discoverer in 1682.

These comets are great travelers. The orbit of Halley's is measured by thousands of millions of miles, and there are doubtless others whose exceedingly elongated ellipses are accomplished only by many centuries of inconceivably rapid motion. At one time they are so near the solar blaze as to encounter a temperature forty-seven thousand times greater than the heat of the sun as received at the earth—a degree of heat more than sufficient to dissipate the most solid substances into invisible gas—and at another time, as in the case of Halley's comet, they pass even the boundary of Neptune, more than three hundred millions of miles. To quote the words of Mitchel: "Some revolve in orbits of moderate eccentricity, while others sweep away into space in parabolic or even in hyperbolic orbits, never again to revisit our system unless arrested and diverted from their path by some disturbing power. The mighty depths to which some of these bodies penetrate into space, sweeping, as they must, vastly beyond the boundary of the planetary system, would excite a doubt in the mind as to whether there might be room enough in space for the undisturbed revolution of these wonderful objects." The size of some of the comets is also something almost incredible. The tail of the great comet of 1680, as computed by Sir Isaac Newton, was one hundred and forty millions of miles long. This is linked brightness long drawn out, and a spread of glowing particles which bewilders. But in the depths there is ample room for such inconceivably vast expansions. These monsters, and perhaps millions more of even greater bulk, find room in which to perform their stupendous evolutions without jostle or collision with any of the other members of the solar or sidereal families.

The comet which has come within our view this summer may not be seen again by any who are now born; possibly it may be back in time to look upon the millennial reign, or likely enough only in time to add to the sublime and terrible grandeur of the final *parousia* of the Son of Man. This may be its first and its last visit to our system—the first and the last time that mortal man shall gaze upon its train of beauty, as it sweeps with silent majesty across our sky. Its pathway approaches the infinite, and its attenuated but brilliant substance gives it the semblance of some deathless spirit which has all space for its home and eternity for its being. We almost envy its prodigious freedom, as it sails through the boundless ether, touches upon the shores of other worlds, penetrates the mystery of our sun, and traverses the provinces of other and distant systems. The glorified man may have such liberty as this, and the comet's message, besides enlarging and quickening our reverence for the Creator, may be to tell us something of the glorious liberty of the children of God.

At the same time the only probable scriptural allusion to comets is to impress a somewhat different lesson. "Wandering stars, to whom is reserved the blackness of darkness forever." Popularly this answered the purpose of Jude, who would expose those unbelieving believers, those filthy dreamers in the church, those twice dead apostates, and those unstable and false teachers and professors who were to be contrasted with the more orderly planets and the beneficent fixed stars in the Christian community. The comet's temporary brilliance, its momentary revel in the very heart of the sun, and then its returnless plunge into the cold, dark depths, are awfully significant. The inspired reference is graphic enough, and while our readers wonder, enjoy and study our present celestial visitant, they will not lose sight of the application.

WE HAVE not doubted from the beginning that the report on fraternity of our General Conference would be abundantly vindicated by the temper and utterances of the Northern Church. With reference to these Dr. Summers, in the Nashville *Christian Advocate*, says:

Several Northern *Advocates* and writers have condemned the "taste" of our General Conference in making a historical *resume* of the matter of fraternal relations and its connected questions. Doubtless they now see and approve the *judgment* that dictated our course. Thus did we prepare beforehand for the settlement of questions that were likely to arise, and that have risen sooner than we expected. Northern Methodists and the world at large have been thus informed of historical facts that underlie the whole business—facts of which they were before ignorant—facts that justify our position. What the Plan of Separation is, and what it is worth to us, all may determine. And we must give it all up for formal fraternity! Much as we have desired fraternity, we are not willing to pay that price for it. The "resuscitation" of that plan, or "any recognition of its binding force," is declared to be a thing not consistent with fraternity! Indeed it is not dead or buried—its "binding force" was acknowledged last month in east Tennessee, where a piece of church property was recovered by us in the courts; and more property of the same sort is to be got back in the same way, under that plan. But shall the two Methodisms, while seeking and even professing fraternity, go on in this style, suing and being sued?

We prefer commissioners empowered to settle all such matters in a friendly and brotherly way. We have proposed it. Will our Northern Methodist brethren accept it? Here we stand.

Death by Lightning.

We find the following in the Baltimore *Episcopal Methodist* concerning the death of Rev. Richard S. Shreve and wife, of the Baltimore Conference. Rev. S. H. Creushaw writes:

You have doubtless heard, through the secular press, of the death, by lightning, of our beloved brother and fellow-laborer, Rev. Richard S. Shreve and his estimable wife. This sad and mournful event occurred in the parsonage of Upper Betetourt circuit, on Thursday evening, June 25, 1874. The startling intelligence reached us by telegraph on Friday. As you may well imagine, it cast a deep gloom over this entire community. Bro. Shrevo was born and reared in this vicinity. He has here a large circle of relatives and connections, and a much larger circle of friends. His grandfather, parents, brothers and sisters are all members of the Methodist Episcopal Church South at this place. He was the oldest child of William and Mary Shreve, of Fairfax county, Virginia. He had entered his thirty-sixth year. He was consecrated to God in early youth, and grew up in the church. He enjoyed the rites and privileges of the church, and also the benefits of pious example and religious instruction at home. He was educated at Dickinson College, Carlisle, Pennsylvania, graduating with the class of 1860, together with Bros. P. H. Whisner, B. F. Ball and J. Lester Shipley, of our Conference.

From the address of Rev. B. F. Ball we take the following account of the circumstances:

This, to us, sad occurrence took place about seven o'clock P. M. on Thursday last. On the morning of that day Richard Shreve and his wife, together with the Rev. John Shreve, Jr., preacher of the Pineastle circuit, then on a visit to his brother, spent the day with the family of one of the members of the church. Returning to the parsonage, they found the evening meal prepared, and, as was their wont before partaking of it, they were about to engage in family worship. The husband is seated facing the window, the wife to his right and the brother to the left, on opposite sides of the window, a girl in their employ occupies a seat on the opposite side of the room, the table being between her and them. They see the approaching storm cloud, note the first few drops of rain, earnest of the coming shower, little dreaming that hidden in that dark cloud was that which was speedily to be the messenger of death to two of their number. The first discharge of electricity was upon the dwelling. All over that end of the dwelling in which they were seated, from the comb of the roof to the foundation-stones, as if made by a bursting bomb, were traces of the lightning's work. One current entered just opposite the wife, striking her on the back of the head near the right ear, singeing the hair and scorching the side face and neck. Through two small, clear-cut holes the size of a buck-shot, in the window pane, passed another current that struck the husband upon the neck, photographing the scenery in front of the house upon his breast.

A splintered door, just behind the brother, told how near to him the deadly current passed. There are three children, aged respectively seven, three and one years, in an adjoining room, whither they had gone at their mother's request; hearing the frightful noise they rush into the room. They see their mother prostrate on the floor, her head propped against the wall; their father with his head thrown back upon the table, in the act of falling to the floor; their uncle staggering, and falling about the room, muttering incoherent expressions; the hired girl clinging to the safe for support. The little girl of seven notes every particular—sees the movement of her father's arm, feels the beating of his heart, discovers that he is breathing; "Knows," she says, "that her mamma is dead, but is not certain about her papa;" notes that "Uncle's eyes are closed, but that papa's and mamma's are open."

The hired girl, recovering, with difficulty persuaded the child to leave her little sister and baby-brother, and go with her to summon assistance. The nearest neighbor is a half mile distant, the house not in sight. To this the girl, with the child of seven for a guide, hastens through the rain, and the family are shocked by hearing her exclaim: "My dear papa and mamma are killed by lightning." Just as you and I were *shocked* when, flashing over the wire, or spoken by trembling lips, the message came to us: "Richard Shrevo and wife are both killed by lightning."

The neighbors, hurrying to the scene, found three apparently lifeless forms prostrate on the floor, and the second child, a little girl, lying upon her mother's arm, close to her breast. They quickly removed the bodies to the yard, exposing them to the falling rain.

John Shreve soon showed signs of returning animation, and by morning was rational and able to move about. He will doubtless fully recover. But it was apparent that no human aid could avail with the others. The subtle current had too surely done its work. Thus instantaneously passed away, without a pang, the husband and wife, for the brother, who survived, had no knowledge of even the lightning's flash.

The worship they had begun is suddenly interrupted. The interruption is doubtless brief—begun on earth, it is continued in heaven.

The Proposed Liquor Law.

MR. EDITOR: The new liquor law proposed by the General Conference to the Annual Conferences does two things:

1. It repeals the law against "drunkenness, or drinking spirituous liquors, unless in cases of necessity." The report adopted by the General Conference orders this law to be stricken out. So if we accept the new, we bid farewell to the old.

2. The proposed law declares and enacts the making, buying, selling and using intoxicating liquors lawful. True, it does not *positively* declare and enact the making, buying, selling and using to be right and lawful, but by *implication* it so declares and enacts. The explanatory clause, "as a beverage," is qualifying and restrictive—restricts the law to cases where liquor is made, bought, sold or used as a beverage—and by implication makes it lawful for church members to make, buy, sell or use in any other way.

To convict under this proposed law it will be necessary to prove that the accused member makes, buys, sells or uses intoxicating liquors, and further that he makes, buys, sells or uses these liquors as a beverage. The *onus probandi* is here on the accuser. Under the existing law "drunkenness or drinking spirituous liquors" is forbidden. There is, however, an exception in the law against drinking as to cases of necessity. Here the drinking must be proven by the accuser, and the exception or necessity by the accused. But as the proposed law legalizes the making, buying, selling or using, and forbids only the beverage, of course the whole *onus probandi* will be thrown on the accuser. It may be easy to prove that a distiller makes quantities of liquor or even liquors, and yet difficult to prove that he makes one drop as a beverage. It may be easy to prove that a man buys, sells or uses, but difficult to prove that he buys, sells or uses one drop as a beverage. A wholesale grocer fills the order of a planter for a barrel of whisky; how will you prove that he sells that barrel of whisky as a barrel of beverages? A commission merchant or factor buys and ships to a patron a barrel of Bourbon; how will you prove that he buys and sells it as a beverage? How will you prove that he sells it as a beverage, when in fact he has no knowledge of the use to which it is to be applied? The effect of passing this law will be to repeal a law easily understood, and to place among the General Rules a law of doubtful meaning, which on this account will be wholly inoperative. If the church wishes to forbid the making, buying, selling and using of liquor, but to make an exception in cases of mechanical, chemical and medicinal uses, let a law be so framed; but let us not have this bungling, meaningless law transferred from "the constitution and by-laws of the Sons of Temperance;" and, by the by, I would greatly prefer that our General Rules should be taken from the Scriptures rather than from the aforesaid "constitution and by-laws." But times have changed. Romanism gets her laws from the fathers, Episcopalianism from the fathers, and now Southern Methodism is proposing to draw a little from the "constitution and by-laws," backed up by "an overwhelming sentiment which is sweeping over the country." Indeed a "grand worthy chief templar" of the "Independent Order of Good Templars" used this language before the General Conference: "Now the General Conference found itself face to face with an overwhelming sentiment which is sweeping over the country on the subject of temperance." These overwhelming sentiments sweeping over the country are to be incorporated into the laws of the church, and the church must adapt her legislation to temperance societies and women's temperance crusades. The church once adapted her legislation to the overwhelming abolition sentiment which swept over the country, and what was the result? And now it is proposed that at the sacrifice of fifty thousand members she shall adapt herself to another overwhelming sentiment. About the time of the next General Conference she may be called on to adapt herself to another overwhelming sentiment on the question of tobacco, and to enact a law against "making, buying, selling or using it as a beverage." The fifth article of religion expresses the true basis of the church: "The holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Strange that in the discussion of this proposed law in the General Conference not a single reference was made to the Scriptures, nor a single argument drawn from them. The proposed law is a transfer from the "constitution and by-laws," and the arguments were drawn from the demands of the time and sentiment of the country. S.

The Southern University.

To the Bishop and Members of the Alabama Conference:

The commencement exercises of the fifteenth session of the Southern University began on Sunday, the twenty eighth day of June last, with a sermon before the graduating class by Bishop E. M. Marvin, from Hebrews xii, 14 to 17; Hebrews xi, 24 to 26; Galatians v, 24 and 25. The sermon was a graphic and impressive description of the great conflict between the fleshly and spiritual consciousness and powers of man for ascendency, and the necessity of the subjugation of his entire *carnal* nature to his *spiritual* nature. It was a dignified but earnest and severe rebuke to sensualism not only in its grosser forms, but also in its modified and more moderate phases of sinful pleasures and worldly-mindedness. In matter, style and illustration the sermon was a full success even for the Bishop, and was regarded by the large and intelligent audience as a complete, masterly vindication of the doctrine of holiness, and the necessity of the "crucifixion of the flesh, with the affections and lusts."

On Tuesday, the thirtieth, Prof. H. D. Moore, of the Alabama Female College, delivered the address before the Belles-Lettres and Clariosophic Societies. The address was practical and forcible, full of good sense, wit and genuine philosophy of thought, delivered with ease, and received with evident favor by the entire assembly. The speech of Prof. T. O. Summers before the alumni, delivered immediately afterwards, was brilliant and eloquent, both in thought and style, and was pronounced with graceful animation.

The orations of the representatives of the Belles-Lettres and Clariosophic Societies and of the graduating class were highly creditable to all the speakers. All the best styles of composition—the witty, the metaphysical, the ornate, the pathetic and the patriotic—were represented, and the elocution was in every speech well adapted to the subject and the occasion. The orations of the graduating class indicated a high degree of culture and training in thought, expression and declamation, alike creditable to the students and the university.

S. M. Hosmer and C. H. Kelley, of Alabama, graduated in moral philosophy, and degrees were conferred on twelve other young men, as follows: Bachelor of philosophy, A. H. Moore and M. N. Morris, of Alabama; bachelor of arts, J. O. Keener, Louisiana, and W. B. Murrah, Mississippi; master of arts, J. M. Crews, A. Lawson and T. D. Mitchell, Alabama; bachelor of divinity, Frank M. Peterson, Alabama; doctor of medicine, A. Lawson and J. P. Borden, Alabama, C. L. Hoyle, North Carolina, and T. Y. Nelson, Mississippi. The honorary degree of doctor of divinity was conferred on Rev. T. M. Finney, of St. Louis.

The exercises closed with an appropriate, forcible baccalaureate by the president on "Integrity." The importance and fitness of the theme and the seriousness of the occasion must have commended his wise counsel to the young men to whom it was specially addressed.

Thus much, we think, is sufficient as to the *commencement exercises* of the Southern University. It was an occasion of interest to all present, particularly to visitors, to whom much courtesy and kindness were manifested by the intelligent, refined and hospitable people of Greensboro.

There are some special, prominent facts and features connected with the university to which we invite the attention of the Conference and of its patrons and of the public.

1. The high grade of scholarship necessary for graduation or the reception of a degree.

The course of study is thorough and well selected. The professorships are not only ably filled, but by men who are "apt to teach," and full of energy and ambition in their respective departments. Lectures, recitations and written exercises, text-books and books of reference, experimental illustrations and critical examinations, are all afforded and utilized daily for the advancement of the student. But as his facilities and aids for learning are increased, so is his progress expected and *required to be fully satisfactory* if he apply for graduation. It is not sufficient that he shall have completed the course of study by an average show of attainment; he must by examination, daily, semi-annual and final, be declared *distinguished*. The result of such thorough tuition, and rigid, critical examination and requirement is that the students, as a general rule, are industrious and ambitious, and the graduates scholarly and learned. A degree from the Southern University means *progress*, proficiency, *distinction*.

2. The large number of young ministers and sons of ministers as compared with the entire number of students. There were one hundred and seventeen matriculates for the year 1873-4, of whom twenty-three were ministers and twelve others the sons of ministers. This fact is highly commendatory of the influence of our ministry upon their own households, and serves as a full refutation of the charge that "ministers' sons are worse than other people's."

Besides this significant fact, this large proportion of young ministers has a very beneficial influence upon the moral and religious interests of the university. College life, with its temptations and wicked associations, has always been a terror to parents and a severe ordeal to the stability of purpose and moral courage of the student. How fortunate for the youth of our church and country that we have an institution of learning where there is such a strong sentiment in favor of religion, and at which our sons may mix and associate on intimate terms with a large class of intelligent young men who are consecrated to the ministry of God's word. Such association is the best safeguard against profligacy and dissipation, and patrons of the university may reasonably, hopefully expect that the power of such daily communication will lead their sons into the paths of righteousness and peace. It is this influence, to a great degree, that has established the good order and obedience to authority so characteristic of the students at Greensboro, and has contributed so largely to the consideration of some of the best talent ever sent to or developed at the university.

3. The financial condition of the university is not good. It is in debt to its professors, in small sums, in deficits in payment of salaries, and to others for money borrowed to supplement its meager collections from generous subscribers, who have been prevented from paying by the pressure of the times. There are thirty-five beneficiaries who pay no tuition, and some others who are partially delinquent in this respect. The payment of interest on the indebtedness thus existing and of the salaries of the professors, and the annual contingent expenditures for repairs, replenishing, etc., with so small an income from tuition fees and interest paying notes, has brought and keeps the university in debt. A few generous men of Greensboro, during the commencement, paid up a portion of this amount, which is a good start in the right direction. The trustees have made arrangements for the opening of the university on the first Wednesday in October next.

Prof. T. O. Summers has vacated his chair to accept a professorship in the Vanderbilt University. Arrangements have been made to procure a worthy successor to this dutiful and learned teacher, who is an alumnus of our university. The faculty of the university has been diligent and devoted to duty, evincing, amid their financial embarrassments, a spirit of self-sacrifice worthy of the praise and remembrance of the church.

If this monetary trouble continue much longer, the faculty, trustees and friends of the institution will become discouraged, and the resources of the university—its moneyed assets, buildings and apparatus—together with its hopes and gracious influences, *may* be lost to the church and to the cause of education.

As the best and most practical method of preventing such a calamity, let the Methodists of Alabama and our patronizing Conferences rally to the support and relief of the only university we have under our control.

We appeal to you for patronage and donation. Our denomination is the largest in the State, and we educate more young men than any other church. We do not ask you to abandon your local schools, but, urging you to sustain these well, we *do insist* that you shall send your sons who desire a collegiate or professional education, to the Southern University. Its faculty, its curriculum, its facilities for education and its alumni compare favorably with those of any university in the South, while its advantages and influences for moral development are unsurpassed anywhere.

And we should not only send our sons to the university, but should give freely of our means. What nobler charity, what greater and more fruitful benefaction, what more blessed investment, than to aid the pious and gifted young men of our church in their struggles for preparation to preach the gospel of the Son of God.

The university has had some patronage, during the last year, from its friends in Mississippi, Arkansas, west Tennessee, Georgia and Florida, which we hope will be continued during the future.

We suggest that some special action be taken at our next annual session to induce the North Alabama Conference to become more closely and largely interested with us in the patronage and management of the university. She is our sister by nature and in affection, bound to us and we to her, by ties of friendship and love that mere difference of name and imaginary or geographical lines cannot sever, and our children should be taught to cultivate and perpetuate this feeling of State and Church pride, and loyalty to each other. One of the best means of nurturing this sentiment is to educate our young men at our *own* Southern University, where, by intimate association and under the fostering care of men of sanctified learning, they may learn to love each other, our own institutions and the church of our choice.

The interests which we have, as citizens, brethren and philanthropists, in the destiny of the university afford a sufficient apology for the length of this report.

A. J. BRIGGS,
LEVI W. REEVES,
Vis. Committee.

WE HAVE RECEIVED, too late for insertion in this number, a short communication from Bishop Keener giving account of the commencement of Centenary. Bishop Keener reports that everything came off well. The sermon by Bishop Marvin was every thing that could be desired, the literary address by Dr. Tudor first-rate, the baccalaureate by President Andrews excellent, and the speeches of the graduates good. The attendance on Wednesday (commencement day) was never excelled even in ante-bellum times.

THE admiration bestowed on former times is the bias of all times; the golden age never was the present age.—*Howe.*

Our camp meeting—the Seashore camp meeting—our camp meeting near Biloxi—the camp meeting by the sea, where the waves break and where the salubrious breezes blow—begins on Friday morning, the twenty-fourth instant. Preachers and people from far and near are invited to attend. Read the very careful and explicit directions in the communication of the trustees, and be governed thereby. Bring along your hymn and tune-books, hymn-books, and all the other appliances of song; and come in good tune of soul, filled with the Spirit, and praying with all prayer. The trustees have wrought long and hard to have everything in readiness and as comfortable as possible. They will be on the ground to supervise the order and general arrangements of the occasion, and will do their best to make the meeting a pleasant and profitable one. Besides the rank and file, Bishops Marvin and Keener will be on hand to assist in the services.

On our second page will be found a discourse delivered on the occasion of the funeral of Hon. W. L. Sharkey, by Rev. C. B. Galloway. The copy reached this office during our absence in May, and has been overlooked until now. Judge Sharkey was an eminent jurist, a good citizen and a Christian. He was great, good and distinguished, and his memory will be respected and honored for generations to come.

Seashore Camp Ground.

The annual camp-meeting on the Seashore camp ground, two miles west of Biloxi, Mississippi, will commence on Friday, the twenty-fourth of July, and continue beyond the second Sabbath.

Great improvements have been made on the grounds since the encampment of last year. The number of private tents has been more than doubled, and several additional public tents have been erected.

A number of plain but comfortable wooden tents, with good floor and roof, are being put up for rent to individuals or families desiring to hire, some 12 feet by 13, at $10, others 12 feet by 25, at $15, for the period of the camp meeting.

Persons desiring to erect cloth or other temporary tents will have comfortable positions assigned them on application to any member of the board of trustees.

Gentlemen of experience in the business have been placed in charge of the boarding department, who will furnish good and satisfactory board on the terms of last year, to wit: Fifty cents for breakfast and supper each, and seventy-five cents for dinner, or $1.50 per day.

Lodging accommodations are provided for at fifty cents per night.

The trustees have made arrangements with the railroads for conveyance of passengers at reduced prices. By the New Orleans and Mobile railroad, from New Orleans for $3.25 and from Mobile for $2.50 for the trip, and proportionate prices from all the way stations; by the New Orleans, Jackson and Great Northern railroad and by the Mobile and Montgomery railroad at half the usual price of regular fare.

These roads will issue a special camp meeting ticket, with return coupon, which will require to be stamped at the office of the secretary on the camp ground in order to be good to return on.

The Mobile and Ohio railroad will sell tickets from any point south of Meridian to Mobile at three cents per mile. At Mobile parties will get the regular camp meeting ticket.

In this city tickets can be had at the ticket office, corner of Camp and Common streets, and at the depot, at the head of Canal street; and at the depot, foot of Government street, Mobile, and at all the way stations on the roads.

Passenger trains will leave the depot, at head of Canal street, New Orleans, daily, at 8 A. M., 3.15 P. M. and 4 P. M.; and depot, foot of Government street, Mobile, at 8 A. M. and 5 P. M., all stopping at all way stations, including camp meeting station, except the 4 P. M. train from New Orleans, which will stop at the principal stations only, except on Saturdays, when it also will stop at camp meeting station.

Freight trains leave the depot, corner of Levee and Girod streets, New Orleans, at 8.25 A. M.; and the depot, foot of Government street, Mobile, at 9.30 A. M. daily, and take freight to or from the camp meeting at half the usual prices.

Persons desiring to attend the camp meeting are recommended to make arrangements for their comfort before the date of the camp meeting by application to any member of the board of trustees.

W. H. Foster, Prest.
P. Hallaran, Sec.
New Orleans, July 7, 1874.

We generally condemn the passions of others by other passions either like or unlike.—*Parquice Quesnel.*

Our Missionary.

I am truly glad that our missionary secretaries have started this enterprise. It is what the church has long needed greatly. And now that there are some symptoms of life about our missionary movements, let all lovers of the church and souls lend a hand.

Our Missionary ought to have seventy-five thousand subscribers, and will have if the ministers do their duty. I hope Alabama will not be behind. Let the preachers of this district bring it before all their people. *Any one* can raise *twenty cents*—the price where ten names are sent together. And as it will be some weeks before I shall be able to see all the pastors on the district, I take this opportunity to urge upon them to preach in all their congregations on the subject of missions. You cannot do a better service for the church or yourselves. "Go or Send" and "Go or Die" will help you to thoughts and arguments. J. Hamilton.

Whitworth Female College, Brookhaven, Mississippi, Rev. H. F. Johnson, president, is known throughout the South as one of our best and most prosperous Methodist institutions. Look at the picture and read the advertisement in another column.

No gift of God does or can contradict any other gift, except by misuse or misdirection.—*Coleridge.*

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending July 11, 1874.

A—Philip Allen two letters, J. O. Andrew two letters, D. Askew, A. F. Andre $2.95, David Ayers, P. S. Alexander, C. G. Andrews $6.75.

B—Mrs. M. G. Brown, D. C. Beauchamp, E. F. Brown 45 cents, J. Burford, Lottie A. Brown, J. W. Burke & Co., H. B. Bowers, Bigbow & Muln, Barnes & Wilkinson, Bates & Locke.

C—Robert Carter & Bros., Cassell, Petter & Galpin, A. B. Converse, George W. Chatfield, C. H. Clifford, A. E. Clay $2, D. C. Clifton, L. C. Calhoun $3, P. R. Christy, S. & I. Carey.

D—R. A. Davis, J. Perry Drake, L. W. Delamole, R. B. Downer, A. W. Dickman & Co., P. W. DeFrance.

E—J. W. Ellison $1, Embree & Keys $6.60.

F—H. W. Foster, E. N. Fresbman three letters, Henry K. Farrar, Firey, Marks & Co. $3.45, John W. Francis & Co.

G—Gould & Lincoln, J. F. Gildersleeve, Jane N. Gibson, Rev. A. M. Gillespie, Neil Gillis.

H—Charles Hutchings, W. A. Harris, C. A. C. Hirlong $2, E. P. Hilliard, A. C. Hundley, E. J. Hale & Son, Bythell Haynes, W. L. C. Hannicutt, John S. Hutton, J. Hamilton, W. C. Halsip, T. W. Hines $9.85, Howard, Lockwood & Co., E. F. Hobart & Co.

I—Ivison, Blakeman, Taylor & Co.

J—H. F. Johnson two letters $50, W. H. Johnson, A. F. Jackson.

L—James T. Lusk, J. B. Lippincott & Co., Little, Brown & Co., William H. Leith, Lee, Shepard & Billingham two letters, Limrick & Co., W. B Lewis.

M—J. T. Meader, Jethro Moore, J. M. McKee, J. G. Mitchell $2.10, Mayes & Holland $93.20, O. M. Marsh $1.50, D. Merchant.

N—Thomas Nelson & Sons, James Norwood.

O—L. W. Odom.

P—Powers Paper Company, John E. Potter & Co. two letters, J. L. Peters, B. T. Parish, E. W. Price, Pacific Newspaper Publishing Company $5, M. S. Park two letters $18.65, George Peets, James J. Peters $11.

Q—D. Quincey.

R—George P. Rowell & Co., T. S. Randall $2, H. P. Rhea $1.75, Robb Bros. 25 cents, A. H. Bedford agent three letters, A. Ilzer two letters, E. Retrac, E. E. F. Ross, Robinson & Co.

S—Steele & Avery, Smith & Boatner two letters, Scribner, Welford & Armstrong, Sheffield & Stone, E. W. Solomon, W. L. Sibley, John L. Seales, Mrs. M. A. Shimple, R. A. Sibley, F. W. Stratton, T. B. Shropshire, Slate, Woodman & Co.

T—Henry F. Taylor, W. V. Taylor two letters, James L. Terrell, S. C. Trammell, Mrs. Mary D. Tate, B. K. Thomas.

U—United Brethren Publishing House.

W—George H. Wells, James L. Wright, T. S West $3, J. K. Ward $5, A. R. Winfield, Bishop W. M. Wightman, C. M. Wade, William Wood & Co., H. R. Wilson, J. Wenzer & Co.

Y—H. W. Yancey.

Z—J. H. Zellin & Co. $3.75.

Clarksville Female Academy

Clarksville, Tenn.—This is one of the oldest institutions in the land. It has had a successful career and has been very popular. Last year it passed into the hands of Rev. J. M. Wright, who is thoroughly renovating the building and furnishing it anew. For the next session he has secured the services of ten elegant and highly accomplished ladies to assist him in the various departments.

In the literary department he will establish a normal class, embracing the teachers in that department and any others who may desire to join it. This is an admirable feature in this school. Young ladies who have graduated and desire to become teachers will have the opportunity of training for that delicate and responsible vocation.

Miss Carnes, one of the most accomplished teachers in the land, presides in the department of drawing and painting, and her department has been a decided success. Her art levee at the last commencement exhibited more than two hundred and fifty pictures as the result of ten months' work. She and her work have been universally commended. We do not think that she has a superior in the whole land.

The music department is furnished with twelve good instruments—all good, some superior. Two fine pianists will preside in this department, one of them a very fine vocalist, and special attention will be given to vocal culture.

The boarding department will be under the special supervision of the president and his lady. So far as they know they have given entire satisfaction heretofore. The academy is a pleasant home to the daughters intrusted to their charge.

Alpha.

Centenary College.—The advertisement of this noble institution speaks for itself. Take a look at the cut, which, however, gives but an imperfect idea of that grand expanse—*seven hundred feet front.* In photographing for the engraving the camera took in but little over half of each wing, and yet the breadth of perspective in the picture, being nearly *five hundred feet*, prevents the eye from appreciating at first the grand altitude of the center building. See the advertisement. Note especially the class of men composing the board of trustees.

Garden Seeds.—Those in quest of garden seeds for fall gardens should read the advertisement of Mr. Richard Frotscher, No. 12 Dumaine street, near the French Market, who keeps the celebrated seeds of Buist.

Levy Bros., No. 580 Magazine street, have beautiful goods, adapted to the hot days or cool evenings, and those who are now preparing for the autumn may do well to consult their prices and qualities of goods.

NEW ADVERTISEMENTS.

The next term of this venerable institution opens on the first Monday in October, 1874.

Faculty.—Rev. C. G. Andrews, A. M., President, and Professor of Mental and Moral Science, Political Economy and International Law; Rev. A. R. Holcombe, A. M., Professor of Mathematics and Adjunct Professor of Natural Science; G. H. Wiley, A. M., Professor of Ancient and Modern Languages; T. S. Jones, M. D., Professor of Natural Science; Rev. R. D. Norsworthy, A. M., Principal of the Preparatory Department.

Charges.—Tuition, per session of forty weeks, in College, $60; Tuition, per session of forty weeks, in Preparatory Department, $40; Contingent expenses, $5. A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

Board.—Board, including lodging, washing, lights and fuel, can be had in the best families for $20 per month. Day-boarding with the same families, $18 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

Location.—This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

When Founded.—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

Alumni.—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

Apparatus and Cabinet.—The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

Literary Societies.—There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

Buildings.—The Trustees are determined to continue the repairs on the buildings till completed. The grand Center Building is a noble specimen of architectural beauty and adaptation to the purposes of its erection. The wings, built of solid brick, present each a front of two hundred feet, with upper and lower galleries the entire length, supported by Tuscan columns, and with the center making in the perspective a continuous front of seven hundred feet.

Preparatory Department.—In the Preparatory Department students are fitted for regular college classes, or may obtain a thorough English or commercial education.

The Faculty.—Its Faculty are men of experience and success in teaching.

Board of Trustees.—Rev. Bishop J. C. Keener, D. D., President, New Orleans.

Hon. Edward McGehee, Woodville, Mississippi.
Hon. John McVea, Clinton.
Hon. and Rev. James H. Muse, St. Helena parish.
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Rev. A. E. Gaudwyn, Baton Rouge, Louisiana.

jy16 tf Address C. G. ANDREWS, President, Jackson, La.

Henry Filcher,
Builder of
Church Organs,
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Louisville, Kentucky.

Twenty-five years' experience in the business, and some of the finest instruments in the country as testimonies of my skill, are sufficient guarantee of the excellence of my work. Would solicit a share of the Southern patronage, and feel confident of my ability to please. The best of references as to ability and honorable dealing. jy16 3m

Any book sent prepaid, on receipt of publisher's price, by **J. W. McIlvre**, No. 4 South Fifth street, St. Louis. Established 10 years. jy16 1t

Business Notices.

I have been a dyspeptic for years. Began to use the Simmons Liver Regulator two years ago. It has acted like a charm in my case.
Rev. J. C. Holmes,
jy16 1t Clayton, Ala.

Buy Werlein's Pianos, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $10, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. Philip Werlein's Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

Pierson & Hews, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

Over the Pennsylvania Railroad by Daylight.—Probably the best specimen of an American highway to be found anywhere is the Pennsylvania railroad between Pittsburg and New York. In solidity of construction, superiority of bridge architecture and smoothness of track it is unrivaled. Throughout its entire length it is laid with a double track of steel rail, weighing sixty-seven pounds to the yard. The rolling stock is as near perfection as human ingenuity can make it, combining the highest excellence attainable. On the first of June commenced running the fast train from Pittsburg to New York, with close connections at Harrisburg for Baltimore and Washington. The magnificent run of four hundred and forty-four miles between Pittsburg and New York is made with but three stoppages. The train is made up of Pullman parlor cars and the company's best day coaches, all splendidly upholstered, mounted on combination springs, and furnished with plate glass, through which the landscape can be distinctly seen. The scenery on this line is beautiful, and in many places grand. The attractions of the Alleghany mountains need no comment. The long sweeps of wooded hills, lofty mountains and dark ravines, picturesque valleys opening into each other, sparkling and placid waters, and wide-rolling pastoral landscapes fall in rapid succession. After having breakfasted in the Mississippi valley and dined at the capital of Pennsylvania, the passenger finds himself seated at the supper-table in the metropolis of New York.

Fifth Avenue Hotel, New York.—Among the varied attractions offered to visitors to the great city of New York there is nothing which strikes the stranger with more pleasant surprise, and we may say amazement, than the wonder of her hotels. Such are not to be found in any other part of the world. Not only the splendor and vastness of the buildings and costliness of the furniture and equipments, which surpass in their luxuriousness the palaces of the kings, but the almost endless variety of viands, of every domestic production and imported from all parts of the globe, make up bills of fare equal to the demands of the most capricious appetites, and at the same time afford food for reflection upon the skill, enterprise and indomitable energy of those men and companies who erect and conduct them. Messrs. Darling, Griswold & Co., proprietors of the Fifth Avenue, located at 194 Fifth avenue, are in the front rank of such enterprise. Their house is supplied with all the modern improvements and conveniences, and it seems to us that nothing is wanting that a guest could desire.

E. E. F. Ross, Esq., connected for several years with the Christian Advocate, left on the evening of June 17 to visit the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

We have had for several months in constant use the Halford Leicestershire Table Sauce, and it has given such satisfaction to the guests of our house that our orders for it have been larger than for all other kinds of sauce combined.
H. D. Parker & Co.
Parker House, Boston, Sept. 1, 1869. je25 4t

Whitworth Female College,
Brookhaven, Mississippi,

On the New Orleans, Jackson and Great Northern Railroad, fifty-seven miles south of Jackson, Mississippi, and one hundred and twenty-eight miles north of New Orleans, will

Reopen on the Thirtieth of September Next.

The charges are low, and yet the advantages are unsurpassed. All extravagance in dress positively prohibited. If you send your daughter here we guarantee that you will be pleased; otherwise you may withdraw her at any time, and the money will be returned.

School books, medicines and medical attention furnished free of charge. Were it not for the extreme healthfulness of the location we could not afford the last two items.

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jy16 3m H. F. JOHNSON, President.

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Hymn and Tune-Book.

A Collection of Hymns and Tunes for Public, Social and Domestic Worship.

Published by order of the General Conference of the M. E. Church South.

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Clarksville Female Academy,
Clarksville, Tenn.

The next session begins August 31. A full corps of experienced teachers, every department well furnished, ample grounds, excellent boarding arrangements and thorough training give us many advantages.

Clarksville is remarkable for its health. The Memphis *Appeal* says: "The city of Clarksville is one of the most delightful places in the Union, occupying, as it does, a romantic and healthy site, and possessing a community noted for its social elegance, culture and morality."

Bishop McTyeire said to one of the trustees: "Bro Wright takes to teaching *con amore*. He pursues it conscientiously, and what is so done is thoroughly done."

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Near the French Market, New Orleans.

Dealer in Buist's Garden Seeds, which are the most reliable seeds sold in the Southern market. Almanacs and catalogues furnished on application. Prices reasonable. jy16 3m

Greene's
Oxygenated Bitters.

The stomach is one of the most delicate organs of the human system, and the indigestible food crowded into it by the requirements of modern society keep it in

A State of Chronic Disorder,

which is followed by a resort to tonics and alteratives for relief. It unfortunately happens, however, that many of the medicines used for this purpose contain alcohol, which, poured into a diseased stomach, produces irritation, creates inflammation, and does more injury than good.

Oxygenated Bitters Contain No Alcohol,

but are a purely medicinal preparation, which, in cases of Dyspepsia, Heartburn, Indigestion, and other like disorders, at once restores the stomach to its

Natural Condition of Health.

The Oxygenated Bitters have been the most popular remedy for the above complaints for the last Thirty Years, and still maintain their Unrivaled Popularity.

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If the Stomach is Wrong all is wrong.

Tarrant's Effervescent Seltzer Aperient,

while acting as a corrective upon that organ, gently expels all morbid matter from the alimentary canal, and imparts a healthful activity to the sluggish liver. Sold by all druggists. jy16 2t

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"A stirring, instructive and magnificent volume." "Full of truths precious as gems." "A choice book for every family." Steel Engravings worth $1,000. Rose-tinted paper. Rich binding. Rapid sales. Rare chance for agents. Clergymen, Teachers, Young Men and Ladies make $75 to $150 per month. Write to ZIEGLER & McCURDY, 620 Olive street, St. Louis, Mo. my21 1yeow

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For Rats, Mice, Roaches, Ants, Bed-bugs, Moths, etc. J. F. HENRY, CURRAN & CO., jel1 3m5p New York, Sole Agents.

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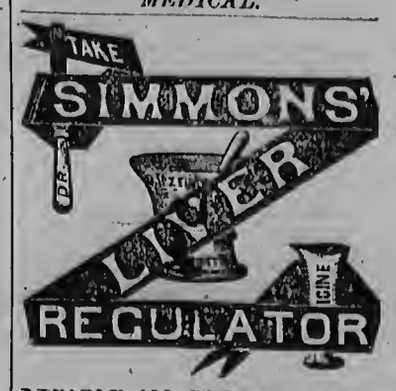
When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures Night Sweats, Nausea at the Stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, naming this paper. je4 13t

MEDICAL.



Nearly all diseases originate from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **Simmons' Liver Regulator** is the best remedy that has **ever been discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **40 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

Simmons' Liver Regulator
or Medicine

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faithless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

'FOR SALE BY ALL DRUGGISTS.
se25 1y

The Greatest
Medical
Discovery
Of the Age.

Mr. Kennedy, of Roxbury, has discovered in one of our common pasture-weeds a remedy that cures

Every Kind of Humor,
from
The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Roxbury, Mass.

Dear Madam: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skilful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

The Medical Discovery

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

Directions for Use.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,
DONALD KENNEDY.
Price, $1.00 per bottle. For sale by all druggists

Dr. Tutts Vegetable Liver Pills.

The best advice that can be given to persons suffering from

Dyspepsia, Bilious Complaints,

Constipation, Colic, Sick Headache,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box. Sold everywhere.

Laboratory—Nos. 48 and 50 Cortlandt street, New York. se3 1y3p

The Child's Corner.

THE OLD MAN IN THE WOOD.

There was an old man who lived in the wood,
As you shall plainly see;
He thought he could do more work in one day
Than his wife could do in three.

"With all my heart," the old woman said,
"If you will so allow,
You shall stay at home to-day,
And I'll go follow the plow.

"And you must milk the Tiny cow,
Lest she should go adry;
And you must feed the little pigs
That are within the sty.

"And you must watch the speckled hen,
Lest she should go astray;
Not forgetting the spool of yarn
That I spin every day."

The old woman took her stick in her hand
And went to follow the plow;
The old man put the pail on his head
And went to milk the cow.

But Tiny she winced, and Tiny she flinched,
And Tiny she tossed her nose,
And Tiny gave him a kick on the shin,
Till the blood ran down to his toes.

And a "Ho, Tiny!" and a "Lo, Tiny!"
And a "Pretty little cow, stand still;
And if ever I milk you again," he said,
"It shall be against my will."

And then he went to feed the pigs
That were within the sty;
He knocked his nose against the shed,
And made the blood to fly.

And then he watched the speckled hen,
Lest she should go astray;
But he quite forgot the spool of yarn
That his wife spun every day.

And when the old woman came home at night
He said he could plainly see
That his wife could do more work in a day
Than he could do in three.

And when he saw how well she plowed,
And made the furrows even—
He said his wife could do more work in a day
Than he could do in seven.

The Camel and the Desert.

It was early in the morning that the caravan started; the twilight was growing into day.

The camels had been saddled and burdened and chained, some ten, some twenty, in a row. There were precious things on those camels' backs—silks from India, pearls, ivory, gum, perfumed oils, myrrh, feathers, Angora shawls and velvet. First among the heavily-burdened animals was an old camel-mother; she carried ice from Tartary for a pasha's cellar, a burden that would not appear very valuable to a European child. By her side trudged her little camel; it was three years old, and ran nimbly by her side.

"Mother, are the burdens very heavy?" asked the little camel wonderingly.

"Yes, but not too heavy. Your turn will come next year, little camel; every child has to take up a heavy burden in time."

"It will be a hot journey for us all, and that little one," said a thin, aged camel next in row; "but I prefer carrying perfumes to fighting the Bedouins; my cousin and I went many years ago; they ran away before us, the Bedouins, but they killed my cousin."

A cry of dismay escaped from the camels near, and then nothing more was said, for it was growing hot.

Many days did they journey; nothing but hot sand everywhere.

It was midday; the sun stood horizontal, and seemed to hang like lead over man and animal. The owners of the merchandise had wrapped themselves close in their burnous; only their black eyes were visible. The drivers crept slowly by their camels, every now and then speaking a kind word to them or singing a song, and the faithful creatures turned and licked their hands and hasted their pace, as if they knew that on them depended the safety of all.

"I am tired," said the little camel very often; but the mother answered: "It is good to become inured to hardships when you are very young; I have had many journeys more weury than this and reached the end."

"Mother," continued the little camel, "some of the camels behind us won't go on; the drivers are scolding them."

"Never be unwilling to carry your burden, and you will not get scolded."

Yesterday the drivers cheered their camels with kind words and songs, but to-day not a sound was heard but sighs here and there. It was the fifth day since the camels tasted any water; the precious ice on the camel-mother's back had long been consumed. What was to be their fate?

Just then a groan was heard in the rear, the voice of a driver in anger, then a moan less loud and one more feeble, and the angry voice of the driver again. He had picked up a parcel of silken shawls, cast away by a merchant to ease his animal's load, and the driver had put them on his own camel, intending to appropriate them, and the overburdened animal had sunk under the weight.

"It is a punishment for avarice?" said the old camel to the little one; "he has learned his lesson too late."

The driver took the burden off the poor camel; he coaxed it, he whipped it in vain; it did not rise. With mournful eyes it watched the caravan, that slowly moved on; sadly stretched itself in the sand, as if it knew its fate. The avaricious driver had to sacrifice the merchandise and camel unless he would share the fate of his beast of burden.

"Mother, look at those angry-looking birds flying around us!" cried the terrified little camel.

"They are sent as a warning to keep steadily together and not to flag. We are the first, and must keep up, not give in."

"Why do we not reach any water?" asked the weary little camel again.

At that moment a glorious vision presented itself to the weary caravan. In the distance a sea showed itself, then arose walls with flowing flags, peaceful huts and sunny gardens.

"Oh, mother, let us hasten there," cried the little camel.

"Beware, little one!" said the old camel; "it is a wicked illusion, more cruel than the birds of prey that hover around us to devour us; if we were to follow it it would lead us farther into the hot desert. More dangerous are the pleasures that would lead us to destruction than the open dangers that beset our path. What you see is a mirage."

The little camel did not understand, but tried to keep up bravely by its mother's side.

The caravan was dragging wearily along; sometimes in despair a cheering word arose from one of the drivers to the patient animals, upon whose strength the fate of the whole caravan depended. Even the lion's voice would have betokened the nearness of vegetation.

Listlessly the guidance was left to the camels, whose instinct was a sure guide.

Alas, the old camel-mother looked very anxiously at the hot sand stretching before them, and then at her little one. Was it instinct or mother's love that made her keep on and not lose hope?

The sun was sinking and the shadows falling over the yellow sand when the camel-mother stretched her neck high into the air, sniffed and cried. With a wild effort, as if she would burst her bonds, she rushed forward. A cry of joy broke from the caravan, for they knew the unerring instinct of the camel, that can perceive water at a few hours' distance. All eyes looked bright, all limbs were full of life. It might be a few hours, but yet they would reach it some time, and on they pushed, forgetful of all.

At length a well-known sight offered itself to their eyes. A few palm-trees arose in the distance, and between the grass bubbled the fountain. The poor tired ones drank and rested, the little one by the mother's side. The camels were unburdened, and the next morning they started again refreshed. In a few days they reached their journey's end, bearing with them costly merchandise destined for European markets.—*Children's Hour.*

A Religious Dog.

Here is a dog story which we know our young friends will enjoy. It has the merit of being as true as it is interesting.

Beaver was a country dog, but he spent more time with his toilet than many city-bred puppies. In summer he always took a daily bath in the little pond back of the wagon-house, and in winter, when he had on his thickest coat of brindle fur, he rolled it over and over in the snow, and then finished by giving it a thorough shaking.

He was not at all handsome, but his master considered him very smart. Probably he remembered the old adage: "Brains before beauty."

One day, out by the barn, his master gave him an uncommonly large piece of meat. Beaver smelt it, wagged his thanks, and then trotted away two miles to Cousin Will's brother's, where he had a friend named Ponto.

Ponto was taking a nap under the kitchen-table when Beaver scratched upon the back door. You may be sure the door was opened as soon as his knock was heard, for they said: "Here's Beaver; Will must be coming!" But the dog walked up to Ponto, just touched him with his nose, then away they both went over the hill and up to the barn, where they dined together.

Beaver was very fond of going to church. He would slip away half an hour before the family, for fear of being shut up at home, go around through woods and fields, and come out into the street close by the church, where he would wait for his master. Neither scolding nor whipping availed to send him back. If Cousin Will left him outside he would enter the house as soon as the door was opened. He once, when not allowed to come into the pew, went up and sat down in the pulpit. Another time, when shut up at home, he managed to get away and came trotting up the aisle just as the preacher was giving out his text. His master, to prevent disturbance, motioned him to lie down under his seat, where he soon fell asleep; but unfortunately he had a bad dream, and gave a quick, short bark, which so frightened Will that he hit him with his foot, when Beaver sprang up with a loud outcry, to the great mortification of the family.

After this he was securely fastened at home before breakfast each Sabbath. One morning he was missing, but when they reached the church door they found both Beaver and Ponto waiting for them. Upon inquiry they learned that the cunning fellow went over Saturday night and stayed with his friend, whom he had persuaded to go to church with him. Although not allowed to enter the house, Beaver was not discouraged, but went every Saturday to stay all night with Ponto, that he might be allowed the privilege of attending religious worship. To the surprise of both families, he never made a mistake, nor could they find out how he knew which was Saturday. I do not know the history of his last days, but I have an impression that he died a martyr to his love of church-going. *Aspros, in Christian at Work.*

KEEP STILL.—We fancy this is what every small boy would like to say if he only knew how:

"Keep still! That's what they always say to us boys. Just as if there never had been any noise in the world until we were born. Haven't old folks all been boys and girls once? Didn't some of them get boxed on the ears at school? Didn't some of them drum on the milk pans or crack nuts with the flatiron or slam the doors? Everything that is smart goes off with a *bang*. This would be a dull world if it were not for the racket the boys make. Noisy boys are not always saucy. Some are, but we are not. We belong to the 'Boy's Rattle-te-bang Society of Good Manners,' and we invite all our young friends to come and join us."—*Advance.*

PET SNAILS.—A little girl writes to the *Advance*:

"I am going to tell you about some snails that I had in Kansas last year. Mother gave me a glass can and I got a few water snails and put them into it with some water. They multiplied very fast. The old snails laid their eggs on the sides of the can. This year I have some tadpoles, and I am going to see them wiggle their tails off."

THE virtue of prosperity is temperance; the virtue of adversity is fortitude.

Farm, Garden and Household.

A Word for the Birds.

The following story, from the Brooklyn *Argus*, is literally true. It testifies, more than volumes of argument, to the utility of birds to the farmer and to every citizen.

"June is the loveliest month of all the year. A few years ago it was the most intolerable season in which to live in the cities of New York and Brooklyn, owing to the myriads of pestilential worms that devoured the foliage and dangled themselves from the trees in the faces of disconsolate men and affrighted women. Nature had no sooner clothed the trees with foliage than millions of worms came from their hiding-places to feed upon the leaves. Brooklyn is famed for its numerous trees, the leaves of which, if stripped from the branches, would doubtless weigh tons, and make several piles as large as the Pyramids. But the worms were so numerous that every leaf was devoured by them, and not enough to satisfy at that. They made dessert from off board fences and shingled houses.

"We have seen all the pedestrians of the city driven from the sidewalks, betaking themselves to the center of the street, all on account of the worms. Even the sanctity of the church was not secure against their inroads, and many times the blessed word was turned aside in order to kill the worm sporting from gay ribbons or crawling out from folds of lace.

"Breakfast-tables were not infrequently adorned by these uninvited guests, and vegetable soup for dinner was sometimes extemporized into vermicelli by the admixture of the curious inspectors of dinner service.

"The people talked about worms, newspapers discussed them, societies offered premiums for a discovery of a means of exterminating them, and hundreds were the experiments tried. Chemicals were poured upon the ground, underneath trees, to kill the eggs, which some said were deposited there. The bark of trees was shaven and the trunks whitewashed. Tar rope was tightly drawn around them, cups of poisonous fluids were suspended in the branches, but all to no purpose. Six-foot man acknowledged himself unable to cope with the one-inch measuring-worm.

"Just then came along some little hopping and chirping birds—exiled sparrows in a strange land. They are not pretty to look upon, neither are their voices those of the nightingale; but they were considerable eaters, and were fond of worm diet. So some houses were made for the sparrows, and a large company of them were invited from across the Atlantic ocean to a great feast upon American worms. The strangers accepted the invitation, and had no sooner landed in our parks than they made themselves perfectly at home—built nests, laid eggs, brooded lots of little sparrows, and commenced their battle with the worms. They stuck to their business like Martin Luther's thesis—beginning from the old church door—and they are not through breakfast yet. But the worms are gone; the trees are green again, and there is no place in all the country quite as pleasant to live in, during the month of June, as is Brooklyn."

The Garden.

Too little attention is usually paid to the fall and winter garden. In this climate nearly all vegetables may be gathered fresh from the ground in the late as well as the early months of the year, and it is a sin against our climate advantages that we do not turn them more to our benefit. January and July are the great gardening months for the Southern States, and the work for one is almost a duplication of the other, differing in this, however: that in July we must cultivate more thoroughly and deeply, and use more perfectly decomposed manures. Now is the time to sow early and late cabbages, kohlrabis, cauliflower, broccoli, endive, mustard, carrots, parsnips, beets, mangolds, celery, lettuce, brocole, etc. Snap beans, cucumbers, okra and melons may also be planted. All vegetable and flower seeds should be gathered as soon as ripe, thoroughly dried in the shade and then stored away in cloth bags that have previously been soaked in strong salt and water. We have thought that seeds thus kept retain their vitality longer; we *know* that they are less liable to damage from insects. Flowering plants and shrubs are kept in bloom much longer by having the blossoms removed just as soon as they begin to fade. Especially is this the case with roses and dahlias. Gladiolus bulbs, kept back for late blooming, should now be planted, in rich, sandy soil, and kept carefully tied to small, neat stakes as they grow. Layers of roses, ornamental shrubs, grape-vines, etc., may yet be made, mulching the earth well over the buried part; keep the hoe, rake and watering-pot constantly going, and then trust a beneficent Providence for the result; never depend on faith alone!—*Our Home Journal.*

The Effect of Odor in Milk.

For the use of the calf the odor in the milk of a healthy cow is not objectionable. It helps on the process of digestion, and increases the laxative tendency of new milk. In butter and cheese it is detrimental. It promotes a strong, disagreeable flavor, and hastens the decomposition of both. The more of it there is carried into butter the stronger will be its flavor, and the more easily will it become rancid. In the heat of summer, when the cows are feverish, there is more of it in the milk than usual, and more works into the butter, increasing its tendency to rancidity to such a degree as to make it extremely difficult to preserve. To cheese it is equally injurious. It promotes huffing and a disagreeable odor and flavor and premature decay.

To separate this odor and its cause from milk is therefore one of the most important requisites to successful dairying. To carry into butter all the odor there is in new milk, and all there is formed in it while it is standing for the cream to rise, would be to ruin it for use as food. If the correctness of this statement is not recognized, the following experiment will demonstrate it. Put a small quantity of new milk into a tin vessel, say a pint or a quart into a two-quart tin pail, so that it will readily assume the temperature of the room. Put on the cover and let it stand in the milk-room long enough for the cream to rise, and then examine by smelling and tasting. If the observer does not find that odor has accumulated to such an extent as to spoil it for butter, it will be because his senses of taste and smell are sadly out of order. It will become decidedly offensive. We wish every one who uses milk for butter-making, if he has never done so, to try such an experiment. It will cost but a penny or two, and but very little trouble, and will afford an instructive lesson in regard to the rapid changes that are going on in milk, and the steady formation of offensive odor that results from them, and be suggestive of the treatment milk should receive. *Canada Farmer.*

Canning Fruit.

I remember, at our State fair, a few years ago, hearing a man lecture on the preservation of fruits. One thought in particular impressed me—that "*the fine flavor of any fruit, once lost, could not be regained.*" So when fruit is heated in open vessels, and the air is full of delicious aroma, our fruit is fast losing its best quality. This is why it is best to fill the jars with fruit before cooking. Another reason why it is best to heat in jars, you avoid crushing, and the liquor is rich and clear. In canning peaches or pears, it is very satisfactory if you have retained the small broken pieces for present consumption, and only filled your cans with large, shapely quarters. The same with grapes and berries. If you wish to realize the exquisite flavor of each fruit, do not spoil it with poor sugar. It is a good way to put what nice white sugar you wish to use through the day into the porcelain kettle in the morning, with a little water, and bring it to a boil, and skim it; then when your bottles or jars of fruit have been heated, fill up with the hot syrup. For lack of anything better, I take a very large copper wash-boiler, place a piece of straw matting or two thicknesses of paper over the bottom, and then arrange the cans, as many as it will hold, and keep upright. You may need some twigs in and around them to keep all firm and in place. Fill with warm water to the necks of the jars, cover them with lids, and put on the boiler cover to keep in the steam. Berries need but a few minutes of boiling heat. By this method, if you do leave them a trifle too long, they are not spoiled by boiling to pieces. Green corn is very nice cooked with sliced ripe tomatoes, two or three hours, slowly, on the stove, and seasoned with sweet cream, salt and pepper when warmed for the table. Corn and tomatoes are better cooked in the porcelain kettle, and should be canned and sealed up in bright tin cans.—*Janette Wing, in Country Gentleman.*

SWEET POTATOES.—*Mr. Editor:* J. S., of Franklin county (no postoffice given,) asks how to preserve potato-vines through the winter, so as to plant them in summer. The best-preserved I have known of were kept in an old dry cistern, and not allowed to mat down, or pack so as to heat. They must be kept cool. An old cellar, hole in the ground or loft, or any place where they will have a nearly uniform and cool temperature, will do the work. It has done it. K.

MRS. HOMESPUN'S RUG.—She says: "I am going to knit me a rug out of little bits of cloth and strong brown linen or cotton twine of coarse quality. The bits of black and colored woolen cloths must be cut an inch wide and two inches long, and after every second stitch in the garter stitch knitting one of these bits is put in and knitted down. I shall set up thirty-five stitches of the twine on my coarsest steel or small ivory needles, and knit across twice; then begin and put in the cloth. I think I shall try a pattern of diamonds and crosses, making the ground-work out of an old alpaca dress that is too far gone to do any one any good, and then take scraps from the children's dresses, and bits of bright red, yellow and blue flannel, and knit in the figures on the right side, the twine making the wrong side. The strips are either knitted straight for a yard or more, and then bound off and sewed together, or else three narrow strips are sewed together for the middle, and then the under strips are sewed around, measuring them as you knit, and narrowing at the corners, so as to make them fit in nicely."

LEMONADE.—Have a regular lemon-squeezer, if possible. Strain the juice, and extract a little of the essence from the rind with a few lumps of sugar, which imparts richness to the flavor. Allow three lemons to a quart of water and half a pound of sugar, as a general principle; but such is the diversity in the size and quality of the fruit that no invariable rule can be given. The proportions here suggested will be found ordinarily to make lemonade strong enough to allow of ice being added. If you have plenty of ice, use more, with less water. Always taste and see if the proportions are right before serving.

WET BOOTS.—The *Agriculturist* gives the following advice to farmers, who, next to fishermen, are apt to get their boots wet through: "When the boots are taken off, fill them quite full with dry oats. This grain has a great fondness for damp, and will rapidly absorb the last vestige of it from the wet leather. As it takes up the moisture it swells and fills the boot like a tightly-fitting last, keeping its form good, and drying the leather without hardening it. In the morning shake out the oats and hang them in a bag near the fire to dry, ready for the next wet night; draw on the boots, and go happily about the day's work."

Scientific.

M. A. BOILLOT describes a new method for preparing ozone by bringing oxygen in the vicinity of electricity passing through broken or pulverized gas carbon contained in a tube.

TENNESSEE OPIUM.—The opium obtained from the imported seed of the white poppy which was planted by Dr. Pitts, in the spring of 1871, near Nashville, Tennessee, possesses the peculiar narcotic odor and bitter taste, and presents a smooth, tenacious mass of a dark-brown color. One hundred grains, when dried, yielded eighty-three of powder, and, upon examination, eleven of insoluble matter, mostly clay and sand, and ten of alkaloids, equal to about nine grains of morphia.

"REINDEER KIDS," says Dr. Rae, "when very young indeed, having been deprived of their mothers and left quite alone, will in spring always turn toward the north, however much you may try to drive them the other way." Buffaloes, as stated by James Mackay, a noted Hudson's Bay Company's guide, whenever they are alarmed always run southward. This habit is so constant and so well known that, in making buffalo pounds, the entrance must always face the north, for, if it is not so placed, it is impossible to drive the animals into them.

M. HOCHSTELLER, of Vienna, has been interesting the people of Vienna by an experiment in which he imitates and illustrates, on a small scale, the eruption of volcanoes. It is based on the property possessed by sulphur, when melted under the vapor of water having a pressure of three atmospheres, to absorb a certain quantity of the water, which afterward escapes in the form of vapors during the cooling. In operating on a quintal of sulphur a superficial crust formed, an opening being made in which pieces of sulphur emerged, accompanied with explosions and puffs of vapor. At the end of an hour it formed a cone, having a diameter of from twelve to twenty inches at the base and about three inches in height, and exactly resembling in form and appearance the natural volcano cone resulting from the successive accumulations of lava streams.

ARTIFICIAL BUTTER.—As experiments have demonstrated that cows living on very scanty diet still secreted milk containing butter, it became evident that the butter must have been prepared from the fatty tissues of the animal. This led to a series of experiments on splitting up animal fats, which have resulted in the preparation of an artificial butter from suets. The suet is first finely divided by circular saws in a cylinder. It is then treated with water, carbonate of potassa, and finely-divided fresh sheep's stomachs at a temperature of 45° C. The pepsin and heat separate the fat, which floats on the surface, whence it is decanted, and when cool placed in a hydraulic press, which separates the stearine from the semi-fluid oleomargarine, which is employed as follows in the preparation of the butter: 50 kilogrammes of the fat, 25 liters of milk and 20 liters of water are placed in a churn; to this 100 grammes of the soluble matter obtained from cows' udders and milk-glands is added, together with a little anotta. The mixture is then churned, when the butter separates in the usual manner.—*Scribner's Monthly.*

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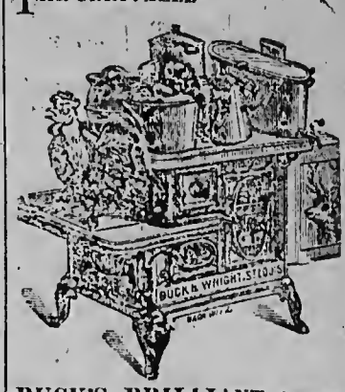

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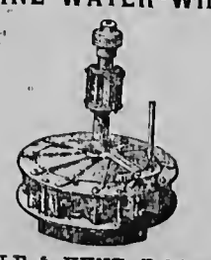

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The Wesleyan Female Institute, located in Staunton, Virginia, under the presidency of Rev. W. A. Harris, is, in my judgment, one of the best institutions for young ladies in the South. I have occasion to know and appreciate its value by the advantages enjoyed by one of my daughters, now a pupil there. It possesses all the facilities of a thorough female education. Its personal accommodations are all that can be desired for health and comfort or taste. No location could be more eligible, no scenery more magnificent, no atmosphere more salubrious. It is now in a state of great prosperity. I do not hesitate to recommend it to the patronage of all who wish their daughters to receive the benefits of a useful and ornamental culture.

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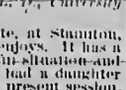

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Children and servants half price. Je18 1m

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50-Saw Gin.....	250	75-Saw Gin.....	375
55-Saw Gin.....	275	80-Saw Gin.....	400
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CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.

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de1 1y A. BROUSSEAU & CO

New Orleans Markets.

From the New Orleans Price Current.

The river is 10 feet 9 inches below high-water mark.

COTTON.—The following are the arrivals since the tenth instant:

Louisiana and Mississippi	bales...	693
Lake		1
Mobile		183
Florida		25
Texas		1
Total		903

On Saturday the Liverpool market was reported dull, with sales of 10,000 bales at previous rates, and New York steady for spots, but with the additional note that the sales were chiefly under quotations, while futures were reported as closing at an advance of 3-32 @ 5-32c. These dispatches were not calculated to have any marked influence, but most buyers withdrew, and the sales were consequently confined to a few small lots, amounting up 125 bales. On Monday the business was again too limited to establish quotations, being confined to 225 bales. On Tuesday the demand exhibited more vitality, and 650 bales changed hands at irregular prices. The prices paid showed an unusually wide range in all descriptions, factors being compelled to accept inside rates, or occasionally even less, for small lots pressed on buyers to close consignments, while on the other hand the latter could not fill orders of any magnitude for desirable kinds without paying outside rates. We noticed some demand for low middling, good style, at 16c., but most holders of the description asked 16¼c., and even 16½c., and the orders were only partially executed. On the other hand, a small lot of average low middling was offered at 15¾c.

The above makes an aggregate for the past three days of 1,000 bales, against 1,900 for the corresponding time last week and 2,100 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,210,771 bales, against 1,228,814 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 235,569 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 113,189 to France, of 111,790 to other foreign ports, and a decrease of 31,252 to Great Britain. We quote:

Inferior	9¾ @ 9¾
Low ordinary	10¾ @ 10¾
Ordinary	11¾ @ 12
Strict ordinary	12¾ @ 13¾
Good ordinary	14⅜ @ 14⅜
Strict good ordinary	15⅛ @ 15⅛
Low middling	15¾ @ 16⅛
Strict low middling	16¼ @ 16⅝
Middling	16⅝ @ 17
Strict middling	17¼ @ 17⅜
Good middling	18 @ 18¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	903	
Arrived previously	1,318 989	—1,319,892
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city ginning, from receipts of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc		20,480
Add 2,552 bales, sunk in the ship Allsa, omitted in the Exchange's stock statement		2,552
Total		1,330,101
Exported past three days	1,568	
Exported previously	1,311,717	—1,316,285
Consumed at Lane Cotton Mills		800
Sunk in scuttled ship Allsa, to be added if ever recovered		2,552
Total		1,319,637
Stock on hand and on shipboard		3,464

LOUISIANA SUGAR.—There were sales to speculators on Saturday and Monday of 175 hhds, at 8¾c. for good fair, 8⅞@9c. for fully fair, and 10¾c. for yellow clarified.

LOUISIANA MOLASSES.—On Saturday 5 bbls. Chin fermenting sold at 35c. ₱ gallon.

CORN.—On Saturday 2,750 sacks sold at 75@80c. for yellow mixed, 85c. for white, and 87c. for white mixed. On Monday 950 sacks sold at 85@87c. for white mixed, and 90c. for choice white.

OATS.—On Saturday 550 sacks sold at 67@68c., and on Monday 300 sacks sold at 67c. ₱ bushel.

BRAN.—On Saturday and Monday 700 sacks sold at 90c. ₱ 100 lbs.

PORK.—On Tuesday the market was firm, with a small stock and good demand, and 100 bbls. mess sold, on the spot, at $22, and 105, to arrive, at $22.25 ₱ bbl. Round lots were held, on the spot, at $22.25 ₱ bbl. Mess is retailing at $22.50 ₱ bbl.

BACON.—On Saturday 50 casks sold, in job lots, at 9¼c. for shoulders on the spot, and 9½c. to arrive, and 11@11¼c. for clear rib sides. On Monday a lot of 80 casks shoulders sold to the government at 9¼c. ₱ lb.

BREAKFAST BACON.—Scarce and commands 11¾@12c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 109⅞@110¼ (against 109¾ at New York,) and, after a fair business, closed at 109¾@110⅛ (against 109¾ at New York.)

Nothing has been reported in silver, except $ 101 in American half dollars on Tuesday at 105. It is quoted at 104½@105¾ for American half dollars. Mexican dollars closed at 101¼, which is ½ per cent. below gold at New York.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coteman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	— —
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	22	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	18
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 75	5 80
Superfine	— —	5 00
Fine	4 50	4 62½
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	24 00
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	8	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, bemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	28
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 50	2 75
Plaster Paris	— —	3 00
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	12 00	14 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	88	90
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUNDRIES, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	32½	— —
Gunpowder	1 00	— —
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	36	— —
Oolong	32½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	85 00	90 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, July 15, 1874.

Texas beeves, choice, ₱ head	$— —	@	— —
Texas beeves, first quality, ₱ head	35 00	@	40 00
Texas cattle, second quality, ₱ head	20 00	@	25 00
Texas cattle, third quality, ₱ head	12 00	@	18 00
Western beeves, ₱ lb. net	— —	@	— —
She p, first quality ₱ head	4 00	@	5 00
She p, second quality, ₱ head	3 00	@	4 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	35 00	@	50 00
Calves, ₱ head	7 00	@	9 00
Yearlings, ₱ head	5 00	@	9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Mo.
J. Worth & Co., St. Louis, Mo.

Architects.
P. Wilhirey Carter, 58 Carondelet street.

Bakery.
Times Bakery, 53 Annunciation street.

Barber.
Baptiste, St. Charles Hotel.

Bird Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia, Pa
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Butchers.
Dennis Bruza, stalls 13 and 15, Dryades Market.

Carpets.
A. Broussenu & Co., 17 Chartres street.
Elkin & Co., 103 Canal street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vall, Worcester, Mass.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor Franklin and Erato sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Sam. Smith, 351 Dryades street.
B. H. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. Leblanc, 22 Front street.

Cotton Gins.
J. H. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Hartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Wormill, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, pres't.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute Staunton, Va., Rev. W. A. Harris, president.

Exterminators.
J. F. Henry, Curran & Co., New York.

Factors and Commission Merchants.
Aiken & Watt, 80 Carondelet street.
D. H. Wallace, 38 Perdido street.
J. H. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
Great Western Gun Works, Pittsburg, Pa.

For Sale.
Tent on Seashore camp ground, Robert J. Harp 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Customhouse street.

Furniture.
John Bois, 152 and 154 Camp street.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
J. M. Dowling, 75 Decatur street.

Hardware.
Rire Bros. & Co., 89 and 91 Camp street.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Crawford House, Cincinnati, Ohio. Frank J. Oakes, proprietor.
Louisville Hote , M Kean & Co., Louisville, Ky
Ocean Springs Hotel, J. P. Longley, Ocean Springs, Mississippi.
Seashore House, T. C. Murphy, Ocean Springs Miss.
Sherman House, Chicago, Illinois

Insurance.
Crescent Mutual Insurance Co., New Orleans.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Coun.
W. L. Cushing, 61 St. Charles street.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts
B. J. West, 115 and 117 Magazine street.

Medical.
Autt Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Tinnia streets.
Bindie's Cordial, I. L. Lyons & Co., corner of Camp and Gravier streets.
Cinebo-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York
Citrate of Magnesia, etc., Hoimann & Co., N. Y
Dr. Fitler's Vegetable Rheumatic Sirup, E. J Hart & Co., New Orleans.
Dr. H. James' Indian Hemp.
Dr. J. W. Leilingwell, 240 Canal street.
Metaphysical Discovery, Mrs. M. G. Brown. New York.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Rupture and Piles Cure, Dr. H. Neeson, 182 St. Charles street.
Sanford's Liver Invigorator.
Simmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 16 and 20 Platt street, New York.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.

Moss.
New Orleans Moss Company, John C. Weems manager.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Newspapers.
Day-Book New York.

Notary.
William H. Seymour, 76 Customhouse street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.

Portrait Painters.
G. H. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & Le T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route. A. D. Sheldon, agent, 22 Camp street, corner of Common.

Seeds.
B. F. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line, New York Steamers, Alfred Monlton, agent, 41 Carondelet street.
General Transatlantic Company, L. Grand, Galliar court, letter H.
Merchants' Line New York Steamers, J. H. Landwiesen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stores.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros & Co., 83 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tobacco and Cigars.
E. J. Rilleux, cor. Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wants.
John L. Scales, Mansfield, La.
A M., Etherton, Elbert county, Ga.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watering-Places.
Thomas J. Hough, Columbia, La.

Watches and Jewelry.
Hyver & Co., 66 Bienville street.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Duhr & Co. Baltimore, Maryland.

Religious Notices.

CAMDEN DISTRICT CONFERENCE.—Ministers and delegates coming to the District Conference at Camden by boat will be conveyed from Wilcox Landing on Wednesday and Thursday, August 5 and 6. A. M. JONES.

THE District Conference of the Camden district, Alabama Conference, will be held at Camden, Alabama, August 5-9. Opening sermon on Wednesday night, August 5, by the Rev. M. M. Graham, J. W. SHORES, P. E.

THE District Conference for Montgomery district, Alabama Conference, will be held at Natasulga, beginning on Thursday night, July 23. The opening sermon will be preached by Rev. T. F. Mangum. WM. A. MCCARTY, P. E.

UNION SPRINGS DISTRICT CONFERENCE.—For reasons over which the parties had no control, the place of holding the District Conference has been changed, by consent of parties, from Ruttledge to Greenville. The conference will commence on Wednesday evening, July 29. Members and friends visiting the conference will please call at the store of W. W. Wilkinson and find their homes. S. P. RICHARDSON, P. E.

DISTRICT CONFERENCE VISITATIONS.—*Mississippi Conference.*—Bishop Wightman will attend the following District Conferences:

Seashore district, East Pascagoula, Moss Point, July 8-12.

Brookhaven district, Brookhaven, July 16-19.

Jackson district, Canton, July 23-26.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Bayville circuit	July 25, 26
Oak Ridge circuit	Aug. 1, 2
Monroe station	7, 9
Trenton circuit	8, 9
Lind Grove circuit	15, 16
Wesley and Jordan circuit	22, 23
Waterproof and St. Joseph circuit	29, 30
Delhi circuit	Sept. 5
Winnsboro circuit	12, 13
Floyd circuit	19, 20
Providence circuit	26, 27
Bastrop circuit	Oct. 3, 4

The District Conference will convene at Delhi, September 3.

16 C. W. CARTER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

New Iberia	Aug. 15, 16
Vermilionville	22, 23
St. Landry	29, 30
Abbeville	Sept. 5, 6
Jeffersonville	12, 13
Franklin	19, 20
Opelousas	26, 27
Lake Charles	Oct. 3, 4
Grand Chenieres	10, 11
Calcasieu	17, 18

The District Meeting will be held at Opelousas, September 26 and 27.

9 J. E. COMB, P. E.

MISCELLANEOUS.

TWENTY-FIFTH

ANNUAL STATEMENT

OF THE

Crescent Mutual Insurance Co.

May 23, 1874.

Total gross premiums for year ending April 30, 1874		$400,594 96
Earned premiums, less reinsurance and return premiums		319,533 53
Less losses paid and estimated	$156,266 99	
Less taxes, discount in lieu of participation, interest on capital, less discount, etc	100,564 08	—256,831 07
Net profits		$62,702 46
Total gross assets of company		672,619 22

The Board of Trustees resolved that, after paying the fourth quarterly interest at two and a half per cent. on the capital stock of the company, a dividend of TWENTY-FIVE PER CENT. be paid in cash on and after the twenty-third day of June next, to those parties insuring with the company entitled to receive the same.

Trustees.

Thomas A. Adams,	Samuel R Newman,
Samuel H. Kennedy,	C. T Ruddecke,
John Phelps,	A. H. Ober,
Adam Thomson,	Henry Abraham,
P. N. Strong,	Victor Meyer,
Joseph Bowling,	Edward J. Gay,
John M. Sandidge,	Simon Hernsheim,
Simon Forchelmer,	Joseph B. Walfe,
R. B. Post,	H. T. Torlan,
Edward Pilsbury,	John E. King,
Charles E. Slayback,	Frederick Camerden,
David Wallace,	J. L. Harris,
Andrew Stewart,	Joseph Sidne.

THOMAS A. ADAMS, President.

HENRY V. ORDEN, Secretary. je4 2m

FINE-TONED, LOW-PRICED, WARranted against breakage. Catalogues, containing full particulars, prices, etc., sent free.

BLYMYER MANUFACTURING CO.,
ap9 1yeow Cincinnati, Ohio.

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CITRATE OF MAGNESIA,

in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year Prepared by ARTHUR ROGERS, 193 Spring St., N.Y. For sale by all druggists. E. J. HART & Co., wholesale agents, New Orleans. my7 7eow

TRUE MERIT APPRECIATED.

BROWN'S BRONCHIAL TROCHES have been before the public many years. Each year finds the Troches in some new, distant localities in various parts of the world. Being an article of true merit, when once used the value of the Troches is appreciated, and they are kept always at hand, to be used as occasion requires. For Coughs, Colds and Throat diseases the Troches have proved their efficacy. For sale everywhere. jy17 1yeTW

WANTED.

A situation as TEACHER, by a young man, a graduate of Emory College, Georgia, a strict member of the Methodist Episcopal Church South, and an experienced Teacher. He is competent to teach the usual English branches, the Latin and Greek Languages, the Higher Mathematics, and Chemistry, Organic and Inorganic. The best references can be given. Address

jy9 6t A. M., Etherton, Elbert Co., Ga.

ED. L. ZELL.

DEALER IN

CIGARS, CIGARETTES AND TOBACCO,

Cor. Canal and Carondelet Sts.,

Postoffice Lock Box 374, New Orleans, Louisiana.

Largest and best assortment always on hand. Prices as low as the lowest. Goods forwarded C. O. D. by Express to any address. Country orders solicited. Satisfaction warranted. de25 1ysp

TO HAVE GOOD HEALTH the Liver must be kept in order. SANFORD'S LIVER INVIGORATOR has become a staple family medicine. Purely vegetable—CATHARTIC and TONIC—for all derangements of Liver, Stomach, and Bowels. Will clear the Complexion, cure Sick Headache, etc. Shun imitations. Try *Sanford's Liver Invigorator.* jy9 4t

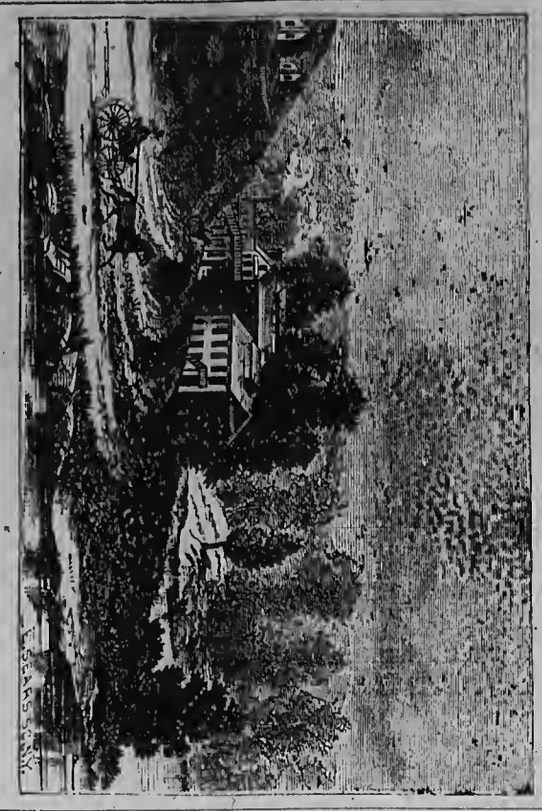
FOUND.—the place to buy EUCALYPTUS GLOBULUS, Blue Gum or Fever-Tree SEED. Also all Seeds known in Australia, New Zealand, South America or California. To be had of

H. F WELLINGTON,
425 Washington St., San Francisco, Cal.
Send for circulars. je11 3m

Rifles, Shot Guns, Revolvers,

of every kind. Send stamp for Illustrated Price List to GREAT WESTERN GUN WORKS, Pittsburg, Pa. jy9 13t

PAPER MILLS.



JAMES ORMOND, PROPRIETOR.

OFFICE—No. 43 BROAD STREET, ATLANTA, GA.

☞ For Specimen of "News" we refer to this issue of this Paper. ☜

Cash Orders Solicited. my6 1y

ATLANTA PAPER MILLS.

HOUSE-FURNISHING GOODS.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55....Camp Street....55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for $15 00

to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces 4 00

French China TEA SETS, 44 pieces 6 50

French China Decorated TEA SETS, 44 pieces 7 50

Good Table OOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen 1 40

Granite Breakfast Plates, per dozen 1 25

Granite Tea Plates, per dozen 1 15

French China Dinner Plates, per dozen .3 00

French China Breakfast Plates, per dozen 2 75

French China Tea Plates, per dozen 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST Goods at the lowest possible prices.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
de11 1y No. 55 Camp street, New Orleans.

MISCELLANEOUS.

BILLINGS' PATENT

Sewing Machine

SHUTTLES.

Twenty Varieties Now Made.

Forged solid from bar-steel and cold pressed.

TRADE (B) MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

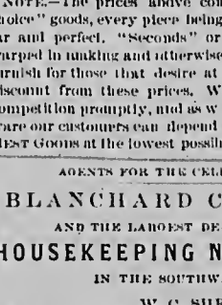
MANUFACTURED BY

Billings & Spencer Co.,

LAWRENCE STREET,

ap26 6m Hartford, Conn.

WATERS' CONCERTO PARLOR ORGANS



are the most beautiful in style and perfect in tone ever made. The CONCERTO STOP *is the* best ever placed *in any* Organ. *It is produced by* an exact *set of reeds,* peculiarly voiced, *the* EFFECT *of which is* MOST CHARMING AND SOUL STIRRING, *while* ITS IMITATION *of the* Human Voice IS SUPERB. *Terms liberal.*

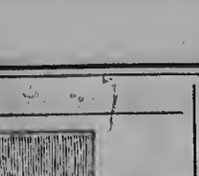
A GREAT OFFER. HORACE WATERS & SON, 481 Broadway, N.Y., *will dispose of* 500 PIANOS *and* ORGANS *of first-class makers, including* WATERS', *at extremely low prices for cash, or part cash, and balance in small monthly payments.* New 7-Octave first-class PIANOS, all modern improvements, *for* $275 *cash; Organs,* 5-Octave, $70. DOUBLE-REED ORGANS, 4 Stops, $110; 8 Stops, $125. Illustrated Catalogues mailed. *A large discount to Ministers, Churches, Sunday-Schools, Temperance Societies, etc.* AGENTS WANTED. jy30 1y

GRAND BIBLE COMBINATION.

Represents in One Handsome Prospectus, paper, printing, illustrations, styles of binding, etc., of our Illustrated Explanatory Bible, Brown's Self-Interpreting Bible, Pictorial German Bible, and Approved German and English Catholic Bibles, FIVE of the finest and most salable Bibles ever offered to the American people. Full of Helpful and Explanatory matter, splendidly Illustrated. AGENTS WANTED. Parties in free. Address JOHN E. POTTER & CO., Publishers, Philadelphia, Pa. je26 4t

STEAMSHIPS—STEAMBOATS.

STATE LINE.



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NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

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Trains depart and arrive as follows, from Calliope-street Depot:

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MISCELLANEOUS.

T.....T.....T

Tea-drinkers ordering their supplies from the

Great China and Japan Tea Warehouse,

170 CANAL ST., NEW ORLEANS,

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00	per lb.
Best BREAKFAST, Sanghong	1 20	...
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Best GUNPOWDER, Green	1 60	...
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We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.

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No. 170 Canal street, New Orleans.

N. B.—We ship Teas to all points in the Southern States. je18 1y

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During the prevalence, as at this time, of Diarrhœa and Bowel Complaints, every family should keep on hand

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It is pleasant to the taste, can be safely given to infants and children, and never fails to cure. It is mild in action, never leaving behind constipation, but may be relied upon in severe cases. Many a life may be saved by using it in time. For sale by all druggists.

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—FOR—

MANSFIELD FEMALE COLLEGE.

The Board of Managers of this institution desire to secure a suitable gentleman to take charge of it as President on the 1st of September next. The College is owned and controlled by the Louisiana Conference, and has always held a high place among the literary institutions of the country. *It is entirely free from debt.* The buildings are large, commodious and in good repair, with ample grounds well set with shade-trees. Those desiring such a situation will address

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CONSTANT EMPLOYMENT.—At home, Male or Female. $30 a week warranted. No capital required. Particulars and valuable sample sent free. Address, with six cent return stamp, C. ROSS, Williamsburg, New York. jy2 2m

MEDICAL.

DR. C. M'LANE'S

Celebrated American

WORM SPECIFIC,

OR

VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the e

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, JULY 23, 1874. NO. 30.

News of the Week.

DOMESTIC.

WASHINGTON, July 15.—The cotton planters' reports to the Department of Agriculture, in accordance with the conditional promise of their June report, show an increase in the condition of the plant in every State. The percentages of average condition are higher than in June by the following figures: 3 in Louisiana, 4 in Arkansas, 6 in Florida, 7 in South Carolina, 9 in Mississippi, 10 in Alabama, 11 in Georgia, 12 in Tennessee and Texas, 13 in North Carolina.

Texas and North Carolina return a condition above the average.

The following are the State averages: North Carolina, 102; South Carolina, 88; Georgia, 91; Florida, 96; Alabama, 92; Mississippi, 87; Louisiana, 73; Texas, 102; Arkansas, 94; Tennessee, 97.

As compared with July of last year, the condition is higher, except in Florida, Louisiana and Arkansas, though the difference is slight in Tennessee and Georgia, and not very wide in Mississippi and Alabama.

CHICAGO, July 15, 2.30 A. M.—The limits of the fire are as follows: On Clark street, No. 535, which is about Twelfth street on the south, and about Polk street on the north. On Dearborn street the southern limit is near Twelfth street and the northern limit is Polk street. On Wabash avenue Harmon Court forms the southern boundary, and the northern limit being between Jackson and Van Buren streets, on State street. The southern limit is Harmon Court, the line extending on the north nearly to Jackson street. Third and Fourth avenues are burned nearly the whole entire length. The fire burned a number of houses on Michigan avenue, but has not damaged that street to any great extent. Twenty blocks are burned.

The loss is variously estimated, but cannot be given with accuracy. It will not be less than $4,000,000, and probably will not be over $6,000,000.

This is covered by about two-fifths insurance, which is divided among numerous companies. Since the great fire the companies have been very careful not to take large risks in one locality.

The following are the largest losses: The Jewish synagogue, $30,000; Quinn's chapel, $15,000; the Adelphi theater, $75,000; St. James Hotel and furniture, $150,000; the postoffice, $50,000; the First Baptist church, $100,000; the Church of the Messiah, $25,000; Olivet Baptist church (colored,) $40,000. A number of serious casualties are reported, and several persons were doubtless lost in the flames.

The fire is now completely under control, and no further anxiety for the safety of property on the north side of the city.

NEW YORK, July 18.—The physicians in the case of McCormick, in their report, recommended as a measure of precaution that a person bitten by any dog, or any other animal, shall at once, if a wound is received in a part where it is proper to practice excision, be subjected to excision at once, in a thorough manner, and that the wound be allowed to bleed for a few minutes in a basin of warm water, and finally cauterized with nitrate of silver, caustic potassia, nitric acid, a hot iron or burning coal. In case a surgeon cannot be found to practice excision the patient should apply a cord above the wound, and then suck the part, provided he has no excoriations in his mouth.

CHICAGO, July 19.—In answer to a call about twelve hundred citizens met to-night to consider means of avoiding a repetition of the late fire. Resolutions were adopted demanding the immediate removal or destruction of all wooden buildings within the fire limits, in violation of the ordinance of 1861, and calling for a law prohibiting the building of wooden structures inside of the corporate limits. The subject, setting apart a considerable portion of the district lately burnt, was urged on the Common Council as worthy of careful consideration. It was suggested also that boulevards three hundred feet wide would be a great protection in case of fire, and the consideration of the question of constructing such was submitted to the same body.

WASHINGTON, July 21.—The Secretary of War has ordered that the army pursue and punish the guilty Indians wherever found, even going upon their reservations, though care is to be taken to prevent striking innocent Indians.

A telegram was received at the Executive mansion this morning from Sterling Goveruor Davis, of Mississippi, stating that party feeling in Vicksburg was very high there on account of the election to take place August 4, and requesting the presence of United States troops to prevent an outbreak.

VICKSBURG, July 21.—Mayor Beck, in a message to the President, protests against the call for troops.

GALVESTON, July 21.—A *News'* Austin special says: "Late intelligence received by Adjutant General Steele from the Indian territory states that on June 28 the Comanches, Kiowas and Cheyennes attacked a settlement at Dotey's Wells, the panhandle of Texas, and were repulsed with a loss of fifteen killed and twenty-three wounded, and a large number of horses were killed."

MOBILE, July 21.—The boll and army worm have appeared in middle Alabama, eastern Mississippi, and so many parishes in Louisiana. Three large plantations in middle Alabama have been entirely destroyed within three days.

FOREIGN.

CITY OF MEXICO, July 14.—A banquet was given on the fourth instant in honor of the American Independence. All Americans here were present, and the dinner was also attended by President Lerdo de Tejada, members of the cabinet, diplomatic corps and leading men of the country and press. Minister Foster presided. The Declaration of Independence was read, patriotic poems recited, and cordial toasts exchanged.

There are now ninety-eight Protestant churches in Mexico; five years ago there were less than sixty-one.

The United States steamer Richmond arrived at Mazatlan recently. Customary salutes were fired.

MADRID, July 16.—The Carlists have ordered one Republican prisoner to be shot for every shell fired by the fleet off Bilbao.

HAVANA, July 16.—Many fatal cases of vomito have occurred in the shipping, and some in the city.

Smallpox is also prevalent.

KISSENGEN, July 16.—The wounds received by Bismarck in the wrist are nearly healed. Another was caused by the burning wad of the assassin's pistol, which scorched the flesh; it is still painful, and inflammation is slowly subsiding. Kullman has been removed to Murzburg.

MADRID, July 17.—There was a riot at Lerida yesterday, arising from the opposition of the people to a certain tax. The troops suppressed disorder. Several persons were injured.

The Carlists have burned several houses in the suburbs of Cuenca, and killed many of the inhabitants.

PARIS, July 17.—Madrid journals state that the Carlists have seized sixteen hundred women and children on the Cantabrian coast and in Biscay, intending to hold them as hostages, to be shot in case of an attack by the Republicans.

BERLIN, July 17.—The French embassador here has sent congratulations to Bismarck on his escape.

HAVANA, July 19.—A column of troops from Holguin have encountered the insurgents in the hills of Bijara, under Calista Garcia. The position of the latter was captured after five hours' firing, and the insurgents dispersed, leaving several dead and prisoners. The Spaniards lost one private killed, and an officer and seven privates wounded. The column, after reprovisioning, started in pursuit of the insurgents.

MADRID, July 20.—A proclamation has been issued supplementary to the decree establishing the state of siege. It declares that the charges of sedition or conspiration against the State shall be tried by court martial, and the person convicted of interfering with the operation of the railways or telegraphs shall suffer death.

CALCUTTA.—The rivers from Assam to Oude have overflowed their banks and the country is flooded. The damage is very great.

HAVANA, July 21.—The death sentence pronounced against the American, Dockeray, has been commuted to ten years' imprisonment by President Serrano, at the instance of Captain-General Concha.

The Cotton Worm.

AN INTERESTING LETTER ON THE SUBJECT.

It will be remembered that several weeks ago the *Picayune* had an article relative to the destruction of cotton worms, wherein was described a plan adopted last year by certain farmers in St. Landry. Herewith we give a letter from Colonel John M. Sandidge, one of our prominent business men and a planter of large experience, advocating identically the same theory, and authoritatively affirming its perfect efficiency.

Apropos of the same subject, we have received a suggestion from another of our leading merchants, to which reference will be made at another time. Meanwhile we commend the letter of Mr. Sandidge to our country friends.

"To the Editor of the Picayune:

"Knowing the nervous anxiety of all cotton planters about their crops at this season of the year, and the general fear of the cotton worm, allow me to suggest, through your paper, to all of them that a means of destruction can be readily applied, should there be occasion, without resorting to the costly and somewhat dangerous use of 'Paris Green,' and may be relied on with quite as much confidence as any of the poisons.

"It is known that any violent agitation of the cotton stalk or leaf on which the worm is feeding causes them to double up and spring off. Getting them to the ground when they are young, very many would perish (if nothing more was done,) not finding their way up the plant again; but, to make the thing sure, they should be buried at once. With many other ways for the accomplishment of the same purpose, to get the worms to the ground, perhaps the simplest would be for two men or boys, on horses or mules, keeping one row of cotton between them, to ride from one end of the row to the other, each holding an end of a piece of bagging or other heavy cloth twenty-five or thirty feet in length, so that it would, in a sort of loop behind their horses, be dragged over the cotton row between them. Passing over in that way, they should return along the same row, thus pulling the stalks in both directions, with two good shakings.

"To be still more effective, some small brush, hanging down from across the pommel of the saddle, could be made to tickle the side limbs of each plant; and, to finish the job, should come right after the plowman with a 'buzzard wing' or some similar sweep, sufficiently wide to clean out the row with a single furrow and cover up the worms, by that time all on the ground.

"To the hames of the gear, on the animal drawing the plow, might be attached some brush that would again shake the side limbs of the cotton stalks immediately ahead of the sweep. This operation performed two or three times—or as often as the worms might appear in number—has proved as effective as any application of poison, costs no money, and but little labor, at a time when the labor can be conveniently given, and does much to keep down the late grass and other stuff that would interfere with cotton picking; and I commend it to every cotton grower should the worms appear.

JOHN M. SANDIDGE."

New Orleans Picayune.

Letter from DeSoto, Louisiana.

MR. EDITOR: The cause of temperance is one of growing interest. The United Friends of Temperance have a council in Mansfield numbering about fifty persons, both men and women, some members of one church and some of another, and others not members of any. We like this organization better than any that we ever belonged to, and we have belonged to everything of the sort that has ever come along for the last twenty-five years. It seems to us that just now is a very important crisis in the cause of temperance.

We do not like a portion of a letter in the ADVOCATE of July 2, copied from the *Western Methodist*; neither do we like the editor's hearty sanction of it. We do not see the force of the argument that a specific law will weaken the moral force of a general law. Let that be as it may; we do see the necessity of a specific law upon the subject. The General Rule is: "Drunkenness, or drinking spirituous liquors, unless in cases of necessity." Now the objection to a specific law is that the spirit and intent of the general one prohibits making and selling as well as drinking spirituous liquors as a beverage. But who sees it in that light? Who reads it that way? Who draws that inference from it? It took all the Bishops of the church, with all their sagacity, we believe, about one hundred years to draw that conclusion from the rule. We need quicker, plainer work to save the church. We hope that the Annual Conferences will be wide awake, and that they will heartily concur with the General Conference which recommended a specific law upon the subject by a vote of 138 to 35. The Denver Conference comes first in order, and we sincerely hope that it will, with a vim peculiar to those Western men, give a unanimous vote as an example to be followed by the rest. We shall look out for it.

The Stuart family, who have been so long with us, and who have done so much for the cause of education and in keeping up the schools in Mansfield, both male and female, have gone with the Texas tide. Here still remains a place and a work for two efficient educators. The college is in good repair, and invites an occupant, while any man with grace enough to manage boys can command from thirty to sixty of them. We have good churches, good society and a healthy country, and we want good teachers.

The drouth has injured the country somewhat; but the rain has come and crops are rapidly improving, and the prospect for a crop now is fair, and for cotton very good.

You talk about the young man struggling for bread, and about being tempted to do something degrading rather than starve. There is no country in the world, of which we have had any knowledge, where a man can make a living more easily than he can in this same Louisiana. There may be exceptions, but the grand struggle, in our judgment, is to get the consent to go to work. We know of no workingman who has not bread enough and to spare. We have had some experience between work and not work. It is much more agreeable to human nature not to work, but it is much better both for soul and body to work.

We will have a camp meeting at Bethel camp ground, commencing on the fourth day of September next, which in the main will be self-supporting, yet there will be some ten or a dozen tents. Preachers and people are invited. We are praying for a gracious revival of religion.

Politicians are raging, Grangers are sanguine, and life insurance agents have the very thing to provide against all future exigencies; hence, our temporal interests being so well guarded, we may look to the interests of the church and labor for the salvation of souls. J. P.

MANSFIELD, LA., July 8, 1874.

NAUTICAL VIEW OF THE COMET. We were told by a celebrated naval officer the following anecdote: On one of his cruises the sailors saw a comet, and were somewhat surprised and alarmed at its appearance. The hands met and appointed a committee to wait upon the commander and ask his opinion of it. They approached him and said:

"We want to ask your opinion, your honor."

"Well, my boys, what is it about?"

"We want to inquire about that thing up there."

"Now, before I answer you, let me know what you think of it."

"Well, your honor, we have talked it all over, and we think it is a star sprung a leak."—*London Letter.*

ENJOYMENT stops where indolence begins.—*Pollok.*

THE TIDES.

Up the long slopes of this low, sandy shore
Are rolled the tidal waters day by day;
Traces of wandering feet are washed away,
Relics of busy hands are seen no more.
The soiled and trampled surface is smoothed o'er
By ouncetual waves that high behests obey;
Once and again the tides assert their sway,
And o'er the sands their cleansing waters pour.
Even so, Lord, daily, hourly, o'er my soul,
Sin-stained and care worn, let thy heavenly Grace—
A blest atoning flood—divinely roll,
And all the footsteps of the world efface,
That, like the wave-washed sand, this soul of mine,
Spotless and fair, smooth and serene, may shine!

Sunday at Home.

Ritualism.

The following is taken from the proceedings of the convention in May last:

The Protestant Episcopal Convention of the diocese of New Jersey reassembled on Thursday morning in Grace church, Newark, New Jersey. Dr. Schuyler's resolution on Ritualism was taken up. He said it was a great mistake to suppose there was any severity in the resolution, or any personal feeling on his part toward men with whom he had heretofore acted. He was a High Churchman, and felt sorry he could not stand shoulder to shoulder with the men with whom he had been associated. This was not a question of eucharistic adoration, but of unity, of public worship, which the pastoral letter of the Bishop was intended to secure. It was a question of respect for law and authority. The resolutions were the logical and necessary sequence of the facts set forth in the preamble. Those who advance into excesses unauthorized by law, or sink into omissions also unauthorized, are alike within the scope of the resolutions. He referred to the charge of the Bishop in the Tyng case, and said the time had come when the same instrument of canon law is to be used against the other side.

The Rev. Mr. Goldsborough offered the following resolution as a substitute:

"Whereas, The last General Convention has legislated on the subject of alleged irregularities in the celebration of divine service, this convention considers the further agitation of that matter by the General Convention expedient and advisable."

In offering the substitute he said he wanted to know if any member of the diocese was guilty of unseemly practices. He acknowledged that he believed in the real presence which the prayer-book teaches. He had choral service in his church, and if he was wrong he wanted to be cited before the convention and tried for it. He believed in an ornate service, and chose to celebrate it in that way, provided he did not contravene the authority of his Bishop. Let us have toleration, said he; do not try to drive us out of the church because we try to draw souls to God by that method.

A GENUINE SENSATION was occasioned by the Rev. Dr. Nicholson, of Trinity church, Newark, who, in the course of a vigorous anti-ritualistic speech, brought the matter home to Grace church. He, too, loved toleration, but there should be a limit. "They tell us," said he, "that three years ago irregularities existed. They asked the General Convention to pass a canon prohibiting the carrying of a cross—is that done or not? the use of lights about the holy table when not necessary—behold, gentlemen, look!" and the reverend gentleman pointed to the altar of the church in which he stood, whereon stood two large candlesticks with long wax candles in them, and other High Church altar table appanages. "Some," he said, "were by these things prevented from attending worship at Grace church at the opening of the convention."

When he entered the church he saw no such diversities in services. Now no one could enter one of these new-fashioned churches and understand the service. It was time for action. There are doctrines symbolized which are not in accordance with our standards. The principle of eucharistic adoration and the so-called real presence were lately condemned and declared not to be doctrines of this church in the Bennett case. If the real presence were the doctrine, loyalty to his Master would compel him to leave it. He finds no such doctrine in Scripture. There is a real presence, not in the elements, but in the heart of the receiver. Their church, in her articles, teaches no other real presence.

After considerable further debate the following substitute, offered by Rev. Dr. Garrison, was offered and carried by a vote of 34 clerics to 24, 17 lay to 11:

"*Resolved*, That the following be adopted as a minute of this convention, and a copy hereof be transmitted to each house of the General Convention:

"The churchmen of New Jersey have received with dutiful reverence and with very great satisfaction the wise words of their right reverend fathers in the pastoral letter of 1871, touching the subject of ritual.

"The Diocesan Convention in this its ninety-first annual session adopts those words of the Bishops as the expression of its own conviction, to wit:

"1. That 'what is known as ritualism is mainly a question of taste, temperament and constitution until it becomes the expression of doctrine;' and

"2. That whatsoever 'ritual of posture' there may be 'lately introduced among us, which undoubtedly inculcates and encourages what is known as eucharistic adoration, finds no warrant in our office for the administration of the holy communion.'

"In the confidence inspired by the goodly counsels of the Bishops in their pastorate, the churchmen of New Jersey rest assured of what they earnestly desire, that whatever action the General Convention may deem it wise to take on the subject will proceed upon the principles thus already indicated by the utterance of the upper house."

Mansfield (La.) Female College.

MR. EDITOR: The annual examination of this institution commenced on Saturday, the twenty-seventh day of June, and closed on Tuesday, the thirtieth.

Wednesday, July 1, was celebrated as commencement day in all particulars, except that there were no graduates, owing to the interruption in the college course last fall by yellow fever. The examination, as characteristic to the institution, was critical and thorough. The young ladies exhibited thorough training, and acquitted themselves with honor.

At the urgent request of the young ladies of the college, the president, Rev. C. B. Stuart, preached the commencement sermon. The subject was well selected and ably handled. It was not speculative and theoretical, but it was eminently practical. He presented clearly and forcibly the great principles and doctrines of Christianity.

The concerts, one for the "old folks" and one for the young, superintended by Mrs. Humphrey, were largely attended. The first was antique in styles, and afforded freshness and amusement. The second was exquisite and entertaining. The poetic and prose recitations by the young ladies were not only elegant, but they were splendid. After which came the annual literary address. It was delivered by Major Hersey, of Shreveport, Louisiana. The major wields the pen of a ready writer. His speech was clear, strong and forcible. He made some allusion to the late civil war, and dwelt somewhat upon the present political state of the country. He then presented us with his idea of a *true* woman, especially a true Southern woman. It was replete with apt and beautiful illustrations, taken from both ancient and modern times. The language, from beginning to end, was chaste, beautiful and eloquent. He was listened to by a large, attentive and admiring audience.

At the close of Major Hersey's address President Stuart came forward and made a few pointed and very touching remarks. He stated that nearly fourteen years ago he became connected with Mansfield Female College as president. His constant and undivided attention has been given to promote the best interests of the college—except for a short period he was repulsed and forced to yield to the inexorable laws of civil war; that he had ever striven to maintain a high grade of scholarship in the institution, and was not conscious of having ever wronged man, woman or child since his connection with the college. He entertained the kindest feelings for the community, and the deepest interest for the well-being and prosperity of the college; and here he announced publicly, as he had done previously to the board of managers, his resignation. Whereupon J. L. Seales, Esq., secretary of the board, and in its behalf, read the following preamble and resolutions:

Whereas, The Rev. C. B. Stuart, president of Mansfield Female College, has found it to his interest to resign his position as president of said college, to take charge of the Masonic Institute of Learning, at Marshall, Texas; And whereas, His resignation was voluntary and not at the instance of the board of managers; therefore,

Resolved, That the board of managers tender to him their kindest regards and sympathies for the faithful and just administration which he has exercised over the college for the last thirteen years, for his prompt and faithful manner of settling all financial matters with the board, and for keeping the college property in good and neat repair.

Resolved, That while we tender to him our warmest gratitude for his efforts to promote the educational interests of the college, we would also tender to him, in behalf of the church and Sunday school, our gratitude for his faithful labors in the pulpit, and in all the interests of the church, since he has been with us.

Resolved, That we deem his absence from our society a loss to be regretted by all, both in the educational and religious interest of our community.

Resolved, That feeling deeply, as we do, the loss we sustain in the voluntary removal of President Stuart from our community, and in his resignation of the presidency of the Mansfield Female College, we wish him great success in his future field of labor, and commend him as worthy of the confidence, the esteem and patronage of the community in which his lot may be cast.

Doxology and benediction by the Rev. John Pipes.

N. M. SKIPWORTH,
Chairman of Vis. Committee.

THE custodian of what had been Garibaldi's straw-stuffed bed in Ischia was heard to mutter, on seeing a lady carrying away a few straws as a relic: "They will do it! I've stuffed it six times already since the general left."

GOOD advice cannot be given too often.

Periodicals.

WE HAVE RECEIVED a copy of "The Founders and Pioneers of Methodism," an engraving offered as a premium to subscribers to the Christian Age. The engraving is a group of two hundred and fifty-five portraits, and makes a most interesting and valuable picture. We have here in one view nearly all the more noted historical personages connected with the rise and subsequent progress of Methodism. The central group is composed of twenty-five portraits of John Wesley, taken at different periods; the inner circle consists of fourteen portraits of the Wesley family. There are also the prominent founders of Methodism in its various branches in Great Britain, the early missionaries, and the pioneers and founders of American Methodism. The outer circle of the picture is composed of forty-six of the historic mothers of Methodism. Published by the United States Publishing Company for the Christian Age Association, New York, 1874.

THE Methodist Quarterly Review for July, 1874, D. D. Whedon, LL. D., editor, Nelson & Phillips, publishers, has the following table of contents: Ralph Waldo Emerson, Skepticism and Faith Considered as Motive Power, Ewald's History of Israel, Dr. Bender on the New Testament Idea of Miracles, Germany and the Jesuits. In the editorial department are the usual full and valuable Synopsis of the Quarterlies, Foreign Religious Intelligence, Foreign Literary Intelligence, and Quarterly Book-Table.

THE Mississippi Valley Progress is the title of a handsome journal, devoted especially to the interests of immigration, manufacturing, transportation and real estate. It is published at St. Louis, Missouri. The number before us is filled with matters of interest to the West and South.

THE SUNDAY MAGAZINE for July is up to its usual high standard of merit. Of its rich array of articles we note: God's Joy in His People, On the Best Methods of Meeting Unbelief, The Word of Life, A Medieval Ragged School, A Suffering Messiah, Notes from the South Pacific.

THE New Orleans Medical and Surgical Journal is a valuable periodical, edited by S. M. Bemiss, M. D. James A. Gresham, proprietor and publisher, 92 Camp street, New Orleans. We have received the number of July, 1874.

THE CHRISTIAN AGE now comes out as a handsome weekly of sixteen pages. Dr. Deems is editor, and, of course, the paper is ably conducted—a first-class paper every way. We wish the Christian Age abundant success.

APPLETON'S RAILWAY AND STEAM NAVIGATION GUIDE is a valuable publication, and a necessary pocket companion for travelers. We have received a copy of the fourth edition, July, 1874.

GOOD WORDS for July has: My Mother and I, The Calcutta Natives, Work and Pray, The Early History of Photography, Notes About Tea, Christian Childhood, and other articles.

MORTON'S MONTHLY HOME AND SCHOOL for July has a good table of contents. We note: Trial by Jury, Home History for Dixie, and Leibnitzians *versus* Euclid.

THE SOUTHERN CULTIVATOR, published at Athens, Georgia, is an excellent publication, and merits a large patronage. We have received the July number.

MOON'S BEE WORLD for July has been received. This is a handsomely printed monthly, devoted to bee culture. A. F. Moon & Co., publishers, Rome, Georgia.

OUR Sunday school publications for August are on hand, and looking never brighter. All are good. Little People, Visitor and Magazine, all are first-rate.

THE AMERICAN AGRICULTURIST for July is a very fine number. The engravings are numerous and well executed.

THE POPE EXPELLED FROM THE FREE MASONS.—At the semi-annual meeting of the Grand Lodge of Masons, Scottish Rite of the Orient, of Palermo, Italy, on the twenty-seventh of March last, Pope Pius the Ninth was expelled from the order. The decree of expulsion was published in the official Masonic paper at Cologne, Germany, and is preceded by the minutes of the lodge in which he was initiated, and is as follows:

"A man named Mastai Ferretti, who received the baptism of Free Masonry, and solemnly pledged his love and fellowship, and who afterward was crowned Pope and King, under the title of Pio Nono, has now cursed his former brethren, and excommunicated all members of the order of Free Masons. Therefore said Mastai Ferretti is herewith, by decree of the Grand Lodge of the Orient, Palermo, expelled from the order for perjury."

The charges against him were first preferred at his lodge at Palermo in 1865, and notification and copy thereof sent him, with a request to attend the lodge for the purpose of answering the same. To this he made no reply, and, for divers reasons, the charges were not pressed until he urged the Bishops of Brazil to act aggressively toward the Free Masons. Then they were pressed, and after a regular trial a decree of expulsion was entered and published, the same being signed by Victor Emanuel, King of Italy and Grand Master of the Orient of Italy.—*The Voice of Masonry.*

The Christian Advocate.

THURSDAY, JULY 22, 1874.

THE GROVE WAS GOD'S FIRST TEMPLE.

The grove was God's first dwelling-place;
'Twas here, at early morn and dewy eve,
His earnest worshiper, with beaming face,
Came, his kind blessing to receive.

'Twas here he came to breathe his prayer,
Pure as the rosy clouds which o'er him bent,
And out upon the fresh and gentle air
It stole across the firmament.

He walked adown the woodland aisles,
A temple grander than man ever made,
And where the violet sky-high) ever smiles
He knelt before his God and prayed.

'Twas here he came to make his vows,
Ere man had learned to lay the chiseled stone,
And build thereon a stately, noble house:
'Twas here he sought his Master's throne.

O sweet it is to seek the grove
In this cold age of progress and of art,
And there kneel down with ministers of love,
And ope to God the hardened heart.

Father! thy hand hath reared this dome
Through which yet floats the fragrant heavenly breath,
And when into its stately halls I come,
From me is driven each thought of death.

All, all is beautiful and fair!
And as the gentle zephyrs round me play
I thank thee for thy tenderness and care,
As now I tread life's thorny way.

'Tis here I come at matin hour,
When all is silent save the hunter's horn,
To kneel beside some blooming woodland flower,
And praise thee in the early morn.

And when the sunset fades away,
And shadows drift across the amber west,
I come into the forest aisles to pray
To thee, O God, for peace and rest.

HANSON PENN DILTZ.

Christian Faith—What Is It?—No. 2.

It is an easy matter to exercise faith, and to *become* a Christian, if we would only impress upon the minds of those seeking pardon that faith consists in simply taking God at his word, and confidently relying upon his promises. Why should we not do this? Is it not strictly in accordance with the teachings of Scripture? Repentance is absolutely essential, 'tis very true—"That godly sorrow which worketh repentance unto salvation not to be repented of."

But God is represented, throughout the Scriptures, to be Love, to be merciful and forgiving beyond all human comprehension. It is the sinner himself who refuses to be reconciled to God. The great Jehovah pleads with man to be reconciled, and with open arms is ready and more than willing to receive the returning prodigal. We are warranted, from express declarations of Scripture, in believing that the tenderest affections "of all in this nation, of all on the globe, brought together and made into one vast ocean, would be but a speck in comparison with the depths of sympathy and compassion in God." Christ says: "If ye, being evil, know how to give good gifts unto your children, *how much more* shall your Father which is in heaven give good things to them that ask him."—Matthew vii, 11.

"No man can come to me, except the Father which hath sent me draw him."—John vi, 44. "Him that cometh to me I will in no wise cast out." John vi, 37.

Now *we know* when we come to Christ. If we are sincerely sorry on account of our sins, and apply to him for pardon, *we know it* just as well as the nobleman of Capernaum knew when he applied to him to heal his son. Well, he tells us that no man can come to him unless influenced (drawn) by "the Father" to do so. We are altogether sinful, and of ourselves can do nothing good. Can we believe that a being so infinitely merciful as God is represented, would "draw" us toward himself, imparting to us earnest longings after good, and then leave us to perish? Such a thought is abhorrent to our ideas of even ordinary justice. In connection with this, take the declaration of the blessed Savior that he will "*in no wise*" turn away a suppliant, and we have every encouragement to believe that our Lord means just what he says. Believing this in our hearts, we must believe that we are justified. If we refuse to believe it we are without excuse. Let us, then, take up our Christian duties and go forward, without doubting, in the performance of them, exemplifying our faith in our lives. St. James says: "I will show thee my faith by my works."

We are taught in the sacred writings that the great Father above, in his dealings with poor, erring mortals, is infinitely more tender than the best earthly father can possibly be. Well, what *earthly* father, with a true father's heart, could turn a deaf ear to the pleadings of his child for forgiveness, no matter how aggravated its sin? Neither will God turn away from us when we go to him, sin-weary, and plead for mercy. He tells us so.

Then we must believe that, although he loves to see, on the part of the sinner, deep sorrow for sin—and the true believer, even after justification, will always, while in the flesh, grieve that he has ever sinned against so compassionate a Creator—yet he seeks the good of the creature in his reformation; and he absolutely requires only that amount of sorrow for sin which will induce man to abandon it, and that amount of faith which will induce man *to take his bare word*, and rely implicitly upon his promises as those of a kind father, independent of any peculiar manifestation or feeling. We are saved by faith, not by feeling.

It may be objected here—inasmuch as St. Paul declares: "Being justified by faith, *we have peace* with God"—that the believer, although he may have a firm and abiding confidence in God, yet unless he have imparted to him a sense of perfect peace his faith is not genuine, and he cannot be justified; for remember that justification *is bound* to follow true repentance and true faith, or we make God untrue.

Now let us examine this expression of Paul's a little. What is the peace here expressed? We do not pretend to deny that, in some cases, it is doubtless a perfect feeling of placidity and holy joy "which passeth all understanding," sometimes amounting to rapture. But is it necessarily so in all cases? Not at all. Peace, in one sense, expresses a state or condition—an absence of war. The sinner before this has been in open rebellion, in a state of war against God; but when he grounds his arms he is no longer at war. He believes God's word implicitly, and determines to submit himself entirely to his will and guidance. He contends no longer. He is at peace. "If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness."

We repeat, we are saved by faith, not by feeling. Oh! that men would think more of the amazing love of God in Christ, and encourage the poor sin-burdened and doubting soul to believe that he has only to take Christ at his word, and rely implicitly upon what he says, and he is saved! This is the plan our Lord himself pursued. He received even an imperfect faith when he perceived the applicant's earnest desire. "And Jesus said unto him, If thou canst believe, all things are possible to him that believeth; and straightway the father of the child cried out and said, with tears, Lord, I believe; help thou mine unbelief!"—Mark ix, 23 and 24. As much as if he had said: "I believe, and if it is not perfect believing, Lord, help the imperfection." His prayer was answered in two senses. Not only was his child healed, but no doubt his faith, wavering before, was confirmed and made strong. Oh, what a merciful Savior!

Finally, we are to become as little children. Now take the case of a child here. He has done wrong and he feels it, and, thus feeling, he goes to his father, *in sorrow and real contrition*, and sues for pardon. Suppose that father should avert his face and withhold his forgiveness, and treat the little applicant with coldness and indifference. What would be the effect? Would it not tend to harden the child in sin? It certainly would. Such conduct we would unhesitatingly pronounce cruel in man. How much more so in God, could we possibly conceive him capable of such action. Much more so, we say, because the man might consider his uncertainty regarding his child's sincerity a sufficient plea for his conduct; whereas "the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." *He knows* the heart to be broken and contrite, and "a broken and contrite heart he will not despise." But let the child receive the father's pardon gratefully and freely given, and his little heart is made happy, he goes on his way singing and rejoicing, and is encouraged to do better in the future, to do all he can to please the parent who has acted thus tenderly and lovingly toward him. Thus our Father in heaven acts toward us—only with a tenderness and a love so far transcending that of the *very best* of earthly fathers that the human mind can form no conception of its depth, its vastness, its comprehensiveness.

Let the seeker after righteousness reflect upon this marvelous love of God. Then let him come to understand the exceeding simplicity and beauty of the *scriptural* idea of faith, let him take it into his very heart and soul, and he stands firm as upon a rock, his doubts vanish, he feels that the smiles of his benign Master bless and cheer him, and he is enabled to go forward confidently as a good soldier, relying with an unshaken trust upon the strong arm of him "who is mighty and able to save to the uttermost" all who come unto him; whereas the man who is all the time looking for some particular feeling or some manifestation of *some sort*—he knows not what—and refuses to be comforted without it, goes doubting and halting, and in most instances is in sadness and gloom continually.

Much more might be said on this subject, and many passages might be brought forward from the Bible, in addition to those already quoted, to strengthen our position; but we will not trespass upon your columns too far.

We have said enough, we hope, to afford some little light to others, struggling as we did for years, to find out what constitutes Christian faith; and if what we have said should induce one or more doubting, sin-stricken souls to cast themselves upon the infinite mercy of God through Christ, and, *believing his bare word*, accept the salvation which he so freely offers them, we will have accomplished our object in writing this article, and feel that we have been abundantly repaid.

In conclusion, let us remember that although it is an easy matter *to become* Christians, our warfare with the powers of darkness will have then just commenced. The Christian life is one of self-denial. We will be beset on all sides by temptations. Let us remember that we cannot perform truly and well the duties of a single day without God's help. Let us take the blessed Savior as our model. To be real Christians we must be Christ-like. Let us bear in mind the promise of our Master: "Be thou faithful unto death, and I will give thee a crown of life."

VERITAS.

CARROLL PARISH, Louisiana.

District Stewards.

MR. EDITOR: The duties of district stewards are clearly defined in our Discipline. There the question is asked: "What are the duties of a district steward? Answer. To attend the district stewards' meeting for the purpose of estimating the salary and traveling expenses of the presiding elder, and to apportion the amount among the several charges in the district, and to report the same to his Quarterly Conference."—See Discipline, page 100. On page 145 it is expressly stated that "the salary and traveling expenses of presiding elders shall be estimated by the district stewards." "The district stewards shall apportion the amount allowed among the different pastoral charges of the district, whose boards of stewards (circuit and station stewards) shall add the sum thus apportioned to the amounts agreed on by them (circuit and station stewards) to be raised for their preachers (circuit and station preachers,) and its collection shall be provided for in the same way."

Now this is plain and easy to be understood. When district stewards have assessed the salary and traveling expenses of presiding elders, and have apportioned the amount to be raised by each circuit and station on their districts for their support, and have reported the same to their Quarterly Conferences, to be recorded in their journals, they have discharged the whole of their official duty as district stewards. After this is done by them, the circuit and station stewards on the district are to *add* the amount assessed by the board of district stewards, for the support of the presiding elders, to the salary assessed by them for the support of their preachers. After all this is done, circuit and station stewards are *legally* bound by the *law* of our church to collect both the salary of the presiding elders and the salary of their preachers together, "in the same way." But they are not bound to take up any collection for the presiding elder until this is done, because until this is done, by the board of district stewards, circuit and station stewards have nothing at all to do with the salary and traveling expenses of presiding elders. None but district stewards can *legally assess* the salary and traveling expenses of presiding elders. Quarterly Conferences cannot *legally* do this. Circuit, station and recording stewards cannot do this, because it is the work assigned to the office of district stewards in our Discipline, and to none else. They are the presiding elders' stewards, appointed by law to assess his salary and traveling expenses, and if they neglect to do it it cannot be *legally* done. It is very true that assessments are made at this time for presiding elders, by circuit stewards and station stewards, under the advisement of presiding elders in Quarterly Conferences; but this is *illegal*—it is an innovation on the Discipline of our church—and therefore no Methodist is bound to abide by it.

Now, sir, if presiding elders do such things as this with impunity, regardless of our church code of laws, what will our church members do? I believe in presiding elders for two reasons: First, Some of them I believe to be great and good men. Second, I cannot see how our church could do well without them. And yet at the same time I believe they all ought to be law-abiding men in their official acts of administration. If it be said here, by way of justification for this practical innovation on our Book of Discipline, that the district stewards will not hold meetings in order to estimate the salary and traveling expenses of presiding elders, and therefore we are compelled to have it done by circuit and station stewards, or not have it done at all—to this we reply: First. If this is done by circuit and station stewards of the district, according to our Discipline it is not done at all. Second. If this be correct, we have no use at all for district stewards as an official body in our church, and therefore our late General Conference ought to have taken from them their stewardship by demolishing their office forever. Third. District stewards are amenable to our Quarterly Conferences for their official conduct.—See Discipline, page 99. There the question is asked: "To whom are the stewards accountable for the faithful performance of their duties? Answer. To the Quarterly Conference, which shall have the power to remove them from office." Well, sir, if district stewards will not assess the salary and traveling expenses of presiding elders, as this case of necessity for this innovation assumes, why are they not reported to the Quarterly Conference for the neglect of their official duty and removed from office, and others elected in their place that will do their duty? This the Quarterly Conference has power to do. Why is it not done? This would put a final stop to this necessitous case of innovation.

Again, if it be said, by way of justification for this innovation on our Discipline, that it is an established usage among presiding elders to do this, and therefore it is legal and right—to this we answer that no usage is legal and right in the Methodist Church that ignores the Discipline of our church and destroys one of the official branches thereof. This usage adopted by *some* of our presiding elders does this by having their salary and traveling expenses assessed by circuit and station stewards in their Quarterly Conferences, when our Discipline expressly says that *district stewards "shall do this."*

Again, this usage adopted by some presiding elders destroys our official board of district stewards by taking from them all the official work assigned them, as official officers of the church, and turning it over into the hands of circuit and station stewards, and leaving their own district stewards no official work to do. It is no wonder to me, sir, that district stewards disregard the call of presiding elders to hold a district stewards' meeting in order to assess their salary and traveling expenses after being thus treated by them. Whoean blame them for this neglect of duty?

DISCIPLINARIAN.

Marianna District Conference.

MR. EDITOR: The Marianna District Conference of the Alabama Annual Conference held its eighth session at Marianna, Florida, June 25-27, 1874.

The nine pastors of the district were all present, together with some local preachers, and there were more delegates in attendance than usual.

A letter from Bishop Pierce, written in January, with regard to holding our Conference earlier, was not received in time for us to avail ourselves of his valuable services. We were kindly presided over by our presiding elder, Bro. M. E. Butt.

Verbal reports were made as to the spiritual state of the church, showing improvement as a general thing, though in one or two instances the reports were not encouraging.

The subject of temperance was brought up for consideration, and the information obtained indicated the progress of sound views with respect to this important matter, and showed some improvement in practice. While upon this subject there was an interchange of views as to the proper kind of wine to be used in administering the sacrament of the Lord's Supper, and the sentiment of the Conference was clearly in favor of the juice of the grape in preference to any other kind of wine, and clearly against the use of the noxious compounds sometimes, it may be oftentimes, obtained at groceries.

Family prayer was reported to be held in a moderately fair number of families. There seems to have been improvement in this respect, and room for much more.

A goodly number were found to partake of the sacrament of the Lord's Supper.

Church Conferences and class meetings do not seem to prosper.

Forty adults and fifty-seven infants were reported to have been baptized.

Thirty-six Sunday schools were reported, with one hundred and sixty-two teachers and nine hundred and three scholars.

Some small amounts had been collected for missions. The presiding elder stated that there was much missionary ground in the district, the difficulty being to find men for that kind of work. There is also the well-known difficulty of supporting preachers thus employed.

The statistical reports showed that but meager sums had been paid the pastors and presiding elder. Much allowance should be made for this on account of the short crops of last year, and the generally moderate circumstances of the people over a large portion of the district.

The Conference resolved to continue the efforts commenced last year to establish a high school within the district.

A communication was presented by the district stewards, informing the Conference of their conclusion to make an effort to purchase a house in Marianna for a district parsonage, and of the appointment of agents, residing in and near Marianna, to carry out the wishes of the stewards.

The Conference holds its next session at Ozark, Alabama.

Our religious services were continued until Sunday night, July 5. There were fourteen applicants for membership—twelve to be received here and two at other places. Of the eleven already received into full connection here, *eight* are Sunday-school scholars. The church has been revived, and for this and for the ingathering of souls we are thankful.

P. B. SAFFOLD.

MARIANNA, FLORIDA, July 7, 1874.

Scotland High School.

MR. EDITOR: The closing exercises of the Scotland High School took place at Dowdville, Neshoba county, Mississippi, June 26, 1874.

The examination was highly commendable, both to teachers and pupils. We were highly pleased with the prompt manner in which most of the pupils answered the questions propounded to them, and we were perfectly delighted with the mode of teaching adopted by Prof. Dominick and his assistants, who seemed determined to have their pupils thoroughly understand their studies. The patrons were well pleased with the progress of their sons and daughters; even spectators, who were close observers, had much to say of the progress of the children. Too much cannot be said for Prof. Dominick and his accomplished lady, who have been untiring in their work. The examination closed at four o'clock P. M., and then essays were read by several young ladies of the school. The Rev. J. B. K. Smith was then introduced as orator for the occasion, who said many good things about education. A large number of pupils were read out as distinguished in their studies during the past session. The exercises closed by the benediction. At night a large crowd met to witness the concert given by Mrs. Smith.

The school is under the supervision of the Brandon district, Mississippi Conference. It will begin its third term on the first of next September, and we would say to all who wish their children educated: Inquire of the Scotland school. The inducements are good. It is a healthy location. Moral influences are great. Tuition is very reasonable. Board cheap—only $10 per month, exclusive of washing, lights, etc., strictly in advance. Satisfactory arrangements can be made as to board and tuition.

TRUSTEE.

AN ATHEIST'S FUNERAL.—Under the title of "An Atheist's Funeral" the London *Sun* publishes an account of the burial of Mr. Austin Holyoake, who died in the full faith of negation, and passed his last hours in drawing up an assertion of his continued disbelief in the existence of God. It is an astonishingly calm and sturdy statement, and referring to his own terrible sufferings and the tendency of most skeptics to renounce their unbelief at the approach of death he says: "They who, under pain, say they see the error of their previous belief, had never thought out the problem for themselves." Funeral orations were pronounced over his grave by Messrs. Watts and Bradlaugh. Both shrank instinctively from the assertion of their own gloomy beliefs, and could not, over the grave of their friend, give utterance to their conviction that he was nothing but dust. Even on his tombstone there was an inscription under which the most devoted Christian might rest, and before which his loving friends might kneel in joyful trust: "In memoriam. Gone before."

LET THE winds and the waves of adversity blow and dash around you, if they will; but keep on the path of rectitude, and you will be as firm as a rock. Plant yourself upon principle, and bid defiance to misfortune. If gossip, with her poisoned tongue, meddles with your good name, heed her not. Carry yourself erect; let your course be straightforward, and by the serenity of your countenance and the purity of your life, give the lie to all who would underrate and belittle you.

THE softest road is not always the best road. It is on the smooth ice we slip; a rough path is usually safer for our feet.

Obituaries.

DIED, near Grand Gulf, Mississippi, on the thirtieth of June, Mr. JOHN R. HARRING, aged about thirty-eight years.

He was a man of more than ordinary mind, over fond of social life. His ardent temperament and warm social feelings sometimes led him into excesses, but he possessed many noble traits of character—such traits as enter into the character of every gentleman. For several years previous to his death he was engaged in the mercantile business; but he was too liberal and confiding ever to succeed in business. He was not a member of any church, but for several years prior to his death he was a constant attendant at church, and always contributed of his substance to all the enterprises of the church whenever called upon so to do, and always seemed delighted to have the company of ministers of the gospel at his home. He seemed to have a high appreciation of the gospel, though he never embraced it in its saving power. He often expressed his unbounded confidence in the religion of his pious wife, and wished to be as good as she was. He has left her to fight the great battle of life alone, with five little children to care for. May she trust in God, who has promised to take care of her and her children. D. A. J. PARKER.

SHE has fallen asleep in Jesus—one of "the beloved"—MARY E. HENDRIXON, on the first of July, in the thirty-second year of her age.

"During the hours of sickness and pain her light was serene and steadfast. Her calm resignation and perfect trust were beautiful and comforting. The frequent admonition to her loved ones was: "Trust in the Lord and all will be well." She left us with a smile, for God smiled upon her. Many years ago, at the age of ten, she gave her heart unto holy things, became a child of God, and has truly and zealously walked in his ways all the days of her life. Her pathway, "glorified by grace," will shine "more and more unto the perfect day."

She leaves to mourn her loss a fond husband, three dear children, parents, brothers, sisters and a numerous circle of devoted friends. Few enjoyed more unexceptional popularity. In the bosom of her immediate family the most tender; in the church earnest, sincere, without reproach; among neighbors and acquaintances kind and genial. While thus contemplating "the footsteps that she trod" I can but exclaim: She is not dead, but sleeping—resting after her holy labors in the service of her God, reaping the rich reward promised to the faithful. Her bright example, her pure influence will be felt till time shall be no more. And can she die? Nay; "He giveth his beloved sleep."

A FRIEND.

MR. BENJAMIN MURRELL, of Morehouse parish, Louisiana, died at the residence of the late R. J. Knox, on Bayou Bartholomew, on the twenty-fourth of May, A. D. 1874, in the seventy-third year of his age.

Bro. Murrell has been for many years a member of the Methodist Episcopal Church South, to whose doctrines and communion he was peculiarly attached. He was one of those pleasant, quiet men who make but little outward demonstration of his religion, except that he was ready to do all he could for the promotion of the cause of Christ. He was peculiarly fond of religious conversation, and enjoyed preaching—seemingly more than most men, there being a pleasant smile upon his countenance, indicating the state of peace and sunshine that reigned within. He was for years a member of the board of stewards, and was one of that number whose labor and liberality were calculated to provoke others to good works. He possessed the "Macedonian grace" above the "ability to perform," and in this, "though dead, he yet speaketh." His last illness was short—only about forty minutes. On his way from church with his family, after crossing the bayou in a boat, he was slightly kicked by a horse, no one thinking it would prove fatal until too late to revive the flickering taper of life, which was fast waning. He leaves a wife and three children to mourn their loss, and a large circle of friends and acquaintances throughout the parish, who remember his many acts of kindness and benevolence, and drop with them involuntarily the tear of sorrow.

T. H. MCCLENDON, Pastor.

ALFRED HUDSON, the subject of this memoir, was born in North Carolina, September 1, 1801, and died in Newton county, Mississippi, March 21, 1874. He was married to Miss Mary J. Johnson, daughter of Rev. Solomon and Sarah Johnson, of Sampson county, North Carolina, December 15, 1825. He joined the Methodist Church in 1827, and lived an acceptable member till death. He served as class-leader a great part of his long connection with the church.

He moved from Alabama to this State in 1872. At the time of his death he was living in Neshoba county, Mississippi. He started in the morning to a neighboring store to get some provisions, and called at Mr. R. Green's, in Newton county. He had been subject to spells for about two years—supposed to be heart disease—and complained of having one of these spells. He was seated in the yard, where several of his friends chanced to be, and was engaged in conversation. When death struck him he was carried into the house, but breathed only a few times. Though passing away so suddenly, he left us not without hope and the witness of a better life beyond this vale of tears. He fell by the way without a groan or struggle; but we feel safe in saying that his spirit ascended on high. Since the war he belonged to the Northern branch of the church. He lived to raise thirteen children. One died in the army. All the rest lived till last year, when one son (a preacher,) two daughters and three grandchildren died. The balance of his children, as far as I know, are members of the church. May his aged companion and children and many relatives meet him in glory. His funeral was preached by Rev. L. P. Mealor to a large, attentive and weeping congregation. D. L. MILLER.

THE subject of this notice belonged to that class of whom it may be said: "Full many a flower is born to bloom unseen."

Mrs. ANN BRANTLEY departed this life at Hampden, Marengo county, Alabama, on the first of March, 1874, while upon a visit to friends. She was the child of pious parents. Mr. Nathaniel Kimbrough and his wife (of blessed memory,) late of Wilcox county, Alabama, reared all their children in the nurture and admonition of the Lord. To this was added useful lessons in household duties. Thus was Sister Brantley prepared to be a helpmate for Mr. J. S. Brantley, to whom she was married in early life. According to the faith of her parents, she attached herself to the Methodist Episcopal Church South, and lived and died a faithful member.

For a number of years before she died she was the daughter of affliction, and suffered much; but under the visitation her faith failed not. She knew in whom she had trusted, and that his promises were sure and steadfast. The writer knew her long and well, and can say that he has no recollection of having ever seen a frown upon her face or heard a murmur from her lips. She was worthy of the application of the poet's lines, and fully possessed

"A heart resigned, submissive, meek;
Her great Redeemer's throne,
Where only Christ was heard to speak,
Where Jesus reigned alone."

If she had an enemy I know it not, and all who knew her loved her much. She died as she lived, and as if passing into a sweet sleep she went to that place where the weary are forever at rest, leaving a husband, a daughter (an only child) and other relatives to mourn their loss. To them I would say: You know how she lived, you have seen how she died. "Go thou and do likewise."

T. W. MATHEWS.

FOR some years past there has been numbered among the youth of this his native parish, one of rare excellence of character, whom we shall no more see in this world. Endowed by nature with unusually fine and comely appearance, and blessed with the advantages of fine social culture, he had carried up to youthful manhood the simplicity and guilelessness of childhood. Having been of an energetic character, both mental and physical, he had extended the sphere of his acquaintance quite beyond the immediate neighborhood of his own vicinity, and embraced in the circle of his friends of this his native and of adjoining parishes. Esteemed and appreciated by all who knew him, he was especially an object of hope and of joy to a fond mother, and the bright expectation of a most indulgent father. Reared in a beloved and excellent family, where the law of kindness and of truth, of parental reverence and filial affection, of paternal love and kindness, is the law of life, where charity, heaven born charity, rules, and a most generous Christian and refined hospitality keeps faithful vigils at every door, he might justly have been pronounced a model son, a model brother, a model social companion and friend. But, alas!

"While life was in its spring,
And youthful hope just waved her joyous wing,
The spoiler came, and all that promise fair
Has sought the grave, to sleep in silence there."

Reared in the school and culture of Christ, in a family where the lessons of divine wisdom are taught alike by precept and example, he possessed many of the virtues and excellencies which adorn the Christian character, without having made a profession of religion or personal piety until near the close of a long, wasting, lingering and at times most painful affliction. The doctrines of Jesus Christ, of the resurrection of the dead, of life and immortality beyond the grave through a crucified Redeemer, he had known from childhood; and, having been blessed with a full possession of his mental faculties up to his last moments, and guided by the counsels and sustained by the prayers of the righteous, he was cheered in his entrance into the dark valley of the shadow of death with the light of eternity, with hopes full of immortality, realizing by anticipation, at least, the presence and union with his sainted sister, for years past an inhabitant of the kingdom of God. Of this excellent, amiable and beloved youth it may therefore be truly said that

Death had no terrors, the grave had no gloom
To the spirit departing for its heavenly home.
No longer to suffer, thou art freed from all pain,
And the arms that embraced thee shall embrace thee again.

And thus his venerated and patriarchal father, Rev. Thomas Clinton, and his honored mother, Mrs. Anna Clinton—whose children rise up and call her blessed—have to mourn, "not without hope," the departure from this life, in the morning of his days, their youthful, their youngest son, their *beloved* BENJAMIN, who died at his parental home, in this parish, on the twenty-third of February last, in the twenty-fourth year of his age.

So fades the summer cloud away,
So sinks the gale when storms are o'er,
So shuts the closing eye of day,
So dies the wave along the shore.

D. N. W.

OAK LAWN, St. Helena Parish, May 2, 1874.

PIUS THE NINTH, despite the affection that is entertained for him by many of the Romans, is still believed to have "the evil eye"—to be a *Jettatore*, which means that merely to be stared at by him brings one bad luck. He blessed Italy in 1848, and Italy went to ruin. He excommunicated Italy in 1859, and things have gone right ever since. Besides these great examples of *jettatura*, people tell of men having had their legs broken just after receiving the Pope's benediction. The very women who used to kneel to him in the streets, as he passed, were accustomed to make a certain sign with their hand—a sign which, according to tradition, destroyed the influence of the *jettatura*.—*N. Y. Observer.*

The Christian Advocate.

THURSDAY, JULY 23, 1874.

TWILIGHT.

Twilight's tranquil hour!
Spirit, pressed with care,
Here, in peaceful bower
Kneeling, breathe thy prayer.

Nature's hour of prayer—
Work to worship swell;
Whispereth the air
Like the voice of God.

Grief hath found a tear,
Penitence a prayer.
Heaven now seems more near—
Fades each earthly care.

Christian Witness.

The Comet.

Prof. Holden, of the Washington Observatory, says that the matter, the solid substance composing comets, is exceedingly small and light. To such an extent is this true that they pass near planets without disturbing them. To illustrate: The comet of 1770, in its sweeping and terrible advance upon the sun, got intertwined, mixed up with the satellites of Jupiter, and could not get away for nearly four months, but this had no sensible effect upon them. That same comet came within 1,400,000 miles of the earth. Now, if its quantity had been equal to the earth, it would, by the power of attraction, have caused the earth to revolve in an orbit much larger than its present and real one, and thereby adding hours to the length of our day.

The idea that danger can happen to our earth from comets is an absurd one. Even admitting that the matter of comets is solid, astronomers have abundant reasons for this belief.

The remarkable comets of the present century are the comets of 1864, 1862, 1861, 1860, 1858, 1843 and 1811. That of 1864 was very remarkable for the tremendous size of its head. That of 1862 was distinguished for its great number of luminous jets and ever-changing emanations. That of 1861 created a profound sensation. With the possible exception of Venus, its light surpassed that of any fixed star or planet, and when, on the thirtieth of June, a portion of the earth encountered the effects of its tail, a yellow, phosphorescent glare obscured even the light of the sun.

That of 1858 was Donati's great discovery. In June of that year he saw its first traces—a gauze-like nebulosity advancing north and near the star Leonis, distant from the earth 240,000,000 of miles. August 20 its tail was first seen, and August 29 it began to be perceptible to the naked eye, and by September 17 its head was equal to a star of the second magnitude, and its tail spread out to a length of 50,000,000 of miles.

That of 1843 was one of the very finest of all the century, and was perhaps the most impressive in its effects. On the cold, clear nights of the first of winter it shone out with amazing splendor, even reflecting a yellow sheen upon the snow. It is probable that this comet did much to revive superstition concerning them. Mr. Miller, the head of the Church of the Second Adventists, had prophesied the destruction of the world and the second coming of Christ about this time, and his followers all believed the presence of the comet truly indicated the near approach of the final judgment day. If the chroniclers of that time are to be believed, those who expected to be caught up in the air to meet their coming Lord used to put on white ascension robes, go out on the tops of their houses and wait in the cold all night.

The comet of 1811, all things considered, perhaps the most celebrated one of modern times, was periodic in its character, and has an orbit of 3,065 years. It shone with terrific splendor for many weeks.

Prof. Holden, on being asked what would be the nearest approach of Coggia's comet to the sun, said: "Its perihelion distance will be just inside the orbit of Venus, and occurs to-day (the eighth.) It is in the vicinage of 62,000,000 of miles, and this, too, is also the time of its greatest brightness, extending perhaps to the fourteenth. It will arrive at perigee (nearest the earth) July 20, at a distance of 26,000,000 of miles."

"What is the earth's mean distance from the sun?"

"We assume it now to be 92,000,000 of miles. However, on this point astronomers are not agreed."

"Do the laws of gravitation determine the pathway of a comet?"

"Entirely so."

"Is a comet under absolute control like the planets?"

"Certainly."

"Is it probable that the earth will be enveloped in the tail of this comet?"

"There is not the slightest probability of it."

"What would be the effect of such an incident?"

"The only effect would be the production of a meteoric shower."

"How is the tail formed?"

"The motion of this comet is many millions of miles per day. As it moves through space particles of matter are thrown off from its head, and these constitute the luminous train called the tail. The head of this comet is probably solid. That of many others is mostly gas. The tail is always gaseous."

"Would a meteoric display occur if its matter were not solid?"

"Yes; either way, whether it is solid or gaseous."

"What would be the effect upon the earth if the solid head of the comet should strike it?"

"It would be had for the comet. It would be scattered in meteoric stones."

"Has the earth ever been struck by a comet?"

"Probably not: Biela's comet may have been the cause of the shooting stars spoken of in Prof. Parkhurst's letter to the *Tribune*, but it is not certain. Most likely Prof. Pogson would not see Biela near Theta Centauri."

"What are the elements of this comet?"

"You may rely upon it that they do not agree with any of which we have record. Probably it has never been seen by human eye before, and will hardly be again; but from it, with the aids of advanced science, we shall gain more specific knowledge of comets than the world has ever had."

From the rich sources of information at the National Observatory other items of deep interest to all intelligent readers were obtained. For instance, the following are the real diameters in English miles of the *nuclei* of some comets satisfactorily measured during the last one hundred years:

Comet of 1845, diameter, 8,000 miles.
Donati's of 1858, diameter, 5,600 miles.
Comet of 1805, diameter, 5,300 miles.
Comet of 1811, diameter, 428 miles.

LENGTH OF TAILS.

Comet of 1744, length of tail, 19,000,000 miles.
Comet of 1860, length of tail, 22,000,000 miles.
Comet of 1861, length of tail, 24,000,000 miles.
Comet of 1769, length of tail, 40,000,000 miles.
Comet of 1858, length of tail, 42,000,000 miles.
Comet of 1618, length of tail, 50,000,000 miles.
Comet of 1680, length of tail, 100,000,000 miles.
Comet of 1811, length of tail, 100,000,000 miles.
Comet of 1843, length of tail, 200,000,000 miles.
Comet of 1874, length of tail, undetermined.

The cometary orbit of the comet of 1729 is the greatest ever known, and is 383,800,000 of miles, perihelion distance; the smallest ever known is the cometary orbit of the comet of 1843, which was 538,000 of miles, perihelion distance. The comet of 1844, the greatest orbit ever known in aphelion distance, is 406,130,000,000 miles; the comet of Encke, least orbit ever known in aphelion distance, 388,550,000.

From the earliest period up to the present time about 800 comets have a trustworthy record and history. Within the last one hundred years optical instruments, made available in seeking them, have disclosed the existence of four or five thousand such wanderers.

Comets remain visible varying from a few days to more than a year, but the usual time is two or three months. These are some which have remained longest in sight: The comet of 1811, seventeen months; of 1825, twelve months; of 1835, nine and a half months; of 1847, nine and a half months; of 1858, nine months; of 1844, eight months; of 1847, eight months.

John Leland's Ordination.

It is reported that Leland was at first ordained a minister by the choice of the church, without the imposition of the hands of the presbytery. He continued for some years afterward to preach and to baptize on the authority of his simple appointment, much to the disturbance of the peace of the association to which he belonged. In fact, on account of his departure from the usages of the churches in Virginia, he was not for awhile in good fellowship with any. Whether right or wrong, he openly professed to believe that the imposition of hands by the apostles in ancient times was only to confer miraculous gifts, and that consequently such a ceremony in the church now was in itself worthless, because wholly unauthorized. His brethren urged him most earnestly, for the sake of peace, to submit to ordination by the hands of the ministry; and finally, to gratify them, he consented that they might call a presbytery for that purpose. Knowing all the questions which they would ask on his examination, and resolved in his own mind on the answers he would give, he felt confident that they would not ordain him.

The council, consisting of three staunch Calvinists, was called. The day appointed for the ordination arrived, and with it came a multitude of people to witness the ceremony. The work was divided among the several presbyters. One was to ask the usual questions concerning his faith and call; another was to offer up an ordination prayer; and the other was to deliver the charge to the pastor and the church. Leland took his seat long before they appeared, and, resting his arms on his knees, and burying his face in his hands, awaited their movements. The presbyter appointed to conduct the examination at length began:

"Bro. Leland, it becomes my duty, according to previous arrangement, to ask you a few questions upon the subject of your faith, and in reference to your call to the ministry."

"Well, brother," said Leland, slowly raising his head, "I will tell you all I know," and down went his head into his hands again.

Moderator—"Bro. Leland, do you not believe that God chose his people in Christ before the foundation of the world?"

Leland (looking up)—"I know not, brother, what God was doing before he began to make this world."

Moderator—"Bro. Leland, do you not *believe* that God had a people from before the foundation of the world?"

Leland—"If he had, brother, they were not our kind of folks. Our people were made out of dust, you know, and before the foundation of the world there was no dust to make them out of."

"You believe, Bro. Leland, that all men are totally depraved?"

Leland—"No, brother. If they were they could not wax worse and worse, as some of them do. The devil was no worse than totally depraved."

"Well, there are other questions that will embrace all these in substance. I will ask whether you do not believe that sinners are justified by the righteousness of Christ imputed to them?"

Leland—"Yes, brother, provided they will do right themselves; but I know of no righteousness that will justify a man that won't do right himself."

"Bro. Leland, I will ask you one more question. Do you believe that all the saints will persevere through grace to glory and get home to heaven at last?"

Leland—"I can tell you more about that, my brother, when I get there myself. Some seem to make a very bad start of it here."

The presbyter, seeing that the audience was greatly amused, proposed to his colleagues that they should retire for a few moments and consult together. After returning they remarked to the congregation that Bro. Leland had not answered the questions as satisfactorily as they could wish, but they all knew that he had many eccentricities for which they should make every allowance; that they had concluded accordingly to ask him a few questions touching his call to the ministry.

Moderator—"Bro. Leland, you believe that God has called you to preach the gospel?"

Leland—"I never heard him, brother."

"We do not suppose, Bro. Leland, that you ever heard an audible voice, but you know what we mean."

Leland—"But wouldn't it be a queer call, brother, if there were no voice and nothing said?"

Moderator (evidently confused)—"Well, well, Bro. Leland, you believe, at least, that it is your duty to preach the gospel to every creature?"

Leland—"Ah! no, my brother. I do not believe it to be my duty to preach to the Dutch, for instance, for I can't do it. When the Lord sent the apostles to preach to every nation he taught them to talk to all sorts of people; but he has never taught me to talk Dutch yet."

"But, Bro. Leland, you feel a great desire for the salvation of sinners, do you not?"

Leland—"Sometimes I think I do; and then again I don't care if the devil gets the whole of them."

Upon this the council retired again, and reported as before, much to the surprise of Leland, who was constrained to submit to ordination. After they had ordained him in due form he said:

"Well, brethren, when Peter put his hands on people and took them off they had more sense than they had before; but you have all had your hands on my head, and, before God, I am as big a fool now as I was before you put them on."—*The Baptist Weekly.*

The No-Mind Family.

Some people have no mind; they take all ideas from others; they are fond of sign-posts and are guided by them. The fast strong mind they meet always gives theirs a tint. They follow any folks who will give sentiments of their own, without thinking at all whether they are blind guides or *bona fide* leaders, and so frequently form erroneous ideas. I just wish that every one who cannot give an opinion of his own, without requiring support from others, could be obliged to pay a tax.

I remember once having a piece of advice. Now, pray, don't, *don't, don't* think that was the only piece I was ever favored with. By no means; indeed, nearly everybody with whom I come into contact seems to consider me a "fit and proper" subject for advice. (Note, I don't always take it.) Well, this particular advice was given to me very impressively—to be sure and never, on any account whatever, marry a man with too much backbone, who could not do anything which touched his pride. But I say seriously that I would a great deal sooner marry that kind of a man than one who has not any backbone at all, and sneaks out of everything.

You ask a man of that sort a question about a candidate for Congress, and he replies:

"Oh, I was talking to Mr. Fore thought a few minutes ago, and *he* thinks his opinions are a great deal too much advanced for this town."

"But what do *you* think?"

"Well—really—now—I don't know, I'm sure."

They have one set of phrases; you never need expect any more from the families of "no-minds;" they either "don't know" or they quote somebody else.

"Good-morning, Miss Sharpe; you are looking quite fresh, out so early. What do you think of our new minister's sermon yesterday?"

"Well, I have just left Miss A., only a minute or two in fact, and she says she is sure he does not believe in the atonement."

"But what do *you* think?"

"Well"—this with a deprecatory smile—"I am not much of a judge."

"Have you been introduced to his wife?"

"What is your opinion of her?"

"Why Mrs. B. says she considers her proud, and not at all what a minister's wife ought to be."

And so if you kept on talking for a month (excuse the absurdity of the proposition) you would not get an original thought. They are a large family, these "no-minds;" and just live, day after day, and seem to be born for no earthly purpose but to fill up a few gaps—and talk.—*Christian at Work.*

THE BEST KING.—At a missionary meeting on the Island of Raratonga, one of the Harvey group in the Pacific ocean, an old man said: "I have lived during the reign of four kings; in the first we were continually at war, and a fearful season it was—watching and hiding in fear took up all our thoughts. During the reign of the second we were overtaken with a severe famine, and all expected to perish; then we ate rats and grass, and this wood and that wood. During the third we were conquered, and became the spoil and prey of the people in the two other parts of the island; then if a man went to fish he rarely ever returned, or if a woman went any distance to fetch food she was seldom ever seen again. But during the reign of this third king we were visited by another King, a great King, a good King, a King of love—Jesus the Lord from heaven. He has gained the victory, he has conquered our hearts; therefore we now have peace and plenty in this world, and hope soon to dwell with him in heaven."

SOMETIME.

There is a ship named *Sometime*;
Men dream of it, and wait,
One on the shore, impatient,
And one at the household gate,
Thinking: "If it come not in the morn,
Then in the evening it may."
But one I know, not thinking of ships,
Worked to the close of the day;
Lifting his eyes at the evening-time,
Lo! there his ship at anchor lay.

Proper Names.

In New England the frequency of names which may be regarded as *Puritanic* was somewhat greater in the second and third generation of colonists than in the first; but the proportion of such names to the whole number of inhabitants has never exceeded one-tenth. One-half of the graduates of Harvard College from 1642 to 1700 bore one or another of the five names, John, Samuel, Thomas, Joseph and Nathaniel. From 1700 to 1726 these five names represent only about two-fifths of the whole number, and the Williams and Ebenezers must be added to make up the half. For the whole period from 1642 to 1726 the name of Benjamin stands seventh, displacing Ebenezer. One-half the graduates of Oxford University, for nearly the same period (1659 to 1726) were named John, Thomas or William, and half of the others were Richards, Georges, Roberts and Henrys. Charles was a very uncommon name in New England before the middle of the last century. "The man of blood" and "the merry monarch" had brought it into disrepute. The Harvard catalogue shows only five Charleses in the first hundred years, and three of these were Chanceys, who traced their pedigree in a female line back through Charles the Simple and Charles the Bold to Charlemagne. Yale graduated only one Charles before 1757. * * * * *

Hutchinson, in his "History of Massachusetts," says that "the three first that were baptized in a Boston church were *Joy, Recompense* and *Pity*." These belong to a class of names which were once popular in New England, though less common in Connecticut than in Massachusetts colony. Some of these names were *admonitory*—"Submit," "Take-heed," "Hold-fast," "Wait-still," "Mind-well," "Yet-once," etc. Some expressed the joy and gratitude of parents, or acknowledged a special mercy—as Thankful, Comfort, Recompense, Experience, Deliverance, Freeborn, etc. Some were borrowed from the graces (not the pagan Aglaia, Thalia and Euphrosyne, but the Christian)—Faith, Hope, Charity, Love; Grace, Mercy and Peace; Temperance, Prudence, Silence, Obedience, Desire. Occasionally the name commemorated an event of personal or colonial history. John Cotton's son, born on shipboard on the voyage to New England, was baptized "Seaborn." Richard Davenport, of Salem, named a daughter, born in the year in which his friend John Endecott cut the red cross from the English flag, "True-cross." Roger Clap, of Dorchester, who came over in 1630, named his first three children Samuel, William and Elizabeth; his next, a daughter, was called "Experience" (probably in memory of a passage in his religious life, of which he makes mention in his "Memoirs;") then came, in order Wait-still, Preserved (a second) Experience, Hope-still, Wait, Thanks, Desire, Thomas, Unite and Supply—and the last name was not inappropriate to the fourteenth child in a family. Several of these names were transmitted to descendants. The Rev. William Adams, of Dedham, noted in his diary that his son Eliphalet (afterward minister of New London) was "so named from the Lord's special preservation and deliverance of him and his mother from the danger they were both in at his birth" (the Hebrew name signifying "The Lord is deliverance.") In the autumn of 1679 the colonies abounded in thanksgiving for the discovery of the pretended "Popish Plot." Ebenezer and Jedediah Strong, of Northampton, each named a son, born in that year, *Preserved*, and their brother Thomas called his son *Silah*. Preserved Fish, son of Thomas, of Portsmouth, Rhode Island, born in 1679, has had namesakes, I believe, in every succeeding generation.—*Hon. J. H. Trumbull, in the Independent.*

THE WORD "CANARD."—The origin of the word canard (French for duck,) when used to signify some unfounded story, is not generally known. The following are the terms in which M. Guetelet relates, in the *Annuaire de l'Academie*, the manner in which the word became used in a new sense: "To give a sky lift at the ridiculous pieces of intelligence which the journals are in the habit of publishing every morning, Cornelison stated that an interesting experiment had just been calculated to prove the extraordinary voracity of ducks. Twenty of these animals had been placed together, and one of them having been killed and cut up into the smallest possible pieces, feathers and all, and thrown to the other nineteen, had been gluttonously gobbled up in an exceedingly short time.

"Another was taken from the nineteen, and, being chopped small like its predecessor, was served up to eighteen, and at once devoured like the other; and so on to the last who was thus placed in the position of having eaten his nineteen companions in a wonderfully short time. All this, most pleasantly narrated, obtained a success which the writer was far from anticipating, for the story ran the rounds of all the journals in Europe. It then became almost forgotten for about a score of years, when it came back from America, with amplifications which it did not boast of at the commencement, and with a regular certificate of the autopsy of the body of the surviving animal, whose œsophagus was declared to have been found seriously injured. Every one laughed at the history of the canard thus brought up again, but the word retains its novel significance."

WE should not retain the memory of faults we once have forgiven.

Religious Intelligence.

THE Jews of Nashville are about to invest $40,000 in a synagogue.

THE members of Dr. Swing's church, Chicago, propose to erect a tabernacle to seat three thousand, and cost about $100,000.

THE Old Catholic Synod of Bonn has abolished obligatory confession, but allows men to confess to their priest, if they choose to do so.

THE United Presbyterian mission in Egypt has nine stations. The total number of communicants is five hundred, and eight. The native Christians contributed $2,952.

THERE are said to be about 250,000 Friends in the United States, 12,000 of whom reside in New York city and Brooklyn, and worship in less than half a dozen meeting-houses.

THE Lord's Supper is administered every Sunday in about twelve hundred churches in England and Wales. Nearly three hundred of these are of the very High Church kind, in which candles are lighted in the day-time.

THE Unitarians of London complain that their churches in that city are dwindling, and threatening to die out. Four of the churches there are without pastors, and there is no immediate prospect that they will be supplied.

JAMES ANTHONY FROUDE is one of about fifty priests and deacons of the English Church who have relinquished holy orders between August 9, 1870, and July 4, 1873. He was a deacon, and relinquished the office in September, 1872.

A SPEAKER at a church extension meeting in New York stated that there is annually spent there for $3,000,000 for religious objects connected with the 470 churches and missions, while $7,000,000 are spent in theaters, $9,000,000 on newspapers, and $50,000,000 in the 8,403 drinking places.

THE Wesleyan Conference, while in session at Hamilton, Canada, was visited by the Methodist New Connection delegation. They were received with enthusiasm, and the Conference accepted the interpretation of the basis of union given by the New Connection Conference. This remains the only obstacle to union.

THE remains of Rev. John Summerfield, one of the pioneers sent to America by John Wesley, which have been buried in the vault of the Sands Street Methodist Episcopal church since 1826, are to be exhumed and sent to Mount Vernon for reinterment. A contemplated alteration in the church makes it necessary to remove the vault.

THE American Home Missionary Society received during last year $290,120, Presbyterian Board $207,151; the former sustained 969 missionaries, the latter 1,012. The Presbyterian Board was in debt $19,500, the American Home Missionary Society had in the treasury a balance of $4,723.16. The Presbyterians have organized 173 new churches, the Home Society report 75.

REV. STEPHEN H. TYNG, JR., in his Sunday-night services discards the white surplice, wears only the black gown, omits the whole service of evening prayer, reads only the Apostles' Creed from the prayer-book, makes extemporaneous prayers and sings revival hymns printed on slips of paper, and, we may add, is attracting crowds to his service, doing a good work for the Master.

FREEWILL BAPTISTS.—The Southern Illinois Yearly Meeting held its fifth session with the church at Uniontown, Kentucky, last month. The report on the state of religion says: "All of our churches but two are steadfast; some new ones have been added and are doing well. All of our ministers are still faithful and active. No deaths among them. Net gain of five churches and three hundred and two members."

AT A RECENT meeting of the Methodist clergy of New York city Rev. Prof. Blyden, of Liberia, created a sensation by pronouncing a eulogy upon Mohammedan morals. In many respects they transcended the Christian article, he said. Liquor was drunk in Liberia; never among the Mohammedans. Indeed it was the Mohammedan belt that thus far had protected Central and pagan Africa from the introduction of Christian rum.

THE Egyptian mission of the United Presbyterian Church, in Egypt, has a printing office, which is kept busy on religious literature for the native Egyptians. Last year it sent out nearly four hundred thousand pages of tracts, the demand for which is steadily on the increase. The Liberians, too, are using the printing press with good effect. The Liberia *Advocate* is published at Monrovia, in the interest of Christian missionary work in Africa. It is a large quarto.

AT THE late anniversary of the Wesleyan Missionary Society, in Exeter Hall, London, Rev. William Morley Punshon was one of the speakers. The great pulpit orator attracted an immense crowd. The past was a very prosperous year, the receipts being nearly $900,000. The society sustains missions in the West Indies, South and West Africa, Ceylon, India and the islands of the South Pacific. The report stated that over 100,000 people of the Feejee Islands attended Christian worship.

THE British and Foreign Unitarian Association has recently been celebrating its jubilee. The society proposes to celebrate its jubilee by raising a fund of £10,000 to aid in the erection of new places of worship and the augmentation of ministerial stipends. "If," said the chairman, "I am asked for what these churches are to be built, I would reply: To propagate Unitarian Christianity; and if I am further asked what I mean by that term, I would say that I understand by it simply pure Theism, as taught by Jesus Christ." The number of Unitarians in Great Britain does not appear to have been reported.

THE twenty-first Conference of the French Methodist preachers was held in the city of Nimes, France, early in June. Bishop Harris was expected as a visitor, on his way through France to England. Pastor Hocart was appointed to Paris to take the place of the lamented Emile Cooke. The Conference consists of twenty-four ordained ministers, the largest number ever before assembled. The resignation of Rev. Mr. Andrieu was accepted, his health not permitting him to change circuits. The Young Men's Educational College at Nimes was found to be in a flourishing condition. The stationing committee were granted permission to station three men for a period of over three years.

THE thirtieth anniversary of the Ragged School Union institution took place in London recently. A choir of 600 young people was on the platform. There are at present in connection with the union 72 day schools, with 10,018 scholars. Educationally, the examiners stated, the condition of the children was satisfactory. The number of voluntary teachers was 2,057, in addition to 231 paid teachers and 285 paid monitors. The shoeblack brigade for the year has been 337, and their earnings had amounted to £11,880. The general receipts of the year were £3,172. The Earl of Shaftesbury closed the proceedings with a characteristic address.

A CAREFUL OBSERVER, speaking of the work of evangelization in India, says: "Statistical facts can in no way convey any adequate idea of the work done in any part of India. The effect is often enormous where there has not been a single avowed conversion, and is manifested in very different ways, according to the nationality, the creed, and even the professions in life and place of residence, urban or rural, of the native community." And another says: "A revolutionary change is in progress, and it seems not improbable that this generation will not pass away before the Christian churches of India will have gathered in many millions of the population to the one fold and the one Shepherd."

AT THE last meeting of the Scotch Reformed Presbyterian Synod a memorial was presented from the session of Coatbridge, asking the appointment of a committee "with a view to the selection of such hymns as may be used in Sabbath schools, in meetings for prayer and for public worship." The synod replied, with only one dissenting voice, that while it would not impose any restraint on the exercise of Christian liberty in the occasional use of well-approved hymns in the public worship of God, it deemed it inexpedient to enter on the preparation of any collection at the present time. This action is an advance on the previous positions of this church, and is ascribed to the revival services of Messrs. Moody and Sankey.

AN ENGLISHMAN, reporting a Liverpool union revival meeting, says: "It is impossible to have such unions as these without some good being done. For instance, two infidels are said to have been present. No argument, no address seemed to reach them at all. But at the close the Rev. H. M. K. Aitken, a successful clergyman, was moving among the people and earnestly pleading with them to give their hearts to God. The fact of an established clergyman being in a dissenters' chapel, and so zealously working for the salvation of men, so impressed the two men that one of them said: 'Nothing has shaken me so much for years as that. There must be something in it.'" We see, however, that Rev. R. F. Spencer, a London (England) Episcopalian clergyman, announced to take part in the services of a nonconformist church, has been warned by the Bishop of London to abstain from such a course, under a threat of severe penalties if the course is persisted in.

THE New York *Observer* says that the place for the assembly of the next General Conference is now under discussion, and it is proposed to enter into correspondence with the various Evangelical Alliances as to the expediency of meeting in the city of Jerusalem or in Rome; or perhaps of commencing the session in one place and concluding it in the other. The council of the British Alliance have been given to understand that a conference in the Holy Land, by a combined delegation of European and American members of the Evangelical Alliance, is practicable, and that it would be likely to promote the interests of the gospel in the East; and that, on their return, meetings might be arranged to be held in Rome, thus combining both objects in the same Christian enterprise. They therefore commend the proposal to serious consideration, and invite an expression of opinion before taking measures to obtain the approval and co-operation of the American and foreign branches of the Alliance.

FROM a Mexican paper we clip the following testimony to the success of gospel ministry in that country: "These of our readers who have been long enough in this country to remember the time when heathen (?) foreigners were pelted with stones by the mob, if, unacquainted with the religious customs of the people, the said foreigners failed to take their hats off when a procession of fat and good-natured priests, of wooden saints and wax candles, passed by, and the time when a dissenter from the Romish religion was looked upon as a heretic and as a detestable being—those readers, we say, cannot but fully appreciate the wondrous change that has been effected in Mexico within the past decade, and the rapidity with which that fanaticism is disappearing. We have a proof of the above in the fact that the difficult and delicate labors of the Christian missionaries in Mexico have been thus far crowned with success. In this city alone, in this at one time fanatical town, there are some five Protestant churches, largely and regularly attended, and it is truly surprising to see the large number of converts that have been gained over from the ranks of the Roman Catholics. Though quietly and noiselessly, the Protestant religion is rapidly gaining ground in Mexico."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JULY 23, 1874.

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ROBT. J. HARP, PUBLISHER.

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to any person forwarding to us four new yearly subscribers, with EIGHT DOLLARS.

WEEK OF PRAYER.—The College of Bishops have appointed the week of prayer for this year to begin on Friday, August 21, 1874, which day will be observed as a day of special fasting and prayer.

R. PAINE, Chairman.
H. N. MCTYEIRE, Sec.

Something Wanted.

The young man who came to Jesus with his question about eternal life may have had misgivings before he approached the Master. He had everything of an earthly nature that he could desire—he was young, honored and rich. There were none of the humiliations and hardships of poverty in his cup. He was not doomed to toil and menial employment in order to procure a meager and precarious subsistence. He could live at his ease, in such style as pleased him best. His virtues, social position and wealth commanded the deference and respect of the world. There was a want which these conditions left unsatisfied. Eternal life was something above the life he possessed, without which, to the serious and considerate, temporal prosperity is but a mockery. Perhaps he thought, however, that his case, in this respect, was not altogether bad, and that the answer of the great Teacher would quiet the fears which sometimes intruded upon his more thoughtful moments. It may have taken the shape of only an occasional doubt, which would come unbidden to the surface now and then. In the main tenor of his life he attempted to persuade himself that his prospects for the world to come were tolerably well assured. To use a commercial phrase, his securities were not gilt-edged, but they were far from having gone to protest.

He wished, and wishing hoped, that all was well. Why should he not banish all suspicion of danger when he could say with reference to the commandments: "All these things have I kept from my youth up?" That was a record of which few could boast, and something to be proud of. But the question still comes up, half vauntingly, it may be, but half seriously also: "What lack I yet?" His worldly prosperity could not banish the shadow which sometimes fell upon his soul, and now, with a blameless moral life under review, can he be free from all uncertainty? He had kept the commandments; even his youth was clear of the wildness and rashness which too often falls to that period of life. He might have had just a shade of misgiving. Not likely that more could be required. There seemed to be no flaw in the title; but could he trust it? This suspicion that all was not right, this surmise that there was lack in some direction, was confirmed. The test came in the demand for self-denial and sacrifice. His obedience had been far from perfect, and he was an idolater at heart, though conforming in outward conduct to the divine law. The requirement of the Savior that he should sell his property, and give away the proceeds, exposed the real defect. The root of the matter was not in him, his religion was marred and incomplete in its most essential part, and he was not ready to be perfect in the crucifixion of "the flesh with the affections and lusts."

His lack was Christ, but he was unwilling to accept Christ when this acceptance came in the way of his covetousness and love of the world. God only knows how many moral and even professedly religious people, in these days, would have stood this test any better. Not always in this way is the thing needed brought to light. It depends on our circumstances—the many variant shapes in which this subtle idol worship is set up in the heart. Moral observances are comparatively easy, and religion is comfortable enough if we can be permitted to go on in our selfish ways and indulge in those heart-sins which are most agreeable to us.

Some may go away sorrowful, perhaps also after awhile to return in penitence to a true conversion; but too many seek to drive away the stings of an uneasy conscience. There is something wanted, but they have not the honesty and courage to meet the question: "What lack I yet?" Such morality and religion as they have will hardly do to trust. This coming judgment may wake up new issues—new to them—and there may be elements in the account of which they have thought but little. Eternal life may be a character, after all, which embraces and exacts far more than the outward and one-sided view and attainments which they have reached. They are building their house—building it with some care; every pillar, beam and wall are workman-like, but there are portents of fierce-blowing winds and madly-rushing floods. Perhaps the house will stand. Perhaps! It requires more courage than some people have to examine the foundations. The rock may not be there, and flesh and blood can neither reveal that rock nor build upon it.

If there is doubt, if there is this disquiet, if we have but just begun to question our title to eternal life, it is better to come to Jesus at once. Out with it, and face the painful disclosure which only promises to shiver the unwarranted hopes you have endeavored to cherish. Be willing to know the worst, and be sure that Christ will lay his hand upon the very idol you most dearly love. Will you let him break it, and will you consent that he shall guide you to real peace and assurance? True religion requires both honesty and heroism. The road to perfection—perfection of Christian faith and comfort, as compared with the uncertainties and vacillations of the unregenerate and unconsecrated heart—lies in the direction of self-abandonment and an unreserved following of Christ. To have the perfection of such discipleship there must be virtually the selling and giving of all. The principle must be covered by a devotion that turns away from no sacrifice, and that loses sight of the sacrifice in the completeness and joy of a Savior found.

Centenary Commencement.

MR. EDITOR: In approaching Jackson we found the roads heavy and it was still raining. On Sabbath morning there was no change for the better, but quite a good audience awaited the preacher. Bishop Marvin gave us a delightful sermon, full of good sense, sound words and lofty Christian sentiment. Just before the sermon he baptized the infant child of the Rev. J. Wilkinson—"Mary." It was a beautiful sight in that large chapel hall—the minister holding the tender one in his arm, the water falling in clear drops from his hand upon the soft brow of the babe, the slight quiver of its lip at the unexpected shower, and then the placid assent of its little face to all the fortunes of the people of God. What ordinance is more radiant than this one in the holy sanctuary, or more expressive of the glory of his grace whose covenants are with us and our children!

On Monday evening the preparatory department gave us a succession of declamations, in which the young gentlemen acquitted themselves fairly. One of the dialogues and two of the speakers were of capital merit.

On Sunday morning the members of the Union Society met in their hall to bid adieu to their graduating members. The occasion was enlivened by speeches from Bishop Marvin, Revs. Watkins, Montgomery, Brown and Godfrey, and also from Messrs. Magruder, Walker, Goodale, Hardee and others. It was a sprightly and instructive hour. All the speeches were happy and to the point.

At night there was a joint exhibition of the two literary societies. The audience was worthy of the best *ante-bellum* days—brilliant and large. We were glad to see gentlemen of influence present from the States of Mississippi and Louisiana, of various professions and callings. The hall had assumed its ancient grandeur and beauty, and had been much improved in its acoustic properties. Everything was gratifying and hopeful to those who had seen it, but a few years before, all in decay and silence.

On commencement day the weather was fine. Some seventy carriages were in the campus. The platform was filled with the trustees, the ministers of the two patronizing Conferences, the faculty and distinguished visitors. The salutatory was by Thomas Cage Gordon, of Jackson, Louisiana. It was well delivered. "Science—Its Advancement," by A. R. Holcombe; "The Living Present and the Dawning Future," by J. C. Gordon; and "God Seen in History," by Walter Augustus White, were excellent speeches. Valedictory by A. R. Holcombe. The baccalaureate, by the president, was able and in fine taste, both as to style and manner. The address to the societies followed, by Rev. Dr. Tudor. It was fully equal to the occasion and to the favorable expectations of his audience. Bishop Marvin wound up this refreshing annual reunion by a speech that charmed and strengthened the hearts of all the friends of Centenary.

The grounds of the college never looked more beautiful. All the glass had been replaced in its windows. The great columns have had their bases smoothed and reformed, the west wing had been repaired, and all things have put on an appearance of stability and health highly gratifying to its old friends. May its patronage the next year increase from one hundred to one hundred and fifty students. K.

Oregon Correspondence.

MR. EDITOR: The summer is now upon us in full blast. The thermometer stands at eighty-two at four P. M. to-day. There is a most refreshing gale from the Pacific, across the Coast Range mountains. Mary's peak, about fifteen or twenty miles west, lifts its proud summit far above the other peaks of the chain. The sides are clothed with forest-trees in full foliage, while the apex is bare and bald as a prairie, save a few patches of snow here and there, the remnants of the snows of the past winter. A few more days and it will entirely disappear. Then, to see snow, we will have to look east and north, and the Three Sisters and Mounts Jefferson and Hood regale the eye with their eternal snows.

I have just gotten home from a quarterly meeting thirty miles above here. It was a camp meeting. A grove of young firs furnished a dense shade. A temporary stand or pulpit was erected, looking up a slight inclination. Seats were arranged in front and on either hand. A few benches from an adjacent schoolhouse, together with the chairs of the tenters, furnished seats for say five hundred. This, with straw (and how I like straw for camp meetings—I got religion in the straw) made a comfortable and delightful place for worship. It is an easy thing to have camp meetings in this country. People go forty, fifty and seventy-five miles in their wagons, carrying family, bedding, provisions, cooking utensils and tent fixtures. They pitch their tents like soldiers—drive forks in the ground for tables; some bring cooking stoves along. All this is the work of a few minutes in many instances. We have no red bugs or ticks to prey upon us and leave their impress for many days. At home the cows and calves are turned together, the chickens are bountifully fed, and the whole premises left for days without the fear of thieves. June and July are leisure months with the farmer to a great extent. The camp fires are pleasant mornings and evenings, and the food is good and wholesome. Infidels as well as Christians often go to camp meeting, with their families, as a place of recreation and pleasure. We had good order in the main. Attention to the word was marked; an influence observable by the falling tear or the hearty Methodistic response. We had some good old-fashioned shouting. Oregon is a great country for babies who are endowed with fine lungs. If last Sunday at the camp meeting is to be taken as a sample. But I say: Let the sisters come along and bring their babies, even if they do cry *some*. A preacher here ought to have a good voice. Bro. Mathews could have held up admirably. I must confess I faltered. We had a good meeting. The church was quickened and revived. Ten persons applied for church membership up to the time I had to leave, going by way of home eighty or ninety miles to my next camp meeting below. The roads are fine, and with my light buggy and young pair of horses, and Ernest as a traveling companion, I measure distance with speed. I am now halting a part of two days at home to burnish my armor for the conflict in Yam Hill county. O that God may pour out his Spirit as on the day of Pentecost! We need a spiritual baptism from on high. I feel that in this new field of operation my labors are not in vain. The God that led me here is sustaining me. This is a great and inviting field of ministerial usefulness, but many are the adversaries. We need a few more earnest, zealous preachers. Such need have no fears of a good living. The people here are not trained to systematic giving. Indeed I will put old Moreau Street against anything I know of. I have felt greatly concerned about our church and people in Louisiana. At this remote point I can only sigh, and breathe the silent prayer that our heavenly Father may shield and protect the innocent and helpless, and bring to naught the schemes and plans of the wicked and licentious. May our God avert the evils threatened, and grant you peace, prosperity and the reign of grace!

With my Christian love to the household, and many, many dear friends, including the agent and employees of 110 and 112 Camp street, I remain affectionately,

T. B. WHITE.

CORVALLIS, OREGON, June 30, 1874.

Prayer-Meeting Talk.

We learn from history that the fruits of many great victories have been lost through the presumptuous confidence which the victory has inspired. The great battle of Cannæ, won by Hannibal and the Carthaginians over the Romans, is an illustration. So many of the better class of Romans were slain that three bushels of gold rings were taken from their fingers. The victory was most complete. But the vain confidence it inspired led to voluptuousness and loss of soldierly discipline. The Romans had time to rally and recuperate. The Carthaginians were beaten, driven out of Europe, and their empire utterly ruined.

The unfortunate man who had long been the victim of intemperance in drink is another example of the vain confidence of victory. He had many times, in passing to his home, been tempted to call in at a drinking saloon and part with his money and his brains. But one time he made a great effort and safely passed the dangerous place. He was much elated at this proof of his decision and courage—so much so that he resolved to treat so good a resolution; and so, alas! lost all that he had won.

We see the same thing in the license which persons in good health will take in the vain confidence that they can do as they please. So at watering-places, where the air is pure, the water sanitary, people commit excesses they would not dare perpetrate at home.

All this finds its counterpart in spiritual experiences. In the first burst of the joy of pardoned sin how strong our confidence! The enemy is beaten; he has fled crippled and howling from the disastrous field; he will never return again. We may call in our picket guards, and all the camp may sleep.

We feel strong, but we are strong in the Lord and in the power of his might, and only in him. Here, then, is our danger—the danger of a vain, presumptuous confidence—of trusting in ourselves and failing to watch and pray. The fire that fell at the dedication of the tabernacle and the temple did surely fall from heaven, but then men had to gather and apply the fuel and keep it burning. So the love, the power, the zeal for God and the heavenly-mindedness have come from above; but we must exercise, cherish and develop these graces—walking in the fear of God, praying in the Holy Ghost and keeping ourselves in the love of God.

Our spiritual enemy has been beaten, but he has not been destroyed. He will return again guised in manifold temptations; sometimes to doubt, sometimes to presume, and sometimes to love and worship the world. He pursues with a wing that never wearies, a foot that never tires and hate that never cools or abates—ever waiting to surprise and strike the fatal blow.

It is true discipline improves our soldiership; we learn to "endure hardness and bear burdens." We learn the strategy of the enemy, his modes of attack and how to parry his blows, but still the fight continues, and will until we write "We have conquered" on our shields. Then the Master shall say: "It is enough; come up higher; enter into rest." The bugle has sounded a truce, the din of battle has died away in the far-off distance; we are out of bowshot and gunshot of the enemy, crowned with life and palmed with victory—forever saved, forever blest. *Galveston Christian Advocate.*

Religious Liberty in Italy.

The Pope is at his old tricks again—or rather at the old tricks by which the papacy has ever striven to coerce the ignorant and superstitious by working on their fears. In certain portions of Italy, especially in the provinces of Milan and Venice, the people, having acquired some sense of self-respect and manliness under the operation of their renewed national life as one of the great European powers, have had the hardihood to think for themselves in matters of religion. Trying "the spirits" by the word of God, many of them have rejected the cunningly-devised fables with which the Church of Rome has for so long overlaid and obscured the Scriptures, and have even gone such lengths as to dare to choose for themselves who shall minister over them in things spiritual, as other Protestant organizations are wont to do. Quite a number of villages have participated in steps of this kind, moved thereto by their consciences and the new light that has been thrown upon their minds by the efforts of evangelical Christians, and by a perusal of the Bible, which has been distributed among them. To arrest the spread of this dangerous exhibition of religious freedom and liberty of conscience among the Italians, a decree has been issued by the Romish "Congregation of the Council," threatening the penalty of major excommunication against all those who presume to make choice of their own parish priests, and by which, among other preposterous things, they are denounced to be avoided as aliens or thieves. We append a summary of this presumptuous decree, which is likely to prove as efficacious as did a similar decree against the people of Switzerland, or as would a bull of the Pope directed against the comet. The day of excommunications is nearly spent, and exists only for those whose minds are darkened by a servile spirit and beclouded by a fantastic superstition which rejects the truth while it hugs imposture. The following is a summary of the decree of the "Congregation of the Council:"

"After having deplored the efforts of wicked sectaries, who, almost everywhere coming into power, try to destroy the constitution of the church, the sacred congregation are astonished to find that they have gone so far as to unsettle the minds of the people in Catholic Italy, who, in imitation of some unhappy districts of Switzerland, have dared to arrogate to themselves the right to elect the pastors of souls. The congregation are especially astonished that ecclesiastics have been found sufficiently depraved to accept the office offered to them. In consequence his holiness, Pius the Ninth, has resolved to apply in Italy the same remedies with which the evil has been fought in Switzerland. The Archbishops of the provinces of Venice and of Milan, and the Bishops of the various dioceses under them, are to inform their flocks that the election of parish priests by the people is forbidden by the church, under penalty of major excommunication."—*Christian Intelligencer.*

The Bible in Spain.

Mr. George Lawrence, says the *Bible Society Record*, to whom we have sent a few Bibles and Testaments for distribution in Spain, continues his work without ceasing. After speaking of the troubles, consequent on the Carlist insurrection, he says:

"On the day before one of the dreadful fights I sold more Scriptures to military officers and men than I remember to have sold in any one day. I doubt not the Spirit of God was leading many to procure the saving word ere they were called to their account in another world. The large text, 'The Wages of Sin is Death,' appeared to call general attention, and certainly, during the days of mourning and heart-rending sorrows, these words must have proved arrows of conviction to all who passed this Bible coach. We had, and continue to have since then, many opportunities of speaking the gospel to crowds. Last week a lady was passing the coach on her way from mass, with her missal in hand, when her eyes caught the text above mentioned. She gazed at it some time; at last she came up and asked where she could purchase or find such words. A New Testament was produced, and the words pointed out. She appeared very thoughtful, and said that, as she carried no money, she would send her servant for it on her return home; in a little time the servant came and purchased the golden treasure. A little time ago an old gentleman came and wanted a large-type family Bible; he said his sons had brought home a Bible from the French Exhibition, and that he had read it constantly, but now, his eyes becoming dim, he wanted a suitable type.

"Mr. Carlyle, a godly young man who had come from Scotland to labor in the good work, penetrated into some towns surrounded by Carlist bands, and managed to sell one hundred and twenty of your Testaments; he sold them at a cheap rate, but I was glad that by any means the word may get into the people's hands.

"We have in our Sunday school a young man, about seventeen; he is an apprentice to a fan-maker. Some ten months ago he bought a Bible from the blind man in the Ramble. He was afraid to let his master know. After reading some time in the New Testament he came to the conclusion that he found more comfort in reading it than in going to mass, and so when his master sent him to mass he would steal away and read the word; but he was found out, and his master got very angry. But the boy continued so firm, and his general behavior was so good, that God heard his prayer, and his master let him go where he liked—and that was to Sunday school. On his introduction to the school I asked him to repeat to the school any text he had learned. For three-quarters of an hour he went on, repeating psalm after psalm, and chapter after chapter. The tears came to many of our boys' and girls' eyes as they heard this new comer repeat so many precious portions."

REV. J. MATTHEWS, writing from Chappell Hill, Texas, July 6, says:

We have just passed through a most delightful occasion at Chappell Hill, Texas. The commencement exercises of Chappell Hill Female College and Soule University closed on the twenty-fourth of June. These institutions are the property of the Texas Annual Conference. The Rev. E. D Pitts, late of Alabama, at the head of the female college, is the very idol of this interesting community. To educate the mind, impress the heart and mold and fashion female character seems to be his appropriate work. Not a whisper of detraction is heard in the circle where he moves.

President McNeely, also late of Alabama, at the head of the male department, closed his first session to the gratification of all concerned. How gratifying to have such men, in such important positions, accomplishing their work so successfully. May they long live to bless this community and surrounding country.

THE *Christian Neighbor* cries for mercy. So do we. Hear what Bro. Browne says:

To Correspondents.—A sudden small flood of *lengthy* communications, in conjunction with these hot days, prompts the cry: Let communications be short, short, for whatsoever is a line over two pages of foolscap, or four of note paper, cometh of a want of mercy on editor and reader. And blessed he writers that stop short of the suggested limit. The Scripture says expressly: "The righteous man regardeth the life of his beast."—Proverbs xii, 10.

Dedication of Our German Chapel.

The Richmond *Christian Advocate* of July 9 says:

On last Sabbath the German Methodist chapel, recently erected on Leigh street, in this city, was formally set apart for sacred use by appropriate services.

At half-past ten A. M. the Rev. E. N. S. Blogg, superintendent of German missions in Maryland and Virginia, and the Rev. F. Bickle, the pastor of the chapel, conducted the religious exercises in the German language. The Rev. Mr. Bickle preached in German.

Bishop Doggett, at half-past four, after a brief and fitting discourse, received and dedicated the church according to our usage.

The Rev. John E. Edwards, D. D., preached at half-past eight in the evening.

The edifice is of brick, tastefully designed and substantially built.

This is the first German Methodist church erected and regularly served by a pastor in the bounds of the Virginia Conference. A substantial and increasing membership and a Sunday school of one hundred and twenty pupils were among the tokens of success on the occasion of the dedication. The Rev. Dr. Edwards paid a high tribute to the tireless efforts of Bro. Blogg in raising funds for the completion of a house of worship where the Germans can hear the gospel in their own tongue.

There was a liberal collection at the close of Bishop Doggett's sermon.

Many of our city pastors were present at the afternoon services.

INFORMATION WANTED.—If there is any church in the whole of these Southern States, or in any other part of creation, that is in a healthful state, having the divine blessing in full measure, and yet is in arrears for payment of its pastor's salary, I desire the clerk of session, or some other member, to put me in communication with it.

If there is any one, anywhere in the world, male or female, rich or poor, young or old, black or white, in city or country, who has given as God requires to give, and has not been blessed in property and in soul, I request from them a full statement of their experience in this matter over their own signatures.

If there is anywhere a church member who fails to honor the Lord with his substance, and yet enjoys his property, I would thank him to send me his address.

If there is anybody who has the full assurance of faith, who daily lives in the conscious enjoyment of the divine favor, and yet is not a cheerful giver, I would like to have his name.—*Christian Observer.*

CAPTAIN ROBERT P. HUNTER.—We are pained to announce the death of Captain Robert P. Hunter, son-in-law of the Rev. Dr. A. L. P. Green, says the Nashville *Christian Advocate*, which took place at the residence of the doctor, near Nashville, July 10, 1874. He died of consumption. The event is the more affecting as his infant child was removed by death a few weeks since, and Dr. Green himself has been lying in a very critical condition for some time. Captain Hunter was a most estimable Christian gentleman. He was a brave officer in the late war, commanding a company of infantry in Zollicoffer's brigade. After the surrender he married Miss Anna—daughter of Dr. Green—who, with three children, mourns the loss of a most devoted husband and father. He was a merchant of inflexible integrity—held in the highest esteem by the business community. He was a member of McKendree church—a consistent Christian—living and dying in the faith of Jesus. His obsequies were performed at McKendree church on Sunday afternoon, a large congregation being in attendance.

MARTHA WASHINGTON COLLEGE, Abingdon, Virginia, is widely celebrated, and stands among the very first of the Southern female colleges. The buildings and grounds are very fine, the climate salubrious, and there is a full and able faculty. President Jones is a graduate of the University of Virginia, and an eminently successful educator. Rev. Dr. W. G. E. Cunningham is also connected with the college. We can commend Martha Washington without reservation to the patronage of our people. See advertisement in this week's ADVOCATE.

THE Alabama Conference Female College, Tuskegee, Alabama, is justly regarded as one of our very best institutions of learning. President Moore is well qualified for the position he occupies, and is one of the most honored and popular preachers in our connection. We are informed that Rev. T. W. Dyer will be connected with the college during the coming year. Bro. Dyer acquired an enviable reputation in New Orleans as an accomplished teacher. He will prove a decided accession to the faculty. See advertisement in another column.

BISHOP WIGHTMAN gave us a brief call on Wednesday, the fifteenth instant. He was just from a District Conference near Moss Point, Mississippi, and, tarrying in the city but a few hours, took the train for Brookhaven, to attend a District Conference at that place. The Bishop is looking well, but evidently hard-worked—perhaps overworked.

DR. BENNETT, in the Richmond *Christian Advocate* of July 9, makes the following announcement:

The undersigned hereby announces that from this date the Rev. John J. Lafferty, until recently the editor of the Lexington *Gazette*, will be associated equally with him in the publication and editorial management of the Richmond *Christian Advocate*.

Free Churches.

We take the following, says the *Christian Age*, from the *Church Union*, which excellent paper no doubt made sure of its facts before stating them:

"The attempt to support free religious worship, as it is called, has been tried in all forms for fifty years, and has everywhere, in this region, proved a failure, simply because the great mass of people give nothing. Not the poor simply, but persons in good circumstances, prefer to have a free gospel to a gospel that costs them something. The building that had been the Chatham Theater exulted in free seats and free preaching. The concern went out of sight, leaving not a fragment behind. David Hale bought the old Tabernacle, and founded a Congregational church, to have a free place of worship. Yet the Tabernacle now demands the highest pew rents of any church in the city. Mr. Hepworth opened Steinway Hall to preach the gospel to the masses free of cost. Though his house was crowded, his collections did not pay the rental of the room. The idea of a free church was nominally kept up, but four hundred seats were reserved, and rented at a sum from $5 to $10 a sitting, to cover expenses. Bishop Cummins started with the idea of having no pew rentals. Yet after three months' experience, with audiences averaging eight hundred, the plate collections are not sufficient to pay the rent of Steinway Hall. A few men who have been meeting the expenses of the society are tired of it, and demand some plan by which the general congregation can aid in the work. The idea of a free tabernacle for Dr. Talmage's society was practically abandoned at the start. Families were invited to select such seats as they chose. But they were immediately assessed and a bill sent in for collection."

We thought our beloved cotemporary had a fair knowledge of the workings of the Church of the Strangers. That still has free seats. No assessment is made, no bill is sent. The members and regular attendants are expected to subscribe, and this subscription, together with the offertory on Sunday, meets expenses. It is true that many prosperous people give nothing. But they are just the kind of people that need good solid instruction and downright gospel preaching, because no people are in greater danger of hell than people who steal their religious privileges. They are just as willing that this kind of larceny should be perpetrated in the Church of the Strangers as in any other.

Many cannot give, and it is delightful to know that they sit with the richest people in the land, without any such feeling of humiliation as would keep them from enjoying the sanctuary.

We do not think free churches fail because people "prefer to have a free hotel to a gospel that costs them something." The secret is elsewhere. Zero is supposed to be a kind of respectability in pewed churches. People like to boast of the amount they pay for their pews. Sometimes men move to the city for business purposes, and take pews in churches just because they rent stores in eligible situations. They find it hard to pay the rent of store or pew; but it is a business investment. They eat scantier meals to pay the pew rent, when they would not contribute a cent to the church. They cannot afford to attend a free church; they have not got that far along yet. For business and social reasons they must, and they are well established, at a church where it is known to be costly, just as some people think they must live on Fifth avenue to be respectable.

The pastor of one of our most fashionable churches, a capital preacher and a charming gentleman, once told us that, in his opinion, pewed churches suppressed free, churches, and that he was sure there would be a great readjustment of congregations if *all* churches were free.

We rejoice in any arrangement that brings people under the influence of the gospel. We cannot have the same church economy for all classes and all kinds of people. Only let the gospel be preached.

The *Baptist Union* has an article on "Young Ministers," in the course of which it says:

"More than ordinary grace is needed to make a 'good minister' of a young man. There is danger that assertion will become conceit, boldness become vanity, ardor subside to complacency, enterprise degenerate to grambling, and bitter criticism of older men and established measures, and the spirit of devotion and sacrifice crystallize into greed of money, indulgence and service refuse, rather than service rendered. The heart for any man to be emptied of self and filled with Christ, but prayer for the young whose blood is warm and courage high. They are easily inclined to delight in their own strength and wisdom and command, if not at once appreciated, to complain, become sour and fall back from effort in disdain. Christ resists crucifixion, refuses room for Jesus, yearns for recognition, looks for pay, and slowly yields to the higher impulse to work from love of Christ and needy souls. Occasionally one is "crucified with Christ," emptied of self, and clothed with divine power, every faculty sweetly subjected to the lovely spirit, and made to glow with holy enthusiasm. Then strength and order are meek and tender, patient and loving, bold and trustful, careful and persistent. It is a glorious thing for a young minister to be sanctified and "strengthened with might in the inner man of the Holy Ghost." Entering into this higher life, his weapons are mighty through spiritual wickedness, the power of God is upon and works within him.

WHERE GOD IS NOT.—A child, instructed in a Sabbath school, on being asked by his teacher if he could tell in a place where God was not, gave the following striking and unexpected reply: "Not in the thoughts of the wicked."

Seashore Camp Ground.

The annual camp meeting on the Seashore camp ground, two miles west of Biloxi, Mississippi, will commence on Friday, the twenty-fourth of July, and continue beyond the second Sabbath.

Great improvements have been made on the grounds since the encampment of last year. The number of private tents has been more than doubled, and several additional public tents have been erected.

A number of plain but comfortable wooden tents, with good floor and roof, are being put up for rent to individuals or families desiring to hire, some 12 feet by 13, at $10, others 12 feet by 25, at $15, for the period of the camp meeting.

Persons desiring to erect cloth or other temporary tents will have comfortable positions assigned them on application to any member of the board of trustees.

Gentlemen of experience in the business have been placed in charge of the boarding department, who will furnish good and satisfactory board on the terms of last year, to wit: Fifty cents for breakfast and supper each, and seventy-five cents for dinner, or $1.50 per day.

Lodging accommodations are provided for at fifty cents per night.

The trustees have made arrangements with the railroads for conveyance of passengers at reduced prices. By the New Orleans and Mobile railroad, from New Orleans for $3 25 and from Mobile for $2.50 for the trip, and proportionate prices from all the way stations; by the New Orleans, Jackson and Great Northern railroad and by the Mobile and Montgomery railroad at half the usual price of regular fare.

These roads will issue a special camp meeting ticket, with return coupon, which will require to be stamped at the office of the secretary on the camp ground in order to be good to return on.

The Mobile and Ohio railroad will sell tickets from any point south of Meridian to Mobile at three cents per mile. At Mobile parties will get the regular camp meeting ticket.

In this city tickets can be had at the ticket office, corner of Camp and Common streets, and at the depot, at the head of Canal street; and at the depot, foot of Government street, Mobile, and at all the way stations on the roads.

Passenger trains will leave the depot, at head of Canal street, New Orleans, daily, at 8 A. M., 3.15 P. M. and 4 P. M.; and depot, foot of Government street, Mobile, at 8 A. M. and 5 P. M., all stopping at all way stations, including camp meeting station, except the 4 P. M. train from New Orleans, which will stop at the principal stations only, except on Saturdays, when it also will stop at camp meeting station.

Freight trains leave the depot, corner of Levee and Girod streets, New Orleans, at 8.25 A. M.; and the depot, foot of Government street, Mobile, at 9.30 A. M. daily, and take freight to or from the camp meeting at half the usual prices.

Persons desiring to attend the camp meeting are recommended to make arrangements for their comfort before the date of the camp meeting by application to any member of the board of trustees.

W. H. FOSTER, Prest.
P. HALLARAN, Sec.
NEW ORLEANS, July 7, 1874.

"THE Rev. S. Anthony," says the *Southern Christian Advocate*, "has been steadily improving ever since his return to Georgia. He was able to be at every meeting of the board of trustees during commencement week, and was out at nearly all the exercises, both night and day. During the week Bro. Anthony was taking supper with other brethren, at the house of Bro. Christian, who lived some distance from the college chapel. Bro. McGehee, fearing he was not able to walk, borrowed a horse and buggy from a friend to convey him to the chapel. Bro. Anthony refused to ride, saying he could walk as well as any of the rest."

WE began to make a summary of all the reported injuries to human life and limb by the use of gunpowder on the Fourth of July, says the New York *Observer*, but the task proved too great. It is safe to say that more persons were killed or wounded on that day than in any battle of the revolutionary war.

A LITTLE explained, a little endured and a little passed over in silence, and lo! the rugged atoms fit like smooth mosaic.

MARRIED.

PRICE—TALIAFERRO.—By Rev. F. White, at his residence, on the second of July, 1874, Mr. W. N. Price, of Rapides parish, and Miss Leona L. Taliaferro, of Evergreen, Avoyelles parish, Louisiana. A life long happiness to Willie and Lonie.

MOORE—TAIT.—July 14, 1874, by Rev. T. W. Dyer, Rev. Henry D. Moore, president of the Alabama Conference Female College, at Tuskegee, to Miss Carrie M. Tait, daughter of Hon. Felix Tait, of Wilcox county, Alabama.

SANKEY—BOSWELL.—In Brookhaven, Mississippi, July 15, 1874, by Rev. E. H. Munger, Mr. William J. Sankey, of Columbus, Georgia, to Miss Susie A. Boswell, of Brookhaven.

THE demand for the Halford Leicestershire Table Sauce, by guests who best understand how to make most palatable their soups, fish and meats, induces all the best hotel proprietors in the country to place it constantly upon their tables. jy23 4t

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending July 18, 1874.

A—H. T. Anthony & Co., David Ayers three letters, John H. Appell, Advocate Publishing Company, American News Company, C. G. Andrews two letters $10.50, D. Askew $2.25, J. O. Andrew.

B—Robert Babington, James J. Billingsley, William Baker, Booram & Pease, D. S. Boyd, George W. Brown $4, John Broxon $2, Biglow & Main two letters, J. W. Bryan, Mrs. C. W. Brown, L. Barnhart $2, Charles W. Beum.

C—A. J. Calloway $4.55, William Calloway, Mrs. Mary Carpenter, Miss Bettie Compton, H. J. Clurg, George G. Child $2, William Crugan, George Crisler, George W. Chatfield $7 05.

D—Dufur & Co. $10, Charles H. Ditson & Co., R. B. Dashiell, A. Davis, E. A. Durr.

E—Arthur J. Eraest, T. M. Edwards, Charles F. Evans.

F—Firey, Marks & Co. 55 cents, E. A. Flowers $3.50, E. N. Freshntan, J. M. Franklin $2.

G—Green & Cater $35.32, Joseph Gorton, C. C. Glover $11, W. W. Graham, John T. Graham.

H—Lizzie Hall 25 cents, Samuel E. Hale, J. Hamilton, J. D. Harper, Hoyl & Gilchrist $90, Howard, Lockwood & Co.

J—R. W. Jones $30, W. V. Jones, Robert H. Johnson.

L—H. P. Lewis, Limrick & Co. $4.50, R. Byrd Leeper, William Leiser $2, W. H. Lewis, M. S. Leach, Lee, Shepard & Billingham, R. H. Long.

M—H. McCallum, D. P. McNabb 10 cents, Mosley & Co. $2.90, Thomas Mullett $3.65, Missouri Commonwealth.

N—R. D. Norsworthy 50 cents, Ed. F. Newman, Joseph D. Newsom $15.

O—James Ormond, B. F. Ormond $6, O. Osborne & Son.

P—Phillips & Conrell $167.85, W. J. Persell, M. S. Pierson, Poole & Hunt, J. H. Puckwood, H. T. Pearson, Pape Bros. & Kugeman, R. F. Perdue $2. S. M. Pettingill & Co. $27, G. J. Penn, M. S. Park.

R—H. P. Rahe, E. E. F. Ross (two letters), J. K. Randall, W. A. Ray, George P. Rowell & Co. $11.87, A. H. Redford agent, J. M. Reed, Johnson Reed, Will. Roane (two letters.

S—W. L. Sibley $1.90, W. A. Stockinn $1, H. V. Smith $1, J. E. Stirratt, G. W. Swofford, George S. Scofield, Thomas M. Smith $95.

T—George W. Taylor, H. Thomas, S. H. Terrall $17, J. R. Taylor $3, W. V. Taylor, J. C. Taylor.

U—United States Publishing Company.

W—William Widdowson, L. M. White $2, Woolwurth, Ainsworth & Co., Richard Williams, J. W. White, J. M. Weems $4, H. O. White two letters $3.95, J. M. Wright, Fred. White, B. F. White, Thomas F. Webb.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, left on the evening of June 17 to visit the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

CINCINNATI INDUSTRIAL EXPOSITION.—We call attention to the advertisement of the above Exposition, which is really one of the first, if not the very first, and most important expositions of the kind in the United States. Having just returned home as our issue of this week is going to press, a more extended notice is deferred till our next.

OVER THE PENNSYLVANIA RAILROAD BY DAYLIGHT.—Probably the best specimen of an American highway to be found anywhere is the Pennsylvania railroad between Pittsburg and New York. In solidity of construction, superiority of bridge architecture and smoothness of track it is unrivaled. Throughout its entire length it is laid with a double track of steel rails, weighing sixty-seven pounds to the yard. The rolling stock is as near perfection as human ingenuity can make it, combining the highest excellence attainable. On the first of June commenced running the fast train from Pittsburg to New York, with close connections at Harrisburg for Baltimore and Washington. The magnificent run of four hundred and forty-four miles between Pittsburg and New York is made with but three stoppages. The train is made up of Pullman parlor cars and the company's best day coaches all splendidly upholstered, mounted on combination springs, and furnished with plate glass, through which the landscape can be distinctly seen. The scenery on this line is beautiful, and in many places grand. The attractions of the Alleghany mountains need no comment. The long sweeps of wooded hills, lofty mountains and dark ravines, picturesque valleys opening into each other, sparkling and placid waters, and wide-rolling pastoral landscapes fall in rapid succession. After having breakfasted in the Mississippi valley and dined at the capital of Pennsylvania, the passenger finds himself seated at the supper-table in the metropolis of New York.

BUSINESS NOTICES.

A PERFECT RENOVATOR of the system, carrying off the vitiated bile without the aid of Calomel or any mineral medicine. Simmons' Liver Regulator is entirely vegetable and harmless, and ought to be taken by every one. jy23 1t

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BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $401, $450, $500, $550 and $580, at $30 per month. Second hand Pianos at $80, $90, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music Houses, Nos. 76, 80, 82 and 84 Baronne street, New Orleans. de23 1y

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PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 15 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shamlder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh15 1y

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We permit no inferior instrument to go out of our factory, but endeavor to EXCEL ALL MAKERS by producing PERFECT INSTRUMENTS ONLY, and thereby secure the entire confidence of the public. jy23 3m

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PROF. O. F. CASEY,
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jy23 2m

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NEW ADVERTISEMENTS.

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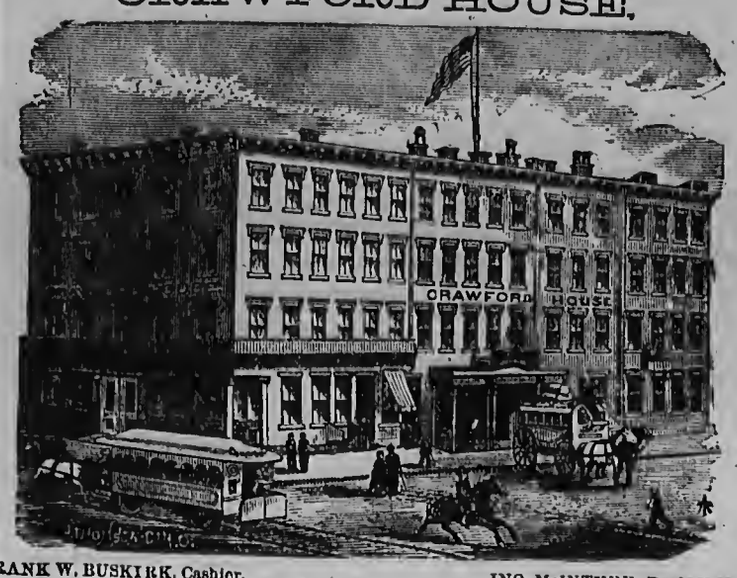

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T. W. DYER, Sec. of Faculty. jy23 5t

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jy23 2m

READY SATURDAY, JULY 18, 1874.

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"Certainly shows with great force the well-nigh insuperable difficulties attending the common opinions of the resurrection of the actual body that is placed in the dust, and develops quite a consistent and intelligible theory in reference to the nature of the resurrection life."—*Zion's Herald.*

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He has tried it in over eleven hundred cases, and never failed except in two cases (both dandruff humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

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Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

DONALD KENNEDY.

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Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

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They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

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possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box. Sold everywhere.

Laboratory—Nos. 46 and 50 Cortlandt street, New York. oc2 1y5t

The Child's Corner.

THE DREAM.

A poem recited by a young lady at the Sunday school celebration, Marianna, Florida, June 24, 1874.

I dreamed, and lo! 'twas Sabbath eve:
Within a church I stood,
Secluded from the busy world,
And sheltered by a wood.
Its altar filled with mourning souls;
The young and old were there,
And one and all together sang
This old familiar prayer:
SONG—"Rock of Ages, cleft for me."

My heart was full, I wept for joy;
They had not sung in vain.
For God was in that holy place,
And souls were born again.
The congregation, deeply moved,
With earnest prayer renewed,
Another hymn of olden time
They sang in tones subdued:
SONG—"Am I a soldier of the cross?"

The scene was changed. And as I passed
Along the sea of Time,
The church of God, with one consent,
From earth's remotest clime,
United, in the self same hour,
One lofty strain to raise—
One loud, ecstatic burst of joy,
One glorious hymn of praise:
SONG—"When I can read my title clear."

Then swifter than the lightning's wing
In air I seemed to raise,
And in my dream a voice I heard
That filled me with surprise.
"'Tis done!" he cried. From heaven and earth
One glorious chorus broke,
And with that universal shout
I from my dream awoke:
SONG—"Blow ye the trumpet, blow."

Then let our congregations sing,
And let our earthly temples ring
With hymns of joy from every soul;
In every clime, from pole to pole,
Let all united join and raise
This old familiar song of praise:
SONG—"All hail the power of Jesus' name!"

Oh, rapturous music, how sublime!
I wept, and thought the olden time
Of Watts' and Wesley's earnest throng
Had with its flame inspired the song.
Oh, let us sing with one accord—
Join heart and voice to praise the Lord!

Treasure in Heaven's Bank.

The first snow was falling, and Lottie and Louis were watching it from the window with very happy eyes. The mother came and stood beside them, with an arm around each, and thought of another little girl and boy who twenty years ago used to watch the snow-flakes fall. Alas! the snows of a dozen winters had rested upon that brother's grave, and the snows of time had begun to fall on the sister's head.

But the mother's eye was bright, even when she thought of the early blessed dead. Hers was a happy home of love and temporal blessings. "She was not afraid of the snow for her household, for all her household were clothed in scarlet"—that is, in warm, suitable garments.

Just then came creeping down the walk two little barefoot girls. One had a thin old shawl thrown over her head and half-bared arms, the other drew her scant sleeves down as far as she could over her red, cold hands.

"Poor little things!" said mother; "I am glad they happened to pass just now. I want you to look at them well, from their poor bare feet to their half-covered heads. Then I think you will like to leave watching the snow for awhile, and help me in some work I am going about."

"We are ready now, mother," said Lottie, jumping down and stealing her hand into her mother's.

The three went up stairs to the cedar closet. Here most of the winter clothes were stored in the summer-time.

"First we will look over this stocking-bag," said mother.

"Looking over" was always a delightful process with the children. Now mother laid out various little crimson-topped socks and outgrown stockings, and put them into the large clothes-basket on the middle of the floor. Next a box of flannel garments were looked over, and two or three sets of last year's robes were placed with the stockings.

"How you children do grow!" said mother, with a glad smile, as she looked at her chubby pets.

All the morning they spent among the drawers and boxes and presses, until the big basket was heaping full. Mother looked at the pile with great satisfaction.

"Now I mean to turn every article there to the very best account I can."

"Are you going to make a rag carpet, mother?" asked Lottie. "I should love to sew the rags for you. I helped Aunt Lucy once."

"No; better than that," said mother.

"May be she's going to sell them to the old China man, Lottie," said her little brother. "He brings beautiful things in his basket."

"Better than that, my dears. I am going to lay up treasure in heaven with them."

The children looked at each other a little puzzled, but Lottie soon suggested:

"I think you are going to give them to the poor."

"That is just it, Lottie; and our dear Lord says that he will regard all such acts of kindness, be they ever so small, as done to him; and, more than that, he says: 'They shall in nowise lose their reward.' They are treasures laid up in heaven for us. We cannot take with us any of our property when we leave this world, but we may send it on before us by doing good to Christ's poor."

The basket of clothing was well studied over and assorted, and a great many widows' hearts were made to leap for joy at the sight of a parcel made up from it. Many shivering little forms were comforted by the warm garments, and many heartfelt prayers went up to God for the kind givers.

It is better than great stores of gold to have the prayers of the poor in our favor. They can procure for us what money could not buy—the blessing of God.—*Child's World.*

A Hidden Prize.

FROM THE UNWRITTEN LIFE OF A CLERGYMAN.

We clip the following from the *Christian Intelligencer:*

"Here is a new Bible," said my mother the day I went to college. "You are going away from home, and will have many temptations. Now, my son, just as we are separating I have one request to make. Will you read it every day?" As I turned to examine the elegant clasps and binding I saw tears in mother's eyes—tears which she was vainly trying to keep back. Then I firmly resolved to read a chapter daily.

College introduced a set of companions entirely new to me. A livelier, merrier company never distinguished college walls. I was an extravagant lover of fun, and could always raise a laugh, so that I soon gained the reputation of a wit. We led a jolly life, amusing ourselves often in secret—to the cost of others and unconscious sacrifice of self. If we read anything, it was always of a humorous nature. We never ventured to dwell on serious subjects, dreading a snare. Flagrant offenses were, however, avoided, and like one of our friends of the present day we could say: "College is fine with one exception—the business of recitations!" But I was so well prepared, so far beyond most of my classmates, that I managed to sustain myself without study and without public disgrace.

Mother's letters were very affectionate, and she wrote often, but I always looked anxiously ahead, so as to "skip" any part suspected of solemnity and advice. In the course I was pursuing I could not possibly bear it.

In vacation I returned home. After the usual greetings of welcome, my trunk and wardrobe passed through mother's ordeal. Her careful hand unfolded each article. I stood by, and felt proud at her praises of my neatness and order. At the bottom of the trunk, under everything else, she found the Bible, and cheerfully inquired if I had remembered her request. I was speechless; she unclasped it, and opened to the middle. I started in surprise, for there were hidden two beautiful five-dollar notes, one crossing the other. I never shall forget the expression of her face as she softly said: "I wanted to give my son a pleasant surprise when away from home."

Mother died suddenly. I cannot doubt that she has been in heaven for many years; but I thank God that I was first able to ask her forgiveness, and show true repentance, and that she lived to see me a preacher of the Bible, delighting most of all to tell what peace the gospel can give to sinners. I remember once looking up from a sermon I was writing, and finding her eyes fixed on me from the next room. She said with a smile: "I have lived to see my son a minister of Christ, and it is happiness enough on earth."

I was my mother's only child, and she was a widow.

The Gift of Song.

A touching story is told of a little girl sent by her parents from Spain, during a time of religious persecution there, to take refuge with some friends in England. The vessel was lost on a rock-bound coast during a severe storm; but the little girl was saved through the efforts of some brave men. She was too young to tell her story, but, by a series of providential events, was brought at last to the house of the friend of her parents, just as, released from imprisonment, they arrived in England to seek their long-lost darling. A familiar tune that the mother had taught to her little girl in former days became the clew that led to their joyful meeting.

A remarkable incident is that of a Scottish youth, who learned with a pious mother to sing the old psalms, that were as household words to them in the kirk and by the fireside. When he grew up he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary States. But he never forgot the songs of Zion, although he sung them in a strange land and to heathen ears. One night he was solacing himself in this manner, when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred," as it came floating over the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat, and lost no time in effecting his release. What a joy to him after eighteen long years passed in slavery! Should not you think that he would ever after love the glorious tune of "Old Hundred?"

Children, never let your sweet young voices be employed in using profane or unseemly words. Learn many hymns. Good Martin Luther once said: "Singing hymns will keep the devil out of the heart." It is a quaint saying, but it is true. Furnish the mind with good things, and there will be no room for evil. They will be like "nails fastened in a sure place." You know when a nail is driven in tightly you cannot wedge anything else alongside of it. But you may have a tuneful voice and love to sing, and yet remain unaffected by the beautiful words. O how sad if they who sing about Jesus on earth shall not be of the number of the redeemed who join in the "new song" before the throne of God and the Lamb!—*Child's World.*

TRADES OF ANIMALS.—It has been well remarked by a clever author that bees are geometricians. The cells are so constructed as, with the least quantity of material, to have the largest-sized spaces and the least possible interstices. The mole is a meteorologist. The torpedo, the ray and the electric eel are electricians. Whole tribes of birds are musicians. The beaver is an architect, builder and woodcutter. He cuts down trees and erects houses and dams. The marmot is a civil engineer. He builds houses, and constructs aqueducts and drains to keep them dry. The ant is a soldier, and maintains a regular standing army. Wasps are paper manufacturers. Caterpillars are silk-spinners. The squirrel is a ferryman. With a chip or piece of bark for a boat, and his tail for a sail, he crosses a stream. Dogs, wolves, jackals and many others are hunters. Black bears and herons are fishermen. Monkeys are rope-dancers.

Farm, Garden and Household.

How to Protect Fruit from Birds.

A correspondent of the London *Field* says that his method has proven entirely efficacious: "And what, you will ask, is my talisman? Simply a ball of gray, white or brown linen thread. I take a ball of this in my hand, fasten the end of it to one of the twigs of the gooseberry or currant-bush, and then cross the thread backward, from twig to twig, in perhaps a dozen different directions, fasten off, and the thing is done; and it will last two years—the thread on the trees, I mean. It is not necessary that the thread should be white, of course; it ought rather to be fine and dark—a thing to be felt, not seen. I have watched the birds after performing the operation; they come boldly to settle on the trees, and they strike these to them invisible snares, for such, no doubt, they seem to be; they fly off in a terrible hurry, and settle on the walls and trees around about, longing and getting hungry, until they disappear and you see them no more.

"As regards pens and other seeds, which I always sow in drills, I simply stretch a thread, sometimes two, along each drill, at about two inches from the ground, supporting it at that height by little forked sticks. If you put it much higher than this the birds do not seem to care for it—it does not touch them; this is the grand secret, something they do not well see, nor know what it means. I have seen people put a thick white string, with feathers tied to it, and perhaps two feet from the ground. The birds soon understand these, and care little for them; in short, I know to my cost it sometimes acts as a lure, as a notice to the birds that there is something to be had worth looking after. I will answer for it, any one adopting the plan I recommend will never have cause to complain of the birds, however numerous they may be."

Culture of Beans.

The first requisite for a bean crop is thorough preparation of the ground. Beans cannot be successfully raised among clods and weeds. The ground should be made very mellow by repeated rolling and harrowing. My own plan has been to run light furrows, about twenty inches apart, and follow in these with a corn drill, planting the beans three or four inches apart in the row. (The brush must be taken out of the drill-box, and the orifice where the brush is fastened must be cut or filed out in order to plant them so thick.) This will require between three and four pecks to the acre, varying according to the size of the beans. Immediately after planting the ground should be harrowed again. Beans will usually come up in three to five days from the time of planting. The after-culture which I have practiced is plowing between the rows with a steady horse, a careful plowman, and a very narrow single-shovel plow. The cultivation should cease as soon as the beans begin to blossom.

I have found from the first to the fifth of June to be a very good time for planting; they will then ripen about the last of August, and the ground can easily be made ready for a wheat crop. The yield varies greatly, according to the season; fifteen bushels an acre is considered by many as a fair yield, but from twenty to thirty bushels can be raised in a favorable year by proper care and attention. "Navy" beans usually command twenty-five-to-fifty-cents more per bushel in the market than the ordinary kinds, but they are not so easily raised, and they ripen much later, frequently too late for the ground to be sown in wheat. Beans require a good soil, which must be well drained. They can be raised on very poor ground, but the yield will be correspondingly small. Seed beans purchased from the stores should be tested by sprouting a few before planting the crop, as they sometimes heat in bulk and will not grow.—*New York Tribune.*

CABBAGE CULTURE.—While all of the advice contained in the following reply of the New York *Tribune* to a novice in gardening meets our approval, we especially commend that part in which he is recommended to begin on a small scale:

"The Premium Flat Dutch, when true to name, is one of the most reliable kinds of cabbage for field culture. Sow the seed in rich garden soil, in rows twelve inches apart, about the first of May. Seed sown at this date will give sizable plants by the middle of June. They may be set out at any time from then until the first week in July, at distances two and one half between and two feet apart in the rows. Like onions, cabbages can only be made to pay when grown on strong, deep and rich ground. Sixty to seventy two-horse loads of barn-yard manure to the acre is none too much for cabbages. Five acres of this crop or of onions are, however, by far too much for a beginner to undertake. It would be much better policy to start with say half an acre of each the first year, and learn the details of the business from experience. It seldom turns out otherwise than in loss and disappointment when so much is attempted on the start by inexperienced persons. Heavy losses the first year always dishearten the novice."

MOTHS IN CARPETS.—Take strong alum-water; pour it on the floor to the depth of half a yard around the edge before laying your carpets; then once or twice during the summer sprinkle dry salt over the carpet before sweeping; insects do not like salt, and enough remains after sweeping to prevent their alighting on it. I was once very much troubled with moths in my parlor carpet, but have not been since using the salt.

BOSTON SUET PUDDING.—One cup of suet, chopped fine, one cup of molasses, one cup of milk, three cups and a half of flour, one cup of raisins, one teaspoonful of soda, two teaspoonfuls of cream tartar, one teaspoonful of cloves.

SCHOOLS AND COLLEGES.

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When Founded.—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

Alumni.—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

Apparatus and Cabinet.—The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Tiendolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Table, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

Literary Societies.—There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

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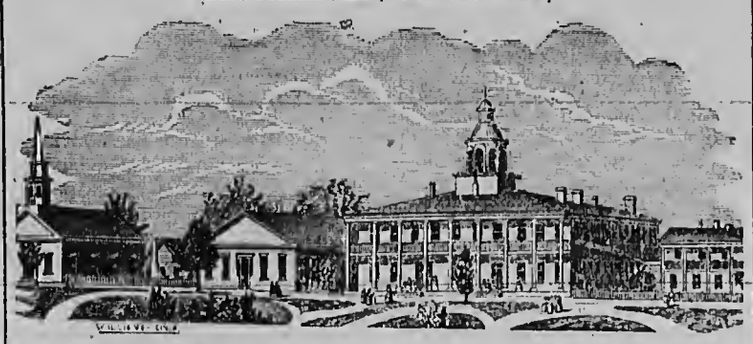

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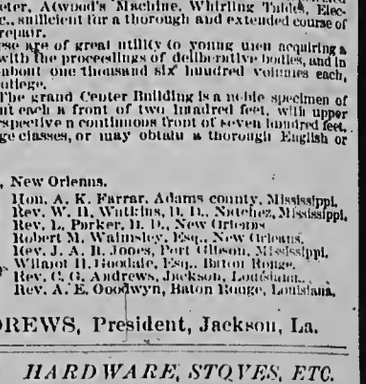

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A PAPER on "Ventilation of Ships," presented by Dr. Rattray, R. N., was read at the meeting of the Medico-Chirurgical Society, and referred to in the London *Lancet*. He stated that in the "innermost parts" (wherever that may be) of some of "her majesty's" ships 33 volumes of carbonic acid in the 1,000 exist. Parkes tells us that carbonic acid "produces fatal results when the amount reaches from 50 to 100 per 1,000 volumes, and at an amount much below this, 15 or 20 per 1,000, it produces, in some persons at any rate, severe headache." Angus Smith finds "that 30 volumes per 1,000 caused great feebleness of the circulation, with usually slowness of the heart's action; the respirations were, on the contrary, quickened, but were sometimes gasping." And we are told that ammonia from the urine, sulphuretted hydrogen and sulphide of ammonia from the bilge, and other noxious matters, solid and gaseous, are all constantly rising to intensify the mischief.

IN THE YEAR 1861 Mr. Huggins directed his telescope, armed with the spectrum apparatus, to the planetary nebula in Draco. At first he suspected that some derangement of the instrument had taken place, for no spectrum was seen, but only a short line of light, perpendicular to the direction of the dispersion caused by the prism. He found that the light of this nebula, unlike every other celestial light which had yet been subjected to prismatic analysis, was not composed of rays of different refrangibility, as in the cases of the sun and stars, and that therefore it could not form a spectrum. A great part of the light of this nebula consists of but one color, and was seen as a bright line. A more careful examination revealed another line, narrower and much fainter, and a little more refrangible than the brightest line, and separated from it by a dark interval. Beyond this, again, at about three times the distance of the second line, a third exceedingly faint line was seen. The brightest line indicates the presence of ultrogen, the next in brightness barium, and the faintest hydrogen. These few lines show that all the nebulæ are not clusters of stars, but that some of them consist of masses of glowing gas.

SPONTANEOUS MOVEMENTS IN PLANTS.—In the *Popular Science Review* Mr. Alfred W. Bennett presents an extremely interesting account of the spontaneous motions and irritability observed in the vegetable world, of which the sensitive plant (*Mimosa*) affords a well-known but by no means a solitary example. One of the commonest and most mysterious of such phenomena is that of the convolution of climbing plants. These, as is notorious, always twine round their support in one direction—that is, always from right to left or from left to right—and always, for the same species, in the same direction. This is manifested when there is no support, or when the end of the growing shoot stands or hangs free from the prop to which the lower portion already clings. When a climbing plant first springs from the ground, the extremity of the shoot performs slow gyrations in the air, as if, as Darwin expresses it, it were *searching* for a support. This movement, Mr. Bennett says, is spontaneous—that is, it is not the necessary result of known physical laws acting upon the individual. If it were so, individuals of different species, under similar conditions, would turn in the same direction; and individuals of the same species, under different conditions, would follow different directions. Mr. Bennett does not distinctly claim for plants the actual possession of a voluntary or sentient faculty; but he points out that facts do not support the dogma of a clear line of demarkation separating the animal from the vegetable kingdom—the power of voluntary motion belonging to one and not to the other.

A MARKET FOR OLD HATS.—We find the following odd story in the London *Academy*: "The group of islands known as the Nicobars, situated about one hundred and fifty miles south of the Andamans, has been but little explored, though the manners and customs of the inhabitants of these islands offer very interesting peculiarities to the notice of the ethnologist. One of the most noticeable of these, and one which seriously affects the trade of the island, is the passion for old hats, which, without exception, pervades the whole framework of society. No one is exempt from it. Young and old, chief and subject alike, endeavor to outvie each other in the singularity of shape no less than in the number of the old hats they can acquire during their lifetime. On a fine morning at the Nicobars it is no unusual thing to see the surface of the ocean in the vicinity of the islands dotted over with canoes, in each of which the noble savage, with nothing whatever on but the conventional slip of cloth and a tall white hat with a black band, may be watched standing up and catching fish for his daily meal. Second-hand hats are most in request, new hats being looked upon with suspicion and disfavor. This curious passion is so well known that traders from Calcutta make annual excursions to the Nicobars with cargoes of old hats, which they barter for cocoanuts, the only product of these islands; a good tall white hat with a black band fetching from fifty-five to sixty-five good cocoanuts. Intense excitement pervades the island while the trade is going on, and fancy prices are often asked and obtained. When the hats or the cocoanuts have at length come to an end, the trader generally lands a cask or two of rum, and the whole population in their hats get drunk without intermission until the rum also comes to an end. It is curious that in those far-away regions so profitable a market should be found for cast-off specimens of one of the most disagreeable symbols of civilization.

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RANNEY was a college student who unfortunately could not pronounce the letter R, but used the letter W. Going down town one day, he was witness to a fracas of some sort. Rushing to the society of his college mates, he exclaimed, in tones of great excitement: "Boys, there's a *wiot* down town!" "A what?" "Why, a *wow!*" "A what?" "Why, a *wumpus*—can't you understand anything?"

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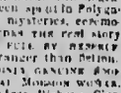

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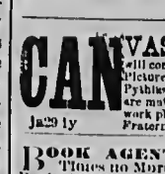

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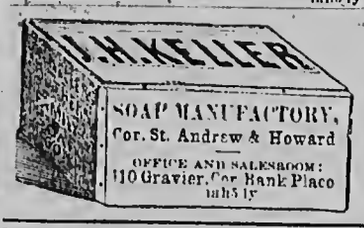


mh5 1y

PROFESSIONAL CARDS.

H. C. CASTELLANOS. JOHN H. CASTELLANOS.

H. C. CASTELLANOS & SON,

ATTORNEYS,

31.....EXCHANGE ALLEY.....31

(Room No. 1, up stairs,) cor. Customhouse,

my7 3m *NEW ORLEANS.*

DR. C. J. BICKHAM,

RESIDENCE AND OFFICE,

Corner Magazine and Second Streets,

New Orleans.

Office Hours—Eight to nine A. M. and three to four P. M. je29 1f

DR. JOHN G. ANGELL,

DENTAL SURGEON,

152.....Julia Street.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anesthetics administered. de4 1y

DR. J. J. LYONS,

NO. 219 CARONDELET STREET

Between Julia and St. Joseph,

ja2 1y New Orleans, La.

D. W. SACK. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

RACE, FOSTER & E. T. MERRICK,

ATTORNEYS, COUNSELORS AND SOLICITORS,

Corner of Camp Street and Commercial Place, se25 NEW ORLEANS.

FLINN'S PATENT

SELF-FASTENING AND ADJUSTABLE

BED SPRINGS

Make the Best Spring Beds in Use.

They are complete in themselves, and can be applied in a few minutes to any slat bedstead.

☞ From three to five dozen make a Set.

JOHN FLANN,

248 South Second St., Philadelphia, Pa

Cor. S. Water and Champlain Sts., Cleveland.

Agents wanted everywhere. se18 1y

TO THE SUFFERERS

WITH RHEUMATISM.

In view of the numberless sufferers afflicted with this painful malady, I feel induced to offer to the public my "ANTI-RHEUMATIC MIXTURE," which medicine proves to be the only successful remedy in this line, for it always gives instant relief, and in most cases cures permanently.

During the last fifteen years I have cured thousands of people, in this State and city, of this dreadful disease, with this medicine; and, what astonishes most, the patient recovered by the use of a single bottle of it. This medicine cures nothing but Rheumatism, and should the patient not recover by using the first bottle of it, that patient is not afflicted with Rheumatism at all. This being the first time of making my discovery known to the public after fifteen years of most successful results, I hope the sufferers will take advantage of this rare remedy, and by doing so add their names to the thousands already cured by it.

For sale by W. J. JURGELEWICZ, Apothecary and Druggist, corner Magazine and Thalia streets, New Orleans, La. ap30 6m

HOTELS.

TERMS, $3 A DAY.

Bingham House, Philadelphia,

Corner of Eleventh and Market Sts.

CAHLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel. se11 1y

AMERICAN HOUSE,

BOSTON, MASSACHUSETTS.

The Largest first-class Hotel in the City.

Centrally located. Contains apartments with bathing conveniences adjoining. Also Passenger Elevator, Billiard Hall, Telegraph Office and Cafe.

se11 1y LEWIS RICE & SON.

CRAWFORD HOUSE,

COR. SIXTH AND WALNUT STREETS,

Cincinnati, Ohio.

I pride myself in providing for my guests the best living, cleanest house and more civility for less money than any other house in the city.

☞ Come and see me.

je25 1f FRANK J. OAKES, Proprietor.

OCEAN SPRINGS HOTEL,

J. P. LINGLEY, PROPRIETOR,

OCEAN SPRINGS, MISS.

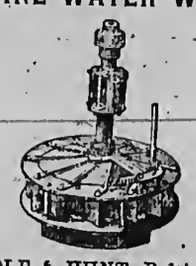
This delightful Summer Resort is now open for the reception of guests. Those in quest of sea-bathing, pure air and good living will find the Ocean Springs Hotel inferior to none of the watering places in the South. The proprietor will devote his whole attention to the comfort and pleasure of his guests. TERMS.—Per month, $50; per week, $15; per day, $3. Special rates for families remaining the entire season. je12 2m

MISCELLANEOUS.

JAMES LEFFEL'S

IMPROVED DOUBLE

TURBINE WATER-WHEEL.



POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

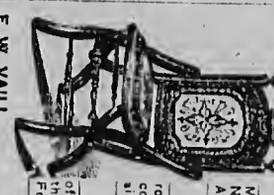
Nearly Seven Thousand Now in Use,

working under heads varying from 2 to 240 feet! Twenty four sizes, from 5¾ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ebaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting, Pulleys and Hangers.

☞ Send for Circulars. fe26 6m



E. W. VAILL, Worcester, Mass. Patentee and Manuf'r.

VAILL'S PATENT FOLDING CHAIRS

Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, seaside and shipboard. A variety of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers. Ask for cuts.

mh5 6m Factories in furniture and house furnishing goods. Send for cuts.

NEW ORLEANS PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE'S

Dressmaking Establishment,

Nos. 94 and 96 Canal St., New Orleans.

Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y.

LEVY BROS.'

Dry Goods Establishment,

AT

580.....MAGAZINE STREET.....580

Between St. Andrew and St. Mary.

NEW GOODS EVERY WEEK.

We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.

Give Us a Call.

N. B.—Orders from the country will be promptly filled. de15 1y

DIRECT TRADE.

DIRECT TRADE.

Merchants and business men of the Mississippi Valley who desire to purchase IMPORTED GOODS of British manufacture, at little if any over half the cost of such when purchased in New York, should correspond with or call upon DR. THOMAS D. WORRALL, American Director of the Direct Trade Company, 24 and 26 Camp street, New Orleans.

Samples of stock constantly on hand. je13 4

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.

IRON COTTON TIES.

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,

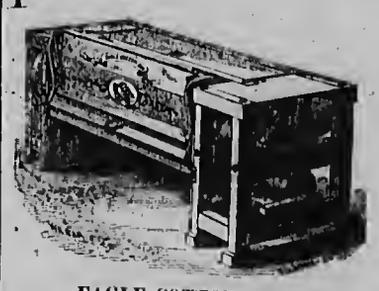
(Late Bartlett & Rayne,)

GENERAL AGENTS,

48 Carondelet Street, cor. Union.

Je18 6m New Orleans.

IMPROVED



EAGLE COTTON GINS.

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

40-Saw Gin	$250	65-Saw Gin	$325
45-Saw Gin	275	70-Saw Gin	350
50-Saw Gin	250	75-Saw Gin	375
55-Saw Gin	275	80-Saw Gin	400
60-Saw Gin	300		

All orders should be addressed to

W. L. CUSHING,

No. 61 St. Charles street,

Sole Agent for the Southern States.

Agents wanted. Also on sale a large stock of Brooks' COTTON PRESSES, Steam Engines, Sugar Mills, Strain Corn Mills and Plantation Machinery of all kinds. my28 3m

DANIEL PRATT'S

Improved Cotton Gin.

PRICE REDUCED

TO $4 PER SAW.

JOSEPH B. WOLFE & CO.,

GENERAL AGENTS,

No. 30 Carondelet Street,

Je4 6m *NEW ORLEANS.*

PLOWS, IMPLEMENTS, ETC.

PLOWS

AND ALL IMPROVED

Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills,

PUMPS, SHAFTING, ETC.,

AT LOW PRICES FOR CASH.

B. J. WEST,

115 and 117 Magazine St., New Orleans,

MANUFACTURERS' AGENT.

mh19 10m

CRESCENT MACHINE SHOP.

JOSEPH WALKER,

Machinist, Engineer, Blacksmithing,

ETC., ETC.,

CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.

☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

MISCELLANEOUS.

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

COTTON FACTORS AND COMMISSION MERCHANTS,

60 Carondelet Street, New Orleans, La.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no6 1y

PATENTS For INVENTIONS, TRADE MARKS

Copyrights etc., etc., procured by

JOHN A. WIEDERSHEIM & CO.,

119 South Fourth street, below Chestnut,

Philadelphia, Pa.

Full information without charge.

Call or send for Book of Instructions. se18 1y

CARPET WAREHOUSE.

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths. In squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Tieing; Springs; Burlaps; Step Covers, etc.

de1 1y A. BROUSSEAU & CO

New Orleans Markets.

From the New Orleans Price Current.

The river is 11 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the seventeenth instant:

Louisiana and Mississippi	bales...	830
Mobile		635
Texas		3
Total		1,468

On Saturday the demand was confined to two or three buyers, who were unable to find the kinds wanted, and there was very little done until toward the close, when two lots for 410 and 130 bales changed hands. Under the circumstances nothing transpired indicating any quotable change in prices, nor was the tenor of the dispatches calculated to have any sensible influence. The principal feature of the market was its extreme dullness. The sales summed up 640 bales. On Monday the demand continued limited, the business, which embraced 500 bales, being done by only four buyers, two of whom took more than four-fifths of the whole; and, with so little competition, factors were compelled either to forego sales or meet the demand freely. At the same time many of them were quite stringent in their pretensions, when they predicated on the light supply, and asked outside rates. Strict ordinary, high style, sold at 13¾c., and good ordinary at 14¼c. On Tuesday we noticed only a limited inquiry, and mostly from buyers who claimed concessions, which factors would not admit. The market was consequently extremely dull throughout the day, and the sales were confined to 10 bales. Nothing transpired to indicate any quotable change in prices, but sales could not have been forced unless at a decline.

The above makes an aggregate for the past three days of 1,200 bales, against 1,000 for the corresponding time last week and 1,900 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,212,316 bales, against 1,220,564 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 230,749 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 113,189 to France, of 115,574 to other foreign ports, and a decrease of 34,300 to Great Britain. We quote:

Inferior	8¾ @ 9¼
Low ordinary	10¾ @ 10¾
Ordinary	11¾ @ 12
Strict ordinary	12¾ @ 13
Good ordinary	14¾ @ 14¾
Strict good ordinary	15¾ @ 15¾
Low middling	15¾ @ 16
Strict low middling	16¼ @ 16¾
Middling	16¾ @ 16¾
Strict middling	— @ 17¼
Good middling	18 @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	1,468	
Arrived previously	1,320 615	—1,322,083
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city ginning, from receipts of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc.		20,480
Add 2,552 bales, sunk in the ship Alsa, omitted in the Exchange's stock statement		2,552
Total		1,352,292
Exported past three days	3,930	
Exported previously	1,310,299	—1,323,229
Consumed at Lane Cotton Mills		800
Sunk in scuttled ship Alsa, to be added if ever recovered		2,552
Total		1,329,581
Stock on hand and on shipboard		25,711

LOUISIANA SUGAR.—There were sales of 200 hhds. on Saturday and Monday at 8c. for common, 8¼c. for low fair, 8¾c. for fair, 8⅞c. for good fair 9¼c. for fully fair, 9⅝c. for prime, 9¾c. for choice seconds, and 10¼c. for yellow clarified not refined.

LOUISIANA MOLASSES.—Nothing doing, except in grocers' trade. City refinery, reboiled, is selling, in the job trade, at 40@42c for common, 48@50c. for fair, 55@57c. for good fair, 60@62c. for prime, and 67@69c for choice.

CORN.—On Monday 1,700 sacks sold at 85c. for mixed and yellow mixed, 86@90c. for yellow, 90@93c. for white mixed, and 95c. for choice white.

OATS.—On Saturday 450 sacks sold at 74@75c., and on Monday 300 sacks sold at 75c. ₱ bushel.

BRAN.—On Saturday 850 sacks sold at 90@92½c., and on Monday 435 sacks at 92½@95c. ₱ 100 lbs.

PORK.—On Tuesday there were sales of 1,200 bbls. mess, in several lots, on the spot and to arrive, at $22 50@23 ₱ bbl. Subsequently offers of $23 were refused.

BACON.—On Tuesday the principal sales were confined to 5 casks clear rib sides at 11¾c., and 20 casks clear sides at 11¾c. ₱ lb.

HAMS.—There were sales on Saturday and Monday of 50 tierces at 16@16½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 110@110¼ (against 110¾ at New York,) and, after a fair business, closed at the opening rates (against 110¼ at New York.)

Nothing has been reported in silver. It is quoted at 104½@105¼ for American half dollars. Mexican dollars closed at 98½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	18 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BAGGING, ₱ M:		
Lake	13 00	— —
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	39	51
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	22	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 50	5 75
Superfine	4 75	5 00
Fine	— —	4 50
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	30 00
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¼	8
Hoop	6	9
Sheet	6	9
Nail rods	— —	9¾
Casings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 50	2 75
Plaster Paris	— —	3 00
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	12 00	14 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	88	90
Coal oil, in barrels	17	20
Linseed, raw	1 07	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	12
Pulverized	— —	12
TEAS, ₱ lb.:		
Imperial	32½	— —
Gunpowder	1 00	— —
Hyson	70	1 40
Young Hyson	70	1 40
Poochong	80	— —
Oolong	32½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, July 22, 1874.

Texas beeves, choice, ₱ head	— @ —
Texas beeves, first quality, ₱ head	35 00 @ 40 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	12 00 @ 18 00
Western beeves, ₱ lb. net	— @ —
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	50 00 @ 100 00
Milch cows, ₱ head	30 00 @ 50 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	8 00 @ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to, or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
J. Worth & Co., St. Louis, Mo.

Architects.
I. Whitney Carter, 58 Carondelet street.

Bakery.
Times Bakery, 53 Annunciation street.

Barber.
Baptiste, St. Charles Hotel.

Bed Springs.
John Flinn, Philadelphia.

Belts.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kubnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Cisterns.
Matthew Henrick, cor Franklin and Erolo sts.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Sam. Smith, 351 Dryades street.
B. D. Wood & Bros., 100 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. H. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Centenary College, C. G. Andrews, president, Jackson La.
Clarksville Female Academy, Rev. J. M. Wright president, Clarksville, Tenn.
Hiwassee College, Rev. J. H. Brunner, pres't.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va., Rev. W. A. Harris, president.
Whitworth Female College, H. F. Johnson, president, Brookhaven, Miss.

Exterminators.
J. F. Henry, Curran & Co., New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 36 Perdido street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
Great Western Gun Works, Pittsburg, Pa.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 108 Customhouse street.

Furniture.
John Bolz, 152 and 154 Camp street.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
J. M. Bowling, 25 Decatur street.

Hardware.
Rice Bros. & Co., 89 and 91 Camp street.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Crawford House, Cincinnati, Ohio, Frank J. Oakes, proprietor.
Ocean Springs Hotel, J. P. Longley, Ocean Springs, Mississippi.

Insurance.
Crescent Mutual Insurance Co., New Orleans.

Iron Manufactories.
M. Walker & Sons, Philadelphia.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
W. L. Cushing, 61 St. Charles street.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts
B. J. West, 115 and 117 Magazine street.

Medical.
Anti Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Cheche-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York
Citrate of Magnesia, etc., Hommann & Co., N. Y
Dr. Fitler's Vegetable Rheumatic Syrup, E. J Hart & Co., New Orleans.
Greene's Oxygenated Bitters, J. F. Henry, Curran & Co., 8 and 9 College place, New York.
Dr. H. James' Indian Hemp.
Dr J. W. Leffingwell, 230 Canal street.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York
Rupture and Piles Cure, Dr. H. Neeson, 152 St. Charles street.
Sanford's Liver Invigorator.
Simmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
The Greatest Medical Discovery, Dr. Kennedy Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 2 Platt street, New York.

Mineral and Soda Water.
Eckelburg, corner Washington street and St. Charles avenue.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Henry Pilcher, 656 Portland avenue, Louisville, Ky.
Horace Waters & Son, New York.
Pidlip Wertein, 78 to 90 Baronne street.

Newspapers.
Day-Book New York.

Notary.
William H. Seymour, 78 Costomhouse street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Peas.
R. Esterbrook & Co., New York.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Seeds.
B. F. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Grand, Hallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 130 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros & Co., 89 and 91 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tobacco and Cigars.
E. J. Hilleux, cor Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Bohlick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wants.
John L. Scales, Mansfield, La.
A. M., Elberton, Elbert county, Ga.

Washing Machines.
Gilgen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
Hyver & Co., 95 Bienville street.
New York Watch company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Religious Notices.

THE Eufaula District Conference, Alabama Conference, will be held at Perote, Alabama, commencing on Wednesday night, August 26. Introductory sermon will be preached by Rev. T. W. Dyer. Members of the Conference will report to Rev. W. S. Turner, at the parsonage, on arriving at Perote. W. H. ELLISON, P. E.

CAMDEN DISTRICT CONFERENCE.—Ministers and delegates coming to the District Conference at Camden by boat will be conveyed from Wilcox Landing on Wednesday and Thursday, August 5 and 6. A. M. JONES.

THE District Conference of the Camden district, Alabama Conference, will be held at Camden, Alabama, August 5-9. Opening sermon on Wednesday night, August 5, by the Rev. M. M. Graham. J. W. SHORES, P. E.

UNION SPRINGS DISTRICT CONFERENCE.—For reasons over which the parties had no control, the place of holding the District Conference has been changed, by consent of parties, from Rutledge to Greenville. The conference will commence on Wednesday evening, July 28. Members and friends visiting the conference will please call at the store of W. W. Wilkinson and find their homes. S. P. RICHARDSON, P. E.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Rayville circuit	July 25, 26
Oak Ridge circuit	Aug. 1, 2
Monroe station	" 7
Trenton circuit	" 8, 9
Lind Grove circuit	" 15, 16
Wesley and Jordan circuit	" 22, 23
Waterproof and St. Joseph circuit	" 29, 30
Delhi circuit	Sept. 5
Whinsboro circuit	" 12, 13
Floyd circuit	" 19, 20
Providence circuit	" 26, 27
Bastrop circuit	Oct. 3, 4

The District Conference will convene at Delhi, September 3.

16 C. W. CARTER, P. E.

MISCELLANEOUS.

TWENTY-FIFTH ANNUAL STATEMENT OF THE

Crescent Mutual Insurance Co.

May 23, 1874.

Total gross premiums for year ending April 30, 1874		$400,594 96
Earned premiums, less reinsurance and return premiums		319,533 53
Less losses paid and estimated	$156,266 99	
Less taxes, discount in lieu of participation, interest on capital, less discount, etc.	100,564 08	—256,831 07
Net profits		$62,702 46
Total gross assets of company		652,649 22

The Board of Trustees resolved that, after paying the fourth quarterly interest at two and a half per cent. on the capital stock of the company, a dividend of TWENTY-FIVE PER CENT. be paid in cash on and after the twenty-third day of June next, to those parties insuring with the company entitled to receive the same.

Trustees.

Thomas A. Adams,	Samuel B. Newman,
Samuel H. Kennedy,	C. T. Buddecke,
John Phelps,	A. G. Ober,
Adam Thomson,	Henry Abraham,
P. N. Strong,	Victor Meyer,
Joseph Bowling,	Edward J. Ony,
John M. Sandidge,	Simon Hernsheim,
Simon Forcheimer,	Joseph B. Wolfe,
R. B. Post,	R. T. Torian,
Edward Pilsbury,	John E. Klug,
Charles E. Slayback,	Frederick Camerden,
David Wallace,	J. L. Harris,
Andrew Stewart,	Joseph Stone.

THOMAS A. ADAMS, President.
HENRY V. ODDEN, Secretary. jel 2m

OUR NEW

HYMN AND TUNE-BOOK.

A Collection of Hymns and Tunes for Public, Social and Domestic Worship.

Published by order of the General Conference of the M. E. Church South.

Octavo—Muslin, per dozen	$18 00
" Boards, per dozen	13 50
" Single copy, muslin	2 00
" Single copy, boards	1 50

☞ Postage will be added. Orders solicited.

NEW DISCIPLINE

OF THE

Methodist Episcopal Church South.

EDITION OF 1874.

JUST OUT!

Muslin	50
Arabesque, 12mo	$1 25
Arabesque, gilt, 12mo	1 75
Turkey, extra, 12mo	3 00

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OF THE

M. E. CHURCH SOUTH.

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ROBERT J. HARP, Agent,

NOS. 110 AND 112 CAMP STREET,

NEW ORLEANS. jy16 4t

HENRY PILCHER,

BUILDER OF

CHURCH ORGANS,

656.....Portland Avenue.....656

LOUISVILLE, KENTUCKY.

Twenty-five years' experience in the business, and some of the finest instruments in the country as specimens of my skill, are sufficient guarantee of the excellence of my work. Would solicit a share of the Southern patronage, and feel confident of my ability to please. The best of references as to ability and honorable dealing. jy10 3m

WANTED.

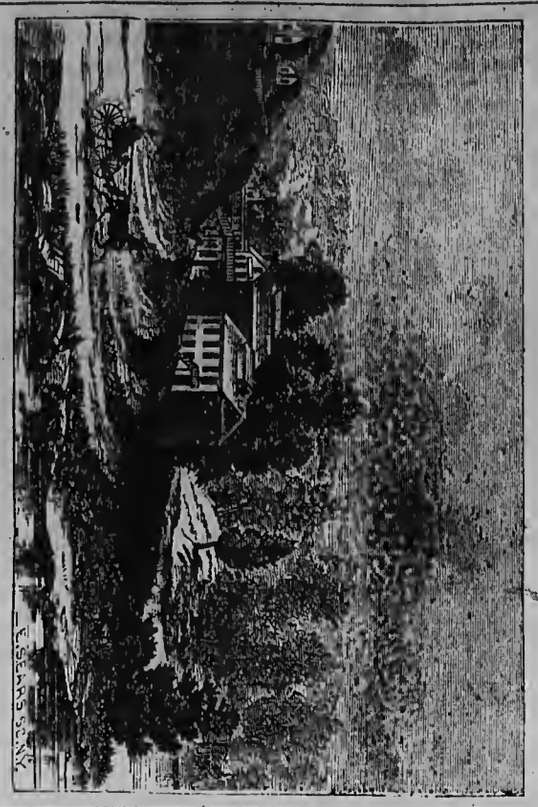
A situation as TEACHER, by a young man, a graduate of Emory College, Georgia, a strict member of the Methodist Episcopal Church South, and an experienced Teacher. He is competent to teach the usual English branches, the Latin and Greek Languages, the Higher Mathematics, and Chemistry, Organic and Inorganic. The best references can be given. Address

jy9 4t A. M., Elberton, Elbert Co., Ga.

TO HAVE GOOD HEALTH the Liver must be kept in order. SANFORD'S LIVER INVIGORATOR has become a staple family medicine. Purely vegetable—CATHARTIC and TONIC—for all derangements of Liver, Stomach and Bowels. Will clear the Complexion, cure Sick Headache, etc. Shun imitations. Try *Sanford's Liver Invigorator* jy9 4t

CONSTANT EMPLOYMENT.—At home, Male or Female. $30 a week warranted No capital required. Particulars and valuable sample sent free Address, with six cent return stamp, O. ROSS, Williamsburg, New York. jy2 2m

PAPER MILLS.



ATLANTA PAPER MILLS.

JAMES ORMOND, PROPRIETOR.

OFFICE—NO. 43 BROAD STREET, ATLANTA, GA.

☞ For Specimen of "News" we refer to this issue of this Paper. Cash Orders Solicited. no6 1y

HOUSE-FURNISHING GOODS.

MAKE YOUR HOME ATTRACTIVE BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55.....Camp Street.....55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for	$15 00

to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,
12 Dinner Coffee Cups and Saucers.	

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above	$18 00
A French China (best quality) DINNER SET, same assortment, 136 pieces	30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from	$30 up.
White Granite CHAMBER SETS, 11 pieces	4 00
White Granite TEA SETS, 44 pieces	4 00
French China TEA SETS, 44 pieces	6 50
French China Decorated TEA SETS, 44 pieces	7 50
Good Table GOBLETS, from 50 cents per set up.	
Granite Dinner Plates, per dozen	1 40
Granite Breakfast Plates, per dozen	1 25
Granite Tea Plates, per dozen	1 15
French China Dinner Plates, per dozen	3 00
French China Breakfast Plates, per dozen	2 75
French China Tea Plates, per dozen	2 25

NOTE.—The prices above contemplate "First choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
de11 1y No. 55 Camp street, New Orleans.

MISCELLANEOUS.

BILLINGS' PATENT

Sewing Machine

SHUTTLES.

Twenty Varieties Now Made.

Forged solid from bar-steel and cold-pressed.

TRADE (B) MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

MANUFACTURED BY

Billings & Spencer Co.,

LAWRENCE STREET,

ap9 6m Hartford, Conn.

WATERS' CONCERTO PARLOR ORGANS *are the* most beautiful in style and perfect in tone ever made. The CONCERTO STOP *is the* best ever placed *in any* Organ. *It is produced by* an extra set *of reeds,* peculiarly voiced, *the* EFFECT *of which is* MOST CHARMING AND SOUL STIRRING, *while* ITS IMITATION *of the* Human Voice IS SUPERB. *Terms liberal.*

A GREAT OFFER. HORACE WATERS & SON, 481 Broadway, N. Y., *will dispose of* 500 PIANOS *and* MELODEONS *of* first-class makers, *including* WATERS', *at* extremely low prices for cash, *or* part *cash, and balance in* small monthly *payments.* New 7-Octave first-class PIANOS, all modern improvements, *for* $275 *cash.* Organs, 5-Octave, $70. DOUBLE-REED ORGANS, 4 Stops, $110; 8 Stops, $125. Illustrated Catalogues mailed. *A large discount to Ministers, Churches, Sunday-Schools, Temperance Societies, etc.* AGENTS WANTED. jy31 1y

ED. L. ZELL, DEALER IN

CIGARS, CIGARETTES AND TOBACCO,

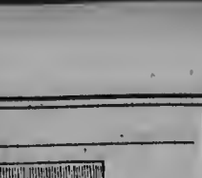
Cor. Canal and Carondelet Sts.,

Postoffice Lock Box 374, New Orleans, Louisiana.

Largest and best assortment always on hand. Prices as low as the lowest. Goods forwarded C. O. D. by Express to any address. Country orders solicited. Satisfaction warranted. de25 1ysp

STEAMSHIPS—STEAMBOATS.

STATE LINE.



The magnificent new Steamships of this line are dispatched regularly between LIVERPOOL AND NEW ORLEANS, touching at Bordeaux on passage *from* Liverpool *only.*

Return tickets good for *twelve months.* Through tickets to and from all parts of the United States and Europe. Drafts, good in any parts of Great Britain, Ireland or Europe, from £1 up, at lowest rates.

Prepaid Emigration Certificates, for convenience of parties sending for friends from the Old Country, only $35 in greenbacks from any railway station in Great Britain or Ireland, and from any part of the Continent at reduced rates.

The Steamships of this line are built especially for this trade, with unsurpassed passenger accommodation and to cross the bar without detention.

A. K. MILLER & CO., Agents,
jel 1y 29 Carondelet St., New Orleans.

FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage	$50 00
Steerage Passage	25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh19 1y No. 41 Carondelet street.

FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage	$50 00
Steerage Passage	25 00

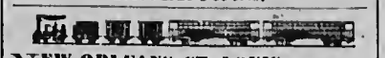
Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River

JOHN H. LEDWIGSEN, Agent,
fe12 1y No. 190 Common street.

RAILROADS.



NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.00 A. M.
Mail	5.00 P. M.
ARRIVE.	
Express	10.30 P. M.
Mail	8.00 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO, AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. my28 6m

MISCELLANEOUS.

T.....T.....T

Tea-drinkers ordering their supplies from the

Great China and Japan Tea Warehouse,

170 CANAL ST., NEW ORLEANS,

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00	per lb.
Best BREAKFAST, Souchong	1 20	"
Best IMPERIAL, Green	1 40	"
Best GUNPOWDER, Green	1 60	"
Best YOUNG HYSON, Green	1 40	"

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post office orders should be made payable to the proprietor, J. J. MARTIN,

No. 170 Canal street, New Orleans.

N. B.—We ship Teas to all points in the Southern States. je18 1y

IF THE STOMACH IS WRONG all is wrong.

Tarrant's Effervescent Seltzer Aperient,

while acting as a corrective upon that organ, gently expels all morbid matter from the alimentary canal, and imparts a healthful activity to the sluggish liver. Sold by all druggists. jy16 2i

A PRESIDENT WANTED

—FOR—

MANSFIELD FEMALE COLLEGE.

The Board of Managers of this institution desire to secure a suitable gentleman to take charge of it as President on the last of September next. The College is owned and controlled by the Louisiana Conference, and has always held a high place among the literary institutions of the country. *It is entirely free from debt.* The buildings are large, commodious and in good repair, with ample grounds well set with shade-trees. Those desiring such a situation will address

JULIN L. SCALES,
Secretary Board of Managers,
jy9 6t Mansfield, La.

MEDICAL.

DR. C. M'LANE'S CELEBRATED LIVER PILLS,

FOR THE CURE OF

LIVER COMPLAINT,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increase on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL.

P. S. Dealers and Physicians ordering from others than Fleming Bros. will do well to write their orders distinctly, and *take none but Dr. C. M'Lane's Liver Pills, prepared by Fleming Bros., Pittsburgh, Pa., the market being full of base imitations.* To those wishing to give them a trial, we will forward per mail, post paid, to any part of the United States: one box of

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, JULY 30, 1874. NO. 31.

News of the Week.

DOMESTIC.

SAN FRANCISCO, July 22.—San Francisco has donated $20,000 to the Louisiana sufferers. The last installment of $4,000 was forwarded to-day.

PHILADELPHIA, July 22.—The mayor has issued a proclamation offering a reward of $20,000 for the capture of the abductors of the child, Charley Brewster Ross, and the restoration of the child.

PROVIDENCE, R. I., July 22.—The commission appointed by the President to devise a plan for the reclamation and preservation of the overflowed lands along the lower Mississippi river met in Newport to-day and held an informal meeting for consultation. All the members were present.

GALVESTON, July 22.—A special to the *News* from San Antonio says:

"A letter from Fort Sill, dated the sixteenth instant, states that on the fourteenth the wood camp of Mr. Evans, thirteen miles from the fort, was attacked by Indians.

"A small detachment of United States troops followed them and compelled them to abandon about sixty head of cattle. The body of a white man was found, scalped and full of arrows."

MOBILE, July 23.—The telegram of Tuesday, derived from what was believed a reliable source, was erroneous. Instead of the hail and army worm having destroyed three large plantations in middle Alabama within three days, they have done but little or no damage as yet.

NEW YORK, July 21.—Nassau advices to the twentieth state that the Pacific Mail Company's steamer City of Guatemala, from New York for Aspinwall, was lost on the northeast point of Watling Island, Bahamas, on the sixteenth instant, at midnight. All hands were saved.

SAN FRANCISCO, July 25.—A dispatch from Eureka gives the particulars of a storm yesterday. It had been raining with great violence till noon, when a cloud burst on a lofty range of mountains to the east, and a vast volume of water washed down to where the town is located. The eastern part of the town was flooded in ten minutes by a fearful wash of water, which constantly increased in violence, depth and impetuosity.

The people were hemmed in. At every moment houses were torn from their foundations and swept away with the occupants. Ropes were procured and a line was formed. Brave men, thus protected, dashed into the surging torrent and saved many lives; only a few women and children were lost.

Roger Robinett, porter of the *Sentinel*, is among the lost. The *Sentinel* office was swept away. Bodies are being brought to the courthouse as fast as recovered.

Ninety houses were swept away, and all that part of the town in which are situated the dance-houses and other places of amusement.

The flood only lasted half an hour. It is believed that the total loss of life is from twenty-five to thirty persons.

WASHINGTON, July 25.—A dangerous counterfeit on the five-dollar notes of the Traders' National Bank of Chicago having appeared, the treasury offer one-half per cent. premium for the return of the genuine five-dollar notes of that bank to the department for destruction. The notes should be strapped separately and may be included in packages of national bank notes returned to the treasurer for redemption, and may be returned at the expense of the government.

All genuine five-dollar notes of this bank should hereafter be refused, and the notes of that denomination will thus be driven out of circulation. No more of these notes will be issued by the controller of the currency to that bank.

The attention of bank officers is specially called to the necessity of promptly retiring these notes, which will entirely prevent the circulation of counterfeits.

GALVESTON, July 25.—The first merchantable bale of cotton of the new crop was received to-day from Indianola, per steamship Hutchinson, shipped by William Housman, of Cuero, for account of Mrs. M. Housman, Meyersville, DeWitt county, Texas, to Messrs. Ferke, Wilkins & Co.; weight, four hundred and forty-two pounds, classed low middling, and bought by Heidenheimer Bros. at auction, in the Cotton Exchange to-day, at noon, for twenty-seven cents per pound. This is the third successive year that Mrs. Housman has sent in the first bale.

LOUISVILLE, July 25.—A special to the *Courier-Journal* says: "One stroke of lightning killed six persons in Woodford county, Kentucky, last night, viz.: Mr. Mundy and wife, Mr. Black, wife and daughter, and a colored man living in the same house. During the same storm the lightning struck many points in central Kentucky, in one instance burning a barn to the ground."

PITTSBURG, July 27.—Heavy showers all day yesterday, but at night the rain fell in a deluge. Fearful loss of life is reported in Alleghany. The tunnel of the Pan-Handle railroad was flooded with four feet of water, it being impossible for the trains to pass. The torrent from the hills swept houses from their foundations, tearing them to pieces. The loss of life is estimated at fifty. Thus far sixteen bodies have been recovered.

PITTSBURG, July 28.—Details of the flood show that the disaster is greater than supposed.

Fully two hundred lives were lost. The damaged district is twenty-five miles in diameter. The prevailing theory is that a water-spout of some kind did the mischief.

NEW YORK, July 28.—Theodore Tilton was arrested on a civil action for libel to-day at the suit of one Gaynor, taken before Judge Walsh, and released on his own recognizance to appear to-morrow. Gaynor claims to be an interested party, and brought suit to compel the production of all the facts. His action is regarded as a movement to bring the case into the courts.

NEW YORK, July 28.—The *Commercial* says: "The Rothschilds and their associates have been awarded the five per cent. loan, and now have charge of $168,000,000 of the $179,000,000 recently placed."

WASHINGTON, July 28.—The board of engineers recently appointed by the President, under an act of Congress, passed at its last session, to devise a plan for reclaiming the overflowed lands of the Mississippi river, met at Newport, Rhode Island, on the twenty-first instant.

The board was in session several days, deliberating on the various proposed plans of reclamation. It distributed the duties of the members as follows:

To ex-Governor Hebert was assigned the district of Louisiana; to Captain Benyard the district of Mississippi, and to Colonel J. E. Sickles the district of Arkansas and Missouri.

To General H. L. Abbott was assigned the duty of investigating the course and effect of the flood of 1874 as compared with previous floods.

To General Warren was assigned the duty of collecting all information now in the department bearing on the question.

The board adjourned subject to the call of the president, which will be made so soon as the reports come in from the various States. It will be prepared to make its recommendations at an early day in the next session of Congress.

Generals Warren, Abbott and Hebert are probably more familiar with the levee question, in all its phases, than any other three men in the country, except probably the distinguished chief of engineers, General Humphreys.

FOREIGN.

LONDON, July 25.—A special from Berlin says it is reported that the German government is making strenuous exertions to stop the supplies, weapons and money being furnished the Carlists, and has called the attention of the Versailles government to the subject.

BERLIN, July 25.—The *North German Gazette* says: "The German squadron, now off Rye, England, has been ordered to cruise off the northern coast of Spain. These orders were given in consequence of the shooting of Captain Schmidt, a German newspaper correspondent, and other German subjects by the Carlists."

MADRID, July 26.—A terrible landslip occurred at Allara, in the province of Navarre. Overhanging rocks fell upon and utterly destroyed a village.

The disaster was so sudden that few of the inhabitants escaped. Two hundred corpses have already been recovered.

VIENNA, July 26.—The shock from an earthquake was felt here to-day. A violent storm of rain and hail is reported on the border of Moravia.

MADRID, July 28.—The morning papers say that the Spanish government sent a strongly-worded note to Versailles on the subject of the Carlist violation on the frontier.

A BIBLE SOCIETY IN BRAZIL.—We call special attention to the following, which affords ground to anticipate a good work of Bible distribution in the large and important empire of Brazil. It is a translation from the *Imprensa Evangelica*, with which we have been favored by the Rev. Dr. Kidder, of Drew Theological Seminary:

"On the sixth of April, 1874, a public meeting was held in Rio de Janeiro for the purpose of organizing a Brazilian Bible Society, auxiliary to the American Bible Society. After full discussion a constitution was adopted, stating the object of the society to be the circulation of the Holy Scriptures, without note or comment, and making provision for membership, officers and the transaction of business. Subscription for membership was then commenced, and on the next day the following officers were elected: Dr. Miguel Vieira Ferreira, president; Dr. C. M. Gruel, W. R. Cassels, C. J. Mesquita, vice presidents; Dr. F. J. Lemos, Rev. A. L. Blackford, secretaries; F. C. S. da Silva, treasurer; Possidonio Martins do Mendonca, solicitor.

"Referring to this interesting event the *Imprensa Evangelica*, of Rio de Janeiro, says: 'The importance of the work which this association undertakes to promote cannot fail to impress every good man. Every inhabitant of Brazil, interested in the future of the country, ought to contribute what he can toward the dissemination of the word of God among the people. Not only the salvation of souls, but the welfare of society and the prosperity of the entire nation depend on the knowledge of the gospel. We therefore request our friends in the provinces to organize auxiliary societies as extensively as they can, in accordance with one of the provisions of the constitution. When this cannot be done friends of the enterprise may enroll themselves as members of the central society in the capital by correspondence with the treasurer or secretaries.'"

ÆSTIVATION.

AN UNPUBLISHED POEM, BY MY LATE LATIN TUTOR.

In candent ire the solar splendor flames,
The folies, languescent, pend from arid rames,
His humid front the cive, subtellor, wipes,
And dreams of erring on ventiferous ripes.

How dulce to vive occult to mortal eyes,
Dorm on the herb with none to supervise;
Carp the suave berries from the crescent vine,
And bibe the flow from longlecundate kine.

For me, alas! no verdurous visions come,
Save yon exiguous pool's conferva-scum;
No concave vial repeats the tender hue
That laves my milk-jug with celestial blue.

Me wretched! Let me curr to quercine shades.
Effund your albid hausts, lacuferous maids;
Oh! might I vote to some umbrageous clump,
Depart, be off—excede, evade, erumpi!

OLIVER WENDELL HOLMES.

A City of the Dead.

One of the most striking and interesting sights in China is the death cities inhabited by the dead only. They are usually situated a few miles from the living ones, and have no parallel that I know of anywhere. I shall essay to convey an idea of the one outside of Canton, which I visited in company of a friend thoroughly versed in Chinese matters. It presented at first sight the appearance of any other Chinese city, with the exception of the dead silence, dearth of movement, and a sort of atmosphere which felt vapid and stagnant. There were the same narrow streets paved with the cobble-stones, and the same quaint little square houses with the elaborate screen in the doorway instead of a door, the little latticed Venetian window-frames whence the Chinese woman satisfies her curiosity as to what is going on in the outer world. But here no eyes peeped through, no figures glided in and out from behind the screen, no pattering feet of bearer coolies smoothed the cobble-stones, no cry of vendor of fruit and fish broke the dull monotony. The streets intersected each other, and ran in crooked zigzags, as most Chinese streets do. Here and there were patches of garden ground planted with cadaverous, sapless flowers, looking as though they had been struck with paralysis. A few dwarfed shrubs stood languidly up, seeming as though they could not put forth more than one leaf in a century. There was no hum of insects or flies, not even the ubiquitous musquito. Not as much as a rat ran cross the silent streets, which we traversed for some time, experiencing with terrible acuteness the irksome jar of our own footfall.

My companion suggested that we should enter one of the houses; we therefore stepped behind the screen and found ourselves in an ordinary Chinese parlor or receiving-room, furnished with the usual black ebony chairs and teapoys, with the quaint gaudy pictures lacking perspective, which one might fancy are hung in sheer perversity perpendicularly instead of horizontally, commencing at the ceiling and extending to the floor in a narrow strip, the figures appearing on various stages as upon a ladder. At one end of the room was the altar, which adorns the principal apartment of every Chinese house, sustaining some ferocious-looking joss, which represents either saint or demigod. On either side were brass urns containing smoldering incense, and in the front cups of tea and samshoo. I do not know if the tea was hot. I did not taste it, for if it is ill to step in dead men's shoes, it must be worse to drink dead men's tea. In the center of the room was a bulky article which looked like an ottoman or divan covered with a quilted silk counterpane or mastody, such as is used on Chinese beds, and it might have passed for one of those most uncomfortable articles of furniture. But it was hollow, and within it lay the inhabitant of the dwelling, sleeping his last long sleep—never more to rise; never more to sip his tea or samshoo, though it waited there prepared for him; never to sit on his ebony chairs; never to light any more joss-stick to his ancestors, but have them lit for him by his posterity. There were other chambers in the house similarly furnished, except that the mastody was thrown back, and displayed an empty coffin, which lay ready lined with sandal wood, its owner not being yet dead. The veranda was furnished with the usual green porcelain seats and vases in which seemed to stagnate the bloodless flowers. We stole softly out into the street, chilled and painfully yet not mournfully impressed. We went into the next door; that house was "To Let Unfurnished." A third was rich in gilding and vermilion, and mirrors reflected and glittered through the rooms. The ebony and ivory furniture was most beautifully carved. The tea and samshoo cup were of exquisite egg-shell china; *objets de verta* lay about on the altar emblazoned with real jewels. The bed was covered with a magnificent crimson velvet quilt, richly embroidered in gold and seed pearls, with a deep bullion fringe worth its weight in gold. Under the quilt lay a high mandarin who had amassed an enormous fortune by the very simple process of chopping off the heads of all such as he discovered to be possessed of money. I was informed that he had immense money with him in his coffin, and was adorned with all his jewels and costly mandarin dress.

The coffin or state-bed on which he lay had cost one thousand pounds. The outer one was of ebony, beautifully inlaid with gold, silver, ivory and mother-of-pearl. The inner case was of the famous iron-wood from Borneo or Burmah, considered more invulnerable than metal, as it neither rusts nor decays, and defies the white ant. Within that there was a sandal wood shell lined with velvet, the body being highly spiced to preserve it. The furniture of the house might well exceed a thousand pounds. The altar cloth and hangings were of rich embroidered silk, with a profusion of gold fringe, and the lattice filigree, which the Chinese are so fond of introducing everywhere, was gilt and vermilion. The floor was inlaid marble.—*Temple Bar.*

Oliver Cromwell.

Literary sycophants have been accustomed to revile the character of Cromwell, and to represent him as a low-born, vulgar hypocrite or bigot. He had not the parlor graces of Lord Chancellor Hatton, but he would have walked alone through an army of Hattons as an ox walks through a field of grasshoppers.

Born of an ancient family, descended from some of the high nobility, he was related to Thomas Cromwell, the Earl of Essex, and some time minister to Henry the Eighth. His grandfather was Sir Henry Cromwell, the Lord of Hinch-Inbrook, known as the "Golden Knight," on account of his great riches; and his mother was of the best of English blood, and her relationship to James the First induced that monarch, on his way to take possession of the English crown, to become a guest at the Cromwell mansion, where Oliver, then but four years old, saw the king at the family table, James little dreaming that the head of his own son would be cut off by this kindred boy, who should reign in his stead.

He was educated at the University of Cambridge, and when but eighteen years old he was called home, by the death of his father, to be the sole protector of his mother and sisters.

While reading law in London, at the age of twenty, he fell in love with Elizabeth, the beautiful and accomplished daughter of Sir James Bourchier, a wealthy knight. At the age of twenty-one he married, and under the same roof with his mother took his young bride, who afterward, coming to her exalted station, showed a purity and nobleness of character more beautiful than her personal loveliness. She was the first and *only* love of Cromwell, and in the height of his greatness and near the end of his reign, when necessity had separated them for a short time, she, like a true and loving woman, chided him for not writing oftener; and to her chidings he replied: "My beloved wife, you scold me in your letters because, by my silence, I appear to forget you. Truly it is I who ought to complain, for I love you *too much*. Thou art dearer to me than *all the world*."

He was in Parliament at the age of twenty-nine, and again at the age of forty; and when the civil war broke out he raised two companies of soldiers, at his own expense, and devoted his entire estate to the public service.

And when he came to power the haughtiest kings and nobles of Europe sought political and matrimonial alliance. At his death the court of France went into mourning, though he had required Louis the Fourteenth to banish the sons of Charles, whose widow was Henrietta of France, the daughter of Henry the Great. He was buried in Westminster Abbey, as a legal monarch, beside the anointed kings.

There was a time when all seemed lost of the liberties of England, and Cromwell thought of leaving his country. But in those trying times, when all good men began to despair, Cromwell and the just men who sympathized with him "sought the Lord in prayer;" and it was "his guidance," as they believed, to gird on their swords for war and rescue England from her slavery, and from that hour they never faltered and they never feared. Prince Rupert, the nephew of Charles, was accustomed with his gay troopers to carry all before him by his dashing onsets. At the battle of Marston Moor he led twenty thousand eager Royalists, and for the first time he dashed against the "Ironsides" of Cromwell. It was like the dash of sea-foam against a granite mountain. After the battle Cromwell wrote to his wife: "God made them as stubble to our swords."

When in the plenitude of his power young Lely, afterward the court painter of the frail beauties of the Second Charles, wanted to paint him. "Paint me as I am," said Cromwell. "If you leave out the scars and wrinkles I will not pay you a shilling." Go to the Pitti Palace—the picture with the scars and the wrinkles you shall see; but a kinglier head reposed on kinglier shoulders you shall never see.—*Hon. Edwards Pierrepont.*

IN ITS own sphere power is greater than suffering; but in *this* sphere suffering is greater than power. Power creates; suffering cannot create. Power provides; suffering cannot provide. But can power redeem? Oh, no! it is suffering, and suffering only, that redeems. Power can illuminate the obscure constitution; suffering cannot do that. But can power correct the perverted character? Oh, no! suffering, and suffering alone, can do that. Power, like the lightning, strikes a single object; suffering, like the cloud, baptizes the world with its tears, and bends the rainbow of peace over mountains all rustling with thanksgiving, and valleys of silent beauty all sparkling with praise.—*Thomas H. Stockton.*

The Pope and Universal Suffrage.

The Pope has lately blessed two sets of heavy-laden and self-denying pilgrims—one set having come to him by weary stages in luxurious cars from France, and the other set in the form of an ocean picnic party from the United States. To both of these parties the pontiff gave his blessing, but its form was so different to the different recipients that, if by any mistake the one intended for the French pilgrims had been pronounced upon those from America, the latter might have been inclined to consider it a curse rather than a blessing. In blessing the French pilgrims the Pope used the following language:

"I bless them finally in the end (allow me to say so) of seeing them employed in the difficult work of causing the disappearance, if it is possible, or at least of diminishing a horrible wound which afflicts human society, and which is called *universal suffrage*. Yes, this is a wound destructive of social order, and which would justly deserve to be called *universal falsehood*."

Do American Roman Catholics indorse the idea of the Pope that universal suffrage is a horrible wound to human society and that it deserves to be called "universal falsehood? What would become of them and their influence in the United States if universal suffrage should be extirpated from our institutions?

Possibly, however, the announcement of the Pope should be taken with important limitations. It may be that when he made it he exercised some mental reservation, as is characteristic of the papacy. Perhaps his meaning was that there should be no suffrage save to Roman Catholics, and that, only when exercised by Protestants, it is a horrible wound to society and a universal falsehood.

In either case the Pope's statement of political principles with reference to the suffrage is not likely to find many open advocates in the United States. If carried out to the letter his principles would be destructive of the power of his followers here, since there can be little doubt that if the suffrage is restricted within narrower limits his ignorant co-religionists would be among the first to suffer its loss; while, on the other hand, the attempt to limit its exercise to themselves would precipitate the religious conflict of which many think this country is destined to be the arena—the old conflict between Protestants and freedom of thought and conscience on the one side, and the adherents of the papacy and religious slavery on the other, in which the watchword of the former would be: "The open Bible and common schools for the people;" and that of the latter: "Down with the Bible and the common schools!"—*Christian Intelligencer.*

Christianity in Greenland.

The recent consecration in Copenhagen, by the Lutheran Church, of the first native Greenlander as a missionary to that ice-bound country, has caused the New York *Times* to publish the following historic reflections: "Among the wild colonists who worshiped the vigorous deities of the Norse mythology, Christianity was introduced about the year 1000 through the efforts of a king of Norway, who had been in the habit of journeying through his kingdom, attended both by priests and *berserkers*, and who let loose the latter on such hardened persons as were not affected by the arguments of the former. The founder, however, of Christianity in Greenland appears to have been a humane pirate, for he earned the name of 'The Happy,' both from the cheerful hopes he derived from his faith, and from his having gone out of the way to do the unusual action, in that age, of saving some shipwrecked mariners.

"An interesting fact to us, as connected with the first Christianization of Greenland, is that the sagas place the first discovery of "Vinland," or what is supposed to be America, by the Greenland colonists at this date, and by this very *Leif*, 'The Happy,' who had converted the settlers of Greenland. No impartial scholar can read these sagas carefully without coming to the conclusion that these daring rovers from the Norse vikings did, in some of their bold voyages, strike on the coasts of our Eastern States.

"For some four or five centuries we have accounts in the Norse sagas of the colonies and the Church of Greenland. A Bishop even was sent out from Norway in 1122, but gradually the wide and tempestuous seas, and perhaps a growing severity of climate, separated this little colony and church from all knowledge or intercourse with the civilized world. A pestilence also appears to have desolated the country, and the Esquimaux attacked and plundered the unhappy colonists. Some few notices of them appear as late as 1494 in the Danish records. But finally all traces of the settlement or the church disappeared.

"It was not till 1733 that the ruins of old Icelandic and Norwegian farm-houses and churches were first discovered, and it was then seen that the poetic sagas rested on a historic foundation.

"It was in the latter part of the eighteenth century that the first converts among the Esquimaux of Greenland were made by the Danish missionaries. It is the first fruits of these long labors of education and religion that a few weeks since an Esquimaux convert was consecrated, amid the imposing ceremonies of the Lutheran Church in Copenhagen, to go forth a native missionary, versed in European acquirements, among his countrymen of that wintry land. Civilization will not again be allowed to perish in those icy regions, as it has done in the past, for the Danish settlements on that coast are necessary, both for the important business of whale fishery and for the practical settlement of the great question of a Northwest passage. The Christian church will, no doubt, survive and scatter its seed even among the degraded Esquimanx of those Northern regions."

Christian Self-Denial.

The Rev. John Venn, in preaching the anniversary sermon before the Church Missionary Society of Great Britain, presented the following instances of self-denying Christian charity:

"About thirty years ago a young person in my own parish met with an accident by which her spine was injured; and from that time till her death, five months ago, she never left her bed. She often suffered much pain, and could only lie on one side. For thirty years I never remembered seeing her except lying in one position and on one spot. But soon after her accident she became acquainted with Christ and his unsearchable riches, and could bless God for her afflictions. About seventeen years ago one of the native pastors of Sierra Leone was visiting me, and I took him to see her. She became deeply interested in the cause of missions, and from that time till her death she kept up a correspondence with him, and almost every year sent him for his people a box with books and articles of clothing, etc., often to the value of more than twenty pounds. She had no money to buy these things herself; but she could work with her needle, though sometimes not without pain, and she had many friends who visited her or corresponded with her, with whom she pleaded the cause of Africa. Many were the tears which were shed by this pastor and his people when it was known that their benefactress was dead, for there was not a house in his parish, as he once said, where her name was not known and blessed.

"I once met with a poor cripple in the Forest of Dean, who broke stones upon the road, and for years that man gave upon an average five or six pounds to various religious societies. He gave up a comfortable cottage, inherited from his father, and took up his abode in a wretched hovel in which he was allowed to live for nothing (he was unmarried,) in order that he might let his cottage, and give the rent of it to the cause of Christ. In that wretched hovel his long winter evenings were cheered by his Bible, and by the annual reports of the societies to which he subscribed.

"The late Dr. Marshman, that laborious missionary, 'died,' we are told by his son, 'in graceful poverty,' after having devoted a sum little short of forty thousand pounds to the mission, and that not in one ostentatious sum, but through a life of privations. In a private letter, written a few years before his death, he said: 'God has made my wife and me (he was referring to their boarding schools) the humble instruments in his hands of contributing thirty thousand pounds to his cause; and how much happier I feel than I should if I had this sum in the funds or in landed property I cannot tell. I have never had a misgiving thought for having done it, though I have two sons unprovided for.'"

Deposed!

Bishop Cummins is deposed!

The charge against him was that "he had abandoned the communion of the church." No notice was taken of his perfectly courteous resignation; no recognition was made of his right of withdrawal from the church, which our civil law secures to every man. He was thrust out, and, as far as could be by a form of words, degraded.

The parties to the act were Benjamin Bosworth Smith, who signs himself "bishop of the diocese of Kentucky, and senior bishop of the Protestant Episcopal Church in the United States," and more than thirty other bishops. The act is done, as is ostentatiously declared, "in the name of the Father and of the Son and of the Holy Ghost."

Christian people of the United States will consider that the sacred name of the Trinity is here profaned, as it always is when used to cover a breach of charity. Bishop Cummins has not consorted with base or ungodly men; he has not apostatized from the true faith as it is in Jesus Christ. He has not perverted the gospel or handled it deceitfully. Following his Christian impulses, he has sought a wider Christian fellowship. He has proceeded in such a manner as to secure the good opinion of reasonable men. Whatever may be thought, by those who dissent from him, of the expediency of his proceedings, his right to leave the communion to which he has belonged is unquestionable.

It may be said that the "canons" do not admit of resignation, but require deposition. So much the worse, then, for the canons. They may thrust out a bishop, with attempted circumstances of ignominy, but only to make his fellowship with Christians generally closer and firmer. They cannot alter, by a particle, the judgment of the Christian world. We are of opinion that this act will not benefit the chief actors in it.—*New York Methodist.*

The Christian Advocate.

THURSDAY, JULY 30, 1874.

THE CHURCH SPIDER.

Two spiders, so the story goes,
Upon a living bent,
Entered the meeting-house one day,
And hopefully were heard to say:
"Here we shall have at least fair play,
With nothing to prevent."

Each chose his place and went to work;
The light webs grew apace;
One on the altar spun his thread,
But shortly came the sexton dread
And swept him off; and so, half dead,
He sought another place.

"I'll try the pulpit next," said he;
"There surely is a prize;
The desk appears so neat and clean,
I'm sure no spider there has been;
Besides, how often have I seen
The pastor brushing flies."

He tried the pulpit; but, alas!
His hopes proved visionary;
With dusting-brush the sexton came
And spoilt his geometric game,
Nor gave him time nor space to claim
The right of sanctuary.

At length, half-starved, and weak and lean,
He sought his former neighbor,
Who now had grown so sleek and round
He weighed the fraction of a pound,
And looked as if the art he'd found
Of living without labor.

"How is it, friend," he asked, "that I
Endure such thumps and knocks,
While you have grown so very gross?"
"'Tis plain," he answered; "not a loss
I've met since first I spun across
The contribution box."

Methodism on the Gulf Coast.

MR. EDITOR: I propose to give you a few items of the history of Methodism on this coast. The first Protestant minister who took up a regular appointment on this coast was Rev. Green Y. McNabb, in 1842, in the town of Biloxi. The Roman Catholic Church held full sway at that time. Bro. McNabb came through much fear for his safety; but, by the earnest solicitations of a few who were Protestants in principle, he preached in their private houses and wherever opportunity offered. About this time a young man named Wesley G. Evans was converted and was licensed to preach. There were a number of wealthy, learned infidels and skeptics settled along the sea board, one of whom said beastingly: "We have planted a rock on this coast that will defy Wesley Evans and his brethren to overturn." They have nearly all gone, but Wesley still fights on; and that beautiful camp ground, the Lord's battle-field, is in the neighborhood of where this boast was made. "I have seen the wicked in great power," etc.

Rodric Seal, Esq., gave him (McNabb) a lot, and the people built a commodious church of logs. He soon organized a little church. Bro. McNabb was returned the next year, which was 1843. This spring the writer attended, with the presiding elder, J. N. Hamill, and others, the first quarterly meeting held on the sea shore. The house would not hold the congregations. God was there in word and power. The word ran and was glorified. There was a neat frame church erected on the same lot. The work of grace went slowly but steadily on. Other denominations began now to venture on the ground and prospered. Of course there was some vacillating and some proselyting; but there were such men as Martin and Gardner, as firm as the Rock of Gibraltar, for they were founded on the Rock Christ Jesus, with their families and others, now in heaven. There were wealthy Methodists having summer residences built along the coast, who assisted in erecting churches and supporting a pastor at Biloxi, Handsboro, Pass Christian and Bay St. Louis. The work went forward, with occasional retrograde and a glorious reaction up to the war between the States. Some of our best people emigrated to other parts of the country at the close of the war. Others died in the faith. All were broken up. Those rich people who had spent their summers here, and aided largely in the support of the gospel, were broken up. The few members left here financially ruined; their churches dilapidated; unable to support a pastor as they knew he ought to be supported; not able to repair their houses of worship. But these self-sacrificing Methodist preachers came to them regularly during all these times that tried men's souls; but there had to be a constant change, for one man could not bear it more than a year, unless he had other resources. By dint of perseverance there has been steady but slow progress.

We now have a substantial church at Moss Point, and a neat one at Ocean Springs, with intelligent membership and congregations. The Sabbath schools are in good condition, both of which were organized only a few years ago. Our house at Biloxi has been so sadly out of repair ever since the war that it has been a source of mortification; but in our great extremity we are being aided by Bro. J. H. Keller, of your city, who has a delightful summer residence at Biloxi. Being anxious to see the church of his choice honorably represented at this delightful summer retreat, he donated lumber to ceil the church, which is now up in place of the fallen plastering. We are expecting that on his return to Biloxi (June 1) the house will be put in the long-needed repair of blinds and painting, recovered and fenced around. We have already received a donation of books and papers from him for our Sunday school at Biloxi.

At Ocean Springs the venerable David Ayers intimated that he intended to have some long-needed additions and repairs to our neat chapel at this place. The writer was on the coast as presiding elder in 1852, and as pastor in 1858, at which time we had a glorious revival. After an absence of fifteen years, in feeble health, worn out by constant travel, I was returned to this health-restoring climate in 1873. We met and were entertained by Bro. W. R. S., so long identified with New Orleans Methodism, who presented us with a check for $500, the price of a cottage house and five lots, of an acre each, for which he refuses to take a lien or personal obligation. As he is able, he still contributes.

We have a number of Presbyterian and Baptist brethren along this coast, without organization or houses of worship; and, seeing that to attempt to divide the support neither one could retain a pastor, they all seem to settle it, without consultation, that all should for the present stress unite to keep up, at least in as respectable a manner as possible, one pastor. The time may return when all denominations can have their own houses and ministers.

We are looking for a gracious time at the Seashore camp meeting, for we believe that this camp ground will be a power for good, and that from this sea shore the fire kindled by McNabb will shine back to the interior, from whence he came, and to the surrounding cities. God speed it on!

Yours, etc., J. NICHOLSON.

God's Questions.

God's strongest and tenderest appeals are in the shape of questions. His weightiest messages of compassion and anxiety come in this form. Here is found the concentration of pungency. Questions usually follow the failure of all other means. It is the most direct method of eliciting information and obtaining a decision. Interrogation may be considered as the culmination of effort. We may be sure God is earnest when he stops to question. It is not surprising, therefore, to find much of the Bible in the form of questions. Considering the greatness of man's fall, his strange perverseness, with the greatness of the Being seeking his recovery, and the greatness of the means used, pointed, searching questions are a natural result. The casual reader will not perceive them, one or more, in almost every paragraph in God's word. In this we find the fullness of the Father's desire and anxiety: "Why *will* you die?" Like the mother whose soul yearns over the froward boy, having exhausted all other means—all that a mother's love and anxiety could suggest, reaching out her hands, standing in front of exhausted resources—cries out in the extremity of her anguish: "My son, *why* will you do so?"

Just now, however, among the many thousands, one comes to mind most strangely tender and wonderfully appealing. It is the question of Jesus to Philip: "Have I been so long time with you, and yet hast thou not known me, Philip?" The time was most interesting. It was just before his final departure and in giving his parting words. The hearts of his disciples were troubled. Clouds were gathering upon their sky. It was a favored moment for the enemy. In the midst of the gloom his approach could the more easily be made. In seeking to comfort them Jesus reasserts his divinity: "Let not your hearts be troubled" (on account of my going away.) "Ye believe in God; believe also in me." Believe in me as God; believe in me as ever present, ever strong, ever willing to succor and to help. I leave you for your own good, to prepare a place, that you may be where I am. You know whither I go, and the way ye know, through faith in me as God—through faith in my divinity. But Thomas, as a representative, boldly denies the assertion: "We know not whither thou goest, and how can we know the way?" Jesus does not upbraid. His voice grows a shade sadder, and intensely appealing. In tender painstaking he reasserts his mission, the spirituality of his kingdom. Thomas, you say you know not the way! *I* am the way, the truth and the life. No man cometh to the Father but by me. You that hath seen me hath seen the Father, for I am the Father, and from henceforth ye know him and have seen him, because ye have known and have seen me. So careful and painstaking was Jesus. It seems to have been the crowning effort of his life to impress the disciples with his true character. All his resources of plain, earnest, deep-toned speech, all of appealing look were exhausted; and yet it was not enough. "Philip saith unto him, Lord, show us the Father and it sufficeth us." This must have been a trying moment to the Savior. As mere man, patience must have given way under the pressure. But no; one more and yet higher grade of effort must be made. Argument, plain statements, positive assertions, miracles, all, all fail. As a last resort a question comes. The human eyes of Jesus must have saddened, his lips must have trembled with emotion as he looks at and speaks to Philip. His tears can almost be seen sparkling on his words: "Have I been *so* long time with you, and yet hast thou not known me, Philip?" For three years, in patience and endurance, in suffering and want, in persecutions and trials, in miracles and power, in speech and in silence, in look and in act, in private and in public, in prayer and in thought; as man and God, as human and divine, as master and servant, as brother and friend—in all that God incarnate could be—had Jesus been with them. And yet Philip, representing others, in this last moment—the soul-subduing hour of his life—in the culmination of his mission, demands a sight, a literal sight, of the Father—demands yet higher proof of the Savior's divinity, as a guarantee of his own faith. "Lord, show us the Father and it sufficeth us." "Have I been *so* long time with you?" etc. The interrogation cuts to the line. It is a home-thrust. It can't be avoided. In it there is no compromise. It closes up the door of controversy. No room for an answer. It is a strong affirmation. No more queries or demands or denials from the disciples after this.

Oh! there are many Philips to-day. The human heart often makes the same demands, and that, too, in the presence of all the proofs that a kind Father can give; and that, too, in the fullness of his own trouble, longings and bitter hunger. Often is it softened and subdued by the look and question: "Have I been so long time with you, and yet hast thou not known me—and yet dost thou not know me?" How many years has Jesus been with thee, reader?—in how many forms? From the first discernment of sin, in the gracious convictions of his Spirit, in the faith and training of a pious mother, in the counsels of a spiritual father, in the lessons of his word and providences, in sickness and in health, in prosperity and adversity, in sunshine and in shade. In a thousand forms and voices has he been with thee—in the sweet songs of nature, and beaming beauty of flowers, in the grandeur of mountains, and the majesty of old ocean. And yet with all his appeals, softened by his love and emphasized by his power, thou dost not know him—thou dost not love him. Thy faith is not strong and vigorous, and he comes and looks into thy doubting and hesitating heart with this question: "Have I been so long time with thee, and yet hast thou not known me?"

Then let us know Jesus as our Savior—take him to our hearts, the one precious treasure of heaven. Believing in him as we do in God, our hearts will not be troubled. Our eyes will be bright, and our lips will speak joyful words, our steps will be ordered by the Lord, and our meditations inspired by his Spirit. T.

Church Membership.

MR. EDITOR: In your issue of the second of July there appeared an article headed "Church Membership," from the facile pen of Bro. S. P. Richardson, in which some strange views are set forth, which, if I understand the writer, are not in harmony with the teachings of Scripture nor Methodist doctrine.

He says: "The church has been deficient in the definition of man's real condition and relation to God;" and then undertakes himself to explain "the true position of man in this respect." In doing this he states that "Adam was created not morally holy, but by creation perfect," and "All the race of Adam are born in Christ, or in grace, or under a dispensation of grace; more properly, all are born in the church, for Christ is the church." The above quotation has the ring of unsound doctrine to my mind. Whether the church has been deficient in explaining man's real condition and relation to God, I leave such authorities as Richard Watson and John Wesley to answer. That Bro. Richardson has failed to give us a better or even as good a definition of the subject, I think there can be no question.

"Adam," he says, "was created not morally holy, but by creation perfect;" and yet the Bible teaches that he was created in the image, after the likeness of God. Holiness, as applied to man, must involve a sinless moral state. Adam was created in such a state; therefore he must have been created holy, as well as perfect. I can see no difference in being by creation perfect, and by creation holy. Holiness and perfection, as applied to man, are the same, or about the same. How, then, could Adam be perfect and not holy? It would be about as difficult as for a man to be born "outside of providence."

In speaking of the descendants of Adam he says: "All are born in Christ," or "in the church, for Christ is the church."

Now Paul teaches: "If any man be *in Christ* he is a new creature"—that is, he is a Christian, a child of God, by regeneration. Are men born Christians? So far from that, the Bible plainly teaches that we are born into the world in sin—a sinful moral state, entirely so. I like the old expression, "total depravity," there being in us by our natural birth no moral good. We are inclined to evil, and that continually.

Nor do I understand that men are born in the church, either the visible or invisible. If in the invisible, then are they born Christians. But Christ himself plainly teaches: "That which is born of the flesh is flesh." That which is born of a sinful nature is a sinful nature. If in the visible church, then is baptism no more the sacrament of initiation into the church. What nonsense in bringing even an infant into the church by baptism when it was already in it—born in it.

Finally, I cannot see how Christ is the church in any good sense. He is the foundation of the church, the chief corner-stone, the head of the church, as the husband is the head of the wife. The relation between the two is close; but still as a man is not a woman, nor a woman a man, so Christ is not the church, nor is the church Christ.

Christ is God, possessing all the communicable and incommunicable attributes of the Father, absolutely, essentially and eternally perfect—a very different being, nature and character from the church, either in heaven or on earth. The church on earth is composed of a great multitude of Adam's fallen children, for whom and in whom, as our great High Priest and Head of the church, he carries on the work of purification until he shall present the church unto himself an holy church, adorned as a bride for her husband, not having spot or wrinkle, or any such thing.

Should we teach that men are born in Christ or in the church, and that Christ is the church, there seems to be but a step into the cardinal error that they are born pure and holy. Then away goes the Bible doctrine of human depravity. And if men are born in Christ, and you will add on the Calvinistic doctrine of the final perseverance of the saints, you will have very good Universalism. I am not a controversialist—do not write to elicit a controversy—but if you should give this to the public I trust it will provoke abler pens than mine on some points here glanced at.

Yours fraternally,

G. HAWKINS.

HAVANA, Alabama.

READE not bookes alone, but men, and amongst them chiefly thyselfe: if thou find anything questionable there, use the commentary of a severe friende rather than the glosse of a sweete-lipt flatterer; there is more profit in a distastefull truth than deceitfull sweetnesse.

A good brother in a Baptist church of Miami county, Indiana, while giving his experience, not long ago, said: "Bretherin, I've been a tryin' this nigh unto forty year to servo the Lord and get rich both at once, and I tell yer it's mighty hard sleddin'!"

Reminiscence of the Past.

MR. EDITOR: In perusing the pages of your excellent paper, now and then my eye lights upon the announcement that such an one has breathed his last and gone to his reward. I close my eyes in sweet meditation, reflecting upon the days of my youth, when I was associated with those men of God in the itinerant field. In the year 1830 I was received into the Mississippi Conference on probation, at the close of which the Alabama Conference was set off; and, as my parents lived in Greene county, Alabama, my lot was cast in that Conference.

This was comparatively the day of small things, and a few men of mature years, and some of them of decided character, entered this interesting field as ministers of the gospel—R. L. Kennon, J. Mellard, E. V. Levert, E. Hearn, T. Boswell, J. Foust and others. These moved off in the front rank, followed by a second class that were assuming decided position, such as H. W. Hilliard, R. Walker, T. Burpo, J. R. Lambuth, T. Abernathy, N. Hopkins, L. Massingale and others. The first of these were generally in charge of districts, the latter on stations and prominent appointments. These were followed by yet another class of inexperienced young men, such as William Wier, C. McLeod, J. Shanks, A. S. Dickinson, T. Moody, A. Shank, William A. and Robert Smith, twin brothers, Pilley, Jones, Ramsey, Crowson and others. These were scattered over that interesting field, on large circuits, generally four weeks, two together. Among this band of determined men your humble correspondent found a place, the recollections of which he will cherish as long as memory holds her seat. The country was new, and, being rapidly populated, the people were kind and hospitable. These men felt that they were called to the work of the ministry, and with cheerful hearts and willing minds they went to their fields of toil, and through their instrumentality the foundation was laid for the rich harvest of souls that has since been gathered into the garner.

Where are the men that then lived and labored in that widespread field, from Pensacola to the mountains, from the Chattahoochee to the Tombigbee? A very few of them still linger upon the shores of time, waiting their summons and sweetly anticipating their reward.

How vivid in my recollection are some of the incidents that occurred in those days. About the year 1827 I listened to a sermon preached by Rev. R. L. Kennon, near Eutaw, on Sabbath morning, at eleven o'clock A. M. The subject was the fullness of the atonement. As he neared the conclusion of his subject he dwelt upon the objectionable and dangerous features of Calvinism. An intelligent old gentleman of that school was sitting near the altar. Times grew so warm that he attempted to get out of hearing. He would move a few paces, stop and listen, and the point was about disposed of before he reached his desired distance. At the conclusion of that sermon the vast crowd were in a perfect state of commotion. Such excitement is rarely witnessed. As a preacher R. L. Kennon had but few equals, and scarcely any superiors. He lives in the memory of those who knew him.

About the year 1828 I listened to a sermon preached by E. V. Levert, at a camp meeting held near Tuskaloosa. The subject was the torments of the damned, founded upon Revelations xiv, 10, 11. It was delivered at three o'clock on Sabbath evening. There was a large crowd. As he approached the conclusion of his sermon the place seemed to grow dark, and for a time all was still as death. Presently shrieks for mercy commenced, mourners were called, and it seemed to the writer that half of the congregation were on their knees or prostrate on the ground, crying for mercy—such a jargon of sounds that one could scarcely distinguish anything. The excitement continued until between midnight and daylight of the following morning, resulting in a large number of happy converts.

After forty-five years of experience in the ministry, if I were again young and called to this work, and had my choice, I would say: "Give me a good horse, saddle and bridle, saddlebags and books, and send me to a comparatively new country, upon a four weeks' circuit or mission." Oh, how I should like to traverse the fields of the far West, where they cry in such pathetic strains for the word of life! My days, however, are well-nigh numbered, yet I find many things to cheer and comfort. Here and there are green spots and cheerful scenes, affording consolation even in old age. J. MATTHEWS.

CHAPPELL HILL, TEXAS, July 6, 1874.

"We" or I?

MR. EDITOR: *I* rises to a point of order or of taste, as you like. He has been entirely ignored by several of your correspondents, and "*we*" has been honored by them beyond reason—or taste. I have read several articles, over the signatures of individuals, in which *I* has not been permitted once to show his head, while "*we*" acts a conspicuous part in almost every sentence. This is unfair. *I* has personal rights as well as "*we*," and I hope you will admit his plea. With your permission, I will act as his attorney. Suppose the correspondence was private, how would it look to put forward that officious "*we*"—as, *e. g.*, "*We* would have answered your letter," etc.—and sign *John Smith?* Has *I* a less claim to public notice than private? Editors use the *we* editorially, but not when they use a signature. Now, sir, I object to this illegitimate employment of "*we*," and protest against *I's* being robbed of his rights. But lest this argument should be treated among the *we's* as merely the opinion of one of the *I's*—an interested party—I would like to have your editorial *we* to decide the question. Which do you say—"*We*" or *I*?

M.

THE Bible is a mine of wealth, but no mine will yield its treasures without labor.

Obituaries.

MRS. CHARLOTTE SIMPSON was born July 17, 1821, and died of hemorrhage of the stomach, November 12, 1872. Sister Simpson was converted and joined the Methodist Episcopal Church in 1835. She was married to Josiah Simpson in 1844, and leaves six daughters, all members of the church, to mourn her loss. Having been raised by pious parents, she early learned to love her Maker. She lived an exemplary life, and died trusting in the blessed Savior. She left the society of her family and friends to go and dwell with her elder brother. Her example should influence us to be prepared to do the same. May God help us. A FRIEND.

DIED, at Pattersonville, Louisiana, July 9, 1874, JULIA C. CURTIS, consort of James M. Muggah, deceased, in the fiftieth year of her age. She was born in Canton county, Virginia. Her life was spent in perpetual usefulness—ministering to the weak and nursing the sick—until at last the mocking touch of consumption traced furrows on her brow, changing active to tottering steps. Then for weary months she lay languishing on a bed of pain, until death came in calmly, and touched her so gently, softly, sweetly, that the brow was again smooth and cleared of all furrows, the heart of all its pain. So gently passed her spirit home that we scarcely *feel* it death; but the reality in its work is severe to bear by her daughters and friends left to *feel* the vacancy she leaves behind. Friends, near, and some far away, who perchance have forgotten her kindness in days gone by, sigh not for the weary soul set free. Shed no tear for her who longed and prayed to go, but spare and give them to the living.

L. W.

DIED, of bronchitis, in Wilcox county, Alabama, JULIA ELNORA CURTIS, who was born in North Carolina, September 3, 1836; joined the Methodist Episcopal Church at the age of nineteen; was married to Dr. C. C. Curtis April 29, 1857, and died June 25, 1874.

Sister Curtis was confined to her room and bed for more than two years; and although she suffered much, yet she murmured not, but with Christian resignation and fortitude—which was shown by her always smiling countenance—she meekly submitted to the will of God, trusting that her afflictions were working out for her "a far more exceeding and eternal weight of glory at God's right hand."

My duty as a pastor often called me to her bedside. I always found her very cheerful and anxious to talk of the religion that made her soul happy. For several weeks before she died she was fully conscious that her days were numbered, and, feeling prepared for the final issue, she tried almost daily to prepare her only two living and affectionate sons and her devoted husband for the separation that would soon take place, giving them counsel and encouragement to press toward the "mark for the prize of the high calling of God in Christ Jesus."

A few hours before she died she expressed a great anxiety to leave this world for her home in heaven. She asked her husband to pray for her to die immediately; but human nature would not allow him to pray for the dearest of earth's ties to be severed from him. He exclaimed: "Wife, how can I?" Then with an air of surprise she said: "Doctor, do you think it is wrong for you to pray for me to pass away to Jesus?" Then she requested all who were with her to sing. "Yes," said she, "sing me right into heaven." The last words she uttered were: "Heaven is my home;" then one short breath and she crossed over the river.

Thus passed away our much-loved sister, who for nineteen years lived a deeply pious and devoted Christian, growing in that grace to her latest hour in life, which enabled her to pass through the pearly gates into the "sunlit city of the New Jerusalem." A. C. HUNDLEY.

W. H. POWELL, the subject of this memoir, was born in Southampton county, Virginia, October 15, 1846, and died in Yazoo county, Mississippi, March 8, 1874.

His stay with us has been indeed brief. He is now in the bosom of the cold grave, having been conquered and laid there by the monster whose ferocity no mortal can resist or overcome. Death hath claimed him as his victim; and while we are satisfied of the decomposition of the body, and its return to the dust of which it was formed, yet equally sure are we that his spirit has flown to the climes of celestial bliss and glory. He was a member of the Methodist Episcopal Church from his infancy, having been baptized into the church at that time; but, like a great many others, he failed for a number of years to live a consistent Christian. He was converted at a protracted meeting held at Wesley chapel, North Warren circuit, in the summer of 1869 or 1870—I do not remember which. This much, however, I do know: that his conversion was sound and genuine; but, like a great many young converts, he neglected his secret religious duties, and as a natural consequence glided gradually back into the beaten path of sin and folly. This, however, is the dark side of the picture. Last year, when the Spirit of God was making decided and unmistakable demonstrations in the way of convicting sinners and reclaiming backsliders, he was one of the many who were reclaimed on that ever-memorable occasion. The meeting to which we now refer was conducted by our faithful brother, Ira B. Robertson.

We have strong hope, and feel assured from the fortitude with which he endured the pangs of death's resistless hand, that his spirit has been wafted to the glory-land. For this hope we are indebted to him from whom we receive all precious gifts, and who does all things well. May the God of hope strengthen us, and may we henceforth go forward constantly exulting in hope of meeting those sacred ties that have preceded us to the grave. May we derive much comfort from the soul-cheering injunction "that all things work together for good to those who love the Lord." C. A. POWELL.

DIED, at his residence, FRANCIS MARION HORTEN, son of L. M. and M. J. Horton, of Newton county, Mississippi. He was born A. D. 1846, and was converted to God and joined the Methodist Episcopal Church South under the ministration of the Rev. Silas H. Cox, then of the Mobile Conference. About the year 1870 he removed to Newton county. There he united himself with the church at Centerville, where he lived in charity with the brethren until death removed him to the church triumphant.

He was married, by the writer, to Miss M. A. Finleyson, of Newton county, in September, 1870. Bro. Horten was a good and kind husband, a gentle and affectionate father, a dutiful and obedient son, and as a citizen he was highly esteemed by all who knew him. He was a Christian in the true sense of the term. He served the church as class-leader during the pastorate of Rev. John A. Vance, of the Centerville circuit, promising usefulness to the church; but the dark-winged angel of death hovered over him, cutting his work short. Bro. Horten felt that the end of his life was drawing near for twelve months previous to his death; but he still was calm and quiet when the subject was mentioned to him. Although he expressed a desire that he might live to train his two sweet little ones in the way they should go, yet he was resigned to the will of God, and met death with that calmness which characterizes the faithful, bold and trusting follower of Jesus.

Bro. Marion was brought up in the lap of Methodism and religion. He was schooled in the pure principles of the Methodist doctrines and of genuine piety. Yes, on his dying bed the remembrance of this influence was sweet to his soul. That the sacred fire had often burned around the family altar, and the earnest prayers offered, and the softening tears that had so often flowed from the sparkling eyes of happy parents, were unmistakable, we are living witnesses. We have mingled and shared with Marion, and his father and mother, in such feasts of joy. May Heaven's richest blessings come in showers upon the father's frosty head, that he may be richly rewarded in this life, and in the life to come, for such faithfulness to his family and the church, that, as he buries his children, he may again meet them in a better land than ours.

WILLIAM A. RAY.

MRS. TEMPERANCE SIMPSON (maiden name Kelly) was born June 22, 1789, and died May 18, 1874, aged eighty-four years, ten months and twenty-six days.

Sister Simpson was born in North Carolina. Her parents moved from there to Tennessee, where, in her twentieth year, she was married to Nathan Simpson. With her husband she then moved to Alabama, and from there to Mississippi, where she died. About the year 1832 she and her husband, who died in 1868, were converted and joined the Methodist Episcopal Church at Skiffa, Simpson county, Mississippi, under the ministry of Rev. James Applewhite. Having turned her steps toward heaven, she never permitted her lamp to go out, but kept it trimmed and burning. She was truly an elect lady, and in her death the community in which she lived suffered an irreparable loss. Such was her piety and the consistency of her conduct, at home and abroad, that she was respected and loved by all who knew her. She adorned the doctrine of God her Savior in all things, and was always actively devoted to the interests of his kingdom. Her sympathies were readily enlisted in behalf of the suffering and needy, and by her benevolence and godly counsels many a heart has been made glad. To the wants of the preachers appointed to serve the church of which she was a member she ministered with an unsparing hand. She considered it a privilege, as well as a duty, to aid in any way in the promulgation of the gospel. She was given to hospitality, and many an itinerant has found here a Christian home, a pleasant retreat. As might be expected of such a Christian woman, especially when blessed with a like-minded husband, she was a model manager in all her domestic affairs. Neatness and order marked everything over which she had control. Her children were early trained, by precept and example, to serve the Lord. Five of them had died in the triumphs of faith, and the others are members of the militant church. As a token of the estimation in which she was held, the Quarterly Conference of the work on which she lived passed resolutions expressive of sorrow at her decease. She had long lived as a guide to the Savior, and, though for years she had been too feeble to go and worship with the public congregation, her loss was justly deemed a cause for lamentation. Having lived till life to her became a burden, she desired to depart and be with Christ. She said she wanted to go home, and just before her death she requested her son and two of her daughters, who were present, to sing one of the songs of Zion, which they did, and in ecstasies of joy her spirit took wings and flew away to the home of the Christian.

ROBERT J. PARKER.

A BEGGAR posted himself at the door of an English chancery court, and kept saying: "A penny, please, sir! Only a penny, sir, before you go in!" "And for what, my man?" inquired an old country gentleman. "Because, sir, the chances are you will not have one when you come out!"

TO BE bodily tranquil, to speak little and to digest without effort, are absolutely necessary to grandeur of mind or of presence, or to proper development of genius.—*Balzac.*

The Christian Advocate.

THURSDAY, JULY 30, 1874.

MY BIBLE TELLS ME SO.

When, faint and weary with the strife,
Temptations to o'ercome,
I long to leave this toilsome life,
And lay me down at home,
Then sweetly comes this thought to me:
Whate'er befide, I know
That as my day my strength shall be;
The Bible tells me so.

When sin brings clouds of doubts and fears
To spread before my eyes,
And faith grows weak, and scarce can pierce
Those clouds to reach the skies,
My heart cries out in trembling tones:
Oh! whither shall I go?
"Come unto me, ye weary ones!"
My Savior tells me so.

Yes, I will come; I'll trust thee, Lord,
The needed strength to give;
Oh! let me never doubt thy word;
I'd trust thee while I live,
And when I lay me down to die
I need not fear to go;
I have a home beyond the sky;
My Bible tells me so.

Spurgeon's Fortieth Year Sermon.

BY REV. JOHN LEYBURN, D. D.

On Saturday we reached London. On Sunday morning I set out for Spurgeon's Tabernacle, and through the kind offices of a friend, was accommodated with a seat in the first gallery, nearly on a level with the preacher, and very near him. Thirteen years ago I had heard him preach his first Sabbath sermon in that great house of God. But thirteen years, and the immense tax and strain of numerous and exciting duties, have told visibly on the renowned preacher. Not having observed his entrance, I could scarcely believe it was he, when I saw him with bowed head seated on the pulpit sofa. His appearance is much changed, partly because of his now wearing the entire beard, including mustache, instead of the clean-shaved face; but also because of ill health. His complexion is sallow, and he has a fagged look, as if the vital forces had been too heavily drawn upon. But the mighty congregation has not flagged, every part of the great structure, slow and aloft, being filled. Being near the preacher, I could not but wonder at the ease with which he made himself heard by all. The architect of this building, unlike most of his profession, made acoustics a main point, and not picturesque effect, as with us.

In the "invocation" we had a foretaste of good things, for I have seldom, if ever, heard a prayer more beautiful and devout. Old Testament imagery and New Testament gospel, and a believing, yearning soul combined. The first hymn was, "Blessed be the Father and his love," one of Watts', of which he read—as with the other hymns—only the first verse, and which he said would be sung to "Old Hundred," and he hoped they "would sing heartily to the praise of our God." And they did sing that sublime old song with a will and a warmth. Very few of the five thousand or more were dumb. Though on announcing the hymn only one verse was read, Spurgeon read each succeeding verse, as they proceeded, before it was sung, and so with the subsequent hymns. As everybody knows, they have no instrumental music—a precentor, who stands on the pulpit platform, leading.

The chapter read was the eighth of Deuteronomy—or, as he pronounced it, Deuteron*o*my, putting the accent on the penult. As usual with Spurgeon's Scripture readings, this was interesting, piquant and edifying; indeed I was more edified than with the sermon. In this, as in other parts of the service, there were traces of the school of affliction through which he has been passing. Speaking of the necessity for trials, in order to show us what is in us, he said: "A piece of wood may look well and seem fit to burn; but it is only when it is put on the fire that it begins to spit out the noxious juices, and show what was hidden in it. So with us when God puts us on the fire. We don't often discover, when put through such a process, that we are better than we thought we were; but usually that we are worse." Speaking of temptation, developing and bringing out of ruins true nature, he said: "The tame leopard may play like a cat about his master's house until he has got a taste of blood; but, once drinking that, he will no more rest until he roams the native wilds and gluts himself with gore." In the same vein he said: "A pond may seem very clear and pure, but draw it off and you will be astonished at the filth in the bottom." Speaking of thankfulness, he said: "We should be thankful for everything. We should never smell a rose without thanking our God for its delightful perfume. Some people give thanks for nothing—not even at the table for the food that keeps them alive, but rush on a meal like hogs on a trough." He spoke of England as "this heathen country, where they worship crucifixes, etc., and make dough and bake it, and call it the body of God," etc.; and then told his hearers to beware of the drift of the times.

After the "long prayer" came the singing of the twenty-third Psalm, which he asked might be sung "quickly and cheerfully." On reading the announcements before the sermon he said he expected to be absent the following Sunday, but that he hoped his regular congregation would all be in their places; otherwise it would be said that they came there to hear him, which he believed would be a slander.

The sermon was from Deuteronomy, chapter viii, verses 2–7: "And thou shalt remember all the way which the Lord thy God led thee *these forty years* in the wilderness," etc. On the Friday of that week he would complete his fortieth year, and the sermon had reference to that. He said he would speak chiefly to those present who had completed forty years and more, and spoke: 1. Of things to be thankful for. 2. Things to regret. 3. Lessons to be learned. This is not his precise wording, but it gives the substance. He did not speak with the fervor or freedom which I have heard from him on several occasions in former years; but showed that the fires were burning low in the vital furnaces—giving another illustration, indeed, that nature's laws cannot be violated with impunity. Spurgeon has been attempting to do three or four men's work, and he is now in danger of finishing his time of labor at midday. When in London, in 1860, I was in company with him, and heard him say that he had then been preaching seven years, and that he had preached on an average *two sermons a day, week-days and all*, during the whole time! Is it any wonder that he begins to look worn, and suffers tortures of pain? In the course of the sermon he referred to his own causes for thankfulness, and intimated that God had blessed him by making him the instrument of bringing thousands of souls to Christ. Though not showing his usual power, there were occasional flashes. Speaking of the believer's struggles against sins, and how he fights and slays them, he said: "The way of the Israelites through the desert was marked by graves all through to the end. So the believer's journey heavenward must be marked by the graves of his sins. He must die daily." Comparing the believer's condition at the worst with the worldling's at the best, he said: "Better be God's dog than the devil's darling." Referring to the tendency of people as they prosper and get up in the world to seek after fashionable places of worship, he said: "They give up their father's religion and their noble heritage for the sake of being patted on the back by nobodys." Remonstrating against the way some professing Christians have of going as far as possible into worldly men's indulgencies, or at least showing that they would like to do so, he said: "Don't envy them; don't begrudge them the little joy they get. It is not much at best. They have sold their birthright for a mess of pottage. Let them have it. *Don't put your spoon into their dish.*"

During the sermon and since I have been asking myself: What can be the secret of Spurgeon's power? According to the popular American ideas as to oratory, he is not an orator. He does not rise to lofty flights; he does not deal in florid rhetoric; he is not poetic and pictorial; and his face lacks expression. What is he? He is full of sound doctrine and experimental piety; abounding in Scripture, especially Old Testament imagery; illustrating from current every-day affairs; ready in utterance; direct, familiar, earnest, sympathetic and remarkable for common sense. Dr. James W. Alexander used to say that he thought much of Spurgeon's power lay in his *voice*. But I scrutinized that point on this occasion. His voice is clear and strong, but not so rich, sonorous and powerful as some. I think it is rather the *heart in the voice* which gives Spurgeon much of his power. Every sentence he utters seems as if it had come direct from the sanctuary of a thoroughly sincere, sympathetic, honest, earnest heart. Even when he says things about himself they do not sound egotistical; and when occasionally he raises a smile it does not seem as if designed to make fun, as with some preachers we wot of, but because of the aptness or quaintness of his way of putting things.

A blessed work has Spurgeon done in this great world metropolis. Long may he live. I never leave his services but I feel that I have been edified. Would that all were such prophets, and that all could hear such preaching.—*New York Observer.*

LONDON, June 24, 1874.

Lost Atlantic Steamers.

It is a terrible fact, which may startle many of our readers, that in the space of thirty-three years since the unfortunate President left New York on the eleventh of March, 1841, never again to appear to mortal ken, leaving not a trace of her fate, nearly fifty fine steamers, including the West India mail boats, have, while on their passage across the Atlantic, been utterly destroyed. Of these, seven, after leaving port, mysteriously disappeared, and have never since been heard of; four were run down by or collided with other vessels; four were burned; one—the Canadian—ran on sunken ice in the Straits of Belle Isle on the fourth of June, 1861; one—the Helena Sloman—foundered in mid-ocean in November, 1850; and another—the Hibernia—met the same fate off the coast of Ireland in 1868.

The remainder of the melancholy list, amounting to nearly thirty vessels, were wrecked either on the Irish or British coasts, on those of America, or on islands or rocks off them. Fully eight of these ran in foggy weather on the shores of either Nova Scotia or Newfoundland on their westward voyages, a sufficient warning, it might be supposed, to captains to give the land a wide berth in those latitudes. One only—the Iowa—an American vessel, was wrecked on the French coast, near Cherbourg, in 1864. It is generally supposed that shipwrecks are caused by the rage of the elements, but of the thirty vessels which went on shore only three or four appear to have directly suffered in consequence of heavy weather. Miscalculations as to distances run and courses steered, clouded skies, dark nights, and, more generally than all, dense fogs were the primary causes of the destruction of all these vessels—if, as in too many instances, a reckless desire to make a quick run should not rather be set down to the account. Comparatively few of these shipwrecks occurred without serious loss of life, at least four thousand persons having perished among the passengers and crews who were on board. When the Atlantic was wrecked on Meagher's Head, off Nova Scotia, in 1873, no less than five hundred and sixty-two persons were drowned. With the City of Glasgow, in 1854, four hundred and eighty people disappeared. When the Austria was burned in mid-ocean, A. D. 1858, four hundred and seventy lives were lost; with the Arctic, three hundred; with the Anglo-Saxon, three hundred and seventy-two, and with the Ville du Havre, two hundred and twenty-six. The destruction of other vessels caused the loss of fewer lives than those named, as happily fewer passengers were on board; but with several on the list from one to two hundred human beings perished. On an average upward of three vessels have been lost every two years.

The most terrible beyond all description of those sad disasters was the loss of the Amazon, West India mail steamer, which left Southampton on the second of January, 1852. She was the largest steamship ever then launched from an English dockyard, and was built of oak, teak and Dantzic pine, the last being an exceedingly inflammable wood. Her officers and crew numbered one hundred and ten men, and she carried fifty passengers. From the first doubts were entertained about the engine, which worked badly, and heated the surrounding wood. She had not been thirty-six hours at sea when, as she was entering the Bay of Biscay against a strong headwind, flames suddenly burst forth from the engine-room, overcoming all efforts made to extinguish them. Her boats would have carried all on board, but the last fatal act of one of the engineers had been to turn on the pipe of the cistern which fed the boilers, so as to allow a continuous supply and prevent an explosion. Thus no power could stop the blazing ship, and the captain, not knowing what had occurred, in expectation that the boilers would exhaust themselves, waited till too late to lower the boats, several of which were on fire. The keels of others, to prevent them from swinging, were grasped in iron cradles, and when attempts were made to lower them, by those ignorant of the fact, capsized with all on board. Two lifeboats, the pinnace and dingy ultimately got off with fifty-eight persons, the only ones saved out of the one hundred and sixty-two who had left Southampton. Among those who perished was Eliot Warburton, author of "The Crescent and the Cross." The loss of the vessel was owing to her defective engines, and the unprotected condition of the surrounding woodwork. The destruction of life, however, was entirely in consequence of the engineer's error in judgment and the way in which the boats were secured. Had they been lowered in time, all in the after part of the ship might have been saved; but this would have been a most dangerous operation, from the speed at which the ship was tearing through the troubled waters.

The President heads the list of mysterious disappearances. With what awful anxiety tidings of her were waited for can be remembered by many. None ever came. The last account we have of her is that she left New York on the eleventh of March, 1841, having on board, among many passengers, a son of the Duke of Richmond, the Rev. B. Cookman, and poor Power, an author and the actor of Irish characters. Whether she caught fire, like the Amazon, or rushed headlong against an iceberg, or ran into or was run down by another vessel, like the Ville du Havre, will never be known. As icebergs are rarely met with in the course she would have taken, probably her fate was that of one or the other of those unhappy ships. More melancholy with regard to the number of lives sacrificed than even the loss of the President, was the destruction by fire of the Austria, in mid-ocean, on September 13, 1858, with four hundred and seventy of her passengers and crew. No sooner did the flames appear than all discipline was overthrown, and in the mad rush to the boats many perished who, had order been maintained, might have been saved. Two of the most serious losses are still fresh in our memories, as they occurred only last year. Of the Ville du Havre, run down by the Loch Earn, we have already spoken. One of the most frightful and sudden catastrophes in the annals of shipwreck was that of the Atlantic. She left Liverpool on the twentieth of March, 1873, bound for New York, with about one thousand persons on board, the greater number of whom were steerage passengers. Being short of coal she was steering for Halifax on a dark night, when the officers of the watch, under the belief that the ship was much farther off the land than was the case, mistook one light for another, and she was run stem on to a ledge of rocks off Meagher's Head, twenty miles from the port. A frantic attempt was made to lower the boats, when, after striking several times, the ship rolled over into deep water and sunk, engulfing nearly six hundred human beings, the remainder having in the meantime sprung on to the rocks or climbed into the rigging. Not a woman or child was saved, most of the hapless ones having been drowned in their berths below.—*Leisure Hour.*

Childhood in Japan.

When he is three years old the Japanese youth is invested with a sword belt, and four years later with two diminutive swords, if he belongs to the privileged class. The child's head is completely shaved until he is close upon four years old, and then three patches are grown, one at the back and one at each side. On this occasion the record of ceremonies ordains that "a large tray, on which are a comb, scissors, paper string, a piece of string for tying the hair in a knot, cotton wool, and the bit of dried fish or seaweed which accompanies presents, one of each, and seven rice straws—these seven articles must be prepared."

In another year's time the child is put into the loose trowsers peculiar to the privileged class, and he is then presented with "a dress of ceremony, on which are embroidered storks and tortoises (emblems of longevity; the stork is said to live one thousand years, the tortoise ten thousand,) fir-trees (which, being evergreen, and not changing their color, are emblematic of an unchangingly virtuous heart,) and bamboos (emblematic of an upright and straight mind.")

Soon after the child has reached his fifteenth year, a fortunate day is chosen, on which the forelock is cut off, and at this period, being considered a man, he is intrusted with swords of ordinary size; and on this occasion, in particular, great family festivities and rejoicings take place in honor of the auspicious event. The lad then comes of age, and, casting away childish things, adopts the dress of a grown-up man in every particular. Japanese youths are said to be quite equal to the occasion, and, even at this early age, to adapt themselves most readily to the habits of manhood.

At the stages in his life which we have alluded to, the child has a sponsor, and certain wine-drinking customs and prescribed festivities have to be carefully attended to.

Some Japanese must have a string of names awful to contemplate, if strict custom be always adhered to; for, besides the name which he receives shortly after his birth, Humbert tells us that "he will take a second on attaining his majority, a third at his marriage, a fourth when he shall be appointed to any public function, a fifth when he shall ascend in rank or in dignity, and so on until the last, the name which shall be given him after his death, and inscribed upon his tomb—that by which his memory shall be held sacred from generation to generation."—*All the Year Round.*

Livingstone on Missions.

Livingstone, says the *Friend of India*, remained the missionary to the end. One of his last letters concluded with an appeal of combined earnestness and irony, when he thus alluded to the conduct of the Ritualist party in Madagascar and elsewhere: "If you got into other men's labors you need not tell at home who reared the converts you have secured, but you will feel awfully uncomfortable, even in heaven, till you have made abject apologies to your brethren, who, like yourselves, are heaven-ward bound." He thus addresses those who hold back: "Come on brethren; you have no idea how brave you are till you try. The real heathen who are waiting for you have many faults; but also much that you can esteem and love." He thus exposes the selfish argument, which was such a favorite with Dickens and other novelists: Why go to the heathen abroad, so long as we have so very many heathen at home? "It is only the large-hearted that go to either, and the class distinguished by large-heartedness unquestionably do much for our home population, and is the very class that do the most for the heathen abroad." The question supposed to be put tacitly assumes that the heathen at home are neglected, and this is a manifestly false assumption. I can look upon the labors of all sorts of Christians for the benefit of our own people with the eye of a stranger, and the sight of the various agencies, appliances and contrivances in constant operation for Christianizing the masses, I cannot call by any less expressive epithet than marvelous. * * * We are learning the unwisdom of sending raw recruits, under twenty years of age, to India. Would it not be well to give missionary recruits a few years of home labor to break them into their life's work abroad? From the general tenor of these remarks it will be seen that I feel obstinately inclined to 'stand by the down man,' be his name or color what it may."

HOW SHOT IS MADE.—A reporter of the Baltimore *American* thus describes one of the many processes of making shot in one of the shot-towers of that city: "One of the 'secrets' of the manufacture is the mixing of the lead with a certain proportion of a combination of mineral substances called 'temper.' The temper is fused with the lead, and gives the molten metal that consistency which makes it drop, and without which the lead would be molded by the sieve, and would form little pencils, instead of round shot. When 'BB' shot, for instance, are to be made, the lead is poured into a pan perforated with holes corresponding to that size. The little pellets come pouring down in a continuous shower, and fall into a tank filled with water on the ground floor. In their descent of two hundred feet they become perfect spheres, firm and dense, and they are tolerably cool when they strike the water, although the swift concussions make the tank foam and bubble as if the water was boiling furiously. The shot must fall in the water, for if they would strike any firm substance they would be flattened and knocked out of shape. To get the little pellets perfectly dry after they have been in the 'well' is the most difficult and troublesome process of the whole manufacture. An elevator with small buckets (very much like those used in flour mills) carries the shot up as fast as they reach the bottom of the well, and deposits them in a box sixty feet above the first floor. The water drips from the buckets as they go up, and not much is poured into the receiver above, although it is intended to be a sort of dripping machine. From this receiver the shot runs down a spout into a drying pan, which greatly resembles a gigantic shoe made of sheet-iron. The pan rests at an angle which permits the wet shot to roll slowly down to the chamber below, and the pellets become perfectly dry as they pass over the warm sheet-iron."

IN SUM, the grace of God hath abundantly sufficient for all. We are by it that we are, and at the length by it we shall be that we would. What we have and what we shall have is the fruit of his goodness, and not a thing which we can claim by right or title of our own worth. All that we can do to him cometh far behind the sum of that we owe; all we have from him is more bounty. And seeing all that we of ourselves can do is not only nothing but naught, let him alone have the glory by whose only grace we have our whole ability and power of well-doing.

DR. ARMITAGE ASKS: "Why is it that infidelity has no hymns?" Think of that a minute. It is good to sing of heaven, but to sing of non-existence, the pleasures of nowhere—well, it is not singable, that is very true.

Religious Intelligence.

ROMAN CATHOLICS in Wisconsin are leaving the Granges, the Bishop of Milwaukee having issued a pastoral against them.

ACCORDING to the *American Mail*, of Rio de Janeiro, the first Presbyterian Church in Brazil was dedicated in that city on the twenty-ninth of March.

AT THE recent anniversary of the American Congregational Union, England, it was estimated that the church property throughout the country on which the Union has legal claims is worth about £650,000.

THE Protestant Episcopal Convention of Maryland has taken a stand against Ritualism in refusing, by a vote of 119 to 52, to permit the organization of the Church of the Holy Communion, composed of ritualistic members.

THE Roman Catholic Society for the Propagation of the Faith has the largest income of any of the missionary societies. Last year it amounted to $1,101,838, which was $15,000 less than in 1872, when special efforts were made in view of the fiftieth anniversary of the society.

A FOREIGN exchange says the Established Church of Scotland (Presbyterian) still opens its General Assembly with what the London *Freeman* describes as "the ridiculous royal procession," headed by his grace the lord high commissioner and six city policemen, and closing with a small detachment of dragoons.

BISHOP CUMMINS DEPOSED.—Although Dr. Cummins has not been publicly deposed as assistant Bishop of Kentucky, his deposition, according to a statement of the Bishop of central New York, was decided by the Bishops May 20. The Kentucky Diocesan Convention voted to pay his salary up to the time of his withdrawal.

THE English Primitive Methodist Conference, at its session in June, was able to report an increase of 4,002 members, 15 traveling and 87 local preachers, 29 connectional chapels, 80 schools, 914 teachers and 9,821 scholars for the year—a state of things which fills our brethren with devout gratitude, and with joyous trust for the future.

UP TO THE time of the meeting of the late Council of the Reformed Episcopal Church the whole of the expenses in sustaining the organization have been met by voluntary contributions. For the coming year $20,000 will be needed, of which $10,000 have been provided, and $4,600 of the residue was subscribed during the session of the council.

THE Old Catholic Synod at Bonn has adopted a resolution which abolishes obligatory confession, but allows and advises that "if any man cannot quiet his own conscience" by self-examination, he may open his grief to his priest. Confession is carefully left to each man's inclination and sense of personal duty, and is minutely hedged about by restrictions.

IT IS proposed to hold the next session of the Evangelical Alliance in the city of Rome. Some of the managers of the Alliance are in favor of going to Jerusalem, and it is suggested as a compromise that the meeting shall begin at Rome and adjourn to Jerusalem with as many members as may be able to take the journey thither. So says the *Evening Post.*

A SECRETARY of the Board of American Missions says that the financial condition of the board is more serious than for twelve years, perhaps since 1837. The debt, June 1, was $82,753. When the Presbyterians left the board they took more income than expenditure. The fires in Chicago and Boston, and the financial revolutions would explain the rest.

FATHER GRASSI, who turned Protestant last year, has taken another step in apostasy by leading a bride to the altar. The wedding was attended by Father Gavazzi and six or seven other ex-priests. The Abbe Chevard has also married, his bride being a young French lady of Marseilles. Pere Hyacinthe officiated at the wedding, and delivered an eloquent discourse on the occasion.

THE American Missionary Association among the Chinese in California has nine schools and eleven teachers under its charge. Three of these have both day and evening sessions; the rest are held in the evening. No less than 763 names have been enrolled in connection with these schools since October 1. There were added during the month of March 118, and 220 remained on the first of this month.

THE Lucknow (India) *Witness* of April 24 says: "Rev. William Taylor has organized a Methodist Episcopal church in Madras. The membership amounts to about one hundred and seventy-five, nearly all of whom have been converted under his ministry. Mr. Taylor is still working in Madras, preaching six times each week, meeting nine 'fellowship bands,' and spending five days in visiting. The good work goes steadily forward."

THE Evangelical Alliance of the Dominion of Canada propose holding their first General Conference in the city of Montreal, in October next. Desirous of promoting the growth in Canada of the principles, the spirit and the aims of the Evangelical Alliance, and of strengthening the interests of our common Christianity, they have resolved to solicit the presence and aid of eminent Christian brethren not only from the provinces of the Dominion, but also from Great Britain, the United States and elsewhere.

BISHOP ALFORD, late Bishop of Victoria, in China, has written to the Archbishop of Canterbury that if certain forms of posture be admitted as part of the administration of the holy communion, it will be a grave question with him whether he can longer be a member of the Church of England! Dr. Pusey, the originator of the Ritualistic movement in the Church of England, although he has no sympathy with its most advanced developments, has just issued a pamphlet, and in a preface gives his views on the latest aspects of the question at issue between the Ritualists and the bishops. He believes that the present excitement will subside, and that the Ritualists will be satisfied when so much of ritual shall be conceded as shall mark out the holy eucharist to be the "center of Christian worship and closest union with God and our redeeming Lord." "When the bishops," says Dr. Pusey, "shall be freed from the incubus of the Purchas judgment, I doubt not that if they act in the fatherly and loving way suggested by the Bishop of Lincoln, the High Church clergy will, as a body, listen to their suggestions; individual excesses will drop off, and congregations of English Churchmen will easily be reassured, if any have indeed been disturbed. Dissenters must be won to the church by learning that the church possesses gifts which they have not; not (as in Ireland) by her effacing her own doctrines, so that one wonders she does not unite with some Presbyterian body, and abolish the episcopate, the import of whose office the Irish are fast abolishing."

PREACHING ON A VELOCIPEDE.—The *Church Missionary Gleaner* has a letter from a missionary at Agurpa, in Bengal, in which he gives the following account of the evangelistic labors of a native convert: "Baboo Guruchum Hose, who has been with me since his conversion in 1842, as head master of the English school, and has always assisted me in preaching the gospel to the heathen, is now, notwithstanding his laborious duties in the school, out every morning and evening, combining exercise with preaching. He starts on his velocipede about four or five o'clock in the morning, and goes a great distance toward either end of the Harnackpore road. On his way he invariably finds groups of men and women, either as travelers from great distances or as vendors of vegetables going to the different markets. When they are proceeding in the same direction with him, he joins them and enters into religious conversations, and points out to them Jesus Christ as the only Savior of sinners. Should he meet such groups going in the opposite direction, he turns and accompanies them, speaking all the while about the salvation of their souls. Very frequently the traveling groups rest themselves for awhile on the roadside. He also stops and preaches. Presently other groups come up, one after another, and form a large body of hearers of the gospel. The distant people from cities and villages hear of Christ and his salvation."

MR. SPURGEON has spoken out in his own paper, the *Sword and Trowel*, in reply to those American Baptists who keep saying that "if Spurgeon were in America he would be a close communionist." His article is in reply to a writer in the *Examiner and Chronicle*, and the following passage is one which we may be very sure the readers of that journal will never see in its columns: "We cannot judge the hearts of members of churches, whether baptized or unbaptized; *we are in communion with the whole visible church of our Lord Jesus Christ as such*, and, if any have entered that church who are not regenerated persons, we are not able to cease from fellowship with the wheat because the tares have sprung up therewith. We will ask our opponent one question: 'If, among the living members of the body of Christ, there be an unimmersed believer, how can he cease to have fellowship with that one, *seeing that all the members of one body must of necessity* have fellowship with each other?' Will he deny the existence of such members? Or will he say that he gives them the substance of such fellowship, but dares not give them the sign? We would not have said even this much, but it is asked for by our pugilistic brethren, and we hope it will please them now that they have got it. We love them too well to be further provoked by them. We only want them to believe that our silence *does not arise from our having nothing to say.* It would answer no good end to open a controversy about communion, and therefore we do not intend to do it; but if we ever should show fight it will be no fault of ours, but the responsibility must lie with these zealots across the water who are forever shaking their fists in our face."

A CORRESPONDENT of the *Congregationalist* furnishes the following description of an Old Catholic service at Bonn: "On coming here to reside, we sought in the English and in the German Evangelical Church a regular place of worship, but in both were lonely and unsatisfied. The spirit of Jesus did not seem to fill the hearts of either preachers or hearers. At last we went to the Old Catholic service, and listened to Prof. Knoodt. I cannot describe the delight that thrilled us as we heard his glowing words of love. We felt again happy and at home, because of the presence of Jesus; and so Sabbath after Sabbath has found us among the worshipers in the lofty old chapel of the University. But one service is held, and that at the early hour, of nine. The house is filled, and every one appears earnest and devout. Even the children listen with reverent interest. The service is very simple, retaining but little of the ritual of the Romish Church. Indeed I have seen in the 'High' churches of England a much closer approach to Rome than is witnessed here. All join in the singing, and so full of melody is the place that the frescoed angels on the ceiling sometimes seem but shadows of the true, who are in our midst, helping us to sound our praises to the Lord. The service is conducted by Profs. Knoodt, Langen and Reusch, of the University, who preach in regular succession. The sermons have hardly a trace of controversy. Those of Prof. Knoodt are especially noteworthy. His intimate acquaintance with the Bible and deep insight into its truths, his spirit of love and tenderness, and his intense earnestness give him extraordinary power. He seems to come from communion with his Savior, and his face glows as he seeks to lead his hearers into the same blessed fellowship. Rarely have I heard such appeals as come from his lips."

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WEEK OF PRAYER.—The College of Bishops have appointed the week of prayer for this year to begin on Friday, August 21, 1874, which day will be observed as a day of special fasting and prayer.

R. PAINE, Chairman.
H. N. MCTYEIRE, Sec.

The Shadow of a Rock.

In the arid desert a vast rock, mountain-like in its proportions, rises to view. In the treeless waste, with burning sands beneath the feet and a scorching sun overhead, such an object is hailed by the traveler with delight. It is in a land of drouth and barrenness that the grateful refuge invites to safety and repose. In the clefts are stores of water, and beneath its overhanging and beetling brows there is the densest shade. Here the caravan may halt in its tired journey, and man and beast find the coveted refreshment. The fatigue and suffering of the march already accomplished are forgotten, and now strength and spirit are gathered for the way which remains to be passed. During these melting days we can better appreciate the imagery of the prophet, as, looking down the ages, he catches a glimpse of the divine King, the promised Savior, and that Messiah, Christ, is "as the shadow of a great rock in a weary land."

Other shadows are comparatively changeful. The shadow of a cloud, unless miraculous, like that which led the Israelites through the wilderness, is a type of all that is fleeting and uncertain. How soon is the face of the heavens changed! A thousand transformations in a day, shifting scenes of inimitable beauty and wondrous variety, and all the inexhaustible wealth of nature's coloring, endless and rapid exhibitions of the sublime, grotesque and beautiful in form, combined with the mixing of those tints and dyes which no painter's skill has ever put upon the canvas, are the creations of an hour. And in an equally brief space the face of the sky is swept clear, and not a fleck is left to tell of the vaporous masses which hung so densely over our heads.

The tree is a boon to man, and to beasts and birds as well, for the shade it gives. In the sultry heats, and especially in the dusty and care-breeding city, we feel that nothing less than "some vast wilderness," "a boundless contiguity of shade," will afford the relief for which we sigh. If we cannot have a Banyan, with its ever-multiplying trunks, or a cedar of Lebanon, let us abide under a live oak of such spreading proportions as we see them here. A real broad-limbed live-oak, close down by the sea, where the tide ripples about its roots, and the land and sea breezes by turns play among its boughs, is certainly good for something besides the building of ships. It stands for generations, and possibly for centuries, and passively meets the shock of the storms; but it yields at last, a victim to the same scythe that cuts down grass and flowers and men. Considering the ordinary brevity of human life, it is a remarkable promise, to be fulfilled in the times of the latter-day glory, that "as the days of a tree are the days of my people." But of whatever sort they are, and wherever they grow—the giant redwood of California, the evergreen monarchs enthroned on Lebanon, the oaks of Louisiana—all yield to decay and death.

But the rock is a symbol of the immutable, a type of the immortal. It stands where trees cannot grow, and lifts its head amidst trackless wastes, defying the centuries. The seasons revolve, the nations rise and fall, life and death, storm and sunshine, seed-time and harvest work their ceaseless round of change, but the rock is untouched. It reared its rugged form above the plain long before man came upon the earth; there it stood before the pen of history began to write; races and nations have flourished and perished around it, and it will stand unaltered and unscathed until the end of time.

The Messiah of prophecy is to us a realized salvation. To the trustful and believing he is even thus—"the shadow of a great rock in a weary land." God prepared a gourd for Jonah, and also a worm to smite the gourd. Like all earthly things that give us temporary shelter and gladness, it was to teach a lesson greater than the momentary joy it inspired. That which came up in a night and perished in a night is all unlike the overshadowing rock; but it is a type of those passing and ephemeral pleasures and of all worldly objects in which men seek for comfort and happiness. Our best earthly shelters are as fragile shrubs, worm-eaten and withering, in comparison with the great Rock of our salvation. A weary world full of foot-sore pilgrims, languid and faint, and almost ready to die, is this world of ours. A weary land, strewed with the wreck of hosts that have been swallowed up, and covered with the bleaching bones of those who failed to reach a place of repose. There are men weary with the work of life, men weary with the pursuit of exciting pleasures, and multitudes weary under the burden of pain and affliction; and there are some who are weary with their sins—those that labor and are heavy laden under a weight of guilt and wretchedness worse than all other sufferings.

A weary land, and this great Rock rises amidst the dreary plain of sin and misery. Its lofty head can be seen from afar, and its ample shade invites the whole tired and troubled race to come and be at rest. Coming down to gospel times, and emerging from the types and twilight of prophecy, the rock which Isaiah saw is a divine man, and his lips are clothed with persuasive grace and consoling promise. How like the shadow of a great rock in a weary land is he who ransoms us from sin and death, and who throws out to the weary world the challenge of his love: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Heart-Searchings.

The religion of Jesus Christ is a religion purely of the heart. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—First Samuel xvi, 7. "My son, give me thine heart."—Proverbs xiii, 26. "With the heart man believeth unto righteousness."—Romans x, 10. "Blessed are the pure in heart, for they shall see God."—Matthew v, 8. These are only a few of the numerous passages of Scripture which teach the important truth above expressed. How essential, then, that those who profess the religion of Christ should fully understand the condition of their own hearts.

Here we will quote a declaration of God's word, which, if we had the power, we would write as with a pen of iron upon the mind and conscience of every son and daughter of Adam under the wide canopy of heaven. It is this: "The heart is deceitful above all things, and desperately wicked. Who can know it?"—Jeremiah xvii, 9. Oh, how often are we made sensible, in our experience, of the truth of this declaration! Our own hearts deceive us; and many who pride themselves upon their sincerity, many who would abhor the idea of going deliberately to work to deceive or to act the hypocrite, do, nevertheless, fearfully deceive themselves and play the hypocrite in the sight of God. Many do this who pray and read the Bible daily. Nay, more, many do this who pray sincerely. While believing themselves to be the servants of Christ, they are influenced often by the spirit of the devil. This may seem a startling statement, but it is nevertheless true; and under this delusion consequences may ensue which will sadden the life of many a professed follower of Christ until the good Lord shall call him away from the sorrowing scenes of earth.

Why is this so? Simply because we do not frequently search our hearts by the light of God's word, for that is the standard by which we are to be judged, and by which we are to judge ourselves. It is by a conformity to that word that we are to attain to perfection in Christian life. The Savior, in his prayer for his disciples, says: "Sanctify them through thy truth; thy word is truth."

In reading the proceedings of our late General Conference, when we came to the report of the committee requesting the Bishops to urge upon our people, in their pastoral address, certain important duties, we could not help wishing we had been there to offer an amendment to that report; for we think the most important duty of all was omitted, viz.: frequent self-examination or daily heart-searching. Without this the others will amount to little. When we say search we do not mean a superficial examination, but a probing of the heart to its very depths. We mean a daily examination of not only our conduct, but our affections, our feelings, our thoughts. We go further still—we should analyze our thoughts, and discover the real motives which prompt them. Analyze them rigidly and fearlessly. It may cause pain more agonizing than the probing of the tenderest fleshly wound. If so, so much the greater need for the examination. The actual condition of the heart and the motives prompting it having been discovered, then hold it up to the light of God's word and compare it with that. Do not falter, do not flinch, but hold it there faithfully and steadily. Is there anything there not in consonance with the requirements of that word? "Cut it off and cast it from thee," no matter how painful it may be. Do not hesitate. Our blessed Savior absolutely requires it.

We are willing enough to judge others and to impugn their motives, but how reluctant to sit in judgment upon ourselves! The oftener we judge ourselves the more we search our own hearts by the light of divine truth, the more thoroughly we become imbued with a sense of our own unworthiness, and of that love for others which the great apostle to the Gentiles pronounces the crowning Christian virtue, and without which we are as nothing in the sight of God.

It is declared (First Corinthians xi, 31:) "For if we would judge ourselves, we should not be judged;" the evident meaning of which is that "we must judge ourselves to prevent our being judged and condemned by God." We are poor, frail mortals, always inclined to evil, and the great adversary of souls is ever vigilant, and has his emissaries continually about us, holding out inducements to sin. He is always ready to take advantage of our weakness, and we are but too prone to yield. Then, when we find that we have become lukewarm and negligent, that we are indulging in sinful thoughts and sinful desires, we naturally feel disinclined to search our hearts and to apply to them the teachings of the sacred word. We shrink from it. We too often content ourselves with prayer and reading of the Scriptures—sometimes neglecting even that, or performing it in a perfunctory manner—and fail to examine our hearts, to see whether or not our inclinations, our purposes and *all our thoughts* are in conformity to the teachings of divine truth.

We would not limit the mercy of God. His word abounds in expressions of his infinite love and compassion, and far be it from me to say that he does not save some, and perhaps many, who repent even in the hour of death; but no matter how many prayers may be offered, or how often the Bible may be read, there can be no substantial growth in grace, no high standard of Christian excellence, nor can we refrain from actual sin without a faithful, fearless and frequent examination of our hearts; aye, if we may be allowed the expression, a turning them inside out, and a thorough eradication of every affection, every feeling, every thought, every motive opposed to the requirements of God's word. Let us be honest with God. Let us be honest with ourselves. Are we "pure in heart?" If not, are we striving daily for purity of heart? St. John says: "Every man that hath this hope in him purifieth himself, even as he is pure." This evidently means that every man who has faith in Christ and a hope of eternal life repeatedly examines his own heart by the light of God's word, and, resolutely purging it from everything impure, endeavors to conform himself to the image of Christ—to be Christ-like—so that all his affections and inclinations may be such as the Master shall fully approve. We cannot be as pure as Christ, but we may be like him. By an honest and rigid examination of our hearts, resolutely endeavoring to cast out every thought opposed to the teachings of Christ, and a diligent study of his word looking to this end, relying upon our infinite Father through faith in his dear Son, we may become like unto our glorious Lord and Master, "and changed into the same image from glory to glory, even as by the Spirit of the Lord." Without this self-examination we are "become as sounding brass and a tinkling cymbal."

Oh, may we all be enabled, each day, in sincerity to exclaim with the psalmist: "Search me, oh, God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting!"

VERITAS.

CARROLL PARISH, Louisiana.

Oregon Correspondence.

MR. EDITOR: The commencement of Corvallis College is just past. It was a time of interest, and compares favorably with like occasions on the other side of the continent. Four young men and one young lady bore away degrees from the college. I know they are good scholars, or they would not have passed the test imposed. The co-education of the sexes, under vigilant government, does well. There is a grand destiny before Corvallis College, with its ninety thousand acres of endowment and $5,000 a year subsidy from the State for the support of the agricultural department.

A railroad extending from Corvallis to Aquina bay, on the Pacific, is about to be a reality, as preliminary steps have been taken to open books to-morrow for subscriptions of stock. This is a desirable and very important enterprise. Aquina is about fifty miles from Corvallis. The harbor and anchorage are good. The entrance can, with blasting, be made sufficient for the largest steamers. It will bring the heart of this great valley about five hundred miles nearer San Francisco, and lessen our freights and passage perhaps one-half; and, instead of requiring four or five days' favorable weather to get to San Francisco, two or three will suffice to go to our great commercial center. This will do much to develop this wonderful land of Goshen. Lands and houses are on the rise. Emigrants, from the Western States mostly, are coming on every steamer that arrives at our port—Portland.

"Westward the star of empire makes its way." This is the limit of westward emigration. The wave of emigration here meets the billows of the great Pacific, and bound back at the voice: "Thus far shalt thou go and no farther, and here shall thy proud waves be stayed."

This is the land of sunset, reminding one of life's close. By the way, we have rich and gorgeous sunsets here. The aurora of morn breaks above the Cascade mountains as early as three o'clock, and evening twilight radiates till about ten o'clock, making daylight nineteen hours. The evening twilight I can testify to; the morning aurora I am not an eye-witness of. This is a wonderful country for sleeping—good, wholesome, solid sleep, without dreaming. We say:

"Blessed is the man that invented sleep"—
"Calm nature's sweet restorer, balmy sleep."

Crops look well and promise ample remuneration to the sons of the soil. Wheat, oats, barley, flax, etc., are luxuriant and present a beautiful aspect. The "waving grain" is more fact than fancy. Small fruits and berries are abundant. Cherries, strawberries, raspberries, currants, gooseberries, etc., are now being preserved and made into jelly. A certain housewife states that jelly made of currants is beautiful and most delicately flavored. These berries are both white and red. Milk, butter and cheese, of the very best quality, are abundant. Grass is nutritious and fine.

So far this proves to be a healthy country. Measles have been prevalent among old and young. Consumption prevails to some extent, yet I do not find it as common as I expected. Pneumonia or lung fever had its victims last winter. I hear of very little sickness as I pass through the country. We have excellent water—mostly wells; beautiful, swift-running streams here and there as you pass through the country.

I can, I think, with truth reiterate substantially what I have stated in regard to this country in previous letters in the ADVOCATE. I see no cause to change materially my views as then expressed.

Those pictures—well, they created quite a stir in our house. They shall be placed in our private picture gallery, whither we shall oft repair to muse on days of yore.

Affectionately, T. B. WHITE.

CORVALLIS, OREGON, July 1, 1874.

Course of Study for Sunday Schools.

It is a source of great pleasure to every lover of the church to witness the growing interest manifested by all the religious denominations of our country in giving more and more importance to the organization of Sabbath schools, and furnishing them with every facility for imparting instruction to the children and youth of our country.

The Sabbath school organizations of the various churches, with their numerous officers and teachers, have grown up to be a great power in the land for good, and one that is destined still to progress and perfect itself as an indispensable part of our church economy. With every reflecting mind the questions will arise as to whether we have yet reached the best methods of imparting instruction, and so systematized our course of study as to accomplish all that is desirable by this very efficient agency of the church.

These questions have time and again been brought before our Sunday school conventions, and Annual and General Conferences, and been elaborately discussed; but what has been the result? Very few changes have been made. The introduction of the Uniform Lessons is all that has been attempted for many years. Is this sufficient? This has accomplished much good, no doubt; for a Sunday school is bound to do good any way. The Uniform Lessons do not pretend to systematize and present the great doctrines and teachings of the Bible as a system; but selections are made of such parts as may suit the fancy of the one who prepares them; and all the advantage seems to be that all our schools, by this plan, have the same lessons on each succeeding Sunday. Is there any great advantage in that?

I think it time for Sunday school workers to pause and ask themselves: What are we trying to do? Is it not to teach the children of the church to read and understand the Bible—the whole of it? Can anything else be substituted for the word of God? Is it not the object of a Sunday school to give our youth a religious education? Can this be done by pursuing a miscellaneous course? Does any other school pursue such a course? If it is our object to train up the rising generation to a thorough knowledge of our sublime system of theology, can we do it without a system—*a course of study?* Is not such a course prescribed to all others who seek to study the Bible systematically? Is there a school of any kind in the whole country which does not lay down a regular curriculum for the control of every student, by which all his studies are regulated and his progress measured? If this is so, what is there in a well-regulated Sabbath school that should make it to differ from all others?

Nothing great can be accomplished by any one, in any pursuit, without a well-regulated system. But, strange to say, there is no course of study, no definite system of instruction, to be found in any Sabbath school of our church, or of any other in the United States. This declaration is made after fifteen years of investigation, and an extensive correspondence with leading Sunday school men of all the principal denominations. In this investigation and correspondence I have not yet found an intelligent Sunday school man that did not agree with me that such a regulated system was indispensable to perfect success in our church schools.

If the position I have taken is correct, then there are two or three other inquiries that must be noticed. 1. Have we such a course of study as is demanded by the wants and interests of our church schools? 2. Have we a system of books suited to such a course of study, if it was adopted by the church? 3. Is the subject of sufficient importance to justify the change, and to go to the expense of preparing and publishing the necessary books?

To these questions we briefly reply: 1. That we have no system drawn out in detail; nor is that necessary until we agree upon its expediency. When that is settled, we propose to ask the Bishops or the General Conference to select a man, or a select number of our able and learned men, to prescribe the course of study, as they do for our young preachers—one that shall require five, six or more years' study; and after each student has completed the full course, and borne a good examination, let him receive a diploma, or certificate corresponding to their merits. 2. It may require four or five years to prepare all the books, and have them on sale at our Publishing House; but time and money could not be better spent, and the Publishing House could bring out no books that would meet with a more extensive and ready sale. 3. Is it of sufficient importance, etc.? Who can estimate the importance of converting our Sunday schools into theological nurseries? They are so regarded now by some; but surely there are none who would for a moment contend that we now occupy the high ground we should; and certainly the elevated position contended for will cost no more time and labor to carry it out, when once established, than our present "point-no-point" system.

The good time coming, when all shall know the Lord, from the *least* to the greatest—when knowledge shall cover the earth as the waters the great sea—seems to contemplate such a school of the church to bring it about. Very truly,

B. T. KAVANAUGH.

HOUSTON, TEXAS, July 10, 1874.

The Proposed Liquor Law.

This law forbids "making, buying, selling or using, as a beverage, intoxicating liquors." The phraseology provides for the making, buying, selling or using intoxicating liquors *ad infinitum*, and forbids only that they should be made, bought, sold or used as a beverage. But the *intention* of many voting for this law was to make the church a total abstinence society. The law being taken from the "Constitution and By-Laws of the Division of the Sons of Temperance," it is presumable that it was in view to have it construed according to the rulings in said order, and require a physician's prescription before using any of said liquors. But, whether to be construed by some worthy patriarch or by the constituted church authorities, we object to this total abstinence law as a law of the church.

Our objection is that the church has no authority to *make a moral law*. The church may set forth in any form moral laws already made, but it has no right to make a new moral law. Moral laws are made by the Lord, not by men. No Methodist will claim for himself or for his church conferences this right. To usurp it is to act immorally. The advocates of the proposed law acknowledge this principle, and hence appeal to the Scriptures.

This total abstinence law is not in the Scriptures, neither directly set forth nor deducible from any law found therein. Let us notice some scriptures quoted to prove a Scripture total abstinence law. Here is one: "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine." This looks like total prohibition, but when you turn to Joel i, 5 you find the whole verse to read: "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth." In this connection we read: "Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished." Instead of being a denunciation of wine-drinking, the book of Joel is a description of the devastation of Judah because of the sins of the people in which the vineyards and fields and flocks should be cut off, and even the meat offering and drink offering from the house of the Lord. Instead of being a denunciation against wine-drinking, the Lord promised that upon the thorough repentance of the people he would send them "corn and wine and oil," and that they should "be satisfied therewith;" he promised that the floors should "be full of wheat and the fats should overflow with wine;" that the "mountains should drop down new wine, and the hills flow with milk and all the rivers with water." Another scripture quoted to prove the law of total abstinence is: "He shall separate himself from wine and strong drink." That looks like total abstinence by command. But turn to Numbers vi and you will learn who "he" is, and what is required of him. "He" is a Nazarite, who had taken upon himself the vow of a Nazarite. The Nazarites are here commanded to refrain from wine, from the vinegar of wine, from grapes, from cutting their hair, from touching any dead body. The vow of a Nazarite was voluntary, and for a time or life, as a man might choose. After the time of the vow the Nazarite cut his hair, and was allowed to drink wine, as before his vow. But few of the people ever took the vow of a Nazarite, and most of these only for a time. It is possible that John the Baptist was a Nazarite; Christ was not.

Another scripture quoted is: "Put away thy wine from thee." That has the total abstinence look. But turn to First Samuel i, 14, where Hannah, in her deep distress, anxiously prayed to God. Eli "thought she had been drunken, and said unto her, How long wilt thou be drunken? Put away thy wine from thee." Because Eli thought Hannah drunk, and commanded her to cease her drunkenness, therefore—what? Why all men, everywhere, on this false supposition of Eli and his rough speech to Hannah, are forbidden to touch wine. Another scripture quoted is: "Who hath woe? Who hath sorrow? Who hath contentions," etc.? "They that tarry long at the wine; they that go to seek mixed wine. Look not upon the wine when it is red, when it *giveth his color in the cup*, when it *moveth itself aright*." Does this refer to mixed wine, or is the drunken state of the man here set forth in the wine? There is no total abstinence exhortation in this scripture.

Besides these scriptures, the enforcers of a total abstinence law quote freely about "drunkards" and "drunkenness." But why talk about drunkards and drunkenness when these are not involved in the question?

There is no law in the Scriptures enjoining total abstinence; there is no scripture from which such law can be drawn by deduction or implication. Such deduction might be made but that the allowed practice throughout the history of the church forbids it. There being no law in Scripture, it is not allowed to us to make one. To do so would be immoral. It is, however, proposed to make a law, and to make one which would exclude the Savior himself from the communion of the church. John the Baptist was a Nazarite; Christ was not. The Jews were pleased with neither. Christ said to them: "John the Baptist came neither eating bread nor drinking wine, and ye say he hath a devil. The Son of Man is come eating and drinking, and ye say, Behold a gluttonous man, and a wine-bibber." Now it is proposed not only to censure the Savior as the Jews did, but to turn him out by human legislation. Will we not feel rather lost when we sever the connection? But is it judged that a new moral law is demanded by the intemperate use of intoxicating liquors? There were drunkards and drunkenness in former times, yet this did not, in the counsel of the All-Wise, call for a total abstinence law. God is the wisdom and lawgiver of his own church. It is not for man to declare his laws defective, or to add thereto his human enactments. Yet there are many in these latter times who think the church in great need of many auxiliary associations, and that the laws promulgated from on high need the additional touches of human wisdom. Whether this argues a true faith in God and his plans, or is the result of want of confidence, can be easily decided.

This is written not in advocacy of moderate drinking, but simply against the enactment of a law which is unscriptural and on no ground justifiable.

S.

LET NOT God's dealing with you seem harsh, rough or unfatherly, because it is unpleasant. When the Lord's blessed will blowoth across your desires, it is best, in humility, to strike sail to him, and to be willing to be led any way our Lord pleaseth.

IN LIFE it is difficult to say who do you the most mischief—enemies with the worst intentions, or friends with the best.—*Bulwer.*

The Whirlwind of Elijah.

BY PROF. J. A. PAINE.

A genuine whirlwind is unknown in our native land. Occasionally we have tornadoes which carry everything before them, either by a direct gale or more rarely by rotary gusts of wind; but these are of too violent and tempestuous a character to be included under the term. A whirlwind proper has no connection with a storm. The nearest approaches we have at home to the whirlwinds of the Bible are those little gyrations of the air which take rise at the street-corners or around buildings exposed to the wind, raising dust, sand, leaves, straw, etc., to the height of thirty to fifty feet, that spin along a few rods and then are all over.

A real whirlwind is a peculiar institution of Palestine, and in Palestine it is not often met with till one passes the high mountain range of the western portion. In the valley of the Jordan whirlwinds are often found; and then, when one climbs, on the other side, the steep ascents to the uplands of Moab, Ammon, Gilead, Gaulanitis, over toward the east, they are met with still oftener, the more numerous the further one goes toward the great desert of the interior.

Two conditions are required for the whirlwind—a rugged border and a depression beyond. As the wind comes steadily along, sweeping over the uneven crest, it is thrown into eddies by a return impulse to fill the space behind sheltered from its force, and so, from the continuance of the air movement and the permanence of the obstruction, the eddy grows strong and great, till, taking up something to make the convolution visible, we cry: A whirlwind! Now, if the surface of a range or of the earth falls away and offers no obstacle, this rotatory motion will be kept up for an indefinite length of time. An unusual amount of circular force, accumulated at such points, departs from its place of origin and is borne on by the general drift of the air. As it departs it distributes itself along its axis of motion into a column. It does not stop revolving simply because there is nothing to stop it, and it ceases only when diffused into the air around it is generalized away, after a half an hour, it may be, or an hour, or even longer.

Such whirlwinds love the hollow places. In a deep depression on the southern boundary of the land of Gilead, called el-Baq'ah, two to three miles wide by six long, surrounded on all sides by high hills, these little phenomena are almost always on exhibition in summer-time. They no sooner form on the rude rim of the basin than, the original current remaining at its first level, the twirl drops down till the plain is touched, when at once the whole affair is revealed by the ascending cloud of dust, which rises up and up and up, till the altitude of the hill-tops is somewhat overpassed, three hundred feet or more. On goes the whole pillar, to be dashed against the mountains of the other side of the basin. Sometimes these whirls are left behind, by the upper wind, to linger and play in the valley until they are fired out. Whenever the connection is kept up with the higher vortex, they seem to be fairly dragged over the ground, for the higher part is always in advance of the lower; but when they are lost altogether or the wind is gentle they keep an upright position.

What seems most remarkable is, they were present here late in the summer; when there was no appreciable wind on the heights. It was during that short lull after the dying away of western breezes and before the springing up of autumn siroccos; yet, though certainly there was not a breath of air stirring down in the basin, there were three or four of these whirlwinds scattered over its face—in the distance without apparent progression—lazily hanging in the air. These were not more than two in three hundred feet high—long, slender clouds, binding the earth with the blue heaven. Not stiff and straight, as those of a blow, they leisurely rose in curves and graceful turns. In this respect they resembled somewhat that variety of rocket called "serpents" in pyrotechnic displays, or more nearly those lines of light smoke pushing, waving up through heavy atmosphere from chimney-tops on a damp or frosty morning, when all around is still. At the top they were ill-defined, and so vanished in the air. How long they lasted I cannot tell. They were there when we went down in the hollow, and the same ones or others just like them were there when we went out up the other end. One that shuffled past not far away was nothing but a curl of fine dust. But what set and kept it going or what fed it along? Could it have been the heat of the sun alone?

Over on the borders of the desert, ten to fifteen miles east of Hasban, the whirlwinds are quite at home. From the time the western winds commence in May till they end in August, there was no day in which they did not revel over the descending Belqa. They could be seen from the little height on and around which Old Heshbon was built, far over the fields against the distant mountains, as steady shafts lifting up higher than the horizon, fading out against the sky. Whenever we were over there they were to be seen almost at any time, sometimes several in different directions. I often saw them start in a crook or twist in some wadi, keep in the alluvial soil, and then fly dancing on, augmenting in size and stature, over the arid waste of the northern headwaters of the Zarqa Ma'in. South of el-Mushetta and in the region of Ziza such airy convolutions were particularly frequent. They rose apparently to the height of from two to five hundred feet, in trunks of from twenty to fifty feet in diameter. Here they picked up plenty of loose earth and dust to give them substantial form. Onward they whirled further than we penetrated, probably until they broke on the further mountains. We never saw them come to an end, because the wind was strong on the plain and able to whisk them quickly away.

Now we are prepared to expect that the long wide chasm of the Jordan, from six to thirteen hundred feet deeper than the sea, may be the haunt of whirlwinds of the largest kind. And so it is. In summer the daily landward currents, in turning the crest of the range culminating between Hebron and Nazareth, give birth to many an aerial maelstrom in the profound depression beyond. In crossing the lower plain, or turning up or down under the influence of local currents, they sweep everything before them. On coming to the lake of Gennesaret or the Dead sea they are sure to raise water up to the clouds. Rev. Dr. C. S. Robinson, or other members of our party, can testify how, four years ago, when storm-bound at Tiberias, from our tent doors below the town we saw a waterspout rush down the lake, sucking up the waves in its march. This last autumn a party of tourists was drenched between Jericho and the Jordan by a passing waterspout. Of these whirlwinds two instances will suffice.

One day, in my searchings after Ramoth Gilead, I came upon a ruin called Khirbet Salhun, lying on the northern flank of Jebel 'Ansha', half way down to the river Jabbok. There was a little wind from the west—not enough to suggest the possibility of more. Wholly absorbed in the old stones, I saw nothing, thought of nothing else, till a sweeping, rushing sound suddenly began, grew rapidly louder, as by approach. Looking up, I saw the whirlwind column, endless on high, already upon me. The first impulse was to run; the second to stand it out, and thus have my wish, so often cherished, to get into one of these things to see what it was like. Fortunately my wish was not wholly gratified, for the central axis passed about thirty feet to one side. Fortunately, because the outer circumgyration carried me on several feet and nearly took away my breath. That inner portion would have hustled me along rather too unceremoniously. The core of the thing was one mass of spinning rubbish—from dust, gravel, etc., up to sticks, branches, and whatsoever the surface of the ground afforded—all flying far too fast for the eye to catch. Though it would seem as though the forward motion could not have been as rapid as the revolving motion, yet there was no apparent return in the stuff on the near side of the whirlwind, which was the backward side relatively to its advance. In spite of the violent circulation, everything was pushed forward; indeed it was this backward side which nearly took me off my feet forwardly. What there was a rattling, dashing, cracking roar, enough to deafen the ear. Anon it was gone on upward, to be gradually reduced by the rising mountain.

The other instance was one which occurred while we were encamped at Hasban. About two o'clock one afternoon I caught sight of a singular cloud away up the Jordan valley, just off the end of Jebel 'Ansha'. As this was in midsummer, when clouds are unknown in those parts, the semblance of such a thing was enough to attract attention. The first moment of real looking was sufficient to recognize a whirlwind of gigantic size. The cloudy object was the highest portion, enlarged into a funnel-shaped expansion. From the borders of this that haze the outline narrowed down concavely on each side into a comparatively slender, well-defined shaft, which dropped behind the nearest hills into the valley, out of sight. It must have rested on the plain. There it stood—motionless, because twenty miles away, a cloudy pillar, widening out near its summit into a nebulous inverted bell of a capital, high, very high in the air. Let us try to estimate how high. The point of observation was 2,860 feet up. The position of the whirlwind was about half way between the mountains on either side the great valley. That upper expansion was fully as lofty as and apparently more lofty than Jebel 'Aasha' on one side, and the range of which Mount Ebal is a portion on the other. These mountains are from 3,400 to 3,500 feet in altitude. Again, this spot, not far from half way between the Lake of Gennesaret, 659 feet below, and the Dead sea, 1,317 feet below the sea-level, must have been near Ford Damieh, which we found to be 1,124 feet below the Mediterranean. The whirlwind, therefore, was nearly or quite a mile high. Its spiral shaft cannot be supposed to have been less than from 300 to 400 feet in diameter. Its power must have been extraordinary. In the course of half an hour all had drifted away.

Such an affair as this was far greater than is required for Elijah's whirlwind. His may have been no more than an ordinary example of its class. My object is to show what is the character of whirlwinds in that part of the world, that they are of frequent occurrence there, and that the natural agent employed in Elijah's translation was common to the place.

It was well known to Elijah, Elisha, the sons of the prophets at Bethel and Jericho, and all the world, no doubt, for fifty men of the sons of the prophets went down to the border of the second terrace of the Jordan to witness the departure, knew of the approaching separation, and knew of the means to be employed—that "the Lord would take up Elijah into heaven by a whirlwind," "that the Lord will take away thy master from thy head today." They all comprehended perfectly well what a whirlwind was from frequent sight and common experience. After the event it was natural for them to fear the whirlwind had taken up the beloved prophet and cast him upon some mountain or in some valley, as objects thus taken up are always dropped again. And here we find this very agent existing still.

It was no great whirlwind which parted the prophets asunder as they walked near one another; but this familiar phenomenon was the natural instrumentality. The supernatural part was the "chariot of fire and horses of fire." What they were we shall never be told more fully. The same were present when the eyes of the young man were opened, "and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha." Manifestly they were not the incandescence of that chemical change called fire, for this would have been perceived without a special opening of the eyes. The sons of the prophets, who beheld the translation, understood them to be "the Spirit of the Lord." They were allied to the great sight which Moses turned aside to see when "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed." "Who maketh his angels spirits, his ministers a flaming fire."—*Independent.*

A Mormon Scheme.

THE ORDER OF ENOCH.

A New York *Times* correspondent thus refers to the above-named order of Mormonites, established by Brigham Young for the purpose of massing the property of the Mormons together and starving out the Gentiles:

"His scheme is to start co-operative institutions for almost everything, from providing food to erecting houses. He proposes to build a mammoth hotel, capable of feeding the entire population of the city, and boarding in this all Enochites and their families, so that they may be able not only to live cheaper, but also to become better acquainted with each other. This movement is meeting with strong opposition, for those who have accumulated wealth after a long and tedious struggle with poverty do not care to place themselves and families at the mercy of a priesthood for a livelihood. Both sides of the question were forcibly presented to me one afternoon by the opposite representatives of the faith. The Enochite was an Englishman of the lower order, and he informed me that a grand scheme was now afloat to raise the church beyond the power of her enemies, as all were to unite and place their funds in charge of the church, to be used according as the Lord should direct the prophet by revelation. I asked him if he believed in this revelation business, and he promptly recited quotations to prove why he should. Five minutes after leaving this individual I met a prominent member of the church, and asked his idea of Enoch. "Well," said he, "I've been a Mormon since the year before Joe Smith was killed, but I swan, though I'm a Yankee myself, if I'm a-going to work all my life and then give what I earn to a lot o' Vermont Yankees to live on, and let my own children suffer." I asked him if his opinion was general among the better classes, and he said it was; that very few, if any, would join Enoch. These give the opinions prevailing here; but, notwithstanding the latter's assertion, I believe the influence of the prophet is yet too great to be opposed with success, so he will be able to induce the great mass of the lower classes to join it."

CLERICAL DRESS.—At a recent pastors' meeting, held in New York, the question of clerical dress came up. Some advocated the wearing of the black robes, others denounced the garb as unseemly and ritualistic. There is nothing more arbitrary than "clerical dress." In England there are two styles—that of the Establishment, that of the Dissent. You can tell a High Churchman from a Low Churchman, the one wearing a cravat without a collar and the other a collar without a cravat. The great army of the Establishment wear a dress as distinctive as the "Queen's Own." The dress of the Dissenters and that of a servant in a nobleman's house are alike, both wearing white cravats and black coats and pants. Spurgeon wears this dress with this difference: Instead of a swallow-tailed coat he wears a black frock. In the days of Stillman and Baldwin ordained ministers of all denominations wore the bands, and a large portion of them wore the black gown. In their own pulpits Drs. Baldwin and Stillman preached in full canonicals. Bishop Asbury, the first American Bishop of the Methodist Church, traveled over the savannas and waste places of the South, and performed his functions in that wild region in full Bishop's dress. The white cravat was not a clerical badge. It was worn by all gentlemen—judges, lawyers, merchants, scholars, as well as by clergymen. No one was dressed without a white cravat. When other classes abandoned the distinction, the clergy refused to follow the fashions, one Brooklyn pastor astonishing his audience by coming into the pulpit in a white scarf and red necktie.—*Examiner.*

TRY to put well in practice what you already know; in so doing you will, in good time, discover the hidden things which you now inquire about.—*Rembrandt.*

KENTUCKY UNIVERSITY, located on the estate of Ashland, the homestead of Henry Clay, and old Transylvania University, contains four hundred and thirty-three acres of splendid grounds, and offers unusual attractions to students. There are six distinct colleges in operation, with about thirty able professors, with fine libraries, apparatus, etc., with very cheap fees for tuition and boarding; and, with the advantages of its farm and shops and its military department, this institution affords peculiar facilities, especially to the poor young men of the South and West, to qualify themselves for almost any business or profession of life. We advise all to send for a circular.

CO-EDUCATION.—The experiment of co-education is no longer an experiment. In the presence of each other, young women are stimulated to greater intellectual development, and young men are inspired to a rarer gentlemanliness of conduct. Their honorable rivalry in the school-room is a motive to broader scholarship and more liberal attainments; and in this scholastic union they get a proper and ample preparation for their life-work. Eminence College has the right to claim much credit for being one of the leaders in the way of testing and proving the value of the co-education of the sexes. For catalogue address W. S. Giltner, president, Eminence, Kentucky.

THOSE desiring a good school for their boys, located in the country, where they will have every comfort of a home, would do well to correspond with Rev. B. H. McCown, at Anchorage, Kentucky. The doctor only takes a limited number every year, and has usually more applications than he is willing to accept. Forty years of teaching give him an experience few possess.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending July 25, 1874.

A—D. Askew, Applegate, Ponnsford & Co., Thos. Y. Armstrong, American Tract Society, American News Company, R. Abbey, American Sunday School Union, J. R. Adams $1, S. D. Aikin, J. G. Andrew $0.10, Edwin Alden.

B—J. Harvey Brigham, W. H. H. Briggs, William H. Barrett, O. R. Blue $10, H. C. Beach, J. Bancroft, M. G. Brown, J. P. Billingsley, J. E. Bradley, W. H. Bayne, H. H. Hounds, J. H. Bass & Bro. $41.75.

C—John F. Cook $30, Cassell & Vaughn, C. W. Carter, George W. Chatfield $3.25, Peter Curry.

D—J. M. G. Douglass $2, H. Duty $2, Mary S. Duggin 75 cents, Mrs. J. R. Daniel $1.35, John H. Donlon $3.50, H. R. DeVall, Charles H. Ditson & Co., DeArmas & Lafe.

E—W. H. Ellison, W. G. Elder, J. V. Enochs, J. F. Evans $4.

F—H. Clay Foul, E. N. Freshman $205.46, H. Walter Featherstun, W. M. Francis president, W. J. Finley, W. J. Foot.

G—William P. Green, L. H. Grubbs, C. F. Gribble.

H—R. Howard, J. D. Hawkins, Hitchcock & Walden, W. L. C. Hannicutt $10, J. J. Harper, John G. Huckabee 50 cents, T. W. Hines, J. M. Horton, Charles F. Hursman, A. F. Hunt.

J—H. F. Johnson, E. G. Jordan.

L—W. B. Lewis, Lee, Shepard & Dillingham two letters, Angus C. Littlejohn two letters, J. B. Lippincott, Limrick & Co. $4.35.

M—J. J. McCook & Bros., J. M. McKee, Henry D. Moore, John S. Moore, William McKenna, D. Merchant, S. Moody, A. H. Mitchell, Mrs. E. A. Moriarty, T. R. McFerson, T. J. Miller $1, James Malone.

N—Guilford Nicholson, James T. Norrell $1, J. T. Newcomer.

O—Frank J. Oakes.

P—M. S. Park, J. S. Peavy $1, R. N. Price, Thomas Price, John Pipes $15, S. M. Pettengill & Co. $10.50.

R—A. H. Redford, Robinson & Co. two letters, H. M. Ragan, S. F. Ray, Miss E. A. Richardson $1.50, J. M. Reed, E. E. F. Ross, George P. Rowell & Co., W. C. Robinson.

S—John L. Scales, A. L. Slack, Mrs. M. W. Stuart, Shelly & Shores $22.50, C. W. Scofield & Co., G. W. Swofford, M. E. Scoonover 35 cents, C. B Smart, J. E. Surratt $47, H. L. Selman, F. M. Suber, H. R. Shaeffer $1, Sheldon, Collins & Co., J. M. Scott $3.90.

T—Very & Kent $2.50, J. W. Vest $10.75.

W—J. Weaver & Co., W. G. Wood, R. J. Woodward, J. W. White, Charles E. Warburton, A. R. Whitehl, F. M. Williams 50 cents, Wilson, Hinkle & Co. two letters, J. W. Whitten, Mrs. Laura M. Watkins $2, R. S. Woodward.

Z—Lewis Zim.

A. C. LITTLEJOHN, ESQ., is our sole agent for the State of Texas. We commend him to the courtesies of our friends having advertisements for insertion or other business to transact with the ADVOCATE.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now making a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

FIFTH CINCINNATI INDUSTRIAL EXPOSITION.—The fifth Cincinnati Industrial Exposition will commence September 2 and close October 3. The buildings will be open for the reception of goods from August 3 to September 1. At this late day it is hardly necessary to argue the advantage of these exhibitions to manufacturers and inventors. Americans who exhibited machinery, etc., at the Vienna Exposition are already reaping the benefit of European orders for their productions.

The success that has attended the commissioners of these exhibitions is due, first, to the indefatigable energy and sound common sense that have marked their work; and, second, to the fact that not one penny of profit or benefit accrues to any individual or stock corporation out of the moneys taken or held by the managers of the expositions. This is the fundamental idea of the whole enterprise. The profits come to the whole people of the city and suburbs in the way of increased development of industrial interests, permanent increase in the accommodations which the several buildings afford, and the improvement and adornment of the grounds.

The board of commissioners, who are in fact a board of trustees, holding the property, and receiving and disbursing funds as such, consists of fifteen members, five being from the Board of Trade, five from the Chamber of Commerce, and five from the Mechanics' Institute of Ohio. They perform their duties, which are often arduous without compensation of any kind, and, their year having come to a close, transfer the property, which they hold in trust, to their successors.

In brief, the enterprise, after four years without a dollar in money to begin with, has been $15,339.89 in debt, and buildings costing $57,377.57, or about ten times the amount to show for it. If that is not success, sound financial success, what is?

The premium list has been increased to eighty-four classes—six more than last year. One of these is for fire engines and apparatus, another for ladies' furnishing goods. The natural history department has been divided into three classes, and to the fine arts department one has been added. The number of premiums offered is over one thousand—nearly three hundred more than heretofore. For further particulars see advertisement.

THE demand for the Hulford Leicestershire Table Sauce, by guests who best understand how to make most palatable their soups, fish and meats, induces all the best hotel proprietors in the country to place it constantly upon their tables. jy23 it

BUSINESS NOTICES.

THE METAPHYSICIAN, a new quarterly magazine, will be issued from the METAPHYSICAL UNIVERSITY, 51 Broad street, New York, July 25. The METAPHYSICIAN will discourse on many subjects from *various standpoints* interesting and profitable to all classes, especially the Family Circle. It is gotten up in superior style. Subscription—One dollar per annum; single numbers, Thirty cents. Will be mailed to any address on receipt of price. jy30 tm

EVERY particle of poisonous matter is carried out of the system, and the pale and sallow will become fresh and vigorous by using Simmons' Liver Regulator. jy30 it

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PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 42 and 45 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 ly

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Two bottles are warranted to cure a running sore mouth.

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Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly, DONALD KENNEDY.

au15 1y

Price, $1.50 per bottle. For sale by all druggists

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THE BEST ADVICE THAT CAN BE given to persons suffering from

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Fever and Ague, Nervous Debility,

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They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

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possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box. Sold everywhere.

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The Child's Corner.

DAISIES.

BY RUTH ARGYLE.

Do you think God sends the daisies,
Making bright this world of ours,
Just because the laughing children
Love the darling little flowers?

Does he form the tiny blossoms
With such thought'ul care and pains,
Simply for the childish fingers
To make into "daisy-chains?"

Does he keep them fresh and fragrant,
Sprinkle them with early dew,
To reward bright eyes that seek them
All the golden summer through?

Can he know how we would miss them
Should they once their time forget,
How our hearts would ache with grieving
And our cheeks with tears be wet?

Yes, my darlings, God the Father,
Bending downward from the skies,
Scatters here and there the daisies,
Gleaming forth like starry eyes:

For he knows the little children
Love their tender beauty so,
That their restless feet will wander
Where the dainty blossoms grow.

Lovingly he watches o'er them
As he watches over you,
Guarding them with sweet affection
All the happy summers through.

The Young Spaniard.

A writer in the *Christian* tells the following story of a boy in Madrid who died at the age of fourteen years. He says:

The lad died of what is called the black smallpox, the same terrible disease which carried off Mr. G., after six days' illness. Feliciano, being very strong, resisted it for sixteen days, and at one time there was hope that he might live, but God willed it otherwise, although prolonging his life, or rather retarding death, for a reason which I explain afterward.

The manner in which he was brought to the school was strange. The father, a real Christian man, read in *El Cristiano* the advertisement of the opening of the boys' school, and both he and his son were seized with a desire that the latter should enter it. They then lived in a little village in the province of Avila, the father being engaged as a colporteur in the service of the British and Foreign Bible Society, at a salary of about £50 a year. So strong, however, was his desire that the son should come to the school that he agreed to pay £20 a year toward expenses, and the lad was sent to Madrid and entered the school, and, as soon as we came to our present home, also boarded with us.

He was a bright, pleasant-looking fellow, active and healthy, not specially gifted, nor yet very studious, except in one book—God's book; for this he had a real love. The knowledge he had of the Bible was surprising.

For a short time he and two other boys held a daily prayer meeting in his bed-room, but from various circumstances it was given up. But he was a member of the boys' weekly prayer meeting, and his prayers were always touching. He had a strong, somewhat stubborn temper, and it was, if I remember rightly, in the last meeting he attended that he prayed: "Lord, change my temper." His desire was to be an evangelist, and to go on foot, as the Master of old, from place to place, preaching the gospel. Yes, we were training him for the service of the Lord on earth, but God had better things in store for him, and for us; without knowing it, we were preparing him for the immediate service of the Lord in heaven.

He took part in the usual Christmas festivities, and his present was an English Bible. Four days afterward he was taken ill. At first it was hoped that it was only fever, but soon the sad fact became evident that it was smallpox of the worst kind. God was very merciful to him; he sent him a kind and good nurse, and, while separating him from others in the house, he had a nice, well-ventilated room. All that could be done was done; he had the assistance of Dr. Jelly, the English physician, but the terrible disease ran on in its course, till the once bright eyes were closed in darkness (he became blind,) and the voice had gone to a whisper, and the pleasant face and features had become black and repulsive. While watching him one night he said to me: "To-night I shall sup with Jesus." On another occasion I asked him:

"Do you love Jesus?"

"Yes."

"Does he love you?"

"Yes."

"Suppose he were on earth, would you give him a kiss?"

"Ten thousand," said the dying lad.

"But would he give you one?"

"A million," was the prompt reply.

Wonderful! Almost prostrate in mind and body, he can still declare that he loves Jesus much, Jesus loves him more; Jesus' love to him is a hundred-fold more than his love to Jesus.

To my frequent inquiries, "Shall I pray with you?" there was always a nod or a whispered "Yes," and to the last he knew the sound of my voice. His evident attachment to me touched me to the depths of my heart.

When he was taken ill his father was communicated with, but day after day passed and no reply came. Meanwhile, "Father, father," was a frequent word in the boy's mouth (the mother was dead.) Twenty-four hours before the son died the father arrived, having traveled three days and nights to come. He came in bitterness of soul; the lad was his only son, and he had an intense desire that he should grow up to serve the Lord. For the whole time he had been praying that he might see the face of his son once more, and God had kept the boy alive that the father's prayers might be answered. He saw his son alive, spoke to him, aided him, and finally put his body into the coffin. "Dear son," he said, "look to Jesus." And to myself he added: "The boy is not mine, but the Lord's." "Give me a Bible," he said when he left the room of the sick one; "in it I find all my comfort."

Some of his school-fellows gathered round the grave, and the voices sounded sweetly in the open air as they sang one of the hymns in which Feliciano had often joined; there was a short and feeling address from Pedro Castro, a prayer and another hymn, and then we left the grave, sad yet joyful, for we knew that our little brother was with Jesus, and why should we mourn?

The Five Offerings.

LEVITICUS VII, 37, 38.

We learn in these two verses the names of the five great offerings which the Lord commanded the Jews to make to him. These were the "burnt offering," the "meat offering," the "sin offering," the "trespass offering" and the "peace offering." To understand all about them you must read the chapters which precede the verses in this book.

The burnt offering must be either a "male from the cattle" or a "male from the sheep or goats," or, if from the fowls, it must be from "turtle doves or young pigeons." Nothing else would do for this offering.

For the meat offering the people must bring "fine flour," mingled with oil and made fragrant with frankincense. This was an offering of praise, and its sweetness went up to God. This was a most holy and sacred offering.

For the peace offering the people could bring a male or female from the herd or from the flock, but it must always be without blemish. No poor goat or calf would do; it must be round and fat, without a blemish. The very best must be given to the Lord in the blessed offering of peace. And no man is happy, or can be, who gives other than the very best to God.

For the sin offering the people were to bring "a young bullock," without blemish, unto the Lord, and the offerer was to bring the bullock unto the door of the tabernacle of the congregation before the Lord, and lay his hand upon the bullock's head and kill him. When this was done, a priest might take the blood and dip his finger into it and sprinkle it seven times before the Lord, before the vail of the sanctuary. The ceremonies were very solemn and impressive during this offering. But when they were ended, he who had obeyed the Lord, to him it was said: "It shall be forgiven you."

For the trespass offering the people who brought it were commanded to bring a ram without blemish out of the flocks. Its value was to be estimated by the priest. It mattered not whether a person sinned through ignorance or not, when he knew that he had sinned he must make as free as possible full restitution. The law of the Jews was very careful in all this. It will well pay us to look over this lesson and its explanation a great many times. In the Christian life we need the instruction that is given here. No man was happier than he who, having found his sin, confessed it with the proper observances. No man can be happy with a sin in his heart, or with sins blotting his life.

The goat, the lamb, the dove, the bullock, all were types of the great offering made for sin—Jesus Christ. While we may study these things with profit, let us never be forgetful of him who is our Prophet, Priest, Sacrifice and King.—*Little Sower.*

Taking Off the Shoes.

In Syria the people never take off their caps or turbans when entering a house or visiting a friend, but they always leave their shoes at the door. The reason is that their floors are covered with clean mats and rugs, and in the Moslem houses the men kneel on the rugs to pray, and press their foreheads to the floor, so that it would not be decent or respectful to walk in with dirty shoes and soil the sijjady on which they kneel to pray. They have no foot-mat or scrapers, and it is much cheaper and simpler to leave the shoes, dirt and all, at the door.

It is very curious to go to the Syrian school-houses and see the piles of shoes at the door. There are new bright red shoes and old tattered shoes, and kob-kobs and black shoes, and sometimes yellow shoes. The kob-kobs are wooden clogs, made to raise the feet out of the mud and water, having a little strap over the toe to keep it on the foot. You will often see little boys and girls running down steps and paved streets on these dangerous kob-kobs. Sometimes they slip, and then down they go on their noses, and the kob-kobs fly off and go rattling over the stones, and little Ali or Yusef, or whatever his name is, begins to shout, "Ya Imme! Ya Imme!"—"Oh, my mother!"—and cries just like little children in other countries.

But the funniest part is to see the boys when they come out of school and try to find their shoes. There will be fifty boys, and of course a hundred shoes all mixed together in one pile. When school is out the boys make a rush for the door. Then comes the tug of war. A dozen boys are standing and shuffling on the pile of shoes, looking down, kicking away the other shoes, running their toes into their own, stumbling over the kob-kobs, and then making a dash to get out of the crowd. Sometimes shins will be kicked and hair pulled, and tarbooshes thrown off, and a great screaming follow, which will only cease when the teacher comes with "Asa," or a stick, and quells the riot. That pile of shoes will have to answer for a good many school-boy fights and bruised noses and hard feelings in Syria. You will wonder how they can tell their own shoes. So do I. And the boys often wear off each others' shoes by mistake or on purpose, and then you will see Selim running with one shoe on and one of Ibrahim's in his hand, shouting and cursing Ibrahim's father and grandfather until he gets back his lost property.—*The Women of the Arabs.*

"WHAT do you do without a mother to tell all your troubles to?" asked a child who had a mother of one who had none. "Mother told me to whom to go before she died," answered the little orphan. "I go to the Lord Jesus; he was my mother's friend, and he is mine now."

Farm, Garden and Household.

Bee Pasturage.

Undoubtedly the linden or basswood produces the most honey of all other trees we have in this country. This tree should be largely propagated.

The next best is the whitewood or poplar. This tree is not so easily propagated, and would not pay to cultivate for honey alone. But wherever it grows naturally bees gather large quantities of honey.

The soft maple is another very desirable tree to propagate, for ornament or shade, and it produces both pollen and honey early in the season. On this account it should be reckoned one of our best trees to cultivate for bees.

Willows of all kinds produce both pollen and honey early in the spring. The common yellow willow, in particular, should be cultivated for the honey and pollen it produces. The willows are grown from slips, and should be extensively propagated.

Currant bloom of all kinds produces honey if the atmosphere be favorable when in bloom. The English or black currant is far the best variety for producing honey. I have frequently seen bees light on a single cup of this flower and fill their honey-sacks before leaving it, and yet there would be enough left apparently to load another bee. I would recommend bee-keepers to cultivate largely of this variety, as it produces honey early and of the very best quality. It is readily propagated from slips.

Alsike or Swedish white clover makes the very best bee pasturage, equally as good as common white clover, and should be cultivated largely. It makes excellent honey and the very best pasturage for all kinds of stock. Stock of all kinds will leave any other herbage to graze on Alsike.

Buckwheat, in districts where it produces honey, is a very desirable crop for later pasturage. In my locality it yields no honey.—*N. Benedick, in National Bee Journal.*

RUTA BAGAS.—This is a very productive root—nutritious, easily kept and useful for almost every kind of stock. It keeps perfectly until late in the spring, and we had it this year until after the first of May. Early sowing gives an opportunity of resowing if the fly attacks the crop. A good rich sandy or a loamy soil is the best for these roots, and it must be thoroughly prepared. Fine bone superphosphates, ashes and plaster, are all good applications where the soil needs the addition of some fertilizer. The ground ought to be plowed deep and finely harrowed. The seed should be sown in drills about thirty inches wide, and the plants thinned to stand ten to twelve inches apart. If any vacancies occur they may be filled by transplanting. The seed is most conveniently sown by a hand drill. This opens a furrow, sows the seed and covers it by one operation, besides marking the next row. The seed may also be sown from a bottle, or dropped with the thumb and finger in holes made with the hoe. Sow as soon after plowing as possible, as the seed germinates quickly and is more apt to escape the fly, from which it is safe so soon as it gains its rough leaves. If attacked by that pest, dusting with ashes, unslaked lime, plaster, etc., when the dew is on the plants, is a benefit. As soon as the plants appear, run the cultivator through the rows. Continue this and work between the roots with the hoe until the leaves of the adjoining rows interfere.

VEGETABLE ENEMIES.—To destroy bugs on squash and cucumber-vines, dissolve a tablespoonful of saltpeter in a pailful of water; put one pint of this around each hill, shaping the earth so that it will not spread. Use more saltpeter if you can afford it; it is good for vegetable but death to animal life. The bugs burrow in the earth at night and fail to raise in the morning. It is also good to kill the "grub" in peach-trees—only use twice as much, say a quart or two to each tree. There was not a yellow or blistered leaf on twelve or fifteen trees to which it was applied last season. No danger of killing any vegetable with it; a concentrated solution applied to beans makes them grow wonderfully.

CHEAP VINEGAR.—Take a quantity of common Irish potatoes, wash them until they are thoroughly clean, place them in a large vessel and boil them until done. Drain off carefully the water that they were cooked in straining it, if necessary, in order to remove every particle of the potato. Then put this potato-water in a jug or keg, which set near the stove, or in some place where it will be kept warm, and add one pound of sugar to about two and one-half gallons of the water, some hop yeast or a small portion of whisky. Let it stand three or four weeks, and you will have excellent vinegar, at a cost of six or seven cents per gallon.—*Journal of Chemistry.*

DUCKS.—There are no birds kept about the farm more agile in destroying insects and larvæ, nor more indefatigable in hunting them, than young ducks, and, from their apparently unlimited powers of digestion, they are far better placed among vines and other plants infested by insects than young chicks. Thus they will readily supply themselves with all the animal food they require at no cost to the owner, and save a large amount of trouble in this direction.

BEST TIME TO HANDLE BEES.—Charles Dodant, in the *American Bee Journal*, says: "Remember that the handling of bees is more easy between ten in the morning and three in the afternoon, in a clear than in a cloudy day, in spring and summer than in fall, and with Italians—pure Italians—than with black, gray or hybrid bees. As to gloves, I cannot advise their use, for they are inconvenient. It is better to leave them alone and to learn to handle bees."

SCHOOLS AND COLLEGES.

THE NEXT TERM OF THIS VENERABLE INSTITUTION OPENS ON THE FIRST MONDAY IN OCTOBER, 1874.

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Charges.—Tuition, per session of forty weeks, in College, $60; Tuition, per session of forty weeks, in Preparatory Department, $40; Contingent expenses, $5. A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

Board.—Board, including lodging, washing, lights and fuel, can be had in the best families for $20 per month. Day-boarding with the same families, $12 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

Location.—This Institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

When Founded.—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

Alumni.—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

Apparatus and Cabinet.—The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

Literary Societies.—There are two regular Literary Societies connected with the Institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

Buildings.—The Trustees are determined to continue the repairs on the buildings till completed. The grand Center Building is a noble specimen of architectural beauty and adaptation to the purposes of its erection. The wings, built of solid brick, present each a front of two hundred feet, with upper and lower galleries the entire length, supported by Tuscan columns, and with the center making in the perspective a continuous front of seven hundred feet.

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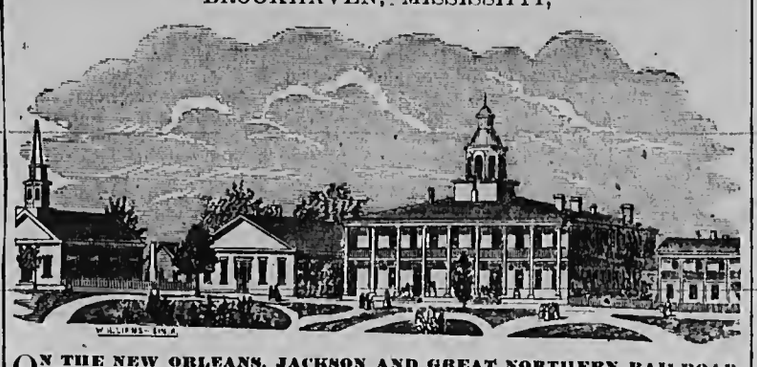

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MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 94 and 96 Canal St., New Orleans.

Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

TO THE SUFFERERS

WITH RHEUMATISM.

In view of the numberless sufferers afflicted with this painful malady, I feel induced to offer to the public my "ANTI-RHEUMATIC MIXTURE," which medicine proves to be the only successful remedy in this line, for it always gives instant relief, and in most cases cures permanently.

During the last fifteen years I have cured thousands of people, in this State and city, of this dreadful disease, with this medicine; and, what astonishes most, the patient recovered by the use of a single bottle of it. This medicine cures nothing but Rheumatism, and should the patient not recover by using the first bottle of it, that patient is not afflicted with Rheumatism at all. This being the first time of making my discovery known to the public after fifteen years of most successful results, I hope the sufferers will take advantage of this rare remedy, and by doing so add their names to the thousands already cured by it.

For sale by W. J. JURGIELEWICZ, Apothecary and Druggist, corner Magazine and Thalia streets, New Orleans, La. ap30 6m

OPIUM MORPHINE HABIT speedily cured by Dr. Beck's old known and sure Remedy.

NO CHARGE

or treatment until cured. Call on or address

DR. J. C. BECK,

112 John Street, CINCINNATI, OHIO

Jy23 1y

CONSTANT EMPLOYMENT.—At home, Male or Female. $30 a week warranted. No capital required. Particulars and valuable sample sent free. Address, with six-cent return stamp, C. ROSS, Williamsburg, New York. Jy2 2m

MISCELLANEOUS.

JAMES, LEFFEL'S

IMPROVED DOUBLE

TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

Nearly Seven Thousand Now in Use,

working under heads varying from 2 to 240 feet! Twenty four sizes, from 5½ to 66 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Blough's Crusher for Minerals Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.

☞ Send for Circulars. fe26 6m

E. W. VAILL,
Worcester, Mass.
Patentee and Manufr.

VAILL'S PATENT FOLDING CHAIRS

Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, seaside and shipboard. A variety of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers in furnishing goods. Send for cuts.

mh5 6m

LEVY BROS.'

Dry Goods Establishment,

AT

580.....MAGAZINE STREET.....580

Between St. Andrew and St. Mary.

NEW GOODS EVERY WEEK.

We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.

Give Us a Call.

N. B.—Orders from the country will be promptly filled. mh5 1y

FLINN'S PATENT

SELF-FASTENING AND ADJUSTABLE

BED SPRINGS

Make the Best Spring Beds in Use.

They are complete in themselves, and can be applied in a few minutes to any slat bedstead.

☞ From three to five dozen make a Set.

JOHN FLINN,

248 South Second St., Philadelphia, Pa

Cor. S. Water and Champlain Sts., Cleveland.

Agents wanted everywhere. se18 1y

DIRECT TRADE.

DIRECT TRADE.

Merchants and business men of the Mississippi Valley who desire to purchase IMPORTED GOODS of British manufacture, at little if any over half the cost of such when purchased in New York, should correspond with or call upon DR. THOMAS D. WORRALL, American Director of the Direct Trade Company, 24 and 26 Camp street, New Orleans.

Samples of stock constantly on hand. Je13 4m

MACHINERY, TIES, ETC.

LANE & BODLEY,

CINCINNATI, OHIO,

MANUFACTURERS OF STANDARD

PLANTATION

MACHINERY,

STATIONARY & PORTABLE

STEAM ENGINES,

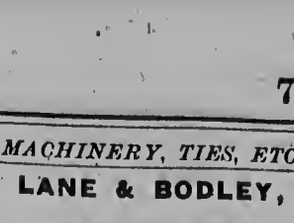
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

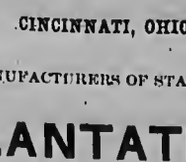
LANE & BODLEY,

Jy23 1y John and Water Sts., Cincinnati, O.

IMPORTANT TO PLANTERS.

IRON COTTON TIES.





The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Bailing Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,

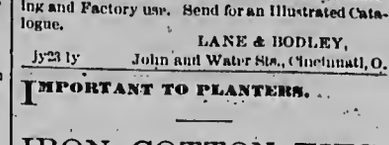
(Late Bartlett & Rayne.)

GENERAL AGENTS,

48 Carondelet Street, cor. Union,

Je18 6m New Orleans.

IMPROVED



EAGLE COTTON GINS,

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

40-Saw Gin	$220	65-Saw Gin	$325
45-Saw Gin	225	70-Saw Gin	350
50-Saw Gin	250	75-Saw Gin	375
55-Saw Gin	275	80-Saw Gin	400
60-Saw Gin	300		

All orders should be addressed to

W. L. CUSHING,

No. 61 St. Charles street,

Sole Agent for the Southern States.

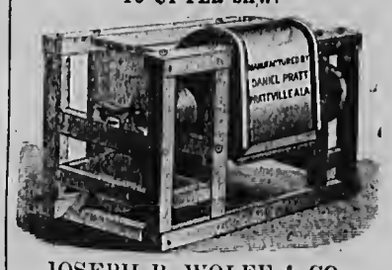
Agents wanted. Also on sale a large stock of Brooks' COTTON PRESSES, Steam Engines, Sugar Mills, Straub Corn Mills and Plantation Machinery of all kinds. my28 3m

DANIEL PRATT'S

Improved Cotton Gin.

PRICE REDUCED

TO $4 PER SAW.



JOSEPH B. WOLFE & CO.,

GENERAL AGENTS,

No. 59 Carondelet Street,

Je4 6m *NEW ORLEANS.*

PLOWS, IMPLEMENTS, ETC.

PLOWS

AND ALL IMPROVED

Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills,

PUMPS, SHAFTING, ETC.,

AT LOW PRICES FOR CASH.

B. J. WEST,

115 and 117 Magazine St., New Orleans,

MANUFACTURERS' AGENT.

mh19 10m

CRESCENT MACHINE SHOP.

JOSEPH WALKER,

Machinist, Engineer, Blacksmithing,

ETC., ETC.,

CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.

☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 12 feet 4 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-fourth instant:

Louisiana and Mississippi.....bales...	439
Lake.....	10
Mobile.....	257
Texas.....	25
Total.....	731

On Saturday the dispatches from Liverpool and New York were regarded as rather encouraging, but not of a character to have much influence, and the movement exhibited but little variation, some desirable kinds being scarce and in request at full prices, and other kinds being neglected and easy. The sales embraced 4,000 bales. On Monday the demand continued limited, and the few sales reported, embracing only 125 bales, were without any quotable variation. Low middling sold at 15¾c., and middling at 16¼c., which is below our recent quotations. The tenor of the New York and Liverpool dispatches was not calculated to have much influence. On Tuesday there was no material change except rather more inquiry and sales of 375 bales. Low middling sold at 15⅝, 15⅞ and 16c., the last for high style, showing no variation, but the lower grades could not be sold unless at a reduction, to which we have conformed our quotations.

The above makes an aggregate for the past three days of 900 bales, against 1,250 for the corresponding time last week and 1,400 the week before. The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,213,393 bales, against 1,232,383 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 223,864 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 112,711 to France, of 116,589 to other foreign ports, and a decrease of 31,987 to Great Britain. We quote:

Inferior	8	@	9
Low ordinary	10	@	10¼
Ordinary	11	@	11¾
Strict ordinary	12¼	@	13
Good ordinary	14⅛	@	14⅜
Strict good ordinary	15	@	15⅛
Low middling	15¾	@	16
Strict low middling	16¼	@	16⅜
Middling	16⅝	@	16¾
Strict middling	—	@	17¼
Good middling	18	@	—

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales.....		7,177
Arrived past three days.....	731	
Arrived previously.....	1,323 095	—1,323,826
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city ginning, from receipts of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc.....		20,480
Add 2,552 bales, sunk in the ship Alisa, omitted in the Exchange's stock statement.....		2,552
Total.....		1,354,035
Exported past three days.....	1,301	
Exported previously.....	1,327,103	—1,328,401
Consumed at Lane Cotton Mills.....		800
Sunk in scuttled ship Alisa, to be added if ever recovered.....		2,552
Total.....		1,331,756
Stock on hand and on shipboard.....		22 279

LOUISIANA SUGAR.—The demand is confined to dealers and grocers. There were sales and resales of 250 hhds. on Saturday and Monday at 8¾c. for low fair, 8⅞@9c. for good fair, 9@9¼c. for fully fair, 9⅝@9¾c. for prime, 10c. for choice, 10⅛@10⅜c. for yellow clarified, 11c. for white clarified, and 9¾c. for second is not refilled.

LOUISIANA MOLASSES.—Nothing doing except in grocers' trade. City refinery rebolled is selling in the job trade at 40@42c. for common, 48@50c. for fair, 55@57c. for good fair, 60@62c. for prime, and 67@69c. for choice.

CORN.—On Tuesday the market was in good supply and dull. Yellow mixed was quoted at 80c., and yellow 82c. ₱ bushel; 2,000 sacks sold at 91@9 c. for choice white.

OATS.—On Saturday and Monday 700 sacks sold at 75c. ₱ bushel. On Tuesday 400 sacks sold at 75c. ₱ bushel.

BRAN.—On Saturday 800 sacks sold at 90@92½c., and on Monday 400 sacks sold, 300 on private terms and 100 at 90c. ₱ 100 lbs. On Tuesday 150 sacks sold at 87½c. ₱ 100 lbs.

PORK.—On Tuesday the market was quiet but firm, and 200 bbls. mess sold, to arrive, at $24.50 ₱ bbl., with round lots quoted, on the spot, at that price. Mess is retailing at $25.25@25.75 ₱ bbl.

BACON.—On Tuesday 100 casks sold, in several lots, at 9¾c. for shoulders, and 12¾@12¾c. for clear sides.

HAMS.—On Monday 25 tierces sold at 16¼c., and 100 on private terms. On Tuesday 10 tierces sold at 16¼c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 109¾@110 (against 109¾ at New York,) and, after a moderate business closed at 109¾@109¾ (against 109¾ at New York,) the lowest this year.

Nothing has been reported in silver. It is quoted at 104@105 for American half dollars. Mexican dollars closed at 98 gold or 107 currency.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	5 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	6 75
Corn mills, Coleman's	125 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	13 00	— —
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	22	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	10	1
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl:		
Double extra	— —	5 25
Superfine	— —	4 75
Fine	— —	4 50
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 16 by 20	4 25	4 75
HAT, ₱ ton:		
Prime	— —	28 00
Choice	25 00	28 10
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¼	8
Hoop	6	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, bemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 60	1 75
Cement	2 50	2 75
Plaster Paris	— —	3 00
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	12 00	14 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	88	90
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	32½	— —
Gunpowder	1 00	— —
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	32½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, July 28, 1874.

Texas beeves, choice, ₱ head	$— —	@	$— —
Texas beeves, first quality, ₱ head	35 00	@	40 00
Texas cattle, second quality, ₱ head	20 00	@	25 00
Texas cattle, third quality, ₱ head	12 00	@	18 00
Western beeves, ₱ lb. net	— —	@	— —
Sheep, first quality ₱ head	4 00	@	5 00
Sheep, second quality, ₱ head	3 00	@	4 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	45 00	@	60 00
Calves, ₱ head	7 00	@	9 00
Yearlings, ₱ head	8 00	@	9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architect's.
T. Whitney Carter, 58 Carondelet street.

Barber.
Baptiste, St. Charles Hotel.

Bell Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
F. J. Kuhnhulz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Etna Book and Bible Publishing Company, St. Louis, Mo.
F. A. Hutchinson & Co., St. Louis, Mo.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Sam. Smith, 351 Dryades street.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 43 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Druggists.
Dr. John G. Angell, 152 Julia street.

Dirrel Tradr.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Alabama Conference Female College, Tuskegee, Ala.
Blackburn's Commercial College, 131 Carondelet street.
Centenary College, C. G. Andrews, president, Jackson La.
Clarksville Female Academy, Rev. J. M. Wright president, Clarksville, Tenn.
Illiwassee College, Rev. J. H. Brunner pres't.
Martha Washington College, Abingdon, Va.
Soule's Commercial College, corner Camp and Commonstreets.
Southern University, Greensboro, Ala
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Whitworth Female College, H. F. Johnson, president, Brookhaven, Miss.

Engravers.
J. W. Hart, Cincinnati, Ohio.

Executioners.
J. F. Henry, Curran & Co., New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 38 Perdido street.
J. H. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
Great Western Gun Works, Pittsburg, Pa.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Customhouse street.

Furniture.
John Hols, 152 and 154 Camp street.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
J. M. Dowling, 25 Decatur street.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Crawford House, Cincinnati, Ohio, Frank J. Oakes, proprietor.
Ocean Springs Hotel, J. P. Lougley, Ocean Springs, Mississippi.

Insurance.
Crescent Mutual Insurance Co., New Orleans.

Iron Manufactories.
M. Walker & Sons, Philadelphia.
Walton, Hemler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
W. L. Cushing, 61 St. Charles street.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

Marble Monuments.
Office and works, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Adderley's Sirup Bromide Chloral, W. H. Adderley, Cincinnati, Ohio.
Anti Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Cinchona-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, New York
Citrate of Magnesia, etc., Hufmann & Co., N. Y
Dr. Fitler's Vegetable Rheumatic Sirup, E. J Hart & Co., New Orleans.
Greene's Oxygenated Bitters, J. F. Henry, Curran & Co., 8 and 9 College place, New York.
Dr. H. James' Indian Hemp.
Dr. J. W. Lellingwell, 230 Canal street
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York
Rupture and Piles Cure, Dr. H. Neesou, 182 St. Charles street.
Sanford's Liver Invigorator.
Simmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
D. H. Baldwin & Co., Cincinnati, Ohio.
F. W. Biere & Son, Cincinnati, Ohio.
Henry Pilcher, 656 Portland avenue, Louisville, Ky.
Horace Waters & Son, New York.
Philip Werlein, 78 to 90 Baronne street.

Newspapers.
Day-Book New York.

Notary.
William H. Seymour, 75 Customhouse street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Seeds.
B. F. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Orand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
H. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tobacco and Cigars.
E. J. Billieux, cor Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wants.
John L. Scales, Mansfield, La.
A. M., Elberton, Elbert county, Ga.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
Hyver & Co., 68 Bienville street.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Window Glass.
William Coulter & Son, Cincinnati, Ohio.

Wire Railing, Etc.
Dafur & Co., Baltimore, Maryland.

Religious Notices.

GREENSBORO DISTRICT, ALABAMA CONFERENCE.—The District Conference for this district has been appointed to be held at Ivy Creek church, Autauga county, including the fifth Sunday in August, beginning on Thursday, the twenty-seventh. Conveyances will be provided for the delegates at Burnsville, on the Selma, Rome and Dalton railroad, at eight o'clock on Thursday morning. The trains meet at this point daily. It is very desirable that the official members generally attend, and be on hand at the opening service at eleven o'clock on Thursday morning.

A. H. MITCHELL, P. E.

THE Brandon District Conference will be held at Scotland chapel, Neshoba county, Mississippi, August 27, 1874. Those brethren not having private conveyances will notify Rev. W. A. Ray, at Watkinsville, Neshoba county, Mississippi, in due time, who will furnish conveyance at Forest on the morning of the twenty-sixth of August. A full attendance is desired, as business of importance will be before the Conference.

F. M. WILLIAMS, P. E.

DELHI DISTRICT CONFERENCE.—The Delhi District Conference will convene at Delhi, Louisiana, September 3, 1874. Rev. B. F. Alexander is appointed to preach the opening sermon.

C. W. CARTER, P. E.

THE Eufaula District Conference, Alabama Conference, will be held at Perote, Alabama, commencing on Wednesday night, August 26. Introductory sermon will be preached by Rev. T. W. Dyer. Members of the Conference will report to Rev. W. S. Turner, at the parsonage, on arriving at Perote.

W. H. ELLISON, P. E.

CAMDEN DISTRICT CONFERENCE.—Ministers and delegates coming to the District Conference at Camden by boat will be conveyed from Wilcox Landing on Wednesday and Thursday, August 5 and 6.

A. M. JONES.

THE District Conference of the Camden district, Alabama Conference, will be held at Camden, Alabama, August 5-9. Opening sermon on Wednesday night, August 5, by the Rev. M. M. Graham.

J. W. SHOWES, P. E.

MISCELLANEOUS.

TWENTY-FIFTH

ANNUAL STATEMENT

OF THE

Crescent Mutual Insurance Co.

May 23, 1874.

Total gross premiums for year ending April 30, 1874		$400,591 99
Earned premiums, less reinsurance and return premiums		319,533 53
Less losses paid and estimated	$156,206 99	
Less taxes, discount in lieu of participation, interest on capital, less discount, etc	100,564 08	—256,851 07
Net profits		$62,742 45
Total gross assets of company		652,449 22

The Board of Trustees resolved that, after paying the fourth quarterly interest at two and a half per cent. on the capital stock of the company, a dividend of TWENTY-FIVE PER CENT. be paid in cash on and after the twenty-third day of June next, to those parties insuring with the company entitled to receive the same.

Trustees.

Thomas A. Adams,	Samuel B. Newman,
Samuel H. Kennedy,	C. T. Baddecke,
John Phelps,	A. G. Ober,
Adam Thomson,	Henry Abraham,
P. N. Strong,	Victor Meyer,
Joseph Bowling,	Edward J. Gay,
John M. Sandidge,	Simon Hernsheim,
Simon Forcheimer,	Joseph B. Wolfe,
R. B. Post,	R. T. Torian,
Edward Pilsbury,	John E. King,
Charles E. Slayback,	Frederick Camerden,
David Wallace,	J. L. Harris,
Andrew Stewart,	Joseph Stone.

THOMAS A. ADAMS, President.
HENRY V. ONDEN, Secretary. jel 2m

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A Collection of Hymns and Tunes for Public, Social and Domestic Worship.

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Octavo—Muslin, per dozen	$18 00
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EDITION OF 1874.

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NEW ORLEANS. jy16 4t

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Twenty-five years' experience in the business, and some of the finest Instruments in the country as specimens of my skill, are sufficient guarantee of the excellence of my work. Would solicit a share of the Southern patronage, and feel confident of my ability to please. The best of references as to ability and honorable dealing. jy18 3m

TO HAVE GOOD HEALTH the Liver must be kept in order. SANFORD'S LIVER INVIGORATOR has become a staple family medicine. Purely vegetable—CATHARTIC and TONIC—for all derangements of Liver, Stomach and Bowels. Will clear the Complexion, cure Sick Headache, etc. Shun imitations. Try *Sanford's Liver Invigorator.* jy9 4t

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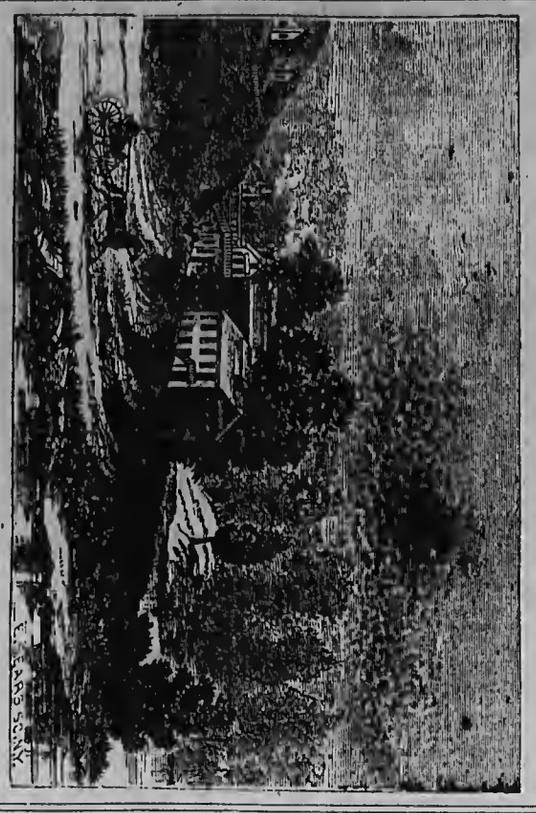

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See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for..... $15 00

to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	4 Meat Dishes,
12 Tea Cups and Saucers,	2 Pickle Shells,

12 Dinner Coffee Cups and Saucers.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above	$18 00
A French China (best quality) DINNER SET, same assortment, 130 pieces	30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from	$30 up.
White Granite CHAMBER SETS, 11 pieces	$4 00
White Granite TEA SETS, 44 pieces	4 00
French China TEA SETS, 44 pieces	8 50
French China Decorated TEA SETS, 44 pieces	7 50
Good Table GOBLETS, from 50 cents per set up.	
Granite Dinner Plates, per dozen	1 40
Granite Breakfast Plates, per dozen	1 25
Granite Tea Plates, per dozen	1 15
French China Dinner Plates, per dozen	3 00
French China Breakfast Plates, per dozen	2 75
French China Tea Plates, per dozen	2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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are the most beautiful in style and perfect in tone ever made. The CONCERTO STOP is the best ever placed in any Organ. It is produced by an extra set of reeds, peculiarly voiced, the EFFECT of which is MOST CHARMING AND SOUL STIRRING, while ITS IMITATION of the Human Voice IS SUPERB. Terms liberal.

A GREAT OFFER. HORACE WATERS & SON, 481 Broadway, N. Y., will dispose of 500 PIANOS and ORGANS of first-class makers, including WATERS', at extremely low prices for cash, or part cash, and balance in small monthly payments. New 7-Octave first-class PIANOS, all modern improvements, for $275 each. 5-Octave, $70. DOUBLE-REED ORGANS, 4 Stops, $110; 8 Stops, $125. Illustrated Catalogues mailed. A large discount to Ministers, Churches, Sunday-Schools, Temperance Societies, etc. AGENTS WANTED. jy9 3m

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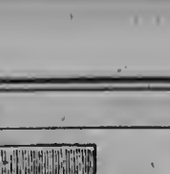

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Return tickets good for *twelve months*. Through tickets to and from all parts of the United States and Europe. Drafts, good in any parts of Great Britain, Ireland or Europe, from £1 up, at lowest rates.

Prepaid Emigration Certificates, for convenience of parties sending for friends from the Old Country, only $65 in greenbacks from any railway station in Great Britain or Ireland, and from any part of the Continent at reduced rates.

The Steamships of this line are built especially for this trade, with unsurpassed passenger accommodation and to cross the bar without detention.

A. K. MILLER & CO., Agents,

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FOR NEW YORK.

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Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage.....$50 00

Steerage Passage.....25 00

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ALFRED MOULTON,

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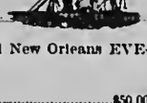

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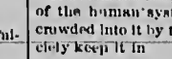

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Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

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Tea-drinkers ordering their supplies from the

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170 CANAL ST., NEW ORLEANS,

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00	per lb.
Best BREAKFAST, Souchong	1 20	...
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Best GUNPOWDER, Green	1 60	...
Best YOUNG HYSON, Green	1 40	...

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post office orders should be made payable to the proprietor,

J. J. MARTIN,

No. 170 Canal street, New Orleans.

N. B.—We ship Teas to all points in the Southern States. je18 1y

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The Board of Managers of this institution desire to secure a suitable gentleman to take charge of it as President on the last of September next. The College is owned and controlled by the Louisiana Conference and has always held a high place among the literary institutions of the country. *It is entirely free from debt.* The buildings are large, commodious and in good repair with ample grounds well set with shade-trees. Those desiring such a situation will address

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WORM SPECIFIC,

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SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, etc.

Whenever the above symptoms are found to exist,

DR. C. M'LANE'S VERMIFUGE

Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

RETURN THE MONEY

in every instance where it should prove ineffectual: "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given, IN STRICT ACCORDANCE WITH THE DIRECTIONS.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, AUGUST 6, 1874. NO. 32.

News of the Week.

DOMESTIC.

OMAHA, NEB., July 29.—The heavy wind and storm of Saturday night fortunately blew the grasshoppers out of the State, and much produce that had been given up will be saved.

PITTSBURG, July 30.—The United States signal observer at this point says there was no indication of the storm on Sunday night, except a slight change in the barometer.

The weather observer rejects the theory of a water-spout, and thinks that, owing to the peculiar geological formation of this section of the country, the disaster could be caused at any time in these sections by what he terms an extraordinary rain-fall.

GALVESTON, July 30.—A special to the *News*, dated Fort Worth, July 29, says: Colonel Stewart, a member of the Legislature from Falls county, has just come in from Wise county, and says it is reported that there was another fight near Jacksboro, on Friday last, between the Montague Rangers, under Captain J. Kardt, the Tenth United States Cavalry, and the Indians, the latter numbering five hundred.

Captain J. Kardt is reported to have lost twelve rangers killed and several wounded. The cavalry lost several men, including their commander, who was killed.

The report says that the combined forces were driven back to Jacksboro. Colonel Stewart states that a religious meeting near Decatur, on Sunday, was forced from Indian rumors to adjourn to the town for protection.

WASHINGTON, July 31.—The following is the telegram of Governor Ames, of Mississippi, to the President, in relation to the Vicksburg troubles:

JACKSON, MISS., July 29, 1874.

To President U. S. Grant, Washington, D. C.:

I regret to inform you that I find, upon returning here, that a serious and alarming condition of affairs exists at Vicksburg. Infantry and cavalry organizations exist, and it is reported that a number of pieces of artillery have been sent to the city, and these bodies are organized and armed without authority, and in violation of law assume to be the guardians of the peace.

This is a political controversy. On the one side the Democrats, represented by the whites, say they fear frauds on the part of their opponents. The Republicans, consisting mainly of the blacks, claim they fear frauds and also violence on the part of the Democrats. At one time a collision and bloodshed was feared by all; now by the Republicans. But by the Democrats it is not believed, only because they have become masters of the situation. It is they who oppose the presence of troops at this time.

Of the cause of this lamentable state of affairs it is useless for me to speak. I only seek peace and protection for all.

Can there be any objection to troops being sent there? No harm can result. Their presence may do great good. It may save many lives. Even one would more than compensate for the harm, if any, which I do not see. Will it not be the least of evils to have troops there for any emergency?

ADELBERT AMES,
Governor of Mississippi.

The following reply was sent to Governor Ames to-day:

WASHINGTON, D. C., July 31, 1874.

To Hon. A. Ames, etc.:

The contents of your dispatch have been submitted to the President. He declines to move the troops, except under call made strictly in accordance with the terms of the constitution.

W. W. BELKNAP,
Secretary of War.

ST. PAUL, July 31.—The grasshoppers are rapidly moving eastward in myriads, and will doubtless reach Wisconsin, perhaps Illinois, before the flying season is past. They are reported to-day as very abundant at a number of points far east of the former scene of their activity. Even in this city several gardens were overrun with them. All the damage the late-comers can now do is to deposit eggs, which will hatch out millions of devastating insects another year. It is now absolutely certain that other States than this will complain of the scourge next year, and if clouds of insects continue the present movement even the central and Eastern States will not escape.

ST. LOUIS, July 31.—Great quantities of grasshoppers have appeared in western and southwestern Kansas, and are destroying everything before them. Much damage and distress is apprehended.

NEW YORK, Aug. 3.—Frank Walworth, the parricide, has been removed from Auburn prison to the prison asylum for the insane convicts, on the advice of the board of examining physicians.

ST. PAUL, Aug. 3.—At Faribault yesterday, in the Bishop's cathedral, an insane divinity student named Nims attempted to assassinate Bishop Whipple. Just before the sermon Nims advanced rapidly to the chancel, but before a pistol which he held in his hand was discharged the bishop seized him and forced him into a chair, where he was disarmed. The cause of the attempt was the refusal of the bishop to ordain Nims a priest, because of his unsound mind.

VICKSBURG, Aug. 1.—The city election to-day passed off quietly; not a single disturbance of any kind to mar its peacefulness. Both the whites and blacks polled their full registered strength. In the Third Ward some of the leading negroes attempted to induce their followers to leave the polls, but any excuse for such a course was withheld by the whites. About forty negroes voted the white ticket, and four whites voted with the negroes.

The whites elect their entire ticket by three hundred and fifty majority. This is their first political victory since 1861. The Stars and Stripes, and every available piece of bunting, have been thrown to the breeze by the whites in honor of the victory.

LOUISVILLE, August 4.—Reports from the State indicate that Jones, the regular Democratic nominee for clerk of the Court of Appeals, has been elected by a large majority.

LITTLE ROCK, Aug. 4.—Colonel S. C. Faulkner, one of the oldest citizens of the State, and author of the famous "Arkansaw Traveler," died to-day, aged seventy-one years.

FOREIGN.

LONDON, July 29.—The *Morning Post* reports that the German government is actively engaged in negotiations aiming at the suppression of the Carlist insurrection.

It has exchanged opinions with the Russian government, but the Czar is opposed to intervention.

Germany is now trying to bring about the concurrence of government powers in recognition of the Spanish republic.

BAYONNE, July 29.—Two Republican columns, marching to the relief of Olit, were repulsed with heavy loss.

BERLIN, July 29.—Provincial correspondence expresses the hope that the visit of the German squadron to the coast of Spain will effect a happy change in Spanish affairs. The *North German Gazette* states that the squadron will leave British waters about the beginning of August for their new station.

PARIS, July 31.—In the Assembly to-day the question of recess came up for debate.

The motion to adjourn from the sixth of August until the thirtieth of November was finally carried by a large majority.

FORT GARY, MANITOBA, Aug. 3.—Lord Gordon shot himself on Saturday last, at his residence in Headingly, in the Province. Two English detectives arrested him, and he promised to go quietly with them if they would not go through the United States. While in his room preparing for the journey he blew his brains out with a pistol.

AN UNCOMFORTABLE ISLAND.—The little Island of Nicoros, in the Grecian Archipelago, is suffering under a "constant supply" of boiling water.

"Some months ago, says the *Pall Mall Gazette*, the inhabitants were seriously annoyed by a series of earthquakes, which did much damage, and culminated in the bursting open of the summit of the highest peak in the island, and a flood of steam and boiling water, which at one time led to the apprehension that not only the whole island would be destroyed, but every living thing contained in it. The mountain, however, suddenly ceased to boil over, and it was hoped that for some years at least there would be no recurrence of this disagreeable phenomenon. These hopes were unfortunately dissipated the other day when the mountain resumed its objectionable practices, and emitted such volumes of boiling water that the position of the island has become almost unbearable. To add to their discomfort, the ground is convulsed with earthquakes, and at the date of the latest advices the people had taken to the open fields, where they were safer than in their tottering houses. A scarcity of provisions is added to their other troubles, and without houses, without food, and with the prospect of being either scalded or starved to death, the condition of the good people of Nicoros is at the present time by no means enviable."

A VOLCANO IN NEW HAMPSHIRE. Somebody has just recollected that North Carolina is not the only Atlantic State which can claim a volcano, and cites the phenomena exhibited nearly a hundred years ago in New Hampshire, in one of the hills of the Connecticut valley. The scene of this curious phenomena was West River mountain, which rises to the height of nearly one thousand feet, on the east bank of the Connecticut, in the towns of Hinsdale and Chesterfield, in Cheshire county, in the southwest corner of the State, and a few miles from Brattleboro, Vermont. Loud noises having been heard, one of the inhabitants, a Mr. Barrett, went to investigate, and found a hole forced through the side of the mountain near the top—evidently, as he thought, by the action of internal fire. The hole was about six inches in diameter. A pine-tree, which stood near it, was in a great measure covered by a black mineral substance, forced violently out of the hole, and consisting chiefly of melted and calcined iron ore, strongly resembling the scoriæ of a blacksmith's forge. It was forced out in a state partly liquid, and driven with such violence against the tree as not to be separated without difficulty. The Rev. Dr. Dwight, president of Yale College from 1795 to 1817, published an account of the affair.

THE Cape Fluttery Indians are now engaged in halibut fishing and sealing. Ten miles out to sea is an immense halibut bank, to which the Indians repair in large canoes, and it is a poor catch if they do not return with from fifty to one hundred fish in each canoe. The sealing season is nearly over.

ADVICE which, like the snow, softly falls dwells the longer upon and sinks the deeper into the mind.

A Race of Educated Man-Eaters.

The beautiful Island of Sumatra, two and a half times as large as all New England, is inhabited by four million five hundred thousand people, among whom hardly any missionary effort has as yet been made. Parts of the island are in possession of the Dutch, and other parts were inhabited by independent tribes or principalities, among whom the Batta people or Bataks were represented as the most intelligent and interesting—a tribe or nation of about three hundred and fifty-nine thousand souls, occupying the interior central portion of the island, immediately south of the Achinese, with whom the Dutch are now at war.

The Bataks were generally mild and inoffensive, though fierce and revengeful in time of conflict. In one respect they were the most remarkable people anywhere to be found—educated cannibals. They had a written language and books, and most of the people could read, and yet they were cannibals. They had an alphabet of their own, consisting of twenty-two letters and five vowel points. Their language was quite original, yet simple and melodious, much like the Italian, written like our own, from right to left, easily learned, and much used in all that region.

Their books are written on the inner bark of a species of palm-tree, their pen consisting of a mere twig or a fiber of a leaf; their ink made of a certain gum and the juice of the sugar-cane. For ordinary purpose they also write upon smooth bamboo sticks, sometimes two inches in diameter and two or three feet long, making a letter, it might be, big enough to knock a person down—convenient for lovers delivering their own epistle, if they should not be graciously received.

Their literary works are really numerous and not very wise, consisting largely of books of divination, jugglery, and the most absurd fables about the origin and destiny of the great Batta nation. It will be seen, therefore, that they had some ambition. If they should receive the gospel, they were in a good position to give it to others. Beside, much of the island was nominally Mohammedan, and so far as the Dutch had sway they had agreed to protect the Mohammedan religion from all assault or interference from without; but the Battas were simple heathen and beyond Dutch control. They believed in two gods—one above and one below, one good and one bad—but their ideas were very vague and uncertain, and they felt bound to pay far greater homage to the evil spirit than to the good, as they had most to fear from him.

And yet, strange enough, French infidelity and infidel books had found their way into that country. The missionaries met with one of the former, who denounced the Bible as "all a lie," although he confessed that he never read it, but boasted that he had read Voltaire's insane tirade against it no less than ten times.

And, after all, this cannibalism was of a modified type. They did not seem to feed on human flesh for mere love of it, nor was it their settled habit, as with some other people, who have regular cannibal feasts; but portions of the flesh of their enemies, slain in war, were tasted, as if in revenge, or as denoting complete triumph. The missionaries were, however, invited to one feast, for which a boy seven years of age had been seized and killed and roasted to be eaten for the sins of his father, committed six years before the little fellow was born. The missionaries respectfully declined the invitation.

MILTON'S DAILY LIFE.—Milton lived in a small house in London or in the country in Buckinghamshire. Of all consolations, work is the most fortifying and the most healthy, because it solaces a man, not by bringing him ease, but by requiring effort. Every morning he had a chapter of the Bible read to him in Hebrew, and remained for some time in silence grave, in order to meditate on what he had heard. He never went to a place of worship. Independent in religion, as in all else, he was sufficient to himself. He studied till midday; then, after an hour's exercise, he played the organ or bass violin. Then he resumed his studies till six, and in the evening enjoyed the society of his friends. When any one came to visit him he was usually found in a room hung with old green hangings, seated in an arm-chair, and dressed quietly in black. He had been very beautiful in his youth, and his English cheeks, once delicate as a young girl's, retained their color almost to the end.

Few men have done such honor to their kind. Amidst so many trials (a scrivener caused him to lose $10,000; at the Restoration he was refused payment of $10,000 due from the excise office; his house was burned in the great fire; when he died he only left $7,500, including the produce of his library) a pure and lofty joy, altogether worthy of him, had been granted to him; the poet, buried under the Puritan, had reappeared, more sublime than ever, to give to Christianity a second Homer.—*Taine.*

ALAS! the niceties of a spruce understanding, and the curious nothings of useless speculation, and all the opinions of men that make the division of hearts, and do nothing else, cannot bring us one drop of comfort in the day of tribulation.—*Taylor.*

How Crude Rubber is Collected.

Greytown, Nicaragua, is the principal port for the export of India rubber on the coast. It is collected by parties of Indians, Caribs, or half-cast Creoles, seldom by Europeans, to whom the dealers, who are also storekeepers, advance the necessary outfit of food, clothing and apparatus for collecting rubber, on condition of receiving the whole of the rubber collected at a certain rate. The rubber hunters are termed *Ulleros* (*Ule* being the Creole term for rubber.) A party of Uleros, after a final debauch at Greytown, having expended all their remaining cash, generally make a start in a canoe for one of the rivers or streams which abound on the coast, and, having fixed on a convenient spot for a camp, commence operations. The experienced rubber hunter marks out all the trees in the neighborhood. The rubber tree is the *Castilloa elastica*, which grows to a great size, being on an average about four feet in diameter, and from twenty to thirty feet to the first spring of the branches. From all the trees in the almost impenetrable jungle hang numerous trailing parasites, etc.; from these, and especially the tough vines, are made rude ladders, which are suspended close to the trunks of the trees selected, which are now slashed by machetes in diagonal cuts from right to left, so as to meet in the middle and central channels, which lead into iron gutters driven in below, and these again into the wooden pails. The pails are soon full of the white milk, and are emptied into larger tin-pans. The milk is next pressed through a sieve, and subsequently coagulated by a judicious application of the juice of a Bejuco (an *Apocyna*) vine. The coagulated mass is then pressed by hand, and finally rolled out on a board with a wooden roller. The rubber has now assumed the form of a large pancake, nearly two feet in diameter, and about a quarter of an inch thick, on account of which they are termed *tortillas* by the Uleros; these cakes are hung over the side poles and framework which support the rancho, which is erected in the woods, and allowed to dry for about a fortnight, when they are ready to be packed for delivery to the dealer.

Making the Children Good.

"Aunt Emma," said a little girl, putting her arms about her aunt's neck, "won't you please make me good again to-day, as you did yesterday?"

"I don't understand you, Katy," she replied.

"Don't you remember yesterday how you talked with me so nicely, and told me about the pictures in my book? You were so good, auntie, you made me good. Won't you please make me good again to day?"

The words had a little sermon for the heart of the one addressed. Perhaps she remembered other days in which she had not helped to make the children good. At least it suggested a method of securing that desirable end, which she had not much considered before. Any one who has dealings with children can easily satisfy themselves of the soundness of little Katy's philosophy. All their surroundings, even to the papering on the walls, help to make them better or worse.

A lady in the city had her nursery in the rear of her house. From the windows the children looked out upon the unsightly walls of discolored brick and dismal chimney-tops, and in cloudy days a gloom seemed to settle down over all the little court. The children were peevish and very troublesome, and the mother's courage and patience were often well-nigh exhausted. After a time the family removed to a pleasant dwelling on Logan square, and now the nursery was an airy front room. It was surprising to see the magical "change in the children's tempers," which quickly followed this change in their surroundings.

It is a pity that so many of our Sunday school rooms are so gloomy and unattractive, while the church is supplied with all modern luxuries and adornments. The Bible truths which children learn are unconsciously but surely associated with the place in which they learn them, and many of these impressions are anything but cheerful.

The teacher of a troublesome scholar or class may find in little Katy's comment a hint to aid her in her difficult task. First of all, arouse yourself from a listless attitude and manner, and for the hour exert all your powers to interest them. If you fail in this you fail in everything. Win their attention, and then their hearts, and you can do what you will with them. But never imagine you can "make them good" by harsh censure and cold indifference.—*Sunday School Times.*

Periodicals.

OLD AND NEW for August has: Our Sketching Club, The Protestant Theory of Authority, The Glory of Motion, and other fresh and able articles.

LIPPINCOTT'S MAGAZINE for August has: A Tour in the China Seas, Dante Praises Beatrice, Portraits of Minor Celebrities, Roughing It in Lebanon, A Temperate Experience of Mount Desert.

IT IS our nature to rejoice when all within and without is undisturbed; the miracle is: "To rejoice in tribulation;" and this miracle is continually wrought as the believer is passing through the wilderness.

Lord Brougham and the Yorkshire Primitive.

At an Assize trial at York, when the late Lord Brougham was H. Brougham, Esq., barrister at law—the learned gentleman was counsel for the prosecution—there was a plain Yorkshire Primitive Methodist called up as a witness for the defense. The prisoner was charged with stealing fowls, and the counsel for the prisoner seemed likely to get little aid from his witnesses, until the Primitive was examined. After he had given his evidence, however, so clear and honest did it seem, that the learned gentleman on the other side found it necessary to do his best to invalidate it. Hence he began: "Well, sir, do you ever go to meeting?" "What is that to thee?" said the witness. "If thou'st a mind to come over to our house thou'll get to know." "But," said Brougham, "don't you have prayer meetings in your house occasionally?" "Well, what if I have?" replied the witness. "I reckon there's no harm in praying, is there? Happier if the like o' thee were to pray more and talk less: ye'd get better on." "But," said Brougham, "I believe you belong to a people called Ranters, don't you?" "Well, if I do," said our friend, "am I any worse for that? Prithee to what set do you belong?" "Nay, answer my question," said the learned barrister, beginning to get rather annoyed with the witness. "Don't talk in that way to me. I ask you again, sir, and I have a right to ask you, have you prayer meetings in your house?" "Well, then," said the witness, "I have, and very good meetings they are, and I would like to see such as thee at them." After some further banter, the credibility of the witness seeming to rest on a solid foundation of good sense and personal piety, and not being provable to be doubtful as the consequence of a weak mind and religious enthusiasm or partisanship, the learned counsel closed his cross-examination, and our friend took the credit for having for once actually beaten Harry Brougham.—*From "A Book of Marvels," by Dr. Antliff.*

THE ADULTERATIONS OF TEA.—This subject, which all—whether chemists or not—are interested in, has been very exhaustively dealt with in a paper read before the Chemical Society of London, at a recent meeting, by Mr. J. Bell, of the Laboratory at Somerset House. He says that tea is adulterated to a very large extent, not only with leaves of various kinds, including exhausted tea-leaves, but also with inorganic substances, such as quartz, sand and magnetic oxide of iron; these latter substances are rolled up inside the leaf, and one sample of green tea examined was found to contain no less than 20 per cent. of quartz and 8.6 of the magnetic oxide. The latter may readily be separated by grinding up the tea and removing the magnetic oxide with a magnet. The facing employed for green tea usually consists of French chalk and Prussian blue. In the preparation of exhausted tea-leaves, they are rolled up with gum-water, and then dried, catechu being added in some cases to restore the astringency. The article known as the "maloo mixture" consists essentially of exhausted tea-leaves. In searching for the presence of other leaves than those of the tea-plant the best method is to heat a small quantity of the suspected tea with water until the leaves are sufficiently softened to admit of being unfolded. They should then be spread out on a piece of glass, and carefully examined as to the nature of the serratures and the character of the venation, also the form of the cells of the epidermis and the stomata, and the peculiarities of the hairs as shown by the microscope. The essential differences which the tea-leaf presents when compared with other leaves were minutely described. The chemical composition of tea was next discussed, the amount of lignin and of tannin being very important.—*Popular Science Review.*

DO THINGS IN TIME.—Only two or three inches—that was all. If the switchman had moved the track only that little distance all would have been right. But he forgot, and the train that was passing the station ran furiously into the heavy freight-cars and dashed itself to pieces.

"What was the cause?" everybody asked, when the news of the great accident spread about town.

"Oh, a switch was out of place," was the answer. "The switchman was careless. Perhaps he was drunk."

How true it is, as Solomon said: "There is a time for everything!" If we do not attend to it in time, it is just as bad as not to do it at all.—*Presbyterian Sunday School Visitor.*

WHEN Fisher, Bishop of Rochester, condemned to death in the reign of King Henry the Eighth, was on the way to the scaffold, he opened the New Testament that he carried in his hand, and his eyes fell upon the passage: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Whatever fear had been in his heart vanished, and he went forward with a light step, repeating: "This is life eternal." Death had lost its terrors listening to the voice of his Master.

CHRIST, untried and untaken up in the power of his love, kindness, mercies, goodness, wisdom, long-suffering and greatness, is the rock that dim-sighted travelers dash their foot against, and so stumble fearfully.

AT THE recent Unitarian festival in Boston they seem to have had a good time in the way of speeches, although the speakers were unaccountably hard on themselves. The *Christian Register* has a full report, from which we take the following. Governor Bagley, of Michigan, said:

When I was running for Governor I was advertised to speak in a town that I knew very well, and where the people all knew me. I got up before a crowded house and said to them that they knew a great deal more about the political questions that were agitating the people of the country at that time than I did; they all knew me as a business man and a merchant, and that I could not make a speech. I had tried once or twice, and the first had been so poor, and the second so much poorer than the first, that I didn't want to speak. But they insisted that I should go on, and I went on and made a speech. It was a short one. After I got through an old man of the opposite political faith climbed up on the platform and said: "Mr. Bagley, I am going to vote for you. You are an honest man. You told the truth." (Laughter.) "You said you should make a poor speech, and I never heard such a poor speech in my life." (Laughter.) From that day to this I have never made an effort to make a speech.

Rev. J. C. Kimball said:

One evening, when I was preaching in the town of Seattle, on Puget Sound, I noticed a man come in about the middle of the service, and struggle about half way up the aisle, where he took a seat. Nothing occurred until the end of the services, when we took up a contribution, which custom was most religiously observed. I noticed then that this new-comer, instead of putting his contribution into the hat, stalked up the aisle, and with a loud, ringing sound planked his half dollar on the table that served me for a desk and said: "Do you have any school in this church concern, that you have been preaching to us about?" I thought he meant a Sunday school, and that he was so charmed with our glorious Unitarian faith, and especially with the admirable way in which it had been presented, that he wanted that his children should at once have the benefit of it; so with the utmost suavity in my speech and countenance: "Oh, yes, we have Sunday schools in our older churches, and we mean to have one here as soon as we can get fairly going." "Oh, no," said he, "I don't mean Sunday schools; I mean them kind of colleges that educate you fellows to do the preaching; do you have them?" "Oh, you mean theological schools?" I thought he had a boy old enough to be educated for the ministry of our glorious faith, or that under the inspiration and enthusiasm of the service he might even feel himself called of the Lord to go forth into the world, even at his period of life, and preach the gospel; so, feeling an interest in the man, and sympathy for him, I said: "Yes, we have two most capital ones." "Well," says he, "you take this half dollar, and tell your chaps that sent you out here to send you to one of them to learn a little grammar forthwith (laughter,) for such a murdering of the English language as I have heard to night I never listened to in all my life." I saw then that it was not really so much bad grammar, but some one else's bad whisky; but, notwithstanding, I took the money with a smiling face, and assured him that it should be devoted to the desired end, and with an expression of satisfaction on his face, such as a man shows who has done a praiseworthy act, he struggled down the aisle and left the house.

PUNCTUALITY.—General Washington was a pattern of punctuality. When he engaged to meet Congress at noon, he never failed to be at the door of the hall just as the clock was striking twelve. He always dined at four o'clock; and, if the guests whom he had invited were not present, the dinner went on precisely at the appointed hour, without waiting for them. Washington would make no apology, but simply remark: "Gentlemen, we are punctual here." When those people got another invitation to dine with the President they would be sure to be in time.

A person had a pair of beautiful horses to sell, which the President wanted to buy. Five o'clock in the morning of a certain day was fixed as the time for Washington to see them; but the horses were not brought till quarter past five, when the owner was told that the President had been there at the hour appointed, but had gone away. The man thus lost a good chance of selling his horses by his delay of one quarter of an hour.

THERE is nothing so remarkable in man as his power of concealing mental torture. What is unsaid is ever nearest and greatest. The soul is beset by some hideous remorse—consuming care, warnings of disease, fear of death, rejected love, vile pecuniary distress, or the anguish of anticipated shame. The dark thing is not merely in the background; its presence is never withdrawn, its grasp never wholly relaxed, it occupies the citadel of thoughts and feelings; and all that is beyond its sway is but outlying and unconsidered precincts. Meanwhile the man plays his part in society as other men do—is polite, gay, affable; and, if he is really a strong and able person, is as much like his ordinary self, himself before this dark thing had any hold upon him, as it is possible to be.—*Arthur Helps.*

The Christian Advocate.

THURSDAY, AUGUST 6, 1874.

ANSWERS TO PRAYER.

Our Savior in the garden wept,
And thrice he prayed to God;
And while his tired disciples slept
He sweat great drops of blood.
But though the cup his Father gave
Must never pass him by,
Yet strength to bear and power to save
Are sent him from on high.

His servant prayed that God would take
The piercing thorn away;
Yet, though he prayed for Jesus' sake,
The thorn must stay.
And yet, in answer to his prayer,
A heavenly grace was sent,
To help its agony to bear
Until his life was spent.

A child is bearing in his hands
A little pack of ware,
But by his side his father stands,
And guards his child with care.
So while the father stands so near,
To shield from rude alarms,
His child, when faint or tired with fear,
He gathers in his arms.

'Tis thus our heavenly Father cares
For those who love his name:
He hears their oft-repeated prayers,
And loves them just the same.
But those who have some thorn or load
That seems too hard to bear,
He guards them all along the road
With a more watchful care.

Watchman and Reflector.

Charity.

One of the dearest words that was ever spoken or written is love. That is what charity means. It is called charity sometimes in the Bible. It is dear to us, because it represents that which saves us—saves us, more than anything else, from sin and wretchedness, and makes life comfortable to us. "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Love is divine. It is the most glorious attribute of the Deity. Men who have it are just that much divine, and those who have it not are just that much devil. Charity—love—that tender regard which one person is capable of feeling for another—is the chief instrumentality which God uses to bring a lost world back to himself. He does this in two ways—by showing us that he is love, and by begetting his love in others who co-operate with him.

1. "God is love." If the opposite could be written of him, what imagination could depict the ruin of the world? In every dispensation of God we have beheld in him only love. True, the rigors of his justice seemed sometimes to be severe, but he was no more just than love required. There was never a time when he could not say: "What more could I have done to my vineyard that I have not done in it?" Mankind have always had confidence in God's love, especially in the extremity of their sorrows. Job, in the bitterness of his grief, did not forget to cry out: "Oh, that I knew where I might find him, that I might come even to his seat!" "He would put strength in me." The consummation of his love to man was revealed in his incarnate Son on earth. He did not give him for the Jewish race only, but for the world. God left none without witness of his love. Many others, beside the Persian magi, saw his star in the east, in one way or another. God loved the world, and gave his Son for the world. That is what saves the world. Every act of Jesus was divine—divine because it was full of love. Scoffing infidels, while they dispute his divinity, have to confess that he was a good man. If they could only get rid of their own selfish ambition enough to see that "love worketh no ill," then they might feel that Jesus' love attested his divinity—showed that he was the Son of God. And what was that condescending advent and glorious triumph in the world for? To gratify ambition? To show the superiority of the power of the light over the powers of darkness, and set up in heaven a grand pageant to prove to a wondering universe that God is ruler over heaven, earth and hell? No. He came to seek and to save that which was lost. Can nothing be divine that does not display the immediate signs of power? Jesus had might, but he had love which was superior. Jesus was the Savior, alike when he disputed with the Jews and when he healed the sick; when he preached to the multitudes and when he sympathized with individual souls; when transfigured on the mount and when before Pilate's bar and on the cross, because the grandeur of love was in it all.

2. We can bring this subject nearer home to us. It is admitted there is something strange and incomprehensible about the love of God, especially as displayed in his Son. All the magnanimity of earth dwindles into insignificance by the side of it; yet it is our pattern. God even tells us to be perfect, as he is. As he causes the sun to shine upon the evil and good alike, and sends rain upon the just and the unjust, so must we be indiscriminate in bestowing our affections. Why is this? It is to save men. "God so loved the world" that it might not be lost. This love, for this purpose, "God commendeth to us." He does not commend it to us because it is something nice, pleasant, a goodly sort of a gift for ornament, but because it is that all-powerful principle upon which the salvation of the world depends. Heaven depends on love. Hell begins and continues throughout eternity in those hearts where love never rules supremely. We can never co-operate with God in saving souls without this principle, which he has so wondrously displayed throughout the ages. Christians ought to think of this more. There are many who try to be more just than God. Their skirts are often "clear" long before they have done one lick of work in the right spirit. They have not experienced the first impulses of that charity which is with all long-suffering and patience. It is a long time before God calls his Spirit away from men. Many times, perhaps, long after we have given them up to hardness of heart and reprobacy of mind, and almost wished they were damned, does he linger about them, crying: "How shall I give thee up?"

No one is fit to be a steward of the manifold grace of God who does not feel the sway of love over all his thoughts. The absence of love converts men into enemies of souls and of God. Eloquence, knowledge, sacrifices, will not substitute it. All these may be made the tools of selfishness, and when worked by selfishness they become the engines of destruction. Love shirks no obligation and applies no doubtful expedients. The philosophy of love is simple. It seeks another's good, not for self-gratification, but for his sake alone whom it seeks to bless. And if it seeks to bless him for his own sake, how can it ever become his enemy? One can ardently love that which contributes only to his own good, and just as ardently hate it when it fails to do so; but one can never hate another whom he loves only for that other's sake. We cannot wish harm of him of whom we at the same time wish the greatest good. When we have a normal regard for self, we cannot, under any circumstances, wish harm of ourselves. And this is precisely the ground of that divine law which requires us to love our neighbors as ourselves. It is impossible to do our full duty to him unless we do. We have no right to do our neighbor harm; but unless we love him we are sure to do him harm. Therefore is charity so great. "Charity never faileth." M.

Ecclesiasticism.

MR. EDITOR: What smut is to wheat, or rust to oats, this big word is to true religion. Like all parasites, it steals the blood intended to feed the body to which it has stuck fast. The dead body, when embalmed, retains something of the lineaments of the living subject, and so does this *thing* preserve some semblance of the divine principle it pretends to represent. Then it runs back so far into the centuries for its paternity that the moss of age gives it an air of venerable respectability; and who dare say aught of respectability? And then polished decorum adds its approval; and who so daring as to gainsay decorum? Were not councils, assemblies, convocations, bishops, learned doctors of divinity and profound scholars its nurses? Who, then, art thou that hast the temerity to profane so reverend an object? We admit that we feel somewhat crampish, and experience weakness, but hope to revive, owing to a wonderful elasticity of vital power given us. The truth is, we know these appendages and nurses to be children of an evil parentage, and therefore are not scared.

There is a form of ecclesiasticism we admire, because it looks to doing good, and thereby gives token that it is born of God and not of man; but that kind so current in this day we are doubtful of, and seek to keep far away from its bad spirit. Men have garbed it in fine clothes, and it looks pretty; but, like the Greek horse, it carries death concealed. Let us get close up to it, and view it in its working dress. Here is one who has been bound to its service. Respectability and polished decorum are well marked in all his motions, and there is a rich odor of culture about him. The outside is truly beautiful; but how about the inside? Well, that is hard to answer. Fruit is the test of the tree; and may not the aggregate actions of a man be the true test of his character and sincerity? Just watch this man covered over with the chain-mail of ecclesiasticism. He bows to you on the street, says kind things to you personally and of you to others; but the canons to which he has subscribed do not permit him to visit you, and add to your Christian growth, by converse on the matters of *the kingdom*, lest by so doing he should admit that you were equally authorized with him to preach the word and administer the ordinances. You approach another, in humility of spirit, and tell him of destitution and moral darkness, and ask for some authority to sow the seed of life, in never so lowly a capacity. He answers with a sigh and a most gracious suavity of manner. Your report causes deep sorrow in view of the moral destitution of that field, but *our* standards of qualification *are so high*, and you, not being able to fill out the entire garment of *our* ecclesiastical make, must be content to keep your place, and lovingly submit to the wise dispensation of Providence. What Providence? Reader, answer, for we confess ignorance to do so.

Another appears. He talks sweetly, prays with you fervently, visits kindly, exchanges in preaching, works side by side with you, and acts like a true brother. At last we have escaped the circle and sweep of ecclesiastical magnetism! Not so fast, brother. Wait until, in the stated order, the emblems of a Savior's love are spread on the table, and then ecclesiasticism bids you take a back seat. Up to this point all was very good and proper; but just at this point somehow it turns out that you are not quite good enough to join with the brethren in honoring the same Lord you worship in common. And why not? Just because ecclesiasticism has put up bars to stop any such Christ-like intimacy. Verily, the devil is subtle above all beasts. When this anti-Christian spirit does not appear in the individual, it shows itself in other ways. It crops out in the phrases, "Our organization, our creed, our founder, the fathers," and similar pet terms, all of which are contrary to the explicit teaching of the word. We too often lose sight of the only Founder, Head and Father, in silly contention over mere human additions to the true creed—the only hope for humanity—Jesus Christ.

Why this evil has taken such deep root in the human heart that, when God's Spirit moves in power among the people, there are objections to the work, upon the ground that it is not according to the ordinary methods of grace. This is no mere imagination, but sober truth. Is it proper, is it according to the word?

No doubt exists in the minds of reasonable people as to the benefit of system in every human organization; but there should be grave doubt as to the propriety of substituting mere human rules, covered though they be with the dust of centuries of antiquity, for the plain teaching of Scripture, which says: "Ye be brethren;" "love one another." Though we be many members, yet have we but one Head. By this undue reverence for human regulations in matters spiritual, and the consequent necessity to defend them when assailed, we are led by the heat of contest to give them too much importance, and thus we hinder the onward march of the gospel, impede the development of spiritual life, and cause the souls of men to become lean and consumptive because of the tight lacing of this hard cord.

Let us seek to be incorporated into Christ, and aim for a high standard of judgment, and by much self-sacrifice and entire consecration incite in others a like course of action; open wide our hearts to receive the Spirit of love, and become tempered by its gentle influence to have charity and sympathy for all. INDAMORA.

Baptist Ways.

MR. EDITOR: On last Sunday I attended a Baptist Sunday school. I was at the same school just one month before. A gentleman—a member of the school—handed me each time a copy of their lesson papers, with the request that I should examine them. Their lessons claim to be of the International series. They take up different characters or persons of the Bible and give their history. The lesson for the present is on "The Life of Jesus," beginning with the first Sunday in July. It purports to be taken from the Gospel by St. Mark. I propose to transcribe their explanation, as they give it.

I begin with verse five, first chapter of Mark: "By the land of Judea we must understand the people of Judea generally. Baptized in the river Jordan cannot refer to either sprinkling or pouring; it must signify that John immersed. Verse six: With water and with the Holy Ghost. In the Greek it is in water and in the Holy Ghost, and should be so in our version. Ghost is the old English name for spirit. To be baptized (or immersed) in the Holy Ghost is to have copious influences of the Holy Spirit imparted to them. Baptized in water means to be immersed in water."

On verses nine, ten and eleven they proceed to say: "Jesus was baptized in Jordan. This, added to the meaning of the word, when properly translated, proves immersion to be the baptism to which Jesus submitted."

In the lesson for July 12 there is continual reference to baptism, evidently an effort to keep their argument for immersion before the minds of the scholars.

Now does this really belong to the International series, or are they palming off another cheat upon the people? Can you give the desired information? I say another cheat, because this is not the first. They have a Sunday school union, whose publications are frequently put upon the people for *union* publications. So was their Bible union claimed to be a union of all denominations. God knows I try to love all Christians of all denominations, and exercise charity toward them in our differences; but when I see the means resorted to by the Baptists to carry their faith, I can barely have charity. It amounts to trickery. Verily they compass sea and land to make a proselyte. I would not blame them for their pronounced denominationalism if they would only use fair means to maintain it; but taking advantage of the ignorance of country masses to deliver their dogmatic translations of baptize, and like habits of theirs, are highly reprehensible. Why insist upon this thing everlastingly, everywhere, as though it was the one thing needful? Ah! I apprehend, there is the *rub*. It is that immersion is essential to salvation.

W. P. H. CONNERLY.

ORION, July 10, 1874.

Administration of Discipline.

MR. EDITOR: There is a great deal being said of late, especially since the General Conference, about the administration of discipline in the church. It is said, directly by some and indirectly by others, that the law as it now stands in the Discipline, chapter 1, section 2, page 27, ("do no harm,") is sufficient to exclude "dealers in ardent spirits" from the church. Now there is one thing I do know, and one thing I do not know. First. I do know that there are many in the Methodist Church South who sell liquors, wholesale and retail. Second. If one has ever been excluded for this offense, I do not know it. If there is one of the many readers of the ADVOCATE who has known an individual to be turned out of our church for the sale of ardent spirits, he will confer a favor by letting the world know it through the ADVOCATE. I do not mean to say that they should give the names of the parties thus expelled, but simply say that it has been done. If there is a pastor in our connection anywhere that has succeeded in expelling a "dealer in ardent spirits," with the law as it now stands, I am anxious to know how he managed the matter. I find such offenders in every charge with which I am acquainted. I hope to see the day when the church of my choice shall no longer be burdened with such opposers.

I will now venture to ask a few questions, which I trust you or some of your readers will answer speedily.

1. What shall I do with a member who plays cards "just for fun" or "pastime?" Of course some one is ready to say: "You must admonish them." But I have already done that, and they say it is no harm. What shall I do next? Well, perhaps some zealous brother is ready to say: "Expel them." Well, but suppose the society is small—only twenty or thirty members—and all of these either play cards, drink whisky, swear or dance, except one or two. Now tell me what I can do after admonition fails? Don't evade the question. Give me advice.

2. What can be done with those members who won't come to church after being exhorted to do so, or how long may one be allowed to stay away from public worship, on a trivial excuse, and retain membership?

3. How would you hold Church Conferences if the people or members won't attend on week-day, and won't stay long enough after public preaching on the Sabbath? Would it be proper to dispense with eleven o'clock preaching, once a quarter, and hold Church Conference? I know the Discipline says: "If on the Sabbath it should not interfere with the morning public worship;" but if this be the only time that you can get the membership, then one or the other duties must be left undone, and so the law is violated—either dispense with the morning preaching or not have any Church Conference.

AN UNDERGRADUATE.

News from Old Assyria.

Bibliotheca Sacra notices a remarkable work just published in England under the sanction of the Society of Biblical Archæology, which contains translations from the records of the Assyrian monuments and clay tablets. What is given in this volume, it says, "is only a specimen of what we may expect. It is difficult to persuade one who has not studied the subject of the vast amount of literature or records that has been recovered. Nor can we stop here to show how vast that literature is. Here we have an inscription of Khammurabi, who lived before the time of Moses. His inscriptions are written in Accadian, with a single fortunate exception which is in the Babylonian language, proving, for one thing, 'that the Babylonian language was the same in the days of Khammurabi as it was a thousand years later, in the days of Nebuchadnezzar.' He records with pride his efforts to supply his city with fresh water, and alludes to some other works, the object of which was to benefit his people (pages 5-8.) Very many of their kings were public-spirited men. Sennacherib took pains to 'care for the health of the city by bringing streams of water into it, and the finding of new springs' (page 29.) Again, he speaks of 'planting the finest trees,' and that he caused 'the uprising of springs in more than forty places in the plain.' These he 'divided into irrigating canals for the people of Nineveh, and gave them to be their own property' (page 31.) Again: 'To obtain water to turn the flour-mills I brought it in pipes from Kishri to Nineveh, and I skillfully constructed water-wheels.' He brought water from a river nearly two miles away 'into reservoirs, and covered them well' (page 32.) Assurbanipal took great interest in literature and learning, in preserving the old records, and in preparing new tablets for public use, corresponding practically to our public libraries (page 58.) Their building and constructing of palaces and public works was also very extensive. There is mentioned a 'hall of assembly,' which was a 'vast building' (page 27.) Yearly annals were published by authority (page 34.) Out of three palaces which Assurbanipal captured he collected 'thirty-two statues of kings, fashioned of silver, gold, bronze and alabaster' (page 86.) The Phœnicians were their shipbuilders: 'In Syrian ships I crossed the sea' [Persian Gulf] (page 43.) We notice the Semitic brevity with which they write or speak: 'Collect thy army! strike thy camp! make haste to Babylon! stand by our side! swear to help us!' (page 47.) Again: 'Go forth; the rebel state that does not obey me, smite it' (page 117.) They had poetical names for their rivers. The Tigris was 'The Stream of Fertility.' Elsewhere it is called 'The Stream of Gladness.' The Euphrates was called 'The Life of the Land' (page 30.) The prophet Joel's figure of a swarm of locusts is met with: 'Then, as a mighty swarm of locusts covers the face of the earth (so) in destroying multitudes they (the enemy) rushed against me' (page 47.) The building or dedication of palaces was celebrated 'with dancing and music, with joy and shouting' (page 104.) They used in war some composition like Greek fire (page 49.) Besides the longer inscriptions we have the private will of Sennacherib, private contract tablets, astronomical tablets, Assyrian calendar, weights and measures," etc.—*Methodist.*

Splendor and Distance of Sirius.

Mr. Proctor's "King of Suns" is the magnificent Sirius—that splendid star of the southeastern sky, whose fixed blaze is not diminished, even though he has receded from us, during the past century, more millions on millions of miles than we would dare to say. How must he have appeared—with what unutterable glory—to the first races of mankind?—to the human beings who preceded the ancient Egyptians? These latter worshiped Sirius.

He wore a red hue then—three or four thousand years before the time of Christ. His color has changed during the last four thousand years; and he himself is untold and untellable miles farther away than he was then; but such is his unimaginable distance that even his swift recession from this particular region of endless space seems to make, in any one century, no perceptible difference in his appearance.

Of one star alone, of all the infinite host outside of our solar system, the distance has been measured. It is Alpha Centauri. It is found to lie more than two hundred thousand times farther away than the sun. At this distance our sun would shine much less brightly than Alpha Centauri. But Sirius, that ineffable sun, is still more remote. He is at a vastly greater distance away; the best computations assign to him a distance exceeding that of Alpha Centauri five-fold to ten-fold.

Taking the smallest of the distances, it follows that if Sirius shone no more brightly than Alpha Centauri in appearance, he must nevertheless give out twenty-five times as much light. Yet a careful comparison of his brightness with that of Alpha Centauri shows that Sirius is about four times brighter. Therefore, says Mr. Proctor, in reality he must give out about one hundred times as much light as that great star.

In other words, coming back to our sun, it is found that Sirius shines in reality three hundred times more brightly than the sun. Proctor proves mathematically that if this be true (and he believes it,) then it follows that the volume of Sirius is about twenty-two hundred times as great as the sun's. Even the diameter of this King of Suns is between seventeen and eighteen times that of our sun.

Out of that kingly sphere, of light inconceivable, two thousand such orbs as our sun might be formed, "each fit to be the center of a scheme of circling worlds as important as that over which our sun bears sway." What must be the planetary system of Sirius?

A HORSE WITH A LONG MEMORY. Many years ago Mr. Abram Dodge, of the town of Ipswich, Massachusetts, owned a beautiful horse which was the pet of the family. He was admired by all who knew his playfulness and good qualifications. In the summer it was Mr. Dodge's habit occasionally to have a frolic with his horse in his barn-yard, then let him out alone, and he would go to the river, which was about one-third of a mile distant, where he could bathe, then go to a common and roll on the grass, then with the freedom of air start for home. His stable was renovated for him while he was gone, and his breakfast put in his crib. If he met his master he would shew some coltish pranks, bound for the stable, pull out the wooden pin that fastened the door with his teeth, and rush to the manger where he expected to find his food. One night the horse was stolen from the stable. At the expiration of sixteen years Mr. Dodge was at the tavern when a man drove a horse up to the door. Mr. Dodge at once recognized his horse, and he told the driver the reason for believing it to be his; the man told of whom he bought the horse, and said that he had owned him for several years. Mr. Dodge claimed his horse, and it was finally agreed that if the horse would, on being taken to his old stable, go through the habit of bathing, rolling on the grass, and pulling the pin from the stable-door, as above described, Mr. Dodge should have him. When the horse was let out into the old yard he reviewed the premises for a moment, then started for his old bath-tub, then for his green towel on the common, then to his stable, pulled the wooden pin, won for himself a good meal, and his old master his favorite horse. These facts are vouched for by reliable old residents of the beautiful, picturesque old town, and show conclusively the long memory of our noblest animal. *Lowell Courier.*

Obituaries.

DIED, of typhoid fever, on the fifteenth day of July, 1874, at her residence on Deer Creek, Issaquena county, Missis-sipi, Mrs. W. B BARNARD, formerly Miss Lizzie West, of Vicksburg. She was buried here in the family grave-yard, on Saturday, at five P. M.

The deceased was born and raised in this city, where she made numbers of friends by her many estimable traits of character. After marrying and moving to Deer Creek she became an earnest and devout Christian, having joined the Methodist Church. She leaves three children—two little boys and a girl—with a grieved and stricken husband to mourn her early demise.

THE following preamble and resolutions relative to the death of Bros. BENJAMIN MURRELL and HENRY M. NAFF, members of this Quarterly Conference, were adopted by the second Quarterly Conference of Lind Grove circuit:

Whereas, It has pleased almighty God, in his providence, to take from us our beloved brethren, who have been for years members of this body, and faithful as stewards of the church of God; *And whereas*, The providences of God are inscrutable, often striking us at points and in places the most tender, taking from us dear friends, and from the church some of its most useful members; therefore, be it

Resolved, That while we bow with submission under this affliction, yet are we deeply smitten, feeling that the church and Conference have sustained a great loss; but we rejoice to believe that they were both prepared for the summons that came, in one instance so gradually, and in the other so suddenly, from the Master.

Resolved, That we will ever cherish their names, their good works, acts of kindness and charity, associated with the spirit of a generous liberality, as evidence of their devotedness to Christ, and that they were ready for the solemn test when the announcement was made: "Give an account of thy stewardship."

Resolved, That we sympathize deeply with the families of the deceased, feeling that their loss is for greater grace to supply their every want.

Resolved, That a copy of the above be sent to the families of the deceased, and one also forwarded to the editor of the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

C. W. CARTER, P. E.
M. S. HUNTER, Sec.

JOHN W. BETHEA, son of John H. and M. J. Bethea, was born in Wilcox county, Alabama, April 8, 1858; joined the Methodist Church in 1872, being in the fourteenth year of his age; and died December 1, 1873.

Several months have elapsed since the subject of this obituary was conducted through the valley of death to the regions beyond; but time has not erased him from our memory. So striking was the closing scene of his earthly existence, and so happy were the associations that clustered around his passage from time to eternity, that the occurrence, though we mourn his departure, still strikes us with recollections of no ordinary character, and seems to have been but yesterday.

> In the soft season of his youth,
> In nature's smiling bloom,—

he was called upon to close his eyes upon the transitory scenes of earth, to open them upon eternal things beyond the mystic vale; and, judging from the testimony that he left, we may well say: "No sooner had the objects of earth vanished from his view than objects supernal greeted his vision from the paradise of God." Like Paul, he desired rather to depart and be with Christ. A few days prior to his death he called his mother to his bedside, and, with countenance gleaming with delight, spoke to her of his "home up yonder." "This, dear mother, is my earthly home; but my good home, my eternal home is up yonder, where people never die. Will you meet me there?" Having received an affirmative response to this request, he called for the other members of the family, and addressed them in this admonitory and pathetic language: "Love the Lord Jesus Christ, and follow me, for I go to a glorious place." Yes, glorious in thy conception; yet "eye hath not seen, nor ear heard, neither hath entered into the heart of any man, the things which God hath prepared for them that love him." Go, disembodied spirit, wing thy hallowed flight to thy home above, and learn what that meaneth. J. S. PEAVY.

DIED, in Girard, Alabama, on the seventeenth of March, 1874, Mrs. CHARLIE ALMIRA MORELAND, wife of Mr. Robert Moreland. She was the youngest child of Hull and Patience A. Gates, and was born December 16, 1845.

She was early left an orphan, her mother dying when Mrs. Moreland was only eight years old, and her father several years previously. From the time of her mother's death until she was eighteen years of age she lived with a kind aunt, who resided in Meriwether county, Georgia.

Charlie Gates' character as a child was frank, generous and open-hearted. Well do I remember her bright and smiling face, her light and joyous laugh, her many pranks of mischief, and the ever readiness with which she sought pardon when unintentionally she wounded the feelings of others. She was naturally of a bright mind, and received a liberal education, graduating at the Southern Female College, LaGrange, Georgia, in 1863. Charlie inherited from her father's estate a large amount of property, but when the late war closed she found that nearly the whole of it was lost. Her noble nature would not allow her to live a life of dependence; therefore she spent not the time in useless repinings, but began to teach school, soon learned to love her work, and became an efficient and successful teacher.

She was converted and joined the Baptist Church in 1865, but several years afterward she united with the Methodist Church. She possessed many ennobling traits of character; was catholic in her views toward the doctrines of all religious denominations; was ever kind to the poor, ever willing to help the needy, and was a blessing to the sick and afflicted. On her sick-bed she shewed that she felt her dependence on the God of mercies—would ask an interest in the prayers of others, and would pray for those she loved. She leaves a kind husband and a little son, who is too young to feel the loss of a mother. A FRIEND.

MRS. ANN ELIZA, wife of Major Richard S. Allen, and daughter of John M. and Elizabeth Dupree, was born near Elyton, Alabama, December 12, 1822. She was happily married to Major Allen September 7, 1837. They emigrated to Mississippi and settled in Carroll county in 1858, where she fell on sleep with Jesus, April 14, 1874.

Sister Allen professed peace with God in her eleventh year, and soon after joined the Methodist Episcopal Church. Her evidence of acceptance with God was so much like the low whispers of calm breezes of summer's eve that she scarcely presumed to call God her Father, or herself his child. Day by day, however, the work of the Spirit continued in her heart, helping her to exemplify, in her walk, tempers and words, that the work of the Spirit was working its heaven. Four or five years after her conversion, in company with her devoted husband, she attended the preaching of the word in Elyton. The words of the preacher, who was Rev. William Vaughan, were made the power of perfect deliverance to her soul. She arose from her seat and rejoiced in God her Savior. From that day until her death, never were the graces of the Spirit more manifest in human experience than in Sister Allen. Religion was her constant theme. At home she lived and enjoyed that peace that surpasses human understanding.

When visiting, she feared not to speak of or declare her love for the Savior. To the sick and dying it was a privilege to recommend a Savior as the only solace for trouble. To the church she was a power for good, known only by those who can appreciate an active worker in the vineyard. She lived in the same community where she died for sixteen years, and those who knew her esteemed her as the highest type of woman. Forty years thus spent in devotion and faith perfected the grace of submission to the will of God. So in her affliction, which lasted over two months, no murmur was heard from her lips, but she was happy all the time, often giving God the glory so deservingly due his holy name for his presence in such trials.

Sister Allen delighted to entertain the preachers who called on her, making them feel that their visits and missions were welcome. She was one of the best of wives, a good and loving mother, and kind and attentive to her neighbors. Truly her death is a loss, but our loss is her infinite gain. T. C. PARRISH.

IF all men were to bring their misfortunes together in one place, most would be glad to take his own home again, rather than take a portion out of the common stock.—*Solon.*

> SERVICE there is rest—
> Rest, service; for the paradise of saints,
> Like Eden with its toilless husbandry,
> Has many plants to tend and flowers to twine,
> And fruit-trees in the garden of the soul,
> That ask the culture of celestial skill.
>
> *Bickersteth.*

The Christian Advocate.

THURSDAY, AUGUST 6, 1874.

GLINTS.

What pictore they—bits of crimson
Streaking the evening's gray—
Silver sleeve of the waters,
Tracked by the rising day?

Lances pointed with jewels,
Darting down from the stars—
Moon-face in a golden halo,
Peering through cloudy bars?

Glints, all, of the glory immortal,
As brooks slag of the sea—
Glints luring our vision to longing
For the radiant To-Be.

Come nearer, nearer, O brightness;
Make wider rifts in the blue!
Open, O cloud-portaled heavens;
Let all the glory through!

How a Submarine Diver Works.

We steam quietly down along the coast for nearly two hours, until we reach the wreck, which is indicated by the tops of three masts tapering a few feet above the surface. It is not certain yet that the vessel can be saved, and before work is begun a survey of her bottom must be made by divers. We have noticed a stalwart fellow on the tug, who has a courageous face and a thick-set frame. He is one of the divers, who of all seamen have the strangest experiences. They go deep beneath the sea, separated only by a thread from death. Watch this man as he dons submarine armor and prepares to descend into the water. Over a suit of thick flannels he puts a pair of trowsers and a jacket made from India rubber cloth. These fit close to the ankles, wrists and across the chest. Next he thrusts his head through a copper breast-plate provided with grooves, into which the body of the jacket is fitted and screwed down by an attendant. The head is now covered by a helmet, with a glass face, which is also screwed to the breast-plate—helmet and breast-plate weighing together about fifty-six pounds. Twenty-eight pounds more are added to this burden by a pair of shoes with leaden soles, and thus equipped the diver resembles neither man nor fish. A near-sighted naturalist might puzzle over him for hours without finding out to which species he belongs, so monstrous does he appear. And it is not surprising that the sharks themselves are afraid of the divers, and flee incontinently if one of their arms be outstretched.

The extreme weight of the diver is fatiguing above water, and he is glad to embark in the surf-boat, which has been launched from the tug to convey him nearer the wreck than she dare approach. A few strokes of the oar bring the surveying party directly over the sunken vessel, and the final preparations for the descent are made. You and I watch breathlessly, but the diver thinks very little about the danger of what he is to do. One end of a coil of strong rubber tubing is fastened to a mouthpiece at the back of the helmet, and the other end is connected with an air-pump in the boat. A hempen line is also secured to the outside of the helmet, and passes down under the diver's right side, within easy reach of his hand. Upon this tubing and line his life will depend. Four blocks of lead, weighing fifty pounds, are now slung over his shoulders, and a waterproof bag, containing a hammer, a chisel and a dirk-knife, is fastened over his breast. A short iron ladder is lowered over the starboard side of the boat, and the diver heavily climbs down each round. His weight causes the boat to dance and rock unsteadily. It is a very exciting moment for a novice, I can tell you! His comrades watch his movements attentively, and in another moment he is standing on the bottom round of the ladder. Two men stand by the handles of the air-pump at the other end of the boat. All is ready. The diver grasps a rope to prevent a too rapid descent; he releases the ladder, and the green water swells over and hides him.

Full fathom five he sinks; and, as the sea closes about him, the great weight of his armor dwindles away, and his movements are as free as an athlete's. Smoothly he descends, and soon feels his feet touching the hard sand. His foothold is unsteady; for, notwithstanding the weights attached to him, he is still too buoyant, and once or twice he pulls the signal line for less air. Well he knows that, unless the supply be rightly adjusted, he will either be suffocated or sent bubbling to the surface, feet first.

But his signals are heeded, and, as his tread becomes firm, he glances around him out of the little window of his helmet. Shoals of fish crowd inquisitively near, and some daringly rub their noses against his breast; but a wave of his hand drives them off in utmost terror. A few yards away lies the wreck, bedded in the sand, and plainly visible in the green light of the depths. There is as much light, indeed, as we have on shore during ordinary foggy weather. The diver approaches cautiously. His greatest peril is in the tangled rigging and splinters, which might twist or break the air-pipe and signal line. He does not move a step without first finding out whither it will lead him, and in good time he safely reaches the hull. Thus far he is pleased with the "job;" the water is clear and his feet do not sink into the sand. Now he begins his search for damages, and works for four or five hours without interruption, examining the vessel in every part, and humming a lively tune as he moves briskly about. The water is cold, and if he loiters he will be chilled; and, moreover, he understands that industry is the best cure for the loneliness of his position. At last he signals to ascend, and he is brought on board the tugboat. The master wreckers crowd about him for information.

"Can the vessel be saved?" "She can," he answers. The planking amidships, a few feet above the keel, has been torn away; but she holds together, and if the weather is fair she may be afloat again in two weeks. The diver, having removed his dress, then calmly sits down to rest, while preparations are making for another descent.

An old diver is as comfortable under water as above, and can do eight hours' work a day in seven or eight fathoms. As the business is precarious, however, the men are paid $150 a month, and supplied with board and lodging. Do they serve an apprenticeship? Not exactly that, but most of them have been attendants to other divers, and have picked up the secrets in that way. "I waited on a man myself, and didn't get promoted until I knew the service like a book," says the diver, as he rises and calls for his boy. "All ready, Tom? Excuse me now, sir; it's time to go down again." And so he leaves us.

Two other men accompany him in his next descent, and, after they have been down for an hour or two, they signal to the men in the boat, and the heavy cable that we have seen is lowered to them. In their curious dress they work together with a will, and drag the massive links of iron underneath the hull of the ship—one length amidships, a second length astern, and a third length forward. This is slow work, and before it is complete night has set in, and the divers are brought to the surface. Betimes next day it is resumed, and, when the center of each great chain is right under the keel, the pontoons are towed over the wreck. Meanwhile constant communication is established between the men below and the men in the boats, by means of the signal line. Once in about four hours the divers come to the surface for fresh air and food. But these pontoons—what are they? Let us pause a moment and glance at them. They are built of wood and painted black. The largest measures one hundred and twenty in length, eighteen feet in width, and fourteen in depth. Those selected for the present case are much smaller, and three are stationed at each side of the wreck to buoy her. In each pontoon there are several wells or holes running through the center, from deck to bottom. Into these the divers insert the ends of the three cables, which are drawn upward by hydraulic power. This part of the work costs severe effort and much time, and when it is done the injured vessel, as a doctor would say, is in the fair way to recovery. The cables are drawn up through the wells, link by link, and are tightened gradually, until the wreck lifts. She rises slowly, and the pontoons groan from the weight bearing upon them as they are drawn nearer to her. For some time yet she is out of sight; but at last her deck is seen dimly through the waves, and soon afterward it is above water. The wreckers, as we observed, are impassive in their manner; but they cannot repress their enthusiasm over the success, and two or three of the more excitable burst into cheers.—*The Coast Wreckers, in St. Nicholas for June.*

A Rival to the Great Strasbourg Clock.

One of the most wonderful clocks ever constructed has been recently completed by Karl Ketter, a German miner of Pennsylvania. He was occupied three whole years in its construction, during the last of the three working at it day and night, and often so absorbed in his enterprise as to be mindful of both food and sleep. But his efforts were crowned with complete success, so that he has recently been exhibiting the most wonderful timepiece ever constructed, and the whole work was performed with no other tools than two common jackknives. The clock is eight feet high and four broad, has sixteen sides, and is surmounted by a globe, over which is a cross. It has four dial-plates, all carved in curious, emblematic figures of most unique design. One of the dials shows the day of the month, another the day of the week, a third the minutes and seconds, and the fourth the hour of the day.

Above the dial-plates a gallery extends about half way around the clock, and in the center of this gallery is a carved wooden figure of our Savior, while at each end is a small door opening into the body of the clock. Over the right door is an eagle, and over the left a chicken-cock; and twice a day—that is, at noon and midnight—a chime of bells plays sweetly, during which the small door at the right opens, and twelve wooden figures, representing the twelve apostles, appear in procession, with Peter at the head. They walk slowly along the gallery, and each in turn, as he comes opposite the figure of the Master, bows with face toward him, and then, resuming his former position, passes onward till he reaches the door on the left, which they all enter. When Peter salutes the Lord, the cock crows; and when Judas, who is in the rear, with one hand shielding his face and the other grasping a bag, reaches the cock, it crows again.

At the extreme corners of the clock, placed conspicuously on pedestals, are beautifully carved statues of Moses and Elias; and in the rear are two obelisks of the Egyptian style, with hieroglyphic characters engraven thereon, designed to represent the ancient period of the world's history. The clock will run thirty-two hours, and by some separate arrangement the procession of the apostles can be repeated whenever desired.

Mr. Ketter, the maker of this wonderful clock, is a native of Frieburg, in Baden; has had no instruction or previous practice in clock-making, nor indeed in any branch of mechanics. He says, having often heard of the great clock in Strasbourg, Germany, he was anxious to visit it; but, being unable to do so, he set to thinking about it, and resolved to make one of his own, though he could form no idea whatever of the plan on which the Strasbourg clock was constructed.

SOMETHING STRANGER STILL.

But the very strangest thing we ever heard of in the way of a timepiece, was a clock described by a Hindoo rajah as belonging to a native prince, and jealously guarded as one of the rarest treasures of his luxurious palace. In front of the clock's disk was a gong swung upon poles, and near it was a pile of artificial human limbs. The pile was made up of the full number of parts necessary to constitute twelve perfect bodies; but all lay heaped together in apparent confusion.

When the hands of the clock indicated the hour of one, out from the pile crawled just the number of parts needed to form the frame of one man, part coming to part, with quick mechanic click; and when completed the figure sprang up, seized a mallet, and, walking up to the gong, struck one blow that sent the sound pealing through every corridor and room in that stately palace. This done, he returned to the pile and fell to pieces again. When two o'clock came two men arose, and did likewise; and at the hours of noon and midnight the entire heap sprang up, and, marching to the gong, struck one after the other his blow, making twelve in all, and then, returning, fell to pieces as before.

Can you imagine any piece of mechanism more wonderful?

At the Crystal Palace the automaton chess-player was on exhibition in a small room set apart for the purpose. It is said to have been invented in Austria, nearly a century ago; but it is just as interesting to us as though our grandfathers had never looked on and wondered at its quaint, curious operations. The chess-player represents a dark-visaged Turk, with long black beard, and loose robes and turbaned head. He sits on a round box two and a half feet high, covered with a thick cushion, and the chess-board lies before him over one leg. He plays with his right hand, moves the men quickly, and all his motions are not only graceful, but seem to indicate intelligence. Of course some one controls the movements of the automaton, as he plays with different people, sometimes winning and sometimes losing; but in what manner he is thus controlled no one has been able to ascertain. The box on which the figure sits contains only a quantity of wires; there is not space for a human being, even a very small one, to be accommodated therein, nor is there any apparent connection with machinery elsewhere.—*Little Corporal.*

Use of Spectacles.

When you find that you are beginning instinctively to go to the window or the open door when you take up a paper or a book to read, it is time for you to purchase a pair of spectacles; then get those of the lowest magnifying power, for if they magnify too much the eyes will get prematurely old—will fail rapidly. If, while reading, you find an inclination to stop and wink the eyes, as if to clear them, you need spectacles; or, if you have them already, you require older ones. A good way to rest the eyes from reading or fine sewing is either to close them for a few minutes, or look at something a long distance off; this gives great relief.

Do not purchase glasses on the street, or at cheap places, for there is great danger that the glasses are not alike—have not exactly the same focus, or are made of soft glass, which is easily scratched, and then older ones are soon required. The value of Brazilian pebbles, which is a natural glass, is their greater hardness; hence not easily injured, last a great while, and the eyes get old very slowly. But if the glasses are soft, are mismated, having unequal focal points, the eyes are strained and get old in a short time, especially if both foci are not in the center of the glass. In selecting glasses choose those which enable you to see well without a strain, for habitual straining of the eye ages it rapidly; at the same time avoid getting those of a stronger power than is needed.

Glasses should be washed with cold or warm water at least every morning, and should be wiped several times during the day with the buckskin, and nothing else; paper scratches them, and so does flannel, and a handkerchief is seldom clean enough for the purpose.

As the eye is the most delicate organ of the body, it should be treated with great care, and economy in spectacles is a great, a life-long misfortune. The eyes should not face a light; it is better to have the book in such a position as to have the light come on the page over the shoulder.

In reading by artificial light the eyelids should be shaded in such a way that the full glare does not fall on them, but on the paper or book, and cease using them as soon as they begin to feel tired.—*Hall's Journal of Health.*

BLESSED ARE THE DEAD.—Dr. Cumming, in a recently published scheme, mentioning the passage of Scripture, "Blessed are the dead that die in the Lord," relates the following striking anecdote:

A Roman Catholic lady I was the means of bringing out of that church told me that the words repeated by me, "Blessed are the dead that die in the Lord, that they may rest," kindled in her heart convictions which she could not allay, and which on application to the priest he could not hush. She told me that she was once supposed to be on the point of death. "I was given up as dying," she said, "and a priest was sent for, a venerable man, to administer extreme unction. He did so; I had full possession of my mind, and I asked him: 'Now tell me, my father, am I saved?' And he answered: 'I can pledge my own salvation that you will be ultimately safe.' 'Ultimately; what does it mean?' 'My child, you must pass through purgatory.' I said; 'I have had extreme unction administered. * * * What is the nature of that purgatory through which I have to pass?' 'My child, purgatory is a place where you must endure the torments of the damned, only of shorter duration.'" Such was the comfort with which she was left to die; but this text seemed to her to annihilate purgatory.

MEN never believe others can do what they cannot do themselves.

A ROBBER.

BY CARL SPENCER.

April brought the twigs and leaves,
May has dined them like her bread;
In and out she flits and weaves,
Till the round green earth's a nest.
"Perfect!" says the smiling sun;
"Now your leisure is begun."

Summer pipes instead of spring—
There's a cuckoo in the nest;
Fie! the bonny, saucy thing!
High-ho, robin! dispossessed
Of the pretty nest you planned—
Fly and seek a safer land!

Chameleons.

There is a curious little lizard, the name of which is so coupled with fable that many believe it has never even existed. We mean the chameleon, which, though never seen on this continent, abounds in the old world. It is generally imagined that the reptile is capable of changing its color at will to the brightest of rainbow hues, and there is a widespread popular belief that it lives on air, both of which ideas, though naturally arising from the peculiar appearance and habits of the animal, are far from the truth. The chameleon measures from five to six inches in length, and has a curious pyramidal-shaped head, apparently separated from the neck. Its body is short and thick, and ends in a prehensile tail of medium length. The ears are concealed under the skin, the mouth is large, and the eyes, which are very prominent and full, are closely covered by a circular lid in which is a small round perforation just in front of the pupil. The legs are long and slender, and terminate in a hand formed of five toes, divided into two small bundles, so as to resemble one broad finger and a thumb. By the aid of these members, and by winding their tails around the branches, the lizards climb about shrubs and trees in search of insects. Their motions are, however, very slow, and their habits sluggish in the extreme. They will cling to bars of their cages for days at a time, giving not the slightest sign of life, except perhaps the occasional twinkle of one eye. Handling them does not seem to disturb their equanimity, as they rarely struggle as long as they are permitted to cling to a finger, while they are perfectly harmless.

The strange peculiarity of the animal, however, is its faculty of changing its color, not in bright tints, but from a pale gray to light green, yellow, brown, reddish and violet shades, all, however, dusky and undecided. These changes sometimes occur very rapidly, and are apparently provoked by anger and fear. In handling the lizard we have noticed that, although it would, as we have already intimated, show no symptom of uneasiness, the clear light tint which covered its whole body would give place to dark-brown blotches, some of which shaded curiously into black, resembling in form the spots of a leopard.

Another curious feature of the chameleon is the independence of its eyes. It moves them separately; and when the animal sleeps it seems as if but one-half of it were awakened at a time. If a light be placed before one eye, the half of the corresponding side of the body becomes of a different color from the other side; but the tint becomes uniform all over when the light is carried before the other organ. It would seem from this that the reptile has two distinct luminous perceptions.

So sluggish a creature, it might be supposed, would be hardly suited for catching insects, and such indeed would be the case were chasing the latter the only way of entrapping them. The chameleon, however, resorts to strategy, and grabs its prey from a distance over which the unsuspecting fly or bug hardly deems it possible that its enemy can reach. The lizard's mode of seizing the insect is not only peculiar, but also gives further proof of the dull nature of its perception. It never uses but one eye, and, while its body is perfectly motionless, will follow the movements of its prey with intense attention until it comes within about three inches of its nose; and then a tongue will dart out, more like a streak of pink lightning than anything else, strike the insect, and carry it back into the mouth. This tongue, which is out of all proportion to the size of the animal (sometimes twice its entire length,) is a hollow tube terminated by a fleshy knob which has a cup-like cavity on its anterior surface, always covered with a viscid fluid. It shoots out a perfectly straight rod, and strikes the insect with unerring accuracy.—*Scientific American.*

THE STAGE-HORSE "KITTY."—The following is one of Mr. Charles Dudley Warner's spirited little picture-sketches from life during one of his stage-coach journeys: "May I never forget the spirited little jade, the off-leader in the third stage, the petted belle of the route, the nervous, coquettish, mincing mare of Marshy Hope. A spoiled beauty she was; you could see that as she took the road with dancing step, tossing her pretty head about, and conscious of her shining black coat, and her tail done up 'in any simple knot,' like the back hair of Shelley's Beatrice Cenci. How she ambled and sidled, and plumed herself, and now and then let fly her little heels high in air, in mere excess of larkish feeling. 'So, girl! so Kitty!' murmurs the driver in the softest tones of admiration. 'She don't mean anything by it; she's just like a kitten.' But the heels kept flying above the traces, and by and by the driver is obliged to 'speak harsh' to the beauty. The reproof of the displeased tone is evidently felt, for she settles at once to her work, showing perhaps a little impatience, jerking her head up and down, and protesting by her nimble movements against the more deliberate trot of her companion. I believe that a blow from the cruel lash would have broken her heart, or else it would have made a little fiend of the spirited creature. The lash is hardly ever good for the sex."—*Atlantic Monthly.*

THE proof that we believe in the reality of religion is that we walk in the power of it.

Religious Intelligence.

THE Moravians have recently established a new station at Rama, in the northern part of Labrador.

THE New Brunswick Synod of the Church of England has voted to unite with the Provincial Synod of Canada.

A QUESTION is to come before the General Assembly of Scotland, whether a brewer can consistently be appointed an elder.

THE increase in the Pittsburg Conference the past year was, of probationers, 4,036; full members, 3,104; making a total of 7,140.

THERE are now in New York city forty-five Catholic churches, besides twenty-four chapels, with regular service in the different religious and charitable institutions.

THE English Wesleyan returns for 1874 show a membership in society of 351,686, an increase of 3,106 for the year. The *Watchman* says this "is matter for thankfulness."

DURING the last thirty years the sum of £1,069,282 has been expended on endowments, buildings, restorations and schools connected with the Church of England in the diocese of Peterborough.

THE number of pilgrims who visited Mecca this year is said to have been 160,000, and, owing to the precautions adopted by the Egyptian government, their health has been unusually good.

THE American Episcopal church in Rome appeals for aid to complete its beautiful edifice. Mr. Nevin, the rector, is now in New York, and the leading Episcopal clergymen and others have taken hold of the matter with commendable zeal, and the $18,000 necessary will, we trust, be speedily raised. The English Episcopalians are also completing a house within the walls. The Scotch and American Presbyterians are negotiating for a united church.

INDIAN MISSIONS.—The California *Christian Advocate* says there are eleven reservations on the Pacific coast, embracing more than twenty thousand Indians. Only two missions are reported to the Indian department among them, and both of these are in Washington Territory. There are three reservations in California. The Indian mission church at Round Valley is the largest Methodist church in California, probably the largest on the coast, having a membership of eight hundred and twenty-seven Indians, and more than twenty white members.

HINDOSTAN.—In the interior of Malabar and Travancore, in the southwestern part of Hindoostan, are a large number of Syrian Christians. They have some sixty churches, with some sixty thousand adherents. They have preserved the Syriac Scriptures in manuscript, and claim that the gospel was preached there by St. Thomas, where he died. They were certainly established there as early as the second century, and for ages have stood firm against wickedness, idolatry and persecution. But they have fallen greatly from their former state, and have become corrupt. Recently a most wonderful work of God has progressed among them—a revival of great power, characterized by powerful awakenings, hearty confession of sins, both by the priests and people, and a thorough reformation of life. The Holy Spirit is working mightily among them.—*Zion's Herald.*

"CIVILIZED HEATHEN."—A correspondent of the Madras *Athenæum* describes a recent procession he witnessed in Salem, Madras Presidency. "I observed," he says, "some devotees had their tongues pierced with iron rods; some had pins stuck all over their bodies, and garlands hanging from them; some had made incisions in their sides, in which were inserted iron rods; some passed through these incisions large ropes, held on both sides by two persons, and some employed four men to carry a small car, the middle of whose axles passed through their sides." Those who listened to Mr. Murray's lecture on "Civilized Heathen" will note that this is a specimen of humane, enlightened Buddhism. Further, the *Friend of India* says that "Buddhism defies sin;" and intelligence has just come to hand that all the inhabitants of Taifoo, in southwestern China, amounting to about fifty thousand, were massacred, men, women and children, not one left, by the Buddhists.

ORGANIZATIONS IN THE SOUTH.—Rev. Dr. Strieby makes the following statement in the *Christian Mirror:* "I find I was inaccurate in the statement made at the meeting of the Maine Conference that there were eight organized Congregational bodies in the South. In eight of the Southern States there are churches, under the care of the American Missionary Association mainly, that might unite in this way, but as yet only four such organizations have been formed, namely, the Southwestern Conference, embracing nine churches in Tennessee, four in western Georgia, five in Alabama and two in Mississippi; the Congregational Conference of Texas, with three churches in that State; and the Association of Christian Churches and Ministers of Kentucky, embracing five churches. Besides these the association has planted and nourishes one church in Virginia. An organization has been in contemplation for the contiguous churches in North Carolina, South Carolina and eastern Georgia, and others will follow as rapidly as may be deemed best.

ADVANCE OF PROTESTANTISM IN FRANCE.—Tidings continue to be received of the progress of Protestantism. Even the political papers are noticing that in Lyons the Roman Catholic population are sending their children to the Protestant schools until they overflow, and new schools conducted by Protestants are being opened. Interesting ordinations of pastors in various towns, and opening of meetings and places of worship are to be noted. The fiftieth anniversary of the consecration of the Protestant temple at Anduze drew above three thousand Protestants to a joyful religious festival. The town of Epinal, by the influx of Alsacians, needed a new church, which was opened lately just as the Prussian troops had left, and the town was *en fete*. The prefect and other authorities were present, and Pastor Schmidt, the venerable president of the Consistory, who, forty years ago, commenced the Protestant worship in Epinal with twenty hearers, had the joy of placing the Bible in the handsome new building which he dedicated to the worship of God. An ordination took place on the same occasion. At Evreux Pastor Rolland preaches the gospel in the amphitheater, placed by the authorities at his disposal.

CHRISTIAN PROGRESS IN BEYROOT. The city of Beyroot, situated on the eastern shore of the Mediterranean sea, contains a population of about one hundred thousand persons, of various religions, including Mohammedans, Greek Church, Roman Catholics, Jews, Protestants, Druses, etc. Thirty years ago there were only two women who could read; now there are twelve Protestant girls' schools, and a considerable number of boys' schools. In the day schools there are more than one thousand girls studying the same Bible which we have, and singing our beautiful and evangelical hymns. A Christian Protestant association has been formed, and is now at work with much vigor and excellent results. At a recent meeting in London the president of that association, Manlius Salim Kesser, gave the following account of its origin and labor: "Three years ago a few young men were gathered together playing cards and smoking in the house of one whose sister was in one of the schools. The entertainer took from one of the shelves a Bible brought home by his sister, and began to read it. He was very much surprised and interested by it, and called the attention of his friends to it. He read some parts of it, and it made such an impression upon their hearts that they gave up their play and agreed together to devote their meetings to reading the Scriptures and conversing upon religious subjects. (Applause.) They asked the guidance of the Holy Spirit, and wrote out rules and regulations for their society; though they belonged to different churches, they agreed to have the Bible and prayer as the foundation of the association, and not to accept any member who would not agree to their principles. They experienced opposition from their parents, and some were discarded by them, but they remained faithful. An English lady who was at the head of the school was interested in the matter, and offered them a room in her house for their meetings, and they had now met in it for three years. But lately the number of members being increased, and the spirit of inquiry being revived, they had said: 'We must not confine ourselves to meetings for prayer and conversation, but must do something for Christ; let us organize and divide the work.' Thus the work was divided; it was arranged that some of them should teach in night schools, others visit the sick, others issue sermons and little tracts for the public. Many of the members had become communicants of the Protestant Church, and most of them are engaged in Sunday schools."

ALL STOCKHOLDERS in the missionary vessel, Morning Star, says the *Congregationalist*, will be deeply interested in the following fragments of a "log," furnished by Rev. Dr. Damon, of the Sandwich Islands: "She sailed from Honolulu on the ninth of June, 1873, and returned on the fifteenth of May, having been absent over eleven months. When she sailed serious fears were entertained respecting her return, for her cruise would be partially among low coral islands not previously explored, and inhabited by Polynesians who had never seen a Christian missionary. It was my privilege in 1861 to visit all these islands of Micronesia, going as a delegate and passenger on board the first Morning Star; hence I can testify to the joy and rejoicing which accompanies the arrival and departure of this messenger vessel from the children of America to the missionaries of Micronesia. Her arrival is looked forward to as the great event of the whole year; and when, through the influence of calms or headwinds, she is delayed beyond her usual time, then the most anxious suspense is experienced by the lonely missionaries, and all possible conjectures are resorted to to account for her delay. Such was the fact, during her late cruise, for she did not reach the Marshall Islands until after Messrs. Snow and Whitney had almost become wearied out with looking through their telescopes. She was two months behind time. The mission families had become reduced to short rations! Under such circumstances your readers can imagine the heartfelt joy that would attend her appearance.' After referring to the further explorations of the vessel among several groups of hitherto unvisited islands, lying to the west of Ponape, Dr. Damon continues: "This has been the largest, and, I may add, one of the most important cruises which the Morning Star has ever made. I cannot well conceive how she could have been more successful and prosperous. She has fully answered the great object for which she was launched and fitted out. Most heartily would I congratulate the children and others in America who have contributed for the building and running these *three Morning Stars!* Repeatedly have I seen them arrive and depart from the harbor of Honolulu. I have been intimately acquainted with all who have sailed in them as missionaries and seamen, and it affords me great joy and satisfaction to assure the friends and patrons of missions in America that *their ships* have proved a success.

'Charged with a freight transcending in its worth
The gems of India, nature's earnest birth,'

these vessels have made nearly or quite twenty voyages to the Micronesian and Marquesan Islands. The good news of gospel truth has thereby been conveyed to well-nigh fifty islands; which would not otherwise have been made acquainted with the knowledge of Jesus Christ as a Savior of sinners. Surely no one will regret what he may have done to promote this goodly enterprise!"

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WEEK OF PRAYER.—The College of Bishops have appointed the week of prayer for this year to begin on Friday, August 21, 1874, which day will he observed as a day of special fasting and prayer.

R. PAINE, Chairman.
H. N. MCTYEIRE, Sec.

The Seashore Camp Meeting.

This meeting began, according to programme, and under glowing auspices, with the first religious service on Friday night, the twenty-fourth ultimo. The holders and occupants of the forty tents we found on the ground had beeu arriving for several days previous, so that when they all poured out to worship the congregation numbered perhaps one hundred and fifty persons or more. The meeting fell, as usual, under the charge of the editor of this paper, who also preached the sermon on Friday night from Second Corinthians vi, 2: "Behold, now is the accepted time; behold, now is the day of salvation;" and struck the key-note of the subsequent services in his theme—"a present salvation." The usual order of services was announced, comprising four sermons a day, and prayer and experience meetings always in order. Bishop Marvin had arrived at noon on Friday, and at the same time a strong force of preachers from various directions. Rev. James A. Ivy gave us the lessons of the Transfiguration at eleven o'clock on Saturday morning; Rush, of Mobile, gave new inspiration to our faith by his discourse in the afternoon, on Psalms cxxv, 1; and at night Bishop Marvin sounded the note of alarm from Romans vi, 23: "The wages of sin is death." We do not propose to follow further the sermons specifically, except that we cannot fail to notice the invaluable services of Bishop Marvin, who preached for us once each day for the five days together of his stay, and each time with accumulated power, as by the abiding and gathering momentum of the Holy Spirit within him, and only failed of a perfect climax because eternity will be too short to utter all the sublimities and hopes of the truth, "as the truth is in Jesus." We seek to furnish in this notice of the Bishop some expression—without which the preachers and people present at the camp meeting would not be satisfied with this article—of the pleasure and comfort we had in his presence and labors.

From the first the spirit of devotion and faith evidently prevailed in the church, and under the awakening power of God perhaps thirty persons presented themselves for prayers on the first Sunday night. It was very noticeable that at each service at the stand, from day to day, all the persons on the ground, with few exceptions, were uniformly collected. There was little lingering in the tents, in the promenading on the beach at the times of worship. At each successive blowing of the horn, after brief intermissions, the people were ready for another sermon and the subsequent exercises. These facts were tokens of a deep interest in spiritual things as the main concern of the occasion; and as we met acquaintances and strangers, from time to time, we were impressed by their spontaneous confession, which indicated that the meeting was of universal blessing and profit. We shall not venture an estimate of the number of conversions, since at this writing the meeting is not yet concluded; but we anticipate the report of a large number, perhaps approximating one hundred.

There were many interesting cases of God's power to witness peace to the human heart. We mention one—that of a man addicted to the waters, and who confessed, in a public experience meeting, his addiction also to the vices of the sailor. He had been a sinner for fifty years; had two years since undertaken the vows of church membership, through deep conviction of his duty, but had not found the peace he felt he ought to have, and had brought his insupportable burden to the camp meeting. He was surprised, at the time spoken of, to find himself on his feet in an experience meeting, testifying to a marvelous change, a comfort and rest of spirit, which were to him then the greatest and deepest of all the realities of his life. At private prayer he had heard, as it were, a voice saying, "All is well with thee," and immediately afterward, by the space of a minute and a half, as he accurately and simply recognized the time, a reassuring word, saying: "Doubt no more." He was among the happiest men we ever saw.

After Sunday we were reinforced by ministers arriving whom we had not seen at the Seashore camp meeting before—Dr. Jefferson Hamilton, of Mobile, Drs. A. S. and M. S. Andrews, of Greensboro, H. F. Johnson, of Brookhaven, and others, whose gospel came not to us in word only, but also in power and in the Holy Ghost, and in much assurance. Late on Thursday evening we had the pleasure of greeting also Bishop McTyeire, whose coming was opportune and providential for the remaining days of the meeting. We have heard of his preaching, since we left the ground, in wonderful adaptation to the precise needs of the hour; and we have heard also of the remarkable meeting which followed the sermon of Bishop Keener on Friday night. No doubt the meeting was in the Bishop first, and most powerfully stirred within him when, at a late hour that night, God converted and wondrously blessed, as we learn, his son John.

The enterprise and labors of the trustees were everywhere apparent in vast improvements for convenience and accommodation which they had devised and successfully executed. The new and shorter road from the railroad to the camp was a great convenience, and ample accommodations were furnished, for all who desired to tent on the ground, in well-built and substantial structures, while lodging and bed were provided for transient visitors with the accuracy and dispatch of a first-class hotel. We ought perhaps to mention a novelty to us in the two-storied tent erected by Bro. Otis, of Mobile, in which he claimed that he could lodge seventy persons. At any rate, a large number of friends and visitors were freely entertained with food and lodging by his hospitality.

We take advantage of the editor's peremptory remission of these columns to our occupancy to acknowledge our indebtedness to Bro. S. K. Russ, of New Orleans, for first-class quarters, bedstead, mattress and furniture, almost beyond the legitimate luxury of a camp meeting. We feared that we should miss at this meeting our old friend and brother J. L. Dunnica, lately removed from New Orleans, who had taken care of us in superb style the two years previous;

"But when such suggestions our graces have tried,
This answers all questions: The Lord will provide."

T.

Oregon Correspondence.

MR. EDITOR: Oregon offers peculiar inducements to oppressed, tax-burdened, disheartened Southerners. Here is room and a hearty welcome for thousands from thousands. I mean not to disguise the fact that there are people here who would give a more hearty welcome to Easterners or Westerners than Southerners. Still, no man is ostracised. Political corruption would seem great here if we credit the accusations of each party against the other. A very animated and exciting election has just passed. The canvass was warm. Nearly the entire Democratic State ticket was elected—one exception only. There were three tickets in the field. Human nature is the same the world over—the lust and greed for power and gain the same. But here we have little or nothing of the inevitable negro, whose suffrages are the "bone of contention." Socially, this fact is comfortable. There is no conflict of races; it is more a conflict of waning prejudices.

Churchly, we are moving on as best we can. There are "many adversaries." The most specious forms of infidelity and skepticism are prevalent. "The gospel *is* the power of God unto salvation." A pure gospel, preached in love and earnestness, is the most successful method of meeting it.

The antagonism of the two Methodisms is unfortunate and to be deplored, and to me presents the most unpleasant feature of this work. I can understand the merits of the question. The world demands an explanation. This pressure is great and hard to satisfy. Our co-religionists regard us as interlopers. There are a great many people who are unwilling to receive the gospel from any other. We are trying to preach a pure gospel, unmixed with politics, cant, or any other of the prevalent fanaticisms. Ours is a gospel of peace and love, and it will obtain and win trophies for the coronet of Jesus. We earnestly "follow peace with all men, and holiness, without which no man can see the Lord."

We need and must have a few more faithful laborers in this harvest-field. Loving, ardent, single-eyed men need not fear getting a support, if they can only get here.

The Missionary Board has made an appropriation for us. That, with what we can get from the people, will give our preachers a support above pinching want. Who wants more? "Having food and raiment, let us be therewith content, for he hath said, 'I will never leave thee nor forsake thee.'" Blessed promise! Faith lays hold to it, and rests as upon a rock. O glorious rest of faith! We thank the board for this help proposed. We shall try to be faithful to our trust, and hope after awhile not only to be able to sustain ourselves, but help others. Let the people pray for us.

If any of the people or preachers are looking in this direction, and if any statements made in my communications are operating in that way, I hope they will come by the first of October, or wait till May or June. Don't come late in the fall, as I did.

I hope many of my personal friends will consider themselves as addressed in these letters, as I have not time to write to many to whom I desire.

I would like so much to meet with the brethren at the Seashore camp meeting this year. God has been with us there. We have realized: "Behold, how good and pleasant it is to dwell together in unity." O that

"Our souls would ever stay
In such a frame as this."

May you have a blessed time. I shall be with you in spirit.

My family are well, and well pleased with Oregon. My own health is improving. It is not long till our Conference. I have much to do, in the meantime, by God's grace and help. Will welcome Bishop Pierce to our coast, and hope he may bring along from three to six good recruits for our little band.

God bless you and the brethren in your labors to sustain and build up the cause of our blessed Redeemer! Amen.

Affectionately, T. B. WHITE.
CORVALLIS, OREGON, July 3, 1874.

Diana of the Ephesians.

Mr. J. T. Wood writes from Asia Minor to the London *Atheneum* that the excavations at Ephesus are abandoned for the present. The Temple of Diana, the platform upon which it is raised and the ground about for a distance of thirty feet, have been explored. Mr. Wood says:

"On my return from England last October to direct this work, I continued to clear out the sand and debris from such portions of the site of the Temple of Diana as had not been already explored, as well as a considerable area in every direction beyond the lowest step of the temple platform, Pliny's '*universum Templum*.' Fearing that the rainy season would set in earlier than usual, and that the water, rising in the excavations, would prevent the exploration of the site to the required depth, I engaged three hundred workmen, who, under the sergeant and corporal of the Royal Engineers allotted me by government, as well as a Greek gauger and three Turkish canvassers, rapidly cleared the ground to be explored. Happily my fears were not realized, and, instead of an unusually early wet season, it was exceptionally dry, and I was therefore able to explore the whole site two feet lower than in former seasons.

"More than one hundred feet of the lowest step of the temple platform was found in position on the north side and about ten feet on the east end. Over the step on the north side a large circular lime-kiln, fifteen feet in diameter, had been erected soon after the destruction of the temple, and into this, and several others found on the site, was doubtless thrown most of the beautiful sculpture which had so materially added to the magnificence of the structure which it adorned.

"The great altar, nineteen feet six inches square, discovered last season, has been fully laid bare. There is a drain in the foundation of it, which, I suppose, served to carry away the water used in washing the surface. The position of this altar gives the approximate position of the statue of the goddess, as well as that of the columns which decorated the interior of the cella in two tiers. The dry season enabled me thoroughly to explore the whole cella. In so doing I discovered remains of three distinct temples—the last but two, the last but one, and the last. The former must have been built 500 B. C., for which the solid foundations described by Pliny and Vitruvius were laid. A portion of the west and south walls of this temple, with some of the pavement, was found remaining in position, as well as a great quantity of the pavement under the peristyle of the last temple. This pavement consists of two layers, one of white marble and the other of limestone, and is the same as that which was found the last day of the year 1869, marking the site of the temple.

"Between five and six feet below the pavement, and under the foundations of the walls of the cella, I found the layer of charcoal, four inches thick, described by Pliny; this was laid between two layers of a composition about three inches thick, similar to and of the consistency of glazier's putty. Could this have been the fleeces of wool on which the temple was said to have been built? The lower stones of the ante of this early temple were also found in position, as well as those of the bases of one or two columns. Between the ante were found five of the mortices which were cut in the pavement to receive the standards of an iron grille, which separated the pronaos from the peristyle. We found remains of the pavement of the last temple but one—the one commenced in the early part of the fourth century B. C., and burnt by Herostratus in the year 356 B. C.

"The pavement had been highly polished, and was raised nearly four feet higher than that of the preceding temple. In conjunction with it were found two of the stones immediately connected with the door, in one of which was cut the mortice-hole to receive the door-post, and the groove upon which the door was moved; in the other stone was cut the wide and deep groove for the outer wheel. These blocks had been raised upon a strong foundation of limestone. The door-way must have been nearly fifteen feet wide. The pavement of the last temple was raised still higher, that of its peristyle being as much as seven feet six inches above the pavement of the cella of the last but two.

"On removing the ground beyond the temple platform a portico was discovered at a distance of twenty feet beyond the lowest step, which apparently ran around three sides of the area."

Dr. Tyng's Call to the Ministry.

I awoke in the early morning of the nineteenth of July, 1819, with a voice that seemed to sound in my ear with the solemn appeal: "What a wasteful life you are leading." I answered in my silent conscience and heart: "I will live so no longer." I immediately arose from my bed, and without dressing knelt upon the floor and gave myself, in my poor way, to a Lord whom I did not know, but by whose voice I fully believed I was called. I went down, as usual, to my business, but my whole mind and purposes and plans were changed. The world of wealth had passed out of my view, a load of sin pressed upon my heart, but I knew no outward instructor who could comprehend my wants or guide my way. Thus I groped for days without one earthly comforter.

Nearly opposite the head of the street in which we are assembled, adjoining the Tremont House, you may see a small quadrant spot of grass inclosed. It is all that remains of a large and beautiful yard, in which was then the residence of Mr. Adam Babcock, one of the leading men of Boston in that day. The whole residue of the property has been incorporated in the site of the hotel. In that court-yard dwelt a retired nurse, long in the family, in rooms prepared for her. She was a venerated Christian woman, who was familiarly called, by all the branches of the family, Aunt Minot. Some of my young female connections told her the strange news that "Stephen Tyng was out of his head in thinking and talking about religion." The old lady sent a message desiring to see me. She was a Methodist. The family, like myself, had always been in the congregation of the Trinity church. Her Christian home was "Bromfield Lane Methodist chapel." That lady was the first Christian friend I found who knew a Savior's love, understood a Savior's gospel, and could enter into my heart, having received this gospel neither by man nor from man. With her I could talk of Jesus and not be deemed insane.

A single month passed before, under the pressure and guidance of that Spirit by whom I had been called, I left all the business of earth, and gave myself simply and wholly to my Savior's work. I was considered insane by many in a world which looked only to its own things. I have no doubt that many of my friends really lamented over me as insane. But whether I was beside myself it was to God. I gave up all the prospect of wealth before me, and determined to preach my Savior's gospel. My dear father, with whom I lived, replied to my proposal of this change: "Are you crazy? You are throwing away the most brilliant prospects of any young man in Boston." I answered: "I was never more sane in my life, sir. I cannot help it. I know that I am called to preach the gospel. I know that there is some place between here and the Rocky mountains for me to preach my Savior's love. I am going until I find it." The venerated man was overwhelmed. "Well," said he, "you will spoil a first-rate merchant to make a very poor parson." "It may be so, sir, but I must go." He was spared to me for ten years after that interview, to value most highly my poor attempts, to encourage with the utmost affection my efforts in the Savior's cause, and gain a part of his consolation in death from my grateful ministry. This was "my manner of entering in."—*Dr. Tyng's Lecture before the Boston University.*

"WHILE in Jerusalem," writes a lady traveler, "we paid our respects to the Princess de la Tour d'Auvergne, who resides there, and who has purchased the Mount of Olives from the Catholics for $100,000, ceding it to the French government. For seven centuries it was lost to the Catholics—ever since the Crusaders were driven out of Jerusalem. She is now erecting a convent on the very spot where Christ prayed. The prayer is inscribed in thirty-two languages around the inclosure of the court-yard."

Dying Words.

The most interesting last words are those which we can believe to express the most intimate sentiment of a man passing consciously into eternity. Considered as a species of literary composition, they should be a kind of anticipatory epitaph; they should be sufficiently characteristic to express the idiosyncrasy of the speaker, and at the same time should express some pathetic sentiment common to all mankind; for, at the last solemn moment, the petty interests of the individual should disappear. Pope speaks of dying words as exhibiting the "ruling passion strong in death;" and the phrase which he gives to Cobham, "Oh, save my country, Heaven!" is an excellent example of what a dying speech ought to be. The authenticity of the very similar words attributed to Pitt has been disputed, though it seems that he really said something of the kind. The only criticism which occurs to one is whether even patriotism is not too narrow a passion to occupy the mind in the presence of death. Death should elevate us above ties to any special country. We incline to prefer, therefore, the dying words of Nelson: "Thank God, I have done my duty." They are thoroughly characteristic; and though the duty which Nelson had accomplished involved the destruction of a large number of his fellow-creatures, yet the general sense of accomplished duty is undoubtedly among the noblest of consolations.

Let us expose to a similar test a few of the earlier dying words. Martin, of Tours, said to the devil as he was dying: "Thou hast no part in me; I go to Abraham's bosom." Joy at escaping the devil is, after all, rather a selfish sentiment. Bede expired while repeating the doxology. To turn to pagan philosophers, Marcus Aurelius said to the centurion of the watch: "Turn to the rising sun, for I am setting." Here we may feel that the touch of sarcasm which mingles with the melancholy is a little out of place. A nobler sentiment is attributed to Antonius Pius, who gave to the tribune asking for the watchword the last word: "Æquanimitas." If authentic, this is one of the noblest of dying words, being at once highly characteristic and conveying the best teaching of philosophical morality. The chief objection that can be made to it is that it savors a little of a lesson learnt by rote. This fault is a very fatal one, for we naturally lose all interest in a dying speech when we feel that it is merely an attempt to catch at an accustomed formula, and therefore betrays less the genuine feeling of the man than an instinctive disposition to do what is expected of him. The last words attributed to Michael Angelo, "In passage through your life remember the sufferings of Jesus Christ," are really impressive, because we can believe that such a thought occurred to a religious mind with unusual force at the last solemn moment.

Cranmer repeated the dying words of St. Stephen: "Lord, lay not this sin to their charge." "I die like a good Catholic," said Philip the Second, "in faith and obedience to the holy Roman Church." Hooker's last words are to us a more impressive embodiment of a similar thought: "I could wish to live to do the church more service, but cannot hope it, for my days are past as a shadow that returns not." Here we feel another slight qualm; the sentence is a little too elaborate for a dying man. Last words should be epigrammatic without being flippant. We are perhaps more moved, therefore, by the utterance of DeQuadra, dying at a time when his long labors seemed to have a chance of fulfillment: "*No puedo mas*"—"I can do no more." There, though the sentiment is exceedingly simple, we feel the pathos of a strong man breaking down, but struggling to the last; and, whatever be the objects to which he devotes himself, there is always something impressive in such a spectacle.

Coming to sufferers of a different class, we have a model of the way in which the dying ought not to speak in the last words of the grandmother of Frederick the Great: "I am now going to satisfy my curiosity about matters which Leibnitz has never been able to explain to me—about Space, the Infinite Being and Nothing; and for the King, my consort, I prepare a funeral pageant which will afford him a new occasion for the display of his magnificence." One hopes that the poor lady was wandering; but there is something characteristic of the period in this view of the next world, as a region where we should be able to solve problems just too hard for Leibnitz, and where, at the same time, the pomps and vanities of the Prussian court would still be worthy objects of consideration. The last words of Frederick himself belong to a different class. They are simply trifling, and become pathetic only by force of contrast. He told his attendants to throw a quilt over one of his dogs who was shivering on a stool. Somewhat resembling this are Chesterfield's often-quoted words: "Give Dayrolles a chair;" they are generally said to be characteristic, though in an unpleasant sense. They are, however, merely characteristic by accident, if we may say so; for any other man might have accidentally used such a phrase at his last moment, and we do not suppose that even in Chesterfield, a man of genuine ability, though a coxcomb and a profligate, the desire to be courteous was really a ruling passion. We put into the words more than they will fairly bear. A similar misgiving, though in a very different case, besets us about Goethe's celebrated "More light." We have here an odd coincidence, not a great man's conscious expression of his strongest emotions. Another celebrated dying speech is offensive because too conscious: Mirabeau's "Si ce n'est pas la Dieu, c'est du moins son cousin-germain" is a melancholy bit of false bombast at a solemn moment.

We are, after all, inclined to repeat how hard it is to die, at least to die gracefully and affectingly. Some touching phrases have been uttered by dying men, and some good ones have been invented for them; but it is seldom that we can quote any such expression with entire satisfaction. We are inclined to doubt whether the best remark upon the subject is not that made by Whitefield a short time before his death. One of his disciples—a charming creature he must have been—was anticipating from him "a special testimony for Christ which should be borne on his death-bed." Whitefield, we may guess, was a little disgusted by this anticipatory gloating over his dying emotions, and replied: "I shall die silent." He died as he had said, and we are glad that there was one less opportunity for an unctuous death-bed tract. When we think of death, and reflect upon the possibility of being surrounded by hungry biographers anxious for a pretty concluding paragraph, we are tempted to wish that more great men would follow Whitefield's example.—*Jacox's Nightfall and Midnight.*

One Day and a Thousand Years.

People who are very much dissatisfied with the slow progress of the gospel would do well to think a little of that profound remark of St. Peter's: "One day is with the Lord as a thousand years, and a thousand years as one day." God's movements, he teaches us, are either very slow or very fast. Sometimes he seems to take a thousand years to one day's work, and sometimes in one day he seems to do the work of a thousand years. Very slow sapping and mining, and then a great explosion; the water creeping up the syphon at the rate of a drop a day, the syphon at last getting filled, and then, in one hour, discharging a perfect flood. "Providence," says M. Guizot, "is like the gods of Homer—he moves a step, and ages have rolled away." What happened at the siege of Jericho was typical of what is always happening: twelve circuits of the walls performed without apparently an atom of result; at the end of the thirteenth the whole fortifications leveled with the ground. If we think of the advent of the Savior, there were four thousand years of unfulfilled promise and weary waiting; at last the angel's message announced the glorious advent. How long did good men toil to reform the church in the middle ages, and seemingly all in vain! At last a monk is seen hammering a paper on a church door at Wittemberg, and behold, a great reformation has come. How hopeless seemed the abolition of slavery in the Southern States—more hopeless than ever after Dred Scott decisions and all that followed on them. One day, in a military extremity, the President issues a proclamation, and American slavery is at an end. The progress of Christianity in the world has been slow enough for many a century, and slow enough during the sixty or seventy years of revived missionary effort in modern times; but there will come a day which shall do the work of a thousand years. We are always carried forward in Scripture to a grand consummation, in which the arm of the Lord shall be made bare in the sight of all the nations; but even before that great consummation there may be not a few harvest epochs in which marvelous results shall transpire with incredible swiftness. So it was a few years ago in Madagascar; so it has been in various districts of the mission-field. So far from having cause to despair, we have every reason to give thanks and take courage; not only would our faith be worthless, but our intelligence, our appreciation of God's methods, our capacity of reading divine lessons, would be shamefully at fault if we grumbled at whole generations of patient waiting and drudging effort, or dreamed of enjoying the triumphs of harvest without the labors of the spring, and the patient waiting of summer and autumn.—*Sunday Magazine.*

The Minister at the Death-Bed.

When the Rev. Dr. Binney, of India, was in this country he was one evening called out of the room to see a man who proved to be a perfect stranger. "I heard that a minister by the name of Binney was stopping at this house, sir, and I want you to go and see my wife, who is very ill. She has been trying all day to make me understand what she wanted, and at last I found it was a minister. Do come quickly, for she is very low, and will, I fear, soon be unconscious."

They started at once, and on the way the doctor ascertained that neither he nor his wife knew anything of religion. On reaching the place, the doctor said to the man: "You must sit down beside your wife, and I shall address all my conversation to you, as she is too ill to be spoken to, and you must reply to my questions." He promised to do so. Then the doctor, speaking slowly and distinctly, explained the way of salvation through Christ, and closed with an affectionate and earnest appeal to him to give his heart at once to the Savior. The man was deeply affected. His wife lay through it all, apparently unconscious; but he knelt and offered a fervent prayer for mercy for both, and left them.

Two or three months after he received a letter from the woman, who, to the surprise of all, had recovered. She told him that although unable to speak or move, she had heard every word he addressed to her husband, and then and there she gave herself to Christ. Her husband had been converted by means of the same conversation, and they had both united with the church.

Dr. Binney, in telling the story, said it had been a life long lesson to him to point the soul to Christ, even if apparently too far gone to listen, and to speak words of comfort to departing souls while life lasted.

SAID an eminent person whose gift of money-making seemed to his neighbors to quite outstrip his gifts of money: "True, I do not give much; but if you know how it hurt when I give any you would not wonder."

HE IS not only idle who does nothing, but he is idle who might be better employed.

About Some Hymns.

One of the most remarkable instances of youthful precocity on record is that related by the charming writer of "Evenings with the Sacred Poets," concerning the author of our beautiful hymn:

"Jesus and can it ever be,
A mortal man ashamed of thee?"

These lines were written by Thomas Green, of Ware, in the year 1774, when only ten years old. As Mr. Sammers says: "As a marvel of precocious talent, it deserves to rank with Milton's psalm, 'Let us with a gladsome mind,' written at the age of fifteen."

One of our most inspiriting hymns, which stirs the heart like the sound of the trumpet, is that commonly known as "Coronation." It is frequently found in our hymn-books credited to a Mr. Duncan, and sometimes to Rowland Hill, with whom it was a great favorite. Its real author, however, was the Rev. Edward Perronet, a dissenting clergyman in the time of the Wesleys. He was a traveling companion and kindred spirit with Charles Wesley, and it is pleasant to imagine them joyously singing and preaching their happy way through southern England.

A recent writer has given us the following anecdote in connection with this grand hymn: "The late William Dawson, a highly popular local preacher among the Wesleyan Methodists of England, was, some years since, preaching in London upon the offices of Christ. After presenting him as the great Teacher and Priest, who made himself an offering for sin, the preacher introduced him as the King of saints. Having shown him to be King in his own right, he marshaled the immense procession of patriarchs and kings, prophets and apostles, martyrs and confessors of every age and time, until at length all his followers were assembled, and the imposing ceremony of coronation was about to take place. The audience were intensely excited, and when Mr. Dawson began singing,

'All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all,'

the audience sprang to their feet and sung the hymn with such spirit and feeling as perhaps it was never sung before, right loyally paying their homage to Jesus as their sovereign." Perronet wrote several books of sacred poetry, but only one grand hymn, and "that was enough; that man did not live in vain who taught Christ's church her grandest coronation song in honor of her King." Perronet died in 1792, his last words being: "Glory to God in the height of his divinity, glory to God in the depth of his humanity, glory to God in his all-sufficiency, and unto his hands I commend my spirit."—*Maria P. Woodbridge, in the Ladies' Repository.*

Models of Prayer.

We have been interested in looking through the Scriptures for the purpose of comparing the prayers therein recorded with those which we hear from time to time in public, and we are astonished to see how they differ in point, expression, directness, and, above all, in length, from those heard in these days in the Christian pulpit. It is not exaggeration to say that we have listened to a single prayer longer than the whole ten that we find in the Bible put together. The first is in Genesis xxiv, 12-14, and contains one hundred and ten words, and it is not more than one minute in length. The next is Exodus xxxiii, 12-15, and contains one hundred and eleven words, and is not over a minute long. The third is in Joshua vii, 7-9, and contains ninety words. The fourth is in Second Kings xix, 15, 16, the prayer of Hezekiah; it is composed of one hundred and thirty-four words, and two minutes would be ample time to repeat it. Another is found in Nehemiah i, 5-11, and is about two minutes in length; another is in Ezra ix, 6-15, and is about three minutes long; another is in First Kings viii, 23-61, an important dedicatory prayer, offered by Solomon himself, at the dedication of the temple, and it did not occupy more than six minutes; while that of Daniel ix, 11-19 was probably four minutes long. In the New Testament the prayer of our Savior (John xvii) is well known; it is contained in twenty-six verses, and is five minutes long, while the model prayer—the Lord's Prayer—is far briefer still. Now here are ten prayers from those who certainly knew how to pray, and they are all less than thirty-five minutes long, or an average of three minutes each; and yet we sometimes hear men pray thirty and forty minutes, and, after wandering all over the moral universe, and wearying their fellow-worshipers with vain repetitions, utterly fail of the prime object of all public prayer—to lift up the hearts of men to commune with Heaven. It must be an extraordinary occasion, equal at least to the dedication of the Jewish temple at Jerusalem—an occasion that none of us shall ever see—to justify a prayer more than five minutes long. There are few "Oh's" and "Ah's" in these models. Their authors do not often say "O Lord, Lord," buttenderly, blindly, directly, quietly, simply they ask the blessing they desire, as though they were children who knew that they were addressing One who was more willing to give them good gifts than they were to ask them at his hand.—*Gospel Banner.*

To Do Good.—To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from a rock on the summits of the mountains; it flows down the intervening tracts to the very base. If we could make each man love his neighbor we should make a happy world. The true method is to begin with ourselves, and so to extend the circle to all around us. It should be perpetually in our minds.—*I. W. Alexander.*

Foreordination Illustrated.

The Boston *Congregationalist* publishes three versions of an interview which once took place between the Rev. Mr. Storrs, of Longmeadow, grandfather of the Rev. Dr. Storrs, of Brooklyn, and the Rev. Mr. Howard, of Springfield:

"Mr. Storrs having once made an appointment to exchange with the late Rev. Mr. Howard, of Springfield, started for the latter place with his own team, on the Sunday agreed upon, and when about half way thither met Mr. Howard driving down. Tissy stopped, naturally, for a moment's conversation, and Mr. Storrs soon glided into his favorite theme. 'Why,' said he, 'see how wonderful are the decrees of Providence. Here it has been foreordained from all eternity that we should exchange pulpits to-day, and sure we are met talking the matter over.' 'What's that?' said Mr. Howard, not quite sure on this foreordination business. 'Do you say that it has been decreed that we should exchange pulpits to-day?' 'I do,' replied the other solemnly. 'Well, then,' returned Mr. Howard, 'I'll break one of God's decrees, for I shall preach in my own pulpit to-day;' and, turning his horse about, he drove rapidly homeward, leaving the astonished Mr. Storrs to return to Longmeadow, musing on the possible uncertainty of decrees.

"Another version states that Mr. Howard exclaimed: 'Bro. Storrs, do you believe that God decreed from all eternity that I should go to Longmeadow and preach that lecture for you?' 'Surely I do,' said Bro. Storrs. 'Then I won't go,' said Mr. Howard, turning his horse slowly in the mud toward Springfield. 'If you do not go with us, then God did not decree that you would. Go, or not go, you will carry out God's decree,' said Bro. Storrs. Mr. Howard felt the force of the argument, and went on to preach the lecture.

"Another correspondent gives a different version still:

"The incident occurred as related up to the driving back to Springfield. At that point Mr. Storrs said: 'Don't make a fool of yourself! Don't you see if you do that, it was decreed *that you should make a fool of yourself?*' This settled Mr. Howard to go to Longmeadow and fulfill the appointment. Mr. Howard preached the truth of election, and was a firm believer in the doctrine. One of his deacons, after a strong sermon, coming out of church, said to him: 'Such preaching is not profitable.' Dr. O: 'Is it Scripture, Deacon B?' 'Why, yes; I suppose it is,' he replied. 'Then,' said the doctor, 'the apostle has settled the rest; he says *all Scripture is profitable.*'"

IMPERCEPTIBLE PRESENCE.—The moment we cross the threshold of a dwelling, we find the housewife represented by her mode of housekeeping. While we sit in the parlor waiting the presence of the mistress, we study the outlines of her character even in this limited portion of her dominion.

Not alone in the parlor can we estimate justly her inferior or superior talent for home thriftiness. Kitchen and pantry, closet and cupboard alike manifest her aptness or incapacity for the position of mistress. Above all, we quickly note the individuality of a person by an independence in the arrangement of a room. Chairs and sofas are never placed by rule if a lady has an original mind.

If all the arrangements about her home are complete; if they exhibit order, taste and elegance; if thought has wrought out the aspirations of the heart in the pictures that suggest refinement; if vines training from dainty vases tempt the imagination to perpetual summer; if gleams of sunshine falling here and there on the softly-tinted carpet intimate warmth of feeling—we drop into an easy arm-chair, and a restfulness creeps over us.

The plain cottage, with its low ceilings and diminutive windows, may be a very ideal of poetic fancy. Indeed the rich have all the appurtenances of wealth to make a creation with, while the humble housewife in a little cottage must create and carry out her designs unaided. Rugged exteriors must be toned down to beautiful conceptions, and then poets will sing of love in a cottage, and tried votaries of style will sigh for the love if not for the cottage.—*Rural Home.*

JONAH OVERBOARD.—Last week the Brooklyn Tabernacle excommunicated a member for conduct disgraceful of the Christian profession. He had long been warned and admonished; but, failing to cease his evil practices, he was by a unanimous vote cut off, and his excommunication as publicly announced as his reception five years before had been published. Brethren of the churches, is it not time that our religious societies be cleaned of their unfaithful members? Will not the world have more respect for the church when it is understood that there is such a thing as Christian discipline, and that a man cannot live an obnoxious life and yet sit at the communion table? Let this cleansing process go on kindly but firmly, and the church will mean more than it does now. The greatest dangers to Christianity to day are not those who are writing against it, but the professors of religion who carry around contribution plates and communion cups, and stand prominent at prayer meetings, while they are known as defrauders, slanderers or inebriates. You wonder why the old gospel ship has such rough weather. It is because you have a *Jonah* on board. Pick him up and let him drop over the sides very gently, and the sea will cease its raging. It is very hard to do so, but better *Jonah* go to the bottom than the entire vessel. One rotten apple will spoil the whole barrel.—*Christian at Work.*

NEVER will there be peace until Christians agree to differ, and agree to look for the evidences of Christian character in the temper and the life.—*Channing.*

THERE is a terrible significance in the questions we sometimes ask upon the death of a wealthy man, if we only understood the real significance of the questions. "How much was he worth?" we ask. And the angels might reply: "Worth? He wasn't worth anything. His money was worth something. His body is worth something as a source of fertility to the soil. But he wasn't worth anything." So we vary the question: "Yes: but how much did he leave?" "Oh, leave?" it might be answered. "Yes; I will tell you. He had houses, lots, bonds, stocks, gold, notes, merchandise, farms. And he left—great God! he left them all." Bringing nothing into the world, man carries nothing out of it, and so, if his whole soul has been consecrated to things of this life, how dark indeed is his entrance upon the never-ending eternity to which we are all hastening.

BE NOT afraid of men; your Master can mow down his enemies, and make withered hay of fair flowers.

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T—C. W. Thomas, H. M. Truehart & Co., G. A. Tennison, E. B. Tuggle $3, Henry Clay Teut $2.10, A. J. Thompson $3.50, James H. Tucker 50 cents.

V—Samuel C. Vaughn.

W—J. J. Wheat, G. R. Wilson $25, Wilson, Hinkle & Co., William Wood & Co., J. Weaver & Co. two letters.

ADDENDA.

A—W. F. Adams agent, Daniel Applewhite & Co.

B—J. L. Bond, John Burrows, D. A. Broddie, P. K. Brindle.

C—James M. Clark.

L—William H. Lyon, Law, Shepard & Dillingham.

M—R. H. Montgomery.

N—George F. Nesbitt & Co.

P—J. O. Powless.

R—Roberts & Newman $2.50, H. H. Ross $4, E. E. F. Ross.

S—B. L. Selman, Mrs. Mary H. Sample, James St. John Stationery Company.

U—United Brethren Publishing House.

W—C. C. Watkins $1, James L. Wright $1.50, Wilson, Hinkle & Co., Willy Wallach.

FIFTH AVENUE HOTEL, NEW YORK.—Among the varied attractions offered to visitors to the great city of New York there is nothing which strikes the stranger with more pleasant surprise, and we may say amazement, than the wonder of her hotels. Such are not to be found in any other part of the world. Not only the splendor and vastness of the buildings and costliness of the furniture and equipments, which surpass in their luxuriousness the palaces of the kings, but the almost endless variety of viands, of every domestic production and imported from all parts of the globe, make up bills of fare equal to the demands of the most capricious appetites, and at the same time afford food for reflection upon the skill, enterprise and indomitable energy of those men and companies who erect and conduct them. Messrs. Darling, Griswold & Co., proprietors of the Fifth Avenue, located at 198 Fifth avenue, are in the front rank of such enterprise. Their house is supplied with all the modern improvements and conveniences, and it seems to us that nothing is wanting that a guest could desire.

STONINGTON LINE, BETWEEN NEW YORK AND BOSTON.—The readers of the ADVOCATE visiting Boston this summer will find the above line the most desirable route leaving New York. There are two departures in the day, one boat leaving Pier 23, East river, in the morning, and reaching Boston in season for a good night's rest. The other leaves at five o'clock, from Pier 31, North river, reaching Boston at six A. M. These steamers are among the largest, fastest and most elegant afloat, having all the modern conveniences and appliances for safety and comfort. Those who are seeking pleasure, and prefer the morning boat, will have an opportunity to enjoy a delightful inland sea voyage by daylight, and to avoid the suffocating dust of the cars. This line has no equal for promptness, dispatch and safety among the lines to Boston. It is presided over by D. S. Babcock, and Mr. E. A. Bevean is the efficient agent of the company.

RANDOLPH MACON COLLEGE, ASHLAND, VIRGINIA.—We call the attention of our readers to the advertisement of the above-named institution. Rev. James A. Duncan, A. M., D. D., president. This noble institution will open its next session on the last Thursday in September, 1874. The name of President Duncan is a tower of strength, and Randolph Macon is a name of which the whole Church South is proud.

BATON ROUGE COLLEGIATE INSTITUTE FOR BOYS.—The above-named institution is under the management of Prof. W. H. N. Magruder, the principal and proprietor, who is one of the most thorough scholars and eminent teachers in this country, and the claims of the institute are modestly stated when we say that it has but few equals in any country. Our readers will find in this issue the notice of the opening of the fall session.

FEMALE COLLEGE, GREENSBORO, ALA.—The advertisement of the above-named institution appears in this issue of the ADVOCATE. It is located in a pleasant and intelligent community. Social influences, as far as they can affect a school will conserve the moral and religious principles and refined literary tastes of the pupils.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now making a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

A. C. LITTLEJOHN, ESQ., is our sole agent for the State of Texas. We commend him to the courtesies of our friends having advertisements for insertion or other business to transact with the ADVOCATE.

THE demand for the Halford Leicestershire Table Sauce, by guests who best understand how to make most palatable their soups, fish and meats, induces all the best hotel proprietors in the country to place it constantly upon their tables. jy23 4t

BUSINESS NOTICES.

THE METAPHYSICIAN, a new quarterly magazine, will be issued from the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, July 20. The METAPHYSICIAN will discourse on many subjects from *various standpoints*, interesting and profitable to all classes, especially the Family Circle. It is gotten up in superior style. Subscription—One dollar per annum; single numbers, Thirty cents. Will be mailed to any address on receipt of price. jy30 1m

THIS is no apology for whisky-drinking. It is a medicine that cannot be used to intoxicate. It produces a tonic effect, as well as acts as a cathartic. In fact Simmons' Liver Regulator is pronounced an unexceptionable medicine. au6 3t

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $10, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

NEW ADVERTISEMENTS.

STANDARD
Cane Machinery
FOR
Sorgo & Sugar-Cane.

The only recognized standards in Cane Machines are the
Cook Evaporator
AND THE
Victor Cane Mill,

There are of these Machines **Over 31,000 in Use.** They have taken the

First Premium at 117 State Fairs.

All attempts, thus far, to equal these unrivaled Machines by other contrivances have **signally failed on trial.** Planters cannot afford to risk crops of Cane on light, weak, unfinished Mills, that *break or chafe*, or on common pans or kettles, that *do unsatisfactory work*, and *only half enough* at that. ☞ The Sorgo Hand-Book and Price List sent free.

BLYMYER MANUFACTURING CO.,
864 to 874 W. Eighth St., Cincinnati, O.,
Manufacturers of Cane Machinery, Steam Engines, Sinker Thresher, Wood-Sawing Machines, Corn and Cob Crushers, and Farm, School and Church Bells. mh6 1t

TURPIN'S
CELEBRATED
EXTRACT OF MEAD.

The only genuine Recipe for making MEAD SIRUP AND MEAD SODA. Directions how to use on each bottle.

This brisk and most luscious beverage is becoming daily more popular throughout the principal cities of the United States. As a cooling, soothing and thirst-quenching beverage it has no superior.

The undersigned, being the compounder and sole proprietor, warns the public against all counterfeits. Price, per dozen bottles, $12. One bottle is sufficient to flavor thirteen gallons of Mead Soda or three gallons of Mead Sirup. Address

ERNEST TURPIN,
au6 1t 112 and 114 Poydras St., New Orleans.

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Belt Sets, and all goods connected with the belting business,
NO. 52 RACE STREET,
au6 1y CINCINNATI, OHIO.

RANDOLPH MACON COLLEGE,
ASHLAND, VA.,
offers, on very low terms, the advantages of thorough instruction, a high grade of scholarship, under the best religious influences, in a refined community, and at a location remarkable for healthfulness, just sixteen miles north of Richmond, on the R., F. and P. Railroad.

One Hundred and Fifteen Dollars

will pay all necessary expenses per term. Session opens on the last Thursday in SEPTEMBER. For catalogue address
REV. JAS. A. DUNCAN, A. M., D. D., President or
au6 2m REV. ALEX. G. BROWN, Secretary.

FEMALE COLLEGE,
GREENSBORO, ALABAMA,
until recently under the superintendence of Prof. P. H. Cowell, A. M., will be reopened on the first Monday of OCTOBER (5th,) with a full corps of experienced and thoroughly qualified teachers, capable of imparting instruction in ALL the departments of a *first-class institution.* TERMS as low as can be afforded in consideration of the advantages offered.
REV. THOS. WARD WHITE, President.
au6 1m

COLLEGIATE INSTITUTE,
BATON ROUGE, LA.
The next session of this school will begin on Monday, OCTOBER 2, 1874. It is important to both parties that applications be made as early as possible, and the attendance of the pupil prompt. A few days' delay at the beginning increases the labor of the school and injures the pupil. For circulars, giving necessary information, apply to
W. H. N. MAGRUDER
au6 3m Baton Rouge, La.

VANDERBURGH, WELLS & CO., manufacturers of POSTE AND OTHER WOOD TYPE. Dealers in Presses and Inks. Leads, Brass Rules, Dvals, Circles, Borders, etc. Printers' and Engravers' Boxwood. Depot. Manufacturers of Eagle, California and other Improved Cabinets with fluse front, duplex and other cases. Nos. 110 Fulton and Nos. 16 and 18 Dutch street, New York. N. B.—Large stock of second hand Type and Presses for sale. Pattern and Brand Letters. Stamps for Soap, Dry Goods and other uses. au6 3m

JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER,
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

FITS AND EPILEPSY POSITIVELY cured. The worst cases of longest standing, by using DR. HEBRAID'S CURE. A bottle sent FREE to all addressing J. E. DUBBLEE, Druggist, 814 Sixth avenue, New York. au6 3m

TRUSSES AND BRACES.
Club Feet cured without the knife. The Radical-Cure Truss, patented May 8, 1868, applied. All instruments for deformities—Crutches, Shoulder Braces, Elastic Stockings, Ear Trumpets—on hand at DR. A. O. SOLLBERGER'S, No. 5 East Fourth street, east of Main, up stairs, Cincinnati, Ohio. *Sign of Golden Eagle.* au6 3m

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer,
78 Fourth street.....LOUISVILLE, KY.
182 West Fourth street.....CINCINNATI, O. (au6 1y)

NEW ADVERTISEMENTS.

EXCELSIOR
CHURCH. SABBATH-SCHOOL

FURNITURE.

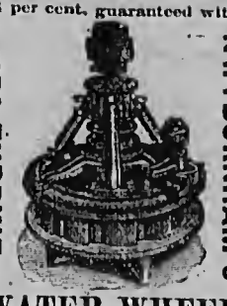
EXCELSIOR FOLDING SEAT; UNFOLDED VIEW as to any style of end. It excels any thing yet offered in the public, in Comfort, beauty, convenience, cleanliness, healthfulness, and economy. ALL STYLES PEWS MADE TO ORDER. The best reversible RAILROAD SCHOOL SEATERS; also, Pulpit Chairs, Settees, Book-racks, and Bells. The EXCELSIOR CHURCH FURNITURE, the universal favorite, used in Schools of Philadelphia, Jersey City, Detroit, Cincinnati, New Orleans, St. Louis, Memphis, Kansas City, Cleveland, and in most of the United States. BLACKBOARDS, for Sabbath and Day Schools, Globes, Maps, Charts and all Apparatus used in schools. SEND FOR PRICE-LIST

EXCELSIOR SCHOOL FURNITURE MFG. CO

Cincinnati,	124 Walnut St.	Philadelphia,	1003 Arch St
St. Louis,	704 Chestnut St.	Omaha,	Creighton Block
New Orleans,	166 Julia St.	Atlanta,	192 Whitehall St

au6 3meow

84 per cent. guaranteed with



1874 TURBINE — N. F. BURNHAM'S

WATER WHEEL.

The best in the Market, and sold at less price than any other first-class Wheel.

Send for a Pamphlet and be convinced, N. P. BURNHAM, York, Pa.

au6 4m

WARREN RICHARDS,
MANUFACTURER OF
SEAL PRESSES,
SEAL ENGRAVER AND DIE-SINKER,
42 W. Fourth St., Cincinnati, O.
Seal Presses of the Lion-head pattern manufactured with Wrought Iron Plungers of three sizes, with Engraving of Dies of any design. au6 2m

$25 A DAY GUARANTEED using our WELL-AUGER and DRILL in good territory. *Highest Testimonials from Governors of Iowa, Arkansas and Dakota.* Catalogues free. W. DILES, St. Louis, Missouri. au6 6eow

MUSIC-BOOKS FOR SCHOOLS.

HOUR OF SINGING.
Price, 81. For High Schools.
Well-proved, highly popular, practical and useful book.
BY EMERSON & TILDEN.

American School Music Reader.
Book I. Price, 35 Cents.
This charming number is for Primary Schools; has full directions for teachers (in fine print,) and delightful little graded exercises and songs for the children.

American School Music Reader.
Book II. Price, 50 Cents.
For the Schools and Classes next above Primary Schools. Advances well into the elements.

American School Music Reader.
Book III. Price, 60 Cents.
For the higher Classes of Common Schools.
The above books are by EMERSON & TILDEN, and are thorough, well arranged, practical, pleasing and useful.

CHEERFUL VOICES.
Price, 50 Cents.
In great demand, and is one of the best collections of School Songs ever published.
BY L. O. EMERSON.
☞ The above books sent, post-paid, on receipt of retail price.
CHAS. H. DITSON & CO.,
711 Broadway, New York.
Je18 1y OLIVER DITSON & CO., Boston.

VALLEY
GEM PIANO.
This Piano is thoroughly and carefully made by experienced manufacturers, and is a *good, reliable instrument* in every particular. Its durability is one of its important points of superiority, and, besides its other fine qualities, the low price will especially commend it to public favor.
Send for Illustrated Catalogue, containing choice music, to
D. H. BALDWIN & CO.,
158 West Fourth Street, Cincinnati, O.
Jy23 3m

EMINENCE COLLEGE.
For Males and Females.
TEN THOUSAND CATALOGUES of this popular school now ready for gratuitous distribution. Apply to
W. S. GILTNER, President,
Jy30 8t Eminence, Ky.

FOREST ACADEMY,
A Collegiate Military Institute.
LOCATED twelve miles from Louisville, Ky., C. and L. Railroad offers peculiar advantages in City Land Mining Engineering. Will resume its exercises, by divine favor, SEPTEMBER 7. For catalogues address
REV. H. H. McCOWN,
Jy30 4t Anchorage P. O., Ky.

COLLEGE FOR LADIES,
Ferry Hall, Lake Forest, Ill.
FALL SESSION will commence September 16, 1874. Thoroughly equipped for preparatory and higher education of ladies. Music, Drawing, Painting, Languages, and a thorough English course. For terms apply to
Jy30 4t EDWARD P. WESTON.

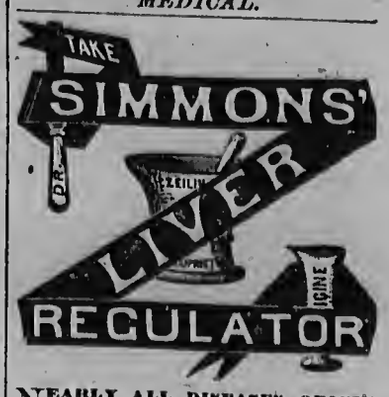
AGENTS WANTED FOR
"Tell It All"
[illegible] Experience in Mormonism. By Mrs. T. B. H. Stenhouse, of Salt Lake City. With an introduction by Harriet Beecher Stowe. The genius and ingenuity of authoress [illegible] Mormonism. Interesting and instructive. Agents [illegible] SEND IN YOUR ORDERS AT ONCE. Complete in one handsome 12mo volume of [illegible] pages, with [illegible] Illustrations. Price $2.50. Sold only by subscription. Address as soon as possible for terms, etc., JONES BROTHERS & CO., Publishers, Cincinnati, O. [illegible] Territory. [illegible] Agents Wanted. [illegible] Address as above. oc2 1y

COSTAR'S EXTERMINATORS
AND INSECT POWDER
For Rats, Mice, Roaches, Ants, Red-bugs, Moths, etc. J. F. HENRY, DURRAN & CO., Jel1 3m5p New York, Sole Agents.

A MAN OF A THOUSAND.
When death was hourly expected from CONSUMPTION, all remedies having failed, and Dr. H. JAMES was experimenting, he accidentally made a preparation of INDIAN HEMP which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. HEMP also cures Night Sweats, Nausea at the Stomach, and will break a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race street, Philadelphia, naming this paper. jy11 1y

WANTED.
A situation as TEACHER, by a young man, a graduate of Emory College, Georgia, a strict member of the Methodist Episcopal Church South, and an experienced Teacher. He is competent to teach the usual English branches, the Latin and Greek Languages, the Higher Mathematics, and Chemistry, Organic and Inorganic. The best references can be given. Address
Jy9 6t A. M., Elberton, Elbert Co., Ga.

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues,** and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has ever been **discovered.** It acts **mildly, effectually,** and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **40 years,** and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR
OR MEDICINE
Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faithless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.
au25 1y

THE GREATEST
MEDICAL DISCOVERY
OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,
FROM
The Worst Scrofula Down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder-humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

Nursing Sore Mouth,

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the nutritious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip-joint when you retire, irregularity of the bowels, and also that most excruciating of diseases,

The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

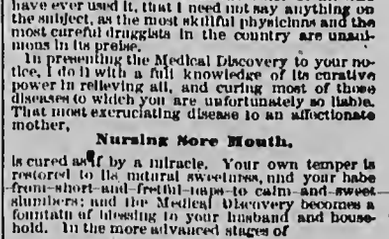
you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

au11 1y DONALD KENNEDY.

Price $1 80 per bottle. For sale by all druggists.



THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

Dr. Tutt's Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

Dr. Tutt's Hair Dye

possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box. Sold everywhere.

Laboratory Nos. 39 and 50 Cortlandt street, New York. oc2 1y6t

The Child's Corner.

THE BABY THAT CAME FROM A STAR.

"Mamma," said three-year-old Charlie, "I think my new little sister must have been blown down from a star by that high wind last night; don't you?" This remark actually was made by a child.

Last night, while I was sleeping,
My new little sister flew
Right out of that beautiful star overhead
Into her cradle new.

"Funny that the cradle was there
Just ready for her," you say;
I think mamma must have had an idea
The wind was blowing this way.

I know she came from a star, because
Last night when I went to bed
The north wind was blowing very hard,
And a bright star overhead

Seemed twinkling, twinkling down at me,
As if it wanted to say:
"Baby boy, see what I'll send to you
Before the break of day."

Beautiful star, kind little star,
How good to let her go;
I wonder if you did it because
I wanted a sister so.

I wonder if the wind blew her because
I prayed to God last night:
"Dear Lord, you have up in your heavenly home
Two little angels bright,

"Who once belonged to mamma and me.
O please, could you not spare
A little sister to stay and live,
And not be wanted up there?"

I wish my sister could hurry and speak,
And tell me how she grew;
I wonder if the wind brought her down
In that basket lined with blue.

I wonder if the stars said good-by;
And so the wonder grew.
Little sister, when you begin to talk
You must tell him the story true.

New York Evangelist.

About Pearls.

The pearl is a very beautiful as well as costly ornament, and is much prized as an article of jewelry. There have been several theories advanced in regard to the formation of the pearl, but none are quite satisfactory. This is one of the mysteries that nature has kept hidden from us. The ocean and the mountains are her workshops; the latter men have excavated and tunneled, until they have discovered many things not before thought of; but she reigns securely in the deep, blue sea. Many treasures are stored "far down in the green and glassy brine," but few are venturesome enough to fathom the depths and bear away the rich spoil. It is very dangerous work, for, although we have now the diving-bell, making it possible for men to stay under the water for some time, they suffer if they go down very often or stay long. But some enterprises are attended with danger, and not all are as profitable as the pearl fishery.

The divers are provided with bags in which to put the shells taken from the bottom of the ocean. These are then broken open, and the pearls drilled and strung. Black people are generally employed for this purpose, as they are very expert; but, although they are very carefully watched, they sometimes succeed in secreting a valuable pearl.

The best fishery in the East is near the Isle of Ceylon, where the season commences in February and lasts until April. A gun is fired as a signal for the boats. All go out and come back together.

Twenty men go in each boat, ten of whom are divers; the remainder row the boat and assist their companions in reascending. They go out at sunrise, remain busily engaged until noon, when they return and are relieved of their precious cargo, and are ready for another trip. This is the way that the pearls that people highly prize are obtained.

Pearls possess an advantage over precious stones taken from rocks in that they are found with that appearance which gives them their value. They are perfectly polished and finished before they are taken from their ocean home, while stones obtained from the different kinds of rocks need cutting and polishing before they are fit for use of the jeweler. Nature gives them their rough form, and leaves it to art to give it the finishing touches.

White pearls are most prized, although some persons prefer those delicately tinted. The Oriental pearls are the finest, on account of largeness and beauty; they are of a silvery white.

Pearls have been used as ornaments from the earliest ages, and among all nations. Even the Indians esteemed them before the discovery of America, for when the Spaniards first came over they found quantities of them stored away; but they were inferior, being of a yellowish shade, because the Indians used fire to open the shells. Cortes describes Montezuma, the Mexican Emperor, at their first interview (1517,) as wearing garments embroidered with pearls, and the natives also wore necklaces and bracelets of them.

Will our young readers find for themselves what is said about pearls in the Bible, and especially about one "pearl of great price?"—*New York Observer.*

Rub Up Your Armor.

One might almost suppose, by the advice now given you, that I had taken my young friends to be old soldiers; but that is by no means the case—far otherwise. As I doubt not you read your Bibles, no doubt you are lovers of peace; at least I hope so, for little good can be reasonably expected from war. Were you to ask Old Humphrey, "What is war?" his reply would be:

"'Tis made of sin in all its parts,
And battered heads and bleeding hearts;
Remorse, and bitter grief and fears,
And widows' wails and orphans' tears."

Promote peace, and practice kindness and forbearance and forgiveness and love toward one another.

We have heard much of the honor and glory of war; but the glory of it is to the few, and the gloom of it is to the many. But now to my motto: "Rub up your armor."

You have read, I dare say, of the exploits of knights-errant in olden times, and of the way in which they clothed themselves for their encounters; but, as you may not have a distinct remembrance of their warlike dress, I will give you a list of the several parts of a suit of armor.

First come the steel clogs; then the greaves, or shin-pieces; then the cuisses, or thigh-pieces; next the breach mail; the waist-pieces; and the cuirass, or breast-plate. Now come the lower arm-covers; rerebaces for the rest of the arms to the shoulders; gauntlets, or iron gloves for the hands, and a helmet for the head. There are, besides, a dagger, a short cloak worn over the armor, a bacinet, a lance, a long sword and a shield.

After what I have said on the subject of war, you will hardly expect that my motto, "Rub up your armor," has anything to do with such armor as this.

The word of God says much about the practice of love and kindness and forbearance, and forgiveness of injuries, and doing good for evil, and meekness and lowliness and humility; but if there be a verse that tells a Christian to go to war, or that says a single word about the duty of revenging an injury or an insult, it has altogether escaped my attention.

If you had to fight with armed men it would be necessary to suit your armor to the occasion; but your enemies are of another kind. Rub up your armor, then, and mind that you wear it inside; for inside armor is stronger than outside armor ten times told. He that has a good cause and a good conscience is safer than Goliath was in his coat of mail, weighing, as it did, five thousand shekels.

Rub up your Christian graces, for these are the armor I wish you to wear. Put on humility, meekness, forbearance, forgiveness, temperance, knowledge, watchfulness, prayer, contentment, thankfulness, faith, hope, love and zeal. When once well arrayed in these, you will be armed in complete armor from head to heel; for humility and meekness will defend you from the vanity, pride and ambition that lead so many astray; patience, forbearance, forgiveness will protect you from anger, bitterness, revenge and remorse; temperance will keep you from excess; knowledge will defend you from the errors of ignorance; watchfulness and prayer from the seductions of pleasure and temptation; contentment and thankfulness from ingratitude and repining; faith and hope from doubts and fears; love from negligence in keeping God's commandments and hatred of those around you, and zeal from guilty slothfulness in holy things.

Though I have now perhaps written enough, I will finish my remarks with the suit of Christian armor so admirably described by the Apostle Paul, for as Bible readers you ought to know, and I trust you do know, that the best rules laid down by men for our spiritual welfare are laid down a thousand times better in the blessed book of truth: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit."—Ephesians vi, 13-18.—*Juvenile Instructor.*

QUEER TALKING.—You boys and girls, just before the shirt-collar and back-hair age, manage to twist words in a comical way. Often I have a good time listening to the wee folk who come to our meadow.

One day a little girl, seeing, in the last part of one of her Christmas books, that a sequel to it would soon be published, called out to a playmate: "O Kitty! isn't this nice? *My new book's got a squeal to it!*"

But she was quite accurate compared with a little bit of a boy who came to the creek with some other children, one day last summer, to look for water cresses.

"I'm goin' to take a awful lot o' cresses home to mamma," he said, trudging along as briskly as his fat little legs would allow, "'cause my mamma's got a *fidgelator*, what 'll keep everything as cold as ice, to put 'em in. Your mamma got one?"

"No, she ain't," answered a tow-headed little chap; "but she's got a steel egg-beater!"

"No! An egg-beater!" shouted my wee youngster, turning squarely about to look at the speaker. "What's that for?"

"Why, to beat eggs with, you goosey!"

"Ho!" screeched the little chap in great scorn. "She'd better look out! If she goes to beatin' eggs she'll break 'em. Eggs is brittier than anything. Guess you 'most don't know what you're talkin' 'bout!"—*St. Nicholas.*

"I AM THE DOOR."—In a town in the north of Scotland some boys were in the habit of meeting together for prayer. A little girl was passing and heard them sing. She stopped to listen, and, thinking it was just an ordinary prayer meeting, she felt anxious to get in. Putting up her hand, she pulled the latch, but it would not open; it was fastened inside. She became very uneasy, and the thought arose in her mind: "What if this were the door of heaven and me outside?" She went home, but could not sleep. Day after day she became more troubled at the thought of being shut out of heaven. She went from one prayer meeting to another, still finding no rest. At length one day, reading the tenth chapter of John, she came to the words: "I am the door." She paused and read the verse again and again. Here was the very door she was seeking, and wide open too, and she entered it and found peace.

"PAY GOD FIRST."—"Father," cried Johnny, running to where his father was hoeing, "a lady gave me this for the bunch of flowers I picked on my way home," and his chubby face was glowing with delight.

"What are you going to do with it, Johnny?" asked his father.

"First thing, I shall take some for Jesus," said Johnny. "Half of it will go right into my give-away box."

"Right, Johnny," cried his father; "*pay God first.*"

Farm, Garden and Household.

SEED POTATOES AND FERTILIZERS. Mr. E. H. Judd, of South Hadley, Massachusetts, in an essay read before the Franklin Harvest Club, said: "After experimenting with most kinds of fertilizers and methods of planting and cultivating the potato, I have solved the problem to my satisfaction. I am confident that the best results can be obtained on the majority of our soils by first plowing, then thoroughly pulverizing and drilling at least five inches deep. Then apply in drill manure of first quality at the rate of five cords per acre, after dropping the seed in bottom of drill, the manure to be put top of seed, and only leaving one eye on a piece, and putting only one piece in a hill. Having tried different-sized tubers, I am satisfied that the larger the potato you use for seed the greater will be the returns. Two different years I have experimented by cutting my potatoes into pieces, leaving only one eye on a piece, and putting only one piece in a hill, with the following results: In the spring of 1868 I took one bushel of potatoes and cut them into pieces, leaving only one eye on a piece, and planted them one piece in a hill. They went over nearly one-third of an acre. The following fall I harvested from that field one hundred and five bushels of merchantable potatoes. I have since tried the experiment of putting in two eyes, but have diminished the yield nearly one-third."

GROWTH OF TREES.—There having been considerable discussion among correspondents of the *Tribune* (New York) as to whether there is a lengthening of the trunk of trees in their growth, Prof. Asa Gray, the best authority on vegetable physiology in the country, says they do not, and gives, in a late contribution to that journal, several instances to prove that such is the case. But in order to test the question more satisfactorily, he writes that he has selected three young trees of different sorts and sizes, but all small and thrifty, into each of which he has driven four broad-headed copper tacks in a vertical line four inches apart, short transverse lines being cut upon each tack to mark exactly the boundaries of each four inches of the whole foot. Next autumn he proposes to have these distances carefully measured, the results of which are to be made public. And, that others may contribute to the solution of this interesting question (about which there is such a diversity of opinion,) he hopes many others will institute corresponding experiments, taking pains to measure all the distances very exactly, and to see that the tacks are long enough to penetrate at least the last year's layer of wood.

HOW TO COOK BEEFSTEAK.—Some time since a complete encyclopedia of useful knowledge in human form became an inmate of a family. When this learned guest came among them he was consulted as an oracle in many cases, and was asked one morning: "Would he tell or show them a better way to cook the steak for breakfast?" He took the thin, long-handled frying-pan from its nail, and, putting it on the stove, heated it quite hot. In this he put the pieces of steak, previously pounded, but, to their surprise, did not put a particle of butter in the frying-pan, and did not salt his steak. He allowed the steak to merely glaze over, and then turned it quickly to the other side, turning it several times in this manner until it was done. Four minutes were not employed on the operation, but a juicier piece of steak was never eaten. It was, when done, laid on the platter, previously warmed, and was buttered and salted and set a moment in the hot oven. Allowing the steak to heat but a moment on each side helped it to retain all its sweet juices, and putting on the salt the last moment after it was on the platter drew out its juices.

CANNING OF VEGETABLES.—The chemical bath in which the cans of vegetables are immersed before their final sealing is used only for the purpose of getting a temperature higher than the boiling point of water. The necessity for this high temperature is due to the fact that the air contained in the can and its contents is more thoroughly expelled, and if the can is entirely void of air there can be no change in the condition of its contents. A boiling heat will expel all the air, but longer time is needed than with a higher temperature. For domestic purposes the bath of boiling water is sufficient. It is only necessary to cook vegetables (without salt) in the can, to solder the cover on perfectly air-tight, to make a pin-hole in the cover, and then immerse the can in a boiling water bath without covering the upper parts, and, when it has been exposed to the boiling heat for fifteen minutes, to seal with a drop of solder upon the pin-hole.

BARREN FIG-TREES.—There are a great many fig-trees all over the State that will bear two and three crops of figs each year, but will drop off when half grown. Nothing will make such trees bear, let them grow where they will, and almost every one that has such trees thinks they cannot be grafted. But they can, and budded too. Have to graft on the small limbs all over the top of the tree. Will not grow to saw off a large limb to graft. The best time to graft the fig is from the first of February to the twenty-fifth. Last March I set some fig-grafts on one of my trees; part of them grew well; more would have grown if I had set them earlier. Some of the grafts grew over four feet. Last fall I picked ripe figs from these grafts; also where the grafts don't grow there will be young shoots growing that can be budded in the summer.—*F. Ritter, in Pacific Rural Press.*

CLOTHES which are put into boiling water when washed will certainly become yellow. They should be allowed to come to a boil slowly and boil twenty minutes.

SCHOOLS AND COLLEGES.

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Charges.—Tuition, per session of forty weeks, in College, $60; Tuition, per session of forty weeks, in Preparatory Department, $30; Contingent expenses, $5. A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

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Location.—This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

When Founded.—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

Alumni.—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

Apparatus and Cabinet.—The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

Literary Societies.—There are two regular Literary Societies connected with the Institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

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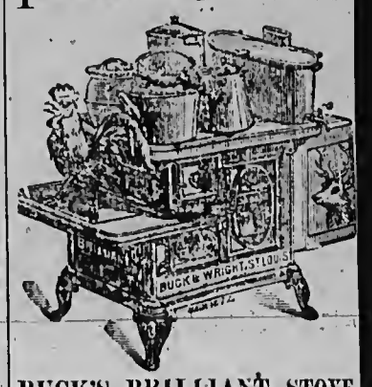

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Scientific.

AN English technical periodical points out an easy way of testing whether water is good and fit for general use. It says: "Good water should be free from color, unpleasant odor and taste, and should quickly afford a lather with a small portion of soap. If half a pint of the water be placed in a perfectly clean, colorless glass-stoppered bottle, a few grains of the best white lump sugar added, and the bottle freely exposed to the daylight in the window of a warm room, the liquid should not become turbid, even after exposure for a week or ten days. If the water becomes turbid it is open to the grave suspicion of sewage contamination, but if it remains clear it is almost certainly safe. We owe to Heisch this simple, valuable but hitherto strangely-neglected test."

DEEP-SEA WAVES.—We are indebted to the *Boston Journal of Chemistry* for the following information concerning the dimensions of deep-sea waves. According to careful investigations, the longest sea-waves observed appear to have been a little more than two hundred yards in length, with a period of about eleven seconds. The highest regular sea-waves accurately observed appear to have had a height of not more than forty feet. The highest waves are generally very long, but for that very reason they are not the steepest. It is believed that the greatest slope of the external surface of a wave in the open sea never reaches thirty degrees, and seldom exceeds fifteen. It is possible that in a storm there may be short portions of wave-surface exceptionally steep, as the result of superimposed waves, and these may be very dangerous to boats; but they do not occur at all in simple swells, nor do they determine the slope of the large underlying wave from which a ship receives its motion. Moreover, the vessel's own depth carries it below the surface-wave, and the mean effective wave acting upon the ship is always less steep, especially in the case of short waves, than in the surface-wave. From these facts we see that the well-known waves which "run mountain high" have their existence only in the imagination of the poet.

INSECT TACTICS.—Insects do not rely entirely on the sting and the jaw for the purposes of warfare. Some wear, as we know, armor; but it is supposed that others dazzle the eyes of their enemies or prey with the brilliancy of their colors; certainly some secure away children and nurse maids by their ugliness. Others imitate death, when touched, with such perfect success as to deceive both the collector and the bird. Others elude capture by the fitness of their color to the place they live in, or the peculiarity of their shape, which makes them resemble leaves, twigs or pebbles. The dung beetle will sham dead capitally. It is said that rooks will not eat them unless alive; the presence of mind of these insects is thus remarkable, which leads them to stick out their legs and stiffen themselves when their great black enemy hops up and investigates. But some beetles show fight and struggle hard. Any one who has caught a cock-chafer knows how it fights and wrestles in the hand, and with what tremendous strength it will force itself out between the fingers. The earwig, too, makes a great display of the nippers at the end of his tail; but they are more formidable than effective, the nip from them being anything but severe for an insect. But about beetles, commend me for military effect to the famous "Bombardier," as it is called, which defends itself with a report and a little puff of smoke, banging away at its enemy like a gunboat, up to twenty rounds. A full account of this natural artillery is given in Kirby and Spence.—*People's Magazine.*

THE RIVER that runs slow, and creeps by the banks, and begs leave of every turf of grass to let it pass, is drawn into little hollows, and spreads itself in smaller portions, and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels. So is a man's prayer; if he moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desire, a swift motion and a hungry appetite, it passes on through all the intermediate regions of clouds, and stays not until it dwell at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment. *Jeremy Taylor.*

"HERE'S your nice roast chicken," cried an aged colored man, as the cars stopped at a North Carolina railway station. "Here's your nice roast chick'n 'n taters, all nice and hot," holding up his plate and walking the platform. "Where did you get that chicken, uncle?" asked a passenger. Uncle looked at the intruder sharply, and then turned away, crying: "Here's your nice roast chick'n, gentl'm'n, all hot; needn't go in the house for dat." "Where did you get that chicken?" repeated the inquisitive passenger. "Look-a-yer," says uncle, speaking privately, "is you from de Nurf?" "Yes." "Is you a friend ob de cullud man?" "I hope I am." "Den don't you nebber ask me where I got that chick'n agin. Here's yer nice roast chick'n, all hot." The train started.

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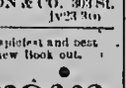

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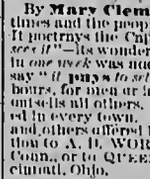

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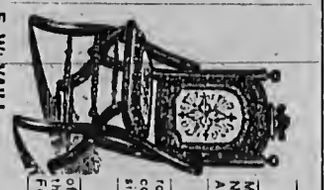

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CONSTANT EMPLOYMENT.—At home. Male or Female. $20 a week warranted. No capital required. Particulars and valuable sample sent free. Address, with six cent return stamp, C. ROSS, Williamsburg, New York. jy2 2m

MACHINERY, TIES, ETC.

LANE & BODLEY,

CINCINNATI, OHIO,

MANUFACTURERS OF STANDARD

PLANTATION MACHINERY,

STATIONARY & PORTABLE

STEAM ENGINES,

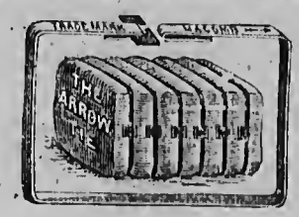
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

LANE & BODLEY,

Jy23 1y John and Water Sts., Cincinnati, O.

IMPORTANT TO PLANTERS.

IRON COTTON TIES.



The above-mentioned Ties are the best and most popular Ties to use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,

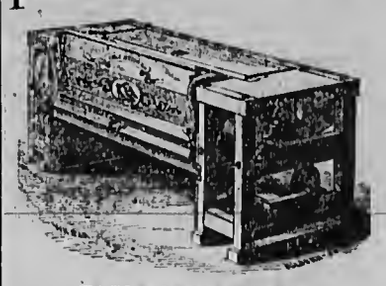
(Late Bartlett & Rayne,)

GENERAL AGENTS,

18 Carondelet Street, cor. Union,

Je18 6m New Orleans.

IMPROVED



EAGLE COTTON GINS.

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a liner or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

40-Saw Gin	$200	65-Saw Gin	$325
45-Saw Gin	225	70-Saw Gin	350
50-Saw Gin	250	75-Saw Gin	375
55-Saw Gin	275	80-Saw Gin	400
60-Saw Gin	300		

All orders should be addressed to

W. L. CUSHING,

No. 61 St. Charles street,

Sole Agent for the Southern States.

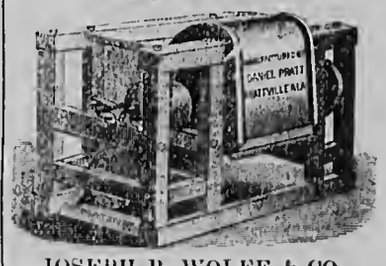
Agents wanted. Also on sale a large stock of Brooks' COTTON PRESSES, Steam Engines, Sugar Mills, Strunk Corn Mills and Plantation Machinery of all kinds. my28 3m

DANIEL PRATT'S

Improved Cotton Gin.

PRICE REDUCED

TO $4 PER SAW.



JOSEPH B. WOLFE & CO.,

GENERAL AGENTS,

No. 59 Carondelet Street,

Je1 6m *NEW ORLEANS.*

PLOWS, IMPLEMENTS, ETC.

PLOWS

AND ALL IMPROVED

Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills.

PUMPS, SHAFTING, ETC.

AT LOW PRICES FOR CASH.

B. J. WEST,

115 and 117 Magazine St., New Orleans,

MANUFACTURERS' AGENT.

mh19 10m

CRESCENT MACHINE SHOP.

JOSEPH WALKER,

Machinist, Engineer, Blacksmithing,

ETC., ETC.,

CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.

☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 11 feet 4 inches below high-water mark.

COTTON.—The following are the arrivals since the thirty-first ultimo:

Louisiana and Mississippi	bales...	561
Mobile		333
Texas		1
Total		895

On Saturday we noticed some inquiry, but mostly from buyers who claimed concessions which factors would not admit, and the sales were confined to 100 bales, taken by one buyer. The dispatches from Liverpool and New York were not calculated to impart any spirit to the demand. On Monday there was some inquiry, but mostly at prices below the views of factors, who were unwilling to give way to the extent claimed. A very fair style of good ordinary sold at 14¾c; strict good ordinary was offered at 15c. The sales embraced 325 bales. On Tuesday buyers came forward with more spirit and took 850 bales, mostly for the North, at irregular and easier prices, but the demand was not general, and the bulk of the business was done by three brokers. There was also some inquiry for kinds which could not be found, or which were held above the limits of the pending orders. Barely ordinary sold at 10¾c., good ordinary at 14¾c., do. on the merits of its staple, at 14¾c., strict good ordinary at 14¾@14¾c., but generally held at 15c; low middling at 15¾c., and strict middling as low as 16¼c. The demand has been so limited that when factors wish to close off small lots they are compelled to make liberal concessions in order to effect sales, while others adhere to their previous pretensions, and buyers often find it difficult to fill orders, unless at outside rates or a fraction higher. Prices consequently have been marked by considerable irregularity, and a wider range than usual.

The above makes an aggregate for the past three days of 1,275 bales, against 900 for the corresponding time last week and 1,250 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,214,852 bales, against 1,234,344 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 247,749 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 110,945 to France, of 115,772 to other foreign ports, and a decrease of 47,162 to Great Britain. We quote:

Inferior	7½ @ 9
Low ordinary	9¾ @ 10¼
Ordinary	11 @ 11½
Strict ordinary	12½ @ 12¾
Good ordinary	14¼ @ 14½
Strict good ordinary	14¾ @ 15
Low middling	15¼ @ 15½
Strict low middling	15½ @ 16¼
Middling	16¼ @ 16¾
Strict middling	— @ 17

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	861	
Arrived previously	1,325 248	1,326,141
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city ginning, from receipts of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc		20,480
Add 2,552 bales, sunk in the ship Alisa, omitted in the Exchange's stock statement		2,552
Total		1,350,350
Exported past three days	3,019	
Exported previously	1,329,262	1,332,281
Consumed at Lane Cotton Mills		800
Sunk in scuttled ship Alisa, to be added if ever recovered		2,552
Total		1,335,631
Stock on hand and on shipboard		14,719

LOUISIANA SUGAR.—The demand is confined to dealers and grocers, and there were sales of 120 hhds. on Saturday and Monday at 8¼c. for common, 9¼c for good fair, and 9¾c. for fully fair to prime, not refilled, and 8¼c. for fair, refilled on plantation.

LOUISIANA MOLASSES.—Nothing doing except in grocers' trade. City refinery rebolled is selling in the job trade at 40@42c. for common, 48@50c. for fair, 55@57c. for good fair, 60@62c. for prime, and 67@69c. for choice.

CORN.—On Tuesday 1,050 sacks sold at 78c. for mixed and yellow, and 94c. for white.

OATS.—On Tuesday the receipts were only partially landed. The demand was good, and 675 sacks sold at 75@80c. ₱ bushel.

BRAN.—On Tuesday prices gave way under liberal supplies, and 1,400 sacks sold at 75@80c. ₱ 100 lbs.

PORK.—On Tuesday the demand was good, and 400 bbls. mess sold, in four equal lots, at $25 ₱ bbl. Mess is retailing at $25.50@26 ₱ bbl.

BREAKFAST BACON.—On Monday 10 boxes sold at 15c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 109¼@109¾ (against 109¼ at New York,) and, after a moderate business, closed at 109¾@109½ (against 109¾ at New York.

Nothing has been reported in silver, except 5,000 Mexican dollars on Tuesday at 98¼ gold. It is quoted at 104@116 for American half dollars. Mexican dollars closed at 98 gold or 107 currency.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	10 00
Shovel plows	0 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	22	— —
COAL, ₱ ton:		
Anthracite	— —	18 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western		1
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	0 25
Superfine	— —	4 70
Fine	— —	4 50
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 70
HAY, ₱ ton:		
Prime	— —	25 00
Choice	— —	26 50
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¾	8
Hoop	8	9
Sheet	8	9
Nail rods	— —	9¾
Castings, American	0¾	8
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl:		
Western	1 50	1 70
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	12 00	14 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	90	93
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¾	12
Pulverized	11¾	12
TEAS, ₱ lb.:		
Imperial	32½	— —
Gunpowder	1 00	— —
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	32½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	225 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, Aug. 4, 1874.

Texas beeves, choice, ₱ head	—	@	— —
Texas beeves, first quality, ₱ head	35 00	@	40 00
Texas cattle, second quality, ₱ head	20 00	@	25 00
Texas cattle, third quality, ₱ head	12 00	@	18 00
Western beeves, ₱ lb. net	—	@	— —
Sheep, first quality ₱ head	4 00	@	5 00
Sheep second quality, ₱ head	3 00	@	4 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	35 00	@	50 00
Calves, ₱ head	7 00	@	9 00
Yearlings, ₱ head	5 00	@	6 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to see the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Whitney Carter, 58 Caroudelet street.

Barber.
Baptiste, St. Charles Hotel.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Slymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binder.
P. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday-School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
Sam. Smith, 351 Dryades street.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 43 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Alabama Conference Female College, Tuskegee, Ala.
Blacknum's Commercial College, 131 Carondelet street.
Centenary College, C. G. Andrews, president, Jackson La.
College for Ladies, Lake Forest, Ill.
Eminence College, Eminence, Ky.
Forest Academy, Anchorage P. O., Ky.
Hiwasse College, Rev. J. H. Brunner, pres't.
Kentucky University, Lexington, Ky.
Martha Washington College, Abingdon, Va.
Soule's Commercial College, corner Camp and Common streets.
Southern University, Greensboro, Ala
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Whitworth Female College, H. F. Johnson, president, Brookhaven, Miss.

Engravers.
J. W. Hart, Cincinnati, Ohio.

Exterminators.
J. F. Henry, Curran & Co., New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 38 Perdido street.
J. H. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
Great Western Gun Works, Pittsburg, Pa.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Customhouse street.

Furniture.
John Bois, 152 and 154 Camp street.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
J. M. Dowling, 25 Decatur street.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Crawford House, Cincinnati, Ohio, Frank J. Unkes, proprietor.

Iron Manufactories.
M. Walker & Sons, Philadelphia.
Walton, Homler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
W. L. Cushing, 61 St. Charles street.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
H. J. West, 115 and 117 Magazine street.

Marble Monuments.
Office and works, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Adderley's Sirup Bromide Chloral, W. H. Adderley, Cincinnati, Ohio.
Anti Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y
Dr. Fitler's Vegetable Rheumatic Sirup, E. J Hart & Co., New Orleans.
Greene's Oxygenated Bitters, J. F. Henry, Curran & Co., 8 and 9 College place, New York.
Dr. H. James' Indian Hemp.
Dr J. W. Leffingwell, 230 Canal street.
Opium Cure, Dr. J. C. Heck, Cincinnati, Ohio.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Rupture and Piles Cure, Dr. H. Neeson, 182 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
D. H. Baldwin & Co., Cincinnati, Ohio.
F. W. Biere & Son, Cincinnati, Ohio.
Henry Pilcher, 656 Portland avenue, Louisville, Ky.
Philip Werlein, 78 to 90 Baronne street.

Notary.
William H. Seymour, 78 Customhouse street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
H. C. Castellanos & Son, attorneys at law, 34 Exchange alley.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Commen.

Seeds.
B. F. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, at. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tobacco and Cigars.
E. J. Millieux, cor Dauphine and St. Louis sts.
Ed. L. Zell, cor. Canal and Carondelet streets.

Undertakers.
T. W. Bodtick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wants.
John L. Scales, Mansfield, La.
A. M., Elberton, Elbert county, Ga.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Window Glass.
William Coulter & Son, Cincinnati, Ohio.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Religious Notices.

GREENSBORO DISTRICT, ALABAMA CONFERENCE.—The District Conference for this district has been appointed to be held at Ivy Creek church, Antauga county, including the fifth Sunday in August, beginning on Thursday, the twenty seventh. Conveyances will be provided for the delegates at Burnsville, on the Selma, Rome and Dalton railroad, at eight o'clock on Thursday morning. The trains meet at this point daily. It is very desirable that the official members generally attend, and be on hand at the opening service at eleven o'clock on Thursday morning.

A. H. MITCHELL, P. E.

THE Brandon District Conference will be held at Scotland chapel, Neshoba county, Mississippi, August 27, 1874. Those brethren not having private conveyances will notify Rev. W. A. Ray, at Watkinsville, Neshoba county, Mississippi in due time, who will furnish conveyance at Forest on the morning of the twenty-sixth of August. A full attendance is desired, as business of importance will be before the Conference.

F. M. WILLIAMS, P. E.

DELHI DISTRICT CONFERENCE.—The Delhi District Conference will convene at Delhi, Louisiana, September 3, 1874. Rev. B. F. Alexander is appointed to preach the opening sermon.

C. W. CARTER, P. E.

THE Eufaula District Conference, Alabama Conference, will be held at Perote, Alabama, commencing on Wednesday night, August 26. Introductory sermon will be preached by Rev. T. W. Dyer. Members of the Conference will report to Rev. W. S. Turner, at the parsonage, on arriving at Perote.

W. H. ELLISON, P. E.

MISCELLANEOUS.

OUR NEW

HYMN AND TUNE-BOOK.

A Collection of Hymns and Tunes for Public, Social and Domestic Worship.

Published by order of the General Conference of the M. E. Church South.

Octavo—Muslin, per dozen	$18 0
... Boards, per dozen	13 5
... Single copy, muslin	2 0
... Single copy, boards	1 5

☞ Postage will be added. Orders solicited.

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Methodist Episcopal Church South.

EDITION OF 1874.

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Arabesque, gilt, 12mo	1 75
Turkey, extra, 12mo	3 00

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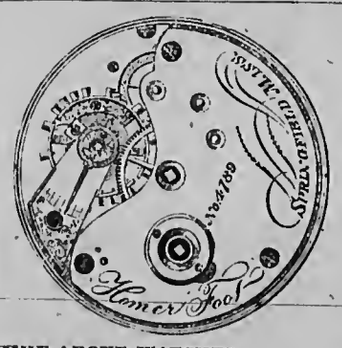

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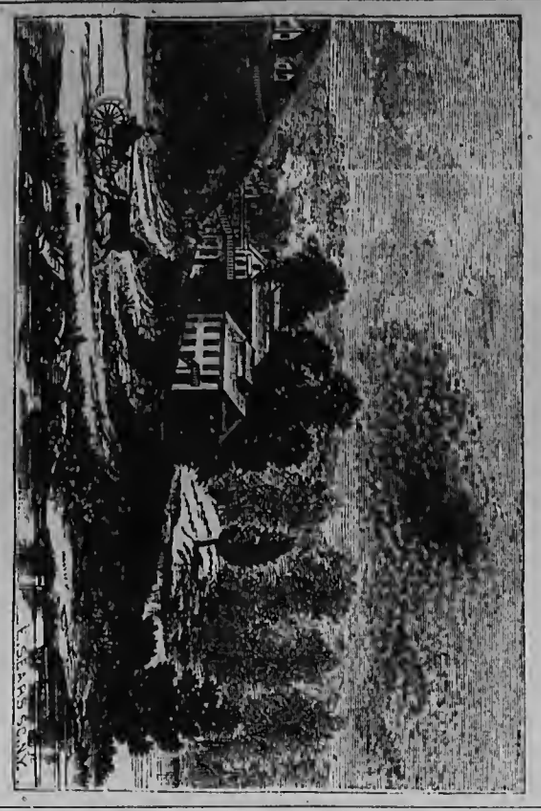

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OXYGENATED BITTERS.

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which is followed by a resort to tonics and alteratives for relief. It unfortunately happens, however, that many of the medicines used for this purpose contain alcohol, which, poured into a diseased stomach, produces irritation, creates inflammation, and does more injury than good.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, AUGUST 13, 1874. NO. 33.

News of the Week.

DOMESTIC.

CINCINNATI, Aug. 5.—The telegraph operator at Aurora, Indiana, reports that the steamer Pat Rogers was burned this morning one mile below Aurora, and about twenty lives were lost, the victims being principally ladies. Further particulars are expected soon.

There are no Southwestern or Southeastern names in the list of the lost by the burning of the Pat Rogers. Both the boat and cargo, the latter consisting of cattle, sheep and hogs, besides cotton, are a total loss. The passenger register and all the books were destroyed. The boat was valued at $60,000.

AURORA, IND., Aug. 5.—The fire on the steamer Pat Rogers originated among the cotton bales in the hinder part of the boat, about six o'clock A. M. The boat was immediately turned for the shore, but became unmanageable. The pilot thinks the tiller rope was cut, and the fire the work of incendiaries. The boat drifted on a sand-bar and grounded. The flames, instead of spreading along the lower deck, at once shot up to the cabin and pilot-house, and then swept across the hurricane deck. The passengers were all aroused and the boats lowered, and many were carried ashore, but others, in their fright, jumped into the water, and those not drowned reached the landing-place after drifting a long time with the current.

There were nearly one hundred people on board the boat, but what proportion of this number is actually lost is not known.

SAN ANTONIO, Aug. 6.—The Concho stage-driver, who came in last night, reports that the Lawrence stage was twice attacked by fifteen Indians at Colorado Crossing, between Jacksboro and Concho, but the stage managed to escape.

On the day previous a company of Rangers had a fight with a party of Indians, fifteen miles from the Crossing, killing six Indians.

The Indians are raiding in force around Fort Griffin, Richardson and Jacksboro.

General McKenzie is preparing a large force to operate against the savages from Concho. A lively time is expected in a few weeks.

NASHVILLE, Aug. 7.—Every ward and all districts here, except the Thirteenth and Thirtieth, have made official returns. Regular Democratic ticket elected by a majority of from 2,000 to 3,000. Judge Cooper, for chancellor, 250 over Brien, and Brien and McLain together 32. Two districts have 3,250 over Brien, and over Brien and McLain together 32. Two districts to be heard from will not change the result either way over 100. The result throughout the State, so far as heard from, is that the Democrats have swept the State and elected their candidates in every county. Knox county gives the Democrats 300 to 900 majority.

ROSNEY, Aug. 7.—Information has been received here that the steamer Henry Ames sunk about one mile below Watterproof. Nothing was saved, and several lives were lost. No particulars have been received.

RALEIGH, Aug. 7.—Democratic gains reported from every part of the State. The State is Democratic by from ten to twenty thousand majority. Seven Democratic Congressmen out of eight, and a Democratic gain of some twenty in the Legislature. There is great rejoicing in the city; speaking in the streets all day, and cannon booming. Wake county Democratic for the first time in fourteen years.

VICKSBURG, Aug. 8.—The Henry Ames had a full trip of about fifteen hundred tons through and three hundred tons way freight, consisting principally of grain, bacon and hay. Sinking was caused by striking a hidden obstruction.

A German woman and two children, going to Bayou Sara, and a French woman, going to Cook's Landing, were lost, and probably a few others. No cabin passengers are missing.

The boat was insured for $25,000. The books and papers were saved.

BOSTON, Aug. 9.—The rain-fall last night was heavier than ever known before in many years. Weather today cloudy, with occasional showers.

NORWICH, CONN., Aug. 9.—Rain has fallen here since Friday night to the depth of twelve inches. Yantic and Shetucket rivers are heavily swollen. The storm is without a parallel for years.

RALEIGH, N. C., Aug. 10.—The city is ablaze with enthusiasm, celebrating the Democratic victory of last Thursday. There is a torchlight procession and speaking at various points in the city. Among the speakers is Mayor W. F. C. Gregory, of Petersburg, Virginia. The best of feeling is existing. The State is Democratic by not less than ten thousand majority, with seven Democratic Congressmen, and the Legislature is three-fourths Democratic.

ATCHISON, KANSAS, Aug. 10.—The grasshoppers have literally devoured everything in northern and southwestern Kansas and Nebraska. The damage inflicted on vegetation is far greater than in 1866. The corn crop through all this region is totally destroyed.

CHICAGO, Aug. 10.—Dispatches from Milwaukee announce the death of Bishop Whitehouse, of Illinois, in that city this morning.

FOREIGN.

PARIS, Aug. 8.—It is reported here that the German government has notified its representatives abroad that the time has arrived to recognize the Spanish republic. Relations between France and Italy are very satisfactory.

The attitude of the Spanish representative here is most conciliatory, and difficulties with Spain are at an end. Senor Castelar is expected at Versailles, charged with a mission of negotiating for the recognition of the republic of Spain.

ROME, Aug. 9.—Eight leaders of the Internationals were arrested here, and other arrests have been made in Florence and other Italian cities. Papers were seized showing that the Internationals were making great progress in Italy.

PARIS, Aug. 11.—There is great excitement in this city in consequence of the receipt of the intelligence of the escape of Marshal Bazaine from the Island of Sainte Marguerite some time during Sunday night. The details of the manner in which he escaped are not known, except that he used a rope-ladder and got on board a vessel bound for Italy. The night was dark and stormy.

The journals of this city declare the government will act promptly and energetically in punishing all who connived at his flight.

Crops.

MR. EDITOR: A word from some of the crops, if you wish. For the distance of twenty-five miles in West Feliciana parish I saw, about the thirteenth of July, only two fine cotton crops.

The cotton crops around Jackson, in East Feliciana parish, are only ordinary. Some of them are very poor, and are what they *are* through the perseverance of the farmers. Many had to plant their cotton seed two and three times. The corn crop is good.

July 15.—In Wilkinson county the corn is very good. The cotton is good, being of good color and two and three feet high; but on many places the grass is growing luxuriantly, very much, of course, to the injury of the cotton.

On the south side of the Homochitto river I found the finest cotton seen in this county or the former two parishes. What I saw was about five feet high, of good color and quite clear of grass. I saw only a small portion of the crop, but Mr. Davis said that he had two or three hundred acres in the same condition.

Adams County, July 16.—The corn is tolerably good. The cotton along the Woodville road is of good height and color, but exceedingly grassy. The finest cotton seen in the county is on St. Catherine's creek. Heard in Natchez that the cotton worm had appeared in the country.

Concordia Parish, July 16.—Near Vidalia the cotton is good. Up the southern or western side of Lake Concordia the cotton near the lake is generally good, sometimes "taken with grass."

There is little or no corn. The cotton planted since the going off of the water is doing comparatively nothing. It has grown but little in three weeks—scarcely enough to be perceptible.

I learn that in Tensas parish the corn is destroyed by the cut worm, and the cotton injured by the same worm.

Catahoula Parish, July 17.—On Sicily Island the crop is splendid. Very little or no poor or grassy cotton seen. Most if not all of the corn is fine.

Franklin Parish, July 21.—On the Bayou Mason side of Franklin parish, and in the eastern part of Richland parish, the potato, corn and cotton crops are *very* good. The potato vines look well. One month ago the corn in many places was suffering through want of rain; but the recent rains have caused it to flourish. The *youngest* and the *most young* corn seen is in Franklin and Richland parishes. Its being young is said to be advantageous. The cotton, though high and broad, has not, in many cases, a good crop of forms; but is finer-looking and cleaner than elsewhere, unless Sicily Island be excepted.

So far as we know what is best for the crops, these parishes and counties have had too much rain.

Yours far awhile,

LOUIS J. ANA.

JULY 1874.

A SCOTCH correspondent of the *Interior*, sympathizing satirically with a widowed mother who lives so far from the church that she cannot send her children to Sunday school, moans out:

"Waes me! and will they hae nae chance to skirl awa in sic edifyin' melody as 'Oh! ain't I glad I'm in this army!' and sic brave hi diddle diddle singing every Lord's day, to the praise o' him 'who sitteth upon the circle o' the heavens.' And will they never hae a chance to read sic moral buiks as 'Red-eyed Zeke, or Death in the Pot,' or the 'Broken-nosed Cannibal,' or the 'Dread Mystery o' Puckerbrush?' Weel, weel, sin' ye can na hae a' these, mak the maist o' what ye possess."

THE expression "grace for grace" may mean grace answering to grace—grace which was in accordance with grace already given; grace preparatory to what is yet to come. Has not the Father given you such grace as you had capacity to receive? If there had been more room you would have had more; if you had exercised more faith he would have given you more joy; if you had possessed more hope you would have had more realization. He has always come up to, even gone beyond, the measure of our expectancy.—*Spurgeon.*

From the Work.

MORTON CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* On the seventeenth instant we closed a six days' meeting in the town of Merton. The presence of the Holy Spirit was manifest. Seventeen united with the church, and the membership was greatly strengthened. We are indebted to Bros. J. D. Hays and J. M. Weems for effective ministerial assistance.

In 1872 the Brandon District Conference resolved to have a district camp ground. A place every way suitable was selected near Morton. The land (thirty-six acres) was purchased and deeded to the church. Very little has been collected, and no buildings erected on the ground as yet; but at the third Quarterly Conference for this circuit a series of resolutions were passed which speak as though we intended to have a camp meeting this fall, whether the other circuits in the district help us or not. If we can raise the means and have the time we expect to prepare for a large meeting; if not, then we intend to have a meeting on a small scale, so as to at least make a beginning. We call on our brethren, especially in the district, to help us. Any moneys collected for this purpose should be sent to Captain Thomas C. Tibbs, Morton, Mississippi, who is treasurer of the building committee.

C. MCDONALD, P. C.

MORTON, MISS., July 21, 1874.

MONTGOMERY DISTRICT CONFERENCE, ALABAMA.—*Mr. Editor:* We have just had a most refreshing season at the District Conference of the Montgomery district at Notasulga. About eighty members were present. All the charges were represented. Dr. Wadsworth is absent at the springs on account of feeble health. Bro. Perdue was engaged in a hot battle on his work and could not come. The most exciting questions were "denominational schools" and "the temperance cause." The district stands like a stone wall against the evil of the liquor traffic, but differed as to the method of meeting the evil—whether to have the specific law proposed by the General Conference, or to rely upon the present discipline. The laymen presented such a determined front against the evil that a majority were persuaded that we need no further legislation.

Dr. Andrews represented the interests of the Southern University in a very able and eloquent speech. May its results be seen for many days to come.

The Conference elected to the Annual Conference: J. H. Swearingen, John G. Motley, local preacher, H. C. Armstrong and James H. Judkins. Alternates—J. S. C. Glenn, local preacher, I. Hill, George N. Gilmer and W. J. Gantier.

Rev. H. D. Moore was present and represented the interests of the Alabama Conference Female College, in Tuskegee, in a very felicitous speech. May her halls be crowded during the next term.

B. B. ROSS.

TUSKEGEE, ALA., July 27, 1874.

RICHLAND, MISSISSIPPI.—*Mr. Editor:* In this neighborhood intemperance has prevailed to an alarming extent since the war. Many of our best citizens and brightest intellects have been seriously damaged from the effects of rum. Men would candidly admit that their course led to temporal ruin and eternal death, but still went on, regardless of consequences. A few months ago a seemingly spontaneous temperance reform commenced, and so great a change has it wrought in this community that within a circle of twenty-five miles there cannot be found a white dram-drinker; and in other communities I find that this good work is going on in the same way. Soon after this great temperance movement general interest was manifested on the subject of religion. Several protracted meetings have been held, both by Methodist and Baptist denominations, and scores have joined the armies of Israel under the banner of the cross, while backsliders have been restored and the church thoroughly revived. This revival is unlike any I have seen for many years, in that there is little sensational preaching. Reason is appealed to, and the Holy Spirit rivets conviction. The silent tear is seen trickling from the eyes of many who have made no demonstrations save serious attention to the preached word. All seem to have given up profanity and rejoice at the reformation. The tongue of infidelity is silenced, and the hand of Jehovah appears as visible as when the water flowed at the touch of Aaron's rod. Bro. J. M Boone is our circuit preacher. May God spare him health and aid in his mission.

M. J.

AUGUST 3, 1874.

BAYOU CLEAR, LOUISIANA CONFERENCE.—*Mr. Editor:* We have just brought to a close a protracted meeting of seven days, and I hasten to inform you of the good work. Bayou Clear is one point out of nine in the Big Cane and Evergreen circuit.

A word or two for the church. In 1872 Bro. C. Keener commenced to preach here in a private house, with eight or ten members. He next occupied an old barn, but ere the year closed he had raised a church, which now stands as a monument of his indefatigable Christian zeal.

Throughout the entire meeting we had the presence and felt the power of God, illuminating every feature, burnishing every tear-drop, hallowing every melody, inspiring every prayer, until the soul seemed to have climbed the angelic ladder, and was bathed in the bliss of eternity.

The morning prayer and experience meetings were indeed Pentecostal blessings. Here we searched our hearts; here we seated *memory* as president over the *past*, and called upon *action* to rule the *present*; so that the *future*, into which the present was every moment introducing us, might grow brighter and brighter. Our times are in God's hand.

Bro. F. White came to our assistance, and rendered invaluable service with his soul-stirring sermons and prayer.

We have thirteen members to receive into the church; previous to this meeting we had received twenty-five, making a total of thirty-eight.

Your brother in Christ,

A. E. CLAY, J. P.

P. S.—Bro. Owens is now engaged erecting a temple for the Lord at Evergreen, and hopes to have it completed for the District Conference in September, when we hope to be favored with the presence of one of our beloved Bishops.

A. E. C.

JULY 18, 1874.

BROOKHAVEN DISTRICT CONFERENCE.—*Mr. Editor:* This Conference met at Brookhaven, Mississippi, on Thursday, July 16, and was presided over by Bishop Wightman.

The attendance of ministers and lay delegates was large, and the proceedings were very interesting.

The circuits and stations were called in their order, and each particularly inquired into as to its finances, Sunday schools, spirituality, etc. Some of the reports were encouraging, showing activity on the part of preachers and people. In some places Sunday schools, prayer meetings and class meetings are attended to, and there has been an increase of membership. Reports were not so favorable from other circuits. Upon the whole the churches are in as good condition as could be expected.

The preaching during the session was unusually good. Sermons were delivered by Revs. George F. Thompson, William Wadsworth, P. A. Johnson, C. G. Andrews, president of Centenary College, W. E. M. Linfield and the Bishop.

This was the first visit of Bishop Wightman to this community. His speeches to the Conference were well timed and stirring. His sermons were listened to with delight by large and appreciative congregations on Saturday and Sunday.

President Andrews delivered a very strong address on education and in support of Centenary College.

President Johnson, in response to an invitation, followed with a very encouraging report of the prosperity of Whitworth College.

A resolution introduced by I. V. Enochs was unanimously passed, pledging the church in this district to renewed activity in collecting money for the support of worn-out preachers and widows and orphans.

The following were elected delegates to the next Mississippi Annual Conference: Rev. J. W. Wetherne, Archy Steele, J. F. Enochs and T. J. Hunter. Reserves—L. B. McLaurin and R. W. Millsaps.

Clinton, Mississippi, was selected as the place for holding the next District Conference.

The Conference closed with a very feeling address from the Bishop, exhorting harmony among the brethren, unity of spirit and a greater spirituality among the ministry.

R. W. MILLSAPS, Sec.

SELMA DISTRICT CONFERENCE ALABAMA CONFERENCE.—*Mr. Editor:* The Conference convened at Rehoboth, in Wilcox county, on Thursday, the ninth of July, and continued till the following Sunday. The attendance was very large, every pastor, except one, and nearly all the other members, being present.

In the absence of any Bishop our worthy and efficient presiding elder, Bro. A. J. Briggs, took the chair. Bro. E. S. Starr was elected secretary.

After the organization of the Conference the reports of the pastors were received. From their reports a great deal of information concerning the church in all of its operations was obtained. While the church is not, except in two or three charges, in a state of revival power, yet there are many encouraging signs indicating a favorable condition. The pastors have been faithful, self-sacrificing and laborious. Discipline has been generally well administered. Very little outbreaking sin appears anywhere. Drunkenness and dram drinking have been banished from the church within the bounds of the district, and almost everybody seems to be hopeful of better times in the near future.

The finances of the district are exceedingly prostrated from three successive failures in crops. Very little has been raised for the support of the ministry. The presiding elder has generously given to his preachers nearly all of what has been raised. How these noble soldiers of the cross have stood so manfully at their posts, with brave, cheerful faces, and voices attuned to praise, amidst the privations they have had to suffer, is no small matter of wonder. And now that the Lord hath again smiled upon us, and the full harvest is near, surely the first fruits should be offered to him in an abundant support of our brethren.

A few of the Sunday schools are doing finely; a number do not take our Sunday school literature; and there is some Methodist material in several union schools within the district, that are not working satisfactorily. There was some interesting discussion on union schools, which, we think, will result in good.

On the subject of education there seems to be a commendable interest felt; and, we think, with returning ability to educate their children, the people will show themselves ready to support our institutions of learning. The Southern University, at Greensboro, the Alabama Conference Female College, at Tuskegee, and Centenary Female College and Centenary Male Institute, at Summerfield, were all recommended to the public as worthy of patronage.

Religious services were held every morning and evening. The preaching was good, characterized by more than an ordinary amount of spirituality. We had with us, as visiting brethren, Rev. A. M. Jones, of Camden, Rev. H. D. Moore, president of the Alabama Conference Female College, and Dr. A. S. Andrews, president of the Southern University, who all preached to the edification and delight of large and attentive congregations, and whose presence will be greeted with joy at our next District Conference, which will be held at Choctaw Corner.

JOHN MASSEY.

SHREVEPORT DISTRICT CONFERENCE.—*Mr. Editor:* The eighth session of the Shreveport District Conference met in Pleasant Hill, Louisiana, July 22, Rev. Dr. N. M. Skipworth, presiding elder, presiding.

The committee on temperance reported a gracious return of public sentiment to something of its former soundness, and offered the following resolution, which, we are glad to say, was passed unanimously:

"*Resolved*, That we heartily approve the action of the late General Conference upon the subject of temperance, and hope that the Louisiana Annual Conference will ratify it."

A resolution was also passed urging disciplinary measures against all offenders in this line.

On the general state of the church the committee reported a steady growth.

A memorial to the Annual Conference, praying a change in the law constituting the representation in the District Conference, was also passed.

On Shreveport district we have *one hundred and thirty* members of the District Conference. Common sense teaches that it is impossible to assemble such a body, and, if once assembled, we would have to go to Louisville or to New Orleans to get them entertained. We therefore ask that the law shall read as follows: "1. All the preachers, both traveling and local, in the district. 2. One layman for each forty members, or additional three-fourths fraction thereof, from each circuit, station or mission, to be elected from the circuit at large by the Quarterly Conference; *Provided*, that no circuit, station or mission shall be denied two lay delegates."

On Sabbath, the twenty-sixth, was a great day in Pleasant Hill. Love feast at nine o'clock was a season long to be remembered. At eleven o'clock Bro. Pipes preached the funeral of the saintly and glorified H. L. Smith, one of the preachers of this district. He had been laboring on the Beulah circuit, but was called by the great Head of the church to cease from his labors on earth and to join the triumphant hosts around his throne. He was personally endeared to all the preachers and to all the people of that vast congregation, but to none more than to the preacher who delivered the sermon commemorative of him. Long will his character and memory be venerated and cherished among us. After the sermon the sacrament of the Lord's Supper was administered to nearly a hundred communicants, who entered fully into the spirit of the occasion.

At three P. M. Bro. Philip Allen preached a missionary sermon, which resulted in a good collection for the cause, and the organization of a district society in the interest of missions.

Our next session is to be held at Holly Grove church, on the Anacoco circuit, where we all anticipate a camp meeting after the good old style.

Our delegates elect to the Annual Conference are: Rev. Thomas Franklin, R. W. Freeman, Benjamin F. Spearman and George T. Simpson. Alternates—Rev. Elias F. Pressly, E. W. Jackson, John L. Scales and C. Broom.

In the wind-up we did not forget old friends, but voted a few words of cheer and a hearty good will for the NEW ORLEANS CHRISTIAN ADVOCATE as *the* religious paper for the times.

In all this, Mr. Editor, you see we have sedulously avoided saying anything about Hard Times, seeing that he is present to speak for himself. Doubtless you will hear from him at Conference.

Yours truly, R. H. ADAIR.

GREENWOOD, LA., July 30, 1874.

A NEW MAGAZINE.—*Mr. Editor:* The late General Conference, having failed to provide a magazine for our Southern Methodist girls, the undersigned appealed to the church, asking all who favored the publication at Nashville, at $1 a year, of the *Methodist Maidens' Magazine* to write him at Hiwassee College, Tennessee, stating the number of copies for which they were willing to vouch. These conditional subscriptions, up to date, aggregate ten thousand and fifty-seven copies. But at such a low price, with prepayment of postage, as required by the new postal law, we shall need twenty thousand.

What an agency for good such a monthly would be! Shall we have it? We wait to see.

Very truly, J. H. BRUNNER.

HIWASSEE COLLEGE, July 26, 1874.

A STONE which is fit for the wall should not be left in the roadway.

R. Q. M. WRITES to the *Southwestern Presbyterian* about the Seashore camp meeting. We regret that he could not remain at least another day, so that we might have heard him preach. We quote from his pleasant communication as follows:

Arriving near noon, and yielding our baggage to the polite gentleman whose business it was to receive visitors, we reached the "stand" in time to hear the larger portion of a noble discourse by Bishop Marvin, on "the word of God, the foundation of the Christian's faith and the inspiration of his hope," apparently based on the last eight verses of the sixth chapter of Hebrews. Leaving the next evening at six o'clock, we had been present at morning prayer, heard six sermons, a number of them over an hour in length, and participated in the celebration of the Lord's Supper!

There were present forty-six Methodist preachers. The tents for their accommodation reminded one of the Confederate hospitals of the war. But the cots were occupied not by sick and wounded and dying soldiers of the country, but by strong men and sound and valiant soldiers of the cross, whose evident intelligent piety augured well for the success of that noble army of Christians of which they are officers. I was told that their discussions of theological points sometimes rendered sheep a scarce commodity. What would have become of the solitary Calvinist if he had been put to bed with twenty-five or more Armenians. That he was one did not abate an iota from the kindness and cordiality of his reception, nor was he afraid to sleep with them, but went where he was quartered by the polite committee of reception.

The sermons heard were all excellent, and a number of them were noble discourses, of whose length you were only made aware by your timepiece, replete with gospel truth, welling up from hearts rich in experience of grace, and holding up to view Jesus Christ, in the glory of his person and blessedness of his salvation, as the sinner's only hope and the Christian's exceeding joy.

The communion service was a tender and delightful occasion, and it was felt to be no common privilege to take my place beside the half hundred standard bearers of a different denomination from my own division of the grand army of our common Lord.

The concourse of people in the two days I was present was not very large, but the meetings seemed to be spirited, and there were said to have been some thirty or forty conversions.

My brethren, if they see this, will pardon the confession that, feeding on their most palatable fish, I had occasionally and furtively to rid my mouth of an Armenian bone which would not go down; when I express the belief that, were any of them to attend a Presbyterian camp meeting (and there were such things once, our fathers tell us,) they would be constrained to believe that a little Calvinistic grit will somehow get into all the bread baked in one oven. But what is the chaff to the wheat?

Our creeds differ on some points, but all Christians, as taught by one and the self-same Spirit, in their inward experience and largely in their real beliefs are agreed. The diversity on one particular and distinguishing tenet, the possibility of fatal apostasy of a true believer, seems to me to be about this: We *believe* and they *hope* they will not be left to fall away finally and forever, and *their hope*, resting on the faithfulness and mercy of God in Christ, is sometimes *so strong* that it were *hard to distinguish it from our belief*. To almost every utterance to which I listened, whether in prayer or sermon, my heart, and I am not sure but my lips also, once or twice, *softly* whispered a hearty "*amen*." I won't say what I might have done in this line if I had remained longer. The Presbyterian preacher's visit to the Seashore camp meeting was to him both pleasant and profitable, and in gratitude for the benefit received he can but implore the continued blessings of the Master to rest upon these beloved brethren in the Lord.

Books and Periodicals.

THE FALLING FLAG. New York: E. J. Hale & Son, publishers, 1874. This is a beautifully printed little volume, containing an account of the evacuation of Richmond, and the retreat and surrender at Appomattox. The author is "an officer of the rear guard," and tells the sad story in a graphic manner. For sale by James A. Gresham, Camp street, New Orleans.

OF THE August periodicals we have received Peterson's Musical Monthly. St. Nicholas for this month is more than usually excellent, and the illustrations are numerous and fine. Scribner's Monthly has: The Great South, A Lost Art, Whitelaw Reid, Cinnabar City, Recollections of Chas. Sumner, The Crisis at Geneva, and other articles. The illustrations of the article on The Great South—In the Cotton States—are striking and life-like, but not very Southern in tone. The Gardeners' Monthly, the Little Corporal, the Rural Southerner and the Southern Cultivator are to hand; all excellent in their line. Good Things for the Young of All Ages is splendidly illustrated, and has a tempting table of contents.

SOME men can stir up mud without diving very deep—shallow water probably.

The Christian Advocate.

THURSDAY, AUGUST 13, 1874.

NOTHING TO PAY, TO DO OR TO FEAR.

"It is finished."—JOHN XIX, 30.

Nothing to *pay*—no, not a whit;
Nothing to *do*—no, not a bit:
All that was needed to do or to pay
Jesus has done in his own blessed way.

Nothing to *add*—no, not a stroke;
Gone is the captor, gone is the yoke:
Jesus at once severed the chain,
And none can imprison his freeman again.

Nothing to *fear*—no, not a jot;
Nothing unclean?—no, not a spot:
Christ is my peace, and I've nothing at stake—
Satan can that neither harass nor shake

Nothing to *settle*—all has been paid;
Nothing of *anger*?—peace has been made:
Jesus alone is the sinner's resource;
Peace he has made by the blood of his cross.

What about *judgment*?—I'm thankful to say
Jesus has met it and borne it away:
Drank it all up when he hung on the tree,
Leaving a cup full of blessing for me.

What about *terror*?—It hasn't a place
In a heart that is filled with a sense of his grace:
My peace is divine, and it never can cloy,
And that makes my heart overbubble with joy.

Nothing of *guilt*—no, not a stain;
How could the blood let any remain?
My conscience is purged and my spirit is free—
Precious that blood is to *God* and to *me*!

What of the *law*?—ah, there I rejoice!
Christ answered its claims and silenced its voice:
The law was fulfilled when the work was all done,
And it never can speak to a justified one.

What about *death*?—it hasn't a sting;
The grave to a Christian no terror can bring:
For death has been conquered, the grave has been spoil'd,
And every foeman and enemy foiled.

What about *feelings*?—ah, trust not to them!
What of my *standing*?—"Who shall condemn?"
Since God is for me, there is nothing so clear,
From satan and man I have nothing to fear.

What of my *body*?—ah, that I may bring
To God as a holy, acceptable thing:
For that is the temple where Jesus abides,
The temple where God by his Spirit resides.

Nothing to pay?—no, thanks be to God,
The matter is settled—the price was the blood!
The blood of the victim, a ransom divine:
Believe it, poor sinner, and peace shall be thine.

What am I *waiting for*?—Jesus, my Lord,
To take down the tent and roll up the cord:
To be with Himself in the mansions above,
Enjoying forever his infinite love.

London Christian.

"The Proposed Liquor Law" Seen In a Different Light.

MR. EDITOR: One signing his article "S," in your issue of the sixteenth of July, asserts that the proposed change in the General Rules of the Methodist Episcopal Church South repeals the old law, and "declares and enacts the making, buying, selling and using intoxicating liquors lawful."

Your correspondent is simply mistaken. I am not an admirer of the law as worded, and was not when I voted for it. But we were compelled to accept this, or vote for that which the majority of the committee reported, which was objectionable because it had in it just what "S." thinks he sees in the law as proposed—*i. e.*, it inhibited making, buying, selling and using spirituous liquors, except in cases of necessity. It was easy to see that the manufacturer of spirituous liquors would say: "I make only *pure* liquors, fit for medical uses, and I design that they shall be used only in cases of necessity." The seller would say: "I keep on hand only a fine article of liquors, proper for medical purposes; and I sell intending that it shall be used only in legitimate ways," etc. So that the law proposed by the majority of the committee amounted practically to a nullity.

The friends of temperance could not, under the rule adopted by our Bishops, amend a substitute. Hence they accepted the substitute as the best they could do.

It forbids, unconditionally, making, buying and selling spirituous liquors, and it forbids their use as a beverage. I know that the opposers will see that much depends upon the punctuation of the proposed law—that, by placing the comma after "using," the views of "S." and of Dr. Summers seem not wholly farfetched. But put the comma, where it must be to give the fullest, fairest expression to the intentions of its framer and advocates, and which the adverb "as" and the spirit of the sentence demand, after "beverage," with no punctuation after the word "using," and there is an end of "S.'s" troubles, with no end of trouble to such men (if there be another in the Southern Church) as Rev. A. P. McFerrin, who is distressed to think that mild, pleasant, gentlemanly tipping is to be interfered with should this proposed change prevail and become law. I perceive that the comma is in its right place in an editorial in the Nashville *Advocate*. I have this to add: You will find trouble when you follow any one of the four words—making, buying, selling, using—except the last one with the insulting clause, "as a beverage." Try it. Making spirituous liquors as a beverage; selling spirituous liquors as a beverage; buying spirituous liquors as a beverage. It is perceived at once that to answer the purposes of "S." these sentences would have to be regarded as elliptical, which ellipsis supplied, the sentence would read: "Making spirituous liquors" to be used "as a beverage," etc.

But to restate and to fill out the law in this way would be to make another and quite a different law. According to my understanding of it, the proposed law is designed to prevent the members of the Methodist Episcopal Church South from manufacturing or dealing in spirituous liquors. As to its use as a beverage, the proposed law is not quite as stringent as the law as it now stands. I can conceive of a case where the use of spirituous liquor would not be a "*necessity*," and yet there might appear to be such a call for its use—such a propriety in using it that it would not be using it strictly as a beverage. For instance, I know a certain minister who, when not in the best of health, or when worn down with excessive labors, sometimes, at the suggestion of his wife, who would note special indications of fatigue, etc., and prepare a slightly stimulating drink, used it as prepared. This was hardly a case of necessity, and yet you would not willingly affirm that he took this draught as a beverage. I judge that moderation and a due measure of conservatism will do more to cure difficulties than extreme utterances. I accept the situation as the best I can do. It would look like retrogression should the church refuse to adopt the proposed rule. They might do so, thinking that the law as it is is really broader and better; but extreme temperance men would not so understand it. And they would assist those not over friendly to Methodism to say: that we feared Rev. A. P. McFerrin's fifty thousand secession, or some such thing.

Yours, X.

Moral Excellencies of the Itineracy.

MR. EDITOR: There are moral beauties and excellencies in the Methodist itinerant system that undoubtedly places it far above and in advance of all other systems for the spread of gospel light through preaching.

I. The mutual acquiescence of preachers and people in the annual appointments of the former to their fields of labor is eminently calculated to beget and foster sympathy and faith between and among the parties interested. In other Protestant churches it amounts simply and only to a commercial transaction. In the papal church the priest is the spiritual "jobber," doing such and such jobs for such and such prices. In our church men of tried wisdom and integrity survey the field, learn its wants, and to the best of their ability meet these wants. The Bishop and his cabinet must have sympathy and faith in and with both people and preacher. The former are dependent on them for this form of the "bread of life;" the latter are dependent on them for labor in suitable fields, and thus indirectly for a living. This faith and sympathy elevates and sanctifies *all* for the work. The preacher, having faith in the appointing power, has faith in the appointment; the people, having faith in the same power, have faith in the preacher. This faith begets a common sympathy among the whole. The result is strength (moral) to earnest labor and success.

2. Our plan of voluntary support is really sublime. Being neither bought, sold nor hired, having no stated income from rented pews or for special services rendered, the preacher, with faith in the moral uprightness of his people, enters upon his labors. The people, having no bargains to make, no pews to rent, no specific rates to pay for a baptism or a burial, immediately realize their common interest in the services and well-being of the preacher. Strong faith and deep sympathy are aroused, uniting in silken cords their hearts, lives and interests. The preacher is as one of each household, and each brother's roof is his sheltering home. So much so is this the case that, when the storm lowls around and without, each father and mother, finding that William and Mary are sheltered, asks inwardly and feelingly: "I wonder if our preacher is in the storm?" Or, knowing him to be safely housed, reflects: "God gave me means and grace to assist in preparing this shelter for him." Or when around the board they sit, with children clad and food for all, the question is in each heart: "Has our preacher these blessings? and, if so, did *I* help to supply him?" Thus under our itinerate pastorate the preacher is the father, to provide in spiritual things for his children, the people; and the people are father to the preacher, to provide in all things temporal, as for a child. How beautiful this aspect of our system, and how well adapted in itself to create and foster those noble, spiritual traits of true Christian character! There is thus begotten a faith and sympathy which is truly well qualified to lead to heroism in doing and in suffering. After twenty-three years as an itinerant I can truly say that it is the system *par excellence*, and the only one which *in itself* effectively preaches and promotes, in all concerned, those high moral endowments essential to personal Christian life. I go to my people as *their child* for bread; they come to me as *children* to receive reproof, exhortation and comfort. B. F. WHITE.

NEW IBERIA, LA., July 20, 1874.

Commencement at Summerfield, Alabama.

MR. EDITOR: This occasion here was worthy of notice, and drew together a large concourse of visitors. Rev. T. J. Rutledge, of Opelika, delivered the commencement sermon from Proverbs xxxi, 30. The discourse abounded with good, practical thoughts, presenting the true idea of womanhood in a chaste, pleasing and forcible style. The next day (Monday) the morning hours were occupied by the exercises of Prof. John Massey's school. The declamations and original speeches, interspersed with music, gave evidence that the attention paid to elocution and composition had not been wasted on unworthy material. Singing by the boys was quite an interesting feature of the occasion. The committee on examination made a fine report of the progress of the boys in this school.

At night the grand concert of the female college took place. It was pronounced a fine affair, rendered the more entertaining by the choice selection of music, the variety afforded, and the excellent training the young ladies had evidently received. The piano, violin and flute produced music rarely excelled. The recitation, in concert, of "The Famine," by seven or eight girls, was inimitable, rendered with startling effect, showing what thorough training in reading and elocution will do for girls. In fact this institution maintains its reputation for the success attained in teaching reading.

The next day (Tuesday) was devoted to the regular exercises of the institution. The music was of a high order and well rendered. Profs. Miller and Joseph rendered efficient service with the flute and violin accompaniments. The compositions evinced talent, training and cultivation.

Miss Sallie H. Doniy's eulogy on Daniel Pratt was happily conceived, and received the appreciation of the audience. The pupils' concert at night, conducted by the Misses Day and Lee, was attended with well-earned success.

Profs. Massey and McVoy were re-elected to their respective positions, which they have occupied so long with credit to themselves and the institutions of the church. They are unanimously regarded as the right men in the right places. They are men of good heart, of sympathetic natures, yet men of determined and unflinching purpose. They know what to allow and what to deny. Hence their discipline is judicious and kind, yet strict and firm. They are, moreover, esteemed and respected by their pupils to the highest degree. They are well qualified for their positions on account of their long experience, and, being men of energy and perseverance, they will continue to sustain themselves in a prosperous condition of affairs.

Those who patronize Summerfield never regret it. It will be a life-long source of satisfaction that you have committed your children into such hands to teach and to train. Their future lives will always feel the benefit of the education received here. There is one test here fully met: the patrons of the schools are well pleased and delighted with the progress of their sons and daughters. We noticed the penmanship of some of the girls, and it is truly astonishing what progress can be made in a year under the system adopted by Prof. McVoy.

These schools have been the favorite resort of students. The buildings are fine, the accommodations good, the teachers able, the community pervaded with strong religious influences, entirely free from temptations. What else can be desired? Prof. McVoy aims to have a faculty unexcelled by any. You can educate your children as cheap here as elsewhere, if not cheaper, which is a small matter, however, in comparison with other advantages.

S.

SUMMERFIELD, ALA., July 20, 1874.

A Plan for Church Schools.

MR. EDITOR: With your permission I will call attention to a part of our work as ministers and members of the Methodist Episcopal Church South. What may follow is based upon the action of the Homer District Conference, at its late session in Farmerville, Louisiana. It is urged by action of this Conference, on parties interested, to attend specially to the education of the children of the church. A system was presented and adopted by Conference requiring all the ministers and members to be employed in this important work. The system briefly contemplates every church organization to have a school of its own, under the supervision of the Church Conference; and every Quarterly Conference to be a board of supervisors for each circuit and station, and to found academies of its own wherever practicable. The Church Conference to appoint its own select members to provide room, employ teachers and manage for the church a Methodist school. The Quarterly Conference to adopt its own method of encouraging and establishing academies where it may be found proper. You know these ideas, in Methodist economy, are as old as the days of Bishop Asbury.

This plan contemplates an average degree of intelligence in the members of our church found in the neighborhoods, so that these schools need not be inferior to any others of their grade in the country. This plan, in efficient operation, would furnish our colleges and university with a constant supply of students. Education is second only to religion. We are forced to do this work as a church if we would secure the highest interests of our children. This subject demands the earnest attention of our church members. It is of vital importance to us who teaches our children and what they are taught. The church is expected to live. It has vitality and can perpetuate its organization. It can develop as much educational talent as is needed for its purposes.

The public school system is of no real advantage to anybody. In the last six years it has been a cheat and a fraud on the public. Outside of New Orleans (I am unacquainted there) it has done nothing to compensate the damage done to education. It balks private enterprise. It is an imposition on the freedmen, a tax on the whites, with no corresponding benefit. No teachers have been sought or employed who would not blink at corruption and fraud, and sacrifice manhood to a partisan clique. I know much whereof I speak. These things have been general among the whites, universal among the darkies, luting a few isolated cases. Should the public schools ever grow into utility, a fierce strife will be raised against them, and no one will be allowed to run them smoothly as a power for usefulness. It would not be amiss to give the entire system of State education an open-day airing, with New England results full before our eyes. The same class of arguments that will sustain the public schools by the State will prove the necessity of public preaching, and sustain ministry, church and salary. The latter the stronger, by the how much more important the future than the present, the soul than the body. The sooner the public schools are thrown down the better for all parties. It is but just to all that they who teach should receive a proportionate part of the public school fund, whether the school is by private enterprise or church organizations. A liberal arrangement might enable the patrons to draw on the funds a pro rata share, and thus to that extent aid the neighborhood schools.

But our church should move in this matter independent of any outside aid, and draw to its assistance all the help practicable. The church needs stirring up on this great subject, and intelligent conferring together would soon discover ways and means to establish, in many neighborhoods, efficient Methodist schools. Intelligent union of effort can accomplish wonders. Who can overestimate the advantages to all the higher interests of life derived from a system of the sort suggested, carried forward vigorously? The moral, social, mental and religious interests are elevated. The prize is certainly worth the effort. This subject ought to be kept prominently before the church, and action urged whenever suitable. It is to be hoped those adopting the plan will not let the enterprise fail for want of agitating the public mind of the church.

It is expected of preachers in charge of the work to call attention to this subject in all Church Conferences, and presiding elders in all Quarterly Conferences, so there shall be no sleeping over this important interest of the young. Our educated ladies and many qualified men are ready to do the teaching if the place is provided and the pay secured. In some neighborhoods it only needs an active leader, and the school would soon be a permanent fixture. Should we not, then, stir up their pure minds who are interested in this great enterprise? X.

Explanation.

MR. EDITOR: The collections for missions on the North Bossier circuit, Shreveport district, Louisiana Conference, were: Red river church, $38.60; Walker's chapel, $24.50; Wright's chapel, $9.80; Concord, $7.40; and Collinsburg, $4.50—total, $84.80; of which no account is taken in the Minutes of the Louisiana Conference for 1873, owing to my having pledged for $100 to the Mexican mission at Conference, in 1872, which was reported, and these collections were raised with the express understanding that they were to meet that pledge.

I make these facts known for the satisfaction of brethren and friends on the work, and that the work may get credit for what it does. Bros. Goodwyn, missionary treasurer of the Louisiana Conference, and R. J. Harp, receiver of moneys for the Mexican mission, are acquainted with these facts. ROBERT RANDLE.

SHREVEPORT, LA., July 20, 1874.

A Truly Obstinate Man.

An officer of the English navy called on Haydn, the great composer, one morning, in London.

"Mr. Haydn, I presume?"

"Yes, sir."

"Are you willing to compose a march for the troops I have on board my ship? I will give you thirty guineas, but it must be done to-day, as I sail to-morrow for Calcutta."

Haydn agreed to do it. As soon as the captain left he opened the pianoforte, and in a quarter of an hour the march was ready. But, feeling some scruples at earning so large a sum so easily, he returned home that evening, composed two other marches, intending to give the captain his choice of them, and afterward to make him a gift of all three as a return for his liberality. Early the next morning the officer came.

"Well, where's my march?"

"Here it is."

"Will you just play it on the piano?"

Haydn played it. The captain, without saying a word, counted the thirty guineas on the piano, took up the march and walked away. Haydn ran after him to stop him.

"I have written two others which are better. Hear them and make your choice."

"I like the first very much, and that is sufficient."

"But just please to hear these."

The captain marched down stairs, but Haydn pursued him, saying:

"I make you a present of them."

"I won't have them."

"But at least hear them," begged the musician.

"Never," returned the captain.

Not meaning to be out-generaled, the piqued composer hastened to the Exchange to inquire what ship sailed for Calcutta that day and the name of the commander. He then rolled up the two marches, inclosed a polite note, and sent the parcel on board the outward ship, but the obstinate fellow, suspecting that the musician was in pursuit, would not even open the note, and sent it back with the music. Haydn tore the music into a thousand pieces, and never forgave the captain as long as he lived.

PREACHING FOR THE MASSES.—The Christian sanctuary is not a high school for the technical education of a few pupils, but a free public school for the instruction of the whole world; the rich and the poor meet together; the master and the servant, the old man and the little child; the strong and the weak are all there, and upon them all the rain of a common blessing should descend. Loss of sympathy is loss of power. If as preachers we become separated from the common mass by betaking ourselves to some specialty of our vocation, as, for example, the refutation of skepties who never listen to us, and the destruction of theories of whose existence nine-tenths of our hearers are totally unaware, we shall cut ourselves off from those currents of sympathy upon whose right use so much of ministerial usefulness depends. From the ministry of pedantic debaters mothers (whose lives oscillate between pain and care) will retire without a word that can make the families glad; little children will escape as from a great weariness, and men of business will turn away with the pain of grievous disappointment; and thus the man who should have come down upon human life as an angel, charged with messages from the secret places of the Most High, will become a mere chatterer of unprofitable words, talking an unknown tongue to men who long for truth and love.—*Rev. Joseph Parker, D. D.*

A CLERGYMAN in New York city was conducting a specimen exercise with a class of very young scholars, teaching a lesson of the International series. He had been over with the little ones the story of the Israelites making brick with straw in Egypt. As he came to the oppression of Pharaoh, in demanding the same tale of bricks when no straw was supplied, as before, he asked the question: "What is meant by the *tale* of bricks?" At once a bright little fellow put up his hand and answered: "A piece of straw sticking out of a brick!" That certainly was a fair answer for a juvenile commentator.

Obituaries.

SISTER ELIZA HUNTER was born in Winton, North Carolina, May 7, 1799, and died in Natchitoches, Louisiana, on the ninth of June, 1874, aged seventy-five years and two months. Her maiden name was Askew. After her marriage, at an early day (in 1835) she came to Natchitoches parish, where she since lived and where she died.

For many long years she was a professor of religion and a member of the Methodist Episcopal Church South. She was a uniform, consistent and exemplary Christian lady. Though liberal in her views, she was always warmly attached to the Methodist Church and to Methodist preachers. Her Christian character and devotion to her church were the more manifest because she stood alone. In the midst of a prevailing Catholic influence, surrounded by a worldly-minded, God-forgetting people, she maintained a pure, unsullied Christian character for more than a quarter of a century. Before the war she was wealthy, and it was her peculiar delight to hunt up the Methodist preacher and entertain him. We shall never forget that cold night when we stopped at a hotel in Natchitoches, with our family, where we were anything but comfortable, when Sister Hunter and daughter came as angels of mercy and took us from a hovel to a mansion of comfort. Her last hours were peaceful. She was sick but a few days, and then fell asleep in Jesus so quietly that the watchers scarcely could tell that she died. She has left to her surviving children the rich legacy of a life-long godly example. May they follow it and be saved. J. P.

WILLIAM JAMES RANEY was born in Brunswick county, Virginia, April 27, 1813, and died in Union parish, Louisiana, June 27, 1874, aged sixty-one years and two months.

Of his early life the writer knows nothing. In 1844 he emigrated from Alabama and settled in the above-named parish. In 1849 he attached himself to the Methodist Episcopal Church South, under the ministry of the Rev. Elisha Waller. He was soon appointed steward, and filled the office acceptably for many years. He was also elected justice of the peace the same year in which he joined the church, which office he held and filled with acceptability up to within a few years of the late war.

He possessed business capacities which were constantly in demand, and this brought him in close contact with the world. Possessing a genial and social nature, he was sometimes betrayed into improprieties; but for these he was ever ready to make amends. No man was ever more ready to acknowledge his faults, and it was pleasing to see the evidences which he gave of his devotion to the church of his choice. In her darkest hours he stood firm—in her prosperity he ever rejoiced. His death has left a blank in the community, and in his family a void; but all indulge the pleasing assurances which he gave in the last days of his life that their loss is his eternal gain. He suffered but little, passing away calmly. He now sleeps in Jesus, awaiting the resurrection morn, when the voice of the archangel and the trump of God shall wake the sleeping dead.

R. T. PARISH.

MRS. SUSAN ROBINSON, the subject of this sketch, was the daughter of Dominico and Melvira Jenkins. She was born in Kemper county, Mississippi, April 10, 1845; was born again in October, 1859, at a camp meeting held at Paticfaw camp ground, and was received into the Methodist Episcopal Church South the year following, by Rev. S. H. Cox. February 4, 1869, she was married to J. R. Robinson, and died July 10, 1874, aged twenty-nine years and three months.

In the death of Sister Robinson the church to which she belonged, the community in which she lived, and especially the family of which she was an important and beloved member, have suffered an irreparable loss. She met faithfully the obligations and responsibilities growing out of the relations of life. As a daughter she cherished an affectionate and obedient disposition, as wife and mother she was all that could be desired, and as a Christian she was faithful to the obligations of our holy religion. She loved the house of God, and was prompt in attendance upon its services. She seemed to have had a presentiment of her death for some time before the event. On several different occasions she said to her husband that she thought she would die soon, though at the time in good health.

She leaves three motherless children, the youngest an infant a few days old. She was unconscious for some days before her decease, and hence said nothing in reference to her prospects. But who that knew her can doubt her ripeness for heaven? In the death of a devoted Christian the church and the world are bereaved. D. G. W. ELLIS.

DIED, near Winnsboro, Franklin parish, Louisiana, our much-esteemed brother, HENRY IVEY, in the twenty-sixth year of his age. Bro. Henry professed religion and joined the Methodist Episcopal Church South during the year 1873—in the month of October or November—at a protracted meeting held at Kenton chapel, by the writer of this obituary notice. Our deceased brother had been very wicked up to the commencement of the above-named meeting. His conversion afforded an occasion of great rejoicing among his relatives and friends, especially the former. Henry's devotion to the church and her institutions was peculiarly marked. We are informed that he held family prayers for his widowed mother, led in prayer meeting, and was eminently liberal. The writer would present his meed of praise and commendation for a liberality so marked.

We confidently believe that Bro. Henry is reaping the reward of the pure in heart. While he leaves a widowed mother, several sisters, one brother and a multitude of friends to mourn his decease, yet they weep not as those who have no hope. If my memory serves me correctly, Bro. Henry was taken seriously ill very suddenly, and hence did not say much about dying, but expressed strong consolation in a Saviour's [illegible].

A few more months, or years at most, and mother, brother, sisters and friends will find an entrance upon the same bright shore where Henry's pure spirit abides, if found faithful and at their post when the summons comes. May the Master who comforted the widow of Nain comfort Bro. Henry's widowed mother, and he who spake so many words of cheer to the sisters of Bethany inspire hope in the hearts of relatives and friends, and sanctify this act of Providence to the present and future good of the bereaved.

J. M. MCKEE.

IN THE death of Mrs. MARY COBURN HUMPHREYS, relict of the late D. George Humphreys, of Claiborne county, Mississippi, we have been deprived of the earthly fellowship and Christian communion of another one of our historical members. Before the close of the last century a gentleman by the name of Samuel Coburn was found settled on what is now called Baker's creek, in what afterward became Claiborne county, Mississippi. We think Mr. Coburn was never himself a member of any church, but he became the patron of the first Methodist missionaries that came to the new territory, and not only with his family attended on their ministry, but entertained them at his residence. In 1799 he was the patron of Rev. Tobias Gibson, our first missionary to this country. During the first decade of the present century such ministers as Hezekiah Harriman, Lemmer Blackman, Nathan Barnes and others were welcomed to the hospitality of Mr. Coburn and his cultivated household, it was very natural for such a family to be brought more or less under the influence of that holy Christianity experienced, exemplified and preached by such earnest and faithful ministers. Of Mrs. Coburn we know but little. She seems to have died early in the present century. But Mr. Coburn had two sisters by the name of Elizabeth and Ann, who lived with him and supervised his household affairs after the death of his wife. These two young ladies became exemplary Christians in early life, and were noted for their firmness and activity as members of the Methodist Episcopal Church.

Mary Coburn, the subject of this memoir, was born July 31, 1796, and was brought up under the religious influences to which we have briefly alluded. In her girlhood she had marked respect for religion, was exemplary in her deportment, and often felt the need of experimental piety, but did not make a public profession of religion until shortly after her marriage to D. George Humphreys, December 22, 1816. Of the circumstances of her conversion we are not informed, and no one now living can tell the pleasing story. That she was truly converted her consistent Christian life of more than fifty years affords the clearest evidence. The writer has known her since early in 1824, and she was then a staid member of dear old Shiloh church, the spiritual home of Sallie Barnes, her husband's sister, and many other "elect ladies" who have long since fallen asleep in Jesus. Sister Humphreys was remarkable for her quiet, consistent and well-assured Christian experience. The most we knew about her early experience as a child of grace we learned from her categorical answers to her pastor and class-leader in our class meetings. She was never demonstrative, but always concise and satisfactory. She had religion, and knew she had it, and was determined, by divine grace, to serve God all her days on earth, and then go home to heaven; all of which was beautifully illustrated in her long, calm and unostentatious Christian pilgrimage and peaceful death. Her whole religious life is one of the best illustrations of what the apostle says about "godliness being profitable unto all things, having promise of the life that now is, and of that which is to come," which has ever come under our observation. By a long course of well-directed industry her family acquired immense wealth, which she enjoyed in a rational and Christian way. We have seldom known a wife, mother and grandmother to enjoy with such zest and perpetual delight the society of husband, children and grandchildren as she did. She seemed richly to enjoy the present life, while earnestly making preparation for the life to come. As we apprehend it would not be agreeable to the surviving members of her numerous family, who are the devoted patrons of the church of their parents, to detail their Christian liberality, we will only say that, in addition to numerous private donations to needy and deserving pastors, while the present commodious and costly church edifice and the Female Collegiate Institute remain in Port Gibson, they will be conspicuous monuments of the liberality of Mr. and Mrs. Humphreys and their children to the church of their life-long affection. In age and feebleness she had remained almost exclusively at home for several years, but was always happy to be visited by her numerous friends, and especially by her pastors. Some solicitude, for the sake of the living, was felt to know her religious state as she was descending into the dark valley. In her usual quiet but assuring style she replied, to those who inquired about her spiritual status, that the preparation had been made long ago, and she had no fearful misgivings in view of death. She died on the twenty-first of July, 1874, within ten days of her seventy-eighth birthday. Like the "perfect and upright man," whose death is referred to by the psalmist, her "end was peace." Her funeral was numerously attended, and we believe was a profitable time to many present. It adds to our interest in heaven to feel that one so lovely has lately been transferred to that abode of perfected saints. J. G. JONES.

PORT GIBSON, MISS., July 20, 1874.

The Christian Advocate.

THURSDAY, AUGUST 12, 1874.

THE RIGHT WAY.

I would not leave the path unrod,
Though rough the way, and long;
I would the beaten track pursue,
Nor shrink from dangers others knew;
Would meet the foes that others met,
When Zionward their faces they set;
Would learn the victor's song.

I would not leave the work undone
Which God lays to my hand;
Although it seem to others small,
I undertook it at his call—
So small no fellow-workers see,
But yet it is the work for me;
No more does God demand.

I want to fill my little place
With loving word and deed;
To whisper kind to Sorrow's ear,
And with the weeping drop a tear;
For others to be ever living,
To know the deep, deep joy of giving;
This joy my only meed.

To be a ray, however faint,
Where all around is dark;
To be a smile where all is gloom,
To be a blossom on a tomb,
To be a voice where all is still,
To be a spark where all is chill—
A little tiny spark.

To give my all to him who gave
So much in love to me,
Yet feel that I can never give
Enough, my God, to thee.

Christian Treasury.

Destruction of a Great City.

Lippincott's Magazine for July has a graphic account of the destruction of Lisbon by an earthquake in 1755, from which we take the following:

The morning of November 1 dawned serene, but the heavens were hazy; since midnight the thermometer had risen one degree, and stood at nine o'clock at fourteen above freezing, Reaumur. As it was the feast of All Saints, the churches were thronged from an early hour, and all their altars brilliantly illuminated with thousands of tapers, and decorated with garlands of various-tinted muslins and thin silks. At a quarter of ten o'clock the first shock was felt. It was so slight that many persons attributed it to the passage of heavy wagons in the street, and even to mere fancy. Three minutes afterward a second shock occurred, so violent that it seemed as if the heavens and earth were passing away. This agitation lasted only ten minutes, and ere it diminished the greater portion of the city was in ruins. The dust raised obscured the sun; an Egyptian darkness prevailed, and, to add to the universal horror, the fearful screams of the living and the groans of the dying rose through the air. In twenty minutes all became calm again, and the people began to look around them and consider the best means of escape. Some were for going to the hills; but were soon discouraged from so doing by the rumors that those who had already gone thither were suffocating from the effects of the dense fog of dust which still rose from the falling buildings. Then they rushed toward the quays which line a part of the Tagus, but only to learn the horrible news that these had sunk into the earth with all the people and edifices upon them. Those who thought to put out to sea were told to look at the river, and lo! in its center they beheld a whirlpool which was sucking in all the vessels and boats in its vicinity, not a fragment of any of them being ever seen again. The royal palace had been entirely swallowed up, and over its site is now the vast square of the Paco, or Black Horse, one of the largest public places in Europe. The great library of the Holy Ghost was in flames, and its priceless Moorish and Hebrew manuscripts were fast becoming ashes. The opera house had fallen in, the Inquisition was no more, and the great church of San Domingo was but a heap of stones, beneath which lay crushed to atoms the entire congregation. The Irish church of St. Paul was the death-place of one thousand persons, and the palace of Bemposta, where Catherine of Braganza, widow of Charles the Second, lived and died, had fallen over from the heights on which it was built, and utterly destroyed the poor but populous part of the town which lay beneath it. In a word, where but an hour since was Lisbon, was now nothing but desolation. As to the people, who can describe their condition! At least seventy thousand persons had perished, and the majority of the survivors were cruelly wounded, and in agony of mind and body. Some went mad with fright, some lost forever the power of speech, sinners went about confessing their secret crimes, and fanatics, believing the last day had come, cried out to the horror-stricken multitude "to repent, for that Christ was coming to judge the quick and the dead."

As the day waxed on the wretched Lisbonese grew calmer, and it was universally declared that the safest places, now that the dust was diminishing, were the heights overlooking the city, and thither the majority fled. Here they found the court assembled, for the royal family was fortunately at Belem, where, strange to say, the earthquake was scarcely felt at all, and had hastened at once to the hills. The cardinal-patriarch was here also, and so was Pombal; and these two men with surprising presence of mind, by their admirable courage, were enabled before night to inspire some feeling of order in the excited throng. The king and queen behaved nobly, and the young Duke of Lafoens deserves to be immortalized for his splendid conduct. He organized a band of noblemen who went about aiding the wounded, rescuing the children, and even burying the dead. It was a strange and awful sight to see this multitude gather together on the summit of the hills which once overlooked their magnificent capital, and which now looked down upon a mere mass of smoldering ruins. As day declined and night came on, the cardinal issued a proclamation ordering all to kneel in prayer and entreat the mercy of God upon them, and then rose on the air the wailing tones of that saddest of psalms, the Miserere. When the shades of night had fully fallen a frightful discovery was made: the city was in flames in a hundred places. The conflagration was greatly increased by a strong wind blowing in from the sea. There was now no hope of saving anything, and it was but too well known that thousands of human beings who had taken refuge in the cellars and crypts were being roasted alive. But if the anxiety of the escaped was dreadful to witness, the scenes within the city itself were even more terrible. Robbers, escaped jail-birds, low sailors and degraded negroes formed bands and went about amidst the ruins pillaging the wounded of their trinkets, and even murdering those who ventured to oppose their ghastly deeds. The lewd inhabitants of the brothels broke from the rigid restraint in which they were confined by law and joined the banditti. They plundered such of the wine stores as were left intact, and, maddened with drink and probably with terror, cast off their garments and went dancing and whooping blasphemous songs through the desolate streets, if such they could now be called, while the lurid light from the innumerable fires cast a blood-colored glow on their naked and contorted forms. They got into the churches, robbed the sacred images, threw the holy vestments over their shoulders, and made the ruined vaults re-echo the shouts of their beastly revelry. From the cellars of the houses rose the piercing cries of those who were perishing of their neglected wounds, or suffocating from the effects of foul atmosphere. Here a mother wept over the bodies of all her children; there a group of timid nuns stood around their abbess and knew not which way to turn; now a fanatic rushed along, howling dismal prophecies; now a long file of white-clad Cisterclans passed by, reciting mournful prayers; and then again fell upon the ear the horrid maniacal laughter of the gang of lewd women and brutal men at their dreadful revelry.

For fifteen days was the city infested with robbers, until Carvalho—afterward the celebrated minister Pombal—set an example of courage and energy. He descended into Lisbon, and remained days and nights together in his carriage or on horseback, directing affairs and assisting in clearing away the ruins; he planted soldiers all over the city, and whoever could not give a clear account of the property found in his possession was hung then and there, and three hundred and fifty-seven persons thus perished.

St. Peter's at Rome.

Monsieur Taine says that the basilica of St. Peter's ought not to be regarded as "a church, but a monument, and from this point of view it is assuredly one of man's masterpieces." From this point of view also it belongs to the world forever, and not exclusively to any sect nor to any age.

Very few travelers approach the grand building without disappointment. It does not stir the heart with religious emotions, nor does it at once appear in its true majesty. It took ages to complete the structure. The man who conceived the original plan died long before it could be accomplished, and those who immediately succeeded him, instead of working out his designs, made great changes, which were again modified by others, and the result has been a combination of different orders of architecture, inappropriately conjoined. The facade, with its multiplied columns and its numerous statues, is not in harmony with the dome, and, although it is considered paltry, it so projects that it cannot be advantageously seen. The details in the interior are so exactly proportioned to the size of the immense edifice that the eye does not at once perceive its magnitude. There must be some familiar standard by which to measure the distances, and then one must remember the length, breadth and height compared with buildings to which one is accustomed. The facade is 368 feet long, 145 feet high; the vestibule 439 feet long, 47 feet wide, 65 feet high; and the grand interior 613 feet long, 450 feet across the transepts, and 448 feet from the pavement to the cross on the dome. You would not expect to recognize a friend at the opposite end of this church, whom you are told that the series of moving dots you saw there a few moments since was a procession of monks. There might be several congregations worshiping in the church at the same time, and neither be disturbed by the voices of the others. You may now begin to realize the magnitude of the building. But you must visit again before you can fully appreciate it.

Over the reputed grave of St. Peter an oratory or small chapel for prayer was erected, it is said, in the first century. Upon the same site Constantine, A. D. 296, founded a basilica of great size and magnificence. When it had fallen into decay the Roman pontificate was in the zenith of its power, and a new cathedral was proposed which should perpetuate the memory of the traditional crucifixion of St. Peter, and be worthy of the dignity and importance of the church supposed to be founded by him. But the design, which was begun on a grand scale, had progressed but little when the work was interrupted by the death of Pope Nicholas the Fifth, who originated it in 1450. After half a century's neglect, a new architect under Julius the Second made a new design, and the work proceeded with great activity during his lifetime. From this time, A. D. 1513, till the superintendency was awarded to Michael Angelo in 1546, numerous architects, each working on a plan of his own, were employed on the building. Although Angelo was at the time seventy-two years of age, he had the satisfaction of seeing the dome, which was his design, so far toward completion that, with the models he left, his two successors were enabled to carry out his plan exactly, and in the pontificate of Sixtus the Fifth it was finished. The building, as Michael Angelo intended it, would have been in the form of a Greek cross; a subsequent architect, returning to the original design of Bramante, made of it a Latin cross, thus, by a projecting nave, destroying much of the effect of the dome as Angelo conceived it. The entire edifice was not completed until 1626, and was then dedicated by Pope Urban the Eighth. The interior decorations are of the richest marbles, mosaic copies of celebrated paintings, and the pavements are wonderful arrangements of different-colored marbles in most beautiful [illegible]. The building of St. Peter's may be said to have occupied three centuries and a half, during which time forty-three popes reigned and died. The greatest architectural talent was employed upon it, though it is not considered creditable that the later architects should have sacrificed the grand idea of the master architect to notions of their own.

St. Peter's is not used as a church for the ordinary Sabbath services. No priest could make his voice heard by an audience suited to the size of the church. On the great feast days, especially during holy week, there are held in it great services, with processions and elaborate scenic display, which can scarcely be comprehended by a Protestant accustomed only to his simple forms of worship. The outside of the building, which is architecturally very faulty, is contrived for special use on these occasions. The Pope distributes his yearly blessing from the portico or balcony over the large entrance, and at such times the great square in front of it is crowded with people.

The "Flying Man's" Death.

A TERRIFYING SCENE IN CREMORNE GARDENS—A BALLOON SHOOTING UPWARD 23,000 FEET.

Gustave DeGroof was a Belgian who had spent many years, and all the money he could obtain, in attempts to perfect a flying machine which he had invented. A year ago he announced that his machine was at last perfect, and that he would make an ascent from Brussels on a certain day. A great crowd assembled to see the performance; but the machine would not work, and the ascent was not attempted, and the crowd, enraged at the disappointment, threw themselves upon the machine and broke it to pieces. DeGroof then came to London and built another machine. It was quite simple. It consisted of a wooden platform about three feet long and two feet wide, on which the flyer was to stand; two wings, thirty-five feet long and three feet wide, composed of cane and canvas, and a tail-piece of the same materials. The whole machine weighed three hundred pounds. Standing on the platform DeGroof could flap the wings and move the tail, and thus, although he could not ascend, he could, in his belief, fly horizontally through the air for some distance and come safely to the ground when he grew tired of flying. He made an arrangement with a balloonist, Mr. Simmons, to be taken up from Cremorne Gardens and to be allowed to cut himself loose from the balloon. The first ascent was made last week. DeGroof attached his machine to the balloon; it ascended and was carried for several miles. When at the elevation of about one thousand feet DeGroof cut the rope and set his wings in motion. The machine descended in an inclined position, and safely reached the ground after traversing a distance of about a quarter of a mile. There was a strong breeze blowing at the time, and the machine seemed to be carried with the wind. On Thursday DeGroof made his second attempt, and this ended in his death. Mr. Simmons again took him up, and the ascent was made from Cremorne Gardens, as before, in the presence of an immense assemblage. The poor fellow's wife was present; he took a long and affectionate farewell of her, and then stepped into his fatal machine, which he had previously himself attached to the balloon. The balloon ascended very rapidly to the height of four thousand feet. Simmons then made it descend; from time to time DeGroof called out to him the various altitudes, which he read from an indicator which he had with him. They were now over Chelsea, near St. Luke's church, and at an altitude of three hundred feet. DeGroof now seems to have determined to make his experiment, although what he did cannot be positively known. Simmons felt a sudden shock—the balloon sprang upward, and Simmons, looking down, saw DeGroof and his machine falling headlong to the ground. The machine seemed to have capsized. Simmons thinks that DeGroof, reaching for the rope to untie it, overbalanced himself and overturned his machine. He fell with a terrible thud upon the stones of Roberts street. His skull was fractured, his arms broken and his ribs smashed in. He was picked up dead. A mob of men and boys tore his machine to fragments, and ran off with the pieces. His wife, who had been watching her husband from Cremorne Gardens, saw him fall, and, giving a piercing shriek of agony, fainted away. Meanwhile the balloon with Simmons, thus suddenly relieved of a weight of four hundred and thirty pounds, flew upward and attained an elevation of twenty-three thousand feet. Simmons became insensible. When he recovered he found himself sailing over Victoria Park, and soon afterward the balloon descended upon a railway track just in front of an advancing train. He would have been run down had not some workmen seized upon the car and dragged it to one side just as the train passed.—*London Letter (July 11) to New York Graphic.*

WE TO whom the rich inheritance of intellectual humanity is so familiar as to have lost much of its freshness, are liable to underrate the value of thoughts and discoveries which to us have for years seemed commonplace. It is with our intellectual as with our material wealth: we do not realize how precious some fragments of it might be to our poorer neighbors. The old clothes that we wear no longer may give comfort and confidence to a man in naked destitution; the truths which are so familiar to us, that we never think about them, may raise the utterly ignorant to a sense of their human brotherhood.—*Hamerton.*

A SONG OF SUMMER.

O spirit of the summer-time!
Bring back the roses to the dells,
The swallow from her distant clime,
The honey-bee from the drowsy cells.

Bring back the friendship of the sun—
The gilded evenings, calm and late,
When merry children homeward run,
And [illegible] old lovers wait.

Bring back the singing and the scent
Of meadow lands at dewy prime;
O bring back again my heart's content,
Thou spirit of the summer time!

Golden Hours.

Not a Bit Afraid.

"Yes, I know it's a serious case; the doctor said so. But I don't trouble myself about that; I'm not a bit afraid."

"But you told me just now that you had not attended to religion a great deal. You know this is the first time I ever saw you; so I know nothing about you but what you tell me. I suppose, in fact, you have lived, like many more, without much thought about your soul."

"Yes, sir, that's it."

"And yet you are not afraid?"

"No, sir, I don't feel afraid at all. I'm not troubled in my mind. I have been nowise wicked."

The minister looked grave.

"You mean you have not been a thief, or a great drinker, or a swearer, or a liar, or anything of that sort?"

"No, no; I have not been anything of the kind. I know plenty who have; but I've always tried to live respectable."

"Well, but do you mean to say you are not a sinner?"

"Oh, we are all sinners, of course."

"But does not that mean anything? Does it not *signify* being a sinner?"

"I've never done anything bad in particular, as I know of. At all events I don't feel afraid."

"I wish you did," said the minister earnestly; "I wish you did with all my heart. I know *I* should if I were you."

The sick man looked surprised; but he made no answer, so the minister went on:

"As for me, I could not speak as you do. I know that I am a poor sinner, and that, but for my Savior, I must be lost forever. But I have gone to him and sought his blood to wash away my sins, and I do humbly believe in him; and he alone takes *my* fear away. You have told me what *you* feel, and now I have told you what *I* feel."

"Well, that's all right, sir, no doubt," was all the sick man said. The minister went on again:

"Oh, my friend, it will never do to say you are not afraid, while you have not gone to Christ; you ought to be afraid, you have good reason to be afraid. I *must* be plain with you. I dare not build you up with false hopes. Don't you know that you must stand before God and give account for all your life? Don't you know about the great judgment day, when the books will be opened? Those books will have in them all you have ever done in all your life. Can you face that? Are you not afraid when you think of *that*? There will be another book opened then—the book of life. That will contain the names of all who are saved by Jesus Christ. And everybody else (do you remember that?) will be cast into the lake of fire. You know you have not lived to God, you know you have not sought Christ; your religion has been nothing but a name; and, say what you will, you know quite well that you have often and often done wrong. Now how *can* you say you are not afraid?"

The man shifted uneasily on his bed.

"Perhaps," said he, "I ought to be more afraid than I am."

"Yes, indeed, you ought. I don't want to give you pain; I want to comfort you; but I dare not give you false comfort. I want you to see the *truth*. You are a poor sinner in need of a Savior. You may think lightly of your sins now, and hardly call them sins at all; but if you saw them as they really are, oh, how black they would look to you! I pray God to teach you to see *yourself*, and to see your sins *now*, before the books are opened. And now let me speak to you about Jesus Christ. He pitied as poor sinners, and came and died on the cross to save us. Thousands have been saved by him. He has never turned *one* away who went to him for salvation. I hope I have gone. I *know* I have. I could not rest in my bed if I had not. I want you to go to him too. He calls you to him. Just as you are he bids you look to him and be saved. He is willing to be your Savior. *Now*, remember *now*, he is willing to be your Savior. Do not put this off. Sometimes people put away such thoughts because they trouble them. Oh, do *you* do so? Here you are alone on your bed, away from everybody. Now *pray*, pray for the Holy Spirit to teach your heart, pray that Jesus may be your Savior. Let me pray with you before I go."

And the minister knelt down and prayed. And when he rose from his knees the sick man held out his hand, and his eyes were wet with tears, and he did not say again that he was not afraid; but he said in a low voice: "I hope God will forgive me. You'll come and see me again, sir."

DON'T GIVE LIQUOR TO CHILDREN.—One of the first literary men in the United States said to a writer, after speaking on the subject of temperance: "There is one thing which, as you visit different places, I wish you to do everywhere—that is to entreat every mother never to give a drop of strong drink to a child. I have had to fight as for my life all my days to keep from dying a drunkard, because I was fed with spirits when a child. I acquired a taste for it. My brother, poor fellow, died a drunkard. I would not have a child of mine take a drop of liquor for anything. Warn every mother, wherever you go, never to give a drop to a child."

RELIGION will never exempt a man from trouble, but it will make him happy *in* trouble; for he knows, go how it may with others, it is sure to be *well* with him.

Religious Intelligence.

SOUTH CAROLINA BAPTISTS have pledged during the past two years $160,000 of $200,000 for the endowment of Furman University, and her contributions to foreign missions were larger last year than the great majority of Southern States.

THE English Presbyterian Church is making progress in London. New preaching-places are about being opened at Streatham and Willesden. At the former place there is no Nonconformist place of worship. Ritualism is rampant, and the one evangelical Episcopal church is filled to overflowing.

THE worst form of popery, Ultramontanism, is triumphant in France. What is known as the Gallican Liturgy, which has been in use in Paris and other parts of France, has been replaced by the full Roman Liturgy. The change means the absolute submission of the French Catholic Church to the Pope.

CERTAIN members of the Methodist Episcopal Church at Marengo, Illinois, who are opposed to secret societies, have organized under the title of "The Independent Church of Christ." They lately dedicated a fine new church, and are served by Rev. N. D. Fanning, late of the Rock River Conference.

THE Wesleyan missionaries in Italy report steady and most encouraging progress to their work in Aquila, among the Apennines, in Sta. Maria, in Caserta, in Salerno and Cosenza; happy tidings of spiritual blessing resting on the churches in the Island of Sicily, where there are stations at Messina, Syracuse and Avola.

A WRITER in the *Morning Star*, organ of the Freewill Baptists, says: "During thirty years past I have been somewhat familiar with the pulpit demand and supply of the denomination, especially in New England. In all that time I have never known so many leading churches at the same time, and for so long a period, destitute of pastors as now. All are looking and praying for the right man.

DAMASCUS.—Here, where St. Paul was converted, and where the wonderful events transpired, recorded in the ninth chapter of Acts, the Lord is to work, bringing this ancient city to himself. The missionary work is under the direction of the Presbyterians, and their prospects are most encouraging. An unusual interest is awakened among the Arabs to hear the gospel. Let the church pray that this old city be taken for Christ.

THE correspondent of the *Examiner and Chronicle* says: "Unmarried men for the ministry are needed in Kansas. Not that there are not plenty of young women here suitable to become ministers' wives; but there are fields in the State where prudent young men could live at less expense than married men, and give all their time to the work besides. If any are able to receive this saying, let them come, and they will soon be living proofs of the correctness of the theory."

CANADA MARRIAGE LAW.—The new Canada marriage law has come into operation. Marriage licenses are issued by the Lieutenant Governor or provincial secretary at a cost of $2 each. In case of publication of bans, such certificates will not be required. The publication of bans must take place on Sunday, in a church or other place of worship in which one of the parties has been in the habit of attending, or in the district or country where one of the parties has had his or her place of abode for fifteen days previous to the proclamation.

ON SABBATH, the fifth ultimo, the English Lutheran church at Lock Haven, Pennsylvania, was dedicated. The entire cost of the building and parsonage was $24,000, of which $10,000 remained unprovided. An effort was made to liquidate this debt, and subscriptions obtained amounting to $6,500. In the afternoon the sacrament of the Lord's Supper was administered. Lock Haven is the seat of justice of Clinton county. It is located on the west branch of the Susquehanna, twenty-eight miles above Williamsport, and has about eight thousand inhabitants.

THE Roman Catholics of Europe are, it is whispered, beginning to congratulate themselves that their gains in this country more than make good the losses they are compelled to admit they have met with at home. So now it is said that beatification is to be bestowed upon Christopher Columbus, whose claims to honor as a Roman Catholic hero have been for some time before the doctors of the canon law at Rome. The grounds for making a saint of the discoverer are that he, by an act "little less than that of inspiration," enlarged the boundaries of the Christian world.

CANADA SYNOD.—The Evangelical Lutheran Synod of Canada held its fourteenth convention in St. Peter's church (Rev. James Brezing, pastor,) Heidelberg, Canada West, June 24–28. The synod numbers 23 pastors, 56 congregations and over 6,000 communicants, stretching over a territory of 500 miles in length and 200 miles in width. The president's report shows that three ministers were ordained and installed, two changed location, two were dismissed, about $1,600 contributed to carry on the synod's work. The synod has six missions under its care, at a cost of $1,100; one young man is aided in his course of preparation for the ministry. Steps were taken to aid several more next year.

THE Roman Catholics formerly had a mission in the eastern part of Central Africa, within five degrees of the equator. For twenty years they labored among the Baris, at Gondokoro; and among the Kics, until forty missionaries had fallen victims to the deadly climate. The stations were then abandoned, with the exception of Khartum, which has nominally been maintained. Recently another plan has been adopted for the revival of this Central African mission on the White Nile. Schools for both sexes, composed of liberated slaves from the interior, have been opened in Cairo. These former slaves, after having received a Christian education, are to be sent back to their heathen countrymen, to evangelize them, with the assistance of occasional visits by European missionaries. The first caravan of such pupils started for Kardofan in 1871.

PRESIDENT W. F. WARREN, D. D., of the Boston University, said at the Evangelical Alliance: "It is a striking and cheering fact that no form of infidelity among us can boast of a single champion of even national reputation. We have no Strauss, no Renan, not even a Carl Vogt. We never had. The nearest approach to it we ever had was the forceful Unitarian preacher who ministered to the Twenty-eighth Congregational Society in Boston from 1845 to 1859. Even he had not the requisite learning or genius to enable him to propound a solitary new difficulty to the Christian scholarship of his age. We have infidel *litterateurs* of respectable attainments, and all too wide influence, but in all the ranks of American unbelievers the Christian apologist of learning and ability can nowhere find a foeman worthy of his steel."

YACOUB SHABANY, chief of the Samaritans, has written a letter to the London *Times* that since the death of James Finn, formerly British consul at Jerusalem, the Samaritans at Nablous have lost the protection which had been of great service to them. They have been excluded from a share in the government of Nablous, and their petitions for redress are unheeded. He says: "Our little community now consists of no more than 135 persons, of whom 77 are males and 58 are females. Among these there are 28 married couples, 10 widows, 19 unmarried men and boys, and 20 girls. It is on account of our small and, I lament to say, rapidly diminishing number, and also of our extreme poverty, that we are deemed unworthy of consideration and even of notice; and unless we are speedily and effectually protected and supported we may expect soon to be utterly destroyed and annihilated."

THE Rev. W. S. Perkins, of Bristol, Pennsylvania, has withdrawn from the Episcopal Church and will join the Reformed Episcopalians. In his letter to Bishop Stevens he makes this statement: "Within a few years I have been led to study the history of the English Reformation, especially with reference to the organization and legislation of the church, and am well satisfied that it is and *was intended to be* 'comprehensive,' a '*media via*.' For some time, therefore, I have felt that as an Episcopal minister I am in a false position, and have earnestly desired to see some satisfactory way of escape from it. In the good providence of God that way has at length appeared, and in order to avail myself of it I am under the necessity of withdrawing from the ministry of the particular church known as 'The Protestant Episcopal Church in the United States of America,' and request you to take action under the proper canon."

CHEERING FACTS.—It was remarked by Dr. Seelye lately, says an exchange, that "there are twice as many converts to Christianity in India to-day as in the whole world at the end of the first century. After the first thousand years there were only twenty versions of the Bible; now there are 274. The first Bible society was formed in England in 1804. Now there are multitudes of them, and they printed and circulated 31,000,000 copies. In the room where Voltaire wrote his boasts that Christianity would not see the nineteenth century, a Bible depository is established. 'Many times more Bibles are circulated and read in the nineteenth century than in all centuries before. The history of Madagascar, 1826-34, is an epitome of Christianity in the first century. When the missionaries returned after banishment they found 5,000 Christians as the result of Bible reading, who had remained steadfast in spite of appalling persecution.'"

MORE missionaries like the Misses Ely, now at Bittis, Turkey, would doubtless be welcomed by the American Board. These ladies, daughters of a minister living in Erie county, New York, some six years ago became so interested in the degraded condition of the Turkish women that they offered to go out and work among them at their own expense, if the board would give them its protection. They finally went on the board's proviso that it should pay them the salary of one; but since their arrival at their chosen field they have spent more than this sum in making additions to school-houses or mission buildings, and in books and apparatus to aid them in their work. One way in which they reach the native women is by calling them in to listen to their piano music and singing, in which accomplishment they are proficient. Such labor of love cannot but be effective. It appears that Vermont has the privilege of making up the salary for these ladies this year.

NEWS of a revolution, says the *Friend of India*, comes to us from Corea. If this be true, it may involve in this fine but isolated peninsula toleration for at least the Romish form of Christianity. When the late king died he left a queen and an adopted son. A struggle for the regency took place between her and the boy's own father. The queen's legal right was clear; but she was said is a Christian, while the mandarin whose son is now king put himself at the head of the majority, who are opposed to all foreigners. He it was who virtually beat back both the American and French expeditions, and slaughtered missionaries and their converts. But ever since Japan received Buddhism through Corea, in A. D. 552, the two countries have been closely allied. Of late Japan has gained more influence over Corea, and has evidently supported the queen dowager's party. That this is now in the ascendant the Shanghai *Herald* assures us. The position is most interesting. It means that the seclusion of Corea also is at an end, as that of Anam is, at last. No portion of Eastern Asia is now sealed except Thibet and the British tributary ally of Nepal.

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WEEK OF PRAYER.—The College of Bishops have appointed the week of prayer for this year to begin on Friday, August 21, 1874, which day will be observed as a day of special fasting and prayer.

R. PAINE, Chairman.
H. N. MCTYEIRE, Sec.

The Week of Prayer.

The week of prayer appointed by our Bishops begins on Friday, the twenty-first. The twenty-first is to be observed as a fast-day. We suppose, of course, that preachers in charge of circuits and stations will have public services, and that the entire week will be devoted to special religious meetings. Whether such public services are necessible or not, every member of the church can keep the fast, and in private make the week of prayer a period of devout intercession to God for the outpouring of the Holy Spirit. Will our people remember this call to united prayer, and devote the week to earnest religious duties? If they are of one accord, and intent on the salvation of souls, we cannot doubt the result. It will be the beginning of a deeper work of grace in the hearts of thousands, and extensive revivals will prevail.

The converted man needs no arguments to satisfy him of the utility of prayer. He is himself a monument of its power, and he has in himself a demonstration of its efficacy. His conversion came out of prayer, his spiritual life has been maintained by it, and by it he retains his hold on Christ and eternal life. The Christian has a prayer-gauge in his own heart, and his experience abundantly responds to the inspired declaration that "the effectual fervent prayer of a righteous man availeth much." The blessing will be according to our faith. If we ask largely we shall doubtless receive largely. If we come with a strong faith, "nothing wavering," we shall be met with gifts most liberal. Between God and his people there is a covenant of manifold promises. The secret of the Lord is with them that fear him, and this power of prayer and communion with God are of this secret.

The fast which is to open the week of prayer should be kept. There is occasion for humiliation, self abasement, confession of sin. Before we can prevail with God in prayer we must get right within. Every secret sin must be given up, past omissions, backslidings and shortcomings must be repented of, and there must be a complete consecration. The fast, well observed, may be the more important as preparing for the work of availing prayer. Let it be, then, a genuine fast-day, in which we shall humble ourselves before God, break up the fallow ground, and begin a new and more devoted Christian life.

THE Seashore camp meeting closed on Monday morning, the third instant. In last week's ADVOCATE Dr. Tudor gave account up to Friday. The meeting seemed to increase in interest, and the last days were perhaps the best. The attendance on the second Sunday was equal to the first, the preaching-shed being full and overflowing at the eleven and three o'clock hours. More than fifteen hundred people were probably on the ground on the Sundays of the meeting, while the week-day attendance would hardly average five hundred. During the entire meeting we were favored with excellent preaching. Fifty-two preachers were present first and last, and the most of this number were present from the beginning to the close. We had three of our Bishops—Bishop Marvin for the first five days, Bishop McTyeire from Thursday until the end, and Bishop Keener all the time—and all three made full proof of their ministry. Next to the Bishops Rev. Dr. Hamilton, presiding elder of the Mobile district, labored most in word and doctrine, and his preaching was owned and blest of God. We should think that the number of conversions would exceed sixty, and a considerable number presented themselves as candidates for church membership. The work of grace in the hearts of believers was the more prominent feature of the meeting. The meetings for speaking were all most interesting, and the Holy Spirit was present in great power and demonstration. The Seashore camp meeting is becoming more and more an occasion of reunion for the Methodists of Louisiana, Alabama and Mississippi. There were some in attendance from the North Mississippi and North Alabama Conferences. The time is not far when this camp ground will be the gathering-place for the Methodists of the entire Southwest. The members of the board of trustees were on the ground, and fully employed in supervising the affairs of the occasion. Individually and *in solido* they are entitled to the thanks of all.

Mexican Missions.

MR. EDITOR: *The work in the City of Mexico* moves bravely forward. Bro. Daves writes me often and fully. For reasons obvious he does not publish his plans of operation and opinions. In some instances these have been frustrated by a fraternity fully as inclsive as it is ardent. In others they have reappeared in the papers of the City of Mexico partially quoted. My own motive will sufficiently explain all the rest as to why more has not been heard of late from the city.

But in the meanwhile our chapel is being enlarged and beautified, and is going on to completion. Bro. Daves says it excites much attention, and will be unique and admirable.

He has now seven persons, all speaking the Spanish, engaged in the work, including a lady who is a native of France, but who is one of his principal teachers and his organist. He has a public school for girls and boys, free, with now one hundred and eight scholars. One of the Mexican preachers presides over it. He has also several young men who are ready to come to the United States to have their education in English and in Methodism completed. I am glad, in this connection, to state that the Rev. Tom Brown, of Woodville, Mississippi, offers to take one. What college or district school will take another?

The work opens both in and out of the city. A fine chapel, situated just where we wish it, is offered us at $3,000. Terms, $1,000 cash, the balance $100 per month, without interest.

Here is a fine opportunity for some church or Conference to have a definite enterprise in the foreign field. May God move some man, church or Conference to undertake this work, and to decide at once, as the offer now awaits an answer. I repeat it, nothing is wanting to the fullest success in this great movement, at the very heart of the Mexican nation, but the means of supporting schools and native preachers.

Bro. Daves says that a very large proportion of the people are both ignorant and poor—very poor; that it is from this class mainly we are to expect converts, and that we must not suppose, as might be inferred from speeches made, that the Mexicans in the main are highly cultivated and well to-do. A small number of the pure blood Spanish class are well read and wealthy, but these are very indifferent both to Romanism and Protestantism, or are nominally Catholics.

In the conclusion of his last letter he says: "Don't be afraid to promise the church *all* that it is possible for me to do." I am not; for I think that no one could have done more already in the work of starting and establishing our church in Mexico.

The Work on the Border.—We now have a mission at Corpus Christi, with forty members, under Donatlo Garcia. I subjoin to this a most admirable letter from Bro. William Headen, which will give much information about this part of the work, and also introduce to the reader Felipe Cordova, a young Mexican of thirty-five years, a good speaker and writer. He has been sent to a circuit embracing several Mexican towns on the frontier. As an evidence of the success of Bro. Garcia, I may mention that I have before me a letter written him by the Rev. Claudio Jerillet, a Spanish Catholic priest, challenging him to a discussion of Protestantism and Catholicism. A letter from Rev. James H. Tucker, who speaks Spanish readily, has this item in regard to the District Conference at Corpus Christi: "I attended the Mexican Sabbath school. A deeper interest in search of truth I have never seen manifested." Speaking of the love-feast among them, he says: "They spoke with an humble boldness that affected all who heard them." Some forty received the communion. He also calls pressingly for our Discipline in Spanish as an immediate necessity. This, I am glad to say, is in the hands of Dr. Summers, and I am looking anxiously and hourly for it. We are at a great disadvantage, both on the border and in the city, without a Discipline.

God has greatly prospered these missions. We have in all nine persons, native Mexicans, preaching the gospel every Sabbath in the Spanish language. Yours truly,

J. C. KEENER.

CORPUS CHRISTI, TEXAS, June 5, 1874.

BISHOP J. C. KEENER—*Dear Sir and Friend:* Rev. Donatio Garcia is doing exceedingly well. There are several awaiting our meeting to be baptized and received into the church. This congregation grows. He has an old-fashioned Methodist class meeting every Tuesday night, and prayer meeting on Thursday night. Both are well attended. He is a good pastor, and closely follows his flock. He conducts his Sunday school and preaches twice on Sunday. He will never learn English—has no turn that way. It would simply be impossible for a man of his age and habitude to acquire it. He is a student of the Bible and knows the truth. The greatest want of the church is the Discipline in Spanish. It is sadly needed.

On the eighth ultimo I sent you the following telegram:

"Bishop J. C. Keener, at General Conference Louisville, Kentucky:

"Felipe Cordova, recommended by Hernandez and the church for piety and qualifications, offers to take mission work at San Diego among Mexicans, and is needed. Will you support him?

WILLIAM HEADEN."

Bro. Cordova is a young man, say thirty to thirty-two or three years of age. He is married. He is a writer and is accustomed to public speaking. He is a man of better appearance and address than Hernandez, and one who would quickly learn English, and eagerly apply himself to do so. I have heard him speak. He preached for Bro. Donatlo, and his sermon was excellent. He is a spiritual man. All the Mexican church speak well of him in this matter. I told him to go to San Diego, which is a large Mexican town, sixty miles from here, and try and build up a church. He did so and has had good success. On his way there—at Rancho Presenas—he gathered a congregation of twenty and preached to them. I gave him letters to two friends of mine (Americans) in San Diego. They received him well, and one gave him a room, rent free, for services. He has gone to Mier, on the Rio Grande, for his family.

Respectfully and sincerely yours,
WILLIAM HEADEN.

Death of Dr. A. L. P. Green.

The sad news of Dr. Green's death reached us while at the Seashore camp ground, and we had then no time to read about it, and none to make extracts. We give below, from the Nashville *Christian Advocate*, Dr. Summers' account of the last days of the distinguished and lamented dead. Dr. Green makes a large figure in the history of the Southern Methodist Church, and no man in it was more widely known, none more generally loved and respected. He was a man rarely endowed, versatile but well-balanced, and combined some of the elements of genius with the highest sagacity and good sense. He was genial, broad-minded, and full of tender and glowing sympathies. His services to the church, during the most trying periods of its history, cannot well be overestimated. About his last work was done at the General Conference at Louisville, and the last time that we met him was in the committee-room. He was then feeble in body, but his mind worked finely and clearly, and his views and suggestions were characterized by the far-sightedness and wisdom for which he was always eminent. Dr. Summers says:

Dr. Green is dead!

The tidings strike a doleful sound
On our poor heart-strings!

We can hardly believe it; we "cannot make him dead!" Yet he is dead! He died on Wednesday afternoon, July 15, at two o'clock. Dr. Eve came to our office in the morning, and told us that he considered him *in extremis*. In company with Bishop McTyeire, and Drs Redford and Young, we instantly repaired to the house of Mr. Thomas D. Fite—son in-law of the doctor—where he had so long lived, and where he was about to die, but we could not then have an interview with him. A few hours after Bro. W. H. Evans came after us—*the doctor was dead!* We hastened to the house of mourning, where we found Dr. Hargrove, Dr. Eve (who with Dr. John W. Maddin was present at his death) and other friends, with the family. We mingled our sorrows and tears and prayers. Bishop McTyeire shortly after arrived, and added his sympathies and prayers. The scene was inexpressibly impressive.

In death the doctor was *like himself*—conscious, collected, calm. He said to his son, Captain Frank Green—who was attending him with the kindest filial care—that he wished to turn over on his side—suited the action to the word—and serenely breathed his spirit into the bosom of his Savior. His quiet departure reminds us of what Jeremy Taylor says of the Lord Primate of Ireland, in his funeral discourse for that eminent Archbishop:

"His death could not be unexpected, or unprovided by surprise, and therefore could be no other than that *euthanasia* which Augustus used to wish unto himself, a civil and well-natured death, without the amazement of troublesome circumstances, or the great oracles of a falling house, or the convulsions of impatience. Seneca tells that Bassus Aufidius was wont to say he hoped that the pains of the last dissolution were little or none; or, if they were, it was full of comfort that they could be but short. It happened so to this excellent man! His passive fortitude had been abundantly tried before, and therefore there was the least need of it now; his active graces had been abundantly demonstrated by the great and good things he did, and therefore his last scene was not so laborious, but God called him away after the manner of Moses, which the Jews express by *osculum oris Dei*, the kiss of God's mouth—that is, a death indeed foresignified, but gentle and serene, and without temptation."

Dr. Green had been suffering for several years from a virulent tetter, which spread all over his body, causing almost intolerable torment. Our foremost physicians had exhausted the skill of the profession to effect a cure, but in vain. He went to the Hot Springs of Arkansas more than once—experienced some relief, but no cure. The disease seemed to reach a crisis while he was attending the session of the General Conference in Louisville. He stayed with us at the Louisville Hotel, and everything that friends could do for him was done; but before the Conference adjourned he had to return to Nashville. Here he took part in the obsequies of the Rev. F. E. Pitts, who preceded him to the spirit-land; and was in the programme for the obsequies of his friend, the late venerable Dr. Maddin, which took place June 21, but he was not able to be present. He had assisted us at the communion in McKendree church, the first Sunday in June; and closed the service after our sermon at night in the same church. He expressed himself as greatly interested in the discourse—it was on the last judgment—and in his prayer he gave a *resume* of the sermon, with remarkable accuracy and great fervor of devotion. He also closed the service after Dr. Hargrove on the next Sunday, June 14—and this, we believe, terminated his public labors.

A *metastasis* of the disease to the bowels took place, and nothing short of a miracle could stay the hand of death. Drs. J. W. and T. L. Maddin, Eve, Menees and other physicians—the most eminent of the profession—did all that medical skill could do—his friends were unceasing in their efforts to afford relief—but "the Lord's appointment is the servant's hour," and that hour had come! A few days before his death we had a pleasant interview with him. On remarking to him: "The doctors say you are better; are you better?" he replied in his usual tone, like that of Bishop Soule: "No, sir." "Your mind is kept in perfect peace?" "Yes, sir." He was very feeble, but he conversed with considerable ease, and gave us the cheering assurance that all was well. He asked us to unite with him in prayer; and he responded very fervently to our petitions, except such as referred to his recovery. "The call" seems to have been "whispered to his heart," and he was preparing to remove

And leave the dull body below,
And fly to the regions above.

He was *himself* all through the final scene. During his years of extreme suffering no one ever heard him complain or repine. He would converse, write, preach, make speeches—do everything the occasion required—and none but his intimate friends would suspect there was anything the matter with him, except as there would be an uncontrollable effort to relieve himself of the tormenting pain which he endured. His natural dread of death and aversion to the grave was effectually overcome; and, as all his children and grandchildren are Christians, he looked forward with pleasure to their gathering together, a family group, both in the quiet tomb and in the home above! Bishop McTyeire, Drs. Hargrove, Kelley, Redford and others had frequent interviews with him, which were all pleasant and edifying.

The Round Lake Camp Meeting.

This meeting, near Saratoga, New York, which began on the eighth of July, and continued two weeks, occupies much space in our Northern exchanges. There were representative men present from nearly every branch of American Methodism. The attendance was large, and it is estimated that two hundred souls were converted. Among the Southern preachers present were Bishops Kavanaugh and Doggett, and Rev. Drs. McFerrin, Lee, Sargent, Poisal and Deems. Of the addresses at the love-feast we give the following:

The venerable Dr. Green, of Canada, spoke for the Wesleyan Methodist Church in Canada: "This is a great day in Israel. The Dominion of Canada salutes the United States of America, and the Wesleyan Church in Canada presents its greetings to all the branches of the Methodist Church on this continent. We have a peculiar, filial affection for the Methodist Episcopal Church, for we owe to you our existence.

"Eighty-four years ago there was in this region a presiding elder's district which extended south as far as New York, east to Boston, north as far as Montreal, and west beyond the great falls of Niagara. A very large district, to be sure; but there were giants in those days, and among those giants, and the prince of them all, was Rev. Freeborn Garrettson. He sent out scouts into all this region, and one came across into Canada, and reported that it was a good field for Methodism. The next Conference, sitting in Albany, in 1790, sent the first appointed Methodist preachers into Canada."

He then briefly sketched the growth of the work in the Dominion, and spoke of the efforts now making to unite all the different branches of Methodism in Canada, saying the Canada Conference and the Eastern British American Conference are already united, and the brethren of the New Connection Church are expected soon to be organically connected with us. I have been glad to see that some courting is going on between the two great Methodist bodies among you, and I hope it will continue to go on until the wedding itself shall be consummated. Indeed, if I were duly authorized, I would take the hand of this venerable Bishop here (Kavanaugh) and place it in the hand of the venerable Bishop there (Janes,) and say: "Whomsoever God has joined together let man never put asunder." (Ameus and applause.)

We have had some progress. Our first little Conference of seventeen has grown to a ministry of seven hundred, and our membership has reached seventy-five thousand.

More than one-fourth of all the people of Upper Canada at the last census reported themselves as Methodists. More than one-half of all the church buildings are Methodist churches. But I thank God for all that he has done for me personally. I have been happy for fifty-four years, but I have never been so happy as on this camp ground. I can say, with Bishop Janes: "Christ is my Savior from sin." I have never before felt as I do now on this subject of Christian union. O how I felt when you were singing:

"One family, we dwell in him;
One church above, beneath."

I wish I had time to tell you more of our church. But the best of all is, God is with us.

Silent prayer was again offered.

"Blest be the tie that binds
Our hearts in Christian love"

was sung, and Rev. Bishop Kavanaugh spoke for the Church South, as follows:

"I feel wonderfully impressed with the exercises of this meeting. How refreshing was the report of our brother from Canada. I have the honor to represent the Methodist Episcopal Church South, well-nigh a twin sister of your own church. I believe she is a full twin. For the last eight or nine years the work of God has been going on in power. The unfortunate and ever to be regretted late war left our country very much impoverished. Yet church building has gone on as heretofore, and is now progressing at the rate of a church a day throughout the year. The preachers have labored earnestly, and the Bishops have worked up to the top of their ability. We have introduced District Conferences among us, which the Bishops attend as far as possible; and this, with our other work, keeps us so on the wing that my only time for reading is found on the cars.

"I came up to Round Lake to get my shallows filled up, and the stream has been flowing and flowing ever since I came, until I began to wonder how it will be when I go away. Bro. Green said the two churches North and South had fallen in love. I own up to the passion, and can say, with Bro. Green: I never spent so happy a week in my life as the past. I used to think you cool, but I am corrected. I supposed you cool and calculating, and a little that. I see I was wrong. I have been surprised at such warm, fervent preaching, and I asked how it was, and was told it was because the preachers had been encouraged to lay aside their manuscripts. Well, paper is a poor conductor, and I have seen but one or two manuscripts in the whole meeting.

"We are not laboring in vain in our field. Our District Conferences exercise a close scrutiny over the whole work, and I am sorry to say that I fear we have not so much family religion as we used to have. I have been a little over fifty years in the ministry, and am ecclesiastically something of a mongrel. My father was an Episcopal minister and my mother was a Methodist. At the age of thirteen I went to live with a Presbyterian minister; was awakened under a Baptist sermon, and was travelling with a Presbyterian minister when I was converted. I inclined toward the Presbyterians, but when I began to study into Methodist doctrines and usages I found I was a Methodist. Their theology fitted my views exactly, and their experience filled my heart all full. God has been with me, and of late I have had a more earnest hungering and thirsting after righteousness. Thank God that I came to Round Lake camp meeting. I shall never get out from under the impression of this meeting, and I wish that all my brethren had been here to enjoy it,

"'Our hearts by love together knit.'

"The affection for my Northern brethren has taken deep root in my heart. God grant it may spread all over the land."

Bishop D. S. Doggett, who arrived this morning, was introduced by Bishop Janes, and said: "I have just reached the encampment, have not recovered from the fatigue of the journey, and have been an invalid for the past three weeks. I have been glad to join you in this family gathering, though sickness has somewhat delayed me. I do not arise under so much of the influence of this gathering as Bishop Kavanaugh. I bring up the rear. I come to get a blessing. I thank God in regard to the spirit and object of the gathering. I am not straitened in my own bowels. I felt the force of the call for this reunion of all the branches of our Methodism, and determined to be present. I am a perfect stranger from the far South, and I confess I came with a little timidity; but it all vanished the moment I stepped upon the platform. The Methodistic cordiality and hospitality made me feel at once at home here. We Methodists understand each other immediately. Our ideas are the same upon the great doctrines of the inner life. I indorse all that Bishop Kavanaugh has said, and he might have said much more. I only wish, Bishop Janes, that I could speak from the same standpoint with you, who have been for nearly two weeks enjoying those precious privileges. I shall be happy if, being too late for the early, I shall receive the latter rain of divine blessing. I was converted at a camp ground in northern Virginia, and I have never forgotten the impressions of that hour. If there was ever a child of grace, and a child of Providence, he stands before you now."

As the distinguished stranger turned to sit down, Bishop Peck grasped his hand warmly and shook it heartily in the presence of the whole congregation. Silent prayer was offered, and with great feeling all sang:

"Together let us sweetly live,
Together let us die,
And each a starry crown receive,
And reign above the sky.

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round the throne we meet?"

Death of Mrs. Thomas Samford.

The following communication from Bro. Hailslip brings tidings of the decease of this venerable Christian woman, widow of Rev. Thomas Samford:

Mrs. Jane Samford, widow of the late Rev. Thomas Samford, of the Louisiana Conference, is dead. She died in great peace, at the residence of her son-in-law, Mr. R. D Bateman, in Jefferson, Texas, July 16, 1874.

The writer was called to see her on Sunday morning, July 12, and from that time until her death was with her every day. He told her that death was near, and asked if she was ready. Her answer was: "Yes." When asked if she had any message to leave for her children she answered: "Tell them to be ready."

Sister Samford was buried on the sixty-third anniversary of her marriage. Her husband was in the itinerant work after their marriage about sixty years, during all of which time she was ready to go anywhere the interests of the church demanded. She was a faithful wife, a kind mother and a devoted Christian. She was in her seventy-ninth year at the time of her death. She had no well-marked disease, but died from a general failure of the powers of nature. She literally fell asleep. The writer had known her personally but a few months, and hence cannot give a sketch of her life, but hopes that some one of her old friends will.

THE Georgia Methodists are getting thoroughly waked up and at work in behalf of their college. It is time that Mississippi and Louisiana should be more zealously aroused for Centenary. Concerning Emory the *Southern Christian Advocate* says:

Bishop Pierce feels confident he will raise the endowment fund for Emory College before one great while. Already our people are looking to it and working for it. The presiding elders have all agreed to work for it. We propose to raise $30,000 within a year to endow a Pierce professorship. One gentleman not a member of our church gave $1,000, payable by January 1. Let others go and do likewise. Let everybody help. We saw a little girl at Oxford, not more than ten years old, who was gathering pins to sell for the benefit of Emory endowment. Let the good work go on.

THE St. Louis *Christian Advocate* of July 29 comes out reduced in size and changed in its general arrangement. It is still an eight page paper, but made up after the form of the New York *Observer*, with one-half devoted to secular matters and the other to religious. It is two papers in one, with separate headings, and so paged that they may be cut apart, and read and filed separately. The arrangement is admirable, and the *St. Louis*, in its new form and style, is, we think, a great improvement on the old. We wish our able confrere a prosperous and long career.

SEE the eighth page for particulars concerning the Crystal Springs camp meeting. The camp ground is on the railroad—very accessible and pleasantly located—and we doubt not the meeting will be numerously attended and result in great good. It begins on Wednesday, August 19, 1871.

THE advertisement of Greensboro Female College will be found in another column. President White was for several years president of Reidsville Female College, South Carolina, and has an excellent record and a large experience as an educator.

THE honorary degree of D. D. was conferred on Rev. C. G. Andrews, president of Centenary College, at the recent commencement of Randolph Macon College. This degree has never been more worthily conferred.

WE acknowledge the reception of an invitation and a complimentary ticket to the fifth Cincinnati Industrial Exposition, which opens on Wednesday, September 2, and continues until Saturday, October 3.

REV. JOHN MATHEWS, pastor of the Felicity Street church of this city, was taken sick on the camp ground and compelled to return before the close of the meeting. He is now about and doing well.

THE false face must hide what the false heart doth know.

Letter from Bishop Paine.

HIS OLD ASSOCIATES—MADDIN, PITTS AND GREEN.

GRENADA DISTRICT CONFERENCE,
Abbeville, Miss., July 18, 1874.

MR. EDITOR: I cannot describe my feelings when you informed me, yesterday, that Dr. Green had died the day before. My early friends and associates in the ministry are all leaving me. Dr. Maddin was admitted with me into the Tennessee Conference in 1818. I had attended the session in 1817, held in Franklin, and had been employed by the presiding elder, T. L. Douglass, on the Nashville circuit as *helper*, Miles Harper being *assistant* preacher. Bro. Maddin was, I believe, not at that Conference, but during that year he too was employed. In the fall of 1818 we were regularly admitted as probationers. For many years we labored together as brothers in the Lord. He was a model gentleman in manners, uniformly pious, and much admired for his prudence, talents and usefulness. Gentle, loving and faithful, he ripened for the garner, and was gathered by the reaper to his reward in heaven. He was the only itinerant preacher, out of about one hundred connected with the Conference of 1818, whose name was on the roll when he died. If any survive, except myself, I know it not. B. Harwell may be alive. *Now I am alone*; yet not alone, for Christ is with me.

Fountain E. Pitts must have been twelve or fifteen years younger. He was a different type of a preacher—impulsive; more demonstrative in his religious feelings, his fervid soul poured forth burning words. He was a great man for camp meetings, an ambassador of Christ to the multitudes. He was bold, fiery and sometimes almost overpowering: an "Euroclydon"—a storm at sea; while Dr. Maddin was instructive, persuasive, and his sermons full of thought and tenderness, melting his hearers and himself to tears. If one was Peter, the other was John.

Dr. Green was unlike both. He had more fancy but less imagination than Bro. Pitts—his pictures were more simple and natural. He had telescopic as well as telescopic mind. Little things as well as great things arrested his attention. He was a close observer of nature and of man. He had read a good deal and had studied more. His *personnel* was imposing; his countenance and manner attracted confidence, which acquaintance ripened into esteem and love. He had a big head full of brains, a big heart full of sympathy, and a great soul full of love to God and man. All his qualities were unselfishly wielded for the good of the church. As a preacher, pastor and presiding elder he was admired and useful. He had extraordinary business capacities, and his influence would have been positive and powerful in any society where statesmanship was demanded. He was truly a wise, good and great man. I have known him long and intimately—no man more intimately; have tried and trusted and loved him dearly, and have ever found him all that friend and brother could in their highest sense imply. I feel bereaved and saddened by the heavy loss of three such men in my old Conference, each eminent in his peculiar sphere, but all good and true and faithful unto death." Thank God there is a common and eternal home for all "that die in the Lord," and in it Jesus is there. What a beautiful home, what a holy and glorious state to be forever with him and them!

R. PAINE.

Western Methodist.

Northwest Texas.

MR. EDITOR: Land may be rented in this country at one-fourth of the cotton crop, one-third of the corn and one half of the wheat, the landowner furnishing the seed. Some rent for money at $5 per acre. The rents are usually small and not of the best quality. Lumber can be bought now at Dallas or Waco, our railroad depots, at $22 per thousand. Corn will probably sell this fall at fifty cents at gathering-time. Heretofore it has always commanded a dollar in the spring, so I am informed. Flour now sells at from $3 to $3 50 per hundred weight. Groceries and dry goods sell for not more than fifty per cent. on New Orleans wholesale prices.

We have gathered an average crop of small grain. The corn for a heavy crop is made, and an unsurpassed prospect for cotton smiles in our fields.

Any kind of skilled labor can find employment, so far as I have learned, but I suppose not at a price in advance of what you have been used to in the more eastern Gulf States.

From this place to Dallas is sixty-three miles; to Waco, eighty-five miles; to Fort Worth, thirty-five miles.

The latter place will in all probability be our railroad depot before another new year. Our next fall's crop may find a market and transportation there.

Yours fraternally,

S. D. AKIN.

RANEURY, Hood Co., Texas, July 17, 1874.

THE venerable Rev. Henry Boehm, traveling companion of Bishop Asbury, entered upon his one hundredth year last month. The occasion was celebrated by a meeting at the house of his son-in-law, Mr. Emley, Jersey City, New Jersey. Dr. J. Wakeley made an address rich in historical lore. In this address he stated that Father Boehm had traveled on horseback over one hundred thousand miles in his itinerant work. Father Boehm has been seventy-three years in the ministry.

PROF. LUPTON, says the Nashville *Christian Advocate*, expects to leave for Europe, August 25, to be absent for eight months, in the interest of the Vanderbilt University. His headquarters will be Heidelberg, Germany. He will take measures to make the Vanderbilt well furnished in everything necessary for instruction in chemistry. We hope the professor will have a prosperous voyage, and that he will keep us well informed concerning what he sees and does in Europe.

A CORRESPONDENT of the London *Times*, in a letter about the Pope, says:

"The eagerness with which Protestants from all countries, and especially from England and America, press forward in the Vatican antechambers, suing for the honor of kissing the cross on the pontifical slipper, [illegible] and almost intoxicating effect on the aged pontiff's feeble imagination, who is incapable of referring that ardent desire to see him to mere idle curiosity, but attributes it to real veneration for his office as well as for his person."

AT THE late commencement of the Southern University, Alabama, the honorary degree of D. D. was conferred on Rev. T. M. Finney, of St. Louis.

MARRIED.

BREWER—GALLAGER.—At the Moreau street Methodist Episcopal Church South, New Orleans, Louisiana, August 8, 1874, by Rev. J. Lane Burden, Mr. George Brewer to Miss A. E. Gallager.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Aug. 8, 1874.

A—Edwin Alden, A. F. Andre, J. H. Ashley $24, P. S. Alexander, J. H. Appel, American Sunday School Union, American News Company.

B—A. G. Brown, J. H. Butler & Co., James E. Bradley, A. H. Bradley 35 cents, Berry & Co. $2.25, Z. W. Barnes $2, H. P. Bawen, R. W. Bounds, G. J. Bohrle, J. W. Boswell, J. P. Billingsley two letters, S. H. Bonner, Bigbee & Main.

C—H. H. Chandler & Co. $2.25, Jesse G. Cottingham, C. W. Carter, Cincinnation Tool Company, Cowperthwait & Co., A. W. Campbell $2, W. T. Fox, Claxton, Bemsen & Haffelfinger.

D—C. H. DuBose, C. Deckers, R. A. Davis two letters $5, Jennie R. Daniel $1, A. M. L. Douglass, S. W. Douglass, O. H. P. Davis 50 cents, A. M. Deckman, John B. Denton two letters $2.

E—Esterbrook Steel Pen Company, O. Emley, John H. Evans.

F—W. N. Francis, William S. Fonte, E. N. Freshman, Firey & Murks $10, Jesse Fulton $2, M. C. Field.

G—George W. Graves, Gaehl & Lincoln, John T. Graham $1.50.

H—E. J. Hale & Son, William W. Harding, H. G. Hewitt, J. E. Heath 50 cents, W. R. Horn $1, J. O. Howell, A. W. High, Atherin Hall, John W. Haskew $1.65, Hoyt & Gilchrist.

J—W. J. Joyce, James St. John Stationery Company, T. L. James, A. Mc. Jones.

K—M. C. Keith, W. P. Kimball, A. Ac Kilkough, J. T. Kilgore $50, J. C. Kittrell,

L—R. B. Long $19.15, A. C. Littlejohn four letters $50, W. E. M. Laulight, Lee, Shepard & Dillingham two letters, Limerick & Co., J. B. Lippincott & Co., George M. Liverman $10, J. B. Lancaster, H. C. Lee.

M—A. A. Moore, Mississippi Valley Transportation Company $52.17, J. Everett Martin, P. H. Moss, Elbert Mines, W. B. May, A. H. Moss $201.72, William H. Morris, Whitten McDonald, J. Gorton Miller, J. Morrow, J. McMurray & Co. $19, O. M. Marsh $7.50, John Mathews $6, John H. McLean.

N—C. R. Norman, E. J. Norwood $6.50, J. A. Nance.

O—W. P. Owen $2, James Ormond.

P—Thomas Price $9.16, Isaac Pipes $1, Mrs. Ike Perkins, B. A. J. Parker, M. S. Park, G. J. Penn, R. T. Parish, C. Pope, W. J. Powers.

Q—L. J. Quinn.

R—E. E. F. Ross, George P. Rowell & Co. two letters, James Reed, J. K. Ramsill two letters, A. H. Redford agent, Johnson Reed 50 cents, Ira B. Robertson, Ed. J. Rauzier.

S—Mrs. F. A. Shaver, Scribner, Welford & Armstrong, Theo. F. Shaffer, W. L. Sibley, J. W. Schermerhorn & Co., J. L. Skipper 50 cents, Charles K. Sweet, W. D. Stayton $2, Mr. Shepherd, Sims, Harrison & Co., Southwestern Book and Publishing Company, George S. Schofield, Smith & Boatner, R. A. Sibley $2, J. T. Stapleton & Bros. $2.20.

T—Mrs. Virginia A. Triay 50 cents, R. A. Thomasson, George F. Thompson, A. H. Taylor.

V—E. L. Vemler.

W—Jere. S. Williams, T. J. Worthy, James L. Wright 50 cents, T. B. Wahlen $2, R. S. Woodward $1, William Wood & Co., J. J. Wheat $12, Charles E. Warburton, L. M. White, Willy Wallach, A. R. Winfield $25, B. F. White, J. C. Wooters & Co., C. Whitfield.

From Milton, Florida, $9.75.

By steamer Parsons, 50 cents.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now making a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

A. C. LITTLEJOHN, ESQ., is our sole agent for the State of Texas. We commend him to the courtesies of our friends having advertisements for insertion or other business to transact with the ADVOCATE.

VALLEY GEM PIANO.—Among the pianos which attract a very large share of attention in Northwest Hall are the Grand Scale and Valley Gem Pianos, shown by the Olds Valley Piano Company, of Ripley, Ohio. That the buyers of pianos have not been slow to appreciate the advantages of economy and consequent improvement in quality which are secured by the production of the instruments at a point where rents are low, where the cost of labor is lessened by the reduced cost of living, where the amount of capital to be invested in grounds and buildings is merely nominal when compared with investment for similar purposes in New York and Boston, where taxes are light, lumber cheap, is shown by the number of the instruments sold in this city alone, the sales of the well-known house of D. H. Baldwin & Co. having been nearly three hundred during the past year—a rate of almost one piano per day. In the pianos shown in this year we find an increased largeness and depth of tone, with also greater brilliancy, while all the firmness of touch and tone which betokens the durable piano are fully maintained.—*Industrial Exposition Notes.*

CHURCH AND SABBATH SCHOOL FURNITURE.—If any of our readers are interested in furnishing churches, Sabbath schools, pastors' offices or schools, we refer them to the advertisement of the Excelsior School Furniture Manufacturing Company in our columns.

PIANO MANUFACTURERS.—We direct attention to the advertisement of Messrs. Biere & Son, 178 Court street, Cincinnati, manufacturers of pianos, who assure their customers that no inferior instrument shall go out of their establishment.

CHURCH ORGANS.—We call the attention of those needing an organ-builder, either to build or repair, to the advertisement of Henry Pilcher, 656 Portland avenue, Louisville, Kentucky.

WOOD ENGRAVER.—See advertisement of James S. Patterson, No. 28 Beekman street, New York.

ENGRAVING ON WOOD.—See advertisement of J. W. Hart, 258 Race street, Cincinnati, Ohio.

THE KENTUCKY UNIVERSITY, ASHLAND, KY.—See advertisement elsewhere.

EMINENCE COLLEGE, EMINENCE, KY.—See advertisement elsewhere.

WE GATHER the following testimony from the local columns of the *Methodist*:

"ABOUT PIANOS.—*A Reliable Piano Firm.*—We take pleasure in calling attention to Messrs. Chambers & Son's 'special safe offer' in another column. In these days, when the market is flooded with *cheap* imitations of pianos that are *dear* at any price, we would give a seasonable word of advice. Buy of responsible makers; and from personal knowledge [illegible] of Chambers & Son, piano makers, as worthy of the fullest confidence. Instruments of their make, many years old, are now valued by their owners as highly as the day they were bought. The 'Chambers pianos' are known throughout the country as 'Sterling pianos.' They are highly commended and indorsed by the most eminent artists, pianists and amateurs, and Messrs. Chambers & Son refer to a long list of patrons, comprising many of the most cultivated ladies and gentlemen of New York and other cities."

PLANTATION MACHINERY.—Perhaps there is no firm in this country so well and favorably known as manufacturers of plantation machinery as Messrs. Lane & Bodley, of Cincinnati, Ohio. In their advertisement in another column they state simply the truth when they say: "Our machinery is strong, simple and well made, and is especially adapted to the wants of farmers and planters for ginning, sawing and factory use." For illustrated catalogues address Messrs. Lane & Bodley, John and Water streets, Cincinnati, Ohio.

LEATHER-PRESERVER.—We call special attention to the advertisement of W. N. Thomson, manufacturer of a valuable leather-preserver for boots, shoes, harness, belting and hose; also dealer in lace leather, rivets, burs, belt hooks, belt studs and punches, and all goods connected with the belting business, No. 52 Race street, Cincinnati, Ohio.

STAR IRON WORKS.—We direct the attention of our readers who may be interested in the manufacture or trade in safes, bank vaults, iron railings, sky-lights, awning frames, iron doors, verandas, etc., to the advertisement of Messrs. Walton, Heimler & Co., Nos. 231 and 236 West Pearl street, Cincinnati, Ohio.

MONUMENTS AND STATUARY.—In another column will be found an advertisement headed "Monuments a Specialty." The proprietor keeps American and Scotch granite, and statuary imported from Italy. Address A. White, 253 and 257 West Fifth street, Cincinnati, Ohio.

GLASS STAINERS.—We refer the reader to the advertisement of Belcher & Povey, glass stainers and benders, 13 West Broadway, corner of Reade street, New York.

THE demand for the Halford Leicestershire Table Sauce, by guests who best understand how to make most palatable their soups, fish and meats, indicates all the best hotel proprietors in the country to place it constantly upon their tables. jy23 4t

BUSINESS NOTICES.

THE METAPHYSICIAN, a new quarterly magazine, will be issued from the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, July 20. The METAPHYSICIAN will discourse on many subjects from *various standpoints*, interesting and profitable to all classes, especially the Friendly Circle. It is gotten up in superior style. Subscription—One dollar per annum; single numbers, Thirty cents. Will be mailed to any address on receipt of price. jy30 1m

THIS is no intoxicating beverage or doctored liquor, to lead the tippler on to drunkenness and ruin, but a strictly medical preparation made from roots and herbs, suitable to any age or condition. As a family remedy Simmons' Liver Regulator is equal to an entire medicine-chest. au13 1t

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $80, $90, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmer's large stock of Sheet Music. Band Instruments and strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 14 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

NEW ADVERTISEMENTS.

KEARNEY'S

EXTRACT BUCHU

is the only pure and unadulterated preparation prepared by a prominent, reliable and scientific physician of thirty years' practice. A single trial will convince the most skeptical of its superiority in speedy and permanent cures of **General Drowsy, Diabetes, Bright's Disease,** and all affections of the **Kidneys** in both sexes. The greatest **Tonic** and **Diuretic** of the age. Be sure and get

KEARNEY'S EXTRACT BUCHU.

Pleasant and agreeable in taste, and efficacious in its curative qualities.

Depot—101 Daune Street, New York.

☞ Price, $1 per bottle, or six bottles for $5. Sold by druggists everywhere. au14 1y&e

au13 3m eow

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

JAMES S. PATTERSON,
WOOD ENGRAVER,
28.....Beekman Street.....28
au13 1y NEW YORK CITY.

CHAMBERS'
STERLING PIANOS.
"SPECIAL SAFE OFFER."
☞ READ! MARK! WRITE! ☜
Before you buy, send for information, circulars and price list. Guarantee unlimited. Pianos sent for approval, and satisfaction assured by our "*Special Safe Offer.*" Address CHAMBERS' PIANO FACTORY, 3361 Fourth Ave., New York. au13 1m

$10 A DAY.—Employment for all. Patent Novelties. GEO. L. FELTON & CO., 119 Nassau street, New York. au13 1y

NEW ADVERTISEMENTS.

TURPIN'S CELEBRATED

EXTRACT OF MEAD.

THE ONLY GENUINE RECIPE FOR

MAKING MEAD SIRUP AND MEAD SODA.

DIRECTIONS HOW TO USE ON EACH BOTTLE.

THIS BRISK AND MOST LUSCIOUS BEVERAGE is becoming daily more popular throughout the principal cities of the United States. As a cooling, soothing and thirst-quenching beverage it has no superior.

Families can make their own Sirup by following the directions on each bottle of my Extract. It is superior to Lemonade in warm climates. A little water added to this Sirup quenches thirst and imparts a cooling feeling throughout the body. Those who have used it have pronounced it the NECTAR of tropical countries. Try it once and you will never be without it.

The undersigned, being the compounder and sole proprietor, warns the public against all counterfeits. Price, per dozen bottles, $12. One bottle is sufficient to flavor thirteen gallons of Mead Soda or three gallons of Mead Sirup. Address

ERNEST TURPIN,
Nos. 112 and 114 Poydras Street, New Orleans.

au13 1m

GREENSBORO
FEMALE COLLEGE,
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REV. THOMAS WARD WHITE, President, assisted by an experienced and thoroughly qualified Faculty, capable of imparting instruction in *all* the departments of a *first-class institution.*

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THE SCHOOL DEPARTMENT

is divided into four classes—Elementary, Primary, Intermediate and Academic—in which all the branches of a thorough English education are taught.

COLLEGIATE DEPARTMENT.

JUNIOR CLASS.

English Composition, Algebra, Ancient Geography and History, Latin (Cæsar and Virgil,) French, Greek and German.

MIDDLE CLASS.

Philosophy, Chemistry, Geometry, Rhetoric, Botany, Astronomy, Watts on the Mind, Latin (Sallust and Cicero,) French, Greek and German.

SENIOR CLASS.

English Literature, Mental and Moral Philosophy, Evidences of Christianity (Butler's Analogy, Trigonometry, Invlex' University Arithmetic, Latin (Horace and Tacitus,) French, Greek and German.

☞ Daily attention is given to Penmanship, and Compositions are required weekly from every member of the institution. au13 4t

METHODIST MALE AND FEMALE
HIGH SCHOOL,
TROY, ALABAMA.

PROF. R. J. WALKER, President.
MISS EUGENIA RICHARDSON, Assistant in Literary Department.
MRS. R. J. WALKER, Teacher of Music.

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Refer to Colonel E. B. Wilkerson, Hon. W. H. Parks and Rev. W. H. Biggs, all of Troy, Ala., and Rev. S. P. Richardson Greenville, Ala. au13 2t

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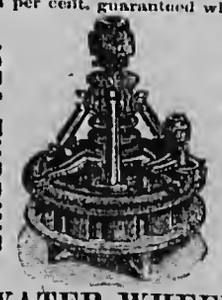

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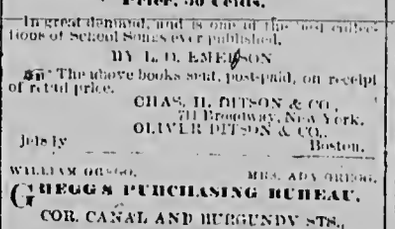

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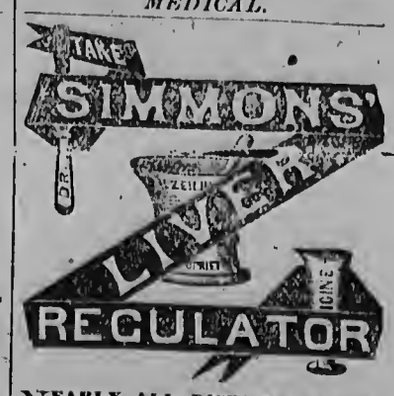

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Canker

it extends to the stomach, causing

Dyspepsia,

which is nothing but canker in the stomach; then to the intestines and

Kidneys,

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

Raw and Inflamed.

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

Cure:

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The Piles.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind that good old proverb: "An ounce of prevention is better than a pound of cure." In

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you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

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They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

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A WONDERFUL WORD.

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Guides the poor traveler in the night—
'Tis God's own word! Its beaming ray
Can turn a midnight into day.

There is a *storehouse* of rich fare,
Supplied with plenty and to spare—
'Tis God's own word! It spreads a feast
For every hungry, thirsty guest.

There is a *chart* whose tracings show
The upward course when tempests blow—
'Tis God's own word! There, there is found
Direction for the homeward-bound.

There is a *tree* whose leaves impart
Health to the burden'd, contrite heart—
'Tis God's own word! It cures our sin,
And makes the guilty conscience clean.

Give me this *lamp* to light my road;
This *storehouse* for my daily food;
Give me this *chart* for life's rough sea;
These healing leaves, this heavenly *tree*.

The Clover-Blossom.

A PARABLE.

A pink clover-blossom popped her head out of her green leaves one fine summer morning. She found herself planted in a border of grass that surrounded a circle of flower-beds in a beautiful garden, and scarcely dared to raise her eyes to take a peep at the grand place in which she was growing.

"You are very pretty," whispered a blade of ribbon-grass, bending down to the clover-blossom. "Now that I come nearer, I can see that you have a hundred beauties I didn't notice before, each one blushing sweetly."

"It must be so," thought the clover, as the wind swung the tall blade up straight; "for he is so high he can spy out everything all around me."

She spread her pink and white-winged spikes wider, and looked out at her neighbors, but soon discovered that of all the garden-flowers she was the plainest and lowliest; though her leaves were soft and beautifully marked, they were unnoticed in the dark green grass, and her pink and white-winged spikes, though there were so many of them, were very insignificant.

The blade of ribbon-grass bent gracefully toward a scarlet fuchsia, nodded to a tall spire of blue larkspur, and waved good-day to the "morning-glories," whose striped skirts were spangled with glittering dew. The garden was filled with stately beauties: lady's-slippers in puffs and flounces of every hue, yellow marigolds, blue hare-bells, pansies in purple and gold, and majestic gladiolas in scarlet and white caps. The clover-blossom hung her red head; she felt like an uninvited guest; she had come there quite by accident; it was not intended that her lowly form and humble dress should appear among these fine flowers of quality.

"This is no place for me," she sighed, wishing that she might creep again under the cover of the green leaves and hide her homely charms. But none of the gay beauties were thinking of her. The ribbon-grass took no notice of her; he was paying his compliments to the garden *belles*, and had quite forgotten the clover-blossom.

The eyes of the butterfly were very large; but he roved from one flower to the other without spying out the red clover-head. When the sun rose higher the "four-o'clocks" and "morning-glories" closed their eyes and went fast asleep.

"Dear me! they look very old and withered, to be sure," thought the clover-blossom; "and I am not at all sleepy; my eyes are opening wider every minute. These fine folks do not suit me. Perhaps the gardener will chop off my head with his hoe when he sees me. I should not be very sorry, for I am of no use; no one needs me or cares for me here."

A busy bee came humming and buzzing through the garden; he hovered around the apple-tree; the blossoms had long ago withered; he could scarcely tell what he came there for, and so he buzzed on and stopped at the group of "four-o'clocks."

"Lazy things!" said the bee.—"Sleepy heads! they can't keep awake half of the day. They are the drones of the garden. I won't call here again. Ah! I need not expect anything from you," continued he in contempt, pausing for a moment at the withered, unsightly "morning-glories."

He was looking for something better than grace and beauty and mere ornament. The wise bee knew it could not be found on the dew-spangled skirts of the "morning-glories" and "four-o'clocks;" and so also he passed by the languishing fuchsia, the blue hare-bell, gorgeous pansies and red-capped gladiolas. They all looked after him as he flew past, wondering why they were neglected, and saw him linger near the clover-blossom, almost hidden down under the grass.

"Will you give me some honey?" said the bee. "I have come miles for it; I have passed by all the fine garden-flowers, hunting for my little favorite; I always find honey stored away in your red and white spikes. I will carry it to the hive, where we all know that the best honey we have is that which we beg from our friends, the clover-heads."

"Take what I have to give you, busy bee; you may have my honey," said the clover-blossom pleasantly. "Ah! I am of some use then," she thought, as the bee flew away from the garden, laden with honey taken from her blossom. "It is better to live and die in the shade down here with the gentle grass than to be a brilliant garden beauty. I would rather be useful than ornamental." The evening breeze wafted the tall blade of ribbon-grass down toward the clover-blossom as she murmured these thoughts to herself.

"The handsome flowers all wondered why the bee passed them by and came to you," said the ribbon-grass. The clover made no reply. She had learned the sweet spirit of contentment; she was happy, because she knew that, however homely, she was of some use in the beautiful world in which the Creator of all things had placed her.

If any of my little readers should taste the sweetest honey from the hive, perhaps they may remember that from the clover-blossom the bee gathers it, and stores it away for our use. And as we see the common flower which springs up in every meadow and roadside, let us recollect that usefulness is greater than beauty, and what we lay up in our minds of more value than the most attractive outward appearance. *Early Days.*

The Broken Pane.

At our school there was a boy by the name of Robert Rich. One day he was throwing stones, when he hit a window and broke a pane of glass. No person had seen him throw the stone. He might have slunk away and kept his act a secret, if he had not been too noble a boy to do such a meanness.

Mr. Hardwick, who lived in the house where the window was broken, was a lawyer, and seemed to be of a stern, harsh temper; for he used to scold the boys if they but crossed his fields or even entered his woods. Robert did not like to meet him.

But Robert had more fear of doing wrong than of facing the anger of the lawyer. So he went up to Mr. Hardwick and said: "In throwing a stone, just now, I broke a pane of glass in one of your windows."

"Well, then, you must send a glazier and have it mended," said Mr. Hardwick in an angry tone.

"That is just what I wished to do," said Robert, "and I will do it at once."

Struck by this manly reply, Mr. Hardwick asked Robert if he had any money to pay the glazier.

"Yes," said Robert; "I have half a crown that I have been saving up."

"What have you been saving it up for?" asked Mr. Hardwick.

"I have been saving it up to buy my sister a sunshade," replied Robert.

"Well, sir," said the lawyer, "I look to you to see that my window is mended."

Robert bowed and took his leave. That same day he sent a glazier and had a new pane of glass set in place of the broken one. He felt that Mr. Hardwick had claimed of him no more than was right, and he did not blame him. But, as Robert sat at his lesson that evening, the door-bell rung, and a package was left for him. He opened it, and what do you think he found? In the package was a beautiful blue sunshade, and with it a letter from Mr. Hardwick in these words: "Take this as a proof that I was pleased by your readiness in doing right to-day."

Robert ran and gave the sunshade to his sister, and she was delighted with the gift. His father, when he learned what had happened, said to Robert: "We should always do right for the love of right, and not in the hope of reward."

"I am sure I did not hope for a reward," said Robert. "I should still have been glad that I paid for mending the window even if I had got nothing in return. For surely I deserved nothing. I see that a man may seem stern, like Mr. Hardwick, and yet be kind at heart."

MORAL COURAGE.—Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to cut the most agreeable acquaintance you have whenever you are convinced he lacks principle; a friend should bear with a friend's infirmities, but not his vices.

Have the courage to show your respect for honesty in whatever guise it appears, and your contempt for dishonesty, by whomsoever exhibited.

Have the courage to acknowledge your ignorance rather than seek knowledge under false pretenses.

Have the courage to obey your Maker at the risk of being ridiculed by man.

SEVEN-DOLLAR THIEF.—A traveler on his journey meets a robber in the woods. "Give me your money," cries the highwayman, "or I'll shoot you."

"It may be," thinks the traveler, "the man is in want;" and he generously gives him six dollars. "Take this. God bless you. Farewell."

"Stop! stop!" cried the robber; "I see another dollar, and must have that."

"Oh, sir," replies the traveler, "be content. Of my all, seven dollars, you have six, and I only one to help me on my journey."

"Give me that seventh dollar," cries the robber, drawing his pistol.

What do you think of the robber? "The meanest thief I ever could conceive of." What was his name? Sabbath-breaker.

MR. EDITOR: There was a hen in this neighborhood that hatched but one little chick, and so she clucked and scratched for the little fellow a few weeks, and then layed another litter of eggs and went to setting, and her little one sat by her side all the time. The result of this setting was more fruitful. So she went forth with her little ones. In a few days she took the cholera and died, leaving her children motherless. The little fellow that had set with its mother was about two months old now, the rest only a few days old. The oldest took charge of its little brothers and sisters, and began to cluck to them, and scratch with all its might for them, and at night would try to gather them under its tiny wings, but could shelter only one or two.

R.

WE CANNA believe that thou wouldst gie us ony guid thing, to tak' the same again; for that would be but buirn's play. We believe that thou takes, that thou mayest gie again the same thing better nor afore—mair o't and better nor we could ha' received it otherwise; just as the Lord took himself frae the sight o' them that lo'ed him weel, that instead o' bein' veesible afore their een, he might hide himself in their vera hearts.—*George Macdonald.*

Farm, Garden and Household.

Bee-Keeping.

Bee-keeping is honest, honorable and easy. It needs but little capital and no unusual skill; neither great strength nor profound learning. It does not depend on political favor or the smiles of the rich. Rural, but not rude; royal, but not rigorous—it asks but the smiles of nature and a quiet spot. It makes by saving, and does not injure by taking. It requires many operatives, but they board and clothe themselves, requiring of their employer only a cheap, suitable place to store the product of their skill and industry, ready for his or her use, or for market. It can be done almost anywhere, and more money made from the same amount of capital and labor than in any other business.

Many a farmer loses more than he makes by not keeping bees, or not keeping them properly. He and his family grow prematurely old with plowing and reaping, mowing and hoeing, and all the drudging incident to tilling, while every flower is saying to them: "Send us bees, and we'll relieve you from wasting toil." These sable servants challenge competition in converting the sweet treasures of nature to their master's use. Spare them life; it is short at best. Let inventive genius protect and aid them; they will appreciate favors. We can not afford to do without bees, much less to keep them in a profitless manner. The profits of bee-keeping may, no doubt, be doubled; and whoever shall provide a feasible way to do it will deserve a niche with him who makes two blades of grass to grow where one grew before.—*F. R., in Bee Journal.*

CRACKING OF PEARS.—One of the most intelligent and successful of the pear-growers of America, according to the editor of the *Gardeners' Monthly*, writes that journal that pears do not crack when the soil is sufficiently supplied with lime and potash, and that they crack most where these salts are deficient. Common wood ashes contain these salts nearly in the quantity and proportions that pear-trees on such soil require—forty per cent. of potash and thirty of lime. Reasoning from these facts, he applied wood ashes at the rate of four hundred bushels to the acre after the fruit had formed and cracked. Many of them healed up and made perfect fruit the same season, others not until the next season. A friend, at his suggestion, applied them heavily to a favorite Butler pear-tree in his own garden for several years in succession, and has had, during that period, perfect and delicious fruit. He says he will guarantee it to cure any case where the ashes are fairly and abundantly applied. He was told by an experienced hand that he would kill the trees, but he cured them. He says, therefore, do not be afraid; if one application will not suffice, give them a larger dose next year. A moist atmosphere, he adds, undoubtedly encourages the growth of the tree and fruit, while the insufficiency of proper food prevents the perfection of either; hence cracked fruit and "rough old bark."

CULTIVATION OF CORN.—It is important to make horse cultivation as cheap and expeditious as possible, for the oftener the surface of the soil is rendered mellow, even where there are no weeds, the heavier will be the crop. A large farmer in the central part of this State, who makes it a rule to cultivate his corn at least once a week till it is too large for a horse to pass, estimates a gain of at least ten bushels per acre by the operation, and in some extreme cases the improvement has been nearly twenty bushels. The practice is now increasing of harrowing over the whole surface of the field, irrespective of the rows of corn (fifteen or twenty acres a day,) both before and after the plants have come up, and where this can be done while the annual weeds are just emerging to the surface it is a rapid and economical mode of destroying them. The harrow employed must of course be fitted to this particular work.—*Country Gentleman.*

ROSE-SLUG.—I saw a question in the last *Cabinet* asking a preventive or cure for the troublesome rose-slug. I do not know what will prevent or cure them, but I do know what will kill them. Get white hellebore, one ounce, and dissolve in a pailful of soft, cold water, the colder the better. Take it on a sunny morning, after the dew is entirely dried off, put the mixture in a watering-pot, and give the bushes a good showering, throwing it up under the leaves as much as possible, wetting them all over thoroughly. It will not harm the bushes or roses in the least. But I assure you the worm that gets his share of the dose will eat rose-leaves no more forever. Please tell the ladies of this, that they may save those beautiful roses.—*Cor. of Floral Cabinet.*

HOW TO PRESERVE FLOWERS.—Take a deep plate, into which pour a quantity of water. Set a vase of flowers upon the plate, and over the plate set a bell glass with its rim in the water. The air that surrounds the flowers, being confined beneath the bell glass, is constantly moist with water that rises into it in the form of vapor. As fast as the water becomes condensed it runs down the side of the bell glass into the dish; and if means be taken to inclose the water on the outside of the bell glass, so as to prevent it evaporating in the air of the sitting-room, the atmosphere around the flowers is continually damp. The plan is designated the "Hopean apparatus." The experiment may be tried on a small scale by inverting a tumbler over a rosebud in a saucer of water.

CREAM OF CHOCOLATE.—Put in a saucepan half a pound of chocolate, broken in small pieces; add a teacupful of milk, and when the chocolate is thoroughly dissolved add another quart of milk, stirring it in slowly. Beat together the yolks of six eggs and the white of one, and add six tablespoonfuls of powdered sugar. Beat, in another dish, the whites of five eggs; then mingle the yolks and whites, and add the chocolate, little by little. Strain the mixture, and put it over the fire again for a few minutes, stirring it constantly. This may be called a luscious mixture without exaggeration.

FEED THE FRUIT-TREES.—It must be apparent to every reflecting person that the material round about a fruit-tree, which renders important aid in the production of fine fruit of any kind, must necessarily be more or less exhausted after a vine, bush or tree has produced abundant crops for several successive seasons. For example, a large pear-tree or apple-tree will frequently yield from ten to sixteen bushels of fruit annually. Many trees have produced more than twice these quantities at one crop.

After a few seasons the material that the roots must be supplied with, in order to develop fruit, will be more or less exhausted. For this reason fruit begins to fail; and the failure is often attributed to an east wind, or some mysterious atmospheric influence, when in reality the sole cause is starvation, arising from an impoverished soil.

The remedy is to feed the roots of all fruit-trees with lime, wood ashes, gypsum, chip-dirt, bones, fishes, and anything that will renovate an impoverished soil. It is evident that fruit-trees cannot produce fine fruit out of nothing, or out of such material as may be desirable for some other purpose.—*Hearth and Home.*

CURE FOR SNAKE BITE.—*Mr. Editor:* It may not be generally known that saltpeter is a good neutralizer of poison, as by snake bite. Mr. West, residing near this place, told me the other day how quickly it relieved his son, bitten by a moccasin. Hoping you might render such unfortunates a good service by publishing it in your widely circulating paper, I send you the recipe. Anoint the part bitten, as soon as possible, with a strong solution of saltpeter, and then bind a saltpeter poultice to it. I like it the better because it supersedes the use of whisky, so frequently given, and which so few now have.

W. P. OWEN,
Louisiana Conference.

EVERGREEN, LA., July 23, 1874.

BAKED APPLE DUMPLINGS.—Roll out some dough thicker than pie-crust, and inclose a handful of sliced ripe apples, well covered with sugar and butter. Bring the edges together as in any other dumplings. When as many are made as required, place them side by side in a pudding, spread butter and sugar over them, and pour boiling water to about half cover the dumplings. Put them in the stove and cook moderately fast until they are nicely browned. The butter, sugar and water make a nice sauce, which can be enriched with more butter, and flavored with nutmeg if desired.

HOW TO KEEP good teeth requires watchful care of the parent, from the time the first tooth appears until the child is old enough to attend to them itself. Should decay, disease of the teeth or gums, or discoloration of the teeth, be detected, consult a conscientious and intelligent dentist.

Don't neglect the teeth of your children. If they are defective in enamel or dentine, they can be improved by constitutional treatment, either by supplying the lacking material in an acceptable form, or assisting nature to use that already in the food, as the case may require.

Scientific.

THE first case of death in England by inhalation of nitrous oxide gas is reported in the *Lancet*. The patient was a lady, thirty-eight years of age.

AT a meeting of the Royal Astronomical Society in London recently Mr. Hind read a paper relating to the solar eclipse that is to take place in 2151.

MATCHES WITHOUT SULPHUR OR CHLORATE OF POTASH.—A Frenchman named Escach has patented a match which can be ignited by rubbing on any rough surface, and which does not become damp when exposed to the air for a long time. The splints are first soaked in a hot solution of some fatty body, and then dipped in a paste of which the following are the constituents:

Phosphorus,	7 parts.
Gum,	7 parts.
Nitrate of lead,	10 parts.
Powdered glass,	5 parts.
Water,	10 parts.

PHYSIOLOGICAL ACTION OF QUININE.—The physiological action of quinine has lately been the subject of detailed experiment by Binz, who found it to have extraordinary power in arresting the process of fermentation and putrefaction, and to be a powerful poison for low organisms, or, in other words, for all moving bodies consisting of protoplasms. It appears to kill fungi and bacteria, which accompany fermentation and putrefaction, and puts a stop to these processes. It arrests the motion of the white blood corpuscles, and thus prevents them from making their exit from the blood vessels. It therefore diminishes or arrests the formation of pus in inflammation, pus consisting in great measure of an accumulation of white corpuscles which have issued from the vessels. It also destroys the power of certain substances to produce ozone. The red blood corpuscles have this power, and, by depriving them of it, quinine, when present in the blood, must diminish the change of tissue in the body, and thereby lessen the production of heat. It is also found that quinine lessens oxidation in the blood; other substances, such as snake poison, increasing it. When putrid fluids are injected into the circulation of an animal, its temperature rises; but if these are previously mixed with quinine, this rise is arrested, or very much diminished. According to Zuntz, the use of quinine has a marked influence upon the excretion of urea, the amount diminishing very greatly.—*Harper's Magazine.*

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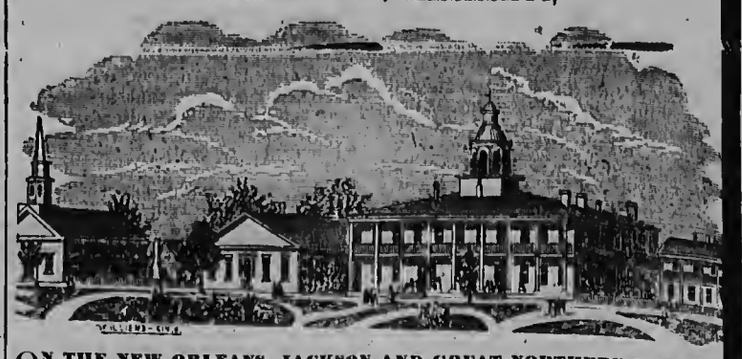

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ja29 1y G. W. W. GOODWYN.

Fortunate Accidents.

The cracking of a picture placed in the sunshine set Van Eyck experimenting to produce a varnish that would dry in the shade. He found what he sought, and found beside that by mixing it with his colors they acquired greater force and brilliancy, and required no subsequent varnishing; and so came about the discovery or rediscovery of the art of painting in oil. Mezzotinto owed its invention by Prince Rupert to the simple accident of a sentry's gun-barrel being rusted by the dew. Henry Schanward, a Nuremburg glass-cutter, happened to let some aqua-fortis fall upon his spectacles, and noticed the glass was corroded and softened where the aqua-fortis had touched it. Taking the hint, he made a liquid accordingly, drew some figures upon a piece of glass, covered them with varnish, and applied his corroding fluid, cut away the glass around his drawing, so that when he removed the varnish the figures appeared raised upon a dark ground; and etching upon glass was added to the ornamental arts. Alois Senefelder, playwright and actor, thinking it possible to etch upon stone in lieu of copper, polished a slab for the purpose. He was disturbed by his mother coming into his small laboratory with a request that he would jot down her list of things for the wash, as the woman was waiting to take the basket away. There being neither paper nor ink handy, Senefelder scribbled the items on his stone with his etching preparation, that he might copy them at his leisure. Some time afterward, when about to clean the stone, he thought he might as well see what would be the effect of biting the stone with aqua-fortis, and in a few minutes saw the writing standing out in relief. Taking up a pelt-ball charged with printing-ink, he inked the stone, took off a few impressions upon paper, and he had invented lithography. The pelt-ball used by Senefelder was long indispensable in a printing office. A Salopian printer in a hurry to get on with a job, could not find his ball, and inked the form with a piece of soft glue that had fallen out of the glue-pot, with such excellent results that he thenceforth discarded the pelt-ball altogether, and by adding treacle to the glue, to keep it from hardening, hit upon the composition of which printers' rollers have ever since been made. Three very different discoveries are recorded to have resulted from the unintentional application of intense heat. Pliny attributes the discovery of glass to some merchants traveling with niter, who, stopping on the banks of a river to take a meal, were at a loss for stones to rest their kettles upon. Putting them upon pieces of niter, they kindled their fires; the niter, dissolved by the heat, mixed with the sand, and the merchants were astonished to see a transparent matter flowing over the ground, which was nothing else but glass. Charles Goodyear had for years experimented in vain, hoping to deprive India-rubber of its susceptibility to the action of heat and cold. Conversing with a friend on the subject, he emphasized an assertion by flinging a piece of sulphured rubber across the room. It lighted upon the stove; and when he picked it up, a few days afterward, he found the intense heat to which it had been subjected had conferred upon the India-rubber just the quality he had so long striven to impart to it. According to some, he stumbled upon the discovery in a different manner; but, at any rate, vulcanized India-rubber was the creation of an accident. A Limerick tobacconist, looking dolefully at his poor neighbors groping among the smoldering ruins of his burned-out shop, noticed that some of them, after trying the contents of certain canisters, carefully loaded their waistcoat pockets from them. He followed suit, and found the snuff had come out of the fiery ordeal very much improved in pungency and aroma. Like a wise man he said nothing, but took another place, set up a lot of ovens, and before long Black Yard Snuff—otherwise "Irish Blackguard"—was all the rage with lovers of nasal titillation; and in a few years Lundyfoot was a rich man, owing to the accident he thought had ruined him. A would-be alchemist, seeking to discover what mixture of earths would make the strongest crucible, one day found he had made porcelain. Instead of transmuting metals, as he had fondly hoped to do, Rottger transmuted himself; as if he had been touched with a conjurer's wand, he was on a sudden transformed from an alchemist into a potter.—*Chambers' Journal.*

AN OLD Scotchman was taking his grist to mill in sacks thrown across the back of his horse, when the animal stumbled, and the grain fell to the ground. He had not strength to raise it, being an aged man, but he saw a horseman riding along, and thought he would appeal to him for help. But the horseman proved to be a nobleman, who lived in the castle hard by, and the farmer could not muster courage to ask a favor of him. But the nobleman was a gentleman also, and, not waiting to be asked, he quickly dismounted, and between them they lifted the grain to the horse's back. John—for he was a gentleman too—lifted his Kilmarnock bonnet and said: "My lord, how shall I ever thank you for your kindness?" "Very easily, John," replied the nobleman. "Whenever you see another man in the same plight as you were in just now, help him, and that will be thanking me."

THERE came recently to the New York postoffice a letter directed simply to "God." When opened it was found to be evidently from a little girl, and ran thus: "Dear God, we are very poor. My brother needs a new coat very much. Won't you please send him one, and then I shall carry no more about it." The letter was put into the hands of certain good ladies. They sent to the town in Massachusetts whence the letter came, and found the case genuine. Probably the little girl's prayer has been answered by this time.

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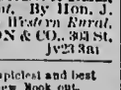

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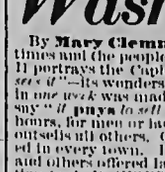

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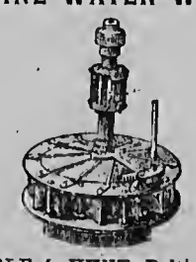

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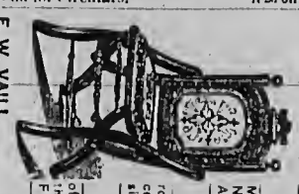

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NEW GOODS EVERY WEEK.

We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.

Give Us a Call.

N. B.—Orders from the country will be promptly filled. mh15 1y

FLINN'S PATENT

SELF-FASTENING AND ADJUSTABLE

BED SPRINGS

Make the Best Spring Beds in Use.

They are complete in themselves, and can be applied in a few minutes to any slat bedstead.

☞ From three to five dozen make a Set.

JOHN FLINN,

248 South Second St., Philadelphia, Pa

Cor. S. Water and Champlain Sts., Cleveland.

Agents wanted everywhere. se18 1y

CONSTANT EMPLOYMENT.—At home, Male or Female. $30 a week warranted. No capital required. Particulars and valuable sample sent free. Address, with six-cent return stamp, C. ROSS, Williamsburg, New York. Jy2 2m

MACHINERY, TIES, ETC.

LANE & BODLEY,

CINCINNATI, OHIO,

MANUFACTURERS OF STANDARD

PLANTATION MACHINERY,

STATIONARY & PORTABLE

STEAM ENGINES,

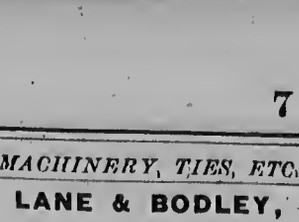
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

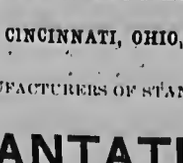
LANE & BODLEY,

Jy23 1y John and Water Sts., Cincinnati, O.

IMPORTANT TO PLANTERS.

IRON COTTON TIES.





The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,

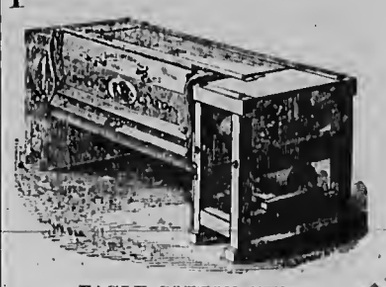
(Late Bartlett & Rayne.)

GENERAL AGENTS,

48 Carondelet Street, cor. Union,

je18 6m New Orleans.

IMPROVED



EAGLE COTTON GINS.

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand friction gins.

PRICES.

40-Saw Gin.....	$201	65-Saw Gin.....	$325
45-Saw Gin.....	225	70-Saw Gin.....	350
50-Saw Gin.....	250	75-Saw Gin.....	375
55-Saw Gin.....	275	80-Saw Gin.....	400
60-Saw Gin.....	300		

All orders should be addressed to

W. L. CUSHING,

No. 61 St. Charles street,

Sole Agent for the Southern States.

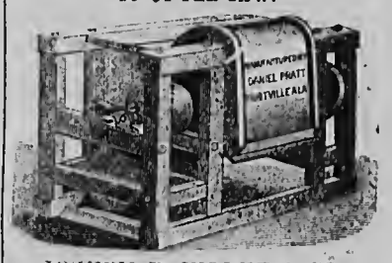
Agents wanted. Also on sale a large stock of Brooks' COTTON PRESSES, Steam Engines, Sugar Mills, Strunk Corn Mills and Plantation Machinery of all kinds. my28 3m

DANIEL PRATT'S

Improved Cotton Gin.

PRICE REDUCED

TO $4 PER SAW.



JOSEPH B. WOLFE & CO.,

GENERAL AGENTS,

No. 59 Carondelet Street,

Je18 6m *NEW ORLEANS.*

PLOWS, IMPLEMENTS, ETC.

PLOWS

AND ALL IMPROVED

Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills.

PUMPS, SHAFTING, ETC.,

AT LOW PRICES FOR CASH.

B. J. WEST,

115 and 117 Magazine St., New Orleans,

MANUFACTURERS' AGENT.

mh19 10m

CRESCENT MACHINE SHOP.

JOSEPH WALKER,

Machinist, Engineer, Blacksmithing,

ETC., ETC.,

CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.

☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 12 feet 10 inches below high-water mark.

COTTON.—The following are the arrivals since the seventh instant:

Louisiana and Mississippi	bales...	401
Mobile		182
Texas		27
Total		613

On Saturday, under more encouraging telegrams from Liverpool and New York, the market opened with a fair inquiry, but the movement being checked by light supplies of the kinds wanted, the sales during the morning were confined to a few small lots at steadier prices, after which the close improved, and the entire business summed up 5,000 bales. Ordinary sold at 11¼c., good ordinary at 14⅛c., good style do. at 14⅝c., good ordinary to strict at 14⅞c., strict good ordinary at 14¾c., and low middling at 15¼c. On Monday the business was confined to 216 bales. The largest list was 100 bales good style low middling at 16c., for which 15¾c. had been refused from another broker. An advance of 1-16d. in Orleans at Liverpool, with sales of 1,625 bales, was calculated to have a strengthening influence, but, on the other hand, sterling exchange gave way 2-10 ₱ cent. On Tuesday the market opened with a fair inquiry, but the movement being checked by scant supplies of the kinds wanted, and factors holding above the limits of pending orders, the sales during the morning were of limited extent, after which buyers came forward more freely, and the entire business summed up 909 bales, at prices indicating a further improvement in low middling and finer prices for other grades, to which we have conformed our quotations.

The above makes an aggregate for the past three days of 1,625 bales, against 1,275 for the corresponding time last week and 900 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,215,918 bales, against 1,230,183 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 210,291 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 110,949 to France, of 115,214 to other foreign ports, and a decrease of 41,035 to Great Britain. We quote:

Inferior	7½ @	9
Low ordinary	9¾ @	10¾
Ordinary	11⅛ @	11¾
Strict ordinary	12⅝ @	13
Good ordinary	14⅛ @	14½
Strict good ordinary	14⅞ @	15
Low middling	15¼ @	16⅛
Strict low middling	16¼ @	16⅝
Middling	16⅝ @	16⅞
Strict middling	17 @	—

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	613	
Arrived previously	1,326 978	—1,327,589
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city ginning, from receipts of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc.		20,480
Add 2,552 bales, sunk in the ship Ailsa, omitted in the Exchange's stock statement		2,552
Total		1,357,798
Exported past three days	3,964	
Exported previously	1,334,361	—1,338,325
Consumed at Lane Cotton Mills		800
Sunk in scuttled ship Ailsa, to be added if ever recovered		2,552
Total		1,341,677
Stock on hand and on shipboard		16,121

LOUISIANA SUGAR.—On Tuesday 100 hhds. sold at 9 @9¼c. for good fair, and 9¼c. for fully fair not refilled, 9¾c. for fully fair refilled, 9¾c. for first yellow clarified, and 10¼@10½c. for seconds.

LOUISIANA MOLASSES.—Nothing doing except in grocers' trade. On Monday 12 bbls inferior cistern-bottom sold at 55c. ₱ gallon.

CORN.—On Tuesday the supply was fair, and, though the demand was only moderate, 1,000 sacks sold at 85c. for yellow mixed, 85@90c. for yellow, and 93@95c. for white.

OATS.—On Tuesday 1,900 sacks sold at 76½@80c. ₱ bushel.

BRAN.—On Tuesday 875 sacks sold at 75@80c. ₱ 100 lbs.

PORK.—The market has been quiet but strong at $25 ₱ bbl. for mess, though there were no sales excepting 25 bbls. on Saturday at $25 ₱ bbl. Meek is retailing at $25.50 cash and $26 ₱ bbl. time.

BACON.—On Tuesday 195 casks and 85 boxes sold at 13¾c. for clear rib sides, and 13½@13¾c. for clear sides on the spot, and 13¾c. for clear sides to arrive. Shoulders are strong at 10½c.

HAMS.—On Saturday 10 tierces choice sold at 16¾c. ₱ lb. On Tuesday 20 tierces sold at 16¾c. ₱ lb.

LARD.—On Tuesday 50 tierces sold, to arrive, at 16c., and 400 kegs spot, four lots, at 16c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 109½@109¾ (against 109¾ at New York,) and, after a moderate business, closed at 109½@109¾ (against 109¾ at New York.)

Nothing has been reported in silver. It is quoted at 104@105 for American half dollars. Mexican dollars closed at 98 gold or 107 currency.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	0 00
Cultivators, Diam. and shovel tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	22	— —
COAL, ₱ ton:		
Aathracite	— —	18 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	5	1
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	4 50
Superfine	— —	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	— —
Choice	26 50	27 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	8	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, bemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	12 00	14 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 03	1 05
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¾	12
Pulverized	11¾	12
TEAS, ₱ lb.:		
Imperial	27½	— —
Gunpowder	75	1 25
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skels	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, Aug. 11, 1874.

Texas beeves, choice, ₱ head	— @	40 00
Texas beeves, first quality, ₱ head	30 00 @	35 00
Texas cattle, second quality, ₱ head	20 00 @	25 00
Texas cattle, third quality, ₱ head	12 00 @	18 00
Western beeves, ₱ lb. net	— — @	— —
Sheep, first quality ₱ head	4 00 @	5 00
Sheep, second quality, ₱ head	3 00 @	4 00
Milch cows, choice, ₱ head	80 00 @	100 00
Milch cows, ₱ head	65 00 @	80 00
Calves, ₱ head	7 00 @	9 00
Yearlings, ₱ head	5 00 @	6 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs H. Magruge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
F. Whitney Carter, 58 Carondelet street.

Barber.
Baptiste, at Charles Hotel.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Mo.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
E. A. Hutchinson & Co., St. Louis, Mo.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. H. Worthington & Co., Hartford, Conn.
Ziegler & McCurdy, St. Louis, Mo.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Clothing and Furnishing Goods.
Pierson & Ilewa, 13 and 15 Camp street.

Coal and Wood.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. Delilanc, 22 Front street.

Cotton Gins.
J. H. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Alabama Conference Female College, Tuskegee, Ala.
Blackman's Commercial College, 131 Carondelet street.
Centenary College, C. G. Andrews, president, Jackson La.
Collegiate Institute, Prof W. H. N. Magruder, Baton Rouge, La.
College for Ladies, Lake Forest, Ill.
Eminence College, Eminence, Ky.
Female College Rev. Thomas Ward White, president Greensboro, Ala.
Forest Academy, Anchorage P. O., Ky.
Hiwassee College, Rev. J. H. Brunner pres't.
Kentucky University, Lexington, Ky.
Martha Washington College, Abingdon, Va.
Randolph Macon College, Rev. James A. Duncan, A. M., D. D., president, Ashland, Va.
Soule's Commercial College, corner Camp and Common streets.
Southern University, Greensboro, Ala
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Whitworth Female College, H. F. Johnson, president, Brookhaven, Miss.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
Warren Richards, 42 West Fourth street, Cincinnati, Ohio.

Exterminators.
J. F. Henry, Curran & Co., New York.

Factors and Commission Merchants.
Aiken & Watt, 81 Carondelet street.
H. H. Wallace, 38 Perdido street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
Great Western Gun Works, Pittsburg, Pa.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Custom house street.

Furniture.
John Bols, 152 and 154 Camp street.
Excelsior School Furniture Manufacturing Co., 161 Julia street, New Orleans.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Grocers.
J. M. Dowling, 25 Decatur street.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
Crawford House, Cincinnati, Ohio, Frank J. Oakes, proprietor.

Iron Manufactories.
M. Walker & Sons, Philadelphia.
Walton, Hemler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
W. L. Cushing, 61 St. Charles street.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md
Turbine Water-Wheel, N. F. Burnham, York, Penna.
Jos. Walker, cor. St. Joseph and Constance sts
Well-Auger, W. Giles, St. Louis, Mo
H. J. West, 115 and 117 Magazine street.

Marble Monuments.
Office and Works, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Addorley's Syrup Bromide Chloral, W. H. Addorley, Cincinnati, Ohio.
Anti Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Artificial Limbs, Charles M. Evans, 70 Fourth street, Louisville, Ky.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Dr. A. O Forsberg, 5 East Fourth street, Cincinnati, Ohio
Greene's Oxygenated Bitters, J. F. Henry, Curran & Co., 8 and 9 College place, New York.
Dr. Hobbard's Cure, E. Dibblee, 814 Sixth avenue, New York.
Dr. H. James' Indian Hemp.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York
Rupture and Piles Cure, Dr. H. Neeson, 162 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Eckeburg, corner Washington street and St. Charles avenue.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
H. M. Baldwin & Co., Cincinnati, Ohio.
F. W. Stere & Son, Cincinnati, Ohio.
Henry Pilcher, 656 Portland avenue, Louisville, Ky.
Philip Werlein, 78 to 90 Baronne street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Portrait Painters.
G. D. Conlon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Seeds.
B. F. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 199 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haig, 39 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tobacco and Cigars.
Ed. L. Zell, cor. Canal and Carondelet streets.

Type and Presses.
Vanderburgh, Wells & Co., 110 Fulton and 10 and 18 Dutch street, New York.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wants.
A. M., Elberton, Elbert county, Ga.

Washing Machines.
Ringen Wagner, H. Haller, 49 Camp street.

Watches and Jewelry.
E. A. Tyler, 115 Canal street.

Window Glass.
William Coulter & Son, Cincinnati, Ohio.

Wire Railing, Etc.
Dufur & Co., Baltimore, Maryland.

Religious Notices.

CAMP MEETING.—The third annual camp meeting of the Brookhaven district, Methodist Episcopal Church South, will be held on the grounds of the Herington Camp Meeting Association, near Crystal Springs, Mississippi, beginning on Wednesday, August 19, 1874.

The meeting will be under the direction of the committee on religious services, of which Rev. W. E. M. Linfield, presiding elder of the district, is chairman.

In addition to the preachers of the district, a number of ministers from other parts of the State have been invited and may be expected to assist in the services.

The camp will be on the self-sustaining plan, heretofore carried out with so much satisfaction.

Facilities for reaching the camp ground have been much improved, and ample boarding accommodations at a very moderate scale of charges have been provided for.

Arrangements will be made for the preservation of that good order which has characterized former camp meetings, and all who meet with us for public worship may rely on being undisturbed in their religious privileges.

Half-Fare Tickets.—Colonel E. D. Frost, general manager of the New Orleans, St. Louis and Chicago railroad, in a letter to I. V. Enochs, says: "We will put half-fare tickets on sale for visitors to your camp meeting, beginning on the nineteenth instant."

A cordial invitation is extended to all—preachers and people—to attend these religious services. Let us come together in the spirit of the gospel, with an earnest desire to profit by the ministrations of the occasion.

For information as to building-lots, tents, etc., apply to I. V. Enochs, Willis Barnes or

W. C. WILKINSON, Secretary.

CAMP MEETING.—The camp meeting at Midway, ten miles north of Delhi, will commence September 10, 1874. Persons attending will pay full fare on the railroad coming, and return free on certificate. All ministers are invited to attend. Ample arrangements will be made for their comfort. Arrangements will be made to transfer all ministers and their baggage from Delhi to the camp ground, September 10 and 11, and return them when the meeting closes. No other arrangements will be made unless we are notified beforehand. The meeting will be conducted and carried on, as last year, on the independent plan. Come one! come all!

G. M. LIVERMAN, P. C.,
Floyd Circuit, Louisiana Conference.

THERE will be a camp meeting on the Sparta circuit, five and a half miles east of Sparta, on the Vernon road, commencing on Thursday evening before the second Sabbath in September next. The meeting will be conducted on the self-sustaining plan. All are invited to attend, and to come prepared to take care of themselves. Ministers of the gospel are invited. There will be special provision made for them and their horses. The third Quarterly Conference will be held at the same time and place.

D. A. BONNIE, P. C.

NOTICE.—There will be a camp meeting four miles north of Spearville, on the Farmerville circuit, Union parish, Louisiana, commencing on Friday before the fourth Sabbath in August; and another at Alabama church, between Homer and Farmerville, commencing on Friday before the third Sabbath in September. The people are expected to furnish their own tents and provisions, as a few do not expect to furnish a multitude.

R. PARVIN, Pastor.

GREENSBORO DISTRICT, ALABAMA CONFERENCE.—The District Conference for this district has been appointed to be held at Ivy Creek church, Autauga county, including the fifth Sunday in August, beginning on Thursday, the twenty-seventh. Conveyances will be provided for the delegates at Burnsville, on the Selma, Rome and Dalton railroad, at eight o'clock on Thursday morning. The trains meet at this point daily. It is very desirable that the official members generally attend, and be on hand at the opening service at eleven o'clock on Thursday morning.

A. H. MITCHELL, P. E.

THE Brandon District Conference will be held at Scotland chapel, Neshoba county, Mississippi, August 27, 1874. Those brethren not having private conveyances will notify Rev. W. A. Ray, at Watkinsville, Neshoba county, Mississippi, in due time, who will furnish conveyance at Forest on the morning of the twenty-sixth of August. A full attendance is desired, as business of importance will be before the Conference.

F. M. WILLIAMS, P. E.

DELHI DISTRICT CONFERENCE.—The Delhi District Conference will convene at Delhi, Louisiana, September 3, 1874. Rev. H. F. Alexander is appointed to preach the opening sermon.

C. W. CARTER, P. E.

THE Eufaula District Conference, Alabama Conference, will be held at Perote, Alabama, commencing on Wednesday night, August 26. Introductory sermon will be preached by Rev. T. W. Dyer. Members of the Conference will report to Rev. W. S. Turner, at the parsonage on arriving at Perote.

W. H. ELLISON, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Taylorville mission, at Calvary	Aug. 22, 23
Rankin circuit, at Wesleyanna	29, 30
Mount Carmel circuit, at Mount Zion	Sept. 5, 6
Columbia circuit, at Columbia	12, 13
Pearlington circuit, at Pearlington	19, 20
Ocean Springs circuit, at Ocean Springs	26, 27
White Plains circuit, at Cooper's Creek	Oct. 3, 4
East Pascagoula circuit, at Salem camp ground	10, 11
Chickasawha and Greene mission	17, 18
Enon circuit, at Bethel	24, 25

The preachers in charge will please remember and be prepared to submit full statistical reports, and the recording stewards should bear in mind the importance of making their report an finance. The trustees' report will also be called for.

13 C. F. GILLESPIE, P. E.

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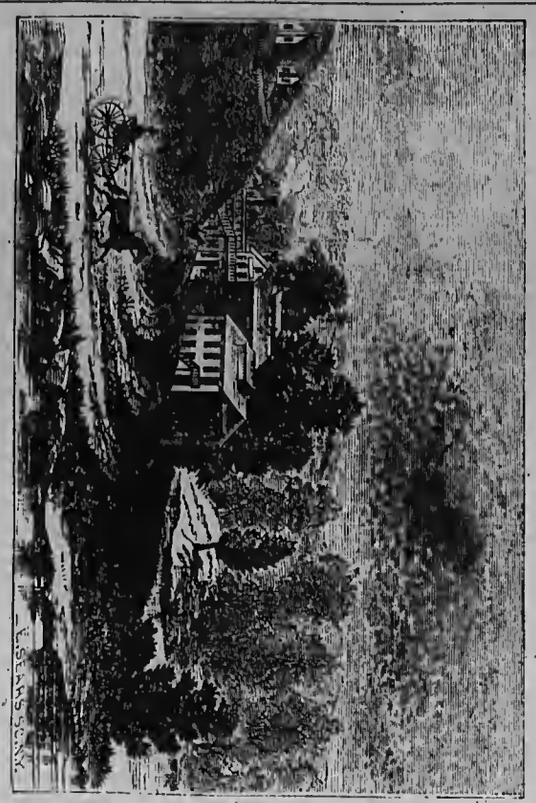

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12 Dinner Coffee Cups and Saucers.	

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, AUGUST 20, 1874. NO. 34.

News of the Week.

DOMESTIC.

MEMPHIS, Aug. 12.—The latest reports from Austin state that the improvised troops had disbanded and gone home, and peace was restored. The impression prevails here that a few determined men could have prevented the whole affair at the outset by meeting the negroes before summoning help from elsewhere.

CANTON, MISS., Aug. 16.—The north side of the public square was burned last night. The fire originated in Harp's store, and is supposed to have been caused by an explosion of coal oil. Loss estimated at $100,000; insurance $20,000.

NEW IBERIA, Aug. 17.—Messrs. Joseph A. Breaux and Laurent Renoudet, of this place, returned from St. Martinsville this afternoon and report that about seven hundred citizens of the parish of St. Martin assembled at the courthouse to-day and demanded the resignation of all the officers.

It seems resistance to the demand was anticipated, and consequently considerable excitement prevailed. The officers resigned under protest, yielding to superior force.

No violence was offered them. About five hundred of the citizens were mounted. No serious trouble is apprehended.

AUGUSTA, GA., Aug. 18.—Considerable excitement prevails here this afternoon, caused by the report of an anticipated fight between the blacks and the whites at Ridge Springs, Edgefield county, South Carolina, forty two miles from Augusta, on the Charlotte, Columbia and Augusta railroad. A party of armed whites left here this afternoon to aid their friends, and others will follow in case the conflict begins. At nine o'clock all was quiet at Ridge Springs, but a fight is anticipated. Both the whites and blacks are arming for the fray, and there is an uneasy feeling that a war of races will begin in South Carolina. In that event the white people of Georgia on the Savannah river will go to the rescue of the white people of South Carolina. Arms and ammunition are being shipped from this city. Everything quiet here, but there is a feeling of serious trouble in South Carolina.

FOREIGN.

LONDON, Aug. 12.—The following interesting particulars of the escape of Marshal Bazaine from his prison on the Island of St. Marguerite have been received:

The apartments occupied by Marshal Bazaine opened upon a terrace, which was built upon a lofty and precipitous cliff overhanging the sea. A sentry was posted on the terrace with orders to watch the prisoner's every movement.

On Tuesday evening the marshal walked upon the terrace with Colonel Villette, his aide-de-camp. At two o'clock he retired, as usual, apparently to sleep, but before daybreak he had effected his escape.

He must have crossed the terrace in the dead of night, and, eluding the sentinel, gained the edge of the precipice. Thence, by means of a knotted rope, he descended to the sea.

He evidently slipped during the descent and tore his hands, as the rope was found stained with blood in several places. Under the cliff, in a hired boat, were Bazaine's wife and a cousin.

They received him as he reached the water, and Mme. La Marechale, taking the oars herself, rowed directly to a strange steamer which had been lying off the Island since the previous evening. They reached the vessel in safety, were taken on board, and the steamer then put to sea.

It is thought that they have landed at Genoa, as the steamer proceeded in that direction. The first news of the affair came to Grasse, the nearest place on the coast, and the magistrates of the town immediately sent officers in every direction to search for the fugitive. There was great commotion in Marseilles when the facts became known.

An investigation was at once opened. Colonel Villette, who was walking with the marshal on the evening of his escape, was discovered there and imprisoned by the commandant of the fort of St. Marguerite. He was placed under arrest, and General Lewelno has gone to the island to investigate the affair.

It has been ascertained that the plan for Marshal Bazaine's escape from St. Marguerite Island was arranged about six weeks ago. It was the entire work of Madame Bazaine. The marshal refused at first to fly, but finally, owing to his failure to obtain some modification of his sentence, yielded. He sailed from the island in the steam yacht Doron Lesoll, belonging to an Italian company. He refused to employ a French vessel. He was accompanied in his flight by his wife and brother. His place of refuge is not known. Some persons say he is in Spain. The domestics at the fort where the marshal was imprisoned have been arrested.

PARIS, Aug. 14.—Marshal Bazaine arrived at Mayence yesterday from Basle, and will go to Brussels via Cologne. France will make no demand for him.

LONDON, August 14.—The *Times'* Madrid correspondent positively confirms the reports of the recognition of Spain by England, France and Germany. The announcement has caused general rejoicing in the capital.

The *Post's* special dispatch from Berlin reports that Austria and Italy have also recognized the republic.

The *Times*, in an editorial article, says that England would have recognized Spain some time since but for the reluctance that France and the indifference that Germany had presented.

The *Pall Mall Gazette* says Russia hesitates to recognize Spain, because such action will strengthen the cause of republicanism in Europe.

LONDON, Aug. 15.—Holland and Italy have recognized the Spanish republic.

BRUSSELS, Aug. 15.—The Spanish republic has been recognized by Belgium.

PARIS, Aug. 16.—An election to fill a vacancy in the Assembly was held in the department of Calvados to-day. Partial returns indicate the success of the Republican candidate by the following vote: Aubert, Republican, 4,700; Delnuney, Bonapartist, 2,154; Fontelle, Legitimist, 1,602.

Count Jarnac has been appointed embassador of France to the court of St. James.

M. DeForcade Laroque, the eminent statesman, died to-day, aged fifty-four.

The Cologne *Gazette* publishes a letter from Madame Bazaine to Minister Chaband Latow, in which that lady declares that the first account of the marshal's escape was substantially true. She says she planned the affair herself, and had no accomplices except one of her relations.

VIENNA, Aug. 18.—The *New Free Press* says it has reliable information that the Pope will soon recognize Marshal Serrano as president of Spain.

LONDON, Aug. 18.—The recognition of the Spanish republic by England, France and Austria is officially promulgated.

The Poor Pilgrims in Rome.

It is too bad, says the New York *Observer*, that the newspapers in Rome itself should make fun of our Irish fellow-citizens who went all the way there to see the Pope. But of these naughty papers one of them describes their reception in the words following, to wit:

"The eighty Irish-Americans went to bed last night in a bad humor. They expected as soon as they arrived to be able to run to the Vatican with the same freedom with which they ran to Aragno's to refresh themselves with brandy. But Mgr. Nardi, who bothers them greatly, told them that the Pope could not receive them as yet. Two packets of letters arrived late at the Hotel de Rome and at the Hotel de la Minerve, in the usual form—'His Holiness will deign to receive Mr. So-and-So to-morrow,' etc. This morning early all the Irish-Americans prepared the chaplets they wanted to be blessed, counting over for the last time the dollars safe and sound, and, with a great red heart at their button-hole, presented themselves at the Vatican. All the members of the American college were there to receive them, and several foreign prelates. You should have seen these pilgrims looking astounded at the 'prison' of the holy pontiff. One of them turned round to a priest and said: 'I say, what a jolly prison!' When they arrived in the consistorial hall they began to speak low, trembling with emotion. A door is thrown open; general movement. His holiness, dressed in white, appears in the hall. The pilgrims see a cloud of cardinals, prelates, noble and palatine guards. They pay no attention to them, but kneel down and wait. Mgr. Dwenger takes courage and approaches the holy father. A parchment is in his trembling hand, and his still more trembling voice reads a long address in Irish-American Latin.

"Mgr. Nardi covers his face and murmurs: 'Immaculate virgin, what Latin!'

"Another gentleman takes the bishop's place and reads another address in rather more Christian French. M. Theard, he just. Now that you have seen the prison and the prisoner, you would not certainly write such another speech.

"His holiness is not so hilarious as usual. He replies in French, with a certain degree of emotion, to the two addresses.

"The pilgrims, who masticate Latin better than the language of Bossuet and Voltaire, gaze stupefied on his holiness. It is a pity that they could not enjoy hearing that America is a proof of the triumphant grandeur of the church, in spite of the ambitions usurpers, who, although near the See of St. Peter, wage dire war against the vicar of Christ. Let us come to the solid part. The Vatican is repaid for the blessings it sends to all the Yankees, Grant included. The pilgrims deposit at the feet of his holiness nice sums of gold and precious gifts. Among other things, some niggers sent a beautiful stick with a richly chased gold handle. The hollow stick is full of gold coins. A splendid support.

"The holy father admires the presents, passes them over to the prelates near him, and then invites the pilgrims to hand him their chaplets and images to be blessed. After the blessing, which is not a long affair, the pontiff takes a turn up and down the hall, distributing to the pilgrims, as souvenirs, silver Madonnas and crucifixes. The pilgrims leave the Vatican more stupid than blessed. Poor people! they came badly off. They seriously expected to see a prisoner, and they saw a supreme pontiff instead. On the stairs a Yankee made a grimace at a gendarme, thinking that he was one of the usurper's ruffians, placed there to prevent the Pope from escaping. The official guide, Mgr. Nardi, immediately undeceived the ingenuous Irish-American."

From the Work.

OAK RIDGE AND PRAIRIE MER ROUGE CIRCUIT.—*Mr. Editor:* Please say to the lovers of Zion, through the ADVOCATE, that the quarter just closing has been a pleasant one on the Oak Ridge and Prairie Mer Rouge circuit. There have been some twelve conversions and fifteen or sixteen accessions to our church. In finance we are behindhand, there being no money in the country. Crops, however, were never more promising, and should there be no drawback thereto we will come out all right at the close of the year. "The best of all is, God is with us."

Yours in Christ,

JAMES L. WRIGHT, P. C.

RASTROP, LA., July 25, 1874.

OAK GROVE REVIVAL, CARROLL PARISH, LOUISIANA.—*Mr. Editor:* Oak Grove is a nice village, situated in the northern part of Carroll parish. The good people have built them a nice house to worship God in. We have just closed a meeting at this place which lasted nine days. They have an excellent Sabbath school—the star one in Floyd circuit. There is a singing society, with an excellent leader—Bro. Galloway. Everything seems to be well organized here. Bro. Upton, of Homer, and Bro. McClendon, of Lind Grove circuit, were with us part of the time, preaching with acceptability. The local ranks were represented by Bros. Reneau, Shyriagh and Keller, preaching in the spirit of their Master. God was with us in converting power. We feel that our prayers were answered. Twenty-six united with the church. Six infants were given to God in holy baptism. Backsliders were reclaimed and the whole church considerably revived. Remember us in your devotions, and come to our camp meeting at Midway, September 10.

G. M. LIVERMAN.

FLOYD, August 6, 1874.

FARMERVILLE CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* This is to inform you and your readers what we are doing. We have built at Shiloh one of the most elegant village churches we have ever seen built out of wood. We have gone in the regions beyond our measure, and established an encampment for a camp meeting. We are also building a large shed at the Alabama camp ground.

For the missionary cause we have collected $22 in cash, and from young men we have sixteen rows of cotton, two hundred yards long, growing. From old ladies we have two large turkeys and eight chickens, and from little girls we have eight pairs of socks, and a confident assurance that we will try to get every Methodist in the bounds of this circuit to do something for the missionary cause; and if we are living when the Conference meets in Alexandria we will not come satisfied unless we have succeeded in this part of our undertaking. It is something that we never did succeed in doing. If we succeed we will have accomplished two important objects that we never did before—having a church finished and furnished, and every Methodist on his circuit to do something for the missionary cause. We have had many houses commenced and built, but could never get them finished and furnished with everything needed in a Methodist church. We preach the doctrine of holiness, but there is no such thing as holy living without holy giving. Our people are blessed with a good prospect of a fine harvest of corn and cotton in this part of the State, and an abundance of fruit—figs, peaches and apples.

R. PARVIN.

FARMERVILLE, LA., July 29, 1874.

RAPIDES PARISH, RAPIDES CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* This is my fourth year on Rapides circuit, and I am almost sorry that I shall have to leave this people so soon. The work has gradually improved. I have received more than three hundred members into the church, and many have been converted.

I have baptized about fifty children and received eighty-seven persons into the church this year. I have received forty-two persons into the church in less than two weeks, and have witnessed more than forty conversions. I think my third quarterly meeting was one of the best meetings I ever attended. Our heretofore faithful presiding elder failed to meet us, and at first we were sadly disappointed; but, assisted by two local brethren—Bros. Smith and Odom—we went to work, increasing in earnestness till the fifth night, when we gained the most complete victory I have ever realized. Twenty-five persons united with the church, thirty-five were converted, and of course the church was revived. The work is deep and genuine.

Bro. Smith and I held another meeting immediately afterward, of four days' continuance, which resulted in twelve conversions and fourteen additions to the church. I hope that the work is just getting under good headway.

Yours, etc., JOHN F. WYNN.

JULY 30, 1874.

CHINA GROVE, PIKE COUNTY, MISSISSIPPI.—*Mr. Editor:* In May last Rev. E. W. Simmons and myself resolved to concentrate our forces at China Grove on the eighteenth of July. At the time appointed there assembled a large congregation. We met with poor encouragement at first. On Monday, the third day of the meeting, the work began in earnest. Such a wonderful display of divine power in the conviction and conversion of sinners, reclaiming of backsliders and the upbuilding of Zion I have seldom witnessed. Nearly everybody turned preacher before the meeting closed. Everything else was laid aside after the first three of four days, and attention was given to the interests of Zion. The people came from Pearl river, Bogue Chitto, Lawrence county and Louisiana, and many of them were powerfully converted. Oh, how it did rejoice this poor soul of mine to see sinners come flocking home to Jesus. I had been pastor of the church at China Grove for three years, and had not seen a single soul converted there. The people had all been kind and liberal, and attentive to preaching, etc., but none were converted until now. I almost began to conclude that my labors were in vain. But, thank God, I feel different now. The meeting lasted nine days, and resulted in forty-nine accessions to the church, and about as many conversions, some of which were as bright as I ever saw.

Bros. E. W. Simmons, W. J. Ball and W. W. Connerly were with us during the meeting and did good service. Rev. A. B. Nicholson, our presiding elder, was with us the two first days. Bro. C. C. Watkins was with us three days, and did good while he remained.

I hope to be able to send you a long list of new subscribers soon. Get people converted and they will read our papers

Yours in the Redeemer,

H. P. LEWIS.

HOLMESVILLE, Miss., July 30, 1874.

OZARK CIRCUIT, OZARK, ALABAMA CONFERENCE.—*Mr. Editor:* "The God of all grace" has given us recent tokens of "good will" on this circuit by sending upon the church refreshing showers of love and salvation.

On Saturday before the third Sabbath in July Bro. Butt, presiding elder, held the third Quarterly Conference for this pastoral charge. Bro. E. Philips was present and aided in the meeting. However, I was left alone in the preaching after Monday; but the services were protracted till Wednesday night. The church was greatly revived and one member added by letter.

On Saturday before the fourth Sabbath Bro. T. Z. Hildreth began our protracted meeting at Tabernacle. I reached the scene of action on Monday morning. The same day Bro. Henry Metcalf arrived on the ground. The meeting was continued till Thursday night. The church was greatly refreshed and invigorated, and several precious souls were converted, and nineteen added to the membership—sixteen on profession and three by letter. The majority of the additions were composed of promising young men and women.

At eleven o'clock on the first Sunday in this month I began the meeting in Ozark. At night Bro. Phillips was with us. On Monday Bro. J. M. Johnson, of Newton circuit, arrived, and remained till Thursday morning, and preached twice for us. Bros. John and Zimmmon Dowling were also with us most of the time, aiding by prayer and song, and one sermon by Z. Dowling. The meeting was closed last Sunday night by Bro. Phillips. This was one of the most satisfactory and gratifying meetings it has ever been my privilege to conduct. The whole church was abundantly blessed and encouraged; and a goodly number was converted, and twenty-five joined the church—twenty-four on profession and one by letter.

At eleven o'clock on the last Sunday of the meeting Bro. Phillips took a collection for the purpose of paying the balance due on the church house, and also to finish and complete the building. The happy result was *six hundred and thirty five dollars* in the best of subscriptions, with the prospect of a *hundred more*. Now my heart is full of gratitude to God and the church.

A. DOWLING.

OZARK, ALA., August 11, 1874.

JACKSON DISTRICT CONFERENCE. *Mr. Editor:* The District Conference for the Jackson district of the Mississippi Annual Conference, Methodist Episcopal Church South was held in this city, July 23-26, 1874, Bishop Wightman presiding, John F. Cameron secretary, with H. H. Hines as assistant.

The calling of the roll showed every charge represented by its pastor and one or more lay delegates.

The reports as to the spiritual condition of the church were, upon the whole, rather encouraging. The Sabbath school cause is increasing in interest and importance. The attendance on public worship is good and improving. The church meetings are well attended and regularly held on most of the charges. Regular prayer meetings are held at many of the appointments. At a good many of them class meetings are also held, while at others the members seem to think the class meeting is merged in the church meeting, and do not seem inclined to attend both. Hence in many places class meetings are not held.

The sacrament of the Lord's Supper is regularly administered. Family religion is unfortunately at a low ebb, and the membership need arousing on that subject.

The financial interests do not, up to the present time, look so promising as they ought to; but the pastors and stewards in every instance appear quite sanguine of their ability to meet all the assessments by the close of the Conference year.

On the subject of Sabbath schools it was resolved that no schools should be reported to or recognized by this Conference but those exclusively under our control and using our church literature. Union schools (of which there are several in the district,) not using our literature, were therefore not reported.

It being represented to the Conference that there is a considerable scope of country within its limits not occupied by our church, and the importance of such occupation being apparent, the following resolution was adopted, viz.:

"*Resolved*, That the Annual Conference, to assemble in December next, be earnestly requested to form the territory referred to into proper circuits or missions, and appoint suitable members of the Conference or church to take charge of the same, as shall seem proper to the Conference, and to cover more territory than the above if laborers can be found."

A committee, consisting of H. H. Montgomery, Thomas M. Ward and E. C. Postell, was appointed to consider the subject of establishing within the district a district school of high grade. The committee made the following report, which was adopted:

"That we have but little time in which to consider the subject, yet we believe that there is an existing necessity for such a school in the district. Believing that the Conference is not now prepared to locate such school, and believing that two or three towns in the district desire the location of such a school in their midst, we offer the following resolutions:

"*Resolved*, That we believe the educational interests of our people demand the establishment of a school of high grade in the bounds of this district.

"*Resolved*, That a committee of five be appointed to consider the question of location, to consider propositions that may be made, determine the place of location; and, *if they can*, make arrangements for the opening of said school, and report to the next District Conference."

The committee is as follows: H. H. Montgomery, R. D. Norsworthy, C. B. Galloway, J. M. Weems and E. C. Postell.

Rev. H. F. Johnson, president of Whitworth Female College, and Rev. C. G. Andrews, president of Centenary College, were present as visitors, and each addressed the Conference in behalf of those institutions. The following resolution in reference to Centenary College was passed:

"*Resolved*, That as individuals and as a Conference we will do all we can to advance the interests of Centenary College."

In reference to the week of prayer, as appointed by the Bishops, the following resolution was adopted:

"*Resolved*, That we do earnestly request all the pastors of this district to urge our charges and congregations to observe the week of prayer appointed by the Bishops of our church, to begin on Friday, August 21, and that they make arrangements, wherever possible, for a daily service at each church during the ten days designated by the Bishops, and for the administering the holy communion on one of the Sundays embraced in the ten days designated."

Jackson was designated as the place for holding the next District Conference.

The following were elected delegates to the Annual Conference, viz.: E. C. Postell, W. L. Nugent, John T. Cameron and John S. Hutton. Reserves—O. R. Singleton and J. J. Birdsong.

There was preaching morning and night during the session. The services were protracted for several days after the Conference adjourned, resulting in several additions to the church and a considerable increase of spirituality among the membership.

JOHN T. CAMERON, Sec.

CANTON, MISS., July 23, 1874.

The Plain English of It.

The New York *Methodist* regrets the tone and temper of the New York *Christian Advocate* (the leading *official* organ of Northern Methodism) as obstructive of "fraternity." This is unmistakable:

"Why Dr. Curry was re-elected, the Lord only knows, for we could never find a human being who could tell. Certainly it was not done because he represented the opinions of the majority of our General Conference. His war-cry of disintegration and absorption of the Church South has become the by-word and scorn of Northern Methodism. As chairman of the committee on the state of the church he withdrew the resolution to appoint a commission to settle the property questions at issue—the most unfortunate thing done by our General Conference. That he represents Northern Methodism in his attitude on this and most other questions, no one who understands church opinion for a moment believes."

We suppose it is well understood, North and South, that the said Dr. Curry desires no fraternity, unless it be on terms dishonoring to and destructive of the Southern Church. Neither does he desire union; he is among the few of the Church North who does not. In union the high contracting parties might make terms and conditions; but he prefers conquest. His preference is to disintegrate and absorb; and a fraternity that would help forward that process would be to his liking.

In the same number of the New York *Methodist* (July 18,) and as part of the editorial above quoted from, we find this singular language:

"It will do no good for our Southern brethren to be perpetually harping on the 'Plan of Separation.' Most Northern Methodists of this generation know little about the plan, and care less. We might as well ask them to discuss Sanskrit roots as its terms. To their minds it is as effectually dead as though it belonged to the world before the flood. If Southern Methodists have for thirty years been 'chewing the end of bitter fancies,' and inwardly determining that some day they would make us acknowledge the 'plan,' they might as well cease talking about fraternity. We are acting on the supposition that we are all in a new era; that old things have passed away, and all things have become new.

"When Southern Methodists meet with us, to arrange formally the conditions of fraternity, they will find us all ready to agree: 1. That the property rights acquired by them under the Plan of Separation are to remain undisturbed. 2. That the geographical line of division having been disregarded by both churches, each may pursue its work, North or South, under friendly conditions. We are not going to retire from the South, nor will any Northern churches do so. The Southern churches will not be asked to retire from the old free States. The South does not belong to the South, but to us as well; from that position we will never recede. Ours is to be a common country, open to us all, for trade, commerce and the establishment of schools and churches. We wish Southern preachers to come among us, and, if they can, to found churches; if they can do us good, let them come and do all they can.

"We caution our Southern friends not to be too sure of the legal validity of the 'Plan of Separation.' Another appeal to the Supreme Court of the United States may not fare so well as the first did. It is clear to every Northern Methodist that the 'plan' was not fairly valid without the consent of three-fourths of the members of the Annual Conferences. The two courts of first instance, in New York and Cincinnati, decided the question in precisely opposite ways; on appeal the case was decided against us by a Supreme Court of decided Southern leanings. That court has been known to reserve its decisions, and in the present altered temper of the times might do so again. Overmuch confidence in the Plan of Separation may prove to be disastrous to Southern Methodism."

The plain English of which we take to be about this:

1. In every instance, from 1848 to 1870, in which "fraternity" with the Northern branch of Methodism was officially alluded to, it was expressly and publicly based upon the rights and *status* guaranteed to us under the Plan of Separation. Now we are told by a comparatively conservative organ of that church that the said plan is out of the question! Why, then, did they come to us in 1874, bearing what they asked us to receive as a *boná fide* offer of fraternity?

2. We may be excused for caring more about it than "most Northern Methodists of this generation"—or the former generation. We have property rights acquired under that agreement that are very valuable to us.

3. We understand our New York cotemporary to be willing to allow us to keep what property we have acquired under the Plan of Separation, but not as a matter of right. How generous! We may keep it for the sake of peace. How magnanimous! We must hold it hereafter as a gift from them.

4. The threat is held out that if we do not come to terms quietly our Northern brethren will seek to have a unanimous decree of the United States Supreme Court, rendered in our favor over twenty years ago, *reversed* in this era of progress and moral ideas. Northern Methodists have claimed considerable influence with the government, and an intimation of the pliancy of the Supreme Court seems to lurk in the above threat. Go ahead, good friends. Do your best on that line. We are not moved.

5. Their General Conference of 1848—a reactionary body—in haste and heat, and on *ex parte* showing, declared the Plan of Separation null and void, and wrote down the Church South *a secession*. So far as such language could dishonor and degrade us, they did it. The Supreme Court of the United States, composed of disinterested men, spent weeks patiently taking testimony, hearing pleadings and weighing evidence. This august tribunal decided the plan valid, and the Church South no secession, but as much "the old church" as is the Northern branch. Now an era of good feeling has come, "a new era." Will Northern Methodists loyally accept the deliverance of the judicial branch of their government? Will they do justice to their Southern brethren whom now, at length, they see in a better light? No, indeed. The Supreme Court must reverse its decision! Northern Methodists mean to stand by their decision and declaration, and we are invited to indorse it by accepting fraternity on that basis.—*Nashville Christian Advocate.*

Periodicals.

THE Agricultural and Mechanical Monthly College Journal of the State of Louisiana is a handsome publication, edited by the faculty of the Agricultural and Mechanical College, at present located in this city.

GOOD WORDS for August has: The Dwellings Improvement Question, On the West Coast, A Missionary Bishop, God a Consuming Fire, Days near Rome, and other articles of merit.

THE SUNDAY MAGAZINE for August has a fine table of contents.

The Christian Advocate.

THURSDAY, AUGUST 20, 1874.

THE CHRISTIAN LIFE.

OUR FRIENDS.

If I could love thee, O my God!
As I my earthly friends have loved,
My heart would know a deeper joy,
And be by steadier purpose moved.

The very mention of their names
Wakes in my heart a happy thrill,
That duty's promptings never needs,
Nor conscious action of the will.

And to deserve their love, I strive
Against the sins that they may see,
And fiercer fight the secret faults
Known only to my God and me.

Yet, like a child that learns the notes
Whereof all harmonies are made,
But cannot comprehend the strain
By some divine musician played,

I miss the perfect trust and love,
Haunted through all the gamut sweet
Of human love by mother chords,
That make life's melody complete.

For time and absence may destroy
Or weaken friendship's blessed tie,
Or some unhappy circumstance
Make love, that seemed abiding, die.

They say who love thee well, O God,
That thou thyself leadest us to thee;
That we must see our idols crushed
Before from idols we are free.

I cannot ask to love them less;
Each is a precious gift from thee;
And human love is grand enough
To hint what love divine must be.

The Supernumerary Relation.

MR. EDITOR: It is evident to every observant mind that the supernumerary relation, an important and distinctive peculiarity of the Methodist economy, has been and is now being sadly abused. Instead of subserving the interests of Methodism and evangelical Christianity, as originally designed, it is often made to advance the secular welfare of individuals, at the sad expense of our Conference collections and the necessary cumbering of our itinerant machinery. No claim challenges the hearty sympathy and generous contributions of the church as the "Conference fund." But unless care is taken the superannuated relation, and consequently the Conference fund, will be burdened with a class who have done little active itinerant service. I argue not against the relation, but against its abuse. On this subject I have just read an able and timely article in the New York *Advocate*, from the pen of the Rev. Dr. R. M. Hatfield, of Philadelphia. As he advocates views I have entertained for several years, and expresses them with great clearness and force, I beg leave to lay extended extracts before your readers. He says:

"There is a profound conviction on the part of thousands of intelligent Methodists that new legislation by the General Conference, or a change of policy on the part of the Annual Conferences, with regard to the supernumerary relation is urgently called for. If things are allowed to drift in the direction they are now going, irreparable injury must result to the church. The hasty and inconsiderate manner in which Annual Conferences vote men into this relation impairs the efficiency of Methodism, and threatens to demoralize the whole body of itinerant preachers. Bishops, ministers and laymen all feel that something must be done to check the growing evil. The relation itself is a proper and necessary one, and will remain so long as ministers are liable to be temporarily incapacitated for labor by imperfect health. * * * * * *

"A brother who for the time being is disabled by overwork and imperfect health may with perfect propriety ask for a respite from labor. And there should be no hesitation in granting such a request. It is due him as a matter of right and simple justice, and it is expedient as well as just. A year or two of rest and recreation may add a score of years to a life that is invaluable to the church and the world. * * * But a wrong is done when the Discipline is perverted and wrested from its clear intent for the accommodation of a brother, no matter how beloved or honored he may be. And it is surprising to see how readily and on what utterly insufficient grounds the majority of an Annual Conference will sometimes vote for this perversion of the Discipline. As an illustration: A brother goes to the Conference of which he is a member, in as good health as he has been at any time within the last ten years, and with the purpose of taking an appointment, as usual. For some reason no such place as he feels qualified to fill is open to him, and at the last session of the Conference, and just as the appointments are about to be announced, he asks for a supernumerary relation. The brother has had no sudden attack of sickness, and has not broken down from overwork since coming to the seat of the Conference. He is able to do 'effective work' in a large and laborious appointment, but unable (or indisposed) to serve one that is smaller, and where the work is less exhausting. Yet the Conference, without a word of debate, and with hardly a moment for consideration, votes the brother supernumerary—that is, in a state of impaired health. It is done in a spirit of brotherly kindness, but the act can hardly be said to be honest."

The following is strong, and, alas! too true. Ponder the solemn words.

"The case is much worse when a member of an Annual Conference asks his brethren to deliberately stultify themselves year after year for his accommodation. There is among itinerant Methodist preachers a very general desire for positions in which they may have permanent homes, and escape the inconveniences of a frequent change of residence. There are scores of candidates for every office at the disposal of the General Conference. And when these offices have been judiciously distributed among the members of that body, there are still many good brethren who look up and are not fed. These brethren wait on Providence, and are ready to engage in almost any honorable enterprise—literary, financial or evangelistic—in which they can make money and avoid the discomforts of the itinerancy. Far be it from me to judge or condemn them. To his own Master every man must stand or fall.

"If a Methodist preacher decides that duty requires him to abandon the work in which he is engaged, in order that he may provide the comforts of a permanent home for his family, who am I that I should lord it over his conscience or censure him? I could, indeed, wish that he would proceed cautiously in this matter, and take every step discreetly and in the fear of God. But he has no right to ask his brethren to indorse his course by voting a palpable untruth, recording it upon their journals, and proclaiming it to the world. If he has sufficient political influence to secure an election to Congress or the Legislature, an appointment in the customhouse or as postmaster, and desires to dabble in those waters, let him make the most of his good fortune and honorably withdraw from the Conference. * * * In some cases it looks as if superfluous offices were created for the special accommodation of Methodist preachers with facile consciences, who have wearied of the regular work of the ministry. Clerical agents for business houses and insurance companies hold on to their connection with an Annual Conference as a cheap and effective method of advertising their business."

The learned doctor then makes the following suggestion as remedial, which strikes me as a wise, practical expedient, and well adapted to the latitude of the South:

"Let the Annual Conferences abide by the law, and neither place nor continue any man in the supernumerary relation who is not 'temporarily unable to perform effective work, because of impaired health.' So far as the duty and responsibility of the Conference is concerned, it is a matter of no consequence how the brother who asks for a supernumerary relation proposes to employ his time. The end does not sanctify the means, and nothing but evil can result from a cowardly or dishonest evasion of laws that we have solemnly promised to keep. Some means must be used to obtain the information that would enable the members of an Annual Conference to act intelligently on these cases. As things are now managed, it is sometimes most difficult to obtain the information. A supernumerary member of the body may live five hundred or a thousand miles away; little may be known of the state of his health, but his relation is continued almost as a matter of course. If a committee of wise and judicious brethren could be appointed a year in advance of the meeting of the Conference, whose duty it should be to inquire into and report on the case of every supernumerary preacher, it would go far toward preventing inconsiderate action. And if it was a law or rule of the Conference that no application for a supernumerary relation should be entertained until it had been received and passed upon by this committee, few improper names would get upon the list."

CHARLES B. GALLOWAY.

Montgomery District Conference.

REPORT ON THE STATE OF THE CHURCH.

The committee on the state of the church would report that, considering that we have passed through a year of unprecedented pressure and trouble, we have reason to thank God and take courage that the church presents such a bold and determined front against the hosts of the enemy. We have reason to congratulate ourselves that, under the blessings of his providence, we are permitted to see so many delegates present at our annual convocation. Every charge is represented, and some are numerously represented. This betokens zeal, interest, life. The outlook from this point is encouraging; but we cannot judge safely and correctly from a single standpoint. But, looking over the whole field of the district, and viewing the church in her average strength, efficiency and power, we have reason for profound thankfulness, if not for rejoicing.

But while there is ground for congratulation and hope, there is great room for improvement.

1. We must heartily repent of our failures, delinquencies and unfaithfulness in the past.

2. In attendance on the *extraordinary* services of the sanctuary—prayer meetings, class meetings, Church Conferences, and the sacrament of the Lord's Supper. The vitality of a church is better indicated by attendance on the extraordinary than on the ordinary services of the church. It is no strong test of Christianity to go to church on Sunday, but to go regularly to a week-day meeting, to a prayer meeting, which is, like its Founder, "despised and rejected of men," requires a temper of celestial mold—to have a heavenly hunger and thirst for prayer, and for the communion of saints, to long for the courts of the house of the Lord, to prefer the little assembly of two or three, with the Lord added in, to business or worldly pleasure or ease. This is a proof of wearing armor burnished and brightened under the hand of God, and ready for the assaults of the wicked one. Saints and sinners sit together on Sunday, but sinners do not crowd the prayer meetings or class meetings, or the sacramental table. Here we can see the dividing line between the righteous and the wicked, between him that serveth God and him that serveth him not. We hail with pleasure the partial revival of class meetings. The plan of conducting the Church Conferences both as a business and religious meeting, strikes the mind of the committee favorably. Let every business matter of the church be brought before the Church Conference, but let the great end be to promote the spiritual growth and enlargement of the Zion of our God. What are all our plans for raising money unless, in our lukewarmness, we also buy out of the great Exchange Bank of the Universe the gold tried in the fire—unless, in our spiritual nakedness, we buy white raiment woven under the hand and smile of God, and made white in the blood of the Lamb. How can we get along under the crushing burdens pressing upon us, and the hellish weapons bristling around us, without the constant presence and power of our God? When foes full of hellish hate encircle us, what can we do unless God occasionally takes the scales from our eyes and lets us see the whole mountain begirt with horses and chariots of fire? How can we walk the floor of this hot furnace unless one like the Son of God bears us company?

We need bread *three times* a day to keep up the flame of physical life; much more do we need as often or oftener the bread that comes down from heaven.

3. We need a more *thorough* and *absolute* committal to God and his cause. If we are Christ's, absolutely bound to him by ties of blood (and ties of blood are the strongest we have,) we can very easily see what is right and what is wrong, what is seemly and what is unseemly, what is consistent and what is inconsistent. Then we will know how to abstain from all appearances of evil—whether it is right to dance or drink drams, or go to the theater or sell whisky. This absolute and unqualified committal to Christ will settle all questions of casuistry on the side of propriety, purity and morality. If we are the Lord's, how can we sell whisky, or set the example to our neighbors of quaffing the intoxicating cup? If we are crucified with Christ—the old man nailed to his cross, with the affections and lusts—how can we live any longer in the lusts of the flesh?

4. We need a more *positive emphasis* on *family piety*. It is true, if we are entirely committed to the Lord, we will consecrate our families to Christ, and our *gifts* to his service. A man, a Christian man, who has made up his mind not to have religion in his family had better make up his mind not to have a family, or, having one *now*, lo ask the Lord to take his family, wife and children, to heaven, to be beyond the range of his influence. What! to be without prayer in the house? I had rather have a house without a roof and a table without bread. We have allowed the devil to run us crazy almost about bread to eat and raiment to put on; but who has been beside himself because there was no oil in the family lamp, and no God to send his morning and evening benediction on the house? The manner of conducting the family service is important. Make the children take part in it by repeating a verse in the worship once a day; also make them repeat the Lord's prayer after you or with you. This will be bread cast upon the waters, to be gathered after many days. The scene of that family worship will be daguerreotyped upon their memories and photographed on their consciences by the rays of the sun of righteousness, so that they will be haunted by the picture all the days of their lives. Teach them the *Scriptures*, and some verse remembered will be like God's omnipotent hammer, to break the stony heart in pieces; like God's refining fire, omnipotent to consume sin and sublimate the soul.

5. Connected with all our work, and necessary to it, is faith. This is, of course, involved in the idea of the consecration already presented. What can we do without faith? And, having faith, what is there in the spiritual kingdom of God we cannot do?

The preachers need it. Do we preach every time as if we expected results? When we preach in January, are we as expectant of results as in August? Have we not emphasized the protracted meeting period, and given too little importance to the regular services? Do we pray for results, and do we expect the answer to our prayers at every service? Do we not content ourselves too often with preaching a good or a great sermon, and gaining a reputation? Are we just as zealous to gain souls?

The members need it. But faith comes by hearing, and hearing by the word of God. The pastor is expected to have more faith than his flock. He is an example to the flock in all things. But do we, as laymen, go to church expecting *signs* to follow the word preached? Do we expect Christ in the message, and Heaven in the precious word? Do we expect conversions and sanctifications to take place on Saturday, when the company of believers is small, or on Sunday, when the crowd is great? We need more missionary zeal, more love for souls. If we thought as much about the souls of the heathen as Paul did when he was at Troas, on the shores of the Egean sea, and if we prayed as much for them as Paul did, we would be, like Paul, overtaken with a vision of a man in Macedonia or Mexico or China, saying: "Come over and help us."

Every soundly-converted man becomes a missionary in spirit at once; and if he ceases to be missionary in spirit he has lost his first love. This subject spreads out before us in all the majesty of its claims, and we have not time to discuss it here.

All of which is respectfully submitted.

B. B. ROSS, Chairman.
GEORGE N. GILMER.
W. A. ALLEN.
H. M. CROWDER.
J. N. BRANNAN.

Sure Cure.

MR. EDITOR: I have anxiously waited and looked for some one to propose a cure for some time, and now venture myself. I have read a good deal about "fraternity," and will gladly read more. I have read the reports of the church from various quarters, all of them *tolerably favorable*, at least; but this is not what I am after yet. Methodism has since its birth been noted for sound vitals, healthy organism, Christian energy, and a motor force unequaled by any other church, whatever its name, on the American continent. In its birth it was a blessing to them across the Atlantic. In its growth and maturity it has been a blessing rich to other Christian churches, and a wicked, unregenerated people. She let her light shine. By a pious, upright walk and conversation the world in darkness could see the light of truth. From every hill and valley of this land were heard the glorious results of the gospel as proclaimed from her pulpits. Religion *then* was practiced as well as theorized. What was the cause of these commendable qualities? What produced them? It was that which from the first gave her her name—it was *method*. It was action by rule, and that rule was obeyed; it was *law*, and that law generally was inviolable. *Then* if, as a Christian, God-blessed church, she could flourish, why can she not *now*? Has she lost that method; rule, law? No! But she has to too great an extent lost that steady, unshaken principle which moved the wheels. It is to be feared that her ministry, in making her popular to a world, has not been so rigid in the discipline as should be. In the Discipline we find the Bible's recognition of Christianity, and this should regulate our religious life. Now are there not those persons in abundance who, professing Christianity, are willfully and knowingly disobedient to the requirements of our church? This state of affairs has a tendency to two-fold mischief. 1. It licenses the membership to walk rebellious to her holy laws, which license many take. 2 The world sees this and uses it against Christianity, and in favor of a worldly, wicked course. There is a commingling of them of the church and world. The latter sees the indifference or falsity of the former in professing one thing and practicing another. Let men know that something more is expected than to register a name on the church-book—that they must watch—and the time would not be far distant when Zion would come out in her strength. No doubt the church has become diseased because of sin. She is not alive to interest and duty. She needs a purgative, and will never grow healthy until it be administered. Indifference certainly will not improve her paralyzed motive force. What could formerly keep the members from their place in the love-feast and class? What now can bring to them a goodly representation? I will venture the assertion that seventy-five per cent. of Methodist people and *church members* regard the class meeting as a disgusting affair, as the remains of Methodism's primitive, ignorant simplicity. Why? Because they in spirit are not prepared for it. The Sunday school they regard only for the sociality in it, blinded to the higher claims it has upon a Christian people, and the great good, spiritually and morally, it extends to the rising race. And her membership has a disposition to be soft on her doctrines being preached from the pulpit; and, where all this is the case, tell me nothing is wrong. And, again, it is a mistaken idea that the church must have a tendency forward corresponding to the advance of letters and arts—that is, so far as revised law is concerned, to meet extravagant scientific wickedness (if you allow the expression,) and its manner of pulpit exposition. I care not who may disagree with me about this. I firmly believe what I here stated. Only two things are necessary—preaching and practicing the *principles* of religion as we understand them; and where there is delinquency, stop it or expel. If ever the intentions of the church were pure, and her *modus operandi* perfect, they still are; for the extraction of sin, the establishment of Christian virtue and salvation have been her aim, and to-day she can accomplish these as in days gone by. The cure for the church, and the means of her religious advancement, is the *enforcement of discipline;* and if we lose *numbers* (which may be in our way and our reason for not using the law) we will regain the *graces*. Let pastors do their work as men taking to heart this great matter. Let members be *laborious*. Let us get back to primitive waymarks. It is a good way—a safe, a reliable one; and as far as we extend our borders and influence, let us watch and keep the spirit of religious advancement. Stand firm upon Methodist principles, and a nation will be born to God.

A. Y. T.

SERMONS.—Sermons are like guns. Some are large, others are small; some are long, others short; some are new, others old; some are bright, others rusty; some are made to be looked at, others to be used; some are loaded, others empty; some are owned, others borrowed. Some are air-guns, some pop-guns, some of every size, from the pocket pistol to the Paixhan gun. Some are charged only with powder, and make a great noise and smoke. Some send only small shot, that irritate rather than kill. Some carry heavy metal, that does execution. Some discharge chain shot, mowing down whole platoons. Some are wide-mouthed mortars, throwing only bomb-shells. Some are dueling pistols, used only in controversy—vile things. Some go off half bent. Some flash in the pan. Some make a terrible fizz, the charge all escaping at the priming-hole. Some shoot too high, some too low, some sideways, a few directly at the point. Some are aimed at nothing and hit it. Some scatter prodigiously; some kick their owner over. Some are unerring; others always hit the wrong object. Some have too much wadding, and *vice versa*. Some are alarm guns; others are complimentary guns, used only for salutes on special occasions. Some are in a series, constituting a battery; others are swivels, made to turn in any direction. Some are useful, some useless, some dangerous. Some amuse, some frighten, some exasperate, some explode, some gain the victory. Very much depends upon the manner in which they are made, and managed.—*Rev. Baron Stowe.*

REASONS for action are of almost numberless variety; and the scales in which reasons are weighed are as different as are the tastes of individuals. A reason that may weigh five ounces in the scales of one man may weigh not more than half an ounce with a second man, and may not be dealt in at all by a third.

MEN'S lives should be like the day—more beautiful in the evening; or like summer—aglow with promise; and like the autumn—rich with the golden sheaves, where good works and deeds have ripened on the field.

Obituaries.

LILLA SPIARS was born April 11, 1868; baptized by the Rev. Mr. Christian, April 11, 1869, in Yazoo City, and died Tuesday, July 28, 1874, in Meyersville, Mississippi, aged six years, three months and seventeen days. The writer preached her funeral to a weeping company, at the residence of her father, July 29, after which she was quietly laid in the silent grave to await the sound of the last trump, "when the dead in Christ shall rise first."

T. B. WALDEN, P. C.

JAMES M. WATSON, youngest son of Claiborne and Elizabeth Watson, was born in Union county, Arkansas, March 22, 1850, and died at Tulip, Claiborne parish, Louisiana, July 21, 1873. His father and mother were pioneer Methodists, first in the eastern part of this State, next in Copiah county, Mississippi, and afterward in Union county, Arkansas. In the providence of God, a few years previous to the death of the father the family returned to this State, where the father passed, but a few years ahead of James, to the glory-land.

The religious influence of a pious father and mother was seen, in its good effects on the life and character of James in his early life. Patient, obedient, amiable, generous and courteous, he was beloved by all who knew him. The father's death threw upon him the charge of an aged mother and two sisters, in whose welfare he displayed the highest degree of a son's devotion and a brother's love. At an hour when the mother and sisters felt that they had, in noble James, an unfaltering arm upon which they might safely depend, God sees best to say: "It is enough; come up higher." He professed to have been converted at a meeting held by Bro. Upton and myself, in the year 1863. To experienced Christians, relatives and friends, who witnessed his death, he left the indubitable evidence that their loss was his eternal gain. Hence "they sorrow not as those who have no hope."

W. P. KIMBALL.

MRS. MATTIE M. STILES, the subject of this sketch, was born in Talbot county, Georgia. When but a child her parents moved to Jackson parish, Louisiana. Here she lived until 1871, when she moved to Rayville, Richland parish, Louisiana, where she died on the ninth of July, 1874. Sister Stiles' maiden name was Sherrard. She joined the Methodist Episcopal Church South at Vernon, Jackson parish, Louisiana, under Bro. Kimball, while he labored there in 1863, from which time until her death she lived a faithful and consistent Christian. She was devoted to her church and preachers. Her house was always the preacher's home. She loved to have them with her. Sister Stiles was a working Christian. What her hands found to do, she did it with all her might. We feel the great loss which we sustain, as a community and church, in her death.

Sister Stiles' health had not been good for some time previous to her death, but she was able to attend to her domestic affairs until a few days before she died. During the last days of her sickness she was not conscious until a few moments before she died, when she was aroused by strains of heavenly music, brought to her by the angels of light, who came to receive her departing spirit, and bear it aloft to the God who gave it.

We sympathize with the mourning relatives of our dear sister, and pray God to give them grace, that they may bear with patience this affliction. We point them above the clouds of sorrow to a kind heavenly Father, who careth for every child of his, and in every visitation of his providence intends their good.

T. R.

MRS. SARAH T. MALONE, daughter of Charles and Sarah Humphries, was born in Union district, South Carolina, December 29, 1807. She joined the church in 1823, and was married, December 23, 1828, to Miles Malone, who afterward became a useful local preacher. They moved to Alabama in 1834, and to or near Rehoboth in 1836, where she died, May 23, 1874.

Having joined the church at the age of fifteen, and given her life unreservedly to the cause of Christ, she became eminent for her piety. She was a Methodist in the strongest sense, and so endeavored to raise her children. She lived to see all her children and some of her grandchildren members of the church, the most of whom are deeply pious. The work of her hands is established upon her family. Prayer and class meetings, love feasts, preaching and her Bible were the absorbing themes of her life. She was not ashamed to clap her hands and cry "Glory to God" when the minister presented Christ crucified to the congregation. During the last few months of her life she was a great sufferer, her disease being neuralgia of the stomach. But in all this she maintained the spirit of love and fidelity to God. When asked by her pastor what were her religious feelings and future prospects, she replied: "If this earthly house of my tabernacle were dissolved, I have a building of God, not made with hands, eternal in the heavens." This quotation answered as a text for a pointed and forcible conversation to the crowd of friends gathered about her bed. She remarked: "I have no fears of death. My way is perfectly clear. I had rather die than live." It was good to be there.

A few minutes before her death her son called her attention to the fact that she would soon leave them. "Yes," was her reply; "my Savior is with me and beckons me home." Oh, how good to die the death of the righteous! We have her religious experience of fifty-one years and her happy death as examples of the sustaining and comforting grace of God. May her mantle rest on the community.

J. F. EVANS.

DIED, after a long and painful illness, near Breaux Bridge, Louisiana, ROBERT H. MILLS, just entering the fifty-fourth year of his age.

Bro. Mills was born in Baltimore, Maryland, but spent the larger part of his life in Louisiana, and until very recently lived at Perry's Bridge, parish of Vermilion. Early in the present year he thought it best for himself and family to change his place of residence. He did so, but God had in store for him another mansion, for on the twenty-seventh of April "he was not, for God took him." Verily, "man proposes, but God disposes."

For many years and up to the hour of his death a consistent and devoted member of the Methodist Episcopal Church South, he forcibly impressed all around him by his godly walk that he had no continuing city here, but that he sought one, whose builder and maker is God. Being his pastor during the past year, it was our privilege to know him intimately, at home and abroad. At his solicitation we have frequently knelt with him around the family altar, and after our united petitions at a throne of grace he would express himself much strengthened. Whenever we conversed with him in regard to his spiritual condition he always spoke frankly and to the point. On one occasion he remarked that he did not feel as happy as it was his privilege to feel, but he asked God, in every prayer, to give him fortitude to bear up under his affliction and resignation to the will of his heavenly Father. He suffered long and patiently, and seemed anxiously to await the time when he should be released from all bodily pain.

As Sunday school superintendent, class-leader and steward in the church of his choice, he met the expectation of his brethren, and laid up for himself treasures in the kingdom of heaven. A devoted husband and father, a kind and affectionate brother, a considerate neighbor, he lived beloved and died regretted by his large circle of acquaintances.

Though not with him in death, we received a missive of love, and the assurance that he was reconciled to God through the blood of the Lamb. May the good Lord comfort his sorrowing wife, his fatherless children, his aged sister and brother, and prepare them all to meet him in glory. You sorrow here but for a season; in heaven "God shall wipe away all tears from your eyes." R. S. I.

MRS. ALICE R. ASHLEY.

Alice R., daughter of B. D. and C. Sheppard, was born near Trenton, Louisiana, July 1, 1856. As a child she evinced the happy faculty of gaining and keeping friends. As a pupil she invariably received the commendation of her instructors. During the session of 1872-3 she was a pupil of the justly popular institution, Whitworth Female College, from which she brought testimonials that gladdened the hearts of her parents. Brought up under Methodist influences, she joined the Trenton church while I was the pastor. Her mother being in feeble health, and Alice desiring the presence of her loved mother at her baptism, it was postponed, and was only administered a short time previous to her death. On the twenty-third of December, 1873, she married W. F. Ashley, of Trenton, Louisiana, a young man of fine moral worth, good business qualifications, and a member of the Methodist Church. Her married life was short, but it was devoid of storms and full of joy. Although a true, good wife, she never forgot a daughter's duty, but was a comfort to her parents until her death. She was taken with inflammation of the bowels; and although she received every attention from the medical art, and from her sorely-tried relatives, she grew worse, and died July 18, 1874. She suffered much, but so uncomplainingly that it seemed as if she had a portion of the Master's spirit. Her death was glorious. When informed that death was near, she asked: "Why didn't you tell me sooner?" She then asked for her pastor, Bro. H. O. White, who came, prayed and sang with her. Prayers and songs were then frequently heard in her room, she herself singing several hymns. She talked calmly about dying, left many messages, asked all around her to meet her in the better land, and was especially anxious that her father should become a Christian. Her mother having expressed her fears that she was laboring under excitement, Alice quietly asked Bro. White to pray that her mother might be satisfied. When his prayer was finished, with a happy face she turned to her mother and said: "Mamma, I got a blessing then." She loved her husband devotedly, and it was a struggle to leave him. Life had been pleasant to her. She commenced the Lord's Prayer, but the words, "Thy will be done on earth as it is in heaven," were her last. "Death was swallowed up in victory." Gone, but gone home to God, to heaven, to eternal life. Sweet sister, good-by, but not forever. We shall meet again.

J. LANE HORNER.

THE glory of an age is often hidden from itself. Perhaps some word has been spoken in our day which we have not deigned to hear, but which is to grow clearer and louder through all ages. Perhaps some silent thinker among us is at work in his closet, whose name is to fill the earth. Perhaps there sleeps in his cradle some reformer who is to move the church and the world, who is to open a new era in history, who is to fire the human soul with new hope and new daring.—*Channing.*

THE husks of emptiness rustle in every wind; the full corn in the ear holds up its golden fruit to the Lord of the harvest: a good man's faith is manifested by his labors, standing not in words, but in the demonstration of the Spirit—a faith that works by love to the purifying of the heart.

Whittier.

A LADY TEACHER inquired of the members of a class of juveniles if any of them could name the four seasons. Instantly the chubby hand of a five-year-old was raised, and promptly came the answer: "Pepper, salt, vinegar and mustard."

The Christian Advocate.

THURSDAY, AUGUST 20, 1874.

THE HARP OF HOPE.

BY CHARLES L. THOMPSON.

The storm that schote the mountain pines
And fringed the white waves of the bay,
Struck the great vessel's anchor-lines,
Where sailors waited for the day.

The tense ropes quivered on the sea,
As if a hand divine had strung
That rugged harp to melody,
And from its strength had music flung.

On steady wing uprose the song
Through deep-barred spaces of the night,
A note of Hope, so sweet, so strong,
The storm alone could pitch it right.

Throw out your anchor-lines, O man,
Within the vail, and learn at length
The lest of sorrow only can
Reveal their sweetness and their strength.

Independent.

Origin of the Moon.

AN INDIAN LEGEND.

Nearly two years ago there appeared in the *Overland Monthly* an aboriginal account of the origin of fire. We were then in Washington Territory, and I inquired of Katy, a Nisqually Indian, what their theory was. In reply she gave me this story; and if the reader can place before him, instead of the silent page, a comely, brown-cheeked girl, low-browed, and with straight black hair—straighter than any but an Indian's—hanging in two braids, he will see Katy as she looked that summer afternoon, her cheeks aglow, and her shy, dark eyes luminous with interest in her story.

The natives of Washington Territory say that many, many generations ago—as remote as the "once upon a time" of fairy days—two Indian girls sat, one evening,

"Watching the westward-going stars
Pass slowly out of sight."

Of all the glittering multitude, two stars—one red, one white—shining with peculiar brightness, attracted their attention. One said: "The red is my star;" and the other: "The white is mine;" and they looked at them, and talked about them a long time. The night waned, and they went into the lodge. While they slept, these stars that they had chosen, assuming human forms, descended and bore their brides to a country strange and beautiful. Here to one of them was born a wonderful child—none other, indeed, than the moon. In defiance of all our ideas of its feminine claims and attributes, it was also a boy. Everybody who saw him envied his mother, and coveted the lovely baby.

A woodpecker, as he went to and fro through the woods to his work—they made all the canoes in those days, shaping and hollowing them with their beaks—saw the child, and became so attached to it that he stole it. With fire he had hurriedly hollowed an immense cedar "stick"—a tree these Indians call a stick, and its bark is "stick-skin." He lined it with mats woven of rushes, and over these he spread soft skins; and, not daring to take his stolen treasure home, he hid it here.

One day, when he and his wife were out together, they stopped at this tree, and she, just as he had hoped she would, insisted on taking the little fellow home. He was then about two years old. They had one daughter, the Lark—a naughty, naughty girl—and when the boy grew older she was very jealous of him, and was constantly troubling him and trying to bring him into disgrace. Every day she would aggravatingly dance about him and say: "Shoot me—shoot me!" Finally he did, and wounded her thumb. Then she turned upon him and told him he was not her brother—he was the "child of a stick;" a disparaging allusion to his hiding-place in the tree. He asked her who told her; she replied: Her own *tum-tum* (mind) told her. He looked at her, then at himself; at her father, and at himself again; and their resemblance to one another, and his entire dissimilarity to them, confirmed her story. He made up his mind he would live no longer with them, and ran away into the forest. After wandering a long distance, he heard a great many little girls singing. He was tired, lonely and dispirited, and he wished himself a berry, that they might eat it, and then he would be gone; or that he was a flower, that they would gather it, and it would fade and perish. He became neither berry nor flower; but when he wished he might be a dog, he was suddenly transformed into one, and, bounding among the girls, joined in their frolics. They were delighted with his beauty, gracefulness and intelligence, and crowded about him; but he would allow only one hand to caress his silky head. He became the constant playfellow and companion of the tyee's (chief's) daughter. He was very dainty, and would never touch the common fare of the other canines, nor would he eat if it were thrown to him. His mistress praised and petted his dignity, and fed him on his own special trencher.

At last she married, though she never saw her mysterious bridegroom until evening, nor imagined that he and her playfellow through the day were identical. Of the four children that were born to them, three were dogs—more beautiful than any that were ever seen, but, after all, only dogs. The youngest was a girl, with a face and form half dog, half human. The poor tyee, mortified at such abnormal descendants, banished daughter and grandchildren. They went down near the sea and made them a wigwam of mats.

One evening, when the mother was out digging clams, she heard loud laughter and talking of men, and when she came in she asked who had been there. The girl, who was the only one that could talk, told her mother that while she was away the three dogs were changed into men; that her "papa" (the Indians always accent the first syllable) took the little brown passis-ses (blankets) off from them all, and from himself, and they talked and laughed until she came back, bidding the little girl watch and tell them when she saw her. So she told the child to say she was far off—"Si-ah, si-ah"—very far; and she went down again to the beach for clams.

When she heard the laughing and singing, she left the pine-knot blazing as though she still were there, and by a roundabout course stole close up to the lodge.

The father kept asking the child if her mother was coming, and she constantly replied: "No, she is far off; she is not coming." And so, in the midst of their revels, she peeped in and saw four handsome braves and her pretty girl, and in a corner near her the five little brown skins, lying in a heap.

She slipped stealthily in and threw them on the fire, and that dispelled the enchantment that had disguised her husband and children.

When the tyee came to visit them he found four bright black-eyed grandchildren, and his son-in-law, a noble-looking man, of high tribal relations.

Meanwhile, at home, the Moon's mother bewailed year after year the mysterious loss of her son. She wept over his empty little bed till it was so wet she wrung from it a flood, and that became the Sun, who lived with her to comfort her. She sent many messengers to try to find the Moon, but the forests were full of giants and evil spirits, who killed each one she sent.

One day a blue-jay came to her and told her he knew where her son was, and if she would give him a little blue blanket he would tell the Moon his mother was alive, and would bring him to her. She gave him the brightest passissy she could find, and any one who has seen the vivid plumage of the blue birds in Washington Territory will know the exceeding beauty of her gift.

She told him of the tragical fate of every messenger she had sent, but he cocked his little head, spread his wings, and soared above the towering trees, where the evil spirits had no power over him. He held his airy way safely till he reached the lodge he sought. The Moon understood all languages—the squirrels, the insects and the birds had no secrets from him—and when the jay twittered at his door, he rose and followed him. They went unharmed until they heard a distant roaring. As they drew nearer they saw five men towering fiercely in their path. They were singing with strong, clear voices, and, as they sung, terrible flames poured out of their throats and the trees about them shriveled and crackled with the heat. They could not go through the woods, for the fire followed them there; they plunged into the water, and that was so hot that all the fish died, and the travelers were very glad to hurry out of the seething element.

The jay, who appears to have been a tamanawis, or guardian spirit to the Moon, after fluttering back and forth, told him to lie down in the road, and the five men would pass over him, leaving him unharmed. The two then went triumphantly on without further adventure, till they came to the Moon's old home, and received a joyful welcome from his mother, the Thea of aboriginal mythology.—*Overland Monthly.*

The General Rules.

The General Rules of "the United Societies," organized by Mr. Wesley in 1739, are as follows:

There is only one condition previously required of those who desire admission into these societies—"a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation.

First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as

The taking of the name of God in vain;

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling;

Drunkenness, or drinking spirituous liquors unless in cases of necessity;

Fighting, quarreling, brawling, brother going to law with brother, returning evil for evil, or railing for railing; the using many words in buying or selling;

The buying or selling goods that have not paid the duty;

The giving or taking things on usury—*i. e.*, unlawful interest;

Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or of ministers;

Doing to others as we would not they should do unto us;

Doing what we know is not for the glory of God, as

The putting on of gold and costly apparel;

The taking such diversions as cannot be used in the name of the Lord Jesus;

The singing those songs, or reading those books, which do not tend to the knowledge or love of God;

Softness or needless self-indulgence;

Laying up treasure upon earth;

Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

It is expected of all who continue in these societies that they should continue to evidence their desire of salvation.

Secondly, by doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men;

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison;

To their souls, by instructing, reproving or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine that "we are not to do good unless our hearts be free to it;"

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them only;

By all possible diligence and frugality, that the gospel be not blamed;

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them falsely for the Lord's sake.

It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation.

Thirdly, by attending upon all the ordinances of God, such as

The public worship of God;

The ministry of the word, either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures; and

Fasting or abstinence.

These are the General Rules of our societies, all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not, he hath no more place among us; we have delivered our own souls.

Notes About Tea.

As nearly the whole of the black tea annually brought to this country belongs to the class called congou or "dakor" tea, the following account, given by Mr. Doolittle, an American writer, of the method of preparing it, will doubtless be interesting to the reader:

The leaves are exposed in the sun or in an airy place. The object of this is not to dry them, but only to *wilt* them slowly and thoroughly.

A quantity of the leaves thus wilted are put into a shallow vessel, usually made of the splints of the bamboo, and trodden down together for a considerable time, until all the fibers and stems of the leaves are broken. Men, barefooted, are employed to do this work, because the Chinese do not appear to have found out a more convenient, expeditious and effective method of attaining the object in view.

The leaves are then rolled in a particular manner by the hands of the operator, the object being to cause them to take a round or spiral form. If not rolled in this way they would remain flat—a shape not adapted to the foreign market. While lying on the vessel, the hands, spread out, are passed around for some time in a circular manner, parallel to the bottom of the vessel, lightly touching the leaves. They are placed in a heap to heat for half an hour or longer, until they become of a reddish appearance. The leaves are then spread out in the sun, or in a light and airy place, and left to dry.

The leaf is next sold to the agents of foreigners, or to native dealers, who take it away and expend a great deal of labor upon it before it is shipped to foreign countries. It is sifted in coarse sieves, and picked over several times, in order to separate the different qualities, to remove the stems, the large or flat leaves, etc. It is dried several times over slow fires in iron pans. In order to prevent its spoiling through any moisture that may still be retained in it.

The process necessary to make oolong, says one of her majesty's vice consuls in China, in a recent commercial report, is very simple; in fact such tea is the pure article in its most unsophisticated form, and with the least amount of manipulation. The green leaves are plucked from the bushes and gathered into baskets by women and children; they are then spread on a covered floor for twenty-four hours; then stirred and tossed in a metal pan over a fire, until they attain a curled-up, spongy appearance, and possess the proper smell. Finally they are *fired* in a wicker basket, shaped like an egg-cup, the waist of which is divided by a sieve, upon which about seven pounds of tea are placed; the basket is set over an open charcoal oven, the fire of which has been previously banked up with lime and ashes, and emits no smoke. The oolong, however, when sold to the foreigner, has not been sufficiently fired to withstand the trying effect of a long voyage home, and has to undergo the latter process in the foreign hong, for six to eight hours, before it is finally packed into chests for export.

The Chinese themselves drink the simple decoction of tea without any addition of sugar or milk, and pour off the infusion almost directly after the boiling water has been poured on the leaf; they also frequently make their tea in a cup provided with a cover. We have also heard that there are other plants used for tea by the poor Chinese: the leaves of one or two species of cammellia are sometimes employed for the purpose in districts where they are abundant; but these and all other plants are considered poor substitutes for the true tea by the natives themselves.

A GREAT TRUTH.—The great truth now insisted on, that evil is evil, no matter at whose door it lies, and that men acting from conscience and religion may do nefarious deeds, needs to be better understood that we may not shelter ourselves or our institutions under the names of the great or good who have passed away. It shows us that in good company we may do the work of fiends. It teaches us how important is the culture of our whole moral and rational nature, how dangerous to rest on the old and the established without habitually and honestly seeking the truth.—*Channing.*

MANY have withstood the frowns of the world, but its smiles and caresses have bugged them to death.

Voltaire Dying.

On the twenty-fifth of February, 1758, Voltaire penned the following blasphemy: "Twenty years more, and God will be in pretty plight." Let us see what was taking place precisely at the time indicated. On the twenty-fifth of February, 1778, Voltaire was lying, as was thought, on his bed of death. Racked and tortured by remorse for past misdeeds, he was most anxious to propitiate the God whom he had insulted and the church which he and his band had sworn to destroy; and hence he resolved on addressing a minister of religion in order to receive the sacrament of reconciliation. On the twenty-sixth then he wrote the following to the Abbe Gaultier: "You promised me, sir, to come and hear me. I entreat you to take the trouble to call as soon as possible." The abbe went at once.

A few days later, in the presence of the same Abbe Gaultier, the Abbe Mignot and the Marquis de Villevelle, the dying man made the following declaration: "I, the undersigned, declare that, for these four days past, having been afflicted with a vomiting of blood at the age of eighty-four, and, not being able to drag myself to church, the reverend the rector of St. Sulpice, having been pleased to add to his other good works that of sending to me the Abbe Gaultier, a priest, I confessed to him, and, if it pleases God to dispose of me, I die in the holy Catholic Church, in which I was born, hoping that the divine mercy will pardon all my faults. If ever I have scandalized the church, I ask pardon of God and of the church. March 2, 1778.—Voltaire." This document was deposited with Mons. Momel, notary of Paris. It was also, with the permission of Voltaire, carried to the rector of Sulpice and to the Archbishop of Paris, in order that they might say whether or not the declaration was sufficiently explicit and satisfactory.

Twice before, when dangerously ill, the wretched man had made abject retractations. But these he had not only rejected when restored to health, but, passing from bad to worse, he poured out fuller vials of his wrath against God and Christianity. It was then of necessity to receive the most solemn and full abjuration of past infidelities.

When Gaultier returned with the archi-episcopal answer he was refused admission to the dying man. The arch conspirators trembled at the apostasy of their hero; and, dreading the ridicule which would fall upon themselves, it was determined not to allow any minister of religion thenceforth to visit him. Finding himself thus cut off from the consolations of religion, Voltaire became infuriated, no reproach, no curse being deemed bad enough for the D'Alemberts and Diderots who guarded him. "Be gone," he said; "it is you who have brought me to my present state. Be gone! I could have done without you all; but you could not have existed without me; and what a wretched glory have you procured me!" And then praying, and next blaspheming, now saying, "O Christ," and next, "I am abandoned by God and man," he wasted away his life, ceasing to curse and blaspheme and live on the thirtieth of May, 1778. These facts were made public by Mons. Tronchin, a Protestant physician from Geneva, who attended him almost to the last. Horrified at what he had witnessed, he declared that to see all the furies of Orestes, one only had to be present at the death of Voltaire—"*Pour voir toutes les furies d'Oreste, il n'y avait qu'a se trouver a la mort de Voltaire.*" "Such a spectacle," he adds, "would benefit the young who are in danger of losing the precious helps of religion." The Marechal de Richelieu, too, was so terrified at what he saw that he left the bedside of Voltaire, declaring that "the sight was too horrible for endurance."—*London Popular Journal.*

TRUTHS FOR WIVES.—In domestic happiness the wife's influence is much greater than her husband's; for the one, the first cause—mutual love and confidence—being granted, the whole comfort of the household depends upon trifles more immediately under her jurisdiction. By her management of small sums her husband's respectability and credit are created or destroyed. No fortune can stand the constant leakages of extravagance and mismanagement; and more is spent in trifles than women would easily believe. The one great expense, whatever it may be, is turned over and carefully reflected on, ere incurred; the income is prepared to meet it; but it is penules imperceptibly sliding away which do mischief; and this the wife alone can stop, for it does not come within a man's province. There is often an unsuspected trifle to be saved in every household. It is not in economy alone that the wife's attention is so necessary, but in those matters which make a well-regulated house. An unfurnished cruet-stand, a missing key, a buttonless shirt, a soiled tablecloth, a mustard-pot with its old contents sticking hard and brown about it, are really nothings; but each can raise an angry word or cause discomfort. Depend upon it, there is a great deal of domestic happiness in a well-dressed mutton chop or a tidy breakfast-table. Men grow sated of beauty, tired of music, are often too wearied for conversation (however intellectual,) but they can always appreciate a well-swept hearth and smiling comfort. A woman may love her husband devotedly—may sacrifice fortune, friends, family, country for him—she may have the genius of a Sappho, the enchanted beauties of an Armida; but melancholy fact—if with those she fails to make his home comfortable, his heart will inevitably escape her. And women live so entirely in the affections that, without love, their existence is a void. Better submit, then, to household tasks, however repugnant they may be to your tastes, than doom yourself to a loveless home. Women of a higher order of mind will not run this risk; they know that their feminine, their domestic, are their first duties.

Religious Intelligence.

FIVE Moravian missionaries left England, June 13, for Labrador.

MADAGASCAR.—Christianity still continues to triumph in Madagascar. Nearly every mail brings some cheering intelligence. The special mission of Dr. Mullens and Mr. Pillans, sent by the London Missionary Society, opens more fully the wonders Christianity has wrought there. There are half a million of professing Christians, 20,000 children are at school, some 700 churches, and the Bible has been translated, and many books written in Malagasy, and more than 150,000 books in that vernacular are sold every year. Besides building their own churches and supporting their ministers, the native Christians maintain 120 evangelists in the outlying districts. The government has absorbed Christianity into its system, just as Constantine did after failing to stamp it out by bitter persecution. And this is the result of less than fifty years.

THE English Presbyterian Foreign Missionary Society has just issued the first edition of the New Testament in the Romanized Colloquial used by the district in which Amoy is situated. Romanized Colloquial is the spoken-language, expressed by our Roman letters. This language has been brought into shape and reduced to writing by the missionaries of the London Missionary Society of the English Presbyterian Church and of the American Reformed Church, and this translation of the New Testament has been made by the same missionaries, those of the English Presbyterian mission having performed the larger part of the work. The book has been brought out in a very attractive form by Messrs. W. G. Blaekie & Co., of Glasgow. The typography is admirable. The name of the book in the Chinese is "Lan E Kin-tsh Iaso Ki-tok E Sin lok," or "Our Lord and Savior Jesus Christ, His New Testament."—*Christian Intelligencer.*

REV. E. C. JOHNSON, an ex-officer of the British army in India, and now an Independent missionary, has recently accomplished the dangerous feat of visiting some of the tribes in Central Asia to explore the ground. He narrowly escaped death from the fiercer Mussulmans, and wherever he went he was obliged to disguise himself as a native. The result of his observations he gives as follows: "I do not think the country is so firmly closed to the Christian in particular as it is to the European as such, the principal danger being the political position of every Englishman. Were protection demanded by the British government for their missionaries only, thus trusting to subdue by the cross alone, I have but little doubt but that it would be granted. Great harm is done by the haughty and overbearing manner of the British in their own territory, and also by unprincipled men who become Mussulmans when they journey in those countries. Were the people of the frontier to see our religion exemplified more, I firmly believe that in many parts the lowly messenger of Christ would find a ready door open."

THE Church Missionary Society is an English Episcopal body which has long labored in fraternal spirit by the side of the London Missionary Society (Independent) in Madagascar. It has now announced its intention of withdrawing from that work, on account of the recent appointment of the ritualistic bishop, whose chief labors will be to interfere with his brethren, in this hitherto highly favored mission-field. In this act the Church Missionary Society deserves the warmest praise. It gives up for the sake of peace an important and honorable work, knowing that it cannot carry it on under a bishop in harmony with those who reject the bishop's authority. Mr. Kestell-Cornish must enjoy the prospect of his episcopal honors, which have been bestowed in defiance of the queen, his own ecclesiastical superior, which has for its object to supplant and oppose the grandest mission work of the century, and which begins with driving out the majority of the missionaries of his own sect. He has a hard but no doubt congenial task before him, and Bishop Staly can encourage him to hope for success.—*Independent.*

IT WOULD SEEM to be about as difficult to introduce the pure gospel into Austria as into any heathen country. For instance, an apparently careful correspondent of the *English Independent* states that in the city of Vienna colportage is practically impossible. Books cannot be sold from door to door. Copies may be carried around as specimens and orders taken, and even this can only be done by a person who has obtained a special license that has to be renewed every six months. The distribution of the Scriptures and tracts is out of the question, except at the risk of fine and imprisonment. Only recently an evangelist was fined five guilders for giving away a tract. As the Protestant Rationalistic pastors and the Ultramontane priests rule matters there, all efforts to spread a purer religion have little show. This correspondent commends the experiment now being made by the three or four missionaries of the American Board stationed in Austria, who are carefully examining the ground and feeling their way among the people. "Their position," he writes, "is one demanding great faith and patience on their part, as well as the prayerful sympathy of all who feel an interest in an undertaking so eminently heroic."

REV. MR. WILDER, writing to the *Evangelist* from Kolapur, gives an account of recent fanatical uprisings by the Mohammedans in Western India. The publication of a life of Mohammed by a Parsee of Bombay started the agitation. The work was only a compilation of what Washington Irving and others had written on the subject long ago; but the ignorant mob, stirred up by their leaders to regard the book an insult to the memory of their prophet, revenged its publication on the whole Parsee population of Bombay. For twenty-four hours the Parsee quarter of the city was at the mercy of the rioters and a number of Parsees were killed. The lordly and timid action of the government in suppressing the book at once, while they delayed to suppress the mob, greatly encouraged the Mohammedan fanatics. Their next attempt was made at Kurachee, where they demanded the immediate suppression of a tract sold by the missionary of the Church Missionary Society. This tract, entitled "Reasons for Belief," has been in circulation forty or fifty years in all parts of India, and is very moderate in its tone; nevertheless, the English magistrate so earnestly urged its suppression, for fear of riot, that the missionary was obliged to give way. These unwise surrenders of the privilege of free speech have greatly elated the Mohammedans and will likely lead to other outbreaks.

EPISCOPAL CHURCH IN TEXAS.—The annual address of the Bishop of Texas to the Diocesan Convention states the following facts: During the conventional year the Bishop baptized 18 white adults and 77 white children, making a total of 95; and confirmed 200 white persons and 2 colored persons, making a total of 202. One church building had been consecrated, eighty visitations had been made, 114 addresses delivered and 140 sermons preached. Five lay readers had been licensed, making 21 now at work. The diocesan clergy now number 33 (27 presbyters and 6 deacons;) and the general progress of the church continues to be steady and decided. The number of parishes is now about 40, though some have only a nominal existence; and there are now more than 30 missionary stations. Three parishes have become self-supporting within the past year. The plan of associate missions had been strongly urged for Texas; but the counteracting disadvantages were scarcity of men, sparseness of population, wide extent of territory and lack of the necessary means to work such a system, especially the non-supply of unmarried, self-denying clergy, willing to "endure hardness" like the early missionaries of the cross.

THE question of decorating St. Paul's Cathedral in London has been revived again, with a new outburst of feeling. Two hundred thousand dollars have already been subscribed for the purpose, but the artists' plans have provoked so much opposition that there is no telling whether the money will be expended or not. The Low Church party object to the proposed decorations because of their ritualistic character; the plan being, it seems, to veneer the whole interior with marble, and to use gilding and polychromy in a way bewildering to the eye. The *Illustrated News* calls attention to the figures to be introduced, some of which would scarcely be distinguished from below; others are as much too large comparatively; "while the disproportions reach their climax in a figure of our Savior at the first end of the church, which is so gigantic that it would, beyond all question, dwarf the whole interior, and be a glaring incongruity from whatever point it could be viewed." Architecturally considered, the entire ornamentation is condemned as unworthy the noble structure erected by Sir Christopher Wren. The matter appears to have taken strong hold of the religious feelings of the Evangelical party in London, and there is little doubt that they will fight the "desecrations" to the end.

A PARSEE writes to the Bombay *Guardian* that the only hope of their race, numbering some eighty thousand in India, being saved from extinction is in adopting Christianity. That journal states that there are thousands of educated Parsees in Bombay who have entirely lost confidence in their own system of religion and are perfectly convinced of the truth of Christianity. The writer expects the time when vast numbers of them will come out for Christianity together. At Dodoopitty (Ceylon,) which has recently become a self-supporting congregation, there is a girls' boarding school, under the charge of Miss Townsend, of the American Board of Commissioners for Foreign Missions. In the seventh year of her work she writes: "A few weeks ago I had the privilege of uniting with eighteen of my dear flock in commemorating the Savior's love, and memory recalled twelve others who have professed the Lord in the same place and were now honoring him in homes of their own. * * * I am also greatly encouraged by the faithful Christian conduct of those who have left the school. Some of them, I know, are accomplishing a great work among the women of their villages. Three of them are teaching girls' schools at home and one is employed here." Missionaries in India have good reason to cherish their schools, for a large proportion of the converts come from them.

THE following are the statistics of the United Presbyterian Church for 1874: Synods, 8; presbyteries, 56; ministers, 595, of whom 162 are without charge and 433 are pastors and stated supplies; licentiates, 53; congregations, 776, of which 243 are vacant and 533 have pastors or stated supplies; parsonages, 82; members, 74,833; baptisms, adult, 466, infant, 3,490; Sunday schools, 625; officers and teachers, 6,087; scholars, 49,086; contributions by Sunday schools, $24,085; churches and stations aided by home mission funds, 182; ministers and licentiates under appointment, 105; home mission appropriations for 1874-5, $10,775; theological seminaries, 5, with 86 students; colleges, 2, with 21 students. Contributions: For salaries, $433,888; for congregational expenses, $259,956; to the boards, $108,467; general contributions, $62,982; legacies, $14,907. Total, $863,293. Average per member, $11.40; average salary of pastors, $985. Property: Seminaries, $225,000; colleges, $250,000; churches (estimated,) $5,000,000; parsonages, $20,000. Total, $5,675,000. Foreign missions, 9; stations, 23; missionaries in active service, 37; churches, 21; communicants, 655; mission schools, 22, with 2,318 pupils; native helpers, 80; native ordained ministers, 3; appropriations for the year, $73,440; expenses for last year, $64,664. The General Assembly has fixed $2.71 as the sum which each member ought to pay this year for the several boards.

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WEEK OF PRAYER.—The College of Bishops have appointed the week of prayer for this year to begin on Friday, August 21, 1874, which day will be observed as a day of special fasting and prayer.

R. PAINE, Chairman.
H. N. MCTYEIRE, Sec.

De Jure or De Facto.

More and more is it appareut that our General Conference did well to define its position on the subject of fraternization. The real views of our Northern brethren who are so enthusiastic for hand-shinking and union love-feasts are coming to the surface. The editor of the *Ladies' Repository*, referring to the majority report, very clearly and candidly defines the grounds on which we are recognized. We are not a *de jure*, but a *de facto* church. We suppose the *Repository* speaks the mind of the Northern Methodists generally, even of Drs. Hunt, Fowler and General Fisk, when it says:

Now, this being the condition of things, on what ground is fraternization between parties who have fought for a generation possible? Only by forgetting the past, and letting "by-gones be by-gones." Societies, churches and nations get into existence by the way of constitutions. Constitutions contemplate and provide for life and perpetuity; they make no provision for dissolution.

This is accomplished by revolution. A successful revolution commands respect and forces acknowledgment, first of belligerency and then of independency. When a church has been thirty years independent, who, outside of its own pale, cares how it achieved its independency? Who cares that one of the belligerent parties denies the existence of a Plan of Separation, and that the other just as positively, firmly and conscientiously believes that the plan was conditional, and that the conditions were never fulfilled; that the separation was brought about by violence and revolution? Who at this day wants his Christian feelings rolled by reiteration of old positions? If fraternization with the Church South is to be purchased by our acknowledging that that church occupied the scriptural platform on the subject of slavery; that the "plan" was carried out and perfected in its intended order and in good faith; that a line like that drawn by the sword of Romulus exists, which no man may cross except at his peril—if these are the conditions, fraternization between the South and North is impossible till every one of us who remembers and clings to 1844 is dead. Why parade these old issues, just as strong on one side as on the other? The world acknowledges the existence of the Church South, *de facto*. It may be tremulously sensitive on the point, but it can never, if it argue till doomsday, convince a portion of the world that it exists *de jure*. As a revolution, a success; as a plan, a failure. The present position of the Church South is independent—commanding. It is master of the situation; it can fraternize or not, as it pleases. Some of us; whose 1844 feelings and convictions—prejudices, if you choose to call them so—justified the General Conference of 1845 for declining fellowship with a church that allowed its members, ministers and bishops to connect themselves with slavery, felt humiliated at the extemporé efforts made by unauthorized individuals to bring about a union between the two churches. For the action of the last General Conference we voted heartily; in the reception of our delegates at Louisville we rejoiced with joy unspeakable; by the sturdy utterances and votes of the catholic sixty we were made glad; by the report of the ill-omened committee of nine, and the action of the less than two-thirds majority, we were made sad.

We suppose it is in this *de facto* sense that we are to interpret the generous language of the report of the General Conference at Brooklyn, under the provisions of which the delegates were sent to Louisville, where it says: "We are content to let past events go into history, or be forgotten, as the case may be; and, recognizing that church and its people as a portion of the great Christian and Methodist family, we wish them abundant success in their efforts to promote the cause of Christ and his gospel." Let it be understood, then, that this most magnanimous concession means this and nothing more. A secession and a company of schismatics in the beginning, thirty years of successful revolution entitles the Methodist Episcopal Church South to this very nicely qualified recognition. Back of all these expressions of love and good will, and underlying the warm utterances of the platform and the camp meeting receptions and love-feasts, is this distinction all the time held in reserve. Our venerable Bishops, who were received with such rapture at Round Lake and Sea Cliff, must understand that they belong to a *de facto* church, and that they are only *de facto* Bishops. The question of right, the *de jure* aspect of the subject, has been decided against them. We imagine our Northern brethren use and understand these terms as defined in the dictionaries. Tomlins, as quoted by Worcester, says: "A king *de facto* is one who is in actual possession of the crown, though having no lawful right to it, in distinction from a king *de jure*, who has a right to the crown, but is not in possession of it." Between nations, and for international and diplomatic intercourse, these distinctions may not be important; but in the relations of Christian churches we do not see how a sincere and transparent tender of fraternity can be consistent with them. If the tender, however, be altogether honest and with a single eye, can the Southern Church accept a recognition which has, in fact, this most offensive qualification? The Church North still holds to the notion that the division in 1844 was a schism on our part, and not a separation mutually agreed upon. As they assert, we are not a church of right, and hence the condescending act of recognition, but with the careful disclaimer that it is not on grounds of right, but of actual existence.

Very much in the same line is the deliverance of the *Methodist* in reference to "the Plan of Separation." The *Methodist* says:

It will do no good for our Southern brethren to be perpetually harping on the "Plan of Separation." Most Northern Methodists of this generation know little about the plan, and care less. We might as well ask them to discuss Sanscrit roots as its terms. To their minds it is as effectually dead as though it belonged to the world before the flood. This declaration is candid, and we believe it to be true. And yet it was assumed by the minority at Louisville, whom the Northern Methodist journals have characterized as "the immortal," that everybody was familiar with "the plan," and that no historical and documentary recital was necessary. That a new era does away with the most equitable and solemn compacts, is true Yankee logic. Under the force of this argument the constitution of the country was remanded to the fellowship of Sanscrit roots. No political compacts have been allowed to stand in the way of sectional and party expediency. What Grete calls "constitutional morality," and the decay of which led to the ruin of the Grecian republics, is a thing of the past with the Northern people. In Church as in State, the new era wipes out all the principles and obligations of the past. Truth and justice must be twisted and perverted to meet the altered circumstances.

The Supreme Court of to-day may reverse the decision in reference to the plan. It may, and doubtless the Northern Church stands ready to accept such a reversal as most righteous! It is magnanimous in the extreme "that the property rights acquired by them under the Plan of Separation are to remain undisturbed," but at the same time the plan is "not fairly valid," and, if we are not careful how we talk about it, it may be ripped up by the Supreme Court of this "new era," and its provisions set aside. Our brethren, so eager for fraternity, tell us that we are not a church at all *de jure*, that our title to property under "the plan" is not valid, that the Supreme Court may yet set them right on this question, and reverse the decision rendered by Judge Nelson; but yet they give us a *de facto* recognition, and promise to let the property rights, acquired by the decision "of a Supreme Court of decided Southern leanings," remain undisturbed! Neither in law nor in equity do they allow us existence or property, but the *Methodist* at least, and the fairer portion of the Methodist people (North,) are willing to let the property rights "remain undisturbed." We well know that all are not thus minded, and that these very rights are being disturbed.

Instead of letting "by-gones be by-gones," we find that the Methodist Episcopal Church holds on to them with a most determined grip, with a freshness of memory and with a tenacity of purpose which is truly astonishing, considering the protestations which have been made. When we come to elicit their real feelings and views, the by-gones are still near the surface, and as potent and virulent as ever. Scratch a Russian and the Cossack appears.

They are not going to retire from the South. So the report of the Brooklyn General Conference was careful to state most elaborately, and the *Methodist* reiterates the same thing. The manner in which they began their work in the South, by getting possession of our churches by military orders, and by proselyting our colored members, and their attempts to disintegrate our German societies, first and last, are not much to their credit. Whatever the animus in which their work in the South is now prosecuted, the beginning was anything but fraternal. The *de jure* and the *de facto* distinctions have come out in all this history of the Methodist Episcopal Church in the South, and so it will be to the end. Why so careful to assert their determination to continue their work in the South? The policy of disintegration and absorption, and the lavish expenditure of missionary money on fields already well occupied by the Southern Church, demand the boldest assertion and the most painstaking vindication. In a political point of view they cannot afford to give up the colored people. The elevated citizenship of the negro, and the almost millennial condition of our political and domestic affairs in the South, are largely due to the influence of the Methodist Episcopal Church. They may feel the need of explanation, but nobody expects them to retire.

Oregon Correspondence.

EVANGELIZING ACROSS THE MOUNTAINS.

MR. EDITOR:—I have been to Tillamook! That means a great deal. If you will cast your eyes on the map of our Pacific coast you will see Tillamook bay south of the mouth of the Columbia, north of Capes Foulweather and Lookout—a bay of no great capacity, where vessels of small tonnage can find harbor, into which several small mountain streams flow, their limpid waters meeting the surf of the mightiest water-basin in the world. Tillamook! It has a significance in the Columbia Conference, as Queue de Tortue has in the Louisiana Conference. Those who know Queue de Tortue need not suppose that the one is the counterpart of the other. By no means. Contrasts as well as similitudes are striking methods of presenting facts. As you cannot know the one without seeing it, so the other presents dissimilar features geographically, topographically, climatically. You must see it. These are three strong points. I cannot essay to draw out these points now, only so far as is necessary to the narration.

Some of your numerous readers may remember "Evangelization in the Swamps." If I have gained any notoriety in writing for your paper, I attribute it to that desultory itinerant leaf. And the observable feature is not so much in the writing as in the phase of human life met, and the blessed truth that the gospel of Jesus, unmixed, is welcomed by those who are sequestered from the busy marts of business, fashion and pleasure.

The valley called Tilamook lies on the Pacific ocean, across the Coast Range mountains, a distance of forty or fifty miles from Willamette valley. I had a meeting (not quarterly) appointed for the second Saturday and Sunday of July. The circuit preacher is prevented from getting over (or, as they say, "in"—we are "outside") during much of the year by reason of the deep snows on the mountains, which sometimes attain to ten or fifteen feet. Our party consisted of Bro. Sears, ex-presiding elder, wife and son Willie, Bro. and Sister McCall, a good old-fashioned Methodist couple, myself and daughter Lelia. With two vehicles and Bro. McCall on horseback, we started across the mountains on Thursday, the nineteenth. That day we penetrated the mountains proper about seven miles, where, near the summit, in a canyon where flowed a beautiful silvery brook, we bivouacked. Our food was mostly prepared. Our camp fires lighted, our horses grazed, watered and fed, we proceeded to dispatch the evening meal on an extemporized table of clap-boards, which was done with a relish. Our camp was a short distance from the road up the stream. Just before night a vehicle drove up and encamped at the road. We went down and made the acquaintance of the two young men. After conversing awhile, we invited them up to our camp to evening worship. They came. Our prayer in that grand and magnificent forest—the most wonderful I ever saw—went up before God, we trust, acceptably, and our evening hymn sounded and reverberated in those mountain fastnesses, borne out on the pure, fragrant air. God was there. The body of the hack made a very good resting-place for the females, while we found some rest on a bed made on some wide cedar boards from an old camp, on which we spread a buffalo-robe and blankets. The bed seemed not so bad, and excelled many that were more pretentious. The circumstances, place and all seemed to affect my nervous system, and, but for a tree-frog which fell in my face, my repose would have been more profound. If that little frog made a descent from the top of that larch tree, he certainly can be numbered among the successful jumpers, as it must have been two hundred and fifty feet high. I would have felt better if we had had a gun, but the brethren said there was no danger, but—well, there was nature in all its embryonic wildness. As twilight in stillness broke over the mountains, the sweet, mellow thrill of a strange bird, which seemed to have but one single bar to its song, woke the dawn of day, and drew gratitude to "him who giveth his beloved sleep," and "who holdeth mine eyes waking." I named that place Camp Summit, but afterward learned it was camp "Elk Horn," as that animal abounded there.

The following day we proceeded slowly on our journey, now passing along the edge of the mountains, the road barely wide enough for my buggy. A misdrive of one foot would have precipitated us many feet below against the trees and logs. Often the road we traveled was about level with the majestic fir, hemlock and spruce, which were commonly from fifteen to thirty feet in circumference, and shot up hundreds of feet, straight as an Indian's arrow, and limbless till near the top. Then, on the other hand, the mountain's rude form would rise up, with its trees of manly stature, until you felt bewildered, and as if suspended by a thread. Oregon has grand trees as well as mountains; but I have not yet shown you the greatest of these sons of the forest. Further on they seemed still more majestic, and you may imagine the size when I state that I drove through a gap made by sawing away a portion of the tree's trunk for the road, and, halting in the midst, found it was much higher than my head as I sat in the buggy.

Our road, "narrow" but by no means "straight," was at times very precipitous, ascending and descending many degrees, and tortuously winding along with sharp angles, requiring the most dexterous driving, affording the opportunity of conversing in close proximity with our companions in the rear vehicle. Such a journey affords a fitting similitude to life's journey. After descending the mountain safely, and coming to the toll-gate, we found the brethren had anticipated us and made arrangements for our toll. We descend the right bank of Trask river—a whirling, rushing, mad stream, presenting the wildest scenery, sometimes our road hanging upon the very verge of the high bank above the fearful chasm, the rugged bowlders and the roaring cataract, the mountain-points jutting close down upon our path, which was formed by cutting away the side. So we traveled for ten miles. The road is more romantic, wild and dangerous than in the mountains proper. Our party separated when we got to the prairie, each party going to a neighboring brother's house. The Christian kindness and hospitality of the people there is worthy of note and commendation.

Our meeting commenced on Saturday morning, in a school-house—basket meeting. Preaching edifying, and heard with avidity. Congregations good. Sunday morning we had love-feast—a profitable time. Many testified to the love of God. At the close of the eleven o'clock service eight persons came forward for church membership, producing quite a stir in the congregation. At the close of the afternoon sermon the number was swelled to eleven. The ordinance of baptism by affusion was administered to five persons, one of them a remarkable case of conversion and a one-legged man, reminding me of my traveling companion in Grand River swamp when on that "evangelizing tour." Next day we had preaching at a private house. Bro. Sears administered baptism by immersion, in that clear, swift-running stream, to the resident sister, in the presence of a little company. If baptism is for "the washing away of the filth of the flesh," and not "for the remission of sins," then the pure, limpid waters of Trask river would be eminently sufficient to cleanse. She was received into the church according to our form, making the twelfth member received during the meeting. Glory to God, the "gospel is the power of God unto salvation!"

BUTTER.

Tillamook is famous for its butter. I received no money compensation, but the butter promised is enough to butter both sides of my children's bread for many months. "The laborer is worthy of his hire." The way my steps were buttered shows their appreciation of the gospel embassador. Long will Tillamook live in my memory.

I thought of New Orleans and Louisiana, burning and famishing for cool, pure water, when I saw the crystal fountain flowing in every valley in the mountains, some springs affording water as cool as your ice-water—making the teeth ache. What a country for water!

We had just closed a camp meeting in Yam Hill county when we went to Tillamook. More than twenty souls were added at both meetings, and three church-houses were projected. We have added about sixty to the church in the last month. Thank the Lord! I take courage in this far-off land, and push the battle to the gates. So much for Columbia Conference, Willamette district and three appointments.

We need men and we need money for the work. I need six new, fresh men, in addition to what I have, to man my district. No danger about getting a living. Send me six good, earnest men by September 10.

My kind salutations to the brethren. Affectionately,

T. B. WHITE.

CORVALLIS, OREGON, July 18, 1874.

PRESIDENT OF MANSFIELD FEMALE COLLEGE.—Prof. Armstrong, mentioned in the following note as the newly-elected president of Mansfield Female College, is highly indorsed by our friends in Alabama, and is well known there as a capable and accomplished scholar and teacher. The college should open in the fall with a generous patronage.

Mr. Editor: Please say to the Conference and public, through your paper, that the board has elected, by his consent, Mr. Thomas Armstrong, of Mount Sterling, Alabama, president of the Mansfield Female College. He will open the college, with a competent corps of teachers, at the usual time in September. Several gentlemen have addressed the board. If their letters should not be answered in detail, this notice will serve as an apology.

JOHN PIPES,
President of Board.

MANSFIELD, LA., August 7, 1874.

DR. W. N. MERCER, an old and wealthy citizen of New Orleans, died on Sunday, the sixteenth instant. Dr. Mercer was noted for his many and generous charities, and for his liberal gifts to religious enterprises. His death will be deeply regretted by all classes of our people.

The Round Lake Camp Meeting.

MR. EDITOR: On the eighth day—the great day of the feast—the President arrived, unheralded, at an early hour, accompanied by his private secretary, General Babcock. The distinguished visitors were met at the depot by Bishop Simpson. After enjoying half an hour's conversation with the Bishops and other ministers present, they were conducted to the preachers' stand. Only think of it!—General Ulysses Simpson Grant and Bishop Simpson, General Babcock and Bishop Haven. There they sit in full view—the world, the flesh and the church in meek harmony. What union have we here! What a rich association of the election by grace and the next general election. The chief of the staff enters, leaning on the chief editor—quite a millennial statement. Surely the lion is learning to eat straw with the ox; and what fitter place for his first lessons than a Methodist union camp meeting? Dr. Curry, too, can show him how, for who requires or uses more straw, day by day, than the great New York official? Among things somewhat sublunary, 'twas a beautiful sight to the reporters of the dailies; as they style it, "another perfect day." The President shook hands with the people and the children for nearly an hour. Just before his departure by a special train he shook hands with the preachers in the stand, they singing:

"Say, brothers, will you meet me there?"

Then came the photograph. No, not then, but just after the sermon. How chilling to the emotions kindled by the preacher! Not a collection, but a photographer. "A photograph was permitted"—yes, "permitted." O "Brainard & Brown, booksellers, of Troy, New York," what a fine thing you have in that *tableau vivant*—what fraternity! Bishop Campbell, black as the ace of spades, though so gifted; the visitors from the South; and that circle of deeply single-minded clergymen who wept while they shook hands—Bishops, editors, President and General Babcock. Happy the phiz that finds itself sweetly blended with so much greatness and simplicity, to be handed down, even beyond the next presidential campaign, to admiring generations of black Republicans!

But where was "Sister Smith" at that supreme moment? Is she not also "a man and a brother?" Who had a larger place in the Round Lake programme than she? And is there to be no memento?

Now, Mr. Editor, in this affair, tell us who were the cat's-paws, who the monkeys, and what the chestnuts? Oh, tell us, are we to have, next year, another such universal camp meeting? Are our people to grace annually such a display of sincerity and unity? And will our two Baltimore brethren, frosted with seventy winters each of wisdom, continue during the interim to advocate union and absorption? Do tell us.

CEPHAS.

Boating.

They had a grand rowing regatta at Saratoga—Yale, Harvard, the Wesleyan, Columbia and others. Columbia won. President Barnard, of Columbia, in receiving and addressing the triumphant crew returned, is reported to have said that the crew had done more to spread the name of the college than others had done since its foundation. Verily, and is that so? The masterpiece of Columbia College is graduated muscle. Great minds and cultivated have gone forth from its classic halls, but they have been so many failures sadly turned out by the college, experimenting on its students in the ambitious hope at last to turn out triumphant muscle and art at the end of an our. And President Barnard's eyes swam in tears while he spoke as above. What pathos! What branch will receive so much attention at Columbia the coming term as boating? Branch of what? Of learning? We could not so state it in the preceding query to the point. We might say branch of the body considered as a tree, and the arms branches. Mind and matter—the ancient view of their mutual relations must be reconsidered, through the mellowed medium of President Barnard's much-bedewed spectacles. What matter if backs are broken and health permanently impaired by excessive training? Produce rowing muscle, and the reputation of a college is established, world-wide and beyond competitors. What matter if mind and soul and spirit are not to be despised? Does not Paul himself say: "Howbeit that was not first which is spiritual, but that which is natural?" He himself took lessons in the athletic art of stoning before he entered the ministry. Then let us have the natural first, by all means, and Columbia is the place. X.

WHILE just government protects all in their religious rites, true religion affords government its surest support.—*Washington.*

An Old Romish Argument Revived.

We learn from the secular press, says the *Christian Intelligencer* of New York city, that a characteristic effort has been made by some Romanists to silence an eminent Protestant divine of this city, who has been an earnest advocate for reading the Bible in the public schools, both by sermons in his church and by public lectures elsewhere. It appears that a recent sermon of his on this subject was especially unpalatable to Romanists, and in consequence he was the recipient of an anonymous letter stating that his course was an obnoxious one to many, and that very serious results would follow if he continued a further discussion of the subject. Of course this threat did not deter the clergyman—Rev. D. Henry Miller, D. D.—from the discussion of a topic of public concernment, and the *Tribune* of the eighteenth ultimo tells us what has been the sequel of his steadfastness, as follows:

"It has been Dr. Miller's custom during the afternoons to spend the greater part of his time in his study, in the rear of the church, the window of which opens directly upon the rear of the houses facing on Fifty-second street. It was from some point in this direction that shots were fired, and by some person probably acquainted with the fact of Dr. Miller's usual presence there at his desk during the afternoon, though the ground glass in the window prevented a certain knowledge. During his temporary absence from the study, a week ago last Friday afternoon, two shots were fired through the window, one of the bullets lodging in the desk, and the other in a bookcase overhead. Recalling the anonymous letters received, he thought it was a deliberate attempt on the part of some one to carry previous threats into execution. * * * The detectives claim that both shots were fired from one of the houses in the rear, but there seems to be no ground for suspicion against any one in the house directly on the line of their course. These facts were given to a *Tribune* reporter by one of the trustees, though with some reluctance, it having been the intention of the pastor and the trustees of the church to keep the affair from the public. Had it not been for the receipt of a threatening and anonymous letter, signed 'G. T.,' it was said that they would not have given the matter a second thought. * * * Had Dr. Miller been in his usual position in his study, the bullet that lodged in the desk would have struck him in the head. The other was wide of the mark."

If the attempt to intimidate Dr. Miller by threats of violence or assassination was an isolated instance of the peculiar arguments employed by Romanists, it might be attributed to the evil disposition of an individual only. But when this method is found to be one quite commonly resorted to, its proportions become enlarged and it deserves to be held up for public denunciation; nor can the Romanists expect otherwise than that they must be held responsible for the ultimate results that may flow from it. As our readers are aware, the *Intelligencer* has taken the field ground, on more than one occasion recently, against certain impostures, delusions and dangerous teachings and practices of the Romish Church, and the same effort at intimidation has been repeatedly directed against us that was tried on Dr. Miller. Again and again most abusive and truculent anonymous letters have been mailed to us by Roman Catholics from various portions of the country, filled with threats of incendiary and personal violence in various forms, for our strictures on Romanism and the papacy, all of which we treated with the silent contempt and loathing they deserved. But the attempt to assassinate Dr. Miller demands that the public attention should be directed toward what seems to be a part of a systematic plan, to the end that Protestants may be advised as to the temper of their Romish antagonists and the weapons to which they resort to make good their cause. We have no desire to say anything that will inflame the passions of Protestants against Romanists, and abhor the idea of retaliation in any form; but at the same time Romanists must be admonished that the atmosphere of the United States is an unfriendly one for attempts at intimidation by threats of incendiarism or assassination, and that a single case of either that is carried out and distinctly traced to Roman Catholic influence will react upon them with a force and power the proportions of which can hardly be overestimated.

The Ecclesiastical War in Germany.

The following is from the London *Times*:

"The German government is still proceeding with same rigor against its ecclesiastical and political adversaries. A priest named Leyendecker, of Deudesfeld, near Treves, has been sentenced to a month's imprisonment for stating from the pulpit that Protestants were rogues, and that Jews were liars and cheats who would rob Christians of the last drop of their blood. His own version of the passage was that among Protestants and Jews, as among all other bodies, there were rogues and cheats. At Saarbrucken a lay member of the Catholic Verein has been fined one hundred and sixty thalers, with three weeks' imprisonment in case of default, for a speech delivered at a meeting of that society at Urbach. Herr Most, a member of the Reichstag, has been condemned to nineteen months' imprisonment by the Berlin court for using language to excite violence, and for aspersing the army. The same tribunal has confirmed the sentence of twelve months' imprisonment on Herr Majunke, the editor of the *Germania*, for his language respecting the Emperor and Prince Bismarck. Four articles of a similar character having appeared since the original trial, the court increased the fine from two hundred to four hundred thalers, and added a month's imprisonment. The fine of four hundred thalers imposed on the Bishop of Paderborn, who, when the prosecution was first instituted, made over all his property to his brother, has just been paid by one of his flock. The court decided to accept the money in spite of the protest of the Bishop, who wished to undergo the alternative of imprisonment. Archbishop Ledochowski has now passed five months in captivity. His health is stated by his friends to be all that could be desired. The Bavarian government have intimated to the Old Catholics that though unable to give Bishop Reinkens express authority to exercise episcopal functions, they will offer no hinderance to his holding a confirmation at Kempfen, and have declined the Bishop of Augsburg's request that they should interpose to prevent him. After visiting Silesia and East Prussia, Bishop Reinkens will accordingly visit Kempfen."

Letters from Berlin state that the Emperor, in giving his assent to the ecclesiastical laws, told Herr Falk to enforce them mildly as a rule; but where he encountered serious and unjustifiable resistance to count upon his support. Meanwhile Dr. Janiszewski, suffragan Bishop of Posen, has been arrested for violation of the ecclesiastical laws, and condemned to fifteen months' imprisonment.

REV. R. ALEXANDER.—Last week we visited Bro. Alexander, says the Galveston *Christian Advocate* of August 12, at his island home, midway between Galveston and Houston. We were glad to see that he had almost entirely recovered from the severe injuries he had received some six weeks before. While walking across his pasture he had been attacked by an infuriated bull. He was knocked down, two of his ribs broken, his face and chest severely bruised by the horns and hoofs of the animal. The severest wound was on his thigh, where he received a gash some five inches long and reaching nearly to the bone. His escape seemed providential, as the animal, after a struggle, left him of its own accord.

Sister Alexander's health is quite feeble, and they expected to leave the next day for the Burditt Wells, in Caldwell county. We hope to have Bro. Alexander's aid at some of our fall meetings.

REV. DR. W. H. WATKINS has been granted a month's vacation by his charge at Woodville, Mississippi, for the purpose of rest and recuperation. We are glad to know that his health is improving. He was with us most helpfully at the Seashore camp meeting, and has preached several times in the city during the last two weeks.

PORT GIBSON COLLEGIATE ACADEMY, for young ladies, is now under the presidency of Rev. John A. B. Jones, of the Mississippi Conference. The college is located in a healthy region, in the midst of a good community, and is under the patronage and control of the Mississippi Annual Conference. For particulars our readers are directed to the card in another column.

EMORY AND HENRY COLLEGE, Virginia, Rev. E. E. Wiley, D. D., president, offers the most advantageous terms, and affords the best of facilities to those who are seeking collegiate education for their boys. It is one of our most popular Methodist colleges, and well deserves the liberal patronage which it has received. See advertisement in this week's issue of the ADVOCATE.

CHRISTIANITY is not merely a system of ideas, but a living force in the human soul which does more to beautify and ennoble man than all the systems of human science and morality combined. Let Christianity be substantially embodied before the scrutinizing eye of unbelief, and it gives a silencing blow.

Conference Register.

Conference.	Place.	Time.	Bishop.
Denver	Denver city	Aug. 27	Pierce.
Illinois	Murphysboro	Sept. 2	Whatcoat.
Western	Wyandotte	Sept. 9	Keener.
Columbia	Salem	Sept. 10	Pierce.
W. Virginia	Philippi	Sept. 16	Doggett.
Kentucky	Mt. Sterling	Sept. 16	Wightman.
Missouri	St. Joseph	Sept. 16	Keener.
S. W. Missouri	Lexington	Sept. 30	Keener.
Louisville	Paducah	Sept. 30	Wightman.
Tennessee	Dalton	Oct. 7	Marvin.
Pacific	Stockton	Oct. 7	Pierce.
Holston	Asheville	Oct. 14	Doggett.
St Louis	Pinckneyville	Oct. 14	Keener.
Indian Miss'n	North Fork	Oct. 22	McTyeire.
Arkansas	Fort Smith	Oct. 28	Kavanaugh.
Los Angeles	Carpenteria	Oct. 28	Pierce.
N. Alabama	Huntsville	Nov. 4	Doggett.
North Texas	Denton	Nov. 4	McTyeire.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
N. Georgia	Cartersville	Nov. 25	Wightman.
Little Rock	Monticello	Nov. 25	Kavanaugh.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington City	Mar. 3	Marvin.

*German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

MARRIED.

COLLINS-BLANKENSHIP.—At the Methodist church in Lockhart, Texas, August 5, 1874, Rev. C. M. Rogers officiating, Miss Emma Collins, late of Clinton, Louisiana, and Mr. R. H. Blankenship, of Kentucky.

GEDGE—LANEY.—August 6, 1874, at the residence of the bride's father, in Pathom county, Alabama, by the Rev. R. G. Ragan, Mr. E. B George to Miss M. A. E. Laney.

HOWARD—JELICH.—By Rev. W. A. Montgomery, at the residence of Mrs. Matilda Howard, Autauga county, Alabama, August 6, 1874, James H. Howard, of Plantersville, Alabama, and Miss Amanda Jelich, of Autauga county.

COTTON PRESSES.—W. H. Reynolds, Esq., corner of South Market and Fulton streets, advertises in another column the revolving wrought-iron screw plantation cotton press, so well known throughout the country.

LEVY BROS., 580 Magazine street, are fully sustaining their former reputation for fine goods and reasonable prices. See advertisement elsewhere.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Aug. 15, 1874.

A—T. Y. Abernethy, C. O. Andrews five letters, Edwin Alden $35, E. & H. T. Anthony, Thomas K. Armstrong, J. H. Appell two letters $1.25, N. W. Ayer & Son, Daniel Appleton & Co., American News Company, Thomas R. Atkins, American Tract Society, E. A. Acreman, J. S. Abernathy.

B—D. H. Baldwin, Boorum & Pease two letters G. J. Babin $9.75, Mrs. H. Barrow $1, Robert Beckett, James F. Bradley, W. S. Birdsong, Horace Bishop, A. M. Barrington $26.30, T. H. Buckingham, John C. Blanton, Jonathan Burford.

C—R. J. Catchings, J. E. Collins, D. E. Crosland $6, Cassell, Pelter & Galpin, Aaron Coons, William Cameron, C. B. Collins, A. J. Calloway, Mrs. S. M. Cuyler.

D—Logan D. Dameron two letters, Charles H. Dilson & Co. two letters, Donaldson & Co. two letters $27, Robert A. Davis two letters $25, R. B. Downer, M. S. Dumas.

E—D. G. W. Ellis, I. V. Enochs.

G—W. Griffen & Co. two letters, David A. Givens 50 cents, A. D. Gaskill $9.90, A. E. Goodwyn.

H—B. T. Hitchcock, Bythell Haynes, A. C. Hendrick, F. Howarth $6, H. G. Horton $17.90, Hoyt & Gilchrist $21.25, W. B. Hines, W. C. Hailey.

J—J. J. Jones, George W. Jones, J. A. H. Jones $7.50.

K—John B. Kilbrell, Christian Keener, J. O. Keener.

L—Amasa Lord, Roswell T. Logan, A. C. Littlejohn six letters, J. B. Lippincott & Co., H. P. Levis two letters $10, D. C. Langford $8, R. R. Long, Jr., Lee, Shepard & Dillingham, Limerick & Co. $1.10.

M—S. D. Murff, J. W. McCann, J. Millsaps, F. McCormick; Miss E. A. Moriarty $2, Max Muller, W. B. May $3.70, Mrs. E. A. Morris, A. Millspaugh $200.12.

N—William B. Neal, C. R. Norman $1.50.

O—James Ormond.

P—M. S. Park, John R. Peebles, J. M. Patton, Mrs. Ike Pickens $2.50.

Q—L. J. Quinn 51 cents.

R—M. H. Rankin $1.50, J. A. Ridley $10, A. H. Redford agent two letters, Rudolph & Co., George P. Rowell & Co., William L. Roche, James Reed $1, J. S. Rollack, J. K. Randall, E. E. F. Ross, James Russell $2, Rural Carolinian, R. H. Rawlings, A. M. Ragland.

S—I. N. Soper & Co., T. H. Sessions $2, Charles H. Stuart $12, O. W. Swofford, P. B. Saffold $6.

T—H. H. Trueheart 75 cents, E. B. Tuggle $1.

W—John F. Wynn two letters, Thomas Ward White, J. Weaver & Co., R. B. Winnack, Horace Waters & Son, A. White, S. W. Weatherly, W. L. Walker, J. H. Wilson, E. E. Wiley, T. B. Wilden.

Y—N. B. Young $6.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now making a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

A. C. LITTLEJOHN, ESQ., is our sole agent for the State of Texas. We commend him to the courtesies of our friends having advertisements for insertion or other business in transact with the ADVOCATE.

PICTURE FRAMES.—We have repented applications for picture frames. We would say to our customers that we do not keep an assortment of frames, but can refer them to our near neighbors, Messrs. Heath & Lard, Nos. 97 and 99 Camp street, with full confidence that they can buy frames or have framing done as cheaply as anywhere in the country.

UNDERTAKER.—*Also Carriages for Hire at All Times.*—It is with pleasure we direct the attention of our readers to the advertisement of so reliable and worthy a gentleman as Mr. F. L. Matthews, No. 238 Carondelet street, whose card, in another column, sets forth more fully the character of his business.

METALLIC ELECTRIC SHIELDS FOR RHEUMATISM, NEURALGIA, ETC.—See advertisement of George Sweetser elsewhere.

OBSERVATIONS ON NASAL CATARRH.—See advertisement of Dr. A. N. Williamson, M. D., in another column.

STAINED GLASS WINDOWS.—See advertisement of Henry E. Sharp & Son in another column.

NEEDLE-BOOK, WITH CHROMOS.—See advertisement of J. Bride & Co. in another column.

OFFORD'S PULPIT OF THE DAY.—See advertisement of R. M. Offord on the eighth page.

THE demand for the Halford Leicestershire Table Sauce, by guests who best understand how to make most palatable their soups, fish and meats, induces all the best hotel proprietors in the country to place it constantly upon their tables. jy23 4t

BUSINESS NOTICES.

OBSERVATIONS ON NASAL CATARRH.—An abstract from a forthcoming work on diseases of the throat and air passages, by A. N. WILLIAMSON, M. D., late Clinical Physician in the University Medical College, New York city. Mailed to any address for 10 cents. Address the author, 28 East Twelfth street, New York.

"DR. WILLIAMSON'S great success in the treatment of Catarrhal and throat and lung affections renders valuable whatever comes from his pen." *Journal of Medical Science.* au20 3m

BE of good cheer. There is life and health for you yet. So those who have taken Simmons Liver Regulator attest. au20 1t

THE METAPHYSICIAN, a new quarterly magazine, will be issued from the METAPHYSICAL UNIVERSITY, 9 Bond street, New York, July 20. The METAPHYSICIAN will discourse on many subjects from *various standpoints*, interesting and profitable to all classes, especially the Family Circle. It is gotten up in superior style. Subscription—One dollar per annum; single numbers, Thirty cents. Will be mailed to any address on receipt of price. jy30 1m

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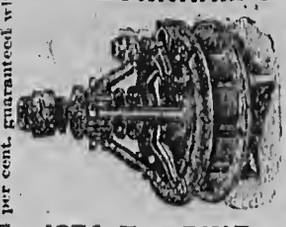

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The Child's Corner.

THE WAY TO DO IT.

BY M. M. D.

I'll tell you how I speak a piece:
First I make my bow;
Then I bring my words out clear
And plain as I know how.

Next I throw my hands up so!
Then I lift my eyes—
That's to let my hearers know
Something doth surprise.

Next I grin and show my teeth,
Nearly every one;
Shake my shoulders, hold my sides—
That's the sign of fun.

Next I start and knit my brow,
Hold my head erect;
Something's wrong, you see, and I
Decidedly object.

Then I wabble at my knees,
Clutch at shadows near,
Tremble well from top to toe—
That's the sign of fear.

Soon I scowl, and with a leap
Seize an airy dagger,
"WRETCH!" I cry. That's tragedy.
Every soul to stagger.

Then I let my voice grow faint,
Gasp and hold my breath;
Tumble down and plunge about—
That's a villain's death.

Quickly then I come to life,
Perfectly restored;
With a bow my speech is done;
Now you'll please applaud.

St. Nicholas

FOR THE ADVOCATE.

Our Little Angel.

Little Mattie Walker is indeed an angel. This was no ordinary child. She was universally loved, and attracted marked attention at all times and in all places. Although only eight years and five months of age, yet she was a wonderful child in intelleet, goodness and noble qualities. Born on the sixth of February, 1866, her life expanded, as it were, from the very commencement into a high and pure region of thought and mental power, until her little spirit winged its flight for heaven on the evening of the twenty-second of July, 1874. Her mind was constantly reaching out after grand ideas, and ambition of an elevated character actuated her entire life, and she longed and lived to do good for Jesus. Really intelligent, she was ever reading books, and storing away fresh and vigorous thoughts for ready use. Children, it was a rare treat to hear her read. Although greeted with loud applause at public exhibitions, although caressed, praised and kissed so much, yet she never became proud and presumptuous, but was always the same meek, pious, happy Mattie, speaking kind words to all, and always willing to make a speech, to read, converse, or to sing of heaven—"Beautiful Mansions," her favorite song. She also often sang "I Want to be an Angel" and "There Is a Land of Pure Delight." A fine reader and a thorough pupil, she attracted much attention at examination—always acted well in charades, tableaux, and her essays were sensible and pointed.

Her religious character was well developed. For some time in 1870 she could not comprehend the meaning of Immortality. "What do we understand by the immortality of the soul?" That was the vexed question to our dear child. But after she had heard many explanations, after she had studied her Bible and prayed much to God for light and knowledge, the darkness fled, and she came weeping to her mother, and told her that "Jesus had pardoned her sins, and that she was happy; that she now fully understood the idea of immortality." This occurred when she was about seven years of age. She was good before, but since that time we never saw any one more devoted in Christian duties. Her Bible was her companion day and night. She found joy and peace in reading its precious promises, and she would often talk about God's goodness and the home for the good. Heaven and Jesus were her themes. In the church and Sabbath school she was happy; she loved God's people and delighted to be with them. In her studies we tried to control the growing mind, but this was impossible. It reached far out beyond this world, and reasoned of death, the grave, immortality and the judgment. Long since she completed the Fifth Reader, and her parents kept her at home to give rest to her energetic, active spirit. With a retentive mind she could soon memorize many beautiful verses; hence at all times she was ready to repeat some cheering words about heaven and Jesus. But, above all, she was so good, so pure, so gentle and loving. Too pure for this dark world of sin and death, we had an idea that she could not live long with us. We believed that Jesus would soon call her to his bosom. With Jesus and heaven in her conversation, in her thoughts, and in view *at all times*, how could we expect her to remain in the midst of corruption and sorrow! Congestion of brain and bowels was the Lord's means of taking our little one to glory. She loved to sing of the "Beautiful Mansions," and now she fully appreciates and realizes their bliss and peace. The Lord is just, and doeth all things well. This sweet child loved the CHRISTIAN ADVOCATE, and she would watch for its coming, and then sit and read its pages for hours. She said the "Child's Corner" was her part of the ADVOCATE. Little girls and boys, readers of the ADVOCATE, remember Mattie's example. Try to imitate her ways and general conduct. Read your Bibles, pray, be obedient to your parents, love and serve God, think and sing of Jesus and heaven, and you will meet our little angel in that beautiful world where God and angels forever live, and where sickness, sorrow and death can never enter. May the good Lord sustain by his grace the afflicted parents, and may the sorrowing mother know that she can and will meet her little girl in heaven. God grant that all the little children may try with us to meet this beautiful little angel beyond the moon and stars.

HER FATHER.

TROY, ALA., August 3, 1874.

A PLANT OF BRAZIL.—In the forest of Brazil grows a curious plant, about as high as a man, with a twisted stem covered with knots. This is the mandive, and from its roots come two things—bread and poison: the sweet, white flour which forms the bread of the people, and the deadly poison in which the Indian dips his arrow-points. The white flour is *farina*, and it goes all over the world as a delicacy for sick people and well people; but you never would guess that, when the mandive roots were crushed to prepare it, the juice that flowed out was deadly enough to arm the Indian's arrow against the great beasts of the forests.

This is not all. The natives know how to make from this same juice a liquor that will make them as tipsy as any of their white brothers can get on whisky. The women do the work, of course. Your savage is too much of a fine gentleman to serve himself; so the women gather the mandive roots, and slice and boil them quite soft. When the roots are cool they are ground quite fine; in a mill, do you suppose? Not at all; these useful women *chew* them, and spit them out in a vessel of water; when they have chewed them all up the whole contents of the vessel are boiled and stirred, and finally poured into jars and buried in the floor of the hut, with the mouths tightly stopped. When the liquor is sufficiently fermented the drinking-feast begins, and the crazy Indians go from house to house, dueling and singing, until all the jars are emptied. Then they go to sleep to get sober, and wait for the women to make some more liquor.—*Little Corporal.*

A Boy's Ride.

It was a beautiful day in the early spring of 18—. I lived at the West then, in one of those half rural cities for which the West is so famed. I started out for a drive.

Just ahead of me I saw walking on the road a very small boy. He was dressed in plain clothes known as Kentucky jeans. On his head he wore, even thus early in the spring, a plain straw hat; over his shoulder he carried a bundle, tied up in a red silk handkerchief, and slung upon a stick. In his hand he held his great heavy shoes, while he tugged on, manfully and wearily, sore of foot, and sore of heart, I had no doubt.

I drove quickly past, and then stopped and looked back, and waited until the little fellow came up.

"Halloo," I said; "don't you want a ride?"

"To be sure I do," said he.

"Then why didn't you ask me?"

"Because," said he, "I had asked so many times, and had been refused so often, that I got discouraged and I didn't think *you* would let me," with some emphasis on the "you."

"Well," I said, "get in." He stood looking hopelessly up into the cushioned and carpeted buggy, and down at his bundle and his stick and his heavy soiled shoes.

"I'm afraid I ain't very clean," he said at last.

"O never mind," I said. "Get in; this vehicle was made for use."

"I'd better leave my stick," he said.

"O no," I answered. "You may want it again."

And so he climbed in, and the bundle was stowed away under the seat, and the stick put down between us.

"I never rode in such a nice carriage before, and I don't think I ever saw such horses," he went on, and his eyes sparkled.

"Do you want to drive?"

"May I?"

"Yes, if you know how." And so I gave him the reins, and we were friends at once.

"Who did you ask to let you ride?" I asked.

"O all those men in the great farm wagons."

"And what did they say?"

"If they had a load they said they couldn't, and if they had no load they only cracked their great whips and rattled by the faster, or yelled at me to get out of the road."

"And you didn't ask me. Did you think because I had nice horses and a fine carriage, and wore good clothes and looked like a gentleman, that therefore I wasn't one?" said I laughingly.

"Well—yes—I'm afraid I did; but," he continued, looking me square in the face, "do gentlemen always let boys ride when they want to?"

It was my turn to be a little bit puzzled, and I said: "I don't think they do; but a gentleman is one who always does all he can to help others and to make them happy."

"Well," said he, "I think you are a gentleman, at any rate."

And I said: "Will you tell me who you are, for I think you are a gentleman also?" and yet he hadn't said "thank you," in words, once all this time.—*St. Nicholas.*

FIRE-CRACKERS.—It is a queer custom, this setting off of fireworks, but it is observed in many countries; among others, in England on the fifth of November, in China on New Year's day, and in South America on all suitable and unsuitable occasions. As you know, the fifth of November is the anniversary of the Gunpowder Plot, in which a sad scamp named Guy Fawkes schemed to blow up the House of Parliament, with all the members, great and small, inside. But the plot was discovered and defeated, and the patriotic people of England still celebrate their escape. On every anniversary of the day they have fireworks and bonfires, and the boys burn effigies of the traitor. I have seen a capital Guy Fawkes made with a broomstick, a ragged old coat, a battered old hat, and a penny paper mask. Boxes of matches, squibs and crackers were secreted about his ugly person, and then he was carried over the town in an old chair, with a chorus of noisy youngsters following after and singing:

Gunpowder Plot shall never be forgot,
As long as old England stands upon a rock!

When he had been paraded through all the streets, and reviled and pelted with stones, he was planted on the top of a bonfire for a throne and burned, amid the splutterings and fumes of the crackers and squibs hidden in his dress.—*St. Nicholas.*

THE way to keep down envy is to keep up charity.

Farm, Garden and Household.

AN AGRICULTURAL ODE.

BY WILLIAM C. BRYANT.

Far back in ages
The plow with wreaths was crowned,
The hands of kings and sages
Entwined the chaplets round,
Till men of spoil
Disdained the toil
By which the world was nourished,
And blood and pillage were the soil
In which their laurels flourished.
Now the world her fault repairs—
The guilt that stains her story—
And weeps her crimes amid the cares
That form her earliest glory.

The throne shall crumble,
The diadem shall wane,
The tribes of earth shall humble
The pride of those who reign;
And war shall lay
His pomp away;
The game that heroes cherish,
The glory earned in deadly fray,
Shall fade, decay and perish.
Honor waits o'er all the earth,
Through endless generations,
The art that calls the harvest forth,
And feeds the expectant nations.

Greatest Crop of the World.

A question widely discussed involves the relative value of the wheat, cotton, tea and hay crops of the world. Which of these crops employs the greatest amount of the world's capital? It is said that hay leads the rest, and the items that enter into account, as stated, are somewhat startling, and will make a Granger's hair stand on end. Cotton and tea are local crops, while hay is produced every where the world over, and thus the hay crop greatly outweighs either of the other two. The aggregate reported value of all farm products of 1870 was $2,417,538,658; but, as this includes addition to stocks, "betterments," etc., it is probably too high. Now the hay crop for that year—that is, the grass dried and cured for use or sold—is reported at over 27,000,000 tons. This, at half the selling price in the large cities, would amount to $405,000,000, and is far greater than the aggregate home value of the cotton crop or any other crop. The other portion is used on the ground, and it requires considerable calculation to get at the value so used; even in the roughest way.

In the first place, live stock, including horned cattle, horses, sheep, swine, etc., to the value of $1,635,000,000, were fed from it that year. Averaging the lives of these at five years, we have one-fifth of that sum as representing the grass fed to them in 1870, namely, $305,800,000; next we find the value of the animals slaughtered for food in that year to be $349,000,000, and, as this is an annual product, the whole of it for the present will be credited to the grass crop of 1870 as 511,000,000 pounds, which, at the average of twenty-five cents, amounts to $128,000,000, and this goes to the credit of grass; next we have 235,000,000 gallons of milk, which, averaged at the low estimate of ten cents per gallon, adds $25,000,000 more to the credit of the grass crop; then we have 100,000,000 pounds of wool at twenty-five cents a pound, adding $25,000,000 more; and finally 53,000,000 pounds of cheese at ten cents, adding over $5,000,000 to the total of these credits to the grass crop of 1870, which aggregates $887,000,000. *Vermont Chronicle.*

What Lime Does.

We agree with the *American Farmer* in the opinion that the chief value of lime as a fertilizer consists in its chemical action upon compounds containing plant-food. It says:

"We find from analysis that lime, in some of its combinations, forms a constituent part in nearly all plants, but varying much in quantity in different plants. By direct absorption it is necessary to the perfect development of vegetation. Its chief office, however, is in its assimilating the properties already in the soil to the plant. Vegetation lives only on digested or decomposed food in the form of liquids and gases. The soil may contain all the constituent elements of the crop intended to be raised, and yet it may not be in a condition to be appropriated. Most soils do contain carbonates, sulphates, and phosphates of potassium, sodium, and magnesium in combination with silica, in the form of earthly rock, feldspar, etc., but in such a condition as to absorb only as they are slowly decomposed by exposure to the gases of the atmosphere and the rays of the sun. Many of the manufactured fertilizers make a fair showing by analysis, and contain the elements which should sustain the plant, and yet they may be in such combination as to prove inert, on account of their insolubility. This is one of the beneficial properties of lime. It breaks up these combinations, and forms new compounds which are more soluble, and are thereby made available nourishment. This result of liming is more perceptible on land containing humus or vegetable mold, which is converted into plant-food."

CANE CULTURE.—A correspondent of *Our Home Journal*, New Orleans, who has been visiting Mr. Larimore, a prosperous planter near Baton Rouge, Louisiana, says that gentleman has devised a method by which the bagasse can be made to yield its fertilizing qualities the second year after it is ground, thus: The bagasse falls from the rollers into a cutting-box, where it is chopped into lengths of about three inches, falls from the box into a cart, and is dumped in heaps at suitable distances, to be easily distributed over the field; later this is plowed under, and the land is allowed to rest one year. The ground is found greatly improved for the next crop.

Mr. Larimore has an improved plan of plowing down instead of cutting seed cane. It is well known that the best portion of the seed is near the root, where the joints are shortest. The cane is barred off as closely as possible, then a coulter is run under it, saving root and stalk.

By transplanting, Mr. Larimore has obtained an excellent stand from stubble on land which would not have paid for cultivating in the usual way.

The old stubble is first barred off closely, and then thrown out with a turn-plow. The ridge formed by barring off is opened, the old stubble pulled to pieces, dropped in the open ridge and covered. The result is a crop of plant rather than stubble. The overseer says the labor of transplanting in this way will amount to no more than digging and cultivating stubble in the usual way.

PIGS, unless greatly infested with trichinae, show no symptoms of the parasites during life. When badly infested they sometimes suffer from stiffness of the limbs and partial paralysis, but a pig estimated to have sixty millions of trichinae in its muscles has shown no symptoms during life. When the flesh has long been infested the cysts or envelopes of the parasites may be seen upon close examination by the unaided eye as small white specks. Infested meat may be eaten with perfect safety if it has been exposed thoroughly to a heat of 212°, the temperature of boiling water. Only pork that is thoroughly cooked can be eaten with safety. The yellow color of the fat pork is caused by a disordered condition of the animal's liver consequent on overfeeding during fattening. It is not considered unwholesome, and is a parallel case to that in which the flesh of sheep becomes yellow when the disease known as "rot," a liver or bilious disorder, is just beginning. In this condition they fatten very rapidly.

A CHEAP and quickly-prepared luncheon may be prepared in this way: Toast a soda cracker a delicate brown; pour enough boiling water on it to soak thoroughly, but not to lose its shape; lay it on a warm plate, butter it nicely, and set it just inside the oven; put your spider over the fire, with boiling water in it, into which drop an egg; cook till the white is done, then lift and place carefully on your cracker; serve hot, with a cup of tea or coffee. Do not make the mistake which one of our friends did in this recipe, and prepare only one cracker and one egg for a party of four.

AN intelligent and successful housekeeper says that in canning fruit Bartlett pears require twenty minutes boiling and six ounces of sugar; plums, ten minutes boiling and eight ounces of sugar; whortleberries, five minutes boiling and four ounces of sugar; strawberries, eight minutes boiling and eight ounces of sugar; rhubarb, sliced, fifteen minutes boiling and ten ounces of sugar; Seckel pears, whole, twenty minutes boiling and four ounces of sugar. All fruit that is pared should be dropped at once into cold water, to prevent discoloration.

NEVER decant coffee. When the coffee is emptied from one vessel to another the kitchen ceiling generally receives that essence-laden vapor which should have found its way into the cups on the breakfast-table. And one word about the cups: When the coffee enters them it should find the milk or the cream already there. By observing these rules ordinary coffee, made in almost any way, is often very palatable indeed.

Scientific.

MESSRS. MASTERS AND GILBERT have been investigating the action of manures in favoring the growth of certain species of plants; and for this object twelve different series of meadow plants were grown separately, in wooden boxes, both without manure and with five different manures, such as manures furnishing phosphates, potash, etc., ammonium salts, sodium nitrate, ashes and ammonia, and ashes with sodium nitrate. The soil employed was thought to have been too rich, and the results of the observations of the two seasons were somewhat contradictory. Of the three clovers, *Trifolium pratense* and *repens* were in the first seasons much benefited by the manure, while *Lotus corniculatus* seemed actually injured. In the second season the ash alone had little effect on the clovers; but in both seasons nitrogenous manures, with others, produced the largest crops. With six kinds of grasses, the ash manure alone had little effect, and in almost every case the best growth was from a mixture of ashes with nitrogen. Observations on the development of roots induced the opinion that those plants which dispossess others under liberal manuring are those whose habit of growth gives them the widest hold on the soil.

WHAT TO DO IN CASE OF ACCIDENT.—Prof. Wilder, of Cornell University, says *Moore's Rural New Yorker*, gives the following short rules for action in cases of accident, which will be found useful to remember:

For dust in the eyes, avoid rubbing; dash water into them; remove cinders, etc., with the round point of a lead pencil.

Remove water from the ear by tepid water; never put a hard instrument into the ear.

If any artery is cut, compress above the wound; if a vein is cut, compress below.

If choked, get on all fours and cough.

For slight burns, dip the part in cold water; if the skin is destroyed, cover with varnish.

Smother a fire with carpets, etc.; water will often spread burning oil, and increase the danger. Before passing through smoke take a long breath, and then stoop low; but if carbonic acid gas is suspected, walk erect.

Suck poisoned wounds, unless your mouth is sore; enlarge the wound, or, better, cut out the part without delay; hold the wounded part as long as can be borne to a hot coal or end of a cigar.

In case of poisoning, excite vomiting by tickling the throat or by warm water and mustard.

For acid poisons, give alkalies; for alkaline poisons, give acids—white of an egg is good in most cases; in a case of opium poisoning, give strong coffee and keep moving.

If in water, float on the back, with the nose and mouth projecting.

For apoplexy, raise the head and body; for fainting, lay the person flat.

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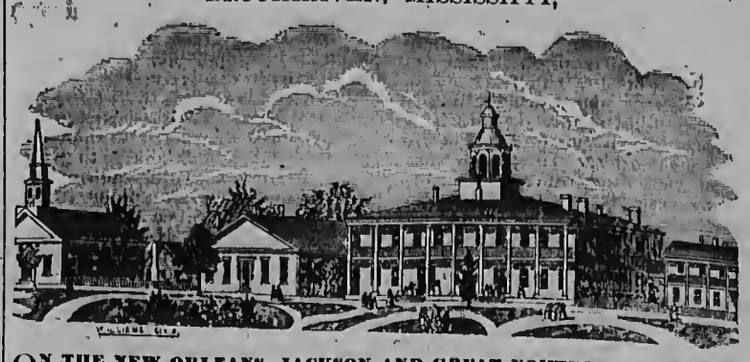

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ja29 1y G. W. WOODWYN.

According to the *Lancet*, cremation makes progress in Germany, eighty-two cities now possessing cremation societies. The society at Berlin has received intelligence that the new furnace, invented for the combustion of bodies by Profs. Reclam and Siemens, was tested on the third of June, and completely satisfied its constructors. Two hundred weight of animal carcass were consumed in about an hour and a half—reduced to white ashes, at no more than three shillings' outlay. During the process no sound nor smell was appreciable. Solving, as it does, the question of cremation, Messrs. Reclam and Siemens' contrivance has just met with a rival in the device of Dr. Steinbels, president of the Central Institute for Trade and Industry, at Wurtemberg. He proposes that the corpse should be placed in a trough made of cement, and be filled up with liquid cement so as completely to cover the dead body. The cement soon hardens and absorbs all the moisture from the body—converts it, in fact, into a preservable mummy, at small expense and trouble. As soon as the cement hardens the square coffins may be piled one upon the other like blocks of stone, and the corpse is literally interred *in* instead of under its gravestone.

What is it in nature that impresses us most? Is it not the absence of self-consciousness? The violet and the oak are unconscious that there is in them either beauty or strength. The stars glow without attempt at parade or heraldry of their wonders. To say that a person is natural is to say that he is forgetful of himself. It is the highest glory of art to conceal art. And what applies to art applies also to character. The highest form of character displays itself the least. Children are not aware of their brightness. Christian character loses much of its excellence if it becomes conscious of itself.—*Dr. Bridgman.*

Misapplication of a Word.—It is said that Dr. Chalmers once entertained a distinguished guest from Switzerland, whom he asked if he would be helped to kippered salmon. The foreign divine asked the meaning of the uncouth word "kippered," and was told that it meant "preserved." Soon after the poor man made use of this newly-acquired expression in a public prayer, when he offered a petition that the distinguished divine might long be "kippered to the Free Church of Scotland."

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152 and 151 Camp St., cor. Cutlope,

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On account of retiring from the Furniture business, I am now selling off my large stock of New Furniture at greatly reduced rates. I am selling at rates below those of any house in the city.

Walnut Victoria Bed-room Sets, marble top.$125 00
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THE ONLY GENUINE RECIPE FOR

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DIRECTIONS HOW TO USE ON EACH BOTTLE.

THIS BRISK AND MOST LUSCIOUS BEVERAGE is becoming daily more popular throughout the principal cities of the United States. As a cooling, soothing and thirst-quenching beverage it has no superior.

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GLAZED SASH.

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MRS. H. MOGRIDGE

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Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

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Club Feet cured without the knife. The Radical Cure Truss, patented May 8, 1866, applied. All instruments for deformities—Crutches, Shoulder Braces, Elastic Stockings, Ear Trumpets—on hand at DR. A. O. FORSBERG'S, No. 5 East Fourth street, east of Main, up stairs Cincinnati, Ohio. *St. Louis Republican.* ap6 3m

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Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing-room, library, verandah, church, concert hall, lecture room, seaside and shipboard. A variety of folding cane seat chairs for the Southern and tropical countries. For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts.

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The attention of our friends and the public in general is most respectfully invited to our fine stock of HOME-MADE PIANOS.

We permit no inferior instrument to go out of our factory, but endeavor to EXCEL ALL MAKERS by producing PERFECT INSTRUMENTS ONLY, and thereby secure the entire confidence of the public. jy23 3m

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AMERICAN GRANITE

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This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.

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Orders promptly attended to and satisfaction guaranteed. jy23 3m

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Between St. Andrew and St. Mary.

NEW GOODS EVERY WEEK.

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Give Us a Call.

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SELF-FASTENING AND ADJUSTABLE

BED SPRINGS

Make the Best Spring Beds in Use.

They are complete in themselves, and can be applied in a few minutes to any slat bedstead.

☞ From three to five dozen make a Set.

JOHN FLINN,

248 South Second St., Philadelphia, Pa

Cor. S. Water and Champlain Sts., Cleveland,

Agents wanted everywhere. se18 1y

MACHINERY, TIES, ETC.

LANE & BODLEY,

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MANUFACTURERS OF STANDARD

PLANTATION

MACHINERY,

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STEAM ENGINES,

Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

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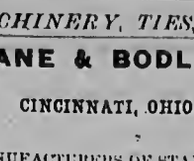
IMPORTANT TO PLANTERS.

IRON COTTON TIES.



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under Bill guarantee, at the lowest market prices, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,

(Late Bartlett & Rayne,)

GENERAL AGENTS,

48 Carondelet Street, cor. Union,

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IMPROVED

EAGLE COTTON GINS.

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans, he has never had it ginned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

40-Saw Gin.....	$200	65-Saw Gin	$325
45-Saw Gin.....	225	70-Saw Gin.....	350
50-Saw Gin.....	250	75-Saw Gin.....	375
55-Saw Gin	275	80-Saw Gin.....	400
60-Saw Gin.....	300		

All orders should be addressed to

W. L. CUSHING,

No. 61 St. Charles street,

Sole Agent for the Southern States.

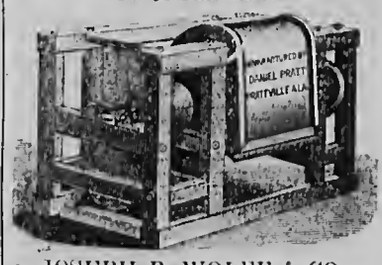
Agents wanted. Also on sale a large stock of Brooks' COTTON PRESSES, Steam Engines, Sugar Mills, Straub Corn Mills and Plantation Machinery of all kinds. my28 3m

DANIEL PRATT'S

Improved Cotton Gin.

PRICE REDUCED

TO $4 PER SAW.



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PLOWS, IMPLEMENTS, ETC.

PLOWS

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Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills.

PUMPS, SHAFTING, ETC.,

AT LOW PRICES FOR CASH.

B. J. WEST,

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MANUFACTURERS' AGENT.

mh19 10m

CRESCENT MACHINE SHOP.

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Machinist, Engineer, Blacksmithing, ETC., ETC.,

CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.

☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 12 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals since the fourteenth instant:

Louisiana and Mississippi	bales...	317
Lake		3
Mobile		155
Texas		1
Total		506

On Saturday, with nothing in the dispatches from Liverpool and New York to stimulate the demand, there was very little inquiry, and the bulk of the limited business, which was confined to 150 bales, was done by one broker. Most of the merchantable stock unsold is now held by four or five factors, who are unwilling to accept the ruling rates, except when necessary to close consignments. On Monday the market continued nearly at a standstill, the sales embracing 90 bales. There were some orders pending at prices about ⅛c., under the ruling rates, but most factors refused to make the desired concessions. Buyers, for example, were willing to go on at 14⅝c. for good ordinary, but factors asked 14⅝, 14⅞ a 14¾c. On Tuesday there appeared to be but little change in the general aspect of the market during the morning, only one buyer coming forward with any degree of spirit. Prices at the same time ruled rather easier, offers being accepted at less than quotations, but later in the day, finding there was more strength in the movement, factors assumed a higher tone, and fully ⅛c. higher was paid for the kinds in request. The sales summed up 800 bales.

The above makes an aggregate for the past three days of 1,100 bales, against 1,625 for the corresponding time last week and 1,275 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,210,709 bales, against 1,257,471 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 195,985 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 110,919 to France, of 115,214 to other foreign ports, and a decrease of 46,612 to Great Britain. We quote:

Inferior	7¾	@	9
Low ordinary	9¾	@	10¾
Ordinary	11¾	@	12
Strict ordinary	12¾	@	13¾
Good ordinary	14¾	@	14¾
Strict good ordinary	15	@	15¾
Low middling	16	@	16¼
Strict low middling	16¾	@	16⅝
Middling	16¾	@	—
Strict middling	17	@	—

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	506	
Arrived previously	1,328,143	1,328,649
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city ginning, from receipts of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc		20,490
Add 2,552 bales, sunk in the ship Ailsa, omitted in the Exchange's stock statement		2,552
Total		1,358,858
Exported past three days	605	
Exported previously	1,339,803	1,340,408
Consumed at Lane Cotton Mills		800
Sunk in scuttled ship Ailsa, to be added if ever recovered		2,552
Total		1,343,760
Stock on hand and on shipboard		15,098

LOUISIANA SUGAR.—On Tuesday 95 hhds. sold at 8⅝c. for good fair and 9⅛c. for fully fair, not refilled, 9¼c. for good fair and 9⅝c. for fully fair, refilled.

LOUISIANA MOLASSES.—Nothing doing except in grocers' trade. City refinery rebolled is selling in the job trade at 40@42c. for common, 48@50c. for fair, 55@57c. for good fair, 60@62c. for prime, and 67@68c. for choice.

CORN.—On Tuesday 1,500 sacks sold at 83c. for mixed, 85c. for yellow mixed, and 90@c. for white flint.

OATS.—On Tuesday 1,150 sacks sold at 60c. for new and 62½@65c. for old.

BRAN.—On Saturday 400 sacks and on Monday 200 sacks sold at 90c. ₩ 100 lbs.

PORK.—Mess is retailing at $25.50 cash, and $26 ₩ bbl. time.

BACON.—On Tuesday 10 casks clear rib sides sold, early in the day, at 13c., and 21 do. clear sides on private terms.

HAMS—Are in good supply, and dull at 15@16½c. ₩ lb. for choice sugar-cured, as in brand. On Tuesday 10 tierces sold at 16¼c. ₩ lb.

LARD—Is in light supply, but there is little or no demand. Tierce is quoted at 15½@16c., keg 16@16½c. ₩ lb.

DRY SALT MEAT.—Dealers have a few shoulders, and are retailing them at 9¾@10c. ₩ lb. The last sales of shoulders were at 9¾c. ₩ lb.

MONETARY.

Gold opened on Tuesday at 109½@109¾ (against 109¾ at New York,) and, after a limited business, closed at the opening rates in both markets.

Nothing has been reported in silver. It is quoted at 104@104¼ for American half dollars. Mexican dollars closed at 97½ gold or 100½ currency.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₩ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₩ lb.:		
Sperm, New Bedford	39	31
Tallow	14	— —
CHOCOLATE, ₩ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	22	— —
COAL, ₩ ton:		
Anthracite	— —	13 00
Western, ₩ bbl	— —	— —
COFFEE, ₩ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₩ ton	— —	— —
In sacks	— —	10 00
EGGS, ₩ dozen:		
Western	8	15
FERTILIZERS, ₩ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₩ bbl.:		
Double extra	— —	6 50
Superfine	— —	— —
Fine	— —	— —
GLASS, ₩ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₩ ton:		
Prime	25 00	— —
Choice	26 00	— —
IRON, ₩ ton:		
English, ₩ lb	4	5
Swedes, assorted	7½	8
Hoop	8	9
Sheet	8	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₩ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₩ dozen	35 00	100 00
Texas, rough, ₩ lb	24	26
LIME, ₩ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₩ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	12 00	14 00
Shingles, ₩ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₩ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₩ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¾	12
Pulverized	11¾	12
TEAS, ₩ lb.:		
Imperial	25	— —
Gunpowder	45	— —
Hyson	70	— —
Young Hyson	70	1 00
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	85 00	— —
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
One cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	70 00

CATTLE MARKET.

NEW ORLEANS, Aug. 18, 1874.

Texas beeves, choice, ₩ head	$— —	@	$40 00
Texas beeves, first quality, ₩ head	30 00	@	35 00
Texas cattle, second quality, ₩ head	20 00	@	25 00
Texas cattle, third quality, ₩ head	12 00	@	16 00
Western beeves, ₩ lb. net	— —	@	— —
Sheep, first quality, ₩ head	4 00	@	5 00
Sheep, second quality, ₩ head	3 00	@	4 00
Milch cows, choice, ₩ head	80 00	@	100 00
Milch cows, ₩ head	35 00	@	40 00
Calves, ₩ head	7 00	@	9 00
Yearlings, ₩ head	8 00	@	9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to nr accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agracies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. H. Thompson & Co., St. Louis, Mo.

Architects.
T. Whinrey Carter, 58 Carondelet street.

Barber.
Baptiste, St. Charles Hotel.

Bed springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
E. A. Hutchinson & Co., St. Louis, Mo.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Building.
A. J. Bicknell & Co. 27 Warren street, New York.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Heck, 23 and 24 Front street.
P. A. Lelliane, 22 Front street.

Cotton Gins.
J. H. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 43 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 21 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Alabama Conference Female College, Tuskegee, Ala.
Blackman's Commercial College, 131 Carondelet street.
Centenary College, C. G. Andrews, president, Jackson La.
Collegiate Institute, Prof. W. H. N. Mugruder, Baton Rouge, La.
College for Ladies, Lake Forest, Ill.
Eminence College, Eminence, Ky.
Female College, Rev. Thomas Ward White, president, Greensboro, Ala.
Female College, Greensboro, Ala., Rev. Thos. Ward White, president.
Forest Academy, Anchorage P. O., Ky.
Hiwassee College, Rev. J. H. Brunner, pres't.
Kentucky University, Lexington, Ky.
Martha Washington College, Abingdon, Va.
Methodist Male and Female High School, Troy, Ala., Prof. R. J. Walker, president.
Randolph Macon College, Rev. James A. Duncan, A. M., D. D., president, Ashland, Va.
Soule's Commercial College, corner Camp and Common streets.
Southern University, Greensboro, Ala
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Whitworth Female College, H. F. Johnson, president, Brookhaven, Miss.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 24 Beekman street, New York.
Warren Richards, 42 West Fourth street, Cincinnati, Ohio.
Edward Sears, 48 Beekman street, New York.

Exterminators.
J. F. Henry, Curran & Co., New York.

Extract of Mead
Ernest Turpin, 112 and 114 Poydras street, New Orleans.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 38 Perdido street.
J. H. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
Great Western Gun Works, Pittsburg, Pa.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kerrigan & White, 106 Customhouse street.

Furniture.
John Bals, 152 and 154 Camp street.
Excelsior School Furniture Manufacturing Co., 168 Julia street, New Orleans.
Hugh Flynn, 107 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.

Grocers.
J. M. Dowling, 25 Decatur street.

Hotels.
Bingham House, Philadelphia.
Crawford House, Cincinnati, Ohio, Frank J. Oakes, proprietor.

Iron Manufactories.
M. Walker & sons, Philadelphia.
Walton, Hunter & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Blymyer Manufacturing Co., 864 to 891 Eighth street, Cincinnati, Ohio.
W. L. Cushing, 61 St. Charles street.
Lane & Bodley, Cincinnati, Ohio.
Mowery & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Turbine Water-Wheel, N. F. Burnham, York, Penna.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Auger, W. Olles, St. Louis, Mo.
H. J. West, 115 and 117 Magazine street.

Marble Monuments.
Office and works, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Adderley's Sirup Bromide Chloral, W. H. Adderley, Cincinnati, Ohio.
Anti Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Artificial Lions, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y
Dr. Fitler's Vegetable Rheumatic Sirup, E. J Hart & Co., New Orleans.
Dr. A. O Forsberg, 5 East Fourth street, Cincinnati, Ohio.
Dr. Hebbard's Cure, E. Dibblee, 814 Sixth avenue, New York.
Dr. H. James' Indian Hemp.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York
Opium Cure, Dr. J. C. Rock, Cincinnati, Ohio.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Rupture and Piles Cure, Dr. H. Neeson, 182 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 1s and 20 Platt street, New York.

Mineral and Soda Water.
Eckelberg, corner Washington street and St. Charles avenue.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
D. H. Baldwin & Co., Cincinnati, Ohio.
F. W. Bere & Son, Cincinnati, Ohio.
Chambers Piano Factory, 506 Fourth avenue, New York.
Henry Pilcher, 656 Portland avenue, Louisville, Ky.
Philip Werlein, 78 to 90 Baronne street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Portrait Painters.
G. D. Conlon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Seeds.
B. F. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwiksen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tobacco and Cigars.
Ed. L. Zell, cnr. Canal and Carondelet streets.

Type and Presses.
Vanderburgh, Wells & Co., 110 Fulton and 16 and 18 Dutch street, New York.

Undertakers.
T. V. Botlick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Washing Machines.
Dingen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
E. A. Tyler, 115 Canal street.

Window Glass.
William Coulter & Son, Cincinnati, Ohio.

Wire Railing, Etc.
Imlur & Co. Baltimore, Maryland.

Special Notices.

OFFORD'S PULPIT OF THE DAY.—A Monthly Magazine of Sermons by the greatest preachers living. $1 a year. On trial, 25 cents from August till December. Sample copy, 10 cents. H. M. OFFORD, 6 Park place, New York. au20 3m

Religious Notices.

THE CAMP MEETING at China Grove, Dale county, Alabama, will commence on Friday night before the first Sunday in October next, and close on Wednesday morning after. Ministers of the Methodist Episcopal Church South are invited to attend. A. DOWLING, Pastor.

THERE will be a camp meeting nine miles north of Eutaw, Greene county, Alabama Conference, commencing on Thursday night before the second Sabbath in October, 1874. Preachers are respectfully invited.

J. W. MCCANN, P. C.

THE Alexandria District Conference will be held at Evergreen, commencing on Friday, September 18. Preachers and people are specially requested to be in attendance.

J. H. STONE, P. E.

THE Summit District Conference will be held in Greensburg, Louisiana, commencing October 8, 1874, to be continued over Sunday.

A. B. NICHOLSON, P. E.

CAMP MEETING.—The third annual camp meeting of the Brookhaven district, Methodist Episcopal Church South, will be held on the grounds of the Henlington Camp Meeting Association, near Crystal Springs, Mississippi, beginning on Wednesday, August 19, 1874.

The meeting will be under the direction of the committee on religious services, of which Rev. W. E. M. Linfield, presiding elder of the district, is chairman.

In addition to the preachers of the district, a number of ministers from other parts of the State have been invited and may be expected to assist in the services.

The camp will be on the self-sustaining plan, heretofore carried out with so much satisfaction.

Facilities for reaching the camp ground have been much improved, and ample boarding accommodations at a very moderate scale of charges have been provided for.

Arrangements will be made for the preservation of that good order which has characterized former camp meetings, and all who meet with us for public worship may rely on being undisturbed in their religious privileges.

Half-Fare Tickets.—Colonel E. D. Frost, general manager of the New Orleans, St. Louis and Chicago railroad, in a letter to I. V. Enochs, says: "We will put half-fare tickets on sale for visitors to your camp meeting, beginning on the nineteenth instant."

A cordial invitation is extended to all—preachers and people—to attend these religious services. Let us come together in the spirit of the gospel, with an earnest desire to profit by the ministrations of the occasion.

For information as to building-lots, tents, etc., apply to I. V. Enochs, Wills Barnes or

W. C. WILKINSON, Secretary.

CAMP MEETING.—The camp meeting at Midway, ten miles north of Delhi, will commence September 10, 1874. Persons attending will pay full fare on the railroad coming, and return free on certificate. All ministers are invited to attend. Ample arrangements will be made for their comfort. Arrangements will be made to transfer all ministers and their baggage from Delhi to the camp ground, September 10 and 11, and return them when the meeting closes. No other arrangements will be made unless we are notified beforehand. The meeting will be conducted and carried on, as last year, on the Independent plan. Come one! come all!

O. M. LIVERMAN, P. C.,
Floyd Circuit, Louisiana Conference.

THERE will be a camp meeting on the Sparta circuit, five and a half miles east of Sparta, on the Vernon road, commencing on Thursday evening before the second Sabbath in September next. The meeting will be conducted on the self-sustaining plan. All are invited to attend, and to come prepared to take care of themselves. Ministers of the gospel are invited. There will be special provision made for them and their horses. The third Quarterly Conference will be held at the same time and place.

D. A. BODDIE, P. C.

NOTICE.—There will be a camp meeting four miles north of Spearville, on the Farmerville circuit, Union parish, Louisiana, commencing on Friday before the fourth Sabbath in August; and another at Alabama church, between Homer and Farmerville, commencing on Friday before the third Sabbath in September. The people are expected to furnish their own tents and provisions, as a few do not expect to furnish a multitude.

R. PARVIN, Pastor.

GREENSHORO DISTRICT, ALABAMA CONFERENCE.—The District Conference for this district has been appointed to be held at Ivy Creek church, Autauga county, including the fifth Sunday in August, beginning on Thursday, the twenty-seventh. Conveyances will be provided for the delegates at Burnsville, on the Selma, Rome and Dalton railroad, at eight o'clock on Thursday morning. The trains meet at this point daily. It is very desirable that the official members generally attend, and be on hand at the opening service at eleven o'clock on Thursday morning.

A. H. MITCHELL, P. E.

THE Brandon District Conference will be held at Scotland chapel, Neshoba county, Mississippi, August 27, 1874. Those brethren not having private conveyances will notify Rev. W. A. Hay, at Watkinsville, Neshoba county, Mississippi, in due time, who will furnish conveyance at Forest on the morning of the twenty-sixth of August. A full attendance is desired, as business of importance will be before the Conference.

F. M. WILLIAMS, P. E.

DELHI DISTRICT CONFERENCE.—The Delhi District Conference will convene at Delhi, Louisiana, September 3, 1874. Rev. H. F Alexander is appointed to preach the opening sermon.

C. W. CARTER, P. E.

THE Eufaula District Conference, Alabama Conference, will be held at Perote, Alabama, commencing on Wednesday night, August 26. Introductory sermon will be preached by Rev. T. W. Dyer. Members of the Conference will report to Rev. W. S. Turner, at the parsonage, on arriving at Perote.

W. H. ELLISON, P. E.

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO., Portland Maine. fe5 1y

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Spring Hill circuit, at Hanwood camp ground	Sept.	26, 27
Paulding ct., at Hollund camp ground	Oct.	3, 4
DeKalb ct., at New Hope camp ground		10, 11
Enterprise station		17, 18
Waynesboro station		24, 25
Marion and Toomsuba circuit, at Coker's	31,	Nov. 1
Wayne circuit, at Salem	Nov.	7, 8
Desoto circuit, at Andrew chapel		14, 15
Quitman and Clarke circuit		21, 22
Enterprise circuit		29, 30
Shubuta station	Dec.	6, 7
Meridian station		13, 14

The order of business in the Quarterly Conferences will be that of the new Discipline. Local preachers, boards of stewards and trustees should be prepared to report accordingly.

WILLIAM H. HINES, P. E.

SUMMIT DIST.—FOURTH ROUND.

Big Creek mission, at Bonner's Creek	Sept.	19, 20
Covington circuit, at Bogue Chitto	Oct.	3, 4
Greensburg		11, 12
McComb City, at McComb City		24, 25
Union	Nov.	1
St. Helena		14, 15
Holmesville		28, 29
Franklinton	Dec.	5, 6
Summit station		12, 13

A. B. NICHOLSON, P. E.

SEASHORE DIST.—FOURTH ROUND.

Taylorville mission, at Calvary	Aug.	22, 23
Rankin circuit, at Wesleyan		29, 30
Mount Carmel circuit, at Mount Zion	Sept.	5, 6
Columbia circuit, at Columbia		12, 13
Pearlington circuit, at Pearlington		19, 20
Ocean Springs circuit, at Ocean Springs		26, 27
White Plains circuit, at Cooper's Creek	Oct.	3, 4
East Pascagoula circuit, at Salem camp ground		10, 11
Chickasawha and Greene mission		17, 18
Enon circuit, at Bethel		24, 25

The preachers in charge will please remember and be prepared to submit full statistical reports, and the recording stewards should bear in mind the importance of making their report on finance. The trustees' report will also be called for.

C. F. GILLESPIE, P. E.

MEDICAL.

DR. C. M'LANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increase on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL.

P. S. Dealers and Physicians ordering from others than Fleming Bros. will do well to write their orders distinctly, and *take none but Dr. C. M'Lane's Liver Pills, prepared by Fleming Bros., Pittsburgh, Pa., the market being full of base imitations.* To those wishing to give them a trial, we will forward per mail, post paid, to any part of the United States; one box of Pills for twelve three-cent postage stamps, or one vial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.

DR. C. M'LANE'S VERMIFUGE

Should be kept in every nursery. If you would have your children grow up HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of

M'LANE'S VERMIFUGE, TO EXPEL THE WORMS.

Ja29 1yeow

RHEUMATISM NEURALGIA WE CLERGYMEN WERE CURED

OF CHRONIC AND ACUTE RHEUMATISM, Neuralgia, Lumbago, Sciatica, Kidney and Nervous diseases, after years of suffering, by taking DR. FITLER'S VEGETABLE RHEUMATIC SIRUP. Prescription of J. P. Fitler, M. D., graduate of 1835. The only physician in the world's history treating these diseases thirty-nine years consecutively.

It is truly a certain cure, and in our judgment the only specific ever discovered.—Rev. C. H. Ewing, Media, Pa., suffered sixteen years; became hopeless. Rev. Thomas Murphy, D. D., Frankford, Philadelphia. Rev. J. B. Davis, Hightstown, N. J. Rev. J. S. Buchanan, Clarence, Iowa. Rev. G. G. Smith, Pittsford, N. Y. Rev. Joseph Boggs, Falls Church, Philadelphia. Afflicted invited to write to Dr. Fitler, Philadelphia, who will send valuable advice gratis, with a contract to cure or refund money. New Orleans agents, E. J. HART & CO. se18 1y

FEVER AND AGUE CURED BY CINCHO-QUININE!

which combines all the alkaloids of the Cinchona Barks, and is as effectual a remedy as the sulphate of Quinine, while it is much cheaper and more palatable.

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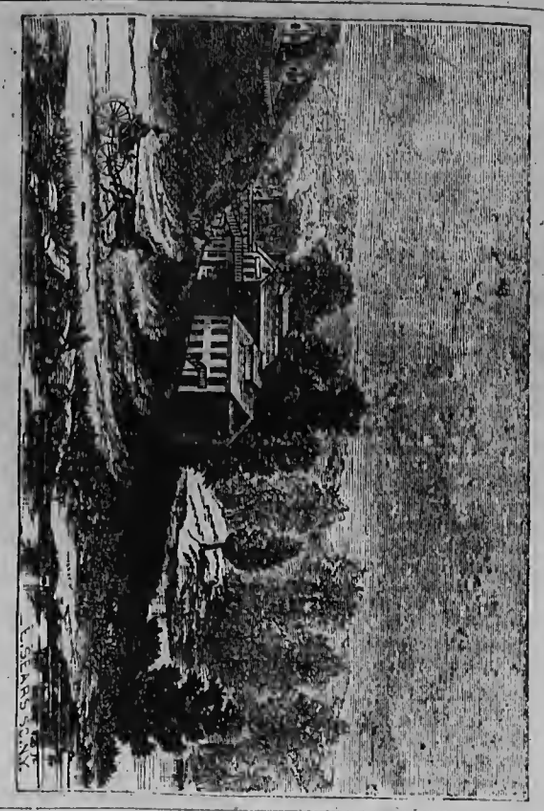

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, AUGUST 27, 1874. NO. 35.

News of the Week.

DOMESTIC.

SAN FRANCISCO, Aug. 19.—The loss by the flood at Austin, Nevada, yesterday, caused by the bursting of a cloud, will ameunt to ever $100,000.

The people were warned in time by a messenger on horseback, and escaped to the hills.

The deluge was abeut ten feet deep as it washed down.

MEMPHIS, Aug. 20.—The latest reports from Chicot county, Arkansas, state that the excitement there is subsiding. The whites and blacks are still under arms, but no conflict is apprehended.

The nomination of Judge Porter for Governor meets with the general approbation of both Conservatives and Democrats.

WASHINGTON, D. C., Aug. 22.—The following telegram was received here to-day from Governor Osborn, of Kansas: "I have information, through the Indian Agent Stubbs and others, and from other sources, that the Osago tribe of Indians have, at a general council, declared war against this State.

"Depredations had already been committed by them on our southern borders. The State has but few arms, and the United States troops heretofore guarding the line being now in the Indian Territory, at a great distance from the Osago reservation, exposes the frontier settlements of this State to great danger.

"With arms we can defend our borders. Can you furnish me with two thousand carbines and accoutrements and one hundred thousand cartridges, on account of the State of Kansas?"

SAN FRANCISCO, Aug. 22.—Advices from Prescott state that twenty-two Apache Indians, scouts of San Carlos reservation, have arrived at Camp McDowell, from Tonto Apache country, bringing in the head of the guerrilla chief, Delche, and twelve prisoners. They report having killed twenty-five Tonto Apache Indians. There are no white men in the party.

NEW YORK, Aug. 23.—The *Herald* publishes a synopsis of the forthcoming report of the Beecher Investigation committee. After the summing up the committee find Beecher not guilty of the charges preferred against him.

WASHINGTON, D. C., Aug. 21.—Elaborate dispatches from Lancaster, Kentucky, indicate that the white trouble was not strictly a fight between the races.

The chiefs were white, and the trouble grew from a conflict between the candidates for clerk of court. Sellers seems to have been supported by the negroes, who were barricaded within his premises, which were burned in order to destroy them.

Federal soldiers claim they were subjected to fire from both parties and skedaddled. The trouble was suppressed by the Kentucky State troops, acting as a posse to the sheriff.

NEW YORK, Aug. 25.—The secretary of the Board of Emigration states that the steamers leaving here for Europe carry large numbers of emigrants returning home.

FOREIGN.

LONDON, Aug. 22.—The Russian government has refused to recognize the Spanish republic. It is in consequence of this that other powers delay a complete recognition; but it is reported that the governments of Austria and Germany have sent credentials to their representatives at Madrid.

CITY OF MEXICO, Aug. 22.—The customs officers on the northern frontier have captured a large lot of merchandise, after a struggle with the smugglers, in which two of the latter were killed and one of the officers was severely wounded.

The priest Riraso, accused of inciting the religious disorder which culminated in the assassination of Stevens, Protestant, has been tried and acquitted.

The trouble between Mexico and Gautemala is to be amicably arranged.

It is rumored that a revolutionary pronunciamiento has been issued in the State of Chiapas, and the authority of the Governor is not recognized at Tuxtla.

Senor Guitterez, administrator of customs at Jovita, has sent to Tehuantepec for federal forces, but they have not yet started to his relief, awaiting orders from the capital.

VIENNA, Aug. 24.—The *Press* announces that the Austrian and German charge d'affaires at Madrid were notified on Friday last of the recognition by their respective governments of President Serrano as chief of the executive power of Spain.

LONDON, Aug. 24.—Five hundred laborers, belonging to the English Agricultural Union, leave here for Canada to-morrow.

LONDON, Aug. 25.—The *Mark Lane Express* says the bulk of the wheat crop is now safe; another week's fine weather and the fields will be clear.

Prices are now receding in consequence of the belief that the crop is fully up to the average.

Prices are very low in France, and English wheat is being reshipped from there.

"DON'T you believe there are any people who never heard 'Old Hundred?'" asked a musical young lady at the family table.

"Lots of folks never heard it," interrupted the precocious young brother.

"Where are they, I should like to know?" was asked.

"In the deaf and dumb asylums."

THE tenderest heart loves best the bold and courageous one.

Address of W. F. Mellen, Esq.,

AT OXFORD, MISSISSIPPI.

The following is an extract from a letter to the Louisville (Kentucky) *Christian Observer*:

On Wednesday morning the large chapel was again filled to listen to the anniversary oration before the literary societies by Colonel W. F. Mellen, of Natchez. This was the great speech of the occasion. It was a masterpiece of scholarship, art and eloquence. For many a year I have not heard so perfect an oration. It was worth going all the way from Chicago to hear it, even if I had not heard anything else noble and good. But I was wholly unaware of the treat that was in reserve for me till it came. His subject was "Physics versus Metaphysics," and it covered the whole ground of the relations and bearings of science and philosophy to each other and to religion. For one hour and twenty minutes he held that large audience of students, professors and people, from its opening sentence to the close, fixed in silent attention, and delighted as by some potent charm. Such a speech would have done honor to any institution in our country—I may say in the world. I know not where to find another man who, with such a subject, could have achieved such a success of eloquent oratory. I know not which to admire the most—its profound, unmistakable learning, its compact, logical, massive thought, the impregnable truth of its positions and conclusions, the precise and elegant diction in which it was clothed, or the earnest, graceful and impressive eloquence with which it was delivered. It traced the history of philosophy from its early dawn in Greece through the Ante Socratic period, did full justice to its noonTide glory under Socrates, Plato and Aristotle, sketched in vivid colors its reinauguration in the time of Bacon, and in conclusion presented the ablest and most satisfactory answer to the positions assumed by Darwin, Huxley and other advocates of the merely physical sciences of our day I have ever met with. Incidentally it was a noble tribute to the Bible and Christianity. The speech is to be published, but no reading of it can do justice to its masterly delivery. Colonel Mellen is a native of Mississippi, an alumnus of her university of the class of 1855, gratefully attributing his success in life to the excellent chancellor by whom he was trained in the love of Greek. He was distinguished as a soldier and officer in the late war, and is now one of the most successful and distinguished practitioners at the bar in Mississippi. One wonders how a man who has led so active an outward life, as yet comparatively young, has found time to accumulate such stores both of ancient and modern learning.

THE Pope's affairs, says the *Christian Intelligencer*, seem in a bad way. Not only has Italy abandoned the support of his arrogant pretensions, and Switzerland and Germany placed a bit in his mouth, but Austria is loosening from his hold, he is rejected by the Republican government of Spain, and even Don Carlos, a true child of the papacy hitherto, has issued a manifesto guaranteeing religious toleration, and confirming the sales of church property that have been completed. From South America, too, there are signs of disintegration: Brazil has snubbed high Romish ecclesiastics; and now, as we write, we have telegrams that in Venezuela the church question is assuming an aspect like that presented in Italy, Switzerland and Germany, and even threatens to lead to the breaking off of all relations with the Vatican. The world is rousing from the folly of centuries, and superstition is creeping into the dark caves of the earth, with the bats and other vermin.

A WORD OF CAUTION.—The Richmond *Christian Advocate* says: "The 'Plan of Separation' is the wedge in the fraternity that Dr. Curry and some Southern *Advocates* are driving with alternate strokes of the editorial maul. The 'plan' was the title deed to all the Southern Methodist Church property, and our people know its value. The 'plan,' recognized by the Supreme Court, cuts off the appellation of 'secession' to the Southern Church. This is a sore estoppel to the people who see, in every dissent from their views, 'rebellion.' Let us hug, brethren, but don't try to catch a 'breeches hold' and throw us while fraternally falling on our necks."

BISHOP MARVIN returned from the South, says the St. Louis *Christian Advocate* of August 19, a short while ago, and last week attended a District Conference at Jackson, Missouri. We suppose he will this week and next be in attendance upon the camp meeting. We have learned that some of the other Bishops are expected to be present a portion or all of the time. Bishop Pierce, who is expected to hold a Conference at Denver, commencing August 27, will probably pass this way during the camp meeting.

THE *Baptist Weekly* has the following: A clergyman, preaching on the "Ministry of Angels," suddenly observed: "I hear a whisper!" The change of tone startled one of the deacons, who sat below, from a drowsy mood, and, springing to his feet, he cried: "It is the boys in the gallery!"

"LETTIN' eff sleep" is a little boy's definition of snoring.

From the Work.

HELICON, CRENSHAW CO., ALABAMA.—*Mr. Editor:* We have a flourishing Sunday school, and on the seventeenth of July we had a celebration, which, I think, was creditable to the energy of the Helicon people. The Rev. S. P. Richardson addressed the people in the Methodist church with one of those deep, reasoning and painted arguments for which he is so distinguished. The remainder of the morning was devoted to the singing of God's praises. At last came the long-looked-for time. Dinner being announced as ready, the school formed a procession and marched to the academy, where a table was before them, for which the good ladies of Helicon truly deserve praise. After dinner the crowd was invited to repair to the church for singing, and to listen to a lecture from our genial friend and talented merchant, John A. Giddens, which was strikingly appropriate for the occasion. A protracted meeting then followed, which resulted in the doing of much good.

JAMES J. BARBER.

AUGUST 5, 1874.

MORTON CIRCUIT, MORTON, MISSISSIPPI.—*Mr. Editor:* Since our last Annual Conference three appointments were attached to Morton circuit, and Rev. James N. Williams, supernumerary, was assigned to the pastoral charge of them by our presiding elder. At two of these appointments protracted meetings have been held. At the Grange House a church was organized and eight new members were added.

At Zion Grove there was already a newly-organized church, in a community until recently thinly settled, but now rapidly filling up. Here we continued six days, and received twenty-eight members by form of Discipline, four by transfer, two applications to be formally received at some future time, and baptized three infants. At the close of the meeting seven heads of families promised to hold family prayer, one of whom was a widow and a member of the Baptist Church. This was one of the most interesting revivals we have seen for many years. Frequently during the meeting every sinner present would ask an interest in the prayers of Christians. We think this meeting the beginning of a general reformation in the community.

Yours fraternally,

C. MCDONALD.

MORTON, MISS., August 15, 1874.

SELMA DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* On Saturday evening, July 11, we closed a very interesting session of the Conference for the Selma district, Alabama Conference, at Rehoboth, Wilcox county. All the preachers were present, and the different charges well represented save one. The District Conference is gaining favor with the people, and is even now a power in the church. The discussions were free, pleasant and profitable to both pastors and laymen. The preaching was remarkably good, and in the spirit and power of the Holy Ghost. Dr. A. S. Andrews and Bros. H. D. Moore and A. M. Jones rendered valuable aid, and preached, much to the delight and profit of the large congregations in attendance.

Our next Conference will be held at Choctaw Corner.

The delegates elect to the Annual Conference are: W. E. Kennedy, John Massey, John H. Malone and C. C. Curtis. Alternates—L. W. Reeves and Euclid Johnson.

This has been a year of great privation, but the prospect for a crop is good. We will wait and see, and report at Opelika.

A. J. BRIGGS, P. E.

GEORGETOWN CT., NEAR CRYSTAL SPRINGS, MISSISSIPPI.—*Mr. Editor:* As we have just closed one of the best revivals that I have ever attended, I take this privilege of reporting success.

Our first protracted effort was at Mount Pleasant. At that point our meeting lasted only four days. On account of some surrounding circumstances it closed several days sooner than it ought to have done. But it resulted in a general building up of the church; perhaps one conversion; no accessions.

Our second protracted meeting was held at Bethesda church, and was continued nine days. We had some twenty conversions, and about twenty accessions from the world. Others have joined by letter, and others will yet come in. We can safely calculate an increase of thirty members. The church was wonderfully revived. In fact I do not believe that there is a single member who is not greatly built up.

There will be yet at least three protracted meetings held in the bounds of the circuit. The Lord has greatly blessed us on the Georgetown work.

BASCOM T. PEARSON, P. C.

CRYSTAL SPRINGS, MISS., Aug. 8, 1874.

VERNON CT., LOUISIANA CONFERENCE.—*Mr. Editor:* On the eleventh instant we closed an excellent meeting at Douglass church, eight miles east of Vienna, on the road leading to Trenton, Louisiana. Our meeting lasted seven days. Bros. R. T. Parish, John W. Hearn, B. F. Platt and John C. Read were present. The result of these labors was forty conversions, twenty-six accessions, the reclamation of many backsliders, and the church there was greatly revived. We think we never witnessed a deeper work of grace save at Vernon, Louisiana. On Wednesday night, the twelfth instant, we commenced a meeting there, assisted by Bros. H. O. White and J. C. Read, and continued it until the Wednesday night following. The brethren preached effectually to the pulling down of the strong man of sin. Here also we had very large and well-ordered congregations. The gleanings of this meeting were as follows: Twenty-eight conversions, twenty-nine accessions, and a deep-felt sense of God's presence in the congregation. We never saw a fuller and more powerful display of the subduing grace of the Holy Ghost. We have witnessed the conversion of more souls, many times, but never felt more conscious of the Master's presence in the preaching and the hearing of his word. We beg the indulgence of a generous public in saying that we have never found a more generous and hospitable people anywhere. We find none who are more orderly and respectful to God's ministers and house. Almost every man, woman and child in Vernon, and for miles around, goes to church. There is less denominational prejudice here than we ever found in a town before. Our Baptist and Presbyterian brethren and sisters are as liberal in the support of Methodist ministers as are our own members. During the meeting about which we are writing merchants and saloon-keepers closed doors and attended church.

J. M. MCKEE, P. C.

VIENNA, LA., August 20, 1874.

CAMDEN DIST., ALABAMA CONFERENCE.—*Mr. Editor:* The fifth session of the Camden District Conference was held in the Methodist Episcopal Church South, Camden, Alabama, August 6-8, 1874. Rev. J. W. Shores, presiding elder, occupied the chair, and J. M. Mason was elected secretary and T. Y. Abernethy, assistant secretary.

The business of the Conference was proceeded with according to the directions of the Discipline, each preacher being required to give a special report on each of the items of business.

In all the charges but two the spiritual state of the church has improved somewhat during the year. The ordinances of the church are well attended. Prayer meetings are held in all the charges but one. There are but very few class meetings kept up.

There is much unoccupied missionary territory within the bounds of the district, but in view of the condition of our missionary treasury the Conference made no definite recommendation as to sending the gospel to these outlying regions.

There has been a very remarkable revival with regard to Sunday-schools since the last session of the Annual Conference. There are now in this district forty-nine Sunday schools, with one thousand seven hundred and nine pupils, being an increase of twenty-one Sunday schools and eight hundred and twenty-two pupils during the year.

With the exception of one or two circuits, the stewards on this district have adopted no definite financial system, and consequently the salaries of the preachers are very far in arrears, and the contributions to church purposes small. In view of this condition of affairs the following resolutions were adopted by the Conference:

Resolved, That we recommend to the stewards on the several circuits to insist on prompt quarterly payments from our people.

Resolved, That the amounts assessed for the support of the preachers be paid in full, and that every member of the church should be assessed in proportion to his or her ability to pay.

Resolved, That the stewards submit the assessments to the persons assessed, subject to their ratification.

Resolved, That a copy of these resolutions be furnished to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that every pastor read the same in all his congregations.

Resolved, That when the assessments mentioned in the second and third resolutions are made by the stewards, and ratified by the parties assessed, if there be a willful failure in payments, the names of all such delinquents may be read out before the congregation at the last appointment at each church, if the stewards see proper to do so.

The following persons were elected delegates to the next Annual Conference: E. M. Lazenby, P. D. Burford, R. W. Russell and Rev. M. Padgett. Alternates—Rev. A. R. A. Purifoy, E. Burson, D. T. Sermons and W. C. Parish.

Evergreen was selected as the place for holding the next session of the District Conference.

Rev. A. S. Andrews, D. D., president of the Southern University, Rev. A. D. McVoy, president of the Centenary Female College, and Prof. John Massey, principal of the Centenary Male Institute, were with us during the session of the Conference, and addressed us upon the subject of education. The Conference adopted a resolution recommending the schools over which they respectively preside to the patronage of the Methodist people in Camden district.

J. M. MASON, Sec.

PAPER flour barrels are being made in Iowa. They are said to be airtight and waterproof, to weigh much less than the ordinary wooden barrels, and to be able to stand more rough usage. One of the manufacturers predicts that in five years every barrel of Western flour will be sent East in barrels made from the straw the wheat grew on.

THERE is no real use in riches, except it is in the distribution; the rest is but conceit.—*Bacon.*

BOTH SIDES.

A man in his carriage was riding along,
A gaily-dressed wife by his side;
In satin and laces she looked like the queen,
And he like a king in his pride.

A wood-sawyer stood on the street as they passed:
The carriage and couple he eyed;
And said, as he worked with his saw on a log:
"I wish I was rich and could ride."

The man in the carriage remarked to his wife:
"One thing I would give if I could—
I'd give all my wealth for the strength and the health
Of the man who is sawing the wood."

A pretty young maid, with a bundle of work,
Whose face as the morning was fair,
Went tripping along with a smile of delight,
While humming a love-breathing air.

She looked on the carriage; the lady she saw,
Arrayed in apparel so fine,
And said in a whisper: "I wish from my heart
Those sashes and laces were mine."

The lady looked out on the maid with her work,
So tidy in her calico dress,
And said: "I'd relinquish position and wealth
Her beauty and youth to possess."

Thus it is in this world—whatever our joy,
Our minds and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

A Terrible Famine in Palestine.

FIVE THOUSAND PERSONS SUPPOSED TO HAVE PERISHED—VILLAGES DESERTED—PEOPLE SUBSISTING ON GRASS.

NEW YORK, Aug. 13.—The Rev. Dr. Clark, of the American Board of Foreign Missions, has received a letter from the Rev. J. O. Barrows, of Cesarea, dated July 10, in which he gives some thrilling details of the terrible famine now prevailing in that region.

Mr. Barrows writes: "While at Yodegat, which is eighty or ninety miles north of us, I witnessed the ravages of the famine, which is very severe, and also beyond, toward Angora. Many villages are entirely deserted; in some, one or two, three or four families, or parts of families, remain; in the district of Sungartu, which is beyond Yodegat, and in which city there is a Protestant church, as many as five thousand persons have died of starvation; but the horrors of this famine are indescribable. Many people have subsisted on grass for weeks, and then died. The beggars have flocked to the cities, and there many of them have died, because they could not get a morsel of bread. Old men, mothers with babies at their breasts, young men that have become children, young boys and girls half naked, begging, crying, fainting and dying.

"Bodies have been in the streets one, two and even three or four days before their burial, and the dogs have feasted on them.

"Many of our Protestant communities and families have suffered greatly. At Smigartu some of the brethren have sold house, stop, household furniture, bed-clothing, everything, and now must beg or starve, and perhaps they will both beg and starve. In one village there was one Protestant family; the father, mother and all the children but two have died of starvation.

"In the village of Injifi there was a pleasant little Protestant community, several of whom were members of the church, with the preacher residing with them, but they were poor. This preacher went to Yodegat and purchased flour, becoming responsible for the pay himself, and so kept alive six families. Now, unless the preacher can be paid, his creditors will take everything from him."

Bishop Cummins Deposed.

The following report from the Right Rev. B. B. Smith, senior Bishop of the Protestant Episcopal Church in the United States, and Bishop of Kentucky, conveys the official notice of the deposition of Bishop George D. Cummins from the ministry of the church, and from his position as assistant Bishop of the diocese:

THE REPORT.

Whereas, The standing committee of the diocese of Kentucky, duly convened in the vestry-room of Christ church, Louisville, on the eighteenth day of November, in the year of our Lord 1873, did certify to me, the Right Rev. Benjamin Bosworth Smith, D. D., LL. D., Bishop of Kentucky, and senior Bishop of the Protestant Episcopal Church in the United States, the fact that the Right Rev. George D. Cummins, D. D., for some time assistant Bishop of the diocese of Kentucky, had abandoned the communion of said church, which certificate is in the words following: "The standing committee of the diocese of Kentucky, duly convened in accordance with canon 8, title 2, do hereby certify to the senior Bishop above named that the Right Rev. George David Cummins, D. D., for some time assistant Bishop of said diocese of Kentucky, has abandoned the communion of said church:"

Of which record was duly made.

And whereas, Upon receiving said notice I gave notice on the twenty-second day of November, 1873, to the above-named Right Rev. George David Cummins, D. D., that unless he shall within six months make declaration that the facts alleged in said certificate are false he will be deposed from the ministry of this church; *And whereas*, No such declaration has been made within said time, neither has the Right Rev. George David Cummins, D. D., transmitted to me any retraction of the acts or declarations constituting his offense:

Be it therefore known that, on this the twenty-fourth day of June, in the year of our Lord 1874, in the vestry-room of St. Peter's church, New York city,

I, Benjamin—Bosworth—Smith, above named, Bishop of the diocese of Kentucky, and senior Bishop of the Protestant Episcopal Church in the United States, with the consent of a majority of the members of the House of Bishops, as hereinbefore enumerated, and in the terms of the canon in such case made and provided, do pronounce the said George David Cummins, D. D., deposed to all intents and purposes from the ministry of this church, and from all the rights, privileges, powers and dignities pertaining to the office of Bishop in the same.

In the name of the Father and of the Son and of the Holy Ghost. Amen.

B. B. SMITH,
Bishop of the Diocese of Kentucky, and Senior Bishop of the Protestant Episcopal Church of the United States.

The names of the consenting Bishops are given, thirty-six in all. The name of Bishop Bedell, of Ohio, is not given, nor the Bishops of Connecticut and Maine.

Colored Methodist General Conference.

The third General Conference of the Colored Methodist Episcopal Church in America met in Center Street church, Louisville, Kentucky, on Wednesday, August 5. Delegates were present from a number of Annual Conferences, but not a quorum until the afternoon session. Bishops Miles, Holsey and Lane were in attendance. The Rev. E. B. Martin, pastor of Collins chapel, in this city, was elected secretary.

On the second day standing committees were appointed and rules of order adopted. Then the address of the Bishops was read by Bishop Holsey. After referring to the events which have occurred since the last session, the Bishops proceed to recommend that as few changes as possible be made in the Book of Discipline. They say that the Book Concern requires most serious attention and readjustment. It has been a success, and, if rightly managed, will continue to do good. At the last General Conference the Book Concern was located in Memphis, but the book committee became convinced that its removal was absolutely necessary, and accordingly it was removed to Louisville, where it has since been a success—is paying its way and making some dividends. The *Christian Index*, the official paper, is in a thriving condition, but needs either to be enlarged or to be published oftener than monthly. The Sunday school cause is treated as a matter of first importance. The present law is scarcely plain enough, especially in regard to the election of Sunday school superintendents. The publication of a Sunday school paper, to be called the *Sunday School Index*, is recommended, with a lesson for each Sunday in the year. The cause of missions is unqualified; something has been done, but much more needs to be done. The address says: "The very name of Methodism is perfumed with the fragrance of soul-seeking and soul-saving." The subject of education and ministerial training, it is held, is the question of the session. The people are all willing to contribute to this cause, and the means can be obtained to accomplish the end in view. The Bishops having, at the last session, been appointed a committee to mature "a plan of education," have prepared a paper on the subject, and will submit it in due time. The Bishops recommend that no additional Bishop or Bishops be elected, the four now in office being sufficient. Upon the whole the address is very interesting, well prepared, moderate and wise.

On the third day the College of Bishops presented their report on a plan of education, from which it appeared that they had taken steps toward building an institution for the training of those designed for the ministry, and had purchased grounds for the college in the city of Louisville. The report was referred to the committee on education. A prize was offered by Bishop Miles to the delegate who should obtain the largest cash donation toward the erection of the college building.

A resolution was adopted instructing the presiding Bishop to appoint a committee of nine on fraternal greeting to the Methodist Episcopal Church South. A resolution to extend a peaceful and fraternal greeting to other religious denominations of the country was laid on the table.

Western Methodist.

THE Romish cabinet and cardinals are discounting the death of the Pope, by endeavoring to have everything at the Vatican swept and garnished in anticipation of that no distant event. To this end they are negotiating, it is said, with the governments of Austria, France and Portugal to obtain the renunciation of their right of excluding candidates for the papacy at the next papal election. We shall see whether these governments will be sufficiently docile to surrender the veto, the exercise of which they have claimed for so many generations.

A LITTLE BOY on being asked, by the examiner of a public school recently, who is the prime minister of England, promptly replied: "Mr. Spurgeon." That bright youth may become prime minister himself some day. Would all preachers be honored with a similar answer from little boys of their own congregations? It is one thing to be known by, and another to impress one's self upon, the young.

The Christian Advocate.

THURSDAY, AUGUST 27, 1874.

WORDS.

BY ROSALIE CAMPBELL.

Words that fill the blazoned page
Of history with their fair renown,
And gain in luster from each age
That praises as it hands them down.
Crown with laurel wreaths of fame
Few among earth's battling throng,
Nor oft inspires the hero's name
The sculptor's art or poet's song.

But words, no less than deeds, have power
To mold a life for good or ill.
And one chance spoken in an hour
Of idleness may often fill
A weary heart with hope and strength,
Or cheer a shrinking comrade on,
Till, o'er the waste of years, at length
He backward looks—his goal is won.

Or careless words may oft repress
Some noble impulse springing high,
Chill the heart's gushing tenderness,
Or check the tones of sympathy,
And leave some shadowed life in gloom
No gleams of sunlight may dispel,
Where hope and joy may never bloom,
Where love ne'er weaves its mystic spell.

Then, though *actions* crowned with glory
May not win for each a name
That shall live in song and story,
And a nation's homage claim,
Words are ours; and though, unthinking,
Neither heed nor care we give,
In some heart they may be sinking,
Through time and life beyond to live.

Letter from Mexico.

The following letter from Bro. Daves reaches us a good while after date, but it will well repay perusal.

CITY OF MEXICO, May 1, 1874.

MR. EDITOR: Ours, you must know, is comparatively a new republic. It has not even possessed the advantage of new material. A good many things necessarily are in the rough—in a developing state. Among others may be classed postal affairs—in postage, carrying and delivery. We have been much discomforted by the non-receipt of papers—the ADVOCATE in particular—and letters that we know were mailed to us. But while a nation may be born in a day, it requires years for it to get its full growth. So, though we suffer some personal discomforts and disappointments, we would not complain, with such gratifying assurances that we are ascending the hill, daily reaching purer climes and a brighter sun. I doubt whether the nations of the earth ever witnessed a more sincere and earnest struggle for an ideal republic than is now being made by Mexico. The captious critic can find much of which to complain, and the casual observer much of which to condemn. But the same class of mind can criticise Niagara, and complain of Popocatapetl or the "Woman in White." It requires time to build up a republic. And for Mexico, considering her history for the past three hundred years, her more recent struggles, her peculiar trials, her more peculiar people, her climate and productions—for these all bear their part in the sum total—it requires much time to work out the great problem. This universal readiness to condemn ought to be held in reserve, and give Mexico a fair chance. She has a noble ambition. She has a laudable aspiration to take her place by the side of the nations of the earth. The work is going on. By and by the deadly conflict now raging between the proud bird of Liberty and the fiery-tongued serpent will end in a complete victory for the right; and, vaulting from the lowly cactus upon which he now rests, will mount aloft, flying as high or higher than your own, sending forth as glad shouts of triumph.

We have been much distressed with accounts of the devastating floods visited upon so large a part of our fair and beloved South. Our tears and sorrows have mingled with yours. We have essayed to raise our voices in prayer, meeting yours at a throne of grace, that the sad event might be overruled for good. Your article, "The Lord on the Floods," was timely and appropriate. What with drouths and floods, taxation and misgovernment, it does seem that the poor fated South, once so lovely and smiling, is to sit in sackcloth and ashes. Oh, how long before sunny days shall come again? While you are suffering from rains and storms—the heavens above clouded, the earth beneath deluged—we are basking in the flood-tide glory of a tropical spring. The sun is bright, the earth dry, the air balmy, and all nature luxuriates in full maturity. This is not named to our advantage or to excite your envy. Even to the self-exile, native land, with gloom and disaster, is dearer at times, and much more to be desired than all the glories of the earth beside. We sympathize with you in your afflictions, and hunger for your companionship—crave a fellowship with you in your sufferings.

The line of demarkation, however, is so lightly drawn with us that the seasons lose much of their vigor and intensity. The coming in of one is with soft tread and light; the departure of the other is not abrupt or harsh. The specific poetry of each is lost. Thompson's "Seasons" would never have soothed and softened the reading world had he lived in Mexico. Many impressive lessons are taught by vigorous contrasts. From January 1 (the time of our arrival) to the present there has not been a day that the sun has not looked down upon us brightly and cheerfully, at times almost oppressively. And the nights are as clear, bright and deeply blue as poet's dream. I have read much of the soft and beautiful effulgence of an Italian moon. Surely, in the richness and fullness of mellowed splendors, she cannot excel her tropical sister. And as thus we have had a genial sun every day, so there has been no day, viewed separately, but that one could easily imagine that the full reign of spring birds, summer flowers, fruits, berries and vegetables had come upon the land. The equableness of this climate is something wonderful. You are alike comfortable in fall dress or undress—sleep equally comfortable, each night in the year, under a pair of blankets, or lighter, or at times no covering at all. Still, and possibly from this cause, there is a great deal of sickness in Mexico. *Medicos bastantes and boticos* are almost as numerous as pulque shops. The sickness is usually of a light character, and made serious and fatal to many of the lower classes by their uncomfortable quarters, want of attention and absence of all comforts. A great many of those who are able to afford it spend the summer months in neighboring towns near the base of the surrounding mountains. Many of these little towns, much higher than the City of Mexico, are perfectly enchanting. From their public buildings, and sometimes from the streets themselves, you look out over the beautiful valley of Mexico, near the center of which stands in grandeur the famous city of the Montezumas. Some of these views are unexcelled. You may easily count, from a distance of several miles, each church spire, and they are many, in Mexico. Above them all stand, in silent grandeur, the tower of the magnificent cathedral. Our far-famed black-eyed senoras and senoritas are exempt from one of the chief sources of trouble and vexation to your American ladies, and that is the fashionable bonnet. Spring and summer, fall and winter, is all one to them. No matter how often the capricious empress of fashion issues her edicts, they reach not this bright clime of flowers. When a lady appears on the street bonneted or hatted, with now and then an exception, you may be sure she is not to the "manor born." Females of all classes appear in public, on the promenades or public drives, bonnetless. Senoras, in full dress, may be seen any day on the streets with (if any head covering) only a rich lace vail or shawl. Is this not an earthly paradise for the ladies?

Speaking of ladies, and thinking of mothers, wives and sisters, the central attraction and charm of home, I am reminded of the most painful deficiency found in the Spanish language. It has not the word "home." "Home, sweet, sweet home," in an earthly sense, cannot be trilled on the harp or warbled by rosy lips. In a very important sense, the people of Mexico have no home—that is, according to my ideal. They have splendid houses (*las casas,*) richly furnished, with music, pictures, books, etc. But the charm of home, the necessity to home—a *fireside*, with its hallowing influences and precious memories—is not to be found. The masses seek to supply the want thus created by out-door excitement—on the walks, drives, in theaters, balls, etc. I think this accounts, in a great measure, for the eccentricities of Spanish and Mexican character. Feast days are a great luxury. Here is a specially licensed freedom from the house (*la casa,*) that must of necessity be dull and monotonous without the strongest tie and sweet charm of home. The Catholic Church has availed herself of this weakness, and Rome has a special saint and feast for many days in the year. But this defect is perhaps more the result of natural than artificial causes. There are reasons to believe that in the time of one generation it would be changed, if the climate required fire-places and hearthstones.

But this desultory, rambling letter has grown too long. Forgive the intrusion.

Wishing to be remembered in much love to the brethren,

I am, very affectionately,

J. T. DAVES.

The Temperance Rule.

MR. EDITOR: We think that S., your correspondent in two late numbers of the ADVOCATE, on the subject of temperance, needs a passing notice. He has taken strong ground against the principle of total abstinence.

First, he says that by the action of the late General Conference the old law was abrogated and a new one substituted, and, to take the restrictive word "beverage" out of it, the church would be authorized to make and sell and drink whisky. We only have to say, in answer, that to take away the restrictive word "net," a shorter one than "beverage," out of the law which prohibits swearing, and the church would be authorized to swear as much as it likes.

But we deny that the old law was abrogated! The whole design and scope of the action of the late General Conference was to add to the existing law which prohibited drinking spirituous liquors, unless in cases of necessity, a law to prohibit their manufacture and sale, unless for specific purposes. And as the College of Bishops had decided that the old law, in its prohibition, included the manufacture and sale, as well as drinking spirituous liquors, the General Conference designed to put it in such language as would be readily understood by everybody, which, we think, it did, notwithstanding the quibbling about the technicality of some of the terms used.

The objection which S. makes, that there will be difficulty in enforcing the law because of its vagueness, does not amount to anything, in our judgment, as the better portion of society will always seek to know the spirit and design of the law, and will be governed accordingly; and those who are less conscientious, and who are disposed to quibble, would take exceptions to a law if it was brought by an angel pure from the throne of heaven.

We can hardly imagine why S. should speak so disparagingly of all temperance organizations, or why he should be so jealous that the church should adopt some of their terms or measures. Has any temperance society ever injured him? Have they ever harmed anybody? We have belonged to the Sons of Temperance, Good Templars, Friends of Temperance and the United Friends, and consequently we are more or less familiar with their terms; and we were in the General Conference and on the committee of temperance, and if there was any one wider awake upon the subject we did not meet him; yet in all the discussions which we heard there was but one single allusion made to any temperance organization, and that was on the subject of the literature of the church and of the National Temperance Society. If any term was culled from a temperance organization, to be added to church law, as such, we were not aware of it; but if a good thing had been gotten out of a temperance society, it would not be the first time that a good thing came out of Nazareth.

Again, S. says: "The General Conference found itself face to face with an overwhelming sentiment which is sweeping over the country on the subject of temperance, and the church must adapt her legislation to temperance societies. The church once adapted her legislation to the overwhelming abolition sentiment which swept over the country, and what was the result?" Well, the sentiment in the illustration is very good to arouse Southern prejudice; but the logic is very unfortunate for the argument of S. The abolition sentiment prevailed and the institution of slavery died. Would not the church do well to adopt a sentiment that would as effectually put to death the evil of intemperance?

There are several other assertions which S. has made which will not go unnoticed, such as: "No man has a right to make a moral law," etc.; and, what is more gratuitous: "There is no Scripture which, by deduction or implication, teaches total abstinence." J. P.

MANSFIELD, Louisiana.

Light Sown.

"Light is sown for the righteous, and gladness for the upright in heart."—Psalms xcvii, 11.

How beautiful the figure, and how clearly does the contrast of "light" and "gladness" bring it out. In nature light makes the beauty of God's work a joy to the eye. It brings out the perfect beauty of the flower, gives luster to the dark green of the leaf, and forms a screen on which shadows assume forms revealing beauties otherwise hidden. The sea-spray in its flight becomes a glorious gem in a bath of light, and the drop of dew rivals the ruby in splendor. How brilliant, in their changing hues, become the plumage of birds and the scales of fish as the rays of light meet their change of position; and the same processes of beautifying are seen in creation generally. Now this action of light is the source of much that gladdens our life. In its operations our minds become interested, and through this interest many avenues of gladness are opened to us. The friction of life needs counter-friction, and God has given us the faculty of soothing this friction by taking in the oil of gladness, as it is furnished us through the soft medium of light. We are tired by our labor, fretted by disappointment, tried by many things, and the body and the mind suffer, when some sweet landscape, bathed in light, opens before us, and instantly the sorrows of the moment are forgotten.

But it is not only in nature that this matter of light becomes to us a "thing of joy." It has also the power to cast its halo over the soul; and to this end God has sown light in the world. Though we come into life in darkness, and our spiritual natures are in affinity with it, nevertheless light touches every point on our way, and beckons us to walk in its full blaze. Hell, when man departed from God, sent its dark cloud upon the earth to blot out hope. Heaven, in the overflowing of its love, sent "light" to recondnct man back to God, and reinstate hope in his heart. The dark shade from the former tended to dry up the native sap and beauty of the soul; the "light" of the latter renewed the life of the soul, and crowned it with a beauty surpassing its first loveliness. Let us note, however, that this "light" is possessed by those only who are right-doers, and that its companion, gladness, attends upon those only who walk by the rule of God. This truth is worth serious thought. By its light we are shown the causes of so much of failure in the Christian life of many men and women, and the reason why so many are sorrowful and not glad. They are yet too much in darkness, and thus exclude the full play of the light. To grow, and rejoice in growing, they must bask in the full sunlight. The sap which feeds the soul must be energized by contact with the light of life, and then, as it flows through duct and vein, will pulsations of gladness gambol in every chamber and gallery of the spirit. When we stand out under the full tide of this light, open every avenue to our spiritual nature, turn to catch every spire of this holy light, then shall we be conscious every day of its expulsive power to cast out darkness, lessen the throbs of doubt, and roll in upon the soul high waves of gladness, on whose crests we shall mount high above the darkness, and see the shimmer of the mountain-peaks of God's habitations prepared for the children of light.

Reader, God has *sown* light broadcast on thy pathway. Art thou walking in it? Is it sweeter to thee than mere natural light, and in its possession do you gain a better view of thy future destiny? If so, thou art happy; for in this light you find Jesus, and to find Jesus is to find eternal life, and eternal life assures us of an inheritance in light that is full of glory. No sun nor moon is needed in that land, for God and the Lamb are the light thereof.

INDIANOLA.

An Inquiry.

MR. EDITOR: Permit me, through the ADVOCATE, to ask for information on the following subject: Is it the custom and practice of the Methodist Episcopal Church South to invite and admit to the sacrament of the Lord's Supper persons known to be unbaptized and not members of any church? I have been a member of the Methodist Church since the eighth of January, 1834, and had never heard such an idea advanced from her pulpit until recently. If such be the practice of the church, I, with many others of the laity, have been in great ignorance on this point. If this be the practice, where is the dividing line between the church and the world? This, to my mind at least, defeats the organization of the church. The church was organized for the express purpose of gathering into her fold all who desire to flee the wrath to come, to save their own souls, and glorify God in their salvation. The command to all such is to come out from the world and be separate from sinners. This is the clear duty of all, as laid down in the word of God, who may be desirous of leading pious and Christian lives, and all such will seek admission into the church. The ordinance of the Lord's Supper is one clearly of the church, and not of the world, and as such is intended to be administered to church members—those who have attached themselves to the church, and who by this public act have manifested their desire for salvation. It does appear to me that those alone should receive the sacrament at the hands of the ministry, when we consult the leading principles of Christianity as laid down in the Bible. It is a serious and solemn act, even for the best in the church, to partake of the emblems of the broken body and shed blood of the Lord Jesus Christ. But to see men of the world come to the Lord's Supper would strip it at once of its solemnity. My mind, I must confess, has been deeply pained and exercised on this subject since I heard it announced as the practice of the church. I love the Methodist Church and her doctrines. I believe them to be the doctrines of the Bible, and those that glorify God, and in his hands shall convert the world. The Methodist Church, from her first organization as a church, has met with stern and unflinching opposition, but thus far, in the providence of God, she has been sustained amid all the fiery trials to which she has been subjected, and will be sustained to the end of time by that same providence if true to that sacred trust committed to her care. I have written more than I had intended, but it is the interest which I feel in this matter, and the spiritual good and prosperity of the church, which must plead for me an apology in thus trespassing on your time and patience.

Fraternally yours,

J. C. TAYLOR, M. D.

FORKLAND, GREENE Co., ALA., Aug. 12, 1874.

Church Membership.

MR. EDITOR: In the ADVOCATE of July 2 I find an article on church membership, signed S. P. Richardson, upon which I wish to make a few remarks; not, however, for the sake of argument, but, as I trust, for the love of truth. I am not acquainted with Bro. Richardson; but as we are brethren in the same great cause, and have the same Master, I think it perfectly right, if one finds the other in error, that he should endeavor to correct him. I shall try to be candid, but kind. It is a bad case, and will therefore require rough treatment. That the subject of church membership has been discussed at great length in our religious papers I admit. I also fear that the faith of many has been shaken by reading those articles; and why not, seeing the great minds of the church are divided on the subject?

But to the article. The first point to be noticed is the grave charge that he brings against the entire church, in these words: "The church has been deficient in the definition of man's real condition and relation to God." This is saying a great deal. Perhaps he meant to say that, according to his opinion, the "definition" was "deficient." Well, suppose it is. What can be done? If such minds as Wesley, Watson, Clarke, Coke, Asbury, McKendree, Soule, Pierce, and scores of others, have failed to make clear the "real condition and relation" of man "to God," what can a mind of such narrow capacity as mine do? But Bro. Richardson agrees to "give the true position of man in this respect." Let us see. "Adam was created not morally holy, but by creation perfect." "He did not fall from grace, nor from the church, for there was no grace. He fell from the holiness in which he was created." This seems to be the foundation upon which he builds his argument. So we will only examine the foundation. If it falls, the structure falls.

1. "Adam was created not morally holy." Is not this blasphemy? The Bible says man was created "in the image of God." Bro. Richardson says he was "not morally holy." Isn't that equivalent to saying that God is not morally holy? Who can deny it? Bro. Richardson surely don't believe it. If "Adam was not morally holy," then he was morally unholy. This is contrary to the Scriptures. But he must have been holy in some respect, for Bro. Richardson says: "He fell from the holiness in which he was created." But if he "was not morally holy," and fell from that state, what kind of a fall was it?

2. He says: "He (Adam) did not fall from grace, for there was no grace." This is all new to me. From what chapter or verse in the Bible he got the information he didn't say. I suppose he got it where the Baptist preacher got his when one of his brethren, Mr. Jones, accosted him thus: "Bro. Simpson, who made the devil?" "Ah, Bro. Jones, that's away back of Genesis." Mr. Watson says grace "signifies divine influence upon the soul." If there was no divine influence on Adam's soul, then of course "he was not morally holy."

Now, if this is "the true position" that Bro. Richardson presents to "the church," I fear he will get but few thanks for it. Not that I suppose that he works for thanks; still one likes to see his work appreciated. If I have misrepresented Bro. Richardson, it has not been done intentionally, and therefore I shall expect his forgiveness. I don't think any one who reads carefully his article to which I have referred will understand him otherwise than as I have. I will add that the true "condition and relation of man to God" is clearly defined in the Scriptures—so clear "that a wayfaring man, though a fool, need not err therein." "He that hath ears to hear, let him hear."

T. B. WALDEN.

MAYERSVILLE, Miss., July 11, 1874.

WISDOM and truth, the offspring of the sky, are immortal; but cunning and deception, the meteors of the earth, after glittering for a moment, must pass away.

Obituaries.

MARY ELLA, daughter of Mr. S. and Mrs. M. J. Petty, and granddaughter of Rev. A. T. M. Fly, of sacred memory, was born April 21, 1873, and died of congestion, June 4, 1874.

THE subject of this memoir, MELISSA M., daughter of David and Sarah J. Hughes, was born in Leake county, Mississippi, July 4, 1860; was baptized by Bro. Ford when two years old, and died in Franklin county, Mississippi, May 16, 1874.

It may emphatically be said of her that she was the child of affliction the greater part of her life. She was a very kindly-disposed little girl. Her affections were closely wound around her parents, sisters and friends. She was much attached to religion and religious people. She delighted in prayer and the songs of Zion, though she made no open profession of religion. A few days before her death, in conversation with her ma, she exclaimed: "I love everybody." Truly the spirit of him who said, "Suffer little children to come unto me, and forbid them not," was there. "We love God because he first loved us," says an apostle; and in this instance there was clearly a reciprocity of love.

A FRIEND.

SISTER CAROLINE HALES departed this life July 6, 1874. Sister Hales was born November 16, 1819, and was married July 1, 1841. Her husband, Bro. Alexander Hales, was slain by the enemy of the Confederate States in the defense of his country, leaving Sister Hales with a large family of children to support; yet in the midst of all her troubles she was firm to her integrity, to God and her church, and by her faithful exertions she has raised up her children until they are large enough to support themselves. Before the Lord called her hence she was lingering for twelve months with heart disease. Although her suffering was very severe for several weeks before her death, she bore it with great patience. The last time I called to see her she was very pale and weak, and almost breathless from a recent paroxysm of shortness of breath. She rallied a little, and soon she was talking of the goodness of God and the love of the Savior. Then she said that the time was near at hand when she would be in heaven, there to rest with the blessed Savior forever. I then sung "The Dying Christian," and prayed with her; and as I rose from my knees she exclaimed: "Oh, blessed Savior, how sweet the song!" As I bid her farewell on that occasion I felt as if I was shaking hands with a pilgrim just about to enter in through the gates into the city. A week or more after this, late in the afternoon, they discovered that the time of her departure was near at hand. She called for her family to come in, that she might give them a parting farewell; and, after she had given them such instructions as she wished concerning their temporal affairs, she then bid them farewell, exhorting those in the church to live faithful, and those out of the church to repent of their sins and become Christians, and meet her in heaven.

JOHN H. EVANS, P. C.

POLKVILLE, Smith Co., Miss., July 27, 1874.

MRS. MARY E. HICKS (maiden name, Jackson) was born March 15, 1839, and died, at Red Sulphur Springs, Virginia, on Thursday, July 16, 1874, of that insidious disease and fell destroyer, consumption.

Sister Hicks was a native of Hinds county, Mississippi; during the war, while a refugee at the springs, east Mississippi, she was married to Bro. Charles W. Hicks, of that place, January 24, 1864. In the fall of the same year she joined the Methodist Episcopal Church South, under the pastoral care of the Rev. Dr. Spillman. Shortly afterward they moved to Clinton, Hinds county, Mississippi, where she lived an active and useful member of the church of her choice until the close of her life. She was confined to her house and room for more than six months, a great sufferer, fading gradually under the withering touch of that fatal malady. By the advice of her physician she was taken to the Red Sulphur Springs, with the hope that the travel, with the change of air and water, might prove beneficial, if not a cure; but all that skill and affection could procure for her proved unavailing. When told that she was dying she calmly remarked: "It is sooner than I expected."

Sister Hicks was one of the most affectionate wives and mothers I have ever had the pleasure to know. It was hard for her to be separated from her devoted husband and darling little boy; but after she was told that she must die she seemed perfectly resigned, and gave directions concerning her burial. Among other directions she requested not to be dressed in black, saying that she did not want to meet her Savior in mourning. Just before she breathed her last her weeping husband, standing by her side, asked her if she knew him. She answered: "Know you? Yes. I can't see you, but all is beautiful and glorious. I see Jesus." She took an affectionate leave of all, and thus quietly and peacefully fell asleep in Jesus, in sure and blessed hope of a blissful immortality.

May the Lord bless and comfort our bereaved brother, relatives and church in their deep affliction.

G. F. THOMPSON.

MARTHA COSBY, consort of Rev. R. B. Ricketts, youngest child of James O. Cosby and his wife, Margaret McCall, was born in Wilkinson county, Mississippi, October 13, 1813.

The family residence being within two miles of Bethel camp ground, whose history forms an important chapter in the history of Methodism in Louisiana and Mississippi, she grew up almost under the shadow of the modest frame church that until recently stood upon this consecrated spot. Here, from her infancy, she heard the story of the cross from the lips of such men as Winans, Lane, Drake and Burruss, and these lessons were still further impressed upon her young heart by the conversation of these holy men around the fireside of her father, and, after his death, of her mother, where they were frequent and always welcome guests.

This was the best possible preparation for a life which, though generally peaceful and happy in its course, was marked by several periods of sorrow. She was not less fortunate in another association which contributed much to the formation of her character. The greater part of her education was at the female school of that "elect lady," Mrs. Andrews, afterward Mrs. Philip Fishburn, of Jackson, Louisiana, who has left the impress of her fervent piety and cultivated intellect upon so many noble women of the South. A peculiarly strong and tender attachment was here formed between the teacher and pupil—a friendship which lasted through life; indeed time seemed only to strengthen it, as years and sorrows only afforded additional opportunities to each to prove more fully the worth and devoted affection of the other.

Soon after the completion of her education Miss Cosby was married to John C. Christmas, of Clinton, Louisiana. Everything seemed to promise a long life of happiness to this young couple. Devotedly attached to each other, surrounded by many warm friends, in one of the most delightful villages of the State, they yielded themselves to the joys of young and requited love. But this bright prospect was soon overcast by the shadow of death. Within about a month from their marriage the husband suddenly sickened and died. This was indeed a terrible blow to the young wife. For a long time she seemed completely overwhelmed; her health failed, and a settled melancholy appeared to have clouded her spirit beyond the hope of relief. As time wore on, however, the kind ministrations of relatives and friends, and, more than all, the teachings and consolations of religion, overcame the great sorrow, and she gradually emerged from under the cloud. But a great and lasting change had been worked in her character—the joy, the buoyancy and gayety of youth had passed away forever, and in their stead were left a serene calmness of spirit that nothing could ruffle, a steadfast faith that never wavered or hesitated, and a tender, loving gentleness of manner that seemed only anxious for the welfare of others.

In 1840 she contracted a second marriage with Rev. R. B. Ricketts, then a member of the Mississippi Conference. She brought to this new relation all the zeal that love for her husband and devotion to duty could inspire, and he found himself strengthened and aided in his work by her earnest and loving co-operation. In 1844 they located and engaged in planting near Baton Rouge. Here they were prosperous and happy, and here the beauty of the character of the wife, the mother and the mistress found their best field for exhibition. The honored mistress of a cheerful and well-ordered home, the idol of husband, children and servants, surrounded by a large circle of devoted friends, engaged in every good word and work for the cause of her Master, this was the happiest period of her life. In 1860 they removed to Iberville parish. Here the war, with all its sorrows, found them. The accumulations of years of patient and successful industry were swept away, and they were called to mourn the loss of their oldest son, a young man of rare and brilliant promise, who died in the army, away from his friends and family, who could never even ascertain with certainty the place of his burial. All these sorrows, and the additional ones of poverty, advancing age and failing health, were met by Mrs. Ricketts with that serene courage that had marked her path way through life. Her death, which occurred at Godbolt's Well, Mississippi, on the twenty-sixth of December, 1873, was preceded by great physical suffering. But here, as in many a previous struggle, she was the victor; no pain could extort from her a murmur, no anguish, however severe or protracted, could for a moment shake her faith. She died in great peace, her last words being a prayer for those she loved.

She has left behind many who knew and loved her. We thank God for one more precious memory on earth, and that one more pure spirit has passed over the river before us and now awaits us on the other side.

F.

THE EYE THAT ALWAYS SEES.—When a very little boy I remember reading of a child who was in the habit of going to an upper room or loft where there was a store of apples; but as she went, from time to time, to steal these apples, she met with something that greatly troubled her, for there happened to have been placed in that store-room an old oil painting.

It was a large face, the eyes of which, go to what part of the room the little girl might, seemed to follow her; and they appeared to be saying to her, as she stooped down to take up the apples: "Ah! I see you. It is very naughty. I'll tell upon you. You are sure to be found out."

Well, this so annoyed the little girl from time to time, that she was determined to put a stop to this speech-ifying of these two great starling eyes; so she got a small knife or a pair of scissors and struck them out.

Ah! but there were still the two large holes in place of the eyes, and she never could look at them without thinking of the eyes, and what they used to say to her. She had put out the eyes; but she had not, nor could she, get rid of her conscience. Moreover, the very means she had adopted for stealing without rebuke only served to discover her guilt; for when what had befallen the painting came to be found out it led to such inquiries as at last to reveal the whole truth.—*Episcopalian.*

EVERY circumstance and situation has its peculiar temptations; therefore watch and pray.

The Christian Advocate.

THURSDAY, AUGUST 27, 1874.

SEA DREAMS.

BY JOHN G. WHITTIER.

The waves are glad in breeze and sun,
The rocks are fringed with foam;
I walked once more a haunted shore,
A stranger, yet at home—
A land of dreams I roam!

Is this the wind, the soft sea wind
That stirred thy locks of brown?
Are these the rocks whose mosses know
The trail of thy light gown
Where boy and girl sat down?

I see the gray fort's broken wall,
The boats that rock below;
And, out at sea, the passing sails
We saw so long ago,
Rose-red in morning's glow.

The freshness of the early time
On every breeze is blown;
As glad the sea, as blue the sky—
The change is ours alone;
The saddest is my own!

A stranger now, a world-worn man
Is he who bears my name;
But thou, methinks, whose mortal life
Immortal youth became,
Art evermore the same.

Thou art not here, thou art not there,
Thy place I cannot see;
I only know that where thou art
The blessed angels be,
And heaven is glad for thee.

Forgive me if the evil years
Have left on me their skin;
Wash out, O soul so beautiful,
The many stains of mine
In tears of love divine!

Oh, turn to me that dearest face
Of all the sea hath known,
The reddest roses of thy lips,
Thy loose hair rippling down
In waves of golden brown!

Look forth once more through space and time,
And let thy sweet shade fall
In tenderest grace of soul and form
On memory's frescoed wall,
A shadow, and yet all!

Draw near, more near, forever dear!
Where'er I rest or roam,
Or in the crowded city streets,
Or by the blown sea foam,
The thought of thee is home!

Atlantic Monthly.

William Ellis, the Missionary of the South Seas.

BY WILLIAM R. BLISS.

Some forty years ago there was published in England, and reprinted in this country, a very interesting book called "Polynesian Researches." It was the most picturesque narrative of missionary enterprise at that time extant, and was considered worthy to take a place in literature by the side of Bishop Heber's "Journal." Its author was the Rev. William Ellis, who died not long ago, and of whom we are reminded by a biography of him just published in London.

This biography brings before us a man who, in his time, was an apostle in missionary achievements; one whose name ought not to be forgotten by the present generation. If there is any enterprise which ought to attract, beyond all others, the sympathy of religiously-minded men, it is that to which this missionary pioneer devoted himself, at a time when the triumphs of our Christian faith over the strongholds of idolatry in the South seas were very few and scanty.

William Ellis was born in London in 1794. The narrative of his early life is as genuine and unpretending a bit of autobiography as ever was written. His father was a mechanic, who held very liberal religious opinions. His mother, a woman of gentle disposition and sensitive spirit, had left her native town to enter domestic service. When six years old his father joined in a strike of workmen, and was compelled to migrate to Wisbeach, where the boy was employed at two shillings a week in winding, with one hand, cotton wicks for a candle-maker, and tending an invalid brother with the other hand. In his father's house was a volume of Captain Cook's voyages, illustrated with wonderful pictures of the South Sea Islands, which he read, and was thereby induced to spend odd sixpences, earned by holding a gentleman's horse, in buying other books of voyages and travels. Besides this taste for reading he formed a predilection for gardening, and at twelve years of ago he left his candle-making, and irregular attendance at school, to become an apprentice to a market gardener. From this situation he was promoted, at thirteen, to the service of a clergyman, whose library was opened to him when work in the garden was done. At seventeen he transferred himself to a large nursery garden near London, for the purpose of perfecting himself in a calling which he expected to follow always.

His turning-point was now at hand. In the clergyman's family he had acquired only a general reverence for religion, but on changing his place he became an inmate in a religious household which worshiped at an Independent chapel. He joined that communion, and became a teacher in a Sunday school, where he met a woman named Mary Mercy White, much resembling his own mother in her temperament, who was first moved, like himself, by an impressive sermon in Surrey chapel, to go out to preach the gospel to the heathen. That woman afterward became his wife.

He had just completed his twentieth year, November 4, 1814, when he addressed to the secretary of the London Missionary Society a formal application for employment. In this he said: * * * "I have but little to recommend me to the society, having had but little education, and most of what I have learned I have learned from observation. I have been accustomed to work in the garden, which occupation forms the chief part of my present employment. I received much encouragement from an article in the *Evangelical Magazine*, under the title of 'Qualifications for Missionaries,' after reading which I indulged a hope that, although my talents were of the lowest sort, yet I might be accepted. I now declare myself willing to follow wherever Providence may lead me. * * * I hope you will excuse all the faults, as I am ignorant of the rules for writing properly."

His personal examination by the committee gave the society confidence to engage him, and it was determined to send him straight to Africa. But this plan was changed, and he was then put into the charge of two clergymen, for a year's preparation previous to being ordained as a pastor. At the end of the year his destination was changed from Africa to the Society Islands in the South Pacific ocean.

Those delightful islands lie between sixteen and seventeen degrees south of the equator. Tahiti, the largest of the group, is a green mountain ridge, thirty miles long, rising some eight thousand five hundred feet out of the sea; indented by deep valleys, verdant amphitheaters and romantic glens; maintaining a fertile soil and a luxuriant vegetation. On a sunny day, fifty miles to leeward of it, you can smell its orange blossoms as you sail. It is now visited monthly by schooners from San Francisco, carrying the French mail, and bringing back fruits, for the French, inspired by papal influence, arbitrarily took possession of the island in 1842.

But in 1815 these islands were only a little known. They were discovered by a Spanish navigator in 1606, and all knowledge of them was concealed from the world until 1767, when Captain Wallis, sent by George the Third to make discoveries in the Pacific, stumbled upon them, believing himself to be their discoverer. The English flag which Captain Wallis hoisted and saluted upon the shore of Tahiti, as a token of the sovereignty of England, was taken down during the night, by orders of the native king, and placed in a temple to ornament an idol. But just sixty-two years afterward a successor of this Tahitian king wrote a letter to George the Fourth, asking permission to use the English flag as his national ensign. In 1769 Captain Cook arrived at Tahiti (whose name he confused into Otaheite, by misunderstanding native pronunciation,) accompanied by a scientific staff from England, for the purpose of observing the transit of Venus across the sun's disk. In 1769 the famous ship "Bounty" visited Tahiti to load a cargo of plants of the bread fruit-tree for the West Indies; and it was from this island that the mutineers of the "Bounty" sailed into their long and mysterious exile at Pitcairn.

The navigators, returning to England at that time, described the Society Islands in rapturous terms. There was the earthly paradise. The delicious climate, the abundant fruits, the voluptuous beauty of the women, the abominable rites of prevailing idolatry, were pictured too vividly even for the taste of a not very fastidious age. And probably for that reason the new London Missionary Society determined to direct its earliest efforts to evangelize a land

"Where every prospect pleases,
And only man is vile."

In 1796 the ship "Duff" was dispatched by the society, carrying thirty English missionaries to convert the natives of Tahiti and the other islands to Christianity. Most of these missionaries were men from a humble class of society, but they were earnest and honest, and their presence was a protection to trading vessels visiting the islands. Yet they were jeered by profligate sailors and adventurers who had made this archipelago their favorite refuge. A civil war arose, in which the missionaries were stripped of their property, four of them were murdered, and the rest driven into the mountains. Hostilities and conflicts between the natives and foreigners ensued. In 1816 the exasperated natives seized a large ship arriving at Papeiti, the principal harbor, and massacred her captain and part of her crew. To such an extent did hostility prevail that at last no unarmed vessel could remain in safety at the Society Islands.

Now arrives at Tahiti Mr. Ellis and his wife, after a passage of thirteen months from England. It was early in 1817, three years before our American missionaries arrived, on a similar errand, at the Sandwich Islands. He fortunately found that a favorable change had occurred in the political condition of the islands, and in the prospects of the mission. The surviving missionaries had come together on one of the smaller islands called Eimeo, and the native Christians numbered about fifty, while the whole population was about eleven thousand. The presence of a ruling and superior mind in the mission was needed, and that was what Mr. Ellis brought to it. After he had learned the language, he began the work for which he had been specially appointed by the society, and pursued it with such tact, manliness and energy that he became virtually the legislator of the islands, and to his labors the natives are pre-eminently indebted for the moral and social advantages which distinguish their present state from their original condition.

He now turned his attention to other islands in the Pacific ocean, especially to the Sandwich Islands, which are about two thousand five hundred miles north of Tahiti. Arriving there in 1823, he aided, by his counsel and experience, the American missionaries, and collected the materials for an interesting book called "A Tour Through Hawaii," which gave the first information, ever published, of the volcanoes of Mauna Loa. The picture of the crater of Kilauea, in his book, continues, to this day, to serve our publishers as the latest representation of that famous caldron of boiling lava, which is still visited as one of the sights of the Hawaiian kingdom by the few fleeced and flea-bitten travelers who can struggle up to it from Hilo.

In 1824 he was compelled, by the severe illness of his wife, to return to England, where, for more than five years, he served the London Missionary Society as a traveling agent. This service was ended in 1831 by his election as chief secretary of the society, in which position his labors broke down his health, so that in 1844 he resigned the office and retired to a little village in Hertfordshire, where he lingered for twelve years, cultivating his cottage garden, and acting as pastor to a small congregation.

From this retirement he went, when sixty years old, as a missionary to Madagascar, where for several years he had to maintain his position against many hostile influences of Roman priests and European traders. In 1865 he returned to England for the last time, and spent his declining life in preparing for the press an edition of the Malagasy Bible. On the ninth of June, 1872, he died, and was honored with a public funeral by the London Missionary Society, whose best and truest agent he had been.

Men of considerable merits have risen, like William Ellis, from a very low origin, and the sordid cares of early poverty have left no trace upon their mind and manners. But only a few of the men who have enjoyed every advantage of an educational training have exercised such good judgment, and accomplished such real success, as he did in the profession of preaching the gospel to heathen nations.—*N. Y. Observer.*

London Preachers.

CORONATION DAY—DEAN STANLEY—REV. DR. PARKER.

BY J. O. RANKIN.

Sunday, June 28, was the thirty-sixth anniversary of the Queen's coronation. After a morning shower we set off from our lodgings for Westminster Abbey, and on our way found the artillery firing salutes in St. James Park, in honor of the day. We stood some time with the crowd outside the abbey, awaiting the opening of its doors, and were amused by an earnest discussion between a lady and gentleman as to the character of Jacob, and the reasons his mother had for sending him away. Another party near by was talking German, when the conversation was interrupted by the movement forward, as the opened doors invited our entrance. We secured seats within the choir-railings, and, while waiting for the beginning of the service, had an opportunity of watching the incoming people, and looking at the beautiful building. No other church that I have seen in Italy, Germany or England presents, to my taste, an interior so impressive, so thoroughly in keeping with its design.

Among the other worshipers, the one that most attracted my attention was a white-haired old gentleman, who, in his gold-rimmed spectacles, I instantly recognized as Benjamin Disraeli, the prime minister of England. At the proper time in the services Dean Stanley entered the pulpit, and I was astonished to find him so small a man, and disappointed at the stiffness and feebleness of his manner during his opening sentences. His text was Romans viii, 18, 19: "For I reckon that the sufferings of this present time," etc.

He spoke of the sin and suffering of this life, of the hope and expectation of Paul, and the looked-for glory. After some further introduction he referred to the anniversary of the coronation, and to the eight hundred years during which, for the most part, the sovereigns of England had been crowned in Westminster Abbey. In all this period, he said, there had been progress in culture and religious truth—a progress gradual but continual—temporarily interrupted by such monarchs as John and the Second Richard, yet still going on. Then looking forward to the future, he spoke of the work yet before the nation. The discourse did not impress me with the power which is so manifest in most of Dean Stanley's published works, but the whole effect was pleasing, appropriate and profitable.

In the evening we formed a part of the great congregation that thronged the large oval audience-room where Dr. Parker, the eloquent Congregational minister, preaches. The singing was very fine, but lacked the powerful aid of an organ. The contrast between this chapel and Westminster Abbey was very great, and the same is true of the two preachers.

Dean Stanley held up his manuscript, and read it with no attempt at oratory. Dr. Parker used no notes, and, without affectation of manner, spoke as a man born to sway men by his words. Many in New York heard him during the meeting of the Evangelical Alliance, and remember his stalwart form and eloquent address.

His sermon was an exposition, rather general than critical, of the first twenty-one verses of the seventh chapter of John's gospel. I give you a few disconnected bits from his many felicitous passages. With reference to the urgency of the brethren, that Jesus should display himself, the preacher said: "Ah, it is delightful to live with those who are quiet—people in whose voices there is some sounding of eternity. There are, on the contrary, those who are always fretful, urging to hurry and display; arraigning God because he hastens not. There are little people, of small natures, who were born in a bottle, and never saw beyond the cork—those who wish to see the processes of everything; who would light a candle in the night to see the corn grow; who will not be content to take God's results without knowing the why and wherefore." "God shutteth the door," he said, "in thy brazen face, and thou canst not see the wonderful processes of his providence and grace."

Again, he spoke of great forces working silently, a power that fills the firmament with light and yet never blows a trumpet. You hear the minister's sermon, but do not see the author. You know the work of the husband, but do not see that of the wife, on whom, perhaps, the husband leans. You see only a certain class of us. Don't believe that we are the only factors of civilization and progress." Concerning the marvel expressed by the Jews in the fifteenth verse Dr. Parker said: "All honor to critical learning, to those who teach and those who study, but do let us allow here and there for omnipotence. In some things Inspiration is better than information."

This is a brief sketch of two of the most noted ministers of London, and we thought the day well filled. From all I see and read, I conclude there is a great movement going forward in the English Church. Everywhere throughout the kingdom we mark restorations and changes in cathedrals; notably here in St. Paul's, where frequent services are now held, and where lounging is prohibited. The recent discussions on church matters, the speeches and sermons of Dean Stanley, the address of the Bishop of Lincoln in the Wesleyan Anniversary Conference, the Bunyan memorial, and other things, indicate a great awakening; as we may hope, to the light of a more widely-spread Christianity, that shall bless our fatherland.—*New York Observer.*

Destroyed by a Squid.

We had left Colombo in the steamer Strathowen, had rounded Goile and were well in the bay, with our course laid for Madras, steaming over a calm and tranquil sea. About an hour before sunset on the tenth of May we saw on our starboard beam, and about two miles off, a small schooner lying becalmed. There was nothing in her appearance or position to excite remark, but as we came up with her I lazily examined her with my binocular, and then noticed between us, but nearer her, a long, low swelling lying on the sea, which, from its color and shape, I took to be a bunch of seaweed. As I watched, the mass, hitherto at rest on the quiet sea, was set in motion. It struck the schooner, which visibly reeled and then righted. Immediately afterward the masts swayed sideways, and with my glass I could clearly discern the enormous mass and the hull of the schooner coalescing—I can think of no other term. Judging from their exclamations, the other gazers must have witnessed the same appearance. Almost immediately after the collision and coalescence the schooner's masts swayed toward us, lower and lower; the vessel was on her beam ends, lay there a few seconds and disappeared, the masts righting as she sank, and the main exhibiting a reversed ensign struggling toward its peak. A cry of horror rose from the lookers-on, and, as if by instinct, our ship's head was at once turned toward the scene which was now marked by the forms of those battling for life—the sole survivors of the pretty little schooner which only twenty minutes before floated bravely on the smooth sea. As soon as the poor fellows were able to tell their story they astounded us with the assertion that their vessel had been submerged by a gigantic cuttle-fish or calamary, the animal which, in a smaller form, attracts so much attention in the Brighton aquarium as the octopus. Each narrator had his version of the story, but, in the main, all the narratives tallied so remarkably as to leave no doubt of the fact. As soon as he was at leisure I prevailed on the skipper to give me his written account of the disaster, and I have now much pleasure in sending you a copy of his narrative:

"I was lately the skipper of the Pearl schooner, one hundred and fifty tons, with a crew of six men. We were bound from the Mauritius for Rangoon in ballast to return with paddy, and had put in at Galle for water. Three days out we fell becalmed in the bay—latitude 8° 50' north, longitude 84° 5' east. On the tenth of May, about five P. M.—eight bells I know had gone—we sighted a two-masted screw on our port quarter, about five or six miles off. Very soon after, as we lay motionless, a great mass rose slowly out of the sea about half a mile off on our larboard side, and remained spread out, as it were, and stationary. It looked like the back of a huge whale, but it sloped less, and was of a brownish color. Even at that distance it seemed much longer than our craft, and it seemed to be basking in the sun. 'What's that?' I sung out to the mate. 'Blest if I know; barring its size, color and shape, it might be a whale,' replied Tom Scott; 'and it ain't the sea-serpent,' said one of the crew, 'for he's too round for that ere critter.' I went into the cabin for my rifle, and as I was prepared to fire, Bill Darling, a Newfoundlander, came on deck, and, looking at the monster, exclaimed, putting up his hand: 'Have a care, master; that ere is a squid, and will capsize us if you hurt him.' Smiling at the idea, I let fly and hit him, and with that he shook; there was a great ripple all around him, and he began to move. 'Out with all your axes and knives,' shouted Bill, 'and cut at any part of him that comes aboard; look alive, and Lord help us!' Not aware of the danger, and never having seen or heard of such a monster, I gave no orders, and it was no use touching the helm or ropes to get out of the way. By this time three of the crew, Bill included, had found axes, and one a rusty cutlass, and all were looking over the ship's side at the advancing monster. We could see a huge oblong mass moving by jerks just under the surface of the water, and an enormous train following. The oblong body was at least half the size of our vessel in length, and just as thick; the wake or train might have been one hundred feet long. In the time that I have taken to write this the brute struck us, and the ship quivered under the thud; in another moment monstrous arms like trees seized the vessel as she heeled over; in another second the monster was aboard, squeezed in between the two masts, Billy screaming: 'Slash for your lives;' but all our slashing was of no avail, for the brute, holding on by his arms, slipped his vast body overboard and pulled the vessel down with him on her beam ends; we were thrown into the water at once, and just as I went over I caught sight of one of the crew, either Bill or Tom Fielding, squashed up between the masts and one of those awful arms; for a few seconds our ship lay on her beam ends, then filled and went down; another of the crew must have been sucked down, for you only picked up five; the rest you know. I can't tell who ran up the ensign.—*James Floyd, late Master Schooner Pearl.*"

WHEN it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye were it not for the softening shadows of the cross.—*Edward Garrett.*

Religious Intelligence.

THE Congregationalists of Massachusetts report for the year three new churches organized and two dropped, with a gain of one thousand and fourteen church members.

AT THE July meeting of the American Bible Society the board resolved on the appointment of a permanent agency in Mexico as soon as a suitable person shall be found.

THE Board of Foreign Missions of the Reformed Dutch Church reports that during the past year its receipts amounted to $55,352.54. The debt of the board amounts to $9,000.

THE total income of the Irish Presbyterian Church last year was $680,745, being an increase of $53,645. There has been a decrease, however, in the number of members of 1,000, the total being 109,395.

IN LIBERIA there are fifty-two ordained ministers, all colored men except one, and six of the number are converts from gross heathenism. Ninety other persons are engaged in the work of the gospel.

REV. DR. TALMAGE'S church received into its membership ninety-two new members on the fifth instant. It is said that more than four hundred persons have joined this church since the church has entered the Tabernacle.

DURING the past year the receipts of the British and Foreign Bible Society have been $221,000. It has sent out during that time 2,654,000 copies. The total issues of the society since its organization have been 71,131,111 copies of the Bible.

THE religious awakening continues in Glasgow, Edinburg, Aberdeen, Perth, Dundee, Sterling, Paisley, Greenock and other large towns and country districts in Scotland. Messrs. Moody and Sankey continue their labors in Glasgow with little diminution of interest.

IT WAS decided by the Jewish convention at Cleveland to go on with the long-talked-of Hebrew Theological Seminary as soon as $100,000 are subscribed for it. If the interest taken in the project is any criterion, this sum will be speedily forthcoming, and the building be completed without delay. The seminary is to be located at Cincinnati, and its friends intend to have it not only well endowed, but ably officered as well, thus inviting Jew and Gentile alike to its privileges. As the Hebrew congregations in this country have now to depend on the continent for their supply of rabbis, the proposed institution would seem to be greatly needed. Possibly its theology also will be more liberal than that which is imported.

THE movement among the Old Catholics of Switzerland is working a very great reformation in some of the cantons. These people have very little sympathy with the Roman Catholic Church. Having virtually thrown the Pope overboard, they propose to reduce the power and authority of the bishops. In this they are going far beyond the Congress of Munich, which practically let the bishops alone. Their public services will no longer be performed in Latin, but in the spoken tongue of the people who assemble for worship. Parish priests are to be elected by their congregations, instead of being appointed over them; and are to be free to marry when and whom they please. Both the bread and wine are to be administered to each communicant, and the Bible is "solemnly and publicly adopted as the standard of the truths to be taught." Let us hope the reform will be as permanent as it is radical.

THE new Swiss Catholic Church is called the "Liberal Catholic." The central committee appointed last year at Olten to draft a project of church government has completed its labors, and the plan has been submitted for approval to the various cantonal governments whose citizens were represented at that gathering. The draft declares that the Swiss Liberal Catholic Church is founded on a parochial organization. A provincial synod is to be established in each of the cantons, and a general synod is to meet once a year, which will have the supreme authority in all matters of doctrine and discipline. The synod is to include the bishop or bishops, a lay and clerical delegate of each parish, and a special standing council of nine members, five of whom must be laymen. These are to be chosen by the general synod, which is also to have the election of the episcopate in its hands when a vacancy occurs. The bishop is to exercise full authority within the limits fixed by the synod.

A CORRESPONDENT of the *Watchman and Reflector* gives the following facts about prayer meetings in Germany, which may be suggestive to Americans: "It has been stated that no such thing as a prayer meeting exists in Germany. This is a great mistake. Social prayer meetings are to-day held in different parts of Wurtemberg. I attended a meeting of this kind in Stuttgart, upon invitation. A few brethren met together in a private house, in the same room where they had met weekly for fifteen years. I noticed a peculiarity about the conducting of the service that I had never seen elsewhere. At the beginning of the meeting each person took a piece of paper from the table. On inquiry I found it was a drawing of lots as to the order of prayers. The papers were numbered. Number one prayed first, and was followed by number two, and by others according to the numbers they had drawn. The object is to prevent embarrassment and a painful waiting one for another. There are many such gatherings found here. They form what is called the inner circle. The sexes do not meet, but women's prayer meetings are also held."

BISHOP WORDSWORTH takes a strange way of trying to reconcile the Wesleyans to the Established Church. In his last manifesto on this subject he tells the Wesleyan ministers if they give up their claim to be regarded as ministers he will be happy to see them received into his own communion. Nay, more, he would allow them to be lay preachers! "But," he adds, "I would not let you administer the sacraments." Nor would he consider their chapels as anything but "preaching-houses." Dr. Wordsworth, in the same speech, said that Romanists triumphed because of the divisions of Protestants; and "it was also because of these divisions that there were so many perversions to Rome." "His lordship forgets," says the London *Church World*, "that almost the whole of the English perverts are furnished by his own church. The Free churches of England do not supply the article, and are in no danger of ever doing so."

FIVE years ago there were only about six Protestant churches in Mexico. Now there are ninety-eight. A paper published in the City of Mexico says those who can remember when foreigners were pelted with stones if they neglected to remove their hats while a Catholic procession passed, "cannot but fully appreciate the wondrous change that has been effected in Mexico within the past decade. The difficult and delicate labors of the Christian missionaries in Mexico have been thus far crowned with success. In this city alone there are some five Protestant churches, largely and regularly attended, and it is truly surprising to see the large number of converts that have been gained over from the ranks of the Roman Catholics." This should be very encouraging to those churches which have selected our sister republic as a suitable ground for missionary effort.

THERE is in southern Russia a new body of Protestant Christians, who are known as Stundists. They derive their name and doctrines from their association with German Protestants in the south of Russia. These Germans call their weekly evening meeting, corresponding to the prayer meeting in Great Britain and America, a *Bibel-stunde—i. e.*, Bible hour. After a time these gatherings of Germans attracted members from the Russo-Greek Church, who at length formed themselves into a sect and took the name Stundists. In 1871 the members of this sect in the Province of Cherson numbered eight hundred; there is also a small community in Kiev. They strive to conform to what they believe to be the simplicity of the apostolic church, and lead strictly moral lives. The Stundists have suffered persecution, for it is contrary to the law of the empire for any one to forsake the Russian Orthodox Church; but since the reorganization of the empire in 1802 persecution has been less violent.

AT THE recent annual conference of evangelical Christians in London a very interesting and powerful presentment of the condition of the Jews was made by the Rev. John Wilkinson, in which he presented these four points: 1. There were in England and on the Continent between twenty and thirty thousand converted Jews, among whom there were four hundred ministers of the gospel, one hundred of these being Church of England clergymen, and one hundred of them being missionaries to their own people. 2. The Jewish mind seemed now opening to the reception of the truth, and the prejudices were dying out. 3. The New Testament was now being very extensively read by the Jews. 4. Jews and even Jewish rabbis and editors were now speaking in the most respectful terms of Jesus of Nazareth. Under these different heads he gave much information of a deeply interesting nature, and concluded a touching address with an earnest appeal to Christians to take a deeper interest in this blessed work, and to pray daily for the conversion of God's ancient people, Israel.

THE Old Catholics of Germany have but lately met in synod at Bonn. Bishop Reinkens presided, and there were in attendance twenty-eight clerical and fifty-seven lay delegates. One theological student received deacon's orders. The indications are that the body is going steadily forward in the track of reform. The questions discussed related to confessions, fast days, the catechism and liturgy, and the laws of marriage. As regards the first point the sacrament of penance was declared by the synod to be a great means of grace, always existing in the church, but not necessary to salvation; and therefore its use was ruled to be optional. It is added that confession ought not to be made the occasion of seeking advice and direction from the confessor, though the penitent is at liberty to do so if he wishes. This synodal decree involves, it will be seen, a fundamental innovation on the received teaching and practice of the Roman Catholic Church. The rule requiring annual confession dates from the fourth Lateran Council of 1215, but is based, of course, on a much older belief. Resolutions were passed touching fast days and the catechism and liturgy; but these are not yet reported. In Switzerland the Old Catholics have also by their central committee perfected arrangements for a national organization. They call it the "Christian Catholic Church of Switzerland." The plan provides for a national synod, composed of the clergy and lay representatives of the parishes, in such proportions as to secure a decided lay preponderance, and consequently lay control. The church in each canton may at its discretion organize a cantonal synod, for the regulation of local interests. There is to be a bishop, who shall be *eligible* to the presidency of the national synod, but has no rights of this sort *ex-officio*. The Rev. William Chauncey Langdon, who was present with Pere Hyacinthe at the meeting of the committee, writes to the *Churchman* that the Swiss Catholics have a great jealousy of the clergy, and an especial dread of the episcopal office and power; and that he "was relieved that in the present stage of the movement the laymen who were here met together were willing to accept it at all." Father Hyacinthe is regarded by his German brethren as making undue haste in the reforms which he has introduced; but Mr. Langdon says that he is the most conservative man among the Swiss reformers—that all the rest desire to advance much more rapidly than he is willing to go.—*Independent.*

The Christian Advocate.

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The Two Marvels of Jesus.

It is recorded that Christ marveled on two occasions—once at an instance of unbelief, and again at a display of remarkable faith.

It was in his own country, and among his own kinsfolk and acquaintances, that he was the greatest offense, and where he met with an unbelief which astonished even him who "knew what is in man." He was not amazed at much of the general unbelief prevailing in the world, nor was he unprepared for the doubt and enmity of the Jewish people, but that those whose privileges and opportunities had been greatest, and who were familiar with his life and wonderful works, should reject him was a thing surprising to him. "He marveled because of *their* unbelief." The Jews in general did not excite his wonder by their malignant treatment and blind opposition, and the reception which the gospel would meet with at the hands of unenlightened heathen was foreseen with calmness and equanimity.

It was unbelief under peculiar circumstances of favor, in the presence of evidences which ought to have been convincing, if not overwhelming, that this note of astonishment is wrung from the Master's lips. If faith could have been reasonably expected anywhere it was there. We do not know that he ever marveled at any other exhibition of unbelief. There was something so exceptional in this, it was such a manifestation of prejudice, of willful enmity against truth and righteousness, of persistent error and sin in the midst of the brightest displays of truth and goodness, that it called for this disclosure of wonder on the part of the Son of God.

For him to marvel at unbelief was far more significant, and a much more striking fact, than if it had been related that any of his disciples had been thus affected. Good men may marvel at such unbelief as would have drawn no comment from the Savior. Knowing the heart as he did, there was to him nothing surprising in the usual manifestations of depravity. We may be dumbfounded and perplexed where Christ would have only seen those depths of hardness and sin with which he was most familiar. Cases of impenitence which provoke Christian people to impatience and despair are seen by him with forbearance and hope. When Christ marvels at unbelief, the case must be far out of the common range, and of the most serious and desperate character. Unbelief in Nazareth was a different matter from unbelief even in Jerusalem or Samaria.

The type of unbelief at which Christ marveled was very nearly that which men in Bible lands, and in Christian communities otherwise, is that practical rejection of the Son of God of which men are guilty while surrounded by the most convincing evidences and demonstrations of the divine nature and authority of the gospel. Here, under the very walls of the churches, within the sound of Christian teaching and song, and amidst lives and examples which witness for the truth, is the phase of unbelief which assumes the nature and proportions of the marvelous in the mind of Christ.

From the astounding unbelief of Nazareth we turn to a marvel of a very different character. A centurion, a man of war, not even a Jew, comes to obtain the healing of his slave. "I am not worthy that thou shouldest come under my roof; but speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh, and to my servant, Do this, and he doeth it." Here was faith of the very highest degree in a man whose life was apparently unfriendly to religion, and whose surroundings were of the hardest and most worldly character. He, who had declared his astonishment at the unbelief of the Nazarenes is now surprised by a most wonderful faith. "When Jesus heard it, he marveled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel." The faith of the leper, whom he had just healed, was nothing in comparison, though that was great indeed. It excited no remark whatever. He was a Jew, acquainted with the law and the prophets, brought up in the knowledge of the miraculous and the supernatural, and in a condition to understand and appreciate the claims of Christ as the promised Messiah and the Son of God. But for this Roman soldier, this man of war, this heathen born and bred, what could he expected of him? Faith in him, and such faith, was something wonderful. Christ marveled at this faith, even as in the other instance he marveled at their unbelief.

Something akin to this type of faith may doubtless be found in those who believe, amidst the lack of helpful conditions, and who exhibit a confident reliance and an unshaken trust in spite of the discouragements and hinderances which beset their path. "So great faith" anywhere would have been extraordinary, but so great faith in this man, and in his circumstances, astonishes Christ himself. Such phases of faith now and then appear in Christian experience, in the man of business; in the sailor amidst the rudeness and profanity of the forecastle, and in the trials and adversities of every-day life.

Here are the two marvels of Christ: An unbelief which seems to have shocked and astounded him, and a faith which awakened his wonder and admiration. One was the very opposite of the other. One was the extreme of sin, a guilt and corruption from whose terrible depths Christ shrunk back with startled wonder; the other was the extreme of grace, a loftiness of trust, and a degree of humble confidence which excites amazement in him who demands the faith of all men. Either would be a fruitful study by itself, but, when the two are thrown together, the contrast helps us to measure that emotion of the marvelous which both alike excited in the mind of the Son of God.

Union After Fraternity.

The *Northwestern Christian Advocate* is a wide-awake, outspoken and frank journal. The editor, Dr. Edwards, is candid, and usually says what he thinks, and what many others think who have not the honesty to say it. Here is a golden morsel from the Round Lake meeting which we quote in part only, because we have published it before:

Bishop Kavanaugh was glad he had been at Round Lake and was now at Sea Cliff. He meant to get up similar meetings at the South, and ask his brethren of the North down there. Bishop Doggett could not express his feelings in words. He came North on principle, and to promote a patriotic feeling in the church. It was the question of the day to unite, and he wanted all to come together. Dr. Lee said he was for fraternity—the right was all out of him. Drs. Sargent and Poisal both believed that the reconstruction of the two branches of Methodism was near, when there should be one Methodist Episcopal Church the country over, so united in the bonds of love and fellowship, and so welded, that it should last forever. Last on the list of speakers was General Clinton B. Fisk, of St. Louis, at the conclusion of whose remarks there was a general hearty hand-shaking, and the singing of the old-time hymns.

Referring to the above affecting utterances and demonstrations, Dr. Edwards says:

First fraternity, and next union. Nothing is in the way of union except unfraternity, and the united fraternity that fears union will keep in bears out of the fraternity. We may as well therefore look the question squarely in the face, and solve up to the frank, logical, unavoidable ground occupied by the *Northwestern*. Thanks to Drs. Poisal and Sargent for their royal words.

It would seem that after a decade in the Southern Church the veneration brethren from Baltimore, mentioned in the above extract, are anxious to get back to the company from which they came out. The *Northwestern*, taking heart and hope from their declarations, exhorts all to "look the question fairly in the face." Our General Conference at Louisville did this very thing. They spoke their mind on this question of union fairly, frankly and kindly, but it was rejected by the authority and by the Northern Methodist press as altogether unwilled for. Twice within recent years—first at St. Louis, and then at Memphis—had this question of organic union been distinctly presented by distinguished representatives of the Methodist Episcopal Church, and yet it was in bad taste and an impertinence for us to allude to the subject in connection with the proposal for formal fraternity! Thanks to the candor of the *Northwestern*. In this fraternal movement our friends, though sailing on another tack, have all the time had the same port in view.

Dr. Fowler, in the warmth and splendors of his peroration, used expressions showing what was in his mind, and what was in the minds of those whom he represented. He closed his address before our General Conference with these words: "Leaving organic union as a question of the future, let us make the union of our hearts the question of to-day, and make holy covenant that from this hour, one in sympathy and one in purpose, we will toil on, shoulder to shoulder, waiting patiently for that near to-morrow when there shall be one Methodism for mankind." The question of union was all the time in the orator's view. He was conscious of moving toward this one objective point. While leaving it as a question of the future, his mission was preparing the way for its consummation. "The future," as he read the signs of the times, was "that near to-morrow."

And now came the Round Lake and Sea Cliff phenomena. Our two beloved Bishops—bishops with a small h, *de facto*—have unwittingly laid themselves open to the popular misrepresentation of being for union, and two venerable and reverend doctors of the Baltimore Conference South, speaking at the same hour and under the same inspiration, have declared, if not unconditionally for it, that they believed it to be near. "Thanks to Drs. Poisal and Sargent for their royal words." Their words were up to the mark—right royal words, "like apples of gold in pictures of silver." "First fraternity, and next union." This is the slogan of which the *Northwestern* catches the advanced notes as they roll up from Round Lake and Sea Cliff. This most advanced and candid of the Northern Methodist journals proclaims organic union as the war cry of the clans from henceforth. This is "the frank, logical, unavoidable ground."

The real question, then, is union. Fraternity is but the drapery of the statue; the real figure, the great masterpiece of all this art, is union. Our General Conference evidently did not regard organic union as "the frank, logical, unavoidable ground" which would result from fraternity; but they may have suspected that this view largely obtained in some quarters. This suspicion has been abundantly justified by the events and declarations to which we have referred. The position of our church on the question has been stated and defined, and it turns out that our well-timed declarations were not directed against obsolete or forgotten issues.

WE CAN assure Dr. Summers that he will be welcome, and that he will be expected at the next Seashore camp meeting. The lodging will be ready. Bishop Keener has been tenting from the first, and Bishop McTyeire has his lot selected, and purposes to build. In the Nashville *Christian Advocate* we find the following editorial notice of the camp meeting:

The Seashore Camp Meeting.—A correspondent favors us with an account of the Seashore camp meeting. Bishop McTyeire had given us a brief verbal account, which made us conceive highly of this meeting on the edge of the sea. The Bishop, with Mrs. McTyeire, went down, and there, midway between New Orleans and Mobile, met old friends, among pastors and people, and returned refreshed and invigorated by sea-baths and sea-breezes. Our old friend David Ayres, of Galveston, was there, tenting hospitably. He has an apparatus attached to the pulpit by which, deaf as he is, he can hear the word; he enjoys it immensely. Here meet the Methodists of Alabama, Mississippi and Louisiana. The moral, social and religious influence is wholesome. Bishops Marvin, McTyeire and Keener were on hand preaching, and Drs. Hamilton, Parker, Watkins, Tudor, Andrews, Mathews, and about forty other ministers. The Lord was present to bless and to heal. About sixty conversions and a great enjoying of believers. The meeting continued from July 24 to August 3, and was largely attended. The order is described as excellent. The tents are on three sides—the waters of the gulf on the fourth. Pleasant and soft breezes sweep under the great stand. The fare is "loaves and fishes"—neither small nor few. Some families occupy their tents for weeks before and after, inhaling the pure breezes from the land and the salt air from the gulf. We learn that there is to be a large increase of tentholders for the next (fourth) year and the Seashore camp ground, by every token, is a permanent institution. "But, withal, procure me also a lodging." We should greatly enjoy a meeting at that place.

The Massacre in China.

TEN THOUSAND NATIVE CHRISTIANS BUTCHERED.

The French periodical *Missions Catholiques* of the last of July gives the first authentic and detailed narrative of the recent massacre of Roman Catholic native converts in China.

The account, as translated for the London *Tablet*, relates that the massacre broke out on the twenty-fifth of February, when the *literates*, as the persecuting party is called, opened the campaign by beheading two men in the service of Pere Doare and a Christian, whom they then threw into the river. The same day they burned the three villages of Tran-Lam, Flo-Vluh and Bau-Tach, and massacred the inhabitants that were in them. Those who succeeded in escaping to the woods were hunted down with hounds, brought back and killed on the following day. The river was covered over with bodies floating down it from the side of Lareg. At that time the murderers were massacreing the Christians of the parish of Holven, and burning their villages. Those who took refuge in the cliffs of the neighborhood were hunted down and burned alive. The grand mandarin of justice was at the market of Na-Sam with eight hundred soldiers, but remained an inactive spectator of the massacre of the Christians of Nam-Duong, only a few of whom were able to escape.

The *literates*, who were the heads of the militia appointed to massacre the Christians, say that the work of extermination carried out under the eyes of the mandarins was concerted between the court and the *literates*, and was done in reprisal for recent events. The mandarins have just received orders from the court not to employ any other means save those of persuasion to stop the murderers in their career. One of the chiefs, who had just caused two Christians to be murdered on the highroad, went on the parade before the Governor of the citadel, by whom he was dismissed with honor. On his return twenty women or children fell under the sword of this man and his followers. He had just come from offering sacrifice to the goddess of prostitution, to whom a famous temple that stands near the road is dedicated.

MODE OF TORTURE AND DEATH.

In several localities they take an entire family—father, mother and children—bind them together with bamboos, and then fling the bundle of living humanity into the waves. First, however, they take care to cut off the man's head. The multitude of dead bodies, thus fastened together in groups of from eight to ten, block up the principal river, but, to the great surprise of everybody, do not send forth any bad smell. There are, then, five parishes, containing ten thousand Christians, which have to be blotted out of the mission, namely, Lang-Thank-Huyen, Nam-Duong, Hoy-Yen and Doreg-Thank. Many of the victims died in the midst of the flames. A village of more than four hundred Christians was attacked by the *literates*, and soon became a prey to the flames. Among these four hundred Christians there were one hundred and twenty, more or less, who succeeded in saving themselves by taking refuge in a large village near by. The remainder, about three hundred, were nearly all massacred. Two small villages of Christians, situated two hours' walk from the place at which I then was, were hemmed in by the pagans. The mayor visited each house, numbered the Christians, and forbade them, under threat of most severe punishment, to go out of doors. A few of the Christian women attempted to go to the market to keep themselves from starving. They never returned. Some pagan women who went with them say that the Christian women were captured and beheaded. Two men from one of these same villages hazarded a flight during the night. They passed the great river by swimming, and came to me to tell their misfortunes.

"Alas!" writes Archbishop Gauthier, from whose letter this information is chiefly derived, "I could do nothing but weep for them, being unable to do anything to succor them!" Two or three days afterward I learned that all the men in that village had had their heads cut off, but the women and children were spared. And, as their houses were intermingled with those of the pagans, it was forbidden to burn them down.

A NEW CHURCH.—The California correspondent of the St. Louis *Advocate*, over date of July 3, indites the following piece of news:

"We have a new religious organization in California—since yesterday; name, 'The Christian Union;' creed, 'The fatherhood of God, and the universal brotherhood of man.' The originators of the movement are Dr. Durant, of the Congregational Church; Dr. Hamilton, of the Presbyterian Church; Rev. Jesse Wood, of the Methodist Episcopal Church South, and Rev. D. A. Dryden, of the Methodist Episcopal Church. Surely this is a 'mixed multitude' which is going up from the 'Egypt' of orthodox bondage to 'the promised land' of a liberal Christianity. They do not profess to have discovered any new truths; but, on the other hand, they affirm that many of those lights which the Christian world has long looked upon as fixed stars in the firmament of Christianity have been proved by the telescopes of modern criticism to be mere *ignes fatui*. Bro. Wood is an Alabamian, and an *alumnus* of Emory and Henry College. He is a man of considerable reading and much thought. His piety is also undoubted. How he can enter the fold of such a speckled flock is a mystery. But peace be with him and them. What then? Every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

REV. WILLIAM MORLEY PUNSHON, D. D., was elected president of the Wesleyan Conference at the commencement of its present session.

A Sufferer from the Overflow.

Under this heading the wife of one of our Louisiana itinerants writes:

How much anguish and desolation are conveyed in those few words! Those who have been so fortunate as never to have passed through the horrors of an overflow cannot imagine how fearful it is, and ought to raise their hearts in gratitude to their Creator for shielding them from so much suffering. They may say they have cares and trials enough, but they know not how great the tension is, both bodily and mentally, with those in the midst of a wide waste of waters, who are frequently constrained to cry out in despair: "Save, Lord, or we perish." We had moved far away from friends and old associations, and had comfortably ensconced ourselves in our new home, when the river, already full, received the turbid waters of the Mississippi, rushing from the snow-capped hills and plains of a more northern clime, melted by the gentle breezes of the early spring; and soon the fields, freshly robed in green, were covered with a terrible flood. It rose so rapidly that it was almost impossible to prepare for it. What a scene of desolation met the eye! The river and fields one vast expanse of water, with its resistless current washing away fences and every movable obstacle in its headlong course. The lowing of the cattle in the water was like the wail of a human being in distress, and, once heard, can never be forgotten. The roar of the water, as it rushed seething and foaming over the broken levee in front, would have been grandly beautiful if it had not been that its rushing waves was the requiem of our departed hopes—hopes as bright and fresh, a few short weeks before, as the verdure of the early spring. Now, with almost anguish, we watched the angry waves as they rose higher and higher, and seemed as if they would never cease to rise. Day after day we raised our platform, until it was above the never-to-be-forgotten water of 1867, and then in despair we raised a high scaffold in one room, and there for two long, weary months we watched and waited. No advance guard, with bated breath and throbbing heart, awaited the fearful charge as we with anguish pressed our little ones to our breast, not knowing at what moment a false step might throw them into the greedy water, to be borne off by its unpitying current. Our anxiety was heightened by knowing it would be almost impossible to save them, as we were frequently entirely without boats. With weary limbs and aching hearts we would see the day draw to its close, thankful that our day's vigil was over. No picket ever stood guard more faithfully than we; and, thanks to our heavenly Father for his protecting care, all of our little ones were spared to us. If it had not been for the timely aid of government and charitable donations, for which we were truly thankful, I know not what would have become of us. It would have melted the most obdurate hearts to pity if they could have seen the pale, care-worn faces, enfeebled by sickness and the want of proper food, as it was impossible to obtain anything beside the absolute necessities of life. It was enough to make the bravest heart faint to witness the fearful scene. That we may never pass through such a trying ordeal again is my prayer to him who saith to the angry waters: "Peace, be still." The troubles through which we have passed have taught us one important lesson—thankfulness—that we can be thankful even for a leaf, a flower, and that we can enjoy the smallest as well as the greatest blessings. During the high water we had one lovely flower, with its deep green foliage and bright crimson flowers, shining over the stormy waters as a sweet messenger from heaven, speaking to us in soothing tones of him who "doeth all things well," and reminding us, too, that our hopes, though now buried beneath the waves, may in like manner bloom again, and shed their fragrance over life's stormy billows. Whether then tossed upon a tempestuous sea, overshadowed by the dark cloud of adversity, or basking under the sun of prosperity, may the sentiment of our heart ever be: "Thy will, not ours, be done."

BLACK RIVER, August 1, 1874.

CHANGE OF THE TIME OF THE SESSION OF THE LITTLE ROCK CONFERENCE.—Having learned that the Little Rock Annual Conference, at their last session, passed a resolution requesting that their next Conference should be held, in regard to time, from the fifteenth of October to the fifteenth of November, and as it is represented to me that this is still largely the general preference; as the best I can do at present, I change the time from December 9 to November 25. You will please accommodate me and the Conference by announcing this change.

The leading reason why this change is sought is the bad condition of the roads in that State in the winter season of the year.

H. H. KAVANAUGH.

LOUISVILLE, KY., Aug. 6, 1874.

AT THE recent commencement of Emory College, Georgia, the honorary degree of LL. D. was conferred upon Bishop Marvin and the Rev. J. O. A. Clark, D. D., of the South Georgia Conference, and the honorary degree of D. D. upon the Rev. F. W. Smith and the Rev. W. C. Bass, of the South Georgia Conference, and the Rev. B. M. Messick, of the Louisville Conference.

THE week of prayer has been duly observed at the Carondelet Street church of this city. Preaching on Friday morning last by the pastor, Dr. Tudor, and services every night during the present week.

DR. STUART ROBINSON'S new church edifice, in Louisville, will be dedicated the second Sunday in September. The sermon on the occasion will be preached by Rev. Dr. Palmer, of New Orleans.

MR. JILSON P. HARRISON, a well-known citizen and merchant of New Orleans, died, at his residence in this city, on Tuesday, August 25, in the sixty-ninth year of his age. Mr. Harrison was a native of Kentucky. He came to this city in 1842, and was a member of the celebrated commission house of Payne & Harrison until the close of the war. In his long career as a merchant he was a man of blameless integrity and of unimpeachable honor. During the last few years he had, in common with thousands of others, met with serious losses and embarrassments, and under the combined weight of years and business cares his health had for some time become seriously impaired. On Monday, the twenty-fourth, while at his office he was suddenly stricken with paralysis, and in an unconscious condition was carried to his home, where he died on the following day. Mr. Harrison had for many years been an attendant at the Methodist church, and a regular and generous contributor to our religious enterprises. In 1866 he became a member of the church, and was, beyond doubt, a converted man. His membership was in the Carondelet Street church, where he for some years filled the position of steward. In a conversation which we had with him, but a few weeks ago, he expressed the conviction that he was near the end of his earthly journey, and that, trusting in the merits of Christ alone for salvation, he looked forward with calmness and even with joy to the hour of his release from the cares and infirmities of this mortal life. In all his history, and before he became a communicant in the church, his house was the home of the preachers of the gospel, and he delighted to dispense to them a large and princely hospitality. His kindness and generosity will long be remembered by hundreds in every section of our church who from time to time in the days of his prosperity enjoyed the beautiful and elegant home to which they were made welcome. We tender our sympathies to the bereaved family, and pray that God may sustain them in their sorrow, and lead them all at last to the home above.

BISHOP PIERCE.—We regret to learn, by a note from Rev. W. P. Rivers, says the *Southern Christian Advocate* of August 19, that Bishop Pierce was so much indisposed as to be unable to preach at the Athens District Conference, held last week, at Washington, Georgia. He attempted to preach once, but became so ill that he was compelled to desist from proceeding with his sermon. Dr. C. W. Smith informs us that he traveled homeward with the Bishop, and that he was much better when they separated; so we are encouraged to hope that it was a transient attack, which will not be followed by any serious results. We utter the sentiment of the whole church when we express the hope that the Bishop's zeal will not lead him into disregarding distinct intimations that he is attempting more than his overworked frame will bear.

WE ARE pained to record, says the Nashville *Christian Advocate*, the death of Mr. John Plaxton. He had been identified with the Publishing House from the beginning. During the war he returned to his native country (England,) but resumed his place in the house after the surrender. He was the capable, prompt and efficient foreman of the book and Sunday school departments. He was "a faithful man above many." He was held in high esteem by all connected with the house. We visited him during his last illness—a severe attack of dropsy—and found him in a Christian frame of mind, waiting for his change. That took place August 9, and he was buried August 10. The printers of the city attended his funeral. His pastor, the Rev. Dr. Lawson, delivered an eloquent and appropriate discourse, in which he bore testimony to the excellent character of our deceased friend and associate. We tender our sympathies to the bereaved widow and other relatives.

NORTH GEORGIA CONFERENCE.—*Change of Time.*—By reference to our column of church notices it will be seen that Bishop Wightman, in deference to an appeal from the presiding elders of the North Georgia Conference, has changed the time of holding the ensuing session of that Conference *from* November 25 *to* December 2. Brethren will keep this change in mind, and publish it as extensively as they can. We would also suggest to our church exchanges to make this alteration in the plan of episcopal visitations, as they publish it from time to time.—*Southern Christian Advocate.*

WE HAVE received an invitation to attend the closing exercises of the Louisiana Mechanical and Agricultural College, which take place at the opera Hall, corner of Royal and St. Louis streets, New Orleans, August 28, at eleven o'clock A. M.

SEE advertisement of Mansfield Female College in this week's ADVOCATE. We shall recall attention to this institution hereafter. It is the property of the Louisiana Conference, and is worthy of the patronage of our people.

LET everything have its place and every business its place.

BETTER be upright with poverty than be wicked with plenty.

Books and Periodicals.

SERMONS BY MISSOURI METHODIST PREACHERS, representing the Missouri, the St. Louis and the West St. Louis Conferences of the Methodist Episcopal Church South. Compiled by Rev. G. W. Hern. St. Louis: Southwestern Book and Publishing Company, 1874. Price, sent by mail, $1.60.

This volume, 12mo of 325 pages, contains twenty sermons by prominent ministers of the Methodist Episcopal Church South in Missouri. The subjects chosen are, for the most part, of surpassing interest; and, from a hurried sampling, we should judge that they have been handled with freshness and vigor. The compiler has succeeded in the first of the purposes which he proposes. He has given "the reading public a good book." We hope the second purpose, in the issuance of the volume will also be realized, and that by its sale an adequate fund may be realized for the Central College library.

TINNY LEAL'S TRIP TO THE GOLDEN SHORE. By Rev. Robert W. Bigham, of the North Georgia Conference. Edited by Atticus G. Haygood, D. D., Sunday school secretary. Nashville, Tennessee: Published by A. H. Redford, agent, for the Methodist Episcopal Church South, 1874.

A beautiful little volume, and the very thing for our children. It is No. 2 in "Our Prize Series." Price, fifty cents. Speaking of the two volumes already issued, the publisher says: "These two beautiful volumes will be followed in rapid succession by eight others, thus making, when complete, one of the handsomest and most entertaining libraries for the young ever issued from the house."

THE German Sunday school songbook, *Lob Gottes* (Praise of God), compiled by the Rev. J. B. A. Ahrens, contains the most popular Sunday school music of the day, admirably adapted to German words. Price, $3.60 per dozen; by mail, post-paid, $4.10 per dozen; specimen copy, by mail, thirty-five cents. Ready for delivery. Address orders to A. H. Redford, agent, Nashville, Tennessee. The above-mentioned German Sunday school song-book is a well-printed volume of 176 pages, and, knowing the editor, Rev. J. B. A. Ahrens, we have no doubt of the excellence of the songs and music. Our Southern German Methodists are to be congratulated on the progress they are making in the possession of a church literature of their own. There are tunes in *Lob Gottes* adapted to nearly all the hymns in our German hymn-book.

IN ADDITION to the pamphlets on missions hitherto issued by our Publishing House we have received: Mission Work, by the Rev. Homer S. Thrall, of the Texas Conference. The Principles and Facts of Missions, and the Obligations of the Church to Support Them, an essay by the Rev. Beverly W. Bond, of the Baltimore Conference. Thoughts on Missions, or an Essay Setting Forth the Principles, Facts and Obligations of Christian Missions, by W. G. E. Cunnyngham, D. D., of the Holston Conference. We have not had time to examine these essays, but they are written by able and devoted men, and their publication by direction of our Board of Missions is a guarantee of their merits.

WE HAVE RECEIVED the annual catalogues of the following institutions: Kentucky Culverstty, Lexington, Kentucky; Neophagen Male and Female College, Cross Plains, Tennessee; Verona Female College, Verona, Mississippi; Central College, Fayette, Missouri; Randolph Macon College, Ashland, Virginia; Vanderbilt University, department of medicine and surgery—the first announcement of lectures for the session of 1874-5—Nashville, Tennessee; Central Female College, Lexington, Missouri; Tuskaloosa Female College, Tuskaloosa, Alabama; Louisville Female College, Louisville, Kentucky; St. John's College, Little Rock, Arkansas; Eminence College, male and female, Eminence, Kentucky.

THE Chinese Recorder and Missionary Journal is published at Shanghai, China, one number appearing every two months. It is a very interesting periodical, and especially instructive in reference to mission work in China, and the mission work among the heathen generally. The price in United States currency is $3 per annum. We have received the number for January-February, 1874.

THE LEADER is a collection of sacred and secular music, by H. R. Palmer, assisted by L. O. Emerson. Oliver Ditson & Co., Boston, publishers. The volume is in the usual form of music books, contains over 300 pages, and embraces a large variety of hymns, songs, chants and glees. The first twenty pages are given to theoretical and practical studies, and form a most valuable feature of the work.

SCRIBNER'S MONTHLY for September is splendidly illustrated. The Great South in this number is about Alabama and Mississippi. Some misrepresentation and color blindness in it, but still readable and sprightly. Of other articles we may note: Our New Normal College, A Malay Sailor Running a Muck, Old-Time Music, in the Barn, Gastric Literature.

ST. NICHOLAS for September is filled with striking illustrations and articles of entertainment and instruction for the boys and girls. Among the many attractive headings in the table of contents we note: The Gentle Angels, The Poney Express, Little Ben and the Sunshine, Old Dutch Times in New York, The Peterkins' Summer Journey.

WORK AND SUPPORT OF THE ITINERANT METHODIST MINISTRY is the title of a sermon by Rev. L. S. Burkhead, D. D., of the North Carolina Conference, and issued in pamphlet form. It is a clear and able exhibition of the subject taken in hand, and its general circulation throughout the church would do much good.

THE AMERICAN GARDEN is a very handsomely-printed monthly illustrated journal devoted to garden art. It is edited and conducted by James Hogg, Brooklyn, New York. Price, $2 a year. We have received the September number.

LIPPINCOTT'S MAGAZINE for September has: The New Hyperion, A Visit to the Dolomites, Glimpses of Genoa, Violins and Violin Players, A Troublesome Legacy, A Tour of Three Steps, and other articles. The first two articles are illustrated.

THE Southern Cultivator for August has a fine table of contents. This valuable journal is published at Athens, Georgia. W. L. Jones, editor and proprietor. Price, $2 a year.

THE American Agriculturist for this month is profusely illustrated and filled with useful reading matter. Published by the Orange Judd Company, New York, at $1.50 per annum.

CHURCH'S MUSICAL VISITOR, Peterson's Musical Monthly and the Georgia Musical Eclectic for August have been received.

MORTON'S MONTHLY HOME AND SCHOOL for August is a good number of this always useful publication.

THE Rural Southerner and Wilson's Herald of Health for July has been received.

SOUL-SLEEPERS.—We are asked, says the Nashville *Christian Advocate*, to explode the heresy of "soul-sleeping" in the *Advocate*. We presume the silly people who hold to that oft-exploded heresy do not read the *Advocate*. If men will not be convinced by the positive teachings of the Holy Scripture that the soul survives the death of the body, there is no use reasoning with them.—"Let them alone." The parable of the rich man and Lazarus settles the question. In the intermediate state the souls of the righteous are with Christ in heaven—absent from the body and present with the Lord—and the souls of the wicked are in hell. What will take place at the last judgment we may learn from John v, Matthew xxv, Romans ii, First Thessalonians iv, Second Thessalonians i, Second Peter ii, and in many other passages of Scripture. Watson, in his Institutes (part 2, chapter 29, pages 615 617,) may be consulted to advantage.

THE NEW CHURCH IN KANSAS CITY.—Right glad are we to learn, as we do from a paper kindly sent us, that our good friends in Kansas City have been able to occupy their new church building. It was opened for divine service on the ninth instant. The basement, a spacious room eighty by fifty feet, is all that has as yet been completed. This has handsome folding seats of walnut and oak, well varnished, while good carpets and matting cover the floor.

At the opening service there were present Rev. Mr. Boggs, the preacher in charge, Revs. N. Scarrett and Madeira, of the Presbyterian Church, and our good Bro. Strauge, from Kentucky, with as large a congregation as could be accommodated in the room.—*St. Louis Christian Advocate.*

REV. A. M. WAILES, writing from his work on Black river, Louisiana, August 12, says:

I believe there is nothing of interest to communicate from our section at present. Hard times absorbs every thought and dwarfs every energy. After the destructive overflow, the worms have "nipped in the bud" every bud of hope before it bloomed. We are now suffering very much from dry, hot weather, and I fear, too, that we are in the midst of a spiritual drouth. There is no hope for us but in God.

MRS. ELIZABETH BROWDER, relict of the late David Browder, says the Nashville *Christian Advocate*, died July 28, at Russellville, Kentucky, at the house of her son, Wilburn F. Browder. A memoir of this excellent woman will be furnished by Bishop McTyeire to our next number.

THE Rev. Henry Bell, a superannuated member of the Memphis Conference, died at his residence, near Pleasant Hill, Paris circuit, July 26.

Conference Register.

Conference.	Place.	Time.	Bishop.
Denver	Denver city	Aug. 27	Pierce.
Illinois	Murphysboro	Sept. 2	Wightman.
Western	Wyandotte	Sept. 9	Keener.
Columbia	Salem	Sept. 10	Pierce.
W. Virginia	Philippi	Sept. 16	Doggett.
Kentucky	Mt. Sterling	Sept. 16	Wightman.
Missouri	St. Joseph	Sept. 16	Keener.
S. W. Missouri	Lexington	Sept. 30	Keener.
Louisville	Princeton	Sept. 30	Wightman.
Tennessee	Gallatin	Oct. 7	Marvin.
Pacific	Stockton	Oct. 7	Pierce.
Holston	Asheville	Oct. 11	Doggett.
St. Louis	Caledonia	Oct. 14	Keener.
Indian Miss'n	North Fork	Oct. 22	McTyeire.
Arkansas	Fort Smith	Oct. 28	Kavanaugh.
Los Angeles	Carpenteria	Oct. 28	Pierce.
N. Alabama	Huntsville	Nov. 4	Doggett.
North Texas	Denton	Nov. 4	McTyeire.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
Little Rock	Monticello	Nov. 25	Kavanaugh.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington city	Mar. 3	Marvin.

German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

MARRIED.

McDONALD—HOGE.—August 12, 1874, at the residence of Mr. William Walton, by L. P. Meador, Mr. M. T. McDonald to Miss Fannie Hoge, all of Neshoba county, Mississippi.

GLASS—McNEELY.—In the Methodist church at Chappell Hill, Texas, after the morning service on Sunday, August 16, 1874, by Rev. E. D. Pitts president of Chappell Hill Female College, Mr. John E. Glass to Miss Martha Helen McNeely, all the parties formerly of Alabama.

GOLDENHURG—ROOT.—At the residence of Mr. John Root, Skipwith Landing, August 18, 1874, by Rev. T. B. Walden, Mr. Z. Goldenburg, formerly of Kentucky, to Miss Carrie Root, formerly of South Carolina. Peace, joy and gladness for their pathway. May all their happy anticipations be realized.

BANNERS.—T. J. Potter & Co., No. 32 Bible House, New York, advertise in our columns their silk class banners. Send for their circular.

PRINTING INK.—See the advertisement of S. Collins & Co. in another column. Office, No. 26 Frankfort street, New York.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Aug. 22, 1874.

A—Edwin Alden three letters, C. G. Andrews two letters $90, J. H. Appell $12, American News Company, C. H. Alley, American Photo-Lithographic Company, T. A. S. Adams, Mrs. K. H. Atkison, American Tract Society.

B—Byros & Beaman, E. F. Boone $2.50, James Billingsley, Horace Bishop, William H. Bryood.

C—R. S. Cole, W. R. Close, J. E. Caldwell, D. B. Caskill $1.60, Charles Cessac, C. W. Carter.

D—R. A. Davis two letters, W. H. Davenport, F. A. Duvall & Co., Donaldson & Co., C. B. Dufloss, Charles B. Dellyel.

E—Charles F. Evens, Mrs. Julia Evans.

F—E. A. Fulton, E. N. Freshman two letters, J. O. Fuqua.

G—Gould & Lincoln, Mrs. C. M. Gordon, Joseph Gillott & Sons, W. H. Gayle $2, N. C. Gragard, Goodyear Rubber Company.

H—J. R. Hyams, W. C. Halslip, Holloman & Bro. $13.95, J. D. Harper two letters, M. B. Hillyard, A. L. Harper, P. Howord, E. J. Hale & Son, R. K. Hargrove $3.

J—W. V. Jones $3, B. Jones, J. W. Johnson, T. Saotbola Jones.

K—Mrs. M. A. Keener, W. P. Kimball, J. C. Kreger, Kock Soos & Co.

L—Lee, Shepard & Dillingham two letters, J. B. Lippincott & Co. three letters, A. C. Littlejohn four letters, J. T. Laird 55 cents, H. D. Lessesne $1.50, George M. Livermun $17, Ludden & Bates, R. B. Long Jr.

M—A. H. Moss $600, L. P. Meador, A. J. Morrison, J. B. McKenzie $1.25, E. H. Myers, J. G. Mitchell, Irvin Miller, A. C. Matloon, W. T. Meluglo $2.15.

O—James Ormond.

P—Payne Female Institute $11, W. F. Parker, Cadesman Pope, R. G. Porter $7.50, W. C. Palmer & Co., Powers Paper Company, Mrs. R. B. Parker 10 cents, R. V. Pierce, G. J. Penn.

R—George P. Rowell & Co. two letters $7.65, E. E. F. Ross two letters, Thomas Reed $13, A. H. Redford agent two letters, W. T. Roach $2.70.

S—D. O. Sullivan, S. S. Scott $6, E. Sierne, Geo. S. Schofield, C. S. Stewart, John P. Seabrook $4, John G. Stokes, H. Sinclair, J. H. Stephens.

T—J. R. Taylar $1.50, A. H. Taylor $1, D. C. Turrentine Jr.

U—George Uresinky.

W—Woods & Daniel, Horace Waters & Son, T. B. Walden $12.80, G. R. Wilson, William Wood & Co., W. Wodsworth, T. B. White, Thomas Ward White.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now making a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

A. C. LITTLEJOHN, ESQ., is our sole agent for the State of Texas. We commend him to the courtesies of our friends having advertisements for insertion or other business to transact with the ADVOCATE.

EXTRACT OF MEAD.—On the seventh page will be found an advertisement of Turpin's celebrated extract of mead. Mr. Turpin has been kind enough to send us a sample of his delicious mead, which we pronounce equal to anything of the kind we have ever tasted in that line. Those keeping soda fountains and confectionery establishments would do well to try it. We have no doubt it would add largely to the popularity of many a stand.

STAINED GLASS AND DECORATIVE ART ESTABLISHMENT.—On the corner of Broadway and Thirteenth street, New York, is located an establishment which dates the commencement of its business career forty years back. We refer to the house of Mr. William Gibson, in Gibson's building, dealing in stained glass and decorative art materials. See advertisement.

WALTHAM WATCHES.—These watches have such a widespread reputation, and are so favorably known, as to require from us nothing more than to call attention to the notice of the company, under the head of Business Notices, on the fifth page, headed as above. Write to Howard & Co., 222 Fifth avenue, New York, for price lists.

ORGAN MANUFACTURERS.—The attention of church trustees, and others interested in the building of organs, is directed to the advertisement of Messrs. Henry Erben & Co., Nos. 235, 237 and 239 East Twenty-third street, between Second and Third avenues, New York.

MARBLE SAW MILL.—Mr. William Pattison has, on East Twenty-third street, New York, extending from 318 to 332, between First and Second avenues, an extensive establishment for sawing to order and for furnishing Italian or American marble. See advertisement.

BUILDING committees for churches, and contractors of other buildings for which stained glass is appropriate, will do well to consult the advertisement of Mr. Charles H. Turno, No. 333 East Twenty-third street, New York.

CITRATE OF MAGNESIA.—Mr. Arthur Rogers, 193 Spring street, New York, manufactures the effervescing citrate of magnesia. Sold by Messrs. E. J. Hart & Co., New Orleans. See advertisement.

ORGANS.—The Whitney & Holmes Organ Company, Quincy, Illinois, advertise the organs of their manufacture in our columns, which they agree to guarantee for five years.

DO NOT FORGET the establishment of Levy Bros., No. 580 Magazine street.

BUSINESS NOTICES.

$57 60—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New article just patented. Samples sent free to all. Address W. H. CHIDESTER, 207 Broadway, New York. au27 2m

A SURE PREVENTIVE for Yellow Fever, Cholera and Smallpox. Price, $1, prepaid, with full directions. Address DR. H. BROWN, 697 Broadway, New York. au27 2m

BUILDING PAPER is a most excellent substitute for plastering, at half the cost. The Ornamental serves the purpose of plastering and wall paper combined, and makes a neat and durable finish. You can get samples and circulars by inclosing letter stamp to the agent, MR. EDWARD THOMPSON, 99 Baronne street, New Orleans. au27 4t

Success is the best test of superiority. The wonderful demand for Simmons' Liver Regulator is one of the convincing proofs that this article is appreciated above everything else of the kind. However much its jealous detainers may throw their shafts, truth will prevail, and so will this medicine. au27 1t

THE METAPHYSICIAN, a new quarterly magazine, will be issued from the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, July 20. The METAPHYSICIAN will discourse on many subjects from *various standpoints*, interesting and profitable to all classes, especially the Family Circle. It is gotten up in superior style. Subscription—One dollar per annum; single numbers, Thirty cents. Will be mailed to any address on receipt of price. jy30 1m

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $10, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Enloy's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de23 ly

BUSINESS NOTICES.

WALTHAM WATCHES.—These celebrated Watches have been greatly improved during the present year, and several new sizes added to the list. The stem-winding and setting attachment can now be had with any grade or size, and all the old established grades of key-winders are also made as before. Any one who contemplates buying a Watch, either now or in the future, should send for our new Descriptive Price List, which is now ready **AND SENT FREE.** This describes all the Watches, large and small, Ladies' and Gentlemen's, Gold and Silver, with prices of each, and contains besides information in relation to watches useful to every one. It also explains in full our plan of sending single Waltham Watches at low prices to any place in the Union by mail or express, with the bill to collect on delivery, with privilege to the purchaser to open the package and examine the Watch before paying, and with no obligation to take it unless entirely satisfactory. Thousands have obtained genuine WALTHAM WATCHES from us in this way, and all have received full value for their money. A large assortment of extra heavy cases for the Pacific trade always on hand. Every one should send for a Price List, as the farther you live from New York the more advantage it is to deal with us. When you write please mention that the advertisement was seen in the NEW ORLEANS CHRISTIAN ADVOCATE. Address HOWARD & CO., No. 222 Fifth avenue, New York. au27 1aeow

OBSERVATIONS ON NASAL CATARRH.—An abstract from a forthcoming work on diseases of the throat and air passages, by A. N. WILLIAMSON, M. D., late Clinical Physician in the University Medical College, New York city. Mailed to any address for 10 cents. Address the author, 28 East Twentieth street, New York.

"DR. WILLIAMSON'S great success in the treatment of Catarrhal and throat and lung affections renders valuable whatever comes from his pen."—*Journal of Medical Science.* au20 3m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to clergymen, and their trade solicited. mh5 1y

NEW ADVERTISEMENTS.

STEAM

MARBLE SAW MILL,

318 TO 332 EAST TWENTY-THIRD ST.,

Between First and Second avenues, NEW YORK.

WILLIAM PATTISON,

DEALER IN

American and Foreign Marble

of all kinds, has constantly on hand, and will saw to order, ITALIAN MARBLE of the various dimensions, suitable for Monuments, Headstones, Furniture and Mantelpiece work, Tiling, etc., at the *lowest market prices.* Italian and American Marble in Blocks and Slabs. au27 3m

FURMAN'S

ENGLISH AND CLASSICAL SCHOOL,

COR. MAGAZINE AND SECOND STREETS

NEW ORLEANS.

The Fall Session of this school will open on Tuesday, the first of September, 1874. Diligence and faithfulness on the part of the instructor are claimed; thoroughness instead of superficial display is aimed at. Mild and paternal discipline enforced. Boys prepared for college. French is taught. Pupils in any stage of progress received. Terms of tuition moderate.

Grateful for support in the past, the principal respectfully and confidently bespeaks a renewal and increase of patronage on the part of his friends and the community.

EVENING SCHOOL, from 7 to 9 P. M., for young men whose days are devoted to business.

J. L. FURMAN, Principal.

Refers to Rev. Dr. Linus Parker, Rev. J. C. Carpenter, Rev. John Mathews, Mr. Theo. Auze, Jr., S. M. Angell and Rev. Dr. Ed. G. Taylor. au27 4t

MANSFIELD FEMALE COLLEGE.

The Fall Session of this institution will commence on Wednesday, SEPTEMBER 30, with an efficient corps of teachers. Board can be obtained in the institution.

This being a Conference institution, and educating the daughters of the traveling preachers of the Conference free of charge, we earnestly solicit their co-operation in our efforts to secure patronage for it.

au27 3m RMSTRONG.

TARRANT'S SELTZER APERIENT.

THE WISE MEN OF THE LAND—the Divine, the Physician, the Judge—use daily, in their own homes, and recommend to all invalids and sufferers from Dyspepsia, Sick Headache, Sour Stomach, Costiveness, Heartburn, Indigestion, Piles, Bilious Attacks, Liver Complaints, Gout and Rheumatic Affections, Nature's own great and good remedy,

Tarrant's Effervescent Seltzer Aperient,

as the best and most reliable medicine ever offered to the people for the above class of diseases. The nursing babe, its brothers and sisters, its parents and grand-parents, will all find this pleasant remedy well adapted for their different complaints. For sale by all druggists. au27 2t

ROGERS' EFFERVESCING

CITRATE OF MAGNESIA,

in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for sick Headache, Sour or Sick stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 193 Spring St., N. Y. For sale by all druggists, E. J. HART & Co., wholesale agents, New Orleans. au27 1yeow

S. COLLINS & CO.,

MANUFACTURERS OF

PRINTING INK.

Office and Depot—26 Frankfort St.,

NEW YORK.

GEO. H. MORRILL & Co., Boston, Mass.

MORRILL & Co., San Francisco, Cal. au27 3m

CHARLES H. TURNO.

STAINED GLASS FOR CHURCHES.

Memorial Windows a specialty. No. 333 East Twenty-Third street, New York. au27 3m

HENRY ERBEN & CO.,

ORGAN MANUFACTURERS,

235, 237 and 239 East Twenty-Third St.,

Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. au27 1y

STAINED GLASS —AND— Decorative Art Establishment,

GIBSON'S BUILDING,

Broadway & Thirteenth St., New York.

Established in 1831.

The Designs of Architects and Amateurs artistically carried out. Designs for Memorial Windows a specialty. (au27 1y) WM. GIBSON.

How I Made $70

the first week and am now averaging $25 in a *safe* business. Any man or woman can do the same. *The secret free.* Write at once to GOWAN & CO., au27 1y Eighth St., New York.

AGENTS WANTED EVERYWHERE FOR

KIT CARSON'S

LIFE AND ADVENTURES.

From facts narrated by himself. Embracing events in the life of the Celebrated American Hunter, Trapper, Scout and Guide; includes vivid accounts of the every-day life, inner character and peculiar customs of all Indian Tribes of the Far West; an accurate description of the country, its condition, prospects, resources, its mountains, rivers, valleys and natural wonders. Also, a full and complete history of the

Modoc Indians and the Modoc War.

Splendidly illustrated and sells at sight. Agents reporting from 75 to 100 subscribers each per week. Illustrated circulars and terms sent free to any address by

EXCELSIOR PUBLISHING CO., oc2 1y St. Louis, Mo.

AGENTS! SEND FOR TERMS!—*A Book for the Times. Everybody wants it!* The Art of Money-Making, or How to Grow Rich! *Don't miss it!* INTERNATIONAL PUBLISHING CO., St. Louis or Cincinnati. au27 1y

MONEY made rapidly with Stencil and Key-Check Outfits. Catalogues, samples and full particulars FREE. S. M. SPENCER, 117 Hanover street, Boston. au27 1y

NEW ADVERTISEMENTS.

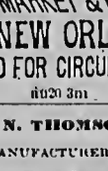
WHITNEY & HOLMES

ORGANS.

FIFTY ELEGANT STYLES, with Valuable improvements; New and Beautiful Solo Stops. **Over One Thousand** Organists and Musicians indorse these Organs, and recommend them as *Strictly First-class* in Tone, Mechanism and Durability. Warranted for five years. Send for price lists.

WHITNEY & HOLMES ORGAN CO., on27 13teow Quincy, Illinois.

Silk Class BANNERS, $5 EACH.



T. J. Potter, 32 Bible House, NEW YORK.

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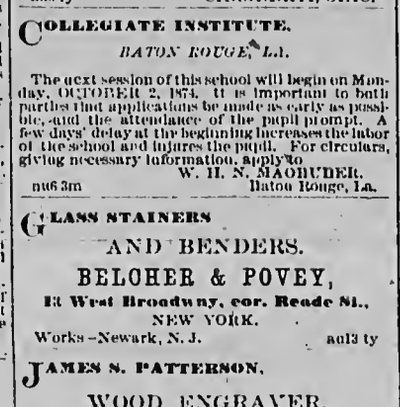

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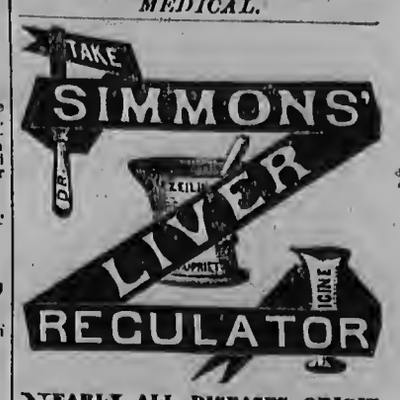

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PRAYER.

Little children, when the evening
Falleth with its quiet shade
Over tree-top, sky and steeple,
Ere your little heads are laid
On your pillows for repose,
'Neath the Father's mighty care,
Bow the head and bend the knee
Low to him in fervent prayer.

Little children, when the morning
Poureth o'er the eastern hills
Its bright flood of blessed sunshine,
Making glad the fields and rills,
Ere you leave your quiet chambers,
Pause and kneel, and humbly pray
To the God who has preserved you
To behold another day.

Little children, when temptation
Cometh with its giant power,
Pray to God, dear little children,
In that dark and bitter hour;
He will then disarm the tempter,
Turn from you his poisoned dart,
And with grace and strength triumphant
Make his throne within your heart.

Little children, when stern sorrow
Lays on you its heavy hand,
Veiling all the world in darkness,
Veiling, too, the better land,
Go to Jesus, little children:
He will soothe and he will bless,
Will revive your drooping spirits,
Whisper peace and happiness.

Little children, when his summons
Calls you from these scenes away,
Ask him to receive your spirits;
Pray, dear little children, pray,
Pray that through the great Redeemer
You may rise to life and light,
And, glad hallelujahs singing,
Dwell forever in his sight.

About the Sahara.

BY SOLOMON NOBODY.

I used to think, when I was a child, that the great African desert, called the Sahara, was one vast plain of hot sand extending up and down and over and across more miles than anybody knew anything about, unless it might be the camels; and as for the camels, I always thought of them as walking patiently with their great soft feet over the sands until they walked their lives away and lay down to die, and then that some time somebody passing over the desert would find a skeleton of white bones lying by the—well, I had to think of it, after all, as a roadside.

I wonder if the children of to-day do not think as I did, or pretty nearly so?

The books that mentioned oases always referred to them as being little mites of green, as it were, in a wide ocean of sand, with a clump or two of palm-trees in their midst; and it seemed extremely doubtful to me whether or not, if I were to cross the desert of Sahara, I should ever chance to find one.

Now we are told that the wonderful land of Egypt, into which, so many years ago, the lad Joseph went down, is a good big oasis, and that the smallest of the green spots in the desert contains about forty square miles. The oasis of Thebes is sixty miles long and nine miles wide, while that of Asben, sometimes called Air, is one hundred and eighty miles long and wide. How comforting that sounds! I think we should find one of the dear, friendly bits of green, after all, if we were to journey across Sahara.

We should find other surprising things. When we came somewhere near to the middle of it we should see the desert beginning to rise up a little, and it would keep on rising gradually until we should find ourselves on a high broad place two thousand feet above the desert-level, and in the midst of this table-land we should find mountains as high as Mount Washington, and that mountain, New Hampshire folks think, is of a very decent, respectable height. They quite look up to it.

The air in the oasis of Air is very pure and fresh. The maneless lion roams over the dense portion of this oasis, and the leopard, the ape, antelope, ostrich, and even pigeons live there.

The Arabs say that "God made man and the palm-tree at the same time." They say this because they have no idea that man could live without the palm-tree. It is the springs of water that make the palms grow and thrive, and then the trees make shade from the sun, and that shade makes it possible for other things to grow, and so the little oasis grows to be a big one in a fashion not very unlike the growth of the coral islands in the seas of water.

The deserts and the oceans have many things in common. The waves of both roll along and are tossed alike by the winds, the one into billows of water, the other into billows of sand; and travelers tell us that they have seen the sand-waves emit phosphorescent gleams like the waters of the oceans. The camel has long been known as "the ship of the desert," and sometimes he glides away with that soft, undulating motion of his at a speed that is wonderful. The Mahari is the most valuable camel known. Its swiftness is such that it has been known to travel three hundred miles in twenty-four hours, the journey length from Tripoli to Rh'adames; but it has made its last voyage, for at the harbor it lies down and dies. One hundred and twenty miles is the ordinary journey of the Mahari. The caravans direct their steps, oftentimes, in the otherwise pathless wastes, by piles of stones, and these stones tell where springs may be found. Every man who passes by throws a stone upon the heap out of gratitude to those men who have gone before him, and in thought of the travelers who are to come after him.

The Saharian loves the palm-tree, for what it is to him—his food, his shelter and his best friend—next to the spring of water that causes it to flourish. If an Arab wishes to start an oasis, he digs a hole in the sand thirty feet or more deep; into this hole he puts a palm-tree. The roots go searching down toward the water, which everywhere underlies the desert, and if they can find it the tree flourishes. Sometimes the palm-tree hole gets filled in. Then the poor Arab goes to work and opens it again. Several trees planted near together will in time form quite an oasis; for as soon as their roots reach water they can furnish shelter under which other things can grow.

The desert of sand is very unlike the desert of waters in one respect—there are no fish within it, unless we call the ostrich and the lizard the fish of the desert; for the ostrich is the only living thing that ventures, without being obliged to go, into the desert; and the ostrich finds only in his swiftest flight across the sands the great lizard who dwells there—the shob he is called, and sometimes the salamander of the desert.

The lion is popularly spoken of as "the king of the desert;" but a traveler tells us that if you were to ask an Arab, "Where are the lions of the Sahara?" he would ask you: "Are there, then, lions in your country which drink air and eat sand?"—*Christian Union.*

Will O' the Wisp.

Once, when England was not so well cultivated and drained as it now is, travelers by night used sometimes to see, in woods and wet marshy places, a light called Will o' the Wisp. It looked very much like the light of a candle shining from a cottage window.

Once a poor tired traveler, seeing the Will o' the Wisp, said to himself: "There is the light of a candle yonder; there must be some cottage close by, where I can get a night's lodging." Then he turned out of the right road, and went toward the light; but when he came close to it he found himself knee-deep in water, and the light had vanished from its place, and seemed to have moved away. He ran after it, but, the more he ran, he only plunged deeper and deeper into the water, and wandered farther and farther from the right way.

Now he began to be in great trouble, for he did not know where he was, and he was so tired that he felt as though he could scarcely stir a step farther. But he thought of his wife and little children waiting for him at home, and he determined to make one more trial to find his way. He said a short prayer and set out once more. Suddenly another light appeared. He went cautiously up to it. This time the light did not move. It came from a cottage, where they were very glad to see him, and treated him very kindly, so that early the next morning he was able to set out on his journey again, and reached home safely.

Jesus is the light of the world. But he has given some of his light to each of us, just as the sun gives some of his light to the moon. Jesus told us that we are to let our light shine, so that other persons may see it. He meant that we are to set others a good example.

If you say your prayers and profess to be a Christian, and yet all the time are unkind and selfish and dishonest, what do you think your little brothers and sisters, who are younger than you, may possibly say? They will say: "Those that love Jesus are no better than others. It is no use to pray to Jesus, for he does not help people. If our brother is selfish we may be selfish too." Thus you will lead your little brothers and sisters away from Jesus. You will be like the Will o' the Wisp.

How much better to be like the steady light of the cottage candle, that you may lead others right, instead of wrong! Here are two lines written by a poet named Shakespeare. Some time or other you will read his books for yourself; but these two lines you can understand and remember now:

"How far that little candle throws his beams!
So shines a good deed in a naughty world."

Parables for Children.

HOW JOHN MADE IT UP.—He had failed somewhere—in study or deportment, I cannot remember which—and his teacher told him he must stay after school. When the other scholars were dismissed, John seized a moment when the teacher's back was turned and slid out of the door. She called after him to come back, but he pretended not to hear, and ran away. It was a cute trick, he thought, and he bragged over it a little to the other boys; but he did not go to school the next day nor the next. He did not feel like it, he said.

At last he made his appearance again, but, instead of the punishment he expected, his teacher, who was giving out the subjects for essays that day, only told him to write a composition about obedience. John took her meaning at once, and sat scratching his head and puzzling over his composition about half a day. Finally he handed in the following, which is an actual copy of John's composition:

"When you tells you to do a thing, and he *does* it, it is called obeying, and when you tells you to do a thing and he *don't* do it, it is called disobeying. And when a man or woman tells a boy or girl to do a thing and he don't do it, it is called disobeying, and when a teacher tells a boy to do a thing and he does it, it is called obeying. The boy's name was John, and he did not obey his teacher, and when she called him back he *did* hear her, and he will never do it again."

The teacher was satisfied.—*Youth's Companion.*

A FABLE.—A certain rabbi had two sons whom he and his wife tenderly loved. Duty obliged the rabbi to take a journey to a distant country. During his absence his two promising sons sickened and died. The grief-stricken mother laid them out on their bed, drew the curtain, and waited anxiously for her husband. He came—it was night. "How are my boys?" was the first question. "Let me see them." "Stay awhile," said his wife; "I am in great trouble. Some years ago a friend lent me some jewels. I took great care of them, and at last began to prize them as my own. Since your departure my friend has called for them, but I did not like to part with them. Shall I give them up?" "Wife! what a strange request is this; give them up, and that instantly, this very night. Show me the jewels." She took the rabbi to their bed, drew aside the curtain, and said: "Husband, there are the jewels." The rabbi bowed his head and wept.

JOSH BILLINGS SAYS: "There ain't enny thing that will kompletely kure lazyness, but a second wife has been known to hurry it some."

Farm, Garden and Household.

Harvesting the Grain Crop.

Under this heading the *Ohio Farmer* gives, editorially, the following practical advice:

"More loss has attended the harvesting of grain from allowing it to become over-ripe than from cutting it in too early a stage of growth. A greater part of the wheat crop is harvested when ripe, and not taken in until it will shell badly, and hence a loss of grain, and a lessened value in the straw. A rule we have always been governed by has been to cut the wheat as soon as the berry is out of the milk, but before the kernel has become so hardened that it cannot be mashed between the thumb and finger; and in cutting oats to lay them as soon as two-thirds of the field had become turned or changed in color. They should not be allowed to lie in the swath any longer than is absolutely necessary to cure the straw sufficiently to prevent it from molding in the stack or mow. Both wheat and oats should be garnered immediately after they reach a condition to make it safe to do so, as great risk attends leaving these crops in the field. We have known acre after acre of heavy wheat to be ruined by growing in the bundle, all from neglecting to garner it at the time when it was fully fitted and weather fair. Where there is barn room it is always best to put grain crops under roof, but where they have to be stacked out from necessity the work should be done in a careful manner. The better way, under most circumstances, is to stack at the barn; then the grain is near the granary when it leaves the machine, and the straw may be saved where it is needed for feeding, bedding and manure.

"In building a stack of sheaves the following rules, adopted from our own experience, will be found perhaps of profit to some of our inexperienced readers at this time:

"Where a pen is not used for foundation, set up two bundles against each other, and others against these, until a circle is formed sloping from center to circumference, each row half the length of a sheaf further out than the one before it. Carry out the foundation in this way until it is of the desired size, and then at the outside lay a double row of bundles and press them down well. The foundation being now prepared, build upon it by laying the tiers of sheaves from outside toward the center, each row lapping buts to bands. Gradually lay out until the stack has attained the height desired—that is, let each row of bundle-buts project over a little further than the one beneath, so that the circumference of the stack will gradually increase in size as it goes up to a half-way point, and then gradually draw in until the top is reached. Caution must be used not to make the stack too flaring; it is only necessary to make a little difference in the circumference of the base and center to obtain the desired object—that of protection against heavy rain-storms. W ing the stack always keep the center a little the highest and well tread down, for in this lies the great secret of having either grain or hay keep well. The outer surface, by being less compact, will settle a little more than the center, and consequently protect the whole from damage by not retaining moisture. We have found it a good plan to let one tier of bundles project some four inches at the point where it is decided to begin drawing in for the top; this furnishes what may be termed eaves. If the stack is to stand an indefinite time before threshing, it will pay to give considerable attention to thatching the top; at all events it should have a topping out of hog grass or poor hay."

Currycomb, Card and Brush.

There is a world of comfort and downright luxury in a good scratch, both for human people and for domestic animals. Posts and bars for rubbing and scratching should be put up in pastures and barn-yards, and kept moderately rough, so as to take hold of the skin.

But our principal object in this present writing is to insist on a more free use of the currycomb and brush, upon horses and cattle, at all seasons. These stable implements are not used as often and regularly as they should by the generality of farmers. A good dressing down of the horse each morning, with the currycomb and brush, is fully equal in health-giving power and elasticity of movement to two quarts of oats. It is a grateful attention, repaid many fold by the animal which is the stated recipient of it.

But while bestowing this care upon the horse, as most persons do, knowing its beneficial effects, they very generally seem to forget that oxen and cows are equally benefited by a daily application of the card. There is no room for doubt on this subject with those who have been accustomed to bestow this attention to the dairy and working stock. A free use of the card gives repose to the animals, enables them to enjoy and digest their food in quiet, instead of raking their bodies against posts, trees and fences, as opportunity offers, for allaying the irritation produced by an accumulation of dust, hay seed and other irritants common to the stable and barn-yard. Even young colts, calves and yearlings are greatly benefited by the use of the card; while its daily use is a step in the breaking or training process by which the services of the animals are made more readily available when properly matured for labor.

It seems absurd to scrub a fattening porker, but those who have practiced it concur in its utility. One reason why hogs like to immerse themselves in pools of stagnant water is found in the fact that their bodies become incrusted with dirt, causing an itching which the pool they seek allays. This irritation renders them restless, and retards the process of fattening very materially. This can be prevented by an application of soap-suds, aided by a spliut broom commonly used for cleaning stables and crosswalks. A liberal application of suds, and good scrubbing daily, will allay irritation, and give that repose to the animals which is essential to a steady and rapid accumulation of flesh and fatty matter. The labor of preparing and applying the wash, at least once a day during the milder portions of the season, will be amply remunerated in the increased weight of the animals when the slaughtering season arrives.—*Our Dumb Animals.*

THERE is not much to be done in the fruit garden in August, except the care required in looking after the gathering and preserving of fruit. Our readers, of course, know that it must be carefully handled in gathering if it is to be kept for a time. Any injury from insects is as bad, and such injured fruit should be sorted and kept for first use. Summer and early autumn pears and apples are best gathered before they are quite ripe, and kept in the coolest place possible. This, and the time that is coming, will also be the time for testing varieties, and deciding what are best for one's climate or soil. One must, however, guard against error in seeing that the trees are perfectly healthy. If a tree is sick, or if the parts of a tree have not their healthy development, the fruit will not get its natural flavor. It is on account of failure to perceive this that many excellent varieties get bad names. If the leaves fall early in the season, as they do often with leaf-blight, or if the leaves are eaten off by the caterpillars or red spider, or suffer in any way, the fruit will assuredly be of inferior flavor. Many do not care about the leaves falling early, and some even regard it with favor, as showing that the wood is ripening, they say; but this is a mistake. The healthiest trees are those which grow right up to frost, provided that it is not a *second growth*. We fancy that, when people speak of injury from late growths, it is second growths, and these are bud, for then the wood often gets killed in the winter following. Pear and apple-trees that grow well, but produce no fruit, are benefited by having say half of the growing growth cut back. The buds then left are very likely to form flower-buds, in place of growth-buds, for the next season.—*Gardeners' Monthly.*

CURE FOR KIDNEY-WORM AND MANGE.—A correspondent of the *American Farm Journal* thus gives his experience in treating kidney-worm and mange in hogs:

"I noticed that one of my hogs, a large Chester white sow, was a little weak in the back. On examining her I found that it was with great difficulty she raised her fore feet in trying to walk. As I have had very little experience with hogs, I at once consulted a number of my neighbors. They all pronounced it kidney-worm, and of course each had a remedy. Some prescribed soap-suds, some weak lye, copperas, blue vitriol, turpentine, etc. I gave each a fair trial, with no good result; and on the twentieth of March she laid flat on her side, unable to turn over, and had not been on her feet for more than ten days when a veterinary surgeon handed me a bottle of carbolic acid, and told me to use it as follows: Ten drops once a day in drink; then put thirty drops in one gill of hot vinegar, and bathe the back over the kidneys once a day.

"I gave her the first dose on Thursday, March 21. On Sunday, the twenty-fourth, when I went out to feed her, she raised to her feet and took two or three steps to meet me. By Saturday, the thirtieth, she was well and sound as ever.

"The same remedy is equally good in treating mange. First wash the hog well with soap-suds; then to one pint of lard, while hot, add one ounce of carbolic acid, stirring it until it is cold. Rub the hog two or three times with this, and give yourself no uneasiness about the mange."

Scientific.

SOME of the English scientific serials are stating that "the wild potato-plant" has been discovered in northern New Mexico. But this is an error so far as *the* potato-plant is concerned, the wild locale of which has never been discovered. *A* wild potato has been discovered in the region specified; but this is the *Solanum Fendleri*, and not *Solanum tuberosum*. The flowers individually resemble those of the common potato, but are more loosely panicled; the leaves also resemble it somewhat, but are narrower; and the whole plant not more than six or eight inches high. The tubers are not much larger than chestnuts, and more like chestnuts when roasted than our common potatoes. Again, it will endure a temperature to zero without the tubers rotting, which is not the case with the other one.

IN THE manufacture of nitro-glycerine two tubes, each about a quarter of an inch in diameter and six inches in length, lead into a single tube of double their capacity, but of the same length. Nitric acid is introduced into one and sulphuric acid into the other of these small tubes. The large tube contains glycerine. The two acids are then forced quite gradually into the glycerine, and the chemical combination thus forms an explosive of incalculable power. So powerful and dangerous is this article that not an ounce of it is allowed in the manufactory while this little tube, six inches long and half an inch in diameter, is being filled, and this tube is kept constantly swathed in ice during the process. To make giant powder this nitro-glycerine is allowed to drip upon a clay (similar to meerschaum) imported from Germany. This clay is the only perfect absorbent of nitro-glycerine known. As Hercules powder is darker, it is believed that that explosive is manufactured by the same process, charcoal, an imperfect absorbent, being used, instead of said quality of clay. If, in the manufacture of nitro-glycerine, a strong tube is kept swathed in ice, and a quantity of the liquid only six inches in diameter is allowed in the building at the same time, no wonder that General Von Bokkelen, with his preparation twenty per cent. more powerful, remarked that he would have it handled thermometer in hand.

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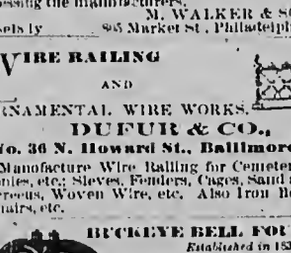
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my21 1y 103 Canal street, New Orleans.

G. D. COULON,
PORTRAIT PAINTER,
37.....Camp Street.....37
NEW ORLEANS, LA.
Old Paintings restored. fe19 1f

E. HEATH. M. LARA.
HEATH & LARA,
Importers and Dealers in
UPHOLSTERERS' GOODS, WALL PAPER WINDOW SHADES AND CORNICES,
Mirrors, Frames, Molding and Wire Screens,
No. 99 Camp Street,
no20 1y New Orleans.

T. WHINREY CARTER,
ARCHITECT,
47.....POLYMNIA STREET.....47
ja15 1y New Orleans.

GAS FIXTURES,
GAS COOKING STOVES
AND PLUMBING MATERIALS
At New York Prices,
BY P. H. QUINLAN, 280 CAMP STREET.
Stores, Offices and Dwellings fitted up for Gas, Steam and Water in the most approved style. Country orders solicited. mh26 10m

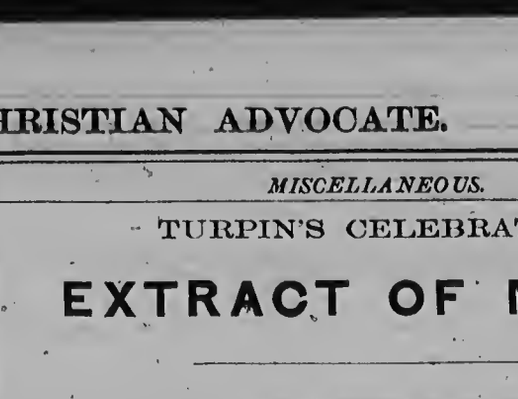
F. J. KUHNHOLZ,
BOOK-BINDER,
112.....GRAVIER ST.....112
Near Camp, New Orleans.
Blank-Books ruled and bound to order. All other books, such as Magazines, Music, Law-Books, etc., bound with care and neatness, and at moderate prices. ja22 1y

HUGH FLYNN,
167 POYDRAS ST., NEW ORLEANS,
All who want to purchase CHEAP FURNITURE can call at 167 Poydras street, between St. Charles and Carondelet streets.
On account of retiring from the Furniture business, I am now selling off my large stock of New Furniture at greatly reduced rates. I am selling at rates below those of any house in the city.
Walnut Victoria Bed-room Sets, marble top..$125 00
Parlor Sets, eleven pieces..... 110 00
Double Bedsteads, with Testers and Rollers.. 12 00
Kitchen and Dining-room Furniture at equally low rates. Spring, Hair and Moss Mattresses of the best quality and at greatly reduced prices. de11 1y

T. A. BECK, COOPER,
NOS. 22 AND 24 FRONT STREET,
Between Customhouse and Bienville streets (Sugar Landing,) New Orleans,
has constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. de11 1y

MISCELLANEOUS.

TURPIN'S CELEBRATED
EXTRACT OF MEAD.
THE ONLY GENUINE RECIPE FOR
MAKING MEAD SIRUP AND MEAD SODA.
DIRECTIONS HOW TO USE ON EACH BOTTLE.
THIS BRISK AND MOST LUSCIOUS BEVERAGE is becoming daily more popular throughout the principal cities of the United States. As a cooling, soothing and thirst-quenching beverage it has no superior.
Families can make their own Sirup by following the directions on each bottle of my Extract. It is superior to Lemonade in warm climates. A little water added to this Sirup quenches thirst and imparts a cooling feeling throughout the body. Those who have used it have pronounced it the NECTAR of tropical countries. Try it once and you will never be without it.
The undersigned, being the compounder and sole proprietor, warns the public against all counterfeits. Price, per dozen bottles, $12. One bottle is sufficient to flavor thirteen gallons of Mead Soda or three gallons of Mead Sirup. Address
ERNEST TURPIN,
au13 1m Nos. 112 and 114 Poydras Street, New Orleans.



NEW ORLEANS, LA. 1874.
GEORGE PURVES'
PERSEVERANCE
Sash, Blind and Door
STEAM FACTORY,
AND
LUMBER YARD,
Cor. of St. Charles and Clio Sts., New Orleans.
GLAZED SASH.
Send for Price List.
de11 1y

1874. FIFTH 1874.
CINCINNATI INDUSTRIAL EXPOSITION!!
ARTS, INVENTIONS, MANUFACTURES, PRODUCTS.
OPEN FROM SEPTEMBER 2 TO OCTOBER 3, 1874.
THE LARGEST FAIR EVER HELD IN THE UNITED STATES.
Eight Acres Under Roof in the Heart of the City.
Three Acres of Machinery in Motion.
☞ Ample Hotel Accommodations. Reduced Railroad Rates of Fare.
jy21 6t

BUSINESS CARDS.

J. A. LUM. FRANK H. HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Union Street.
☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

THOMAS HASAM,
LUMBER,
CABINS MADE TO ORDER.
Every description of LUMBER always on hand. Sash, Blinds, etc.
Mills and Yard—Corner CEDAR AND JULIA streets (New Basin,) New Orleans. ja15 1y

mh5 1y

PROFESSIONAL CARDS.

DR. C. J. RICKHAM,
RESIDENCE AND OFFICE,
Corner Magazine and Second Streets,
New Orleans.
Office Hours—Eight to nine A. M. and three to four P. M. je29 1f

DR. JOHN G. ANGELL,
DENTAL SURGEON,
152.....Julia Street.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. de1 1y

DR. J. J. LYONS,
NO. 210 CARONDELET STREET
Between Julia and St. Joseph,
ja2 1y New Orleans, La.

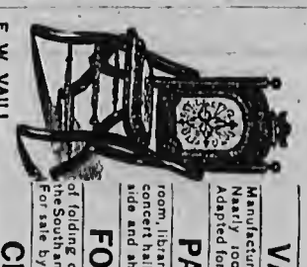
O. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
RACE, FOSTER & E. T. MERRICK,
ATTORNEYS, COUNSELORS AND SOLICITORS,
Corner of Camp Street and Commercial Place, se25 NEW ORLEANS.

NEW ORLEANS
PURCHASING BUREAU.
To the Ladies of the South.
A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.
MRS. H. MOGRIDGE
respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.
Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.
MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 94 and 96 Canal St., New Orleans.
Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

FOUND.—The place to buy EUCALYPTUS GLOBULUS, fine Gum or Fever-Tree SEED. Also all Seeds known in Australia, New Zealand, South America or California. To be had of
H. F. WELLINGTON,
425 Washington St., San Francisco, Cal.
Send for circulars. je11 3m

TRUSSES AND BRACES.
Club Feet cured without the knife. The Radical-Cure Truss, patented May 8, 1866, applied. All instruments for deformities—Crutches, Shoulder Braces, Elastic Stockings, Ear Trumpets—on hand at DR. A. O. FORSBERG'S, No. 5 East Fourth street, east of Main, up stairs Cincinnati, Ohio. *Sign of Golden Eagle.* au6 3m

MISCELLANEOUS.


E. W. VAILL,
Worcester, Mass.,
Patentee and Manufr
VAILL'S
PATENT
FOLDING
CHAIRS
Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing room, library, verandah, church, concert hall, lecture room, sea-side and shipboard. A variety of folding cane seat chairs for the South and tropical countries. For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts.
mh5 6m

CINCINNATI
PIANO-FORTE
MANUFACTORY.
F. W. BIERE & SON,
WAREROOMS,
170 Court Street, Cincinnati, Ohio.
The attention of our friends and the public in general is most respectfully invited to our fine stock of HOME-MADE PIANOS.
We permit no inferior Instrument to go out of our factory, but endeavor to EXCEL ALL MAKERS by producing PERFECT INSTRUMENTS ONLY, and thereby secure the entire confidence of the public. jy23 3m

MONUMENTS A SPECIALTY.
AMERICAN GRANITE
AND ITALIAN MARBLE.
IMPORTERS OF
Scotch Granite Monuments
AND STATUARY FROM ITALY.
This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.
A. WHITE.
OFFICE AND WORKS,
251, 253 and 257 West Fifth St.,
jy23 1y CINCINNATI, OHIO.

STAR IRON WORKS.
WALTON, HEMLER & CO.,
MANUFACTURERS OF
IRON RAILINGS,
SAFES AND BANK VAULTS,
JAIL CELLS, IRON STAIRS, DOORS AND SHUTTERS, Awning Frames, Gratings, Rolls, Stirrups, Verandas, Balconies, Patent Sidewalk and Sky-Lights, and all kinds of Iron Work for buildings.
Nos. 231 and 236 West Pearl Street,
CINCINNATI, OHIO.
Orders promptly attended to and satisfaction guaranteed. jy23 3m

LEVY BROS.'
Dry Goods Establishment,
AT
580.....MAGAZINE STREET.....580
Between St. Andrew and St. Mary.
NEW GOODS EVERY WEEK.
We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.
Give Us a Call.
N. B.—Orders from the country will be promptly filled. mh5 1y

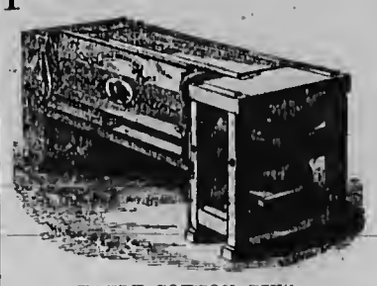
FLINN'S PATENT
SELF-FASTENING AND ADJUSTABLE
BED SPRINGS
Make the Best Spring Beds in Use.
They are complete in themselves, and can be applied in a few minutes to any slat bedstead.
☞ From three to five dozen make a Set.
JOHN FLINN,
248 South Second St., Philadelphia, Pa
Cor. S. Water and Champlain Sts., Cleveland.
Agents wanted everywhere. se18 1y

MACHINERY, TIES, ETC.

LANE & BODLEY,
CINCINNATI, OHIO,
...MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
jel8 6m New Orleans.

IMPROVED

EAGLE COTTON GINS.
The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. It has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand mutlun gins.

PRICES,

40-Saw Gin.....	$200	65-Saw Gin.....	$225
45-Saw Gin.....	225	70-Saw Gin.....	250
50-Saw Gin.....	250	75-Saw Gin.....	275
55-Saw Gin.....	275	80-Saw Gin.....	300
60-Saw Gin.....	300		

All orders should be addressed to
W. L. CUSHING,
No. 61 St. Charles street,
Sole Agent for the Southern States.
Agents wanted. Also on sale a large stock of Brooks' COTTON PRESSES, Steam Engines, Sugar Mills, Straub Corn Mills and Plantation Machinery of all kinds. my28 3m

DANIEL PRATT'S
Improved Cotton Gin.
PRICE REDUCED
TO $4 PER SAW.

JOSEPH B. WOLFE & CO.,
GENERAL AGENTS,
No. 59 Carondelet Street,
je4 6m *NEW ORLEANS.*

PLOWS, IMPLEMENTS, ETC.
PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills.
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.
B. J. WEST,
115 and 117 Magazine St., New Orleans,
MANUFACTURERS' AGENT.
mh19 10m

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing, ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.
☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 13 feet below high-water mark.

COTTON.—The following are the arrivals since the twenty-first instant:

Louisiana and Mississippi	bales...	208
Mobile		64
Texas		15
Total		287

On Saturday the demand was limited, and in the absence of any competition among buyers, and a decline of 1-16d. at Liverpool and ⅛c. at New York, some factors were disposed to make slight concessions, and others were accepted which would have been previously refused. Others, on the contrary, adhered to their previous pretensions. The sales embraced 250 bales. On Monday, although from the limited extent of the sales, which were confined to 84 bales, the market appeared to have been nearly at a standstill, there was some inquiry, but at prices which factors would not accept, most of them adhering to their previous pretensions. We noted a difference of fully ⅛c. between their views and those of buyers. A further decline of 1-16d. at Liverpool was calculated to have a depressing influence. On Tuesday, finding buyers would not go on at previous rates, factors met the demand more freely, in most cases giving way ⅛c., but in some instances ¼c., which gave a renewed impulse to the movement, and the sales reached 400 bales. Good ordinary sold at 14⅜c., and low mid ling to strict low middling at 15⅛c. We also noticed a sale of two bales new Louisiana, classing middling, at 16⅞c.

The above makes an aggregate for the past three days of 700 bales, against 1,100 for the corresponding time last week and 1,625 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,217,443 bales, against 1,231,785 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 188,428 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 108,485 to France, of 114,994 to other foreign ports, and a decrease of 46,000 to Great Britain. We quote:

Inferior	7¾	@	9
Low ordinary	10	@	10¾
Ordinary	11¾	@	12¾
Strict ordinary	12¾	@	13¾
Good ordinary	14¾	@	14¾
Strict good ordinary	15	@	15¼
Low middling	15⅞	@	16
Strict low middling	16¼	@	16⅝
Middling	16⅝	@	17
Strict middling	17⅛	@	17⅜

COTTON STATEMENT.

Stock on hand Sept. 1, 1873...bales		7,177
Arrived past three days	297	
Arrived previously	1,329,283	—1,329,580
Net corrections, showing the balance between several manifests duplicated, and bales made from waste, samples, damaged, city ginning, from receipts of seed-cotton not included in general receipts, lint from seed-cleaning machines in city mills, etc.		20,480
Add 2,552 bales, sunk in the ship Alba, omitted in the Exchange's stock statement		2,552
Total		1,359,789
Exported past three days	4,543	
Exported previously	1,341,713	—1,346,256
Consumed at Lane Cotton Mills		800
Sunk in scuttled ship Alba, to be added if ever recovered (2,552, less 707 recently recovered)		1,845
Total		1,348,901
Stock on hand and on shipboard		10,888

LOUISIANA SUGAR.—The demand is confined to dealers and grocers, and only 28 hhds yellow clarified sold to a refiner on Saturday at 10¾c. ℔ lb.

LOUISIANA MOLASSES.—Nothing doing except in grocers' trade. City refinery rebolled is selling in the job trade at 40@42c for common, 48@50c. for fair, 55@57c. for good fair, 60@62c. for prime, and 67@69c. for choice.

COHN.—On Saturday 1,550 sacks sold at 87@88c. for prime white, 88c. for yellow mixed, and 90c. for white and white mixed.

OATS.—On Saturday 1,050 sacks sold at 55@60c., and on Monday 750 sacks sold at 55c. for ordinary new, and 58c. for prime.

BRAN.—On Saturday 100 sacks sold at 90c. ℔ 100 lbs.

PORK.—We have to note a dull market, and no sales on Saturday, while on Monday only 100 bbls. mess sold at $24 50 ℔ bbl.

BACON.—On Monday 100 casks sold, in several lots, at 13¾c. for clear rib sides, and 14@14½c. for clear sides.

HAMS—Are in good supply and dull at 15@16c. ℔ lb. for choice sugar-cured, as in brand. On Saturday 20 tierces sold at 15¼c. ℔ lb.

LARD—Is in light supply, but there is little or no demand. Tierce is quoted nominally at 15¼@15¾c.; keg, 16@16¼c. ℔ lb.

BREAKFAST BACON—Is in light supply and in demand at 15¾@16c. ℔ lb.

MONETARY.

Gold opened on Tuesday at 109¾@109⅞ (against 110 at New York,) and, after a limited business, closed at 109¾@109⅞ (against 109⅝ in that market.)

Nothing has been reported in silver. It is quoted at 103¾@104¼ for American half dollars. Mexican dollars closed at 97½ gold or 106⅝ currency.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ℔ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ℔ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ℔ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	22	— —
COAL, ℔ ton:		
Anthracite	— —	12 50
Western, ℔ bbl	— —	— —
COFFEE, ℔ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ℔ ton	— —	— —
In sacks	— —	10 00
EGGS, ℔ dozen:		
Western	18	20
FERTILIZERS, ℔ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ℔ bbl.:		
Double extra	— —	4 50
Superfine	— —	4 00
Fine	— —	— —
GLASS, ℔ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ℔ ton:		
Prime	— —	— —
Choice	— —	20 00
IRON, ℔ ton:		
English, ℔ lb	4	5
Swedes, assorted	7¼	8
Hoop	6	9
Sheet	6	9
Nail rods	— —	9¼
Castings, American	5¼	6
LEATHER, ℔ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ℔ dozen	35 00	100 00
Texas, rough, ℔ lb	24	26
LIME, ℔ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ℔ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	12 00	14 00
Shingles, ℔ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ℔ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ℔ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¾	12
Pulverized	11¾	12
TEAS, ℔ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cana wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Aug. 25, 1874.

Texas beeves, choice, ℔ head	— —	@	40 00
Texas beeves, first quality, ℔ head	30 00	@	35 00
Texas cattle, second quality, ℔ head	20 00	@	25 00
Texas cattle, third quality, ℔ head	12 00	@	18 00
Western beeves, ℔ lb. net	— —	@	— —
Sheep, first quality ℔ head	4 00	@	5 00
Sheep, second quality, ℔ head	3 00	@	4 00
Milch cows, choice, ℔ head	80 00	@	100 00
Milch cows, ℔ head	35 00	@	40 00
Calves, ℔ head	7 00	@	9 00
Yearlings, ℔ head	5 00	@	9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Bourbon streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Wilhrey Carter, 47 Polymnia street, New Orleans.

Barber.
Baptiste, St. Charles Hotel.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Dilson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Building.
A. J. Bleknell & Co 27 Warren street, New York.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Caroudelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Centenary College, C. G. Andrews, president, Jackson La.
Collegiate Academy, Rev. J. A. B. Jones, president, Port Odbson, Miss.
Collegiate Institute, Prof. W. H. N. Magruder, Baton Rouge, La.
Eminence College, Eminence, Ky.
Emory and Henry College, Rev. E. E. Wiley, Emory P. O., Va.
Female College, Greensboro, Ala., Rev. Thos. Ward White, president.
Hiwassee College, Rev. H. Brunner, pres't.
Martha Washington College, Abingdon, Va.
Randolph Macon College, Rev. James A. Duncan, A. M., D. D., president, Ashland, Va.
Soule's Commercial College, corner Camp and Common streets.
Southern University, Greensboro, Ala
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Whitworth Female College, H. r. Johnson, president, Brookhaven, Miss.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Warren Richards, 42 West Fourth street, Cincinnati, Ohio.
Edward Sears, 48 Beekman street, New York.

Exterminators.
J. F. Henry, Curran & Co., New York.

Extract of Meat.
Ernest Turpin, 112 and 114 Poydras street, New Orleans.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 38 Perdido street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
Great Western Gun Works, Pittsburg, Pa.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Customhouse street.

Furniture.
John Bois, 152 and 154 Camp street.
Excelsior School Furniture Manufacturing Co., 166 Julia street, New Orleans.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
Henry E. Sharp & Son, New York.

Grocers.
J. M. Dowling, 25 Decatur street.

Hotels.
Bingham House, Philadelphia.
Crawford House, Cincinnati, Ohio, Frank J. Oakes, proprietor.

Iron Manufacturers.
M. Walker & Sons, Philadelphia.
Walton, Henrier & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. st. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
W. L. Cushing, 61 St. Charles street.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Reynolds Cotton Press, W. H. Reynolds, New Orleans.
Turbine Water-Wheel, N. F. Burnham, York, Penna.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Anger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Monuments.
Office and works, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Adderley's Sirup Bromide Chloral, W. H. Adderley, Cincinnati, Ohio.
Anti Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Artificial Leeches, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Citrate of Magnesia, etc., Hofmann & Co., N. Y
Dr. Fitler's Vegetable Rheumatic Sirup, E. J Hart & Co., New Orleans.
Dr. A. O. Forsberg, 5 East Fourth street, Cincinnati, Ohio
Dr. Hebbard's Cure, E. Dibblee, 814 Sixth avenue, New York.
Dr. H. James' Indian Hemp.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York
Rheumatism and Neuralgia Cure, Geo. Sweetser, 124 Wall street New York.
Rupture and Piles Cure, Dr. H. Neesou, 182 St. Charles street.
Shimmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
Turtalli's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
D. H. Baldwin & Co., Cincinnati, Ohio.
E. W. Blere & Son, Cincinnati, Ohio.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Pilcher, 656 Portland avenue, Louisville, Ky.
Philip Werlein, 78 to 90 Baronne street.

Novelties.
J. Bride & Co., 769 Broadway, New York.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.

Periodicals.
Family Journal, 300 Broadway, New York.
The Metaphysician, 61 Bond street, New York.
Offord's Pulpit of the Day, R. M. Offord, New York.

Portrait Painters.
G. D. Conlon, 37 Camp street.

Professional.
Dr. C. J. Buckham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Seeds.
B. F. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Grand, Chalifer court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tobacco and Cigars.
Ed. L. Zell, cor. Canal and Carondelet streets.

Type and Presses.
Vanderburgh, Wells & Co., 110 Fulton and 19 and 18 Dutch street, New York.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.
F. L. Matthews, 338 Carondelet street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Washing Machines.
Rhigen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
E. A. Tyler, 115 Canal street.

Window Glass.
William Coulter & Son, Cincinnati, Ohio.

Wire Railing, Etc.
Hafar & Co., Baltimore, Maryland.

Special Notices.

OFFORD'S PULPIT OF THE DAY.—A Monthly Magazine of Sermons by the greatest preachers living. $1 a year. On trial, 25 cents from August till December Sample copy, 10 cents. R. M. OFFORD, 5 Park place, New York. on20 3m

Religious Notices.

THERE will be a camp meeting on Spring Creek circuit, Louisiana Conference, commencing on Friday before the second Sunday in October. Come one! come all! This meeting will be conducted on the self-sustaining plan. There will be corn at or near the camp ground, on reasonable terms. Special provision will be made for ministers and their horses.

FRED. WHITE, P. C.

THE Vernon circuit camp meeting commences at Wesley chapel on Thursday, the tenth of September, 1874. We earnestly solicit the attendance of all ministerial brethren in the bounds of Homer and adjoining districts.

J. M. MCKEE, P. C.

THE CAMP MEETING at China Grove, Dale county, Alabama, will commence on Friday night before the first Sunday in October next, and close on Wednesday morning after. Ministers of the Methodist Episcopal Church South are invited to attend.

A. DOWLAND, Pastor.

THERE will be a camp meeting nine miles north of Eutaw, Greene county, Alabama Conference, commencing on Thursday night before the second Sabbath in October, 1874. Preachers are respectfully invited.

J. W. MCCANN, P. C.

THE Alexandria District Conference will be held at Evergreen, commencing on Friday, September 18. Preachers and people are specially requested to be in attendance.

J. H. STONE, P. E.

THE Summit District Conference will be held in Greensburg, Louisiana, commencing October 8, 1871, to be continued over Sunday.

A. B. NICHOLSON, P. E.

CAMP MEETING.—The camp meeting at Midway, ten miles north of Delhi, will commence September 10, 1874. Persons attending will pay full fare on the railroad coming, and return free on certificate. All ministers are invited to attend. Ample arrangements will be made for their comfort. Arrangements will be made to transfer all ministers and their baggage from Delhi to the camp ground, September 10 and 11, and return them when the meeting closes. No other arrangements will be made unless we are notified beforehand. The meeting will be conducted and carried on, as last year, on the independent plan. Come one! come all!

G. M. LIVERMAN, P. C.,
Floyd Circuit, Louisiana Conference.

THERE will be a camp meeting on the Sparta circuit, five and a half miles east of Sparta, on the Vernon road, commencing on Thursday evening before the second Sabbath in September next. The meeting will be conducted on the self sustaining plan. All are invited to attend, and to come prepared to take care of themselves. Ministers of the gospel are invited. There will be special provision made for them and their horses. The third Quarterly Conference will be held at the same time and place.

D. A. BONDIE, P. C.

NOTICE.—There will be a camp meeting four miles north of Spearville, on the Farmerville circuit, Union parish, Louisiana, commencing on Friday before the fourth Sabbath in August; and another at Alabama church, between Homer and Farmerville, commencing on Friday before the third Sabbath in September. The people are expected to furnish their own tents and provisions, as a few do not expect to furnish a multitude.

R. PARVIN, Pastor.

DELHI DISTRICT CONFERENCE.—The Delhi District Conference will convene at Delhi, Louisiana, September 3, 1874. Rev. B. F Alexander is appointed to preach the opening sermon.

C. W. CARTER, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DIST.—FOURTH ROUND.

Summerfield station	Sept. 12, 13
Orrville circuit, at Center chapel	19, 20
East Selma, at Benton	26, 27
Tallahatta circuit	Oct. 3, 4
Jackson circuit, at Union	10, 11
Sugarsville circuit, at Fort Madison	17, 18
Uniontown station	24, 25
Dayton circuit, at Linden	31, Nov. 1
Selma station	Nov. 7, 8
Rembert Hills circuit	14, 15
Choctaw Corner circuit	21, 22
Peachtree circuit	28, 29

Preachers in charge, recording stewards and the presidents of boards of trustees are earnestly requested to be prepared to submit full reports at the above-appointed Conferences.

A. J. BATTON, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Spring Hill circuit, at Linnwood camp ground	Sept. 26, 27
Pauling ct., at Holland camp ground	Oct. 3, 4
DeKalb ct., at New Hope camp ground	10, 11
Enterprise station	17, 18
Waynesboro station	24, 25
Marion and Toomsuba circuit, at Coker's	31, Nov. 1
Wayne circuit, at Salem	Nov. 7, 8
DeSoto circuit, at Andrew chapel	14, 15
Quitman and Clarke circuit	21, 22
Enterprise circuit	29, 30
Shubuta station	Dec. 6, 7
Meridian station	13, 14

The order of business in the Quarterly Conferences will be that of the new Discipline. Local preachers, boards of stewards and trustees should be prepared to report accordingly.

WILLIAM B. HINES, P. E.

SUMMIT DIST.—FOURTH ROUND.

Big Creek mission, at Bonner's Creek	Sept. 19, 20
Covington circuit, at Bogue Chitto	Oct. 3, 4
Greensburg	11, 12
McComb City, at McComb City	24, 25
Union	Nov. 1
St. Helena	14, 15
Holmesville	28, 29
Franklinton	Dec. 5, 6
Summit station	12, 13

A. B. NICHOLSON, P. E.

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VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, etc.

Whenever the above symptoms are found to exist,

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ROGERS' WORM SIRUP
Positively destroys Worms.
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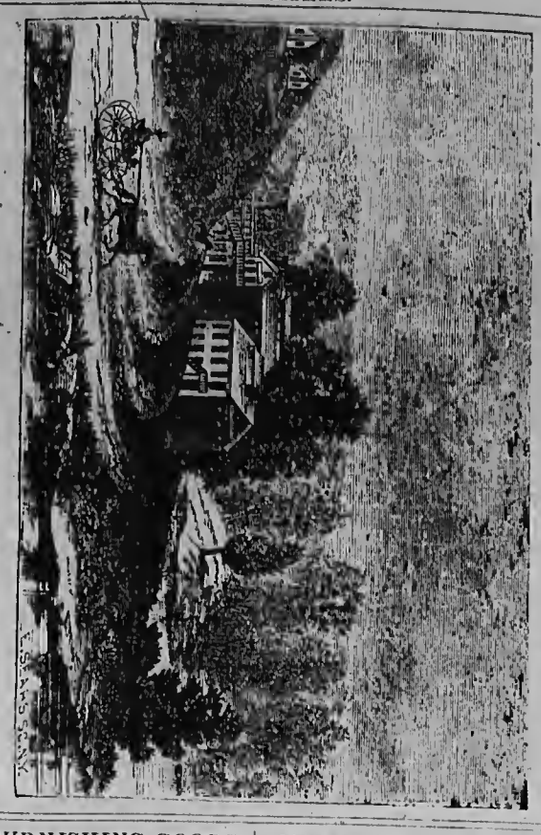

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12 Tea Plates,	1 Salad Dish,
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12 Tea Cups and Saucers,	2 Pickle Shells,
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VOL. 20. NEW ORLEANS, THURSDAY, SEPTEMBER 3, 1874. NO. 36.

News of the Week.

DOMESTIC.

GALVESTON, Aug. 27.—A *News* special from San Antonio, dated the twenty-seventh, says the Kiowas and Nacoaces attacked General Davidson at twelve o'clock on the twenty-third and endeavored to obtain possession of the agency building at the Wichita agency, forty miles from Fort Sill. The Indians were defeated the first day and renewed the attack the following morning, but were again repulsed. The attacking Indians are those who have been raiding and are now trying to return to the agency. General McKenzie's expedition left Fort Concha on the twenty-third instant.

WASHINGTON, Aug. 28.—The Attorney General has no doubt that if the disturbances, of which he has many reports, continue, the President will interfere in the South. It is suggested he needs all his soldiers to fight the Indians, and the whites must, if necessary, fight their own battles against the negroes. General Emory, commanding the Louisiana department, has no confidence in his new regiment. In a contest between the whites and blacks his soldiers will certainly affiliate with the whites, if detached in squads throughout the State. The negro's only safety, if he becomes aggressive, is in the tardy law administered by the United States judges, and they following the lead of their chief judge, Williams, who seems to be becoming impatient of the assumptions of the colored people.

NEW YORK, Aug. 28.—The Beecher investigating committee have submitted their report. They conclude:

1. That Beecher did not commit adultery with Mrs. Tilton at any time and place whatever.

2. That Beecher has never committed any unchaste or improper act with Mrs. Tilton, nor made any unchaste or improper remark, proffer or solicitation to her of any kind or description whatever.

3. If this were a question of error of judgment on the part of Mr. Beecher, it would be easy to criticise, especially in the light of recent events. In such criticism, even to the extent of regret, we are sure no man would join more sincerely than Mr. Beecher himself.

4. We find nothing whatever in the evidence that should impair the perfect confidence of Plymouth Church or the world in the Christian character of Henry Ward Beecher. And now let the peace of God, that passeth all understanding, rest and abide with Plymouth Church and her beloved and eminent pastor, so much and so long afflicted.

Signed by Henry W. Sage, Augustus Storrs, Henry M. Cleaveland, H. C. Claflin, John Winslow, S. V. White.

SHREVEPORT, Aug. 29.—The *Times'* courier is just in from Coushatta. He reports all quiet. A number of the ringleaders were arrested.

A force of mounted men who left here to-day are on their way back, and no further trouble apprehended.

On Thursday one white man was killed in attempting to arrest negroes, and two negroes were subsequently killed.

A courier arrived here this morning, bringing the intelligence from Coushatta, Red River parish, that the blacks had risen against the whites and threatened their extermination.

Letters brought by the courier state that eight hundred armed negroes had assembled below Coushatta, and were constantly receiving reinforcements from all quarters.

The town is guarded by two hundred white men, who call for help.

COLUMBUS, GA., Aug 29.—The negroes at Woocochee Valley, Alabama, have been holding secret meetings for several nights lately, preparing for an attack on the whites. Their plan was revealed on Thursday by an old negress in time for the whites to prepare. When the negroes made the attack they were driven back with the loss of four men killed. They then burned down two churches and left.

Woocochee Valley is sixteen miles east of this city, near Opelika.

SHREVEPORT, LA., Aug. 31.—Reports just received tend to confirm a Minden dispatch to the *Times*, and leave little room for doubt that the Coushatta prisoners were murdered at McFarland's plantation, forty-five miles below here, on the west side of Red river, and near the boundary line between Bossier and Red River parishes.

FOREIGN.

VIENNA, August 30.—The *New Free Press* publishes the text of a circular note from the Russian government, dated August 19, declining to recognize Spain. The note says Russia cannot recognize a government which is unrecognized in its own country. She has no wish to interfere with the internal affairs of Spain, and favors no party there. She will officially communicate with any government which possesses real authority and promises to be permanent. Germany and Austria are free to act in this matter in accordance with their own interests.

ROME, Aug. 31.—Mount Ætna has been in a state of eruption since Saturday. Streams of lava are pouring from three craters.

Several regiments have been sent to Sicily because of the increase of brigandage and general lawlessness. Court martials have been established for the prompt punishment of offenders.

BAYONNE, Sept. 1.—The Carlists under Alvarez have defeated and driven off the column of General Lema, who was attempting to throw provisions into Vitoria.

MADRID, Sept. 1.—General Yahals has arrived here to confer with the government.

Russia has sent special agents to the Republican and Carlist general headquarters to report on the military position of the contending parties.

The Carlist Generals Tristany and Mora were defeated by the Republicans near Ses DeUrgel on Sunday last, losing four hundred killed and wounded.

The Carlists, having despaired of the capture of Puigcerda, are preparing to burn the town with incendiary projectiles to-night.

Bismarck.

One of the most graphic and probably one of the most accurate descriptions of the personal manners of Prince Bismarck is the following by a gentleman who has recently taken stock of the man: "The portrait has a peculiar interest at the present moment," says this writer. "The mightiest statesman in the world is a tall, bald man, with some white hair. He wears a military uniform to please old William, but he best likes looser drapery. The man is very upright, very strong, very affable, and so wonderfully elastic in his movements that he might be taken for an India-rubber man. He looks in robust health till examined closely, and then an observer begins to notice painful spasms and contractions of the face, which reveal over-exhausted nerves. In a manner he is a rollicking, overbearing man. Wife, children and friends stand in awe of him. He will not even listen to remonstrance, still less to contradiction. He strides over his enemies and acquaintances, nodding to the latter as he puts his foot on the former. The man is of a giant appetite for work and food. He eats old sausages and black bread, served without a tablecloth, for breakfast. His dinners is of mighty meals in plenty, washed down or floated in large goblets of strong Burgundy. He smokes and works and talks perpetually. His home is like a volcano in constant eruption. His secretaries cannot stand his work long; they are obliged to give in from sheer exhaustion. Prince Bismarck is very funny when pleased, very formidable, very rash, very imprudent at all times. He is not a far-sighted man, or he would not have rushed into a war so abruptly. He is rather an astonished man, who has become mighty in spite of errors, often because of errors, and who believes that everything may be done by courage and opportunity. He is, so to say, a man who has stunned himself with his own noise, and who keeps on bawling because it seems to bewilder people and makes everybody shut their ears and give in to him."

Taming the Humming-Bird.

The ruby-throat has sometimes been tamed. Mr. Webber, in his "Wild Scenes and Song Birds," says that, after several unsuccessful attempts, at last I succeeded in securing an uninjured captive, which, to my inexpressible delight, proved to be one of the ruby-throated species, the most splendid and diminutive that comes north of Florida. It immediately suggested itself to me that a mixture of two parts of loaf sugar with one of fine honey, in ten of water, would make about the nearest approach to the nectar of flowers. While my sister ran to prepare it, I gradually opened my hand to look at my prisoner, and saw to my no little astonishment, as well as suspicion, that it was actually 'playing possum'—feigning to be dead, most skillfully. It lay on my open palm motionless for some minutes, during which I watched it in breathless curiosity. I saw it gradually open its bright little eyes to peep whether the way was clear, and then close them slowly as it caught my eye upon it. But when the manufactured nectar came, and a drop was touched upon the point of its bill, it came to life very suddenly, and in a moment was on its legs, drinking with eager gusto of the refreshing draught from a silver teaspoon. When sated it refused to take any more, and sat perched with the coolest self-composure on my finger, and plumed itself quite as artistically as if on its favorite spray. I was enchanted with the bold, innocent confidence with which it turned up its keen black eyes to survey us, as much as to say: 'Well, good folks, who are you?' By the next day it would come from any part of either room, alight upon the side of a white China cup containing the mixture, and drink eagerly, with its long bill thrust into the very base. It would alight on my fingers, and seem to talk with us endearingly in its soft chirps." Mr. Webber afterward succeeded in taming several of the same species. He gave them their liberty occasionally, and they returned regularly. At the time for migration they left for the winter; but the next spring they sought their old quarters, and accepted the delicious nectar kindly provided for them, and by degrees brought their mates.—*Popular Science Monthly.*

GOD'S ways seem very slow sometimes. What we would see done waits long for doing, and we grow impatient. But if we believe in God we should possess our souls in patience. In his own good time everything will come right.

HE THAT follows the Lord fully will find goodness and mercy following him continually.

Oregon Correspondence.

MR. EDITOR: Many of our people are hieing away to the mountains and sea shore to recreate. There is quite a moving to and fro. The roads are fine; vehicles are in demand. It is quite common for the farmer and family to take a jaunt of a few weeks. Camping out is regarded as a luxury, and quite promotive of health. The hay harvest is about over, and there is a little interim till the grain harvest is fully on hand. Fish and game in many localities abound; besides getting away from home and, the people say, *the heat*. We do not find it hot—delightfully temperate. Most of the mornings are cool enough to make a little fire comfortable. From eleven to three o'clock it is a little warm; thermometer eighty to eighty-five degrees. What delicious weather! I feel no necessity of going to the mountains to get cool.

The water is very fine and abundant. The Willamette river is not navigable to this point at this time. Our freight comes from Albany, ten miles distant. The dust is very oppressive, though I am told not so bad as in California. What a beautiful prospect for crops all over the land! The wheat harvest is just commencing. The "golden grain"

"Stands ready for the reaper's gathering hand."

And how it waves in beauty, bending gracefully to the passing breeze! What in nature is prettier than a wheat-field! The machinery used for cutting and threshing the grain is of the latest and most approved kind. The labor of a number of men is done by one horse.

While this is the harvest season in all the land, we, as reapers in the gospel field, have "thrust in our sickle." Here is an inviting field, but many are our adversaries. The seeds of truth sown by faithful men of God will germinate. "Sow beside all waters" is the command. We are sowing and we are reaping. Thank God for this arrangement! "He that goeth forth weeping and beareth precious seeds shall doubtless come again with rejoicing, bringing his sheaves with him." That beautiful hymn, by the inimitable Montgomery, is full of evangelical truth:

"Sow to the morn thy seed."

But the sowers and reapers are inadequate to the gospel harvest-field. We need more men, true and tried—men who are not afraid to work, trust God and test the people; such as are *committed* to the gospel, who feel, "Woe is to me if I preach not the gospel," and that a "dispensation of the gospel" is really "committed" to them, and who are "embassadors for Christ." Such need not fear a support. It may not all come in dollars and cents, but its equivalent in flour, meat, butter, fruit, etc., is pretty sure.

The Seashore camp meeting commences to-morrow. How we would rejoice to mingle our prayers, songs and tears with those kindred Christians assembled. I shall not forget the "communion of saints" there for two years past. May "many souls be born to God" there!

I have written in great haste, as my duties press hard upon me.

"There is resting by and by."

No more for the present. Affectionately, T. B. WHITE.

CORVALLIS, OREGON, July 23, 1874.

From the Work.

OZARK CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* Last night we closed a meeting at Mount Zion of six days' continuance. All the time the congregations were large and serious. Between twenty-five and thirty were converted, twenty joined the church, and the church was gloriously blessed. It was by far the best meeting held at that church for many years. The work of the Lord is prospering on this circuit. A. DOWLING.

OZARK, August 21, 1874.

ELBA CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* On the sixteenth of August I closed a nine days' meeting at Henderson, in Pike county. The precious influence of the Holy Spirit was much realized in converting power. The church was greatly refreshed from the presence of the Lord. Twenty conversions and seventeen accessions to the church. On Sunday morning, the sixteenth, the love-feast was a special season of grace. This was the first love-feast I ever held. The brethren and the sisters were "filled with the Holy Ghost." We are obliged to the local brethren on this work for their effective labors in the pulpit. God was with us. Mourners were left at the altar. The Lord convert them.

B. G. BLACKWELL, P. C.

ELBA, ALA., August 20, 1874.

LIND GROVE CIRCUIT, NORTH LOUISIANA.—*Mr. Editor:* The third quarterly meeting on the Lind Grove circuit embraced the third Sabbath in August. Owing to the excessive heat, and the incapacity of the church to hold the people, a large and pleasant brush arbor was erected, under which the writer had the pleasure of hearing some good and faithful preaching. Bro. McClendon, our pastor, rarely fails to enlist the attention of his entire audience; and his labors are crowned with success. He is reaping a bountiful harvest—a harvest that will tell when the great Judge shall come to "make up his jewels." This circuit is in a prosperous condition. Notwithstanding the financial depression, the good people of Lind Grove are determined that their church enterprises shall be supported. Our presiding elder, Rev. C. W. Carter, preached a practical, soul-stirring sermon on Sabbath, urging all professed followers of Christ "to keep themselves unspotted from the world," and "thereby set an example of good works." The meeting was protracted for four days. It resulted in ten accessions to the church, and a general building up of her members.

The district meeting convenes at Delhi, Louisiana, on the third day of September. A full attendance and a good meeting are anticipated.

A. C. MCMEANS.

Billing and Cooing.

The St. Louis *Christian Advocate* interprets Round Lake and its gushings as follows:

Unless we greatly misread the signs of the times, there is just now a rather unusual degree of billing and cooing going on between certain prominent politicians of the North, and, for aught we know, of the South as well, on the one part, and certain prominent leaders of the Methodist Episcopal Church on the other part.

It may all be right, even if our deepest suspicions be correct; but we do not see it exactly in that light. For instance, there were many "distinguished arrivals" from day to day at the Round Lake camp meeting, which arrivals were duly heralded by some of the Methodist papers. And, when there, these "arrivals" were treated with marked attention, and, as we thought, with rather more than a *quantum sufficit* of deference. Looking over a list of the names of these "distinguished arrivals," we notice that a large proportion of them represented men by no means unknown in political circles. They paid great attention to the Methodists and their great camp meeting, and in return received great attention.

That many or all of these political aspirants have the right, and have need, great need, to go to camp meeting, or to some other place or places "where prayer is wont to be made," we do not doubt. And if they go with the right motive and feeling, then the oftener they go the better, both for themselves and for the country. Such a course might lead in the end to put a stop to such things as "salary grabs" and the receiving of certain "considerations" for advocating certain measures, and casting votes for or against this, that or the other. It might also tend to lessen the aggregate amount of intoxicating liquors sold annually at the Federal and State capitols, or it might lead to a great many other results of which no honest men would complain.

It was not at the camp meeting alone, but in other places and at other times, these things have occurred, and the occurrences have been under circumstances such as to excite the suspicion that something more than ecclesiastical fraternity might be in contemplation. And this suspicion is not at all removed by some letters good Bishop Haven has been writing—such letters, for instance, as that published in the New York *Independent* of August 13, and copied into this number of the *Advocate*, in which the people of the North are soberly informed that "the battle is not over"—a letter that "out-Herods Herod," and contains statements that "facts and figures" do not sustain. But facts and figures are small matters in the estimation of some, when passion and prejudice are to be aroused and private or party ends are sought. Why the Bishop resorted to such a sheet as the *Independent*, to gain the public eye and ear, we do not know. There are papers published by his own church that are much better every way than is the mouthpiece of Bowen & Co., the late friends and co-operators of Tilton, Beecher & Co., all of whom may be placed in the same category.

That Bro. Simpson and Bro. Grant, and others, are desirous of promoting "fraternity" we believe; but that it is solely an ecclesiastical fraternity we doubt; at least we feel inclined to wait and watch to see what we shall see.

WHAT GOVERNOR KEMPER SAID TO MR. REDFIELD.—In a recent letter from Richmond, Mr. Redfield, of the Cincinnati *Commercial*, says of a conversation which he had with Governor Kemper:

In the course of our conversation the Governor touched upon the everlasting and, to the South, truly terrible civil rights question. "If that becomes a law," he said, "I shall immediately call the Legislature together, and we will wipe out every free school in the State, from the mountains to the sea. Not one shall be left for either color. We prefer that our children should grow up in the blackness of ignorance—yea, we prefer death itself—rather than submit to this terrible degradation. There will never be mixed schools in Virginia—never, never! The people, out of their scanty funds, and burdened with debt and taxation, have established free schools for both races, and contributed for their support a million of dollars a year, but not one single cent will they give for free schools if that most infamous civil rights bill becomes a law. The negroes will then have no schools, for not one in twenty of them is able to educate their children without aid from the whites. You may be sure they will get no aid then. That law will be the death-knell of all common and free schools in Virginia and the South."

LET no one say he has no time for prayer; better to take time from sleep than want time for prayer.

The British Wesleyan Conference.

The British Wesleyan Conference met this year in Camborne, a town of from eight to ten thousand inhabitants, located in Cornwall. The Conference session proper was preceded, as usual, by the meetings of the preparatory committees. We compile from early complete reports forwarded to us such items and summaries as will be of special interest to the readers of the *Christian Advocate*.

The Kingswood and Woodhouse school committee met on Friday, July 24, the president of the Conference, Rev. G. T. Perks, in the chair. A vigorous effort was made to open the institutions to the children of laymen as well as those of the ministers, but after a long discussion, in which many of the leading preachers participated, the proposition was voted down by a large majority.

The education committee of review met on the afternoon of Friday. The report of the secretary presented the following statistics:

The number of day schools under local committees is 886, an increase of 8; not under local committees, 20—a decrease of 14; scholars, 178,717—an increase of 7,345; average attendance, 116,332—an increase of 4,348. The amount of children's pence during the year was £71,743, being an increase of £6,282; the amount of government annual grants to Wesleyan schools in 1873-4 was £66,518, being an increase on the previous year of £5,257; subscriptions, etc., £22,452—increase, £1,587. Total income, £160,713—increase, £13,126. The amount of salaries, including payments to assistants, pupil teachers, etc., was £103,941—increase, £5,341; other expenses, £60,303—increase, £7,817. Total cost, £164,244—increase, £13,161. Thirteen new inspected schools were opened during the year in new buildings, and 30 were commenced in existing buildings. Thirty-nine outfit grants to 45 departments were paid, amounting to £1,423. The number of certificated teachers employed in Wesleyan schools on December 31, 1873, was 927. The number of pupil teachers and candidates returned in March last was 1,950, being an increase on the corresponding period of the previous year of 76. The annual examination of pupil teachers in religious knowledge was held in accordance with the decision of the Conference (see Minutes, 1870, page 185.) 1,829 pupil teachers and candidates sat for examination.

The number of Sunday schools is 5,787—increase, 98. Teachers and officers, 110,123—increase, 1,677. Ditto in society or on trial, 82,325—increase, 1,654. Scholars, 688,986—increase, 22,220. Ditto in society or on trial, 45,709—increase, 3,653. In select classes, 21,913—decrease, 155. Young persons in Bible classes conducted by ministers and others, 26,062—increase, 4,257. Number of libraries, 2,364—increase, 63. Volumes, 615,864—increase, 21,447. Readers, 105,057—increase, 3,480. Schools in which catechism is used, 4,602—increase, 48. Schools where children are regularly taken to chapel, 5,021—increase, 71. Annual cost, £44,348.

The theological committee of review met on Saturday, July 21. The financial statement showed a balance in the treasury of £2,649. The following resolution was unanimously adopted:

Resolved, That with a view to the continued and increased efficiency of this important department of Methodism, and having regard to the demand of the church for a duly qualified and competent ministry, this committee recommends to the serious attention of the Conference the various matters referred to in the minutes of the general committee, namely: the importance of providing an institution for all the candidates for our ministry; the expediency of extending the terms of residence; the desirability of some preparatory instruction of those candidates who may require it; the modification of the course of study, and the sufficiency of tutorial staff.

The one hundred and thirty-first annual session of the British Wesleyan Conference was formally opened July 29. Over 500 ministers were present.

The first business after the opening services was to fill vacancies in the "Legal Hundred." There were three vacancies. Richard Roberts was elected in place of the late Dr. George Scott, deceased; Rev. A. Jones in place of Rev. Joseph Floyd, superannuated; and Henry W. Holland in place of Rev. James Mackintosh, superannuated.

The ballot for president of the Conference resulted as follows:

W. M. Punshon, LL. D.	29
W. Arthur, A. M.	18
A. McAulay	27
G. Smith, M. A.	19
W. B. Pope	16
T. Llewellyn	11
Dr. Rigg	12
S. Coley	2

The election of Dr. Punshon was unanimously confirmed by the Legal Hundred, in response to which he made an eloquent address.

On the first ballot for secretary Rev. Gowen Smith, M. A., received 294 votes, and was declared elected.

An open session was held in the evening for the purpose of welcoming the fraternal delegates from the Irish Conference, and from the General Conference of the Methodist Episcopal Church.—*New York Christian Advocate.*

IT IS TRUE, as a recent writer has said, that we get as we give. It is the law of life. As we dispense we receive, both in quantity and kind. Shutting ourselves within ourselves, we find all else shut out. Opening our life to other life, we find that other life opening to us.

Colored Methodist General Conference.

The General Conference of the Colored Methodist Episcopal Church, of which some account was given in our last issue, says the *Western Methodist* of August 22, continues in session in Louisville, Kentucky.

On the fifth day several colored ministers of other Methodist Churches were introduced, and then the Louisville District Conference, or a large number of them, of the Methodist Episcopal Church South appeared in a body and officially, and, having been introduced, extended fraternal greetings, with the offer of Christian fellowship hereafter. The presiding elder, the Rev. Dr. Sehon, and others made happy addresses on the occasion. The matter of a fitting response was referred to a committee.

On the sixth day a report from the committee on revision was considered. That part relating to the inexpediency of increasing the number of charges in a district was adopted, but that recommending that no change be made in the manner of electing Sunday school superintendents was recommitted, with instructions in favor of a change. The committee on fraternal relations reported in favor of a committee, to be composed of the College of Bishops, with authority to add others, to meet committees from other ecclesiastical bodies desiring union.

On the seventh day Bishop Miles, before taking the chair, requested a resolution to be adopted, which was complied with, calling upon him, and any who have complained of him, to appear before the committee on episcopacy. The complaints relate to matters of administration, and are said to be not only unjust but untrue.

The committee on fraternal greetings presented a report, which was adopted, as follows:

"We, the committee on fraternal greetings, beg leave to submit the following preamble and resolutions as our report:

"*Whereas*, We were organized by the Methodist E. Church South, and set apart as an independent ecclesiastical body, with our own Bishops, elders, deacons and private membership; *And whereas*, It affords us much pleasure and gratification to behold us thus organized and set apart by that great and noble branch of the Methodist Episcopal Church, and that we appreciate what they have done for us, and that we desire and wish to perpetuate a friendly relation with them as Christians and the people of God; *And whereas*, The District Conference of the Louisville district, by resolution, delegated the following gentlemen to extend to us the right hand of fraternal greeting and Christian love, namely: Revs. E. W. Sehon, J. S. Scobee, B. M. Messick, J. G. Shelton, J. McCown, T. G. Bosley, S. H. Lovelace, J. P. Goodson, M. N. Lasley, H. C. Settle and H. C. Morrison, and that they appeared on the floor of our Conference and addressed us in a most pleasing and delightful manner; therefore,

"*Resolved*, That we tender to the District Conference aforesaid our most profound and heartfelt thanks for this expression of their love.

"*Resolved*, That we are glad to know that they are still ready and willing as ever to help in this great work of the Lord, and we owe them much gratitude, and a debt of love and good will.

"*Resolved*, That we tender a vote of thanks to the venerable E. W. Sehon and his able colleagues for the Christian and gentlemanly manner with which they have addressed us.

"*Resolved*, That a copy of this report shall be sent to Nashville, to be published in the Nashville *Christian Advocate*, and also a copy shall be sent to the Rev. E. W. Sehon.

F. FOARD, Chairman."

A resolution was adopted creating a new Conference of the States of Indiana, Illinois and Michigan, to be known as the Indiana Conference, which the Bishops were instructed to organize as soon as possible.

On the eighth day, after much debate, the Florida Conference was constituted of the State of Florida and several districts in Georgia. A report was adopted unanimously, conferring the nomination of Sunday school superintendents on the preacher in charge, subject to confirmation by the Quarterly Conference.

On the ninth day various matters received attention which we need not specify. It was resolved to publish a Sunday school paper, to be called the *Sabbath Index*. The Rev. Mr. Savage, agent for the American Bible Society, was introduced and made an address on the Bible cause, offering ample facilities for securing copies of the Holy Scriptures for distribution. The most favorable action was taken in response to the address.

THE pocket-book taken from the person of Major John André by his captors, September 23, 1780, has been presented to the Connecticut Historical Society, by the Rev. A. L. Whitman, of Groton. This interesting relic was for many years, and until his death, in the possession of Mr. Joshua Barrell, of Bridgewater, Massachusetts, a soldier of the Revolution, from whom it passed, more than forty years ago, to his grandson, the Rev. Mr. Whitman. It will hereafter be preserved by the side of Arnold's watch, which has been for many years in the cabinet of the Historical Society.

LET friendship creep gently to a height; if it rush to it, it may soon run itself out of breath.—*Thomas Fuller.*

The Christian Advocate.

THURSDAY, SEPTEMBER 3, 1874.

ARISE, SHINE.

BY SUSAN COOLIDGE.

Came the word of the Lord to a little star:
"Arise and shine,
For a lonely soul in a world afar
Waits for the sign
That darkness is only the shadow of Love divine."

Then the star it trembled and veiled its face,
And made reply:
"What is my little lamp to space?
How should I try
To lighten so great a darkness, only I?"

But again came the awful Voice: "Arise
And shine," it said.
The star it quivered amid the skies,
With love and dread
It lit its tiny torches and flashed them overhead.

The beam smote on a mourner's sight,
Worlds away—
Like a smile on the face of black midnight
Was the ray.
And "Courage! the morning cometh!" it seemed to say.

Then the storm of sobs was hushed at last,
And a prayer swept
And rose to the Lord in the heavens vast,
He heard and kept,
And his Angel of Sleep came down, and the mourner slept.

The star knew not it had wrought this thing;
It burned its best,
Quenched its torch in the fair day-spring
And went to rest.
But the Lord's smile followed its going and it was blessed. *Independent.*

From Mexico.

CITY OF MEXICO, May 9, 1874.

MR. EDITOR: I see by this morning's *Monitor* that two more of the Stephens' murderers have been apprehended, tried and condemned to death; also that one or two more charged with active complicity have been arraigned for trial. The priest who incited the mob is still a prisoner and soon to be tried.

It was reported some days since that several of those condemned had been reprieved, and that their punishment would perhaps, after all, only amount to a short imprisonment. The same paper reported, about the same time, that of the two noble Mexican editors who came out so boldly in defense of Protestants, and so severely condemned Romanism, the one had been poisoned and the other kidnapped. I am glad, for the credit of the better class of Catholics, to be able to say that this is not true, and that on the best of authority—Rev. William Watkins, the colleague of poor Bro. Stephens. Mexican Romanism has sins enough to bear, without charging falsely to her account.

Whatever may be the result of these arrests and trials, I desire to repeat again that I am persuaded the Mexican government has acted sincerely and honestly in the premises. Personal, social, political, religious and moneyed influences have been and may be brought to bear in any one of your States to defeat the ends of justice; and as well might President Grant or the general government of the United States be condemned for a failure in this respect as to condemn President Lerdo or the Mexican government for a like misfortune—for a misfortune it is, to any government, for such criminals to go unwhipped of justice.

The fifth instant was a great day throughout Mexico, and especially in this city. It was the twelfth anniversary of the French defeat at Puebla. That defeat, you will remember, was as overwhelming as it was unexpected. Little did those French veterans anticipate such a triumph to Mexican arms. Mexicans may well be proud of the day, and glad when it returns to be celebrated. The military display, the martial music, the flying flags, the artillery salutes, the chimes of bells and the fireworks at night, were all well arranged, well-timed, and passed off to the evident enjoyment of the thousands present from town and country. To give you some idea of the impressions prevailing on the average Mexican mind as to the greatness of the result, it is confidently asserted by intelligent men (in other things) that the defeat of the French at Puebla, in 1862, was the beginning of the downfall of France; that previously the French were regarded as invincible, but that after the Mexican victory the Germans mustered courage to attack them, and commenced preparations at once which resulted so disastrously to poor France.

As you have doubtless seen from the papers, General Santa Anna has been recalled, and is now a resident of this city. He is quite old—about seventy-nine—but still stout and vigorous. His immense property was all confiscated, and he is now poor. A strong effort is being made to have him reinstated again in all his rights and possessions. His friends are earnestly engaged, through the papers and by other means, in influencing the present Congress, now in session, to pass a law to this end. But the act is perhaps as violently opposed. It is believed by many that if he is thus reinstated, old as he is, the church party would again find in him a leader. "But sufficient unto the day is the evil thereof."

Our Northern Methodist friends received, this week, quite an acquisition to their forces, consisting of Rev. Dr. Butler's son and another young brother, both ordained recently in Boston for this special work. In the way of foreign and native preachers and exhorters, together with American teachers, they have a strong force for a mission only a little over one year old. Dr. William Butler, author of the Land of the Veda, is the efficient superintendent. Much of his life has been given to mission work. He was fifteen years in India. Entering that field the year of the Sepoy rebellion, with no knowledge of the language, he *borrowed* a native exhorter from the Presbyterians, and resigned his charge for Mexico, leaving a large Annual Conference; with many native preachers of considerable ability. So you may know what to expect from our Northern brethren. They are doing a noble work.

The Presbyterian Board are ably represented by Rev. M. N. Hutchinson. He is from New York. For several years he was a successful lawyer. Feeling that he was called to a better work, he gave up his more lucrative profession for the noble vocation of the gospel ministry. The first years of his ministry were passed in successfully organizing a mission in the suburbs of New York city. The board, appreciating his administrative talent, wisely selected him for the work in Mexico. He is a Christian gentleman of fine culture and high attainments. Modest and unassuming in manners, he impresses even a stranger pleasantly. But, better than all this, he is an earnest, faithful man of God. He duly represents the interests committed to his hands.

Dr. Reily, an Episcopalian, was in Mexico some five or six years in advance of any other denomination. He was the representative of the Foreign Christian Union. His mission was sustained by the various Christian bodies. If not a native of some Spanish-speaking territory, he had perfect command of the language. Arriving at a favorable moment, and without competition, he succeeded in securing some valuable property. His San Francisco church was one of the largest and most fashionable Catholic churches in Mexico. It fronts on Calle de San Francisco and Calle de Gante, both prominent streets. The former, in fact, is the Broadway or Canal of Mexico. The San Francisco front is through a large double doorway into a most beautiful flower garden, it being some twenty or thirty paces from the gate to the church door proper. Another old Catholic church, not so prominently situated, but large and immensely valuable, he bought, I suppose, for not one thousandth part of its original cost. Five congregations, I have been told, averaging two hundred, assemble here every Sabbath to hear the word of God. They are generally of the middle and lower classes, but their souls are precious. The doctor has clever and successful men in charge during his temporary absence in the United States. Although the pulpit garb and peculiar service of Episcopalianism is maintained, his is not in name the Episcopal, but the Church of Jesus. He has also established a Bible depository and a small book store in this city, and has translated and published in Spanish quite a number and variety of good books—some, such as Bunyan's Pilgrim's Progress, that present to the simple, inquiring mind vital Christianity in its most vigorous form. Dr. Reily has a host of friends in Mexico, who impatiently wait his return.

The Bible Depository of the British and Foreign Bible Society is also doing a good work. The energetic agent, Rev. William Parks, gradually increases the number of his colporteurs as occasion demands. So the light is pressing its way out and into the regions beyond. Romanism will not supply the pure word of God to hungry human hearts. Nothing ministers so vigorously to her success as ignorance of God's word. It is heart-rending to think of the millions who have died in the night of her reign during the past three hundred and fifty years. Oh, how different the result if, for that time, God's precious word had been unsealed to the people! How this fair land today, politically, socially and religiously, would have bloomed and blossomed as the rose! When we look at these old convents, these massive, gloomy cathedrals, with their secret passages and dark pits; when we look upon the old Inquisition, from whose walls and secret places human bodies have been taken, petrified, inclosed in the solid masonry alive; when we gaze upon the life-size forms of saints, and witness their childish worship—how much better, we are constrained to ask, was the religion of Cortez than that of the poor heathen whom he conquered only in their death?

Affectionately,

J. T. DAVES.

De Jure or De Facto.

MR. EDITOR: I read the ADVOCATE on this subject with entire and hearty approval, and was glad it took exactly the view of the matter it did take. I feel sure that all the facts in its view were not stated—that some reflections, too, on the status of things were kept back, which reflections, however, I hope you will give us before long. The ADVOCATE *has* been a faithful sentinel, and *now* is a time demanding as great vigilance as any other, perhaps greater. Please tell us whereunto this fraternity business will grow. It will be an immense relief to many ministers and laymen if you can show that it will not eventuate in the utter disintegration and absorption of our church.

While *two* of our "Bishops, our missionary secretary," and a number of our "leading D. Ds." are at Round Lake and Sea Cliff, having a loving time, and publishing by speeches and letters their intense and new-born admiration of the magnanimous, glorious spirit of Northern Methodism, and making arrangements for a more affectionate meeting of the same kind next year, we away down here in the favorite diocese of Bishop Haven are reading and hearing daily of negro riots and negro rapes, and everything else villainous that can be perpetrated in the name of liberty or philanthropy or religion. And we know, too, that these acts of vileness and riot are, most of them, instigated, remotely or directly, by the personal teachings and conduct of chosen agents or bosom friends of the aforesaid Bishop and his illustrious colleagues.

"And Joab said to Amasa, Art thou in health, my brother? And Joab *took Amasa by the beard with the right hand to kiss him.* But Amasa took no heed to the sword that was in Joab's hand. So he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again, and he died."

The stroking of beard, and shaking of hands and kissing may have been very delicious up there toward the head—"lengthened sweetness long drawn out;" but down about the unsentimental ribs the feeling was not so pleasant. For there is a sword about, sharp and glittering. I say a *sword*, because the whole conduct of the emissaries and agents of the Methodist Episcopal Church declares, as plainly as can be, that they are literally come not to send peace, but the sword; that they are among us not attracted by the love of souls, but by the lust of money and office; not to build up the negro's fortune, but to pull down the white man's and build their own; not even to build up their own church in any spiritual sense, but to rule these political States, and destroy and confiscate Southern Methodism.

Nine years ago this was the distinctly declared policy of the Northern Church, and she has not yet erased a solitary syllable of that declaration, but has repeatedly reasserted it, and steadily maneuvered for its accomplishment. Her first maneuver was foiled at St. Louis by the simple integrity of our College of Bishops. The second, at Memphis, by reading to her agents from her own journal. The third she made at Louisville, under the form of fraternal offerings. It may look harsh to call those fine speeches a maneuver—fraternity tears, poetry, gifts for the Vanderbilt, etc. Yes, it *was all a maneuver*—a grand *coup d'etat*, almost without an equal in the pages of history, political or ecclesiastical. And, Mr. Editor, some of us fear it *may be* successful—that it may result in the accomplishment of the *cherished purpose* of the Northern Church. We *know* it will be unless our "Bishops, missionary secretary and leading D. Ds." can be made to see the whetted, glittering sword that is concealed under this cloak of fraternity. If the "immortal sixty" had seen that sword (I am satisfied they did not) they would not have so mourned over the majority report, and wished to put in the dark the history of the past thirty years of our obscurity and isolation and wrongs. Nor would they have wept so freely at the rehearsal of those speeches—speeches more artfully conceived and rehearsed than Mark Anthony's over the dead body of Cæsar. If our "Bishops, missionary secretary and leading D. Ds.," who have lately gushed so fraternally at Round Lake and Sea Cliff see that sword, and wish to preserve us from death, had they better not keep away from these camp meetings of universal Methodism? If the papers report truly, there was a tremendous gushing up in the North. Of course they will want just as tremendous a gushing down here in the South before long. And it will be *very bad manners*, not to say a *mockery of fraternity*, if they refuse to reciprocate. And so, I suppose, we will be expected in a few years to have a great gathering somewhere in our borders, perhaps at our loved "Seashore." Or when one of these illustrious, hospitable and winning Bishops, say Bishop Haven or Bishop Ames, comes down to hold an Annual Conference, many of whose members are known to be politicians, rioters, scalawags, polygamists, postoffice clerks, loyal leaguers and the like, it will be expected that we will be introduced to the mixed, motley company, "to sit inside the bar," to open our churches and homes, and to gush generally. Well, sir, our "Bishops, missionary secretary and leading D. Ds." may do so—*may have to do so*—having put themselves in such position as will be hard to get out of, having "fallen in love" and "spent the happiest week of their lives," etc.; but, depend upon it, there are *not a few* who will *disintegrate* before they will do that. Please, Mr. Editor, tell us whereunto this matter will grow.

Yours truly,

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The Proposed Liquor Law.

MR. EDITOR: Your correspondent "X" has just waked up to the fact that he, a member of the General Conference, voted for a rule legalizing the making, buying, selling and using intoxicating liquors.

The question with him now is how to remedy his mistake. He proposes to do so by so changing the proposed law as to make it answer his intention. He proposes to drop the comma after "using," and thus put into the Discipline a law different from that proposed by the General Conference. Strange that it should not have occurred to "X" that there is no authority for making such change; that the Annual Conferences must concur or non-concur in the law as proposed by the General Conference. By consulting the official report in the *Daily Advocates* of May 14 and 22 "X" can there find the law as reported by the minority, considered and proposed by the Conference; and the law is thus: "Making, buying, selling or using, as a beverage, intoxicating liquors."

"X" makes the desired change in the law, and then construes it to "forbid, *unconditionally*, making, buying and selling spirituous liquors." Certainly he does not propose to blot out the comma between buying and selling, and to change the disjunctive into the conjunctive. I infer his construction is that the law "forbids, *unconditionally*, making, buying or selling spirituous liquors." As to using, he construes that the proposed law is not quite as stringent as the present law; that under it a minister, whom not in the best of health, or when worn down with excessive labors, might sometimes take a slightly stimulating drink. This is the proposed law, as amended and construed by "X." There is, to my mind, a difficulty in this construction. If a man is forbidden *unconditionally* to make or buy, how can he, when not in the best of health or when worn down by excessive labors, get possession of the allowed stimulating drink? It is a case of liberty allowed, and yet the only means of exercising this liberty forbidden.

"X" is "not an admirer of the law as worded, and was not when he voted for it." He would admire "the law" if worded differently; he would further admire the words if they only expressed the law. He is evidently confounded. The words and punctuation did not express the law he wished. He seems to have voted for the law without the words, or for the words with the hope that he could so punctuate and conjoin them as to make them express the law he was after. But now he finds the materials will not make the thing desired. He has a comma he cannot use; he cannot conjoin buying and selling so as to make them refer to dealers only, and thus open a way for his unwell and wearied brother to buy the allowed stimulating drink without falling under censure. I am not surprised that "X," confused as he is, "is not an admirer of the law as worded." I guess there is only one man who really admires the law as worded. The first of the two who offered this minority report declared before the Conference that "the time had come for the church to present a bold front." I guess he considered "the law as worded" a "bold front," and admired it.

"X" asserts: "It would look like retrogression should the church refuse to adopt the proposed law." How can there be a retrogression from nothing? The law is yet only proposed, not adopted. Right here comes in the constitutional restriction to prevent hasty changes in the General Rules, and not until three-fourths of the members of the Annual Conferences concur will there be anything to retrograde or advance from. And yet the advocates of this proposed rule seem to imagine that those who adhere to the Discipline as it is are in favor of retrogression. The friends of the Discipline as it is may not be so affected by the sentiments of the country and demands of the age, yet it cannot be denied they are standing firmly by the law as it is.

"X" is afraid that non-concurrence would be unsatisfactory to "extreme temperance men," and that it would give occasion to the enemies of Methodism to conclude that we were overawed by fear of a heavy secession. Has it come to this, that in legislating for the church we must lay aside the scriptural guide, and seek to please "extreme temperance men," and shape our action by our fears of what our enemies may say of us? Apart from conscientious legislation, it is all folly to seek to please "extreme men," or hobby horsical men, or men who are ungodly enemies of Methodism. Let your legislation be without reference to these, and have independence enough and faith enough to act regardless of extremists and hobbyists and enemies. S.

Abyssinian Slaves.

The Abyssinian girls are remarkably pretty, with large eyes and delicately-shaped features. These girls are brought down from the Galla country by the slave dealers from Abyssinia. That beautiful country, which, had we not wantonly deserted it, might have become of great importance, is now a prey to anarchy. The opposing tribes are only too happy to sell their female prisoners to the Arab slave traders. These people bring down the young girls in gangs by various routes, but the principal outlet is the Red sea, about Massowa. A great market is at Gallabat, the frontier town of Abyssinia. There I have seen them crowded together in mat tents, waiting for purchasers from those commissioned to procure slaves by the wealthy Arabs and Turkish officials. At Gallabat a handsome young girl of sixteen is worth about £15, but the same girl at Cairo would fetch £40 or £50. The Abyssinians are a much advanced race compared with the negroes of Central Africa. The women are very affectionate and devoted to those who show them kindness. Thus, as they combine beauty with devotion, they are much sought for, and command a high price in the market. They are seldom purchased by common people, as their price is too high, and they cannot earn money by bodily labor like negresses, being too delicate and unable to sustain fatigue. Although they are generally termed Abyssinians (*Habbesheea*,) I have never met with a true high-caste Abyssinian girl—these would be Christians; whereas all I have seen have been Gallas—a Mohammedan race. Many of these poor girls die from fatigue on the desert journey from Gallabat to the sea coast. Those who reach Khartoum, or the towns of Lower Egypt, are sold to the wealthy, and generally take a high position in the harems, often becoming the wives of their purchasers. In the Soudan I have met several charming Abyssinian ladies, who, having married European residents, have become perfectly civilized, proving the race is capable of great advancement.—*Macmillan's Magazine.*

THE BROKEN BUCKLE.—It is related of a hero in Scottish history that, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, he coolly dismounted, in order to repair a flaw in his horse's harness. While busied with the broken buckle, the distant cloud swept down in nearer thunder, but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp was fastened, the steed was mounted, and, like a sweeping falcon, he vanished from their view. The broken buckle would have left him in the field an inglorious prisoner; the timely delay sent him in safety to his huzzaing comrades. There is in daily life the same luckless precipitancy, and the same profitable delay. The man who, from his prayerless waking, bounces off into the business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not be astonished if, in his hottest haste, his most hazardous leap, he be left inglorious in the dust.—*Dr. James Hamilton.*

A NEW use has been discovered in Italy for old maids. On the Pope's eighty-third birthday a curious deputation waited on him to present their congratulations. It consisted of eighty-three maidens, young and old, arranged in the order of their ages, from one year to eighty-three years old. The Pope is reported to have been much delighted with the interview, but is not likely to marry.

IF EVER God had failed one who trusted in him, you might doubt; but he never has, therefore you should be confident.

Obituaries.

ANNIE LENORA, daughter of J. M. and M. J. Whitney, was born March 11, 1871, and died in Franklin parish, Louisiana, August 11, 1874. At the very interesting age of three years and a half this dear little girl was taken away by the hand of death, leaving a vacant chair in the circle, a broken group in childish sports, and saddened chords in the affections of parents. Awhile before she died, without any direction of her thoughts by others, she said to her little brother: "Lee, do you love God?" Upon his saying that he did, she said: "I love God, and am going to heaven to see him, and want you to come too." She asked her mother if she loved God, and, being answered in the affirmative, said: "I love God."

EUGENE MILLER.

DIED, in peace, on the eighteenth of July, 1874, Mrs. CATHERINE WINBISH, of West Feliciana parish, Louisiana. She was a daughter of Christian and Sarah Bingaman. In 1795 she was married to Mr. Washington White, with whom she lived happily for about ten years. She was married again, in 1830, to Mr. Samuel Winbish. Some time in the year 1826 she became a member of the Methodist Church as a seeker of salvation. It was not long after this when she found peace with God through our Lord Jesus Christ. As a member of the church she was faithful in the discharge of her duties, constantly growing in grace and knowledge. The ordinances of religion were to her means of comfort and instruction. Being naturally of a meek and quiet spirit, she was not demonstrative in anything, but with remarkable firmness and energy pursued the even tenor of her way, literally following the apostolic injunction: "Diligent in business, fervent in spirit, serving the Lord." Her ever prompt responses to the cause of charity and mercy, and her liberality in supporting those who ministered to her in spiritual things, were no mean evidences of the strength of her faith and the depth of her piety. Her last illness was short but severe, which she bore with Christian fortitude and resignation. When asked by her son if she was prepared to go, although the power of articulation was gone, she nodded a prompt assent. "Blessed are the dead who die in the Lord." May we be also ready. J. L. FORSYTH.

CAPTAIN GREEN D. MCCONNELL was born in Washington county, Alabama, May 15, 1834. He joined the Methodist Church at nineteen years of age, and was soon placed upon the board of stewards, where he served efficiently to the day of his death, which event took place at his residence near Lower Peachtree, Wilcox county, Alabama, July 9, 1874. He was one of the most active and faithful stewards in the Selma district—a true lover of the church, and a strong arm upon which his pastor could safely lean. In any emergency you could rely on him, and he would succeed in getting help for his church and preacher where all others failed. He was a peace-maker, who with characteristic gentleness could harmonize all the discordant elements of his neighborhood, and have his neighbors to love one another. He died just as he lived—peaceful and happy. In the late war he commanded a company in the Twenty-third Alabama Regiment, toward the close of which he was put in command of the regiment and led it through several heavy battles, maintaining the position of commander at the surrender. He was of large stature—over six feet in height. Upon the battle-field he was the courageous lion; at home the gentle Christian. Both Church and State have sustained a great loss; and how we are to get along without him on Peachtree circuit I cannot tell. But all murmuring is hushed when we hear the Master say: "Lo, I am with you." We invoke the benedictions of God upon the bereaved widow and orphan children, who so deeply feel the loss of a kind and affectionate husband and father. P. E.

STEPHEN D. PITTS died in Shreveport, Louisiana, September 6, 1873, in the seventy-fourth year of his age. He was one of the first victims of the terrible epidemic which occurred there last fall. He was a member of the Baptist Church for a period, I think, of more than fifty years. Like Simeon of old, it may truly be said of this venerable Christian man, he "was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him." Take him all in all, I think he was the most devout man I ever knew. His piety was of the child-like type—simple, ingenuous, undisguised. He was distinctively a man of prayer; he not only prayed in public and private, but his ordinary conversations were always more or less interspersed with fervent ejaculatory prayer. How he would sigh over the abounding of iniquity, and how his heart yearned to see the regenerating work of the Lord prosper everywhere! He possessed a remarkable degree of faith; he lived by faith rather than by sight; literally, he took God at his word and trusted in him accordingly; and hence he was a rejoicing, hopeful Christian; not one of the mourning, despairing sort. To him the sanctuary was always a place of holy delight. The smile of real gratification which would radiate upon his saintly countenance, as he entered the house of the Lord, seemed to echo the anthem of David: "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. * * * For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." He lived from day to day, especially in his latter years, as though each day were his last. He lived waiting his change, and ready to depart and be with Christ, which, he felt assured, was "far better." He died suddenly—too suddenly for any dying testimony; but none was needed in his case to assure his friends of his "final perseverance." His memory in the church and community at Shreveport is "as ointment poured forth"—a hallowed fragrance lingers around his name. Dear old man, how well I recollect his warm greeting whenever I met him in the church below, and how glad will I be to receive similar greeting from him in the church above, our fellowship to be interrupted no longer by separation or epidemic or death!

J. W.

DIED, near Winnsboro, Franklin parish, Louisiana, in the thirtieth year of her age, our esteemed friend and sister, ELIZA J. KENTON, consort of Bro. P. C. Kenton.

Sister Kenton's illness was of short duration, but when the summons for her departure came it found her waiting for the voice of the Bridegroom. She joined the Methodist Episcopal Church South during the year 1865, with our much-esteemed brother, Rev. Thomas H. McClendon as her pastor. The precise time of her conversion is unknown to us, but the genuineness of it is, without doubt, clear to all who knew her intimately. Having been her pastor for two years, we do not hesitate to assert our entire confidence in her piety. This opinion is based upon personal association with our deceased sister, and her uniform Christian deportment. Our beloved sister was very modest and retiring in her manners, and hence but few knew her real worth. She was ardent in her attachments, and devoted to her church and pastors.

Sister Kenton seemed never to despond, but was manifestly content with her situation. When others were apparently under clouds, her sky seemed clear and her sun was never more bright than then, and she offered encouragement to the hopeful and cheer to the despondent along her pathway. A few hours before her death she called for her husband, children, brothers, sister and step-children, and talked about dying as if she was going on a journey. She spoke with great calmness and composure, asking them all to meet her in heaven, where there is no more sighing and sorrow. Finally, expressing entire submission to the will of her Master, and a perfect trust in the promise and willingness of her blessed Savior to receive her spirit, ready to depart, it winged its way, accompanied by angel bands, to the realms of eternal bliss. Bro. Kenton, your household is bereft of an affectionate wife and a devoted mother, and the church at Kenton chapel of a most excellent member. Weep not, my brother, for she whom you loved sleeps in Jesus. She is gone, and awaits your coming step. Little children and step-children, your mother is gone, and you weep and mourn her absence. Her "spirit in that bright world will not be transient." Imitate her Christian example. The loss you so keenly feel now will soon be your infinite gain. Brothers, sisters and relatives, the remembrance of a sister and friend deceased saddens the heart and fills you with grief. She cannot come to you again, but we can go to her. The writer of this notice enters deeply into the sadness and loneliness of this grief-stricken family. J. M. MCKEE, P.C.

DIED, at his residence in Lowndesboro, Alabama, June 23, 1874, Major ARCHIBALD TYSON, in the sixty-ninth year of his age. Bro. Tyson was born in Pitt county, North Carolina, September 5, 1805. In 1835 he came to Alabama, and soon afterward purchased land and settled in Lowndes county. He married Miss S. J. Warren, of Lowndes county, in 1843, and in 1853 became a member of the Methodist Episcopal Church South.

Bro. Tyson was a man of great energy and force of character, and of remarkable application to business. He was one of the most reliable citizens and one of the most successful cotton planters in Lowndes county. During a connection with the church of twenty-one years' standing he was a consistent member.

For two years before his death Bro. Tyson was a great sufferer with cancer, which finally caused his death. He used every means within his reach to obtain relief, spending many months under skillful treatment, but all to no purpose; and after enduring great pain in the application of remedies, he was forced to return to his home without hope of recovery.

During his last illness I was with him often, and found him patient and submissive under his affliction, with a strong faith in God, and unshaken confidence in his goodness and mercy. He highly appreciated the visits and sympathy of his friends, and especially the conversation of Christians, and was always gratified to hear the Scriptures read and to have prayer by his bedside.

After his return home he lingered for about three months, during which time he was conscious of the steady approach of death. He spoke of that event as inevitable and near at hand, and seemed to dread not its approach. On the morning of June 23 I reached his bedside about two hours before his death. I found him very much prostrated, but in the possession of all his faculties. Feeling that the time of his departure was at hand, he called around him all the members of his family who were present, and bade them each one separately an affectionate farewell. In the emotion excited by this affecting scene he only was calm. I asked him if he felt at peace with God. He answered: "Yes." "And do you trust in the Savior?" "I do." In a very few minutes after this he folded his hands and peacefully passed away. His last moments were disquieted by no fears and by no pain. His death was as placid as an infant's sleep. Verily, for those who have faith in Christ, death is robbed of his sting, and the grave of victory, and I felt, as I gazed upon his inanimate form, that my own faith was stronger for being a spectator of his death. May God befriend the widow and the fatherless.

His pastor, J. M. MASON.

PROSPERITY is a blessing to the good, but a curse to the evil.

The Christian Advocate.

THURSDAY, SEPTEMBER 3, 1874.

THE DOOMED MAN.

BY EDWARD L. ANDERSON.

It is the good ship Hildebrand
That sails the stormy sea;
But her course doth stand away from land,
No danger can there be.

Though the tempest blow and the wild waves flow,
The ship is stout and strong,
And safely to the port will go,
Let the voyage be short or long.

"Come, tell a story of the seas,"
A comrade asks the master;
"With this gallant breeze you may rest in ease,
The sea mew flies not faster."

Then fill the glasses all around,"
The well-pleased master cries,
And I'll tell what is found in a ship that is bound
To no port till the last man dies.

There floats a ship in the northern clime
That has drifted a hundred years;
For a fearful crime, till the end of time,
A fated man it bears.

Upon the deck, and on the mast,
The ever falling spray
Is borne by the blast, and freezes fast,
Till the ship is an iceberg gray.

And in the cabin, pale and wan,
Between two specters grim,
Sits a fated man, while they strive who can
Gain the troubled soul of him.

And one plays for the fiend of hell,
And one redeems from sin;
And the dice they fell as they fall from the skull;
But neither yet shall win.

And ever there the dice are cast
For the fated man to see;
Until the last of earth is past
He sits in agony.

Long years ago I once did sail
Far into the frozen North,
And I heard a hail, like a dying wail,
From a drifting ship sound forth;

Upon the deck, and on the mast,
The ever-falling spray
Was borne by the blast, and frozen fast;
Like an iceberg huge she lay:

'Oh, tell me, does the end draw near?
And when will time be done?'
There many a year he has watched in fear,
While his soul is lost and won."

The Exploration of the Libyan Desert.

Nearly a year ago the staid citizens of Leipsic gathered in crowds in their streets to stare at two queer-looking wagons which were remarkable for enormous height, and which were slowly dragged through the city *en route* for the Austrian port of Trieste. These were the water-carts of the great expedition, soon to start for the exploration of the Libyan desert, under the command of the intrepid German traveler, Gerard Rohlfs, of Weimar, and under the liberal patronage of the Viceroy of Egypt. From the European journals of the day we gleaned a brief account of what the explorers proposed to accomplish, which, in the first number of our last volume, we laid before our readers, mentioning, at the same time, the departure of the caravan for the oasis of Keufra, in the center of the desert. Brief notes of progress have since appeared, but in so disconnected a form that little could be learned from them. Mr. Bayard Taylor, in a recent letter to the *Tribune*, now states that the expedition has returned, and gives an outline of its journey into the interior of the vast but little-known African continent.

By New Year's eve the party had reached the oasis of Farafrah, hitherto unvisited by any European since Caillaud in 1819. Here they celebrated the holidays, and astonished the natives by kindling a magnesium light; and then, after a rest of three days, started on the more arduous portion of their journey. A week's travel brought them to a sudden and astonishing change in the scenery, the chronicle of which reads more like a page from the Arabian Nights than a sober scientific statement of facts. "On both sides," says the writer, "arose detached limestone rocks, increasing in height as they advanced, and assuming the wildest forms. It was a labyrinth of lions, sphinxes, pyramids, obelisks, even semi-human statues, extending for miles. Then followed a colossal gateway of rock, the summits of which were fifteen hundred feet high. When this was traversed they entered a second and still grander labyrinth, terminating in a second gateway, the towers of which overhung the cleft between them. The way then widened; the tremendous walls of rock fell apart, and the path descended toward a sandy plain. In another hour there came a fresh surprise; the final descent to the level of the oasis lay before them; the last, mournful, sandy landscape vanished as by a miracle, and wheat-fields of deepest green, dark palm groves, white walls and minarets sparkled in the light of the sinking sun."

This was the oasis of Dakhel, a large area of garden land inhabited by seventeen thousand people. Near the town a large number of powerful springs burst from the earth, the water being at a temperature of 110°, and carried by irrigating canals over many miles of soil. A stratum of chalk underlies the whole oasis, and wherever pierced, there a spring appears. This water, it has been supposed, came from the Nile; but the examination of the explorers upset the theory, and proved its derivation from an independent source.

Four days' journey from this favored region brought the expedition to a poor camel pasture, destitute of water or trees, which was believed to be the supposed oasis of Zerzoora. A further march of two days to the northwest showed that no further progress could be made. Nothing but mountains of shifting sand was before it; nowhere a foothold, even for the broad-footed camel. Several attempts were made to penetrate this terrible region, but without avail; then the expedition skirted along the sand sea to the northward, seeking a passing-place. This was found in latitude 25° 11′ N., and longitude 27° 30′ E., and the locality was named Regenfeld (rain-field) on account of the steady two days' fall of rain there encountered. Steering a course by compass and astronomical observations (there was not a vestige of a trail,) the explorers continued onward. The weather, it is said, became unexpectedly cold, varying from 20° to 23° Fahrenheit in the morning; ice was formed upon vessels of water. Finally, on the twentieth of February, the oasis of Jupiter Ammon, in northern Libya, was reached.

The journey from Dakhel to this point occupied thirty-six days, during which period not a single well was reached, although a distance of five hundred miles was traversed. The iron tanks carried continued a plentiful supply of water for men and beasts during all this time. When it is considered that no other traveled route in all the Sahara has a longer space than a seven days' journey without water, the possibility of penetrating almost everywhere by the aid of Rohlfs' device becomes evident.

The oasis of Jupiter Ammon was found to have a depression of one hundred feet below the Mediterranean level. From this point the expedition went to the great oasis of Kharjeh, one hundred miles south and east, where photographs of the Egyptian temples were made. The inscriptions on these ancient monuments, it is said, give the names of eight Libyan rulers which have never hitherto been found recorded.

By April 15 the expedition had returned to Cairo, after traversing seventeen hundred miles of desert, two-thirds of which distance was before totally unexplored. The oasis of Kufrah was not reached, nor is it believed that the same exists; and, even if it did, the vast sand sea would prevent its practical connection with Egypt.

The result of the labors of the expedition are, in detail, said to be rich in scientific discovery. In general, however, the problem sought to be solved has only been negatively answered—that is, it is proved that the Libyan desert is absolutely uninhabitable, and cannot be explored without the most careful preparation, and good luck added thereto.—*Scientific American.*

An Educated Dog.

There are few travelers on the Harlem railroad who have not heard of the educated dog at Scarsdale depot. His name is Knapp. He is the property of Mr. George Ullman, the station-master. Knapp is a shepherd dog, about two feet high, and is covered with a dark-brown, shaggy coat of fine hair. He was born in the Scotch Highlands nearly four years ago. In his infancy Knapp was imported at considerable trouble by a gentleman of Scarsdale, who, being suddenly called to Europe shortly afterward, gave him to Mr. Ullman. Noticing genius and intelligence in Knapp, Mr. Ullman began to train him. Now Knapp can perform many wonderful feats. He has been taught to assist his master in the performance of his duties around the depot. Knapp has learned to tell by the clock when a train is due; and at night, when the hands point to the proper hour, Knapp takes a lantern in his mouth and stands on the platform with the light, guiding the engineer to the stopping-place. Knapp knows an express train from a mail train, and a mail train from a way train. In the day-time, when an express train approaches the station, and the track is clear, Knapp shows a white flag, which signifies all is well.

Not many days ago Knapp appeared with the white flag as an express train drove in sight; but, seeing two small children going down the wagon-road, ignorant of the approach of any train, he saw that the children would reach the crossing simultaneously with the train. Knapp dropped the white flag, and, seizing the red flag in his mouth, he darted toward the crossing. The engineer saw the red flag, and shut off steam before the animal reached the children. Arrived at the crossing, he stood there and prevented the train from passing until the children were safely over the track; then he laid the flag down and the train went on.

On another occasion Knapp snatched a child from in front of a way train just as it was stopping at the depot. The child's clothing was torn by the wheels of the locomotive, so narrowly had it escaped death.

Knapp consults the clock every day for the arrival of the mail trains. A few moments before the mail is due Knapp stations himself at the mail rack, and when the bag is thrown from the car he carries it to the post-office; and if it contains any letters for his master he takes them back to him.

When freight trains begin to switch cars at the depot Knapp always takes a red flag and trots up or down the track, as the case may be, and flags any train that heaves in sight. Knapp always keeps his position faithfully until called in by signals, just as any other flagman is. Engineers all know Knapp, and faithfully act upon his signals. After the departure of freight trains Knapp often walks down the track, and carefully examines the switches to see that the brakemen have left them all right. Satisfied that no blunders have been made, he walks back to the depot, and if the clock shows him that he has a few leisure moments he signifies to his master a desire for a pipe. Mr. Ullman has taught him to smoke, and he always keeps Knapp's pipe ready for lighting when he calls for it. The pipe being lighted, the animal sits on a chair and smokes with as much apparent ease and comfort as his master, the one looking about as well as the other.

Mr. Ullman is a good musician. He has a piano in the ladies' room of the depot, and often performs on it. Knapp has been taught to sing or whine the tunes which Mr. Ullman plays. The dog often perches himself on a chair beside his master, with his fore feet on the piano-frame, and accurately turns the sheets of music with his tongue. Knapp can waltz, and dance a schottisch or a polka, as well any one can, on four legs.

Last winter one of the mischievous brakemen threw snow-balls at Knapp just as a train started, and another made ugly faces and stamped his feet at him. He seemingly took no notice of these insults; but on Monday one of the two brakemen went into the depot to get a drink of water. When he started out Knapp stood in the door and would not allow him to move. He made a movement as though about to administer a kick, and Knapp opened his mouth and uttered a growl, which convinced the brakeman that such a proceeding would be dangerous. Knapp kept his prisoner in the room until the train had gone so far that the brakeman could not catch it, and then, releasing him, Knapp walked away as unconcernedly as though nothing unusual had occurred.

Since that time the brakemen have been exceedingly civil to Knapp; but he treats them with lofty indifference.

The Missing Boys.

BY REV. ARTHUR POTTS.

A recent article in the New York *Observer* asks: "Where are the boys who are not in the Sabbath school?" Those missing boys have often disturbed my own thoughts, and my policy in my own Sabbath school has been shaped in reference to them, for I could not reconcile myself to the existing state of things, which gave me one boy to two girls, any more than I am content that there should be two ladies to one gentleman in the church membership. While the *State census* shows no such disparity, it seems to me that the facts revealed by the *church census* call for earnest questions as to the reasons and the remedies.

The church and the school, however, have been generally esteemed by us to be means of grace and Instruction, and it cannot be a good thing that half of the fathers in the coming church are to be comparatively without spiritual culture or biblical instruction, or interest in the workings of the Sabbath school, wherein they should be teachers in their turn.

The question of where to obtain suitable teachers meets us at the outset when we attempt to remedy the difficulty; for I have invariably found that when I have secured teachers suited to the boy nature, I have in the same degree filled up the empty benches on the boy side of my school. I cannot, however, accept this lack of teachers on the boy side as the *great cause*, for it is a part of the very trouble we are considering. In looking for the cause I think we will find it in the boy nature itself, and a failure in the way of conducting the school to meet the demands of the boy nature; for it is a fact that a dish of instruction may be served so that a *girl* will enjoy it, while it will not satisfy the demands of the boy. We need to make some new discovery in behalf of boys, just as the idea of the Sabbath school was a discovery in behalf of the young.

In these days of liberty the majority of children come to Sabbath school because it is pleasant to them; but if any school is conducted so as to satisfy the girls and leave the boys dissatisfied, the result will be what we are now deploring. Boys love freedom and live in the open air more than girls, are not so quiet in their habits, and would like to sing louder, talk louder and move about more. There are many schools where the managers understand this, and act upon it, by arranging the exercises in harmony with child nature, including some special services for the boys. Yet there are many schools where this matter is not understood.

Yet something still more important remains after attention has been paid to the general services of the school—I refer to the manner of conducting the lesson for the day. If this is not well done it is like a dull sermon in the midst of pleasant services. A lively boy needs a live teacher, who can feel with and understands boys. I have frequently found *ladies* who had a remarkable faculty for teaching in the boy department; but, as a rule, a man can understand boys better.

It will not be enough simply to get men because they are *men*, and expect the results we seek, for I have seen fine classes of boys broken up because the teacher had not the gift of teaching boys. One man who can enter into the temptations of boyhood, and who has faith in the nobility of boyhood, and has a key to boys' hearts in his ability to understand their sports, and why they are inclined to play so many unaccountable pranks—one such man is a host in himself in a Sabbath school. I should multiply such a man by giving him as large a class as could gather about him, and, if I could command it, he should have a room to himself where his class could grow without limit. In these days the men who have the art of putting things so that the people can understand are having large churches built, so that their power is multiplied several times. It is true economy; such men ought to be economized, and not wasted; and why not, when necessary, apply the same principle to the boys' Sunday school? Three teachers in three class-rooms, in which they could utter what they had to say with no uncertain sound, would keep the boys roused and attract them better than a dozen teachers mumbling in sleep-suggesting tones over small classes.

Let us make an effort to find the boys who are now missing from our schools, and in a few years we will have more of the kind of *teachers* we want.—*New York Observer.*

IN THE parish church of Fettercairn a custom existed, and, indeed, still lingers in some parts of the country, of the precentor, on communion Sabbaths, reading out each single line of the psalm or paraphrase before it was sung by the congregation. On one communion Sunday the precentor observed the noble family of Eglantine approaching the tables, and likely to be kept out by those who pressed in before them. Being very zealous for their accommodation, he called out to an individual whom he considered to be the principal obstacle in clearing the passage: "Come back, Jock, and let in the noble family of Eglantine;" and then turning to his psalm-book he took up his duty, and went on to read the line: "Nor stand in sinners' way."

IN SWITZERLAND there is a law which compels every newly-married couple to plant six trees immediately after the ceremony, and two on the birth of each child. Birch?

Greek Philology.

In former times writers of Greek grammars contented themselves with exhibiting the principles of inflection and syntax, their object being to enable the student to enter upon the study of the language with as little delay as possible. But in this age of progress, when philology has been raised to the rank of an exact science, the grammarian must not confine himself to a mere exhibition of the phenomena of the language as it exists in the authors that have come down to us. He is expected to describe accurately the forms which ought to have been used before the Greek peninsula was inhabited by any human beings; he must descant upon the inherent qualities of fricatives, surds, factitives and sonants, as also upon the psychological tendencies of the paulo-post future; he must invent new names for old things, and give a satisfactory account of the Greek pronunciation which prevailed in the days of Phoroneus, Inachus, Sisis, Seiron and Procrustes; otherwise he will not be considered as having duly executed his task. Further, he must embellish his pages with long notes and excursuses about Sanskrit and Slavic affinities, and Lithuanian and Chinese analogies, not forgetting the curiously developed dialects of Caffraria, which are probably related to the language of the Cabiri. All which he can accomplish without even knowing the alphabets of those languages. The science of the nineteenth century has established the important truth that all races of men, ancient and modern, put their vocal organs in motion for the purpose of embodying in articulate sounds the operations of their minds; always excepting the Cynocephali and the Selnpodes, who express their sentiments by barking and cackling, respectively. Grammar now has ceased be a means—it is an end. The numerous references to numerous grammars in all our Greek text-books show that the language is to be studied not for its authors, but for its roots, stems, affixes, prefixes and numerals, and always with reference to Sanskrit, Welsh and Lithuanian. Those who have a taste for Greek literature should use translations; for who would prefer walking to riding? *The Nation.*

Ruskin on Sermons.

There are two ways of regarding a sermon—either as a human composition or a divine message. If we look upon it entirely as the first, and request our clergyman to finish it with the utmost care and learning for our better delight, whether of ear or intellect, we shall be necessarily led to expect much formality and stateliness in its delivery, and think that all is not well if the pulpit has not a golden fringe around it, and a goodly cushion in front of it; but we shall at the same time consider the treatise thus prepared as something to which it is our duty to listen without restlessness for half an hour or three-quarters, but which, when that duty has been decorously performed, we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavor to conceive how precious those hours ought to be to him—a small advantage on the side of God, after his flock have been exposed for six days together to the world's temptations, and he had been forced to watch the thorn and the thistle springing up in their hearts, and to see what wheat had scattered these, snatched from the wayside by this wild bird and the other; and at last, when breathless and weary with the week's labor, they gave him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them of all their weakness, shame them for all their sins, warn them of all their dangers, to try, by this way and that, to stir the hard fastenings of those doors where the Master himself has stood and knocked, yet none opened—thirty minutes to raise the dead in—let us but once understand and feel this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them.

"UTILIZING" POISONOUS SNAKES. Probably no more ingenious method of committing murder was ever devised than one which is not unfrequently resorted to by the natives of Bengal. There is in that part of India a class of Gipsies, who are well known to be skillful snake-charmers. To one of these men the would-be murderer applies, and in return for a trifling fee is speedily furnished with a living cobra. In order that he may be enabled to handle the venomous creature with safety to himself, it is secured in the following manner: A bamboo is cut from the jungle of the length required, of course as long as the cobra. Then the creature is shoved in, with its head just appearing at one end and its tail at the other. The tip of the tail is then turned up and tied to the bamboo. The murderous weapon is now complete and ready for use. Armed with his cobra-stick, the murderer creeps softly to his enemy's tent in the dead of night, cuts a hole in the wall, and pokes in the deadly weapon. The tortured reptile, careless upon whom it wreaks its animosity, strikes its fangs into the sleeper, then is withdrawn, and the murderer steals away as softly and silently as he came.

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Religious Intelligence.

AT a conference recently held in Edinburg it was stated that there are at least fifty thousand people in that city who attend no place of worship.

THE Ohio Legislature has adopted a law that no bequest to any church or religious institution shall be valid unless the will has been made one year before the death of the testator.

AT THE July ministers' meeting at Boston twenty-four churches reported two hundred and ninety-three additions at the previous communion, and two hundred and forty-four by profession.

CLASS-LEADERS are elected in the United Brethren Church. The *Telescope* says in the course of a few weeks or months there will be hundreds of elections to that office. It urges piety, business tact, capacity to sing and kindred qualifications.

THE Indian census reports return the number of Roman Catholics in the Madras presidency (in which they are the strongest) at 397,071; while the Madras Catholic directory, which is the standard always quoted by mission writers, estimates them at about double that number.

A SPEAKER at a church extension meeting in New York stated that there is annually spent there $3,000,000 for religious objects connected with the 470 churches and missions, while $7,000,000 are spent in theaters, $9,000,000 on newspapers, and $50,000,000 in the 8,403 drinking-places.

THE Rev. Robert Bruce, of the Church Missionary Society, has a school of one hundred and fifty boys, including six Mohammedans, in Ispahan, Persia, all studying Scripture in the midst of a Mohammedan land. His labors are mainly among the Armenian residents. Mr. Bruce is now preparing a catechism to give the Persians a notion of the Protestant belief.

THE incomes of the five leading foreign missionary societies in England are as follows: Church Missionary Society, $1,306,105; Wesleyan, $839,625; London Missionary, $579,747; Society for the Propagation of the Gospel, $551,205; English Baptist, $201,275. These incomes, amounting to a total of nearly $3,500,000, show a sustained and growing interest in the work of foreign missions.

THE sovereignty of the Fiji Islands has been formally ceded to England by King Cacobau, and Mr. Layard, the British consul, has accepted the cession, subject to the ratification of the home government. This cession, if ratified, will not merely facilitate the missionary work on these islands, but will help to put a stop to that foul blot on civilization—the slave trade in the Pacific ocean.

THE London Missionary Society has started a mission, as our readers know, in New Guinea. The prospects there are very hopeful. Some native brethren left without an English missionary at Tauan lately got sadly frightened by some rough language of the chief and ran away; but when the missionary took them back he found the danger exaggerated and the chief in the best of temper.

A PARSEE writes to the Bombay *Guardian* that the only hope of their race, numbering some eighty thousand in India, being saved from extinction is in adopting Christianity. The same journal states that there are thousands of educated Parsees in Bombay who have entirely lost confidence in their own system of religion, and are perfectly convinced of the truth of Christianity. The writer expects the time when vast numbers of them will come out for Christianity together.

IN South India the London Missionary Society has 21 European and 11 native missionaries, besides 164 evangelists, catechists and teachers, making the total working force 196. These care for 131 stations, with 8,099 native Christians and 5,228 scholars in the schools. From the south, as well as from the north of India, it is reported that the number of secret disciples is rapidly increasing and that caste is losing its power.

MR. NAYLOR, of the London Missionary Society, has been visiting the Bangalee students at government schools in Calcutta. He was surprised to find how little students far advanced toward a university degree and trained in government schools knew about Christ. Among young Brahmos he found vague statements in regard to sin, atonement and the person of Christ; but they at the same time showed an interest in religious subjects in striking contrast with the indifference of the idolatrous Hindoo students.

A LETTER from Constantinople in the *Deutsche Zeitung* says that the Turkish government is again getting into difficulties in Crete. The Christian inhabitants persist in their demands to be placed on a footing of equality with the Mussulmans, and they claim the right of being elected judges and municipal governors. Meetings are constantly being held in various parts of the island to urge these demands on the authorities, who do nothing to mitigate the antagonism which is daily growing more and more bitter between the Christian and the Turkish population.

RECENT reports of the massacre of Roman Catholic converts belonging to the French missions in Tonking, Anam, revive the sad memories connected with that mission-field. The history of this mission is one long chain of persecution; partly due, however, to the political intrigues of the missionaries. From "Les Missions Catholiques Francaises" (Paris, 1874) we learn that the work in Tonking is divided between the Spanish Dominicans and the French missionaries. The French field embraces two vicariates, and has four bishops, 32 French missionaries, 121 native priests, 356 catechists, 708 nuns, who conduct the schools and asylums, and about 147,000 converts. The population of Tonking is estimated at 20,000,000.

THE Presbyterian Board has the field alone in Brazil. In a territory nearly equal to all Europe, and with a population estimated at ten millions, there are but thirteen Protestant ministers preaching in the language of the people. There are also one native minister and three native licentiates. The condition of affairs just at present is especially encouraging to efforts for the advancement of Christianity in Brazil, inasmuch as there has been a sudden widening of the breach already existing between the Roman Catholic Church, which is the State religion, and the State, by the arrest of a Catholic bishop for setting at defiance the national authority in obeying an order of his religious superior. The Emperor himself, it is said, has avowed his expectation of an entire separation between Church and State within the next two or three years.

A ROMAN CATHOLIC paper gives a suggestive comment on the boasted increase of its church in this country. It publishes a picture representing a youth holding a placard which bears the boast: "In 1791 there were in the United States but one bishop, 20 priests and about 20 churches. The Catholic population numbered 100,000. To-day there are 7 archbishops, 59 bishops, about 5,000 priests and 6,000 churches, while the Catholic population numbers 10,000,000." Opposed to this are figures representing that 14,000,000 persons, who should by descent have been added to the Roman Catholic population, have been lost from it to Protestantism and indifferentism. This is too large an estimate, but it is theirs, not ours. How does the growth of Protestantism compare with this showing? It may be illustrated by the statistics of Methodism. In 1791 there were 250 Methodist preachers and 76,153 members in the United States. Now there are about 12,000 preachers, 2,600,000 members and 10,000,000 to 12,000,000 population. The other Protestant denominations will probably show a like relative increase. The Roman Catholic growth has resulted almost entirely from foreign immigration. Except as to the Reformed and Lutherans, the Protestant churches have gained but little from this source. Thus the facts show that the growth of Protestantism keeps pace with the growth of the country, while the Roman Catholics, by their own admissions, are falling behind, and fail to keep even those accessions which immigration brings to them.—*Methodist.*

FROM the abstract of the foreign mission report to the Presbyterian General Assembly furnished by the *Evangelist* we draw the following summary: Of the $622,000 raised during the year for foreign missions nearly $28,000 came from the children. Some of the missions of the board have been greatly blessed during the year. Among the Nez Perces Indians 72 were baptized, making a total of 947; and among the Spokanes 253. By adopting a pure and industrious life, by giving up their feathers, paint and even their pipe, by their zeal for the Sabbath and church services, and by the activity of the native deacons and helpers, the sincerity of these Indians has been shown forth. In the Mexico mission there are 3 ordained missionaries, 16 native helpers, 596 communicants and 225 pupils in schools. The board is paying special attention to the training of young Mexicans for the ministry, preferring them to ex-priests. Two more men are to be sent into this field. In Brazil there are 11 stations, 497 communicants, 417 pupils in day schools and 265 in Sunday schools. The breach between Church and State is growing so wide in Brazil that a separation is confidently expected, which will vastly enlarge the opportunities of Protestantism. The Chili mission, with 5 missionaries, has been transferred from the American Foreign Union. The Syrian mission continues to advance. Sixty-eight converts were added during the year, of which number it is specially remarked that 36 were women; 1,195 scholars were in Sunday schools; the contributions were $1,420, or $3.27 per member, which, reckoning Syrian wages at one-fifth of American, is equal to a contribution of $16.35 (gold) per member here. On the eastern slope of Lebanon, at Zaleh, a new church was opened and preaching has been begun among the ruins of Baalbec. The mission press issues 11,000,000 pages, and its two papers, weekly and monthly. The Syrian college at Beirut, though not a part of the mission, greatly assists it. It has a staff of 11 professors and teachers and 75 students in its various departments. The female seminary at Beirut had 100 pupils. There is another one at Sidon. In India there are 17 stations, 677 communicants, 36 ordained missionaries and 136 native helpers. The schools, which have always been a strong point in this mission, have 7,175 scholars. The girls' schools are gaining ground. One has been opened at nearly every station, and at Mynpurie 14 women were being trained as teachers. The China mission has had a very encouraging year. Two hundred and eighteen new members were received, making a total of 1,109. In Canton, where the mission has 2 churches, great activity has prevailed among the members. The daily prayer meetings have been sustained, as well as night services, with the assistance of native brethren. The canvass of shops by men and homes by women have kept the meetings filled. At Ningpo, where there are 590 members, 45 were received during the year. The female school, numbering 25, has already sent forth 130 scholars, most of whom had been converted. At Shanghai the main agency is the printing press, which issued 18,000,000 pages. The Shantung mission, in and about the city of Chi-nan, where Mr. Corbitt baptized about 100 of the "Nameless Sect," is still suffering severe persecution. In Japan little preaching has as yet been done, the missionaries being engaged in translating, teaching and issuing medicines. Twenty-eight Chinese were added to the church at San Francisco, and 154 Sunday school scholars were in the schools at San Francisco, Sacramento and San Jose. Besides the missions thus enumerated, there are others in Persia, Siam and Western Africa. Throughout the mission-field about 1,400 converts were added, being an increase of twenty-five per cent.—*Independent.*

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The Cake and the Cruse.

STRENGTHENING MEAT.

The food which the angel provided for Elijah under the juniper-tree was very simple, but most wonderfully nourishing. A cake baken on the coals and a cruse of water made up the frugal repast, but the prophet "went in the strength of that meat, forty days and forty nights, unto Horeb, the mount of God." In the case of Moses no note is found of any meat which prepared him for his forty days' fast in the mount, and in the case of Christ the angels ministered to him after his fasting and temptations were ended. All were alike miraculously sustained, but with Elijah there are means, although supernaturally given and invested with at least preternatural virtue. Moses and Christ were sustained directly by divine power; Elijah went in the strength of the meat which the angel supplied.

God had taken care of his servant at the brook Cherith by the ministry of ravens and the flowing streamlet. Again, he had provided for his daily wants in the house of the widow of Zarephath by multiplying the meat and oil as they were wanted. However strange and however miraculous, the supplies were daily, and suited to the habitual demands of nature. Here he eats, and by this single repast is made strong for a forty days' journey. The bread-of-one-day had in it the nutriment which the bread of forty days ordinarily had. The miracle was not, as in the barrel of meal and the cruse of oil, or as in the Savior's miracle of the loaves, in the multiplication of the quantity, but in the adequacy of this one repast to last through so long a period of abstinence. That one cake, kneaded by the hands of the angel and baked under his eye, had in it the nourishing properties of forty cakes ordinarily. The bulk was not increased, but the life-sustaining power was intensified. The manna of which the Israelites partook had to be eaten daily. The cake was not less miraculous than the manna in its creation, but it possessed this further miraculous property of sustentation long after it had been consumed.

In this respect it stands out in peculiar relief as something unique, and to be distinguished from all that class of miracles which has some features in common with it. There was a virtue in that cake such as was not in the manna, and such as was not in the loaves and fishes. The prophet gathered no fragments, but he went in the strength of what he had eaten.

Beyond the lesson of providential care, the archetype of the letter may be in things spiritual. There is the feeding of the discouraged and fainting soul, and the ever gracious and timely provisions which prepare the believer for unusual trials and dangerous and difficult undertakings. Often there is occasion for the girding up of the loins of the mind, and for extraordinary manifestations of the divine power and goodness to give tone to faith, to quicken the spiritual apprehension, and to invigorate the courage and zeal. We imagine the transfiguration had something of this lasting and tonic influence upon the disciples. Long years afterward it is still fresh in the mind of Peter. It lingers in the apostle's memory as some scene of wondrous brightness, and he draws upon it for assurance and for the vindication of his faith. The majesty of Jesus, as it glowed there, is vivid and lustrous in his thought, and the voice which came from "the excellent glory" is clear and melodious, even as when he heard it in "the holy mount."

Some conversions, by reason of their sharply-drawn lines, are specially nutritious, while all are possessed of this quality of lasting virtue. When the soul is truly converted there is strength in that meat which, under conditions of faithfulness to the grace given, is not exhausted by the longest and most trying life. The frequency and aptitude with which Christians refer to their conversion indicate the consciousness of an experience whose impetus and blessedness are still felt. The stream which took its rise in the birth "from above" is, after many years, the same stream of life and assurance. We would throw no needless suspicion upon the faith of those whose conversion seems to require an almost annual renewal, nor are we to lose sight of that daily grace of which the manna may have been the type; but a genuine conversion is rarely evanescent. There is strength in that meat, and he who eats it will be likely to press forward and to surmount the obstacles which lie in the pathway of duty. There are passages in the religious life wherein the soul receives unwonted blessings, wherein, like Jacob at Penicl, some great victory is achieved, and there is a manifestation of truth and of God which marks a new era in the soul's history. The believer wakes up beneath the juniper-tree to find the cake and the cruse and heavenly ministries waiting. And from henceforth he is strong and uniform, and treads the high places of faith and labor with a triumphant step. In that nearer approach to God, that more perfect consecration, and that revelation of the Spirit, he has found an inspiration which warms his heart with a deeper joy, and gilds his subsequent life with a peculiar brightness.

There are means of grace, protracted and camp meetings, or hours of secret prayer, which make epochs in the history of souls—occasions in which the hungry heart receives a portion which invigorates it for years and even for a lifetime. Not all sermons have this quality of feeding the spiritual man. Dainty rhetoric, well-rounded periods, metaphysical speculations and scientific apologies are not likely to give life to the fainting and weary. Crude and loose-jointed amplifications, soulless common-places, are a mockery. The real preaching of the gospel is strengthening meat. The cake and the cruse of water were very plain and frugal fare, but an angel provided them, and they were suited to the weary traveler's needs. We doubt not the cake had been turned, and was well done, and that the homely cruse was filled to the brim with water pure and sparkling. There was no raw dough, no muddy water. If in Christ's name, and invested with a ministry higher than that of the angels, men are called to "feed the flock of God," they must look well to the cake and the cruse. It is food, it is strengthening meat that the hearer wants, and not the vapid confections of light literature, and a gospel robbed of its power to awaken and save. We feel that we have been to *preaching*, and that we have heard a *sermon*, when the soul has been fed, and when we go away in the strength of that meat, prepared afresh for the toils and cares of life. It is the sermon that follows us home, and rings in our ears all the week, and stirs up and quickens the conscience for a long time after we have heard it, that does us good.

We might dwell upon the properties of God's word in this connection—how its promises, precepts and declarations are nourishing and life-sustaining. A single promise suffices for the meditation of days, and the devout spirit finds food for weeks in a solitary passage. Not by bread alone, "but by every word that proceedeth out of the mouth of God," shall man live. And still further, and most fittingly, might we conclude these reflections by reference to him who is "the bread of life," and the true bread which came down from heaven. Here is strengthening meat indeed! The cake and the cruse which met the prophet's surprised and bewildered gaze, by the laws of association, if by nothing more legitimate, bring us to him whose flesh is meat indeed, and whose blood is drink indeed. He that feeds on Christ can go in the strength of that meat through the rugged wilderness, and beyond the heights and solitudes of Horeb, even to the heavenly Jerusalem.

The New Liquor Rule.

Thanks to Dr. Kennedy, of the *Southern Christian Advocate*, for the following timely words. They are about what we would say, and suit our contributors.

As we suggested a week or two ago, this subject is likely to have extended discussion, and we venture to suggest to all parties who may feel disposed to enter the arena that, in order that the discussion may be profitable, it should be confined strictly to the point at issue—*i. e.*, should the action of the late General Conference be confirmed or rejected by the ensuing Annual Conferences? The sin of intemperance is universally admitted. There is, we presume, not a single Methodist, clerical or lay, throughout the connection who would assume the negative on this question; and therefore the magnitude and heinousness of this evil is aside from the question at issue, and belongs to a different field of discussion. In fact it is evident that the framers and friends of the new measure aimed their action not directly to the arrest of the use of intoxicating liquors, but at the *manufacture of ardent spirits, and the traffic in them*. The language of the rule on the subject of abstinence, as it now stands, is: "Drinking spirituous liquors, unless in cases of necessity;" the change proposed is: "Using, as a beverage, intoxicating liquors." The basis for action against an offender, it seems to us, is neither broadened nor abridged, in this particular, by the proposed change in the language of the rule; so that total abstinence is no more made a test of membership by the "substitute" than by the existing rule. The ordinary traffic in ardent spirits is, likewise, an admitted evil of fearful proportions, and the manifest design of the "substitute" is to purge the church of all complicity with this evil. Now the doubtful points to be cleared up, if possible, by this discussion are: 1. Is the church sustained by Scripture in exacting so sweeping, unqualified and yet ambiguous a law? And if so, then: 2. Would the acknowledged evil be more successfully assailed and sooner extirpated under the proposed specific law than under the General Rule which enjoins "avoiding evil of every kind?" And further: 3. Is the condition of membership, as drawn by the "substitute," so manifestly unscriptural, or so probably inferior in effectiveness to the present law, as to warrant its rejection in the face of the odium, just or unjust, which such a course is likely to bring upon the church?

Let writers, then, deny themselves, and spare us all expletive lucubrations, and restrict their articles to these points; so shall our space be economized, and their views more extensively read and attentively considered.

Mighty Men of Old.

The following well-flavored extract is from editorial correspondence in the Richmond *Christian Advocate*. We think the Bishop ought to get up a lecture in the line indicated. But to the extract:

The clamor of the cars at Burkeville stampeded sleep, and the conversation turning to the olden times, Bishop Doggett gave a sketch of the mighty men of Virginia Methodism—the champions in Conference, camp and church, in his youth, and whose shining arms have lost nothing of polish and edge in his keeping. The Bishop told of Skidmore, Charlton and Leigh—Skidmore, poised, weighty, invincible, the arm of Ajax, and the battle-axe of Richard Coeur de Leon; Charlton, of charming, brilliant elocution, not rockety, but meteoric, showering from the heavens, not spurting from the earth and spent in smoke. The Bishop, after telling of the personal appearance and style of preaching of Hez. Leigh, said: "He was the greatest orator I ever heard." There was a certain sign when the Spirit came on him in the pulpit. He gave a sudden, short, loud snort. All knew he was in the saddle then, with the rowels deep-driven in the flanks. It was the snap of the sling as the stone flew from it.

He was of majestic presence, gray eyes, and over two hundred pounds. His voice was protean—molded in the matrix of each thought,—now tender, now terrible, as the sentiment shifted. It feathered every sentence. It was the groove in the cross-bow that steadied the swift arrow to the aim. His mind was got into action with a certain stately stiffness. He began with a slow, solemn roll of sonorous sentences, and with pauses of longer length than usual at periods—trailing thunder sinking into silence. The thoughts quickened, the stops briefer, the sentences shorter and swifter, the brain tense and charged, and then the wild snort—the signal that all were ripe and opening.

The Bishop recalled a scene where a whole audience at a camp meeting broke into a simultaneous shout as Leigh, in a sublime climax, thundered "glory"—the huzza of heaven.

But who can write on the cars, with the cinders swarming in his eyes and a pencil staggering over the paper, or who can remember anything in a way fit to tell after seeing the sights in Patrick? And then I will never get to Patrick at this speed. Oughtn't the Bishop to get up a kind of chatty lecture for the Conference about these "men of stature?"—There is marrow in such a theme.

Death of Rev. Wm. S. Baird.

The Baltimore *Episcopal Methodist* of August 22 comes to us in mourning, and with the sad intelligence of the death of the editor. We copy the following account of Bro. Baird's sickness and last hours from the editorial page of the paper which has been bereaved of its able and devoted editor:

It is our sad duty to interpret to the readers of this paper the symbols of mourning which appear upon its pages to-day. On Thursday, the thirteenth instant, Rev. William S. Baird, editor of the Baltimore *Episcopal Methodist*, finished his earthly labors. In many of our readers this announcement will create no surprise; in them all it will awaken the sincerest grief. For more than a year the health of our lamented brother had been almost continuously failing. The kindest attention of loving friends and the best medical skill were alike insufficient to arrest the progress of disease and build up his wasting strength. Many of the members of the Baltimore Conference will recall his worn, emaciated appearance at the last session of that body. Indeed during the earlier part of the session he was unable to leave his room, and when he did appear among his brethren and mingled with them for a day or two in that fraternal intercourse, which was one of the sweetest joys of his life, more than one heart felt the sorrowful apprehension that at our next annual meeting his kindly face would be missing. Those apprehensions have been sadly verified. Our beloved friend and fellow-laborer has fallen asleep. Another true-hearted Methodist preacher has been called from toil to reward; another immortal spirit redeemed by the blood of Jesus has entered through much tribulation into the heavenly kingdom. It remains for us who mourn his loss to give thanks unto God for his faith and example, and to strive earnestly that we may be followers of him, even as he also was of Christ.

A more extended account of the life and character of the deceased will be published at as early a date as practicable. In the present article we shall simply state, for the satisfaction of his numerous friends, some of the facts immediately connected with his death.

It was so ordered in the providence of God that our brother did not close his mortal life under the shelter of his own home. He had gone to Jordan's White Sulphur Springs, in the valley of Virginia, in a fruitless endeavor to recruit his failing health. At the close of his sojourn there he visited the house of a brother minister, Rev. E. F. Heterick, of the Baltimore Conference, expecting in a day or two to return to his home in the city of Baltimore. But in a few hours after his arrival at Bro. Heterick's he became so utterly prostrated as to be unable to leave; and after lingering nearly three weeks in the circle of that quiet Christian household, kindly cared for by all its members, and blessed with the tender, unwearied ministrations of the devoted companion of his life, the end of struggling and suffering came—"he was not, for God took him."

It was the mournful privilege of the writer to stand by the bedside of our departed brother during his last hours. A privilege it was, truly; for his death chamber seemed to be close to the doorway of our Father's house. He talked freely of his hope and assurance in Christ, and the blissful home which he was about to enter. The name of Jesus dwelt upon his lips. Precious words of Scripture and lines of hymns which he had long been familiar with and loved were the vehicles by which he conveyed to the sorrowing friends that stood around his couch his bright hope of eternal life. When it was asked him: "Do you know me, Bro. Baird?" he replied very earnestly: "Yes, and I know Jesus my Savior." He was told that a number of the preachers wished to be remembered to him; he said: "Give my warmest Christian love to all the members of the Baltimore Conference." When he had become so feeble as to be unable to articulate distinctly he was requested to raise his hand if *all was well*; immediately his hand was uplifted. It was his dying testimony to the love of Jesus and the sustaining grace of God his Savior. A little while afterward, without a struggle or groan, gently and peacefully he ceased to breathe.

The body was conveyed to Washington city and buried there in Greenwood cemetery. In accordance with his request, Rev. Samuel Rodgers, his presiding elder, and the Rev. J. A. Kern, the pastor of his family, conducted the funeral services. Six brother ministers acted as pall-bearers. With tender reverence the last rites of love and duty were paid to the poor remains of God's dear servant. Beside him sleep the forms of four lovely children who passed on before him to the better land. They have met together again, father and children, and death will sunder them nevermore. And so does God gather home his elect, one by one, that they may be with each other and with Jesus. May we join their happy number when our work is done.

Crystal Springs Camp Meeting.

A GREAT WORK OF GRACE.

MR. EDITOR: The camp meeting season at Crystal Springs closed on Wednesday morning, the twenty-sixth. There were thirty preachers present, fifteen of whom preached in great simplicity and effectiveness. One hundred and twenty persons professed faith in Christ, besides being to the members from the circuits and stations adjoining, who formed it, a season of great enjoyment.

This was by far the most profitable of the three meetings held at this place. There was a larger attendance throughout the meeting, and on Sunday the carefulest count made footed up thirty-five hundred persons present, twenty-seven hundred of whom heard preaching. It is barely possible that better order could be maintained by so many persons. So little cause for complaint existed that but few allusions were made to it. The attention to preaching and participation in altar exercises has rarely been surpassed.

The preachers were unusually animated. They performed their allotted work with spirit and efficiency, and had rare occasions of spiritual power and enjoyment.

A feature of the meeting was the request for prayers presented by the presiding elder at the different times for service, and the wonderful answers obtained during the meeting. A constant encouragement to prayer was supplied by these answers, and an intense desire awakened to secure the benefits of prayer. This was kept up to the last meeting, and the individual cases were so marked as in their results to produce a feeling of awe. We have never seen it after this manner before. The meeting was an impressive one. It was a demonstration of religious intelligence, fervor and power rarely witnessed. This camp ground is situated in the center of a populous, religious and intelligent community. Much more, therefore, than the immediate result, great as that is, may be expected as fruit of this meeting. Besides, the visitors, who contributed so large an interest to the meeting, and who carried away accessions, numerically and otherwise, to strengthen their churches, will profit others by what they observed and experienced.

Other improvements to the grounds and accommodations are arranged for. The association regards the enterprise as assured, the success going beyond their expectations. Already they are preparing plans for next year's season to meet the increasing demands. W. E. M. LINFIELD.

HAZLEHURST, MISS., August 27, 1874.

The Death of Two Children.

SAD BEREAVEMENT.

The following is sent us by Bro. Shores. He has our deepest sympathies, and of all his brethren, in this hour of his great sorrow. May God help and comfort the bereaved ones. The children are not lost, but gone before.

GEORGIANA, ALA., August 25, 1874.

MR. EDITOR: While away from home, attending to my official duties, I received the following communication from my son:

"GEORGIANA, ALABAMA,
Sunday, August 23, 1874.

"*Dear Pa:* You will see from the envelope that this brings you sad tidings. Yes, little Eula died yesterday at twelve o'clock M. We endeavored to send you word earlier, but could not. I reached home last night at twelve o'clock. Minnie is also very ill, but I hope she is some better this morning. We are doing everything that can be done for her. Dr. H. will be down from Greenville to-day. Pa, bear up under this. It is God's will that it is so.

"In much sorrow, your affectionate son, W. E. SHORES."

Owing to a mistake as to the point of the district I was on, the messenger who brought me this intelligence did not reach me until Monday afternoon, August 24, when I made all haste to get home, reaching there a little after noon, August 25, to find Minnie a corpse, Eula having been buried. O what a stroke! These were sweet little girls—children of much sprightliness and promise.

Eula (our baby) only lacked three days of being three years and seven months old. Minnie was six years and four days old.

My brethren of my own Conference, and others, *will* give me their sympathies and prayers in this hour of deep sorrow and sad bereavement.

Tearfully yours,

J. W. SHORES.

TAKE TIME TO REST.—Most men and women must keep in the traces, and keep pulling, the year round. All the more, therefore, is it their duty to take things easier as the hot weather comes on. Take longer rests at noon. Put on less steam when you *are* at work. Snatch a Sunday now and then from the middle of the week. You can't? You can. People find time to be sick and to die. They can just as easily find time to rest and keep well. Everything does *not* depend on finishing that dress or fencing that field; on "putting up" so much fruit or catching so many customers. Better that the children should wear old clothes than that their mother should be laid aside by a fever. Better that the corn crop be a little lighter than that there be no one to harvest it. Let us have shorter sermons and fewer of them on Sunday; longer recesses for the children at school on week-days. Put up the store-shutters earlier at night; prepare plainer meals in the kitchen. Take a noon-day nap yourself, and give your employees a chance to go a-fishing of an afternoon now and then. That only is *duty* which the Lord lays upon us, and he is not so hard a master as we sometimes suppose.—*Advance.*

WE LEARN from Scotland that Messrs. Moody and Sankey are still carrying on their evangelistic work with the same hearty co-operation on the part of the clergy and members of the various Scotch churches, and that the blessing of God still attends their labors with wonderful results. At the latest account they had been visiting Keith, where, on Tuesday, the twenty-eighth ultimo, Mr. Moody addressed several thousand people in a field adjoining the Longmore Hall, from the words: "And when he saw him he had compassion on him"—a part of the parable of the good Samaritan. At the conclusion meetings were held in the Free Church and Longmore Hall, where Mr. Moody addressed crowded audiences, composed of people from all the surrounding districts, Mr. Sankey singing some of his beautiful hymns. They are about to revisit Aberdeen.—*New York Observer.*

THERE is a faith which tends to idleness, trusts God to do all, and leaves the soul stupid and powerless. There is a faith that worries and works and hopes that God will help. And there is a truer, better faith that works mightily, because it loves fervently, and never worries, because it never fears. Love will, must work, and cannot be idle; it comes from God, breaks out in prayer, praise and service, like springs which cannot be suppressed. It is spontaneous, and grows by use. Faith that works by love is a tonic to the soul, girding it to bold endeavor, making it like God in active doings, in every service which can assuage a grief, relieve a pang or impart a joy.

IT IS after Christ has knocked at the door and gained attention that his voice may be heard. And after hearing and opening the door it is that Christ comes in to sup with the inside keeper of the door, and has the keeper to sup with him.

Letter from Arkansas.

MR. EDITOR: Amid the sisterhood of church journals, the fair and intelligent face of the elect lady from the Crescent City still cheers, by her weekly visits, our quiet little home. Her hands are very active, and her fingers deft, casting them hers and there with great skill, threading amid the affairs of Church and State, bringing us many a dainty morsel over which the mind feasts with pleasure. Sometimes her bright sayings bring a smile to the heart, that comes rippling to the lip. But no matter for that; a good laugh is the very thing you need sometimes. And then, again, some pathetic narration, like the young Spaulard, for instance, gets the eyes so misty that you have to stretch them wide to see the next sentence. Oh, may the love that filled that young boy's soul overflow in acts of tenderness and faithfulness in the life of all that name the name of Christ! And amid these dry and thirsty days, when the sun comes with burning force, the sweet words, full of soul-cheer, from the hand at the helm, a very note of Heaven: "As the shadow of a great rock in a weary land." Oh, what a constellation of comforting thoughts gather about this heaven-sent truth! How the heart and soul feasts and grows strong! And then she whispers in such sea-breezy melody of the Seashore camp meeting, till the heart gets so eager to be there, and to "hear words that are said," that it fiuully gets into a kind, complaining mood, and says: "I wonder why it is the Bishops have no call to Arkansas between Annual Conference times." I am sure some of that warm, spiritual life from the great heart of Bishop Keener, infused into the leading arteries of the church in our beloved State, would set the pulse throbbing with the intensity of received benefits. His hand, so well skilled in the work of the Master, could give many a well-directed stroke to the great pillar of our holy religion—the doctrine of the new birth—for he is exceedingly impressive on that subject; and because of the lack of trumpet tones on this all-important subject, the pales of our church are crowded with men and women who have never known a single pang of the new birth. How can a church grow up into Christ, in all things its living head, who have never put on Christ?

And then, again, Bishop Marvin was there, preaching as one with "authority, and not as the scribes." Oh, how glad I would be to hear him pour forth the unctuous gospel truth once more! It seems to me that he lives in such loving proximity to the Son of God that he has stamped his very impress upon not only his soul and heart, but upon his features. Long may he live to do the work of the Master.

Our church in Fort Smith much needs a reviving, sanctifying shower of grace. We need new life and more spiritual energy. Our prayer meetings are kept up weekly, and are seasons of some interest. Class meetings, I believe, are among the things that were. Our Sabbath school is in a living condition. I think it a sad truth that so few Sabbath school scholars are converted, when this is the great end in view, or should be. Our pastor, Bro. Babcock, is at his post. He is just now attending the Fort Smith District Conference, held at Booneville, in Scott county. My husband tells me that the quarterly meetings in many places have been seasons of grace. A goodly number have united with our church, and begun their march to the celestial city. May they be faithful to the end.

Mr. Editor, our Conference meets here next fall. Will you come? We would be glad to see you; and you may bring that friend with you who was a fellow-sufferer when that tremendous dinner had to be eaten by you two alone.

The weather with us is just now dry and parching—everything drying up. A spirit of restlessness seems to seize the people. Man out of God is like a planet out of orbit, and seems lost in boundless space, seeking rest, but finding it not. May we all know more and more of that rest that comes from bearing the yoke of the meek and lowly Christ.

A constant reader of your valuable paper, ANNA M. GRANADE.

FORT SMITH, ARK., August 17, 1874.

A CLERICAL ANECDOTE.—It is related, in the *Congregationalist*, of the father of the late Rev. Dr. Storrs, of Braintree, Massachusetts, a strong advocate of the doctrine of fereordination, that, having once made an appointment to exchange with the late Rev. Dr. Osgood, of Springfield, he started for the latter place with his own team on the Sunday agreed upon, and when about half way thither met Dr. Osgood driving down. They stopped, naturally, for a moment's conversation, and Dr. Storrs soon glided into his favorite theme. "Why," said he, "see how wonderful are the decrees of Providence. Here it has been foreordained from all eternity that we should exchange pulpits to-day, and sure we are met talking the matter over." "What's that?" said Dr. Osgood, not quite sure on this foreordination business; "do you say it has been decreed that we should exchange pulpits to-day?" "I do," replied the other solemnly. "Well, then," returned Dr. Osgood, "I'll break one of God's decrees, for I shall preach in my own pulpit to-day," and, turning his horse about, he drove rapidly homeward, leaving the astonished Dr. Storrs to retire to Longmeadow, musing on the possible uncertainty of decrees.

BISHOP KEENER left on Wednesday, September 2, for Wyandotte, the place of meeting of the Western Conference. After holding the Western, Missouri, Southwest Missouri and St. Louis Conferences, he will return home about November 1.

TRUTH being founded upon a rock, you must boldly dig to see its foundations, without fear of destroying the edifice; but falsehood being laid on the sand, if you examine its foundations you cause it to fall.

Centenary College.

The following communication from President Andrews brings the good news that he has secured an able principal for the preparatory department, and professor of *modern* languages in Centenary College. We believe Centenary will be better manned than usual for the opening in October.

MR. EDITOR: I rejoice in being able to announce to the friends of our college that I have secured the services of Thomas J. Kernan, A. M., as principal of our preparatory department, and as adjunct professor of modern languages.

Mr. Kernan is an A. M. graduate of the Washington and Lee University, of Virginia, and was employed for one session as an assistant professor in the same institution. He is a young man of dignified bearing and excellence of character, is thoroughly proficient in the whole college course, and can render us especial service in his entire competency to teach the German language.

C. G. ANDREWS.

JACKSON, LA., August 31, 1874.

Periodicals.

LITTELL'S LIVING AGE.—The numbers of the *Living Age*, already issued in this month, have been, as usual, filled with the valuable productions of the ablest living contributors to periodical literature. Among the important articles of these numbers are the following: On the Personal History of Lord Macaulay, by F. Arnold, *New Quarterly Review*; The Place of Homer in History and in Egyptian Chronology, by Right Hon. William E. Gladstone, *Cotemporary Review*; The Poets at Play, *Blackwood*; The Convent of San Marco, *Macmillan*; "Josh Billings" in English, *Spectator*; "Latent Thought," by R. H. Hutton, *Cotemporary Review*; The Moon's Figure as Obtained in the Stereoscope, by Charles J. Wister; A Curious Product, *Macmillan*; Finger-Rings, *British Quarterly*; Louis Philippe, by the author of "Mirabeau," etc., *Temple Bar*; Bishop Wordsworth on Cremation, *Spectator*; A Professor Extraordinary, *Fraser*; Comets, *Spectator*; The Isle of Wight, *Quarterly Review*; Habit in Plants, etc., by H. Evershed, *New Quarterly*; The Petrarchian Commemoration, *Athenæum*; The Brunswick Onyx Vase, *Academy*; Derisive Punishments, *Chambers' Journal*, etc., with shorter articles, poetry and miscellany.

WE ARE indebted to the publisher for a copy of the Statement of the Sugar and Rice Crops made in Louisiana in 1873-4, by L. Bonchereau. It is a valuable pamphlet, and contains a vast amount of information.

OLD AND NEW for September has: Our Sketching Club, The Sea, Sylvester Gardiner, Have We an Inquisition? The Emperor Tiberius, Party Treason and Civic Duty, and other articles.

APPLETON'S JOURNAL of August 22 has: A Mid Air Itinerary, Jefferson as a Lover, Life Under Ground, Primitive Man, American Summer Resorts, and other entertaining articles.

GOOD THINGS FOR THE YOUNG OF ALL AGES for August is finely illustrated, and has a wonderful array of entertaining articles for young people.

PETERS' MUSICAL MONTHLY for September contains a voluminous selection of choice and new music and original songs.

Conference Register.

Conference.	Place.	Time.	Bishop.
Denver	Denver city	Aug. 27	Pierce.
Illinois	Murphysboro	Sept. 2	Wightman.
Western	Wyandotte	Sept. 9	Keener.
Columbia	Salem	Sept. 10	Pierce.
W. Virginia	Philippi	Sept. 16	Doggett.
Kentucky	Mt. Sterling	Sept. 16	Wightman.
Missouri	St. Joseph	Sept. 16	Keener.
S. W. Missouri	Lexington	Sept. 30	Keener.
Louisville	Princeton	Sept. 30	Wightman.
Tennessee	Gallatin	Oct. 7	Marvin.
Pacific	Stockton	Oct. 7	Pierce.
Holston	Asheville	Oct. 14	Doggett.
St. Louis	Caledonia	Oct. 14	Keener.
Indian Miss'n	North Fork	Oct. 22	McTyeire.
Arkansas	Fort Smith	Oct. 28	Kavanaugh.
Los Angeles	Carpentoria	Oct. 28	Pierce.
N. Alabama	Huntsville	Nov. 4	Doggett.
North Texas	Denton	Nov. 4	McTyeire.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
Little Rock	Monticello	Nov. 25	Kavanaugh.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightamn.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington city	Mar. 3	Marvin.

* German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

PATIENCE.—"I learned a lesson once," said a lady, "in a barn-yard. It was a frosty morning. I was looking out of a window into the barn-yard, where a great many cows, oxen and horses were waiting to be watered. For awhile they all stood very quiet and still. Presently one of the cows, in attempting to turn round, happened to hit her next neighbor. In a moment this cow kicked and hit *her* neighbor. She passed on the kick and the hit to the next. And directly the whole herd were kicking and hitting each other with great fury. I said to myself: 'See what comes of kicking when you are hit.'"

DEATH OF THE REV. JOHN W. MILLS.—The Albany *Central City* says: "Many of our readers will be pained to hear of the death of the Rev. John W. Mills, who was well known throughout southwest Georgia and Florida, which occurred in Shelby county, Texas, July 6, 1874. Mr. Mills was one of nature's noblemen, and a true, devoted Christian, and efficient minister of the Methodist Episcopal Church South. He died in great triumph. His last words were: 'Don't you hear the angels coming?'"

A PARIS telegram makes the important announcement that the Council of State have decided to authorize the promulgation of the new Confession of Faith adopted by the French Protestant Synod.

INDIA has 11,000 primary schools, with about 250,000 boys in them. No system of public schools has yet been provided for girls, and the need of them is attracting serious attention. As to the schools now existing, the great difficulty seems to be to supply a sufficient number of competent teachers, and for this purpose it is proposed to establish a considerable number of normal schools.

HE that falls into sin is a man; he that grieves at it may be a saint; he that boasteth of it is a devil.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Aug. 29, 1874.

A—Philip Allen, Edwin Allen two letters, J. F. Ainsworth, N. W. Ayer & Son, John R. Allen, S. D. Aiken, D. Appleton & Co., Applegate, Pennsford & Co.

B—L. Barnhart, Thomas A. Brown, L. Brewer & Co. $2, R. W. Bonds $2, Briggs & Barker, Robert Becket, W. S. Brown, J. H. Barbee & Co., T. T. Heath, J. W. Bryan, $24.62 gold, Boorum & Pease, Byrns & Beaman $1.25.

C—W. J. Curleton $9.36, John Church & Co., Cowan & Co., John F. Cook, J. W. Chambers, S. Collins & Co., J. E. Cole) 3 cents, Joseph T. Curry, H. H. Chandler & Co.

D—C. B. DuBose, J. S. Davis, T. W. Dyer, Theodore A. Dwyer, Angus Dowling $6.

E—W. F. Easterling, Emory and Henry College $50, Excelsior School Furniture Manufacturing Company, Eldridge Bros.

F—H. H. Floyd, J. L. Frazer, M. Faler & Co., E. N. Freshman two letters.

G—J. F. Gildersleeve, John A. Green, Gould & Lincoln, John Gibson.

H—William Headen, J. R. Hampton, J. Hamilton, W. F. Holloman, W. C. J. Hamilton.

J—C. W. Jackson $2, S. W. & W. E. Jones, W. H. Johns, William Jones, Milton H. Jones $5.

K—C. Keener, Mrs. M. L. Kurney $3.50.

L—A. C. Littlejohn, Lindenmeyer & Bro., Lee, Shepard & Billingham, A. Leffingwell, Limerick & Co. 75 cents, Allen P. Lusk $2.

M—R. Melton, P. H. Moss, Thomas Mollett $1.25, John P. Morton & Co., J. H. McClarty three letters $77.70, A. H. Moss $398.83, D. Merchant, C. K. Marshall, L. F. Marbury, H. H. Montgomery.

N—J. T. Norrell.

O—James Ormond.

P—A. G. Peabody, P. S. Petty, Mrs. L. J. Pilley, John Pipes, Presbyterian Committee of Publication, Porter & Hainbridge, J. A. Peterson $1.20.

R—E. F. Ross two letters, Reed & Lathrop, Robinson & Withers 50 cents, Warren Richards, A. H. Redford, W. C. Robinson, W. T. Rocke.

S—A. H. Sutherland $2.35, J. E. Surratt, E. E. Stone, William J. Smedley, H. S. Sandell.

T—C. W. Thomas $19.35, J. L. Terrell $2, H. Clay Tant, F. M. Taylor, G. F. Thompson, S. W. Turner $2.70.

W—Charles E. Warburton, James L. Wright 50 cents, John Williams, Woolworth, Ainsworth & Co., W. Robert Whately $5, V. J. Wroten $6, Wilson, Hinkie & Co., William Wood & Co., D. J. Wright.

Y—Alpha Young $7.20.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now making a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

A. C. LITTLEJOHN, ESQ., is our sole agent for the State of Texas. We commend him to the courtesies of our friends having advertisements for insertion or other business to transact with the ADVOCATE.

CROCKERY AND CHINA STORE REMOVING.—Among the many changes and improvements going on in Camp street is the removal of our enterprising neighbors, W. C. Shepard & Co., from their old stand to that splendid new building opening at 29 Camp street and 112 Common street. Correspondents and purchasers may rely upon the correctness of this firm, both in their dealings and statements. We have dealt with them for years in purchasing for ourselves and others, and we take pleasure in saying that confidence and respect have been increased by our business intercourse. It will be a treat to see the magnificent assortment of new goods which they are opening, which arranged in their store, which is most tastefully fitted up.

ONE of the oldest and best feminie schools in the country is the Readville Seminary. Many of the most worthy and accomplished ladies in the Southwest have been trained in this institution. The principal is a lady of much experience, combined with most excellent judgment, tact and prudence in the management of girls and young ladies, and has a liberal and thorough knowledge of the branches taught in the course of study which insures competency and fidelity in the teachers under her. See advertisement in another column.

DOUBLE TURBINE WATER-WHEEL. Those most worthy gentlemen and extensive manufacturers, Messrs. Poole & Hunt, of Baltimore, advertise in our columns James Leffel's Improved Double Turbine Water-Wheel, of which the vast number of nearly seven thousand are now in use. The same firm manufacture engines, boilers, mills and other machinery, and have a well-deserved reputation for faithful work. They are known to be skillful, faithful and prompt.

EXCELSIOR PLOWS.—The famous Louisville Agricultural Works advertise in our columns, in this issue, the above-named plow as their specialty for the season, and especially for this latitude. They manufacture cotton scrapers, sweeps, double shovels and various other implements, and invite those interested in the use or sale of agricultural implements to send for catalogues.

GOOD BOOKS are good company, and if our readers will turn to the advertisement of Albert Mason, of New York, headed "Religious and Standard Works," they will find a list of admirable books. It always gives us pleasure to refer to the advertisement of a publisher like Mr. Mason, whose publications have salt in them, exciting its savor in all who peruse them.

JOS. GILLOTT'S steel pens, which are advertised in our columns, commencing with this issue, are unrivaled. Their superiority is generally known and acknowledged. We need only say that the address of their agent will be found in the advertisement.

POLYTECHNIC COLLEGE.—A most valuable and useful institution is the Polytechnic College of the State of Pennsylvania, established twenty years ago in the city of Philadelphia, where the different branches of engineering are taught. See advertisement.

FALL and winter goods in great variety, and at prices to meet the views of customers, at Levy Bros.', No. 580 Magazine street. Be sure to call and judge for yourselves of the quality and prices of their stock.

A STEEL ENGRAVING and catalogue of three thousand engravings and chromos for twenty-five cents. See advertisement of G. E. Perine elsewhere.

MESSIAH, BY REV. WILLIAM M. WILLETT.—B. R. Russell, Esq., publisher, wants agents to canvass for the above named book. See advertisement.

SCHOOL FURNITURE.—There is probably no manufactory of school furniture in the known world that is making so great a variety and so fine a quality of furniture as the Excelsior School Furniture Manufacturing Company are now offering to the public—beautiful in appearance, unsurpassed in finish, durable in construction, and comfortable in use. They turn out between one and two thousand complete seats and desks per week.

Especial attention is also called to their church furniture department. They have called into use in this branch the most skillful mechanical talent and experienced and judicious men in its use, and are constantly getting out new designs for pews and pulpits, and we think we are safe in saying that their reversible settees for Sabbath schools are unequaled for comfort, attractiveness and durability. Their clothic reversible settee is just what is needed in every Sunday school room.

They manufacture a full line of office furniture, and they need only to be seen to be admired.

They have school supplies and apparatus, globes, maps, charts, mathematical and philosophical instruments, appliances for the study of the sciences—in short, everything needed in a school-room. See advertisement, or call on their polite agent, Mr. Benjamin Seas, at 166 Julia street.

ST. DENIS HOTEL, CORNER OF BROADWAY AND ELEVENTH STREET, NEW YORK. This house, which is now conducted upon the European plan, is admirably located, and is giving great satisfaction to its guests the present season. When we inform the reader that it is under the shadow of Grace church, and in the immediate vicinity of A. T. Stewart's up-town store, he will (if acquainted with New York) perceive at once that it is located in one of the most desirable portions, if not the most desirable, of the entire city. The proprietor, George W. Hunt, Esq., has combined first-class accommodations with reasonable prices, and you do not pay for what you do not get. Those who visit New York this fall, we think, will not regret having made a memorandum of the advertisement of the St. Denis Hotel, which they will find in another column.

DYSPEPSIA, in Its Relation to the Liver and Other Organs, is a pamphlet published by Justus J. Spreng, M. D., of New York, and advertised in another column. The pamphlet, though mailed to us, has not come to hand. When it does we will be prepared to devote more space to it.

D. LANGELL'S NEW ASTHMA REMEDY.—*Glad Tidings to the Afflicted.*—A new remedy discovered by a sufferer of that distressing disease, which never fails to entirely relieve the severest paroxysms so instantly that the sufferer could scarcely be persuaded that it were possible before testing it. I have in my office thousands of testimonials by which to prove the fact. But I wish to offer you much better evidence. Go immediately to your nearest druggist and get a sample package *free of charge*. See advertisement in another column.

D. LANGELL, Apple Creek, Ohio.

BUSINESS NOTICES.

"I WISH I WAS DEAD!" is an expression not unfrequently made use of by the dyspeptic and sufferer from liver disease, the depressed spirits unfitting the mind for anything, and almost driving him to despair. But be of good cheer. There is life and health for you yet. So those that have taken Simmons' Liver Regulator attest. It regulates the Liver, dispels despondency and restores health. se3 1t

OBSERVATIONS ON NASAL CATARRH.—An abstract from a forthcoming work on diseases of the throat and air passages, by A. N. WILLIAMSON, M. D., late Clinical Physician in the University Medical College, New York city. Mailed to any address for 10 cents. Address the author, 29 East Twentieth street, New York.

"DR. WILLIAMSON'S great success in the treatment of Catarrhal and throat and lung affections renders valuable whatever comes from his pen."—*Journal of Medical Science.* au20 3m

BUILDING PAPER is a most excellent substitute for plastering, at half the cost. The Ornamental serves the purpose of plastering and wall paper combined, and makes a neat and durable finish. You can get samples and circulars by inclosing letter stamp to the agent, MR. EDWARD THOMPSON, 90 Baronne street, New Orleans. au27 4t

$57.60—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New article just patented. Samples sent free to all. Address W. H. CHICHESTER, 267 Broadway, New York. au27 2m

A SURE PREVENTIVE for Yellow Fever, Cholera and Smallpox. Price, $1, prepaid, with full directions. Address DR. B. BROWN, 697 Broadway, New York. au27 2m

BUY WERLEIN'S PIANOS, such as the Chickering, Bentham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices and on easy terms or for cash. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $10, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

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CAST AND HARDENED STEEL.

Adapted to Every Variety of Soils.

COTTON SCRAPERS AND SWEEPS,

DOUBLE SHOVELS, ETC.

ALL WARRANTED.

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LOUISVILLE, KY.

Send for catalogue. se3 2m

Polytechnic College

OF THE STATE OF PENNSYLVANIA.—MARKET STREET, above Seventeenth St., Philadelphia. *Twenty-first year begins September 15.* Thorough professional training in **Mining Engineering, Civil Engineering, Mechanical Engineering, Analytical and Industrial Chemistry, Metallurgy** and **Architecture.** The Diploma of the college is received as conclusive evidence of proficiency by the first engineers and companies engaged in works of improvement. Address

ALFRED L. KENNEDY, M. D., President of Faculty.

se3 1t

DYSPEPSIA,

IN ITS RELATION TO THE LIVER AND DIGESTIVE ORGANS, Justus J. Spreng, M. D., member of the New York Academy of Medicine, devotes his special attention to *Liver and Stomach* diseases. Pamphlet mailed for 20 cents. Address the author, No. 201 West Twenty-Second street, New York city.

"The author's conclusions are marked, and governed by sound judgment and long practical experience."—*Medical Gazette.* se3 1t sp

ST. DENIS HOTEL,

BROADWAY AND ELEVENTH ST., *NEW YORK.*

This well-known House, conducted on the European plan, and centrally located opposite Grace Church, and near A. T. Stewart's up-town store, has first-class accommodations at moderate prices for permanent and transient guests.

GEORGE W. HUNT, Manager,

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Special rates to Grangers for orders direct. Send for circulars, samples or information. se3 2m

$10 A DAY.—Employment for all. Patent Novelties. GEO. L. FELTON & CO., au13 1y 119 Nassau street, New York.

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Experienced and Successful Teachers

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ANCIENT AND MODERN LANGUAGES,

Are a part of the Optional Course.

The number of pupils is LIMITED, and every advantage of agreeable HOME INFLUENCES secured to the residents of the Seminary. Address

MRS. M. W. READ, Principal,

se3 2m Baton Rouge, La.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

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12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers.	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable), same assortment as above.. $18 00
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Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces..... 4 00
French China TEA SETS, 44 pieces..... 6 50
French China Decorated TEA SETS, 44 pieces..... 7 50
Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

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BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

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No. 29 Camp street and 112 Common street,

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JOSEPH GILLOTT'S

STEEL PENS.

SOLD BY ALL DEALERS.

MANUFACTURERS' WAREHOUSE,

No. 91 John Street, New York.

JOSEPH GILLOTT & SON.

HENRY IDE, Sole Agent. se3 1y

NEW CHURCH MUSIC-BOOK

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A sale of over 30,000 in less than one year attests the merit of this book. The publishers are confident that no better sabbath School book has been published in years, and none given such entire satisfaction.

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Sacred Quartets and Anthems

This day published. Has been many years in preparation, and will be welcomed by all the lovers of Mr. Thomas' Sacred Music—and who is not one? As a quartet-book for choirs it will be found indispensable.

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JOSEPHUS' WORKS.—A new and elegant Library Edition. Large, clear type, Tinted paper. 4 vols., cloth. $9.
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THE DANCE OF MODERN SOCIETY.—By Prof. W. C. Wilkinson. 1 vol. 16mo. Cloth, 50 cents; paper, 25 cents. se3 1y

FOR 25 CTS: I mail, post-paid, a fine Steel Engraving worth double the amount, and a complete **New Catalogue**, 81 pages, of 3,000 Engravings, Chromos, etc. Agents wanted. G. E. PERINE, Publisher, 66 Reade street, New York. se3 3m

WANTED.—AGENTS to canvass for our new book, "MESSIAH," by Rev. *William M. Willett.* Suited to all classes and denominations. Full of interest, and issued in a style attractive and substantial. Worthy the special notice of first-class canvassers. B. R. RUSSELL, Publisher, Boston, Mass. se3 1t

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POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

Nearly Seven Thousand Now in Use,

working under heads varying from 2 to 240 feet. Twenty four sizes, from 5½ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

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Send for Circulars. se3 6m

NEW ASTHMA REMEDY.—HAVING struggled twenty years between life and death with ASTHMA or PHTHISIC, I experimented myself by compounding roots and herbs, and inhaling the medicine thus obtained. I fortunately discovered a most wonderful remedy and sure cure for Asthma and its kindred diseases. Warranted to relieve the severest paroxysm instantly, so the patient can lie down to rest and sleep comfortably. Druggists are supplied with sample packages for *free* distribution. Call and get one, or address D. LANGELL, Apple Creek, Ohio. Sold by druggists. Price for full-size package, $1.25. se3 4t

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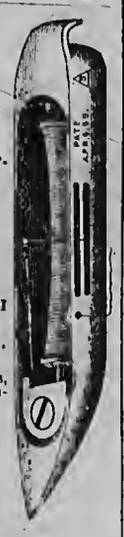

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Tarrant's Effervescent Seltzer Aperient,

as the best and most reliable medicine ever offered to the people for the above class of diseases. The nursing babe, its brothers and sisters, its parents and grand-parents, will all find this pleasant remedy well adapted for their different complaints. For sale by all druggists. au27 2t

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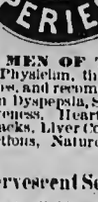

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Send for circular. au27 3m

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Ornamental Window Glass, of every description, for Churches, Private and Public Buildings, Steamboats, Railroad Cars, etc. jy23 3m

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the first week, and am now averaging $25 in a safe business. Any man or woman can do the same. *The secret free.* Write at once to COWAN & CO., au27 1y Eighth St., New York.

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LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer, (au6 1y)
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152 West Fourth street.....CINCINNATI, O.

MEDICAL.

NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever** been **discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **40 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

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OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faithless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se25 1y

DR. TUTT'S VEGETABLE LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS!

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

or of any disorder of the Stomach, Liver or Kidneys, is to tone, cleanse and regulate them by the use of

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They act very mildly, yet thoroughly restore the functional action of the digestive Organs and the Intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet or occupation.

Price, 25 cents a box. Sold by all druggists.

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possesses qualities that no other dye does. Its effect is instantaneous, and is so natural that it cannot be detected by the closest observer. Being harmless and easily applied, it is in general use among the fashionable Hair-Dressers in every large city in the United States. Price, $1 a box Sold everywhere.

Laboratory—Nos. 43 and 50 Cortlandt street, New York. oc2 1y&c

METALLIC ELECTRIC SHIELDS.

Fully Indorsed by the Entire Medical Profession.

HAVE CURED THOUSANDS OF

RHEUMATISM, NEURALGIA,

AND ALL NERVOUS DISEASES.

Simply applied and worn on the parts affected. For Lame Back, Local Pain, Local Palsy, Weakness, Poor Circulation, Varicose Veins and Affections of the Eyes it is a scientific cure. Sold by all Druggists, or General Agent,

GEORGE SWEETSER,
129 Wall St., New York.

Sent by Mail or Express, C. O. D. Price, $5 per pair. au23 3m

TO THE SUFFERERS

WITH RHEUMATISM.

In view of the numberless sufferers afflicted with this painful malady, I feel induced to offer to the public my "ANTI-RHEUMATIC MIXTURE," which medicine proves to be the only successful remedy in this line, for it always gives instant relief, and in most cases cures permanently.

During the last fifteen years I have cured thousands of people, in this State and city, of this dreadful disease, with this medicine; and, what astonishes most, the patient recovered by the use of a single bottle of it. This medicine cures nothing but Rheumatism, and should the patient not recover by using the first bottle of it, that patient is not afflicted with Rheumatism at all. This being the first time of making my discovery known to the public after fifteen years of most successful results, I hope the sufferers will take advantage at this rare remedy, and by doing so add their names to the thousands already cured by it.

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ENGLISH AND CLASSICAL SCHOOL,

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The Fall Session of this school will open on Tuesday, the first of September, 1874. Diligence and faithfulness on the part of the instructor are claimed; thoroughness instead of superficial display is aimed at. Mild and paternal discipline enforced. Boys prepared for college. French is taught. Pupils in any stage of progress received. Terms of tuition moderate.

Grateful for support in the past, the principal respectfully and confidently bespeaks a renewal and increase of patronage on the part of his friends and the community.

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The Fall Session of this institution will commence on Wednesday, SEPTEMBER 30, with an efficient corps of teachers. Board can be obtained in the institution.

This being a Conference institution, and educating the daughters of the Conference free of cost, we earnestly solicit their hearty co-operation and efforts to secure patronage for it.

au27 3m THOMAS ARMSTRONG.

$250 A MONTH TO AGENTS.—35 new articles. One lady made $21.40, August 10, in taking subscriptions to the FAMILY JOURNAL, the best Literary and Fashion paper in America. Only $1 a year, with two $5 Chromos. Samples

The Child's Corner.

FORBID THEM NOT.

There is no sweeter story told,
In all the blessed book,
Than how the Lord within his arms
The little children took.

We love him for the tender touch
That made the leper whole,
And for the wondrous words that healed
The tired, sin-sick soul;

But closer to his loving self
Our human hearts are brought
When for the little children's sake
Love's sweetest spell is wrought.

For their young eyes his sorrowing face
A smile of gladness wore—
A smile that for his little ones
It weareth evermore.

The voice that silenced priest and scribe,
For them grew low and sweet;
And still for them his gentle lips
The loving words repeat:

"Forbid them not!" O blessed Christ!
We bring them unto thee,
And pray that on their heads may rest
Thy benedicite!

E. D., in Christian at Work.

Ruth Young.

"Mother," said Nelly Robinson, "I do so love Ruth Young. I wish I was like her."

"Why so?" asked her mother.

"Because she is so sweet-tempered; you never hear her say an unkind or impatient word, and when the other girls make fun of her, and treat her unkindly, she answers so gently that I wonder they are not ashamed of themselves."

"I am surprised to hear this, Nelly, for poor Ruth has not been well trained. Her mother died when she was yet an infant, and her father, who was a soldier, went away and has not since been heard of; while they say she is unkindly treated by Mr. Sims and his wife; indeed I wonder they spare her to go to school."

"A lady pays for her schooling, mother; Ruth told me all about it, and how she came to be good-tempered, though she did not call herself that."

"Tell me about it, Nelly."

"Oh, yes, mother. Ruth was one day sitting in the school-room during the play-hour, and, seeing her crying, I went in and asked her what was the matter. But instead of telling me, she wiped away her tears, and began talking of the work she was doing. However, I was not going to be put off like that, so I said: 'Ruth, I do wonder that you can take things so quietly. I know as well as possible that those great girls have been teasing you again, and I am surprised that you should put up with it, that I am.'

"'Hush!' said Ruth, 'do not speak like that; if you only knew how passionate and revengeful I once was, and how little peace it brought me, you would not talk like that.'

"'You passionate and revengeful!' I exclaimed; 'I can scarcely believe it.'

"'It is too true,' she said, while the tears rolled down her poor face. 'From a child I can remember none but unkind treatment from those I lived with. They neither loved nor cared for me; and, my mother being dead, it was my greatest wish to die also. I believe I was a wicked child, for no one taught me to be good, so when I was called naughty names I gave bad words in return; and when I was struck, which was pretty often, I used to strike again; while I treasured up wicked and revengeful feelings in my heart, and acted upon them as I had opportunity. One day when Mrs. Sims had well beaten me for some fault, I ran away from her into the road, and, taking up a stone, threw it against her window, and broke a pane of glass; then, frightened at what I had done, I tried to escape from her grasp, when a gentle hand was laid on my shoulder, and a voice exclaimed: 'Ruth Young, I am shocked and grieved to see you thus.' It was Miss Smith, our clergyman's daughter, who spoke to me.'

"'She has beaten me,' I said sullenly, pointing to the cottage, 'and I will be revenged.' 'Hush! not another word,' said Miss Smith; then bidding me wait for her, in a tone I dared not disobey, she went into the cottage, and remained for some minutes talking to Mrs. Sims. When she came out she said: 'I am going over the common; you may come with me if you like.' I gladly went, thinking no more of my fault, but, running by her side, I picked the wild flowers, and offered them to her. At length she sat down, and desired me to do the same; and then she said: 'Ruth, I have been thinking how I can do you good; can you read?' 'No,' I answered. 'Can you tell who made you?' I shook my head; for, although I did know this, I did not choose to answer. Again she asked: 'Do you know anything of Jesus?' and again I shook my head. 'Should you like to learn to read, Ruth, and to know about God and Jesus Christ?' 'Who will teach me?' I muttered. 'I will,' she answered; 'you shall come to me every day, for a little while, and then you shall go to school.' 'And what will you teach me?' I asked. 'I will tell you about Jesus, and your first lesson shall be now.' Miss Smith then told of the Savior—his lowly birth and wonderful wisdom; his patient, meek bearing; his love for sinners; and how he went about doing good. And then she added that 'he was a man of sorrows, and acquainted with grief; he was despised, and we esteemed him not; he was oppressed, and he was afflicted, yet he opened not his mouth;' and lastly that 'he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.' —Isaiah liii. 'Why was this?' I asked impatiently; 'why was he treated thus?' 'For our sakes,' replied Miss Smith; 'for your sake as well as mine. He lived to set us an example of meekness and perfect holiness. He died that we might have life.' Such was the substance of my first lesson, and it sank so deeply into my heart that when I went home I walked straight to Mrs. Sims and begged her to forgive me having broken her window. 'Why did you do it?' she asked. 'I was angry,' I said, 'and wished to be revenged; but I feel very sorry now, and I hope I shall not be so bad any more.' Mrs. Sims looked surprised, but sent me to bed, where I remained long awake, thinking upon all Miss Smith had told me. From that day I went to her regularly until I came here, which is now nearly two years ago.'

"'And are you happier at home?' I asked.

"'I cannot help being so,' she meekly replied, 'for I know that God loves and cares for me. And somehow Mrs. Sims has been much kinder since, and her children are growing up to love me; and who knows, perhaps I may be the means of teaching them to love the Savior?'

"'And now, mother,' asked Nelly, 'can you wonder that I should wish to be like Ruth Young?'"

Little Morris' Prayer.

"Ma, what makes the tears in your eyes to-night?" said little Morris Stanley to his mother as she was preparing him for bed. "Is it because little sister is so sick?"

"Yes, my son, I am very sorrowful about her."

"You don't think she's going to die, do you, ma?" he inquired anxiously. He was a little fellow, scarcely three years old, and not only very nervous, but much attached to his little sister; and his mother feared to tell him all her thoughts just as he was going to bed, lest he should be unable to sleep; so she answered evasively:

"The doctor says if she is to get well there must be a change for the better before long."

"God can make her better, can't he, ma?"

"Yes, my dear, if it is for the best." He sat down quietly in his bath for a moment, and looked into the water in deep thought. Then, as his mother lifted him up, he asked: "When I get out of my bath, may I kneel down and ask God to make sister well?"

"Yes, my son, I shall be very glad for you to do so, if you wish it." But the little nightgown was hardly fastened when a cry from baby called the mother from Morris, whom she hastily put in his crib, unmindful of her promise to him. Little sister was soon quiet again, and Morris called softly to his mother to remind her of the promise.

"Very well, my dear, you can pray now if you wish."

"And may I get out of my crib and kneel down?"

"Yes, if you will wait a moment till I can come and help you."

"Oh, don't trouble yourself, ma, to come; I think I can get out alone—I'll try;" and, suiting the action to the word, he commenced letting himself down, asking, at the same time, if he might say it separate from his other little prayers—"*say it all by itself*, and as you do when you pray with me."

His mother bade him say it as he wished, and then, as he knelt by his crib, he prayed:

"O Father, we come to thee to make little sister well; dear sister is so bad she can't sit up to play with me; please make her well, so she can sit up and play with me, for Christ's sake. Amen."

Then he climbed into his crib again; and as his mother went to cover him up he exclaimed, joyously: "There, ma, I feel glad now, for I think she'll get well;" and, nestling down on his pillow, he was soon asleep.

Through the long hours of the night the parents watched anxiously over the little sufferer, with their hearts echoing little Morris' prayer, when just before dawn there appeared a decided improvement in the symptoms of the disease. Not long afterward the mother heard a rustling in the little boy's crib, and, looking toward it, saw Morris sitting up, looking like the picture of little Samuel; and he whispered: "Is sister better yet?"

Mrs. Stanley folded her arms about him, and answered with a kiss, as expressive as her words; and then the little fellow exclaimed, with quiet exultation: "I knew God would make her well when I asked him last night." Who shall say that the little fellow's faith was not true faith, or that it is not the want of such trust as this which hinders the answer to the prayers of older persons?—*Mother's Friend.*

STRONG IN HIM.—A little boy was very sick. He was only eleven years old, but for several years he had suffered great pain. He was a little Christian; his heart was full of love to God, and he was willing to bear all the pain which his Father in heaven called him to suffer.

The night before he died, when he was too sick to move, a kind minister went to see him. The minister spoke loving words to the poor child, and told him how sorry he felt.

The boy looked up with his calm blue eyes, and softly whispered: "I am strong in him."

These words of a poor sick child, living in a poor home, with no friends there but his kind mother, seemed to lift a burden from the minister's heart, and to make him happier than he had ever been before. May you and I, and all who read this, be strong in him.

THE GARDENER'S LESSON.—Two gardeners had their crops of peas killed by the frost. One of them was very impatient under the loss, and fretted about it very much. The other went patiently to work at once to plant a new crop. After awhile the impatient, fretting man went to his neighbor. To his surprise he found another crop of peas growing finely. He asked how this could be.

"These are what I sowed while you were fretting," said his neighbor.

"But don't you ever fret?" he asked.

"Yes, I do, but I put it off till I have repaired the mischief that has been done."

"Why, then you have no need to fret at all."

"True," said his friend, "and that's the reason I put it off."

COMFORTABLE QUARTERS—Silver twenty-five-cent pieces.

Farm, Garden and Household.

Taking It Coolly.

Mrs. Kate Hunnibee says: One of the most disagreeable companions on a hot summer's day is a hot stove, and yet how many women who read this article feel compelled to spend many hours out of every twenty-four with this black, fiery kitchen partner. Is there no escape? Suppose the kitchen door opens on an ample porch, with a roof over it, and a honeysuckle in front of it, or a grape-vine, or a hop-vine, or morning-glories, or flowering beans clambering up a trellis and shutting out the ardent rays of the sun. What a nice place that would be for carrying on the various activities of a summer's morning. One could wash there, spread the ironing-table beneath the growing grapes, set the dinner-table there, shell peas, stone cherries, and do a thousand other things in the open air while keeping an eye on all that goes on in the kitchen. If there is but a step from the house to the ground, two or three trees just at the door are better even than a porch. We lived in such a kitchen once, and spent all the pleasant summer days in the open air. The cradle had a little awning over it, there was no clatter of shoes on the grassy sod beneath, no slops on the floor, no furnace heats, nothing but rural peace and quiet shade.

It does not occur to a great many women that there is any better or easier way of doing than the one to which they have become accustomed. The tendency of housework is to settle into a fixed routine and wear deep ruts, to go out of which is no easy matter. But it is not a bad plan to start inquiries in every department of domestic industry, and try experiments until one finds out the easiest way of accomplishing the matter in hand. In the winter, of course, the nearer the ironing and baking-table is to the stove the fewer steps will be required; but this is not the first consideration in summer, and if one will have a high chair to sit in while ironing or baking on a low table, the distance from the stove will not amount to much. Beside, children of five and six years old can be taught to take steps.

There is another matter not very well understood by American cooks. We use entirely too much fuel, we cook by too hot a fire, we eat too much hot food, we boil our soups and our vegetables furiously, when all we want is simply to raise the temperature of the liquid in question to 212°, which can be done with a moderate fire and no inconsiderable saving of stove-lining, coal and physical discomfort. It is calculated that one-third of the power generated in any machine is consumed in overcoming the friction, and one great problem with machinists is to reduce the friction to its minimum. Let us apply this problem to housekeeping, and begin by studying all the ways in which we can keep cool.—*New York Tribune.*

HOW TO KEEP CANARY BIRDS.—A great many persons have difficulty in keeping their canary birds in good health. One who is experienced in their care says: Place the cage so that no draft of air can strike the bird; give nothing to healthy ones but canary and rape seed, mixed with water, cuttlefish bone and gravel on the floor of the cage; also occasionally a little water for bathing; the room should not be overheated; when moiting (shedding feathers,) avoid drafts of air; give plenty of rape seed, slightly moistened; a little hard-boiled egg and cracker grated fine is excellent. By observing these simple directions birds may be kept in fine condition for years. Bad seed kill most of the birds that die; to which might have been added that canaries are not only very fond of but are benefited by having often a leaf of cabbage, pieces of apple or other green food, which serves to keep down the tendency to fever and prevent constipation. Our birds usually bathe each day as regularly as any one washes the face, and with apparent benefit too. When birds are sick, and inclined not to eat well, remove all the food for a day, and then only give soaked bread, from which most of the moisture has been squeezed.

EGG-PRODUCING FOWLS.—In January, 1873, I owned forty light Brahma hens and pullets, mostly pullets of 1872, which began to lay in the latter part of December the same year, and in the latter part of January I took as many as thirty-six eggs from my forty hens in one day. In February I commenced selling for hatching, and sold one hundred dozen eggs during spring and summer, and supplied my family with all the eggs they wanted. I commenced hatching in March, and hatched two hundred and fifty chickens, some of which I sold in June, weighing then six pounds each, and receiving for them thirty cents per pound, live weight. Some others of my chicks, hatched in May, weighed in November ten pounds each, and the smallest of two broods, hatched at that time, weighed eight pounds.

Mr. Kirby, secretary of the Pigeon Club of New York, got one trio of these fowls that weighed, early in November, twenty-five pounds; these were hatched in March, April and May. And these are not exceptions, as most of my chicks will run about the same weight at the same age.—*James Best, in Pet Stock Bulletin.*

RAMIE MACHINE.—We have had several inquiries lately, says *Our Home Journal*, for a ramie machine. The following extract from Charles Nordhoff's late work on California, etc., may be a clew to the information wanted:

"On Twitchell Island (Sacramento river) I found an experiment making in ramie and jute, Mr. Finch, formerly of Hayward's, having already planted twenty-six acres of ramie, and intended to put seven acres into jute, for which he had the plants all ready, raised in a canvas-covered inclosure. He raised ramie successfully last year, and sold, he told me, from one-tenth of an acre, one hundred and sixty-three pounds prepared ramie, for fifteen cents per pound. He used, to dress it, a machine made in California, which several persons have assured me works well and cheaply, a fact which ramie-growers in Louisiana may like to know, for the chief obstacle to ramie culture in this country has been, so far, the lack of a cheap and rapidly-working machine for its preparation."

HOW TO BANISH FLEAS.—The Maryland *Farmer* gives the following useful receipt for exterminating fleas: The oil of pennyroyal will certainly drive these pests off; but a cheaper method, where the herb flourishes, is to throw your cats and dogs into a decoction of it once a week. Mow the herb and scatter it in the beds of the pigs once a month. Where the herb cannot be got, the oil may be procured. In this case, saturate strings with it and tie them round the necks of dogs and cats; pour a little on the back and about the ears of hogs, which you can do while they are feeding, without touching them. By repeating these applications every twelve or fifteen days the fleas will flee from your quadrupeds, to their relief and improvement, and to your relief and comfort in the house. Strings saturated with the oil of pennyroyal, and tied around the neck and tail of horses, will drive off lice. The strings should be saturated once a day.

A WRINKLE ABOUT THE AGE OF HORSES.—A short time ago we met a gentleman from Illinois who gave a piece of information in regard to ascertaining the age of horses after they have passed the ninth year, which was new to us, and will be, we are sure, to most of our readers. It is this: After the horse is nine years old a wrinkle comes on the upper corner of the lower lid, and every year thereafter he has one well-defined wrinkle for every year over nine. If, for instance, a horse has three wrinkles, he is twelve; if he has four, he is thirteen. Add the number of wrinkles to nine and you will get it. So says the gentleman, and he is sure it will not fail. As a good many people have horses over nine, it is easily tried. If true, the horse dentist must give up his trade.—*Field and Fireside.*

LET THERE BE LIGHT.—A very mistaken spirit of economy often condemns a family to sit in a room almost dark, excepting that, by skillful contrivance, a bright spot can be thrown upon the work or the book. Such a method is contrary to the plan by which the great lights of the world are arranged, and is found by experience to be very injurious. Every motion of the eye—and what in nature is so active?—compels a sudden change of its delicate apparatus to suit the different lights, and causes more weariness than much longer use in a proper way. Let there be a source of light raised above the level of the eye, and let the whole room be so lighted by it that there shall be no brilliant, dazzling spots and no deep shadows. The alarming prevalence of disorders of the eye should stimulate us to study its needs and to obey its laws.

Scientific.

AN English exchange says that carbolic acid is a deadly poison to snakes, and experiments have proved that a few drops are sufficient to cause almost instant death to the dreaded cobra, and suggests that it might be invaluable in India and other tropical countries.

THE inhabitants of Uvea, an island in the Loyalty group, have a notion that when a person gets a headache his skull is cracked, or that the bone is pressing down on the brain. Consequently they proceed to cure the trouble by cutting open the scalp, and scraping a hole in the cranium with a bit of glass, and then stopping the aperture with a piece of cocoanut shell rubbed smooth. Sometimes the surgeon scrapes too far and injures the *pia mater*, when the patient is killed; but ordinarily the boring proceeds to the *dura mater*, leaving a hole in the skull. It seems that few adults are without perforated heads, and that the cocoanut patch is common.

IN OUR issue of April 24 of last year we gave a summary of Prof. Duchartre's views in regard to the origin of the European globe artichoke. This is also one of the plants the parent of which is said no longer to exist in a wild state; and Duchartre believed he had proved that it was an "evolution" from another species which had been found wild—*Cynara cardunculus*. A correspondent of a London magazine points out that in Burton and Drake's "Unexplored Syria," published in 1872, are descriptions of many kinds of thistle-like plants, wild in the interior of the country, among which are possibly the artichoke. One of these—called in the vernacular "*Akkub*"—is especially described as a kind of wild artichoke. It is clear we do not know much of what may be found in these ancient lands.

SOME TIME SINCE, as noted in these columns, Keruer observed that in the European Alps some flowers grew, thawed themselves a space, and actually flowered and produced seeds inside of blocks of ice. This is understood to be on the edges of the snow-lines of these elevated regions. It would be singular if it should prove that a flora can exist under almost perpetual ice. Dr. Farlow, in a recent sketch of "Botany About Geneva," contributed to the *American Naturalist*, remarks that the great glacier has receded some considerable distance during the last twenty years; and as it recedes numerous Alpine and sub-Alpine plants are found on the rocks but recently exposed to view. Still these may result from seeds which are brought down from the highlands, and, forming part of the moraine deposit, may germinate on these rocks at or near the time of exposure to the atmosphere.

IT IS great, it is manly, to disdain disguise; it shows our spirit, or it proves our strength.

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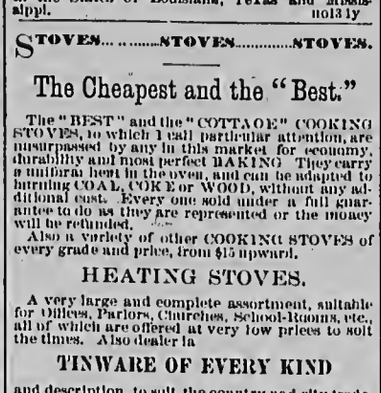

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FOUND.—The place to buy EUCALYPTUS GLOBULUS, Blue-Gum or Fever-Tree SEED. Also all Seeds known in Australia, New Zealand, South America or California. To be had of
H. F. WELLINGTON,
425 Washington St., San Francisco, Cal.
Send for circulars. je11 3m

MISCELLANEOUS.

E. W. VAILL,
Worcester, Mass.
Patentee and Manufr.
ers in furniture and house furnishing goods. Send for cuts. nn15 6m

CHAIRS
For sale by all first-class dealers in furniture and house furnishing goods. Send for cuts.

FOLDING
of folding cane seat chairs for the Southern and tropical countries.

PATENT
room, library, verandah, church, concert hall, lecture room, seaside and shipboard. A variety

VAILL'S
Manufactured in great variety. Nearly 100 kinds and sizes. Adapted for the parlor, drawing

CINCINNATI
PIANO-FORTE
MANUFACTORY.
F. W. BIERE & SON,
WAREROOMS,
170 Court Street, Cincinnati, Ohio.
The attention of our friends and the public in general is most respectfully invited to our fine stock of HOME-MADE PIANOS.
We permit no inferior instrument to go out of our factory, but endeavor to EXCEL ALL MAKERS by producing PERFECT INSTRUMENTS ONLY, and thereby secure the entire confidence of the public. jy23 3m

MONUMENTS A SPECIALTY.
AMERICAN GRANITE
AND ITALIAN MARBLE.
IMPORTERS OF
Scotch Granite Monuments
AND STATUARY FROM ITALY.
This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.
A. WHITE.
OFFICE AND WORKS,
251, 253 and 257 West Fifth St.,
jy23 1y CINCINNATI, OHIO.

STAR IRON WORKS.
WALTON, HEMLER & CO.,
MANUFACTURERS OF
IRON RAILINGS,
SAFES AND BANK VAULTS,
JAIL CELLS, IRON STAIRS, DOORS AND SHUTTERS, Awning Frames, Gratings, Bolts, Stirrups, Verandas, Balconies, Patent Sidewalk and Sky-Lights, and all kinds of Iron Work for buildings.
Nos. 231 and 236 West Pearl Street,
CINCINNATI, OHIO.
Orders promptly attended to and satisfaction guaranteed. jy23 3m

LEVY BROS.'
Dry Goods Establishment,
AT
580.....MAGAZINE STREET.....580
Between St. Andrew and St. Mary.
NEW GOODS EVERY WEEK.
We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.
Give Us a Call.
N. B.—Orders from the country will be promptly filled. mh5 1y

FLINN'S PATENT
SELF-FASTENING AND ADJUSTABLE
BED SPRINGS
Make the first Spring Beds in Use.
They are complete in themselves, and can be applied in a few minutes to any slat bedstead.
☞ From three to five dozen make a Set.
JOHN FLINN,
248 South Second St., Philadelphia, Pa
Cor. S. Water and Champlain Sts., Cleveland,
Agents wanted everywhere. se18 1y

S. COLLINS & CO.,
MANUFACTURERS OF
PRINTING INK.
Office and Depot—26 Frankfort St.,
NEW YORK.
GEO. H. MORRILL & CO., Boston, Mass.
MORRILL & CO., San Francisco, Cal. au27 3m

JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER,
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

MACHINERY, TIES, ETC.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.

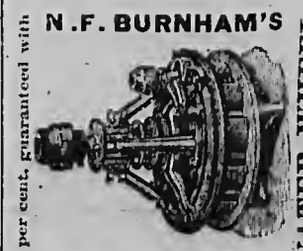
The above-mentioned Ties are the best and most popular Ties in use for Bailing Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Bating Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
je18 6m New Orleans.

DANIEL PRATT'S
Improved Cotton Gin.
PRICE REDUCED
TO $4 PER SAW.

JOSEPH B. WOLFE & CO.,
GENERAL AGENTS,
No. 59 Carondelet Street,
je4 6m *NEW ORLEANS.*

PLOWS, IMPLEMENTS, ETC.
PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills.
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.
B. J. WEST,
115 and 117 Magazine St., New Orleans,
MANUFACTURERS' AGENT.
mh19 10m

N. F. BURNHAM'S
81 per cent. guaranteed with



WATER WHEEL
The best in the Market, and sold at less price than any other first-class Wheel.
1874 TURBINE
☞ Send for a pamphlet and be convinced.
au8 1m N. F. BURNHAM, York, Pa.

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing,
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS.,
New Orleans.
☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

TRUSSES AND BRACES.
Club Feet cured without the knife. The Radical-Cure Truss, patented May 8, 1866, applied. All instruments for deformities—Crutches, Shoulder Braces, Elastic Stockings, Ear Trumpets—on hand at DR. A. O. FLUGEBERG'S, No. 5 East Fourth street, east of Main, up stairs, Cincinnati, Ohio. *Sign of Golden Eagle.* au6 3m

New Orleans Markets.

The river is 13 feet 8 inches below high-water mark.

COTTON.

Inferior	9	@ 10
Low ordinary	10¼	@ 10¾
Ordinary	11¾	@ 12¼
Strict ordinary	13	@ 13⅝
Good ordinary	13⅞	@ 14⅜
Strict good ordinary	15⅛	@ 15⅝
Low middling	15⅞	@ 16
Strict low middling	16¼	@ 16⅜
Middling	16⅝	@ 17
Strict middling	17⅛	@ 17¾

SUGAR.—There was more animation in the local trade on Tuesday, and the sales embraced 100 hhds., in lots, at 9@9¼c. for good fair, 9¾c. for fully fair, 10@10¼c. for choice, and 10⅝@10¾c. for yellow clarified.

MOLASSES.—The market is bare of plantation molasses. City refinery reboiled is selling in the job trade at 40@42c. for common, 48@50c. for fair, 55@58c. for good fair, 60@62c. for prime, and 67@69c. for choice.

BREAKFAST BACON—Is in light supply, and commands 15¾@16c. ₱ lb. A lot of 70 boxes sold on private terms.

HAMS.—Choice sugar-cured are in light supply and in demand, with an upward tendency in prices. 10 and 10 tierces sold at 16c. ₱ lb., and 10 tierces on private terms. An offer of 15½c. was refused for 25 tierces. The market is quoted at 15¾@16c. ₱ lb.

LARD—Is in light supply and dull. Tierce is quoted at 15¾@15¾c., keg 16@16½c. ₱ lb. Dealers' rates are 16c. for tierce and 16½c. for keg.

CORN MEAL.—The market is firmer. Holders ask $3.75 and buyers offer $3.50 ₱ bbl. It is jobbing at $3.85@3.87½ ₱ bbl. 50 bbls. sold, in two equal lots, at $3.75; 100 and 100 at $3.65, and 150 at $3.50 ₱ bbl.

PORK.—The market is quiet, though there is more inquiry and prices firm. Mess is quoted in round lots at $24.50@24.75, and dealers are retailing it at $25@25.50 ₱ bbl. cash and time. 100 bbls. sold at $24.37½; 10 and 25 at $24.50 ₱ bbl.

DRY SALT MEAT.—The supply is light. Shoulders command 9¾@10c.; retailing at 10½c. ₱ lb. A lot of 15 casks shoulders sold at 9¾c. ₱ lb.

BACON—Is quiet but strong, with shoulders held at 10¾c., clear rib sides 14¾c., clear sides 14¾c. ₱ lb., which are the job prices. Only 5 casks clear rib sides sold at 14¾c., and 10 clear sides at 14¾c. ₱ lb.

CORN.—The supply is light and the demand moderate. The sales comprise 2,421 sacks, of which 271 mixed at 88c., 300 yellow mixed at 90c., 100 yellow at 90c., 150 white, Ohio river, at 90c., 350 white, St. Charles county, at 90c., 200 choice white mixed at 93c., and 150 choice white at 95c. ₱ bushel.

OATS—Are in good supply and moderate demand. The sales comprise 700 sacks, of which 150 ordinary at 56c., 100 prime at 57c., 150 new at 57c., and 300 choice at 60c. ₱ bushel.

BRAN—Is in light supply and dull. 100 sacks sold at $1 ₱ 100 lbs.

RICE.—Good grades are in better demand. Ordinary are dull. We quote No. 2 3¼@4c., common 6@6¾c., ordinary 6¾@6¾c., fair 7@7¼c. ₱ lb. 30 barrels prime sold at 7¾c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 109¾@109¾ (against 109¾ at New York,) and closed at the opening rates in both markets, touching 109¾ during the interim.

No sales of silver were reported. American half dollars were still quoted at 104@104¼, and Mexican dollars at 97½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	10 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	22	— —
COAL, ₱ ton:		
Anthracite	— —	12 50
Western, ₱ bbl.	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	29	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	1	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	4 50
Superfine	— —	4 00
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	— —
Choice	— —	26 00
IRON, ₱ ton:		
English, ₱ lb.	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb.	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	12 00	14 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¾	12
Pulverized	11¾	12
TEAS, ₱ lb.:		
Imperial	55	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	55	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	225 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Sept. 1, 1874.

Texas beeves, choice, ₱ head	— —	@$90 00
Texas beeves, first quality, ₱ head	80 00	@ 85 00
Texas cattle, second quality, ₱ head	70 00	@ 75 00
Texas cattle, third quality, ₱ head	12 00	@ 18 00
Western beeves, ₱ lb. net	— —	@ — —
Sheep, first quality ₱ head	4 00	@ 5 00
Sheep, second quality, ₱ head	3 00	@ 4 00
Milch cows, choice, ₱ head	80 00	@100 00
Milch cows, ₱ head	35 00	@ 45 00
Calves, ₱ head	7 00	@ 9 00
Yearlings, ₱ head	5 00	@ 9 00

WHY JOHNNY LIKED THE MINISTER.—"O wasn't that a good minister we had to-day?" said Johnny.

"Yes, very good. Which sermon did you like best?" said his teacher.

"O I don't know! It wasn't the sermons altogether that I mean."

"What then?".

"Why, he prayed for Sunday schools and boys so good; I never heard any one pray so much for boys. Most of them do not. That is why I like him."

"Do you not like to be prayed for?"

"Why, yes, of course I do."

"The minister prayed to-day that all the boys may be Christ's boys. Did you like that?"

"Yes, and I prayed as hard as I could that I might be. When we hear people praying for us it makes us think it is about time to be praying for ourselves. If children don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't, I think they won't have much in the sermon either. Then, of course, I don't listen as well as I should if I thought there was something for me."

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Whitney Carter, 47 Polymnia street, New Orleans.

Banners.
T. J. Potter, 32 Bible House, New York.

Barber.
Baptiste, St. Charles Hotel.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Dilson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Building.
A. J. Bleknell & Co 27 Warren street, New York

Building Paper.
Edward Thompson, 60 Baronne street, New Orleans.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.

Chairs.
E. W. Vail, Worcester, Mass.

China and Crockeryware.
W. C. Shepard & Co., 58 Camp street.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. Lelliaue, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Hartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John O. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Centenary College, C. O. Andrews, president, Jackson La.
Collegiate Academy, Rev. J. A. B. Jones, president, Port Gibson, Miss.
Collegiate Institute, Prof. W. H. N. Magruder, Baton Rouge, La.
Eminence College, Eminence, Ky.
Emory and Henry College, Rev. E. E. Wiley, Emory P. O., Va.
Female College, Greensboro, Ala., Rev. Thos. Ward White, president.
Furman's English and Classical School, corner Magazine and Second streets.
Hiwassee College, Rev. J. H. Branner, prest.
Mansfield Famala College.
Martha Washington College, Abingdon, Va.
Randolph Macon College, Rev. James A. Duncan, A. M., D. D., president, Ashland, Va.
Soule's Commercial College, corner Camp and Common streets.
Southern University, Greensboro, Ala
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Whitworth Female College, H. F. Johnson, president, Brookhaven, Miss.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Warren Richards, 42 West Fourth street, Cincinnati, Ohio.
Edward Sears, 48 Beekman street, New York.

Exterminators.
J. F. Henry, Curran & Co., New York.

Extract of Beef.
Ernest Turpin, 112 and 114 Poydras street, New Orleans.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 38 Perdido street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
Orent Western Gun Works, Pittsburg, Pa.

For Sale.
Tent on Seashore campground; Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Custombouse street.

Furniture.
John Bois, 152 and 154 Camp street.
Excelsior School Furniture Manufacturing Co., 166 Julia street, New Orleans.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
Henry E. Sharp & Son, New York.
Charles H. Turao 333 East Twenty-third street, New York.

Grocers.
J. M. Dowling, 25 Decatur street.

Hotels.
Bingham House, Philadelphia.
Crawford House, Cincinnati, Ohio, Frank J. Oakes, proprietor.

Iron Manufactories.
M. Walker & Sons, Philadelphia.
Walton, Hemler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Husam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravior street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Measely & Kimberly, Troy, New York.
Reynolds Cotton Press, W. H. Reynolds, New Orleans.
Turbina Water-Wheel, N. P. Barnham, York, Penna.
Jos. Walker, cor. St. Joseph and Constanea sts.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
William Pattison, 318 to 332 East Twenty-third street, New York.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Adderley's Sirup Bromide Chloral, W. H. Adderley, Cincinnati, Ohio.
Anti-Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Citrate of Magnesia, etc., Hohnann & Co., N. Y.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Dr. A. O Forsberg, 5 East Fourth street, Cincinnati, Ohio.
Dr. Hebbard's Cure, E. Dibblee, 814 Sixth avenue, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Opium Cure, Dr. J. C. Bork, Cincinnati, Ohio.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Preventive of Yellow Fever, Dr. R. Brown, 697 Broadway, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Chrute of Magnesia, A. Rogers, 193 Spring street, New York.
Rupture and Piles Cure, Dr. H. Nesson, 182 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 18 and 21 Platt street, New York.

Mineral and Soda Water.
Eckleberg, corner Washington street and St. Charles avenue.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
D. H. Baldwin & Co., Cincinnati, Ohio.
F. W. Biere & Son, Cincinnati, Ohio.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Henry Pilcher, 856 Portland avenue, Louisville, Ky.
Philip Werlein, 76 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Novelties.
J. Bride & Co., 769 Broadway, New York.
W. H. Childester, 267 Broadway, New York.
Cowan & Co., Eighth street, New York.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.

Periodicals.
Family Journal, 300 Broadway, New York.
Offord's Pulpit of the Day, R. M. Offord, New York.

Portrait Painters.
G. D. Coulon, 27 Camp street.

Printing Ink.
S. Dollins & Co., 26 Frankfort street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sholdon, agent, 22 Camp street, corner of Common.

Seeds.
B. F. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burguady streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Orand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwirsen, 180 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tobaccos and Cigars.
Ed. L. Zell, cor. Canal and Carondelet streets.

Type and Presses.
Vanderburgh, Wells & Co., 110 Fulton and 16 and 18 Hutch street, New York.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.
F. L. Matthews, 238 Carondelet street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
E. A. Tyler, 115 Canal street.
Waltham Watches, Howard & Co., 222 Fifth aveune, New York.

Window Glass.
William Coulter & Son, Cincinnati, Ohio.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Special Notices.

OFFORD'S PULPIT OF THE DAY.—A Monthly Magazine of Sermons by the greatest preachers living. $1 a year. On trial, 25 cents from August till December Sample copy, 10 cents. R. M. OFFORD, 6 Park place, New York. au20 3m

Religious Notices.

CAMP MEETING.—*Mr. Editor:* We believe that the way to support camp meetings in our pine woods country is to make them self-supporting, and we have appointed a camp meeting to be held one mile west of Clanton, Alabama, on the S. and N. railroad, to commence on Friday before the fourth Sunday in September, 1874. We cordially invite all persons who can worship God upon these terms. There will be several extra tents erected for rent. Any person who wishes to rent will please address the pastor, and he will confer with the trustees and answer at once. Come one! come all! Provision will be made for preachers and their families. We shall be glad if we can have you with us. R. A. MICAR, P. C.

THERE will be a camp meeting on the Paulding circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, commencing on Friday night before and embracing the first Sabbath in October. It will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within ten or fifteen miles of the camp ground must not expect accommodations from the tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Friday morning.

J. H. HOLLAND, P. C.

NOTICE.—The camp meeting will commence at Choctaw camp ground, on the Butler circuit, Demopolis district, Alabama Conference, on Friday before the third Sunday in September. The camp ground is on the Bladon road, ten miles below Butler. Ministers of the gospel are earnestly solicited to attend, and they will be cared for. We ask the prayers of the church that the Lord may abundantly bless us. D. J. WRIGHT, P. C.

CAMP MEETING.—Our camp meeting on Big Creek, Rapides circuit, Louisiana Conference, commences on Wednesday, the twenty-third of September. Preachers and their families are cordially invited to attend. They will be amply provided for. The people generally are expected. Come prepared to entertain and be entertained. JOHN F. WYNN, P. C.

THE CAMP MEETING at Smith's camp ground, three miles west of Desdonville, northern portion of Choctaw county, Alabama, will begin on Friday before the first Sabbath in October. Ministerial brethren are invited to attend. C. B. DUBOSE, P. C.

THERE will be a camp meeting at Girard, Richland parish, Louisiana, commencing September 23, 1874. It will be on the self-sustaining plan. We invite all who can to attend. Ministers are invited to "come over and help us."

T. S. RANDLE.

THE DISTRICT MEETING for Opelousas district will commence on Thursday, September 24. Rev. J. M. Brown will preach the opening sermon. J. E. COBB, P. E.

CAMP MEETING.—The camp meeting at Midway, ten miles north of Delhi, will commence September 10, 1874. Persons attending will pay full fare on the railroad coming, and return free on certificate. All ministers are invited to attend. Ample arrangements will be made for their comfort. Arrangements will be made to transfer all ministers and their baggage from Delhi to the camp ground, September 10 and 11, and return them when the meeting closes. No other arrangements will be made unless we are notified beforehand. The meeting will be conducted and carried on, as last year, on the independent plan. Come one! come all!

O. M. LIVERMAN, P. C.,
Floyd Circuit, Louisiana Conference.

THERE will be a camp meeting on the Sparta circuit, five and a half miles east of Sparta, on the Vernon road, commencing on Thursday evening before the second Sabbath in September next. The meeting will be conducted on the self sustaining plan. All are invited to attend, and to come prepared to take care of themselves. Ministers of the gospel are invited. There will be special provision made for them and their horses. The third Quarterly Conference will be held at the same time and place.

D. A. BODDIE, P. C.

NOTICE.—There will be a camp meeting four miles north of Spearville, on the Farmerville circuit, Union parish, Louisiana, commencing on Friday before the fourth Sabbath in August; and another at Alabama church, between Homer and Farmerville, commencing on Friday before the third Sabbath in September. The people are expected to furnish their own tents and provisions, as a few do not expect to furnish a multitude. R. PARVIN, Pastor.

THERE will be a camp meeting on Spring Creek circuit, Louisiana Conference, commencing on Friday before the second Sunday in October. Come one! come all! This meeting will be conducted on the self-sustaining plan. There will be corn at or near the camp ground; on reasonable terms. Special provision will be made for ministers and their horses.

FRED. WHITE, P. C.

THE Vernon circuit camp meeting commences at Wesley chapel on Thursday, the tenth of September, 1874. We earnestly solicit the attendance of all ministerial brethren in the bounds of Homer and adjoining districts.

J. M. MCKEE, P. C.

THE CAMP MEETING at China Grove, Dale county, Alabama, will commence on Friday night before the first Sunday in October next, and close on Wednesday morning after. Ministers of the Methodist Episcopal Church South are invited to attend. A. DOWLING, Pastor.

THERE will be a camp meeting nine miles north of Eataw, Greene county, Alabama Conference, commencing on Thursday night before the second Sabbath in October, 1874. Preachers are respectfully invited.

J. W. MCCANN, P. C.

THE Alexandria District Conference will be held at Evergreen, commencing on Friday, September 18. Preachers and people are specially requested to be in attendance.

J. H. STONE, P. E.

THE Sunimit District Conference will be held in Greensburg, Louisiana, commencing October 8, 1874, to be continued over Sunday.

A. B. NICHOLSON, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Grand Bay	Sept. 19, 20
Pollard	26, 27
Black Water	Oct. 3, 4
Citronelle	10, 11
Milton	17, 18
Pensacola	24, 25
St. Stephen's	31, Nov. 1
Mount Pleasant	Nov. 7, 8
Whistler	14, 15
St. Paul's	21, 22
St. Frances street	28, 29
Franklin street	Dec. 5, 6

J. HAMILTON, P. E.

APPOINTMENTS FOR PREACHING ON THE SELMA DISTRICT.

On my last round I will preach at the following times and places, viz.:

Summerfield	Sept. 12, 13
Orrville	17
McKinley, Orrville circuit	18
Center chapel, Orrville circuit	19, 20
Benton, East Selma mission	26, 27
Tallahatta	Oct. 3, 4
Union, Jackson circuit	10, 11
Grove Hill, Jackson circuit	12, 15
Amity, Suggsville circuit	16
Suggsville, at night	15
Fort Madison, at night	17, 18
Walker's Section	23
Uniontown	24, 25
Dayton	27
Jefferson, Dayton circuit	29, 30
Linden, Dayton circuit	31, Nov. 1
Selma	Nov. 7, 8
Rembert Hills	14, 15
Sweetwater, Choctaw Corner circuit	20
Payne's chapel	21, 22
Bethel	27
Pleasant Hill, Peachtree circuit	27
Asbury, Peachtree circuit	28, 29

The preachers will announce the special subjects upon which they have requested me to preach at the above appointments.

3 ANDREW J. BIGGS, P. E.

SELMA DIST.—FOURTH ROUND.

Summerfield station	Sept. 12, 13
Orrville circuit, at Center chapel	19, 20
East Selma, at Benton	26, 27
Tallahatta circuit	Oct. 3, 4
Jacksun circuit, at Union	10, 11
Suggsville circuit, at Fort Madison	17, 18
Uniontown station	24, 25
Dayton circuit, at Linden	31, Nov. 1
Selma station	Nov. 7, 8
Rembert Hills circuit	14, 15
Choctaw Corner circuit	21, 22
Peachtree circuit	28, 29

Preachers in charge, recording stewards and the presidents of boards of trustees are earnestly requested to be prepared to submit full reports at the above-appointed Conferences.

27 A. J. BIGGS, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

Monticello	Sept. 12, 13
Rogue Chitto, at Johnson's Station	19, 20
Brookhaven	26, 27
Zion, at Bethel	Oct. 3, 4
Georgetown, at Bethesda	10, 11
Providence, at Bahala	17, 18
Beauregard, at Beauregard	24, 25
Raymond	31, Nov. 1
Scotland	Nov. 7, 8
Brandywine at Rehoboth	14, 15
Crystal Springs and Terry	21, 22
Harlehurst	28, 29

3 W. E. M. LINFIELD, P. E.

JACKSON DIST.—FOURTH ROUND.

Jackson station	Sept. 19, 20
Yazoo City and Silver Creek, at Palmetto Home	26, 27
Yazoo circuit, at Locust Grove	Oct. 3, 4
Camden circuit, at Camden	10, 11
Dover circuit, at Dover	17, 18
Mount Olivet circuit, at Mount Olivet	24, 25
Sharon circuit, at Lone Pine	31, Nov. 1
Carthage circuit, at Goshen	Nov. 7, 8
Madison circuit, at Madison station	14, 15
Brownsville circuit at Queen's Hill	21, 22
Thomastown circuit	28, 29
Canton station	Dec. 5, 6

The local preachers will please to remember that the law now requires them to give a written statement of their labors for the year to the fourth Quarterly Conference. I hope they will be ready with their reports. Trustees of church property will please have their reports ready also. Secretaries of Church Conferences will please have their reports on statistics ready also.

3 H. H. MONTGOMERY, P. E., Sharon, Mississippi.

LOUISIANA CONFERENCE.

ALEXANDRIA DIS.—FOURTH ROUND.

Bayou Boeuf	Sept. 26, 27
Chicot	Oct. 3, 4
Spring Creek (camp meeting)	10, 11
Rapides	17, 18
Shelly Island	24, 25
Columbia	Nov. 7, 8
Caldwell	14, 15
Montgomery	21, 22
Centerville	28, 29
Evergreen and Big Cane	Dec. 12, 13
Alexandria	

3 J. H. STONE, P. E.

MEDICAL.

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A brave man may suffer pain, when inflicted upon himself, heroically; but he

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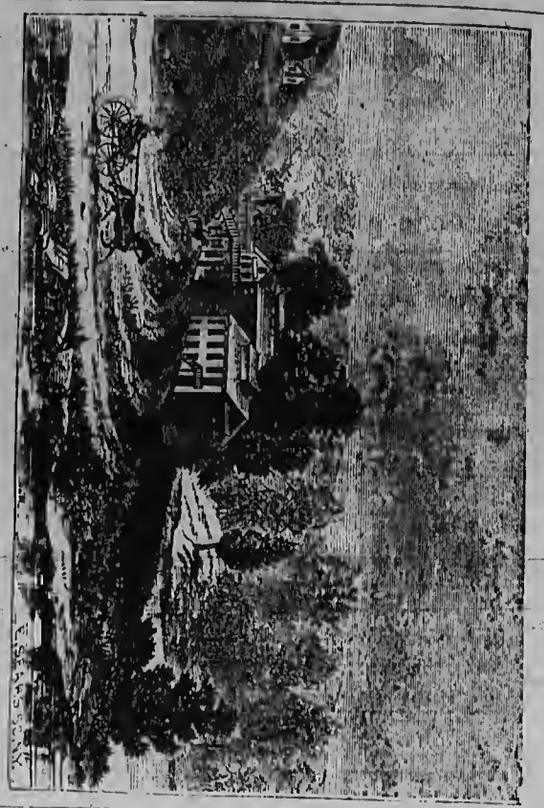

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LIVER PILLS,

FOR THE CURE OF

LIVER COMPLAINT,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increase on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL.

P. S. Dealers and Physicians ordering from others than Fleming Bros. will do well to write their orders distinctly, and *take none but Dr. C. M'Lane's Liver Pills, prepared by Fleming Bros., Pittsburgh, Pa., the market being full of base imitations.* To those wishing to give them a trial, we will forward per mail, post paid, to any part of the United States; one box of Pills for twelve three-cent postage stamps, or one vial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.

DR. C. M'LANE'S

VERMIFUGE

Should be kept in every nursery. If you would have your children grow up HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of

M'LANE'S VERMIFUGE,

TO EXPEL THE WORMS.

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RHEUMATISM NEURALGIA

WE CLERGYMEN WERE CURED

OF CHRONIC AND ACUTE RHEUMATISM, Neuralgia, Lumbago, Sciatica, Kidney and Nervous diseases, after years of suffering, by taking DR. FITLER'S VEGETABLE RHEUMATIC SIRUP. Prescription of J. P. Fitler, M. D. graduate of 1833. The only physician in the world's history treating these diseases thirty-nine years consecutively.

It is truly a certain cure, and in our judgment the only specific ever discovered.—Rev. C. H. Ewing, Media, Pa., suffered s

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, SEPTEMBER 10, 1874. NO. 37.

News of the Week.

DOMESTIC.

SAN FRANCISCO, Sept. 2.—The United States steamer Tuscarora, sent out to make soundings for the cable from this coast to Japan, is passing up the harbor.

The steamer Tuscarora left here just one year ago to-day to survey a line and make soundings for the cable to Japan.

The first attempt from Cape Flattery was abandoned on account of the lateness of the season, and she made soundings on and off the coast from Cape Flattery to San Diego; from that port she struck out for Honolulu, making soundings as she went from Honolulu.

She proceeded to Yokohama, via Boulu Island. The water found on this line was three thousand two hundred and eighty-seven fathoms. Two lines started from the coast of Japan, but were abandoned on account of the great depth of water. A line was run to Kurile Island, one of the Aleutian group, thence run to Onnalska, and from there to Cape Flattery. The greatest depth found on this line was five and a quarter miles.

WASHINGTON, Sept. 3.—The following letter was received here to-day:

LONG BRANCH, Sept. 2, 1874.

General W. H. Belknap, Secretary of War:

The recent atrocities in the South, particularly in Louisiana, Alabama and South Carolina, show a disregard for the law, civil rights and personal protection that ought not to be tolerated in any civilized government.

It looks as if, unless speedily checked, matters must become worse, until life and property there will receive no protection from the local authorities.

Under such circumstances it is the duty of the government to give all the aid for the protection of life and civil rights. Legally authorized to this end, I wish you would consult with the Attorney General, who is well informed as to the outrages already committed, and the location where the greatest danger lies, and so order troops as to be available in cases of necessity. All proceedings for the protection of the South will be under the Law Department of the government, and be directed by the Attorney General, in accordance with the provisions of the enforcement acts.

No instructions need therefore be given the troops ordered into the Southern States, except as they may be transmitted from time to time on advice from the Attorney General, or as circumstances may determine hereafter.

Yours truly, U. S. GRANT.

As a result of the conference held at the War Department this morning between Secretaries Bristow and Belknap and Attorney General Williams, the following circular was issued this afternoon, at two o'clock, to United States attorneys and marshals. It has the approval of the President, the substantial parts of the same having been communicated to him during an interview with the Attorney General at Long Branch:

DEPARTMENT OF JUSTICE,
Washington, Sept. 2, 1874.

SIR: Outrages of various descriptions and in some cases atrocious murders have been committed in your district by bodies of armed men, sometimes in disguise, and with a view, it is believed, of overawing and intimidation of peaceable and law-abiding citizens, and depriving them of the rights guaranteed to them by the constitution and laws of the United States. Your attention is directed to an act of Congress, passed April 9, 1866, entitled an act to protect all persons in the United States in their civil rights and to furnish means for their vindication; to another, passed April 20, 1870, entitled an act to enforce the provisions of the fourteenth amendment to the constitution of the United States, and for other purposes. Also to one passed May 30, 1870, entitled an act to enforce the right of citizens of the United States to vote in the several States of this Union, and for other purposes, which with their amendments make these deeds of violence and blood offenses within the jurisdiction of the general government. I consider it my duty, in view of these circumstances, to instruct you to proceed with all possible energy and dispatch to detect, expose, arrest and punish the perpetrators of these crimes, and to that end you are to spare no effort or necessary expense. Troops of the United States will be stationed at different and convenient points in your district for the purpose of giving all needful aid in the discharge of your official duties. You understand, of course, that no interference whatever is hereby intended with any political or party action, but in action of law, but protection to all classes of citizens, white and colored, in the free exercise of the elective franchise, and the employment of the other rights and privileges to which they are entitled under the constitution and laws as citizens of the United States.

These instructions are issued by the authority of the President, and with the concurrence of the Secretary of War.

Very respectfully,
GEORGE H. WILLIAMS,
Attorney General.

MEMPHIS, Sept. 4.—A fire in the town of Greenville, Mississippi, which is supposed to have been the work of an incendiary, originated in the grocery store of Morgan & Platt, then crossed Mulberry, going east and Main street west, destroying the entire portion of the town from Mulberry street to the river, embracing nearly all the business houses of the place; in all seventy-three houses, valued at over $250,000, with about $150,000 insurance, of which the Planters' of Mississippi and Planters' of Memphis had a large amount.

WASHINGTON, Sept. 5.—The headquarters of the armies of the United States will be established at St. Louis, Missouri, in the month of October next.

NEW YORK, Sept. 5.—Flags on the City Hall were displayed to-day in honor of the one hundredth anniversary of the assembling of the first Continental Congress in Philadelphia.

NEW YORK, Sept. 6.—President Grant is reported as saying that there is no intention on his part to use Federal troops in any Southern State unless their services are absolutely necessary to preserve the public peace.

MEMPHIS, Sept. 6.—The *Appeal's* Trenton correspondent says Governor Brown has arrived there to assist in bringing to justice the men who murdered the negro prisoners recently. It is asserted there that ten of the negroes taken to jail escaped. No trace of their bodies has been found. The report lacks confirmation.

CAMP ON RED RIVER, Sept. 1, via Fort Dodge, Sept. 8.—The command of General Miles met between four and five hundred Cheyenne Indians twelve miles from Red river, Texas, on the thirtieth of August, and after a sharp engagement, lasting five hours, drove them over thirteen miles of high and almost impassable canons, with the loss to them of twenty-five to thirty killed and wounded. Our casualties were three badly wounded.

FOREIGN.

CITY OF MEXICO, Aug. 22.—The Bishop of Yucatan has issued an order excommunicating all Catholics who contract civil marriages.

The cotton crop in one of the districts of Vera Cruz, which last year yielded three hundred thousand pounds, this year exceeds six hundred thousand pounds.

BERLIN, Sept. 2.—To-day has been observed throughout Germany as a holiday, it being the anniversary of the surrender of Sedan.—In this city the Emperor William reviewed the Guards. In the evening his majesty will give a banquet, at which the Prince of Wales, embassadors and other dignitaries will be present. The day is celebrated with great enthusiasm everywhere.

MADRID, Sept. 4.—Two thousand men will be sent to Cuba in a few days to reinforce the Spanish troops on that island.

NAPANCE, ONT., Sept. 4.—Rev. William E. Carman, D. D., president of Albert College, was elected Bishop of the Methodist Episcopal Church of Canada, at the Montreal Conference, this morning. Dr. Reid declined to accept the office.

LONDON, Sept. 4.—The members of the Austrian polar expedition, for whose fate great fears were felt, have been heard from. They were shipwrecked and took to sleighs, in which they succeeded, after a long journey, in reaching the Norwegian Island of Wardal.

FREIBURG, Sept. 6.—The Congress of the Old Catholics met in this city to-day. Dr. Schultz presided. One hundred and thirty delegates attended the opening session. The United States were represented by Chancery Langdon.

The president announced that Dr. Dollinger had summoned a conference of the Evangelical Greek and Anglican clergy at Bonn for the fourteenth instant.

MADRID, Sept. 6.—General Dominguez has arrived at Puigcerda, after defeating the Carlists under Zebalin. The Republicans suffered heavily, and the town is crowded with the wounded. The Carlists were attacked while retreating from Puigcerda, and lost seven hundred killed and wounded.

LISBON, Sept. 7.—The Portuguese minister of the interior has issued a notice that the Arabian ports on the Red sea are infected with the plague.

LONDON, Sept. 7.—The work of laying the new direct cable from the Irish to the American coast has commenced. The following dispatch from the steamer Faraday reports the progress made:

Steamer Faraday, Sunday, Sept. 6.—We spliced the deep sea cable with the Irish shore end on the third, and had paid out 330 knots, when a fault was discovered on the fourth.

It was found that a wire had pierced the gutta percha while we were overhauling the cable. It got entangled in some wreckage, broke and was lost in 2,570 fathoms of water. The grappling apparatus was set at work and the cable recovered. Insulation is now perfect. We are in latitude 50.51, longitude 17.34.

DR. SWEINFURTH, who has written the last book about Africa, tells of a forest of acacia-trees he passed through. These are called by the natives *soffar*, a word signifying a flute. The name is given because the acacia-trees are pierced with circular holes by a small insect, and the wind, as it plays upon the openings, produces flute-like sounds. In the winter, when the trees are stripped of their leaves, and boughs as white as chalk stretch out like ghosts, the wind, sighing through the insect-made flutes, fills the whole air with soft, melancholy tunes. One who has traversed these soffar forests on a breezy, moonlight night can never forget the strange and weird effect produced upon the imagination. Does this *soffar* bear any relation to the Hebrew *shophar?*

From the Work.

NEW IBERIA, LOUISIANA CONFERENCE.—*Mr. Editor:* Our third quarterly meeting was held on the fifteenth and sixteenth instant. Bro. Cobb was with us in great feebleness. He preached twice with good effect. We continued the meeting through the week. It resulted in ten accessions by profession. We then entered on the week of prayer, holding prayer meeting each morning, and having preaching each night. We devoted Tuesday to the especial work of praying for a fuller baptism of the Spirit on our ministry; Wednesday for the same on the laity; Thursday for the children of the church (a most telling meeting); and Friday for missions.

My charge is in good condition. God be praised! B. F. WHITE.

NEW IBERIA, LA., August 31, 1874.

SHREVEPORT, LOUISIANA.—*Mr. Editor:* Yesterday we closed the services of the week of prayer, adding the last three days for good measure—as the Lord had measured unto us. Friday, August 21, was observed as a day of fasting and prayer, with two services in the church. We had services every morning and night for ten days, closing yesterday afternoon with a precious love-feast. I had no ministerial help from abroad, but was supported by the efficient labors of Dr. Dunlap, of the Presbyterian church, and Rev. Mr. Landrum, of the Baptist church of this city. We work in perfect harmony. As a part of the result of this meeting twenty-eight souls professed conversion, twenty persons were received into the church on profession and four by letter. Some will join other churches. Some Christians who had well-nigh made shipwreck of faith, and others who had lived under a cloud since the terrible epidemic, were abundantly blessed with the smile of God, and restored to the joy of his salvation. Most of the entire membership were greatly revived, and enabled to renew their covenant vows to live for God and souls. We are very happy and very thankful.

Yours truly,
A. E. GOODWYN.

SHREVEPORT, August 31, 1874.

BIG CREEK CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* We have during this month held two protracted meetings on this circuit. The first commenced on Saturday before the first Sunday, and continued for nine days. The second began on Saturday before the third Sunday, and was continued five days. Both meetings were truly interesting, and especially the first one. It was, indeed, an occasion of a mighty demonstration of the power of God. All that were in attendance were enabled to see in the clearest light of day that the gospel is still the power of God unto salvation to every one that believeth. Some of the hardest and most unconcerned sinners—those who had long resisted the influences of the gospel—were brought to the knowledge of the truth as it is in Jesus, and prayed for and exhorted their friends and associates, in the most pathetic manner, to come out from among the wicked, and to entirely forsake the vile associations of this guilty earth. The meetings resulted in about forty accessions to the church. The church is very much revived, insomuch that we feel very much encouraged. Ere the year comes to a close we hope that the church throughout the entire circuit will catch the revival spirit, and will be constrained to labor more zealously for the cause of our blessed Redeemer.

Yours fraternally,
L. C. CALHOUN.

AUGUST 26, 1874.

PLAQUEMINE BRULÉE, LA., ST. LANDRY CT., LOUISIANA CONFERENCE.—*Mr. Editor:* Our second Quarterly Conference was held at Plaquemine Brulee church on Saturday, the twenty-seventh of June, at which time we commenced a series of meetings that continued three weeks. God was mightily with us in convincing and converting power. As the result of this meeting the church was wonderfully revived, sinners converted, and fifty-one accessions to the church. The large majority of these are adults, extending to extreme old age, and including some of the most influential and valuable citizens of our community. Bros. Calvin Frazee, of Opelousas, and Abel Hoffpauir, of Kimball's chapel, were with us a part of the time, and rendered very efficient service. Some of the lay membership from Kimball's chapel were with us a few days, and pushed along the car of victory. God bless them.

The good work did not stop when the meeting closed. It is yet going on. We have held but few meetings during the past two months in which the people of God were not blessed and sinners awakened. On last Sunday, at Kimball's chapel, we witnessed one of the most powerful manifestations of the Holy Spirit we ever experienced—a pentecostal shower. Brethren spoke as God gave them utterance. To God be all the glory. Amen.

Up to the present time we have baptized forty and received sixty-four into church fellowship. We contemplate holding two or three other protracted meetings during the present Conference year. May the good Lord carry on the blessed work until all shall have been brought to a saving knowledge of the truth as it is in Jesus Christ our Lord.

At the special request of the colored people of this community, we have labored among them occasionally. God has owned and blessed our efforts. Many have been awakened, converted and brought into the church. Pray for us.

ROBT. S. ISBELL, P. C.

AUGUST 27, 1874.

BRANDON (MISSISSIPPI) DISTRICT CONFERENCE.—*Mr. Editor:* The District Conference for Brandon district was held at Scotland chapel, in Neshoba county, August 27-30. In the absence of a Bishop our worthy and efficient presiding elder, Bro. F. M. Williams, took the chair. Bro. W. M. Thornton was elected secretary, assisted by Rev. W. D. Dominick.

The attendance was very large, all the pastors except three and nearly all the other members being present. Some reports were very encouraging, while others were not so favorable. Upon the whole, the Brandon district is in as good condition as could be expected. Religious services were held every morning and evening. The brethren present were highly edified by the preaching, and much gratified with the cordial and fraternal hospitality extended by the citizens of Scotland chapel and vicinity. Rev. J. A. Ellis, agent of the East Mississippi Female College, was with us. The Scotland Male and Female High School, at Dowdville, Neshoba county, the East Mississippi Female College, at Meridian, the Whitworth Female College, at Brookhaven, and Centenary Male College, at Jackson, Louisiana, were all recommended to the public as worthy of patronage.

Sabbath, the thirtieth of August, was a great day at Scotland chapel. The love-feast, at nine o'clock, was a season long to be remembered by all who were present. After the eleven o'clock sermon the sacrament of the Lord's Supper was administered to a large number of communicants, who seemed to enter fully into the spirit of the occasion.

Our delegates elect to the Annual Conference are: Rev. Irvin Miller, Thomas W. Winstead, T. C. Tibbs and John Williams. Alternates—Rev. W. A. Ray, John G. Blackwell, W. C. Dowd and William Pennington.

Mutual Union was selected as the place of holding the next District Conference.

W. M. THORNTON, Sec.

The Southern Methodist Publishing House and the Cash System.

It has been our policy since 1866, when we were first placed in charge of the Southern Methodist Publishing House, to conduct the business of the house on the cash system. We have, however, at different times so modified our rule as to extend to preachers and other dealers a credit of *thirty, sixty or ninety* days on purchases of books, as well as on periodicals and Sunday school literature.

Our great anxiety to accommodate the views and wishes of our brethren, who were co-operating with us in recovering the fortunes of the Publishing House, more than anything else, induced us to depart from the safer method which we had adopted in entering upon our labors. To many of the preachers especially the *cash* system, strictly adhered to, seemed to hinder them in the circulation of our books, and, in some instances, to prevent their dealing in them altogether. Having passed through almost every stage in the life of a Methodist traveling preacher, and familiar by *experience* with the difficulties that confront him on a mountain mission or a poor circuit, our inclination led us to extend to brethren every facility within our power to enable them to circulate our church literature. In too many instances persons indebted to us have been unable, because of disappointment, to meet their liabilities at the time agreed upon, and frequently accounts that were to be settled in ninety days have remained unsettled for several years.

With all the vigilance and care that we have been able to exercise, there is now an outstanding indebtedness due the Publishing House to the amount of nearly *one hundred thousand dollars*. There is not another Publishing House on this continent, unless it be the Book Concern under the supervision of the Methodist Episcopal Church, at New York and Cincinnati, so far as we are advised, that has such an outstanding debt, or that has extended the same credit to its patrons that we have. The business of all other houses is done on the cash system or monthly settlements.

It is easy to conceive the embarrassment in which such an exhibit places us. The money now due us, if collected, would not only relieve us from all pressing embarrassments, but would enable us at once to cheapen every book in our catalogue. Our capital consists very largely in real estate, stereotype plates, and presses—all of which, however important to us in the prosecution of our work as a church, may become—indeed are—comparatively useless, without money to aid us in the accomplishment of the work the church expects us to perform.

Almost everything entering into our business requires *cash*. Money due us, in hands however responsible, unpaid, will not meet the demand. Printers, pressmen, book-binders, clerks and book-keepers—amounting to about one hundred persons—must be paid weekly, otherwise their families cannot live. We must be prompt, else they will work for persons who will pay them.

Besides this, we must pay *cash* for the paper on which we print our books and periodicals and Sunday school literature; also for ink, an occasional new font of type, and for stereotype metal—requiring in the aggregate between four and five thousand dollars, which we are compelled to have every week.

We have made the above statements that the church may see that we are not influenced by a captious spirit when we say that the business of the Publishing House cannot be conducted on a system of credit. Indeed on the credit system, the larger the amount of business we do the greater will be our embarrassment, and the sooner will misfortune overtake us.

In returning to the cash system, strictly, we feel confident that we will be sustained by every one who loves the church, and desires the success of the Publishing House, both in the ministry and laity. We think, too, it will be better for the preacher who purchases from us, as well as for the house. Persons who purchase books or subscribe for our periodicals will the more readily pay him promptly when they know that he has paid the cash for them.

It has been suggested to us that the cash system will greatly diminish the sale of our publications, as well as lessen the circulation of the *Christian Advocate* and our Sunday school papers. There is certainly no good reason why this should be so. The terms of subscription both for the *Advocate* and the Sunday school papers have always been cash in advance. We have in a few instances departed from this rule, especially in reference to Sunday school papers, and unpaid accounts yet on our books demonstrate the impropriety of this course, and teach us a lesson we will do well to observe.

In some instances there may be preachers who may find it inconvenient to make their first purchase of books. There is scarcely a charge, however, where there may not be found a steward, or some other brother, in the laity, who will cheerfully advance to his preacher a loan of fifty or one hundred dollars with which to order books that he may supply the people, especially as he knows that the amount will be returned to him in a short time. In selling books we had a large experience while traveling on missions, circuits and districts. Previous to the division of the church we made our purchases from the Book Concern in Cincinnati, and by the improper indulgence of the agents incurred a debt which we found ourselves unable to meet at maturity, as we had expected to do. Reluctant to ask further credit until we had paid what we owed, and yet desirous to supply the people we served the following year with Methodist literature, we took with us catalogues to all our appointments, and in all our pastoral visitations, and requested the people to subscribe for what books they wanted, and to pay us for them in advance, that we might be able to send the cash with our order. Before we made the round on our circuit we had enough books sold and paid for to make a handsome order. This was our most successful year in selling books. Our profits furnished us a good capital for future operations. With very little effort a preacher may engage to his people a large box of books, and receive payment for them before he sends us his order. Will you send for catalogues and give this method a trial?

The Publishing House belongs to the church. It is the property of the preachers and people of the Methodist Episcopal Church South, and its cause is their cause, and its success is their success—and we believe they will sustain it.

A. H. REDFORD, Agent.

NASHVILLE, TENN., September 1, 1874.

Letter from Texas.

GRANBURY, HOOD CO., TEXAS,
August 20, 1874.

MR. EDITOR: In answer to a private letter I would say: The crop of wheat was good. About an average wheat can now be bought at $1 (coin) per bushel. Corn—about an average per acre—may now be engaged at about fifty cents—will most probably reach a dollar by New Year. Cotton looks very badly. In many places it has not rained this summer. Such a drouth has not occurred, I am informed, since 1860.

Stock-horses—*i. e.*, wild mustang mares and colts—may be bought for about $15 a head, taking the whole herd; but large, fine American horses command good prices, perhaps as high as with you. The upper grades are high, the lower grades are very low. Taking the herd round, cattle sell for about $10 a head. Milk cows, with calves, from $15 up. Sheep bring $2 or $3 a head. Hogs about the same price as in Mississippi or Louisiana.

There is little or no vacant land worth having in this or perhaps in any of the adjoining counties. You would have to go considerably farther west to find much of that sort. The university lands—mostly choice lands—have been recently thrown upon the market at $1.50 per acre, with ten years to pay it in, bearing ten per cent. interest. No better than this could be asked. I have not seen the bill, but I am told that this is its import.

To reach this place, come up Red river to Shreveport; there take the Texas Pacific railroad to Dallas; thence, as best you may, seventy miles to this place. Or else go to New Orleans, thence to Galveston and Houston to Dallas. Or come with your wagons and teams overland, *via* Alexandria, Louisiana, or Shreveport. If you should choose this way, and will come prepared with tents to stand the weather, and camp out on the road, you may find it the cheapest way; and then you will need, when here, every comfort that you can bring. Whatever you may need where you are, you will find to be quite as needful here. Perhaps you may find it profitable to buy an extra wagon and team, so as to bring along some of the lightest furniture that you will have to sacrifice if you leave it, and may not be able to replace when you get here.

Hoping to see you out here soon, and that you may be well pleased when you come, I am

Yours truly, S. D. AKIN.

East Mississippi Female College.

MR. EDITOR: As there was no member of the visiting committee present at the examination and commencement exercises of this institution, I ask a place in your excellent paper for a few remarks in its favor. This institution has been in successful operation about two years, closing its last session about the first of July. The general examination was conducted mainly by the president, and was impartial and thorough, bringing to light, to the gratification of the audiences, the success of the past year's toil.

There were four young ladies who passed through the senior class, and graduated to the degree of mistress of English literature, viz.: Misses Annie Andrews, Hortense Marechal, Katie Gibbs and Ophelia Akin. The examination of this class of young ladies was not only satisfactory, but highly entertaining and gratifying to the intelligent audience who witnessed it from day to day, and evinced the most thorough and successful labor upon the part of teachers, and self-possession and readiness as the reward of diligence and application upon the part of the young ladies. The exhibition and concert were delightful occasions, occupying two evenings, in the presence of very large and appreciative assemblies. The compositions of the young ladies were well conceived, finely written and gracefully read. The music was charmingly discoursed, and was the evidence of successful teaching and learning. The pieces and dialogues recited were all in good taste, well executed, and often convulsed the house with laughter and applause. At the close of these exercises diplomas were delivered to the graduating class, accompanied by appropriate remarks from the president, and followed by an excellent and well-timed speech by Rev. Mr. Bardwell, pastor of the Presbyterian church in this place.

Our college is located in Meridian, a beautiful young city in east Mississippi, in a high and healthy country, with refined and cultivated society, surrounded with religious influences, and accessible from every point by rail. The church in east Mississippi and west Alabama ought to rejoice at the establishment of such a school, and at so central and accessible a place, for the education of her daughters.

The president of this college, Rev. J. W. Adkisson, "has been a professional and practical teacher in schools and colleges of high grade and first rank from his youth up. He has visited the best schools North and South, East and West, that he might acquire information in regard to the latest and best improvements in school government and tuition," and may be safely trusted with our daughters as an accomplished teacher and Christian gentleman. The other members of the faculty are experienced, successful and accomplished teachers, and deserve well the high place they occupy in the esteem of those who know them as such.

I earnestly commend East Mississippi Female College to all parents and guardians who wish their daughters and wards educated thoroughly in head and heart, so as to meet properly the duties, trials and responsibilities of life. I commend this school also because its prices suit well the financial pressure of the times. Board, washing, lights, fuel, etc., with tuition, for $200 for ten months. This school opens its next session on the second Monday in September. WM. B. HINES.

MERIDIAN, MISS., September 2, 1874.

JAPAN.—A letter from Captain Belknap, of the Tuscarora, announces that soundings to the enormous depth of four thousand six hundred and fifty-eight fathoms, or five and a quarter miles, have been found in the Japan stream. This is a greater depth by nearly a mile than has ever yet before been accurately sounded.

An announcement was made on Wednesday last, in the *Official Gazette*, to the effect that foreigners going into the interior, either at the instance of the government or of Japanese associations, must be furnished with passports or passes, issued by the minister for foreign affairs. Hitherto such passes have been granted to foreigners by the department under which they were engaged, or, if in the employ of private individuals, by passes obtained in any manner open to such private employers.

A heavy landslip occurred on the tenth instant at Nakadori, Ishikawa, one of the suburbs of the native town. An enormous mass of earth, sapped by the unusual volume of water which had fallen, was dislodged at about eleven o'clock at night, and was precipitated below. Twenty-eight Japanese houses have been crushed, burying in their ruins a number of their late inhabitants. Eight bodies have been recovered from the debris.—*Japan Mail, July 18.*

SIN is never at a stay. If we do not retreat from it we shall advance in it; and the further on we go the more we have to come back.

The Christian Advocate.

THURSDAY, SEPTEMBER 10, 1874.

THE REFUGE.

BY MRS. D. E. STEVENS.

There is a peace that all may know,
That fanchance ne'er can tell;
[illegible]
More sweet than Jacob's well;
'Tis found where flowed the bloody tide,
Close to our loving Savior's side.

There is a place from trials free,
From toil and restless care,
Where sorrowing Christians' pathway flies,
Safe from the tempter's snare.
'Tis found low at the Master's feet,
Who joys his suffering ones to greet.

There is a rest earth cannot give;
Poor, thirsty, famished saint,
Fly to this rest. O fly and live—
Go tell him thy complaint.
His tender heart feels all thy grief;
No other source brings such relief.

There on his loving heart recline,
Then look upon thy pain.
There every earthly wish resign,
And know what is thy gain.
Look back upon the grief of years,
And learn to smile at all thy tears.

O Christian, 'tis thine to know
The bliss of love divine—
For thee the living waters flow,
A glorious crown is thine.
Then linger not within the vale,
But haste thee, lest the foe assail.

Leave self, leave all—fly to his heart,
With humble, child-like faith;
There know this joy, this peace and rest;
'Tis thine in life, in death.
Go to that Christ who died, who rose—
None other can give such repose.

Christian Intelligencer.

What Is Temperance

IN RESPECT TO THE USE OF INTOXICATING LIQUORS?

No. I.—BY J. W.

By the change which the recent session of the General Conference thought fit to make in our church rule respecting the use of intoxicating liquors, and which now awaits confirmation by the Annual Conferences, the question which heads this article is now fairly before us as a church. Temperance is the virtue which the old rule was designed to promote, and temperance is the virtue which the new rule is designed to promote. Moderation was the principle involved in the former; total abstinence is the principle involved in the latter. Which is the more excellent way of promoting temperance? This we must decide by considering the question above: What is temperance in respect to the use of intoxicating liquors? As to temperance itself—temperance in the abstract—there is not and has not been any controversy among our people. All manner of professing Christians proclaim themselves in favor of temperance—temperance in respect to the use of intoxicating liquors; but there are great and honest differences among all Christians, as well as among Methodists, as to what constitutes temperance in respect to the use of said liquors. Our church is now called upon to give a new answer to this question in her discipline. The answering of this question devolves upon the Annual Conferences; and it is well, for these councils of the church being composed almost altogether of preachers—men whose special office it is to be "stewards of the mysteries of the word"—they are the proper authorities to declare what is the mind of God on this subject. It would be a grand thing for the future of our church if all her ministers would now studiously and prayerfully enter upon a new and thorough investigation of this subject, so as to ascertain, each for himself, not what is the majority opinion of men on this subject of temperance, not what is expedient for the church to do under the pressure of the times, but what is the mind of God in answer to the question now before us. It would be a sublime spectacle indeed to see the thousands of ministers in our church liberating their minds for a time from all preconceived opinions on the question, and in the spirit of little children, feeling that they know nothing on the subject yet as they ought to know, sitting at the feet of the Master for a little season, inquiring diligently for the truth in this matter. Does not the resolution of the General Conference, adopted by such a "multitude of counselors," demand this service at our hands? Is it not demanded by the age in which we live—an age remarkable, on the one hand, for the fearful power of destructiveness which intoxicating liquor gives evidence of possessing—an age remarkable, on the other hand, for the new streams of light that science and philosophy are opening up on every hand, and which are available for the better investigation of all matters, moral and physical? Is it not possible that our former opinions upon this subject may have been formed without adequate personal investigation? May it not be the case that some light is now available to us on the subject that our fathers had not? Are we not just as liable to have our minds darkened with traditional teaching on this question as on many others about which we have learned better? Our opinions on other questions have changed; either the eyes of our understandings were more fully opened, or a greater degree of light radiated upon the matter in hand, or we attained a more commanding standpoint from which to view it. Why may not such be the case in respect to this temperance question? Surely this is no time for men in high places—editors and the like—to shake their hoary locks in rebuke of every movement which looks to the reopening of a question which they have long since settled for themselves and all mankind. Neither is it a time for Hotspurs to flash their raillery in the face of every elder who hesitates to follow in their impetuous lead. Let us all be impartial as we can, sincere as we can, faithful as we can in making up our minds how to vote on the question now before us, so that our votes shall be an intelligent articulation of the voice of the church of 1874, rather than of the church of 1774, upon the question: What is temperance in respect to the use of intoxicating liquors? In this spirit and with this purpose I am endeavoring to investigate this subject anew, and I propose, in subsequent articles, to give the results of the same as my humble contribution toward a righteous judgment upon the question now before us as a church.

Some persons are ready, I know, to answer this question at once, and so provide a speedy settlement of the whole matter, by saying: "Of course temperance in respect to the use of anything means a *moderate* use of it." Grant this as a premiss, and the question is very soon syllogistically settled. But is not this a false premiss upon which to start in this investigation? Moderation and temperance are certainly not synonymous words—they are not convertible terms—however loosely and interchangeably we may sometimes use them. It is always important, in the investigation of any subject, to have in our minds a clear understanding of the words with which we state our propositions; confusion here is blinding all the way through. Let us, then, settle the definitions of "moderation" and "temperance" in the outset. Moderation respecting the use of anything implies simply limitation in the quantity used; it is the antithesis of excessive use. Temperance respecting the use of anything implies abstaining from whatever use of it is detrimental to the human organism; it is the antithesis, not of excessive use, but of self-indulgence. Moderation relates to quantity, temperance relates to quality; hence the first is not necessarily a virtue, for the thing indulged in, however moderately, may be vicious; but the second is essentially a virtue, for it is the practice of duty to self, involving abstinence from the use of anything hurtful to body, mind or spirit. Moderation is not in antagonism to self-indulgence, but temperance is, for it implies "keeping under the body and bringing it into subjection" to the law of the mind. These distinctions are broad and vital. For instance, a man may be said to exercise moderation in the practice of some iniquity as compared with certain other men, because he runs not with them to the same excess in which they practice it; but certainly we could not say of him that because he exercises moderation in respect to said iniquity, therefore he is temperate in respect thereto; to be temperate in respect to any iniquity he must obviously abstain from it altogether. With this definition of temperance in our minds—and surely it is the true one—then it becomes evident that the nature or quality of the article must, in every instance, determine what constitutes temperance in respect to the use of it.

We are now ready to proceed with our investigation in answer to the question: What is temperance in respect to the use of intoxicating liquors? We shall endeavor to attain unto the mind of God on this subject, first, by searching it in the volume of his works; and second, by searching it in the volume of his words. In the volume of nature—the works of God—divine knowledge of what is good and what is evil for man is communicated to us in the phenomena of effects—"every tree is known by its fruit." Hence when we find out by analysis and observation that any given substance is evil in its nature, we have in that knowledge the mind of God in answer to what is our moral duty—what is temperance—in respect to the use of it. But in the volume of revelation—the word of God—divine knowledge of good and evil is communicated to us by the more direct process of precept and commandment. So far as moral duty is involved in the use of anything in the kingdom of nature, any command respecting it in the volume of revelation is always predicated upon the nature of the substance itself. For instance, the command of prohibition respecting a certain tree in the Garden of Eden was predicated upon the evil nature of said tree. "There is death in the fruit of this tree; therefore touch it not!" was the answer with which its effects would reply to the question: What is temperance in respect to the use of its fruit? But, in order that man might not be left to learn evil by actual experience of it, God utters his voice, commanding, distinctively and definitely, respecting said tree: "Thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Here we see the relation which the volume of revelation bears to the volume of nature. The one does not substitute the other, but supplements it. And hence the mind of God respecting the use of anything is best ascertained by searching it in both volumes. The knowledge contained in the volume of nature often greatly assists in our understanding of the commands in the volume of revelation.

Supporting the Ministry.

MR. EDITOR: Much has been said and written on this subject, which apparently has been treated with little respect. As I am a member of the Methodist Church, and as I dearly love the church and its ministers, and being desirous to see it prosper, and the ministers fully compensated for their labor, which is indispensable to a civilized and enlightened people, therefore I have a suggestion, and at the same time a proposition, to make to all members who are farmers, and feel interested in the welfare of the church and its ministers.

I propose to give all the proceeds of one acre of land to the support of our ministers, and would like to see how many more there are on the Arcadia circuit who are willing to meet with such a proposal. Brethren, come up to the help of our ministers. They must have support, or abandon the ministry in order to gain a livelihood. God forbid that such a thing should occur. There are many delinquents inside the bounds of our circuit, all of which is truly embarrassing to the preacher.

I now suggest that every member who is a tiller of the soil plant one acre of land next year, and give the proceeds thereof to the support of his minister. It will be but a mere trifle to cultivate and gather the production of it. By this method we will be able to support our preacher, and in the end God will abundantly bless us.

J. M. M.

MOUNT LEBANON, LA., July, 1874.

The New Rule on Temperance.

MR. EDITOR: To pursue "S.'s" anti-teetotal proclivities we will commence with the assertion: "No church has a right to make a moral law." We do not see any force in this assertion when applied to the action of the late General Conference, as it made no new law upon the subject. The church, however, has a right to make a law, and the executors of law have a right to decide whether its violation is immoral or otherwise. According to Mr. Watson, an action is rendered moral by two circumstances—first, that it be voluntary; and second, that it be made in reference to a law which determines it to be good or bad. Hence any law that the church might make would be a moral law; but a drowning man will catch at a straw.

Another assertion that "S." makes is that the Bible in no way teaches total abstinence. In the investigation of the Scriptures we are not to take isolated texts and twist them into arguments to hang our theories upon. We must study each text in the light and true intent of the whole book. The whole design and scope of the Bible is to elevate and not to degrade man, to purify and not to poison him. It teaches sobriety and self-control—to crucify the body to all sensual lusts. No virtue was more persistently taught by Christ and his apostles than self-denial. No sin is more condemned by them than self-indulgence. From first to last the spirit of God's word is in favor of entire abstinence from every practice which tends to degrade or to destroy soul or body. God's word speaks sometimes of certain drinks as a blessing. In other passages it condemns certain drinks as dangerous and deadly. Unfortunately our translators of the Bible often translate both the innocent and the hurtful beverages under the common name of "wine" and of "strong drink." Moses Stuart, an accurate and profound scholar, after carefully investigating the subject for years, says: "My final conclusion is that, wherever the Scriptures speak of wine as a comfort, a blessing or a libation to God, they can mean only such drinks as contain no alcohol; but in those passages in which they denounce wine and prohibit it, and connect it with drunkenness, they can mean only the alcoholic intoxicant."

We do not know who "S." is, but, believing that the views of Bishop Bascom and John Wesley upon the subject of temperance will have as much weight with the church as his, we shall give a quotation from each of them. Bascom, before the General Conference of 1832, said: "And now that the engrossing question of *total abstinence* is arresting the attention of most evangelical churches in the United States, and in many of them becoming a *term of membership*, we are fully convinced it would be criminal in us to remain silent, and not to lend our aid and co-operation in purging the churches and redeeming the nation from this insidious yet alarming and desolating evil."

Mr. Wesley says: "First of all, sacredly abstain from all spirituous liquors. Touch them not on any pretense whatever." On their manufacture and sale he says: "It is amazing that the preparation or selling of this poison should be permitted, I will not say in any Christian country, but in any civilized State." He pronounces the gain of their sale "the price of blood, and says: "Let no lover of virtue say one word to extenuate the guilt of it." "Oppose it as you would oppose the devil, whose offspring and likeness it is." Of grocers in this traffic he says: "They murder mankind by wholesale, and drive them to hell like sheep." He denounces both the manufacture and sale of spirituous liquors, unless for exceptional purposes, as a gross immorality. He says: "No man can get gain in this way without gaining the damnation of hell." One of the original rules of the Methodist societies, as drawn up by John and Charles Wesley, precluded not only drinking spirituous liquor, but also the traffic in it, unless in cases of extreme necessity. If the church had stood by its first rule there would be no necessity of making this second; but, as it did not, we hope that it has learned enough by sad experience to see the necessity of adopting the action of the late General Conference, and that it will show its faith by its works at the next Annual Conferences.

J. P.

MANSFIELD, Louisiana.

Southwest Louisiana.

MR. EDITOR: To redeem a promise long since made, I will endeavor to give as impartial an account as possible of this country.

It was the intention first to allude to the social and religious character of the people; but, as I have received letters of inquiry in regard to other matters, I think it best for the present to answer those inquiries first. That none may be deceived, I will state that I know of no churches in all this prairie region except Roman Catholic, Methodist and Episcopal. Perhaps nearly three-fourths of the people are Catholics, nominally or otherwise. There are Episcopal churches in several of the towns, and the others all over the country, except west of Bayou Plaquemine, where I heard it reported two years ago, in quarterly meeting, that there were thousands of people who had never heard a sermon. This country, as far as the Texas line, is comparatively poor and sparsely settled. I have seen, however, in that region some of the most independent people in the world.

This reminds me of a visit to Mr. Hiram Andrews', in that region, and a promise made to him in 1871. The year before I was there he made a trip to Galveston, and found a youth on a towboat who was in bad health, and went home with Mr. Andrews and died shortly afterward. Mr. Andrews was highly pleased with him, and requested me, if possible, to let his parents know of his death, as he lived nearly fifty miles from a post-office. E. C. Williams said his parents lived in Montgomery, Alabama. I do not recollect the cause of his leaving home, but believe his parents were represented as living at the time. It would no doubt afford his family great consolation to know he was well cared for.

Mr. Andrews, with his cattle, lives with much less trouble than those who fret over hired labor in making cotton and sugar.

This country is very peculiar in many respects. Strangers, on coming here, are often dissatisfied. They generally come by way of the Teche, where there are many who are interested in the rent and sale of land, and it is too often the case that they represent everything west of that region as particularly intolerable. I only write the truth in stating that many of them represent the people west as jayhawkers and thieves. The Vigilants did hang a number of cattle thieves in this and adjoining parishes last year. Two of these only were colored. They unfortunately, for the sake of doing a larger business, risked these white allies and were picked up. How strangely this sounds to the people of east Mississippi and other regions! They forget that they cannot raise a hog or even a cow in some regions; but the character of the people who do the stealing is too subtle to be picked up by the Vigilants. I have just been informed that several families in East Kemper, Mississippi, are about selling out for removal, and that two or three of them have consumption. As it is impossible to speak much of this country in this letter, I will close by a word of advice to all such. Be careful where you go and how you live. Everything depends on location. Those who have incipient consumption often get well, but almost all who stay indoors and take cough drops die.

J. B. RAMSEY.

ABBEVILLE, LA., August 19, 1874.

South Bossier Circuit,

HOMER DISTRICT, LOUISIANA CONFERENCE.

MR. EDITOR: I notice a brief description of the Seashore camp meeting in the issue of the sixth of August, under the signature of T. The whole affair is certainly magnificent and on a grand scale. A number of the strong spiritual preachers of two or three Annual Conferences were in attendance, and three of our venerable and beloved Bishops also on hand, and a large and attentive congregation, surrounded with all the necessaries and conveniences of life, and no doubt many of the superfluities. Thus situated, we may reasonably expect great and glorious results. Camp meetings and district meetings are annually held in this district (Homer,) and the labors of our faithful ministers will be rewarded and show fruit in the day of eternity. But, alas! we have no seashore for a site for our camp grounds, and the result is we never have the presence of one of our beloved Bishops at our camp meetings or district meetings. Many of us are very desirous to see and to hear a Bishop preach before we die, and we annually contribute a small amount to assist in making up the Bishop's claim. I am now nearly sixty-two years old, and positively I have never even seen a Bishop's track, much less the man; and there are many persons in this part of the great moral vineyard in the same condition. It does appear to me that where three of these useful and good men can spare time from their laborious and many official duties to attend one camp meeting, one of them could surely spare the time to visit this district some time, and preside at a district meeting, or attend one of our backwoods camp meetings.

Your brother in Christ,

JAMES FORD.

Obituaries.

THOMAS COLVIT CORDILL, son of Joseph and Mary L. Cordill, was born in Franklin parish, Louisiana, May 19, 1873, and died in the same parish, July 3, 1874, after an illness of seven days.

LITTLE MINNIE MILTON was folded in her Savior's arms on the twenty-ninth day of June, 1874. She was the daughter of fond and devoted parents—Frank A. and E. Olivia Jones—and was the especial pet of brothers and sisters, none of whom will ever soon forget Sister Minnie. Many, too, bound to her by kindred ties, will ever remember with a sad pleasure little Minnie's sweet, artless face. She died at Hedgeland, Catahoula parish, Louisiana. She had passed only four summers on earth, being born on the ninth of August, 1870.

A. M. W.

DIED, of typhoid fever, in Rutledge, Alabama, August 8, 1874, RUBY, infant daughter of Mr. P. A. and Mrs. A. M. Tatum, of the same place, aged two years, three months and seventeen days. Just eight weeks before her departure from earth little Ruby sat on the steps of the pulpit in which her obsequies were since begun, and waited anxiously and almost impatiently to be dedicated to God in holy baptism, which was attended to by the writer at that time. May the consolations of divine grace sustain the bereaved ones, and may the whole family, in the sweet by and by, reunite in the home of the good.

B. F. BLOW.

DEPARTED THIS LIFE, near Chicot, St. Landry parish, Louisiana, ELIZA F. GRIGSBY, wife of L. M. Grigsby, and daughter of Joseph T. (deceased) and Sicily A. Boring. She was born in Claiborne parish, Louisiana, March 12, 1846, and died on the twenty-eighth of June, 1874. Sister Grigsby suffered, during her short illness, almost all the pain that flesh is heir to, yet her faith was firm to the last moment. She was a consistent member of the Methodist Episcopal Church, and died in the full triumphs of a living faith. She stated to her mother, a few hours before she breathed her last, that a day or two before she had been into the paradise of God, and that she saw there her departed father, her Sister Smith and Sister Milton, clothed in all the beauty of the redeemed.

A FRIEND.

MRS. AMELIA H. FOLSE departed this life July 7, 1874, in the thirty-sixth year of her age.

During the first part of her sickness she was much distressed, even to impatience, so great were her afflictions; yet toward the close her light became serene and steadfast. Jesus manifested himself to her, in the forgiveness of her sins, with such power that she was constrained to speak to his praise: "I am so happy." This degree of joy did not fall her during the rest of her life, which, alas! was only a few more days. In health she was much perplexed about denominational differences, but when our blessed Savior gave her peace her perplexities seemed to vanish. Her pastor visited her several times during her illness. Feeling desirous to commemorate the death and sufferings of Jesus, she partook of the holy sacrament with holy fervency, and with delight engaged in songs and prayers. After partaking of the supper, her family and friends, with her pastor, entered into a covenant to meet her in heaven. How impressive was that covenant!

A FRIEND.

MRS. LINDA SMITH, consort of R. M. Smith, Jr., and daughter of Major John T. and Susan L. Sibley, was born in Lake Providence, Louisiana, November 5, 1854, and departed this life at the residence of R. M. Smith, Sr., in Issaquena county, Mississippi, July 26, 1874. She was principally reared and educated in the city of New Orleans, and was married to R. M. Smith, Jr., at Monroe, Louisiana, December 18, 1873. While in New Orleans she connected herself with the Presbyterian Church, and lived a consistent Christian life to the time of her death. Her last illness was protracted. She was confined to her bed twenty-eight days. Her suffering was great. She was conscious the day before her death, and bid all in the room a final farewell. When asked by her husband if she was prepared to die, she exclaimed: "All's well, all's well!" We thank God for this last testimony of her acceptance with the divine Redeemer; and, while we mourn her departure, we tender to the bereaved husband, parents and friends our heartfelt sympathy. May we, too, who have loved her so well on earth, be prepared, when the summons comes, to say, as she did: "All's well!"

W. L. S.

TRIBUTE OF RESPECT.

EDGAR NICKOLSON, son of Joseph B. and Elizabeth A. Wilkinson, was born June 14, 1863, and died July 28, 1874, aged eleven years, one month and fourteen days.

He has fallen asleep in Jesus. One of the beloved, none knew him but to love him. The writer knew him well, and can truly say that a lovelier and better little boy was not to be found in the Sabbath school or neighborhood. Our loss has been his eternal gain, and we doubt not that now, on this blessed Sabbath morning, he is with the angelic host around the throne of God, hymning the heavenly song of Moses and the Lamb.

Resolved, That in the death of our beloved scholar Edgar we (the Autaugaville Methodist Episcopal Sabbath school) have sustained a loss which we deeply deplore, and shall miss him sadly; yet we bow submissively to this painful dispensation of the divine will, and feel that the Lord doeth all things well.

Resolved, That this school hereby tender to the sorrowing family of the deceased our deepest sympathy for the irreparable loss they have sustained, and in testimony of which we direct that they be furnished with a copy of these resolutions, that the same be recorded upon the record-book of this Sabbath school, and that the same be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

ALBERT W. MCNEEL,
CHARLES E. DURDEN,
MIMS HOWARD,
Committee.

AUTAUGAVILLE, ALA., August 9, 1874.

DEPARTED THIS LIFE, in Franklinton, Louisiana, July 19, 1874, of pulmonary consumption, Mr. THOS. M. MAGEE, in the thirty-third year of his age.

Bro. Magee joined the church and was baptized about a year ago. He was kind and amiable in his nature, modest and retiring in his religious profession, esteemed and loved by those who knew him.

He delighted in hearing the Scriptures read, and having singing and prayer around his dying couch, and even in the solemn hour of death declared that he was not afraid to die. He leaves a disconsolate wife, and three children to her care, who, in the short space of a few revolving years, has witnessed the death of her mother, father, her oldest sister, her only brother, and now her beloved companion. May the mercy and grace of God sustain her.

A FRIEND.

At a called session of Franklinton Lodge, No. 101, F. A. M., held at the lodge-room in the town of Franklinton, July 19, A. D. 1874, the following preamble and resolutions were unanimously passed:

Whereas, It hath pleased God, in the order of his providence, to remove from our midst, by the hand of death, our worthy and beloved brother, THOMAS M. MAGEE; therefore,

Resolved, That in his death the fraternity has lost a useful member of our order, society in general one of its true friends, and Christianity one of its brightest ornaments.

Resolved, That we bow in humble submission to the dispensation of God's providence which has deprived us of our brother, ever remembering that we, too, are fast passing onward to that bourn from whence no traveler returns, and that it is our duty to prepare for the solemn hour when we shall follow our brother.

Resolved, That this lodge be draped in mourning for the space of thirty days, and that the members of this lodge wear the usual badge for that time.

Resolved, That these resolutions be spread upon the minutes of the lodge, and a copy of the same be furnished the family of the deceased by the secretary of this lodge, and also that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. F. CHAMBERS, W. M.
JOHN E. MORRIS, Sec.

REV. H. L. SMITH was born in the State of Georgia, November 13, 1832. He came to this State (Louisiana) many years ago. He was happily converted to God in an old cotton-field near this place (Pleasant Hill,) with his Bible open before him, and when no eye could see but the Savior's. This took place in October, 1853, and he joined the Methodist Episcopal Church South about the same time, and was licensed to exhort in 1855, under Bro. Suggs, presiding elder, and to preach the gospel, in 1856, under Richmond Randall, presiding elder. He went into the army as a volunteer, January 6, 1862, and was made a chaplain just before the close of the war. He married Miss Lizzie H. McDow, of Selma, Alabama, June 7, 1865, and returned to this parish in the following July. He was employed by the presiding elder of the Shreveport district on first one and then another circuit or mission, where he was always faithful, always true and useful. He was also a Bible distributer for a time.

The final and fatal attack of his sickness took place last spring. He had gone to Mansfield on business, although in wretched health. On his return he reached my house very much exhausted and emaciated. However, he started home next day, but was compelled to stop at Bro. J. M. Gibbs', where he remained several weeks, receiving the kindest attention. He recuperated a little and finally reached his home, where he lingered a short while longer on the desolate shores of time, and then passed over Jordan's floods on Sabbath night, the fifth instant, at nine o'clock. On the prior Wednesday he received the blessed sacrament of the Lord's Supper, which seemed to add new strength to his faith and hope. He had his youngest child baptized at the same hour. A short time before his death he pointed toward heaven and said: "It's all right up there." A few minutes before he closed his eyes in death he asked for a little nourishment; but before it could be prepared God's host came, and the chains of mortal existence fell off, and he followed them into the Jerusalem above, to rest on the shady banks of Life's eternal river. He said at one time, during the early part of his sickness: "I never felt so great a desire to preach as I do now; and yet I have no strength, no voice." He said at another time: "I have no fear beyond." He indulged a fear about the last shock and throes of death—the strangling, struggling, grasping of the flesh after breath. The river, notwithstanding, was safely crossed, and doubtless he is now beyond the reach of every fear and pain.

In view of our excellent brother's death, the following preamble and resolutions were adopted by the Shreveport District Conference at its recent session at this place:

Whereas, It hath pleased almighty God, the great Shepherd and Bishop of our souls, in his wise providence, to remove from our midst a member of our body, Rev. H. L. Smith; therefore,

Resolved, That in the death of Bro. Smith we have lost a most valuable member of our body, the church a most pious and zealous minister, his dear family a loving husband and father, while sinners have lost a true and faithful friend, whose voice and hand were ever lifted to warn and to entreat.

Resolved, That during all the trials and conflicts of mortal life, the bright escutcheon of his Christian character remained untarnished, down to the last moment, through faith in the anointed Jesus.

Resolved, That we condole with his dear wife and little ones, and that we offer them our Christian sympathy in their deep affliction and loss.

Resolved, That we comply with Bro. Smith's wish that Bro. John Pipes preach his funeral sermon, and that we request him to do so on Sabbath, the twenty-sixth instant, at such hour as he might select.

Resolved, That a copy of this paper be furnished the bereaved family, and another be sent to our paper, the NEW ORLEANS CHRISTIAN ADVOCATE, for publication.

JAMES E. BRADLEY,
Chairman of Committee.

PLEASANT HILL, July 25, 1874.

THE *United Presbyterian* asks: "Where are the sermons?" and philosophizes in this vein: Perhaps upward of a hundred thousand of them are preached every week, heard by millions of people, yet where are they afterward? Men sit studying at them for days, reading, transcribing, comparing, digesting, writing, reviewing; and in fear and trembling, and with much effort, preach them on the Sabbath, after which they seem to have no existence. But the raindrops, which cannot be collected, are not lost; they show existence in the growth of flower and fruit, and in the fountains gushing from the hillside. So the sermons live in the improved lives of those who hear them, and in the streams of influence and Christian power which are gushing forth from the church of God.

HA IS the interjection of laughter; Ah is the interjection of sorrow. The difference betwixt them is very small, as consisting only in the transposition of what is no substantial letter, but a bare aspiration. How quickly, in the age of a minute, in the very turning of a breath, is our mirth changed into mourning.

THE rain on the earth and the Spirit on the heart are both from the Father in heaven. Then let the Lord be praised for his goodness and for his wonderful works to the children of men.

The Christian Advocate.

THURSDAY, SEPTEMBER 10, 1874.

TWO LOVERS.

BY GEORGE ELIOT.

Two lovers by a moss-grown spring:
They leaned soft cheeks together there,
Mingled the dark and sunny hair,
And heard the wooing thrushes sing.
O budding time!
O love's blest prime!

Two wedded from the portal stept:
The bells made happy carollings,
The air was soft as loosing wings,
While petals on the pathway slept.
O pure-eyed bride!
O tender pride!

Two faces o'er a cradle bent:
Two hands above the head were locked:
Those pressed each other while they rocked,
Those watched a life that love had sent.
O solemn hour!
O hidden power!

Two parents by the evening fire:
The red light fell about their knees
On heads that rose by slow degrees,
Like buds upon the lily spire.
O patient life!
O tender strife!

The two still sat together there:
The red light shone about their knees;
But all the heads by slow degrees
Had gone and left that lonely pair.
O voyage fast!
O vanished past!

The red light shone upon the floor
And made the space between them wide;
They drew their chairs up side by side,
Their pale cheeks joined, and said: "Once more!"
O memories!
O past that is!

Mabel.

A TRUE STORY.

"Will you go to meeting with me this afternoon, Mabel? Come; this is your last day here; do go once before you leave the White mountains."

"What do you do in 'meeting?'" asked the gay, beautiful, "High Church" New York belle, with just a shade of contemptuous inflection in her voice.

"Well—there will be no sermon; there never is in the afternoon. The good minister sits in the aisle, in front of the pulpit, and invites any one he likes to make a prayer. Any other one, who feels the need of it, may request that he or she be mentioned personally in the petition; and those who wish it may relate his or her experience."

"How very funny! All the old women 'speaklu' in meetin',' and scarlng themselves dreadfully. I'll go. I dare say I shall have a good laugh, if I don't fall asleep."

So we walked through the long, hilly street of Bethlehem, in the pleasant hour before sunset, in the sweet, warm, hazy air of early autumn. The glory of the Lord shone round about us; for all the mountains were burnished, splendid, gorgeous. In purple and crimson and gold. Mabel's deep gray eyes grew large and luminous as her artist-soul drank in the ineffable beauty.

The building was so crowded with the villagers and many visitors that it was with difficulty we obtained seats, apart from each other. Mabel found a place next to a young, sad-eyed, sweet-faced country woman, and looked, with her flower-like face and superb French costume, like some rare exotic by the side of a humble mountain daisy.

The minister opened the services with a few fervent, simple words, and then said: "Brother ——, will you lead in prayer?"

A plain old country farmer rose in the aisle before us, rugged, brown and bowed. His prayer—sincere, and, I doubt not, as acceptable, because sincere, as if it had been offered in polished language—made Mabel shake with laughter; and when he prayed that the Lord would "send down a long, soakin', drizzlin' rain, to cherk up the late crops," I laughed too, in that painful, agonized way which all know who have been betrayed into laughing on solemn occasions.

He sat down, and there was utter silence for a moment. Then a high, sweet woman's voice, far in front of us, sang out, clear as a bell:

"Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known."

The congregation joined in; only one verse was sung; and again the strange, solemn silence fell upon us.

It was broken by the sudden rising of a lank, awkward boy, who hurried out, in a frightened nasal whine:

"I want to inform the congregation that I've found Jesus," and he dropped down as suddenly as he rose.

This time Mabel was convulsed with laughter; and when a girl in long corkscrew ringlets popped up, immediately behind the boy, with "I've found a hope," uttered in a sort of spasm of rapidity, and down *she* went, Mabel was in such aggravated spasms of mirth that I became terrified lest, in the just anger of those around us, we should be ignominiously expelled.

But the sweet singer, who saw in these utterances only the contrite souls of the speakers, burst forth triumphantly with:

"Oh, gift of gifts! oh, grace of faith!
My God, how can it be
That thou, who hast discerning love,
Should give that gift to me?"

Only one verse, as before. Then the pure notes, high above all the other voices, died away, and a strange-looking woman arose.

"I hain't got no gift o' language," said she; "but I want to give in my testimony. I've allers been a wicked woman; I've allers gone agin my conscience. I've made my folks to hum miserable for many a long year; and I'll allow thet thet's the reason God has poured trouble after trouble down outo me, till I was e'en-a-most drowned in 'em; an' I was about to take my own life, when some one—it must hev ben one o' God's angels—went singing through the woods. Shall I ever forget the words?

"With tearful eyes I look around;
Life seems a dark and stormy sea."

She stopped, her voice breaking into a hoarse sob, when the other sweet, pure voice immediately went on:

"Yet, 'mid the gloom, I hear a sound—
A heavenly whisper—'Come to me.'

"Oh, voice of mercy! voice of love!
In conflict, grief and agony,
Support me, cheer me from above!
And gently whisper: 'Come to me.'"

I looked at Mabel. She was not laughing. A strange, awed expression rested upon her features; her head was bowed down as the sad-eyed woman at her side rose, and, turning to the last speaker, said, in a low, gentle voice:

"My sister, we all thank our heavenly Father that he put his strong arm of protection about you while it was yet time; and since you have joined with us in profession of your faith, there has been no one more earnest in those good works without which faith is nothing."

Then, reverently folding her hands, she prayed that God would pardon her dear sister, and give them all love and charity, one for another, and his peace, which passeth all understanding.

Out rang the sweet voice:

"Haste thee on, from grace to glory,
Armed by faith, and winged by prayer!
Heaven's eternal day's before thee,
God's own hand shall guide thee there."

Mabel was now silently crying, and big tears were blinding my eyes, when a grand old man rose from his seat. Bent and feeble now, I could see that he had once been tall and stately, looking as the Puritan fathers must have looked when they first stepped upon "the stern and rock-bound coast" at Plymouth. Fine, clean-cut features, and eyes still blue and piercing remained, but his voice trembled painfully as he said:

"I am ninety-four years old, and most of those I love have gone to the grave-yard before me; I hev lived all these years in Bethlehem, and, boy and man, hev tried to serve the Lord; and I owe my blessed hope in my Savior to the teachin' an' example of my good and pious mother."

Then, with aged, trembling hands uplifted, he prayed that all the children present might be brought up in the nurture and admonition of the Lord. After a moment's pause he added that, if it were God's will, he should be glad to leave this sorrowful life with the dying leaves outside, and hasten to meet his mother and his Savior in heaven. "Would God grant it for Jesus' sake. Amen."

With the "amen" the singer's voice, purer, more uplifted, seemed to bear that wearied soul away on wings of harmony, as the glorious words fell from her almost inspired lips:

"Jerusalem! this day I greet
Thine while thy gracious gate,
Free entrance to those longing feet,
At last released, though late,
From wretchedness and sinning,
And life's long weary way;
And now God's great gift winning
Eternity's bright day."

I almost expected the ceiling of the church to float away, and heaven's angels to come down. I looked again at Mabel. Every vestige of color had left her cheeks, and she sat motionless, like one in a trance.

Near us was a handsome, well-dressed man, past middle age, who had listened with absorbed attention to all that had been said, and who now seemed strangely agitated. In a moment he arose, and then he spoke:

"I presume that no one here remembers a poor boy, who nearly fifty years ago left this place to seek his fortune. Fatherless, motherless, with no claim upon any one here, I wandered away with a heavy heart to earn my bread. Many a time have I been exhausted, discouraged, almost hopeless, but my mother had taught me to pray—her dying gift to me was her own Bible. It has gone round the world with me, and God has never forsaken me. I have long been a rich man, and I have come once more to these grand hills—my childhood's home—to testify my gratitude to my Maker for all his goodness in some substantial way. I never intended to speak as I am now doing; but after what I have heard and witnessed I should be most ungrateful if I did not give my testimony and belief in the abounding love and mercy of God. Oh, friends! take me back! Let me be one with you in this most sweet and touching service, and, when I leave you, pray that I may never be ungrateful for the earthly blessings he has heaped upon me, and for the far more priceless gift of his Son Jesus Christ."

Every one had listened to the stranger in deep silence. Every heart had thrilled responsive to his words. It seemed as if the very breath of heaven had entered into the little church, cleansing and purifying each soul present, and filling it with inexpressible devotion, when, like a soft, trembling wave, the pure young voice came floating down the aisles, and we heard the solemn acknowledgment:

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky."

He sang alone; a feeling too deep for utterance had prevented the rest from joining in, and many heads were bent in silent prayer and thanksgiving.

But oh! what do I see? Pale as death, her eyes dilated, her whole frame quivering like an aspen, Mabel arose and essayed to speak. The muscles of her mouth refused to obey her will, but with a painful effort she faltered in low, broken tones, "Pray for me," and sank down upon her knees.

Oh, it was the voice of God that spoke in those three little words, "*Pray for me*," uttered so low, yet distinctly heard in every part of the church. Joyful tears were streaming down many women's faces, as for the first time the singer's voice trembled, broke, and at last sobbed through the humble entreaty:

"Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come."

As she finished, a young minister who was living in the same house with us, and whose life had been nearly sacrificed in missionary labors, rose to pray. The radiance of Heaven was upon his face, and God spoke through him to the awakened soul of Mabel in a way I had never heard before. The words poured out in an inspired flood, carrying her soul resistless upon its mighty waves to repentance, faith, prayer, praise, love, joy, peace, and at last heaven! Oh, it was surely a miracle which we had witnessed that day in Bethlehem!

With a solemn benediction the services were ended; and when we had come out it seemed as if the very heavens were rejoicing over the tidings which had gone up of the soul that day redeemed. All that was gorgeous and beautiful in color had taken possession of the sky. The clouds, like great gold and crimson banners, were moving high over our heads, furling and unfurling, as if carried by exultant angels, marching and singing their triumphant hallelujahs.

And Mabel, still white as an Easter lily, but with her deep gray eyes full of a proud humility, a new happiness, a steadfast resolution to live henceforth for Christ, walked by my side, watching the great glory of the heavens, with her arm lovingly entwined in mine. We did not speak; we had no need, for our thoughts were in perfect accord. I had witnessed the wonderful mystery of her instantaneous "change of heart." I knew it was well with the child.

Beautiful, gay, fashionable, the pet of society, I knew her also to be a staunch upholder of all that was noble, good and pure, and I felt a thorough conviction that she had indeed given herself up, body and soul, to him who had chosen to send his Holy Spirit into her heart, as she was going out of the little village which bore the blessed name of *Bethlehem.—Fanny Barrow, in the Christian Union.*

Mohammed and the Koran.

John Muehleisen Arnold, D. D., honorary secretary of the Moslem Mission Society, and late her British majesty's consular chaplain at Batavia, says the *Christian Intelligencer*, has recently issued from the press of Longmans, Green & Co., London, a volume entitled *Islam—its History, Character and Relation to Christianity*, which contains a large amount of new and interesting matter relative to the life of Mahomet or Mohammed, and the sacred book—the Koran—which is attributed to him.

It is well known that the beauty of the style and language of the Koran was appealed to by Mohammed as a proof of its inspiration, which theory is implicitly accepted by his followers. Dr. Arnold shows that this claim of the superior elegance and purity of the language of the Koran has been disputed by eminent Arabic scholars, and he quotes, in evidence, from the writings of the Arab philosopher Abd-el-Messih ben Isaac-el-Kindy, who lived a century after Mohammed, as follows:

"From my own intimate acquaintance with the book—for I am an Arab—I know that it contains corruptions, that it is destitute of order, style, elegance, or accuracy of composition or diction. It contains contradictions from first to last; one sentence abrogates another, and the whole is puerile and weak, yet it is said that men and genii together could not produce its equal. The writings of El Kals and other poets and learned men, who lived at or before the time of Mohammed, are clearer, more elegant and more subtle. Their discourses are deeper and plainer, and with them Mohammed contested when they questioned his rights and rejected his claims. I have read a so-called Koran, written by Maselmat el Hanafi, without any of the aid and assistance which your friend (Mohammed) received in his book. Had the former appeared before his it would have been accepted and received as the orthodox revelation, supposing even it were brought forward on the plea of the beauty of language, elegance and order alone."

Dr. Arnold points out some of the contradictions with which the Koran abounds, exposes the perversions of prophecies which are quoted as establishing the Arabian prophet's claims, and indicates passages by which the divine sonship of Christ, in the sense in which it is held by Christians, may be largely sustained from the words of the Koran itself. The cause of the delay in the burial of Mohammed, which has hitherto lacked satisfactory explanation, is thus accounted for:

"Mohammed died at the age of sixty-three, on the eve of a Monday, the twelfth day of the month of June. Having predicted that he would rise from the dead on the third day, he had charged his followers, before his death, not to bury him earlier on any account, as was customary; and in this way alone can we fully account for the delay which occurred in the burial. Though special blessings had been promised to those who should obey this injunction as to his burial being postponed, yet, when his body began to decompose on the third or fourth day, they were compelled to inter it, which they at last did very hastily on the night of the following Wednesday. We can easily comprehend why these facts as to the real cause of the delay of the burial were carefully excluded by the ordinary biographers of Mohammed, and it was left to El Kindy to record them. This also will alone account for the report of Dauzan—that Mohammed's body was buried *unwashed*, without the burial linen, but with the red scarf round his waist which he had worn during his last illness; and explain, above all, why Omar swore that Mohammed was not really dead, and that those who believed in his death should have their hands and their feet cut off. Omar himself predicted that, like Moses, the apostle of God might have disappeared for forty days. But while thus laying hold of the false notes which had been held out by the Arab prophet himself, his followers were suddenly overtaken by the net of dissolution; and, under these circumstances, it became naturally too late to wash his body, and to put it in the usual burial linen."

IT IS to wine-drinking, says an examiner of musty records, that we owe the origin of the kiss. After Micennius caught his wife sucking his finest wines through the bunghole of a barrel with a straw, the custom became general in Rome for the husbands to kiss the lips of their wives, that they might discover the quality of their good ladies' stolen libations; and Cato the elder recommends this plan to the serious attention of all careful heads of families.

WE ARE always looking into the future, but we see only the past.

Cow-Trees.

Among various kinds of trees which are celebrated for their utility, not the least valuable are those which yield a milky juice that does not solidify, and may be used as a nutritious article of food. Trees of this kind bear the general name of cow-trees. Of the different varieties of this species, the best known and most useful is the *Brosimum Galactodendron*. This tree is usually more than a hundred feet high, and is found in abundance on the sea coast of Venezuela. The milk of this tree is obtained by making incisions in the trunk, in very much the same way as the juice is obtained from the sugar maple trees. Its taste very much resembles that of sweet cream, and it is much used by the natives as food, being nourishing and wholesome, with but one unpleasant feature about it, which is that it is slightly glutinous.

In Venezuela and New Granada is also found another tree very similar to the one above described, and for medicinal purposes more valuable. This is the *Clusia Rodactodendron*, the milk of which is considered a *specific* for dysentery. The milk of this tree contains a resinous and astringent property, and an aromatic tonic substance. The natives use the milk of this tree freely, and by them dysentery is not feared, though their climate is one calculated to produce that disease. One of the peculiarities of this remedy is that it not only cures the disease, but prevents its return. This milk can be kept a year without losing its taste or its valuable medicinal properties.

Of this tree, and of the valuable properties of its milk, Mr. R. B. White gives a very interesting account. He states that out of a party of from five hundred to seven hundred men who were employed in building a railroad near Buenaventura, in western New Granada, where the climate was extremely unhealthy, a large number of cases of dysentery broke out, not one of which proved fatal. In some cases the milk was given with success when other remedies had failed, and when all hope of effecting a cure had been abandoned. He suggests, with much show of reason and propriety, that the milk of this tree should be tried in cases of cholera.—*Our Church Work.*

Massachusetts—Liquor—Opium.

Alas for Massachusetts! Her troubles seem to increase as she grows older. In spite of all efforts to make the world virtuous, her own people will have their cobblers and ale, and not only their cobblers and ale, but, oh, horrors, their opium! We discover from the New York *Express* that, having passed the prohibition law in all her towns and villages, she is now threatened with what may be called an opium plague. The cheering cocktail and the exhilarating cobbler being taken from him, the son of New England resorts to opium, and, what is even worse, the daughter of the same sacred soil seeks oblivion in the same Lethe cup. The result of all which is that Massachusetts is rather puzzled. To give up the spoils of the noble fight for temperance is too bitter a pill to swallow; but, on the other hand, it is a difficult matter to decide between the relative merits, or rather demerits, of whisky and opium. The fact is the learned pundits of Massachusetts have made an error in supposing that the absence of the first causes a craving for the latter. There are in New York not a few of the opium dens that are so graphically described by Charles Dickens in his "Mystery of Edwin Drood," and throughout the North, prohibition or no prohibition, the habit of opium-eating is indulged. One of the most soothing and invidious of all narcotics, it is used more extensively by those whose mental faculties are called into extensive use, and by those who would seek oblivion of a blighted past. Statistics show that the abandoned women of New York are the largest purchasers of laudanum, and that they are in the habit of using it daily. Students, authors and other Northern thinkers are sadly given to its use, and in many instances men who would not drink a drop of spirituous liquor indulge constantly in a habit which is infinitely more pernicious. So Massachusetts need not be alarmed. It may retain its prohibition and opium-eating will not increase one jot.—*Episcopal Methodist.*

A MOTHER'S LOVE.—Some time since, one very cold day in winter, a woman was obliged to cross a mountain with her little baby boy in her arms. When she got to the top of the mountain she became very cold, and began to fear that she and her little babe would freeze to death; but she resolved to take some of the clothing from herself and wrap it around her child and save his life. So she folded her shawl all around her infant; then she laid him out of the wind in a cleft of the rock. The next morning she was found dead near by, but the babe in the cleft of the rock was quite well and warm.

When that child grew up he must have loved that mother very much, for he knew how she had died to save his life.

He could not remember her face, for he was too young when she died; but he loved her, and was not ashamed of her, though she was a poor woman. If he had been, I think the boys in Scotland would have felt like taking him to some high mountain and leaving him there to freeze to death.

One day, many years after, a minister was relating this story, when a soldier came forward, and, with tears in his eyes, said: "That was my mother; she died to save my life; she hid me in the cleft of the rock. I love her; but I can never tell how I love my Savior, who, when I was in danger of dying the second death, said to me: 'I will put thee in the cleft of the rock, and will cover thee.'"

THE Lord has many fine farms from which he receives but little rent.

Religious Intelligence.

BERLIN has 100,000 less inhabitants than New York; yet the American metropolis has 470 places of worship and the German only 60.

THE most costly Protestant church in America is in process of erection for a Presbyterian society in New York. It will cost $900,000.

THE London *Church Herald* says: "John Bunyan was a sectarian of some natural ability, and no small literary power and ability?" That will do!

THE Turkish government has formally stated to the United States minister that it intends to adhere to its recent prohibition of the sale of Bibles in Turkey.

AN ARTICLE in a New York paper gives the number of churches within the city limits at about 350, which allows one church to every 2,857 inhabitants.

THE Earl of Dalhousie by his will leaves £20,000 ($100,000) to the Free Church of Scotland for the payment of salaries, of $1,000 a year each, to each of the pastors of the four Free churches on his estates.

MR. SWING is preaching now on Sunday mornings in McCormick's Hall, Chicago, to crowded audiences. The hall holds three thousand persons; and is packed at each service. More than twice as many persons as his church would contain are thus enabled to hear him.

THE Protestant Episcopal Convention of Virginia took action on temperance, providing as an amendment to the general rules that any person making, buying, selling or using, as a beverage, intoxicating liquor shall be, upon conviction, debarred from membership in the church.

THERE are three hundred different sects in England, and seven have sprung up during the past year. They call themselves Congregational Temperance, Free Church, Home Mission, New Methodists, Protestant Union, Union Christians, Unsectarians and Christian Dolphins.

CONGREGATIONALISM is not very strong in Canada. In the Province of Ontario only 13,000 members are reported, against 331,000 of the Church of England and 287,000 Wesleyans. The statistics are not very well kept, however, and the body is probably larger than these figures indicate.

THE cathedral now being built on Fifth avenue, New York, will be the most costly marble edifice on the American continent. It is expected that at the present rate of progress twenty or thirty years will elapse before it is finished, although a portion of it will soon be completed and ready for use.

THE Wesleyan Missionary Society has four missionary districts in South Africa—Grahamstown, Queenstown, Natal and Bechuana (on both sides of the Orange river)—to which the Transvaal republic mission has been added. Their statistics include colonists as well as natives. These districts embrace 15 circuits, 28 missionaries, 5,219 communicants and 5,346 scholars.

THE first delegated General Conference of our Wesleyan brethren in Canada, which will be held in Toronto, commencing September 16, is to be composed of both clerical and lay members, the latter elected by the district meeting in May last. To aid in defraying the expenses of the General Conference a collection was ordered to be taken up during the month of July.

THE work of the Presbyterian mission at Tabriz, Persia, has called forth persecution. A number of Mohammedans became interested in the mission services, which seems to be the case in other parts also of this field. They were apprehended, and such of them as had professed the faith of the Christians were severely beaten. Subsequent dispatches from Teheran proclaimed toleration for the Christians.

BISHOP CUMMINS has written a letter to the senior warden of Emanuel Episcopal church, Louisville, Kentucky, acknowledging the receipt of the certified copy of resolutions adopted by the congregation, expressing their desire to be received into the communion of the Reformed Episcopal Church, and giving his hearty consent to the reception of the congregation as co-workers in the great cause of reform.

THE attendance upon the Protestant services at Vezir Keopreu, in the Marsovan district, western Turkey, having recently increased from thirty to three hundred, a church has been organized and a native pastor called to that place. The journey to the ordination was rendered difficult by the unusually deep snow which covered Asia Minor last winter, and which, following upon the drouth of last year, has produced great distress throughout the country.

IN ONE of his recent speeches in England, Baboo Protap Chunder Mozoomdar, of India, said: "The name of Christ was not heard with indifference or hostility among the advanced thinkers of India. They had come to feel that to that soul they all owed a deep debt, repaid only by the best and purest of lives they could live in this world. Christians and Brahmas were approaching common ground, where they were destined to meet as friends and brothers."

THE movements toward consolidation and reorganization of the Methodist forces of the Dominion have at last culminated in the union of the Wesleyans of the eastern and western Provinces and the New Connection Methodists. The name of the united body is to be "The United Wesleyan Methodist Church of Canada," and, in case of further union with other bodies of the Methodist family, "The Methodist Church of Canada." The General Conference of the consolidated body, which has a ministerial membership of 1,000 and a lay membership of 100,000, will meet in Toronto in September.

MISSIONARY ADVENTURE.—The Lucknow *Witness* contains a most thrilling account of Rev. E. Johnson's missionary adventure in Afghanistan. This brother, it will be remembered, commenced that most interesting work in Southallston, now progressing so rapidly under the care of Messrs. Boerresen and Skregrud. He received a frightful injury from a tiger, escaping with the loss of an arm. His adventures in Afghanistan are marvelous, but will prepare the way for the spread of Christianity in that country. We may give some of the thrilling scenes described hereafter.

A PETITION is in course of signature among the extreme High Churchmen of England praying that the archbishops and bishops may be relieved from their duties in the House of Lords. The petitioners say that they do not wish to be understood as expressing any opinion for or against the present union between Church and State; but it is easy to guess what their opinion is. The passage of the public worship bill will be sure to send the whole High Church party into the Church Liberation Society.

JAPAN.—The Rev. Mr. Ballagh gives a most interesting account of the imprisonment and release of Fulagawa, one of the early converts to Christianity. He suffered much—everything but death. From the prisoners he received worse treatment than from the officers and jailors. They insulted him, and ridiculed his profession of Christianity. While in the midst of terrible sufferings he was liberated through the instrumentality of Hon. Mr. DeLong, the United States minister, to whom he sent grateful acknowledgments. He is an artless, earnest speaker, of winning address, and is doing a great work for the salvation of his countrymen. His release seems miraculous.

A NEW Hebrew theological college is to be located at Cincinnati. The building will be commenced as soon as $160,000 are raised. The annual income of the proposed college will be about $50,000, and with so ample an endowment no expense will be spared to secure the very best available talent on both sides of the Atlantic. At one time it was hoped that the learned Emanuel Dentsch might have been prevailed upon to take charge of the college, and since his death Dr. Wise has been in communication with the most learned philologist of Berlin, the only rival of Max Muller in all Europe. The education thus to be provided will be free in all its branches to Jew and Gentile alike.

THE twenty-first Conference of the French Methodist preachers was held at Nimes. The Conference proper opened on the fourth ultimo, and continued over a week. The Vice President Hocart occupied the chair in the place of President Cook, deceased. Subsequently Rev. J. P. Cook, brother of E. Cook, deceased, was elected president, subject to confirmation of the British Conference. Notwithstanding the difficulties of carrying on the work, for lack of men and material aid, the results have been encouraging. The slight decrease of fifty-nine members reported is more than counterbalanced by a large increase in the numbers on trial. Reports show there are over 2,000 members and nearly 10,000 stated hearers.

WEAK in numbers as the Moravians are—only 6,000 in this country—their missionary zeal is so genuine and effective that as a body they challenge the admiration and respect of the larger denominations. Next September their society for propagating the gospel among the heathen will be eighty-six years old, and during this period they have spread out their missions far and wide, into Greenland, Labrador, West Indies, among the North American Indians, Barbadoes, Central and South America, South, West and East Africa, Australia and West Himalaya. In these provinces there are 100 mission stations and outstations, with 3,767 laborers of all classes. These have established and sustained 310 schools of all grades. The number of converts is 69,401, which is more than three times the number of church members in the whole denomination in Europe and America.

THE commencement week at Andover this year varied imperceptibly from former occasions. There were the examinations of the graduating class; the society anniversaries, sermons, speeches and alumni greetings. The seminary turns out twenty-one new ministers, some of whom go direct to fields of labor. The address before the Porter Rhetorical Society was delivered by Rev. Dr. Peabody, of Cambridge, on the evidences of science and religion, in which he held that many of the supposed antagonisms of science and religion are imaginary. Rev. Mr. Atwood's report in the *Congregationalist* makes Dr. Peabody say that the development theory is not necessarily unchristian. "We might look complacently on an ancestry of apes if we might look forward to a posterity of angels. At any rate, these theories have no validity as against Christian faith." At the alumni meeting the subject of lay preaching was discussed, after two essays had been read upon it, Rev. Mr. Lamphear, in the negative, taking the ground that our polity regards a man as a minister because of his Christian culture, and that the times do not require laymen to enter this distinctive work. When the subject was thrown open to the meeting a very general sentiment was expressed in favor of lay preaching, or, as Dr. Smith put it, lay *activity*. The discussion was closed by Prof. Fisk, of Chicago seminary, who emphasized the point that in the West material interests are so pressing that it is difficult to induce young men to go through the curriculum of college and seminary, and in the East the expenses of college life are so great that only the sons of rich men can afford a liberal education, and the ministry is only scantily recruited from among them. Yet at the same time the West needed culture in its pulpit. It was the poorest place in the world to send young men out to grass. The problem is a difficult one how to reconcile these opposite conditions. Among the visitors at Andover was Prof. Bevan, of London, who is to fill Dr. Scudder's pulpit in Brooklyn for the rest of the season.—*Christian Union.*

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Moderation and Peace.

The Inslances of violence and bloodshed which have occurred lately in the Southern States are to be regretted by all good citizens. Nothing but the necessities of self-defense can justify a resort to force. We would condemn in unmeasured terms all violence and indignity offered to individuals who are peacefully exercising their rights as citizens in the field of politics, or who are pursuing lawful avocations in any section of the country. Whether they be school teachers, preachers, farmers or politicians, they are entitled to protection. We would by no means overlook outrage and wrong, on whomsoever and by whomsoever perpetrated. If Northern Methodist preachers and teachers of colored schools in Texas have been murdered or persecuted because of their calling or political and sectional affiliations, the perpetrators of such crimes deserve the severest punishment. We are sure that the good and intelligent people of the South will neither countenance nor tolerate a course of outrage and violence toward any on the ground of mere political differences. They should rather interpose with their own lives for their protection, if necessary.

In reference to the cases which are reported to have occurred in Texas we have not heard all the particulars, and there may be some facts which will place them in a different light from that in which some of the Northern journals regard them. But if men have been murdered or molested, who were engaged in peaceful and lawful pursuits, the communities in which these crimes have been perpetrated should not rest until the guilty parties are brought to justice. Preachers and teachers, whether their mission be to whites or blacks, are entitled to protection, and, if honest and faithful in their calling, they are entitled to our respect. We know some worthy persons who teach negro schools, and we honor and esteem them none the less on that account. We could only wish that the colored children throughout the land had more of these competent and conscientious teachers. We believe that our church and our church people in Texas and elsewhere will frown upon all measures which would molest or injure any who may have come among them for lawful and peaceable pursuits. If their social, religious and political opinions are distasteful to us, and utterly at variance with our own, if upright and honest, they should be treated with courtesy, and not a hair of their heads should be touched by the hand of violence.

Those lamentable instances of riot and bloodshed, which are becoming somewhat frequent of late, are the natural outgrowth of our present social and political condition. It is a trial almost beyond endurance for a people to be oppressed by incompetent and dishonest officeholders, and to see their material interests sacrificed and their homes destroyed by the greed and villainy of those who have no other interest in the country than the plunder which they can extract from our impoverished land. That intelligent people who pay the taxes, and whose homes and families are being reduced to the extremity of want by a set of heartless vampires, should sit still and make no effort for deliverance until their ruin shall be completed, is more than can be expected of even a subjugated community. We doubt whether any people in the North would have borne these wrongs and indignities with anything like the patience and forbearance which our people have displayed.

The animosity of the negroes against the whites is the result of a systematic training by their political leaders, in large measure. Years of misrepresentation and incendiary teachings, combined with the political exigencies of the times, are beginning to bear fruit, and threaten to ripen into a war of races. Whatever the consequences, let it be remembered that the Black League was organized before the White, and that the tendency to a white man's party has been compelled by a united and armed organization of the negroes. In the main the white people have acted in self-defense to save the country, if possible, from utter destruction, and to protect their women from outrage and their homes from brutal violence. We cannot blame the white people of the South for organizing for peaceable political objects, nor for the purpose of protecting themselves against a race that has been incited to the most malignant hatred toward them.

There is danger of unreasonable violence, and of a departure from the line of strict self-defense. This is evident in the late affair at Trenton, Tennessee, and perhaps also in the trouble at Coushatta, in Louisiana. Lawless and reckless men commit high-handed crimes, and their course is without excuse. The negroes are the victims of bad associations and of false teaching. Kindness and forbearance toward them is a plain duty. In time they may be brought to understand their true interest, and to shake off the delusions with which their corrupt and sometimes their more conscientious leaders have inspired them. The enemies of the South are but too happy to have occasion of reproach. Whether justifiable or not, they will use every instance of violence against us. The truth is not likely to reach the public mind so as to rightly affect the public opinion of the nation. There is too much ignorance of the real situation, too much political interest involved, and too much sectional prejudice to make this possible. Moderation and peace are both right and expedient. Passion should be repressed, and affairs should be guided by calmness and wisdom. Nothing should be done that will not stand the severest scrutiny of justice and right. If deliverance cannot be achieved by these means—by a peaceable ballot, and by a firm assertion of principles—it cannot be secured at all.

The Southern States are in more danger from the tolerance of lawlessness, and from unjustifiable acts of violence, than from any other source. Hot-headed, unreasonable and reckless men should not be permitted to lead, nor should their deeds be countenanced. It is the duty of all intelligent and religious people to interest themselves actively in the exercise of their privileges as citizens. They must not only condemn wrong, but they must, as far as possible, prevent it. Instead of being led by hacks and pot-house politicians, they should stand at their posts, and assert their right to guide and influence in the nomination and election of their representatives and rulers. And, more than all, the hour has come when they should seek to restrain all extremes of temper and conduct, and to "seek peace and ensue it." The fact cannot be concealed that affairs have reached a crisis, and that the South is approaching a point in her probation before the nation which is to determine her destiny for a long time to come. Will our people have the vigilance and firmness, combined with the requisite wisdom and moderation, to pass through the ordeal without reasonable reproach? Will they have the temper and prudence to bear themselves without stain through the trials and provocations which surround them?

Whatever calamities may threaten, we should be careful not to precipitate them upon ourselves. We need political redemption, but we also need domestic quiet and peaceful industry. Perhaps all these may be secured by self-control, and by a vigorous, united and temperate action. By recklessness and violence all may be lost. We believe there is no purpose of lawlessness or of force on the part of our people. They stand simply on the defensive, and mean to exercise their rights as citizens in a peaceful way. Our words of advice and caution are to guard them against the peculiar dangers to which they are exposed. The passions and prejudices engendered of ordinary political strife are always fraught with mischief, but here we have; added to these, occasions of trouble of a far more serious nature. It is a time to watch and pray, that the wiles of the devil may be overcome.

EXPERIENCE is a torch lighted in the ashes of our delusions.

The Grape in Palestine.

A writer in the *National Baptist*, who has evidently spent much time in Palestine, gives an account of the culture and use of the grape, which goes far to explain the "Bible wine question." He says:

Is the Bible for or against prohibition? Perhaps the land can lend some light upon the subject. Is Syria, the home of the grape, and "Hebron, its primeval seat," according to Jewish tradition, a land of inebriates? Did God promise the children of Abraham a land of the vine to make them drunkards, or is the vine put to other uses than to feed men and women the poison of alcohol? In this article I intend to give a simple narrative of the uses to which the Syrians of today turn their vineyards. These vineyards abound upon the steep sides of Lebanon and Hermon, of Carmel and the mountains of Judah and Israel, and it is a beautiful sight to see these mountain-sides so neatly terraced and cultivated and dressed with the vine, olive, fig and mulberry-trees.

In the winter season the vines are cut back, so that only three or four thrifty arms remain, and these the three or four nearest the root, and which are to give the new wood and fruit of the approaching season. These arms are supported by crotched sticks a cubit or two long, which keep the vines from the ground, and give them room for ventilation and for putting forth their clusters. The soil in the vineyards is kept loose and free from weeds. The vines are planted from eight to ten feet apart. The heavy dews from April to October furnish the vines and fruit with sufficient moisture, for they get no rain during this season. The clusters grow to an enormous size. I have measured them half a yard long, reminding one of the grapes of Eschol, which the spies had to carry on a staff between them to avoid breaking the cluster. The varieties are as many and the qualities as varied as among our American grapes.

In July the natives begin to use the green grape in making sherbet (which means "a drink.") The sherbet of the winter and spring, made of orange blossoms, is very sweet, rich in perfume, and pleasant to the native palate, but not very refreshing; and the hot July weather compels the stomach to crave an acid, and the green grape pounded to a pumice in a mortar, strained, sweetened and diluted with water, furnishes a drink which rivals our best lemonade, and which the mountaineer employs as a substitute, and hesitates not to offer it even to his governor; and I have heard the latter compliment the beverage and approve its excellence by requesting his cup-bearer to refill his silver bowl. When the grapes ripen, which they begin to do in August, the natives eat them with their dry bread, and they become a staple article of daily food.

The grape season lasts through August, September, October and November. The grapes of Syria, being so saccharine, are easily converted into raisins, which, when dry, are pressed into cheeses, and then cut and eaten with bread, as we cut and eat our cheese. But we must hasten to the wine press, and see the Arabs manufacturing the juice of the grape. And first of all, the press deserves attention. Either cut out of the solid rock or built with large stones and cement upon the surface of the soil in the vineyard, it is a simple affair. The vats are usually four, six or eight feet square and one foot deep, slightly inclined to one end, where a small trough conducts the expressed juice into a receptacle of masonry, holding fifteen to twenty-five gallons. The grapes are placed in the vat, and a native or two with bare feet tread the grapes, and the juice runs off in the cistern, where it is carried in jars or leathern bottles to the home. The process of extraction is very simple and primitive—the vats just the same as those used two thousand years ago. The juice thus extracted is converted into molasses, wine, vinegar and jelly.

Molasses, called by the natives "dibs" (and in Hebrew "debesch,") is grape-juice boiled to a sirup; and while it retains the grape taste and a slight acid, we regarded it as more healthy and palatable than our own New Orleans. The natives often make their evening meal upon bread dipped into a bowl of "dibs," as children in this country frequently eat bread and molasses.

The wine is made by the grape-juice being placed in skins (in the New Testament called bottles,) and the smallest possible vent allowed for fermentation to keep the skins from bursting. The wine is generally reduced with water. There are a series of different wines in Syria, generally called after the place where it is made. As a whole, the wine of Syria would scarcely be called a heavy wine, rarely heavier than Bordeaux; seldom as strong as Port, Sherry or Madeira; but, although so light, it is scarcely ever used by the natives as a beverage. Comparatively but little wine is made in Syria, and that little is usually consumed by foreigners and travelers. During my two years' residence in the land I never saw a native intoxicated.

The vinegar is similar to our wine vinegar, and is mostly made from the pumice of the grape, after the juice has been extracted. Besides its ordinary table use, a pleasant drink is made by mixing it with sweetened water. The jelly is simply the juice boiled down; and by the addition of a little sugar it makes a very nice condiment. Besides being served as a compot, it is not infrequently presented as a sherbet, after being dissolved in water.

They also prepare a jam from the fruit, which is served as the jelly. These are the uses to which the denizens of Palestine put their vineyards at present—a worthy use, you will surely say, as worthy as our apple-orchards, and performing for the Syrians a greater variety of purposes in their dietetic economy than our apple-orchards do for us.

One can then look in Palestine upon a vineyard with delight, and invoke God's blessing upon it. The scene is not one which suggests drunken revelry and beastly excess, but it is the poor man's hope and the rich man's joy. And the longing of the traveler is that those old, hoary mountains may again be terraced from base to summit with vineyards, and cities quaff at every fountain; that the valleys may re-echo with the watchman's voice, who guards those fields from violence by night and by day, and whose call in the vineyard to his fellow still is: "Watchman, what of the night?"

Believe in the Lord Jesus Christ, and Thou Shalt be Saved.

BY W. S. PLUMER, D. D., LL.D.,
COLUMBIA, SOUTH CAROLINA.

That seems to be a very simple way—this way of faith in the Redeemer. It well suits my case. I am foolish and ignorant; Christ is the wisdom of God. I am very sinful and guilty; Christ is the Lord our righteousness. He is the end of the law for righteousness to every one that believeth. I am very weak; I am without strength; Christ is the power of God unto salvation. I have no cloak for my sin. But the merits of Christ are the linen, white and clean, with which my poor soul may be beauteously arrayed. My tears cannot wash away my sins; but the blood of Jesus Christ cleanseth from all sin. In him sinners boast the possession of greater blessings than angels have—even redeeming love and redeeming grace.

And then I am not required to bring any price in my hand. By the gospel, salvation is without money and without price. It is well for me that I am not required to pay for salvation. If I were, I should be forever lost. I am a poor sinner—as poor as my sins can make me. I have nothing to commend me to a just and holy God. I deserve all the evil he has denounced against me. I am guilty. I am all unworthiness; but Jesus is worthy. I rely on Jesus. I take Jesus for my Savior. He is all my desire and all my salvation. He has borne all the curse. He has died, the just for the unjust, the innocent for the guilty. He is the Lamb of God that taketh away the sin of the world. By his stripes we are healed.

One said: "I am no scholar, sir; I have taught myself the last fifteen years, and now I can read a good bit of the Bible; but I can't make out all the big words, you know, sir. Ah! sir, that word '*believe*,' that is a great word with me; it is everything to me; and, as far as I can make out, there is no other way of getting to Jesus. He says: 'Come unto me;' and, thank God, I am very happy in coming to him by believing on him."

Oh, yes! no one can rely on Christ too much. He bids us do that great work—that work of God—believing on the Lord Jesus. To believe on him with the heart is always unto righteousness. It is to look unto him. It is to come unto him. It is to receive him to all the ends and purposes of a complete salvation. It is to reject all other plans, and accept the gospel plan. It is to refuse all other physicians, and accept the one great Physician.

Nor is there any danger of being rejected if we come to Christ. He says so: "Him that cometh unto me, I will in no wise cast out." Then, since men began in faith to call upon him, he has never spurned any from his presence. The penitent thief, the trembling jailer, and millions on millions have looked to him and were saved. In all the annals of time can be found no record of a sinner believing with the heart and then perishing in his sins.

Moreover, Christ's atonement is enough. He has satisfied. He has done enough. He has suffered enough. He has shed enough blood. His undertaking is a glorious undertaking; and it will appear more and more glorious to all eternity. His merits are all-sufficient.

"If all the sin that men have done,
In will, in word, in thought, in deed,
Since worlds were made, and time begun,
Were laid on one poor sinner's head,
The blood of Jesus Christ alone
Could for this mass of sin atone,
And sweep it all away."

Who dare say there is any limit to the sufficiency of Christ's atonement? I have never seen nor heard of any good man attempting so presumptuous a sin.

Then the door is so open: "Behold, I have set before thee an open door." And every needed preparation is made: "Behold, all things are ready." And the Lord is in such earnest: "As I live, saith the Lord, I have no pleasure in the death of the wicked; but (I have pleasure) that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" And I am in such need of help, of just such help as is offered me in Christ Jesus. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Of God, Jesus is made unto us wisdom and righteousness, and sanctification and redemption. He is all and in all. It is only by faith in Christ that we enter into rest—a blessed rest, that shall last forever.

"Rest, weary soul:
The penalty is borne, the ransom paid.
For all thy sins full satisfaction made.
Strive not thyself to do what Christ has done.
Take the free gift, and make the joy thine own!
No more by pangs of guilt and fear distressed.
Rest, sweetly rest."

BELIEVE IN THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED.—*Christian Age*.

REVIVALS IN TEXAS.—Rev. S. D. Akin, writing from Hood county, August 20, says:

Along the frontier of Texas there is a considerable revival of religious interest. Every charge in the frontier district of the Northwest Texas Conference has been visited by the reviving power of the Spirit, and I hear of quite a number of revivals elsewhere. If you have any itching to visit our frontier, let me extend a hearty invitation to the editor and the agent to attend our camp meeting on the Paluxey, to commence on Thursday before the fourth Sunday in September.

Temperance People, Awake!

A circular has been issued by liquor dealers in this city (New York,) says the *Christian Intelligencer*, urging that all "persons engaged in the sale and manufacture of liquors, wine and beer in every city, village and town of the State" of New York, "should form themselves into liquor dealers' protective unions, preparatory to holding a State convention, at which delegates from the different organizations can convene and adopt such plans and measures as will give them not only protection, but a representation of a very large and heavily-taxed business." Immediate organization is called for in order that their "grievances may be properly placed before the people, the majority of whom are always willing to discriminate in favor of justice and equality before the law." And the precise object of this State convention is that liquor makers and dealers "may have a voice in framing a law, to be submitted to the next Legislature, which will restore" to them their "invaded rights."

The friends of temperance cannot too speedily combine against this mischievous combination of the liquor traffickers of all kinds to control the next State election with their money and political power. The "liquor dealers, brewers, distillers, wine and spirit traders and maltsters of the State of New York," to whom this circular is addressed, have felt the pressure of wholesome laws, and especially those which restrict their Sunday trade. And now they are girding themselves to resist these "attacks" of "an over-zealous class of fanatics, blinded as to the proper manner to secure what they call social reform." Their plan contemplates the imperative necessity of meeting these "blinded fanatics" "at every point where they make war upon" their "interests."

We have given much of the language of this circular, so that all good citizens, and especially the active friends of temperance and of the Sabbath, may know what to expect from these formidable foes of existing laws which protect the community, and of those other public movements by which the traffic has been repressed for the time. These men are forming a combination for a desperate fight. It will probably extend to every other State in the Union where they are not free to do as they please. Their resistance is not surprising, but its magnitude and strength should not be underrated for a moment. Prompt and decisive measures alone can avail against their compact combination.

Enlightened public opinion, free and full discussion before the people in all proper forms, and a thoroughly Christian basis of principle and organization are necessary to keep what has been secured, and to follow up the victories already gained. Friends of religion, and of moral and social reform, should be warned in time, and should act vigorously. A brave resistance is half the battle. Aggressive movements wisely arranged, and then carried out "in the strength of the Lord," will insure the triumph.

CRIME AND PUNISHMENT.—A late number of the Baltimore *Sun* gave, from official data obtained at Annapolis, says the St. Louis *Christian Advocate*, some startling facts in regard to crime and its punishment in that State since 1869:

"Twenty-two have been executed since that year. Of these, seventeen were colored, eleven of whom were hung for murder and six for rape. There have been also seven commutations since 1869 of convicts for murder from death to imprisonment, of which five were colored convicts and two whites. Thus it seems that, while the negro population constitutes but one-fourth of the whole population of Maryland, it has furnished since 1869 more than three-fourths of the candidates for the gallows."

To this the Baltimore *Methodist* adds:

"When it is borne in mind that the negroes of Maryland are on a higher plane of civilization than their brethren in other Southern States, and that nearly half of them were freed before the war, and have enjoyed whatever advantages appertain to that condition, including, to a certain extent, the opportunities of education, what must be the condition of those Southern communities in which the black element is vastly larger, and in some States the dominant element! It is a fearful picture to contemplate. And what must we think when it is proposed to add to the political power with which this huge, seething mass has been already invested, the social equality which is the true and logical result of the civil rights bill?"

OUR MISSIONARY for September is an excellent number—we think better than any yet issued. It should have a circulation of at least one hundred thousand by January. Writing under the head of "Our Circulation," the editor says:

The second number reached an edition of 17,500, of which, perhaps, 1,000 were used as specimens sent to District Conferences, etc. By August 12 our circulation in Georgia was between 10,000 and 11,000. And the good work goes on. And South Carolina comes to the front. The Columbia District Conference subscribes for 1,135 copies. At the Batesville District Conference, White River Conference, Rev. J. H. Dye, presiding elder, as the *Western Methodist* reports, 1,050 of *Our Missionary* were ordered for use on the various circuits and stations. The Knoxville District Conference ordered over 600. What say the other Conferences?

We *ought* to have an edition of 100,000 by January 1, 1875. It is with the church.

OH, MAN! born to command, why dost thou degrade the dignity of thy being in allowing thyself to be enslaved by sin and overpowered by satan? Thou wast made to give laws, and thou renouncest the title of thy original nobility.

The Pope and the Bible.

Bishop Reinkens, the Old Catholic, does not believe in withholding the Bible from the people, and shows that it is no genuine Catholic doctrine or practice, but an innovation, a usurpation. In an address at the late Congress of Constance, according to the authorized report, he said:

"The Romish bishops and their clergy forbid the reading of the Holy Scripture. In vain do they appeal for sanction of this prohibition to the Council of Trent; for that council simply declared one Latin translation—namely, the Vulgate—as authentic (that is, as trustworthy,) and further forbade any interpretation of Scripture contrary to that which has always been received in the church, according to the unanimous testimony of the fathers. An essay of Cardinal Wiseman's states Rome's motives for withholding the Scriptures from the faithful. He says: 'God has not commanded us to read the Bible.' But Christ says: 'Preach the gospel to every creature;' and what is the Bible but the record of prophetic teaching? Do we suppose that, while the Jews and heathens of the first age could comprehend the gospels and epistles, we Christians are incapable of sounding their depths? If we are told that the Pope alone has the key to Scripture, what is to become of us when a Pope, as is the case with Pius the Ninth, knows no syllable of Greek or of Hebrew? Cardinal Wiseman says: 'God has not given to the church the instinct to circulate the Scriptures.' But in the first centuries no limit was placed upon their use; they were regarded as the common heirloom of Christians, and translated into every tongue. Scripture is the reflection of the sun of righteousness, and we will not obscure his rays. The Old Catholics committed to my charge know of no prohibition, no impediment in the way of reading the Bible. Rather I urge you all to read it. The apocalypse and the historical portions of the Old Testament may be more adapted to learned study than to general use; but I commend the great bulk of the New Testament to the diligent study of all. The preaching of the apostles is a more immediate proclamation of the word than the preaching of the best of the Popes. Above all, the Lord's discourses should be constantly read; the Sermon on the Mount speaks home to every believing heart. Wiseman says: 'Restrictions on the reading of the Bible are the safeguard of the church's unity.' True, if you mean the unity of Rome. You say that harmony will be disturbed. Yes, if you mean that harmony which sets a triple crown on the Pope's brow, which invests the Pope with the right to condemn mankind; for Christ has said: 'Judge not, that ye be not judged.' Holy Scripture is the Father's open house; let us enter in and sit down at Christ's feet. Our soul should turn to the divine book, as the flower to the sun. Not from curiosity, not to puzzle ourselves with the debates of the schools, should we read, but that we may draw ever nearer to God. Christ alone has the words of eternal life."

What is the Pope's denunciation of such a man but a fresh declaration of war against the Bible?—*Bible Society Record*.

THE following obituary of Mr. James Elder, by Bishop McTyeire, will be read with melancholy interest by the many friends of our deceased brother in New Orleans and Mobile. He was a good and useful Christian, and his death is a loss to the church.

James Elder died in Columbus, Kentucky, August 16, 1874. He was a native of Ireland, a thorough Protestant, an intelligent Methodist, a steadfast Christian, and a sterling man. I met him first in 1816, in Mobile, Alabama, where he was a leading member of the St. Francis Street church. Dr. Boring, the presiding elder, in putting me in charge of an important post, which had just been deprived of its able and popular pastor—Dr. Summers—by removal to editorial work in Charleston, gave me much judicious and well-timed advice—such as so young and inexperienced a man needed. For this service I have ever felt grateful. Among other things, he said this: "If at any time you need counsel, you will find the following persons, in your membership, safe and wise counselors;" and near the head of the list named was James Elder. I ever found him answering this description. His judgment was weighty, concise, practical, and never pragmatical. Next to good sense and honesty, candor was his quality. His first marriage was to Julia, a daughter of Major F. C. Heard—a happy marriage, which brought him many pleasant connections and associations, and left him one child—a daughter. Several years after this bereavement he was again blessed in marriage, with Mary, daughter of my excellent friend, Mrs. Susan Brown, niece of Bishop Waugh. The widow and her child will have the sympathies of the many who know their great loss and ours. Bro. Elder, like many others who had known fortune and luxury, was industriously making his way up from the ground-start, and, as agent of the Mobile and Ohio railroad, had lately taken up his residence at its northern terminus. The pastor, Rev. J. W. Atkinson, writes me that he was his Sunday school superintendent, and was to him the like true and helpful friend he had been to me twenty-eight years before. He died in peace.

THE *Baptist Union* well says: "There is no question that the power of evangelical religion over the minds of men is on the increase, and even rationalists are compelled to confess that no other belief works moral reformation among the people like this."

A CLERGYMAN in Dundee, Scotland, has announced to his congregation that in consequence of his inability to procure coals for his study fire, he has discontinued studying, and will preach his old sermons until coals can be procured.

Books and Periodicals.

THE SOUTHERN REVIEW for July has the following table of contents: 1. The Race for Empire in Europe. A very thoughtful and instructive exhibition of European affairs, and well worth a careful reading. It gives a very luminous and thorough insight of the policy of the several European powers, and of the movements in progress for the supremacy which the leading nations are striving to obtain. 2. The Relation of the Church to Education. An essay which will command general attention, and we hope will stimulate our people to increased zeal and liberality in the patronage and endowment of our denominational schools and colleges. We do not understand that the author takes ground against the public school, but he insists most stringently that education is a part of the work of the church, and that to neglect it is to be criminally negligent. 3. English Home Life. This is a review of "Memorials of a Quiet Life," in which Augustus Hare is the central figure, and in which we have many sweet and beautiful pictures of the domestic and religious life of a noble and godly man, as he was surrounded by friends and family, as he was engaged in his high calling as a minister, and as he at last fell asleep in Jesus. The reviewer draws largely upon the Memorials, and for substance gives us the book and its characters with remarkable discrimination and taste. 4. Foreknowledge and Free Will. A note informs us that this article is the chapter on the necessitarian argument from the foreknowledge of God, taken from Dr. Bledsoe's "Examination of Edwards on the Will," and published years ago. It is as conclusive as anything can be on this perplexing question, and can be accepted, we should think, by all as an *ultimatum* until the light of eternity shall make its disclosures. 5. Heroines of Old and New Romances Contrasted. Short, but brilliant, acute, and exhibiting the highest order of critical taste. Nothing could well be more entertaining. 6. The Irish Peasantry. Here we have an article of rich flavor, necessarily moistened with the humor, wit and cheerfulness of the Irish character. This home view of the manners, condition and traits of the peasantry of the Green Isle is of surpassing interest. 7. The Southern Review and Infant Baptism. So far as we are able to judge, Dr. Bledsoe's views of infant baptism are sound, and accord with Scripture and the doctrinal standards of Methodism. We regret the rather bitter personalities which appear in this article, and perhaps the article of Mr. Miller, to which the doctor replies, was open to the same objection. The maintenance of Christian temper in controversy is better than victory. 8. Alexandria in the Fifth Century. This is, for literary finish and for philosophical tone and clearness of statement, one of the best articles that has appeared in the Review for a long time. 9. Notices of Books. Among these our friend Miller gets another raking over the coals. The editor's critical acuteness and judgment are specially exhibited in the notice of Strauss, and of the Theory of the Beautiful. On the whole, this is a strong number of the Review, and should command the attention and patronage of our people.

POTTER'S COMPLETE BIBLE ENCYCLOPEDIA. Edited by Rev. William Blackwood, D. D. LL.D. With valuable contributions by other eminent divines. With nearly 3,000 fine illustrative engravings by the best artists. Philadelphia: John E. Potter & Co.

We have heretofore noticed this great work, and commended it as one of the finest in its line. The range of subjects is more extensive than in most works of the kind, going beyond matters strictly biblical, and embracing ecclesiastical, biographical, historical and scientific information. The engravings contribute much to the value of the work. They are not only numerous, but many of them are large, and all are well finished. We have received six parts, from thirteen to eighteen inclusive, in addition to the twelve parts noticed some months since. The parts are issued semi-monthly, and the work is to be completed in about fifty parts.

COMPLETE ARITHMETIC, THEORETICAL AND PRACTICAL. By William G. Peek, LL.D. A. S. Barnes & Co., New York and Chicago, 1874. Price, ninety cents sent by mail.

Dr. Peck is the well-known professor of mathematics and astronomy in Columbia College, and of mechanics in the School of Mines, and his arithmetical series is highly commended by competent judges.

THE Southern Cultivator for September has been received. It is an excellent number.

Centenary College.

The following communication from President Andrews brings the good news that he has secured an able principal for the preparatory department, and professor of modern languages in Centenary College. We believe Centenary will be better manned than usual for the opening in October.

MR. EDITOR: I rejoice in being able to announce to the friends of our college that I have secured the services of Thomas J. Kernan, A. M., as principal of our preparatory department, and as adjunct professor of modern languages.

Mr. Kernan is an A. M. graduate of the Washington and Lee University, of Virginia, and was employed for one session as an assistant professor in the same institution. He is a young man of dignified bearing and excellence of character, is thoroughly proficient in the whole college course, and can render us especial service in his entire competency to teach the German language.

C. G. ANDREWS.

JACKSON, LA., August 31, 1874.

A BROOKLYN MAN has named his rooster Robinson, because he cru-soe.

THE burial of the dead in Paris is performed by a chartered company that includes all interments under nine classes, everything supplied; the first costing over 7,000 francs, and the ninth about nineteen francs. The city pays the company five francs per body interred, and out of receipts the company allocates fifty-six per cent. of its profits to support the various religions recognized by law, and three-fourths of a million of francs per annum. The company is also bound to bury gratuitously the indigent, who in 1873 amounted to 25,000 cases, against nearly 19,000 who paid. The rich thus bury the poor, and the dead defray the religions rites of the living. The company has in its employment 585 agents, 570 hearses and mourning coaches, and 270 horses; and supplies a master of the ceremonies.

SPINSTER CITY is one of the oldest maiden towns in Missouri.

MARRIED.

HOLLINGSWORTH—BLACKSHAR.—On the eleventh of August, by Rev. James E. Bradley, R. R. Hollingsworth and Miss Ella Blackshar, the former of Sabine and the latter of DeSoto parish, Louisiana.

KENNARD—HIGGINBOTHAM.—September 1, 1871, at the residence of the bride's aunt, Mrs. Mary Murdock, in Yazoo City, Mississippi, by Rev. H. D. Norsworthy, Mr. William K. Kennard to Miss Hattie W. Higginbotham, both of the above-named place.

Conference Register.

Conference.	Place.	Time.	Bishop.
Denver	Denver city	Aug. 27	Pierce.
Illinois	Murphysboro	Sept. 2	Wightman.
Western	Wyandotte	Sept. 9	Keener.
Columbia	Salem	Sept. 10	Pierce.
W. Virginia	Philippi	Sept. 16	Doggett.
Kentucky	Mt. Sterling	Sept. 16	Wightman.
Missouri	St. Joseph	Sept. 16	Keener.
S. W. Missouri	Lexington	Sept. 30	Keener.
Louisville	Princeton	Sept. 30	Wightman.
Tennessee	Oakdale	Oct. 7	Marvin.
Pacific	Stockton	Oct. 7	Pierce.
Holston	Asheville	Oct. 14	Doggett.
St. Louis	Caledonia	Oct. 14	Keener.
Indian Mission	North Fork	Oct. 22	McTyeire.
Arkansas	Fort Smith	Oct. 28	Kavanaugh.
Los Angeles	Carpenteria	Oct. 28	Pierce.
N. Alabama	Huntsville	Nov. 4	Doggett.
North Texas	Denton	Nov. 4	McTyeire.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
Little Rock	Monticello	Nov. 25	Kavanaugh.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington City	Mar. 3	Marvin.

* German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Sept. 5, 1874.

A—R. Abbey, P. W. Archer, D. Ayers, American News Company, C. G. Andrews, Arthurs, Murray & Co., R. Albert Angel.

B—C. L. Bates, Robert Beckett, J. M. Boone $3.80, Robert Babbington, James E. Bradley $20, J. H. Butler & Co. $1, D. A. Bullock, G. W. Brown $10.

C—William O. Cocke, W. H. Christian 50 cents, A. W. Campbell, Cassell & Bangin, A. H. Coggesdale, J. S. Clower $6, J. C. Cottingham.

D—A. G. O. Doney, W. A. Duck, C. B. Dufose, W. R. Dennis $5, Charles E. Ditson.

E—Esterbrook Steel Pen Company, J. F. Evans, Eagle Pencil Company, Julius Erman & Co.

F—E. N. Freshman, D. W. Foster $40, Firey & Marks, E. A. Fulton, G. W. Fairman, Mary S. Foote, H. W. Featherstun.

G—Joseph Olliott & Son, Gould & Lincoln two letters, Barleigh Goodman, Ed. P. Goodwin, A. E. Goodwyn $3.

H—J. D. Harper, Hugh L. Hopper, William Harp, Miss Louisa Harden, R. A. Hood.

I—R. S. Isbell.

J—Moses R. Johnson $1, T. E. Jackson, James St. John Stationery Company.

K—Mrs. Mary J. Kearney, F. M. Knowles & Co., T. D. Kellogg, J. C. Keener.

L—Louisville Agricultural Works, H. P. Lewis three letters $8, J. B. Lippincott & Co. three letters, William H. Lyon, A. C. Littlejohn, Lee, Shepard & Dillingham two letters, P. O. Ledbetter, John Lusk, Charles M. Liddle.

M—Marietta Paper Mills Company, McMillan & Gardner, J. A. Matler agent, J. H. McLarty, D. D. Moore $12, J. P. Moss, C. K. Marshall, William H. Myers $2, J. M. Murray & Co., Mary C. Myers, H. H. Montgomery $6, R. A. Micar, J. M. McKee, Meneely & Co.

N—Thomas Nelson & Sons.

O—James Ormond.

P—S. M. Pettengill & Co., Poole & Hunt $31, Pierce & Lyle, John A. Pauly.

R—Renfro & Andrews, A. H. Redford agent, J. K. Bamhill, S. P. Rice $2, E. E. F. Ross two letters, A. Riser $5.

S—C. S. Stewart, St. Louis Advertising and Publishing Company, J. C. Shipp, S. H. Schroeder, J. D. K. Sleight, G. W. Swofford $32.25, J. M. Steel, W. D. Shea, Mrs. C. E. Smedes 18 cents, George Schlegel, R. G. Sewell, E. W. Simmons.

T—Unknown $1.25.

W—R. H. Wood, J. Wilkinson, P. M. Watterson, J. M. Weems, J. W. White two letters $51, W. J. Williams $2, E. W. Welch & Bro.

Y—E. H. Yetverton.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now making a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

A. C. LITTLEJOHN, ESQ., is our sole agent for the State of Texas. We commend him to the courtesies of our friends having advertisements for insertion or other business to transact with the ADVOCATE.

FAMILY CARRIAGES.—New Haven, Connecticut, has a national reputation for the elegance, finish and durability of its carriages and vehicles of every kind; and among the many manufacturers in that city we advise our friends to give special attention to the light family carriages manufactured by Messrs. R. O. Dorman & Co. See their advertisement.

OPTICIAN.—Glasses, telescopes, microscopes, stereoscopes, drawing instruments and everything in his line. Mr. H. Waldstein, of 545 Broadway, New York, an optician of fifty years' experience, advertises in our columns, and his advertisement, we trust, will receive due attention from all interested in using or selling them.

DIAMOND SPECTACLES.—The Spencer Optical Manufacturing Company advertise in another column their Diamond Spectacles, of which they are the patentees and sole manufacturers. Their establishment is located at Nos. 16 and 18 Maiden Lane, New York. See advertisement headed "Save Your Sight."

FRUITS AND FLOWERS.—A. M. Purdy, Esq., of Rochester, New York, makes the exceedingly liberal offer of his *Fruit Recorder* and *Cottage Gardener* three months free to any one who will pay the postage. See advertisement elsewhere.

LIGHT CARRIAGES.—A very large number of our readers live in level countries, with smooth roads—no stumps and no rocks. They only fear the mud, and want light vehicles that can be easily and rapidly drawn without killing their mules or horses. To all such, as well as to the keepers of livery stables, drummers riding over the plains of Texas and other Western States, we would say: Read the advertisement of Messrs. Seabrook & Smith, of New Haven, Connecticut.

TEACHER WANTED.—The directors of the Jackson District High School (Mississippi Conference,) located at Canton, Mississippi, need the services of a gentleman to take charge as principal of the school. Canton is a delightful town, made up mainly of moral and intelligent people, and we should think the position very desirable. See advertisement headed "Wanted," and signed by W. H. Cassell.

NOVELTIES.—The Elm City Novelty Company, New Haven, Connecticut, make a liberal offer on two new chromos, the Cherry Girls, and advertise all the patent novelties of the age. See advertisement elsewhere.

BUSINESS NOTICES.

WALTHAM WATCHES.—These celebrated Watches have been greatly improved during the present year, and several new sizes added to the list. The stem-winding and setting attachment can now be had with any grade or size, and all the old established grades of key-winders are also made as before. Any one who contemplates buying a Watch, either now or in the future, should send for our new Descriptive Price List, which is now ready **AND SENT FREE.** This describes all the Watches, large and small, Ladies' and Gentlemen's, Gold and Silver, with prices of each, and contains besides information in relation to watches useful to every one. It also explains in full our plan of sending single Waltham Watches at low prices to any place in the Union by mail or express, with the bill to collect on delivery, with privilege to the purchaser to open the package and examine the Watch before paying, and with no obligation to take it unless entirely satisfactory. Thousands have obtained genuine WALTHAM WATCHES from us in this way, and all have received full value for their money. A large assortment of extra heavy cases for the Pacific trade always on hand. Every one should send for a Price List; as the farther you live from New York the more advantage it is to deal with us. When you write please mention that the advertisement was seen in the NEW ORLEANS CHRISTIAN ADVOCATE. Address HOWARD & CO., No. 222 Fifth avenue, New York. au27 1meow

BECKWITH PORTABLE SEWING MACHINE.—*A Hand and Treadle Machine Combined.*—The cost is small compared with other standard machines, and it is much simpler and easier to operate, while its work is unsurpassed for beauty and strength. The price is $20 without the treadle; $25 with the treadle. Don't fail to send for a circular before buying any other machine. Mr. EDWARD THOMPSON, 90 Baronne street, is the agent for the Southwest. se10 1m

OBSERVATIONS ON NASAL CATARRH.—An abstract from a forthcoming work on diseases of the throat and air passages, by A. N. WILLIAMSON, M. D., late Clinical Physician in the University Medical College, New York city. Mailed to any address for 10 cents. Address the author, 28 East Twentieth street, New York.

DR. WILLIAMSON'S great success in the treatment of Catarrh and throat and lung affections renders valuable whatever comes from his pen."—*Journal of Medical Science.* au20 5m

TAKE IT, take it on, and keep taking it. Reduce the dose so that it acts as a gentle laxative, and continue it on regularly. It is a tonic, and will strengthen you. It is not a long time to confirm your disease, and you can't get well in a day. Simmons' Liver Regulator, if persisted in, will cure the most stubborn Liver disease. There is no failure about it. se10 1t

BUILDING PAPER is a most excellent substitute for plastering, at half the cost. The Ornamental serves the purpose of plastering and wall paper combined, and makes a neat and durable finish. You can get samples and circulars by inclosing letter stamp to the agent, MR. EDWARD THOMPSON, 90 Baronne street, New Orleans. au27 4t

$57.60—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New article just patented. Samples sent free to all. Address W. H. CHICESTER, 267 Broadway, New York. au27 2m

A SURE PREVENTIVE for Yellow Fever, Cholera and Smallpox. Price, $1, prepaid, with full directions. Address DR. H. BROWN, 697 Broadway, New York. au27 2m

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Haines Bros., etc., which are the best in the market. Sold at lost prices, and on easy terms, if desired. New Pianos at $250, $275, $300, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $80, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month—fully warranted, with renewed actions. Estey's Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 ly

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. *We claim to sell first-class goods as low as can be afforded and live.* We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

NEW ADVERTISEMENTS.

GREENSBORO FEMALE COLLEGE, *ALABAMA.*

Two Hundred and Ten Dollars for Board and Tuition.

NO EXTRAS. *No charge for tuition of Ministers' daughters.*

THOMAS WARD WHITE, President.

se10 1t

WANTED.

A gentleman to take charge of the JACKSON DISTRICT (Mississippi Conference, M. E. Church South) HIGH SCHOOL, located at Canton, Miss.—to open on the first Monday in October, 1874—whose wife can assist him in teaching. References required. Address

W. H. CASSELL, Canton, Miss.

se10 2t

SEABROOK & SMITH, MANUFACTURERS OF LIGHT CARRIAGES *FOR LIVERY USE,*

Nos. 128 and 130 Park Street.

NEW HAVEN, CONN.

se10 3m

R. O. DORMAN, J. B. BRICKETT.

R. O. DORMAN & CO., MANUFACTURERS OF FINE LIGHT FAMILY CARRIAGES,

NOS. 71 AND 73 GOFFE STREET,

New Haven, Conn.

se10 4m

LIBERAL OFFER!—TWO NEW AND beautiful Chromos, THE CHERRY GIRLS, sent, post-paid, to any address for 50 cents. LARGE DISCOUNT to Agents. We have all the Patent Novelties of the age. Men, Women, Girls and Boys make more money by working for us than at anything else. Address

ELM CITY NOVELTY CO., New Haven, Conn.

se10 3m

THE FRUIT RECORDER AND COTTAGE GARDENER will be sent FREE for three months to all who will pay postage at office of delivery. We do not ask any one to subscribe for our paper until they know what they are to get. *It speaks for itself.* Price only $1 per year. Our **Small Fruit Instructor** is a work of 64 pages that tells in simple language just how to grow fruits in abundance for home use or market. Price, 25 cents, post-paid. A. M. PURDY, Rochester, New York.

3 Months FREE.

se10 3t&am

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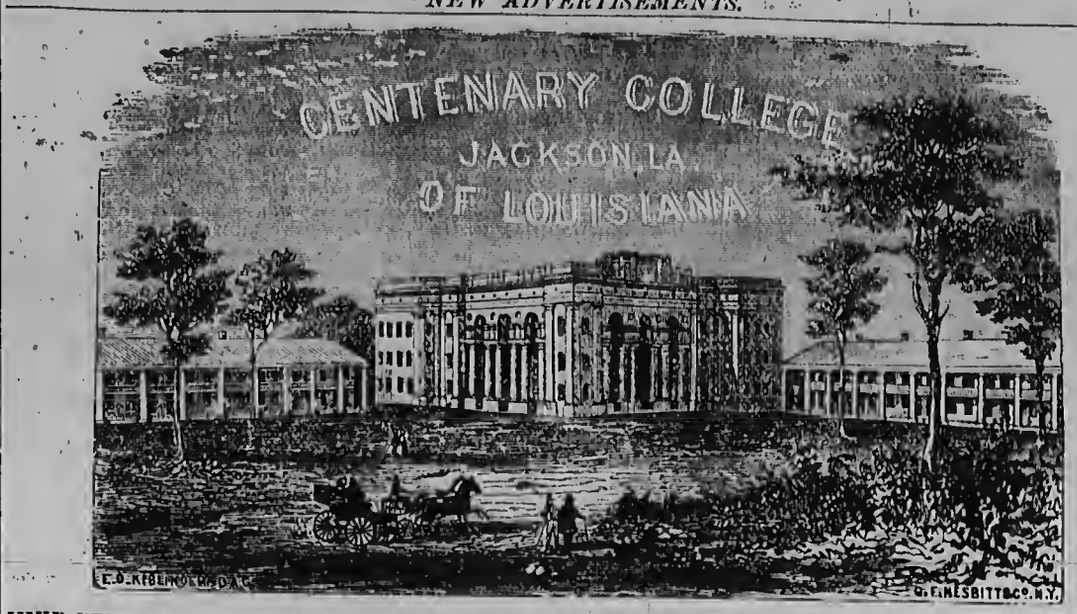

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When Founded.—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

Alumni.—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

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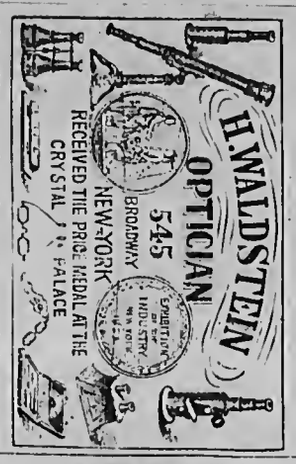

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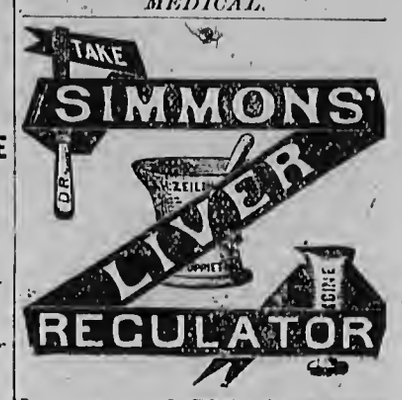

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The Child's Corner.

THE SKYLARK.

God speed thee, little wanderer,
Wherever thou art flying!
On swift wing far above my head
Thy little form has upward sped,
And upward still is hieing.
Dear little bird, how sweet to gaze
As thou art high ascending,
And up in many a mystic maze
Thy heavenward path art wending.

God bless thee, little wanderer,
Singing as up thou soarest!
With joy I hear thy silver note,
That sweetly from thy little throat
So thankfully thou pourest.
Dear little bird, how sweet to hear,
As thou art high ascending,
Thy happy song, while cheerily
Thy heavenward path art wending.

God grant me, lowly wanderer,
A spirit ever winging
An upward flight, nor stooping, save
To plume her wing, and freely lave
In founts eternal springing!
And give me heart *to sing* as I
My heavenward path am wending,
Singing and soaring till my voice
With angels' songs is blending.

FOR THE ADVOCATE.

Letter from a Little Six-Year-Old Girl.

UNION GROVE CHURCH,
Marion, Mississippi, April 24, 1874.

DEAR MR. EDITOR: Thinking may be you would like to get a letter from a little girl, I have concluded to get Brother Willie to write one for me. (I can't write yet.) Our house is out in the country, about four miles from Marion. Brother Willie takes the ADVOCATE, and he and ma say they would not be without it for anything. I would not either, Mr. Editor. Henny and I always get it just as soon as we can, and look right for "The Child's Corner;" and O such good reading as we do find there! You have no idea how much disappointed I was, a short time ago, when the ADVOCATE came, and, as usual, we looked for "The Child's Corner," and found it filled up with an old advertisement. I felt a little mad with you at first, but then ma said you got money for the advertisement. So I thought may be it would make you able to make the paper better afterward; and, as it has been so good since, I reckon I will have to forgive you. But then I don't see why you could not have put it in some other part of the paper as well. I guess you will say the ADVOCATE is intended principally for older people. There is the *Sunday School Visitor* and *Our Little People* for the young folks; why not read them? That is true, Mr. Editor; but some of our papas and mammas think they are not able to take all; so they just subscribe for the ADVOCATE, and if it were not for "The Child's Corner" we would have nothing to read at all.

I will now tell you about our Sunday school. It is just one mile out to the church, and I go every Sunday. They say it is a Methodist Sunday school. I don't know anything about that, but I do know we learn a heap of good things. My lesson is in *Our Little People*. There is Gertie Henderson, Jennie and Cora Sims, Benny Barnes, and a whole heap more little boys and girls in my class. We have been learning about Jesus, God's only Son, who left heaven, came into the world, and suffered and died that we might get to heaven too, and be with him. O I don't see how we can keep from loving him, since he has done so much for us! There we learn about good Stephen, who was stoned to death by bad men because he loved Jesus so. Our lesson last Sunday was about bad Saul, and about good Phillip and the other disciples, and how they preached, and the people believed and were baptized.

Brother Willie says if we are good children we may have a picnic after awhile. That is just the same as to say that we are not always good. No, we are not; but when I am a good girl I am so much happier and feel so much better that I think I never will be bad again; but after awhile I forget and don't mind ma, or do something else bad, and then I feel—O I can't tell how bad! O that I could always be good! But then I know that I can't unless Jesus helps me. But then Jesus says: "Suffer little children to come unto me;" and I know that if I come unto him and trust him he will help me.

Your little friend,

ZULA DAY.

Adam and Eve Over Again.

There was an old couple who earned a poor living, working hard all day in the fields.

"See how hard we work all day," said the wife, "and it all comes of the foolish curiosity of Adam and Eve. If it had not been for that we should have been living now in a beautiful garden, with nothing to do all day long."

"Yes," said the husband; "if you and I had been there, instead of Adam and Eve, all the human family had been in paradise still."

The count, their master, overheard them talking in this way, and he came to them and said:

"How would you like it if I took you into my palazzo there, to live, and gave you servants to wait on you, and plenty to eat and drink?"

"Oh, that would be delightful indeed! That would be as good as paradise itself!" answered husband and wife together.

"Well, you may come up there, if you think so. Only remember, in paradise there was one tree that was not to be touched; so at my table there will be one dish not to be touched. You musn't mind that," said the count.

"Oh, of course not," replied the old peasant; "that's just what I say: when Eve had all the fruits in the garden, what did she want with just that one that was forbidden? And if we, who are used to the scantiest victuals, are supplied with enough to live well, what does it matter to us whether there is an extra dish or not on the table?"

"Very well reasoned," said the count. "We quite understand each other, then?"

"Perfectly," replied both husband and wife.

"You come to live at my palace, and have everything you can want there, so long as you don't open one dish, which there will be in the center of the table. If you open that you go back to your former way of life."

"We quite understand," answered the peasants.

The count went in and called his servant, and told him to give the peasants an apartment to themselves, with everything they could want, and a sumptuous dinner; in the middle of the table was to be an earthen dish, into which he was to put a little bird alive, so that if one lifted the cover the bird would fly out. He was to stay in the room and wait on them, and report to him what happened.

The old people sat down to dinner, and praised everything they saw, so delightful it all seemed.

"Look! that's the dish we're not to touch," said the wife.

"No; better *not* look at it," said the husband.

"Pshaw! There's no danger of wanting to open it when we have such a lot of dishes to eat our fill out of," returned the wife.

So they set to and made such a repast as they had never dreamed of before. By degrees, however, as the novelty of the thing wore off, they grew more and more desirous for something newer and newer still. Though when they at first sat down it seemed that two dishes would be ample to satisfy them, they had now seven or eight, and they were wishing there might be others coming. There is an end to all things human, and no other came. There only remained the earthen dish in the middle of the table.

"We will just lift the lid up a little wee bit," said the wife.

"No; don't talk about it," said the husband.

The wife sat still for five minutes, and then she said:

"If one just lifted up one corner of the lid it would scarcely be called opening it, you know."

"Better leave it alone altogether, and not think about it at all."

The wife sat still another five minutes, and then she said: "If one peeped in just the least in the world it would not be any harm, surely, and I *should* so like to know what *can* the count have put in that dish?"

"I'm sure I can't guess in the least," said the husband, "and I must say I can't see what it can signify to him if we did look at it."

"No; that's what I think, and, besides, how would he know if we peeped? It would not hurt him," said the wife.

"No, as you say, one could just take a look," said the husband.

The wife did not want more encouragement than that. But when she lifted one side of the lid the least mite she could see nothing. She opened it the least mite more, and the bird flew out. The servant ran and told his master, and the count came down and drove them out, bidding them never complain of Adam and Eve any more.—*Roman Folk Lore.*

Shutting Doors.

"Don't look so cross, Edward, when I call you back to shut the doors; grandpa's old bones feel the March wind, and, besides, you have got to spend your life shutting doors, and might as well begin to learn now."

"Do forgive me, gran'pa; I ought to be ashamed to be cross to you. But what do you mean? I ain't going to be a sexton. I am going to college, and then I am going to be a lawyer."

"Well, admitting all that, I imagine Squire Edward C. will have a good many doors to shut, if he ever makes much of a man."

"What kind of doors? Do tell me, gran'pa."

"Sit down a minute, and I will give you a list.

"In the first place, the door of your ears must be closed against the bad language and evil counsel of the boys and young men you will meet at school and college, or you will be undone. Let them once get possession of that door, and I would not give much for Edward C.'s future prospects.

"The door of your eyes, too, must be shut against bad books, idle novels, and low, wicked newspapers, or your studies will be neglected, and you will grow up a useless, ignorant man. You will have to close them sometimes against the fine things exposed for sale in the store windows, or you will never learn to lay up money, or have any left to give away.

"The door of your lips will need especial care, for they guard an unruly member, which makes great use of the bad company let in at the doors of the eyes and ears. This door is very apt to blow open; and, if not constantly watched, will let out angry, trifling or vulgar words. It will backbite sometimes worse than a March wind, if it is left open too long. I would advise you to keep it shut much of the time, till you have laid up a store of knowledge, or at least till you have something valuable to say.

"The inner door of your heart must be well shut against temptation, for conscience, the doorkeeper, grows very indifferent if you disregard his call; and sometimes drops asleep at his post, and when you may think you are doing very well, you are fast going down to ruin.

"If you carefully guard the outside doors of the eyes and ears and lips, you will keep out many cold blasts of sin, which get in before you think.

"This 'shutting doors,' you see, Eddy, will be a serious business—one on which your well-doing in this life and the next depends."—*Church Union.*

NOT to return one good office for another is inhuman; but to return evil for good is diabolical. There are too many even of this sort, who, the more they owe, the more they hate. There is nothing more dangerous than to oblige those people; for when they are conscious of not paying the debt, they wish the creditor out of the way.—*Seneca.*

Farm, Garden and Household.

Fall Crops.

Of these, oats first claim attention. We have urged an increase of this crop so often and so much that we are almost afraid our readers will become weary of it. But our profound conviction is that it should be the principal grain crop at the South for work animals. It is entitled to this position by its relative cheapness, certainty and value as food. The first point will be accepted without discussion. The second may not; but we beg the reader to recall the *volunteer* crops that have fallen under his notice. Have they not been equally if not more certain than corn on uplands? The secret of success with a crop of fall oats is an *early start* and good land. To resist freezes the plant must have time to *root well*, get a firm hold on the soil; and it must, in the next place, be able to find readily in the soil food to sustain it in the fight with the cold. In other words, we want a comparatively *old and vigorous* plant to pass successfully through the winter. In mild winters, like the last, these points are not so essential, but we speak, of course, of the average winter. Where the thermometer ranges below twenty degrees the crop ought to be started, if possible, before the twentieth of September; where the mercury seldom descends to twenty degrees, a month later will answer.

Sometimes the convenience of the farmer may require the seed to be sown in August, as in seeding down at last plowing of cotton; in that event, on good land, they will make too much growth before frost if it is seasonable, and are liable to be killed by cold unless grazed down.

In this connection we beg to make a suggestion. We have often urged the planting of the pea to itself, making it one of the *regular* crops of the farm. Planted late in June, and drilled and worked like cotton, it not only makes valuable returns as a food crop, but becomes an admirable *cleanser* to clear land of objectionable growth and fit it for subsequent crops. It prepares the way admirably, for instance, for a crop of fall oats, the seed of which may be sown at the last plowing of the peas, as they are at the last plowing of cotton. This last plowing of peas comes on *later* than that of cotton, and has, therefore, decided advantage over it; and, besides, the dense *shading* of the peas keeps the oats from making too much growth before frost. Lastly, the pea enriches the ground for the oats; in this respect being almost if not quite equal to a dressing of manure.

To sum up, sow early from the first to the twentieth of September, give enough manure to make strong, vigorous plants, and, if any disposition to *joint* is observed before cold weather, graze down. In spring give a top-dressing, and, if the rust-proof variety is sown, we venture the assertion that no crop raised on the farm is more certain to reward your labor.

CLOVER AND WINTER GRASS.

If drouth does not prevail, September is the best month for seeding down clover and grass. It gives ample time for the young plants to become well rooted before the hard freezes, and they are much less liable to be killed by drouth the following summer than spring-sown, because their roots will have had so much more time to descend deep into the soil. We have so often discussed the preparation for and seeding down of these crops that it is unnecessary to repeat. It may be summed up in a few words: *Clean* land, thoroughly pulverized, well manured, thick seeding and very light brushing, followed by rolling. For the grasses, ammoniated manures, like cotton-seed meal, or the seed itself, and Peruvian guano; for clover, ashes, bone-dust, superphosphate or plaster. On stiff soils sow common red clover; on light, sandy soils, the crimson clover or California clover would be better. Both of the last-named are *annuals.*

BARLEY AND RYE LOTS.

No farm is complete without these, and nothing on it pays better than they. The saving of dry forage, the health of animals, the copious flow of milk at a season when it is most scanty, all combine to urge them upon the attention of the farmer; and every farmer's wife is entitled to them, in consideration of her dairy alone. The land ought to be very rich, especially for barley, and well broken up by repeated plowings and cross plowings. Sow of barley not less than three bushels per acre; of rye, one and a half to two will answer; and the seeding down should be done *early* in the present month. This is absolutely essential to securing first-rate growth.—*Southern Cultivator.*

THE frequent use of apples, either before or after meals, has a most healthful effect upon the digestion. Better eat less meat and more fruit. An eminent French physician thinks that the decrease of dyspepsia and bilious affections in Paris is owing to the increased consumption of apples, which fruit, he maintains, is an admirable prophylactic and tonic, as well as a very nourishing and easily-digested article of food. The Parisians are said to devour one hundred millions of apples every winter—that is, they did before the war. Whether this estimate is true or not, the French are extravagantly fond of apples and other fruits.

ENGLISH, German, Swiss, French and Italian agricultural journals speak of the value of the sunflower as a preventive of malarious diseases. A recent account comes from Holland of a farmer upon the low banks of the Scheldt who planted some plots of sunflowers around his house, with the effect to preserve his homestead from fever, while it was very prevalent all around. The *Swiss Times*, in reporting this case, strongly recommends the planting of sunflowers, not only for this reason, but also for the value of its seeds for feed, and that of its stalks for fuel.

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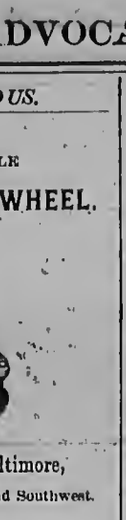

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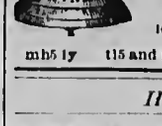

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On account of retiring from the Furniture business, I am now selling off my large stock of New Furniture at greatly reduced rates. I am selling at rates below those of any house in the city.

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DIRECTIONS HOW TO USE ON EACH BOTTLE.

THIS BRISK AND MOST LUSCIOUS BEVERAGE is becoming daily more popular throughout the principal cities of the United States. As a cooling, soothing and thirst-quenching beverage it has no superior.

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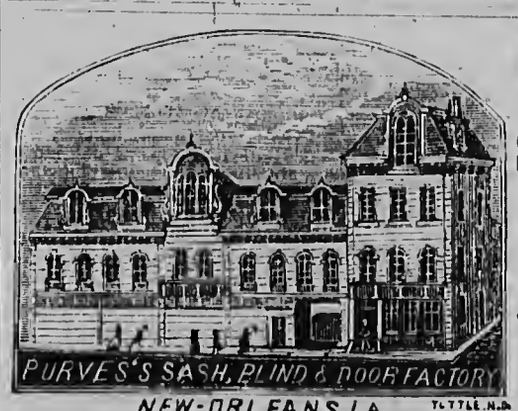

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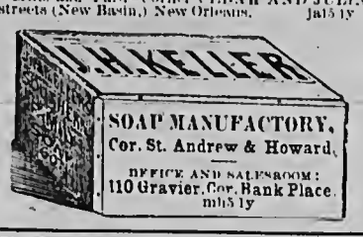

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AMERICAN GRANITE

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This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.

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NEW GOODS EVERY WEEK.

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SELF-FASTENING AND ADJUSTABLE

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Make the Best Spring Beds in Use.

They are complete in themselves, and can be applied in a few minutes to any slat bedstead.

☞ From three to five dozen make a Set.

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Agents wanted everywhere. se18 1y

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STAINED-GLASS FOR CHURCHES.

Memorial Windows a specialty. No. 333 East Twenty-Third street, New York. au27 3m

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MANUFACTURERS OF STANDARD

PLANTATION

MACHINERY,

STATIONARY & PORTABLE

STEAM ENGINES,

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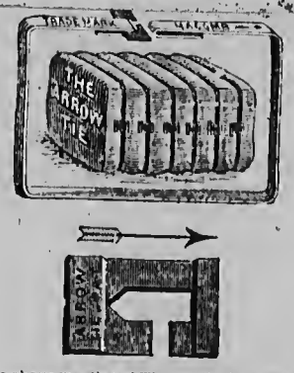
IMPORTANT TO PLANTERS.

IRON COTTON TIES.



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

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DANIEL PRATT'S

Improved Cotton Gin.

PRICE REDUCED

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Steam Engines, Saw and Grist Mills.

PUMPS, SHAFTING, ETC.,

AT LOW PRICES FOR CASH.

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1874 TURBINE

WATER WHEEL

The best in the Market, and sold at less price than any other first-class Wheel.

84 per cent. guaranteed with

☞ Send for a pamphlet and be convinced.

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TRUSSES AND BRACES.

Club Feet cured without the knife. The Radical-Cure Truss, patented May 8, 1866, applied. All instruments for deformities—Crutches, Shoulder Braces, Elastic Stockings, Ear Trumpets—on hand at DR. A. O. FORSBERG'S, No. 5 East Fourth street, east of Main, up stairs, Cincinnati, Ohio. *Sign of Golden Eagle.* au6 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 12 feet 4 inches below high-water mark.

COTTON.—The following are the arrivals since the fourth instant:

Louisiana and Mississippi	bales...	1,131
Mobile		172
Texas		19
Total		1,322

On Saturday strict good ordinary sold as low as 14⅝c., and strict low middling, in trifling lots, at 15⅜, 15⅝c. the 16c. The quotations were given to some extent nominal, but were submitted for the information of planters as the nearest approximation that could be made to the actual situation of the market, without considering the pretensions of the largest holders. The sales were confined to 130 bales. On Monday the demand was extremely limited, only three buyers participating in the business, who took respectively 30, 40 and 100 bales. High style new low middling, with good staple, sold at 16c., or ⅛c. above the outside figures for that grade, and new strict low middling at 16¼c., or ⅛c above the outside figures, neither of which, considering the staple, conflicted with the quotations, which were reduced ⅛c. for low-middling and ⅛c. in the outside figures for middling. On Tuesday buyers came forward with more spirit, and took 800 bales at irregular prices, a part of the business showing no falling off, and the rest a further advantage on the side of the buyer. Strict good ordinary sold at 14¾c., and good style low middling at 15⅜c.

The above makes an aggregate for the past three days of 1,100 bales, against 700 for the corresponding time last week and 1,100 the week before.

We quote:

Interior	8	@ 9
Low ordinary	10¼	@ 10⅝
Ordinary	11¾	@ 12
Strict ordinary	13	@ 13¼
Good ordinary	14⅛	@ 14⅜
Strict good ordinary	14¾	@ 15⅛
Low middling	15⅛	@ 15⅜
Strict low middling	16	@ 16⅛
Middling	16⅛	@ 16⅜
Strict middling	17	@ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	1,322	
Arrived previously	1,029—	2,351
		18,304
Exported past three days	2,557	
Exported previously	400—	2,957
Stock on hand and on shipboard		15,347

LOUISIANA SUGAR.—There is a fair demand for dealers' and grocers' trade, and the stock is being very much reduced. On Saturday 200 hhds. fully fair to prime, not refilled, sold at 9⅛@9⅜c. ℔ lb.

LOUISIANA MOLASSES.—Northern syrup is selling at 57c.; city refinery molasses, 40c. for common, 50c. for fair, 55c. for good fair, 60c. for prime, and 65c. ℔ gallon for choice.

CORN.—On Saturday 1,100 sacks sold at 95c. for yellow and yellow mixed, and 95c.@$1 for choice white.

OATS.—On Tuesday 500 sacks sold at 60@63c. for prime and 65c. for choice white.

PORK.—On Saturday 200 bbls. mess sold at $25, though later that price was refused and $25.25 ℔ bbl. asked for choice Cincinnati.

BACON.—On Tuesday the sales embraced 260 casks and 42 boxes at 11c. for shoulders, 15½c. for clear rib sides, and 15½@15¾c. for clear sides, the market closing buoyant, with some asking still higher rates.

HAMS.—They are quoted at 15@15½c., though on Saturday a lot of 10 tierces brought 16¼c. ℔ lb.

LARD.—On Tuesday a lot of 50 tierces refined sold at 15¾c. ℔ lb.

DRY SALT MEAT.—None in first hands. Shoulders would command 10¼c.; retailing by dealers at 10¾c. ℔ lb. On Tuesday a lot of a few casks shoulders sold at 10¾c. ℔ lb.

BREAKFAST BACON.—Is in light supply, and commands 15¾@16c. ℔ lb. for Western.

CORN MEAL.—On Saturday the sales were confined to 300 bbls., in lots, at $3.60@3.65, and on Monday only 600 bbls. sold, on the landing, at $3.60@3.65, and 75 in store at $3.75 ℔ bbl. On Tuesday only 150 bbls. sold, in store and on the landing, at $3.75, which is the asking price, but is obtained only in job lots.

POULTRY.—Western-grown chickens sell at $4.50, young do. $4@4.50, ducks $4@4.50, geese $5@7, turkeys $15@18 ℔ dozen. Louisiana-grown chickens $4.50@5, young do. $3@3.50, ducks $2.75@3, geese $6@7, turkeys $12@15 ℔ dozen.

BRAN.—Has been in light supply and fair demand, and prices have advanced 15c. ℔ 100 lbs. On Saturday 300 sacks sold at $1.10@$1.20 ℔ 100 lbs. No sales on Monday. On Tuesday 50 sacks sold at $1.25 ℔ 100 lbs., owing to scarcity.

RICE.—Good demand. We quote No. 2 3¾@4c., common 5¼@5½c., ordinary 5¾@6c., fair 6⅛@6½c., prime 7@7¼c., choice 7⅛@7¾c. ℔ lb.

BAGGING.—The demand is good. Domestic jute is retailing at 16c., hemp 15½c., India, in bales and rolls, 12@12¾c. ℔ yard.

EGGS.—Louisiana 22½@25c. ℔ dozen.

MONETARY.

Gold opened on Tuesday at 109⅛@109¾ (against 109¾ at New York,) and after a limited business closed at 109⅜@109⅝ (against 109⅞ in that market.)

Nothing has been reported in silver except $1,000 in American half dollars on Monday at 105. It is quoted at 104½@105 for American half dollars. Mexican dollars closed at 97¾ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	8 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ℔ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ℔ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ℔ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	22	— —
COAL, ℔ ton:		
Anthracite	12 50	13 00
Western, ℔ bbl	— —	— —
COFFEE, ℔ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ℔ ton	— —	— —
In sacks	— —	10 00
EGGS, ℔ dozen:		
Western	10	18
FERTILIZERS, ℔ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ℔ bbl.:		
Double extra	— —	4 75
Superfine	— —	4 25
Fine	— —	— —
GLASS, ℔ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ℔ ton:		
Prime	— —	26 00
Choice	26 50	27 00
IRON, ℔ ton:		
English, ℔ lb	4	5
Swedes, assorted	7¼	8
Hoop	6	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ℔ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	39	45
Calf-skins, ℔ dozen	35 00	100 00
Texas, rough, ℔ lb	24	26
LIME, ℔ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ℔ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ℔ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ℔ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ℔ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	11¾	12
Pulverized	11¾	12
TEAS, ℔ lb.:		
Imperial	75	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	00 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Sept. 8, 1874.

Texas beeves, choice, ℔ head	$— —	@$40 00
Texas beeves, first quality, ℔ head	30 00	@ 35 00
Texas cattle, second quality, ℔ head	20 00	@ 25 00
Texas cattle, third quality, ℔ head	12 00	@ 18 00
Western beeves, ℔ lb. net	— —	@ — —
Sheep, first quality ℔ head	4 00	@ 5 00
Sheep, second quality, ℔ head	3 00	@ 4 00
Milch cows, choice, ℔ head	80 00	@100 00
Milch cows, ℔ head	35 00	@ 40 00
Calves, ℔ head	7 00	@ 9 00
Yearlings, ℔ head	9 00	@ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Dale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Agricultural Implements.
Louisville Agricultural Works, Louisville, Ky.

Architects.
T. Whinrey Carter, 47 Polymnia street, New Orleans.

Banners.
T. J. Potter, 32 Bible House, New York.

Barber.
Baptiste, St. Charles Hotel.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ellison & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Albert Mason, New York.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
H. H. Russell, Boston, Mass.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn
Ziegler & McCurdy, St. Louis, Mo.

Building.
A. J. Bicknell & Co 27 Warren street, New York

Building Paper.
Edward Thompson, 90 Baronne street, New Orleans.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Chromos, Etc.
G. E. Perine, 66 Reade street, New York.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
H. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. Leblanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Hartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Centenary College, C. G. Andrews, president, Jackson, La.
Collegiate Academy, Rev. J. A. B. Jones, president, Port Gibson, Miss.
Collegiate Institute, Prof. W. H. N. Magruder, Baton Rouge, La.
Eminence College, Eminence, Ky.
Emory and Henry College, Rev. E. E. Wiley, Emory P. O., Va.
Furman's English and Classical School, corner Magazine and Second streets.
Hiwassee College, Rev. J. H. Brunner, prest.
Mansfield Female College.
Martha Washington College, Abingdon, Va.
Polytechnic College, Philadelphia, Pa.
Randolph Macon College, Rev. James A. Duncan, A. M., D. D., president, Ashland, Va.
Readville Seminary, Mrs. M. W. Read Baton Rouge, La.
Soule's Commercial College, corner Camp and Common streets.
Southern University, Greensboro, Ala
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Whitworth Female College, H. F. Johnson, president, Brookhaven, Miss.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 25 Beekman street, New York.
Warren Richards, 42 West Fourth street, Cincinnati, Ohio.
Edward Sears, 48 Beekman street, New York.

Exterminators.
J. F. Henry, Curran & Co., New York.

Extract of Meat.
Ernest Turpin, 112 and 114 Poydras street, New Orleans.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 38 Perdido street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
Great Western Gun Works, Pittsburg, Pa.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Customhouse street.

Furniture.
John Bois, 152 and 154 Camp street.
Excelsior School Furniture Manufacturing Co., 166 Julia street, New Orleans.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
Henry E. Sharp & Son, New York.
Charles H. Turno 333 East Twenty-third street, New York.

Grocers.
J. M. Dowling, 25 Decatur street.

Hotels.
Bingham House, Philadelphia.
Crawford House, Cincinnati, Ohio, Frank J. Oakes, proprietor.
St. Denis Hotel, Broadway and Eleventh street, New York.

Iron Manufacturers.
M. Walker & Sons, Philadelphia.
Walton, Hemler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
Georga Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Hilllings & Spencer Co., Hartford, Conn.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Menecely & Kimberly, Troy, New York.
Reynolds Cotton Press, W. H. Reynolds, New Orleans.
Turbine Water-Wheel, N. F. Burnham, York, Penna.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
William Pattison, 318 to 332 East Twenty-third street, New York.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Adderley's Syrup Bromide Chloral, W. H. Adderley, Cincinnati, Ohio.
Anti Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Asthma Remedy, D. Langell, Apple Creek, O.
Citrate of Magnesia, etc., Holmann & Co., N. Y.
Dyspepsia and Liver Complaints, Dr. Justus J. Spreng, New York.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Dr. A. O. Forsberg, 5 East Fourth street, Cincinnati, Ohio.
Dr. Hebbard's Cure, E. Dibblee, 814 Sixth avenue, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Dunne street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Preventive of Yellow Fever, Dr. B. Brown, 697 Broadway, New York.
Rheumatism and Neuralgia Cure, Geo. Sweet spr, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Rupture and Piles Cure, Dr. H. Neeson, 182 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Mineral and Soda Water.
Eckleburg, corner Washington street and St. Charles avenue.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
D. H. Baldwin & Co., Cincinnati, Ohio.
F. W. Biere & Son, Cincinnati, Ohio.
Chambers Piano Factory, 300 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Henry Pilcher, 656 Portland avenue, Louisville, Ky.
Philip Werlein, 78 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.
Novelties.
J. Bride & Co., 769 Broadway, New York.
W. H. Chidester, 267 Broadway, New York.
Cowan & Co., Eighth street, New York.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
Family Journal, 300 Broadway, New York.
Offord's Pulpit of the Day, R. M. Offord, New York.

Portrait Painters.
G. D. Conlon, 37 Camp street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Comarercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Seeds.
B. F. Wellington, 425 Washington street, San Francisco, Cal.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tobacco and Cigars.
Ed. L. Zell, cor. Canal and Carondelet streets.

Type and Presses.
Vanderburgh, Wells & Co., 110 Fulton and 16 and 18 Dutch street, New York.

Undertakers.
T. W. Bothick, 271 Camp street. New Orleans.
F. L. Matthews, 338 Carondelet street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
E. A. Tyler, 115 Canal street.
Waltham Watches, Howard & Co., 222 Fifth avenue, New York.

Window Glass.
William Coulter & Son, Cincinnati, Ohio.

Wire Railing, Etc.
Dufur & Co. Baltimore, Maryland.

Special Notices.

OFFORD'S PULPIT OF THE DAY.—A Monthly Magazine of Sermons by the greatest preachers living. $1 a year. On trial, 25 cents from August till December Sample copy, 10 cents. R. M. OFFORD, 6 Park place, New York. au20 3m

Religious Notices.

CAMP MEETING.—*Mr. Editor:* We believe that the way to support camp meetings in our pine woods country is to make them self-supporting, and we have appointed a camp meeting to be held one mile west of Clanton, Alabama, on the S. and N. railroad, to commence on Friday before the fourth Sunday in September, 1874. We cordially invite all persons who can worship God upon these terms. There will be several extra tents erected for rent. Any person who wishes to rent will please address the pastor, and he will confer with the trustees and answer at once. Come one! come all! Provision will be made for preachers and their families. We shall be glad if we can have you with us. R. A. MICAR, P. C.

THERE will be a camp meeting on the Paulding circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, commencing on Friday night before and embracing the first Sabbath in October. It will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within ten or fifteen miles of the camp ground must not expect accommodations from the tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Friday morning.

J. H. HOLLAND, P. C.

NOTICE.—The camp meeting will commence at Choctaw camp ground, on the Butler circuit, Demopolis district, Alabama Conference, on Friday before the third Sunday in September. The camp ground is on the Bladon road, ten miles below Butler. Ministers of the gospel are earnestly solicited to attend, and they will be cared for. We ask the prayers of the church that the Lord may abundantly bless us. D. J. WRIGHT, P. C.

CAMP MEETING.—Our camp meeting on Big Creek, Rapides circuit, Louisiana Conference, commences on Wednesday, the twenty-third of September. Preachers and their families are cordially invited to attend. They will be amply provided for. The people generally are expected. Come prepared to entertain and be entertained. JOHN F. WYNN, P. C.

THE CAMP MEETING at Smith's camp ground, three miles west of Desotoville, northern portion of Choctaw county, Alabama, will begin on Friday before the first Sabbath in October. Ministerial brethren are invited to attend. C. B. DUBOSE, P. C.

THERE will be a camp meeting at Girard, Richland parish, Louisiana, commencing September 23, 1874. It will be on the self-sustaining plan. We invite all who can to attend. Ministers are invited to "come over and help us."

T. S. RANDLE.

THE DISTRICT MEETING for Opelousas district will commence on Thursday, September 24. Rev. J. M. Brown will preach the opening sermon. J. E. COBB, P. E.

THERE will be a camp meeting on Spring Creek circuit, Louisiana Conference, commencing on Friday before the second Sunday in October. Come one! come all! This meeting will be conducted on the self-sustaining plan. There will be corn at or near the camp ground, on reasonable terms. Special provision will be made for ministers and their horses.

FRED. WHITE, P. C.

THE CAMP MEETING at China Grove, Dale county, Alabama, will commence on Friday night before the first Sunday in October next, and close on Wednesday morning after. Ministers of the Methodist Episcopal Church South are invited to attend. A. DOWLING, Pastor.

THERE will be a camp meeting nine miles north of Enfaw, Greene county, Alabama Conference, commencing on Thursday night before the second Sabbath in October, 1874. Preachers are respectfully invited.

J. W. MCCANN, P. C.

THE Alexandria District Conference will be held at Evergreen, commencing on Friday, September 18. Preachers and people are specially requested to be in attendance.

J. H. STONE, P. E.

THE Summit District Conference will be held in Greensburg, Louisiana, commencing October 8, 1874, to be continued over Sunday.

A. B. NICHOLSON, P. E.

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Once Lost, It Cannot be Restored.

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TRADE MARK, *stamped on every pair.*

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Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

DEMOPOLIS DIST.—FOURTH ROUND.

Livingston	Sept. 12, 13
Butler, at camp ground	19, 20
Greene, at camp ground	Oct. 10, 11
Eutaw	17, 18
Belmont, at Belmont	24, 25
Forkland	31, Nov. 1
Cuba, at York	Nov. 7, 8
Gaston, at Smith's camp ground	10
Gainesville, at Ramsey	14, 15
Bladon, at Isney	21, 22
Demopolis	Dec. 5, 6

40 S. H. COX, P. E.

MOBILE DIST.—FOURTH ROUND.

Grand Bay	Sept. 19, 20
Pollard	26, 27
Black Water	Oct. 3, 4
Citronelle	10, 11
Milton	17, 18
Pensacola	24, 25
St. Stephen's	31, Nov. 1
Mount Pleasant	Nov. 7, 8
Whistler	14, 15
St. Paul's	21, 22
St. Francis street	28, 29
Franklin street	Dec. 5, 6

3 J. HAMILTON, P. E.

APPOINTMENTS FOR PREACHING ON THE SELMA DISTRICT.

On my last round I will preach at the following times and places, viz.:

Summerfield	Sept. 12, 13
Orrville	17
McKinley, Orrville circuit	18
Center chapel, Orrville circuit	19, 20
Benton, East Selma mission	26, 27
Tallahatta	Oct. 3, 4
Union, Jackson circuit	10, 11
Grove Hill, Jackson circuit	12, 15
Amity, Suggsville circuit	16
Suggsville, at night	16
Fort Madison, at night	17, 18
Walker's Section	23, 25
Uniontown	24, 25
Dayton	25, 26
Jefferson, Dayton circuit	29, 30
Linden, Dayton circuit	31, Nov. 1
Selma	Nov. 7, 8
Remberi Hills	14, 15
Sweetwater, Choctaw Corner circuit	21, 22
Payne's chapel	21, 22
Bethel	23, 24
Pleasant Hill, Peachtree circuit	24, 25
Asbury, Peachtree circuit	28, 29

The preachers will announce the special subjects upon which they have requested me to preach at the above appointments.

3 ANDREW J. BRIGGS, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

Monticello	Sept. 12, 13
Hogan Chitto, at Johnson's Station	19, 20
Brookhaven	26, 27
Zion, at Bethel	Oct. 3, 4
Georgetown, at Bethesda	10, 11
Providence, at Dahlia	17, 18
Beauregard, at Beauregard	24, 25
Raymond	31, Nov. 1
Scotland	Nov. 7, 8
Brandywine at Reindoth	14, 15
Crystal Springs and Terry	21, 22
Hazlehurst	28, 29

3 W. E. M. LINFIELD, P. E.

JACKSON DIST.—FOURTH ROUND.

Jackson station	Sept. 19, 20
Yazoo City and Silver Creek, at Palmetto Home	26, 27
Yazoo circuit, at Locust Grove	Oct. 3, 4
Camden circuit, at Camden	10, 11
Bear circuit, at Dover	17, 18
Mount Olivet circuit, at Mount Olivet	24, 25
Sharon circuit, at Lone Pine	31, Nov. 1
Carthage circuit, at Goshen	Nov. 7, 8
Madison circuit, at Madison station	14, 15
Brownsville circuit, at Green's Hill	21, 22
Thomastown circuit	28, 29
Canton station	Dec. 5, 6

The local preachers will please to remember that the law now requires them to give a written statement of their labors for the year to the fourth Quarterly Conference. I hope they will be ready with their reports. Trustees of church property will please have their reports ready also. Secretaries of Church Conferences will please have their reports on statistics ready also.

H. H. MONTGOMERY, P. E., Sharon, Mississippi.

3

LOUISIANA CONFERENCE.

ALEXANDRIA DIS.—FOURTH ROUND.

Bayou Boeuf	Sept. 26, 27
Chilcot	Oct. 3, 4
Spring Creek (camp meeting)	10, 11
Rapides	17, 18
Shelly Island	24, 25
Columbia	Nov. 7, 8
Caldwell	14, 15
Montgomery	21, 22
Centerville	28, 29
Evergreen and Big Cane	Dec. 12, 13
Alexandria	

3 J. H. STONE, P. E.

MEDICAL.

DYSPEPSIA,

IN ITS RELATION TO THE LIVER AND DIGESTIVE ORGANS.—JUSTUS J. SPRENG, M. D., member of the New York Academy of Medicine, devotes his special attention to *Liver* and *Stomach* diseases. Pamphlet mailed for 20 cents. Address the author, No. 291 West Twenty-Second street, New York city.

"The author's conclusions are marked, and governed by sound judgment and long practical experience."—*Medical Gazette.* se4 1ysp

DR. ROGERS'

VEGETABLE WORM SIRUP.

A brave man may suffer pain, when inflicted upon himself, heroically; but he

CANNOT SEE HIS CHILD SUFFER.

There is no other malady incident to childhood that is accompanied with more indescribable wretchedness to the little sufferers than that

PRODUCED BY WORMS;

and when the parent fully comprehends the situation he will not delay a moment in securing the most prompt and efficient remedies to insure the expulsion of the intruders. This remedy may be found in

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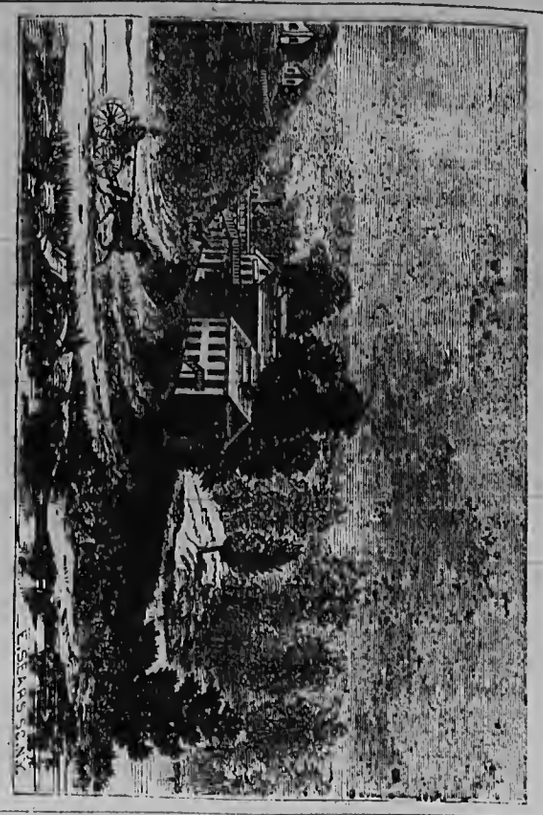

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in every instance where it should prove ineffectual: "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause."

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, SEPTEMBER 17, 1874. NO. 38.

News of the Week.

DOMESTIC.

VICKSBURG, Sept. 11.—Several days ago a call for a meeting by the former soldiers of the Union and Confederate armies was published. The call stated the purpose of the meeting was to foster and encourage kindly relations between the soldiers of the late war, and to form a band of mutual friendship and good feeling. Several preliminary meetings were held, which were largely attended by the representatives of both armies, those of the Union army, residents of this city, being nearly equal in numbers to the Confederate. At the meeting last night the body formed itself into an association to be known as the Order of the Blue and Gray. The speeches were indicative of the utmost good feeling, and relief at this public acknowledgment of the break in the dark cloud of prejudice which has been oppressing all alike.

WASHINGTON, Sept. 11.—The September cotton returns of the Department of Agriculture show a very heavy decline in the prospects of the cotton crop in all States except Virginia. There it about holds its own. The cotton crop of Virginia is too small, however, to exercise any influence on the general result.

WASHINGTON, Sept. 15.—The President has just issued the following proclamation:

Whereas, It has been satisfactorily represented to me that turbulent and disorderly persons have combined together with force and arms to overthrow the State government of Louisiana, and to resist the laws and constituted authorities of said State; *And whereas*, It is provided in the Constitution of the United States that the United States shall protect every State in this Union on application of the Legislature, or the executive when the Legislature cannot be convened, against domestic violence; *And whereas*, It is provided in the laws of the United States that in all cases of insurrection in any State, or of obstruction to the laws thereof, it shall be lawful for the President of the United States, on application of the Legislature of such State, or of the executive when the Legislature cannot be convened to call forth the militia of any other State or States, or to employ such part of the land and naval forces as shall be judged necessary for the purpose of suppressing such insurrection or causing the laws to be duly executed; *And whereas*, The Legislature of said State is not now in session, and cannot be convened in time to meet the present emergency, and the executive of said State, under section four of the Constitution of the United States laws passed in pursuance thereof, has therefore made application to me for such part of the military force of the United States as may be necessary and adequate to protect said State and the citizens thereof against domestic violence, and to enforce the due execution of the laws; *And whereas*, It is required that whenever it may be necessary in the judgment of the President to use the military force for the purpose aforesaid, he shall forthwith, by proclamation, command such insurgents to disperse and retire peaceably to their respective homes within a limited time:

Now therefore I, Ulysses S. Grant, President of the United States, do hereby make proclamation and command said turbulent and disorderly persons to disperse and retire peaceably to their respective abodes within five days from this date, and hereafter to submit themselves to the laws and constituted authorities of said State; and I invoke the aid and cooperation of all good citizens thereof to uphold law and preserve the public peace.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this fifteenth day of September, in the year of our Lord 1874, and of the Independence of the United States the ninety-eighth.

U. S. GRANT.

By the President.
HAMILTON FISH,
Secretary of State.

FOREIGN.

PANAMA, Sept. 4.—Advices from Lima to August 29 give an account of an attempt to assassinate the President of Peru. Letters had been received, stating that there was a conspiracy to murder him, but the President refused to pay any attention to them. The attack was made as the President was leaving the palace to walk to his house, which is situated about five blocks from the government building. A number of men had posted themselves ready for the onslaught. Many shots were fired, but none struck his excellency.

The leader of the movement was wounded and captured after a hand-to-hand conflict with Colonel Santa Maria. The other conspirators fled, but thirteen of them have since been captured and will be subjected to a rigorous trial. The plot was no doubt a widespread conspiracy among the discontented and unemployed military officers. The people assembled in great crowds before the President's house and cheered him on his escape.

BERLIN, Sept. 9.—It is reported that an order will soon be issued expelling from Prussia all foreign priests, monks and nuns.

LONDON, Sept. 11.—A terrible collision occurred this morning on the Great Eastern railway, near Norwich. Twenty persons were killed outright, and fifty wounded, some of whom are very badly hurt, and additional deaths are expected every hour.

PARIS, Sept. 13.—François Pierre Guillaume Guizot, the eminent statesman and writer, died to-day, at his residence in Valecher. He will be buried in St. Ouen cemetery. The funeral will be strictly private and unceremonious, in accordance with the wishes of the deceased.

Letter from Arkansas.

HARRISBURG, ARK., August 31, 1874.

MR. EDITOR: I find much interest in your well-filled paper. Your crop prospect, after the high waters, gives us great relief. Your sugar and syrups we are greatly interested in. Much solicitude is manifest on this subject in all our country. Your political trouble also gives us great concern, for we have been sadly taught how to sympathize with you.

Your crops, we hope, will not be cut off by drouth, as ours have been. From the tenth of July to the twelfth of August was the severest weather we have ever known, the temperature rising as high as one hundred and twelve degrees, burning our crops to tinder. We cannot gather more than one-fourth the crop of ordinary seasons; and the country being badly in debt, great suffering must ensue, especially among the poor classes.

Your religious prospects also are flattering. Your camp meetings were gracious sensons, and your protracted meetings, we see, are attended with great good.

The church among us also is prospering. We have fine revivals. Our crop failure will militate much against large assemblages, as will also the great scarcity of water for stock and people; yet our small meetings are successful in winning many souls to Christ. So what we lack in the "bread that perishes" we hope to realize in the "true riches."

J. M. STEEL.

A STORY OF TOM MARSHALL.—On one occasion Tom Marshall heard R. J. Breckinridge preach, and, falling in with him after the service, accompanied him home. "Why don't you preach better?" said Marshall. "I do as well as I can," answered Breckinridge. "Why don't you preach as the Savior did?" continued Marshall. "That's hard to do," rejoined Breckinridge. "Preach in parables," said Marshall; "that is a very simple and easy thing to do; that's the way our Lord sets forth the truth." "Well, Tom," said Breckinridge, "I have as high an opinion of your talents as anybody else has, and I set a higher estimate on your reading and information than most people do. I defy you to make a parable, and I defy you to find one in literature—outside of the New Testament." "Nonsense!" exclaimed Marshall; "I can make fifty, and I can find a hundred." "Well, try it, and let me know," replied Breckinridge. Shortly afterward they met again. "Well, Bob," said Marshall, "what about those things—the parables? I have tried my best, and I can't make one; I've looked everywhere, and I can't find one. What does it all mean? I give it up." "You see," replied Breckinridge, "why I don't preach in parables. I can't do that."—*Galaxy.*

HERE is another one on the irrepressible boy. Some Sunday school teachers must lecture their children whenever they give them a treat. One of these men, who was trying to improve the occasion at the close of a strawberry party, said to his youthful guests: "Have you enjoyed these berries to-day?" "Yes, sir," "Yes, sir," came from all sides, with unmistakable heartiness. "Well, children, if you had seen these berries growing in my garden, and had slipped in through the gate without my leave, and picked them from the vines, would they have tasted as good as new?" "No, sir," was the prompt reply. "Why not?" "Because," said the irrepressible, "then we shouldn't have had sugar and cream with 'em."

APOSTOLICAL SUCCESSION.—A few years ago several young clergymen were dining at the house of a gentleman who attended both the services of the Established Church and the Wesleyan chapel. After dinner there was a lively discussion on apostolical succession, but turning chiefly in favor of it as asserted by zealous curates fresh from Oxford and Cambridge. The eldest son of the host, who had been a silent listener, was at length appealed to for his opinion on the subject, when he replied: "Had the apostles foreseen what sort of characters would have claimed to be their successors, they would have taken care to have cut off the entail."

THE most minute events of our life, nay, every need and every obstacle in our paths, are channels of the grace, goodness and power of God, and those who wait on him in prayer and watchfulness shall see it is no vain thing to rest on him. The tide of our sorrows and sins has often arisen from a trivial spring; and the same is true of our earthly joys. Our daily trials and hourly blessings gather something of the radiance of the bow in the clouds in the day of rain, as we receive them from the pierced hands of him whose death and intercession have made all things ours.—*Anna Shipton's "Waiting Hours."*

OH, how sweet to work all day for God, and then lie down at night beneath his smile.—*McCheyne.*

Mass Meeting in New Orleans.

At about half-past eleven o'clock on Monday, September 14, Mr. R. H. Marr and other gentlemen of the committee of seventy called together the people around the Crescent billiard saloon.

Some five thousand men quickly assembled, and M. Musson was unanimously called to the chair, which he took.

Vice Presidents—Samuel Bell, H. Renshaw, J. I. Adams, Perry Nugent, Samuel Flower, S. H. Boyd, M. Gillis, Robert Hare, Jules Vairin, Louis Bush, J. J. Gilder, J. K. Russ, J. J. Warren.

Mr. Marr then read an address to the people of Louisiana, showing the right the people had to bear arms. He then read a series of resolutions, as follows:

Resolved, That we reaffirm solemnly the resolutions adopted by the white people of Louisiana, in convention assembled at Baton Rouge, on August 24, 1874.

That the white people of Louisiana have no right to deprive the colored people of their rights.

That W. P. Kellogg is a mere usurper, and we denounce him as such.

That his government is arbitrary, unjust and oppressive, and can only maintain itself through Federal interference; that the election and registration laws, under which this election is being conducted, were intended to perpetuate the usurpation by depriving the people, and especially all naturalized citizens, of an opportunity to register and vote.

Therefore, in the name of the citizens of New Orleans, in mass meeting assembled, and of the people of the State of Louisiana, whose franchise has been wrested from them by fraud and violence, and all of whose rights and liberties have been outraged and trampled upon, we demand of WILLIAM PITT KELLOGG *his immediate abdication.*

Resolved, That a committee of five be immediately appointed by the chairman to wait on W. P. Kellogg, to present to him these resolutions, to demand of him an immediate answer, and to report the result of such interview to this meeting.

Mr. Marr then continued to speak. The committee would wait on Kellogg, would go without arms, open or concealed, and would immediately report to the meeting Governor Kellogg's answer to the demand of the people. Mr. Marr asked the meeting not to adjourn until the committee reported Kellogg's answer.

The following gentlemen were then named as the committee: R. H. Marr, Jules Tuyes, J. M. Seixas, J. B. Woods and Samuel Choppin.

At about one o'clock the committee sent to Kellogg returned in carriages amid a series of cheers that never were equaled in all history, until the very air rang with shouts.

Mr. Marr appeared at once on the gallery, and made the report of the committee. The committee had called at Kellogg's office, but found him absent.

Henry C. Dibble, who reported himself as being on Kellogg's staff, received them, and they laid the demand of the people before him. Dibble demanded a few moments' consideration, retired and then returned with a communication nominally from Kellogg, but with no signature thereto.

This communication recited that Kellogg had learned that large bodies of armed white men were congregated in various portions of the city, at the same call as the mass meeting, and who were summoned to enforce the demand of the people; that he could only regard this as a menace, and a menace to which he could not yield; but if the people would meet peaceably in mass meeting he (Kellogg) was perfectly willing to listen to their petitions.

THE COMMITTEE'S REPLY.

The committee replied to Dibble that it was false, that there were no armed men on Canal street, and that no men had been called to enforce the demand of the people, and that if Kellogg resigned he would not be at all hurt.

Mr. Marr then left it to the people to decide what they should do—whether they should endure this any longer or rise and drive out the usurper.

Cries of "Hang Kellogg," "We'll fight," "Call out the troops."

Dr. Beard then came forward, and with glowing words called on the people to defend their rights,

TO COME ARMED

to hold the city against Kellogg and all his hirelings, to make the whole city an armed camp, and never to leave it until the last of Kellogg's gang left the city. Their wives, their brothers, would bring them food and cheer them in their fight.

The crowd received this with another round of cheers, and called for immediate action and for leaders.

Mr. Marr then addressed the people, telling them to go home and get their arms and report at Canal street at half-past two.

At that time they would find leaders and an organized body there, who would properly draft and arrange all military matters and furnish guns; and that then the action to be taken by the people could be determined on.

In the greatest earnestness, enthusiasm and excitement the crowd broke up in couples and groups.

THE COMMITTEE'S REPLY.

Herewith is the text of the committee's report, including Kellogg's response to the demand and the official statement of what ensued:

STATE OF LOUISIANA, EXEC. DEPT., New Orleans, Sept. 14, 1874.

GENTLEMEN: I have communicated with the Governor, and he directs me to say to you that he must decline to receive any communication from the committee appointed by the mass meeting assembled on Canal street; he does so, I am instructed to say, because he has definite and accurate information that there are now assembled—several large bodies of armed men in different parts of the city, who are met at the call which convened the mass meeting which you represent. He regards this as a menace, and he will receive no communication under such circumstances.

He furthermore directs me to say that, should the people assemble peacefully and without menace, he would deem it one of his highest duties to receive any communication from them, and to entertain any petition addressed to the government.

I have received you, gentlemen, and I convey the Governor's answer as a member of his staff.

H. C. DIBBLE.

In answer to the organ of the Governer, H. C. Dibble, I stated:

That we represented no armed body, but a mass meeting of unarmed citizens, assembled on Canal street; that there were no armed men on Canal street, so far as we knew and believe; that we came on a mission of peace, and that if the Governor should have acceded to our proposition, we believe it would have produced perfect peace throughout the State, and that we were prepared to pledge ourselves that no harm should be done to him, either in person or property, but, on the contrary, that there should be perfect immunity to both.

To which Mr. Dibble replied that, although it was doubtless true that armed men were not on Canal street, yet that they were known to be within a short distance, and that they were assembled on the same call which convened the mass meeting.

R. H. MARR.
JULES TUYES.
SAMUEL CHOPPIN.
J. M. SEIXAS.
JOHN B. WOODS.

The conflict between the people and the Metropolitans began in the afternoon, and the result is thus summed up as things stood late on Monday night:

THE CITIZENS VICTORIOUS.

At about seven o'clock the citizens were in complete possession of the city save the St. Louis Hotel, occupied by about a dozen peelers and a gang of negroes, and the Third Precinct Station, occupied by the remnant of the Metropolitan brigade, now only about two hundred in number, and rapidly decreasing by desertions and resignations. Among the resignations we may mention that of Captain McCann.

The City Hall, the telegraph offices and the streets were all held by the citizens, and with Lieutenant Governor Penn acting as Governor.

GOVERNOR PENN'S REMONSTRANCE TO THE CUSTOMHOUSE.

Acting Governor Penn, hearing that the citizens had been fired on from the customhouse, issued an order to General Ogden to communicate with the collector of customs, of whoever held command at the customhouse, and to inform him that the citizens had been fired at from the customhouse by certain persons lodged therein, and to demand from him that this be prohibited.

The shots fired were by the defeated policemen who took refuge in the customhouse, and who kept up a constant fire therefrom. Mr. Fred Mohrman, clerk of the Administrator of Commerce, was killed while peaceably walking on Tchoupitoulas street. Mr. J. M. West, an old newspaper man, was also killed by this volley while he was standing on the neutral ground taking notes.

THE KILLED AND WOUNDED.

The list of killed and wounded, as far as we could get it, is as follows:

CITIZENS' PARTY.

Killed—E. Toledano, cotton weigher; Fred. Mohrman, city employe; Dick Lindsey, J. M. West, reporter; Major J. K. Gourdain, Albert Gantier, S. B. Newman, Jr. Total, 12.

Wounded—Major Wells, mortally; Fidel Keller, E. Bozonier, W. J. Butler and others. Total, 13.

POLICEMEN.

Killed—Sergeant James McManus, Officers Wm. Thornton, M. O'Keefe, Edward Simon. Total killed, about 30.

Wounded—Over 30, among them J. P. Champagne, Auguste Fretag, Charles Bergeron, Tebault, Gonzales and others.

General Badger's wound is serious, but not necessarily fatal. If he dies it will be from loss of blood, and not from the wounds. He will certainly lose his leg.

During the entire fight no negro was killed. One Metropolitan, a mulatto, was wounded at the foot of Canal street.

SURRENDERS.

Twenty-five policemen, who were stationed in a building on Decatur street, were cut off at the rout of Badger's forces. They were visited by half a dozen citizens and promptly surrendered to them their arms and retired from service. A force of about a dozen men, at the central police station, likewise surrendered when called on to do so. The station was then taken possession of and guarded by citizens.—*Picayune.*

IN pocket-picking, as in everything else, a man never succeeds until he gets his hand in.

From the Work.

REV. L. ERCANBRACK, of Cedar Creek, Texas Conference, under a recent date, writes:

We have had several interesting revivals on my circuit recently. Between forty and fifty conversions, and between thirty and forty accessions. Good and refreshing times. Have several more meetings to be held. Hope to report more conversions and accessions.

DESOTO CIRCUIT, DESOTO, MISSISSIPPI.—*Mr. Editor:* As we are in the midst of a revival of God's work, I write, having closed two protracted meetings of much interest—one at New Hope church, and the other at Soule chapel—resulting in forty accessions to the church, and, we trust, as many conversions. These conversions were clear and powerful. The church is greatly blessed, and God's cause is honored.

G. M. GILMORE, P. C.

PAULDING CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* My third Quarterly Conference was held at Philadelphia church on the twenty-ninth and thirtieth of August, embracing the fifth Sunday. The meeting resulted in the conversion of eighteen souls, with seventeen accessions to the church, some backsliders reclaimed, and the church greatly revived. I also baptized ten children. To God be all the glory, both now and forever.

J. H. HOLLAND, P. C.

PAULDING, Sept. 3, 1874.

PAULDING CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* I have just closed my second protracted meeting on the Paulding circuit, Mississippi Conference. This meeting was held at the Hodder church, in the western part of the circuit. I held the meeting four days, assisted by Revs. A. M. Fikes and Thomas Linden, local preachers on my circuit. The meeting resulted in the conversion of fourteen souls, thirteen received into the church, five children baptized, some backsliders reclaimed, and the church greatly revived. J. H. HOLLAND, P. C.

PAULDING, Miss., Sept. 10, 1874.

AMITE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* On the twenty-ninth and thirtieth of August our third Quarterly Conference was held, and was well attended by the members, at Adams' church, near the old camp ground of the same name, the memory of which is precious to many souls throughout the South.

Our meeting was protracted nine days altogether. The result was twenty-eight accessions to the church, over twenty conversions, and the church greatly revived. The whole congregation seemed to be pervaded by the Spirit of the Lord. We closed with more than forty penitents.

J. RITCHEY, P. C.

ADAMS' CAMP GROUND, Sept. 7, 1874.

ENTERPRISE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* I began my series of protracted meetings at Sequelun church, August 18. From then until this time I have had a protracted service at three of my appointments. The Master, in his power, has been in our midst. Sinners were cut to the heart, mourners rejoiced in all holy delight of first love, and Christians were greatly revived. All praise to the "Giver of every good and perfect gift." Result in accessions, thirty-nine. Revs. J. D. Hays and U. B. Phillips, and Bro. Murphy, a local preacher, assisted me. Yours in love,

T. Y. ARMSTRONG.

SEPTEMBER 8, 1874.

HOLMESVILLE CIRCUIT, MISSISSIPPI CONFERENCE.—*A Revival at Every Point.—Mr. Editor:* At China Grove we closed on the twenty-sixth of July. Forty-nine additions to the church, and about the same number of conversions. At Sartin's we closed an interesting meeting on the eleventh of August. Twenty-eight joined; several converted.

At Holmesville we closed a very interesting meeting of nine days on the twenty-third of August. Thirty-five additions to the church; quite a number of bright conversions.

At Magnolia, on the sixth of September, we closed a meeting of ten days. The preaching was plain and pointed. Congregations large and attentive to the last. Several persons found peace by believing. Fourteen additions to the church. Now comes work for the pastor. One hundred and twenty-six converts to look after! God give me grace, wisdom and strength to do the work of a faithful pastor.

H. P. LEWIS, P. C.

HOLMESVILLE, Sept. 8, 1874.

RETLEDGE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* This circuit includes the principal portion of Crenshaw and a small portion of Covington county, Alabama, which is a large tract of, rather poor (but might be well-to-do) country. We began the year with ten churches, two of which have been consolidated, and one church and two preaching-places have since been added. We also began the year with two Sunday schools, and now have eleven, nine of which are very prosperous, and all of which are using our own literature. We have spent $122 for Sunday school purposes, and sold over $100 worth of our own books. We have taken steps to build four new churches, which we hope to finish by the end of the year, and which will be worth about $3,000. Last, but not least, the pastor has been provided for.

We have up to this time, as tangible results, one hundred and twenty-seven accessions to the army of God, besides sixty precious lambs dedicated to God in holy baptism; all of which we lay at the feet of Jesus a shining trophies of redeeming grace and dying love. Amen.

B. F. BLOW, P. C.

GREENVILLE, ALA.—*Mr. Editor:* We have received many tokens of the Lord's presence with us at Greenville circuit. At our first meeting at Spring Hill the Spirit of the Master was felt with power. Sinners came to the altar deeply penitent, and many found peace with God. We had a meeting of six days, and twenty were added to the church.

Our next meeting was at Bethel, which began in the hearts of God's people at the first appointment. The entire church was revived, and such witnessing of the Spirit I never saw. Thirty were added to the church. Several were heads of families—husbands and wives, with their children.

The meeting at Sandy Ridge was one of unusual interest. We had been laboring and praying all the year for a revival of religion. We began our meeting there the first day of the week of prayer. We had commenced with faith, but that faith increased, and day by day the power of the love of God was reigning in the hearts of his people. At the first invitation for penitents some twenty-five came to the altar, and did not cease to come until Jesus was precious to their souls. We labored together in the Lord until Thursday at noon, when we closed. The church was thoroughly revived, and four-three were added.

P. H. MOSS.

SEPTEMBER 2, 1874.

FARMERVILLE CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* We have had our camp meeting in the regions beyond, where the Macedonian cry has been heard a long time. We gathered into the church sixty-eight members, about twenty of whom were old members, and joined by letter. About fifty souls were converted, and several baptized. We were assisted by Bros. J. A. Miller, Upton and Brenton. After they left we had to preach four times each day. This was in Union parish, Louisiana, near the Arkansas line. We had about one thousand people in attendance. We dismissed with nearly one hundred penitents at the altar. We have never known a more unanimous turning to Christ and pleading for mercy. What a contrast there must have been between our arrangement and Round Lake and your Seashore camp ground. Think of a camp meeting in the poorest neighborhood, where, I was told, many families had no meat; but the meeting was to be self-sustaining, and it was carried out in that style. The first Sabbath caught us in the rain, with bush arbor and without shelter. The mistake of putting on a roof that would not turn rain was revealed to many by the rain, as the tents did not turn water. The people all fell in love with camp meeting, and say they are going to have a good shed and tents next year. We tried to raise funds to build a church here for them, but have failed. We want help. Here are sixty-eight members without a house. We want to raise $1,000 to put up a comfortable house of worship here, where Methodism has never been established. Although our State is in a condition of political excitement out in this region, we did not hear of anything that was going on in the outside world. "Christ is the shadow of the great rock in this weary land." The meeting lasted ten days. This work was carried forward by men who were not members of the church. Our chief of police was not a member of the church, neither were the committee of arrangements.

R. PARVIN.

AUGUST 28, 1874.

Kentucky Correspondence.

OWENSBORO, KY., September 1, 1874.

MR. EDITOR: The ADVOCATE comes to Owensboro, and it is a favorite with the most judicious critic in the household of the *preacher in charge*. (You know the limitation rule of our church precludes the idea of a pastorate, and therefore I am estopped from the use of the word *pastor*. Preacher in charge is the word. Is it not a beautiful one? *More anon.*) The proposed change of the general rule on temperance is now occupying the attention of the church. Dr. Lovick Pierce has thundered about right on the issue.

I yearned to be with you all at the Seashore camp meeting! That six weeks at Ocean Springs in the summer of 1872 gave me an attachment to the coast and some of its people. Letters from there now warm our hearts. The South will come through ultimately. "If I forget thee, oh, Jerusalem!"

I have begun this letter at a fortunate hour, for company comes in and I have to close, and therefore it will not be a long one. Everything pleasant and promising, thus far, up here. Congregations have steadily increased, and now the house is filled. We have had Rev. Mr. Mitchel, of Houston, Texas, with us for two weeks past. He has preached elegantly. He is a man of high order, and his visit here has been refreshing.

What a luxury a refined, broad-minded Methodist preacher is! Bret Harte says, in "Caiquita:"

"Taint every man as can ride as knows
What a hoss has got in him."

JOSEPH B. COTTRELL.

HOW TO TELL fresh shad—First decide what you want to tell it, then whisper in its ear.

The Christian Advocate.

THURSDAY, SEPTEMBER 17, 1874.

WRITTEN AT MY MOTHER'S GRAVE.

BY GEORGE D. PRENTICE.

The trembling dew-drops fall
Upon the shutting flowers—like souls at rest;
The stars shine gluriously—and all
Save me is blest.

Mother!—I love thy grave!
The violet, with the blossom blue and mild,
Waves o'er thy head. When shall it wave
Above thy child?

'Tis a sweet flower—yet must
Its bright leaves to the coming tempest bow.
Dear mother—'tis thine emblem—dust
Is on thy brow!

And I could love to die—
To leave untasted life's dark, bitter streams;
By thee, as erst in childhood, lie,
And share thy dreams.

And must I linger here
To stain the plumage of my sinless years,
And mourn the hopes of childhood dear
With bitter tears?

Aye—must I linger here,
A lonely branch upon a blasted tree,
Whose last frail leaf, untimely sere,
Went down with thee?

Oft from life's withered bower,
In still communion with the past I turn,
And muse on thee, the only flower
In memory's urn.

And when the evening pale
Bows like a mourner on the dim, blue wave,
I stray to hear the night winds wail
Around thy grave.

Where is thy spirit flown?
I gaze above—thy look is imaged there;
I listen, and thy gentle tone
Is on the air.

Oh, come—whilst here I press
My brow upon the grave—and, in those mild
And thrilling tones of tenderness,
Bless, bless thy child!

Yes, bless thy weeping child,
And o'er thy urn—religion's hallest shrine—
Oh, give his spirit undefiled
To blend with thine.

What Is Temperance

IN RESPECT TO THE USE OF INTOXICATING LIQUORS?

NO. II.—BY J. W.

In order to answer this question intelligibly, we must first ascertain the nature of the substance about which we raise the question of temperance; for, as already stated, temperance relates not so much to the quantity as to the quality of a thing. A moderate use of coffee, for example, may be temperance in respect to the use of it; but a moderate use of arsenic is certainly intemperance in respect to it. Let us begin this investigation, then, by asking: What is intoxicating liquor—to what class of substances does it belong? There are substances which are classified as "good for food,"—substances nutritive to the human organism; and there are substances which are classified as "poisons"—substances destructive to the human organism. To which of these two classes does intoxicating liquor belong? If to the former, then its use in moderation is temperance; only the excessive use is intemperance, as when a man gluttonizes with bread and meat. If to the latter, then any use of it is intemperance, except in such extreme cases as any other poisonous agent may be used in the medical treatment of disease. Intoxicating liquors are such because they are alcoholic; to the degree that any liquor is sufficiently charged with alcohol to produce alcoholic effects, it is intoxicating. This being the case, it is for us, then, to inquire: Is alcohol good for food—good when used in moderation? Or is it a poison, evil in its very nature, and therefore evil when used even in moderation? Let us not rush to any hasty conclusion here, for this question lies at the very root of the controversy upon the subject of temperance. If alcohol be a substance good for food, then unquestionably the use of it in moderation is true temperance, and the present rule in the Discipline of our church on this subject ought not be altered. But if alcohol is a poison, the liquor that contains it is necessarily poisonous, just as a loaf of bread into which strychnine was diffused is poisonous—poisonous in degree according to the amount of alcohol in the liquor, or strychnine in the bread. If temperance—the rational subjection of our appetites to the law of self-preservation—requires our total abstinence from strychninized bread as an eatable, then assuredly temperance likewise requires our total abstinence from alcoholic liquor as a beverage. In view of these inevitable conclusions, let us simplify our inquiry into the nature of alcohol by asking: Is it or is it not a poison? How shall we proceed to answer this question? Must we not search out the necessary information from the great chemists? Well, we refer to the works of the celebrated toxicologist, Dr. Christison, and in his "Treatise on Poisons" we find such substances divided into three classes—irritant poisons, narcotic poisons, narcotico-acrid poisons; and in this last list, side by side with nightshade, hemlock, hellebore, and other deadly substances, we find alcohol. In describing the effects of the narcotico-acrid poisons, Dr. Christison says: "In large doses, narcotism predominates; in smaller, irritation." Now do the effects of alcohol upon the human system correspond with this statement of the effects of narcotico-acrid poison? Is it true that when used in moderation, taken in the "smaller doses," the effects produced upon the human system by alcohol are those of an irritant poison? Let Dr. Carpenter, of London, answer. His great abilities as a physiologist and practical chemist, acquired during long and laborious studies as "examiner of physiology in the University of London," certainly entitle him to a respectful hearing. He brings to the investigation of this subject all the light which science can shed upon it, as well as the accumulation of facts derived from experience and observation. After prolonged examination of the influence of alcohol upon the physical, chemical and vital properties of the animal fabric, Dr. Carpenter says:

"The most important physical change which the contact of alcohol effects in the softer animal tissues is that of *corrugation*, which change is entirely due to the difference in the capillary attraction of the tissue for alcohol and for water respectively. If animal membranes be placed in alcohol in a fresh state (in which they are thoroughly charged with water,) there are formed, at all points where water and alcohol meet, mixtures of the two; and as the animal texture absorbs much less of an alcoholic mixture than of pure water, a larger amount of water is of course expelled than of alcohol taken up, and the first result is a shrinking of the animal substance. * * * This corrugating effect of alcohol will be usually increased by the coagulating influence which it will exert on whatever soluble albumen the tissues may contain. * * * The physical change thus described must have an important influence upon the chemical relations of the tissues; since it is impossible that alcohol can be substituted, in however small a proportion, for their constituent water, without producing a decided alteration in their chemical properties, which must disturb the normal series of changes involved in their nutritive operations.

"Secondly. We find that when alcoholic liquids are applied to living tissues, especially to the vascular surface of the skin or mucus membrane, they induce redness, heat and pain, indicating an increased determination of blood to the part. * * * Alcohol, when applied to the living tissues in a sufficiently dilute form, *exalts* for a time their vital activity; but this exaltation is temporary only, and is followed by a corresponding *depression*. * * * We are justified, therefore, in regarding alcohol as belonging to the class of stimulants, and as subject to the laws of their operation. It has been affirmed by some that alcohol in small doses is *tonic*; but of this there is no adequate proof. The property of tonic remedies is to increase the vital contractility of the animal solids in general, but more especially that of the walls of the blood vessels. Now although some slight effect of this kind is at first manifested, after the application of very dilute alcohol to a living membrane, yet it is very transitory, and is succeeded by a much longer period of *diminution* of the tonic contractility of the walls of the blood vessels."

The doctor points out the value of alcoholic stimulant as a remedial medical agent in the treatment of certain abnormal conditions of the human system, but in view of the fact that, while the advantage is temporary, the after effect is deleterious to the vital organs, he goes on to say: "Every kind of 'forcing' must be in the end injurious to the vital powers, and more especially to those of the nervous system. * * * Every such irregularity tends to derange the nutrition of the system; and if a renewal of the irregularity should take place before the effects of the preceding derangement have been recovered from, they are of course aggravated; and thus a cumulative result is produced, and a permanently disordered state of nutrition established, which manifests itself at last in some serious and settled form of cerebral disease. * * * The most beneficial results from the medical use of stimulants are to be experienced by those who are habitually abstinent; since the quantity of alcoholic liquor which they require for the purpose is extremely small; and whatever injurious effects it may produce will be more likely to be dissipated when a considerable interval elapses before it is again resorted to. When alcoholic liquor is employed as an ordinary beverage, the quantity required to give the desired aid, on the occasions in question, is such as must of itself exert a prejudicial influence upon the system."

The summing up of the doctor's investigation of the effects of alcohol upon the human system is in these words: "Alcohol is to almost every one a true poison, slower or more rapid in its operations, according to the rate at which it is taken. Like many other poisons, it may be a most valuable remedy, when administered with caution and discrimination, in various forms of disease."

In confirmation of the foregoing, a multitude of the ablest physicians and chemists in Europe and America are constantly testifying. A certificate to this effect was signed, since the publication of Dr. Carpenter's work, by upward of two thousand of his professional brethren, in all grades and degrees, from the court physicians and leading metropolitan surgeons to the humble country practitioner. Dr. Mussey says that so subtle and diffusive is the irritant poison power of alcohol upon the human system, "not a blood vessel, however minute, not a thread of nerve in the whole animal economy escapes its influence." Dr. Samuel Emlin, late secretary of the College of Physicians and Surgeons of Philadelphia, writes: "We should not admit the popular reasoning as applicable to alcoholic liquors, that the *abuse* of a thing is no argument against its *use*. All use of ardent spirits—that is, as a beverage—is an *abuse*. They are mischievous under all circumstances." Dr. Frank declares that "their tendency, even when used moderately, is to induce disease, premature old age and death." Dr. Aiden, of Massachusetts, says: "On every organ they touch, ardent spirits operate as a poison. Nowhere in the human body are they allowed a lodgment, until the vital powers are so far prostrated that they cannot be removed. They are hurried on from one organ to another, marking their course with irregularity of action and disturbance of function. * * * To a man in health there is no such thing as a temperate use of spirits. In any quantity they are an enemy to the human constitution." We might multiply this sort of testimony indefinitely. There has been a vast amount of medical research on this subject of late years, and nearly all of it concurs with the quotations here made. All the testimony is in proof, we see, that the effects of alcohol used in moderation—that is, "in the smaller doses"—are identically the irritant effects of a narcotico-acrid poison "in the smaller doses."

In our next we shall pursue this investigation by inquiring if the effects of alcohol upon the human system, in large doses, are identically those of a narcotico-acrid poison.

THE gait of a fast age—Investigate.

Rev. Hugh Montgomery Finley.

HIS CONVERSION, WORK AND END.

He was my father's third son—one of six brothers. Our father was born in North Carolina more than one hundred years ago. He grew up and married our mother in that State, and soon after his marriage followed Boone into the wilds of Kentucky; and from there emigrated to Alabama, and settled in Greene county, six miles from Greensboro, about fifty-five years ago, where all the younger members of the family grew up to maturity.

Our father descended from an old Irish Presbyterian family, from whom he received an impress favorable to the sanctities of the Christian Sabbath, honesty, integrity and morality. But his life was not as good as his creed, for he had imbibed all those notions of chivalry peculiar to frontier life. To resist, even to blood, an insult coming from any one; not to back down, even though the assailant should be the bully of the battalion; to fight it out on the line of honor, which implied no pistols, knives or any other weapon—that was cowardly; and never to say *enough* to any man—die first; these views our father cherished and practiced, and successfully instilled into every son that he raised.

He was exceedingly fond of music and dancing, and spared no pains to impart the *accomplishment* to each child as it grew up.

One all-pervading rule of family discipline was obedience to parents. An infraction of this rule brought down the penalty upon the back of the transgressor in a shower of *birch* that was very *impressive*. We were permitted to go to church when opportunity offered, provided we behaved well when there. A Baptist church, one and a half miles from home, was the only church we had in that community, and a preacher, called Billy Clark, was the pastor. His usual mode of opening his discourses was: "I shall preach on election to-day. 1. Election is a Bible doctrine, and is therefore true. 2. Jesus Christ died only for the elect, and none other. 3. No one can be saved for whom Christ did not die."

In conclusion he exhorted all—everybody—to come to Christ and be saved. Billy Clark was no ordinary man. His voice was clear and musical; he was full of sympathy; his eyes often ran down in tears, and many were moved to weep with the preacher. First he tied them all down, hand and foot, with the iron chains of election and reprobation, and then opened upon them a tearful exhortation, in which he always, and in the same language, portrayed the sufferings of Christ in such way as did good. The people did not understand the election, neither did he; but the pathetic exhortation they did understand, and it often told upon their lives. We knew nothing of Methodism then, except in so far as we heard from the lips of our parents expressions of contempt and ridicule for a sect of ranting hypocrites, with whom respectable people should form no alliances, but shun.

With these surroundings, and under this cloud of ignorance of divine things, Hugh M. Finley reached his majority, and started out to engineer his future. Physically he was a model—nearly six feet in height, weighing one hundred and seventy-five pounds, erect and trim, with black hair and eyes, Roman nose, exquisite mouth, handsome face and manly bearing. Just at this critical period in his short life an incident occurred, which changed all his plans that looked to the future, and opened up before him a new line of duty. Surrounded and invested with difficulties that appalled his manly nature, the pursuit of business brought him into the vicinity of a Methodist camp meeting in Marengo county, some thirty miles from home. He visited the camp ground and listened to several sermons from such men as Dr. Robert L. Kennon, Ebenezer Hearn and E. V. Levert. The word reached his heart, and to the altar he went, where he soon realized the salvation that is in Christ. The news of his conversion reached the family two weeks before his arrival. Father could not believe it, mother doubted, and the boys were reticent, as with terror.

Finally Hugh M. returned. All were shy of him for a time, but at length former relations seemed to be restored, and he regained his place in the bosom of the family. Then began a series of strategical movements on his part to win the family to Christ and to the church of his choice. A single blunder would have been fatal to his design; but he proved himself master of the situation. He took another session in the neighborhood school, and matured and executed the great design that was nearest his heart.

He had not joined the church nor had he been baptized. He resolved to honor his wicked father by asking his permission to join the hated Methodist Church. This he did, and in such a manner as to obtain it. This occurred several months after his conversion. He joined at Wesley chapel, ten miles from home—a church midway between Greensboro and Erie. His next step was to ask permission of the sinful father to hold family prayer. This occurred on Sunday evening, and is cherished in the memory of all of that large family who still dwell in earthly tents. The manner of asking was so submissive, reverential and filial that the father could not say: "No." He said: "Yes." The noble boy read a chapter, sang a hymn, and offered the first prayer that was ever formally made under that parental roof of which I have any knowledge. The effect upon the family will never be forgotten. When he said "amen" all rose from their knees and made for the doors, almost convulsed with emotions, father only excepted, and he was much embarrassed. By and by the family came in, one by one, and filed off to bed. The blow was now struck, and an open Methodist altar would have caught the mother, five sons and four daughters if it had been there. The work of conviction was now too deep to fail of results, especially under the nursing care of this skillful young tactician, whom God was training for his own standard-bearer on a more extended field of conquest. The work of conversion was not long delayed. It commenced with the eldest brother, and continued until the last one testified for Jesus in the remission of sins. It followed up every branch of the family to a distance of sixty miles, and arrested and brought in a brother-in-law who was an infidel, and he became a prince in Israel. Hugh M., James L., and the writer, who was the baby boy, all entered at different times upon the itinerant ministry of the Methodist Church. The father was converted when about seventy years of age, under the ministry of his youngest son. He and mother both died at ninety, and in great peace. The writer and the elder brother, Colonel C. W. Finley, now aged seventy years, living in California, and two sisters in Mississippi, are all that remain.

It seemed good to the writer to thus briefly outline the work of grace in his father's family, as the biography of Hugh M. Finley could not be even sketched with anything like justice to his precious memory from any other standpoint. He was licensed to preach, and joined the Alabama Conference in 1832. His first appointment was on Cedar Creek circuit as junior preacher, Rev. Daniel Monahon in charge. It was during this year that I saw him for the last time. We parted on the bank of the Alabama river. I received his last counsel and blessing—being then a boy of seventeen years. He made character as a preacher rapidly, and the next year (1834) he was placed in charge of the Chambers circuit, a Bro. Squires, with several years' experience, as junior. This was his last appointment. In labors he was abundant. The people flocked to his ministry everywhere. He threw the light and flame of gospel truth athwart the darkness of sinful humanity with a skill that augured a brilliant career in the vineyard of the Master. But, alas! this bright torch was soon to be extinguished by the rude hand of death. At a camp meeting on his circuit, which was held late in the fall, his excessive labors in pulpit and altar proved too much for him in the cold night air, and at its close he complained of indisposition. Unwisely he set out on his circuit to fill a string of appointments. The next Sunday found him in his pulpit, to preach his last sermon on the text, Hebrews xi, 24-26. Closing his discourse, he received twenty-one new members into the church, and retired to the house of a brother, where his sickness increased from day to day. Pneumonia had fastened upon his exhausted lungs, and on the next Sabbath, surrounded by a multitude of his friends, he breathed his last. He talked freely in holy triumph. He asked a sister to sing his favorite hymn: "A charge to keep I have." When he could no longer speak he pointed his finger at the Bible, and motioned them to read it and follow its sacred teachings.

I do not believe that St. Paul, apart from his inspiration, was a better man than was Hugh Montgomery Finley. He was not only good, but he had the elements of greatness, which would have developed themselves in a few years if he had lived. He was a fine, dignified declaimer. His piety, prudence and generalship I have never seen equaled by any one of his age. His brother,

ROBERT S. FINLEY.

TYLER, TEXAS, August 18, 1874.

Obituaries.

SARAH A. THOMS was born in the parish of West Feliciana, Louisiana, October 10, 1846. Her maiden name was Smith, daughter of Calvin and Sarah A. Smith. She was married to James A. Thoms April 2, 1873, and died March 30, 1874, aged twenty-seven years, five months and twenty days.

Earth is poorer and heaven is richer by the death of this excellent lady. In the family and social circles Sister Thoms was esteemed because of her purity and energy. Her genial nature won the love of all hearts. As a wife she heeded the divine word: "As the church is subject unto Christ, so let wives be to their own husbands in everything." Thus to her husband she was a gift of the Lord—"a good thing," "a prize far above rubies." She joined the Methodist Episcopal Church South, at Jackson, Louisiana, in the year 1871, and professed religion in September, 1872, and lived a consistent member until she departed to join the church triumphant.

D. C. LANGFORD.

AT a regular session of the Carondelet Sabbath school, held August 23, 1874, the following preamble and resolutions were unanimously adopted:

Whereas, Almighty God, in his wise but mysterious providence, has removed from the field of usefulness in our Sabbath school, and from the society of those who loved him, HARRY W. BOULLEMET, who had been connected with this school, as a scholar and officer, from early childhood, and in all these relations was loved and admired by us all for his exemplary conduct and mental capacities; be it, therefore,

Resolved, That we hereby express our deep sense of sorrow and personal loss in the death of Harry.

Resolved, That we hereby tender to his bereaved family our sincerest condolence, and pray our heavenly Father to bless this affliction to them in the assurance that their worthy son and brother Harry is not lost, but gone before them to that better land beyond the grave.

Resolved, That these resolutions be published in the CHRISTIAN ADVOCATE, and a copy sent to the family.

H. W. SPEAR, Sec.

TRIBUTE OF RESPECT.

Whereas, God in his providence, the wisdom of whose ways is incomprehensible, has visited our Sunday school and has seen fit to take therefrom our brother, D. CLARK, we, as teachers and classmates, take this occasion of expressing the respect we entertain for him; therefore, be it

Resolved, That in this sore bereavement the Rolling Fork Sunday school has lost a worthy member and an efficient, the community a valuable citizen, and the family an obedient son and a kind brother.

Resolved, That while we feel deeply grieved thus to have one to whom we were so much attached so unexpectedly taken from us, we also bow in humble resignation to the will of almighty God.

Resolved, That we deeply sympathize with the bereaved family of our departed brother.

Resolved, That a copy of these resolutions be spread upon the minutes, one handed to the family, and one sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MARY S. FOOTE,
MARY C. MYERS
BURLEIGH GOODMAN,
Committee.

ROLLING FORK, MISS., September 1, 1874.

MRS. LETITIA QUAYLE was born in the county of Antrim, Ireland, March 22, 1842, and died at Warrington (Navy Yard,) Florida, August 4, 1874. Her maiden name was Speirs. She moved to America when a child. In 1859 she joined the Methodist Episcopal Church South, in the city of New Orleans, under the ministry of the Rev. Dr. J. B. Walker. On the thirty-first of December, 1860, she was married to Mr. Thomas C. Quayle, and in 1862 moved to Warrington, Florida, where she closed her earthly pilgrimage.

Sister Quayle was a meek and unobtrusive Christian, exemplary and consistent in her life. Her religion was rather one of deeds than of words. Devotedly attached to the church of her choice, she freely gave of her substance to its support, and her house was ever the home of the embassador of Christ. She was deeply concerned for the church at the Navy Yard, which for a time has been without a regular pastor, and deeply deplored the deprivation of this means of grace; but she did not forget her allegiance to her Savior. Impressed with the injunction of holy writ, "Whatsoever thy hand findeth to do, do it with thy might," she was industrious and frugal, guided well her house, and was truly a helpmate to her husband, lighting up his home with the sunshine of Christian cheerfulness and hope. The large procession of friends that followed her remains to their last resting-place bore testimony to her moral worth in the community. Her illness was brief, and her death was calm and tranquil. We "weep not as others who have no hope," feeling assured that our loss is her eternal gain, and that she has been called from labor to rest.

WESLEY B. DENNIS.

THE following lines are affectionately inscribed to the memory of JENNIE COUCH, daughter of Mr. and Mrs. Couch, of Point Mabin, near Delhi, Louisiana, who departed this life January 6, 1874, at the residence of her grandmother, Mrs. Long, near Rocky Springs, Mississippi, in the seventeenth year of her age.

Sleeping calmly 'neath the daisies,
In her narrow, peaceful bed,
Is my darling, gentle Jennie;
Can I think of her as dead?

Little white hands gently folded,
Loving heart forever still;
Give us strength, oh, great Creator,
To resign us to thy will.

She who never wronged or pain'd
E'en the humblest one of earth,
Like a ray of sunlight flitting
Thro' our home and round our hearth.

She so lovely and so gentle,
Winning all the hearts she knew
With her almost angel graces,
And her eyes of liquid blue.

Ah! my life, can we submit us
To this fatal, killing blow?
Gone thou art from all who loved thee,
And from ruder things below.

"God has given, God has taken,
And at last he will restore,"
In a purer, brighter kingdom,
Where death-partings are no more.

Just as an earthly gleaner plucks
Fairest, sweetest, rarest flowers,
So has death plucked and bore from us—
She, the fairest one of ours.

Heal thy bleeding heart, fond mother;
Decks she now a higher sphere—
She's transplanted in that garden
Where she needs no earthly care.

Parents, thy fond child awaits thee
In yon pure, celestial dome,
With angel wings outstretched to meet
And welcome to that heavenly home.

A. C. C.

BEAUREGARD, MISS., July 14, 1874.

TRIBUTE OF RESPECT.

HON. NEIL MCMILLAN was born in Robeson county, North Carolina, November 23, 1806; moved to Escambia county (now Santa Rosa,) Florida, in 1828; returned to North Carolina in 1829, and married Elizabeth Wilkinson, and came back to Escambia county in 1830. He joined the Methodist Episcopal Church about 1832, and was class-leader and steward about forty years. Elizabeth died in 1854, by whom he had three children, and two married at the time of the death of their mother. He married Catherine M., widow of John Night, and daughter of John Salter, deceased, late of Escambia county, Florida, June 17, 1856, by whom he had three children—one daughter and two sons—as was the case by his first wife, and died on the twentieth of March, 1874, aged sixty-seven years, three months and twenty-seven days. His last whispering words were: "Victory! victory!"

He had been senator from the second district of Florida, and an assemblyman from Santa Rosa county before the war; was assemblyman from Santa Rosa county at the time of his death, and on his return from the Legislature he died before reaching his home. He had been judge of probate, a justice of the peace and county commissioner of Santa Rosa county, and when he died held the appointment from the Governor as tax collector of Santa Rosa county, and over had the confidence and esteem of all who knew him.

He was initiated October 18, 1854, passed October 20, 1854, and raised to the sublime degree of a Master Mason October 23, 1854, in Santa Rosa Lodge, No. 16, Florida, of which he died a member. As a Free and Accepted Mason he loved the order, and held the office of treasurer at the time of his death and for many years before. As a Mason and Christian gentleman, and a member of the Methodist Episcopal Church South, in the office of class-leader, steward, trustee, superintendent of Sabbath school and a delegate to District Conferences, his work was "true work," square work, work," and just such work as several offices demanded and expected of a Christian gentleman, a Mason, in the offices of assemblyman, judge of probate, justice of the peace and county commissioner, his work was "true work, square work, good work," and such work as was demanded of a patriot. And as a Mason; character of a husband, father, neighbor and friend, life was near faultless as it is possible in human nature, by grace, to be.

We mourn his loss, and bow submit to the demand of our preme Grand Master, who has him from labor in our lodge freshment in the Grand Lodge where the Grand Architect of universe presides; therefore, be

Resolved, by Santa Rosa No. 16, That we have lost one most worthy workmen, and we feel; but he has, we doubt gained everlasting rest and ness. No less a loss has the and church sustained, and his ily a much heavier loss.

Resolved, That while we have much else to bestow, and do sincerely, deeply and affectionately sympathize with immediate relatives and friends our deceased brother, and especially with his widow and

Resolved, That a copy of going be furnished to the widow family of our deceased brother also one to the NEW ORLEANS CHRISTIAN ADVOCATE, and Christian and fraternal request the same be published in that

JOHN CARTOVIT
JAS. A. CHAFFE
JOHN CHAIN,
Committee.

DIED, in Mobile, Alabama, morning of Sunday, August 9, Mrs. SARAH E. HEARD Gor her sixtieth year. She was b Abbeville district, South Car but resided in Mobile for the thirty-five years, and was a me of the St. Francis Street Meth Episcopal Church.

From early youth she had the services of the house of God though living at a great dis from the church, the road to lay through a sparsely-settled trict, she was always found drinking in eagerly the lesso truth and wisdom heard from pulpit. Class meeting was al held at the conclusion of the ing services, and while atten one of these meetings she was pily converted. Her first im and desire was to consecrate h to the service of God, and, wi waiting to "confer with flesh blood," she united with the ch Her family were not religious, waited for her when she remain class meeting, and she was freque obliged to traverse alone the distance between the church and home. When she announced assembled family that she member of the church, a severe awaited her. Her mother bade Institute family worship—a hard for a girl in her early teens, rounded by cold, unsympathi relatives. The struggle was God sustained her, and this was taken up. Through her sistent life—owing its consistenc great measure to secret pra through her prayers and effort their salvation, that mother other members of the family soon brought into the church.

After her removal to Mobile, more than twenty years she wa active, earnest, zealous Chris For the last ten years of her life was an invalid, being confined greater portion of that time to bed with rheumatism. Altho denied the privileges of the sa ary, and greatly afflicted in b her faith in God never wave She was a marvel of Christian tience, and many a silent ser was preached by her quiet sub sion to the lot God gave her; her trust in her Savior was al precious, but trebly so in her h of pain and suffering. Her int in the church was always k Many a prayer for the prosperit Zion went up from her heart, w no opportunity was lost of spea words of encouragement to Ch tians, words of warning to the unconverted. Her life was no do prolonged by the gentle, unti ministrations of her husband, daughters and a son, all of wh are professed followers of Christ, are upheld in this time of grief affliction by the sustaining powe religion.

For her death was robbed of terrors. The grave was but portal through which she must p to the glories of heaven. Like I she desired "to depart and be w Christ," but waited patiently for summons, and when it came, le ling on him who has said, "Lo am with you alway, even unto end of the world," she entered dark valley undismayed. A b struggle in quitting its tenemen flesh, and her spirit winged its fli to that happy clime where ther "no more death, neither sorrow crying, neither shall be any m pain," to join the song of the deemed: "Unto him that loved and washed us from our sins in own blood, and hath made us kin and priests unto God and his Fath to him be glory and dominion over and ever. Amen."

"Thou art gone to the grave, but we will not
plore thee,
Whose God was thy ransom, thy guardian
guide;
He gave thee, he took thee, and he will re
thee;
And death has no sting, for the Savior
died."

L.

A DIAMOND is no more self-lumi ous than any other clod. The diff ence lies in the transparency—th is, in the power of receiving transmitting light; *and* in the ke ling one's self in connection with t One who is the light.—*Rev. W. Baker.*

THE essence of true nobility ueglect of self. Let the thoughts self pass in, and the beauty of a gre action is gone, like the bloom fro soiled flower.

e Christian Advocate.

SDAY, SEPTEMBER 17, 1874.

ENLISTED.

BY GEORGE COOPER.

Only a willow tent,
And guarded well;
Only a soldier sent
The ranks to swell.
Only to learn the drill
So strange and odd,
Only a while to fill
Life's awkward squad.

Only a pair of hands
The strife to meet;
Only to wait commands
With tireless feet.
Only a gallant fight
While toils beset;
Only to choose the right—
The soul's brevet.

Only a march by day,
In storm and sun;
Only a brief delay,
Then "halt" is won.
Only an order sent
For our release;
Only a darksome tent,
Then all is peace!

Mental Hygiene.

CHARLES F. WINGATE.

he sake of convenience I shall ny subject under three separate viz.: the amount and best work, of exercise, and of sleep. he first place, the amount of work that can be safely per- daily by an average adult is than is generally supposed. In work I mean labor which ds severe mental effort—such inal invention or composition, bservation or judgment. We many things which require ental effort and help fill up ily life, but which, though xhaust the patience and tire ly, yet can hardly be classed the head of work in the full f the word.

ien, we make this limitation, additions set aside all the of tremendous feats of mental by various persons as being quite exceptional or purely rphal, and take the average mance of a fair number of rep- ative literary and professional t will be found that from four e hours a day is the usual t, and that in the case of many ndustrious and prolific workers ven less. Without further in- tion, I will cite a few facts in of this assertion.

Franklin asserted that if every the world would work four per day their labor would suf- supply all the necessaries of

on's day's work consisted of seven hours. Shelley frequently ixteen hours out of the twenty- at his daily average was mostly ten hours, and, as he read but ooks—Plato, Homer, a Greek y or the Bible—this cannot be severe exertion. The poet ell rose at seven, wrote busi- etters and read the newspaper morning; but his own literary consumed less than four hours e afternoon. He seldom did ing at night. At sixty-two he ix hours, studied twelve, and d six, and wrote to a friend oranges, exercise and early serve to keep him flourishing." ter Scott wrote all his voluminworks before breakfast; and, including his labors as a writer e *Signet*, which were merely tonical, he seldom was at his desk than nine hours per day. Dick- role in the morning till one or o'clock, and then after lunch slept two hours. Gibbon always his literary labors with the and usually with the morning. e laid aside his pen at three— g in later years abandoned work—and spent an hour or in walking. Bulwer accom- d his voluminous productions ree hours daily—usually from until one; while Anthony Trol- ends his literary work by noon. erton, the English artist and , says that four hours' painting usts his powers and uses him up e day. Guizot, at eighty-five, up his usual habits—rising at nd after breakfast working till then lunching and resuming until two o'clock, when he a long walk of five miles at He never writes later than hour. M. Thiers, while president e French republic, always rose e, having gone to bed at mid- His usual day's work, con- g of consultations, dictations to secretary, and receptions of ons, consumes about six hours. ides out for at least two hours, then takes a nap for an hour or and, after a late dinner, enter- company during the evening. class of persons are forced to er exertion than journalists, and he most prolific of them do not very many hours continuously. column daily is a fair average he New York press for an edito- writer, and this could be written few hours; while three articles week is the usual stint for the writers on the London *Times*. race Greeley's literary labors, as they were, did not occupy y hours, and much of his time consumed in seeing visitors, ng and traveling; and even he died of overwork, as did ry J. Raymond, though he too s took long periods of rest after pasms of severe work. Samuel les, by the aid of a stenographer, through a full day's stint of edi- writing and correspondence in hours daily. Charles A. Dana the *Sun* office from about ten to while much of this time is given eiving visitors and other light . Whitelaw Reid and Louis J. ings edit their respective papers ng two hours of each afternoon three or four hours at night. e Gedwin, D. G. Croly and r Bundy, who all three have ge of afternoon newspapers, their office hours usually from o'clock to four at the most, h includes an hour for luncheon. sample of the daily life of an ptionally hard working journal- the following account given by ry Watterson, editor of the isville *Courier-Journal*, may be resting. It is taken from an un- ished letter, and it should be re- membered that it is written by a man who is partly blind:

"I wake up at ten o'clock in the morning, and after a cup of coffee I write for two hours in bed. I get up at noon and have a plunge bath, and take breakfast with my family, who then have taken their lunch. I go to the office afterward, and remain there till seven, prepared to see everybody that calls. During the same time the work of the day is planned out and everybody begins it. I then go home and have supper, and spend the evening until ten o'clock there, usually listening to reading by my wife or having a little music. At ten o'clock I am back to the office again, where I remain until two o'clock. I am only able to write two hours a day myself, and the rest is done by dictation. I read but little myself; but glance through the exchanges, in order to get an idea of things, having important articles read out loud to me. I have no time for exercise and do not care for riding, all the exercise I get being in walking to and from the office."

As an example of the literary productiveness of some of the most brilliant and steady writers on the press, I may add that John Hay writes only two hours a day, usually in the afternoon, though his favorite time of composition is before breakfast. He writes rapidly; but his daily average is only one column of *Tribune* brevier. The other members of the *Tribune's* staff—Hassard, Noah Brooks, Bromley and Congdon—do about the same. The average amount written by the staff of the *Times* is about the same.

Two of the hardest literary workers in America are Edward Everett Hale and James Parton. Yet the former is at his desk but three hours each day, and always insists on having nine hours' sleep, which is the same amount that President Grant requires; while Mr. Parton calls his daily work four hours' composition and three hours' research, or about seven in all, and never exceeds this limit. George Eliot writes only from six to nine A. M.; while Tom Taylor, the dramatist, in a recent speech at the Literary Fund dinner in London, said that during the last twenty years his literary work had been chiefly done in the invaluable three hours before breakfast. Prescott usually worked only three hours daily.

Rufus Choate asserted that six hours a day was enough time to give to the study of law, thus confirming the time-honored maxim of Coke:

"Six hours to law, to soothing slumber six;
Twelve to the world allot, the rest on Heaven fix."

Sir Matthew Hale, after telling how he nearly killed himself by studying law for sixteen hours a day at first, advises the student to limit himself to six hours per day; while an eminent modern English jurist once observed of a young lawyer of promise that he had been disposed to think well of the latter's prospects until he heard him say that during the previous four years he had read fourteen hours a day, since which he had not thought anything of him. Chief Justice Story ended his work with the daylight, thus limiting himself to about eight hours.

Commodore Vanderbilt limits his work to a few hours each morning. He drives out afterward, and devotes the evening to whist, while he goes to bed regularly at ten. He possesses the power of leaving his business cares in his office and never thinking of them during his hours of recreation. Yet he has managed his personal affairs, involving forty millions of dollars at least, without the least anxiety or apparent effort, keeping hardly any books, but carrying everything in his head.

A. T. Stewart visits his retail store punctually at ten o'clock A. M. and remains until five. H. B. Claflin's business hours are about the same, and hence both of these great merchants are still in the prime of health.

Moses Taylor's daily life is as follows: He rises early, takes a bath, eats a simple breakfast, and is down to the bank before the clerks. He is never excited, never in a hurry; is self-possessed and master of the situation. Business over, he rides up town in an omnibus, has a frugal dinner, takes a bath, and after a refreshing sleep writes down the business of the day until ten, and then goes to bed.

Prof. Draper, the historian, is an extraordinary worker, his daily average being about sixteen hours. In a conversation with a young man, some four years since, he mentioned this fact, and added that, though his practice was contrary to the laws of health, he did not feel any ill effects from it. He thought that much depended upon keeping up the general health and following regular habits. Eight hours of literary composition would exhaust the body; but the rest of the day might be taken up with collating or revising, while lecturing was a change and a rest.

Chief Justice Chase and John Stuart Mill were both shining examples of the danger of exceeding the average amount of work which most men perform. The chief justice rose early and was fond of exercise; but he worked too hard and too long—ten hours on an average—and hence his attack of paralysis in 1870, which led to his death at the age of sixty-five. Mr. Mill, according to a good authority, worked sixteen hours a day for the greater part of his life, and this in spite of his delicate constitution. Is his death, therefore, at the comparatively early age of sixty-seven, to be wondered at?

Another untimely loss must also be credited to neglect of those precautions which nature requires in order to maintain moral health and vigor. Prof. Agassiz, naturally possessed a vigorous constitution; but it had been undermined by the toil and work of an activity that knew no bounds, and his death at the age of sixty-six cannot but seem premature. Nearly ten years before his physicians began to counsel repose and change of work; but, instead of taking that rest which his years and constitution demanded, he only assumed greater burdens and girded himself for vaster undertakings, to which his vital powers had at last to yield.

How many more like losses are in store for us, for lack of prudence in this most important respect?

These numerous practical proofs of the premises laid down at the outset are supported by the testimony of several medical experts, whose opinion is entitled to much weight, and with which I will conclude my argument.

Dr. Edward H. Clarke, author of the late admirable little work on "Sex in Education," which has attracted and deserved so much attention, says in a note to the writer: "My own views confirm your conclusions that four hours' brain labor is a fair daily average." Dr. Willard Parker, a high authority, asserts that "no man can do hard work faithfully for more than four or six hours each day. If that time is exceeded, all the phosphorus is carried off, and the man becomes irritable, broken down, and has softening of the brain. I have seen this overwork in lawyers, doctors, clergymen and merchants who have worked the brain for ten hours. They have dropped under the burden. You cannot violate the law of God with impunity."—*Independent.*

Alcohol in the Kitchen.

I am not sure but every crusade against strong drink in the house should begin in the kitchen and end in the drawing-room.

Look at the vast array of fruit-cakes, pies, puddings, jellies, sauces, preserves, in their well-nigh interminable variety, and witness the insidious workings of the alcoholic fiend under the guise of necessary nutriment. Why cannot the luscious fruits of the summer and the autumn-time be preserved with their natural flavor and pleasantness, and the "devil's juice" of brandy left out of the process? Why must the most harmless and healthful of articles be contaminated with the poison of alcohol before they are placed upon our tables? Why must sweet cream, and snowy sugar, and choice fruits, and the variety of things, good and healthful in themselves, used in puddings and pastries and desserts, in jellies and confections, be "doctored" with alcohol? These are serious questions for the thoughtful Christian women of to-day. If they are to be the leaders and saviors of the land in the war against intemperance, let them be careful that no blood of the inebriate be found at the doorways of their kitchens. Let them purge the culinary art of all that is bad and vicious, notably of every alcoholic preparation whatever. It must be clear to observant people that if from every kitchen of the land, in hotel, boarding-house, and the houses of private living, there issued only healthful, excellent foods and drinks, and these everywhere in abundance, and served with scrupulous neatness and the appliances of real comfort, there would be a heavy blow stricken at depraved physical appetites and tastes. "High" living and poor living have combined to curse the nation in multitudinous cases, and drive their victims to the maddening bowl to satisfy cravings of appetite which should have been answered by full supplies of sweet, pure and healthful food and drink. As yet unwritten tale of history will rise up in judgment against the careless, unwise or unthrifty housewives who have permitted these things, and its record will be mighty with evil. In the excitement of other and bolder phases of the drink question, alcohol in this quieter but none the less deadly sphere of its operations has largely been forgotten.

In a collection of recipes before me, published under the auspices of a religious society of ladies, I find, in the list of puddings and sauces, such directions as these: "Wine to the taste," "eat with wine-sauce," "add a cup of wine;" of "Eve's pudding" it is said that "Adam wouldn't eat it without wine;" "pour two tablespoonfuls of brandy over it," "two tablespoonfuls of brandy;" and all on a single page. In a cake list which I have inspected, also prepared by the hands of religious women, we have items like "brandy," "half a teacup of brandy," "half a glass of brandy," etc.; of "miscellaneous" items we have "hot wine-sauce," "brandy," "one pint of wine," etc. These samples are quite sufficient to show the range which the use of liquor takes in the cookery of many households; and this would be extremely mild, doubtless, in comparison with numerous cases in the ultra fashionable ranks of society.

A war, then, in the kitchen, upon every brandy-flask and demijohn and decanter and wine-bottle, upon every sight and smell of the hateful poison! A grand campaign, with mop and broomstick and shovel and poker, against old King Alcohol! Clear away the cider cask from the cellar below, and baste the sides of the portly rum-jug till all the spirits is out of it. Hard at them all, mistress and maid, in a hand-to-hand fight, a home "crusade," until your queenly dominions are forever rid of the lusty giant! And sign a treaty and solemn compact, a kitchen pledge, to be true to the real friend of the housewife, the patron of her helpers, and the crowning blessing of the well-ordered house—sweet, cleansing, healthful and life-giving water!—*National Temperance Advocate.*

A REVIVAL INCIDENT AT DUNDEE.—According to a local paper, a scoffing young man recently attended a revival meeting in that town, and at the close stayed behind to attend the "anxious inquirers'" meeting—not from any worthy motive, but simply to find material for the amusement of himself and his associates. With this ignoble end in view, he anxiously inquired of one of the ministers "whether he could work a miracle or not." He had not to wait long for a satisfactory reply; for the reverend gentleman, seizing him firmly by the shoulders, replied: "We cannot work miracles, but we can cast out devils;" and, suiting the action to the word, pitched his young friend bodily outside the church door, which was immediately closed in his face. The anxious inquirer disappeared rapidly in the darkness.—*London Nonconformist.*

The Influence of Books.

A little incident in the life of the poet Coleridge shows of how much importance in shaping his future destiny are the acts of even a boy. The poet in after years said of himself: "From eight to fourteen I was a day-dreamer and a gluttonous devourer of books."

He was at that period an attendant at the "Blue-Coat School," and one day while walking along the street his mind was busy, as usual, in visionary dreams of his favorite hero, and he imagined himself swimming across the classical Hellespont. In this fancied voyage he was throwing out his arms as if in the act of swimming, and ran one hand against the breast-pocket of a gentleman who was approaching him from the opposite direction.

"What!" said the gentleman, "so young and yet so wicked. You tried to pick my pocket."

"I did not, sir," sobbed the frightened boy. "Indeed, sir, I did not mean any such thing."

"Well, what were you doing with your hand so near my coat?" inquired the gentleman, now evidently softened by the boy's truthful face.

"I thought I was Leander, and that I was swimming across the Hellespont," was the ready response, "and I did not think of my hands coming in contact with any one *in the water.*"

The gentleman laughed heartily at the novelty of the incident, and was so favorably impressed by the boy's simple-hearted frankness that he gave him a ticket of admission to a circulating library in Cheapside. He rightly judged that this readiness of access to books would be the highest possible gratification to such a youth, and herein was probably laid the foundation for the subsequent career of the poet Coleridge.

His wonderful metaphysical and philosophical talents were thus developed, and his rare colloquial powers cultivated by converse with books, till in "linked sweetness" he poured forth the melody of his cultivated genius to the delight of all about him.

His mind was fed, but the soul was starved; and when near the close of his life he frequently lamented that with an intellect such as few men of his age had been blessed with, his career, in all the best purposes of life, had been a failure. Had the religious element mingled more largely in the books of which the circulating library was composed, how different might have been the career of this gifted man.

Books, even more than other surroundings, carve their own features upon the minds and hearts of the young and impressible; and too much care and judgment cannot be exercised in the selection of the literature of the school and family. All about us, sown broadcast over the whole land, is a literature reeking with infidelity, pollution and extravagance. Let us see to it that such books are crowded out of our houses by the introduction of those worthy to be read; and the false principles they inculcate, out of the hearts and minds of our children, by laying the foundations of that true wisdom which cometh down from above, by a knowledge of God's holy word, a reverence for his Sabbaths, and a spirit of obedience to his laws.—*American Messenger.*

BULLS THAT ARE NOT IRISH.—It was a Scotch woman who said that the butcher of her town only killed half a beast at a time; it was a Dutchman who said that a pig had no marks on his ears except a short tail; and it was a British magistrate who, being told by a vagabond that he was not married, responded: "That's a good thing for your wife;" it was an English reporter who stated, at a meeting of the Ethnological Society, that there were "casts of the skull of an individual at different periods of adult life, to show the changes produced in ten years," though Dean Swift certainly mentions two skulls preserved in Ireland, one of a person when he was a boy, and the other of the same person when he grew to be a man; it was a Portuguese mayor who enumerated among the marks by which the body of a drowned man might be identified, when found, "a marked impediment in his speech;" it was a Frenchman—the famous Curtius—who, contentedly laying his head upon a large stone jar for a pillow, replied to one who inquired if it was not rather hard: "Not at all, for I've stuffed it with hay;" it was an American lecturer who solemnly said one evening: "Parents, you may have children, or, if not, your daughters may have;" and it was a German orator who, warming with his subject, exclaimed: "There is no man, woman or child in the house, who has arrived at the age of fifty years, but what has felt the truth thundering through their minds for centuries."

I THINK that the church of God and the Sabbath are only an armory where we are to get weapons. When war comes, if a man wants to fight for his country he does not go to Troy or Springfield to do battling, but he goes there for swords and muskets. I look upon the church of Christ and the Sabbath day as only the place where we are to get armed for Christian conflict, but the battle-field is on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. A sermon is useless unless we can take it with us behind the plow and the counter. The Sabbath day is worthless if it lasts only twenty-four hours.—*Talmage.*

I HAVE COME to believe that a man may cast himself too passively upon the bosom even of his God. Our Creator wants a man to be manly. One thing I do know: there are cases where he refuses to answer importunate prayer by anything in return, outer or inner—repels, casts off the supplant; not only because that supplant is selfish in his seeking, but whining and whimpering, and indulging in a sickly sort of dependence, when he ought to stand up like a man, bear troubles silently, and do known duty stoutly, whatever the duty may be.—*Rev. W. M. Baker.*

Religious Intelligence.

PROVISION has been made by the Maine Universalists for the ordination of women to the ministerial office.

THE increase in the Primitive Methodist connection the past year was 4,002, making the present total strength of the denomination 194,660.

THE Wesleyan mission at Ceylon has established six stations in its southern mission, which includes Shanghai. The leaven of the gospel is at work.

A SERIES of revival services are being carried on successfully at Liverpool by a committee of gentlemen connected with the evangelical denominations of the town.

MORE than one-fourth of all the people of Upper Canada, at the last census, reported themselves as Methodists. More than one-half of all the church buildings are Methodist churches.

THE Roman Catholics are not losing ground in New York, where last year the Society for the Propagation of the Faith enjoyed an income of $1,104,838, and the archbishop confirmed 15,000 persons.

IN ENGLAND two sessions of the Sunday school each Sunday are held. The people there are beginning to agitate the question of abandoning one of them. But the project is looked upon as a radical innovation.

THERE is in India a large class known as Borderers. They are those who have cut loose from Hindooism, but have not openly become Christians. According to the confession of one of them they are like the vast multitude of those in Christian lands, "in the valley of decision."

THE work of translating the Bible into Japanese is now going forward in that country under the direction of a committee, of whom Rev. S. R. Brown is chairman and Rev. D. C. Greene secretary. The former is a missionary of the Reformed Church, and the latter of the American Board.

THE Reformed Episcopal Church is moving slowly ahead, making good progress when you take into account the tide that sets against it. A new society has just been organized at Sussex, N. B., and the Rev. E. D. Neill, the late Presbyterian, is seeing what he can do to plant the new standard in St. Paul and Minneapolis.

LUTHERAN STATISTICS.—At present the General Synod embraces about 700 ministers, 1,200 congregations and 105,000 communicants; the General Council embraces about 500 ministers, 950 congregations and 150,000 communicants, and the Synodical Conference embraces about 900 ministers, 1,400 congregations and 220,000 communicants.

A GREAT sensation has been caused at Rome in Roman Catholic circles by the conversion to Protestantism of another distinguished clergyman of that church. The name of the convert is Alceste Lauria. He was a parish priest, a doctor of divinity, and has been professor of philosophy at the Vatican Seminary, and teacher of mathematics at a polytechnic school.

THE *St. Johanner Zeitung* says in reference to the exhibition of relics now taking place in the cathedral of Aix-la-Chapelle: "Of pretendedly genuine dresses of the Virgin Mary there exist more than 300; of haircombs, if all those attributed to her be genuine, she must have had 530; and if the collectors of relics be right, she used for the infant Christ not less than 400 swaddling cloths."

MONASTIR is a city, in European Turkey whence a resident missionary writes that he recently noticed in one of the warehouses a number of barrels of rum from Boston. He says that America sends to foreign ports considerably more liquor than gospel, and that the influence is bad. In making calls on New Year's day and other holidays he notices that New England rum is frequently set before the guests.

THE sixtieth annual report of the American Baptist Missionary Union gives an encouraging view of the home work of the society. Six missionaries, with their wives, and four lady missionaries, were appointed during the year, and eight men and one lady are under appointment. The receipts of the society were $261,530, being an increase of more than $45,000 over last year, and the debt of the Union has been reduced to $27,778.

IN DAMASCUS, where St. Paul was converted, and where the wonderful events recorded in the ninth chapter of Acts transpired, the Lord is at work bringing this ancient city to himself. The missionary work is under the direction of the Presbyterians, and their prospects are most encouraging. An unusual interest is awakened among the Arabs to hear the gospel. Let the church pray that this old city may be taken for Christ!

LIEUTENANT CURLEY, of the British navy, having seen a good deal of the Newfoundlanders, felt such an interest in them that he several years ago gave a steam yacht for a mission ship to the Church of England mission in Newfoundland. Now he follows the gift by going himself to the work of ministering to the poor fishermen who form the principal population of the island. That is a good way to follow up one's beneficence.

THE General Triennial Convention of the Protestant Episcopal Church, which meets in October, promises to be a very important meeting. The questions which have been agitating Low and High Churchmen for some time past will undoubtedly come up for settlement in some manner. There are large numbers of Low Churchmen who, though remaining in the old church, are restive and discontented. It is said that a contemplated effort to keep these questions out of the body cannot possibly succeed.

THE American Baptist Home Mission Society makes this report for the past year: Three hundred and thirty-four missionaries have been employed; 30,494 sermons have been preached; 2,264 believers have been baptized; 1,000 prayer meetings have been attended; 80,119 families and individuals have been visited; 28,062 children have been gathered into Sunday schools; 113 Baptist churches have been organized; $18,500 have been contributed by missionary churches; 7 freedmen's schools have been supported; 740 freedmen and freedwomen have been under instruction in these schools.

IN Iceland the Lutheran is the prevailing church. There are about 66,000 people in the island, with 321 churches among them. These churches are under the pastoral care of 189 clergymen, most of whom are very poorly paid, the average ministerial salary being much less there than in our country, and with no $10,000 salaries to count against the starvation prices paid to the poorest. Most of the Iceland ministers are compelled to do some secular work to make a living.

THE Romish cabinet and cardinals are discounting the death of the Pope by endeavoring to have everything at the Vatican swept and garnished in anticipation of that no distant event. To this end they are negotiating, it is said, with the governments of Austria, France and Portugal to obtain the renunciation of their right of excluding candidates for the papacy at the next papal election. We shall see whether these governments will be sufficiently docile to surrender the veto, the exercise of which they have claimed for so many generations.

WHEN the flames seized the great house of worship belonging to the First Baptist church in Chicago, brethren, who had labored hard to save it, said one to another: "Our house must go, but let us have one more prayer within its walls." And they bowed before God in face of the coming flames, while one who had been wont to lead in the fire and thunder of battle, led the cry of these faithful heroes before the mercy-seat. Then, rising to their feet, they sang as they retreated:

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat—
'Tis found beneath the mercy-seat."

REV. MATTEO PROCHET appeals to the American Presbyterians again to come to the aid of the Waldensian churches, which are now holding out manfully in Italy. "We do not ask help," he writes, "to build our houses or to sustain our congregations in the valley inhabited by the Waldensians; but we say to our brethren: The Lord is giving the land into our hands; will you not come up and help us? If your church were a poor one, I should never even think of applying to you. But I am fully convinced that were you to grant us $5,000 or $6,000 per annum, that would not take a potato off the table of a single member of your great church."

EGYPT.—The oppression of the people is exceedingly great. They suffer for every comfort of life.—Squalid destitution is seen everywhere. Their filth and wretchedness cannot be described. But the gospel is working wonders among them in its elevating, saving power. "The Holy Spirit attends its preaching, schools, Sabbath meetings for prayer, catechisings and songs of praise." Says Rev. I. G. Bliss, in the *Christian Intelligencer*: "Repentances, conversions, consecrations to God, communion seasons, a living, working church, are the fruit that have sprung in this unfriendly soil from the sowing here of the incorruptible seed of the word of God."

THE additions by examination to our churches (Presbyterian) the past year, says the *Evangelist*, were 36,971, giving an excess of 8,163 over the average (28,808) of the preceding four years, since the reunion. This, as the *Presbyterian* well remarks, is the largest number of persons gathered into the fold in any one year since the Presbyterian Church was established in this country. "A larger *proportionate* number—namely, 34,160—was gathered in during the year 1832. The church then included the whole South. Should we take into account the same geographical limits now, we must add the 7,129 received by the Southern Church on examination to our own figures. The result is the round, if not quite sacred, number of 44,100."

THE MORAVIANS IN LABRADOR.—The Moravians make but little of a sensation in their mission work, but keep at what they undertake with remarkable persistency. They select the least comfortable fields of labor in the world. Their work in Greenland is well known. Now they have opened a new station in the southern part of Labrador, where the thermometer indicates as low as sixty degrees below freezing-point in January. The missionaries sometimes lose their way in snow drifts, and their Esquimaux dogs give out with weariness; but though the Esquimaux population regard Christ as but little better than one of their own sorcerers, the work is pushed on as bravely as if the encouragement were greater. When we think of the comparative ease with which our home evangelical work is managed, the labors of these half-frozen Moravians seem the very concentration of all human self-sacrifice.—*Christian Leader.*

AND now the telegraph tells us that Father Hyacinthe has resigned his curacy in Geneva. For some time past this celebrated preacher, who broke from the Roman Church and turned an Old Catholic, has been engaged in a quarrel with his new *coreligionaires*. He was even called publicly a hypocrite by Fathers Mouls and Junca, who live in Belgium now, and who were the promoters of the Old Catholic movement in France. Later Father Hyacinthe saw his moderate views rejected by the Old Swiss Catholic Conference held at Berne. Finally he had last month a bitter quarrel with one of his own curates. All this grows out of Father Hyacinthe's earnest adhesion to extreme moderate views, which bring him, indeed, on the border-land of Protestantism. It seems not improbable now that, having thrown away his monk's white robe, he will find a permanent home within the fold of the Protestant Church.—*Christian at Work.*

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Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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The Sunday Habit.

It is to be counted a great mercy—a piece of good fortune under a most benign Providence—that one's childhood and youth have been spent in habitual reverence for the Sabbath. Everything in nature seems to be imbued with a sense of the sacredness of the hours. The aspects of the outward world—the trees, the sunshine, the atmosphere—have a softness and beauty which they do not have on other days. The song of the birds, the murmur of the brooks, the ripple of the waves and the hum of insects lose their secular glee, and become a cheerful but holy psalmody. The very light has something of heaven in it, the clouds move across the sky with a more noiseless tread and the rain comes down with a fall, if not always more gentle, yet with a peculiar refreshing. The storms, however dark and terrific, the fierce tempests, the lightning and thunder, have a different voice, more directly the voice of God, and the manifestation of his majesty and power. This sense of Sunday, this habitual consciousness of sacredness, and of a divine and holy appropriation of the day, once deeply implanted, and wrought into the fibers of the youthful heart, is a precious heritage.

Few who have been reared to remember the Sabbath day, and who have been blessed with a wise and judicious training, wherein the day has been made to them cheerful and bright, as well as hallowed, ever altogether lose the impressions that have been made. It can never become to them as other days, even when they have gone far astray, and have been led to the extremes of desecration. The day to them becomes a life-long admonition and reminder, and, while they might wish to forget, it lives both as a prophet and as an evangel in the memory. Most blessed are they who have had the boon of Christian Sundays in their childhood homes and in all their early associations! It would be well for parents to consider how much this one thing has to do with the character and future welfare of their children. Make the Sabbath at home impressive and authoritative, so that it shall not be like other days; but, besides the religiousness of it, let it be different in the greater brightness and pleasantness of the in-door life. A child's Sabbaths at home should be fragrant with all beautiful flowers, and aglow with the quiet but fascinating light of the choicest sunbeams.

Christians who have spent their years in the observance of the day have this wholesome Sunday habit most thoroughly wrought into their inner and outer life. We have known them sometimes to mistake the day, but, until the error was disclosed, all nature wore its Sabbath livery, the angels seemed to be walking thickly amidst the scenes of earth, and the divine presence shone about them as from "between the cherubim." We have read of men cast upon desert islands, who, having lost the reckoning, were compelled to appoint the day at a venture, and their loneliness and dissolution were cheered by the sense of rest and the spirit of worship which marked the Sabbath of their distant homes. The beneficence of this habit can be most fully appreciated by the devout as they open their eyes upon a day given to [illegible] privileges and duties. How it enables them, with their morning bath, to wash off the grime and coil of the week's labor and care, and to enter, as it were, into a new, different and more spiritual world! To them it is a type of the better land, and most helpful in preparing them for it.

There is a hebdomadal periodicity in nature. The moon and the weather, and the elements in general, sometimes seem to recognize the law. Seven was a sacred, and the perfect number in the inspired writings. It has been found out by experience that one-seventh, rather than one-tenth, or any other proportion, is the precise amount of time best adapted to rest and recuperation. Nature and experience alike testify to the wisdom of the seventh day. Our religious needs doubtless accord with this general law. The devout soul falls in with it most heartily. Not only for rest, but for prayer, public worship and religious duties does man require this seventh. "The Sabbath was made for man," and most emphatically for the religious and spiritual man. It is the Lord's day, that it might be man's day by eminence. It was hallowed and set apart by God, and claimed as his, that he might give it to us in a better and truer sense than other days are given. The Christian's nature is in accord with the institution. The Sabbath is the key that winds him up for the week, it is the mess that stands him in hand through the time of death and travail, it is the oasis that welcomes him at the end of every week's pilgrimage. As he parts with one, he begins already to look wistfully toward the next. Thus his life is from Sabbath to Sabbath, and his spiritual history is written in chapters of which Sunday is the uniform but never monotonous title.

He is fortunate who can carry something of the Sunday aroma with him into the very heart of the week. Monday or Wednesday cannot be as this day, nor should it be. The holy and the secular day are not to be confounded by any degree of piety. Let the days be different, as God has appointed, but the zodiacal light should linger and spread its mantle over us even until the sun appears again. A good friend of ours, not long since gone to heaven, used to tell us that he kept on his Sunday clothes sometimes till the middle of the week, that by the force of association he might carry the atmosphere of the day with him into the affairs of business.

Beyond the religious work and the public service, Sunday should be a day at home. This is a good feature in the best Sunday habits we have known. The preacher should have no visitors on Saturday, his Saturday nights should never be intruded on, and his Sundays should not be molested. No Christian home should be regarded as open for receptions on the Sabbath, beyond the most intimate friendships and the briefest interchange of passing courtesies. The day is needed for retirement, for meditation, reading and prayer, and for religious intercourse, cheerful associations and godly instruction in the family. It is important that right usages and rules should be established in every household, and that religious people should respect and observe them.

Letter from Tennessee.

NEAR FRANKLIN, TENN., Sept. 2, 1874.

MR. EDITOR: The Tennessee Conference will be in session in five weeks from to-day. There are three candidates for admission whose families reside near my charge—one of them a son of my presiding elder. It is remarkable how many sons of our best ministers of the Tennessee Conference enter the itinerancy. Two or three are expected to apply for admission next month. Of course we will have more preachers than charges for the Bishop and cabinet to provide for; and we expect to hear Bishop Marvin urge the importance of some of them transferring West or South. What will be the measure of his success you may ascertain from our list of appointments in the Nashville *Advocate* of about October 17. So many transfers ask annually to be retransferred that some who think seriously of responding to the many calls South and West are thereby discouraged. I was struck forcibly by a recent letter from the presiding elder of a district beyond the Father of Waters, writing in terms highly complimentary of his preachers, who gave great satisfaction to their people as pastors, who would part with them with deep regret; but *three* out of his district proposed retransferring to their former Conferences, on this side of the Mississippi, at the approaching session of their Conference. Such things are greatly in the way of those inclined to transfer from our crowded Conferences. The expense of travel to and fro, and the loss of a place among their co-laborers, are also items in the bill to be considered.

How much we will miss Drs. A. L. P. Green, Thomas Maddin and Rev. F. E. Pitts at Conference! We saw the venerable trio of our gifted senior members during the session of our General Conference in Louisville, in May. The two first to pass away were then in apparently good health. How strangely sad and solemn that three such men should be buried from one church in two months! At our last session we requested Dr. Green and Bro. Pitts each to preach us a semi-centennial discourse at our next Conference session. But we will be disappointed in our anticipated jubilee feast from those grandly gifted preachers of the gospel; and in lieu thereof we will attend the funeral services of our three departed fathers. Six years ago Dr. Maddin preached us his semi-centennial sermon—the only discourse of that character we have had for twenty years or more. Dr. McFerrin is now our senior member, and he will be absent attending the Pacific Conference in California. Surely it will be different from all of our Conference sessions hitherto held.

This is our camp meeting season here, but owing to the severe drouth of the past summer it was thought wholly inexpedient to hold camp meetings at either Windrow's or Pope's—the only two places convenient for me to attend. I regret the deprivation. I esteem it a great privilege to participate in these annual feasts of tabernacles. As yet I have only heard from one camp meeting in our Conference, and there the brethren were blessed with a gracious refreshing from the presence of the Lord.

Very few revivals are yet reported from the charges of our Conference; yet I hope there are many of which we have not heard. Are not too many of our ministers rather reticent in refusing to publish what God is working in their charges for the salvation of souls? Who that loves the Master, and those for whom he died, does not love to read of the Lord reviving his work, and with his own arm bringing salvation? How much are we stimulated and encouraged to pray, work and hope for showers of blessing upon our own fields of toil when we hear that God is visiting and blessing his people in other parts of his great vineyard! Let us, then, publish the tidings of great joy for the benefit of others, and to give expression of our gratitude to God, to whom we ascribe all the praise and glory. During the past three weeks my own charge was greatly blessed with a precious season of awakening grace. The blessed baptism of the Holy Ghost upon the church resulted in an ingathering of souls. Twenty-three persons made a hopeful profession of faith. Twenty-two joined our church. The prayer meetings at Trinity now are nearly as largely attended as the preaching of the word on Sunday mornings.

Our old citizens testify that they never knew so severe a drouth in this portion of Tennessee as we have had the past summer. Corn, cotton, oats, tobacco, potatoes and hay are cut very short. From a fourth to a half a crop will be made, I presume. Vegetables are very scarce and small. Fruit is inferior in quality and quantity. Times hard, money scarce, but the health of the people good.

S. M. CHERRY.

Presbyterian Missions in Brazil.

NEW ORLEANS, Sept. 3, 1874.

MR. EDITOR: In your column of Religious Intelligence occurs, this week, a statement in regard to Protestant missions in Brazil which is not strictly correct. "The Presbyterian Board has the field to itself"—I quote from memory, my copy of your paper having been mislaid. The reference seems to be entirely to the Northern Presbyterian Church, which is doing a noble work in that Roman Catholic empire. Our Southern Presbyterian Church, I am happy to say, has for some time past been at work in the same important field, and has established two missions—one at Pernambuco, in the northeastern part of the empire, and the other at Campinas, in the southern portion. At the first Rev. J. Rockwell Smith and Rev. John Boyle and wife have been at work about a year. The other is an older mission, and is successfully conducted by Rev. Messrs. Morton and Lane and their wives, and Rev. Mr. LeConte, and Misses Henderson and Kirk. At Campinas our missionaries have established, in their own buildings, a school of a high grade, or rather a college, which has just closed its sessions with one hundred and forty students, and with the inability to meet the demand made upon them through the anxiety of the Brazilians to secure a good education for their sons.

Yours truly,

R. Q. MALLARD.

(NOTE BY THE EDITOR.—We are very glad to receive the above note of correction from our esteemed Bro. Mallard. Mistakes will happen. The item referred to was taken from the current news, but we do not remember the source.)

TIME never sits heavily upon us but when it is badly employed.

Living by the Day.

The present evil is all that God intends us to bear. He promises strength according to our day; he teaches us to ask day by day for our daily bread; when we would pry into the future to know what it has in store of evil for us; he says: "What is that to thee? Follow thou me." He points us to the fowls of the air, fed daily by his hand, to convince us that much more will he feed us. The whole teaching of Scripture forbids gloomy forebodings, and commands us to hope in God. Duties are ours; events are God's. Why should we seek to be independent of God by laying up grace for more than the duty and the sufferings which are now before us? That which we fear may never come, or, if it come, we shall have grace for it as our day requires. Forethought is the work of reason and the gift of God; but fear for the future is the fruit of a diseased imagination and the work of the devil. We may and must exercise forethought so far as to sow the seed and diligently to use the means to gain the harvest, but when we distress ourselves through all the period of its growth with fears of its failure and of consequent famine, that is to bring the trouble of the future, real or apprehended, and to lay it upon the present hour, and that is forbidden by our Lord.

And the evil of the day is enough for us to bear. Each day brings its trials. We have, or ought to have, enough of trial in our daily vocations to make us weary in body and mind at night. We have our disappointment in business, our conflicts with bad men, our family cares, our struggles with our own appetites and passions, our bodily pains, our sense of sinfulness, our contest with the adversary, and many other ills, ordinary and extraordinary, coming upon us every day. And are not these enough to bear? The evils of life are like so many sacks filled for the shoulders of the laborers. He can take one at a time and carry it comfortably to its place, and he has time given him to carry all. What folly, then, it would be for him to load himself under its weight. Day by day let us accomplish, as a hireling, our appointed task.

It is this adding of the future evil, and the past to the present, that breaks men down and leads to despair, madness and suicide. It is not what a man has to endure at the present moment that crushes him—that he could bear. But in some dark hour of trial his thoughts fly rapidly over the past and seize only on his troubles; it seems to him as if he had nothing else; it is dreadful to think of living as he has done, with storm after storm buffeting him, or he looks forward and sees no way of extricating himself from his difficulties; he has brought trouble and shame on his family, he is forsaken by friends, he cannot bear to think of going forth again to renew the conflict, and to meet the scoffs and reproaches of men; darkness gathers thicker and thicker around him, dismal thoughts chase each other through his mind; it is satan's hour, and the power of darkness is upon him, tempting him to all manner of thoughts, hard, uncharitable and depressing feelings, shutting out the light of heaven and curtaining him with the shades of hell, until at last the wretched man gives way under the pressure, and, reckless and maddened, rushes on to ruin, perhaps to self-destruction. The very same scene would appear far otherwise to him a day or an hour later. He has had just as great trials before, or the same have been upon him for weeks, and he has never thought of yielding to them; but just now he is in the very temper to gather all that is evil in the past, the present and the future, and try his strength upon all in one fearful load. Is it any wonder that he breaks down? If he could stave off his thoughts for one day, one hour, he might be bright and hopeful again.

But it may be said the philosophy of all this is very good, but the difficulty is to act upon it. We reason and strive against our fears, and think we will take up only the present duty and cross, and leave all the rest to God, but we are borne down by the tempest. What shall we do?

A good, healthful state of the body is a great help in practicing upon the philosophy here taught. Elijah, faint and exhausted, begged that he might die; but Elijah, fed and refreshed, rose, and went in strength through a forty days' journey. Satan is a cowardly assailant, who loves to take us at a disadvantage, as he assailed our Lord when he was a-hungered. When the body is shattered he will shake the soul with pains. We should ask, therefore, when sad or depressed: It is because I have been more wicked than usual, or have more real trouble, or is it only because I am weak in health, and so more sensitive? To be depressed because we are feeble and so fearful would be about as sensible as to be depressed because we were hungry when food was before us. Use the remedy, and the evil will be more tolerable. Paul, after three days of gloom, received meat and was strengthened.

But the grace of God is our great help in practicing upon these precepts. Sufficient to the day is the evil, and sufficient to the evil is the grace offered. These dark hours are sent to try us as the weights are put on to test the strength of steel. We love the spirit which, like a good Damascus blade, can be bent double without breaking, and spring, elastic, back from the trial; and God loves it too, and will employ such as possess it in the battles of his kingdom. "But if thou faint in the day of adversity thy strength is small." We may be sure that God will never lay upon us more than we can bear. We may cry out in agony of fear, but just as we are sinking, the outstretched hand of Jesus will lay hold of us, as it did of Peter, and we shall walk in safety over the troubled waves of life. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way of escape, that ye may be able to bear it." In the assurance of this let us go on. The past is forgiven; the future God is ordering for our good, and for the present evil his grace is sufficient. There may be some dreadful calamity awaiting us to-morrow or next month. It may be temporal distress, it may be sickness, it may be death, or something worse than death. But when it comes we may say: The Savior's grace will be sufficient for me—I must live by the day. What is now before me or upon me? Is it work, is it suffering? Can I do it or bear it? Will God help me *now*, so that I can get through this day or this hour with my load? Then that is all I have to care for. All else it is my privilege to resign, after taking reasonable forethought and precaution, without disquietude, into the hands of God.—*Rev. W. H. Lewis, D. D., in Churchman.*

Rev. Whitfield Harrington.

MR. EDITOR: This has been a disastrous year to the church of God in all parts of the world, and in all its branches, in the death of many of her distinguished ministers. This is certainly true of our beloved Methodism. Many great lights have been extinguished. Many princes have fallen. Many beautiful characters, shedding the sweet light of holiness upon the surrounding moral darkness, and upon the observation of thoughtful men, have disappeared from the walks of this life. Many a strong mind and warm heart, blended in fervent devotion, and wrought up to passionate ardor in the pursuit of souls for whom Christ died, has been stricken down, and the world is poorer in the loss of these treasures, and the church feels sadly the plucking these jewels from her brow. But the goodness and wisdom of God are manifest in the fact that, though the workmen fail, the glorious work goes on.

The church in Mississippi is mourning the loss of one of her distinguished sons and eloquent preachers in the death of our beloved brother, Whitfield Harrington, who died of pneumonia, on the twelfth of May last, at his home in Madison county, Mississippi. Bro. Harrington was born in Amite county, Mississippi, on the third of December, 1829. His parents—Hezekiah and Martha Harrington—were pious Methodists, and brought up Whitfield in the fear of the Lord. In his nineteenth year he joined the Methodist Episcopal Church South, and the following year was happily converted. About this time his parents sent him to Oxford, Georgia, where he enjoyed the benefits of college life in the cultivation of his mind. Here he became acquainted with Isabella Morrisson, whom he married, and who survives him in widowed desolation.

Bro. Harrington was licensed to preach in October, 1854, and the same year (in November) was admitted into the Mississippi Conference on trial. He was appointed at that Conference to the Attala circuit for the year 1855, and returned in 1856. For the years 1857 and 1858 he was appointed to Greenville, Washington county, Mississippi. In 1859 and 1860 he was stationed in Jackson, Mississippi; was afterward appointed to the Vicksburg station, and remained at that place until it fell into the hands of the Federal army. After this, on account of failure in health, he located for a year or two. He was then readmitted into the Conference, and was appointed to Camden circuit, near his home. After this his health was too much impaired to receive regular work from the Conference, and at our last Conference asked for a location.

Bro. Harrington was not only very popular and useful as a preacher, pastor and man, in *all* his appointments, but very highly esteemed and very much beloved in all these respects.

He was an earnest, eloquent and successful preacher of the gospel. The writer once heard an intelligent physician—though skeptical—say, after hearing him preach to his regular congregation, that "he had rather listen to Mr. Harrington's preaching than to eat the most sumptuous dinner when hungry."

Bro. Harrington was a friend after the truest and most honorable type. He carried all his friends in his heart, and warmed up affectionately over them at the mention of their names. It pained him much if any word or act of his offended or wounded any one, and he would not rest until the *amende honorable* was fully made.

The writer remembers hearing, on one occasion, a word fall from his lips, as he left the church, which painfully wounded a brother preacher to whom he addressed himself. Their homes were only a few paces off, and they had reached them only a few minutes when the wounded preacher received a note, asking most earnestly his pardon; but before he had time to answer, Bro. Harrington was at his gate in distress, asking his pardon; and, when heartily granted, he took the preacher by the hand and said: "Now go over to the church and pray for me." They went and prayed, and God sanctified their friendship for life.

Bro. Harrington was a warm-hearted Christian gentleman in all his intercourse with men, and to know him was to love him.

But, alas! his noble form, his shining face, his warm heart and brilliant mind have received the fatal shock which hurried him away from us in the noon of life, and the splendor of intellectual and Christian manhood. While on his dying bed he was asked by Bro. Ward if he knew that it was possible that he might not recover. He answered: "Oh, yes, from the beginning." And again: "Is the gospel which you have preached to others precious to you now?" He answered: "Oh, yes, it is." But under the pressure of opiates, and a dreadful and fatal malady, his mind and speech failed, and notwithstanding the earnest and energetic efforts of medical skill and tender love, the disease could not be arrested, nor the prey wrested from its fatal grasp. Our dear brother has gone from us. We mourn for him as one very near to us. We have been with him in sickness and health, amidst gloom and sunshine, amidst friends and foes. We have fought many hard gospel battles, and made many successful charges upon the great enemies of God and man—sin and the devil and his hosts—side by side, and we have not met a braver soldier of the cross, nor a truer friend of Christ and of man, in all the hosts of Israel's army.

May God bless the widow and children of Bro. Harrington in their desolation, and be to them a husband and father. He is gone from us, but we expect to go up to his glorious home among the redeemed and good, and see him "on that beautiful and immortal shore in the sweet by and by."

WILLIAM B. HINES.

Disturbance and Change.

The past few days in New Orleans have been marked by conflict and bloodshed. A public meeting of the citizens opposed to the Kellogg government assembled on Canal street on Monday, the fourteenth instant. Resolutions were passed, and a committee sent to Mr. Kellogg, demanding his immediate resignation. He refused to accede to the demand, and a collision soon ensued between the people and the Metropolitan brigade. In a few hours the Metropolitans were scattered, and the city was for the most part in possession of the people. The McEnery government, Lieutenant Governor Penn acting, at once assumed the reins, proclamations were issued, the militia called out and organized, and the important points in the city were occupied and strongly guarded.

The losses in killed and wounded by the Metropolitans, on Monday, were about thirty, those of the people about twenty-five. As we write (on Tuesday morning) the streets at certain points, and embracing certain lines, are barricaded and manned by the McEnery militia. The Statehouse is yet in the hands of the Kellogg party, and many of the leaders of the latter are said to have sought refuge, along with some of the Metropolitans, in the Customhouse. Thus far the United States soldiers have not interfered, and no negroes have been killed. The colored population have maintained perfect order, and the city at large has an aspect of quiet and peace.

It is apparently not only a contest for the State government between the McEnery and the Kellogg parties, but an uprising of the people against intolerable oppression. The Metropolitans are reported to have inaugurated the war, and to have shed the first blood by opening fire on the people. It will take time to bring out the facts. We have deprecated any resort to armed violence, and have urged on our people the duty of standing only on the defensive in the protection of their lives, families and property. It is doubtful whether anything will be gained in the end by other than peaceable means, and the precious lives already sacrificed may have been offered to little purpose.

Without passing upon the expediency of the movements of the last two or three days, there is occasion for the utmost calmness and moderation. The justly excited indignation of the people, so grievously wronged and outraged, should be restrained, and all excesses of the rash and thoughtless should be firmly repressed. We admit fully and recognize clearly the occasion of this violent demonstration against usurpation and tyranny, but we stand in doubt of the final result. Meanwhile we trust that prudent and wise counsels may prevail, and that nothing shall be done which shall not command the respect and approval of all judicious and right-minded men. The people of New Orleans and of Louisiana cannot afford to forfeit the moral support and sympathy of the just and good throughout the nation and the world.

Thus far no gratuitous acts of cruelty have been recorded in the late uprising, and, as affairs seem to be quiet, we believe that bloodshed is at an end. The men at the head of the movement have kept themselves and their followers well in hand, and the people deserve credit for their general quiet and orderly demeanor.

Since we began this article we learn that the Statehouse has been surrendered, and that General Longstreet and the entire Metropolitan force have given up their arms and retired from the conflict. Kellogg is said to have taken refuge in the Customhouse, and the situation seems to be in possession of the McEnery government. A few days will develop the policy of the government at Washington, and the final results will appear after awhile.

A HAPPY HOME.—"Six things," says Hamilton, "are requisite to create a 'home.' Integrity must be the architect and tidiness the upholsterer. It must be warmed by affection and lighted with cheerfulness, and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day, while over all, as a protecting glory and canopy, nothing will suffice except the blessing of God."

A New Article of Merchandise.

The devotional observances of Roman Catholics take on some very odd forms, and sometimes reach to the grotesque. Indeed the more absurd the practice that may be suggested or recommended to the crude fancies of the credulous devotees of the Romish Church, the more fondly they embrace them. The Romish priests and leaders thoroughly understand this characteristic of their ignorant followers, and minister to it occasionally with comical ingenuity. For instance, an enterprising Romanist was recently inspired by a desire to invent something whereby he might "turn an honest penny," and forthwith, "with happy ingenuity" (as the *Tablet* says,) he invented "a finely worked and elegantly designed *holy water bottle*." Moreover, the "ingenious" inventor gravely informs us that "the bottle is made of glass," that its "stopper is surmounted with a cross and the front is marked with the painted figure of the blessed Virgin," and that it "will be a useful receptacle as well as a pious image in the rooms and homes of every Catholic." "Pious image" is good. But the eloquence of the *Tablet*, under the inspiration of the bottle, is better. "Both rich and poor," it says, "must recognize, when the idea is presented to them, the necessity, the propriety and the importance of having in their homes a marked and unmistakable receptacle for holy water. Bottles of various kinds have hitherto been used, and mistakes of a grave nature been made. Other fluids have been supposed to represent holy water, because of the vessels in which they have been contained. (There is something very naif in this admission about 'bottles of various kinds' leading to 'gross mistakes,' and the use of 'other fluids.') There are holy water fonts of many kinds, but the water evaporates by exposure to the air. As there are special vessels for nearly all other holy things in the Catholic Church, so there should be one for holy water, wherein it might be safely and permanently retained." And then, descending from this lofty vein, we are informed that "half pints are fifty cents each" and "pints seventy-five cents." Alas! "mummy has become merchandise." *Christian Intelligencer.*

THE following note tells the sad news of the bereavement of our esteemed Bro. Crawford, of the Alabama Conference. The sorrowing family have our sympathy and prayers.

DEMOPOLIS, September 7, 1874.

Mr. Editor: It devolves upon me to give you the intelligence of the death of Minnie, the only daughter and the eldest child of Rev. R. B. Crawford, the pastor in charge of this station. Little Minnie, aged only eight years, suffered only three days with a violent fever, when she died on Saturday night, the fifth instant.

She was greatly beloved wherever known. The great sympathy felt and expressed by the large concourse of people at the funeral was not confined to the members of Bro. Crawford's church, but was shared in by all those of other denominations, and by all classes in Demopolis. We placed little Minnie sweetly to rest in her quiet grave, on the banks of the Tombigbee, with the same consolation that another Sabbath-school scholar had gone to join the shining band in blood-washed robes above.

A. D. McVOY.

THE camp meeting at Marvin camp ground, near St. Louis, closed on Sunday night, August 30. "Reporter," writing to the St. Louis *Christian Advocate*, speaks of it as follows:

During the entire meeting there were something near twenty conversions. The result, all told, was not what had been desired, but in the main good. The committee are better pleased than the ministry. They are undivided in heart and effort, and feel that their labors are now crowned with the permanent establishment of their cherished institution. So it is, and so may it ever be. Marvin camp ground has become a sacred center, around which cluster and grow the most endearing memories. With mingled thousands of every name, from Rome to Methodism, from city and country, the sweetest harmony and order prevailed.

IN THE proceedings of the British Conference for August 6, says the Nashville *Christian Advocate*, reprinted in the *Methodist Recorder*, August 11, after reprinting the communication from the Conference of Eastern British America, we find the following:

"The secretary of the Conference also read a communication which he had received from the Methodist Episcopal Church South.

"Both addresses were received, and the Conference letter-writers were directed to send official replies."

Perhaps the address of our General Conference to the British Conference—which must be what is meant—will be published in a future issue of the *Recorder*. We have published the address of the British Conference to our General Conference, and would like for the Methodists in England to know what we have to say to them, through their Conference.

THE DEATH OF BISHOP MORRIS.—Rev. Thomas Ashbury Morris, D. D., senior Bishop of the Methodist Episcopal Church, died at his residence in Springfield, Ohio, on Wednesday, September 2, in the eighty-first year of his age. It is generally known that this venerable minister for several years has not been able for service. The General Conferences of 1864 and 1868 released him from episcopal duties, and at the last General Conference he was placed on the non-effective list. Twice he has been prostrated by attacks of apoplexy, and his death was not unexpected, although for some time past he has enjoyed good health for one of his age.

Twinkling of the Stars.

The subject of the twinkling of stars has engaged a good deal of attention of late years, and some interesting results have been obtained. A few years ago the Italian astronomer Respighi announced the discovery of the cause of scintillation in certain dark bands which were seeking to traverse the spectrum of a star, indicating changes in the refrangibility of our atmosphere, from hot and cold strata, which produce something of the effect of a passing mirage. A layer of hot air would bend the rays less than the colder and denser air around; and thus the star's light would not reach the observer—rays which traversed the hot stratum passing over his head, and those which traversed the cold air below being bent so as to fall beneath his feet. As the rays of different colors are differently bent in their passage through the air (the red rays being the least refracted,) different parts of a star's spectrum would be thus cut off in succession, as the relative temperatures of the layers of the air varied. Arago's not very lucid explanation of the phenomena, as a result of the interference of light, is in this way completely disposed of.

M. Montigny, of Brussels, has been investigating the amount of scintillation in different stars by the help of an ingenious contrivance, to which he gives the name of scintillometer. His plan is to make use of the persistence of impressions on the retina by causing a thick plate of glass, mounted obliquely on an axis parallel to that of the telescope used, and fixed just in front of the eye-piece, to rotate rapidly. The effect of this is to displace the star's image, so that, owing to the varied inclination of the glass plate, the star appears to move in a circle, which, if the rotation is rapid enough (three or four times in a second,) forms a continuous circle of light, just as in the case of a burning stick whirled rapidly. The changes in the color of a star will be seen on this circle, the successive points of which give the appearance of the object at successive small fractions of a second; and in this way, by counting the alternations of color in the circumference of this circle of light, M. Montigny has succeeded in observing nearly two hundred alternations of color in a second of time.

The point sought to be established was the connection between these changes and the constitution of the stellar light; for it is easy to see that rays which are deficient cannot be acted on by undulations of the atmosphere, and that there will be therefore fewer changes of color the more dark bands there are in a star's spectrum. Now Seahi has divided the stars of which he has examined the spectra into four types, and M. Montigny has observed the scintillations of stars belonging to three of these types, namely: bluish-white stars, exhibiting four black lines in their spectrum; yellow stars, like our sun, showing numerous fine dark lines; and orange stars, which have a spectrum somewhat resembling a colounade. As far as the results obtained by M. Montigny go, it seems that the greatest amount of twinkling is to be found in the first type (white stars,) and that the mere brightness of the star has no influence on the phenomena. But the principle of combining observations of different nights without any further correction, on which M. Montigny has acted, is highly objectionable, and destroys our confidence in his conclusions. The proper way of treating such measures is to arrange the stars in sequence representing the order of scintillation, just as Sir John Herschel formed sequences of brightness as a basis for his standard magnitudes of stars.—*The Academy.*

Mr. Beecher's Fast Horses.

A correspondent of the New York *Sun*, writing from Peekskill, New York, says that Rex and Duke, Mr. Beecher's fleetest span of bays, easily make their 2.37 when the dominie himself holds the ribbons. Village rumor asserts that over $10,000 were paid by Mr. Beecher for that pair of horses. The other span, a pair of light-bodied, clean-limbed, long-tailed, bright bays, cost $5,000. They are seen on the road almost every day.

Imagine the Apostle Paul or Peter "holding the ribbons" of a 2.37 team on the Appian way. We rather think they traveled the footpaths on either side. Going on foot was a mode of traveling not unknown to St. Paul. He did say something of races, however, in one of his epistles: "So run that you may obtain." Perhaps Mr. Beecher thinks that injunction intended for clerical jockeys on a race track!

Well, fast horses and a fast preacher would seem to suit each other. But how anybody can claim the downfall of that manner of man as a disgrace to Christianity is difficult to understand. Most of the New York papers, which would revel in any damage to the reputation of a true minister of the gospel, naturally take Beecher's part, for the reason that they recognize him as one of themselves. Indeed there have been rumors that if he should leave Plymouth church he would become editor of a Republican paper in New York, and propagate "moral ideas" through that medium—quite a suitable one—instead of the pulpit.—*Baltimore Episcopal Methodist.*

CURED BY AN APE.—A gentleman was suffering from an ulceration of the throat, which at length became so swollen that his life was despaired of. His household came to the bedside to bid him farewell. Each individual shook hands with the dying man, and then went away weeping. Last of all came a pet ape, and, shaking the man's hand, went away also with its hand over its eyes. It was so ludicrous a sight that the patient was forced to laugh, and laughed so heartily that the abscess broke, and his life was saved.—*The Sanitarian.*

SHALL I grudge to spend my life for him who did not grudge to shed his life-blood for me?—*Beveridge.*

THREE MODES OF LIVING.—Here are sensible words from Froude, the popular historian:

"There are but three ways of living—by working, by begging or by stealing. Those who do not work, disguise it in whatever pretty language we please, are doing one of the other two. The Ten Commandments and a handcraft make a good and wholesome equipment to commence life with. A man must learn to stand upright upon his own feet, to respect himself, to be independent of charity or accident. It is on this basis only that any superstructure of intellectual cultivation worth having can possibly be built. It hurts no intellect to be able to make a boat or a house, or a pair of shoes, or a suit of clothes, or hammer a horse-shoe; and if one can do either of these he has nothing to fear from fortune. Spinoza, the most powerful intellectual worker that Europe had produced for the last two centuries, waiving aside the pensions and legacies that were thrust upon him, chose to maintain himself by grinding object-glasses for microscopes and telescopes."

WHEN a man finds at last that there is something beyond this to live for, the moment that conception gets into his mind life is transfigured and glorified into the nobler sphere of action. It becomes always glorious and fresh. Some men will tell you that life is tasteless, wearisome and exhausting; in every case they are men who have tried to live in a narrow, selfish manner. Life is transfigured to every true, loving, brave and diligent soul. Each man, faithful in his sphere, transfigures it, and makes grand the humblest position. We may say that the act of transfiguration takes place when a man realizes his own soul and its worth and work. Do we all realize that in us is an element which will outlast the stars?—*Dr. Chapin.*

MARRIED.

ELMORE—ELMORE.—At the residence of the bride's father, in Holmes county, Mississippi, September 10, 1874, by Rev. W. P. Barton, Mr. P. M. Elmore, of Kentucky, and Mrs. M. S. Elmore, of Mississippi.

ELLETT—NOEL.—By the Rev. R. H. Adair, on the evening of August 20, 1874, at the residence of the bride's mother, Mr. W. A. Ellett, of Jonesville, Texas, to Miss Sudie Noel, of Caddo parish, Louisiana.

Conference Register.

Conference.	Place.	Time.	Bishop.
Denver	Denver city	Aug. 27	Pierce.
Illinois	Murphysboro	Sept. 2	Wightman.
Western	Wyandotte	Sept. 9	Keener.
Columbia	Salem	Sept. 10	Pierce.
W. Virginia	Philippi	Sept. 16	Doggett.
Kentucky	Mt. Sterling	Sept. 16	Wightman.
Missouri	St. Joseph	Sept. 16	Keener.
S. W. Missouri	Lexington	Sept. 30	Keener.
Louisville	Princeton	Sept. 30	Wightman.
Tennessee	Gallatin	Oct. 7	Marvin.
Pacific	Stockton	Oct. 7	Pierce.
Holston	Asheville	Oct. 14	Doggett.
St. Louis	Caledonia	Oct. 14	Keener.
Indian Miss'n	North Fork	Oct. 22	McTyeire.
Arkansas	Fort Smith	Oct. 28	Kavanaugh.
Los Angeles	Carpentoria	Oct. 28	Pierce.
N. Alabama	Huntsville	Nov. 4	Doggett.
North Texas	Denton	Nov. 4	McTyeire.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
Little Rock	Monticello	Nov. 25	Kavanaugh.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas*	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington City	Mar. 3	Marvin.

*German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Sept. 12, 1874.

A—American News Company two letters, Thos. Armstrong, J. S. Abernathy, A. F. Andre two letters $18.47, J. Arthurs, Murphy & Co., Edwin Alden $4.50, N. W. Ayer & Son $8.10, T. A. S. Adams $38.67, E. A. Acruman $100.

B—J. W. Burke & Co., S. B. Bernard $12, Eugene H. Bee two letters, Thomas A. Brown $3.40, E. Bourgeois $1, L. Barnhart, Barnes & Wilkinson, J. M. Boone, Biglow & Main, C. H. Briggs two letters, H. Clay Bard $2, A. M. Barrington, J. H. Butler & Co., J. Bride & Co., Booram & Pease.

C—S. C. Collins, J. F. Christian $1.10, S. H. Cox (for DuBose) $21, J. S. Clower, J. B. Cottrell, Baxter Clegg.

D—Donaldson & Co. two letters $25, Arthur Daniels, Charles H. Ditson & Co. two letters, B. D. Dashiell, R. B. Davell & Sons, W. B. Dennis, Dustin, Gilman & Co.

E—Eldridge & Bro., W. J. Elder, L. Ercanbrack, Eastland & Co., J. W. Ellison $4.10.

F—C. T. French, E. N. Freshman four letters $9.90, J. P. Ford & Co. $14, George W. Fairman, Firey & Marks $6.50, E. A. Flowers.

G—W. H. Gummersell & Co., George W. Graves $8.50, Mrs. M. B. Givin, W. A. Gill, Ed. P. Goodwyn $2, Henry Goldsmith, W. Griffin & Co.

H—C. A. C. Herlong, Bythell Haynes, Z. D. Hargis $2, A. M. Hill, Hearth and Home, F. Howarth, J. T. Harris, W. C. Halslip, W. C. Hamilton, Harris & Cage.

I—Ivison, Blakeman, Taylor & Co.

J—J. Sambola Jones $1.50, R. & S. Jordan, T. E. Jackson, W. Jones.

K—Mrs. M. A. Keener, M. W. Kemp.

L—Lee, Shepard & Dillingham two letters, A. P. Langston, R. B. Long, A. C. Littlejoha three letters, R. P. Littlejohn, D. A. Little 75 cents, J. S. Lacey, Charles M. Liddle $5, S. C. Littlepage.

M—E. H. Mounger $12, H. H. Montgomery, Albert Mason, James W. McLaurin, John G. Mitchell, Money order $1.50, C. K. Marshall, R. T. Miller, D. Merchant, J. E. Mason, W. M. McKie, John Magee, John P. Morton & Co., Mrs. R. F. Moore $1.50, A. D. McVoy.

N—R. D. Norsworthy, George W. Niles.

O—W. P. Owen.

P—Powers Paper Company, Thomas Price, J. B. Price, J. I. Puckett, Pierce & Terry, G. J. Penn two letters, Porter & Coates, A. M. Purdy, M. S. Park, S. M. Pettengill & Co.

R—H. M. Ragan, George Routledge & Sons, Reed & Lathrop three letters, W. S. Robinson, J. M. Reuss, Robinson & Co., A. B. F. Randolph & Co., E. E. F. Ross, Thomas Richardson, J. K. Randall $31.26, A. H. Redford agent.

S—W. R. Stewart, C. S. Stewart three letters $23.66, A. H. Sutherland, Mrs. Sarah A. Sibley, Seay & Seay two letters, Scales & Bullock, J. W. Schermerhorn, George W. Smith & Co., James E. Sisler.

T—F. M. Taylor $250, F. H. G. Taylor, A. J. Thompson $1.25, Mrs. M. D. Tate $1, J. T. Taylor, A. R. Taylor.

V—George Vresinsky.

W—A. D. Worthington & Co. $12.50, W. G. Wilkinson, William Wood & Co., Woods & Daniels $46.31, Woolworth, Ainsworth & Co., Thos. Ward White, J. L. Williams $2.75, Willey Wallach, Wilson, Hinkle & Co.

A. C. LITTLEJOHN, ESQ., is our sole agent for the State of Texas. We commend him to the courtesies of our friends having advertisements for insertion or other business to transact with the ADVOCATE.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now making a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

CARRIAGE MANUFACTURERS.—The attention of our readers who may be dealing in carriages of the various styles and qualities, as well as all who may buy at the manufactories for their own use, is directed to the advertisement of Messrs. Durham & Wooster, of New Haven, Connecticut, to be found in our advertising columns to-day.

LIGHT FAMILY CARRIAGES.—The manufactory of Mr. Charles Blackman, of New Haven, Connecticut, is turning out a great variety of light family carriages, phaetons and buggies. Those interested in the trade or use of carriages are directed to his advertisement in another column for further information.

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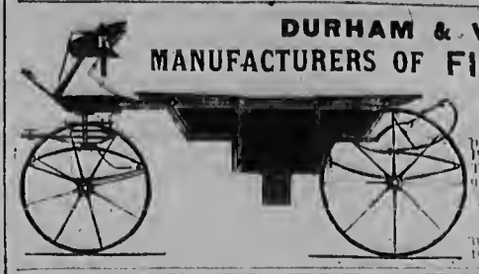

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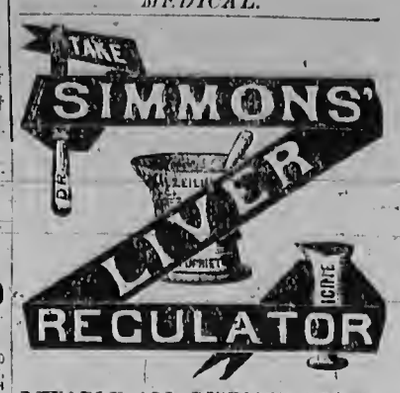

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The Child's Corner.

LITTLE NOBODY.

Am I a torment, mamma?
Bridget called me that,
'Cause I mixed the mud pies
In my Sunday hat.

Am I a Cruel, mamma?
Flora called me so:
For covering pussy's face up
In a cake of dough.

Am I a Greedy, mamma,
For eating all the cake?
You tell me that's for Billy
Every time you bake.

Am I a Careless, mamma?
Bridget slammed the door;
The mud came in itself, ma,
And tracked the kitchen floor.

Do I make awful musses?
I only wrote my name
With gingerbread and 'lasses
On the window-pane.

Let's send away this Bridget
And get a pretty one,
That likes mud in her kitchen,
And wants a little fun.

Send her straight off, mamma,
There ain't no work to do;
We can easily do it,
Father, me and you.

The Old Fisherman's Story.

A little bright-faced boy just put a match to the kindling-wood of the grate, and was watching the flame as it forced its way among the crackling coal, when, half in thought and half aloud, he said: "Who would think a little match would make so big a fire?"

"Ah, yes, my little man," said his father, "a little match, like other little things, may do great good or great harm. A good apostle once said: 'Behold how great a matter a little fire kindleth.' And now, as our fire is burning, I will tell you a story about a little match, and the good that it did."

"Far away down on the shore of the Bristol Channel stands a small fisherman's cabin. It is just far enough from the water to be out of the reach of the great waves that come rolling from the Irish Channel; and near it is a creek, or little river, in which the fisherman used to shelter his boat. At the time of my story the man happened to have left his little cabin and gone to Tenby. It was market day there, and, as the weather was rough and wintry, he had stayed away from home. It was desolate and dreary about that little house on the cold December day of which I am speaking. A dull, leaden sky; a cold, keen blast, sweeping up clouds of sand along the shore; the moaning of the sea birds, and the regular beat of the waves upon the shore, formed the total of the sights and sounds on the coast that day.

"A strong wind had been blowing for three days, and all who thought of the sailor at sea prayed to God to keep him from its dangers. A good brig had just made the entrance of the channel, and was beating up toward Bristol. She had a captain, mate and six sailors for her crew. Their voyage had been a pleasant one, and was now nearly over. They were thinking of their homes and friends when the fierce storm came on. The rigging was stiff with ice, and it was hard to handle the ropes or manage the ship. The men did their duty, as all true English sailors will do; but it was in vain. The winds and the waves and the bitter cold were too strong for them, brave as they were, and carried the poor brig steadily toward the shore. Soon they heard a sound terrible to seamen; it was the noise of the breakers. The captain called all hands about him, and raised his voice in prayer. He prayed for their safety, if God so willed it, that they might have strength to meet the fierce waves, and that, if they could not be saved from shipwreck, they might be safe in the mercy of God.

"The brig soon struck, and, as she lay with her side to the shore, the water for a little space was so calm that the small boat was safely launched, and every man seated in it. But, alas! before they could reach the shore a great wave struck the little boat, and the poor men were cast into the boiling sea. Four of them, with the captain, reached the land, and, though scarcely able to move, dragged themselves forward to find shelter. They raised a shout when they came in sight of the little cabin; but, alas! there was the creek between it and them. 'We must go through or die,' said the captain; and after a great struggle, in their tired state, they reached the other side; but the brave captain could go no further. 'Leave me, my men,' said he; 'get help for yourselves, and then come back, if you can.' The men gained the house, but were horrified to find it empty. One man only took heart as he looked at the fireplace and the wood near it. But, alas! there was neither flint nor steel to strike a light. A moment he stood in agony; but, as he raised his head, he saw upon the rude mantle a small box marked 'matches.' With trembling haste he seized it, and found one single little match! O how much depended on that little match. Here were four sailors; a little way off lay their brave captain. All their lives depended, one might say, upon that single match. If it failed, all must die; for cold and hunger were fast doing their work upon the poor men. With a trembling hand and a silent prayer he drew the match; and, as the little feeble flame broke out, 'Thank God!' burst from the men.

"They soon managed to make the wood catch fire; and, as the bright blaze shot up, the glare brought relief to the poor captain, who lay on the beach too weak to crawl.

"The feeling that now he should be saved helped to keep him alive. When the sailors came to where he lay he was nearly gone; but they hurried him in, and gradually he revived.

"Remember how much good a thing that seems so insignificant as a match can do."—*Christian Leader.*

Lie—Never!

Not long ago, on board an English steamer, four days out from Liverpool, a small boy was hid away behind the cargo. He had neither father nor mother, sister nor brother, friends nor protector, among either passengers or crew. Who was he? Where did he come from? Where going? Only nine years old, the poor little stranger, with ragged clothes, but a beautiful face, full of innocence and truth! Of course he was carried before the mate.

"How came you to steal a passage on board this ship?" asked the mate sharply.

"My stepfather put me in," answered the boy; "he said he could not afford to keep me or pay my passage to Halifax, where my aunt lives. I want to go to my aunt."

The mate did not believe the story. He had often enough been deceived by stow-aways. Almost every ship finds, one or two days out at sea, men or boys concealed among the cargo, trying to get a passage across the water without paying for it. And this is often troublesome, as well as expensive. The mate suspected some of the sailors had a hand in the little boy's escape, and he treated him pretty roughly. Day after day he was questioned about his coming, and it was always the same story—nothing less, nothing more. At last the mate got out of patience, as mates will, and, seizing him by the collar, told him, unless he confessed the truth in ten minutes, he would hang him on the yard-arm. A frightful threat indeed.

Poor child, with not a friend to stand by him! Around him were passengers and sailors of the midday watch, and before him the stern first officer, with his watch in his hand, counting tick-tick-tick of the minutes as they swiftly went. There he stood, pale and sorrowful, his head erect, and tears in his eyes; but afraid?—no, not a bit!

Eight minutes were already gone. "Only two minutes more to live," cried the mate. "Speak the truth and save your life, boy!" "May I pray?" asked the child, looking up into the hard man's face.

The officer nodded his head, but said nothing. The brave boy knelt down on the deck, with hands clasped and eyes raised to heaven, repeated the Lord's Prayer, and then prayed the dear Lord Jesus to take him home to heaven. All eyes were turned toward him, and sobs broke from stern hearts.

The mate could hold out no longer. He sprang to the boy, took him in his arms, kissed him, and told him he believed his story, every word of it. A nobler sight never took place on a ship's deck than this—a poor, unfriended child willing to face death for truth's sake!

He could die; but lie—never! God bless him! Yes, God stands by those who stand by him. And the rest of the voyage, you may well think, he had friends enough. Nobody owned him before; everybody now was ready to do him a kindness. And everybody who reads this will be strengthened to do right, come what will, by the noble conduct of this dear child.

THE LINEN THREAD.—"Charity thinketh no evil." Eva, a farmer's daughter, was a most skilful spinner, and had some very fine thread spread out to bleach in her father's garden. Barbara, the daughter of a neighbor, often entered the garden, expressed great pleasure in looking at the beautiful thread, and kindly assisted her friend in the care of it. One unfortunate day Eva observed that several skeins were missing. She at once suspected her friend, ran to her, and cried: "Barbara, you have stolen my thread! No stranger, except you, ever enters our garden. Return the thread, or I will accuse you of the theft." Barbara wept and asserted her innocence, but in vain. Eva accused her, as she threatened, and the justice investigated the case. Nothing, however, was proved, except that the thread was gone, and that Barbara was considered a thief in the whole village.

The succeeding year the old stork nest on their church-tower was repaired, and lo! the lost thread was found in the stork nest; for the stork had taken it to make a soft bed for her young, without knowing that was called stealing.

Then Eva repented that through her Barbara had lost her good name. With tearful eyes she besought the young girl and her parents to pardon her for the cruelly unjust accusation. But Barbara's father replied only: "Why didst thou cherish such suspicion in thy heart?"

SHE TOOK OUT THE "IF."—A little girl was awakened to anxiety about her soul at a meeting where the story of the leper was told.

One day a poor leper came to Jesus and worshiped him, saying: "Lord, *if* thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean; and immediately his leprosy was cleansed."

Well, this dear little girl, who was anxious, said: "I noticed that there was an *'if'* in what the man said, but there was no *'if'* in what Jesus said; so I went home and took out the *'if'* by granny's fireside, and I knelt down and said: 'Lord Jesus, thou canst, thou wilt make me clean; I give myself to thee.'"

My beloved little reader, have you thus come to Jesus? And if not yet, will you come now? Come to him! He can, he will make you clean—yes, whiter than snow. You are a sinner, and sin is a far worse disease than leprosy. Nothing can take it away but the blood of Jesus. Come to him this very minute.—*Seeds of Truth.*

WHEN you hear wise men talk about the *tariff*, remember this: When the Moors held the south of Spain they made all vessels that passed through the Straits of Gibraltar pay toll at the little town of Tarifa, according to the value they carried. Thence came the word *tarif*, found in all European languages. It means properly a list of goods with the duties that must be paid for bringing them into the country. The *duty* is the money, the *tariff* is the list.—*Little Corporal.*

WHAT portions of the body are the best travelers? The two wrists (tourists.)

Farm, Garden and Household.

Curious Norwegian Dishes.

Still, in most countries there is something to be learned—some peculiar dish (not unfrequently the queerest-looking) which will reward investigation. Occasionally, indeed, the inquirer will meet with a rebuff; but is not this the case in all original research? Never shall we forget our first and last acquaintance with that northernest and nastiest of foods, called stockfische. We had arrived at a settler's hut far away in the Arctic regions of Norway, hungry as starved wolves, and lo! one set before us what looked and felt like a large splinter of pine wood. As we raised it to our lips, however, we became fully aware by the perfume, which can only be described as noisome, that it consisted of animal matter; still, undaunted, we managed to bite off a portion. At first it seemed tasteless, but as it became slowly reduced by actively-working jaws, such a sickening flavor unfolded itself that in horror and amazement we fled from the food and the hut that could harbor it. Our feeling on first tasting the plum soup of Norway, served at the commencement of dinner, was one of indignant surprise, not much inferior to that of the bucolic gentleman who bit into an olive under the impression that it was a preserved green gage; and though it is not itself absolutely nauseous, we confess we could never abide it. There is, however, one exceilent dish which the Norwegian traveler meets with at every little inn. It is called "carbonado," and consists of minced meats, eggs and fine herbs made up into a kind of cake, and then fried or baked. The meat probably, if cooked in an ordinary way, would defy mastication, but thus treated it is really a dainty dish. Equally common at the post stations is salmon, dried and prepared in some sublime manner, far superior to the kippered salmon of commerce, and eaten raw in the thinnest possible slices.—*Fraser's Magazine.*

THE MEDICAL USE OF SALT.—The *Medical World* says that in many cases of a disordered stomach a tablespoonful of salt is a certain cure. In a violent internal pain, termed colic, a teaspoonful of salt, dissolved in a pint of water, taken as soon as possible, with a short nap immediately after, is one of the most effectual and speedy remedies known. The same will relieve a person who seems almost dead from a heavy fall. In an apoplectic fit no time should be lost in pouring down salt water, if sufficient sensibility remains to allow swallowing; if not, the head must be sponged with cold water until the senses return, when salt will completely restore the patient from the lethargy. In a fit the feet should be placed in warm water, with mustard added, and the legs briskly rubbed; all the bandages removed from the neck, and a cool aperient procured, if possible. In cases of severe bleeding at the lungs, when other remedies failed, Dr. Bush found two teaspoonsful of salt stayed the blood.

UNFERMENTED WINE.—Dr. Stayman, in the *Western Planter*, says: "To make unfermented wine, press your grapes and let the must stand about six hours to settle some. Then draw off the clearest and put into a boiler; heat it to the boiling point, and skim it. Then put it up into wine bottles, hot as you put up fruit, and seal air-tight, while hot, and keep it in a cellar. To keep the bottles from breaking, place a wet cloth several folds thick on the table, and set the bottles on it while filling them with hot wine."

Scientific.

THE Boston *Journal of Chemistry*, in speaking of the heart, gives the following facts: The average weight of this little piece of mechanism is a little over half a pound, or, to be exact, 9.39 ounces. The work done by the heart in a given time exceeds that done by the muscles in a boat race in the proportion of about 20 to 15; but this work is unceasing during life, while that of the muscles in a boat race can be continued for only a few minutes. Helmholtz showed that the heart exerts force enough to raise its own weight 20,250 feet in an hour. An active climber can accomplish only 9,000 feet in nine hours (?) or one-twentieth of the work done by the heart, while the best locomotive can only raise its own weight 2,700 feet in the same time.

PROF. AGASSIZ, in a lecture, stated that in some respects the ancients were more conversant with natural history than the moderns. He said: "In some ways the study of natural history has lost rather than gained in modern civilization. You would be surprised to learn how well informed the Greeks were, for instance, about the structure of animals. Aristotle knew more of certain kinds of animals and their general relations than is known now. For instance, he never confounded sharks and skates with ordinary fishes, while all modern naturalists would put them in one and the same class. Strange to say, I have studied the selacians on the South American coast by the light of Aristotle's researches upon them in the Mediterranean sea, more than two thousand years ago. I can fairly add that the knowledge of Aristotle on these topics is so far ahead of the current information recorded in modern works of natural history that his statements can only be understood by one who has made a special study of these animals. The community evidently shared his knowledge, for he refers to text-books of natural history which must, from the details he gives about them, have been superior to those we have now. You may seek in vain in the anatomical atlases of Wagner or Carus for information about the structure of the reproductive apparatus of selacians, to which Aristotle alludes as contained in the text-books of anatomists, and belonging to the current knowledge of the time."

A FIRST-RATE AXIOM—A man should always grind his own axes.

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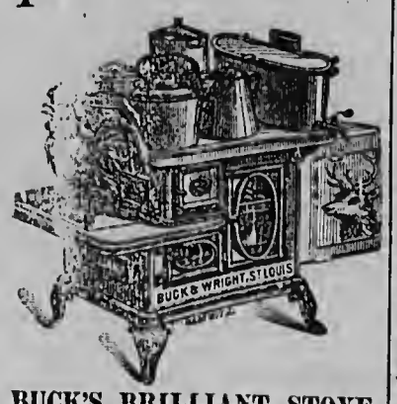

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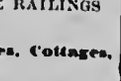

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MISCELLANEOUS.

NEW ORLEANS, LA. TYLER, N.O.

GEORGE PURVES'

PERSEVERANCE

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD,

Cor. of St. Charles and Clio Sts., New Orleans.

GLAZED SASH.

Send for Price List.

de11 1y

BUSINESS CARDS.

J. A. LUM. FRANK H. HOOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

162 Gravier and 13 Union Street.

☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

mh5 1y

PROFESSIONAL CARDS.

DR. C. J. RICKHAM,

RESIDENCE AND OFFICE,

Corner Magazine and Second Streets,

New Orleans.

Office Hours—Eight to nine A. M. and three to four P. M. je29 1f

DR. JOHN G. ANGELL,

DENTAL SURGEON,

152.....Julia Street.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. de4 1y

DR. J. J. LYONS,

NO. 219 CARONDELET STREET

Between Julia and St. Joseph,

Ja2 1y New Orleans, La.

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

RACE, FOSTER & E. T. MERRICK,

ATTORNEYS, COUNSELORS AND SOLICITORS,

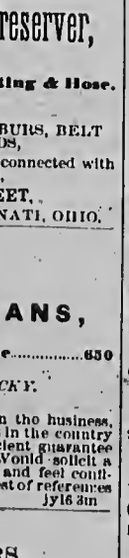
Corner of Camp Street and Commercial Place, se25 NEW ORLEANS.

MISCELLANEOUS.

BILLINGS' PATENT

Sewing Machine

SHUTTLES.



Twenty Varieties Now Made.

Forged solid from bar-steel and cold-pressed.

TRADE B MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

MANUFACTURED BY

Billings & Spencer Co.,

LAWRENCE STREET,

ap9 6m Hartford, Conn.

NEW ORLEANS

PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE'S

Dressmaking Establishment,

Nos. 94 and 96 Canal St., New Orleans.

Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

WILLIAM N. THOMSON,

MANUFACTURER OF

Thomson's Leather-Preserver,

FOR

Boots, Shoes, Harness, Belting & Hose,

ALSO DEALER IN

LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,

Punches, Belt Sets, and all goods connected with the Belting business,

NO. 52 RACE STREET,

an6 1y CINCINNATI, OHIO.

HENRY PILCHER,

BUILDER OF

CHURCH ORGANS,

656.....Portland Avenue.....650

LOUISVILLE, KENTUCKY.

Twenty-five years' experience in the business, and some of the finest instruments in the country as specimens of my skill, are sufficient guarantee of the excellence of my work. Would solicit a share of the Southern patronage, and feel confident of my ability to please. The best of references as to ability and honorable dealing. jy16 3m

GLASS STAINERS

AND BENDERS.

BELCHER & POVEY,

13 West Broadway, cor. Reade St.,

NEW YORK.

Works—Newark, N. J. au13 1y

$250 A MONTH TO AGENTS.—35 new articles. One lady made $21.80, August 10, in taking subscriptions to the FAMILY JOURNAL, the best Literary and Fashion paper in America. Only $1 a year, with two $5 Chromos. Samples free. FAMILY JOURNAL, 300 Broadway, New York. ao29 3m

MISCELLANEOUS.

JAMES LEFFEL'S

IMPROVED DOUBLE

TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

Nearly Seven Thousand Now in Use,

working under heads varying from 2 to 240 feet! Twenty-four sizes, from 5½ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ebaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.

☞ Send for Circulars. se3 6m

CINCINNATI

PIANO-FORTE

MANUFACTORY,

F. W. BIERE & SON,

WAREROOMS,

170 Court Street, Cincinnati, Ohio.

The attention of our friends and the public in general is most respectfully invited to our fine Stock of HOME-MADE PIANOS.

We permit no inferior Instrument to go out of our factory, but endeavor to EXCEL ALL MAKERS by producing PERFECT INSTRUMENTS ONLY, and thereby secure the entire confidence of the public. jy23 3m

MONUMENTS A SPECIALTY.

AMERICAN GRANITE

AND ITALIAN MARBLE.

IMPORTERS OF

Scotch Granite Monuments

AND STATUARY FROM ITALY.

This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.

A. WHITE.

OFFICE AND WORKS,

251, 253 and 257 West Fifth St.,

jy23 1y CINCINNATI, OHIO.

STAR IRON WORKS.

WALTON, HEMLER & CO.,

MANUFACTURERS OF

IRON RAILINGS,

SAFES AND BANK VAULTS,

JAIL CELLS, IRON STAIRS, DOORS AND SHUTTERS, Awning Frames, Gratings, Bolts, Stirrups, Verandas, Balconies, Patent Sidewalk and Sky-Lights, and all kinds of Iron Work for buildings.

Nos. 231 and 236 West Pearl Street,

CINCINNATI, OHIO.

Orders promptly attended to and satisfaction guaranteed. jy23 3m

LEVY BROS.'

Dry Goods Establishment,

AT

580.....MAGAZINE STREET.....580

Between St. Andrew and St. Mary.

NEW GOODS EVERY WEEK.

We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.

Give Us a Call.

N. B.—Orders from the country will be promptly filled. mh5 1y

FLINN'S PATENT

SELF-FASTENING AND ADJUSTABLE

BED SPRINGS

Make the Best Spring Beds in Use.

They are complete in themselves, and can be applied in a few minutes to any slat bedstead.

☞ From three to five dozen make a Set.

JOHN FLINN,

248 South Second St., Philadelphia, Pa.

Cor. S. Water and Champlain Sts., Cleveland.

Agents wanted everywhere. se18 1y

S. COLLINS & CO.,

MANUFACTURERS OF

PRINTING INK.

Office and Depot—26 Frankfort St.,

NEW YORK.

GEO. H. MORRILL & CO., Boston, Mass.
MORRILL & CO., San Francisco, Cal. au27 3m

JOHN GIBSON,

ENGRAVER

AND

STEAM POWER LITHOGRAPHIC PRINTER,

82 Beekman Street, New York.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

JAMES S. PATTERSON,

WOOD ENGRAVER,

28.....Beekman Street.....28

au13 1y NEW YORK CITY.

CARPET WAREHOUSE,

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Coteleces, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Step Covers, etc. de1 1y

A. BROUSSEAU & CO

CHARLES H. TURNO.

STAINED GLASS FOR CHURCHES.

Memorial Windows a specialty. No. 333 East Twenty-Third street, New York. au27 3m

MACHINERY, TIES, ETC.

LANE & BODLEY,

CINCINNATI, OHIO,

MANUFACTURERS OF STANDARD

PLANTATION

MACHINERY,

STATIONARY & PORTABLE

STEAM ENGINES,

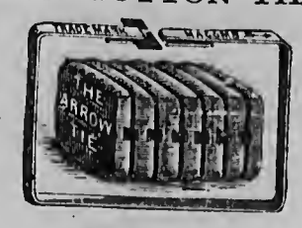
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

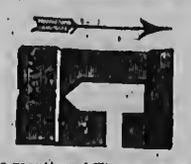
LANE & BODLEY,

Jy23 1y John and Water Sts., Cincinnati, O.

IMPORTANT TO PLANTERS.

IRON COTTON TIES.





The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

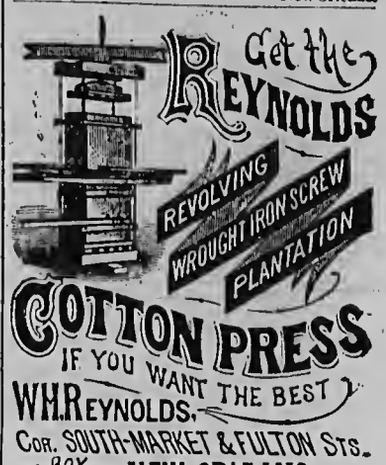
R. W. RAYNE & CO.,

(Late Bartlett & Rayne.)

GENERAL AGENTS,

48 Carondelet Street, cor. Union,

Je18 6m New Orleans.



au20 3m

DANIEL PRATT'S

Improved Cotton Gin.

PRICE REDUCED

TO $4 PER SAW.

JOSEPH B. WOLFE & CO.,

GENERAL AGENTS,

No. 59 Carondelet Street,

Je4 6m NEW ORLEANS.

PLOWS, IMPLEMENTS, ETC.

PLOWS

AND ALL IMPROVED

Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills.

PUMPS, SHAFTING, ETC.,

AT LOW PRICES FOR CASH.

B. J. WEST,

115 and 117 Magazine St., New Orleans,

MANUFACTURERS' AGENT.

mh19 10m

N. F. BURNHAM'S

84 per cent. guaranteed with WATER WHEEL

The best in the Market, and sold at less price than any other first-class Wheel.

1874 TURBINE

☞ Send for a pamphlet and be convinced.

au6 4m N. F. BURNHAM, York, Pa.

CRESCENT MACHINE SHOP,

JOSEPH WALKER,

Machinist, Engineer, Blacksmithing,

ETC., ETC.,

CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.

☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

TRUSSES AND BRACES.

Club Feet cured without the knife. The Radical-Cure Truss, patented May 8, 1866, applied. All instruments for deformities—Crutches, Shoulder Braces, Elastic Stockings, Ear Trumpets—on hand at DR. A. D. FORSBERG'S, No. 5 East Fourth street, east of Main, up stairs Cincinnati, Ohio. *Sign of Golden Eagle.* au6 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 14 feet 1 inch below high-water mark.

COTTON.—The following are the arrivals since the eleventh instant:

Louisiana and Mississippi ....bales..	2,489
Lake	7
Mobile	173
Texas	359
Total	3,028

On Saturday the general tendency was in favor of buyers, without any quotable variation except a reduction of ⅛c. in the outside figures for low middling and the inside for strict low middling. The sales embraced 300 bales. Low middling sold at 15c. The market was extremely dull throughout the day. On Monday operations were interrupted by the political movement, and the sales were confined to 270 bales, but prices hardened under the telegrams from Liverpool, and low middling in particular was fully ⅛c. stronger. At about noon business was generally suspended, and the Exchange closed its doors at 1:30 P. M. On Tuesday the attention of the trade was so completely absorbed by the political movement that business was suspended, and we did not hear of a sale. At 1 P. M. the Cotton Exchange closed its doors "as a mark of sympathy with the movement to establish the legitimate government of Louisiana."

The above makes an aggregate for the past three days of 550 bales, against 4,450 for the corresponding time last week and 700 the week before.

We quote:

Inferior	8	@ 9
Low ordinary	10	@ 10⅝
Ordinary	11⅛	@ 12
Strict ordinary	12⅛	@ 13
Good ordinary	14	@ 14⅛
Strict good ordinary	14⅛	@ 14⅝
Low middling	15⅛	@ 15¼
Strict low middling	15¼	@ 15½
Middling	16	@ 16⅛
Strict middling	16⅛	@ 16⅜
Good middling	17	@ 17¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1874 ..bales		15,953
Arrived past three days	3,058	
Arrived previously	4,217	7,275
		24,188
Exported past three days	1,273	
Exported previously	6,376	7,649
Stock on hand and on shipboard		16,549

LOUISIANA SUGAR.—There were sales on Saturday and Monday at 150 hhds., in lots, at 8½c. for good common, 9½c. for good fair, 9¾@9⅞c. for fully fair, 10c. for prime, 10⅜c. for choice, and 10½@10¾c. for yellow clarified.

LOUISIANA MOLASSES.—Northern syrup is selling at 57c.; city refinery molasses, 44c. for common, 50c. for fair, 55c. for good fair, 60c. for prime, and 65c. ₱ gallon for choice.

CORN.—On Saturday 970 sacks sold at 97c. for yellow, 98c. for white mixed, and $1 for mixed and white, and on Monday only 500 sacks sold at $1 for choice white.

OATS.—There is very little change to note. The supply continues good, with a limited demand at previous prices. On Saturday 1,800 sacks sold at 60@63c., and on Monday only 300 sacks sold at 60@61c. for prime and 62c. for choice.

BRAN—Is in light supply, barely sufficient for the local trade. Only 50 sacks sold on Saturday and 80 on Monday at $1.25 ₱ 100 lbs.

PORK—Is dull but firm at unchanged prices, and a small stock on hand. Mess is quoted at $25@25.25 ₱ bbl., the latter for choice Cincinnati.

BACON.—On Saturday nearly 200 casks sold, in lots, at 11¼c. for shoulders, 15½c. for clear ribsides, and 16@16¼c. for clear sides.

HAMS—Continue in good supply and dull at 14½@15½c. for choice sugar cured.

LARD—Is scarce, particularly keg, and the demand is good. Tierce commands 13c., keg 16½c. ₱ lb.

DRY SALT MEAT.—On Saturday 15 casks shoulders, a little off, sold, in two lots, at 9½c. ₱ lb.

BREAKFAST BACON—Is in light supply and fair demand at 16c. ₱ lb. for Western.

BEANS AND WESTERN PEAS.—The supply of Northern beans is light. No Western beans or green peas in market. Northern beans sell at 4½@4¾c. ₱ lb.

BAGGING.—The demand is good. Domestic jute is retailing at 16c., hemp 17½c., India in bales and rolls 12@12½c. ₱ yard.

CORN MEAL.—The stock is small, with a scarcity of fresh, and there is little or none coming in. Holders ask $4.25 ₱ bbl., and obtain that in the job trade. On Saturday only 50 bbls. sold at $4 ₱ bbl.

BUTTER.—The supply of Western and Goshen is light, and the demand is good. Inferior Goshen is selling at 30@35c., medium 35@38c., choice 38@40c., common Western 20@27c., medium 25@28c., choice 29@33c. ₱ lb.

CHEESE.—Choice is scarce and common is plentiful. Choice is in fair demand, but common is neglected. Choice Western factory is selling at 13@13½c., English dairy nutmeg and family favorite 17@17½c., New York cream 16c. ₱ lb.

GUNNY BAGS.—They are quoted at 15c. in bales and 16c. apiece resewed.

MONETARY.

Gold opened on Tuesday at 109¼@109½ (against 109¾ at New York,) and after a pretty general suspension of business closed at 109¼@109½ (against 109¾ in that market.)

Nothing has been reported in silver. It is quoted at 104½@105 for American half dollars. Mexican dollars closed at 97 gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	39	31
Tallow	11	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	22	— —
COAL, ₱ ton:		
Anthracite	12 50	13 00
Western, ₱ bbl.	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e.	— —	65 00
Stern's dine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	4 75
Superfine	— —	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	— —
Choice	— —	27 00
IRON, ₱ ton:		
English, ₱ lb.	4	5
Swedes, assorted	7¼	8
Hoop	6	9
Sheet	6	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb.	24	28
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	10¾	12
Pulverized	11¾	12
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 00
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Sept. 15, 1874.

Texas beeves, choice, ₱ head	— —	@40 00
Texas beeves, first quality, ₱ head	30 00	@ 35 00
Texas cattle, second quality, ₱ head	20 00	@ 25 00
Texas cattle, third quality, ₱ head	12 00	@ 18 00
Western beeves, ₱ lb. net	— —	@ — —
Sheep, first quality, ₱ head	4 00	@ 5 00
Sheep, second quality, ₱ head	3 00	@ 4 00
Milch cows, choice, ₱ head	80 00	@100 00
Milch cows, ₱ head	35 00	@ 40 00
Calves, ₱ head	7 00	@ 9 00
Yearlings, ₱ head	6 00	@ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We like no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Agricultural Implements.
Louisville Agricultural Works, Louisville, Ky.

Architects.
T. Whitney Carter, 47 Polymnia street, New Orleans.

Banners.
T. J. Potter, 32 Bible House, New York.

Barber.
Baptiste, St. Charles Hotel.

Bed Springs.
John Filbu, Philadelphia.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kulmbolz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Centennial Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Albert Masun, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
B. R. Russell, Boston, Mass.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Building.
A. J. Bicknell & Co 27 Warren street, New York.

Building Paper.
Edward Thompson, 90 Baronne street, New Orleans.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
R. O. Dorman & Co., 71 and 73 Oolfe street, New Haven, Conn.
J. A. Lum & Co., 162 Gravier and 13 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Chromos, Etc.
G. E. Perine, 66 Reade street, New York.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
H. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Reck, 23 and 24 Front street.
P. A. Lelilanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet. Robt. J. Harp, agent. 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Centenary College, C. G. Andrews, president, Jackson, La.
Collegiate Academy, Rev. J. A. B. Jones, president, Port Gibson, Miss.
Collegiate Institute, Prof. W. H. N. Magruder, Baton Rouge, La.
Eminence College, Eminence, Ky.
Furman's English and Classical School, corner Magazine and Second streets.
Hiwassee College, Rev. J. H. Brunner, presi.
Mansfield Female College,
Martin Washington College, Abingdon, Va.
Polytechnic College, Philadelphia, Pa.
Randolph Macon College, Rev. James A. Duncan, A. M., D. D., president, Ashland, Va.
Readville Seminary, Mrs. M. W. Read Baton Rouge, La.
Soule's Commercial College, corner Camp and Common streets.
Southern University, Greenshoro, Ala
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Whitworth Female College, H. F. Johnson, president, Brookhaven, Miss.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Warren Richards, 42 West Fourth street, Cincinnati, Ohio.
Edward Sears, 48 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 38 Perdido street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
Great Western Gun Works, Pittsburg, Pa.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 106 Customhouse street.

Furniture.
John Bois, 152 and 154 Camp street.
Excelsior School Furniture Manufacturing Co., 160 Julia street, New Orleans.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
Henry E. Sharp & Son, New York.
Charles H. Turno 333 East Twenty-third street, New York.

Grocers.
J. M. Dowling, 25 Decatur street.

Hotels.
Crawford House, Cincinnati, Ohio, Frank J. Oakes, proprietor.
St. Denis Hotel, Broadway and Eleventh street, New York.

Iron Manufactories.
M. Walker & Sons, Philadelphia.
Walton, Hemler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasani, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Oravler street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Reynolds Cotton Press, W. H. Reynolds, New Orleans.
Turbine Water-Wheel, N. F. Burnham, York, Penna.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Weil-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
William Pattison, 318 to 332 East Twenty-third street, New York.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Adderley's Sirup Bromide Chloral, W. H. Adderley, Cincinnati, Ohio.
Anti-Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Asthma Remedy, D. Langell, Apple Creek, O.
Citrate of Magnesia, etc., Hohmann & Co., N. Y.
Dyspepsia and Liver Complaints, Dr. Justus J. Spreng, New York.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Dr. A. O. Forsberg, 5 East Fourth street, Cincinnati, Ohio.
Dr. Hebbard's Cure, E. Dibblee, 814 Sixth avenue, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Preventive of Yellow Fever, Dr. B. Brown, 697 Broadway, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Rupture and Piles Cure, Dr. H. Neeson, 162 St. Charles street.
Simmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

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D. H. Baldwin & Co., Cincinnati, Ohio.
F. W. Blere & Son, Cincinnati, Ohio.
Chambers Piano Factory, 336 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Henry Pilcher, 656 Portland avenue, Louisville, Ky.
Philip Werlein, 75 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

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J. Bride & Co., 709 Broadway, New York.
W. H. Chidester, 257 Broadway, New York.
Cowan & Co., Eighth street, New York.
Elm City Novelty Company, New Haven, Conn.

Optical Instruments.
Spencer Optical Manufacturing Company, 16 and 18 Maiden Lane, New York
H. Waldstein, 545 Broadway, New York

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.
John A. Wiedersheim & Co., Philadelphia.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Pens.
H. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
Family Journal, 300 Broadway, New York.
Fruit Recorder and Cottage Gardener, A. M. Purdy, Rochester, N. Y.
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G. D. Coulon, 37 Camp street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

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Dr. J. J. Lyons, office, 219 Carendelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, Camp street, corner of Common.

Sewing Machines.
Beckwith Sewing Machine, Edward Thompson, 90 Baronne street, New Orleans.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

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Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
General Transatlantic Company, L. Grand, Galliet court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 120 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Tobacco and Cigars.
Ed. L. Zell, cor. Canal and Carondelet streets.

Type and Presses.
Vanderburgh, Wells & Co., 110 Fulton and 16 and 18 Dutch street, New York.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Teacher, W. H. Cassell, Canton, Miss.

Washing Machines.
Rogen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
E. A. Tyler, 115 Canal street.
Waltham Watches, Howard & Co., 221 Fifth avenue, New York.

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William Coulter & Son, Cincinnati, Ohio

Wire Railing, Etc.
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Special Notices.

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Religious Notices.

THERE will be a camp meeting at Siloam, four miles from Louisville, Winn parish, Louisiana, commencing on Friday before the second Sunday in October next, which the itinerant and local preachers in the district are specially invited to attend. Preparations will be made to accommodate all the preachers and everybody else. The people are also specially invited.

C. A. C. HERLONG,
Preacher in Charge, Louisville Circuit.

THERE will be a camp meeting at the Beulah camp ground, commencing on the sixteenth of October, 1874. The meeting will be on the self-supporting plan. Everybody is invited to come. Preachers will be taken care of, and are earnestly solicited to attend.

J. M. FRANKLIN, P. C.

CAMP MEETING.—*Mr. Editor:* We believe that the way to support camp meetings in our pine woods country is to make them self-supporting, and we have appointed a camp meeting to be held one mile west of Clanton, Alabama, on the S. and N. railroad, to commence on Friday before the fourth Sunday in September, 1874. We cordially invite all persons who can worship God upon these terms. There will be several extra tents erected for rent. Any person who wishes to rent will please address the pastor, and he will confer with the trustees and answer at once. Come one! come all! Provision will be made for preachers and their families. We shall be glad if we can have you with us. R. A. MICAR, P. C.

THERE will be a camp meeting on the Paulding circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, commencing on Friday night before and embracing the first Sabbath in October. It will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within ten or fifteen miles of the camp ground must not expect accommodations from the tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Friday morning.

J. H. HOLLAND, P. C.

CAMP MEETING.—Our camp meeting on Big Creek, Rapides circuit, Louisiana Conference, commences on Wednesday, the twenty-third of September. Preachers and their families are cordially invited to attend. They will be amply provided for. The people generally are expected. Come prepared to entertain and be entertained. JOHN F. WYNN, P. C.

THE CAMP MEETING at Smith's camp ground, three miles west of DeSotoville, northern portion of Choctaw county, Alabama, will begin on Friday before the first Sabbath in October. Ministerial brethren are invited to attend. C. B. DUBOSE, P. C.

THERE will be a camp meeting at Girard, Richland parish, Louisiana, commencing September 23, 1874. It will be on the self-sustaining plan. We invite all who can to attend. Ministers are invited to "come over and help us."

T. S. RANDLE.

THE DISTRICT MEETING for Opelousas district will commence on Thursday, September 24. Rev. J. M. Brown will preach the opening sermon. J. E. Conn, P. E.

THERE will be a camp meeting on Spring Creek circuit, Louisiana Conference, commencing on Friday before the second Sunday in October. Come one! come all! This meeting will be conducted on the self-sustaining plan. There will be corn at or near the camp ground, on reasonable terms. Special provision will be made for ministers and their horses.

FRED. WHITE, P. C.

THE CAMP MEETING at China Grove, Dale county, Alabama, will commence on Friday night before the first Sunday in October next, and close on Wednesday morning after. Ministers of the Methodist Episcopal Church South are invited to attend. A. DOWLING, Pastor.

THERE will be a camp meeting nine miles north of Enlaw, Greene county, Alabama Conference, commencing on Thursday night before the second Sabbath in October, 1874. Preachers are respectfully invited.

J. W. MCCANN, P. C.

THE Summit District Conference will be held in Greensburg, Louisiana, commencing October 8, 1874, to be continued over Sunday.

A. B. NICHOLSON, P. E.

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Appointments for Quarterly Meetings.

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CAMDEN DIST.—FOURTH ROUND.

Monterey, at Hickory Hill	Sept. 19, 20
Sepulga, at McKenzie's	26, 27
Lowndesboro, at Lowndesboro	Oct. 10, 11
Pleasant Hill, at Warrenton	17, 18
Camden, at Reaves'	24, 25
Pineville, at Tallahatchie	31, Nov. 1
Monroeville, at Claiborne	Nov. 7, 8
Evergreen, at Prayearville	14, 15
Brewton, at Black's	21, 22
Georgiana, at Oakey Streak	28, 29

17 J. W. SHORES, P. E.

DEMOPOLIS DIST.—FOURTH ROUND.

Livingston	Sept. 12, 13
Butler, at camp ground	19, 20
Greene, at camp ground	Oct. 10, 11
Eulaw	17, 18
Belmont, at Belmont	24, 25
Forkland	31, Nov. 1
Cuba, at York	Nov. 7, 8
Gaston, at Smith's camp ground	10
Gainesville, at Ramsey	14, 15
Bladon, at Isney	21, 22
Demopolis	Dec. 5, 6

10 S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FOURTH ROUND.

South Warren, at Rovina	Oct. 3, 4
Vicksburg and Grove street	10-12
Kingston, at Kingston	17, 18
Natchez	24, 25
Fayette	31, Nov. 1
Cayuga, at Cayuga	7, 8
Port Gibson	14, 15
Rocky Springs	21, 22
Rolling Fork	28, 29
Clover Hill	Dec. 5, 6
Beechland	12, 13

17 F. M. FEATHERSTON, P. E.

JACKSON DIST.—FOURTH ROUND.

Jackson station	Sept. 19, 20
Yazoo City and Silver Creek, at Palmetto Home	26, 27
Yazoo circuit, at Locust Grove	Oct. 3, 4
Camden circuit, at Camden	10, 11
Dover circuit, at Dover	17, 18
Mount Olivet circuit, at Mount Olivet	24, 25
Sharon circuit, at Lone Pine	31, Nov. 1
Carthage circuit, at Conway	Nov. 7, 8
Madison circuit, at Madison station	14, 15
Brownsville circuit, at Queen's Hill	21, 22
Thomastown circuit	28, 29
Canton station	Dec. 5, 6

The local preachers will please to remember that the law now requires them to give a written statement of their labors for the year to the fourth Quarterly Conference. I hope they will be ready with their reports. Trustees of church property will please have their reports ready also. Secretaries of Church Conferences will please have their reports on statistics ready also.

H. H. MONTGOMERY, P. E.,
Sharon, Mississippi.

MEDICAL.

DYSPEPSIA,

IN ITS RELATION TO THE LIVER AND DIGESTIVE ORGANS.—JUSTUS J. SPRENG, M. D., member of the New York Academy of Medicine, devotes his special attention to *Liver* and *Stomach* diseases. Pamphlet mailed for 20 cents. Address the author, No. 241 West Twenty-Second street, New York city.

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Positively destroys Worms.
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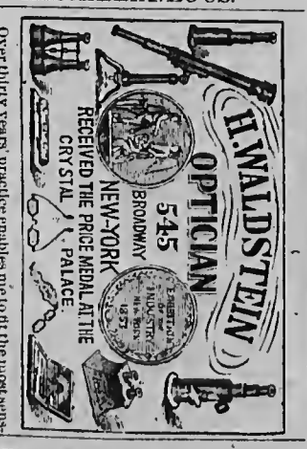

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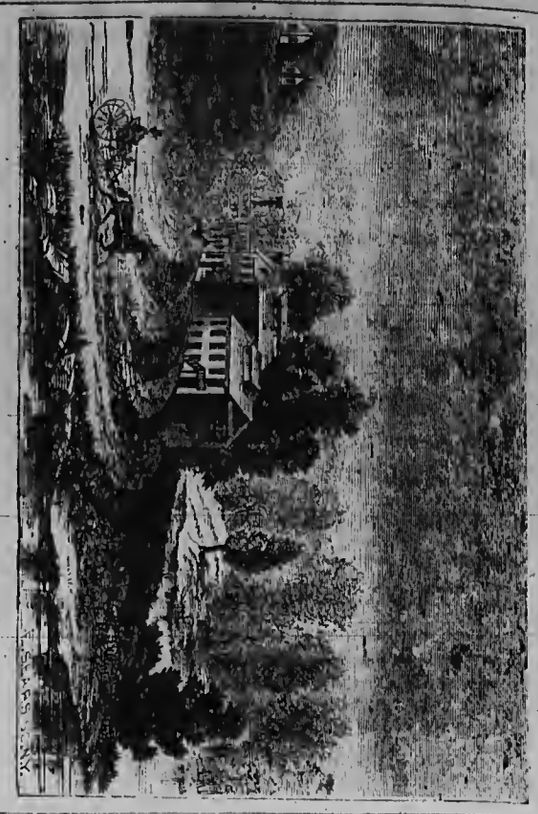

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MEDICAL.

DR. C. M'LANE'S
CELEBRATED
LIVER PILLS,
FOR THE CURE OF
LIVER COMPLAINT,
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increase on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL.

P. S. Dealers and Physicians ordering from others than Fleming Bros. will do well to write their orders distinctly, and *take none but Dr. C. M'Lane's Liver Pills, prepared by Fleming Bros., Pittsburgh, Pa., the market being full of base imitations.* To those wishing to give them a trial, we will forward per mail, post paid, to any part of the United States; one box of Pills for twelve three-cent postage stamps, or one vial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.

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VERMIFUGE
Should be kept in every nursery. If you would have your children grow up HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of
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TO EXPEL THE WORMS.
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OF CHRONIC AND ACUTE RHEUMATISM, Neuralgia, Lumbago, Sciatica, Kidney and Nervous diseases, after years of suffering, by taking DR. FITLER'S VEGETABLE RHEUMATIC SIRUP. Prescription of J. P. Fitler, M. D., graduate of 1833. The only physician in the world's history treating these diseases thirty-nine years consecutively.

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The Christian Advocate.

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VOL. 20. NEW ORLEANS, THURSDAY, SEPTEMBER 24, 1874. NO. 39.

News of the Week.

DOMESTIC.

NEW YORK, Sept. 17, 1 P. M.—The ...ling expressed by the merchants ...ere, and the utterances of the press, ...dicate sympathy with the people ...f Louisiana in respect to the misrule ...f the Kellogg government and om... arrassments caused thereby; and ...e Washington administration is ...elieved here to be thoroughly dis...atisfied with that government, as ...as evinced by the President's mes...age to Congress last winter on ...Louisiana affairs.

Both the press and the people ...ere, however, irrespective of party, ...re unanimous in condemnation of ...he revolutionary method adopted ...y the citizens of Louisiana to dis...lace the Kellogg dynasty, holding ...hat such action establishes a bad ...recedent, destructive of all good ...overnment.

Louisiana bonds are unsalable ...uring the present condition of af...airs.—*Picayune.*

CHICAGO, Sept. 17.—The Episcopal ...Convention elected Dr. Seymour, rec...or of St. Mark's church, New York, ...Bishop of Illinois on the second ...ballot.

NEW YORK, Sept. 18.—The *Trib...ne*, in an editorial headed "The Pres...ident's Victory," says: General Grant ...as vanquished the people of Louis...iana again. He has telegraphed to ...is generals and his admirals, he has ...et the army and navy in motion, ...nd the lawful government of Louis...iana surrenders. If there was any ...doubt before as to the character of ...he usurpation which rules the un...happy State by favor of the Presi...dent, any question whether the ...people really acquiesced in it, there ...can be none now. The outrage stands ...out henceforth in all its naked de...formity, an unpardonable crime ...against popular suffrage and the sov...ereignty of a State. A government ...which the people loathe and despise ...was forced upon Louisiana by the ...soldiers of the President. Left ...to themselves for a moment, the ...people threw it off and installed the ...officers whom they had regularly ...chosen at the polls. The deposed ...intruders made no fight; they were ...as helpless and cowardly as children ...in the presence of the indignant ...people; but, cowering behind the ...shatters of the Custom-house, they ...telegraphed to the President: "The ...people have put us out. This is your ...job. Come you and put us back ...again." Two years ago Grant yielded ...to the bad advice of his disreputable ...associates and installed Kellogg at ...New Orleans by fraud and force, be...cause he wanted the electoral vote of ...the State, which a majority of the ...voters had given to the other side. ...That wicked deed has brought forth ...a full crop of crimes. We have seen ...him dispersing a Legislature at the ...point of the bayonet, expelling a ...legitimate government with threats ...of martial law, and reversing the ...course of justice by the scandalous ...support of a perjured court. His own ...friends have exclaimed at the iniquity ...of these proceedings and warned him ...to desist. The hottest partisans of ...his administration have denounced ...the wicked usurpations of Kellogg ...and Durell with an indignation that ...does them credit. Seventeen Repub...lican senators voted in February, ...1873, to declare the pretended election ...of Kellogg null and void, and to turn ...him out of office. The President ...himself finally admitted in a special ...message to Congress that so many ...forgeries and frauds had been discov...ered that he was not sure of Kellogg's ...title. An official investigation proved ...the rascality of the whole transaction ...beyond any possibility of denial. ...But the President would not halt; ...he must carry out his original crime ...to its natural consequences, and the ...inexorable logic of events has led him ...to this crowning shame. For the first ...time in the history of the United States ...the soldiers of the Union are em...ployed to drive out a legitimate Gov...ernor and place a miserable pretender ...in the State-house, to shoot down in ...the streets the people who may refuse ...to obey him. For this disgraceful ...and disheartening spectacle the Con...gress which refuses to act on the ...Louisiana report, and the Republican ...party which tacitly approved the ...wrong, are both to blame; but it is ...upon the President that the chief re...sponsibility must rest. The Presi...dent, who began the long course of ...oppression; the President, who could ...have stopped it at any moment if he ...had chosen, and could stop it now; ...the President, who is probably the ...only man in America not ashamed ...of the whole business, and who comes ...forward in the midst of it asking for ...a third term.

BAYOU SARA, Sept. 18.—On Wed...nesday night we received reports of ...the intention of a large body of ne...groes to enter, sack and burn the ...town, which were not entirely with...out foundation. All the available ...men were gotten ready for the at...tack, which did not take place until ...last night about eleven o'clock, when ...a body of negroes advanced on the ...town by the Woodville road, having ...cut the telegraph line and torn up ...the railroad about five P. M.

They entered a store outside of our ...pickets, took what they wanted, and ...asked for coal oil to burn the houses; ...and said that the store they were in ...then would be the only one excepted ...from the burning. When they were ...halted they closed up and fired with...out answering. Citizens gave them ...two or three volleys, when they re...treated in great disorder, leaving ...guns, hats and one horse. They ...were mounted.

Two were wounded that we know ...of, and it is supposed others. They ...had wagons along, supposed to be for ...the purpose of taking out spoils. Many colored citizens unite with us in defending our homes, and deserve credit. Telegraph and railroad repaired early this morning.

They are reported to be organizing a large force, even going into Mississippi for recruits. We are on the alert, but need arms badly. The squad that fired on the rioters was commanded by the sheriff, a colored man.

Mounted posse out now endeavoring to arrest the leaders. Will keep you posted.

Later.—We are indebted to Major E. A. Burke for the following copy of a dispatch received here yesterday:

The rioters are headed and led by Kellogg senator and representatives. The citizens are acting lawfully and with our colored sheriff. We are attempting to arrest ringleaders with lawful warrants. Scouts in the immediate vicinity report all quiet; but reports from the country say Swayzie and Armistead are recruiting their forces, and the excitement has spread among the negroes in Wilkinson county, Mississippi. Many good colored men are acting with us. Telegraph wire cut and railroad track torn up. Country stores entered and pillaged. F. M. MUMFORD.

Still Later.—Troops have arrived, also reinforcements from the country. From all indications an attack is intended to-night.

Twenty Mississippi negroes were persuaded to return to their homes by a committee of Radicals, sent down to them by the mayor of Woodville, but the balance of them were determined to attack to-night. The presence of troops may overawe them. All quiet and thoroughly prepared. Swayzie is under arrest.—*Picayune.*

NEW YORK, Sept. 19.—A dispatch from Fall River, timed 10.45, says the fire is principally confined to the Granite mill, which is a total loss. The property is insured for $400,000. The fire is still burning, but is under control. The hands went to work as usual, when shortly afterward the fire burst forth with lightning quickness, cutting off the fire alarm and egress from the building, which contained some seven hundred men, women and children. Many perished in the flames, and others jumped from the upper windows and were killed. The cries of the women and children are heartrending. It is impossible to get the number of killed.

FALL RIVER, MASS., Sept. 19.—The loss is estimated at $500,000. The operatives in the spooling-room in the fifth story were seized with a panic. Thirty were killed or are dying, and the injured amount to as many more.

There are twenty-five bodies of victims by the fire at the police station; the others were taken elsewhere. The fire originated in what is known as the hat-box in the mule-head.

Four firemen lost their lives in heroic efforts to save the lives of girls in the mill. The dead number forty, the injured eighty.

BOSTON, Sept. 19.—In response to the offer to send aid to Fall River by the superintendent of the Fall River railroad, in this city, the following dispatch has been received:

Fall River, Sept. 19.—J. R. Kendrick, Superintendent: No help is required. The fire is under control. Probably eight or ten lives were lost, mostly by jumping from the fifth story.

WASHINGTON, Sept. 21.—The State Department to-day paid to Great Britain nearly $2,000,000 gold, to satisfy the British claimants under the awards of the mixed commission under the treaty of Washington. Two and a half per cent. was withheld to pay the expenses of the commission. The $16,000,000 paid by England to satisfy the Alabama claims from American citizens is still covered in the treasury.

Major H. C. Hodges, chief quartermaster, Department of the Gulf, has been assigned to New Orleans.

Dr. G. B. Todd's death is officially announced from Pensacola; also that of Commander Franklin, at the same place, from yellow fever. Three medical officers have arrived, also Prof. Logan, a volunteer from New Orleans, at Pensacola. The latest intelligence from the navy-yard shows no abatement of the fever.

NEW YORK, Sept. 22.—The *Tribune* says with reference to the recent rumors of a large shipment of arms to the South: "A careful inquiry among the agents of manufacturing companies and large dealers shows that in the main such reports have been unfounded."

Reverdy Johnson thinks the best solution of the Louisiana difficulty would be for both Kellogg and McEnery and the Lieutenant Governors under them to resign, and submit to a new election.

The house of Maurer, the fanatical priest, in Brazil, was attacked by national troops to the number of eight hundred. His followers made a stubborn resistance. The deaths among them were nine men, four women and two children. Six soldiers were killed and thirty wounded. The Brazilian forces at present in Assuncion are to be withdrawn at once.

AN English church paper says: "Some time since Father Ignatius was about to preach at a well-known church. A popular hymn of Dr. Watts' was sung before the sermon, and when it ended the preacher repeated slowly the last two lines:

"'Love so amazing, so divine,
Demands my soul, my life, my all;'

adding: 'Well, I am surprised to hear you sing that. Do you know that altogether you put only fifteen shillings into the bag this morning?'"

A Military Governor.

The New Orleans *Picayune* of Thursday, Sept. 17, says: Governor McEnery, Lieutenant Governor Penn and Mr. R. H. Marr held a long private interview with General Emory at the St. Charles Hotel, between half-past two and five P. M. During this interview a courier was dispatched for Colonel Brooke, United States army, who after some time appeared and joined the conference, the result of which is as follows, on the authority of Mr. R. H. Marr:

After long consultation, Governer McEnery agreed to turn over the Statehouse property to General Emory. General Brooke will be appointed military governor, and all will act under him.

The police will remain as now constituted under Mr. Boylan, but will be turned over to the management of the mayor.

The city government will remain as now constituted, it being recognized by General Emory as in full force and efficiency.

It is not understood that the city is under martial law, although under a military governer.

ORDER OF GENERAL EMORY.

The Governer and Lieutenant Governor returned to the Statehouse about half-past four o'clock, and reported the following as the order of General Emery in response to the communication of the State officials:

HEADQUARTERS DEPT. OF THE GULF,
New Orleans, Sept. 17, 1874.

CIRCULAR.

John McEnery and D. B. Penn, styling themselves respectively Governor and Lieutenant Governor of the State of Louisiana, having informed the department commander of their willingness, under the President's proclamation, to surrender the State property now in their possession and to disband the insurgent forces under their command:

Brevet Brigadier General J. R. Brooke, lieutenant colonel Third Cavalry, is charged with the duty of taking possession of the arms and other property. He will occupy the Statehouse, arseual and other State buildings until further orders.

He is hereby appointed to command the city of New Orleans until such time as the State and city government can be organized.

The present police force in the city, under charge of Thomas Boylan, will remain on duty, and be responsible for the good order and quiet of the city until regularly relieved.

By command of Colonel and Brevet Major General W. H. Emory.

LUKE O'RIELLY,
Capt. Nineteenth Infantry, A. D. C.

To the M. E. Church South.

WEST POINT, MISS., Sept. 1, 1874.

The members of the Methodist church at this place, after trying to relieve their church of an indebtedness that is due and must be paid this fall, find that after having expended their *utmost endeavors* to do so, they have yet to pay $1,200.

Our church for this amount is mortgaged, and we will no longer be indulged by our creditors.

Unable any further to help ourselves, we appeal to the Methodist Church at large for contributions.

Brother, sister, little children, will you contribute, if it is only a mite, toward saving one of our Lord's houses of worship?

Remit by postoffice order to

W. S. SYKES.

Being solicitous for the success of the church at West Point, and satisfied of their financial inability, we heartily indorse and concur in this appeal. T. Y. RAMSEY, P. E.
R. PAINE, Bishop.

THE ALABAMA RADICAL PROGRAMME.—We read in the Montgomery *Advertiser* of the thirteenth instant:

A copy of a secret circular lately sent out from the headquarters of the Radical State executive committee has fallen into our hands. A number of questions are propounded by it, the sixth of which is to this effect: "What do you need to carry your county?" To this question the reply was: "More guns and $600 in money."

So they have been distributing arms among the negroes. Those to whom we now refer have not received enough; they want more. Will the people of Alabama make a note of this? The negroes propose to carry the election with money and guns! Seven hundred, armed with Springfield muskets, marched against Eutaw the other day. The *Register* was curious to know where those muskets came from. It appears that they came from Mobile, and that C. E. Meyer sent them out.

"FREDERICK DOUGLASS advises the negroes to migrate from the States in which they are in a minority to those in which they are in a majority. He thinks that South Carolina, Florida, Mississippi and Louisiana may in this way be secured to permanent negro control."

And is not this advice, says the New York *Observer*, precisely in the teeth of all that Mr. Douglass and his people have been preaching these many years past? They have been fighting for "equality" on the same ground, and now he proposes that they should go where they can have "control."

A MINISTER in Keokuk, Iowa, recently married a couple at Bonaparte. The ceremony was performed by telegraph. That's beginning life in a business-like way.

From the Work.

WOODVILLE DISTRICT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* We are having good times on this district. Many accessions and many conversions. You will hear from us again.

J. L. FORSYTH.

SEPTEMBER 15, 1874.

RAPIDES CT., LOUISIANA CONFERENCE.—*Mr. Editor:* Since my report of July 30 I have held several protracted meetings, resulting in about forty conversions, and thirty-eight added to the Methodist Episcopal Church South.

Yours in Christ,

JOHN F. WYNN.

SEPTEMBER 10, 1874.

UNIONTOWN STATION, ALABAMA CONFERENCE.—*Mr. Editor:* We have had a glorious revival in this charge. I was assisted by Bros. S. M. Thames and Kelley. The preaching was in power and demonstration of the Spirit, and proved the power of God unto the salvation of many. The church was revived, backsliders were reclaimed, and thirty-two persons were received into the church. To God be all the praise.

J. W. GLENN.

SEPTEMBER 15, 1874.

PEACHTREE CIRCUIT.—*Mr. Editor:* In the lower part of Selma district we are enjoying a precious revival. Just closed the third round with hundreds of new recruits to fight the battles of the Lord. Bros. Turner, Rice, Wade, Frazer and Hundley are working on the high places. Yesterday twenty-five were received. Baptisms, eleven adults and ten infants, at Liberty, on this circuit. This has been a year of great toil and suffering to the preachers, but they have endured hardness as good soldiers, and now reap their reward. A. J. BRIGGS.

SEPTEMBER 14, 1874.

ELBA CIRCUIT, ELBA, ALABAMA CONFERENCE.—*Mr. Editor:* We have had another precious revival on this work. On the seventh of September, at Rose Hill, in Covington county, we closed a two weeks' meeting, which resulted in twenty-five conversions or more, and fourteen accessions to the church from the world, and five joined by letter. This was by far the best revival enjoyed at this church for years. Members of the church were penitents at the altar, and were savingly converted. Persons who were never known to shout before publicly praised God. The mourners, when they made profession of religion, enjoyed a bright manifestation of God's redeeming love. They would first pray aloud for mercy, and then give glory to God. Some who lately made profession of faith in Christ have erected the family altar. A young men's prayer meeting is also established at this place, and some of the new converts have taken up the cross. The Lord be praised!

B. G. BLACKWELL, P. C.

ELBA, ALA., Sept. 15, 1874.

FANNIN, MISSISSIPPI.—*Mr. Editor:* We are having a glorious time on the Fannin circuit, Mississippi Conference. We began our protracted efforts at Shiloh. Three united with our church here.

On the first Sabbath in this month we closed a nine days' meeting at Union, seven miles northwest of Brandon, where God most graciously and powerfully revived his work. People came from fifteen to twenty miles, and no sooner did they enter the sanctuary than the holy fire from heaven met them in godly reverence. Day and night immense crowds gathered, and scores fell before the throne, sought mercy, and found the pearl of great price. We were forcibly reminded of a camp meeting in South Carolina long years ago. The results of the meeting were truly wonderful. Sixty-five professed saving faith in Christ, forty-five joined our branch of the church, and twenty-two were baptized.

We are under special obligations to Bro. W. H. Lieth, of Brandon, for valuable services rendered us. We are also under obligations to Bro. Robert A. Whitfield, of the Baptist Church. W. W. HURST, Pastor.

SEPTEMBER 15, 1874.

MANSFIELD, LOUISIANA.—*Mr. Editor:* Our Bethel camp meeting commenced on Friday, the fourth of September, and closed on Tuesday night, the eighth. We had good weather, a good attendance, good preaching, and a good time generally. There were seven accessions to the church, three baptisms, several conversions, and the church much revived.

To our agreeable surprise, Rev. C. G. Andrews, president of Centenary College, made his appearance in our midst on Sabbath evening. He did us good service in the way of preaching; also had a showing to present the claims of the college. For a president of a college to travel two hundred and fifty or three hundred miles over this rough country, in a rickety buggy, driving a mule which apparently had its full share of bones, in the interests of the college, could hardly fail to leave the impression that he is consecrated to his work. Our missionary collection amounted to $44 in cash and subscriptions. My presiding elder requires me to bring up fifty cents per member. That seems to be very little, yet it is more than we usually get. J. P.

SEPTEMBER 8, 1874.

MR. EDITOR: The preachers in southern Mississippi and east Louisiana—at least the most of them—are having gracious success in their churches. Some of them have almost doubled their membership this year. I believe one preacher (H. P. Lewis) received into church membership, on the Holmesville circuit, about one hundred and twenty-five in four weeks. I think the people are being converted in the apostolic way. The work in many instances is rather remarkable for religious power. We trust the end is not yet. The preachers, as a rule, have dropped everything else but services of the church, and the cry is: "Come and help me." We have among us a Northern Methodist minister—chaplain of McComb City. He is a most excellent preacher, a zealous man, and makes himself very pleasant and useful among us; in fact it looks as if we could not get along well, right at this time, without him. I write this that our Zion may know that the Lord is doing great things for us, whereof we are glad. A. B. NICHOLSON.

SUMMIT, MISS., Sept. 14, 1874.

CENTERVILLE, ALEXANDRIA DISTRICT, LOUISIANA CONFERENCE.—*Mr. Editor:* I write to give you some revival news. You have heard of some of the good things which the Lord has done for us from Rev. Dr. Taylor. But since then the Lord has visited his plantation, and poured out upon his people showers of divine grace.

About the first of August we held a meeting at Centerville, which lasted eight days. We were assisted by Bros. E. W. Yancey, W. V. Taylor and John Sale, local. This meeting was owned and crowned of God. Here twenty souls began life anew, being born of the Spirit. Some of these conversions were the brightest I ever saw. Eight of these converts felt it a privilege to join the church and become Methodists.

We have also had a protracted meeting at Trout Creek—an appointment on this circuit—which resulted in great good. Never in life have I seen more powerful evidences of the presence of the Spirit. Here there were some twelve conversions, while twenty-four have joined the church this year at this place. Bro. John Sale assisted here.

On Saturday, the twenty-ninth of August, Bros J. Sale and J. N. Riley, local, and your correspondent began a meeting at Duke's, near Catahoula lake. This has been an uncultivated field since the late civil war. The people, as might be expected, were hungry for the gospel. The meeting lasted four days. Here we had a gracious time, and six souls testify that the Son of Man hath power on earth to forgive sin. We had here fourteen additions to the church. We expect to organize a Methodist church at this place.

Our third quarterly meeting convened at Centerville, September 5 and 6. Bro. Stone, our efficient and effective elder, was here. We had a pleasant Quarterly Conference. Several ministerial brethren were with us. Our morning love-feast was a feast indeed. The meeting was not protracted, but the Lord was present in converting power. There were five conversions and six additions to the church.

But to conclude: during the year, so far, we have had fifty-four conversions and eighty accessions to the church. To God be the glory evermore. Your brother in Christ,

W. R. W.

MIDWAY CAMP MEETING, NORTH LOUISIANA.—*Mr. Editor:* Our camp meeting closed last Monday night. The increase in tents and interest over last year will hardly bear comparison. Bro. Wright preached the opening sermon on Thursday night, from Abraham's intercession for Sodom. God manifested himself from the very commencement; but the greatest blessing seems to have been reserved till Monday night, when almost everybody seemed to have realized God's presence either in conviction or rejoicing. Such wonderful displays of God's power we have rarely witnessed. Bro. Carter, our esteemed presiding elder, was present, preaching in great power. In fact all the preachers seemed to be under the immediate inspiration of the Holy Spirit during the meeting, and labored with great acceptability.

Preachers present during the meeting: Bro. Evans, of Monroe; Manley, of Bastrop; McClendon, of Lind Grove; Wright, of Oak Ridge; Randle, of Rayville; George Jackson, of Winnsboro; J. M. Billingsley, of Wesley chapel; J. G. Miller, of Lake Providence. Local: Renen and Halloway, the latter being licensed to preach at our third quarterly meeting, which was held on Saturday, during camp meeting. Considering the meeting from the commencement to the close, perhaps it was one of the most wonderful we have had in the country since the war. The exact number of converstens is not known. The last night the altar was crowded with penitents. Fourteen joined the church, the most of whom are males, and among the best citizens of the country. God has greatly revived the membership of the church in this and adjoining communities, as well as sending the revival influence of his Spirit all over the district.

The good that has been accomplished during our camp meeting cannot be fully realized this side of eternity. The sermons, prayers and songs still linger while we write, and more forcibly than ever do we realize the remarks of the disciples when they said: "Did not our hearts burn within us while he talked with us by the way?" All hail to the tenters and good people for the hospitality and kindness extended to ministers and people from a distance. Thanks also to the North Louisiana and Texas railroad for favors extended. God speed the day when each circuit shall have a permanent camp ground, where the people every year can enjoy a feast of tabernacles.

H. M. LIVERMAN.

SEPTEMBER 10, 1874.

GREENSBORO DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* The District Conference for Greensboro district this year, which was held at Ivy Creek, Methodist Episcopal Church South, August 27–29, was a very interesting session. In the absence of a Bishop the chair was occupied by Dr. A. H. Mitchell, presiding elder. William H. Mason was elected secretary, and J. S. Hansborger assistant secretary. Every charge in the district was represented save one. From the reports of the various pastoral charges we learn that the spiritual state of the church has improved during the year. Much more attention is paid to family worship than formerly. Class meetings and prayer meetings are observed in most of the charges, though in some these means of grace are wholly neglected. There are thirty-nine Sabbath schools, with eleven hundred and fifty scholars, and a bare supply of teachers. Our Sunday school literature is used in most of the schools.

There is a general interest felt throughout the district on the subject of education, but the financial condition of the country is such as to put it out of the power of our people in many places to have even neighborhood schools, and consequently but few children are sent from home to be educated. Denominational schools were highly recommended by the Conference.

There are two missions in the district, in each of which much good is being accomplished. The number of churches and, also the membership have nearly doubled within the last two years. There is yet a large scope of territory unoccupied.

The financial condition of the district is by no means encouraging. A little over one-third of the amount of the assessments made on the district has been paid, leaving the two-thirds to be gathered up with the gathering in of the cotton crop. No systematic plan has been devised—with one or two exceptions—by which the various allowances are to be raised. Every charge seems to have a plan peculiar to itself. In view of the *straightness* of the times no definite plan was recommended.

The report on temperance elicited longer and louder discussion than any other subject. The discussions, however, on this and all other subjects were courteous, agreeable and to the point. The use of intoxicating liquors is damaging to the church in some charges, though not generally. A resolution was passed indorsing the action of the late General Conference proposing to amend the General Rules so as to forbid the making, buying and selling of intoxicating liquors to be used as a beverage.

Prof. John Massey, of the Centenary Male Institute, addressed the Conference on the subject of education. We expect to hear that speech soon again through the columns of your paper.

The following persons were elected delegates to the next Annual Conference: Dr. Samuel Perry, Dr. Charles M. Howard, Dr. S. P. Smith and James L. Claughton. Alternates—J. S. Hansberger and G. L. Smith.

Marion was selected as the place for holding the next District Conference.

The preaching during the whole session was good. The congregations were large and attentive. There were several accessions to the church on Sunday night.

The kindness and hospitality of the community about Ivy Creek church cannot be surpassed, and some of us will never forget the pleasant acquaintances formed and kindnesses shown us while there.

WM. H. MASON, Sec.

P. S.—The pleasure of the occasion was seriously marred on Saturday night by a sad accident which befell our beloved brother, the Rev. B. D. Gayle. He preached for us that night, and after services, when he had left the church, while unhitching his horse he was kicked by another horse near by, having his leg broken just above the knee. He was taken to the residence of Dr. C. M. Howard, where he will receive every attention demanded of medical skill and Christian sympathy.

W. H. M.

Periodicals.

ST. NICHOLAS for October has every variety of entertainment for the young folks. The illustrations are numerous and very fine. Among other articles of interest are: A Letter from Egypt, The Earth, the Moon and the Comet, Ice in India, Our Lighthouses and Lightships. Our boys at home always look and wait impatiently for the monthly visits of this splendid magazine. Published by Scribner & Co., New York. Price, $3 per annum.

OLD AND NEW for October has: The Lost Palace, Our Sketching Club, Logan, the Mingo Chief, The Way we Live Now, King-Making in the Sandwich Islands, The Relations of the National and State Governments to Advanced Education, and other articles.

THE AMERICAN AGRICULTURIST for September maintains its high reputation for splendid illustrations and instructive reading matter.

DEATH to a good man is but passing through a dark entry, out of one little dusky room of his Father's house into another that is fair and large, lightsome and glorious, and divinely entertaining.—*Adam Clarke.*

The Christian Advocate.

THURSDAY, SEPTEMBER 24, 1874.

THE TWO HARVESTS.

BY AUSTIN Q. BARKMAN.

Full-eared and ripe the wheaten harvest stands
O'er many a fruitful field;
And sturdy harvesters with busy hands
Gather the golden yield.

Not slothful are the strong-armed reaping hands,
Their labor is not grief.
For fair, full recompense before them stands
In every heavy sheaf.

The nations for the gospel's harvest, too, are white;
Vast fields for toilers wait;
O reapers, with God's sickle sharp and bright,
Go ere it is too late.

Go ere the beckoning fields grow dark and sere,
And the harvest-time be past;
Lest, when the shadows of death's night draw near,
Empty ye stand at last.

But when the evening comes his Lord's rich wages
He who reaps receives,
And through the years of everlasting ages,
Joy o'er his precious sheaves.

What Is Temperance

IN RESPECT TO THE USE OF INTOXICATING LIQUORS?

NO. III.—BY J. W.

In the "Treatise on Poisons," already alluded to, it is stated that when narcotico-acrid poison is taken in the larger doses, narcoticism predominates. The question before us in this article is: Does alcohol, when used in the larger doses, produce such effects as identify its nature as that of a narcotico-acrid poison? Narcoticism is a fearfully destructive principle. It not only dissolves the physical fabric of man, but disorders the intellectual faculties of man; it not only kills the body, but demoralizes the soul. It is strangely satanic in its destroying influences upon man. Narcoticism is literally the deadening of the power to feel; it is the paralyzing of the nervous system—the suspension of the wonderful nerve telegraphy whereby the soul maintains living relation with the various parts of the body. The fell charm of a narcotic is that it partially and temporarily stupefies consciousness, so that the individual becomes oblivious, more or less, of his pains and cares, of his relations and obligations to others; he thereby gets to himself peace where there is no peace—gets to himself lawless relief from the activities of the moral sense. This abnormal exemption from the promptings of consciousness—this strange relaxing of the sense of duty—suffuses a negative pleasure in the soul which drowses and demoralizes the will-power of the individual with a cowardly shrinking from pain on the one hand, and a prodigal craving after self-indulgence on the other hand. It is in the nature of a narcotic thus to excite, more and more, as it is made use of, desires in the individual for its abnormal effects, until this desire strengthens into a fierce appetite, when, henceforth, the fierce appetite for the narcotic usurps the will-power of the individual, and rules him as if he were possessed of an evil spirit. When narcoticism predominates in a human being—when the sense of moral obligation to self, to family, to society, to God, is thereby bewitched into brute-like indifference—it is easy to see how readily he becomes the dupe of satan, "taken captive by him at his will." Moreover, it is well known that a narcotic so injures and lowers the tone of the delicate sensatory organs, upon which it directly acts, that the susceptibility of these organs decrease with every action of the narcotic, thereby necessitating an increased amount of the drug in every subsequent effort to produce the desired effects. Hence we see that it is in the nature of a narcotic to establish in him who takes it a law of increase—the smaller dose inevitably tends to the larger dose—the most moderate use is but the first link of a chain whose end is excessive use.

Does alcohol possess this diabolical power? When taken in the larger doses, does narcoticism predominate? Dr. Jewett, of New York, furnishes a case in proof, which as sufficiently answers this question as would the citation of the many similar cases of which we read and hear and see every day:

"An individual had, in a drunken brawl, fractured both bones of the leg below the knee. When I reached his wretched home he was seated on the side of his bed, still under the influence of the drink which had broken his bones. His reason being dethroned, and his nerves for the time paralyzed, he was making himself quite merry over this serious injury. Grasping the leg just below the knee with both hands, he raised the foot from the floor, and, swinging it from side to side, exclaimed: 'Look here, doctor; see what a funny leg I have got. You see I have a new joint in it.'"

All the other narcotic effects of alcoholic liquor are only too palpable. We need not ransack books in search of them. What else than the fruits of narcoticism are the blighting and blasting which alcoholic liquor produce in the mind and morals of the man who uses it in the "larger doses!" We see alcoholic liquor rendering such a man insensible and irresponsive to every obligation, however sacred. We see it enervating his will, disordering his intellect, incapacitating his soul for all noble discipline, emasculating his manhood of everything good and true and beautiful, and breathing corruption into his affections, his tastes, his ambitions. Who so scandalously neglects wife and children as the drunkard? Who lives so regardless of all moral duties to God and man and self as the drunkard? Who so unreliable and irresponsible in all the avocations of life as the drunkard? Who so weak in self-government and so enslaved by the lower passions as the drunkard? Who so fruitful in all manner of vice and crime as the drunkard? Who so asleep to his temporal concerns and dead to his eternal interests as the drunkard? Let the impoverished homes, and the insane asylums, and the parish workhouses, and the State penitentiaries, all over the land, make answer! A committee of eminent physicians in London testify before the British House of Commons that 75 out of every 100 cases of disease are the effect of drinking alcoholic liquors. What a tale does that tell of its destructive power upon the human body! Of 880 maniacs in asylums, in 1856, it has been ascertained that 400 resulted directly from the use of alcoholic drink. Does not that tell fearfully of its disorganizing power upon the human mind? Of 1,700 crimes committed in London during a given period, more than five-sixths of the whole were by persons given to the use of alcoholic liquor; of 44 murders among said crimes, 43 were committed by drunkards. One of the magistrates of Albany, New York, testifies that of 50 criminal cases brought before him in one week, 48 originated in drinking; and that 96 in 100 of all criminal cases which he had investigated during the year were traceable to the same cause. Do not these facts tell most convincingly the damning influence of alcoholic liquor upon human morals! Who does not know that possessed of a devil truly is the man who has gone on in the use of alcoholic liquor till an insatiable appetite therefor is established within him—till the fiend in the cup has leaped into the throne of his soul, and henceforth rules and goads him to swift and everlasting destruction! Ah, verily, it is in its narcotic power we have the secret of the desolation with which alcoholic liquor preyeth upon its victims, day-time and night-time.

It is in the nature of a narcotic, we have seen, to produce in him who takes it at all a constantly increasing desire for larger and stronger doses of it. Is this the case with alcoholic liquor? We find the great mass of evidence upon the subject distinctly affirming that this law of the narcotic is emphatically that of alcoholic liquor. Some individuals, for various obvious reasons, are not so much under the power of this law as others; but analyze the cases of even the most moderate drinkers of alcoholic liquors, and we generally find in them traces, more or less, of the operation of this law—they are evidently at one end of a chain of causes, the end whereof is absolute enslavement to alcoholic liquor. We find occasional statements respecting alcoholic liquor which, if true, would disprove that this law is one of the inherent evil forces of alcoholic liquor. It is said that France and other vine-growing countries of Europe, where the people are generally given to the use of light forms of alcoholic liquor, are comparatively free from drunkenness—that there the moderate use does not lead to the excessive use. But this is simply a presumption, not a fact. In a late issue of *La Constitutionel*, a Parisian journal, we find the following from the pen of one who knows his countrymen and their habits better than any mere railroad tourist can know them. Says he:

"It is unanimously admitted that the habit of drunkenness has increased in France year by year since the beginning of the century. In all directions its increase is remarked, and complaints are made of the disastrous effects which it produces on public health as well as on public morality. The *habitues* of the taverns and the wine-shops lose all inclination for work; they desert the workshop during several days of the week, and the gains of the other days are entirely devoted to the indulgence of their passion for drink. * * * The drunkenness caused by wine is less dangerous than that by stronger drink. Unhappily the passage from one to the other is rapid. Men begin with wine; soon the palate is jaded and asks for stronger excitement. Strong alcoholic liquor is taken. In forty years the consumption of the stronger forms of alcoholic liquor has tripled in France."

They drink coffee in France very freely, but it has no such effect upon them as is here described of the wine-drinking. Who ever knew an individual who wasted his estate and beggared his family for coffee? Why is it that the alcoholic-drinker, when asked to have a second glass, cannot answer like the coffee-drinker, when asked to have a second cup: "No!" Why? Ah, is it not because the alcoholic liquor possesses the fearful quality of a narcotic? Beyond a doubt it is in the very nature of any alcoholic liquor to beget in him who uses it an abnormal, irrational, insatiable desire therefor—a desire that does, if not struggled against, steadily increase and intensify until it will not be satisfied with other than the stronger forms and the larger doses. The experience of millions is in melancholy proof of this statement. Then, seeing that in the "smaller doses" it is an irritant poison, and that in the "larger doses" narcoticism predominates—judging the tree by its fruits—alcoholic liquor by its effects upon the human system—is it not manifest that just to the extent that any liquor is alcoholic or intoxicating, it is in its nature a narcotico-acrid poison? "An intoxicating liquor" is therefore a poisoning liquor; and indeed the term "intoxication" is frequently used in medical works to designate "that series of phenomena which results from the action of all such poisons as first produce stimulation and then narcoticism." Among French medical writers "intoxication" is considered as an equivalent for our word "poisoning." The question we are investigating resolves itself, therefore, into this: "What is temperance in respect to the use of poisoning liquors?" We know what is temperance in respect to the use of hemlock. We know what is temperance in respect to the use of strychnine. We know that the temperate use of such deadly narcotic poisons is absolutely and only the medical use of them. Can we hesitate to give a similar answer in respect to intoxicating liquors? When we find that even the moderate use of intoxicating liquors is always injurious, more or less, to the human system, and establishes, as a law of sin in our members, a seductive tendency to excessive use; and that the excessive use not only diseases and destroys the organs of the body, but so enervates the will and drowses the moral sense as to dethrone reason, pervert the judgment, debase the principles, deprave the affections, thereby making of its victims invalids, brutes, lunatics, criminals—do not these deleterious effects of intoxicating liquor upon the human system distinctly articulate to us the mind of God respecting the use of such liquors? Do they not give as unmistakable answer to the question we are investigating as if the Creator had written, in burning letters, upon the intoxicating cup: "Touch not, taste not, handle not?"

Mrs. Emma C. Holt.

A LIFE THAT SPEAKETH.

Mrs. Emma C. Holt was born in the State of Georgia, January 7, 1812, and died in peace, at Jackson, Mississippi, June 30, 1874. Most of her life was spent in her native State and the city of Mobile. Mrs. Holt embraced religion and became a member of the Methodist Church in September, 1827, and throughout these forty-seven years, until the weary wheels of life stood still, she was always scrupulously consistent and faithfully exact in her Christian character and duties. In the death of this highly cultured woman the church has lost a pure and valuable member, the world a bright and holy example, and her stricken family the presence and sweet counsels of a true and loving mother. In this age, so fraught with suspicion and depreciation, no tongue ever questioned her sincerity, nor eye marked inconsistency in her godly walk. Few, if any, have ever lived with brighter evidences or a grander experience. She attained heights in Christian hope and happiness which all may, but, alas! how few ever reach. Not satisfied with pardoning grace, it was the prayer and labor of her life to go on to perfection. For this blessing—this lofty Pisgah view of the promised land—she earnestly labored, and without doubt had closer intimacy with Jesus, and sublimer evidences of divine power, than enter into the conceptions of the average Christianity of to-day. When visiting her pastorally the writer always felt greatly strengthened and encouraged spiritually—that he was in the presence of one closely akin to the angel hosts of the church triumphant. A great sufferer for years, unable to attend the public services of the sanctuary, she was always happy and uncomplaining. However dark the world without, she had sweet peace and glorious light within. Our sainted sister wrote much and beautifully on her favored themes of Christian growth and trust. Her neatly-kept journal, one volume of which is now before me, will compare favorably with that of Payson or Carvosso in the depth and fervor of religious expression and experience. As illustrative of her high appreciation of the blessed privileges of sanctuary worship, read the following beautiful sentiment, written after hearing a sermon by Dr. Hamilton in Mobile: "O may that heart-searching sermon, so faithfully delivered from the sacred desk this day, never be forgotten by me. For we were told that not every one that says 'Lord! Lord!' shall enter the kingdom of heaven, but he that does the will of God; and it is his will that we should be always abounding in his work, redeeming the time, walking circumspectly, and serving him with fervency of spirit. * * * The religion of Christ admits of no mediocrity, no neutrality. It requires the whole heart. It is incompatible with the friendship of the world, and calls its votaries strangers and pilgrims here."

Though her trials were often severe, no murmuring word ever escaped her lips. Amid great physical suffering and family bereavement she wrote these words, little less remarkable for sublime Christian faith and cheerfulness than for rare classic beauty: "*June* 12, 1870.—Hold out, faith and patience! It is but a little while and your work will be at an end; but a few moments, and these sighs and groans shall be converted into everlasting hallelujahs; but a few weary steps, and the journey of life will be finished. O blessed eternity! with what cheerful splendor dost thou dawn on my soul! With thee comes liberty and peace and love and endless felicity. I am just upon the shores of those happy realms where uninterrupted day and eternal spring reside. What unutterable ecstasies shall I feel when I meet those smiles which enlighten heaven and exhilarate all the celestial regions!"

As the hart panteth after the water-brooks, so her soul thirsted for the living God. Read this and take courage: "The more of the love of God I enjoy, the more I wish to enjoy. As I grow in grace, new beauties and new glories in religion still appear, and my thirsty soul is continually upon the wing, and is still unsatisfied. At times I have received such wonderful manifestations of the divine favor and the outpourings of God's Spirit as to fill my soul to overflowing. *I have no fears of death, but a perfect resignation to the will of God, and a delight in his service.*"

Troubles, as stated above, only led her nearer the cross. Here is the way she overcame them: "I have been enabled, whenever a wave of trouble comes, to mount up above it by simply looking to Jesus. O this is the secret of this hallowed enjoyment—this being endued with power from on high, this living above the world! It is looking unto Jesus. How simple it is! * * * O may we not, as Christians, be satisfied to stand on the shore, now and then catching a glimpse of the promised land by a wave of mercy that may occasionally refresh our weary feet; but let us launch out into the broad ocean of his love, that we may be filled with all his communicable fullness, and when at last the angels of God shall unfurl their wings to waft us to their spirit-home, we may each be one in the constellation of never-failing luminaries that shall shine forever around the sun of righteousness, gathering increasing brightness from his beams."

Again she writes: "*April* 20, 1871.—Anniversary day of my husband's departure to the spirit-land. My feelings have been truly exercised this day. There has been a commingling of both joy and sorrow in my heart. This day one year ago the earthly prop which I had leaned upon for forty-two years—my support and comfort under the labors and anxieties of this mortal state—was knocked from under me, and I felt to swing loose from the world and hung upon Jesus, my blessed Redeemer. * * * I feel that I can say in all sincerity and truth: 'Let what will come—sickness or health, life or death, prosperity or adversity—the will of the Lord be done; only let me feel that I am at peace with God and all mankind, and all things else are of minor importance to me.' Oh, let me hear those heavenly whispers that give me the foretaste of immortal pleasures—let me enjoy, at this earthly distance, those smiles that are the bliss of angels in heaven! It will brighten the passage of life, it will direct me through its mazes, and gild its rough and gloomy paths. * * * Recollecting that this was the day, twelve months ago, that his happy spirit soared away to be at rest, I retired to my room of prayer, the hallowed place where Jesus deigns to meet me and hold sweet communion together. It is hard by the gates of heaven. In order to solemnize my mind, it has been a practice with me for years to read first a chapter in Psalms, and after prayer to read in some other parts of the Bible; and this is done while bowed at a throne of grace. The first place I opened to was the one hundred and third Psalm. It seemed that my reading was all directed by God, and during prayer I felt such a depth of humble love as I cannot express. I felt

The sacred awe which dares not move,
And all the silent heaven of love," etc.

Our beloved sister professed the blessing of perfect love, and has thus beautifully recorded her views of the doctrine: "Perfect love does not consist in frames and feelings, but an abiding trust in my dear Redeemer, and a strong reliance on the promises of my covenant-keeping God. My hope is anchored within the vail. I thank God for the blessed assurance that when I am done with the trying scenes of time, I have a home in heaven. I would not part with this resting in the arms of my Savior, and the depth of solid peace I now feel, for all the wealth and honors of the world."

Her last illness was short, and her death sudden but divinely peaceful. When asked by her physician if she wished to see her pastor, the calm reply was: "No! I made all my preparations more than forty years ago." After leaving a mother's parting blessing for her children, she sweetly fell asleep in Jesus. Thank God for such a life. She verified the honored saying that "the Methodists die well." May we all as happily live and peacefully die, and at last enter into blissful rest.

CHAS. B. GALLOWAY.

Obituaries.

DIED, of congestion of the brain, August 13, 1874, our little daughter, MINNIE LEE, aged two years, nine months and twenty-two days.

J. T. MARSHALL.
ALVERNON M. MARSHALL.

DIED, on Sunday, August 30, 1874, at half-past ten o'clock A. M., CHAS. GARDINER GARRETT, second son of William and Helen A. Garrett, of Caddo parish, Louisiana, aged twenty-six years and eleven months.

MINNIE MCKEE, infant daughter of Charles and Maggie Roberts, was born at their home in Oxford, Mississippi, on the twelfth of April, 1873. On the eighth of August, 1874, her sweet spirit winged its flight to heaven.

THE subject of this notice, Bro. A. WARREN, came to Alabama when a young man, where he was happily married to Miss H. A. Sperlin, with whom he spent a life of usual length, sharing each other's fate until they were separated by death, March —, 1874, near Bay St. Elmo, where he had gone for the purpose of trying to regain his health and recuperate his wasted frame. He was very kindly disposed to his family, and thought much of his children. He was much attached to the things of this world, however, in early and middle life, though in the end he had his mind turned to eternity. He talked frequently and freely on the subject of death, and said he was not afraid to die. He joined the Methodist Episcopal Church South the fall before he died, and was received into full connection. Soon after he arranged all his business matters, he said, to die, for he was nearing his end. He then bid farewell to his home and friends, and in company with his devoted wife and youngest son left for the coast, where he soon met with the fate of all men. He was conscious almost to the last, and met death calmly yet bravely. He said he was ready and willing to die.

G. M. G.

ROLLING FORK SUNDAY SCHOOL,
Issaquena Co., Miss., Aug. 23, 1874.

Whereas, It has pleased almighty God to take unto himself our little friend, EVAN ROBERTS, It becomes us as members of the Methodist Sunday school of Rolling Fork, wishing to express our great sorrow, to render this last tribute to his memory; therefore, be it

Resolved, That while we bow in humble resignation to the will of a kind Providence, yet we deplore the fact that grim death has again appeared in our midst and claimed one of our little band.

Resolved, That although we believe that little Evan is now in that better land where no sorrow is known, still we cannot help mourning his loss, and expressing feelings of the deepest sympathy to his bereaved family.

Resolved, That the sudden and untimely death of our little friend reminds us all of the uncertainty of life, and should stimulate us to greater exertion, so that when our time shall come we may be ready to leave this land of sorrow and go to work in that vineyard above.

Resolved, That a copy of these resolutions be given to the afflicted family, and one sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that they also be spread upon the secretary's book.

MARY S. FOOTE,
MARY C. MYERS,
BURLEIGH GOODMAN,
Committee.

E. C. CLEMENTS, S. S. Sec.

MISS MARY C. SIMMONS was born in Madison county, Mississippi, June 4, 1840, and died of consumption, March 14, 1874. She was converted and joined the Baptist Church at the age of fourteen, and lived a consistent member of the same until her death. From early girlhood she was noted for her kindness to the sick. Many that preceded her to the better land will greet her as the one that nursed them in their last hours. She suffered long, but patiently. She was sick about twelve months. About six months before her death she went to her brother-in-law's, in East Baton Rouge parish, Louisiana, hoping that the change would be beneficial to her. She gradually grew worse, and, seeing that her dissolution was near, she asked to be sent home to die. The evening before she died she called the attention of those that were with her to the singing of the angels, and said that they had come for her. The next morning her mother asked her if she did not want to get well and live. She said: "No, ma; I would not live an hour only to see Sister Sallie"—an absent sister, whom she hoped would come before she died. She said that the angels had come for her, and she must go. She then asked for the family to be called in, took a last look at all and fell asleep.

E. W. SIMMONS.

ELVIRA KIMBELL was born in Jackson, Clarke county, May 16, 1823; was married to Mr. Edmund M. Portis, May 14, 1856; and died at Suggsville, Clarke county, August 10, 1874, in great peace. Her remains were carried to Jackson, to be interred in the family burying ground. Her funeral was preached by Bro. E. M. Turner.

Thus another faithful servant has been called to come up and enjoy the rest in the mansions prepared for us. Can we not trust a loving Providence with our dear one who has gone before us?

Another wife and mother gone, another home made desolate on earth! But, ah! another golden tie united to heaven's bright chain, and linked by friendship, love and faith. Time, in its onward flight, can never rob us of sweet memories that cluster about our hearts of girlish days and youthful pleasures. Truly did faith in a crucified and risen Savior triumph over the fear of death; and the grace of our God enables you to give your darlings into his care who never forsakes or forgets his own. Then, father, sisters, brothers, husband and children, mourn not, but humbly bow in calm resignation to the divine will that chasteus while it loves.

Elvira joined the Methodist Episcopal Church, at a camp meeting in Marengo county, in 1843, Dr. Boring receiving her into the church. May she be a guide to her children in the example of her Christian life and her triumphant death, and may we all so live as to meet her by the beautiful river that flows by the throne of God.

A FRIEND.

LUCY MARION TROWER, youngest daughter of Henry and Martha Trower, was born in Harrodsburg, Kentucky, December 20, 1819.

When just grown, and during a revival meeting conducted by Rev. John Newland Mallit, she professed religion and joined the Methodist Episcopal Church in Harrodsburg, and ever after lived a consistent Christian life. She was united in marriage to G. A. A. Riggs on the seventeenth of November, 1842, in Ashley, Pike county, Missouri. Less than a year ago Sister Riggs joined the Louisiana Avenue Methodist Episcopal Church South, of New Orleans, by letter; and, finding the little church struggling for an existence, she threw herself unhesitatingly and unreservedly into the Master's work in that part of his vineyard. She was always ready to go anywhere, visit anybody, or do anything she could for the church, and seemed to be all alive with holy zeal. Though of a retiring and sensitive nature, so much did she feel it her duty to spare herself in nothing, that of her own motion, much to the gladdening of her pastor's heart and the evident advancement of the church's spirituality, she organized, led and kept up, as long as she could get out, a ladies' weekly prayer meeting. A true Methodist, she was a regular attendant at class meeting, and her experience was always such as to encourage, showing a steady growth in grace, a constantly strengthening faith and an ever brightening hope. Living in the intimate and blessed companionship of her Savior, she has for months past been ripening, mellowing and rounding out into all the symmetry and perfection of Christian character; and, taking on the softest tints and richest coloring of eternal sunshine, she has been rapidly maturing for glory. Sister Riggs had most certainly gotten "out of self into Christ," and hers truly was a "life hid with Christ in God." Often have I noticed the tear in her eye during preaching, especially when redeeming love or the preciousness of Christ was the theme, or when ever the name of Jesus was mentioned.

She was confined to her bed first by sunstroke, and was afterward kept there by the typhoid fever, which left her so weakened that she was unable to rally; but, sinking slowly yet surely under the excessive heat, she "sweetly fell asleep in Jesus" at seven o'clock on Sabbath morning, August 16, 1874. Whenever, during her sickness, she was asked as to her hope, she always answered in language of the strongest possible assurance. Knowing in whom she believed, her faith never wavered; and, having had a life-long friendship with the King's Son, she was sure she would meet him at the ford, and by him be carried in triumph to her abiding rest, there to be crowned and set down with him upon his throne. Dying to earth on a bright Sabbath morn, she lived to heaven, finding herself in the enjoyment of the unending Sabbath of the kingdom of God. There her free soul, unclogged by dull clay, invigorated by the atmosphere of infinite love, is harping forth, in strains of ravishing melody, all its love for the Lamb that was slain, who hath washed her in his own precious blood, and hath saved her with the salvation of God. She leaves a husband, a son and two daughters to mourn her loss; but the Christian wife and mother has left them a priceless legacy in the aroma of her Christian life.

"For thus the actions of the just,
When memory hath enshrined them,
E'en from the dark and silent dust
Their odor leave behind them."

"Blessed are the dead which die in the Lord."

JOHN T. SAWYER.

HARRY W., son of Stephen and Elizabeth Boullemet, was born in New Orleans, August 20, 1853, and died at the residence of his parents, in this city, August 18, 1874, after an illness of ten days. During his sickness he was carefully and tenderly watched and nursed by his own family. Though thus tending him, they had no intimation of the end until about one hour before he died. The call was sudden, the stroke severe.

Harry was in life and character all that parents and friends could desire. Reared by Christian parents in the nurture and admonition of the Lord, he heard the gentle voice of Jesus calling, and gladly answered. The true Christian character cannot be portrayed in this short sketch. Words are hardly adequate to the simple task of giving the life and character of our friend.

In home life he was the dutiful, obedient and affectionate son to parents. Their wish was his supremest law. To brothers and sisters his heart was filled with true brotherly love. Self-forgetting in all little or great things, his pleasure was to make the loved ones at home happy. His tender care and gentle kindness endeared him above others to his sisters, to his brothers. The heart that had almost reached manhood's full beat was responsive with brotherly love and faithful care. The charmed circle of home was his delight; and, though social and fond of society, nothing could draw him away from the hearthstone.

In society he was genial, polite, blithesome—the center and joy of a large circle of friends. His was a naturally affectionate nature, and the true warmth and glow of friendship, as it beamed from his eye and was expressed by the lips, drew to him a large circle of friends not only from those of his own age, but also from many of maturer years. All feel that we have met with a personal loss in Harry's death, and ask: "Who has not lost a friend?"

Harry was a Christian—at the time of his death a member of Carondelet Street church, which he joined three years since. His life as a Christian was one of active, energetic work. He was a member of the church, a member of the Sunday school—an honor to the cause of Christ, whose banner he bore manfully to the end. He was reared in the church of which he died a member. The Sunday school was his delight, and from the infant to the Bible class he passed, loved and loving all—teachers and classmates. He was one of the librarians of the Sunday school, and was urbane in manner and deportment, thereby winning the praise and love of scholars and teachers. He was also actively engaged in the mission Sunday school meeting, in the evening, at Louisiana Avenue church. Truly, then, can I say that the Sunday school was his delight. Harry possessed a good musical voice, and he truly delighted to sing praises. His voice, as he sang "Over There," "Work for Jesus," "A Home in Heaven," still sounds in the writer's ear.

Harry had a good testimony, and had set to his seal that God is true. He witnessed a good profession in the class meeting; his life, walk and conversation told he walked with Jesus. He was useful to the church, he was helpful to the Sunday schools. His place is vacant. We miss him. From usefulness and work here below God has taken him. The family circle is broken. Hearts of loved ones are disconsolate—the mother broken in heart and sorrowful, the father bent and bowed beneath the blow, the sisters and brothers seeking and looking in vain for the dear brother. Loved ones, trust in God. Words cannot assuage your grief. Harry's life and character you can treasure and love. Then he has only gone before. "Heaven is our home." May we bow submissively, and devoutly say: "Thy will be done."

K.

SEVEN WAYS OF DOING GOOD.—1. Teaching Sunday school. In this way you may be continually training ministers, Christian legislators, lawyers, merchants, mechanics, etc., the religious instruction of whose congregations and families will be, at least partially, owing to your labors.

2. Visiting, relieving and exhorting the poor, who may become "rich in faith" through your instrumentality.

3. Visiting prisons, hospitals and almshouses, and persuading the inmates to accept the "great salvation."

4. Persuading the intemperate and others to pledge themselves to total abstinence, thus expelling the demon who destroys the peace of so many miserable families.

5. Personal appeals, by conversation and by letters, to the unconverted, to seek repentance and faith before the "door" is forever "shut."

6. Distributing Testaments (sold for ten cents each) and other religious books and tracts, in families, factories, taverns, and by the wayside, etc. It is said that one tract ("The Great Question Answered") was the means of placing one hundred thousand children under religious instruction.

7. Persuading idle children to engage in all those and other "ways of doing good;" for a blessing on which let your fervent prayers ascend to him who alone can give "the increase."—*Sunday School World.*

The Christian Advocate.

THURSDAY, SEPTEMBER 24, 1874.

THIS AGE OF OURS.

Dear me, how wondrous wise the world
Has grown since we began it!
Even school girls now can search the skies,
And play with each new planet;
Can sweetly chant of nebulæ,
Descant on nature's wonders,
Laugh down the stupid elder folk,
And ridicule their blunders.

The merest boy, with clever head
And proper education,
Can put to shame the heirs of his
Grandfather'ly relation.
With feet that fear no ditch, he goes
On puzzling raids and rambles,
And makes his way, without a scratch,
Through philosophic brambles.

And children of the larger growth—
The full-blown men and women
Of these enlightened days—why they
Are surely more than human.
With hands that hold all things, they seize
The universe and weigh it,
Take down the sun from heaven and try
By science to assay it.

The cause of all that is to them
Is just as plain as preaching,
And every useful thing they are
Quite capable of teaching.
They know exactly how the earth
Became what we behold it,
And hint it might be better had
The task been theirs to mold it.

But still, ah! still these hearts of ours
Throb in the same old fashion,
And feel, just as our fathers felt,
The pang of every passion.
Great progress has been made, no doubt,
Where science spreads her highways;
But still poor human nature gropes
Through many cheerless byways.

Independent.

The Gwennap Pit on Whit Monday.

All the readers of Wesley's journal are familiar with the name of Gwennap—a name imperishable in Methodist history. In the pit, as it is commonly called—the amphitheater, as Wesley phrases it—the great itinerant preacher was accustomed to address vast multitudes of hearers. The stormy scenes of his earlier ministry subsided in course of time; and when in later years he revisited this part of the country, the thronging crowds, greater than ever, that gathered to hear him, hung with loving veneration upon his lips. Here, in this amphitheater, he addressed the largest audience to which he ever preached; he himself calculated it at thirty-two thousand, for the pit was full, and the surrounding parts were covered with people. He affirms that all could hear; and, without vanity, adds that it was "perhaps the first time that a man of seventy had been heard at once"—forgetting, probably, the last address of Moses to the congregation of Israel. In memory of Wesley's work in this celebrated spot an annual service is held on Whit Monday, the interest of which does not seem in the least to diminish, judging from the number who attend.

Every loyal Methodist resident in Cornwall is supposed to go at least once to Gwennap Pit, be it only to see how many good Cornish folk there are, and to do honor to this classic ground. How, then, could we decline the opportunity, which perhaps might never occur to us again? Afar off, even beyond the sea, thrilling emotions had been excited within us by reading and hearing of that magnificent natural temple, in which John Wesley's voice had been heard in preaching and in prayer by many thousands; and now there was the prospect of hearing one of his successors, and seeing the descendants of those who listened to him for the last time nearly a century ago. How was the place to be reached? The railway company considerately offered to convey all goers to Redruth and back for single fare; but the probability of a selfish crowd, and the certainty of a lengthy walk, decided us in favor of a private conveyance. It was not a handsome vehicle, being, in fact, an open drag, in shape like a tank on wheels, with a raised box-seat in front. Seniors and juniors filled it pretty full, and the start was made. Two horses, or rather ponies, of a dark-brown color, had the honor of exercising their locomotive power.

On any other day the quiet village of Chacewater would have been startled by the apparition of a strange-looking conveyance sweeping down its single street; but it was "Pit day," when vehicles are numerous, from donkey carts to hackney coaches, and the driver vainly tried to attract much attention by extra speed. Beyond, the roads grew narrower; there were many of them, and they seemed to lead nowhere in particular; but the streams of pedestrians, mixed with carriages, clearly pointed out the direction. Suddenly, in a narrow part of the road, we came upon two sweetmeat stalls, placed, no doubt, to tempt luxurious wayfarers to make unprofitable investments. It was strange the stalls were not run into, for there was barely passing-room; but perhaps the equal terror on each side kept the horses in the middle of the road. We were nearing Carn-Marth, which in most countries would be a gentle-sloping ridge, but here it looks like a mountain. Soon we saw a stationary crowd, pulled up, and sought, just as singing began, a convenient position to see and hear. Threading our way slowly and carefully, chiefly in the rear of the ladies, for these always make their way in a throng with wonderful facility, we stood upon the edge of the pit, and delightedly gazed upon the mass of humanity below and around.

Changes have taken place in the amphitheater since the days of yore. A wall has been built around it, reducing its dimensions; the interior is nicely terraced into seats, the whole kept in good order by the Gwennap circuit, to which the spot belongs. The place was pretty full, crowded on the outside, but with vacant spaces at the base. There might have been five thousand people—some would say more; even those make a splendid audience. Clouds had been gathering, and for a time it seemed as if we might have rain, but we were more fortunate than many holiday-seekers in other parts of the country, whose pleasure was spoiled by violent thunderstorms. To us the heavens were propitious; a more suitable day could not be wished. The preacher on the occasion was one of the most popular and effective in the Cornwall district; and it was soon evident that he intended to make himself heard. The text was too long for an open-air service; it would have been better to select a few words easily remembered. The theme was the parable of the fruitless fig-tree, many points of which could not fail to be applicable to such an audience. Some minutes were spent in needlessly proving the simplicity and plainness of our Lord's teaching. As the preacher warmed with his subject, his voice rang out in louder, clearer tones, till it could be heard distinctly by the outside circle of listeners. Faithful appeals were made to the sinful conscience; but perhaps it was not sufficiently borne in mind that the majority of the hearers were Christian people. The discourse, if not very original or thoughtful, was at the close impassioned and telling; all must have felt the truth of the remark that those standing round would never meet together on earth again. Looking upon that vast assemblage, the contrast between it and the multitude that listened to Wesley was great, in dress, countenance, behavior. There were no wild shouts such as greeted him in early days, nor was there the intense earnestness and enthusiasm which welcomed his last appeal. The majority were elderly and middle-aged folks, who joined in the singing "lustily and with a good courage," and gave forth responses, many of them, yet not so as to drown the preacher's voice. Sermons and listening crowds were not new things to them. On the outer circles were smartly-dressed girls. By degrees, as their animal spirit declined, and the voice of the preacher rose, they became quiet. Beyond the limits of the pit some fast young gentlemen showed their taste and independence by smoking cigars; while a few stall-keepers plied their trade in nuts, sweets, oranges and ginger-pop; yet there was little noise and no disorder. At the close of the sermon a collection for foreign missions was announced. While we were fishing in almost vacant depths for the stray sixpence which had hitherto escaped appropriation, our next neighbor held in his hand a few shillings, and was turning them over, apparently hesitating which of them should have the honor of going into the Lord's treasury. But the box did not come within eighteen inches of him, and his modesty would not allow him to reach over; the shilling was retained for the time, and in charity let as hope given at the meeting at Carharrack chapel in the evening. Hymn and prayer close the service. Then hurried handshakings, a drive homeward by another and more beautiful route, and the service at Gwennap Pit becomes a pleasant and not profitless memory.

London Methodist.

The Great German Painter of To-Day.

At those brilliant Berlin assemblages known as "opera-house balls," which were held last winter, there was often seen a man who excited the curiosity of every stranger among the company. He was rather short and quite elderly, with a homely but very strong face, a head remarkable in shape and almost devoid of hair, overhanging eyebrows, with a piercing gaze which allowed nothing visible to go unobserved. He seldom conversed with any one, but walked about alone, casting his searching glances at the people around him, and noting every remarkable face or figure and every striking effect in the costumes.

Among the Berliners there he created no surprise, for there were few of them, if any, who did not know that this "chiel amang" them "takin' notes" was Adolf Menzel, the great German artist, and that it was one of his constant habits to study the appearance of every person or thing which might come under his observation.

This man is eminently one of the Germans of to-day. He is thoroughly imbued with the prevailing belief in German unity and power, is a Prussian of the Prussians, and is especially earnest in his allegiance to the house of Hohenzollern—*der grosse Friedrich* in particular having been his ideal hero from his early youth upward. He is a man after Carlyle's own heart—full of that force and persistence which have contributed so much toward giving the German people the place they now hold in the world's estimation; and one of the Leipsic journals referred to him the other day as "the Bismarck of artists." This, of course, was meant for the highest possible praise, but to us, who do not look at Bismarck with German eyes, and who can properly appreciate the honest loyalty, the brave struggle against poverty, obscurity and adverse opinion, and the earnestness and truth to his convictions, that have marked Adolf Menzel's whole life, the comparison does not appear so flattering as it was intended to be.

Menzel's career affords a record of as stern a contest as any of the battles he has painted. He was born at Breslau in 1815, his father being the principal of a school in that city. During Adolf's boyhood the family removed to Berlin, where the father began making himself familiar with lithography—which was just then coming into use—intending to make it his profession. But he soon died, and his son was left at the age of fourteen in circumstances that forced him to use every exertion for the maintenance of himself and his dependent relatives. He had been in the habit of drawing since he could first hold a pencil, and soon found employment as a lithographer, and also in executing light and fanciful designs for cards, advertisements and similar matters. But while these labors necessarily occupied the greater part of his time, he devoted his leisure moments almost entirely to hard study of the profession in which he hoped one day to take a place. During all the hardships and discouragements of his early life he never lost sight of the mark he had set for himself, and allowed nothing to shake his faith in his ability to make himself a painter.

Gradually he rose above the mere rudimentary occupations on which he was at first engaged, and his drawings began to attract the attention of the best art critics of Berlin. Franz Kugler had written his History of Frederick the Great, and the work was to be published as a counterpart of the French Life of Napoleon, by Laurent, with illustrations by Horace Vernet: Menzel was selected to illustrate Kugler's book, and he went to work with a thoroughness that showed what was in him. He devoted himself to such a deep, untiring study of the manners, customs and dresses of the eighteenth century, and made himself so well acquainted with the main characters of the book by close observation of statues, paintings, and everything else that could give him any help, that he might almost be said to have transported himself into a bygone age. The result not only made him famous, but marked the beginning of a new era in the department of art to which these illustrations belonged. The style of the admirable wood-cuts in German books and periodicals of the present day may be said to date from the publication at Leipsic of the History of Frederick the Great.—*Lippincott's Magazine.*

IS THE editor of the *Presbyterian Banner* a Jesuit or an ignoramus? We ask for information. In his last issue he quotes the account given by the Rev. Dr. Brown, of St. Paul, concerning the relations of Calvin and Servetus, and adds that "no statement is more clearly confirmed by history than the above." Here now is the statement thus vouched for by the *Banner*:

"The facts, however, are that Servetus, who held and uttered blasphemous heresies, that by the laws of all Christian countries in his day were punished with death, had been condemned for them to death in Catholic Austria, and escaped and fled to Geneva. There they tried to silence him; but he would not be silenced, and was brought before the council, tried and condemned. After he was condemned Calvin tried to save his life; but the council refused, and the other Swiss States protested and demanded his death, and he was burnt at the stake."

In the first place, it was not in "Catholic Austria," but in the town of Vienne, France, that Servetus was first condemned to death. How much Dr. Brown and the *Banner* know about the case is obvious from their confounding Vienne with Vienna. In the second place, Calvin furnished the Catholics of Vienne the proofs upon which Servetus was condemned to death by them. In the third place, they did not try to silence him in Geneva, for he was in that city incognito. He did not try to speak there; it was only just as he was escaping from the city that he was discovered and arrested. The crime of heresy for which he was condemned was not committed in Geneva. Calvin's council had no sort of jurisdiction over him; his arrest and confinement by them was a high-handed outrage. In the fourth place, Calvin did not try to save his life. He tried to have his sentence commuted from burning to decapitation. That was something to his praise, but that was all. In the fifth place, all the other Swiss States were much less eager for his execution than were Calvin and his fellow-citizens. The other States were consulted as to what disposition should be made of the heretic; but their replies were so non-committal that the Genevese councillors, bent on blood, were greatly disconcerted by them. In tracts published shortly after the execution of Servetus, Calvin expressly justifies the capital punishment of heretics. He denies that the Roman Catholics have the right to kill errorists; but they who possess the "true faith" are bound to do it. And the following threat would have been very significant to people like Dr. Brown and the *Banner* if they had lived in his day: "Whoever," he says, "shall now contend that it is unjust to put heretics and blasphemers to death will knowingly and willingly incur their very guilt. This is not laid down on human authority; it is God himself who speaks and prescribes a perpetual rule for his church." The very slightest attention to history makes all these attempts to vindicate Calvin from the charge of murdering Servetus utterly contemptible. The men who persist in making them deserve no respect. The day for the perpetration of pious frauds and the falsification of history has gone by. "It is time," we respectfully suggest to the *Banner*, "that men who claim to be honorable gentlemen" should stop telling lies.—*Independent.*

FOR SELF OR FOR OTHERS?—The secret of dullness and discontent with many a life is that it has no other life to bless. It is shut up to itself. It never breaks bounds and gets abroad. Get out of self, begin to think of another, to care for another, labor for another, and all the tides of the soul are in motion. The dull self-brooding is at an end.

When self is forgotten, its weariness and fretfulness are forgotten. It is delivered from its own hardened consciousness by entering with hearty good will into the experience of the friendless and helpless.

This is the cure which is needed for jaded spirits. It is sovereign and infallible. Find somebody to help, and you help yourself; some heart to cheer, and you cheer your own; some burden of another to bear, and yours becomes light; enter into the straightened lot of one in need, and you get enlargement from your own bondage; learn to weep with those that weep, and your tears are a balsam to your own heart; rejoice with those that do rejoice, and your own griefs are assuaged, and your joys are doubled. It may be but little that you can do; do that little, and the world is so much happier and better, and a brighter sky shines upon your face. You have but an ounce or two of strength to spare; share that with one who is spent, and the perfume of this small benefaction will be to you as reviving incense. The remedy is safe and sure.

Dr. A. L. Stone.

MANY people who live in the country all their lives get up a distant bowing acquaintance with nature, and that is all.

The Perplexed Teacher.

She was one of the kind that some people call unconverted teachers—that is to say, she had never made a profession of religion, and her name was not on the roll of any church.

From one end another and another of her classes around her, scholars were being converted. She looked on with interest, but had no particular expectation that any of her scholars would experience a change of heart. She had never thought much about renewed hearts.

There were so many conversions in the school that everybody was talking about it. From the superintendent's desk and from the pulpit the harvest was spoken of in terms of thankfulness, hopefulness and joy.

Two girls came to this teacher, one sunshiny Sunday morning, and told her that they wanted her to talk with them about their souls. They were in trouble, and wanted her to lead them to the light, and tell them about Jesus Christ.

What could she do? She had no idea that any of this work of conversion would come so near her. She had a short talk with them, which was not very satisfactory, either to them or to herself; and then they left her. Then she went to the superintendent.

"I want you to supply my class next Sunday. I shall be away and am not coming again."

"Going out of town, to be gone for some time?"

"No; that's not it. These girls are being converted, and I don't know what to do with them. I'm troubled about it. I'm going to give up."

"What! Give up now, when you are just beginning to reap a harvest? Surely you don't mean to throw your work away in that style?"

"The Spirit of God is in my class, sir, and the class is no place for me. Here's your class-book, at your service. I am not fit to teach."

"Keep the class-book till next week, and pray that every girl whose name is in it may be brought to Jesus."

"But I have not come to Jesus myself."

"Pray for yourself then, too, and come to Jesus."

She kept that class-book. She prayed for herself. She is over her perplexity. She has come to Jesus herself. Nearly all her scholars have come. She has made public profession of her faith in Jesus, and is happy in it. If she was formerly unfit to teach, she now has blessed fitness, the result of a happy experience. She was formerly uncomfortable in telling her girls about a religion of which she had no practical knowledge; but now she is happy, because she walks in the light to which she is trying to lead them.

COMPULSORY KISSING!—Everybody in Paraguay smokes, and every female above the age of thirteen chews. I am wrong. They do not chew, but put tobacco in their mouths, keep it there constantly, except when eating, and, instead of chewing it, roll it about and suck it. Only imagine yourself about to salute the red lips of a magnificent little Hebe, arrayed with satin and flashing with diamonds, as she puts you back with one delicate hand, while with the other she draws forth from her mouth a brownish-black roll of tobacco quite two inches long, looking like a monster grub, and then deposits the savory lozenge on the brim of your sombrero, pats up her face, and is ready for a salute. I have sometimes seen an over-delicate foreigner turn away with a shudder of loathing under such circumstances, and get the epithet of the savage applied to him by the offended beauty for his sensitive squeamishness. However, one soon gets used to this in Paraguay, where you are, per force of custom, obliged to kiss every lady you are introduced to, and one half you meet are really tempting enough to render you regardless of the consequences, and you would sip the dew of the proffered lip in the face of a tobacco factory—even in the double-distilled honey-dew of old Virginia.

GIFT OF THE SPIRIT.—We have great reason to adore the wisdom and goodness of God in the dispensation of the gospel, that by the sending down of his Holy Spirit to endow the first publishers of this heavenly doctrine with such miraculous powers and gifts. He hath given such abundant testimony to the truth of our religion, and such plain grounds for our faith to rely upon. Had God left the Christian religion to have been propagated only by its own rational force upon the minds of men, what a slow progress would it in all probability have made. So St. Paul intimates that, and not the mighty power of God accompanied their preaching, and made it effectual to the conversion and salvation of men, they would have been tempted to have been ashamed of the gospel of Christ. Thus by the belief of the gospel men should live in the obedience of faith, and conformably to the precepts of that holy religion which the Son of God by so many miracles hath planted and preserved in the world.—*Archbishop Tillotson.*

A SEA TELESCOPE.—It is said that the fishermen of Norway carry in their fishing-boats a water telescope or tube three or four feet in length. They immerse one end in the water, and then, looking intently through the glass, they are enabled to perceive objects ten or fifteen fathoms deep as distinctly as if they were within a few feet of the surface. Hence, when they discover plenty of fish, they surround them with their large draught nets, and often catch them by hundreds at a haul, which, were it not for these telescopes, would prove precarious and unprofitable fishing. This instrument is not only used by the fishermen, but is also found in the navy and coasting vessels.

THERE are two forms of tyranny: one real, which arises from oppression; the other is seated in opinion, and is sure to be felt whenever those who govern establish things shocking to the present ideas of a nation.

Montesquieu.

Religious Intelligence.

A SCHEME is on foot for the union of the Presbyterian missions of India.

FULL returns of the communicants in the Established Church of Scotland make the number 460,566.

DR. REUSCH, of Bonn, has been appointed by Bishop Reinkens Old Catholic vicar general for Prussia, and has been recognized as such by the government.

DURING the last thirty years the sum of £1,069,282 has been expended on endowments, buildings, restorations and schools connected with the Church of England in the diocese of Peterboro.

THE Old Catholic movement is extending to Southern Germany. In Bavaria, at Limbach, Bishop Reinkens has consecrated a new church, the first church edifice that the Old Catholics have erected in Germany. An Old Catholic committee has also been formed at Stuttgardt.

THE Pope has addressed a congratulatory letter to Mgr. Gilbert, Archbishop of Paris, in which he says: "The French people, who have always given such proofs of attachment to the mother church, will no doubt weep at the accounts of our miseries, and will pray to the Almighty for liberation." Poor old prisoner!

AIX-LA-CHAPELLE is just now excited by an exhibition of alleged relics of Charlemagne. Some thousands of Walloons, Flemings, Dutch and Germans have been there. On a recent Saturday no less than 65,000 pilgrims defiled before the shrine. The next day the crowd was so considerable that it was thought advisable to leave the sacred objects throughout the day in the large gallery of the cathedral.

THE history of the missions to the Maoris in New Zealand has been a sad one. The beginnings of missionary labor among this heroic people were full of promise, until the wars between the colonists and the Maoris destroyed almost all that had been accomplished. Now the race has been reduced to a remnant, and their confidence in European teachers has almost entirely been lost. It is therefore the more cheering to find some evidences of improvement given in the reports of the Church Missionary Society. The Bishop of New Zealand has recently ordained a Maori, who is the ninth clergyman of that race now laboring in his diocese. In the Mercury Bay district the natives have contributed $625 to the building of a chapel.

THE annual report of the Church Missionary Society on the Island of Mauritius states that 1,800 Indian coolies have been baptized through its instrumentality during the last sixteen years; 212 of these during 1873. The number on the list at the close of last year was 1,118. Thirteen catechists are employed—6 to the Tamil coolies and 7 to those from Calcutta. The Society for the Propagation of the Gospel has 594 members and 2 missionaries. The Roman Catholics have a larger work than either of these societies. The London Missionary Society formerly made Mauritius the base of its operations on Madagascar, but no longer requires a station here for that purpose. Out of a population of 318,000, 216,000 are Indian and 2,000 Chinese coolies. The churches among them are reported as doing well, in the main; but the return of the coolies to their native land after a term of years gives a temporary character to the work.

THE recent revival among the Syrian Christians of Malabar has drawn renewed attention to this venerable body of monophysite believers. The *Friend of India* states that after all the persecutions of Romanists, through the Inquisition at Goa, by which multitudes were forced into the Catholic Church, the community of Syrian Christians dwelling in Cochin and Travancore still numbers 340,000. The Church Missionary Society has long taken deep interest in this body. Through its efforts some 10,000 of them have accepted the purer teachings of the Church of England, and a spirit of reform has spread through the old church, as the revival has shown. It is divided into 128 parishes, under a metropolitan, who is consecrated by the patriarch of Antioch, from a Travancore family, in which the office has become hereditary. The vicars of the parishes have an income from a fund which amounts to $25,000 a year. At present, however, the machinery of the church is quite out of gear, through the existence of two rival metropolitans, and the neglect of the Madras government to secure order and justice in the management of the church property.

THE LAW OF CHURCH BELLS IN SCOTLAND.—On Friday decision was given in the Court of Session in the action of the Minister and Kirk session of Peebles against the magistrates and town council of that burgh, fixing the hours for ringing the bell of the parish church to summon to worship on Sundays the congregations other than that of the Established Church. The case came up on appeal by the pursuers against the finding of the lord ordinary (Shand) who had refused to grant the interdict craved. Lord Deas, who delivered the leading judgment, held that the bell could not be used for ecclesiastical purposes, save in connection with the parish church, to whose use it had been dedicated, in which opinion Lord Jerviswoode and the lord president concurred. Lord Ardmillan said he could not agree with their lordships, and held that the magistrates were entitled to use the bell for warning Dissenters to worship as one of the ordinary purposes of the town, in respect of which they had the full control of the bells, just as much as ordering them to be rung on a queen's birthday. The court recalled the lord ordinary's interlocutor, and granted interdict as craved.

A REMARKABLE awakening is reported as having recently occurred in northern China, two hundred miles away from the permanent residence of any missionary, and away from the great lines of travel. During the progress of the work 160 persons have been received as hopeful converts. Not much missionary labor has ever been bestowed on the people. Two years ago or more a young man, a Buddhist, visiting Cheefoo, strayed into a chapel from curiosity, where a missionary was preaching to a handful of Chinese of the lower classes. It was the first time he had heard the gospel. He was so much interested that he remained a fortnight in the city, constantly visiting the chapel; he received Christ, was received into the church, and returned to tell the story to his fellow-villagers. At first he was persecuted, and few would receive his testimony. After a year a missionary visited the village, when two more converts were found. Last autumn, on the occasion of a second visit, the interest was so deep and widespread that the missionary spent the whole winter, and his visit was blessed by this large outpouring of the Holy Spirit.

New York Christian Advocate.

THE India mission of the United Presbyterian Church is the chief of its recent enterprises, and through the medical labors of Dr. Valentine and the educational efforts of Dr. Murdoch, through the excellence of its methods and the marked individuality of some of its converts, has achieved for itself a high position. It is situated in the heart of the Rajpootan States, whose people, the Rajpoots, have been called "the chivalry of northern India," and who to the number of 10,000,000 or 12,000,000 up to the time of the meeting, when the United Presbyterians entered upon the field, had not yet received the gospel. There are 6 stations, 11 ordained European missionaries, 5 medical missionaries, 99 helpers and teachers, 122 communicants, and 3,058 pupils in 77 schools. One of the chief features of the mission are the 5 orphanages, with 400 children. They grew out of the famine which a few years ago swept away 1,400,000 Rajpoots. The China mission, with 2 stations and 36 members, strives to labor in the hitherto uncared-for parts of north China. The Spanish mission, with 3 stations and 115 members, suffers with the general depression of evangelical labor in that country. The Japan mission, with 3 missionaries, has just been begun. The summary of the United Presbyterian missions is as follows: 48 European and 6 native missionaries, 8 medical missionaries, 261 helpers and teachers (mostly natives,) 54 main and 138 outstations, 6,927 communicants and 1,187 inquirers, 9,079 pupils in 166 schools.

BAPTIST.—Prof. Rauschenbusch gives the following account of the Stundists of Russia: "In Russia many sects have separated from the national church, claiming to be the true orthodox Greek Church, and in some of them there seems to be some real piety. But the Stundists differ from them all, as they have arisen by the contact of religiously-disposed native Russians with pious Germans in southern Russia. Several hundred thousand Germans live in southern Russia, and a very large proportion have descended from the so-called 'Pietists,' or 'Stundists,' who emigrated from Wurtemberg to Russia about fifty or sixty years ago. 'Pietists' is a nickname given to earnest Christians all over Germany; Stundists, from the German word *Stunde*, hour—*i. e.*, hour of prayer or for prayer meeting. Many of these German Pietists of Russia have become Baptists, and a large proportion of the native Russians who inclined toward the views and practices of the Pietists were on the point of becoming Baptists when the persecution broke out and prevented them from being baptized. This will account for the fact that the Baptists are called Stundists, which is a general term, embracing Baptists and Pedobaptists. It will also account for the fact stated, that some Stundists recently brought their children to the priests to be christened. Doubtless they never had been Baptists, but were simply people who attended prayer meetings. I have positive information that the tendency of the Stundist movement among the native Russians is decidedly toward the Baptists."

THE thirteenth annual report of the foreign missions of the Southern Presbyterian Church gives the missionary income for the last year at $42,431. Although this is somewhat less than the receipts of the previous year, it is gratifying to notice that 200 more churches have contributed last year than the year before, making the number of contributing churches 890. The *Missionary*, published at Columbia, South Carolina, is the chief means of diffusing missionary interest in the denomination. The missionary force consists of 21 ordained ministers, 24 assistant missionaries and 14 native helpers. The oldest mission is that among the Cherokees, Creeks, Seminoles and Choctaws in Indian Territory. There are 7 main stations, 20 church organizations, and the number of members is given from 1,000 to 1,200, in a population of about 70,000. As the schools in the Territory, though supported by government annuities, are very poor, the two educational institutions of the mission have special importance. One of these, the Muskogee Institute, recently begun and under the charge of Miss Hoge, of Virginia, has 22 girls; and the Spencer Academy, in which the most influential men of the Territory were educated, has 50 pupils. The secretary, Dr. Wilson, in his recent tour among these Indians, finds that they have rather gone backward than forward in twenty years, though the increasing number of whites who have come in with the railroads have added to the material prosperity of the country. The other missions are those to the United States of Columbia, with two stations and a growing school; to Brazil, with one station at Pernambuco and another at Campinas, where the institute has 110 pupils; China, with two stations at Hangchau and Suchau; Italy, where Miss Rouzone labors as a teacher at Milan, in connection with the Waldensian Church; and the two new missions commenced during the past year—Greece (Dr. Kalopothakes) and northern Mexico, at Matamoras. The statistics of the report are too imperfect to permit of any summary.

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Revivals Prevailing.

The revivals now prevailing in almost every section of our Southern Methodism are going forward in the face of temporal conditions not usually regarded as favorable to the success of the gospel. Much political excitement is supposed to exist, and, if we may believe the representations of the radical newspapers, there is general riot and social disturbance. If we were to credit the reports which are spread abroad through these sheets, we should suppose that our people were devoting themselves exclusively to Kukluxing and to conspiracies against the well-being and lives of the carpet-baggers and their colored followers. And yet throughout these States there is a greater religious interest, more conversions, and a larger increase of membership than for years past.

Certainly we must conclude that our preachers are about their Master's business, and not much embroiled in the troubles of the day, and that our Southern Methodists are too much enlisted in the work of God to be stirring up strife. It is a most gratifying fact that the preachers are earnestly and zealously pursuing their high calling—preaching the gospel of Christ, calling sinners to repentance—and that they permit no perils or excitements in the social or political situation to move them away from the path of duty. The people are awake to religious convictions as seldom before, and thousands are converted every week. The work goes forward amidst the engrossing and sometimes tumultuous and violent demonstrations of the belligerent rabbles and mobs which have been stirred up by the enemies of the country. We note this feature in the cheering work of grace as significant. Our church is doing the work of a church of Christ nobly, her ministry are devoted to the saving of souls, and the disorder of the times seems to have helped rather than hindered the work of God.

A very common mention connected with the revival reports which come to us from week to week is that the preachers are having a hard time, poorly paid, badly supported, and that the people are struggling with poverty, burdened with the oppressions of political despotism, and discouraged by failures in the crops. Notwithstanding, the word of God has been with power, and these calamities of the country have seemingly contributed to the spread of the gospel. Like the Thessalonians of old, the people are receiving "the word in much affliction, with joy of the Holy Ghost." Never are people so likely to feel their need of the gospel as in times of trouble. They are prepared to accept the great and divine consolation because they long for comfort and support, and because the world has none to give.

In individual afflictions suffering is often graciously sanctified. The experience of tens of thousands will testify that they received the word not in prosperity, not in full health and in the midst of success, but in the hour of anguish and suffering. Driven from that refuge of lies—worldly pleasure and gain—they fled to the Christian refuge, and laid hold on this hope. Through the bitterness of repentance, and through faith in a merciful Savior, they reached a comfort and obtained a consolation which enabled them to rejoice in tribulation: "In much affliction, with joy of the Holy Ghost." There is no contradiction here, but a relation which often obtains between the greatest temporal suffering and the clearest and most comforting manifestations of the divine presence. The abounding grace of God, and the power of the gospel to save men from eternal death, are compensations in the cup of adversity.

However our misfortunes have been brought about, and by whatever agencies of human wickedness and malice, it is much that God smiles upon his people in their times of sorrow, and sends them what is better even than temporal prosperity. The existing revival influence proves that the day of tribulation, and the time when men's minds are aroused by other exciting issues, are perhaps the most favorable for the effective presentation of the gospel. Throughout the fall there should be no relaxation of effort, and no diversion from the great work of saving souls. The salvation of the country, as well as of the individual, depends largely on the spread of the gospel. A good revival of religion in a community, or in the country at large, is worth more than all other expedients for its welfare and preservation.

A Sample Brick.

The following remarkable facts are transmitted from Walker county to the Montgomery *Advertiser*, by letter, dated Arkadelphia:

Permit me to trespass upon your valuable columns for the purpose of informing the citizens at large what recently transpired in Beat No. 15 of this county. A few days ago twenty-seven members of the Northern Union Methodist Church abandoned their faith and order, both religiously and politically, and joined the Missionary Baptist Church, and were baptized by Rev. L. Williams, of Jasper. They were all Republicans, but when they abandoned their denomination they also abandoned their Radicalism. Now they declare themselves Democrats, and will support the Democratic State ticket. The reason for this change was because their presiding elder, one Lakin, while on his grand rounds preferred staying with his negro brethren in preference to the white members of his church. This man Lakin is nothing more than the scum of the Union Methodist Church of New York, sent down here, I presume, to regenerate the negroes in religion and politics. When preaching to his God-loving, social equality brethren his text is the civil rights bill. Long may he live on earth to kiss the negro children and fondle them on his paternal and patriarchal knee.

D. A. R.

The above paragraph, cut from the Mobile *Register*, explains itself, except that the Methodist Episcopal Church (North) is called the "Northern Union Methodist Church." Who the writer (D. A. R.) is I know not, but feel sure that he has stated *facts*.

I send the paragraph, Mr. Editor, that its publication in the ADVOCATE may show your readers the *political character* of the Northern Methodist preachers, as their character is expressed in their degraded social habits and radical pulpit politics.

My own opinion is that this man Lakin, whom D. A. R. describes "as nothing more than the scum of the Union (Northern) Methodist Church" (and of whom we have heard before in this State,) is above the average of his class, but that his essential character is the essential character of all of them—that he is a fair specimen, "a sample brick." These are the men who have indorsed, by their sermons, prayers, letters and conversations, that infamous system of carpetbagism which has corrupted our Legislatures and courts, absorbed and squandered our wealth, prostrated all our material resources, and pushed up the poor negroes to the very verge of a gigantic social war. These are the men sent into our midst to prosecute in their own way the policy, often and plainly repeated, of disintegration and absorption.

I hope also and specially, Mr. Editor, that this "sample brick" will fall under the inspection of our "two Bishops, missionary secretary and leading D. Ds." of Round Lake and Sea Cliff fame, that they may know what sort of things, following their example, we away down here will be forced to take into our bosoms. These high functionaries and doctors doubtless thought they were representing Southern Methodism; but I doubt if the church would have elected them or anybody else to *represent* her on those great occasions; for on that subject I have heard but one expression, and that has been a profound and sorrowful regret that they saw fit to constitute themselves our *representatives*.

So long as the brilliant Bishop Haven continues to publish in the *Independent* or any other paper his venomous contributions of vituperation and falsehood; so long as Presiding Elder Lakin, in "his grand rounds," preaches from the civil rights bill as his text, and actually practices his social equality doctrine; so long as the Northern Church refuses to cancel her disintegration policy, and indorses such men as Haven and Lakin—so long as these things continue, Mr. Editor, many of us don't care to be *represented* in their meetings; and if we have fraternity, prefer that it be *formal—very*.

Yours, etc., J. W. RUSH.

MOBILE, September 17, 1874.

Romish Mendacity.

Some time ago, says the *Christian Intelligencer*, we called attention to the systematic plan of Jesuit and other Roman Catholic teachers to rewrite history, eliminating from it any facts that are to the discredit of the Romish Church, its popes, prelates, ecclesiastics and partisans generally; and injecting upon it falsifications reflecting upon the religion of Protestants, and the character of its greatest advocates and defenders.

The object of the writers who are industriously engaged in this vile business is palpable. They do not expect to be credited by the intelligent and scholarly classes even of their own faith. These will search out the facts for themselves, and will form judgments more or less in accordance with the truth, in proportion to their capability for original research, their ability to weigh testimony, or their impartiality. In the main, they will accept the versions of eminent historians, and, while they remain firm in their allegiance to the church in which they were born, will deplore those acts of its members which have tarnished its fame and made its policy odious to the great mass of Christendom.

The aim of these papistical writers who are engaged in the task of travestying history, we repeat, is not to produce an effect upon the minds of this small and select class of Romanists; but it is to influence the opinions and confirm the faith of the ignorant masses of that church, who are incapable of making a judgment of their own, and must take the facts of history at second hand. For these history must be manipulated, manufactured out of "whole cloth," and to this labor Romish priests, Jesuits and hireling advocates are industriously devoting themselves with characteristic artifice and the most fecund powers of falsehood. To make room for their adulterated and emasculated histories, the accepted works of writers of renowned scholarship, who have written with impartiality, and have neither extenuated anything in favor of Protestant or Romanist, or set down aught in malice against them, are to be driven out of the libraries of Catholics, and are not to be permitted to come into the hands of their youth at school or of the common people, who will by this means be kept from contact with inconvenient truth, and may be held docile believers in the doctrines and practices of a church which dreads the light.

As an illustration of the manner in which Romish writers sophisticate history, we invite attention to the following extract from a work on the ecclesiastical history of Great Britain, recently written by one of their number—a Mr. James Walsh. We think it unnecessary to undertake the useless task of exposing its tissue of falsehood, or to supplement it by even a word of comment. It would be an insult to the intelligence of our readers to do either. Our object will have been attained if we succeed in directing their notice to the conspiracy against the truth of history in which Romanists are now industriously engaged. The extract to which we refer professes to describe the character of the celebrated John Knox, which it does in terms almost the exact opposite of the truth, as follows:

"His whole public life was spent in treason, conspiracy, rebellion, turbulence and bloodshed. He was born of poor parents, educated by the charity of the Catholic Church, ordained a priest at the age of twenty-five, was admonished, and afterward expelled from the office of the priesthood for his crimes of impurity, and for teaching heresy. He joined the band of assassins who murdered Cardinal Beaton, and became their chaplain; was condemned to the galleys in France as one of the criminals, where he remained for nineteen months, and was then liberated. Knox then came to England, where he became a preacher of Lutheranism and Episcopalianism, although he professed to be a sort of Calvinist in Scotland. * * * In 1559 he returned to Scotland still a rebel; he at once joined the rebellion going on against the regent Mary of Guise. He wrote letters to the English government under a feigned name, soliciting money to aid the rebels, and an English army to invade and lay waste his native land. He urged the people to destroy and ruin the churches, abbeys and religious establishments, and to burn all the civil and ecclesiastical histories, documents, charters and records of the country. He was a coarse, vulgar and vindictive rebel and traitor to his queen and country from the day Mary landed until she was dethroned. * * * He was at all times a despicable coward, who fled from that danger which was the consequence of his crimes. In his writings he defended and praised the assassination of Cardinal Beaton, the Duke of Guise, and David Riccio as being the work of God; he also maintained that all Catholics, clergy and laity, kings and subjects, ought to be put to death, so that he was thus the advocate of murder and the fiercest intolerance. He was unsettled in his own creed, or else acted the hypocrite, as he was an Episcopalian during his stay in England, whilst in Scotland he was a Calvinist and Presbyterian. He was a calumniator and slanderer of the worst kind, as he, in his writings and sermons, distorted facts, misrepresented passing events, falsified history, and defamed the best of men and most virtuous of women."

TIMES of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.

THE closest walk with God is the sweetest heaven that can be enjoyed on earth.—*Brainerd*.

OUR State affairs have apparently become settled again. The usurping Governor and other officials, who were put in possession of the government two years ago by the arbitrary interference of President Grant, have been reinstated by the same power. After a day or two of liberty, our State has been remanded, by Federal bayonets, to the grinding despotism which could not exist for an hour but for the unrighteous intervention of the national government. The gallant resistance and uprising of the people, the speedy overthrow of their tyrants, and the establishment of the rightful government, has not, we trust, been altogether in vain. The Kellogg dynasty has been more clearly than ever exposed as a sham and fraud, and as being utterly incapable of maintaining itself apart from the national military arm. It is no government of the people, but the creature of fraud and usurpation, and sustained and controlled by the President and his army. When honest and intelligent men of every section come to understand the events of Monday, the fourteenth instant, they will see the vileness and the disgrace of the misgovernment to which the people of Louisiana have been subjected. It was no war of races, it was no opposition to the national authority, but resistance to local oppression which could no longer be borne. Self-respect and self-preservation demanded a protest in some form, and that it ended in violence and bloodshed must be attributed to the despotism against which the demonstration of the people was directed. However thwarted in their efforts for a good government, and however defeated in the immediate result, it will be some satisfaction to our people that they have vindicated their right to be free. The spirit of liberty is not dead, and its suppression is a lasting shame to the nation.

OUR News from the Work brings tidings of many conversions every week. This autumn, amidst outward troubles and poverty, God is blessing the church with an abundant harvest of souls. Our preachers are manifestly in earnest and faithful in their work. Such tidings should inspire the church with increased faith and zeal. Dr. McCarty, presiding elder, sends us the following cheering note from the Montgomery district, Alabama Conference:

AUBURN, ALA., Sept. 14, 1874.

MR. EDITOR: We are having good times on the Montgomery district. The district camp meeting (last Sunday of August) was a time of *great* power. Since then Bro. Graham has had good meetings on Crawford circuit. Bro. Mangum has a wonderful meeting going on at Tuskegee; about thirty conversions in one night. Bro. Loveless received twenty-five members at Auburn yesterday, and eight or ten last night, and still the meeting goes on. Bro. Motley has promise of the best meeting I have ever seen at Opelika; souls are being converted and the church greatly refreshed. Bro. Turrentine, at Tallassee, has had twenty-six added to the church. Bro. Perdue, on Elmore circuit, has added ninety-six, and still the work goes on. Before these meetings the church seemed more indifferent and sinners harder than I have ever seen them before. The preachers were alarmed at the state of the case, and they have preached faithfully the terrors of the law, and the result is visible, wonderful, glorious.

A Good School.

By reference to the card of Prof. Magruder it will be seen that the Baton Rouge Collegiate Institute opens on Monday, October 5. This sterling school for boys is of long standing and of wide repute as among the very best in the country. The school is beautifully located in the suburbs of Baton Rouge, and its record for health will compare to advantage with any located in the mountains of Virginia. The students are members of the family of the president, eat at his table, and are surrounded by the refining and wholesome influence of a Christian home. The standard of instruction is high and thorough, and boys can be taken through the entire college course, or fitted for admission to the best colleges of the country. The terms are not high in reality, as $300 pays for everything for the entire year. It is, in fact, a cheap school, and as excellent as it is cheap.

IMPORTANT TO UNDERGRADUATES.—It would seem that Bishop Paine is of opinion that the Conferences should this year elect to orders under the old rule. We quote the following from the Nashville *Christian Advocate*:

Bishop Paine writes us that he agrees with us "that the Conferences should this year elect to orders under the old rule." We hope all those who were admitted on trial last year will pass a good examination on the course of study for two years, and be ordained deacons; and that those who were ordained deacons last year will in like manner pass a good examination on the two years' course, and be ordained elders.

HE who laughs at cruelty sets his heel on the neck of religion.

Denver Conference.

We are much obliged to Bishop Pierce, says the Nashville *Christian Advocate*, for the prompt returns of the minutes of the Denver Conference, and to Dr. McFerrin for an interesting communication accompanying them. The new Conference starts off with fair prospects. Our old Alabama and Little Rock friend, the Rev. W. C. Hearn, is secretary; that is right. We see that he is stationed at Denver—we guess that is also right. R. M. Craven was admitted on trial; S. W. Debusk into full connection; W. C. Hearn, J. J. Carden, D. L. Collie were received by transfer. S. W. Debusk was elected and ordained deacon. Asbury H. Quillin (local) was ordained deacon. T. R. Pierce, C. W. Sanford, E. J. Stanley, E. M. Mann were elected and ordained elders. A. A. Morrison, superannuated. There are 636 white members and 9 local preachers; 32 infants and 150 adults baptized; 11 Sunday schools, 53 teachers, 402 scholars; $24.60 collected for claimants; $218.27 for missions. The next session is to be at Helena, Montana.

After this was in type we received the minutes from Bro. Hearn, and a letter, from which we copy as follows:

"The first session of the Denver Conference was held in the city of Denver, Colorado, August 27-29, 1874; Bishop Pierce, president. After the usual devotional exercises the Bishop addressed the Conference, and announced the transfer of W. C. Hearn, from Little Rock Conference; J. J. Carden, of West St. Louis Conference; and D. L. Collie, of Louisville Conference, to the Denver Conference. Twelve clerical and three lay members answered to their names and took their seats. W. C. Hearn was elected secretary, and E. M. Mann assistant. The session was most harmonious and pleasant.—Bishop Pierce, in the pulpit, chair and social circle, won upon all hearts. He preaches and presides just as well at the base of the Rocky mountains as he does in Nashville. Dr. McFerrin was Dr. McFerrin—and you know what that is. He preached, talked, suggested and aided everywhere. He closed with a talk to the children, on Sunday afternoon, saying: 'Meet me in heaven; good-by;' retiring by a back door, leaving moistened eyes, and also carrying such away. Our statistics are necessarily imperfect—so many of the preachers absent, because of distance, and sending no report; but we have done the best we could. Two men—Bros. Sanford and Stanley—came 1,000 miles (450 by stage) to get to Conference. Think of it! Let the preachers on the railroads keep silence. The Bishop announced his appointments on Saturday afternoon—not a murmur was heard. Our field is large, our labor hard, but a noble band of self-sacrificing men step forth into the new Conference, to work and suffer for Jesus Christ. We need your prayers, and of the church generally. After a most impressive sermon at eleven o'clock on Sunday, by the Bishop, the deacons and elders were ordained."

VOTE ON THE CHANGE OF THE GENERAL RULE.

This is to certify that the proposed change in the Discipline, page 27, was not adopted, to wit:

"Drunkenness, or drinking spirituous liquors, unless in cases of necessity.

"Then substitute the following:

"Making, buying, selling or using, as a beverage, intoxicating liquors."

The vote was 12 clerical and 3 lay—all voting "No."

WILLIAM C. HEARN,
Sec. Denver Conf., M. E. C. S.

DENVER, COL., August 29, 1874.

Conversions in a Week.

The Baltimore *Episcopal Methodist* gives the following as the conversions and accessions in the Southern Methodist Church for one week in September:

Conferences.	*Conversions.*	*Accessions.*
Baltimore	146	101
California	70	65
Tennessee	337	303
Holston	135	128
Louisiana	147	142
Mississippi	47	47
North Mississippi	197	138
Alabama	50	57
North Alabama	58	51
Kentucky	101	126
Texas	25	30
Virginia	138	132
West Virginia	12	14
Louisville	77	101
North Georgia	143	147
South Georgia	92	82
North Carolina	277	263
South Carolina	286	273
Little Rock	152	130
White River	30	21
Memphis	78	72
St. Louis	55	46
West St. Louis	25	15
Missouri	37	28
Florida	40	39
Arkansas	150	130
Trinity	70	61
Illinois	23	20
Totals	3,007	2,731

LITTLE ROCK CONFERENCE.—*Time of Holding Session Changed Back from November 25 to December 9.*—I learn that some six of the presiding elders of the Little Rock Conference are not satisfied with the change I made in the time of holding that Conference, from the ninth of December to the twenty-fifth of November, and the outcry is on the finances. These brethren ought to know. That I may not embarrass the brethren on this point of vital interest these very hard times, I hereby change the time back to December 9, 1874. H. H. KAVANAUGH.

LOUISVILLE, KY., Aug. 28, 1874.

CHANGE OF THE TIME OF THE SESSION OF THE NORTH ALABAMA CONFERENCE.—The ensuing session of the North Alabama Conference will commence November 11, instead of November 4, as published in the plan of visitation. This change has been made by urgent request, though it does not extend as late as was desired, in consequence of the alteration in the times of other Conferences which it would necessitate.

D. S. DOGGETT.

PRUDENT MEN look up their motives; letting familiars have a key to their hearts, as to their gardens.

Last Hours of Napoleon III.

The Emperor fully understood the great danger of the operations which he consented to submit, and was well aware that their result might be fatal. He, in fact, prepared for death. He revised and made a codicil to his will—a very curious document, of which I shall perhaps have occasion to again speak—and gave it to his wife; and on the day before the first operation he made what the Catholics call "a good confession," received absolution, and approached the blessed sacrament. Indeed he had been scrupulously attentive to his religious duties for several months past. He, the Empress and the prince imperial never failed to go to mass on every Sunday, on every holiday of obligation, and on every day of devotion. It turns out not to be true that Father Goddard, the Catholic priest at Chiselhurst, did not arrive in time to administer to the dying Emperor the last rites of the church. He was with him for ten minutes before he expired; the condition of the Emperor made it impossible for him to receive the viaticum, but the sacrament of extreme unction was administered. This sacrament, in the Catholic faith, remits venial sins, moral sins having been already remitted by the sacrament of penance and confession; it heals the soul of its infirmity and weakness, it helps to remove something of the debt of punishment due to past sins, it imparts strength to the soul, and arms it against the attempt of its spiritual enemies. Father Goddard had administered this sacrament, which consists in anointing the sick person in the form of a cross, upon the eyes, ears, nose, mouth, hands and feet, repeating the words: "Through this holy unction, and his most tender mercy, may the Lord pardon thee whatever sins thou hast committed;"—and he was just commencing with the words, "Depart, O Christian soul, from this world, in the name of God the Father almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who has poured forth upon thee," when the Emperor, who had just given his last kiss to the Empress, breathed two faint sighs and expired. The Empress, who up to that moment had remained perfectly calm, uttered a shriek of grief and anguish, and fell faintly in a chair; and for a few moments nothing was heard in the room but the low voice of the priest as he continued his prayer and the sobbing of the kneeling spectators of the scene. There were present, at the moment of death, the Empress, M. Liebri, some of the other members of the household, all of the physicians and Father Goddard.—*Correspondent of New York World.*

THE CHURCHES OF GENOA.—I have said the Genoese are pious, and I must now speak of some of their religious customs. Before the revolution of 1793 there were at least three hundred and fifty churches in this city: at present there are about eighty, all of which deserve a visit, either on account of their architectural beauty, their costly marbles or the works of art they contain. The ceilings of many of them gleam with burnished gold, and are vivid with all the colors of the rainbow; pillars of porphyry, jasper, and even of agate, support the glittering roofs; and the altars are frequently composed of mosaics in which malachite, lapis-lazuli and similar stones are lavishly used; while in the Duomo and Annunziata the altars are of pure silver. Pictures by Vandyke, Rubens, Guido, Giulio Romano and Pierino la Vaga adorn them, and the chapels are often covered with frescoes by Piola and the two Cambiasi, who surpassed Correggio in the beauty of their *putti* or cherubim. On festivals the number of tapers burnt before the sacred shrines is very great. I have seen the Annunziata illuminated with ten thousand wax-lights. This is considered the most gorgeous church in Italy, and on the occasion I speak of its interior rather resembled a hall in Aladdin's palace than a place of prayer. A hundred chandeliers hung from the golden roof and caught upon their sparkling prisms the twinkling of the thousands of tapers which were arranged in wreaths, garlands and monograms about the ten altars which line either side of the magnificent temple. The twenty-four marble columns dividing the nave were encircled at their capitals with a blaze of light, and the high altar was almost too dazzling to look at. The superb rosso-antique columns in this church are said to have cost the united families of Lomellini, Durazzo and Pallavicino a million francs apiece, or one million sterling for the twenty-four.—*Lippincott's Magazine.*

IT IS pleasant to say to all the brotherhood and sisterhood of ugliness and lameness: There is every reason to believe that there is no such thing in heaven as a one-legged or club-footed soul—no such thing as an ugly or mis-shapen soul—no such thing as a soul with tainted blood in its veins; and that out of these imperfect bodies will spring spirits of consummate perfection and angelic beauty—a beauty chastened and enriched by the humiliations that were visited upon their earthly habitations.—*Dr. Holland.*

THE Nashville *Christian Advocate* says: Bishop Paine writes us, Aberdeen, Mississippi, September 10: "I have just closed a series of District Conferences, running through the whole summer. Am *tired*. Thank God for the many indications of his saving power displayed in the conversion of sinners and the revival of members of the church at these meetings. Health tolerable."

DR. J. M. REID, who was elected by an almost unanimous vote Bishop of the Methodist Episcopal Church, by the General Conference at Napanee, Canada, August 29, declined the honor, and Rev. Dr. A. Carman, president of Albert College, was elected Bishop.

TESTAMENTARY charities are no better than dead sacrifices.—*Sherlock.*

Letter from England.

MR. EDITOR: The English Wesleyan Conference met in Camborne, Cornwall, on the twenty-ninth of July, and closed its sittings in two weeks. The preparatory committees met before the Conference, and transacted the business committed to them. The reports and the debates following showed Methodism to be pervaded with a healthy, vigorous and growing life, and has yet a work to do exceeding vast in its proportions, and surpassingly glorious in its issues.

There were but three vacancies in the Legal Hundred—a fewer number than has been for a long series of years. Two of these were filled by nomination and one by seniority. Seven ministers were nominated, and the Revs. Richard Roberts and H. W. Holland were chosen. Mr. Roberts is popular as a preacher, and has spent the greater part of his ministerial life in London. Mr. Holland has spent all of his public life in the provinces. He is a man of vigorous grasp of mind, and is an abler and more thoughtful preacher than Roberts, but not so oratorically attractive, nor so polished in the minutiæ of style and address. The minister's name who passed into the hundred by seniority is Jones.

Eight clergymen were nominated for the presidency, and the Rev. Dr. Punshon was chosen by an overwhelming majority. He received 220 votes, and Mr. Arthur, the next, only 48. The doctor's inaugural is a gem—bold, brave, eloquent and beautiful. In reference to sacerdotalists, their teachings and their claims, he was incisive and decided: "We must be bold to affirm that there is no human priesthood save that royal one to which the whole company of believers is summoned." In reference to the position of Methodism he was unmistakably pronounced: "We must maintain our self-respect. As we are so often asked to consent to unite or be absorbed into another church, I think the time has come when on this question of our ecclesiastical position we should give forth no uncertain sound. The time has long gone by when we will listen to any proposals for union except on equal terms."

The representatives from other branches of Methodism addressed the Conference and public, in an open session, on the evening of the first day of the assembly's deliberations. France, Ireland and the United States (North) were represented worthily and with great ability. Dr. McAnley and Bishop Harris were the Western representatives.

During the last ten years one thousand two hundred and fourteen chapels have been built, and nearly four millions of money expended on them.

A high grade school is to be established in Cambridge, and a lengthened and vigorous discussion took place in reference to the choice of a principal. The result was that Rev. Dr. Moulton, of Richmond College, was appointed.

Letters of fraternal sympathy and regard were sent to three ex-presidents who were not able to be present at the Conference—Revs. John Lomas, S. R. Hall and S. D. Waddy, D. D.

The mortuary list is large—twenty-two died in England and seven on mission stations. Some of these were useful and able men, but none of them eminent or leaders of thought and opinion.

The Rev. H. Keet submitted a grievance to the Conference in the form of a correspondence which passed between himself and the Archbishop of Canterbury and Bishop of Lincoln anent the erection of a tombstone over the grave of his daughter in a parish church-yard. The rector of the parish would not permit the stone to be placed over the grave unless the word *reverend* would be erased from before his name on the inscription. Could Rome surpass that in bigotry, intolerance and exclusiveness? Dr. Wordsworth, the Bishop to whom Mr. Keet wrote, indorses the action of the rector in a most insulting letter, which led Dr. James to say in Conference that his lordship was afflicted with *ecclesiastical monomania*, and ought to be prayed for. The primate's letter was polite but passive. Dr. Tait knows how to adapt himself to circumstances, and can so effectually enwrap his priestliness in an incumbent courtesy as to conceal its arrogance. The matter excited much indignation in Conference. It was referred to the committee of privileges.

The affairs of the book-room are in a prosperous condition. The officers were reappointed. A new hymn-book is to be compiled during the year. A number of books were presented to Bishop Harris, Dr. McAuley and two other ministers from different parts of Methodism.

Dr. Osborn was reappointed for six years to the chair of theology in Richmond College. The doctor is an able man, and a scholarly theologian of the true and sterling old-school type.

A temperance committee was appointed—part abstainers and part non-abstainers. Dr. Osborn made a strong speech against *total abstinence* as enjoined by Scripture, or as absolutely indispensable to aid the temperance movement. A monster temperance meeting was held during the sittings of the Conference.

Dr. Cather had an opportunity of airing his league, not in the Conference, but at a public meeting. It was stated in the advertisement that the doctor attended as a deputation. But who deputed him? Himself. He was both the *deputant* and deputy. He is an amazing man—Dr. Cather. OBSERVER.

August 26, 1874.

THE "world" never harms a Christian so long as he keeps it out of his heart. Temptation is never dangerous until it has an inside accomplice. Sin within betrays the heart to the outside assailant.

"OH, DEAR SIR," says Brainerd, in writing to a friend, "do you think it enough to live at the rate of commonplace Christianity?"

Revival in Bryan, Texas.

BRYAN, TEXAS, Sept. 10, 1874.

MR. EDITOR: We are now in the midst of the greatest revival I have ever known in my life. Commencing with the week of prayer, it continues with unabated power, though the phases of it are greatly changed. The changes are clearly for the better. The physical demonstrations are less than at the first, but the power of truth is more clearly perceived; the divinity of the gospel, as the power of God unto salvation, more manifest. The processes by which God in his infinite mercy, through his abounding grace and truth, brings man to himself, are much more clearly apprehended by the wisest of us than ever before. Already we have one able minister of the gospel restored to the church and his embassy—recommissioned by the church, and endowed from on high for the great work; and his work already is approved of the Master. The hand of God, I feel confident, is on three young men who will go out from this Pentecost to preach the gospel.

We have had over one hundred conversions, sixty-six accessions to our church, and I feel that the work has only fairly commenced. God willing, we will continue it until Conference. We are now reaching the professional men—doctors, lawyers and skeptics. Already many of the strongest intellects are among the captives of truth. I have done most of the preaching myself, or rather the Holy Ghost through me. We had one sermon from Bro. Veal, one from Bro. Smith, of the Bryan circuit, one from Bro. W. F. Cummings, of Dallas, and four from Bro. C. E. Brown, of Calvert station. All effective.

The pastors of the Old School Presbyterian Church and Baptist Church of this city agreed to join me in a union meeting, and we wrote for Drs. Walker, Bunting and Howard, of Galveston, to come up and give us a start on the Hammond union plan. They declined to come, and the pastors here preferred to hold meetings in their own churches in their own way. The Presbyterians held two protracted meetings, with some good results. The Baptist brethren held one of four or six weeks, resulting, I believe, in about fifteen accessions by letter and profession.

Our revival has been and still is of pure Methodistic character. While both Presbyterians and Baptists, from their love to Christ and the charity that love inspires, have continued with us, laboring with us at the altar and in the community with us much zeal as ourselves, I realize more than ever that love for God and zeal for the salvation of men, with a firm conviction that the gospel is the power of God to the salvation of all that believe, from which arises a just sense of our duty to Christ in pressing his claims upon all, with the assurance that all may will to be saved, is the true basis of union, effective and acceptable service. Truly yours in Christ,

S. C. LITTLEPAGE.

Homer College.

HOMER, LA., Sept. 15, 1874.

MR. EDITOR: Please say to all, especially to those in north Louisiana, that no tuition will be charged in Homer College for the present (fall) session. This session closes February 1.

I think it probable that this proposition will be continued until June next, and possibly for many years to come.

Young men without means, and wishing to obtain a collegiate education, now have an excellent opportunity offered them. By renting a room and cooking their own provisions their expenses need not exceed $8 per month.

I trust that all your readers, especially preachers, will give publicity to this generous proposition of the board of trustees. I trust also that all papers favoring the gratuitous education of young men will call the attention of their readers to this offer. THOS. J. UPTON,

Financial Sec. Homer College.

THE PILGRIM AND THE KNIGHT. In a noble castle there once resided a very rich knight. He expended much money in adorning and beautifying his dwelling, but he gave very little to the poor. A weary pilgrim came to the castle and asked for a night's lodging. The knight haughtily refused him, and said:

"This castle is not an inn."

The pilgrim replied: "Permit me to ask two questions, and then I will depart."

"Upon this condition, speak," replied the knight; "I will readily answer you."

The pilgrim then said to him: "Who dwelt in this before you?"

"My father," replied the knight.

"And who will dwell here after you?" still asked the pilgrim.

The knight said: "With God's will, my son."

"Well," said the pilgrim, "if each dwells but a time in the castle, and in time must depart and make way for another, what are you here otherwise than guests? The castle, then, is truly an inn. Why, then, spend so much money adorning a dwelling which you will occupy but a short time? Be charitable, for he that hath pity upon the poor lendeth to the Lord, and that which he hath given he will pay him again."

The knight took these words to heart. He gave the pilgrim shelter for the night, and was ever afterward more charitable unto the poor.

HARD ON HIMSELF.—William M. Evarts, at a public dinner lately, told this good story on himself: A few summers since, at the request of one of his youngest daughters, he sent up to his country place in Vermont a donkey for her use. She had read about donkeys, but was not familiar with their braying. The animal's noise inspired her with the profoundest pity for what she thought was his distress. So she wrote to her father: "*Dear Papa*—I do wish you would come up here soon; my donkey is so lonesome."

INFORMATION has been received at the Navy Department that Commander Chas. L. Franklin, on duty at Pensacola navy-yard, died of yellow fever on the eighteenth instant. He was a native of Ohio and had been in the service nearly twenty years. The three medical officers recently ordered to duty at that yard have arrived there. Prof. Logan, of New Orleans, who is supposed to have volunteered his services, has also reached the yard. The latest intelligence at the department shows no abatement of the yellow fever. Captain A. A. Semmes, executive officer at the yard, has been taken with the fever.

A FAITHFUL Scotch minister of the gospel being one day engaged in visiting some members of his flock, came to the door of a house where his gentle tapping could not be heard for the noise of contention within. After waiting a little he opened the door and walked in, saying, with an authoritative voice: "I should like to know who is the head of this house." "Weel, sir," said the husband and father, "if ye sit doon a wee, we'll maybe be able to tell ye, for we're e'en noo trying to settle that point."

A GERMAN JEW was eating a pork-chop in a thunder-storm. On hearing an unusually loud clap he laid down his knife and fork, and observed: "Veil, did anypoty efer hear such a fuss nbout a leedle peece of bork?"

MARRIED.

REDDING—LINFIELD.—In the Methodist church, Hazlehurst, Mississippi, September 10, 1874, by Rev. E. H. Mounger, Mr. Charles A. Redding and Miss Sallie A. Linfield, second daughter of Rev. William E. M. Linfield, of the Mississippi Conference.

PREWITT—PUGH.—On the eighth of September, 1874, by Rev. J. M. Patton, Mr. L. A. Prewitt and Miss L. O. Pugh, all of Sumter county, Alabama.

SMAW—HERNDON.—On the fifteenth of September, 1874, in the Methodist Episcopal Church South, Eutaw, Alabama, by Rev. J. M. Patton, Mr. William Smaw and Miss Sallie J. Herndon, all of Greene county, Alabama.

HARPER—ELTON.—August 18, 1874, by Rev. J. L. Wright, at the residence of the bride, Mr. M. C. Harper and Mrs. E. C. Elton, all of Morehouse parish, Louisiana.

HAWSEY—BOWMAN.—By the same, September 1, 1874, at the residence of Matthew Bowman, Esq., Mr. Thomas L. Hawsey, of Morehouse parish, to Miss Mary E. Bowman, of Ouachita parish, Louisiana.

Conference Register.

Conference.	*Place.*	*Time.*	*Bishop.*
Denver	Denver city	Aug. 27	Pierce.
Illinois	Murphysboro	Sept. 2	Wightman.
Western	Wyandotte	Sept. 9	Keener.
Columbia	Salem	Sept. 9	Pierce.
W. Virginia	Philippi	Sept. 16	Doggett.
Kentucky	Mt. Sterling	Sept. 16	Wightman.
Missouri	St. Joseph	Sept. 16	Keener.
S. W. Missouri	Lexington	Sept. 30	Keener.
Louisville	Princeton	Sept. 30	Wightman.
Tennessee	Gallatin	Oct. 7	Marvin.
Pacific	Stockton	Oct. 7	Pierce.
Holston	Asheville	Oct. 14	Doggett.
St. Louis	Caledonia	Oct. 14	Keener.
Indian Miss'n.	North Fork	Oct. 22	McTyeire.
Arkansas	Fort Smith	Oct. 28	Kavanaugh.
Los Angeles	Carpenteria	Oct. 28	Pierce.
North Texas	Denton	Nov. 4	McTyeire.
N. Alabama	Huntsville	Nov. 11	Doggett.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Little Rock	Monticello	Dec. 9	Kavanaugh.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas*	Honston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washin'n city	Mar. 3	Marvin.

*German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Sept. 19, 1874.

A—American Sunday School Union, R. C. Armstrong, American News Company three letters, Daniel Appleton & Co. four letters, J. O. Andrew.

B—A. J. Briggs, T. C. Belsher, B. G. Blackwell, James E. Bradley, A. Bruntz, Robert Babington, J. H. Barbee, A. A. Barnette $2, D. H. Baldwin & Co. $26, W. P. Barton, A. M. Box.

C—Thomas Cutton, S. N. Clark $9, J. T. Curliss, George Colmer, O. M. Curnwell agent, Lyman Carley, H. Clegg, A. H. Conners, Cassell & Haughn $50.

D—C. H. Duflose, Paul Delery, C. H. Dilson & Co., James F. Dumble $5, J. J. Davis, G. M. Danforth, A. W. Dennison.

E—W. G. Elder two letters, John D. Emack.

F—Firey & Marks, Chauncey J. Filley, E. N. Freshman two letters, M. C. Fillas, J. M. Frankhu, M. Fater & Co. $1.65.

G—J. B. Guthrie, W. Griffin & Co., Guilford, Woods & Co., C. C. Glover, J. E. Gildersleeve, W. A. Gill, James S. Gildersleeve.

H—T. L. Hinman, C. C. Hoover, J. J. Henerentt two letters, T. W. Hines $17.18, J. T. Hay, James H. Houston, W. C. Halslip.

I—Ivison, Blakeman, Taylor & Co.

J—R. S. Jackson.

K—W. P. Kimball, J. C. Keener, Sim. D. Kehoe, J. T. Kilgore, J. M. Kemp.

L—Lee, Shepard & Dillingham, S. C. Law, J. B. Lippincott & Co., A. C. Littlejohn three letters, W. J. Lester, W. B. Lewis.

M—J. G. Meader 30 cents, Jethro Moore $100, Albert Mason two letters, J. McMurray & Co., E. Miller, Mrs. J. A. Minkle, P. J. Moss, John G. Mitchell two letters, James A. McNeill $24, W. T. Melugin, James H. McLarty $7.70, H. McCallen, J. A. McKinney, John C. Morton & Co.

N—R. D. Narsworthy, R. T. Nahors, National Railway Publishing Company.

O—Edgar Organ, James Osmond, J. Osgood, H. W. Olford.

P—Powers Paper Company two letters, S. M. Pettengill & Co. $17.25, Pope Bros. & Kugeman, George W. Petels, G. J. Penn, Wick. B. Parsons, J. W. Powell & Co., Porter & Coates.

R—Read & Lathrop two letters, A. H. Redford agent, A. D. F. Randolph & Co., Mrs. M. W. Read, Mrs. M. O. Ronaldson, A. M. Ragland $1, J. W. Rush.

S—S. B. Smith, E. W. Spencer, James E. Slater, W. S. Sykes $2, J. E. Surratt, St. Louis Advertising and Publishing Company; Thomas M. Smith, E. E. Stone, G. S. Sandell $5, J. L. Skipper $1, J. J. Smith, Robert Smilie, A. G. Stacey.

T—Ennis W. Taylor, B. A. Thomasson $5.35, W. H. Tutt, A. J. Thomson $3.50, J. M. Truitt $1.50.

W—James L. Wright, J. C. Wooters & Co. $21, W. B. Williams, W. M. Winn, R. J. Williams, Wilson, Hinkle & Co., W. C. Wilkinson, Willy Wallach, James S. White $45, John F. Wynn.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now making a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

AGENTS WANTED.—See advertisement of Ingersoll & Co.

PAINTS.—We have received specimens of the paints prepared by the Ingersoll Paint Works, 156 South street, New York, with pamphlet, and must say that if these paints can be applied, as per instructions, to attain a result even approximating these specimens, it will be great economy, especially to those living in communities remote from practical painters. See comments of the New York *Methodist*, headed "Paint that Will Stand."

VEGETABLES, FRUITS AND FLOWERS.—The advertisement of Hovey & Co., 53 North Market street, Boston, Massachusetts, is worthy of the attention of farmers and gardeners. They offer every description of bulbs, new and rare plants, and garden requisites. Catalogues sent free.

CARPENTERS AND BUILDERS who wish to inform themselves thoroughly in reference to their occupation will do well to send to A. J. Bicknell & Co., 27 Warren street, New York, for catalogue of new books on carpentry and building. See advertisement in another column.

LIFE OF JESUS.—Agents wanted for the sale of a book with the above title, published by H. S. Goodspeed & Co., 11 Barclay street, New York. See advertisement in to-day's issue. No copy of the book has reached us, and we are unable to speak of its merits.

RUBBER STAMP AGENTS are wanted for the sale of them. See advertisement of Ingersoll & Co., New York. These stamps have been used in some of our banks and business houses, and have, as far as we have heard, given satisfaction.

CHROMOS.—E. & H. T. Anthony & Co., 594 Broadway, New York, have one of the largest manufacturing and importing establishments on the continent devoted to chromos, frames, stereoscopes, etc. See advertisement.

PAPER PATTERNS.—Messrs. Avery & Co., 119 Chambers street, New York, advertise for agents to sell their Peerless paper patterns. See advertisement elsewhere, headed "$1,000 a Year for Ladies."

CANCER.—We direct the attention of those suffering with cancer and kindred diseases to the advertisement of Dr. Thorpe, of Philadelphia.

A. C. LITTLEJOHN, ESQ., is our sole agent for the State of Texas. We commend him to the courtesies of our friends having advertisements for insertion or other business to transact with the ADVOCATE.

A LIBERAL OFFER.—See advertisement of the *People's Ledger*.

BUSINESS NOTICES.

WALTHAM WATCHES.—These celebrated Watches have been greatly improved during the present year, and several new sizes added to the list. The stem-winding and setting attachment can now be had with any grade or size, and all the old established grades of key-winders are also made as before. Any one who contemplates buying a Watch, either now or in the future, should send for our new Descriptive Price List, which is now ready **AND SENT FREE.** This describes all the Watches, large and small, Ladies' and Gentlemen's, Gold and Silver, with prices of each, and contains besides information in relation to watches useful to every one. It also explains in full our plan of sending single Waltham Watches at low prices to any place in the Union by mail or express, with the bill to collect on delivery, with privilege to the purchaser to open the package and examine the Watch before paying, and with no obligation to take it unless entirely satisfactory. Thousands have obtained genuine WALTHAM WATCHES from us in this way, and all have received full value for their money. A large assortment of extra heavy cases for the Pacific trade always on hand. Every one should send for a Price List, as the farther you live from New York the more advantage it is to deal with us. When you write please mention that the advertisement was seen in the NEW ORLEANS CHRISTIAN ADVOCATE. Address HOWARD & CO., No. 222 Fifth avenue, New York. an27 1meow

BECKWITH PORTABLE SEWING MACHINE.—*A Hand and Treadle Machine Combined.*—The cost is small compared with other standard machines, and it is much simpler and easier to operate, while its work is unsurpassed for beauty and strength. The price is $20 without the treadle; $25 with the treadle. Don't fail to send for a circular before buying any other machine. Mr. EDWARD THOMPSON, 90 Baronne street, is the agent for the Southwest. se24 1m

OBSERVATIONS ON NASAL CATARRH.—An abstract from a forthcoming work on diseases of the throat and air passages, by A. N. WILLIAMSON, M. D., late Clinical Physician in the University Medical College, New York city. Mailed to any address for 10 cents. Address the author, 28 East Twentieth street, New York.

"DR. WILLIAMSON'S great success in the treatment of Catarrhal and throat and lung affections renders valuable whatever comes from his pen."—*Journal of Medical Science.* an20 3m

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music, Band Instruments and strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

A SURE PREVENTIVE for Yellow Fever, Cholera and Smallpox. Price, $1, prepaid, with full directions. Address DR. B. BROWN, 197 Broadway, New York. se24 6t

$57.60—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New article just patented. Samples sent free to all. Address W. H. CHICHESTER, 267 Broadway, New York. au27 2m

NEW ADVERTISEMENTS.

SHINGLES.

400,000 FIRST-CLASS

CYPRESS

SHINGLES,

ALL HEART.

Great Economy in Labor,

ABSOLUTE SECURITY FROM LEAKING,

AND NO WASTE

IN USING THESE SHINGLES.

ROOF SMOOTH AS SLATE.

ADDRESS

LOUISIANA SHINGLE COMPANY,

Box 814, New Orleans, La.

se24 3t

WORK At home, male or female. **$35 per week**, day or evening. **No capital. for all. We send valuable package of goods** by mail **free.** Address, with six-cent return stamp, M. YOUNG, 173 Greenwich street, New York. se24 6m

NEW ADVERTISEMENTS.

CANCER.

IT IS WELL KNOWN that the whole medical faculty of all schools of medicine have pronounced Cancers incurable. What sublime effrontery in any person to stand up boldly in the face of all this authority and claim to be able to cure Cancer. To put forth such a claim in the teeth of the medical profession, in the city of Philadelphia, with its world-renowned scientific professors and medical colleges, would be, unless it be substantiated in the most unquestionable manner, a height of impudence rarely attained by mortal man. Dr. Thorpe boldly claims that he can cure, has cured, does cure, and will cure Cancer, as well as diseases of a chronic and scrofulous nature; and, further, that *he cures every case taken by him.* He does this by a system which no other physician in the world practices. His method of treatment invigorates the body, stirs up the dormant energies of nature, purifies and cleanses the system, and imparts tone and health to all the organs of the body. His method is the most potent ever discovered, and that it is what it is claimed to be will be established, to the entire satisfaction of any one who will investigate. Address

THOMPSON INSTITUTE,
se24 3t No. 3208 Chestnut St., Philadelphia.

TARRANT'S SELTZER APERIENT. Trade Mark. Patented.

THE Great Preserver of Health.—TARRANT'S EFFERVESCENT SELTZER APERIENT can always be relied upon as a pleasant, mild, speedy and positive cure in all cases of Costiveness, Dyspepsia, Heartburn, Sick Headache, Indigestion, Sour Stomach, Liver Complaint, Biliousness, Flatulency, Fullness of Blood, and all Inflammatory Complaints where a gentle, cooling cathartic is required. So says the chemist, so says the physician, so says the great American public of the nineteenth century. Heed ye, then, and be not without a bottle in the house. Before life is imperiled, deal judiciously with the symptoms. Remember that the slight internal disorder of to-day may become an obstinate, incurable disease to-morrow. Sold by all druggists. se24 2t

PAINT THAT WILL STAND.—OUR neighbors, the New York *Independent*, are painting their new building in the most gorgeous manner with Ingersoll's celebrated Ready-Mixed Old English Lead and French Zinc, by Quartermain's Formula. This elegant paint contests very much any other paint, and is very reasonable in price. We are using it, and advise our readers who use paint, and all who keep stores, to inclose postage stamps and have sent free their complete work, "How Every Man Can Paint," with specimens of thirty colors, brush, price, terms, etc. The address is Ingersoll Paint Works, 156 South street, New York.—*New York Christian Advocate.* se24 1m

AGENTS WANTED FOR

THE LIFE OF JESUS,

For Young People.

A WORK presenting Christ to the young in a more interesting and attractive manner than has ever before been done. Agents always succeed with it, because persons will have it for their children. Contains 550 quarto pages, with 50 full-page Engravings. For territory address

H. S. GOODSPEED & CO.,
se24 6m Publishers, 11 Barclay St., New York.

AWARDED THE HIGHEST MEDAL AT VIENNA.

E. & H. T. ANTHONY & CO.,

591 Broadway, New York.

Opp. Metropolitan Hotel,

MANUFACTURERS, IMPORTERS AND DEALERS IN

CHROMOS AND FRAMES,

Stereoscopes and Views, Albums, Graphoscopes, Megalethoscopes and suitable Views, Photographic Materials, Photo-Lantern Slides a specialty. se24 3m

READ THIS TWICE!

THE PEOPLE'S LEDGER contains NO continued stories. Eight large pages (48 columns) of choice miscellaneous reading matter every week. ☞ I will send the *People's Ledger* on trial every week for three months on receipt of only 25 cents. HERMAN K. CURTIS, No. 12 School street, Boston, Mass. se24 3m

$1,000 a Year for Ladies.

PEERLESS PAPER PATTERNS.—Always get the best. $1,000 a year for Ladies. 300 Branches. Goods consigned. Business pleasant and respectable. No canvassing. Sample retailing everywhere for $1, and full particulars on receipt of 25 cents. Agents wanted everywhere.

AVERY & CO.,
se24 3m 119 Chambers street, New York.

WANTED!—WANTED!—WANTED!—AGENTS IN EVERY SECTION TO SELL MY FINE STEEL ENGRAVINGS AND CHEAP PRINTS. 64-PAGE PAMPHLET, WITH TERMS AND PARTICULARS, SENT BY MAIL FOR 10 CENTS. GEO. E. PERINE, ENGRAVER, 25 BEADE ST., NEW YORK. se24 3m

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for..... $15 00

to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers.	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00

A French China (best quality) DINNER SET, same assortment, 124 pieces..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces..... 4 00

French China TEA SETS, 44 pieces..... 6 50

French China Decorated TEA SETS, 44 pieces..... 7 50

Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
del 1y New Orleans.

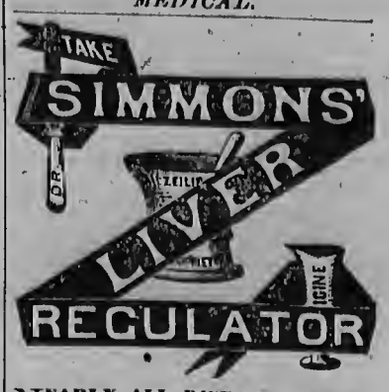
PERFEZIONE strengthens, perfects and develops the limbs, $1, postpaid. DR. VAN HOLM, 143 Court street, Boston, Mass. se24 1y

GARDEN AND FLOWER SEEDS.—Every description. *Bulbs, New and Rare Plants*, and all Garden Requisites. Catalogues free. HOVEY & CO., 53 N. Market St., Boston, Mass. se24 3m

WANTED.—500 persons to send for pamphlet (free) explaining how enormous profits are made in Stock Privileges, costing $1 per share. RUMRILL & CO., 52 Broadway, New York. P. O. Box 4905. se21 3m

300 PER CENT. MADE by RUBBER Stamp Agents. $1 sample and catalogues, postpaid, 35 cents. INGERSOLL & CO., 245 Broadway, New York. se21 3m

MEDICAL.



NEARLY ALL DISEASES ORIGINATE from **Indigestion** and **Torpidity** of the **Liver**, and **relief** is always anxiously sought after. If the **Liver is Regulated** in its action health is almost invariably secured. Want of action in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits, or the Blues**, and a hundred other symptoms, for which **SIMMONS' LIVER REGULATOR** is the best remedy that has **ever been discovered.** It acts **mildly**, effectually, and, being a simple **vegetable** compound, can do no injury in any quantities that it may be taken. It is **harmless** in every way; it has been used for **10 years**, and hundreds of the good and **great** from all parts of the country will vouch for its being the **purest and best.**

SIMMONS' LIVER REGULATOR

OR MEDICINE

Is harmless,
Is no drastic, violent medicine,
Is sure to cure if taken regularly,
Is no intoxicating beverage,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
Does not disarrange the system,
Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies.

FOR SALE BY ALL DRUGGISTS.

se25 1y

DR. TUTT'S VEGETABLE LIVER PILLS.

THE BEST ADVICE THAT CAN BE given to persons suffering from

DYSPEPSIA, BILIOUS COMPLAINTS,

CONSTIPATION, COLIC, SICK HEADACHE,

Fever and Ague, Nervous Debility,

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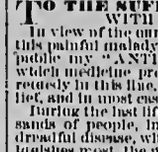

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The Child's Corner.

THE LIFE-CLOCK.

FROM THE GERMAN.

There is a little mystic clock,
No human eye hath seen,
That beateth on—and beateth on
From morning until e'en.

And when the soul is wrapped in sleep,
And heareth not a sound,
It ticks, and ticks the livelong night,
And never runneth down.

Oh, wondrous is that work of art
Which knells the passing hour,
But art ne'er formed, nor mind conceived,
The life-clock's magic power.

Nor set in gold, nor decked with gems,
By wealth and pride possessed;
But rich or poor, or high or low,
Each bears it in his breast.

When life's deep stream, 'mid beds and flowers,
All still and softly glides,
Like the wavelet's step, with a gentle bent,
It warns of passing tides.

When threat'ning darkness gathers o'er,
And hope's bright visions flee,
Like the sullen strokes of the muffled oar,
It beateth heavily.

When passion nerves the warrior's arm
For deeds of hate and wrong,
Though heeded not the fearful sound,
The knell is deep and strong.

When eyes to eyes are gazing soft,
And tender words are spoken,
Then fast and wild it rattles on,
As if with love 'twere broken.

Such is the clock that measures life,
Of flesh and spirit blended;
And thus 'twill run within the breast
Till that strange life is ended.

The Spider and Grasshopper.

One summer afternoon I set out on a walk of a couple of miles to visit a man who was old, sick and soon to die. The day was warm and the road hilly. Becoming warm and tired, I sat down on a large stone beside the road. Very soon I became interested in watching what well-nigh proved a tragic scene in the insect world. A grasshopper had evidently been caught in a spider's web in the grass near my feet. The spider was close by, but seemed to be standing still, while the grasshopper was slowly whirling round and round. I could not understand what was going on, so determined to wait and see what would become of it. By and by I saw the legs of the unfortunate grasshopper were drawing up closer and closer to his body. He would seem to struggle now and then to straighten them out, but for some strange reason did not succeed. He kept on turning round in a mysterious way.

After watching sharply for some time, I saw that little threads were wound about him. It was now clear that the spider was turning him round and winding a thread about him, so as to hold him till he could kill and eat him. The threads became more and more visible. Tighter and stronger grew the cord every time the grasshopper went 'round. After awhile he looked as if he had been put into a closely-fitting sack. It was of no use now for him to try and get away, poor fellow. He seemed to be in despair, for he hardly tried to escape. The spider now drew back to rest, and was, no doubt, very happy, thinking what a rich feast he would have for supper.

"You wicked spider," I said, "you will go hungry yet."

I took out my penknife and went to work to cut open very carefully the sack, so as not to hurt Grassay. Soon he was free, but did not move. What, dead, poor thing! I tried to rouse him, as you sometimes do your sleepy brother in the morning. At last his legs began to move a little, and, after he got them all arranged, with one hop away he went in happy freedom and safety. Narrow escape, that! I was happy too, and got up and walked on, and what do you suppose I thought?

I thought that it was just like this that a great many young folks are destroyed. The spider of sin winds about them a great many little threads. At first they are so small that they can hardly be seen—thoughts and words and habits that are just a little bad. There are more and more of these till they are many—are like strong cords—and it is hard to break away from them. One gets all tied up in the wrong and sin sometimes, so that he hardly tries or cares to get away, and cannot alone if he does try. Look out for those first little threads that evil ones tie round you.

And here is another thought I had as I finished my walk, and that I have had many times since that day. Jesus does for us just what I did for that grasshopper. If he could have talked, he would have asked me to save him. Now Jesus looks on, and, when he sees us fall into temptation and evil, he pities us and wants to save us. He only waits that we may ask him. He knows all our trouble, and is close by. Just as soon as we see we are in danger, and the cords are getting too strong for us to break, if we will look up we shall see him watching us with loving eyes; and if we cry to him for help he will at once break the bands of sin and save us. Ask him, and see if he will not—the kind and blessed Jesus.—*Rev. A. B. Dascomb, in Congregationalist.*

Putnam's Wolf Den.

The boys of the last generation knew more about the story of "Putnam and the Wolf" than those of the present, but the following account of the scene of the incident, from a correspondent of the Boston *Advertiser*, will be interesting to all:

"It was my fortune, while making a short stay recently in the pleasant town of Pomfret, Connecticut, to visit, in company with a jolly picnic party, the famous 'Wolf Den' where General Putnam, when a young man, in 1739, attacked and killed a she wolf, whose depredations upon the sheep and goats of the neighborhood had roused the whole county against her. General Humphreys, in his Life of Putnam, published in 1778, has given a very minute account of this adventure, and in his description of the den he says:

"'The aperture of the den, on the east side of a very high ledge of rocks, is about two feet square; from thence it descends obliquely fifteen feet, then, running horizontally about ten feet more, it ascends gradually sixteen feet toward its termination. The sides of this subterranean cavity are composed of smooth and solid rocks, which seem to have been divided from each other by some former earthquake. The top and bottom are also of stone, and the entrance in winter, being covered with ice, is exceedingly slippery. It is in no place high enough for a man to raise himself upright, nor in any part more than three feet in width.'

"I was curious to investigate this historical den for myself, and, though the prospect was far from inviting, I stripped off my coat and crawled in. I had provided myself with a stout stick, about four feet in length, to feel my way ahead, as the passage was entirely closed by my entrance, and I could see nothing as I proceeded. After working myself along on my elbows with considerable difficulty, I at length reached the end of the cave, and found myself in a small chamber, very low indeed, but some wider than the entrance to it.

"As Humphreys says, the entrance is about two feet square, but as to there being an oblique descent, and an ascent toward the termination, he is utterly at fault. As I crawled in I did not notice the least depression in any part of the way, and when I reached the end of the cave, where I found a little more room, a few rays of light from the entrance struck the rocky wall opposite, which could not have taken place if the passage had not been level. Furthermore, the passage is perfectly straight from the opening to the end, and not oblique, while the distance, which I carefully measured, is not over twenty-five feet. Humphreys' account makes it over forty feet. I effected my retreat from this hole by the only possible method—that of backing out—and was thankful not to have encountered any of those reptiles (snakes) which, according to tradition, infest the place.

"Notwithstanding the dramatic way in which Humphreys tells his story, besides making the passage from which his hero was drawn out by his leg a crooked one, and nearly double its true length, still 'Old Put's' achievement is entitled to the admiration of all boys of small or larger growth."

Around the World.

A low-spirited turtle who came creeping near me the other day gave such a melancholy puff of a sigh that I couldn't help asking him what was the matter.

"Matter?" he gulped. "Matter enough, I can tell you. I heard a school boy say, this very morning, that this earth is over twenty-four thousand miles in circumference. That means around, doesn't it?"

"Certainly," said I.

"Well, then, how do you suppose I feel? How, in the name of all the inches, am I ever to accomplish it? Why, life isn't long enough for the purpose! I can't do it!"

"Do what, my friend?"

"Why, go around the earth, of course."

"Well, I tried and tried to persuade the turtle that there wasn't the least sense in his trying to do such a thing; that nobody wanted him to, and nobody would care a snap if he didn't; but I might as well have talked to the wind. Around the world he must, could, should and would go. So I said at last, by way of consolation:

"Well, my friend, it might be worse. Think of the planet Jupiter, one of those worlds that twinkle up in the sky. I heard a school boy say that Jupiter was fourteen hundred times larger than the earth! Think of that. You ought to be thankful that your lot is cast here, instead of there."

At these sensible words what did that ridiculous turtle do but roll his eyes and gasp harder than ever.

"Alas!" said he, "I didn't put myself here; and how do I know but as soon as I get around this globe I shall find myself suddenly placed on the other one, and I never, never could travel around that, I am sure. Fourteen hundred times bigger—fourteen hun—dred—times—Oh, my!"

Out of all patience, I shouted out, as he hitched himself along: "Get out of your shell, then, and scamper, you absurd thing! Get out of your shell and scamper, or you'll never finish your journey!"

But, children, if you meet that poor, misguided turtle, don't turn him round. It will put him back, you know. It is a notion common to all the turtles that they must travel around the world, and I suppose that's why, if you pick one up and set him down with his head in an opposite direction from the one in which he was going, he'll turn right around again.

I wonder if girls and boys ever are so foolish as my low-spirited turtle. *St. Nicholas.*

THE LITTLE DREAMER.

"A little boy was dreaming,
Upon his nurse's lap,
That the pins fell out of all the stars,
And the stars fell in his cap.

"So when his dream was over,
What should this little boy do?
Why, he went and looked inside his cap,
And found it wasn't true!"

A SIGN-POST TO THE BETTER COUNTRY.—In 1860, when the convention of the Young Men's Christian Association met in New Orleans, a number of delegates went together from Cincinnati on a steamboat, which was for a month, during the going and returning trips, a floating bethel. A precious revival, in which Christians were quickened and sinners hopefully converted, was a novel experience on the Ohio and Mississippi rivers. The boat stopped at a sugar plantation in Mississippi, where one of the company had the following talk with an old negro slave:

"You are an old man; will you not die soon?"

"Yes, massa."

"Well, where are you going?"

"To the good land."

"What makes you think so?"

"Well, massa, I can't zactly 'splain; but somehow, as I comes nearer to death, Jesus and I get nearer and nearer together."

Farm, Garden and Household.

Mushroom Culture.

The cultivation of this delicious escuient is seldom attempted by amateurs and not often by professional gardeners. The old system of cultivation involved a great deal of trouble and not a little of a certain sort of mystery. Of late years, however, the French, who use great quantities of them, have greatly simplified the process, and now any person of ordinary intelligence may grow them with no more trouble than any common vegetable.

Immense quantities of them are grown in the headings and galleries of the mines or underground quarries of Montrouge, Fripilion, Bagneux, Mery-Sur-Ouse, Bicetre and Moulin de la Roche—the markets of Paris being supplied from these places—as much as three thousand pounds a day being frequently sent from Mery alone to the Paris market. Some cultivators have from ten to twenty miles in length of mushroom beds in these curious subterranean gardens.

We will not go into the details of growing them on a large scale, but will give directions such as will enable any one having a warm, dry cellar to obtain a liberal supply. In an open shed or in any place protected from heavy rains, ordinary fresh horse manure, free from rubbish or long straw, is to be laid up in beds of two or more feet thick, pressing it down with the fork as it is laid up, and when finished treading it down firmly with the feet. It should then be thoroughly watered and again trodden down, and left to ferment for eight or ten days. At the expiration of this time it must be turned over with the fork and made again into a similar bed, care being taken that the outsides of the previous bed should form the center of the new bed. In another ten days or a fortnight it will be ready for use. Tubs are then to be provided, which may be done by sawing flour barrels in halves crosswise, and boring four or five half-inch holes in the bottom of each for drainage. Fill the tubs two or three inches deep with any good fresh garden soil, and add the prepared manure until the tub is half full. Place six or seven pieces of spawn, each about the size of a hen's egg, upon the manure in each tub, and fill the tub full of manure, pressing it well down and rounding off the top, dome-shaped. The spawn, which may be obtained of any of our seedsmen, comes in the shape and size of common bricks. At the end of ten days, if the spawn have taken—which may be known by its developing white, thread-like filaments—cover it with an inch or two of fresh soil screened through a coarse sieve.

The tubs when made up should be placed in a dark cellar, free from draughts of cold air, in which the temperature can be kept as nearly as possible at fifty degrees. The main points to be attended to are that the temperature of the manure is at its proper height (about seventy-six degrees Fahrenheit) when the spawn is inserted, and that it should not be covered with soil until the spawn is well developed. Should the soil and manure in the tubs become dry they should be watered by sprinkling them with water at about blood-heat or one hundred degrees.

In a few days the mushrooms will show themselves. They should be gathered every other day, by breaking off in the soil—a slight twist with the hand facilitating this operation. Never use a knife to gather them, and fill up with fresh soil any hole that may be made in pulling them. They will continue yielding for three or four weeks; and a second but smaller crop can be obtained, after the first is gathered, by giving another dressing of fresh soil about half an inch thick, beating it down moderately with the spade and watering it with blood-warm water.—*American Garden.*

RIPENING SUMMER PEARS.—Summer pears (previous to October) should never be allowed to ripen upon the tree, as they are thus liable to decay at the core or to become mealy and dry of flesh. Gather them as soon as they have attained full size or when the seeds begin to brown, and place them in a cool, dark room or closet between two blankets. They will then ripen of a bright color, be juicy and have full flavor. Woolen blankets ripen them much better than packing in hay, fern leaves, cotton wadding or any other material, and do not impart to the fruit the disagreeable flavor which other materials are apt to do. If the fruit is placed in a closet without being covered with soft materials of some kind it is liable to shrivel and to become too acid; which will not happen between a pair of soft blankets, as the temperature is more equable, and the air is, to a great extent, excluded.

WOLF TEETH IN HORSES.—A correspondent of the *Rural World* says: William Horne, veterinary surgeon, of Janesville, Wisconsin, has recently made an examination of one thousand horses, with a view of settling the question as to whether the so-called wolf teeth are injurious to the eye. Out of 1,073 animals examined he found 13 blind in both eyes, 7 blind in one eye only, 37 having affection of one or both eyes, 6 of that number being nearly blind. The whole number of wolf teeth found was 216; only one of the number had a false molar, and only one animal with a wolf tooth showed any symptoms of disease of the eye. Dr. Horne regards this as settling the question positively that these teeth do not do any injury whatever to the eyes, and this conclusion is certainly justified by his statement of facts.

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ALUM or vinegar is good to set colors—red, green or yellow.

PRIDE is a garment, all stiff brocade outside, all grating sackcloth on the side next the skin.

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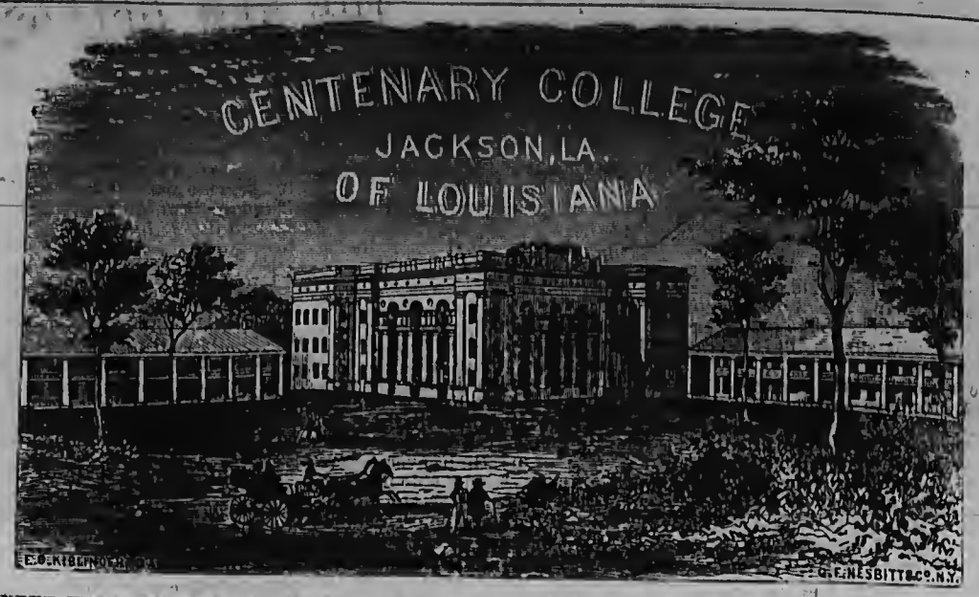

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Location.—This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

When Founded.—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

Alumni.—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

Apparatus and Cabinet.—The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

Literary Societies.—There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected library—about one thousand six hundred volumes each, which, added to the College library of two thousand volumes, makes over five thousand volumes in the college.

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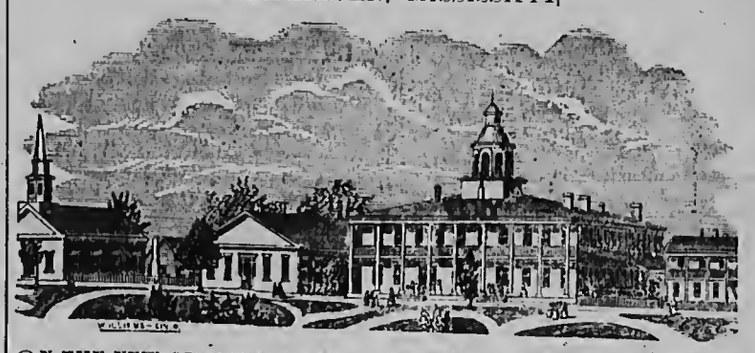

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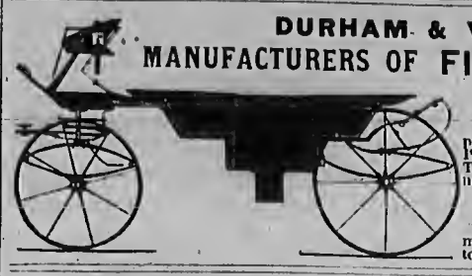

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POOLE & HUNT, Baltimore,

Manufacturers for the South and Southwest.

Nearly Seven Thousand Now in Use,

working under heads varying from 2 to 240 feet! Twenty-four sizes, from 5½ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large Illustrated Pamphlet sent post free.

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CINCINNATI

PIANO-FORTE

MANUFACTORY.

F. W. BIERE & SON,

WAREROOMS,

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The attention of our friends and the public in general is most respectfully invited to our fine stock of HOME-MADE PIANOS.

We permit no inferior Instrument to go out of our factory, but endeavor to EXCEL ALL MAKERS by producing PERFECT INSTRUMENTS ONLY, and thereby secure the entire confidence of the public. jy23 3m

MONUMENTS A SPECIALTY.

AMERICAN GRANITE

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IMPORTERS OF

Scotch Granite Monuments

AND STATUARY FROM ITALY.

This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.

A. WHITE.

OFFICE AND WORKS,

231, 253 and 257 West Fifth St.,

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STAR IRON WORKS.

WALTON, HEMLER & CO.,

MANUFACTURERS OF

IRON RAILINGS,

SAFES AND BANK VAULTS,

JAIL CELLS, IRON STAIRS, DOORS AND SHUTTERS, Awning Frames, Gratings, Bolts, Stirrups, Verandas, Balconies, Patent Sidewalk and Sky-Lights, and all kinds of Iron Work for buildings.

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Orders promptly attended to and satisfaction guaranteed. jy23 3m

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Between St. Andrew and St. Mary.

NEW GOODS EVERY WEEK.

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N. B.—Orders from the country will be promptly filled. mh5 1y

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MANUFACTURERS OF

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Office and Depot—26 Frankfort St.,

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Geo. H. Morrill & Co., Boston, Mass.
Morrill & Co., San Francisco, Cal. au27 3m

JOHN GIBSON,

ENGRAVER

AND

STEAM POWER LITHOGRAPHIC PRINTER,

82 Beekman Street, New York.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

JAMES S. PATTERSON,

WOOD ENGRAVER,

28.....Beekman Street.....28

au13 1y NEW YORK CITY.

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17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelines, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Step Covers, etc.

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STAINED GLASS FOR CHURCHES.

Memorial Windows a specialty. No. 333 East Twenty-Third street, New York. au27 3m

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CINCINNATI, OHIO,

MANUFACTURERS OF STANDARD

PLANTATION

MACHINERY,

STATIONARY & PORTABLE

STEAM ENGINES,

Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

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IMPORTANT TO PLANTERS.

IRON COTTON TIES.

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

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(Late Bartlett & Rayne,)

GENERAL AGENTS,

48 Carondelet Street, cor. Union,

je18 6m New Orleans.

DANIEL PRATT'S

Improved Cotton Gin.

PRICE REDUCED

TO $4 PER SAW.

JOSEPH B. WOLFE & CO.,

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No. 52 Carondelet Street,

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PLOWS, IMPLEMENTS, ETC.

PLOWS

AND ALL IMPROVED

Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills.

PUMPS, SHAFTING, ETC.,

AT LOW PRICES FOR CASH.

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mh19 10m

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The best in the Market, and sold at less price than any other first-class Wheel.

84 per cent. guaranteed with

1874 TURBINE

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☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe6 1y

TRUSSES AND BRACES.

Club Feet cured without the knife. The Radical Cure Truss, patented May 8, 1866, applied. All instruments for deformities—Crutches, Shoulder Braces, Elastic Stockings, Ear Trumpets—on hand at DR. A. O. FISHBERG'S, No. 5 East Fourth street, east of Main, up stairs Cincinnati, Ohio. Sign of Golden Eagle. au6 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 11 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the eighteenth instant:

Louisiana and Mississippi	bales...	4,446
Lake		7
Mobile		1,170
Texas		284
Total		5,857

On Saturday the market opened with a fair inquiry, and about 700 bales changed hands during the morning at irregular and easier prices, the same descriptions selling at a difference of ⅛c. after which the movement was continued, but mostly at the inside figures accepted at an earlier hour. Good ordinary, good style, sold at 14c., strict good ordinary at 14⅛@14¼c., strict good ordinary to low middling at 14⅜, 14⅝@14⅝c., low middling at 14½, 14⅝@14⅝c., strict low middling at 15c., and middling at the same. The market was a good deal demoralized. A high style of good middling sold at 15⅛c. The sales embraced 1,200 bales at a decline of about ⅛c. in the medium grades, and ⅛@⅜c. in the higher. On Monday the movement commenced with a moderate but not very general inquiry, buyers apparently standing off awaiting the opening of more samples, but in the afternoon the demand became more lively, and resulted in sales to the extent of 900 bales. With increasing receipts factors found it necessary to be free sellers, and, as buyers refused to go on unless at lower rates, the bulk of the business was at a reduction of ⅛c. in good ordinary, ¼c. in strict good ordinary, and ⅛c. in the grades above. The sales embraced 1,950 bales. On Tuesday the demand was still more active, but at lower prices. Strict good ordinary sold at 13¾, 13⅞@14c., and one lot of benders, with very good staple, at 14⅛c., low middling at 13⅝, 14, 14⅛@14⅛c., middling at 14⅛c., and good middling in middling lair at 15⅛c. At the close 14c. was regarded as a fair quotation for a good style of low middling. The sales were the largest yet this season, amounting to a little over 2,150 bales.

The above makes an aggregate for the past three days of 4,400 bales, against 550 for the corresponding time last week and 1,100 the week before. We quote:

Low ordinary	9½	@ 10
Ordinary	11¾	@ 12
Strict ordinary	12½	@ 13
Good ordinary	13¼	@ 13⅝
Strict good ordinary	13⅝	@ 13⅞
Low middling	13⅞	@ 14⅛
Strict low middling	14⅛	@ 14⅜
Middling	14⅜	@ 14⅝
Strict middling	14⅝	@ 15
Good middling	15¼	@ 15⅜

COTTON STATEMENT.

Stock on hand Sept. 1, 1874	bales...	15,953
Arrived past three days	5,857	
Arrived previously	10,322—	16,209
		32,162
Exported past three days	3,098	
Exported previously	7,649—	10,747
Stock on hand and on shipboard		21,415

LOUISIANA SUGAR.—There were sales on Saturday and Monday of 150 hhds. at 9¼c. for good common, 9½c. for good fair, 9⅝@10c. for fully fair, 10⅜c. for strictly prime, 10⅝c. for choice, 10¾c. for yellow clarified, and 11¼c. for white clarified.

LOUISIANA MOLASSES.—The market is bare of Louisiana, and there are only 240 bbls. New York syrup in the sheds. Northern syrup is selling at 65c. Refinery molasses is in good demand at 40c. for common, 50c. for fair, 55c. for good fair, 60c. for prime, and 65c. ₱ gallon for choice.

CORN.—On Saturday only 650 sacks sold at 98c. for white mixed, 98c. for yellow mixed in burlaps, and $1 for choice white.

OATS.—Are in light supply, and, although the demand is moderate, prices have advanced. On Saturday 500 sacks sold at 60@62c., and on Monday 800 sacks sold at 61@65c. ₱ bushel.

BRAN.—The stock is small, and the demand moderate at lower prices. On Saturday 800 sacks sold at $1.12½@$1.18, and on Monday 300 sacks sold at $1.15 ₱ 100 lbs.

PORK.—Only 100 bbls. mess sold on Tuesday at $26 ₱ bbl. It is retailing at $27 ₱ bbl.

BACON.—We have to note a dull market in the job trade as well as at wholesale. Shoulders are quoted nominally at 11½c., clear rib sides 16½c., clear sides 17¼c. Deniers' job rates are 11¾c. for shoulders, 17c. for clear rib sides, and 17½c. for clear sides. No sales.

HAMS.—Choice sugar-cured are quoted at 14½@15c. ₱ lb. On Tuesday 10 and 25 tierces sold on private terms.

LARD.—Tierce commands 15¾@16c., keg 16½@16¾c. ₱ lb. Dealers' rates in their job trade are 16¾c. for tierce and 17c. for keg. On Tuesday a lot of 25 tierces refined sold at 15½c. ₱ lb.

DRY SALT MEAT—Is dull, and shoulders are held at 10¼c. ₱ lb. Dealers are jobbing them at 10½@10¾c. ₱ lb. On Saturday 25 casks shoulders sold on private terms, and 40 boxes and 12 casks were sold at retail at 10¾c. ₱ lb.

BREAKFAST BACON—Is in light supply, and Western commands 16½@17c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 109⅛@109⅜ (against 109⅛ at New York,) and after a fair business closed at 109⅛@109⅜ (against 109⅜ in that market.)

Nothing has been reported in silver. It is quoted at 104@105½ for American half dollars. Mexican dollars closed at 90 go'd.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	6 75
Corn mills, Coloman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	22	— —
COAL, ₱ ton:		
Anthracite	12 50	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	26
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl:		
Double extra	— —	4 62½
Superfine	— —	4 00
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Primo	25 00	7 00
Choice	— —	27 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	6	9
Nail rods	— —	9¾
Casting, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	12⅞	12¾
Pulverized	12⅝	12¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Sept. 22, 1874.

Texas beeves, choice, ₱ head	$— —	@$40 00
Texas beeves, first quality, ₱ head	30 00	@ 35 00
Texas cattle, second quality, ₱ head	20 00	@ 25 00
Texas cattle, third quality, ₱ head	12 00	@ 18 00
Western beeves, ₱ lb. net	— —	@ — —
Sheep, first quality ₱ head	4 00	@ 5 00
Sheep, second quality, ₱ head	3 00	@ 4 00
Milch cows, choice, ₱ head	80 00	@100 00
Milch cows, ₱ head	35 00	@ 40 00
Calves, ₱ head	7 00	@ 9 00
Yearlings, ₱ head	8 00	@ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Agricultural Implements.
Louisville Agricultural Works, Louisville, Ky.

Architects.
T. Whitney Carter, 47 Polymnia street, New Orleans.

Banners.
T. J. Potter, 32 Bible House, New York.

Barber.
Baptiste, St. Charles Hotel.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
P. J. Kruhlholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
B. B. Russell, Boston, Mass.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Building.
A. J. Bicknell & Co 27 Warren street, New York.

Building Paper.
Edward Thompson, 90 Baronne street, New Orleans.

Carpets.
A. Broussenn & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
Charles Blackman, New Haven, Conn.
R. O. Dorman & Co., 71 and 73 Goffe street, New Haven, Conn.
Durham & Wooster, New Haven, Conn.
J. A. Lum & Co., 163 Gravier and 18 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Chromos, Etc.
G. E. Perine, 66 Reade street, New York.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
R. D. Wood & Bros., 106 Common street.

Cuspergage.
T. A. Beck, 23 and 24 Front street.
P. A. Lelhume, 22 Front street.

Cotton Gins.
J. R. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Centenary Female College, Summerfield, Ala.,
A. D. McVoy, president.
Centenary College, C. G. Andrews, president, Jackson La.
Collegiate Institute, Prof. W. H. N. Magruder, Baton Rouge, La.
Hiwassee College, Rev. J. H. Brunner, prest.
Mansfield Female College.
Polytechnic College, Philadelphia, Pa.
Randolph Macon College, Rev. James A. Duncan, A. M., D. D., president, Ashland, Va.
Readville Seminary, Mrs. M. W. Read Baton Rouge, La.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va, Rev. W. A. Harris, president.
Whitworth Female College, H. F. Johnson, president, Brookhaven, Miss.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Warren Richards, 42 West Fourth street, Cincinnati, Ohio.
Edward Sears, 43 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 69 Carondelet street.
D. H. Wallace, 38 Perdido street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
Great Western Gun Works, Pittsburg, Pa.

Fur Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & Waite, 106 Custom house street.

Furniture.
John Bois, 152 and 154 Camp street.
Excelsior School Furniture Manufacturing Co., 196 Julia street, New Orleans.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 230 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
Henry E. Sharp & Son, New York.
Charles H. Tirno 333 East Twenty-third street, New York.

Grocers.
J. M. Dowling, 25 Decatur street.

Hotels.
Crawford House, Cincinnati, Ohio, Frank J. Oakes, proprietor.
St. Denis Hotel, Broadway and Eleventh street, New York.

Iron Manufactories.
Walton, Hemler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Blymyer Manufacturing Co., 664 to 684 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Menecly & Kimberly, Troy, New York.
Reynolds Cotton Press, W. H. Reynolds, New Orleans.
Turbine Water-Wheel, N. F. Burnham, York, Penn.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constantee sts.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
William Pattison, 318 to 332 East Twenty-third street, New York.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Adderley's Sirup Bromide Chloral, W. H. Adderley, Cincinnati, Ohio.
Anti-Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Artificial Limbs, Charles M. Evans, 70 Fourth street, Louisville, Ky.
Asthma Remedy, D. Langell, Apple Creek, O.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Dyspepsia and Liver Complaints, Dr. Justus J. Spreng, New York.
Dr. A. D. Forsberg, 5 East Fourth street, Cincinnati, Ohio.
Dr. Heidenreich's Cure, E. Dibblee, 814 Sixth avenue, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 129 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 195 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co. Philadelphia, Pa.
Tarrant's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
D. H. Baldwin & Co., Cincinnati, Ohio.
F. W. Bhere & Son, Cincinnati, Ohio.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Henry Pilcher, 656 Portland avenue, Louisville, Ky.
Philip Werlein, 78 to 80 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Novelties.
J. Bride & Co., 769 Broadway, New York.
W. H. Chidester, 267 Broadway, New York.
Cowan & Co., Eighth street, New York.
Elm City Novelty Company, New Haven, Conn.

Optical Instruments.
Spencer Optical Manufacturing Company, 16 and 18 Maiden Lane, New York
H. Waldstein, 545 Broadway, New York

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Periodicals.
Family Journal, 300 Broadway, New York:
Fruit Recorder and Cottage Gardener, A. M. Purdy, Rochester, N. Y.
Offord's Pulpit of the Day, H. M. Offord New York.
Penn.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Portrait Painters.
G. D. Conlon, 37 Camp street.

Printing Ink.
S. Collins & Co., 28 Frankfort street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, Camp street, corner of Common.

Sewing Machines.
Beckwith Sewing Machine, Edward Thompson, 90 Baronne street, New Orleans.
Dunnette, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 180 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Type and Presses.
Vanderburgh, Wells & Co., 110 Fulton and 16 and 18 Dutch street, New York.

Undertakers.
T. W. Bathick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 49 Camp street.

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Religious Notices.

CAMP MEETING NOTICE.—A camp meeting will be held in McComb City, commencing on Wednesday, October 14, 1874, and will continue one week. The meeting will be self-supporting, and every person will be expected to provide for their own food and lodging. We have some four or five houses within one-fourth of a mile of the ground, of five large rooms each, which can be had for a small rent for the meeting. Each suite of rooms has ample accommodations for a whole society.

Tent-poles can be had on the ground. The De Soto House, a temperance hotel, the largest and finest hotel in the State, will furnish board and lodging for the week at $1.50 per day; board, without lodging, at $1.25 per day. Fifty cents per meal, and same for lodging, for transient customers.

No pains will be spared to make this a profitable meeting to the people of southern Mississippi.

Half-fare tickets will be furnished by the New Orleans, St. Louis and Chicago railroad, and the railroad company will send extra trains on Sabbath morning to McComb City, from the north and south, if the people on the road generally wish it. The trains leave McComb City every night going north at half-past ten, and south at eleven P. M.

We have secured the promise of several eminent clergymen to attend the meeting and give us their help. Our help is in the name of the Lord.

Further arrangements will be published when made.

If we have a good rally and success we may make a permanent arrangement for a yearly feast of tabernacles for southern Mississippi.

Ministers will be provided for by the meeting.

Any communication desiring information can be addressed to Rev. H. M. Church, McComb City, Mississippi.

A. B. NICHOLSON,
E. R. STRICKLAND,
H. P. LEWIS,
D. P. BRADFORD,
J. W. SANDELL,
C. C. WATKINS,
J. RITCHEY,
H. M. CHURCH, Pastors.

SUMMIT DISTRICT CONFERENCE.—There will be conveyances at Tangipahoa station on the seventh of October for those who wish to come by railway. I hope every member will be present, as ample provision has been made for their entertainment. I wish you could attend, Mr. Editor, and see what a warm-hearted people I have worked among for four years. The members and visitors will please inform me, as early as possible, how they expect to come. Place and date are given by the presiding elder.

D. P. BRADFORD, P. C.

AMITE CITY, La., Sept. 13, 1874.

DISTRICT CAMP MEETING.—The Delhi district camp meeting will begin on Thursday, October 15, 1874, at the district camp ground, four and a half miles south of Delhi, on the Delhi and Winnsboro road, Franklin parish, Louisiana. Only preachers and their horses will be provided for. Attendance of ministerial brethren is solicited. Conveyance for preachers will be at Delhi October 15 and 16.

CAMP MEETING ON DEKALB CIRCUIT.—The annual camp meeting on the above circuit will commence on the second Sabbath in October next. To ministers and friends interested we give a most cordial invitation. Brethren, come over and help us. THOMAS COTTON, P. C.

THERE will be a camp meeting at Siloam, four miles from Louisville, Winn parish, Louisiana, commencing on Friday before the second Sunday in October next, which the itinerant and local preachers in the district are specially invited to attend. Preparations will be made to accommodate all the preachers and everybody else. The people are also specially invited.

C. A. C. HENLONG,
Preacher in Charge, Louisville Circuit.

THERE will be a camp meeting at the Beulah camp ground, commencing on the sixteenth of October, 1874. The meeting will be on the self supporting plan. Everybody is invited to come. Preachers will be taken care of, and are earnestly solicited to attend.

J. M. FRANKLIN, P. C.

THERE will be a camp meeting on the Paulding circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, commencing on Friday night before and embracing the first Sabbath in October. It will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within ten or fifteen miles of the camp ground must not expect accommodations from the tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Friday morning.

J. H. HOLLAND, P. C.

THE CAMP MEETING at Smith's camp ground, three miles west of DeSotoville, northern portion of Choctaw county, Alabama, will begin on Friday before the first Sabbath in October. Ministerial brethren are invited to attend.

C. B. DUBOSE, P. C.

THERE will be a camp meeting on Spring Creek circuit, Louisiana Conference, commencing on Friday before the second Sunday in October. Come one! come all! This meeting will be conducted on the self-sustaining plan. There will be corn at or near the camp ground, on reasonable terms. Special provision will be made for ministers and their horses.

FRED. WHITE, P. C.

THE Summit District Conference will be held in Greensburg, Louisiana, commencing October 8, 1874, to be continued over Sunday.

A. B. NICHOLSON, P. E.

THE CAMP MEETING at China Grove, Dale county, Alabama, will commence on Friday night before the first Sunday in October next, and close on Wednesday morning after. Ministers of the Methodist Episcopal Church South are invited to attend. A. DOWLING, Pastor.

THERE will be a camp meeting nine miles north of Eutaw, Greene county, Alabama Conference, commencing on Thursday night before the second Sabbath in October, 1874. Preachers are respectfully invited.

J. W. MCCANN, P. C.

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Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

CAMDEN DIST.—FOURTH ROUND.

Monterey, at Hickory Hill	Sept. 19, 20
Sepulga, at McKenzie's	26, 27
Lawndesboro, at Lawndesboro	Oct. 10, 11
Pleasant Hill, at Warrenton	17, 18
Camden, at Benvet	24, 25
Pineville, at Tallahatchie	31, Nov. 1
Monroeville, at Philborne	Nov. 7, 8
Evergreen, at Prayerville	14, 15
Brewton, at Hinek's	21, 22
Georgiana, at Oakey Streak	28, 29

J. W. SHORES, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Fannin circuit	Oct. 3, 4
Hillsboro circuit	10, 11
Walnut Grove circuit	17, 18
Philadelphia circuit	24, 25
Centerville circuit	30, Nov. 1
Morton circuit	Nov. 7, 8
Lake and Forest circuit	14, 15
Trenton circuit	21, 22
Ittitch circuit	28, 29
Garlandsville circuit	Dec. 5, 6
Brandon station	12, 13

Local preachers will be on hand with a report of their work. Church secretaries are requested to be present with statistical reports. Trustees will be present with their reports, and the recording stewards with the journal of the Quarterly Conference, as the late edition of our Discipline requires. Preachers in charge will please urge the above upon the brethren.

24 F. M. WILLIAMS, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Woodville station	Oct. 3, 4
Wilkinson, at Pisgah	10, 11
Pipkin's chapel station	17, 18
Buffalo, at Friendship	24, 25
East Feliciana, at Winans'	31, Nov. 1
Meadville, at Meadville	Nov. 7, 8
Amite, at Salem	14, 15
Bayou Sara, at New Hope	21, 22
East Baton Rouge, at Beech Grove	28, 29
Clinton station	Dec. 5, 6
Jackson station	12, 13

24 J. L. FORSYTH, P. E.

VICKSBURG DIST.—FOURTH ROUND.

South Warren, at Bovina	Oct. 3, 4
Vicksburg and Grove street	to 12
Kingston, at Kingston	17, 18
Natchez	24, 25
Fayette	31, Nov. 1
Cayuga, at Cayuga	7, 8
Port Gibson	14, 15
Rocky Springs	21, 22
Rolling Fork	28, 29
Clover Hill	Dec. 5, 6
Beechland	12, 13

17 F. M. FEATHERSTON, P. E.

MISCELLANEOUS.

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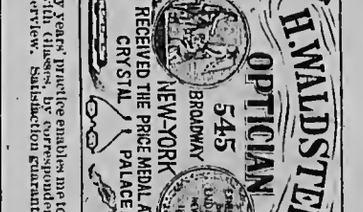

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, OCTOBER 1, 1874. NO. 40.

News of the Week.

DOMESTIC.

ONTGOMERY, Sept. 24.—The south-und train on the Selma, Rome and lton railroad went through Waxa-tchie Creek bridge, about two les from Columbiana, Alabama, at r o'clock this morning. The dge was a new single span Howe ss, one hundred feet long and fifty t high. The engine and six cars re badly wrecked. Hon. William rd, ex-Judge of the Supreme Court Alabama, and a prominent citizen Selma, and Henry Mellon, the ored fireman, were instantly kill-. C. Duncan, the engineer, and e Rev. Mr. Willis, of Marion, have en killed. Mrs. Willis, of Marion, n.; Mrs. Carlisle, of Selma; Dr. de, of Marion; Mrs. Pittnor, of me, Ala.; G. W. Swilts, Thomas ntley, A. J. Neal, A. T. England, ilroad employee; William Blake, Mobile; Colonel McLaughlin, of rmingham, Ala., were seriously jured. J. W. Crenshaw, wife and n, of Marion; Mrs. Lockett and ughter, of Jacksonville, Ala.; H. llison, of Montevallo, Ala.; William cGarr, roadmaster; John Bacon, ohn Schultz, railroad employee; . A. Stewart, of Louisville, Ky.; r. Debute, of Ludlow, Ky.; Rev. r. Tichenor, of Montgomery, Ala.; rs. Lister and children, of Union-wn, Ala., and W. R. Nelson, of lma, were slightly injured.

It is intimated that the bridge was mpered with. The bodies of the lled will arrive here to-night on a ecial train. Some of the seriously ounded will probably die.

WASHINGTON, Sept. 26.—Post-aster Jewell has no information of terruption of the mails South.

Governor Moses, of South Carolina, his constitutional appeal for aid in dgefield county, says: "I am owerless to enforce my orders."

The President replies that he be-eves the company of United States oops now in Edgefield is sufficient.

NEW HAVEN, Sept. 26.—The anking firm of Townsend & Co., ith liabilities of nearly $3,000,000, as been taken in charge by a re-eiver. Investments in Southern tate and railroad bonds, which have radually depreciated, compelled heir suspension. It is said the de-positors will realize about forty per ent.

SAVANNAH, Sept. 28.—There was heavy storm last night and this orning. The river is higher than has been for twenty years. The ce plantations in this vicinity are verflowed and much damage done the crop. The estimated loss in ce is $100,000.

FOREIGN.

LONDON, Sept. 25.—The existence a cordial and sympathetic letter om the Czar to Don Carlos, which as hitherto been denied at Berlin nd elsewhere, is now acknowledged. t was written in reply to one from Don Carlos, thanking the Czar for is refusal to recognize Serrano.

VIENNA, Sept. 25.—The *New Free Press* says the Sultan intends to ap-oint his eldest son to the chief com-mand of the army, and this is a step reliminary to declaring him heir to he throne, contrary to the immemo-ial precedent for the order of suc-ession.

LONDON, Sept. 28.—A frightful yphoon has just passed over Hong Kong. The steamers Leonor and Albay and eight other vessels were wrecked or foundered, and many are missing. A great number of houses were destroyed, and it is reported ne thousand persons were killed. The damage to property in the city nd harbor and surrounding country s immense.

ROME, Sept. 28.—Mount Etna is till agitated. The rumbling noise was heard inside yesterday, and the arthquake shook the mountain to its base. The shocks extended to the illage of Raudozza and destroyed everal houses.

MADRID, Sept. 29.—Unofficial dis-patches have been received here stat-ng that fighting in the Province of Navurre, between the Carlists and Republicans under General Morlones, continued on Friday last, making four days of conflict. These dis-patches state that battalions of the insurgents attacked General Morl-ones' army at Bersaln, near the town of Tufalla. A sanguinary conflict ensued, resulting in the repulse of the Carlists along the whole line. Their loss was heavy. They were compelled to ask the Republicans for medical assistance.

SOME of the negro representatives in the South Carolina Legislature manifest a singular conscientiousness about the sale of votes. Thus we are told of a negro preacher, a member of that body, who would never take more than $10 for his vote. It was perfectly right, he thought, to sell his vote; but it was all wrong to ask too high a price for it. The morality of his procedure he summed up by saying: "Dis ting of gettin' a $100 for a vote is all wrong; $10 is as much as it is worf."

FATHER BOYLE, of Washington, has doubtless a well-developed hump of humor. Of him it is reported that on one occasion, addressing a school on the subject of Easter celebrations, a young miss asked him: "Father Boyle, what is the origin of Easter eggs?" "A hen, no doubt, miss," replied the father quietly.

CHRISTIANS, you are fortunate when you are insulted and perse-cuted, for this is the best proof that your testimony has been clear and decided, that the point of the sword has not been blunted.

Justice for Louisiana.

The Chicago *Tribune*, commenting upon the Louisiana infamy, declares that "had this Kellogg usurpation been attempted in Ohio, Illinois or Michigan it would not have been tol-erated one day by the people of either State; nor could all the army and navy of the United States have induced or compelled them to submit to such an atrocious despotism and fraud." Undoubtedly these words correctly express the feelings of the free men of the great Northwest. They would spring to arms and defy the entire military and naval power of Mr. Grant's government before they would permit him to do to them what he has done to the people of Louisiana.

Is this sentiment confined to the Northwest? Do we not share it here in New York? Let us take the ex-perience of Louisiana home to our-selves. Suppose that there was a struggle going on in our State between a gang of self-imported black and white thieves and adventurers and the honest, tax-paying citizens to ob-tain possession of the offices, the first for the purpose of plunder and the last to save themselves from ruin. Suppose that the ticket nominated and supported by the honest citizens was elected, and that a drunken Feder-al judge issued a midnight order preventing the officers so elected from entering upon their duties, and direct-ing the Federal troops to protect the self-imported black and white thieves and adventurers in taking possession of the State. Suppose that the Presi-dent of the United States should con-firm the act of the drunken Federal judge and order the bayonets of American soldiers to sustain the usur-pation. Suppose that the villains thus fastened upon us by orders from Washington should proceed to rob us of our property by means of taxation and confiscation, and enrich them-selves with it. Suppose that the Su-preme Court of the United States re-jected our appeal for want of juris-diction, and Congress refused to in-terfere for want of common decency and humanity. Suppose that the only gleam of hope we saw for release from our misery was in an election about to take place, and that the self-imported thieves and adven-turers in power blocked our prospects by passing an election law giving themselves entire control of the bal-lot-boxes. Suppose all this to have happened in the State of New York, would we have submitted to it?

Our forefathers went to war with England for less than this. Can we in decency blame our fellow-citizens of Louisiana for protesting with all the means in their power against out-rages to which we would not submit for a moment? The Louisianians have been put down by force. They are helpless. The self-imported thieves and adventurers are reinstated in the offices to which they have no legal claim, and will proceed to plunder and confiscate as before. General Grant stands by with drawn sword and loaded Gatlins and threatens to slay the people if they resist. Since they are helpless, and we people of the North who are all-powerful sym-pathize with them, what shall we do to relieve them from the frightful oppression under which they labor? We can save them by voting against the candidates of the party which is responsible for the Louisiana infamy; the party which applauded and up-held Grant's ruffianly seizure of the State in the interest of the self-im-ported thieves and adventurers in 1872; the party of which the poltroon Kellogg, the drunken Durell, Pinch-back, Packard, Antoine, West, Sy-pher and brother-in-law Casey belong. We can restore Louisiana to freedom, and thereby do that justice, as fellow-Americans, which a recreant Federal administration refuses to do, by elect-ing a Democratic Congress. Let all Democrats and all other honest men who have hitherto acted with the Republican party, and who are dis-gusted with the policy of the ad-ministration and the party which up-holds it, turn in now with a will and make the Forty-Fourth Congress anti-Radical. In that way, and that only, can the blot be wiped out which unprincipled and unpatriotic men have put upon the honor of the re-public.—*New York World.*

THE taxes of the Astors, paid in New York recently, amounted to $259,057.83. This is believed to rep-resent an assessed valuation of about $12,000,000, and the assessed value is usually about two-thirds of the real value. Upon this basis we find the Astors paying taxes on about $18,-000,000. But, for some inscrutable reason, the assessment upon the As-tors' real estate is said to be only one-third its value, and so we have the real estate alone worth about $36,-000,000. This, however, does not touch the bottom of the matter, for there is said to be as much more, the taxes upon which are paid by lessees. Thus we have the snug little sum of $72,000,000 for real estate alone, and how much deeper the plummet would sink in the great sea of wealth, after striking the personal property, may be only left to conjecture.

A PLAIN-SPEAKING country minis-ter was asked one day how it happened that, considering the good example supposed to be set before them, so many ministers' sons should turn out ne'er-do-weels. "That's easily ac-counted for," said the worthy divine. "Ye see the deevil kens he canna get hand o' the geese, so he just maks grab among the gaislins!"

THERE is no courage but in inno-cence; no constancy but in an honest cause.—*Southern.*

Compromise.

The following is the text of the agreement mutually accepted on Tuesday, September 29, by the com-mittees of the Republican and Peo-ple's party:

The undersigned announce the fol-lowing as the result of the conference between the committees of the two political parties of the State of Lou-isiana:

1. The committee representing the Conservative People's party pledge themselves to cause all violence, and intimidation, if any exist, to cease throughout the State, and to assist the constituted authorities in main-taining peace and insuring a strictly fair and impartial registration and election. Also to discountenance acts and threats of personal violence and all improper influences to control the will of the electors, and render as-sistance and use every effort to sub-ject to the penalties of the law all persons who may commit acts of vio-lence or intimidation, or conspire to do the same.

2. In order to guarantee a fair reg-istration and election there is hereby constituted and established an ad-visory committee, composed of five members, namely: Mr. Albert Voor-hies and E. A. Burke, selected by the representatives of the Conserva-tive People's party, and Messrs. S. B. Packard and B. F. Jonhert, se-lected by the representatives of the Republican party, and of an umpire, namely: Dr. M. F. Bonzano, who has been jointly selected.

This advisory committee is to su-pervise and carry on the registration throughout the State, on behalf of all parties, to the full extent of sug-gesting changes in the registration officers, and the manner of conduct-ing and carrying on the registration.

Governor Kellogg, in the interest of a fair and impartial registration, of his own accord, pledging himself to act upon the advice and sugges-tions of the advisory committee, so long as such advice and suggestions are in consonance with and permit-ted by the existing laws of the State.

It is agreed that two persons shall be named by the representatives of the Conservative People's party, who shall be elected, according to law, to fill two vacancies, which shall be by resignation in the Returning Board within twenty days.

D. F. KENNER,
For the Conservative Committee of Conference.
A. A. ATOCHA,
For the Republican Committee of Conference.

The following-named gentlemen were the two committees who have been acting as a committee of confer-ence:

Committee Representing the Conservative Party.—John McEnery, D. B. Penn, B. F. Jonas, Samuel Chop-pin, Albert Voorhies, D. F. Kenner, C. Beard, G. W. Nott, D. S. Cage.

Committee Representing the Republican Party.—W. P. Kellogg, S. B. Packard, A. A. Atocha, B. F. Flanders, James Lewis, O. F. Blan-din, W. G. Brown, B. F. Joubert.—*Picayune.*

The Brooklyn Bridge.

The work on the towers of the Brooklyn bridge, though tempora-rily suspended for want of stone, will be pushed forward during the fall and winter as fast as possible. In nine or ten weeks from this time the Brooklyn tower will be finished and the New York tower advanced to a point above the spring of the arches. By this time next year the latter tower will also be finished, as well as the anchorages on both sides, leav-ing the cables to be strung and the bridge completed some time in the summer or fall of 1877. The New York tower is completed to a point 150 feet above high tide, while that on the Brooklyn side is 243 feet high.

With reference to the security of the bridge and the length of the span the engineers say that, whereas the span of the bridge across the Ohio at Cincinnati is 1,057 feet and the span of the East river bridge 1,595, the former bridge has only two wire ca-bles, while the latter is to have four. The Ohio cables are 12½ inches in diameter, and the East river bridge will be 16 inches. In fact, owing to these and other differences of con-struction, the latter bridge will be three times as strong as the former. The span of the Niagara bridge is 821 feet, and an ordinary railroad train crossing it causes a depression of only three or four inches.

There is a bridge in France, over the Dordogne at Cubsac, which has a single span of 1,040 feet, and there is now a proposal to construct a sus-pension bridge over the Hudson river at Anthony's Nose, four miles above Peekskill, with a span of 1,605 feet.—*New York Observer.*

AN extensive landslide in Oregon lately carried an entire township into an adjoining county, and the residents of that wandering town now refuse to pay their taxes in the county they slid from, because they are not there; nor will they pay them in the county into which they slid, because they say they don't be-long there.

A LITTLE GIRL, happening to hear her mother speak of going into half mourning, said: "Why are we going into half mourning, mamma? Are any of our relations half dead?"

A WISCONSIN man thought mus-tard seed was flax seed and sowed hundreds of acres. He stands a good chance to reap a "right smart crop."

THIS short life, being only a pas-sage to eternity, should be spent as a continual preparation for it.

From the Work.

LAKE STATION, MISSISSIPPI.—*Mr. Editor:* We have just closed a glo-rious meeting at this place, which re-sulted in ten or twelve conversions and forty-four accessions to the church. The Lord be praised for his goodness. We were assisted by Bros. T. Y. Armstrong, J. M. Weems and T. S. West. J. D. HAYS.

SEPTEMBER 18, 1874.

REMBERT HILLS CIRCUIT, ALA-BAMA CONFERENCE.—*Mr. Editor:* On last evening, the tenth instant, we closed a meeting of considerable interest at Hampden. Several con-versions; nineteen united with the church, nine of whom were heads of families, and prominent citizens of the community. The Holy Spirit was manifested, and the membership was greatly revived. The meeting was a most refreshing season. Thank God for it.

Yours fraternally,
JOHN S. FRAZER, P. C.

P. S.—Bro. Rice, preacher in charge of the Tallahatta circuit, has just in-formed me that he has recently closed a very interesting meeting on his work at Mount Pleasant. The mem-bership greatly strengthened; thir-teen additions to the church.

J. S. F.

SHILOH, ALA., Sept. 11, 1874.

FROM TEXAS.—*Mr. Editor:* Camp meetings are again at the front. The writer has just returned from the Kickapoo camp meeting, having spent five days on the ground. It is most favorably located in Anderson county, fifteen miles from Palestine and ten miles from the railroad—a spacious arbor, with good plank tents, and "much water," and that of the finest quality. Many wagons and cloth tents, spread out on the adjacent grounds, with a multitude of people, constituted the visible preparations. The pulpit was ably manned, and the preaching was good and well adapted to the occa-sion. We left it on Wednesday even-ing in full blast. A blessed revival was in progress, and the tenters and preachers had resolved not to adjourn before next Monday.

The Tyler camp meeting, located five miles west of the city, begins to-day. We are looking for good times. The Starrville camp meeting, twelve miles east of Tyler, is to embrace the third Sabbath in October. So you see we are in the midst of camp meetings just now. You may hear from us again. R. S. FINLEY.

TYLER, TEXAS, Sept. 25, 1874.

OZARK CIRCUIT, ALABAMA CON-FERENCE.—*Mr. Editor:* Our pro-tracted meeting at Haw Ridge began on Saturday before the fourth Sab-bath in August, and closed on Wed-nesday night following. The church was revived. There were a few con-versions and four accessions.

At Pleasant Ridge we continued five days, embracing the fifth Sab-bath in August. There were several conversions, the church greatly re-vived, and three additions.

We began at Post-Oak on Saturday before the first Sabbath in Septem-ber, and closed on Thursday night after. Here the conflict was heavy, but at last the victory was won, and the church was gloriously happy. Many converted, and ten joined.

The meeting was commenced at Wesley chapel on Saturday night be-fore the second Sabbath in Septem-ber, and closed on Wednesday night after. Here the church was slow and the burden great; nevertheless, the victory was obtained. There were some conversions and eight received.

In most of the above meetings I am indebted to the local preachers for help, and in others to Bro. Phillips.

In the last two months we have re-ceived ninety-two members on this circuit. A. DOWLING.

OZARK, ALA., Sept. 17, 1874.

LOWER PEACHTREE CT., SELMA DISTRICT, ALABAMA CONFERENCE. *Mr. Editor:* At Liberty church, on Sunday last, I closed a meeting of nine days' duration. Twenty-five were added to the church. A large number obtained the witness of their divine acceptance. Backsliders were reclaimed, professing more power of godliness than they ever knew before. Lukewarm members were filled with a holy zeal that has set them to work in earnest. We had the hearty co-operation of some of our Presbyterian and Baptist brethren and sisters, who aided us with their prayers as well as tem-poral support. Rev. Dr. Turner, from Suggsville, was with us five days, and, as usual for him, preached with much power and effect. Rev. George Watson, local, did us great service. Our beloved presiding elder, Rev. A. J. Briggs, was with us the last six days. He preached every day, doing much of the altar work each hour. We had two sermons each day. The meeting was well attended. On Sunday, the last day of the meeting, Bro. Briggs preached to a very large audience on the sub-ject of infant baptism. It was a dove-tailed argument from the Bible.

We rejoice and give God thanks that, after two years of almost an en-tire failure of crops in this district, there is a fine grain and corn crop, and a tolerably fair cotton crop throughout the district; and, above all, God is blessing his people spirit-ually, and building up the church in all of its interests, and now waits to see if the people will honor him with their substance.

A. C. HUNDLEY.

LOWER PEACHTREE, Sept. 16, 1874.

DAYTON CIRCUIT, SELMA DIS-TRICT, ALABAMA CONFERENCE.—*Mr. Editor:* For some time we have been suffering with religious cold-ness in our work; but the sun of righteousness is again dawning upon us, and its genial rays are infusing new life and vigor into all of our hearts, and we hope that it will rise to its zenith and remain there until its illuminating beams shall be felt in every heart under our charge. We commenced a meeting at Spring Hill on the twelfth of September, and closed it on the night of the twentieth, in which we were as-sisted by Bros. Crews, Glenn and Kelley. The church was ready. The Lord was there, and sinners were converted and soundly converted unto God. The ministry from the beginning seemed imbued with the Spirit from above, and the earnest way in which they wielded the sword of the Spirit accomplished the great object of the gospel. We have seldom seen such demonstrations of the power of the Spirit in the salva-tion of sinners as was witnessed on the occasion. It reminded us of the days of primitive Methodism, when God in an abundant measure poured out his Spirit upon the people. Sin-ners were not only brought from darkness to light, but the entire church was blessed. The meeting closed with twenty-four conversions and twenty-four accessions to the church. During the last quarter we have received thirty-five members in all into the church.

Yours fraternally,
S. M. THAMES.

LAKE, BRANDON DISTRICT, MIS-SISSIPPI CONFERENCE.—*Mr. Editor:* Permit me, through the columns of your paper, to announce to its many readers the glorious news of a revival that is now going on at this place, it being on Bro. John D. Hays' work, Brandon district, Mississippi Confer-ence, which commenced on Satur-day, September 5, and closed on the thirteenth instant. I never attended a camp meeting, but I imagine this to be something similar to the one held at the Seashore camp ground last summer. The officiating min-isters present were Bros. Hays, Arm-strong, West and Weems, all of this Conference. The church first went to work to get its spiritual strength renewed by a mutual covenant to pray for the same. The interest of the meeting rapidly increased, there being one of the largest congregations we ever saw at this place; and when the opportunity presented itself the mourners crowded around the altar from two to three deep for prayer.

The people seem to have been awakened to a sense of their duty. The merchant closed his house, the farmer left his cotton patch, the miller drew the fire from his furnace, and the carpenter laid down his tools and came up to the house of worship to wait upon the Lord.

This is Monday, the fourteenth, and the meeting closed last night with the glorious result of forty-four accessions to the church, and eight children consecrated to our Lord and Master. May they stand firm in the strength of our Lord, and become true and faithful workers in the church, and a blazing light to the world, that all the honor and glory may be given to the Author of every good and perfect gift.

Yours fraternally, J. L. M.

LAKE, MISS., Sept. 16, 1874.

AUTAUGAVILLE CIRCUIT, ALA-BAMA CONFERENCE.—*Mr. Editor:* I have held three meetings on my work. The first was in this place—Autaugaville. It continued sixteen days, and resulted in several conver-sions and seventeen accessions. Since then two others have joined, besides some by letter. The members say it was the best meeting they have had here since the war. I had the as-sistance of Bro. E. S. Smith, of Pratt-ville, part of the time, but most of the time was alone.

My next meeting was at Pleasant Valley. This continued five days, resulting in several professions and three accessions to our church. Four joined the Baptists. I had here the assistance of Bros. R. S. Woodward and E. S. Starr, of Summerfield.

My last meeting was held at Ivy Creek, where the district meeting for this (the Greensboro) district had been held two weeks before. At the close of the district meeting seven persons presented themselves as can-didates for membership. During my subsequent meeting the number was increased to seventeen. This meet-ing was different, in one respect, from most meetings I have ever par-ticipated in: the result was not so much the effect of the services of the meeting as of previous labors and providential occurrences. There had been several deaths of children in the community, and one by lightning. This fact, in connection with Sabbath school instruction, the regular min-istry of the word and pastoral labors, had produced an unusual seriousness in the minds of the children and youth, so that when the meeting came on their minds were made up. Several professed to have already ex-perienced a change of heart, and we had little to do but to receive them into the church. Several of them had to be baptized—as also at my other meetings—and I baptized a number of children during the meet-ing. Taking all things into consid-eration, we have had a pleasant and somewhat prosperous year. We thank God and take courage, hoping and praying that still more good may be done. W. A. MONTGOMERY.

SEPTEMBER 19, 1874.

UNION SPRINGS DISTRICT CON-FERENCE.—*Mr. Editor:* The Union Springs District Conference held its last session at Greenville, Butler county, Alabama, July 29 to August 2. In the absence of a Bishop our energetic and highly efficient pre-siding elder, Rev. S. P. Richardson, took the chair. Rev. G. W. Briggs was elected secretary, and Rev. W. Padgett assistant.

The attendance was large, all the pastors save three being present, and the lay delegation well represented. The session was interesting and har-monious. The reports were, in the aggregate, very encouraging. The district seems to be rapidly advanc-ing in all points. The financial out-look seems peculiarly bright. Bro. Richardson having given special at-tention to this important feature in the prosperity of the church. Mis-sions, missions, Sabbath schools, financial systems, etc., were discus-sed with pleasure and profit to all. Prominence was given to the sub-ject of education, and the Conference was stimulated to new zeal in this direction by remarks from the chair-man, Rev. H. Urquhart, president of the Greenville High School, Bros. Stott and others, and especially by a truly eloquent and interesting ad-dress on "Christian Culture," by the Rev. A. S. Andrews, D. D., presi-dent of the Southern University.

Religious services were held both morning and evening during the en-tire session. The sacrament of the Lord's Supper was administered on Sabbath night.

Among the visiting brethren was Rev. J. W. Shores, presiding elder of the Camden district, who took an active part in our deliberations.

The following resolutions were adopted and ordered to be printed in the NEW ORLEANS CHRISTIAN AD-VOCATE, and read from the pulpit of every charge:

Resolved, That the houses of wor-ship within the bounds of the Con-ference, under the control of the Methodist Episcopal Church South, should be ceiled, and receive such other repairs as may be necessary to render them comfortable.

Resolved, That the great need of the church for its prosperity and ad-vancement is more of the Spirit of God in its ministry and membership, and we recommend that the preach-ers of this Conference specially insist upon this in preaching and exhorta-tion.

Delegates to the Annual Confer-ence—J. A. Gillens, James H. Dunk-lin, F. A. Boswell and L. Sessions. Alternates—F. Law, W. H. Parks, L. H. Parks and Sidney Frazer.

Fort Deposit was selected as the place of holding the next session.

G. WAVERLEY BRINOS,
Secretary.

Books at Atlanta and Macon, Ga.

J. W. BURKE & CO.

MR. EDITOR: It has always been the desire of the book agent to place the publications of the Southern Methodist Publishing House within the convenient reach of the preach-ers of the several Annual Confer-ences whenever it could be done without imperiling the interest and success of the house.

It is certainly gratifying to me that this want for the Conferences convenient to Atlanta and Macon, Georgia, has been fully provided for by the energy and devotion to the church of J. W. Burke & Co.

For several years a large and flour-ishing book store and publishing house has been in successful opera-tion under the auspices of this com-pany in Macon, and, for the special accommodation of the church lying more convenient to Atlanta, these brethren have established a branch house at that point.

The object of this communication is to call the attention of preachers, whose fields of labor are more con-venient to these cities than to Nash-ville, to the propriety of making their purchases there, instead of here, and thus save time and expense in transportation. I fully appreciate the views and feelings of brethren who prefer to deal at headquarters rather than elsewhere. If the object, however, next to the dissemination of a pure literature, is to aid in build-ing up the fortunes of our Publish-ing House, I would suggest that this can be done as effectually by the purchase of our books from J. W. Burke & Co. as though the order was sent directly to me at Nashville. Every hymn-book and Discipline, indeed every book bearing the im-print of the Southern Methodist Pub-lishing House, must first be pur-chased from us before it can be placed on the shelves of these houses; and hence, through them, the Publishing House may be patronized and sus-tained. What I have here said in reference to J. W. Burke & Co. ap-plies equally to E. R. Smith, Balti-more; Lafferty & Co., and T. L. D. Walford, Richmond, Virginia; South-western Book and Publishing Com-pany, St. Louis, Missouri; and R. J. Harp, New Orleans, Louisiana. If the brethren, however, from any cause, prefer to send their orders to Nashville, they will be promptly filled. A. H. REDFORD, Agent.

THAT popular ballad, "Mother, bring my little kitten," is thus noticed: "The mew-sick is fair, so far as we are able to judge; but the words seem to have been scratched off rather hurriedly, and strung out to such a length that there is a fetine of relief when the singer comes to a paws." Those acquainted with the ballad will back up these assertions.

M. JAMIN lately exhibited before the French Academy a magnet ca-pable of carrying upward of twenty-two times its own weight. Hitherto the maximum carrying power of artificial magnets has been but four or five times their own weight.

The Christian Advocate.

THURSDAY, OCTOBER 1, 1874.

THE CLOUD OF WITNESSES.

"Are they not all ministering spirits?"

I leaned upon a burial urn,
And thought how life is but a day,
And how the nations, each in turn,
Have lived and passed away.

The earth is peopled with the dead,
Who live again in deathless hosts,
And come and go with noiseless tread—
A universe of ghosts.

They follow after flying skips,
They flicker through the city's marts,
They hear the cry of human lips,
The beat of human hearts.

They linger not around their tombs,
But far from church-yards keep aloof,
To dwell in old familiar rooms
Beneath the household roof.

They waken men at morning light,
They cheer them in their daily care,
They bring a weary world at night
To bend the knee in prayer.

Their errand is of God assigned
To comfort sorrow till it cease,
And in the dark and troubled mind
To light the lamp of peace.

There is a language, whispered low,
Whereby to mortal ears they speak,
To which we answer by a glow
That kindles in the cheek.

Dear shadows, fairer than the day,
With heavenly light they wrap us round,
Wherein we walk a gilded way,
And over holy ground.

Oh, what a wondrous life is theirs!—
To fling away the mortal frame,
Yet keep the human loves and cares
And yearnings still the same!

Oh, what a wondrous life is ours!—
To dwell within this earthly range,
Yet parley with the heavenly powers—
Two worlds in interchange!

Oh, balm of grief!—to understand—
What whom our eyes behold no more
Still clasp us with as true a hand
As in the flesh before!

What Is Temperance

IN RESPECT TO THE USE OF INTOXICATING LIQUORS?

No. IV.—BY J. W.

In our search for an answer from the mind of God to the above question, we have inquired first in the volume of nature. There we learn, in the plainest and most unequivocal terms, that intoxicating liquor is evil in its nature, only evil, and that continually; and that therefore nothing less than abstinence—total abstinence—is temperance in respect to the use of it. We now proceed to the volume of revelation with the same inquiry, presuming that in it we shall find positive command from God against the use of a substance which we have already learned from the volume of nature is fearfully productive of physical and moral evil in man. We stand reverently in the auditorium of the temple wherein God utters his voice, and with a sincere desire to know, in the most direct and definite form, his will concerning the use of intoxicating liquors, we syllable the question again: "What is temperance in respect to the use of intoxicating liquors?" The answer comes clear and emphatic from the sacred oracle: "LOOK NOT UPON THE WINE *when it is red, when it giveth his color in the cup, when it moveth itself aright.* At the last it biteth like a serpent and stingeth like an adder." Here is a command as absolutely prohibitory of any use of wine, *when it is alcoholic and intoxicating*, as was the command respecting the use of the fruit of the tree of evil in the Garden of Eden. A hundred passages from the Bible might be cited as expressive of the same prohibition, by direct command or by plain implication. It would occupy too much space to call them up here. The one we have stated is sufficient for our present purpose. One clear utterance of the voice of God upon any subject as much reveals his mind to us therein as if we had a thousand varied repetitions of the same; for, unlike the mind of man, the divine mind on any subject is always the same—"the same yesterday and to-day and forever"—"no variableness, neither shadow of turning." But while we have this clear testimony, and much like it, revealing the will of God as prohibitory of the use of intoxicating liquor, we find in other passages of the same volume of revelation what strangely appears to be a contradiction of the same. While in many passages of the Bible wine is denounced as a thing poisonous and deceptive to man in its nature, and its use absolutely prohibited to man, we find other passages referring to it as a thing good in its nature, and its use recommended to man. Under the unctuous inspiration of the Holy Ghost, David thanks God for "wine that maketh glad the heart of man." Jesus—the Immanuel himself—turned water into wine at the wedding feast in Cana, and supplied it in great abundance to the guests. The Apostle Paul recommends Timothy to "drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." And then we find many other passages which indicate that not total abstinence but moderate use is temperance in respect to the use of wine, as when it is declared of the deacons that they must not be given "to *much* wine." Here is difficulty. How are we to account for these contrary statements respecting wine? Wine, as we commonly know it, is certainly an intoxicating liquor. The wine of which the word of God distinctly declares, "Look not upon" it, is unmistakably intoxicating, for the very process by which the original grape-juice is transformed into an alcoholic liquor is almost literally described in the words by which the wine is designated in the passage; and, moreover, it is further identified as of alcoholic nature in that it is declared to be a narcotico-acrid poison—"it biteth like a serpent and stingeth like an adder"—it is "a mocker," deceiving men into the love of it, and into the belief that it is good and not evil in its nature—"whosoever is deceived thereby is not wise." Yet we read that Jesus Christ made wine, supplied it in great abundance to others, drank it himself, and perpetuated its use in the sacrament commemorative of his death. What is more natural than that we should ask, in the midst of our perplexity: Was the wine which Jesus used the same sort of wine which is pronounced in the words of inspiration to be a poison and a mocker? "Yes," answer the interpreters, "the same identically. When the *word* is the same the *thing* is the same; if, therefore, wine signifies intoxicating liquor in one place it signifies the same in every place." But would Jesus make a liquor that is poisonous to the human system—so declared alike in the works and in the words of God—a liquor so evil in its very nature that even the moderate use of it contains the germs of excessive use, with all the fearful results which are inevitable therefrom to individuals and society? Would he put bottles—gallons—of it to his neighbor's lips, full of woe that it is? Would he who was "given for our example" drink it himself, and then counsel us to pray: "Lead us not into temptation?" Suppose, after all, the interpreters are at fault—suppose they have given us a false interpretation of one of the words of God? Is it not barely possible that they are wrong in asserting that the word "wine" always means an intoxicating liquor? Let us turn from the interpreters and ask historians if among the ancients, and especially among the Jews in the days of the prophets, and of Christ and his apostles, there was any sort of wine in common use other than that which was intoxicating? "Why, most certainly there was," answer a score of ancient writers. Pliny and Horace and various other authors make frequent reference to the use of sweet, unintoxicating wine in the times of the Romans. After a diligent examination among such historians as are available to us, we find that in Judea and other Eastern countries the people not only preserved the juice of the grape in an unfermented state for years, and called it "wine," but that they regarded this sort of wine of superior quality and higher flavor than fermented wine; that this unfermented wine was unintoxicating, and was most generally used at wedding feasts and the like; that many of the people had such a passionate fondness for it that they drank it to epicurean and voluptuous excess. Nicander says that the Greeks and the Hebrews always called the fresh juice of the grape "wine." Columella says the Greeks called the unfermented wine "good wine," designating it "liers," because it did not affect the nerves.

This unintoxicating wine was the juice of the grape preserved by boiling, filtration, and other means, from that fermentation which develops an alcoholic element in the liquor, whereby it becomes intoxicating. This sort of wine is still used in grape-growing countries, and is well known as not only a sweet and nutritious beverage, but remarkably restorative to persons in feeble health. When Judge Elsworth was on his way to Paris, after his appointment to the office of United States embassador to France, some years ago, he had occasion to pass through a portion of Spain, where a wine was offered him which was unintoxicating; of this wine he drank freely, and found it to be, he says, "a precious balm after the fearful exhaustion of long-continued sea-sickness."

Now with these facts before us, let us re-examine the volume of revelation, and see if we cannot discern two sorts of wine—one good and the other evil—referred to therein. Let us remember that the nature of a thing is not always signified to us in the word by which mention is made of it; that often we must learn the nature of the thing spoken of from the context in which we find it. Love, for instance, may be of the nature of pure affection or of the nature of lust, in any given sentence; not the word itself, but the context, must determine for us the sort of love which the word refers to. Only from the context do we know that the angels who fought under the leadership of Michael were *good* angels, and that the angels who fought under satan were *evil* angels; the word "angel" does not in itself convey to us the knowledge whether the being spoken of is good or bad. So of the word "man," "wife," etc. Let us apply this rule of interpretation to the word "wine." We find that there is one sort of wine in the Scriptures which is qualified as "new wine," "sweet wine," "fruit of the vine," and the sort thus named is always classed with corn, oil, olives, orchard fruit, and the like; it is of this sort, distinctly, that we read: "There's a blessing in it." In no single instance does the context in which the words "new wine" are found indicate that the liquor referred to possessed intoxicating properties; but, on the contrary, that it was the fresh, unfermented juice of the grape. "New wine" is always referred to as a thing good in its nature, and is never forbidden to man. The only passage in which it has the appearance of the contrary is where the mob at Jerusalem said of Peter and his associates, on the day of Pentecost: "These men are full of new wine." From this it would appear that "new wine" was regarded by them as an intoxicating liquor; but in that they said it in a "mocking" manner, is it not evident that the very word "new" was used in the way of irony, as when some French writer, for example, accused Proudhomme of being "a water-drinker!" really meaning the very opposite—"a brandy-tippler?" This is the more evident from the fact that the proper translation of the Greek word *gleukos*, used by the mockers in this case, is not "new wine," but "sweet wine." We have, then, one sort of wine in the Scriptures which can readily be distinguished as the fresh, unfermented juice of the grape, and which is distinctly marked "good" by the word of God. There is another sort of wine in the Scriptures which is characterized as "disturbing wine," "maddening wine," "wine of violence," wine which inflames, wine which causeth men to err. The wine thus named is never, in one single instance, classed in connection with corn, oil, olives, or anything good, but only with things poisonous, deceitful. This sort of wine is readily identified in the context in which it is found as intoxicating wine; very frequently the qualifying phrase, "strong drink," marks it as of that class of liquors. Wherever wine of this sort—wine named in these connections and with these qualifications—is mentioned in the Scriptures, it is distinctly branded by God as a thing evil in its very nature, and its use forbidden to man. With these two well-marked sorts of wine known to us, is it not probable, at least, that when wine is forbidden in the Scriptures, the intoxicating sort is referred to; and that when wine is spoken of in eulogistic terms, and its use in moderation recommended, by word and by example, that the unintoxicating sort is referred to? With our minds impressed with the fact that there were two sorts of wine in use among the Jews and their cotemporaries—one intoxicating and the other not—ought it not to be as easy for us to discern which sort of wine is referred to in any given passage in which the word "wine" occurs as it is for us to discern which sort of angel is referred to in any passage in which the word "angel" occurs? Is it not because the unintoxicating sort of wine is unfortunately altogether supplanted in our day by the intoxicating sort, that we fall into the mistake of supposing that every wine mentioned in the Scriptures is an intoxicating wine? Granted that the two sorts of wine were well known to our generation, would we have any difficulty in discriminating which sort was referred to, for instance, in each of the following passages?

"The new wine in the cluster. * * Destroy it not, for a blessing is in it."—Isaiah lxv, 8.

"Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."—Proverbs xxiii, 31, 32.

In our next we shall proceed to investigate those passages of Scripture containing the word "wine," in which it is most important for us to know the sort of liquor referred to.

Church Membership.

MR. EDITOR: I wrote a short article on this subject some time ago. I am very much obliged to Dr. Abbey for his favorable criticism, and to the editor of the Nashville *Advocate* for republishing. I see several articles in the ADVOCATE attempting a criticism. In all kindness I would say to those brethren that they misunderstand the whole subject. My article was not written as a criticism, but simply to show that the practice of receiving penitents into the church was in harmony with the doctrines of the church, and to make a radical change in the conditions of membership would necessitate a change in our theology. I stated the fact that our troubles on this subject grew out of our want of well-defined relations of man to the church. I was not then informed that there was a preacher in the church who was ignorant of the fact that the Methodist Church had never defined the relation of humanity to the church. Our theology limps a little at some points. When Mr. Wesley left the Catholic and Calvinistic Churches he brought off all the bracelets and jewels, but unfortunately he brought along the bones of Joseph too. I think I understand Methodism in its fundamentals, as well as in its development—the church, humanity and Methodism. Mr. Editor, you do not wish to publish a book in the ADVOCATE, and if you did I have no time to write one. I only rise to explain.

God created man in his own image; not only Adam, but all men. St. James iii, 9: "Men which are made after the similitude of God." The Bible nowhere teaches that man was created holy. He could not be, for holiness is a relation, and not a creation. Created holiness could not be the result of a moral agent, from the plain fact that the acting force would be God, and not man. Therefore the holiness would be the actor's, and not the thing acted upon. Created holiness could only be holy instinct. If Adam had been created holy he would have remained so, from the fact that he could not uncreate himself. The law is holy, and man is only holy when he is in heart and life conformed to it. Adam was created perfect as a man, as was everything else of its kind that was created. He was innocent; straight, not crooked; equal, not unequal. If righteous or holy, why not leave him to follow the instincts of his creation? Why place him under the eternal law of good and evil if it was not to work out the holiness, the end for which he was created? Man never will be finished. God is infinitely holy; man can only be finitely so, and therefore was made to progress to all eternity. Adam was created innocent and perfectly free. He chose to sin, and he sinned just like any other man or angel sins. St. James explains, i, 14, 15: "But every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." If Adam was created the holy man we read of in books, he was the worst man that ever lived. One brother says that I said man was not created holy, and yet he fell, not from grace, but from holiness. He did not understand what I was writing about. Adam was living under the law of holiness, and not under the law of grace. He was condemned by the law of the knowledge of good and evil, and not grace. He did not sin against grace. There was no grace in the government in which he was placed. Grace is a legal term, and has respect to the action of a governor when he pardons insolvent debtors. Adam was saved from judicial death, and his posterity from oblivion, by grace that was introduced into the divine government by the death of Christ after Adam sinned, that God might be just in pardoning sin. Adam could sin but once, and then perish under the law. Grace, by Christ's death, having been introduced into the divine government, man may sin many times and be pardoned. "Of many offenses unto justification."—Romans v, 16. The universal law of the knowledge of good and evil was not abrogated by the death of Christ, but supplemented with the pardoning power. The Savior says: "I came not to destroy the law." Now if children are not born in this gracious church or covenant, where are they born? The Savior commanded his apostles to preach the gospel to every creature. What is the gospel but God's power in Christ to pardon sin? The Methodists, as a church, baptize children of Jews and Gentiles, and yet we teach that all children will be saved if not baptized. Bro. Hawkins says: "Brought into the church by baptism." Then all that are not baptized are out of the church, and, if saved, saved out of the church. Now if any one can be saved out of the church, may not all be saved? Here Bro. Hawkins' theology not only limps, but has lost both legs. I suppose he would say that all the heathen children not baptized are saved in Christ. How can they be saved in Christ if not born in Christ, where there is no visible church, and their parents never heard of Christ?

My brethren, in their attempted criticisms, talk of Mr. Watson and Wesley, etc. They will very much oblige their heterodox brother by giving the book and page where Mr. Watson or Wesley define the relation of man to the church. Suppose the apostles had left the Savior when the crowd that followed left, and there had been no visible church organization, as there was none in the largest part of the world—where would all the children have been? Still in the ark? But with this view of the subject there would have been no ark. Then the whole infantile part of the race would have been in the flood and all lost. But if a child is born in the church, why baptize it? If a child is born into the world, why feed it? Food is not life. The child already has life. If it had not, you could not feed a dead child. Then why feed it? From the plain fact it will die if you don't. Isaac was not brought into the church by circumcision; but the Lord told his father that if he did not circumcise him he would break out of the church. "He hath broken my covenant."—Genesis xvii, 16. With this view of the subject our Methodism stands erect. We can say to parents: If you do not have your children baptized you put your children out of the church—you "break God's covenant." There is no branch without the vine, no child without Christ. In Christ were all made alive. The Savior settles the question when speaking of little children. He says: "Of such is the kingdom of heaven." This misunderstood churchism is what has led the world astray. The Methodists are right in practice, but need definition in theory. The members are not the church, not the fold, but the sheep; not the vine, but the branches. If Peter had been the church, when he was cursing and lying, it would have been in a deplorable condition. All this blow about the keys and succession is nothing but a rope of sand—has no foundation in truth or the Bible. The Bible teaches that Christ's kingdom rules over all. All children are born in it, and stay in it until they sin out. There is no life for the branch but in the vine—no protection for the sheep out of the fold. Holiness is the problem which every man has to work out for himself in the vine, for there is no life out of the vine. The man who has cut himself off from the vine or church by sin, let him graft in again at once, for there is no life out of the vine. Let parents keep their children in the church, and not break God's covenant, but bring them up in the nurture and admonition of the Lord.

Some of the brethren seem to be troubled about original sin and total depravity. We are not discussing the nature of man so much as his relation. The seventh article of our creed has settled that question. The Savior preached three years and never mentioned Adam. If we can only get rid of our own sins, the Lord will take care of Adam's part of it. The fact that a child is born into the world does not prove that it was not born blind, etc.

S. P. RICHARDSON.

ABSENT-MINDEDNESS AND MENTAL POWER.—It is worthy of notice that the growth of the mind is often accompanied by an apparent loss of power in particular respects; and this fact is exceedingly important, especially to all who desire to estimate the condition of their own mind. The mental phenomenon called (not very correctly) absence of mind is often regarded by the person experiencing it, and still more by those who observe it in him, as a proof of failing powers. But it often, if not generally, accompanies the increase of mental power. Newton displayed absence of mind much more frequently and to a much more marked degree when his powers were at their highest than in his youth, and not only did instances become much less frequent when he was at an advanced age, but the opposite quality, sensitiveness to small annoyances, began then to be displayed. Even an apparent impairment of the memory is not necessarily indicative of failing mental powers, since it is often the result of an increased concentration of the attention on subjects specially calling for the exercise of the highest forms of mental power—as analysis, comparison, generalization and judgment. I have already noted that profound thinkers often refrain from exercising the memory, simply to avoid the distraction of their thoughts from the main subject of their study. But this statement may be extended into the general remark that the most profound students, whether of physical science, mathematics, history, politics, or, in fine, of any difficult subject of research, are apt to give the memory less exercise than shallower thinkers. Of course the memory is exerted to a considerable degree, even in the mere marshaling of thoughts before theories can be formed or weighed. But the greater part of the mental action devoted to the formation or discussion of theories is only indirectly dependent upon the exercise of memory.—*Popular Science Monthly.*

MEN are never so easily deceived as while they are endeavoring to deceive others.

Obituaries.

MRS. CARRIE JANE, wife of Mr. Godie Finkley, and daughter of James M. and S. A. Burgess, was born in Monroe county, Alabama, May 15, 1850, and died in the same county and State, August 9, 1874.

She gave her young heart to God and joined the Methodist Episcopal Church South at the age of twelve years, of which she lived an honored member until the day of her death. Sister Finkley being a specimen of nature's most exquisite finish, and possessing all the ennobling elements of a sound Christian experience, was a subject of universal esteem.

J. L. SKIPPER, Pastor.

DIED, after a lingering illness, at his home on Red river, Bro. F. P. MCKINNEY, who was born in Natchitoches parish, Louisiana, in 1836. He professed religion in 1860; was married in 1865, and died on the second of May, 1874.

He lived a consistent Christian. He was brought up in the lap of religion. His father was a Methodist preacher, and he had the blessing of a pious mother's prayers even to his latest hour. He was a kind husband, a gentle and affectionate father. He was remarkable for his gentle and unassuming manners. He was not permitted to leave any dying testimony, but we "sorrow not as those without hope." He left a wife to fight the great battle of life alone, with four little children to care for. May she trust in him who has promised to "take care of the widow and the orphan."

THE subject of this memoir, ALICE P. MCKINNEY, was born December 1, 1833; joined the Methodist Church at the early age of ten years; professed religion in 1854; was married to T. C. Walmsley on the twenty-third of December, 1852, and died very suddenly, July 19, 1874.

She was the mother of nine children, four of whom had passed on before. She was a good daughter, a kind sister, a faithful, loving wife, a judicious and affectionate mother. She was beloved from her girlhood for her cheerful and pleasant disposition. She was loved most by those who knew her best. She was exemplary in all her ways. She leaves a mother, sisters, brothers, and a husband and five children to mourn their irreparable loss. May God send consolation to their bereaved hearts, and may the children follow the example and precepts of their mother. Farewell, dear Cousin Alice; and may the Lord strengthen us in the hope of meeting thee, with many of our loved ones, at the "beautiful river."

DEPARTED THIS LIFE, on the thirtieth of August, 1874, near Thomastown, Mississippi, Sister MARSELLA GOBER, aged forty-eight years and some months.

Sister Gober was born in Kentucky, in the year 1826; moved to Mississippi, and was married to Elijah C. Gober on the tenth of February, 1853; professed religion and united with the Methodist Episcopal Church South in August or September of the year 1856, in which relation she remained until removed by death to the church triumphant. The deceased was the mother of nine children, three of which number passed over the flood to the eternal shore in infancy. The remaining six yet linger upon Time's side of eternity to comfort the bereaved father and husband. Then "let us not sorrow as those who have no hope," but realize to believe that our loss is her eternal gain.

S. D. TERRY, P. C.

THE subject of this brief memoir, WILSON G. WILLIAMS, was born in St. Helena parish, Louisiana, April 17, 1840, in which he lived contiguously until his death, which occurred June 13, 1874. He received a good English education at the Floridian Academy, presided over by the late John L. Spencer. He served as a lieutenant in Company F, Sixteenth Louisiana Regiment, and participated in some of the most sanguinary battles of the war. In his disposition he was quiet and retiring, and was ever a welcome visitor at the house of affliction. Having never married, he spent his life in the home of his childhood, administering, as long as health would permit, to the wants of his parents and sisters. His illness was protracted and painful, and his anxious friends saw "passing away" plainly written upon his brow for months before he died. Too well we know that words of consolation are but empty sounds to the bereaved family. Oh, may this affliction urge them on the way of everlasting life. N. T.

MELROSE, LA., August 22, 1874.

MRS. S. M. MCCLURG was born August 14, 1837, and died August 18, 1874. And was this all of a life-time? That was all of it, counted in years and days. But who can estimate the good accomplished by this Christian woman during these years? God only knows; and yet the loneliness felt by the bereaved husband and children indicates that they, in part, can appreciate her endeavors to do and suffer the will of God. She joined the Methodist Episcopal Church at the age of twelve years, lived a devoted Christian, and died a triumphant death. She was a kind wife and mother, and was one of the best women I ever knew. As death drew near she kissed her husband, bade him farewell, and told him to raise their children right, so that they might all meet her in heaven. When asked if she was prepared to die, she replied: "I am;" and then clapped her hands and said:

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

May God help husband and children to so live that they may meet her in that home to which she has gone, and where they will never be parted. A. R. H.

J. H. EVANS was born in Butler county, Alabama, March 11, 1851; embraced religion and joined the Methodist Episcopal Church South, at Hickory Hill, in August, 1867; was united in marriage with Miss Mary Gilchrist, November 12, 1873, and died at his residence in Butler county, Alabama, July 31, 1874. In his twenty-third year he was called from the scenes of earth.

He was a man diligent in business, and nothing trusted to his care lacked attention. His plans were well formed and his efforts were crowned with success, and in the even tenor of his way he lived and acted among us. He loved the church of his choice, and his seat in the sanctuary was rarely vacant, and none delighted more in singing the songs of Zion. An acceptable member of the church, a good citizen, and an affectionate husband is gone from our midst. The hand of disease was laid upon him suddenly, while in the vigor of strength, and after intense suffering for forty-eight hours, he calmly fell asleep in Jesus. When asked if he loved Jesus he said: "O yes; I love him." Friends knelt around his dying bed, and earnest prayer was offered, and when the petition, "Not my will be done, but thine," he fervently responded: "Amen." The visions of loved ones gone before seemed to be present with him. Though bright prospects awaited him in this world, yet no desire to stay was heard; all was left behind without a murmur. Truly the goodness of God is manifested in giving his "beloved sleep." P. H. M.

JOSEPH S. BILBOE, son of William and Huldah Bilboe, departed this life October 27, 1873, at West Fork, Calcasieu parish, Louisiana. He was born in Calcasieu parish, Louisiana, January 18, 1841. He united with the Methodist Episcopal Church South at about the age of fifteen. He was more than ordinarily consistent, for he went through all the temptations of the war without deviating, although many of his companions who joined about the same time he did were led away by the fatal influence of the war. He was afflicted for about five years. He had been such a sufferer that he had made every preparation for death that was necessary. When the physician informed him that he would soon die he was overjoyed to know that he would be released from his sufferings. He told his wife not to shed a tear for him, for he would be better off. When the end did come he calmly and quietly fell asleep. Leaning his head on the breast of his Savior, he breathed his life out sweetly there. W. B.

MRS. MARY COLE, consort of Absalom Cole, a resident of Hickory Flat, Louisiana, departed this life October 17, 1873, at the residence of William Bilboe (her son-in-law and daughter,) at whose house she had been living for the last twelve years.

She was born at Cole's Creek, Mississippi, February 15, 1785, and remained at the same place until she was married to Absalom Cole in 1812. With her husband she moved to Hickory Flat, Louisiana. She united with the Baptist Church about the year 1830, of which she lived a consistent member until her death. Sister Cole was happy in the possession of a very calm and placid spirit, having a strong faith in the Lord Jesus Christ. Although she was identified with the Baptist Church, she was not of those who are possessed with a spirit of bigotry or jealousy. She truly loved all the true followers of her Lord of other denominations. She was conscious of her death from the first attack of sickness. She was perfectly calm and resigned, looking to that event as a matter of course. She was ready and willing to depart and be with her Lord. She remarked to the writer, some time previous to her death, that she felt that the Lord had especially blessed her in permitting her to live to see all her children grown and married, and—what was a gratification—that she had reared them all honorably. I never saw any one look upon death with a greater resignation. Truly a mother in Israel is fallen asleep. W. B.

DEPARTED THIS LIFE, about forty minutes past nine o'clock P. M. on the eleventh instant, Mrs. SARAH CABANISS, consort of Colonel H. R. Cabaniss, aged fifty-two years and ten months.

She was confined to her bed for eleven long weeks, during which time no tongue can tell the suffering she had to undergo. As able physicians as our country affords attended her during her illness.

Friends and relatives stood by her side both day and night, endeavoring to do something in her behalf; but her disease baffled all skill. An all-wise Providence saw fit to call her away. She has been a member of the Missionary Baptist Church for many years, during which time Mrs. Cabaniss has lived a devoted Christian. I never attended a sick person who expressed a more full and satisfactory evidence of faith in her Savior than Mrs. Cabaniss. Oftentimes she talked to her family and friends of her hope of heaven, the uncertainty of life and the certainty of death, persuading them to meet her in heaven. She said that her way was clear—no doubts nor fears of meeting her God. She bore her affliction with the greatest fortitude and patience I ever witnessed on the part of any one. Mrs. Cabaniss was a devoted wife, an affectionate mother, and a kind and generous neighbor.

The day prior to her death Providence also saw proper to remove from earth her little grandson, JAMES CABANISS. Doubtless they are in heaven together. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." A NEIGHBOR.

RUSTON, LA., August 12, 1874.

THE FESTIVAL OF COWS.—A writer in the Madras *Herald-Mail* says that during this festival in India whole households prostrate themselves before the astonished cows and bulls, each one offering extemporo prayer to this effect: "O mother, be gracious to us," etc.

THERE are two reasons why some people don't mind their own business. One is that they haven't any business; the other is that they haven't any mind.

The Christian Advocate.

THURSDAY, OCTORER 1, 1874.

LITTLE BY LITTLE.

When the new years come and the old years go,
How, little by little, all things grow!
All things grow—and all decay—
Little by little passing away.
Little by little, on fertile plain,
Ripens the harvests of golden grain;
Waving and flashing in the sun
When the summer at last is gone;
Little by little they ripen so
As the new years come and the old years go.

Low on the ground an acorn lies;
Little by little it mounts to the skies,
Shadow and shelter for wandering herds,
Home for a hundred singing-birds.
Little by little the great rocks grew,
Long, long ago, when the world was new;
Slowly and silently, stately and free,
Cities of coral under the sea
Little by little are builded; while so
The new years come and the old years go.

Little by little old tasks are done;
So are the crowns of the faithful won,
So is heaven in our hearts begun.
With work and with weeping, with laughter and play,
Little by little the longest day
And the longest life are passing away,
Passing without return; while so
The new years come and the old years go.

Hard-Shell Considerations.

The plumage of the robin redbreast, the mottled sides of the Saranac trout, the upholstery of a spider's web, the waist of the wasp fashionably small without tight-lacing, the lustrous eye of the gazelle, the ganglia of the star-fish, have been discoursed upon; but it is left to us, fagged out from a long ramble, to sit down on a log and celebrate the admirable qualities of the turtle. We refer not to the curious architecture of its house—ribbed, plated, jointed, carapace and plastron divinely fashioned—but to its instincts, worthy almost of being called mental and moral qualities.

The tortoise is wiser than many people we wot of, in the fact that he knows when to keep his head in his shell. No sooner did we just now appear on the edge of the wood than this animal of the order *Tridactinata* modestly withdrew. He knew he was no match for us. But how many of the human race are in the habit of projecting their heads into things for which they have no fittedness. They thrust themselves into discussions where they are almost sure to get trod on. They will dispute about vertebræ with Cuvier, or metaphysics with William Hamilton, or paintings with Ruskin, or medicine with Dr. Rush, and attempt to sting Prof. Jaeger to death with his own insects. The first and last important lesson for such persons to learn is, like this animal at our foot, to shut up their shell. If they could see how, in the case of this roadside tortoise, at our appearance the carapace suddenly came down on the plastron, or, in other words, how the upper bone snapped against the lower bone, they might become as wise as this reptile.

We admire also the turtle's capacity of being at home everywhere. He carries with him his parlor, nursery, kitchen, bed-chamber and bath-room. Would that we all had an equal faculty of domestication. In such a beautiful world, and with so many comfortable surroundings, we ought to feel at home in any place we are called to be. While we cannot, like the tortoise, carry our house on our back, we are better off than he, for by the right culture of a contented spirit we may make the sky itself the mottled shell of our residence, and the horizon all around us shall be the place where the carapace shuts down on the plastron.

We admire still more the torloise's determination to right itself. By way of experiment, turn it upside down, and then go off a piece to see it regain its position. Now there is nothing, when put upon its back, which has such little prospect of getting to its feet again as this animal. It has no hands to push with and nothing against which to brace its feet, and one would think that a turtle once upside down would be upside down forever. But put on its back, it keeps on scrabbling till it is right side up. We would like to pick up this animal from the dust and put it down on Broadway, if men passing by would learn from it never to stop exertion, even when overthrown. You cannot by commercial disasters be more thoroughly flat on your back than five minutes ago was this poor thing; but see it yonder nimbly making for the bushes, from which we must run to head it off, or lose our wayside sermon. Vanderbilt or Jay Gould may treat you as we did the tortoise a few moments ago. But do not lie still, discouraged. Make an effort to get up. Throw your feet out, first in one direction and then in another. Scrabble! Do not have less pluck and perseverance and enterprise than this East Hampton tortoise.

We find from this day's roadside observation that the turtle uses its head before it does its feet; in other words, it looks around before it moves. You never catch a turtle doing anything without previous careful inspection. We would all of us do better if we always looked before we leaped. It is easier to get into trouble than to get out. Better have goods weighed before we buy them. Better know where a road comes out before we start. We caught one hundred flies in our sitting-room yesterday, because they sacrificed all their caution to a love of molasses. Better use your brain before you do your hands and feet. Before starting, the turtle always sticks its head out of its shell.

But tortoises die. They sometimes last two hundred years. We read that one of them outlived seven bishops. They have a quiet life, and no wear and tear upon their nervous system. Yet they, after awhile, notwithstanding all their slow travel, reach the end of their journey. For the last time they draw their head inside their shell and shut out the world forever. But notwithstanding the useful thoughts they suggest while living, they are of still more worth when dead. We fashion their bodies into soup and their carapace into combs for the hair, and tinged drops for the ear, and bracelets for the wrists. One of Delmonico's soup tureens is waiting for the hero we celebrate, and Tiffany for his eight plates of bone. Will we be as useful after we are dead? Some men are thrown aside, like a turtle-shell crushed by a cart-wheel; but others, by deeds done or words spoken, are useful long after they quit life—their example an encouragement, their memory a banquet. He who helps build an asylum or gives healthful and cultured starling to a young man, may twenty years after his decease be doing more for the world than during his residence upon it. Stephen Girard and George Peabody are of more use to the race than when Philadelphia and London saw them. Yet many a grave-yard is only a heap of empty shells that stopped their mission when the turtles died.

But we must get up off this log, for the ants are crawling over us, and the bullfrogs croak as though the night were coming on. The evening star hangs its lantern at the door of the Night to light the tired Day to rest. The wild roses in the thicket are breathing vespers at an altar enshrined with moss, while the fireflies are kindling their dim lamps in the cathedral of the woods. The evening dew on strings of fern is counting its beads in prayer. The "whip-poor-will" takes up its notes of complaint, making us wonder on our way home what "Will" it was that in boyhood maltreated the ancestors of this species of birds, whether William Wordsworth or William Cowper or William Shakespeare, so that the feathered descendants keep through all the forests, year after year, demanding for the cruel perpetrator a sound threshing, forgetting the Bryant that praised them, and the Tennyson that petted them, and the Jean Ingelow who throws them crumbs, in their anxiety to have some one whip poor Will.—*Christian at Work.*

Degradation of the English Peasant

The "hind" or serf of the English soil has hitherto been the very dullest, most stolid, ignorant and torpid of all specimens of human nature; but at last he has been aroused to self-assertion. The great strike of two years ago began in "England's garden," the fairest and richest of the English shires, where, "as you ride along the ever-famous highway between Coventry and Warwick, abundance seems written all over the fecund earth; laboring under its lavish crops, and adorned by its beautiful hedge-rows and oaken avennes." But in the midst of all this plenty the peasant is half starved; in the most warm, cozy of English landscapes he is half frozen; amidst a universal growth and prosperity he alone grows not, but remains stunted amidst an arid existence, cut off apparently from all prospect of either material or moral advancement. * * * * The four great evils under which the English peasants in every shire have long been oppressed are lack of good food, lack of healthful and decent habitation, lack of adequate wages, and lack of education. A moment's consideration of actual figures indicates the inadequacy of wages. In the southern counties, such as Dorset, Hampshire, Devon and Somerset, the wages of the peasant range from nine to twelve shillings a week ($2.25 to $3.) In the eastern shires, such as Cambridge, Suffolk, Essex and Huntingdon, they range from twelve to fourteen or fifteen shillings ($3 to $3 40 or $3.75.) The recent great "lock-out" in eastern England was caused by the demand of the peasants for fourteen instead of thirteen shillings. In the northern shires—York, Lincoln, Cumberland, Westmoreland, Durham—the wages range from fourteen shillings to one pound ($3.50 to $5.)—Thus the very highest wages in that part of the country where farm labor is most stalwart and most healthy consists of sixty to seventy-five cents a day, while in the great fruit, dairy and garden produce counties the hind has to subsist as he may on forty or fifty cents a day. The period of daily work averages about twelve hours, though at certain seasons this widens to fourteen and fifteen hours. * * * Besides their regular wages the peasants are provided, either by the great landlord directly or by the tenant farmer, with what are very picturesquely called "cottages." We have a pleasantly romantic idea of the English rural cottage. Its thatched and moss-hung roof, its clambering woodbine and honeysuckle, its venerable age, its cozy nestling among the rich, dark-green foliage, gratify the eye and fascinate the fancy. The reality is a sad and suggestive contradiction to all this. Spitalfields and Seven Dials, the New Road and Smithfield, slums of overcrowded London, are not more reeking with disease or with moral pestilences than the wretched hamlets, in the midst of exquisite landscape, of the English hinds. The peasant has been doomed not only to ignorance himself, but to see his children grow up in an ignorance as dense and hopeless as his own. The squire and farmer have been in the habit of regarding education, as applied at least to peasants, as an interloper, a conspirator and a nuisance. When, a year or two ago, the new system of national education was established, by which each locality was permitted to elect a school board or not, as it chose, in the farming districts school boards were almost invariably voted down by large majorities; and to-day the boon of universal and free education, made permissive by Parliament, is rejected in those places where the rural magnates and the established clergy possess the dominant influences. "It is impossible," says an English writer, "to exaggerate the ignorance in which the peasants live and move and have their being. As they work in the field, the external world has some hold upon them through the medium of their senses; but to all the higher exercises of intellect they are perfect strangers. You cannot address them without being at once painfully struck with the intellectual darkness which enshrouds them. There is in general neither speculation in his eyes nor intelligence in his countenance; the whole expression is more that of an animal than a man. Education has advanced him but little beyond the position which he occupied in the days of William the Norman. The farm laborer has scarcely participated at all in the improvement of his brethren. As he was generations gone by he is now—a physical scandal, a moral enigma, an intellectual cataleptic." The average age at which the peasant children attend the primary school is constantly sinking. Most of them leave school to begin their long and weary life of drudgery at nine years of age. They leave it with a blundering knowledge of reading and writing. "Many of them are instructed by poor, ignorant women, who just know how to read, write and cipher." As a matter of fact, a large majority of the English peasantry do not read or write.

The Religion of the Lapianders.

The church was full of Lapps, and, although I saw here and there as fine a young fellow as I would wish to meet, the major part of them were little, brown, weather-beaten, stunted, bandy-legged fellows, not rising above five feet nothing, all clad in Lapp costume. One and all seem to have been cast in the same pugilistic mold—bullet heads, high cheek bones, low foreheads, bright, sunken eyes and flattened noses.—In fact, if they had only been cropped close, and dressed in tight trowsers and Newmarket coats, I would have challenged all London to pick out a bunch of more thorough-paced little blackguards than I could have collected from this congregation. The women ranged in pews on one side, the men on the other (and this is the fashion in all Swedish churches,) and, except that the former keep their high-peaked, sugar-loaf caps on during the service, you could see little difference between the two. None of the ladies could boast of much personal attraction, their countenances being exactly like those of the men, and quite as brown and knotty. But there was one face which peeped down from the gallery, from which I could hardly take my eyes, and which even haunts me to-day. It was that of a young, flaxen-haired Lapp girl, about seven years old; and a sweeter or more cherub-looking face I never set my eyes on; and the little blue-peaked cap, braided with silver, perched jauntily on her head, gave a lively kind of expression to perhaps the sweetest face I ever saw in my life. I never yet saw a child so beautiful as this wild Lapp, and a painter could have made his fortune if he could only have transferred the expression of that countenance to his canvas. Certainly there can be no truth in breeding if such a little angel came from the rough stock that filled the body of the church. The services passed off quietly enough, the communion began, and a curious sight it was to see these vagabonds run along the tops of the pews, like so many rats on a plank, in hot chase to reach the altar. And now commenced a scene such as I never witnessed in a house of God, and trust I shall never witness again. It seems that within the last few years a kind of fanaticism has crept in among these Lapps, and the word of God, instead of "pouring oil upon a bruised spirit," as every one is taught to believe who will read the Scriptures aright, only fills them with imaginary terrors; and, far different from the creed of the real Christian, they seem to think the best atonement they can make for their sins lies in outward show. I have seen a little of this in other churches in Sweden, where at certain parts of the service the women all commence groaning and sobbing so loud that you can scarcely hear the clergyman. These Lapps, however, must have been more susceptible or far more wicked, for all at once, when the communion service began, two or three women sprang up in different parts of the church, and commenced frantically jumping, howling and clapping their hands. I observed one middle-aged female particularly energetic, and who sank down in a kind of fit after about five minutes' exertion. The infection soon spread, and in a few minutes two-thirds of the congregation "joined in the cry," and all order was at an end. Five or six would cluster around one individual, hugging, kissing, weeping and shrieking, till I really thought that some one would be smothered. One old patriarch in particular, who sat close behind me, seemed an object of peculiar veneration, and the Lapps crowded from all parts of the church to hug him. How he stood it I cannot imagine; but he sat meekly enough, and at one time I counted no less than seven "miserable sinners" hanging about the old man weeping and shrieking. The religious orgies of the wild aborigines in Australia round their camp-fire are not half so frightful as this scene, for they at least do not desecrate a place of worship with their mad carousals.—*Shilling Magazine.*

LONG SERMONS.—Not long ago I met a clergyman in whom I was interested, a worthy man, who somehow did not seem to "get on." Nobody had anything against him, but nobody wanted to hear him preach. He was sound, solid, pious, and all this. Venturing on the privilege which belongs to a friend, I said to him: "My dear brother, I hear only one fault found with you. People say that you preach very long; that you make nothing of preaching for an hour, or an hour and a quarter." He answered: "Well, when I take up a subject I like to discuss it fully. I like to do justice to a subject, even if I have to go beyond the ordinary limits." "Justice to the subject!" I exclaimed; "and is no justice to be shown to the audience? Is the sermon the means or the end? Did God Almighty send you into the world to discuss subjects or to convert souls?"

ONE of Disraeli's admirers, in speaking about him to John Bright, said: "You ought to give him credit for what he has accomplished, as he is a self-made man." "I know he is," retorted Mr. Bright, "and he adores his maker."

BECAUSE gold is rare, gilding has been invented, which, without its solidity, has all its brightness; thus, to replace the kindness which we are without, we have invented politeness, which has every appearance of it.

Prof. Tyndall.

Prof. Tyndall has at length avowed himself a materialist. In his opening address, as president of the British Association, he said:

"It seemed to him that the time had come to make a statement, to declare the position which science assumes, and to define the proper limits of scientific and religious discussion. To that end he has gone over the history of scientific inquiry from the beginning, traced the origin and progress and development of the ideas and methods which have now become dominant, and announced in unfaltering tones the convictions at which a few leading minds have arrived. Not shrinking even from the terrible question of the origin not merely of species, but of life, he has proclaimed the doctrine of materialism in words to which his most bitter opponent cannot deny the merit of frankness."

Prof. Tyndall's exact words are these:

"Abandoning all disguise, the confession that I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter which we in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life."

The science which the British Association represents is purely experimental and demonstrative. It accepts nothing as true which is not capable of such proof. But Prof. Tyndall has now gone beyond the domain of science, asserted what he cannot demonstrate, and assumed the wildest speculation as a fact. Theology never took so much for granted.

When the British Association produces an intellectual being out of that matter *in* which Prof. Tyndall says he sees it, we will accept his theory as science. Now it does not deserve the name.—*New York Observer.*

MORAL COURAGE IN DAILY LIFE. These maxims, under the head of "Moral Courage," are posted on the office door of a New York merchant, who gives them to the *Evening Mail* for publication:

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not want, however much your eyes may covet it.

Have the courage to speak to a friend in a seedy coat, though you are in company with a rich one, and richly attired.

Have the courage to speak your mind when it is necessary, and hold your tongue when it is prudent you should do so.

Have the courage to own you are poor, and thus disarm poverty of its sting.

Have the courage to tell a man why you refuse to credit him.

Have the courage to tell a man why you will not lend him money.

Have courage to cut the most agreeable acquaintance you have, when you are convinced that he lacks principle; a friend should bear with a friend's infirmities, but not with his vices.

Have courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to prefer comfort and propriety to fashion in all things.

Have the courage to acknowledge your ignorance, rather than seek for knowledge under false pretenses.

Have the courage, in providing an entertainment for your friends, not to exceed your means.

BRAMWELL was a plain preacher, and to some extent an uncultivated preacher; but he was full of faith and zeal, and his ministry was attended with marvelous power. He was preaching in a little village, on one occasion, and the German minister, Trubner, was induced to go and hear him. Trubner was a very cultivated scholar and a profound critic; and when some of Bramwell's friends saw him there they said: "Alas! alas! for poor Bramwell; how Trubner will criticise him!" Precious little did Bramwell care for him or for all the philosophers under the sun. He preached, and set before his audience the everlasting gospel of Jesus Christ; and when Trubner went out of the church one of his friends said to him: "How do you like him? Don't you think he wanders a good deal in his preaching?" "Oh, yes," said the old Lutheran, "he do wander most delightfully from de subject to de heart."

THE professor of German flatters himself that he has mastered English pronunciation, and tells some friends: "Is it not a shdrainch ting, laties, dat de Latin race *gan not* aguire de Enklish pronuncy-ation? I haf choost dis momend ba det from an Idalian chendleman (a crade vreut of mine ant a very gleffer man) who has lifed in New York almost as long as I haf—tvendy-vife eeeerrs—an foot you pelief it? He shbeegs Enklish vit a kvite shdroug voreign indonation? How to you agound vor a zo eggshdraorrthary zeergoomshdanz as tat?"

IN a Brooklyn infant class there is a premium for good behavior, the excellence of the behavior consisting largely in abstinence from wriggling. At the close of a recent session the teacher said to a small girl: "Beckie, my dear, you were a very good little girl to-day." "Yes'm. I couldn't help bein' good. I got a 'tiff neck," the youthful Beckie replied with perfect seriousness.

IT IS a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness or speaking a true word, or making a friend. Seeds thus sown by the wayside often bring forth abundant harvest.

Religious Intelligence.

THE London *Times* reports that Pere Hyacinthe has resigned his pastoral charge in Geneva, by reason of the disagreement of the two sections of the Old Catholic party. He goes with the moderates, and takes the leadership.

A REVIVAL movement has commenced in Calcutta. The *Times* correspondent, who announces it, reports that all the Protestant bodies—the Episcopalian chaplains excepted—take part in the work, and hold meetings nightly.

WHIFFS FROM ARARAT is the title of a missionary periodical published at Erzeroom, Turkey. The diocese of the three missionaries there includes a population of about 1,200,000, not quite 1,000 of whom, however, are Protestant Christians.

THERE are 87 Protestant missionaries working in Japan. Of these the American Board has sent 20, the Presbyterians 13, the Reformed (Dutch) 11, the Episcopalians 11, the Methodists 10 and the Baptists 6—leaving 16 who have come from about as many of the minor sects.

THE work of translating the Bible into Japanese is now going forward in that country under the direction of a committee, of whom Rev. S. R. Brown is chairman, and Rev. D. C. Greene secretary. The former is a missionary of the Reformed Church, and the latter of the American Board.

THE Baptists of Burmah recently held a missionary convention lasting five days. The proceedings were conducted in three languages—Burman, Karen and English. There was an attendance of 137 delegates. The reports showed that the mission work has been greatly extended among the Karens.

FULL statistics have been published of the results of the labors of Messrs. Moody and Sankey in Glasgow. Between the beginning of the year and May services were held in 310 congregations in the city and surrounding country. The number of converts was 3,133, of whom 1,070 were men and boys.

RECENTLY the Bishop of Lincoln (Dr. Wordsworth,) at the close of a lecture on the "Life and Times of John Wesley," moved a vote of thanks to the lecturer, and spoke some encouraging words for Wesleyans. It is noticed that more than the usual quantity of compliment is paid, just now, to the English Wesleyan Church.

THE Sunday school works its way into Japan. One is established at Kobe, in that country, the first in which the Japanese language is used. There are about forty scholars, whose ages range from five to fifty years. As the Berean lesson papers have been issued in Hindoostanee and Chinese, we suppose a Japanese edition will now be called for.

REV. W. C. VANMETER has gone back to Rome. In an account of the recent printing of the Bible in Rome he says: The first lot of Testaments printed by the Protestants in Rome—10,000 in number—were paid for by the children of the Sabbath schools of America. They were printed in Nero's garden, where the early Christian martyrs were burned.

THE attitude of the Brazilian government, in opposing the pretensions of the Romish bishops, continues to be very decided, and there is a growing popular feeling in favor of the government. In a recent issue of the *Mosquito*, published at Rio de Janeiro, the Pope and his adherents were mercilessly satirized in a cartoon published with that journal.

THE name "Seventh Day Baptists" is by no means a high-sounding one, but it is expressive of just what the brethren who bear it mean. A grandiloquent writer in one of their organs suggests that the name be changed to "Saints of the Most High." Such a name would be the ruin of any denomination, whatever the theological belief of the people who bear it.

THE pastor of one of the American Mahratta churches, himself a converted Mohammedan, is engaged in translating the Koran into the Marathi. The work will be valuable to Mohammedans, ignorant alike of Arabic and the Koran, in teaching them what their religion really is; and to native Christians in supplying them with arguments for their conversations with Mohammedans.

IN SOUTH INDIA the London Missionary Society has 21 European and 11 native missionaries, besides 164 evangelists, catechists and teachers, making the total working force 196. These care for 131 stations, with 8,099 native Christians and 5,228 scholars in the schools. From the south as well as from the north of India it is reported that the number of secret disciples is rapidly increasing, and that the caste is losing its power.

THE thirty Roman Catholic parochial schools in New York city give instruction to nearly 27,000 boys and girls. These schools, says the *Evening Post*, are in the most populous parts of the city, and some of them are provided with excellent buildings. In addition to these, there are about as many private schools, which charge for tuition. In all these schools the sexes are rigidly kept separate, and one hour a day is devoted to catechetical instruction.

THIRTEEN out of forty-one American dioceses have taken definite synodical action in favor of correcting the version of the Nicene Creed so as to make it refer the procession of the Son only to the Father. This is historically a pretty serious difference, being a chief line of division between the Catholic and Greek churches. Why does not the *Presbyterian Banner* suggest that if these dioceses don't like their creed they ought in honesty to join the Greek Church?

THE American Bible Society, it is stated, is about to take another important step toward the general diffusion of the Holy Scriptures among all classes of our people. They now propose to supply all the railroad cars with copies of the Holy Bible. We are not informed as to the details of the plan, but trust to see it carried out at an early day for the benefit of our immense traveling public, especially those on the longer railroad routes.

MR. ADAMS' medallion of John Wesley, which is about to be placed in Westminster Abbey, is now very nearly completed. Under the profile of the great reformer there will be a representation in bas-relief of Wesley preaching on his father's grave. The fund to defray the expenses has chiefly been raised by Dr. Jobson, the eminent Wesleyan minister. The Dean of Westminster has taken great interest in the matter.

CANADA PRESBYTERIAN CHURCH. Number of ministers, 329—an increase of 14 in the year; regular charges, 650—an increase of 12; vacancies, 78; families, 28,260; communicants, 50,702; stipend paid amounted to $237,001.25; total contributions for strictly congregational purposes, $103,247.82; for schemes of the church, $55,991.12½, and for all purposes, $611,359.30, an increase over the amount reported last year of $68,457.58.

THE minutes of the several Canada Wesleyan Conferences show a total of 696 ministers, of whom 130 are on trial, 75 superannuates and 23 supernumeraries. In the circuits and missions there are 196 workers. The total membership is 73,567. There are 1,003 Sunday schools, with 9,836 teachers and 73,691 pupils. The amount raised for missionary purposes is $108,968.08. The total number of churches, 1,253; and the value of church property, $3,281,818.

THE *Independent* says there are a few churches remaining in New York, below Fourteenth street, that are well filled. Among these are Trinity, John Street Methodist and the Church of the Strangers. The *Independent* says several of the congregations which have moved up town would have had more worshipers and larger Sunday schools, and would have done a great deal more of practical Christian work at a much smaller expense, if they had staid in their old churches.

M. FLAMINIO SIRVI, grand rabbi of Casale, has prepared statistics of the Israelites in different parts of Europe. He reckons 50,000 in France, 124,000 in Germany, 1,221,000 in Austria and Hungary, 52,000 in Great Britain, 2,600,000 in Russia and Poland, 43,000 in Italy, 3,000 in Belgium, 68,000 in Holland, 5,300 in Switzerland, 5,600 in Greece, 250,000 in Roumania, 3,000 in Spain, 3,500 in Portugal, 10,000 in Scandinavia and 350,000 in European Turkey, making in all 5,157,400 European Jews.

THE Primitive Methodist societies have grown very rapidly. The Conference has just closed its fifty-fifth annual assembly, and the statistics of the denomination present the following figures: Members, 161,660—increase, 4,112; ministers, 1,021; local preachers, 14,832; connectional chapels, 3,826; Sunday schools, 3,536; teachers, 49,887; Sunday school scholars, 306,333. 53,933 congregational hymn-books were sold during the year, and the large magazine has a circulation of 8,000 monthly.

"IT is to be earnestly hoped," says Dr. Wordsworth, "that the desires and intentions of some persons to introduce the practice of private confession into the English schools, public and private, may never be realized. The condition of schools in France, where such a practice prevails, is deplored by all who know them. And it is certain that the habit of going to confession would give occasion to levity among the scholars, by ministering topics for loose talking and jesting among them, and thus be a cause of irreverence and profaneness."

A GREAT Romish pilgrimage to Aix-la-Chapelle is announced, where the faithful will have the privilege of gazing on the relics in the famous Basilica of Charlemagne. They consist principally of elderly dry goods—the dress of the Virgin Mary, the napkin on which the head of John the Baptist was placed when brought on a charger to the daughter of Herodias, the swaddling clothes of our Savior, as well as the cloth which bound his loins when on the cross. Every seven years these things are exhibited, and a plenary indulgence is given to all pilgrims who go to see them.

IN HIS recent address at the Exeter Hall meeting of the London Missionary Society Sir Bartle Frere described a Sunday service at Majunga, a considerable port under Hova government, on the west coast of Madagascar. Having expressed the surprise he felt at finding two large churches in a place where no European missionaries had been for years, and where he had not expected to meet with a single convert, he thus described the service: "I found a large, attentive congregation already assembled and the church almost as full as it could hold. There on the one side sat the women, and on the other side the men. Every one coming in apparently to their accustomed place, sitting down, and covering their faces in prayer for a few minutes—some with hymn-books, some with Testaments, many with both, all printed in London, in their own language. We sat on a kind of raised dais, with five or six hundred attentive worshipers and many standing at the doors, every one of them bringing a small piece of money and dropping it into the money box at the door. The Governor's son, who acted, as it were, as the minister on the occasion, came and explained to me, through the interpreter, what were the passages that were going to be read, his text and that of his fellow-minister. The service proceeded, and I will venture to say that, even in Scotland, nowhere could you see a people who were more thoroughly alive to the business they were about. When the sermon began my young friend—not without a page of notes in his own language, which he was good enough afterward to hand to me, merely marking down the texts that he intended to quote, which I could trace and some of which he found out for me in the Testament—preached on the resurrection and the life. Afterward the sacrament was administered to us, with a decorum and a reverence which I have never seen exceeded in any church of any kind in any part of the world."

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Prayer Ended.

In the conclusion of that grand Messianic psalm, wherein Christ and his kingdom are portrayed with such wonderful beauty and power, the author almost startles us with the declaration that "the prayers of David, the son of Jesse, are ended." It may be that in his mind the sum of all had been said in this rich and devout composition, and that nothing was left to be asked for. Or possibly the aged king was consciously near the end of life, and that the time of prayer with him was over. In this last respect the end comes to all when, with all other privileges, labors and opportunities, prayer is laid aside forever. Whatever may be its benefits to ourselves, and however availing in bringing down blessings upon others, death seals the lips of supplication. The Christian, whose days and nights through many years have been marked by "praying always with all prayer and supplication," and whose earnest wrestlings with God in behalf of sinners and the church have known no abatement, is done with prayer as soon as he is done with earth. The last word uttered, the last sigh may be a prayer, but it is the last prayer of a prayerful life and of the praying soul.

Prayer is a most important part of the believer's work on earth; it belongs to his probationary duties and responsibilities, and ceases with the hour of his release from the affairs and activities of time. Praise, heightened and glorified, will go on endlessly. Death cannot break it, nor will there be any pause when the glad transition passes upon the redeemed spirit. What other employments there may be in the heavenly world, there is no warrant for the supposition that intercessions for those who remain on earth will enter the glorified state. Prayers may not be answered until long after the saint that breathed them has entered paradise. They are not forgotten before God, and his authoritative ministers and the ordering of his providence are being disposed, and are moving toward the gracious result. Gathered and garnered there is a mighty store of power and benedictions which shall be manifest some time. Like good seed scattered up and down the Christian's earthly path, the prayers of the righteous sprout, and blossom and bear fruit long after the grave closes upon those who have uttered them. No form of Christian work has so great a tenacity of life, and none continues so long to multiply and develop after the workman is dead. But whether as a seed-sowing or a reaping, the praying that we do terminates with the present life. This most wonderful gift and privilege, this most powerful means of good to the world, has an end. Every dying man can say with truth: My prayers are ended. Of this, as of other things, the admonition bears with emphasis: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Devout people who realize their responsibility in reference to active labor in the cause of Christ, and who are stimulated to giving and doing by the shortness of life, do not always extend the application to prayer.

Prayer, as to certain objects, is ended by other circumstances than that of our own death. The time comes when those we have prayed for are taken away. The parents we have been long accustomed to remember before God are gone, and the life-time habit, begun at the mother's knee, and cherished and strengthened by an intelligent and ripened piety, is abruptly and sadly broken by the tidings of sorrow. We know not which is more sad, the thought that they no longer live to pray for us, or the conviction which flashes upon us that they have passed absolutely beyond the emotion always heretofore given them in our secret devotions. Children have the central place in the parental prayer. They are called up by name and personal form when the believing parent is closeted with God. From earliest infancy through childhood, youth, and on through maturer years, they are kept at the mercy seat. Natural affection, deepened and ennobled, and purified into something higher and better, and the solemn sense of accountability for the eternal welfare of those whom God has given them, inspire a fervor and faith which reach their mightiest and sublimest expression in the intercessions of believing parents. The death of children, as it touches this habit and life of prayer, is most deeply felt. While living they may go beyond our sight, and they may outgrow the tender and sweet dependence of infancy and childhood, but only death separates them from our prayers.

Of all relations and friendships we might indulge the same reflections. Those for whose salvation we have been specially concerned, those in whose welfare we have become greatly enlisted, whether neighbors, associates, kindred or friends, for them our prayer is ended as they are numbered with the dead. Their names must be left off henceforth from the catalogue of those for whom our prayers have gone up. Their memory may be precious, the form and features are clear and full, love still clings to them, and they live in our daily thoughts, and appear in our nightly dreams, but they have no more place in our prayers. It ought to quicken our earnestness and diligence in prayer when we reflect that the objects of intercessions, even the most precious and best loved, are liable at any time to be removed from the reach of our supplications. Prayer may not only be ended by our own death, but it may be ended as to some of its most cherished objects by the stroke which bereaves. Those whom God has placed within the circle of our prayers are by his dispensation taken from us.

We doubt not these instances of prayer ended are among the most melancholy recollections and experiences of many. There is a shade of gloom, and perhaps an approach to remorse, growing out of the half-disguised conviction of their own unfaithfulness. If the dead could be called back to life, with what fervor and agonizing they would pray for them! There is healing balm for the wound in the consciousness that we were diligent and importunate, and especial comfort in the assurance that our prayers were answered—that when our prayer for them ended, it had been answered in placing them where prayer is not only impossible, but where it is no longer needed.

The Plan.

The venerable Dr. Lovick Pierce has begun a series of articles in the Nashville *Christian Advocate* on fraternity. The following extract from No 1. is clear and convincing:

We, in our place, say, if these articles of separation could be somehow annihilated, then a fig for your Supreme Court decree—its bottom would be out. The court never decreed any bottom for us on which we gained our rights. It only declared the articles of separation—on which we rested our claim—good against the resolution of nullification passed by the General Conference of 1848, four years after they had any jurisdiction in the case. This Conference had nothing to do with this case as an original right. The Conference of 1844 was a General Conference of the whole Methodist Episcopal Church—the last one that ever can be, according to the original sense of a General Conference. This Conference of 1848 was the General Conference of the Methodist Episcopal Church, as it was in its then limited jurisdiction, just as our first General Conference in 1846 had met and acted for itself, strictly within the limits of its own defined jurisdiction, exercising no function of legislation within the territorial limits of the Methodist Episcopal Church, as agreed upon in the articles of separation in 1844. We had just as much right to interfere with them, by these articles, as they had to interfere with any right secured to us by them—that is, neither of us had any right to interfere with guaranteed rights manageable only by the powers within another jurisdiction. This General Conference, being assembled by themselves, not one of the legatees or beneficiaries provided for under the distributive will of the only court that could ever have constitutional jurisdiction in the case being present to object, they proceeded to the work of nullification, by resolution, in which they disfranchised every one of us, and then disinherited us by an exclusive claim to all property belonging to the Methodist Episcopal Church, on the ground that we were seceders—seceders, mind you, by their decree; for if we had not been set off orderly and according to law there would have been no chance for a resolution of nullification. Hence, as all may see, the necessity forced on us to carry this matter up to the Supreme Court was, in a large degree, to determine whether the General Conference, as it was, possessed the inherent right to divide itself into two General Conferences, laying down authoritatively their jurisdictional limits, and decreeing to the new organizations equal rights in property. The court determined that this original General Conference did possess this power, and that the new organization was, in law and in equity, entitled to their proportion of all property held by them in common, as the remaining corporators of the original company. Hence the Methodist Episcopal Church had to pay to the Methodist Episcopal Church South of the capital stock of the Book Concern, not what the court figured out for us, but what fell to us upon the *pro rata* basis agreed upon by the General Conference of 1844.

Why, sir, this Plan of Separation, agreed upon at this General Conference, is our charter. Blot it out, and you blot out the Methodist Episcopal Church South as a legal, loyal branch of Wesleyan Methodism. The Supreme Court never assumed to give us lawful existence; it only decreed that these articles of separation gave us jurisdictional territory and property rights which were perfect and absolute. We say, then, fearlessly as to truth, although fearfully as to results, that we never can fraternize with the Methodist Episcopal Church, as we and many of them most heartily desire to do, if, in order to come into this fellowship, we must, in any substantial sense, along with them ignore, or even seem to ignore, these venerable articles of separation. Negotiations on this point had as well cease at once, and in good Christian grace let us reason together. There are both room and necessity for it. It is immaterial how unimportant these articles of separation may seem to be to the Methodist Episcopal Church. To them they never were anything but lines for the honorable; while to us they always have been and always must be the grand charter of our right to be a branch of the true Wesleyan family, and of all rights, both inhering and adhering, to a lawful church organization. To this charter of life and of rights we must and will stick. If brethren will listen with willingness to us, they will heartily join with us and say: If you are willing to ignore your interests in these articles, as the basis of a peace-treaty between us, for a forced fraternity, we decline to enter in; for such an indifference to fundamental principles is an augury of *unreliableness* not to be trusted. We maintain, according to sound philosophy, that if the Methodist Episcopal Church South were, in any cognizable way, to ignore these articles in order to bring us within the fellowship of the Methodist Episcopal Church, we should not only jeopard our rights, but destroy all evidence of our regular, lawful existence as a church. No, my brethren, I am glad to see you so graciously sympathize with this fraternal feeling, but I am shocked whenever I hear anybody talk about even reticence on these old subjects, saying: "Let by-gones be by-gones." This cannot be. We of the South must demand from the Methodist Episcopal Church, in her high capacity, the assurances that these articles of separation, as the basis of our rights and equality, shall never be dishonored by that Court of Appeals in the Methodist Episcopal Church.

Letter from Bishop Pierce.

CHEYENNE, August 31, 1874.

MR. EDITOR: Being detained here for twelve hours, in order to relieve myself, as well as to redeem a promise to you, I send you "these few lines."

I left home in the midst of a disastrous drouth, and hoped to escape its dust and heat by travel. I have passed through Georgia, Tennessee, Kentucky, Indiana, Illinois, Missouri, Kansas and Colorado, and now I am in Wyoming, but have not reached the western boundary of this great desolation. The only exception to this statement is a narrow strip of territory in Kentucky and Indiana, along the line of the S. E. railroad, to St. Louis. On the finest lands the corn crop is an abortion. Soon after leaving Kansas City I met the grasshopper (I should call them locusts,) hordes on hordes, emigrating eastward. In one respect the story of their ravages is exaggerated. They do not eat every green thing. The grass and the trees—save apple and peach-trees—are untouched. With voracious appetites, they are yet dainty in their taste. The gardens and the corn-fields seem to be their delectation. The apple and peach orchards are left without leaf or bud. Nothing remains but the half-grown, unripe fruit. The spectacle is curious—a sort of vegetable pauperism. The corn-fields are stripped clean as a walking-stick. They look like plantations of hoop poles. In some places the drouth has forestalled the locusts. The corn is dead from root to tassel. I have seen thousands of acres without an ear—not even a nubbin. The wheat crop along the line of my travel will sustain the people for some months; afterward, especially in Kansas, suffering must follow, without aid from the government or more favored sections of the country.

I have been across the continent once before, but never across the *plains*, as commonly called; so I am not without wonder and excitement. When I was a boy and studied geography *this* western region was put down on the maps as "the Great American Desert." *Desert* is a pliable word. It means more or less, according to circumstances. Very rarely, and then only on a limited scale, does it mean all it commonly implies. This country is not a *sandy, barren* waste. But I have traveled three hundred miles without sight of a tree, or water (a running stream, I mean,) or human habitation, except at long intervals, a lone house marking a station on the railroad. Yet nothing is wanting but people and water and enterprise to make it a land of plenty—a garden spot; climate, soil, grass, are all here. With its valleys and undulations, it is even now a land of beauty. I passed the buffalo region in the night, and missed seeing a herd of these denizens of the desert. I saw only one—a yearling—reposing about fifty feet from the road, and he barely raised his head to notice the passing train.

It is six hundred and thirty-nine miles from Kansas City to Denver. Almost the whole route is a wild, unoccupied waste, and yet human life appears now and then in several gradations. Here is a nice little railroad town, spruce and pretentious as a country belle in her Sunday attire. Now a solitary house ten by twelve, a single inhabitant, and he a *telegraph operator*. Here a little group of shanties, occupied by goods and human beings, and perhaps an emigrant wagon which has stopped to rest or to trade. Now, strange to say, a hole in the ground, a few sticks across the top, and the dirt piled on for a roof. A pipe peers through, indicating a stove below. The inhabitants go down dirt-steps to enter in. I was anxious to peep into these dens, but time and tide and railroads wait for no man. I learn they are comfortable—in winter. This style of architecture has its grades, like others—sometimes a skylight over the door, a single pane of glass, and sometimes four eight-by-ten panes in the gable end, two in a place. What a world this is, and how many ways to live in it.

After this long stretch of emptiness—almost an unbroken vacancy—and you come to a pause at Denver. The city greets you like a magical creation. You feel as if you had gone round the world and had brought up on the far eastern verge of civilization. Denver is a marvel, and wondrously beautiful. Think of a city fifteen years old only, with twenty thousand inhabitants, four or five railroads running to it, street cars, water works, gas works, elegant school houses, twenty churches, wide streets bordered with cotton-wood trees, rills of clear water flowing at their roots, all city appliances, every modern improvement. One must see for himself to comprehend it all. Denver is the resort of invalids from every quarter of the earth. This influx contributes no little to the thrift of the place. But I cannot pause to tell you of the Platte river and its bottom, nor of the Rocky mountains with their heights and parks and mines, and as yet untold secrets. I will just say: This is no country for agriculture. Without irrigation nothing can be done in that line. The grasshopper is here—if not a permanent dweller, certainly a frequent visitor. This is a stock region—horses, cattle and sheep. The mines are rich, but capital alone can work them to great profit. I rode early one morning on the South Park railroad to Morrison Springs, sixteen miles distant. On the way the scenery is beautiful; and when you pass the foot hills and enter the mountains it is weird and wild. On my return I saw men and women, all with brush in either hand, driving the grasshoppers, like a flock of turkeys, out of their gardens and market-fields.

The Conference was brief, pleasant, religious. Denver Conference is fairly inaugurated. Ordained two deacons, four elders; stationed twenty nine preachers, including supplies. Membership, if fully reported, about seven hundred. Sunday school scholars, four hundred and two. A fair beginning.

There is hope for Methodism in the West. Let the church pray for this young Conference, and let the preachers get ready to come as they may be called for.

G. F. PIERCE.

Southern Christian Advocate.

Beecher's Fall.

The *Interior*, of Chicago, a Presbyterian paper, does not believe that Beecher is innocent. Will it make any difference with his constituents whether he be innocent or guilty? Will his congregations be less? Will he not *draw* as well as ever, and even better? Says the *Interior:*

We did not share in the satisfaction with which so many of our contemporaries received Mr. Beecher's statement. We felt that his friends were altogether premature in their rejoicings over his vindication.—Though ready to pause before coming to a decision, we were far from thinking that he had successfully answered the charges, or that he had given a satisfactory explanation of his own letters. Mr. Beecher's conduct, from the beginning, has hardly been compatible with his professions of innocence. A guilty man would, in all probability, endeavor to avoid investigation, particularly if he were strong in popular favor, and could appeal to his past life and public services. This Mr. Beecher has done. Most men would consider themselves highly favored if they could have the choice of the jury by which they were to be tried. In selecting his investigating committee Mr. Beecher did what every criminal would do, if he were allowed. It would be strange if Mr. Beecher's genius should prove unequal to the task of composing a reasonable and plausible answer to Mr. Tilton's charges, and it would reflect little credit upon the legal attainments of his counsel if they could not hit upon a theory which would seem at least to explain the facts, and without sullying the reputation of Mr. Beecher. Therefore, when we read the rhetorical defense which Mr. Beecher made of himself, we were far from satisfied. There was too much evidence in it of the manufactura on his part of abnormal subjective states; there was too absurd an attempt to explain the extreme language of penitence by saying that he had given imprudent advice. Mr. Tilton's second statement has since been published. It is the most important document which has yet appeared in connection with this unhappy matter. For exquisite care in the use of words; for judicial calmness in weighing evidence; for keen insight into the fallacies of his opponents; for masterly array of facts in support of his position; for relentless logic; for keen and polished sarcasm; for calm self-control under circumstances of unusual irritation; and, above all, for affection he still has for the wife who has brought him ruin, Mr. Tilton is a marvel. His statement is a masterpiece, and Mr. Beecher is ruined.

TO CORRESPONDENTS.

Write upon pages of a single size,
Cross all your t's, and neatly dot your i's;
Do one side only let your lines be seen—
Both sides filled up announce a Verdant Green.
Correct—yes, recorrect—all that you write,
And let your ink be black, your paper white;
For spongy foolscap of a muddy blue
Borrows a mind of the same dismal hue.
Punctuate carefully, for on this score
Nothing proclaims the practiced writer more.
Then send it off, and, lest it merit lack,
Inclose the postage stamps to send it back;
But first pay all the postage on it too,
For editors look black on "two pence due,"
And murmur, as they run the effusion o'er:
"A shabby fellow and a wretched bore!"
Yet ere it goes take off a copy clean—
Poets should own a copying machine;
Little they know the time that's spent and care
In hunting verses vanished—who knows where?
Bear this in mind, observe it to the end,
And you shall make the editor your friend.

THE New York *Methodist*, in an article on the troubles in Louisiana, treats the subject with truth and fairness. In the extract which we append, our long-suffering people are condemned as insurrectionists. Bating this, we can heartily indorse nearly the entire article, and especially the following concluding paragraphs:

It appears certain that the Kellogg ticket was not lawfully elected. It is also true that the United States court, by virtue of whose decision he was installed in office, had no jurisdiction in the case. The majority of the people of Louisiana have steadily refused to acknowledge Kellogg's government in any way; they have allowed their property to be sold for taxes rather than pay them to it. They have yielded under compulsion of Federal force, steadily protesting that it was to the authority of the United States and not to their rejected Governor that they submitted. Under the complicated circumstances of the case the ultimate decision is acknowledged on all sides to rest with Congress. The action of Congress, whatever it should be, would be accepted as conclusive, and would bring immediate and lasting peace.

The key to the attitude of Congress is found in the report of the Senate committee. Its declaration would have to be in favor of McEnery. McEnery is a Democrat. It has permitted affairs to drift rather than offend its partisan instincts. Rather than take the responsibility of deciding for justice against the party, or for the party against justice—for either way of settlement would have been accepted—it has permitted the people of a whole State to remain in avoidable discontent, and finally to plunge themselves into revolution. The insurrectionists are justly condemned for their resort to force, for having undertaken a reckless conflict, and having endangered the peace of the country by measures wholly unjustifiable. What judgment do those deserve whose duty it was to secure the peace, but who, through timidity and inability to act upon fair motives, have willfully neglected to do it?

This case of Louisiana, though the worst, is not the only instance in which reconstruction has nearly failed by the prevalence of partisan spirit over patriotism in the body whose duty it is to see it perfected. Most of the Southern States are troubled with conflicts arising out of frauds in elections and corruptions in office. Attempts to settle them at home are defeated by political machinations in which the authors of the wrongs prevail. Complaints made at Washington are met by the refusal or neglect of Congress to adopt measures that will embarrass workers for the party; and so disorders go on and increase. Reconstruction can never be accomplished in this way. The peace of the Union, the good of the Southern people, the predominance of law, order and honesty are the objects to be sought, not the ascendancy of any set of political managers. Whatever stands in the way of justice and right must yield, whoever is hurt, else we shall never have peace.

A CANDID STATEMENT.—The *Methodist Recorder*, Pittsburg, whose able and candid editor has been in the South, says: "The late Southern news is ominous of trouble between the races. In several places violent conflict has already occurred, and the future portends peril. It is to be hoped that Christian counsels may prevail, instead of political partisanship, and that the threatened war of races may be averted. The impetuous adventurers in the South who, unacquainted with the situation, and calling only for their own personal gain, are agitating the people to riot and bloodshed, are deserving of arrest and punishment. The trouble comes of political maneuvering. If wise and patient advices prevailed there would be permanent peace. The negroes are not quarrelsome, and the native Southerners are proverbially kind toward them. Their interests are mutual, and the times will be easy enough to all who accept the situation in good faith. But the rascally speculators and would-be managers from the North are doing the mischief."

OH, what a blessing is Sunday, interposed between the waves of worldly business like the divine path of the Israelites through Jordan! There is nothing in which I would advise you to be more strictly conscientious than in keeping the Sabbath holy. I can truly declare that to me the Sabbath has been invaluable.—*Wilberforce.*

Good Times in Vicksburg.

Rev. J. Bancroft, pastor of the principal church in Vicksburg, Mississippi, sends us the programme of the exercises of the Missionary Society of his Sunday schools, and writes as follows of the state of his own and other charges:

VICKSBURG, MISS., Sept. 21, 1874.

MR. EDITOR: It rejoices me to tell your readers that we are having a time of refreshing in Vicksburg. We observed the week of prayer by holding morning and evening services. At the end of the appointed week we found such a religious interest that we were prompted to protract the meeting through another week and then on through the third week, the *fourth* week.

The result thus far is thirteen conversions, and a large proportion of the membership quickened and refreshed. Most of the conversions are among the young men of our congregation and Sabbath school. All of them have made application for membership in our church.

We meet to-night to organize a young men's weekly meeting, and are laboring for the extension of the work.

Quite a number of my brethren in these parts have written urgent letters to me, asking for help at their protracted meetings. You will please permit me to say to them all that I have found the field here so vast and so difficult that I could not answer to their kind and earnest calls. But the Lord of hosts has been with many of the preachers in these regions, and my heart leaps with joy when I think of the glorious success of the Brookhaven district camp meeting. O for a revival flame in all the Conferences! Then shall the "walls of Zion be built up, even in troublous times."

J. BANCROFT.

A WORD ABOUT OBITUARIES.—We sometimes receive lengthy obituaries of infants. Our rule in such cases is to insert only a brief notice of name and dates, and rarely nothing more. Sometimes obituaries of youths and adults are largely interspersed with poetry from the hymn-book and other sources. The poetry is usually expunged. We frequently take the liberty of condensing and shortening in other respects, but never intentionally omitting anything material. We are obliged to abbreviate often in order to keep up with the publication of this class of contributions. The death of saints is "precious in the sight of the Lord," and we value highly the records of holy living and happy dying which are sent for publication. Our space, and the general taste of our readers, however, demand brevity, except in rare instances where age and great usefulness seem to justify an extended sketch.

BISHOP ISAAC LANE, of the Colored Methodist Episcopal Church in America, gave us a call last week. He is on his way to Texas, for the purpose of organizing and supervising the work in that State. The Bishop reports the condition of his church as prosperous and highly encouraging. Our brethren in Texas and Louisiana will, of course, give him their aid and counsels in the work. He purposed spending Sunday last at Houma, Louisiana.

THE Rev. Dr. Thomas Sargent was present at the General Conference of the United Wesleyan Methodist Church of Canada, recently in session at Toronto. We are indebted to the doctor for copies of the *Daily Recorder*, and are glad to know that he is in comfortable health and fine spirits.

DEATH OF AN AGED CHRISTIAN LADY.—*Mr. Editor:* Mrs. Ann Eliza Boone, wife of William Boone, deceased, and a sister to Dr. Lovick Pierce, of the Georgia Conference, died on the fourteenth instant, in this county. Mrs. Boone was in her seventy-seventh year, and was a member of the Methodist Episcopal Church for forty-eight years. Her obituary will be sent soon.

Yours truly,

JAMES R. FREENY.

CARTHAGE, LEAKE CO., MISS., Sept. 22, 1874.

THERE is more force than we are wont to suppose in the saying of our Savior: "Except ye become as little children ye cannot enter the kingdom of God." Childhood and youth are the periods for the easy reception of all truth, religious as well as secular. Whoever has undertaken to teach an adult the rudiments of education has experienced difficulties similar, though inferior, to those which the preacher of righteousness encounters in teaching men. It is not impossible for a man, who has passed his second or third decade, to learn his letters and make something of a scholar, but it is a herculean task compared with the effort which a child makes to attain the same end.

NO MAN is so happy as a real Christian; none so rational, so virtuous, so amiable. How little vanity does he feel, though he believes himself united to God! How far is he from abjectedness when he ranks himself with the worms of the earth?—*Pascal.*

EVERY parent is like a looking-glass for his children to dress themselves by. Therefore parents should take care to keep the glass bright and clear, and not dull and spotted, as their good example is a rich inheritance for the rising generation.

BISHOP WIGHTMAN has changed the time of holding the North Georgia Conference from November 25 to December 2.

Conference Items.

We quote from the St. Louis *Christian Advocate* concerning the Western and Missouri Conferences:

WESTERN CONFERENCE.

The fifth session of the Western Annual Conference, Methodist Episcopal Church South, convened in Wyandotte, Kansas, September 9–14, 1874, Bishop Keener presiding.

Twenty-three clerical and six lay members present. Three admitted on trial, two continued; one admitted into full connection; one received by transfer; one traveling and one local preacher ordained deacons; two traveling preachers ordained elders.

Number of local preachers and members, 2,588; infants baptized, 63; adults baptized, 152; number of Sunday schools, 36; number of Sunday school teachers, 225; number of Sunday school scholars, 1,644.

The usual committees were appointed, and did their work promptly and well.

The regular minute business was transacted harmoniously.

The proposed change in the General Rules was lost by 6 yeas to 23 nays.

At the close of the morning session of the fourteenth instant the Bishop announced the appointments.

MISSOURI CONFERENCE.

The Missouri Conference commenced its fifty-eighth session in the lecture-room of the St. Francis Street church, St. Joseph, Missouri, on the sixteenth instant, Bishop Keener presiding; Bishop E. M. Marvin also present. Seventy-two clerical and fifty-two lay members of the Conference were present at the first roll-call. Since many others have come in.

Examination of Character.—The characters of most of the preachers have been examined and passed. This work will be completed on Monday.

Bishop Keener pursues a course in the examination of character which is new to us, but for which we confess an admiration. He requires each preacher, when his name is called in the examination of character, to have two copies of his statistical report ready. One is handed to the statistical secretary, and from the other he reads his statistical report, which the Bishop compares with the report of last year, and comments as he deems it proper. Thus all the items in the report made to the statistical secretary are brought prominently before the Conference, and the characters of the circuits and stations are examined, as well as those of the preachers. Such a course, I think, will have a stimulating effect on the preachers in the future, and it has decidedly aided the statistical secretary in completing his work at an early period in the session, without the vexatious delays on the part of some of which he has had heretofore to complain.

The Beverage Amendment.—The amendment to the General Rules concerning the making, selling and drinking of intoxicating liquors, recommended by the General Conference, and referred to the Annual Conferences for approval, was voted on this morning without discussion. The vote stood, for the amendment 23, against it 65, on the part of the ministers; 4 for and 13 against on the part of the lay delegates. Total for, 27; against, 85.

Wyandotte Church.—Bishop Keener presented the claims of an embarrassed church at Wyandotte, Kansas, where the Western Conference held its late session. Four hundred and eighty dollars were subscribed for its relief, mostly by preachers, in expectation of obtaining it from their congregations. I will refer to this matter again when I have more time than now.

Dr. Redford, writing to the Nashville *Christian Advocate*, September 22, from Mount Sterling, gives some account of the Kentucky Conference:

The Conference had been in session for two days when I entered the room, and the business was progressing finely. Bishop Wightman was presiding, as he always does, like a man born to occupy the high position to which he has been elevated, and which he so usefully and so ably fills. Bishop Kavanaugh, "the old man eloquent," was sitting by his side, taking such part in the proceedings as he deemed proper.

Among the important and interesting incidents of the Conference we mark the return of Rev. B. H. McCown, D. D., to the Methodist Church. Nearly thirty years ago, after twenty years of labor and toil in the Kentucky Conference, he retired from the Methodist Church and entered the Presbyterian, in which he had been brought up. In leaving the Methodist Church, and entering another communion, he carried with him the best wishes of his brethren, as well as their earnest prayers for his continued usefulness and success. Not satisfied with the step he had taken, for several years he has contemplated returning to the communion in which he had spent his youth and early manhood, to live, to labor and to die. With nothing but feelings of kindness for the Presbyterian Church, where he is much beloved, on last Saturday he offered himself to the Kentucky Conference, and was accepted by the unanimous vote of his brethren. He is now in life's sere and yellow leaf. May he long be preserved to the church and to his family.

The Sabbath services were delightful. I had not the pleasure of hearing Bishop Wightman, but learn from many who heard him that he proved himself a workman that needeth not to be ashamed. The grand truths he delivered, and the earnest manner in which he enforced them, will always be remembered by the vast assembly that hung in breathless silence on his lips; while his address before the Conference, on female education, this morning, can never be forgotten by those who heard him.

The Kentucky Conference is composed of a noble band of Christian ministers, devoted to the church, and able defenders of its doctrines and polity.

The Kentucky Wesleyan University was ably represented by President Darby, and the Millersburg Female College by Bro. Gould. Both these institutions have a warm place in the hearts of the Conference and the church, and will be sustained. The good they are accomplishing in giving to those intrusted to their care a thorough, sound Christian education can hardly be estimated.

The Conference voted to-day on the recommendation of the General Conference in reference to a change of the General Rule on temperance. They voted to concur in the recommendation by a large majority. Thus Kentucky leads the van in the noble work of progress. The Conference expects to adjourn to-morrow.

Death of Guizot.

François Pierre Guillaume Guizot, one of the foremost of the French statesmen and authors of the last period, a man of decided religious conviction and a firm Protestant, but of very liberal feelings, died on Sunday last. He had nearly completed his eighty-seventh year, having been born at Nimes, October 4, 1787. His parents were Protestants of Huguenot descent. His father perished on the scaffold during the reign of terror, and his mother then retired to Geneva, for the education of her son, who at that time was in his seventh year. At the age of eighteen he became private tutor in a distinguished family. In 1812 he was married to Mlle. Pauline de Meulan. His first publication, apart from his contributions to periodical literature, was a "Dictionary of French Synonyms" (1809,) which was followed by a treatise on the "State of the Fine Arts in France" (1810,) "Lives of the French Poets of the Age of Louis the Fourteenth" (1813,) and several translations and annotated editions of important historical works. In the year of his marriage he received the appointment of professor of modern history in the Sorbonne. Upon the fall of Napoleon the First he became secretary to the minister of the interior. He left this office on the return of Napoleon from Elba, but after the restoration of the Bourbons was appointed secretary to the minister of justice, M. Barbé-Marbois, and became one of the recognized leaders of the party of constitutional monarchy. His work on "Representative Government and the Present State of France" (1816) was one of the first declarations of the "Doctrinaire" school. After the death of the Duke de Berri Guizot again retired from office and devoted himself entirely to literary pursuits. His principal works at this period were: "Conspiracies and Political Justice" (1821,) "Means of Government in the Present State of France" (1821,) "History of Representative Government" (lecture delivered at the Sorbonne, 1822,) "Capital Punishment for Political Offenses" (1822,) and various historical essays and memoirs.

In 1827 Guizot had the misfortune to lose his wife, who had been educated as a Catholic, but became a Protestant on her death-bed. She was the author of numerous valuable works of fiction, and of essays on education and the family. The following year he married a niece of Madame Guizot, who died about five years after the marriage. In 1828 Guizot was restored to his professorship in the Sorbonne, and, in conjunction with Cousin and Villemain, delivered the brilliant courses of lectures which were subsequently published, forming the "Course of Modern History" (1828-30,) "History of Civilization in Europe" (1815,) and "History of Civilization in France" (1815.)

Upon the revolution of 1830 Guizot drew up the protest of the deputies who still adhered to the King and his dynasty. In connection with Thiers and De Broglie he formed the cabinet of 1832, under the presidency of Soult. Upon the dissolution of this cabinet in 1836, after a few months passed in retirement, he took office in the Mail ministry, but soon became dissatisfied with the plans of his colleagues, and went over in disgust to the opposition.

In 1840 Guizot took the place of M. Sebastian as minister to England. His character was admirably suited to the English taste. His Protestant faith, his reputation as a writer, his grave manners and his social reserve gave him great personal influence, but his policy as a diplomatist was severely criticised by French statesmen. He was recalled after a few months' service, and succeeded M. Thiers in the ministry of foreign affairs in the last cabinet of Louis Philippe. For more than seven years he vigorously sustained the King in his opposition to democratic reform, until compelled to abandon his post by the breaking out of the revolution in 1848. He then fled to England, and escaped the action of the provisional government.

Besides the works, the titles of which have been already given, Guizot was the author of "The History of the English Republic" (1854) "Memoirs on the History of My Own Time" (1858-63,) "The Church and Christian Society in 1861" (1861,) "Meditations on the Essence of the Christian Religion" (1861,) "Meditations on the Present State of the Christian Religion" (1865,) "History of France for my Grandchildren" (1870 *et seq.*,) "History of Four Great French Christians" (1873-74,) and many others of scarcely less importance, most of which have been translated into English. Composition with him was not so much a task as a recreation, although every production of his pen was finished with scrupulous care and conscientious exactness.

Of late years Guizot was more prominent for his discourses before the Academy, and other public literary bodies, than for his political writings. Some ten or twelve years ago, at a meeting of a Protestant association in the Oratoire, he declared himself in favor of sustaining the temporal power of the Pope, which called forth severe criticisms from his fellow-Protestants.

One of his last public appearances was in 1867, when he made an earnest address at the opening of the evangelical chapel in the grounds of the great French Exposition in Paris. At that time he bore his testimony in favor of the Christian religion, and of efforts to promote Christian work among the thousands of all tongues then gathered at the World's Exhibition.—*New York Observer.*

Books and Periodicals.

THE SERVICE OF SONG. A treatise on singing in private devotion, in the family and in the school, and in the worshiping congregation. By Rev. A. G. Stacy, A. M. Second revised edition. A. S. Barnes & Co., New York and Chicago, 1874. Price, $1.50 sent by mail.

We noticed favorably this volume when the first edition appeared. It is a work of merit, and calculated to do great good in awakening interest and in giving an intelligent direction to the subject of singing in our families and churches. The scriptural authority, the general history and literature, and the philosophy of the subject are finely developed and amplified, and the practical questions related to it are discussed in a luminous and satisfactory manner. The book is replete with rare and valuable information, and the matter and style are not dry and prosaic, but sprightly and entertaining throughout. This edition is on tinted paper, handsomely bound, and in clear and large type. The author, Rev. A. G. Stacy, is a prominent minister of the Methodist Episcopal Church South, and a scholar of ripe and varied attainments.

A MEMPHIAN'S TRIP TO EUROPE. By Samuel Watson. Nashville, Tennessee: Southern Methodist Publishing House. Published for the author. 1874.

The volume, besides Mr. Watson's letters, contains letters from several other travelers who were abroad at the same time, but who took different routes and explored different points of interest. Some things may have been missed by the author which other eyes did not see, and his observations and reflections have that freshness which every man's individuality gives to the sights and scenes which pass before him. Beyond this the ground passed over has already been well worn, and there is, of course, nothing not generally known in the matter of information. The personal incidents, adventures and experiences alone have any elements of novelty. The many friends and acquaintances of the author will, we doubt not, be glad to obtain the work. The book is a duodecimo of 352 pages, in the usual plain style of our Publishing House, and adorned with a very good engraved likeness of the author.

MESSIAH. By William M. Willett. Boston: Published by B. B. Russell. Philadelphia: Quaker City Publishing House, 1874.

This is another life of Christ. The title, Messiah, however, seems to have been chosen partly with the view to vindicate the claims of Jesus to be the Messiah of Jewish prophecy and hope. The author takes us through the gospel history, from the incarnation to the ascension. His style is ardent and ornate, and an affectation of fine writing appears in the relation of the most familiar and commonplace sentiments and facts. So far as our examination of the work extends there is nothing new or striking in it. The author contributes nothing in the way of critical research or improved exegesis to the great theme which he has taken in hand. Rather weak and dilute as the style generally is, there are some passages of considerable power and beauty in the descriptive line, and the work has certain popular elements which may prove the means of leading some to the knowledge of Christ.

CROWNED IN PALM-LAND. A story of African missionary life. With illustrations. Philadelphia: J. B. Lippincott & Co., 1874.

This is a narrative of missionary life on the west coast of Africa, and embraces the personal memoirs of Mrs. Mary C. Nassau, who died while engaged in the work of a missionary in that region. Besides containing the records of a noble life and the portraiture of a heroic woman, the information concerning missionary life and labor in that section of heathenism is of the highest interest. We have received a copy of the work through Kuhn & Co., of New Orleans.

PECK'S COMPLETE ARITHMETIC, THEORETICAL AND PRACTICAL. A. S. Barnes & Co., New York and Chicago, 1874.

The author is the well-known professor in Columbia College, and his name and reputation are a sufficient guarantee for the excellence of the work here announced. Price, ninety cents sent by mail.

GOOD THINGS FOR THE YOUNG OF ALL AGES for September has been received. It is, as usual, filled with fine illustrations, and with articles to amuse, entertain and instruct the young. J. B. Lippincott & Co., Philadelphia, are the agents for America.

SCRIBNER'S MONTHLY for October has: The Great South—chiefly about the Mississippi, the labor question and Arkansas. The Literary and Ethical Qualities of George Eliot's Novels, A Royal Hair-Cutting, Two Visits to Oxford, and other articles.

LIPPINCOTT'S MAGAZINE for October has: The New Hyperion, A Visit to the Dolmulles, The British Peerage, Grouse Shooting in Galloway, Benjamin Constant, and other articles.

PETERS' MUSICAL MONTHLY for October has been received. It is, as usual, filled with new and excellent music.

THE only way for a man to escape being found out is to pass for what he is. The only way to maintain a good character is to deserve it. It is easier to correct our faults than to conceal them.

BOLIVAR was a druggist.

Conference Register.

Conference.	Place.	Time.	Bishop.
Tennessee	Gallatin	Oct. 7	Marvin.
Pacific	Stockton	Oct. 7	Pierce.
Holston	Asheville	Oct. 14	Doggett.
St. Louis	Caledonia	Oct. 14	Keener.
Indian Miss'n	North Fork	Oct. 22	McTyeire.
Arkansas	Fort Smith	Oct. 28	Kavanaugh.
Los Angeles	Carpentoria	Oct. 28	Pierce.
North Texas	Denton	Nov. 4	McTyeire.
N. Alabama	Huntsville	Nov. 11	Doggett.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Little Rock	Monticello	Dec. 9	Kavanaugh.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas*	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington City	Mar. 3	Marvin.

* German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Sept. 26, 1874.

A—A. F. Andre two letters, American News Company, Mrs. C. G. Andrews, T. A. S. Adams, Daniel Appleton & Co., N. W. Ayer & Son, J. O. Andrew.

B—Boorum & Pease, Mrs. Thomas W. Brown, C. Bright 35 cents, A. M. Barrington $4.75, J. Bride & Co. $6, J. H. Beard, J. Harvey Brigham, W. H. Bradley & Son $7, Bubier & Co., M. Es Butt $6.95, J. H. Barbee & Co., Barnes & Wilkinson.

C—S. M. Cherry 50 cents, Cassell & Baughn, Alexander Caldwell, James E. Cobb 50 cents, Baxter Clegg, E. M. Clark, T. Cameron, Cincinnati Industrial Exposition.

D—Joel T. Daves, Dixon Black Lead Crucible Works, Donaldson & Co. two letters, G. M. Danforth, W. D. Dominick, A. F. Driskill, E. G. Duval $5, William Deasno, Charles H. Deltyee 45 cents, H. J. Davis, Charles H. Dixon, S. A. Duke; D. D. Delaughter $2.

E—John T. Eubank, T. C. Evans, W. O. Elder.

F—Fleming Bros., M. H. Franklin & Co., J. H. Ford & Co., C. T. French $9.10, E. N. Freshman two letters, R. A. Freeman, J. L. Foster & Co.

H—S. E. Hale, J. J. Harper, D. T. Heard, G. W. Hartwell, Mrs. M. E. Hayes 50 cents, H. G. Horton, Howard & Co. $12, William Harp.

J—M. E. Johnson, R. T. Jackson, Robert B. Jones.

K—P. D. Kellogg, J. P. Keener two letters, Miss Mary Kay.

L—Lee, Shepard & Dillingham, H. P. Lewis, R. B. Long Jr. $50, A. C. Littlejohn, J. B. Lippincott & Co.

M—John G. Mitchell, P. H. Moss, F. H. Monnger, John H. Morgan, J. O. Mallory, C. K. Marshall, James W. Medlock, J. G. Meader.

P—S. M. Pettengill & Co., G. F. Pervis, Pott, Young & Co., Porter & Coates, M. S. Park two letters, B. J. Pryor, J. S. Pollock, J. M. Patton two letters $18.

R—Reed & Lothrop, Ross & Stuart, A. H. Redford agent, Fisher T. Rawson, E. E. F. Ross, Thos. Richardson $470, Mrs. M. O. Rona dson.

S—W. L. Sibley 80 cents, A. H. Stewart, George S. Schofield, W. R. D. Stockton, J. W. Sandell, B. L. Selman, C. S. Stewart $15, St. Louis Advertising and Publishing Agency.

T—Mrs. Mary D. Tate two letters $5.50, H. W. Trueheart, W. H. Tutt, Taylor & Ewell.

U—J. P. Underwood.

W—Mrs. D. H. Williams, B. F. White $1, Woods & Daniels $90, G. R. Wilson, Thomas Ward White, J. L. Williams $6.

Y—E. M. Yolverton $4.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now making a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

WE WOULD call special attention to the advertisement, in another column, of Cincho-Quinine. It is claimed for this medicine that it is just as effectual in the cure of fever and ague as sulphate of quinine, besides being much more pleasant to the taste and cheaper. Send for descriptive circular to the proprietors, Messrs. Billings, Clapp & Co., Boston, Massachusetts.

BUSINESS NOTICES.

BECKWITH PORTABLE SEWING MACHINE.—*A Hand and Treadle Machine Combined.*—The cost is small compared with other standard machines, and it is much simpler and easier to operate while its work is unsurpassed for beauty and strength. The price is $20 without the treadle, $25 with the treadle. Don't fail to send for a circular before buying any other machine. Mr. EDWARD THOMPSON, 99 Baronne street, is the agent for the Southwest. se19 4m

OBSERVATIONS ON NASAL CATARRH. An abstract from a forthcoming work on diseases of the throat and air passages, by A. N. WILLIAMSON, M. D., late Clinical Physician in the University Medical College, New York city. Mailed to any address for 10 cents. Address the author, 28 East Twelfth street, New York.

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THOMAS WARD WHITE, President.
oct 1

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They act very mildly, yet thoroughly restore the functional action of the Digestive Organs and the intestines, and renovate the whole system, imparting a good appetite and healthy assimilation of food. They produce neither Nausea, Griping nor Debility, and may be taken at any time, without change of diet nor occupation.

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The Child's Corner.

WHISTLE AND HOE.

There's a boy just over the garden fence
Who is whistling all through the livelong day;
And his work is not just a mere pretense,
For you see the weeds he has cut away.
Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.

Not a word of bemoaning his task I hear;
He has scarcely time for a growl, I know;
For his whistle sounds so merry and clear,
He must find some pleasure in every row.
Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.

But then while you whistle be sure that you hoe,
For if you are idle the briars will spread;
And whistle alone to the end of the row
May do for the weeds, but is bad for the bread.
Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.
Rural New Yorker.

TEARS.

Is it rainy, little flower?
Be glad of rain.
Too much sun would wither thee;
'Twill shine again.
The clouds are very black, 'tis true,
But just behind them shines the blue.

The Terrible Playfellow.

One day there came into a country town, in the south of Germany, a man leading a big dancing bear. He was very tired and hungry, so he went to one of the inns in the town, and, having tied up the bear, sat down in the tap-room to eat his dinner.

While he sat there three little children were playing merrily in one of the up-stairs rooms. They were quite alone, and very noisy, until one of them heard a curious noise on the stairs, to which they all began to listen. Tramp, tramp, tramp! clank, clank, clank! What a heavy foot! Who can it be?

Suddenly the door flew open, and in came the bear—the great shaggy bear, with its clanking chain! In a terrible fright at this unexpected visit, each of the poor little children ran into a corner to hide. But the bear found them all out, and put his cold nose quite close to them, for he was not muzzled now, snuffing at them, but did them no harm. Poor, harmless old beast! he was very altered since the days when he hid in the forest, or climbed the great trees to steal honey left there by wild bees.

"He must be a big dog," thought the eldest boy, and so he began to pat and stroke him.

Then the bear stretched himself out at full length on the floor, and all the little ones came up to him and began to play with him too, like a big puppy. The youngest sat down and nestled his curly head in the black fur, and the eldest boy began to thump away with all his might upon a little drum he had. Suddenly the bear stood up upon his hind legs and began to dance. Then what a cry of delight came from the children! You should have heard it. What glorious fun!

Each of the little boys had a toy musket with which they had been playing soldiers, and they gave one of these to the bear, and, to their intense delight, he held it tight and firm, and shouldered it just like a soldier.

So the drum was banged and they all began to march, the room shaking again with the bear's heavy feet—thump, thump, thump! bang, bang! left, right, left, right! march away!

In the midst of this noise and tramping the door suddenly opened, and there stood the poor mother. You should have seen her. Her face was white; she could not speak for fear.

But the children set up a cry of joy: "Oh, look, look, mamma! we are all playing at soldiers with this fine playfellow!"

While this was going on the poor man went into the yard to get his bear, and, finding he had broken loose, came up stairs to look for him; and so the children lost their shaggy playfellow, although I believe their mother was not at all sorry to see him taken away.—*Children's Hour.*

That Boy.

BY W. ALFRED GAY.

There he is again—rip, tear, slam bang! What a jumbled, tumbled, mussed up mess of humanity is That Boy. Hear the cat! That Boy is pulling its whiskers. What a cackling! That Boy is teaching the chickens to swim. Here he is! No, there he is! No, that's him scudding along under full sail after the dog.

What a boy. Everybody says he will amount to nothing in this nor in any other world.

Who placed a pin on the teacher's chair? That Boy. Who drew a map of the pond, ducks and all, on the blackboard? That Boy. Who filled the sugar-bowl with salt, hung his sister's best hat on the tallest tree, and then sat demurely in the corner with book upside down, foot on the cat's tail, and grandmother's specs above his nose? You might know that it was That Boy.

"I can't do anything with him," says mother. "A useless concomitant of humanity," says teacher. "A lad whose baneful influence is being felt in a pernicious manner by all his associates," says pastor.

But wait. Who brings the first of everything good to his mother? Who is always on hand when the schoolmaster asks a favor? Who tumbles heels over head that he may obtain a geological specimen for the minister? Oh, it is That Boy; is it? Well, then, just look down into his heart and you will find it different from what you imagined. His soul is full, and it bubbles up and over every time he moves.

Mischievous actions, lively pranks and sharp sayings are only the gateways through which escape the superfluous floods of his nature. The trouble is that his body is too small for his big soul.

Let him laugh and frolic and play. Yes, help him to do all this, and more too. Remember that our moral and intellectual giants were once just such boys helped along by love. Also bear in mind that pressure upon and abuse to such natures will make them fiends in human form.

Take them by the hand, and you can lead them up to the loftiest pinnacles of thought and action. Drive them, and they become the devil's strongest allies.

If you have one of those frolicsome lads in your home, school or neighborhood, take care of and watch over him, and the time will come when you will be proud of That Boy.

Wanting to Confess.

Not many years ago, as a lady was sitting in the veranda of her Burmese house, a jungle boy came bounding through the opening in the hedge, which served as a gateway, and, approaching her, inquired with eagerness:

"Does Jesus Christ live here?"

He was a boy about twelve years of age, his hair matted with filth, and bristling in every direction like the quills of a porcupine, and a dirty cloth of plaided cotton disposed in a most slovenly manner about his person. "Does Jesus Christ live here?" he asked, as he hastened up the steps of the veranda and crouched at the lady's feet.

"What do you want with Jesus Christ?" she asked.

"I want to see him; I want to confess to him."

"Why, what have you been doing that you want to confess?"

"Does he live here?" he continued with great emphasis. "I want to know *that. Doing?* Why, I tell lies, I steal, I do everything bad. I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loogyees say that he can save us from hell. Does he live here? O tell me where I can find Jesus Christ!"

"But he does not save people from hell if they continue to do wickedly."

"I want to stop doing wickedly," said the boy, "but I can't stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

"Nothing but come to Christ, poor boy, like the rest of us," the lady softly murmured; but she spoke this last in English; so the boy only raised his head with a vacant "Ha-ha-ha!"

"You cannot see Jesus Christ now," she added, and was answered by a sharp, quick cry of despair. "But I am his humble friend and follower," said the lady, at which the face of the little listener brightened, and she continued: "He has commissioned me to teach all those who wish to escape from hell how to do so."

The joyous eagerness depicted in the boy's countenance was beyond description. "Tell me, O tell me! Only ask your Master, the Lord Jesus Christ, to save me, and I will be your servant for life! I want to be saved! Save me from hell!"

The next day this little boy was introduced to her little bamboo schoolhouse in the character of the wild Karen boy; and such a greedy seeker after truth and holiness had been seldom seen. Every day he came to the white teachers to learn something more concerning the Lord Jesus, and the way of salvation, and every day his feelings enlarged, and his face gradually lost its look of indescribable stupidity. He was at length baptized, and commemorated the love of that Savior he had so earnestly sought. He lived awhile to testify his sincerity, and died in joyful hope. He had "confessed," and had found a deliverer from those sins from which he could not free himself. The lady died also, and she and the wild Karen boy have met in the presence of their common Redeemer.—*Moravian.*

QUEER FRIENDS.—Toby was a big ox. He had grown too old to work; so he used to stay all the time in the barn-yard, and had a stall under a shed in the warm corner.

Peep was a poor little motherless chicken, with not enough feathers on to keep the cold off. He had to hunt up his own victuals, for nobody thought of feeding him; so he used to peck meal in Toby's feed-box, and Toby never refused to let him.

Sometimes Peep sat on Toby's horn; and when it grew colder he roosted on Toby's broad, warm back. When Toby got sleepy in the daytime he would low for Peep to come and sit on his horn while he took a nap.

By and by a little brown pig, seeing how happy Toby and Peep were together, left all his kinsfolk, and went to live in the shed with them. Piggy slept in the straw close by Toby's side; and the good old ox would low, whenever he was fed, till Peep and Piggy came to eat with him.

At last the butcher came and took Toby away; and poor Peep and Piggy were left to mourn for their dear old friend. But they loved each other all the better, and slept side by side in the straw.

Whenever you saw one, you were sure to see the other. If Peep found anything to eat, he was sure to divide it with Piggy; and, though both were homely fellows, it was a pretty sight to see them together.—*The Nursery.*

"BRIGHTING ALL IT CAN."—The day had been dark and gloomy, when suddenly, toward night, the clouds broke, and the sun's rays streamed through, shedding a flood of golden light upon the whole country.

A sweet voice at the window cried out in joyful tones: "Look! Oh, look, papa! the sun's *brighting* all it can."

"Brighting all it can? so it is," answered papa; "and you can be like the sun if you choose."

"How, papa? tell me how?"

"By looking happy, and smiling on us all day, and never letting any tearful rain come into the blue of those eyes; only be happy and good; that is all."

THE remark of a little eight-year old was in accordance with the wish of many people: "Mother," he said, "I wish I was built, like a hen coop, out of laths; and then the breeze could blow right through me."

Farm, Garden and Household.

Setting Trees in the Fall.

We are frequently asked if it be best to plant trees in the autumn. We do not mean to say that it is the best season of the year for this work; certainly not for all kinds of trees; but we do say that it is a *good* season of the year to plant deciduous trees on certain soils. By long experience we have found that evergreen trees cannot be set in the fall to good advantage, certainly not set late in the fall. Some experienced planters say that August is the best season of the year to set evergreens. We never recommend the setting of stone fruit-trees in the fall. We should not advise the planting of shrubs or any trees that are not perfectly hardy, but we do advise the setting of such trees as the pear and apple, of maple, ash, elm and other hardy trees, on all soils that are dry, and where water does not stand, and the soil does not "heave" badly.

In fall setting we always, after planting the tree, heap up the loam about the tree to form a sort of protection, and to steady it through the winter. If we have large trees to move, we always do the work in the fall, and we have had very good success. There is another advantage in planting in the fall, and it is not a small thing either. The first come are first served, and those who buy trees in autumn are quite sure to get the best. Again, it is a better season of the year to ship them; they do not dry up and suffer as they do if shipped late in the spring. Again, there is less hurry in the fall, and the work can be done better without loss or injury in other directions. The work should be done well, at whatever season of the year it is attempted. It is little use to purchase trees, however good they may be, and set them out, unless they are to be well cared for year by year thereafter.

CONCERNING POULTRY.—Poultry-breeding has now come to be regarded as important a branch of farm industry as the raising of swine and sheep. In one sense it is of more importance, in that it is not every farmer who can keep sheep or swine with advantage, but every one who owns or rents a plot of land, if only the size of a city lot, can keep a few head of poultry with both pleasure and profit. When taken into consideration the vast number of eggs annually consumed in the United States—the city of New York alone using, during the year 1872, upward of three hundred and forty millions, costing at wholesale about $6,202,000—and when we note the immense number of tons of poultry sold in all the large cities of the Union, we cannot call the poultry interest one of minor importance. Yet it is but a few years since that the name of poultry-breeder seemed to convey an idea of insignificance. Now, however, the proprietors of large stock farms have their flocks of pure-bred fowls, which get their share of attention and study, as well as the horned cattle and horses; and the net income from a well-managed poultry-yard is no small addition to the farm receipts.—*The Poultry Record.*

JAPANESE FLORAL NEWS.—Mr. Thomas Hogg, who has again returned to Japan, writes to us: "While in Yeddo I took the opportunity of visiting the new experimental farm and nursery establishment, which is in some way, I believe, under the general charge of Mr. Capron. The nursery establishment is under the superintendence of Mr. Burmer. In connection with the nursery he has two greenhouses filled with a variety of plants, mostly foreign. The whole establishment was in excellent keeping, and when the season is further advanced will be quite attractive. Fuchsias and scarlet geraniums, the increase of those you formerly sent me, have become quite common. Roses derived from those imported from California by different gentlemen have also become abundant. In fact there is a notable increase in plants of different species since I left. The Early Rose potatoes do finely, and come in away ahead of the Japanese variety." *American Gardener.*

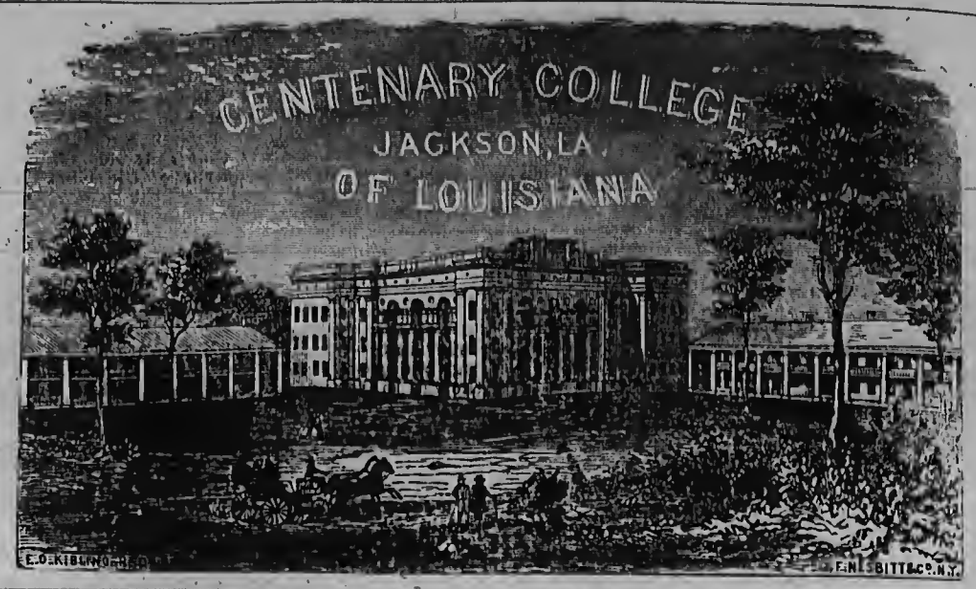
DON'T KILL YOUR BEST FOWLS.—It is the worst possible policy to kill all the best fowls, and save only the mean and scraggy ones to breed from. This is precisely the way to run out your stock; for like tends to breed like, and the result is that, by continually taking away the best birds and setting the eggs of the poorest, your flock will grow poorer every succeeding year. It would seem as though this was too plain to be insisted upon, but, in fact, "line upon line" is needed. It is the crying want of the poultry upon the farms the country through, this careful and intelligent selection of the best for breeding. Nothing is lost by a little self-denial to start with. The extra pound or two of poultry flesh that you leave on its legs, instead of sending it to the market, is as good seed, and will bring forth ten-fold and twenty-fold in your future broods. Save your best stock for breeding.

WHAT SPARROWS CAN DO.—By careful investigation it has been ascertained that a single pair of European sparrows, during the infancy of their brood, feed their little ones an average of about three thousand three hundred and sixty caterpillars a week! Now take your slate and pencils, my little friends, and see how many caterpillars in a month the sparrows, killed by that Sussex county club, would have destroyed if they had been permitted. Think what quantities of pretty leaves, how many bushels of grain, and what abundance of nice fruit must be destroyed by the taking of seventeen thousand worm-eating birds.—*St. Nicholas.*

SAVE your suds for the garden and plants, or to harden yards when sandy.

SAL-SODA will bleach. One spoonful is sufficient for a kettle of clothes.

SCHOOLS AND COLLEGES.



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Board.—Board, including lodging, washing, lights and fuel, can be had in the best families for $20 per month. Day-boarding with the same families, $12 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

Location.—This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its grand and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

When Founded.—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

Alumni.—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

Apparatus and Cabinet.—The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

Literary Societies.—There are two regular Literary Societies connected with the institution. These are of great utility to young men requiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

Buildings.—The Trustees are determined to continue the repairs on the buildings till completed. The grand Center Building is a noble specimen of architectural beauty and adaptation to the purposes of its erection. The wings, built of solid brick, present each a front of two hundred feet, with upper and lower galleries the entire length, supported by Tuscan columns, and with the center making in the perspective a continuous front of seven hundred feet.

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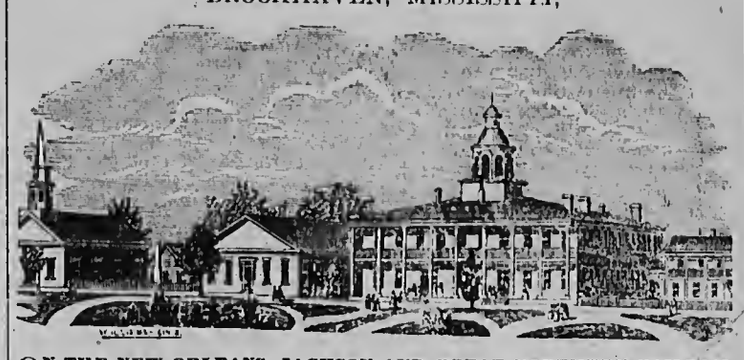

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THE LARGEST BRIDGE IN THE WORLD.—The bridge to be constructed over the Firth of Forth will be by far the largest in the world. According to the London *Builder* its height will be 150 feet, and the number of spans nearly 100. The smaller spans will be 150 feet wide, which is beyond the average width of the largest spans in ordinary bridges; but the crowning marvel of the whole structure is the great span in the center, which is to be 1,500 feet, or nearly one-third of a mile in width—an extent unparalleled in any existing structure of the kind. The entire cost of the bridge will be at least $10,000,000.

AT LAST it seems likely that we are to have a powerful telescope mounted where such an instrument ought to be placed. James Lick, Esq., the San Francisco millionaire and patron of science, offers to furnish the funds needed to establish a first-class observatory of astronomical physics upon some suitable point on the Sierra Nevada, at an elevation of at least ten thousand feet above the sea. Negotiations have been commenced with reference to the instruments, but as yet have not taken a shape sufficiently definite to warrant publication. It is intended, however, by those who have the matter in charge "to push things." Of course the building of a suitable telescope must be the work of many months—even years, perhaps; but it is to be expected from California enterprise that with the fair start now secured our Western friends will maintain their lead of the rest of the world. The British astronomers are moving for a similar observatory on some of the Indian mountains, but we trust they will not be able to get ahead of our people. A rich harvest of astronomical discoveries surely awaits those who first enter the field.

WHAT BECOMES OF THEM?—The *Turf, Field and Farm* asks the question: "What becomes of the east antlers of a deer?" In reply, the "field editor" of that paper continues: Among the many questions interesting alike to the sportsman and the naturalist is that which heads this article. The field-editor of the *Turf, Field and Farm* is in possession of some facts which may tend to throw some light upon this obscure subject. Hunting one day on the edge of a canebrake on Choctaw bayou, in Vidalia parish, Louisiana, he seated himself on the trunk of a fallen cypress to watch the coming of a bear which the dogs had roused from his lair, and which in the course of the chase was expected to pass that way. While thus engaged he observed, at a distance of forty or fifty paces, an unusual vibratory motion in a palmetto leaf. Upon approaching cautiously, to ascertain the cause, he found a large seven-tine antler of a deer (*cervus virginianus*) in contact with the stem of the leaf, and which was kept in a constant rocking motion by a swarm of small field mice, twenty or more in number, which were gnawing away at the horn as ravenously as so many hungry pigs. Without disturbing the little fellows at their repast, he returned to the spot the next day, when the antler, probably as large and certainly much heavier than the united bulk of two hundred such mice, had entirely disappeared. In that part of Louisiana deer are exceedingly numerous, and yet their horns, sized as they are annually in great numbers, are rarely to be found. Like the wicked bishop in the Rhenish legend, they are devoured by mice. Hanging up in the office of the *Turf, Field and Farm* is a noble pair of antlers from a Missouri elk, which is scarred in many places by the gnawing of rodents. The writer, conversing with the late general Sam Houston, of Texas, about the battle of San Jacinto, where seven hundred dead Mexicans were left unburied, observed that the coyotes must have held high carnival. "No," replied the general, "the Mexicans eat so much Chili colorado (Cayenne pepper) that neither vulture nor wolf will touch their remains." "Then," we remarked, "the plain must be white with their bleaching bones." "No," said the general; "within three years the cattle had eaten them all." It has been conjectured that the propensity in cattle and other ruminants to eat bones is due to a deficiency of phosphates in the soil upon which they graze, and the fact is patent that grazing lands in the great cheese-producing shires of England are greatly improved by a dressing of ground bones, and bone-dust is fed with good results to cattle.

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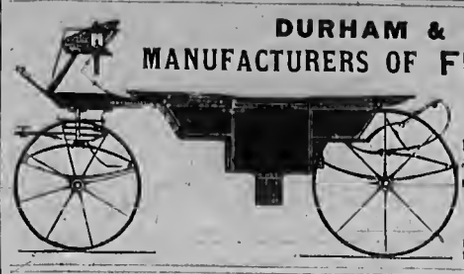

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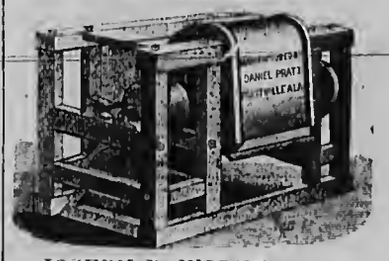

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New Orleans Markets.

From the New Orleans Price Current.

The river is 14 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-fifth ultimo:

Red river	810
Mississippi river and bayous	3,534
Railroads	1,534
Lake	19
Texas	196
Mobile	839
Total	6,538

On Saturday the demand was fair, but operations were restricted by the moderate extent of the offerings, notwithstanding which about 700 bales changed hands during the morning, and 800 subsequently, making an aggregate of 1,500 bales. The sales included low middling at 14⅝@14¾c., and strict at 14⅝@14¾c. On Monday the movement was again checked by scant supplies, and, although the demand was fair, the sales were confined to 1,250 bales, while prices were without any quotable variation, except for the higher grades. Low middling sold at 14¾c., low middling to strict low middling at 14⅞c., strict low middling at 14⅞c., strict low middling to middling, with strong staple, at 14⅞c., middling at 14¾c., and good middling at 15c. On Tuesday the market opened under the favorable influence of an advance of ⅛c. in spots at New York, with an active demand and more ample supply, the sales during the morning embracing 2,000 bales at full prices, after which the movement continued lively, and the entire business summed up a little over 3,350 bales, at hardening rates, requiring a partial advance in the quotations for the medium and higher grades.

The above makes an aggregate for the past three days of 6,61 bales, against 4,400 for the corresponding time last week and 550 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 23,995 bales, against 25,624 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 11,521 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 2,107 to France, of 64 to other foreign ports, and a decrease of 6,811 to Great Britain. We quote:

Ordinary	11⅝ @ 11⅞
Strict ordinary	12⅜ @ 13
Good ordinary	13⅛ @ 13⅜
Strict good ordinary	13⅜ @ 11
Low middling	14⅜ @ 14½
Strict low middling	14⅝ @ 14⅝
Middling	14⅝ @ 14⅝
Strict middling	11⅞ @ 15
Good middling	15⅛ @ 15⅛

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,863
Arrived past three days	6,538	
Arrived previously	22,465—	29,003
		44,956
Exported past three days	11,703	
Exported previously	11,856—	23,559
Stock on hand and on shipboard		21,397

LOUISIANA SUGAR.—On Monday 97 hhds. sold at 9¼c. for fair, 10c. for fully fair, and 10¾c. for strictly prime.

LOUISIANA MOLASSES.—City refinery molasses in light demand at 40c. for common, 50c. for fair, 55c. for good fair, 60c. for prime, and 65c. ₱ gallon for choice.

CORN.—On Saturday 1,150 sacks sold at 97c. for white mixed in burlaps, 98c. for white mixed in gunnies, and $1 for choice white and yellow.

OATS.—On Tuesday only 350 sacks sold at 65c. for prime and 66c. for choice.

BRAN.—On Tuesday 300 sacks sold, in warehouse, at $1.15 ₱ 100 lbs.

PORK—Is very dull, and fully $1 ₱ bbl. lower, and no buyers for round lots, which are offering at $25 ₱ bbl. for mess.

BACON.—On Tuesday there were sales of 158 casks and 50 boxes at 16c. for clear rib sides, and 16¼@16¾c. for clear sides, when these prices were refused for more.

HAMS.—Sugar-cured are in fair demand, and command 14½@15½c. Ordinary brands are dull and quoted at 12@14c. ₱ lb. On Saturday 25 tierces sold on private terms, and 15 choice at 14½@14¾c. ₱ lb.

LARD—Is in light supply. Tierce commands in small lots 16c., keg 16½@17c. ₱ lb. Dealers are retailing tierce at 16½c., keg 17½c. ₱ lb.

DRY SALT MEAT—Is dull and lower, although the stock is small. Shoulders are offering, in round lots, at 9¾c., and dealers are retailing them at 10½@10¾c. ₱ lb.

BREAKFAST BACON—Is in light supply, and Western commands 17c. ₱ lb.

CORN MEAL—Is dull, although the supply is light. About 800 bbls. came in on Monday, and is offering at $4.40 ₱ bbl. and jobbing at $4.50 ₱ bbl. Old stock in store is selling at $4.25 ₱ bbl.

GUNNY BAGS—Are in light supply and dull. They are quoted at 15c. in bales, and 16c. apiece resewed.

TALLOW—Is in light supply and good demand at 7¾c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 109¾@109⅞ (against 109¾ at New York,) and after a fair business closed at 109¾@109¾ (against 110⅛ in that market.)

Nothing has been reported in silver. It is quoted at 103@103 for American half dollars. Mexican dollars closed at 90 go.d.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	10 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	6 75
Corn mills, Coleman's	120 00	125 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	80	60
No. 1	— —	— —
Sweet	22	— —
COAL, ₱ ton:		
Anthracite	12 50	13 00
Western, ₱ bbl.	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	22	25
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphospht'e	— —	65 00
Stern's fine-ground bons	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	4 75
Superfine	— —	4 00
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 6 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton		
Prime	— —	24 00
Choice	25 00	25 50
IRON, ₱ ton:		
English, ₱ lb.	4	5
Swedes, assorted	7½	8
Hoop	8	9
Sheet	8	9
Nail rods	—	9¾
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb.	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	12¾	12¾
Pulverized	12⅝	12⅝
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	55	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Sept. 29, 1874.

Texas beeves, choice, ₱ head	— @ 40 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	12 00 @ 18 00
Western beeves, ₱ lb. net	— @ —
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 41 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	5 00 @ 6 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Bragg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Agricultural Implements.
Louisville Agricultural Works, Louisville, Ky.

Architects.
T. Whitney Carter, 47 Polymnia street, New Orleans.

Bankers.
T. J. Potter, 32 Bible House, New York.

Barber.
Baptiste, St. Charles Hotel.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Bro., St. Louis, Mo.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Building.
A. J. Bicknell & Co., 27 Warren street, New York.

Building Paper.
Edward Thompson, 90 Baronne street, New Orleans.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
Charles Blackman, New Haven, Conn.
R. O. Dorman & Co., 71 and 73 Coffe street, New Haven, Conn.
Durham & Wooster, New Haven, Conn.
J. A. Lum & Co., 162 Gravier and 14 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.

China and Crockeryware.
W. C. Shepard & Co., 35 Camp street.

Chromos, Etc.
E. & H. T. Anthony & Co., New York.
G. E. Perine, 66 Reade street, New York.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
H. D. Wood & Bros., 100 Common street.

Coppersmiths.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 21 Front street.

Cotton Gins.
J. H. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Centenary College, C. G. Andrews, president, Jackson La.
Collegiate Institute, Prof. W. H. N. Magruder, Baton Rouge, La.
Hiwassee College, Rev. J. H. Brunner, prest.
Mansfield Female College.
Randolph Macon College, Rev. James A. Duncan, A. M., D. D., president, Ashland, Va.
Roadville Seminary, Mrs. M. W. Read Baton Rouge, La.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Whitworth Female College, H. F. Johnson, president, Brookhaven, Miss.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Warren Richards, 42 West Fourth street, Cincinnati, Ohio.
Edward Sears, 48 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 38 Portlin street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
Great Western Gun Works, Pittsburg, Pa.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Fenners and Gilders.
Kernan & White, 106 Customhouse street.

Furniture.
John Bois, 153 and 154 Camp street.
Excelsior School Furniture Manufacturing Co., 166 Julia street, New Orleans.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
Henry E. Sharp & Son, New York.
Charles H. Turno 333 East Twenty-third street, New York.

Grocers.
J. M. Dowling, 25 Decatur street.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Iron Manufactories.
Walton, Hemler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Reynolds Cotton Press, W. H. Reynolds, New Orleans.
Turbine Water-Wheel, N. F. Burnham, York, Penna.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Weil-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
William Pattison, 318 to 332 East Twenty-third street, New York.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Adderley's Sirup Bromide Chloral, W. H. Adderley, Cincinnati, Ohio.
Anti-Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Cancer, Thorpean Institute, Philadelphia, Pa.
Dyspepsia and Liver Complaints, Dr. Justus J. Spreng, New York.
Dr. A. O Forsberg, 5 East Fourth street, Cincinnati, Ohio
Dr. Hebbard's Cure, E. Dibblee, 814 Sixth avenue, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Quinine Pills, Dr. J. C. Berk, Cincinnati, Ohio.
Preventive of Yellow Fever, Dr. B. Brown, 597 Broadway, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 183 Spring street, New York.
Tarrant's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
D. H. Baldwin & Co., Cincinnati, Ohio.
F. W. Biere & Son, Cincinnati, Ohio.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Henry Pilcher, 656 Perdaud avenue, Louisville, Ky.
Philip Werlein, 78 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Novelties.
W. H. Childester, 267 Broadway, New York.
Cowan & Co., Eighth street, New York.
Elm City Novelty Company, New Haven, Conn.
Ingersoll & Co., 205 Broadway, New York.
Rumble & Co., 92 Broadway, New York.
Dr. Van Holm, 143 Court street, Boston.
M. Young, 173 Greenwich street, New York.

Optical Instruments.
Spencer Optical Manufacturing Company, 16 and 18 Maiden Lane, New York
H. Waldstein, 545 Broadway, New York

Paint.
Ingersoll Paint Works, New York.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Patterns.
Avery & Co., New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Periodicals.
Family Journal, 300 Broadway, New York.
Fruit Recorder and Cottage Gardener, A. M. Purdy, Rochester, N. Y.
Offord's Pulpit of the Day, R. M. Offord New York.
The People's Ledger, H. K. Curtis, Boston' Mass.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Professional.
Dr. C. J. Eickhorn, office, corner Magazine and Peyroll streets.
Dr. J. J. Lyons, office, 218 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, Camp street, corner of Common.

Seeds.
Hovey & Co., Boston, Mass.

Sewing Machines.
Beckwith Sewing Machine, Edward Thompson, 90 Baronne street, New Orleans.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Shingles.
Louisiana Shingle Company, Box 814, New Orleans.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
General Transatlantic Company, 1a Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Hulbr, 49 Camp street.

Tea.
Great China and Japan Tea-Warehouse, 170 Canal street.

Type and Presses.
Vanderburgh, Wells & Co., 110 Fulton and 16 and 18 Dutch street, New York.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Teacher, W. H. Cassell, Canton, Miss.

Washing Machines.
Bloomen Washer, H. Huller, 49 Camp street.

Watches and Jewelry.
E. A. Tessier, 114 Canal street.
Waltham Watches, Howard & Co., 222 Fifth avenue, New York.

Window Glass.
William Coulter & Son, Cincinnati, Ohio.

Wire Railing, Etc.
Dular & Co. Baltimore, Maryland.

Special Notices.

CANDLES.—Don't fail to send twenty-five cents for Offord's humorous, entertaining, witty and practical Lecture on Candles, embracing the pith of C. H. Spurgeon's Sermons in Candles. "Charmingly interesting."—*Brooklyn Times.* R. M. OFFORD, 300 Broadway, New York. au20 3m

Religious Notices.

THERE will be a camp meeting at the New Hope and Pleasant Ridge camp ground, on the DeKalb circuit, Meridian district, Mississippi Conference, commencing on Friday before the second Sunday in October. Ministers of the gospel are earnestly solicited to attend. They will find conveyance at Lauderdale Springs on Thursday, and will be well cared for. The people generally are expected. W. D. TISDALE.

THE Delhi district camp ground has been located on Bayou Macon, five miles below Delhi, and the first camp meeting will commence October 15. Preachers and people are invited to attend. C. W. CARTER, P. E.

CAMP MEETING NOTICE.—A camp meeting will be held in McComb City, commencing on Wednesday, October 14, 1874, and will continue one week. The meeting will be self-supporting, and every person will be expected to provide for their own food and lodging. We have some four or five houses within one-fourth of a mile of the ground, of five large rooms each, which can be had for a small rent for the meeting. Each suite of rooms has ample accommodations for a whole society.

Tent-poles can be had on the ground. The DeSoto House, a temperance hotel, the largest and finest hotel in the State, will furnish board and lodging for the week at $1.50 per day; board, without lodging, at $1.25 per day. Fifty cents per meal, and same for lodging, for transient customers.

No pains will be spared to make this a profitable meeting to the people of southern Mississippi.

Half-fare tickets will be furnished by the New Orleans, St. Louis and Chicago railroad, and the railroad company will send extra trains on Sabbath morning to McComb City, from the north and south, if the people on the road generally wish it. The trains leave McComb City every night going north at half-past ten, and south at eleven P. M.

We have secured the promise of several eminent clergymen to attend the meeting and give us their help. Our help is in the name of the Lord.

Further arrangements will be published when made.

If we have a good rally and success we may make a permanent arrangement for a yearly feast of tabernacles for southern Mississippi.

Ministers will be provided for by the meeting.

Any communication desiring information can be addressed to Rev. H. M. Church, McComb City, Mississippi.

A. H. NICHOLSON,
E. R. STRICKLAND,
H. P. LEWIS,
D. P. BRANFORD,
J. W. SANDELL,
C. C. WATKINS,
J. RITCHEY,
H. M. CHURCH, Pastors.

SUMMIT DISTRICT CONFERENCE.—There will be conveyances at Tangipahoa station on the seventh of October for those who wish to come by railway. I hope every member will be present, as ample provision has been made for their entertainment. I wish you could attend, Mr. Editor, and see what a warm-hearted people I have worked among for four years. The members and visitors will please inform me, as early as possible, how they expect to come. Place and date are given by the presiding elder.

D. P. BRANFORD, P. C.

AMITE CITY, LA., Sept. 13, 1874.

DISTRICT CAMP MEETING.—The Delhi district camp meeting will begin on Thursday, October 15, 1874, at the district camp ground, four and a half miles south of Delhi, on the Delhi and Winnsboro road, Franklin parish, Louisiana. Only preachers and their horses will be provided for. Attendance of ministerial brethren is solicited. Conveyance for preachers will be at Delhi October 15 and 16.

CAMP MEETING ON DEKALB CIRCUIT.—The annual camp meeting on the above circuit will commence on the second Sabbath in October next. To ministers and friends interested we give a most cordial invitation. Brethren, come over and help us. THOMAS COTTON, P. C.

THERE will be a camp meeting at Siloam, four miles from Louisville, Winn parish, Louisiana, commencing on Friday before the second Sunday in October next, which the itinerant and local preachers in the district are specially invited to attend. Preparations will be made to accommodate all the preachers and everybody else. The people are also specially invited.

C. A. C. HERLONG,
Preacher in Charge, Louisville Circuit.

THERE will be a camp meeting at the Beulah camp ground, commencing on the sixteenth of October, 1874. The meeting will be on the self supporting plan. Everybody is invited to come. Preachers will be taken care of, and are earnestly solicited to attend.

J. M. FRANKLIN, P. C.

THERE will be a camp meeting on Spring Creek circuit, Louisiana Conference, commencing on Friday before the second Sunday in October. Come one! come all! This meeting will be conducted on the self-sustaining plan. There will be corn at or near the camp ground, on reasonable terms. Special provision will be made for ministers and their horses.

FRED. WHITE, P. C.

THE Summit District Conference will be held in Greensburg, Louisiana, commencing October 8, 1874, to be continued over Sunday.

A. B. NICHOLSON, P. E.

THERE will be a camp meeting nine miles north of Eutaw, Greene county, Alabama Conference, commencing on Thursday night before the second Sabbath in October, 1874. Preachers are respectfully invited.

J. W. MCCANN, P. C.

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Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Fannin circuit	Oct. 3, 4
Hillsboro circuit	10, 11
Walnut Grove circuit	17, 18
Philadelphia circuit	24, 25
Centreville circuit	30, Nov. 1
Merton circuit	Nov. 7, 8
Lake and Forest circuit	14, 15
Trenton circuit	21, 22
Italeigh circuit	28, 29
Garlandsville circuit	Dec. 6, 6
Brandon station	12, 13

Local preachers will be on hand with a report of their work. Church secretaries are requested to be present with statistical reports. Trustees will be present with their reports, and the recording stewards with the journal of the Quarterly Conference, and the late edition of our Discipline requires. Preachers in charge will please urge the above upon the brethren.

24 F. M. WILLIAMS, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Woodville station	Oct. 3, 4
Wilkinson, at Pisgah	10, 11
Pipkin's chapel station	17, 18
Buffalo, at Friendship	24, 25
East Feliciana, at Wloans	31, Nov. 1
Meadville, at Meadville	Nov. 7, 8
Amite, at Salem	14, 15
Bayou Sara, at New Hope	21, 22
East Baton Rouge, at Beech Grove	28, 29
Clinton station	Dec. 5, 6
Jackson station	12, 13

24 J. L. FORSYTH, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Charles, at Leesburg	Oct. 17, 18
New Iberia	31, Nov. 1
Abbeville	Nov. 7, 8
Vermillionville	14, 15
Opelousas	21, 22
St. Landry	28, 29
Franklin	Dec. 5, 6
Pattersonville	12, 13
Calcasieu	19, 20

1 J. E. COBB, P. E.

DELHI DIST.—FOURTH ROUND.

Rayville circuit	Oct. 10, 11
Oak Ridge circuit	24, 25
Lind Grove circuit	31, Nov. 1
Trenton circuit	Nov. 7, 8
Delhi circuit	14, 15
Wesley circuit	21, 22
Waterproof circuit	28, 29
Winnsboro circuit	Dec. 5, 6
Floyd circuit	12, 13
Lake Providence circuit	18, 20
Monroe station	26, 27
Bastrop circuit	29

1 C. W. CARTER, P. E.

MEDICAL.

DYSPEPSIA,

IN ITS RELATION TO THE LIVER AND DIGESTIVE ORGANS.—JUSTUS J. SPRENG, M. D., member of the New York Academy of Medicine, devotes his special attention to *Liver and Stomach* diseases. Pamphlet mailed for 20 cents. Address the author, No. 24 West Twenty-Second street, New York city.

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FOR THE CURE OF

LIVER COMPLAINT,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increase on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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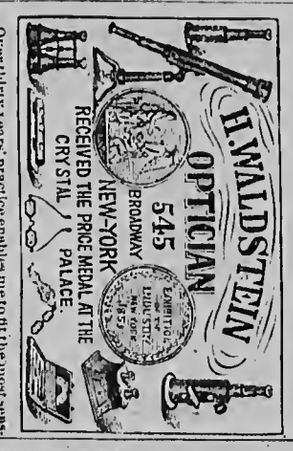

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, OCTOBER 8, 1874. NO. 41.

News of the Week.

DOMESTIC.

WASHINGTON, Oct. 2.—The following dispatch was received at the Navy Department yesterday evening from Captain Semmes, executive officer of the Pensacola navy-yard, who is again on duty:

Commodore Woolsey is seriously sick. Lieutenant Commanders Kellogg and Barclay are seriously ill. Acting Assistant Surgeon Miller and Assistant Engineer McEllwell are doing well.

Assistant Engineer Landon and all the sailors and marines are convalescent.

To-day another dispatch was received from the same officer announcing the death of Commodore M. B. Woolsey, commandant of the Pensacola yard, who died of the fever this morning. The deceased had been in command of the yard about two years.

SAN FRANCISCO, Oct. 2.—The steamship Vasco de Gama brings advices from Yokohama to September 11. The assassin of the acting German consul at Hakododi has been sentenced to death. The Mikado has expressed to the German minister his personal regrets at the occurrence. The minister notified the government that while he does not press any money compensation, he demands an imperial notification forbidding the wearing of swords within certain distances of foreign settlements.

The typhoon which visited the southern part of Japan, August 20, was one of the most severe ever known by foreigners. A Japanese steamer and the German bark Hamburg were driven ashore on the rocks at Nagasaki, the iron-clad ram Stonewall was sunk, and hundreds of Japanese junks were wrecked. Fully two hundred lives were lost at Nagasaki alone. Stores and houses were overthrown, and the Governor's new houses are a heap of ruins. Keobe also suffered. Not less than one thousand junks were wrecked. Sagokan suffered much from the typhoon. Six thousand houses were destroyed, one hundred lives lost, and a thousand cattle on the plantations were killed.

Ten thousand Chinese troops had reached Singapore en route to Formosa. When the Vasco de Gama left Yokohama there were still prevalent conflicting reports about Formosa, and it was the general opinion that war must ensue.

NEW YORK, Oct. 3.—There was great excitement in Brooklyn when it became known that Mr. Beecher had appeared before the grand jury and made complaint against Tilton and Moulton, and that indictments were found against them for malicious libel and slander. It is understood that when Beecher gave his testimony before the grand jury he was in the highest degree emphatic, and declared that "the allegations of Tilton and Moulton with reference to himself, Mrs. Tilton and another lady were atrocious falsehoods." Moulton and Tilton have both been indicted for atrocious libel. They have been formally arrested, and will give bail on Monday.

MONTGOMERY, Oct. 3.—The State executive committee of the Democratic and Conservative party of Alabama issue an address to the people of the United States denying the truth of charges made by Senator Spencer and Congressmen White, Hays and Pelham, and J. J. Martin, as to outrages in this State, and submit proofs conclusively showing the untruth of these charges, and that these charges were made for the purpose of influencing electors in the North and West, and to procure Federal troops to be sent to control the election in Alabama; that the rations donated by Congress to the sufferers in the overflowed districts of the Tombigbee, Warrior and Alabama rivers are being used as a corruption fund all over the State of Alabama for the purpose of controlling the election by the Republican party; and submitting proofs showing the corrupt character and lawlessness of the party in Alabama.

MEMPHIS, Oct. 5.—A dispatch from Corinth, Mississippi, says the municipal election there to-day was carried by the Conservatives, after a hot contest, for the first time in eight years. There was great rejoicing and bonfires to-night.

FOREIGN.

LONDON, Oct. 2.—The report of the gunpowder explosion on Regent's canal this morning was heard twenty miles from the place where it occurred. The firemen have been dragging the canal all the morning, and five bodies of victims of the explosion have been recovered. Lights in the railway stations and in other buildings two miles away were extinguished by the concussion. Many persons made a narrow escape from death. A number of animals in the Zoological Gardens were killed.

2.30 P. M.—The quantity of powder that exploded on Regent's canal was four tons. The details of the occurrence show that its disastrous effects were widespread. Many trees were uprooted, and houses located twenty miles distant were shattered. Seven persons are yet missing.

There was a perfect panic here for hours, and it was not until the cause of the terrific report was learned that the fears of the people were allayed. Several persons died of fright.

RIO JANEIRO, Oct. 4.—The insurrection in the Argentine States is becoming formidable. The fleet has declared for General Mitre, the leader of the movement. Insurgent forces have assembled at Chivilivy and San Martin.

The government at Buenos Ayres is taking vigorous measures to meet the storm. The Chambers are in permanent session. The National Guard has been mobilized, and a state of siege has been proclaimed in the provinces of Buenos Ayres, Santa Fe, Entre Rios, Arrecites and Corrientes. The newspapers at Buenos Ayres have suspended publication.

LONDON, Oct. 5.—A panic exists in the Stock Exchange in South American stocks, in consequence of the insurrection in the Argentine States.

Advices from Rio Janeiro represent the situation in Buenos Ayres as very desperate. Rigorous measures are being adopted by the government to suppress the insurrection.

Bryan Warren Proctor, known as Barry Cornwall, the English author, is dead.

CAIRO, Oct. 5.—The water in the Nile is rising above the usual point reached in periodical overflows, and there are grave fears of a disastrous inundation. The government is lending its assistance to prevent damage to the country.

RIO JANEIRO, Oct. 6.—It is probable the Emperor Dom Pedro will visit the United States of North America next year.

Later advices from Buenos Ayres state that there is the greatest excitement among all classes in consequence of the insurrection. Many persons are flying from the city. Every departing steamer carries away numerous families. Merchant steamers leaving town are escorted to sea by the war ships of their respective governments, as they fear molestation by the insurgents' fleet.

LEASE OF THE AVERY ISLAND SALT MINES.—We clip the following from the *Sugar-Bowl* of the first instant:

We are rejoiced to be enabled to inform the public that the negotiations for the lease of the Avery Island salt mines have been happily completed, and mining operations will shortly begin. The lease, we learn, is for twenty years, at $10,000 in gold per year, with the privilege on the part of the company leasing to purchase the mines for $200,000 in gold at or before the expiration of the lease. Renewed energy will be infused into every branch of business by this enterprise, particularly as the lessees propose building a railroad from the mines to New Iberia.

From the Work.

PAULDING CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* I closed my third protracted meeting on the seventeenth instant. This meeting was held at Pleasant Hill, six miles south of Paulding. I held the meeting five days, and was assisted by Rev. H. T. Jones, of the Congregational Methodist Church. The meeting resulted in the conversion of six souls, nine received into the church, three children baptized, some backsliders reclaimed, and the church greatly revived.

J. H. HOLLAND, P. C.

PAULDING, Sept. 23, 1874.

ALEXANDRIA CIRCUIT, NORTH ALABAMA CONFERENCE.—*Mr. Editor:* We have just closed our seventh protracted meeting. Since Conference there have been some seventy or more conversions resulting from the labors of our church, and her membership very much revived. Our roll has been increased by seventy-seven accessions. Many of these are good and true, we think and hope. A great many penitents at our altars still plead for salvation and mercy. We hope to swell our accessions and conversions to over one hundred before the fourth of November.

R. G. RAGAN, P. C.

SEPTEMBER 25, 1874.

GEORGIANA CIRCUIT, CAMDEN DISTRICT, ALABAMA CONFERENCE. *Mr. Editor:* On the first Sabbath in September we protracted a meeting at Providence four days, which resulted in several conversions and eleven accessions to the church.

We have just closed a meeting of more than ordinary interest at Georgiana. In this meeting there were a good many conversions, several backsliders were reclaimed, the church generally revived, and thirty-five persons added to the church—thirty-one from the world and four by certificate. We expect to hold three or four protracted meetings yet on the circuit, and, trusting in God, we shall look for great things.

NEIL GILLIS, P. C.

OCTOBER 1, 1874.

SPRING HILL, MISSISSIPPI CONFERENCE.—*Mr. Editor:* We have made special efforts at several different points in the bounds of this circuit (Spring Hill, Mississippi Conference,) beginning with Bethel on the third Sabbath of August. This meeting was continued through the following week, and resulted in the addition of twelve, and about as many conversions. At three other points we had some success, but not to the extent desired and expected.

On the second Sunday in September we began a meeting at Lauderdale, and continued it ten days. Bros. W. B. Hines and J. A. Ellis were with us and did us good. The brethren of Lauderdale feel greatly obliged to these brethren for their valuable services. This meeting resulted in the addition of thirty to the church, and perhaps as many conversions. About fifty in all have been added to the church in the bounds of this circuit. To God be all the praise.

D. G. W. ELLIS, P. C.

ELMORE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* We have just closed the tenth protracted meeting on this work the present year. Truly the Lord has been with us in sending upon the church refreshing showers of grace and salvation. At the commencement of these series of meetings our most excellent presiding elder, W. A. McCarty, and our venerable brother, M. C. Turrentine, of Tallassee, were with us, and preached in the Spirit's power. Bros. J. S. C. Glenn and son, local, and H. J. Hunter, superannuate, were with us at several appointments, and preached effectually to the pulling down of the strongholds of satan. Up to the present time we have received one hundred and nine into the church, and baptized twenty-eight children.

In finance we are behind, this being a year of great privation; but we are satisfied that these warm-hearted people will contribute to the good cause as God may prosper them.

Yours in Christ,

R. F. PERDUE, P. C.

SEPTEMBER 29, 1874.

BOGUE CHITTO CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The protracted meeting of the Topasaw church commenced on the twelfth of September, and continued six days. The Spirit was with us in the beginning, and there was glory in the church to the end. The members vowed and *paid* their vows. They proved the Lord, and he blessed them as they had never been blessed before. The place has been noted for its precious camp meeting revivals, but these were in *ante-bellum* times. This protracted meeting was on the same style in its results. Such singing, praying, exhorting and praising are seldom heard outside of a camp meeting. There were fourteen accessions, perhaps more than that number of conversions, and over forty persons, men and women, old and young, covenanted together to bear the cross more faithfully. The result is incalculable.

The fourth quarterly meeting of the Brookhaven district commenced at Johnston's on the nineteenth, and continued seven days. This was an interesting and profitable meeting. Nine accessions and some conversions, and the church considerably strengthened. Will this do for an informal dedication of the new church? J. W. SANDELL, P. C.

SUMMIT, MISS., October 1, 1874.

CHOCTAW CAMP GROUND AND BUTLER CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* Our meeting at the Choctaw camp ground closed on the morning of the twenty-third with happy results. Twenty-eight accessions, about thirty conversions, and the church greatly revived. Many penitents were still at the altar, but we had to close. There were only two itinerant preachers beside myself. Two local preachers were with us, and rendered efficient service. Our good presiding elder, Rev. S. H. Cox, conducted the meeting, and did it as one who knew his business. He preached with great earnestness and power. Rev. W. I. Powers did his share of the work well. The Lord was with us from the commencement in convicting and saving power. He will always bless his people when they make such sacrifices as our people made to sustain a meeting in such pressing times. They have built a large, substantial shelter on the camp ground. In another year we expect to be well supplied with tents. We hope it will be continued, and be the means of saving many precious souls.

The work on the Butler circuit is progressing. Up to the present we have had about fifty accessions to the church. Several protracted meetings are to be held before Conference.

D. J. WRIGHT.

MOUNT STERLING, ALA., Sept. 28, 1874.

ALEXANDRIA DISTRICT, LOUISIANA CONFERENCE.—*Mr. Editor:* The Alexandria District Conference convened on Wednesday, September 18, and closed the following Monday.

The presiding elder, preachers in charge and members held their sessions and discussions in the Evergreen church, famous in every item of its history up to its present state of completion—that is, a complete cypress shell, thirty-eight feet by sixty feet, twenty feet in the story. Time will not allow the history of this church in detail, of every plank and nail, but to give a digest of its long and curious history we may state, in a general way, that it was built by one man in spite of "the world, the flesh and the devil," in the church and out of it. It was like Bro. Parvin's taking Caloosieu, with the blessing of God, on six bits, and stands as a demonstration of the fact that it takes just one man, consecrated, to build a church. Before we leave this church I must tell you that a collection was taken up not only to pay the expenses already incurred, but also to finish it. The preacher in charge read out in clear voice, and with accurate statement, the names of all connected with the building, even to the cleaning of bricks for the foundation to the *doting* of the boards for the roof. The amount needed was named and given before dinner, and the people all felt honored in having the privilege of giving to such a church.

But to the facts that came out under the inquisition of committee men, spiritual, temporal and financial, some alarming, some pleasing, and others astonishing; but, sir, there is nothing like statistics in this age. One-half of our preachers were present, and about one-eighth of the lay members, and had not those in attendance been well posted in reference to the district we could have laid hands on few of the facts. Will the Bishop of the Louisiana Annual Conference ask the preachers if they have attended all their meetings? Some of the preachers would like to know in time to frame their excuses. Up to the time of the session of the District Conference nearly four hundred members had been received into the church, and revivals were reported on every work. All the preachers, in speaking of their own experience, look upon this year as the fullest and brightest of all spent in the Master's employ. We came very near finding out that of the two thousand and more members of the church on this district not more than one-half attend regularly upon the various services of the church. This part of the report so surprised us that it was not received, and, for want of better statistics, left out.

Facts astonishing came to light under the discoveries of the inquisitor of finance. Divide the whole amount received by preachers by the number of preachers on the district, and the amount to each man is $30. This is *money*, and does not include those payments in *kind*, and that *kind* to which it is impossible to fix a value in round average figures, such as corn, chickens, board-around and the like, orders on the store, and *odors*. So, then, are some of these payments in kind. No statement can be made of these, only in a general way, since they all have three values—their worth to the donor, their worth to the preacher, and then their real worth.

Very pleasing it was to see the preachers from the overflowed as well as from the dried-up regions all happy and hopeful, well dressed and cheerful. Surely they must "have meat to eat" that the world "know not of." The committee on temperance and periodicals—both popular.

Find a great many people on this district taking your paper, and unwilling to give it up, even though they do not pay. We had President C. G. Andrews with us the entire session. He represented Centenary, and in his person and preaching gave the best argument and proof of the claims of this college upon our people.

Our next District Conference will be held in Columbia, Louisiana.

A MEMBER.

From the Mission Field.

From time to time, Mr. Editor, there comes to my table a package of foreign missionary journals—from England and Scotland several, from India one, and from China one. They are filled with facts and sentiments that should interest and profit our people. As very few copies of these journals come to this country, I propose, if you and your readers think well of it, to furnish you with occasional articles composed of excerpts and notes which may be to "the use of edifying."

MEDICAL MISSIONS.

The May-June number of the *Chinese Recorder and Missionary Journal*, for which thanks are due to our brother, the Rev. Young J. Allen, among a number of instructive articles contains an excellent paper on "Medical Missions." The writer, the Rev. William Scarborough, gives us an account of medical missions in China, beginning as far back as 1805, "when Dr. Alexander Pearson introduced the practice of vaccination among the natives of Canton and Macao." This is followed by a valuable sketch of the medical missions connected with different English and American boards. One suggestive paragraph I copy:

"We come now to another important year in the history of medical missions. In the year 1861 Dr. Lockhart, under the auspices of the London Missionary Society, proceeded to Peking, where he established a hospital and commenced a mission station. In this hospital he remained till 1864, when Dr. Dudgeon arrived to take charge. Perhaps of all the reports issued by medical missionaries, those of Dr. Dudgeon are the most interesting, containing, as they do, so much that the lay reader can relish and enjoy. This hospital derives especial significance from the fact of its being in the immediate vicinity of the throne, and from the number of highest officials, 'high mandarins, eunuchs of the palace and princes of the blood,' Mongolian princes and princesses that have taken advantage of the doctor's services. I should not be at all surprised if some day or other he is called in to medicate for the 'Son of Heaven' himself."

Doubtless the Emperor himself will some day learn the superiority of an intelligent physician over the charm-peddlers who have helped to kill his ancestors. Would that we had the full history of these medical missions. The glimpses given by this article show some of the noblest lives that were ever offered up for humanity and religion.

Mr. Scarborough points out and describes the "good that these medical missions have undoubtedly done." I condense as follows:

1. They develop a princely liberality on the part of foreigners resident in China. The instances cited show that large sums have been contributed by this class to sustain the hospital work.

2. They do immense good to the bodies of men. "The hated foreignor, at the sacrifice of his own comfort and wealth, and at the risk of his own life, stoops over the wounded, fallen native; and while the native priests and Levites and Pharisees go carelessly by, he dresses the fetid, ugly wound—too filthy for a native doctor to touch—pours in the soothing oil and cleansing wine, takes him to his own hospital, and cares for him himself; nor sends him away till there is nothing more that he can do for him. This is a sight for the lovers of humanity to glory over."

3. They do great good to the native medical faculty; and there can be no two opinions of the need of their services in this direction. "A native doctor lives in blissful ignorance of any such thing as anatomy. His doctrine of the pulse is absurd. His science is closely allied to sorcery and magic. In difficult cases he is of no use whatever."

4. They are useful in revealing to foreigners many things in connection with the Chinese that would otherwise remain in mystery, and that missionaries need to know.

5. They are very useful in opening a new mission.

Mr. Scarborough next considers the good medical missions are supposed to do, but concerning which there is more or less of uncertainty, and concludes by pointing out the qualifications needful in successfully prosecuting the work of a medical missionary.

May not our own board consider the value of such an agency as the "medical mission" in connection with its work in China? Could we not find the men? And are there not among us friends of humanity, as well as Christianity, who would contribute to the maintenance of such a mission?

PROOF OF FAITH IN CHRISTIANITY.

Now take a statement, with a comment from the Lucknow *Witness* (India) for July 15, received this day:

"The receipts of money for the past year reported at the recent religious anniversaries in London give testimony, in a way that none can mistake, to the earnestness and zeal of the Christian churches in England. For foreign missions the sum of £875,840 was contributed; for home missions, £311,589; for religious educational and other similar agencies, £221,205—a grand total of £1,629,607 (something over $8,000,000—a clear gain of a full $1,000,000 over the previous year.) This does not look as though infidelity and rationalism, with its myriad names and blatant boasting, was gaining the ascendency so very fast, after all. We presume the entire sum contributed by atheism, deism, and 'theism,' so called, for the propagation of their views, could be reckoned up into a very few figures."

Where, Mr. Editor, do we Southern Methodists propose to range ourselves—with the Christians who pay to advance Christianity because they believe it, or with atheists, deists and such like, who pay nothing because they believe nothing? What are we to say of those professing Christians of our own land who pay nothing to propagate their views? What sort of "views" has he who will pay nothing to propagate them? In what sense does he believe in Christianity who does not seek to propagate it—*pay* as well as *pray* to propagate it? What of the tens of thousands among us who pay nothing for this cause? Are they Christians? Yes; but in a most unenlightened condition. Whose fault is it? Chiefly their pastors'. What is the remedy? First, let their teachers learn; then let them teach.

NEW MISSIONARY CENTERS.

The *Witness* for July 24 contains an interesting communication from "A Native Christian" upon the evangelistic labors of Messrs. Taylor and Thoburn, so unlike in their methods, and yet so very successful. These gentlemen are meeting such opposition and persecution as the early itinerants in England and America received from starchy churchmen and unwashed ruffians. We have seen much recently of the revival movements in Calcutta, Bombay and Madras. The significance of these great awakenings, chiefly, but by no means altogether, among the European and Eurasian classes (the Eurasians are mixed blood, Hindoo-English) will be seen when we consider a recent statement of the *Friend of India*—from official sources, we are informed—of the population of these cities.

According to the *Friend* "the population of the three great cities of British India two years and a half ago was as follows: Calcutta, 922,429; Bombay, 644,405; Madras, 397,552." I have a feeling, that is almost a persuasion, that God is now doing such a work in these cities as he did in the Syrian Antioch when he prepared it to become the first great missionary center of the church in apostolic times. The whole church should pray the divine blessing and guidance upon these evangelists in the great cities of Hindoostan. When a living, witnessing church is firmly established in Calcutta, Bombay and Madras, what centers of light and power they must become to all India!

CIVILIZED INFIDELITY.

Ridicule, insult, the stupidity of superstition, the debasing influences of idolatry, and the unbelief of the church at home, do not measure the sum of the antagonisms that must be met and vanquished by missionaries among the heathen. Think, for instance, on the foes described in the following statement from the *Chronicle*—organ of the London Missionary Society—by the Rev. George Hall, of Madras: "The objections brought fifteen or twenty years ago are never heard now from educated young men. They have moved on into far more difficult and dangerous lines of thought. The present unbelief, originated by those who are called philosophers in Europe, seems coming in like a flood on India. Our young men now carefully study the works of Darwin, Huxley, Herbert Spencer, Newman, Stuart Mill and Colenso, and from these sources draw their objections to Christianity. * * * To my certain knowledge numbers of Hindoos are regular subscribers for Bradlaugh's *National Reformer*, and there are weekly meetings where this publication is regularly read and discussed."

No doubt these smart young Hindoos will now send for Mr. Tyndall's recent confession of his atheism, and subscribe for the *Popular Science Monthly* as soon as they learn its spirit and tendency.

In view of these things, what an engine of power the "mission press" will be in heathen lands! What a work of absolutely incalculable blessing our own Allen is now doing and will yet more efficiently do with his translations and his *Chinese Christian Magazine!* Let the church not only bid him god-speed, but sustain him. But chiefly let the church pray for revival power at home and abroad. Our modern atheists and infidels must be answered as Hume and Bolingbroke and Voltaire and the rest were answered in their time—by the power of God revealed in the hearts of men. What an evidence for Christianity was the revival of Whitefield and the Wesleys!

WHAT AN OLD MISSIONARY SAYS.

Here we may read with profit what a veteran missionary, the Rev. Dr. Joseph Mullens, says. He was for a long time a missionary to the Hindoos, but is now, as we learn, connected with the London Missionary Society's work in Madagascar. I quote from an address he delivered at a recent mission conference in that island, so strangely redeemed from utter heathenism by the gospel of Christ. Dr. Mullens says:

"Thirty years have passed since I first landed at Calcutta, and came into personal contact with the Hindoos. I am the oldest missionary among you. I have seen missionary work all over China and India. I have talked of it and discussed it with more than a thousand missionaries. *I believe in it profoundly. I know nothing so powerful in the world for the world's renovation as the gospel of Christ faithfully preached.* And there is no work so worth doing with one's whole heart as the preaching of that gospel, out of love to the Savior and the souls for which he died."

LOOK TO YOUR MARCHING ORDERS.

I conclude with a clinching paragraph from the *Foreign Missionary Herald*, organ of the Church of Scotland. It occurs in an address delivered by the Rev. W. Macfarlane at a missionary meeting held at Darjeeling. Are there any among us who have doubts and unbelief and quibbles and opposition, instead of prayers and contributions, for our foreign missionary work? Let them read and consider.

"The question of the expediency or the inexpediency of missions is not one the discussion of which is permitted to Christians. It is only possible in the case of those who are really unbelievers in Christ. Why? Because the very idea of a Christian is that of one who, believing in Christ as the Son of God and the Savior of the world, gives himself up to him, and resolves in everything unconditionally and unreservedly, and against all odds—if need be, against the whole world—to follow Christ wholly, and in everything to keep his commandments. 'He that hath my commandments, and keepeth them, he it is that loveth me.' 'If a man love me he will keep my words.' 'He that loveth me not keepeth not my sayings.' These are the first principles of Christian allegiance. Christian service knows nothing of the modern commercial principle of 'limited liability!' As many as are Christ's, when they gave themselves to him, humbly resolved in everything henceforth to live not unto themselves, but unto him who loved them, and gave himself for them, and to bring every thought unto subjection to the will of Christ. The command of Christ to go into all the world and preach the gospel to every creature is one whose observance is as much incumbent upon us as the commemoration of the Lord's Supper, or as the fulfillment of any other of the Lord's commands."

A resting, ritualistic, dilettante "clergyman" once undertook to secure from the Duke of Wellington approval of his unmissionary doubts and quibbles, the "obstacles" in the way of the conversion of the heathen being so great! The old duke's answer may be considered by certain cavilers and unbelievers of our own time and fold. "*Look to your marching orders, sir: 'Go ye into all the world and preach the gospel to every creature!'*"

It is not, then, a question of opinion, but law; of inclination, but obligation. It is not a question between us and our General Conference, our Board of Missions, our Bishops and pastors, but between us and Christ Jesus the Lord. *Will we obey our King?* Would that I had space to give you the names of the godly men and women—and there are scores of them—who are mentioned in the notices of "Departures" during the month of August. O that we counted ourselves worthy to enroll some names among those successors of the apostles!

A. G. H.

MISSION ROOM, Nashville, Sept. 26, 1874.

AT A CONFERENCE recently held in Edinburg it was stated that there are at least 50,000 people in that city who attend no place of worship.

VIRGIL was the son of a potter.

The Christian Advocate.

THURSDAY, OCTOBER 8, 1874.

MY SHIPS COMING HOME.

BY J. W. BARKER.

O my ships are coming homeward
From the islands of the sea,
Thro' the dim and peaceful distance
They are coming home to me;
Coming, not as they departed
In the clear and cloudless morn,
Dancing on the tossing billow
To the music of the storm;
O my ships are coming homeward
From the islands of the sea,
Thro' the dim and peaceful distance
They are coming home to me.

It was in the morn of summer,
In the misty "long ago,"
When they left the quiet harbor,
Dancing wildly to and fro;
Then they sped beyond the billow,
O'er a wide, unmeasured main,
And my heart had sad misgivings—
Will they e'er return again?
But my ships are coming homeward
From the islands of the sea,
Thro' the dim and peaceful distance
They are coming home to me.

Youth and childhood have departed,
Like a shadow passing by,
Since they flung their united banners
Out against the starry sky;
And the light of hope has flickered,
Till it almost ceased to burn,
As I've waited in the darkness
For my gallant ships' return;
O my ships are coming homeward
From the islands of the sea,
Freighted with the "oil of gladness,"
They are coming home to me.

We are dwellers near an ocean,
And the waves are wild and free,
But we spend our sunny morning
Sending out our ships to sea;
Many sink amid the waters,
Very near the native shore,
Others plow the weary distance,
And return to us no more;
But the mellow skies of sunset
Often speak of joy to come,
As they stir with moving pictures
Of our ships returning home;
O my ships are coming homeward
From the islands of the sea,
Thro' the dim and peaceful distance
They are coming home to me.

Baptist Union.

What Is Temperance

IN RESPECT TO THE USE OF INTOXICATING LIQUORS?

NO. V.—BY J. W.

The issue of this investigation from the scriptural standpoint turns unquestionably upon the intoxicating or unintoxicating quality of the liquor called "wine," which Jesus made and drank, which Paul recommended to Timothy for a beverage instead of water, and which deacons and others were counseled to use only in moderation. Let it be established that the wine which Jesus made and drank was of alcoholic and therefore intoxicating quality, and the question of temperance is at once settled on the side of "moderation" as against "total abstinence," however clear and strong much of the Scriptures may appear on the side of total abstinence, and however positive may be the teachings of science on the same side. This because the example of Jesus is the supreme expression of what God would have men to do and to be. Let us inquire, then, as of the first importance in this investigation: Did Jesus make an intoxicating or an unintoxicating liquor when he turned the water into wine at the wedding in Cana? We learn from several ancient historians that the wine most generally made use of at wedding feasts and the like was sweet, unfermented wine—wine that was incapable of intoxicating. Is it not, then, at least reasonable to presume that it was this unintoxicating wine which had been served to the guests at the wedding in Cana? Surely we cannot presume that Jesus would furnish a fresh supply of wine to men who had already drank copiously—had "well drunk"—of intoxicating wine? If they had already "well drunk" of intoxicating wine, there can be no doubt they were more or less "inflamed" thereby: to give them more in such a condition would be to do what even some bar-room keepers will not do. And if the wine of which the guests had already "well drunk" was sweet, unintoxicating wine, is it to be supposed that the "good wine" which Jesus supplied unto them was of an intoxicating quality? Look at the two sorts of wine: one is made by God, the other by man. Year after year God turns water into wine by changing the watery sap of the vine into that luscious liquor which we find in the ripened grape—a liquor that is unintoxicating, yet strengthening and exhilarating, making glad the heart of man. But man, who in his fallen estate has "sought out many inventions" whereby to change that which God created good for man into something evil for man, has learned the art of manufacturing God-made wine into an alcoholic, intoxicating liquor—into wine that is "a mocker" of true wine—"inflaming," "maddening" wine. Is it to be doubted for an instant that the wine which Jesus made so instantaneously at the wedding feast was identically the "good wine" which he, as one with God, without whom is not anything made that is made, makes by a gradual process every year; and not the "maddening wine," the intoxicating liquor, into which man changes the same by a process of fermentation? Is it not indeed monstrous, blasphemous, to presume that Jesus made and supplied unto the guests at the wedding feast in Cana as much as one hundred and twenty gallons of wine that is a mocker—fermented, alcoholic, intoxicating wine? Is it not a pitiable apology for Jesus—a shocking trifling with the character of him who was God manifest in the flesh—to say that though he did make it *then*, he would not do so *now*, as though he were not as cognizant of the deleterious effects of intoxicating liquor at that time as we are in these times?

In the allusion which Jesus subsequently makes to new wine and new bottles we have confirmation of the strong probability that the wine which Jesus made and drank was unfermented, unintoxicating wine. Says he: "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved." The bottles here referred to were goat skins; if they were filled with wine already fermented, no such result as is here described would take place, however old the bottles, however often they had been used for a similar purpose before; and if they were filled with new, fermenting wine, it would burst new bottles as well as old. Hence it must have been unfermented wine—wine that was boiled and designed to be preserved in an unfermented state—to which Jesus referred, for then we see the reason why the new bottles should be used and not the old bottles. Old bottles would have portions of yeasty matter—nitrogenous deposits of the former wine which they contained—adhering to their sides; and hence, if new wine were put into old bottles, those yeasty particles would start fermentation in the wine, changing it into "maddening wine," which would burst out, "and the bottles perish." Whereas new bottles, being entirely free from all such yeasty deposits, the new, boiled wine would not ferment therein, "and both are preserved." It is evident from this statement about the new wine and new bottles that the people of Palestine were in the habit of preserving the juice of the grape in its natural, unfermented state, just as people now-a-days are in the habit of preserving fruits in their own juices. It is evident, further, that Jesus and the people to whom he spake were cognizant of the maddening quality generated in new wine by fermentation; and that it was a main object with them to preserve the new wine from undergoing this change. Are we not justified, therefore, in assuming confidently that the wine which Jesus made and drank was this sweet, unfermented, unintoxicating wine which the people were in the habit of putting into new bottles—preserved wine?

Then, again, in the history of the last supper, we find further confirmation of the assumption that the wine which Jesus made and used was unfermented wine. The bread and wine which constituted that supper were, of course, Passover bread and wine. Now we know that anything "leavened" was excluded, by the ceremonial law, from the feast of the Passover.—See Exodus, chapter xii. The prohibition of leaven or fermentation (both being convertible terms for the same process identically) applied to the wine as really as to the bread. So says Gesenius, an eminent Hebrew lexicographer; and so the prohibition was observed by the Jews, at least in former times and in Palestine. Rev. Dr. Peabody, in his essay on the Lord's Supper, says: "The writer has satisfied himself, by careful research, that in our Savior's time the Jews extended the prohibition of leaven to the principle of fermentation in every form; and that it was customary, at the Passover festival, for the master of the household to press the contents of the cup from clusters of grapes preserved for this special purpose." Dr. S. M. Isaachs, a leading Jewish rabbi of New York, says: "In the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented. * * * The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks. In their oblations and libations, both private and public, they employ the fruit of the vine—that is, fresh grapes—unfermented grape-juice and raisins as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is itself decay, rottenness." Is it not manifest, from these facts and testimonies, that "the fruit of the vine" which Jesus made use of at the ever memorable last supper was not a fermented wine, not an intoxicating liquor, but was the fresh, unfermented, "pure blood of the grape?"

The fact that Jesus was called a "wine-bibber" is no evidence that he was in the habit of making use of any fermented, intoxicating wine. From the context it is very clear that he was called a "wine-bibber" because, unlike the Nazarites, unlike the ascetic Essenes, unlike John the Baptist, he abstained not from the use of new, sweet, unfermented wine—the wine which God prepared for man, year by year, in the fruit of the vine. Jesus abstained not from the use of this sort of wine, as did the Nazarites and other extremists, for it is the creature of God, and he would teach us that "every creature of God is good, and not to be refused or forbidden." Hence, evidently, the carping Pharisees who denounced John the Baptist for his severe asceticism in eating and drinking, saying, "He hath a devil," also denounced Jesus for his freedom from asceticism in eating and drinking, saying of him: "Behold a man gluttonous and a wine-bibber."

There is nothing, therefore, in the life of Jesus to disprove the fact that part of the law, which he came not to destroy but to fulfill, was: "LOOK NOT THOU UPON THE WINE *when it is red, when it giveth his color in the cup, when it moveth itself aright* (*i. e.*, when it is fermented,) for such "wine is a mocker"—"at the last it biteth like a serpent and stingeth like an adder."

Shall the General Rules be Changed?

The answer to this question is with the Annual Conferences of the Methodist Episcopal Church South, their General Conference, at its late session, having taken the initiative. We, with modest diffidence and respectful deference to others, must enter our protest against the proposed change, and offer a few reasons for it.

And, first of all, we have always considered these General Rules, as they were drawn up by Mr. Wesley himself for his societies, and adopted by the Methodist Episcopal Church in America at the time of its organization, as containing in them, as they were, and not as they might be made, the fundamental conditions of fellowship and membership in any organic association of people calling themselves Wesleyan Methodists. In this relation they have been recognized and regarded from 1739 until 1874, before any one, by resolution or otherwise, in as far as our recollection goes—and we were in the first delegated General Conference, where the right to act under this proviso commenced its date, and have been in this grand council down to our last—ever moved the General Conference to change these General Rules, either by adding anything to them or taking anything from them. The Church South, it will be said, left out the article on buying and selling slaves. Yes, because it was Cæsar's business—and to Cæsar we left it. And, by the by, that single rule was not by Wesley at all, we believe, but by Bishops Coke and Asbury, to conform our moral Discipline to the United States policy—when the African slave trade was made unlawful. Hence, buying and selling, with an intention to enslave, was the crime forbidden. To buy slaves already enslaved by the law of the land, with an intention to enslave them, was a solecism.

But not to buy Africans smuggled in, contrary to national law, these godly Bishops made a term of membership in the American Methodist Church. If any one older than myself can gainsay this, let him come out. Hence we take our stand on Mr. Wesley's General Rules, as Mr. Wesley laid them down, and as we took them up; and again declare that they are the fundamental law—declaring the conditions both of fellowship and membership in anything in every Wesleyan Methodist association.

Suppose these General Rules should be altered, even substantially—although kept in the Discipline and called the General Rules of the Methodists—they would not be the General Rules of Wesleyan Methodists. There can be no such church or people upon any plan of association except that matured by Mr. Wesley himself, and accepted by his followers.

We are sorry that, after so long a time, the first move we ever saw made in this direction to change these fundamental laws of membership and fellowship in our church should have been made in the General Conference of the Methodist Episcopal Church South. We regret it, because if the Annual Conferences concur in this unfortunate move, as is provided for by a three-fourths vote, the example will be set that whenever, by outside pressure of popular feeling, it may seem necessary to change the General Rules so as to conform them to some measure of moral reform, it will be done. The whole underlying element in this move is to conform this condition of membership to the temperance idea of the times. No one would ever have thought of conforming our General Rules to this idea on the subject of liquor but for this temperance enthusiasm—we mean total abstinence enthusiasm. For no one of safe mind will say that total abstinence from anything that may be temperately used, ever was or ever can be a moral obligation *per se*. Mr. Wesley, like a wise man, made temperance one of his fundamental conditions of Methodist fellowship. But this he did not upon the basis of total abstinence, but upon the basis of a useless use of liquor. We suppose the idea of including all distillations of liquor, and all sale of it, never entered into his mind; for the good reason that what was obliged to be allowed required both the others.

It is a maxim, very little below an axiom, that whatever is overdone is undone; and this, in our opinion, is exactly what you will do, as Annual Conferences, if, by the requisite majority, you concur in the action of your General Conference, and make this change in our General Rules.

In the first place, you absolutely change the conditional ground of church membership of over six hundred thousand members already graduated into full fellowship upon the moral basis of the General Rules, as they were, every one of whom, if their right of membership should ever be called into question upon this added condition of membership, would be entitled to the plea, if he should choose to make it, of non-jurisdiction, on the grounds of your having changed the constitutional condition of his membership, and made it what would have prevented his becoming amenable at its bar if it had been a condition then. If we are not mistaken, this forfeiture of membership in the Methodist Episcopal Church South would be under the *malum prohibitum* rule rather than the *malum in se*. We insist on it that the church must not risk the making of things wrong, by laws of her own, when the proof of their being immoral *per se* is so utterly undiscernable to common consciousness. It is in vain for us Good Templars and others to set up the plea that, because distilled spirits either is or can be abused, that therefore no distillation or sale of it should be allowed by members of the Methodist Episcopal Church South. Against the daily habitual use of it as mere dram-drinking, or when made up into a stimulating beverage, our General Rules have always provided. And far into my day, whenever it was in proof that any member of our church was an habitual dram-drinker, in the face of this General Rule, he was arrested, and, when the issue was made, if he said he had fought for liberty, and intended to have it, we cut him off. This, however, was never done then, only when abuse was evident, and the practice entered into exemplary life. This was done then upon the General Rules as containing the disciplinary law of our religious connection.

But if this arbitrary change in the General Rules was made, and many members of the church were to violate this new condition, you could not try them on the disciplinary law of the General Rules as we did in primitive Methodism. You will have to try them under the rule for the trial of immoral members, as it now is and will be, at least until 1878. And you cannot touch one of them until it has been determined that the crime complained of is expressly forbidden in the word of God. No other is made cognizable in your Discipline as it now is.

The caution given us by Christ in his parable of the wheat and tares, as it relates to church purgation, means much—enough, at least, to guard us against making anything sinful, as by the tradition of the elders. And while we deplore the devastation of fortune, fame and family comforts, to say nothing of the moral desolations caused by intemperance, yet we would deplore the change in our General Rules, now in its travail for birth, through the Annual Conferences, for reasons with us strong enough to make us deplore its conception and pray for its miscarriage.

It is noteworthy in all moves of this sort: the enthusiasm is always when the move is from the strict to the extreme—itself *prima facia* evidence of error in conception and of folly in prosecution. As my good wishes for Methodism are now unquestionable, and as nothing worse will be charged against me on account of my opinion herein expressed than noviceism in theology, I declare that not one of all the advocates of this measure can show a single text in all the law of God which expressly forbids distilling as such, or the simply selling of liquors as such, or the temperate use of it at will, so as to justify any connection with it as sufficient to dissolve church relations. And any move of this sort that will fall of execution, because, as common sense, consciousness of right will deny your right to lay down any conditions of church rights, the reasons of which were not fairly deducible from the law of God, will always lead to a very hurtful demoralization in reference both to church discipline and church authority. No, my brethren, never encumber our church laws with impracticable rules; rather far rely on the force of moral suasion alone.

This proposed change in the constitutional terms of membership, if adopted, will never be enforced. Its legitimacy in reference to members now enrolled I do capitally doubt, only at their own acceptance. It is unlawful, in as far as it may be judged, to exceed Scripture authority. We say that this is an assessment in morals too much upon the basis of total abstinence ideas of temperance. Who does not see that the requirements of this pledge as a preliminary condition of members in our church would reduce us at once, in effect, to a total abstinence association. And yet, if this change is made, this pledge is, at least, silently imposed and silently taken; for, of course, if a candidate for membership should notify you that he excepted, from his personal obligation, so much of this law as allied it to the total abstinence pledge, you could not admit him without making yourself simply ridiculous. It is the same in all respects. Both allow its use in cases of necessity. If a man takes the pledge of total abstinence, and goes to drinking, otherwise than medicinally, which is necessity, you expel him; and if a man joins our church, knowing of this condition of membership (and know ye, if it is passed it must be a sort of an only condition, or else a farce,) and is found drinking, no matter how temperately, if it is not of necessity—as medicine—you must turn him out; for, mind you, much of all moral conservatism of this sort is upon the principle of honor, and an honorable consistency must be preserved.

I beseech you, brethren, never to rush out upon any tide of popular feeling, and make laws which cannot be enforced advantageously. In reference to some things we can get along very well without a specific law; but the moment we attempt to meet it by a stringent specific law—a sort of law always obnoxious to common sense—we place ourselves on the ridiculous roll by making a fuss over a grievous sin which we voraciously outlaw and then endure, because we find out the common sense of the country and of the church looks upon the measure as extra judicial. This will be the fate of this change if it finds favor enough to get into our Discipline.

It is useless to deny it; if it becomes a law at all, it must be an *ex post facto* law, in reference to our present membership, if they are made amenable to it, or else we must occupy the anomalous position of a church with a membership divided in its responsibility to law. In 1832 this thing was attempted by the General Conference in Philadelphia, with this difference: that it was sought thus by the enactment of an ecclesiastical statute—for at that time Mr. Wesley's General Rules with us were like the Ark of the Covenant among the Jews—too sacred to be touched by intermeddling officious hands. The enthusiasm then was just as it was in Louisville—overflowing all the limits of wise zeal, with all the signs of an overwhelming majority, crying, "Vote! vote!" when Bishop Soule, with his sense of constitutional laws, took the same ground we take now—that such a change in the conditions of church membership could not be levied on members already graduated into membership, under the terms of membership as then required. And if they made a new levy of this kind it could not act retrospectively, and a membership divided in relation to the legal right to membership would be inevitable, if claimed on this ground. So overwhelming in its reasoning were his cautions against all *ex post facto* laws that the bill hardly got a minority vote.

And more, in so far as the church must have to do with the liquor question, let the General Rules alone. For in so far as the non-use of spirituous liquors, except in cases of necessity, is concerned, true Methodism has always been a grand temperance compact—as strong as this change can make it. And, as to anything cognizable in distilling and in dealing in spirits, the less you have to do with abstract *per se* questions the better can you manage the moral. If I had to live my life over again, and be a pastor all the time, I would rather rely on our General Rules as they are, ten to one, than as they will be if this change is made.

There is nothing necessary to put a distiller out of our church, if he is refractory, but to try him under the first article in our General Rules, as they are, considering them as containing the fundamental conditions of fellowship in our church, which is to be secured first "by doing no harm." Let the charge be doing harm, and the specification ministering to intemperance, for filthy lucre's sake; and where the case is notorious, as a distillery would be, you will never fail to get a verdict of guilty. I never did. You cannot be flung in this issue. Everybody knows that running a distillery, as a business, is doing harm.

I offer no apology for trying to get my views before my brethren, who are soon to vote on this question, nor for advising them to give a strong negative vote. I am as true a Methodist as ever lived.

LOVICK PIERCE.

A CHRISTIAN CHINESE WEDDING. The San Francisco *Bulletin* gives an account of the marriage in that city recently of Loi Moug to Miss Chung Fa. Loi Mong became converted soon after arriving in this country, and has been employed as a missionary to his countrymen. It was while laboring in this capacity that he became acquainted with the lady in question. "The courtship of the couple was strictly in accordance with modern usages. The marriage ceremony was held at the Chinese Mission Home, on the corner of Stockton and Sacramento streets, in the presence of a large number of friends, Rev. Dr. Loomis and Rev. Ira M. Condit officiating, the former in English and the latter in Chinese. The bride was attired in an elegant white gros-grain skirt en train, panier looped up with sprays of orange blossoms and small white satin bows. The corsage was worn high, and with a white illusion ruche. The hair was worn high, and was surmounted by a wreath of orange blossoms. A handsome white point-lace vail was attached to the orange blossoms, and fell in graceful folds over the bride's brown shoulders. The bridal ornaments consisted of pearls and gold. The bridegroom appeared in a stylish black broadcloth suit, including the usual swallow-tail coat. At the conclusion of the ceremony the party repaired to the residence of the newly-married couple, and assisted in the wedding feast. The honeymoon will be spent in the interior. It is stated that this is the first time in this city that a Christian Chinaman and a Christian Chinawoman have been married in a Christian manner."

Obituaries.

DIED, at the residence of her grandchild, Mrs. T. A. Eby, on the Amite river, in the parish of Ascension, Louisiana, on the tenth day of July, 1874, Mrs. A. E. DALE, aged seventy-four years. Her husband fought at the battle of New Orleans in the year 1814. She was one of the members of the first Methodist Episcopal Church erected in the city of Carrollton, where she resided for forty odd years. As a sister she was equally distinguished by the warmth and uniformity of her affections; as a friend she was frank, sincere and faithful in her attachments. Her sensibility was extreme, but in the adverse circumstances and afflictions of life, from which no mortal is exempt, and in which she was occasionally called to partake, she manifested uncommon patience and serenity, rarely or never complaining or showing any marks of discontent. She was fond of reading, and her mind was highly cultivated. She was asked by her grandchild if she was happy. She whispered: "Happy? happy? Oh, yes!" And in half an hour she fell asleep in Jesus, without a struggle or a groan.

Mrs Eliza Sharp and Mrs. N. Settoon, of the city of Carrollton, are her sisters.

ELISHA BELL.

DIED, at his residence in Claiborne parish, Louisiana, August 27, 1874, Bro. JOHN A. HART. Bro. Hart was a native of Maury county, Tennessee. He was born on the fourth day of June, 1826, and was converted at the age of sixteen, at Smith's camp ground, near Mount Pleasant, Tennessee. He joined the Methodist Episcopal Church South, and lived a consistent member up to his death. He served the church in the capacity of class-leader and steward. He was the subject of affliction. In the army he contracted that dreadful disease, consumption, in 1862. For the last two years of his life he was seldom able to leave his house, and most of the time his room. For the last six or eight months he was confined to his bed. He was never heard to murmur or complain, but felt all the time resigned to the will of God. He would talk about death as if going on a visit. He was a man much respected by all who knew him. In his neighborhood he was much loved, and his death is lamented. The church has lost one of its best members, one of its brightest jewels. The preachers always found a home at his house. But he is gone to his reward above. When dying, his friends standing around him supposed him gone, but he soon rallied, and was asked by a brother how he felt, and what were his hopes and prospects. With uplifted hands he said: "Blessed Jesus;" and then fell asleep in Jesus. He leaves a wife and two children to mourn his loss; but their loss is his eternal gain.

R. W. FLOURNOY.

JOSEPH W. COOPER was born in Monticello, March 1, 1827, and moved to the vicinity of Jackson, Mississippi, when about fourteen years of age, and here resided throughout his quiet but useful and honored life. On the twenty-seventh of May, 1857, he was happily married to Miss Sarah H. Andrews, sister of the Rev. C. G. Andrews, of the Mississippi Conference, who now mourns, with her fatherless children, the loss of a kind and noble husband. Mr. Cooper had a high sense of honor. In nothing did he ever compromise the dignity of a noble manhood. In the business affairs and cares of life he was scrupulously honest and honorable.—Though naturally retiring and unobtrusive in manner, he attracted a large circle of appreciative friends. He was never forward to express an opinion, but firm in maintaining his convictions. His integrity and generosity won the highest confidence and esteem. Though possessing so many excellencies of character, Mr. Cooper lived out of the church. But God is all-wise and infinite in mercy. His long illness of many months was the discipline of a loving heavenly Father. Feeling all earthly hopes to be vain, he looked to the cross. His heart was stayed on Jesus, and he was made to know the comforts of redeeming love. In failing health he went to Rockbridge Alum Springs, Virginia, hoping to recuperate. But there, instead of finding physical strength, he met the messenger of death, and on the twenty-seventh of July, 1874, his spirit bade adieu to earth and went home to God. His remains were brought to Jackson, Mississippi, and followed to the grave by a large concourse of mourning friends. For some days before his death he spoke of heaven and his prospects, and thus died, leaning on the arm of his blessed Savior. A worthy citizen, noble husband, loving father, honored friend and trusting child of God has gone. Farewell till we meet above.

C. B. GALLOWAY.

ANNA DOWLING, daughter of Stephen and Elizabeth Oats, was born in North Carolina, May 8, 1822; was married to Edward Dowling, in Henry county, Alabama, October 24, 1841; was converted and joined the Methodist Episcopal Church South at the old Zion camp meeting, Dale county, Alabama, in the fall of 1842, and was ever after a true and consistent member of the church below till called to the church above, at three o'clock on the morning of September 16, 1874.

She was a woman of firm character, strong faith, earnest devotion, fervent prayer, genial heart and happy spirit. As a wife she was industrious and economical, loving and trusting; as a neighbor prompt and just; as a mother discreet and kind, impressing all her children with the strength of her convictions.

Of late years she had been the subject of bodily affliction, which she bore with Christian resignation and fortitude. Her last suffering continued nineteen days, during all of which time she was the same pure-minded, trusting child of God. On the morning before she died she seemed to become fully cognizant of the near approach of death, and exclaimed: "The Lord is come! The Lord is come! Let me go!" At this time she had new physical strength, and called for all her family, and gave to each present her dying charge and final blessing, bidding each to meet her in heaven. In the afternoon of the same day she was in rapturous delight, and shouted: "Glory be to God, and to the Lamb that was slain!" Afterward she sang:

"The Lord has promised good to me;
His word my hope secures;"

and soon after took her final leave of this world, and the loved thereof, and ascended to her home in the skies.

She leaves an affectionate and devoted husband, six daughters, two sons, one daughter-in-law, four sons-in-law, seventeen grandchildren, numerous relatives and countless friends to mourn her departure. Hundreds of persons were present at her burial, at Claybank church, the services of which were conducted by Rev. M. E. Butt and the writer.

"Our suffering time shall soon be o'er;
Then shall we sigh and weep no more;
Our ransomed souls shall soar away,
To sing God's praise in endless day."

A. DOWLING.

MRS. SARAH WARREN HASELL was born in Claiborne county, Mississippi, September 19, 1822, and died at the residence of her husband, Benjamin Hasell, in Hinds county, Mississippi, August 11, 1874.

The subject of this notice was thrice married. Her maiden name was Burnes. She was first married to Bro. Isaac Whitaker, of Hinds county, Mississippi, July 22, 1847, in the house of the writer, who performed the marriage ceremony. Both the husband and wife were at the time worthy members of the Methodist Church and exemplary Christians. Their union was happy but short-lived. Bro. Whitaker died on the twenty-ninth of September following. Sister Whitaker was married again on the thirteenth day of February, 1856, to Mr. George W. Wilkins, who was an energetic business man, a kind husband and an acceptable member of the church. He was killed during the late war at the siege of Mobile, leaving our beloved sister a widow with the care of six small children. Relying upon God, and using all diligence and frugality, she was enabled to maintain her charge, nor ever felt the gnawings of hunger, but realized every day that he who feedeth the ravens was mindful of her and her little ones. Her third marriage was with Benjamin Hasell, March 7, 1870. Bro. Hasell, though claiming fellowship in a different branch of the church, testifies that in the person of his deceased wife he ever found a most congenial Christian spirit. They lived in the unity of the Spirit.

Sister Hasell was physically a frail woman, but possessed much mental vigor, and a true moral heroism that nerved her for the conflicts of life, and enabled her to endure all hardness as a good soldier of Jesus Christ. She fell at last, however, a victim to that insidious disease, consumption. The march of the destroyer was slow, but his pace was steady. In November last she took her bed, from which she was removed finally to her last earthly resting-place. About two weeks before her death she became convinced that her end was nigh. Summoning her household to her bedside, she said: "I am going to die, but perhaps not to-night. I shall not live long." She embraced each one, and bade them meet her in heaven. With the calm deliberation of a Christian she chose from among the ministers of her acquaintance Bro. D. A. J. Parker, of the Mississippi Conference, to preach her funeral, and on me she laid the sad labor of love to write this memorial. From long and intimate acquaintance with Sister Hasell, I am sure I speak the truth when I say that from her girlhood she was a model Christian. She professed religion in her seventeenth year, and remained faithful until death.

Just before she fell asleep she exclaimed: "I'm going to that bright place." "Oh, heavenly Father, receive me;" and her spirit fled to the world of bliss. May God comfort those who mourn for her.

H. J. HARRIS.

The Christian Advocate.

THURSDAY, OCTOBER 8, 1874.

AUTUMN.

BY W. W. S.

'Tis the golden gleam of an autumn day,
With the soft rain raining as if in play;
And a tender touch upon everything,
As if autumn remembered the days of spring.

In the listening woods there is not a breath
To shake their gold to the sward beneath;
And a glow as of sunshine upon them lies,
Though the sun is hid in the shadowed skies.

The cock's clear crow from the farm-yard comes,
The muffled bell from the belfry booms,
And faint and dim, and from far away,
Come the voices of children in happy play.

O'er the mountains the white rain draws its vail,
And the black rocks, crawling, across them sail;
While nearer the swooping swallows skim
O'er the steel-gray river's fretted brim.

No sorrow upon the landscape weighs,
No grief for the vanished summer days,
But a sense of peaceful and calm repose,
Like that which age in its autumn knows.

The spring-time longings are past and gone,
The passions of summer no longer are known,
The harvest is gathered, and autumn stands
Serenely thoughtful with folded hands.

Over all is thrown a memorial hue,
A glory ideal the real ne'er knew;
For memory sifts from the past its pain,
And suffers its beauty alone to remain.

With half a smile and with half a sigh
It ponders the past that has hurried by;
Sees it, and feels it, and loves it all,
Content it has vanished beyond recall.

O glorious autumn, thus serene,
Thus living and loving all that has been!
Thus calm and contented let me be
When the autumn of age shall come to me.

Blackwood's Magazine.

Ramblings in the Footsteps of Hannah More.

BY Z. EASTMAN, LATE U. S. CONSUL AT BRISTOL, ENGLAND.

If the reader will examine the map of England he will see, in what is called in that country "the West," a wedge-shaped area of water, pushing up from the Atlantic ocean, midland, almost in the center of that little isle; sud this inreaching arm of the sea is called the Bristol Channel, from an old and interesting city that lies upon its southeastern shore. From this city of ancient British mariners was sent out the expedition, under Cabot, that discovered North America, and got sight of the continent of the North before Columbus ever beheld the main land of this hemisphere, which he is accredited with discovering; and from that channel, for a long period of time, went out the commercial ventures that sought to monopolize the trade of the New World which it had discovered. From the inner extremity of the channel there extends a little stream—large in that country—called the Severn, which is partly navigable. In the center of that portion of her majesty's dominions to which this channel is a perpetual fingerpoint, is situated the "Black Country," so called from the vast works in coal and iron; and the city of Birmingham, which is the national workshop from which came the pen with which I write these lines, and nine-tenths of all the pens that the world uses, and from which come needles and pins, and almost every ingenious article in iron and steel, from the simplest to the most intricate, such as the sportsman's gun, and even the little metal gods which her majesty's heathen subjects in India worship. Such a country is full of the lively interests of the day that circle around the manufacturing developments of the age; it is also full of the storied incidents of the past, which have marked the progress of the history of this wonderful kingdom of which this section is the center. The region of the Bristol Channel is full of historical associations and ancient mementoes, which make it a charmed land to the antiquarian and student of the past. Full also is it of the reminiscences that relate to us, their descendants, as a people, and the growth of the sentiment of civil liberty in our mother country, which was the seed that germinated to maturity in the formation of our government upon principles of equality. Here was the source of moral power, on the side of the people, against kingly aggression, in the contest with the dissolute Charles. Here was organized Monmouth's futile attempt to overthrow the succession of this dissoluteness in King James; and here the battle was fought which proved the imbecility and overthrow of Monmouth; and here the people mainly felt the malignant tyranny of that unjust judge and tool of mouarchy, Jeffries. And the people of this section, and particularly about Bristol, led by such statesmen as Edmund Burke, their representative in Parliament, made themselves obnoxious as semi-traitors to the crown of George the Third, by their sympathy for the colonies in the contest of our Revolution. And rich as this section of the country is in historical interest, it is shut out from the usual course of travel, and seldom visited by tourists from the United States.

Near this city of Bristol was born, in 1745, Hannah More, one of the most interesting literary characters of the past century. To the American the associations of her birth and the particulars of her life should be peculiarly interesting, for she was one of the most popular of the female authors in the English language, read by our people in the beginning of this century. We then had comparatively few authors of our own—Irving had not yet arisen as our pioneer star in the literary firmament—where now may be found bright constellations; and book-making had not become an art in our young nation. We were in a large measure dependent on the mother country both for the printing of our books and the writing of them. Hannah More shines out new as one of the most distinguished of the religious authors of those times; and probably she has been better appreciated here and her reputation longer cherished than in her native land. It will be profitable to revive the memory and the labors of this most talented and excellent woman.

Her books were among the most valuable and attractive in the first collections of our Sabbath school libraries, and among those most read in the early publications of the Tract Society. Nothing better can now be found in the religious literature of the present time, to illustrate sacred truth, than her stories for the young, like "Parley the Porter," "Tawny Rachael," etc., and her celebrated tract, "The Shepherd of Salisbury Plain." It would be well if they would come into fashion again, and displace some of the mawkish tales, without human nature or manhood, that are now written for the young.

One hundred years ago Hannah More was a bright and shining light among the *literati* of London—then the most popular and promising female writer of the day. She was moving in the fashionable and captivating society of those times, and was the pet of the unprincipled world that smiled upon mere brilliancy of mind and vivacity of spirit that fed upon its applause. She was patronized by Dr. Johnson; she associated in literary gatherings with such distinguished characters as Boswell, Burke, Goldsmith, Lawrence, Walpole, etc., and became the intimate friend of Garrick, the actor, who performed in her dramas upon the London stage, portrayed her vivid characters, in form and feature, true to nature, and so became her brilliant leading star to the popular enthusiasm of the day. She began her career as a writer of poems, when poets could more easily achieve a reputation than at the present; and aspired to the position of a dramatist, in imitation of Joanna Bailey. Seldom had there been a reputation so brilliant, so rapidly attained, and which promised to hold for so long a time the admiration of the fashionable literary world. Suddenly she abandoned it all, left the fascinations of London life, retired to her rural home, under a religious conviction that her talent was not being devoted to the highest welfare of her fellow-creatures, and consecrated herself to a life of usefulness for the good of others in the exercise of her remarkable talents and the extraordinary power of her pen. And from this consecration of her life she rose to a higher sphere of influence, a more extended reputation, and an undying fame.

It is both pleasant and profitable to follow in the footsteps of such a life, and to become familiar with the scenes in which her labors were expended; and to behold the lasting fruits, ripening year by year, on the coming generations. It is true she is not as well known in her own town as we might have imagined; perhaps there are not now as many readers of her books in Bristol as there are in Chicago; and this only shows that her influence is world-wide. In the places where she planted her schools and rescued the rural population from gross ignorance her name is kept in remembrance. Here will be found old ladies, some who are teaching in the same humble stone school-houses, who speak of Hannah More with sublime reverence and love; for from her lips they received, in early life, that knowledge of divine things and moral truths that have made them new beings in that sphere of want and humble life in which she found them. She took them not out of their places, but she became the instrument of grafting a new life upon the humble stocks of their existence, with the roots of their being still adhering to the soil from which they first derived vitality.

Hannah More's birthplace was an eastern suburb of the city. She was educated by her father, who was a master of the free school of the parish, a poor man. She, with her sisters, became a teacher, instituted a young ladies' school in Bristol, also taught in the then fashionable city of Bath, twelve miles distant. In the meantime she became famous as a poet and dramatist, and discovered a capacity to earn a subsistence and gain means for usefulness by the vocation of her pen. Then it was that she retired to a new field of labor, shut out from active communication with the world, and gathered about herself new associations, and the retreats of a rural home, in its attractiveness said to be almost an Eden.—*The Advance.*

Looking for a Wife.

He had completed his fifty years in the itinerancy. I had just commenced to "travel," consequently his experiences and advices were very important to me, as he thought, and as I ought to have thought.

I must confess, however, that I made a liberal discount on his words, in view of the progress of the times, mentally maintaining that the Methodist preacher of to-day was a different species from the specimen similarly labeled fifty years ago.

The kindly but somewhat forgetful old worthy, after tangling up my name and personality with four or five other pin-feather dominies, at last succeeded in placing me, and then said he:

"Well, Bro. N., let me see; are you married yet?"

Of course I promptly responded in the negative, without saying a word of my prospects. Perhaps there was something mournful in my tones which led him to continue:

"Well, brother, time enough; don't be discouraged. Trust in the Lord; he will bring it about all right. You know Solomon says 'a good wife is from the Lord,' and I know that's the truth. Matilda and I have lived together, man and wife, fifty years come October, and she's been a good wife. Why, once I wanted to locate, and says she: 'No, Samuel. I married you for a traveling Methodist preacher, and I don't want you to stop now.' We've moved thirty-five times—think of that—and not a word of complaint has she ever uttered."

And the good old man's eyes filled with tears and his voice grew husky as he thought of the long and toilsome years of his pilgrimage, brightened by the presence of his noble, uncomplaining wife. Then he chuckled, as old men do when some favorite, well-tried form of thought or expression strikes them.

"Why, I *know* she's a good wife, for I tell the storekeepers that anything they can sell to her I'll pay for—she's so economical and careful, you see. And she always was. I noticed that more than fifty years ago, when I first met her. I had been sent to Norwalk circuit, and put up the first year at the house of a proud sort of a woman who was dreadfully down on the Methodists, as people often were in those days. You see she had two or three daughters, and was wondrous 'frail the young dominie might take a notion to one of her girls. So she kept talking and hinting and insinuating and disparaging, and at last one day said, says she: 'I'd as lief one of my girls would marry a *dog-whipper* as a Methodist preacher.' I couldn't keep still any longer, so I spoke right out: 'They'd make better wives for a *dog-whipper* than for a minister. I would not marry one of your daughters unless you gave me a thousand dollars a year to keep her;' then I went out. We both felt relieved.

"Well, next year, after I was ordained deacon, I stopped at the house of Matilda's father. He had several daughters—Matilda was the fifth one. I never talked much with any of them, for I was very strict about keeping the rules for a young preacher in the Discipline, especially about 'talking sparingly and conducting prudently with women;' but noticed that her father set great store by Matilda. She seemed kind of responsible like, always working around and looking after the children and such like, and when I see how much confidence her father placed in her, the thought came to me that a husband might trust her too. Still, mind you, I had no thought of marrying, you know; only these ideas would come into my head.

"Well, one evening I came home from visiting, and found that all the young folks had gone out for a sleigh-ride. Caleb Benedict, a nice, smart young fellow, had taken Matilda, her mother said. So we had prayers, and then I went up to bed. There was a window right at the foot of the bed, and through it I could see out into the road. It was bright moonlight, and somehow every time I heard sleigh-bells I would sit up in bed and look out to see who it was. Don't you see, I wanted to see Matilda when she came back? The truth was, I was under concern of mind about Matilda, don't you see?" And his eyes sparkled and his mouth pursed up as he thought of that night when he first found out he was under concern of mind about Matilda. "Well," he went on, "I thought I'd speak to her. So the next day, as I was reading, and she was tidying about the room, I said, says I: 'Matilda, I would like a few moments' conversation with you alone. Can I have them?' She said: 'Yes;' and do you believe it, to this day she says she thought I wanted to talk with her about the state of her soul. Well, when we were alone I said, thinking about Caleb Benedict all the time: 'Matilda, are you keeping company with any young man?' You see I wanted to make that sure before I went any further. So she said: 'No, she wasn't keeping company with any young man.' Then I felt better, and proceeded: 'Did you ever say you would never marry a Methodist minister?' She was all taken aback, and said: 'No, she never had said so.'"

"Then," interposed I, "you did some very special pleading, I imagine," thinking he might go into interesting and instructive details; but he was too weary.

"Well," continued he, "we talked matters over, did Matilda and I, and at last I proposed. Then she said I must ask her father. I went to her father and told him all about it, and he said: 'Well, Bro. D., your prospects in life are not very encouraging. Methodist preachers have a pretty hard time of it.' 'Yes,' said I, 'but we must trust in the Lord for all that.' Then he said he was willing, if I could get the consent of Matilda's great-parents. So I did, and then it was all settled. And, do you believe, I was so bashful that I never kissed Matilda till after we were married! And now, after fifty years, she's as good a woman as she was when I first knew her, and I love her as I did then. I tell you, my young brother, a good wife is from the Lord! Go right on and do your duty, and he will bring a helpmate for you."

I wish I could tell as he did. His experiences in courtship were not, on the whole, very romantic; they suggest no poetic fancies, but they were eminently practical. It's a question in my mind whether there would not be a decrease in "unfortunate marriages" if our young men would wait until they really "come under concern of mind" about somebody, instead of being satisfied with a whiff of fancy-free flirtness.

Old Bro. D. and Solomon spoke wisdom when they told us where to look for a wife.

The Loves of the Flowers.

A scientific writer has knocked from under our feet another æsthetic prop. Hitherto it has been taught in all orthodox Sunday schools, and in all poetic sermons by gushing young divines, and by all poets with an eye to nature and beauty, that the color and odor of flowers were expressly designed to please the eye and the olfactories of men and women. It is now, however, asserted and quite conclusively demonstrated that the odors and tints of vegetation have a quite different, as well as a very practical, commonplace, although an ingenious, mission. They are not to please the eye or pleasantly excite the nasal organs of man, but are designed solely to attract the attention of insects. As is generally known by all intelligent people, the operation of fecundation among the flora is, in a majority of cases, accomplished by the transfer of pollen from the male to the female plant. One of the agencies depended on by nature for carrying this pollen is the wind; but, as everybody knows, the wind is not a reliable institution. Nature evidently understood this, and hence she resolved not to rely wholly upon means whose action cannot be relied on. She therefore created bees and other insects, and implanted in them the taste for honey. She then proceeded to distill in each flower a drop of nectar, and so arranged it that the sweet would become available at about the same time the pollen would be ready for distribution. Moreover, she made certain flowers gorgeous in color and fragrant with aroma. The insect in search of honey, and attracted by the rich colors and the odors, enters the flower cup, and, in burrowing around it for sweets, his jacket becomes dusty with pollen. Passing on to another flower, more burrowing and mousing about, he dusts his overcoat of some of the fecundating pollen, which falls upon the required place. It is thus that Monsieur Anther woos and puts himself in communication with Mlle. Stigma; and it is thus that nature generates and perpetuates her flower-children. No clasping of hands here, no sweet propinquity of wooing; no gathering of honey from scarlet lips, as occurs among the sons and daughters of men. Husband and wife among the flowers dwell apart. The gorgeous and fragrant lord of a harem never gazes upon his houris, but sends them his adoration and love tokens by eunuch winds or by chance messengers who stroll along in search of sweets. It is further urged by the scientist who promulgates the theory that self-fecundating plants are colorless and odorless—and which, as a matter of poetic retribution, they ought to be. He further shows that, in cases of plants having an offensive odor, there are insects which are attracted by it—notably the case of the carrion flower, which attracts to it a certain buzzard class of insects, which visit it under the impression that it is decaying meat. Deceived by the foul odor, the carrion fly enters the corolla and performs its work before it discovers that it is humbugged—engaged, as it were, on a false scent.—*New York Times.*

Deep Sea Soundings.

The curious in such matters will read with interest a brief description of the process by which navigators are able to obtain samples of the earth lying at the bottom of the ocean. The machine used in sounding is known as the Thomson machine, having been patented by Sir William Thomson, of London. It consists of a drum or wheel thirty inches in diameter, on the edge of which is a V-shaped flange in which the wire is wound. This drum is mounted on a platform extending over the ship's side, and has on the axle a register which shows the number of revolutions. There is also an apparatus to control the running out of the wire, and another for reeling in the wire. The sounding-cup is the invention of Commander Belknap, of the United States navy. It consists of a rod about two feet long, with an auger at one end and a sliding cup, which, when the rod descends, incloses the auger and retains the mud, ooze or gravel which is collected. To the rod is connected a fifty-five pound shot, and the material used for lowering and raising is the No. 22 piano wire, weighing fourteen pounds to the mile. The wire is made to run slowly at first, the velocity being gradually increased. When bottom is reached the drum stops turning, but with the motion of the ship will start again, and make three or four turns in a sluggish way, which to the experienced is a sure sign that the sinker is on the bottom. Sometimes, when the ship is rolling badly, the drum will come almost to a dead stop, and those unaccustomed to the machine would think that the sinker had struck, but in a moment the drum starts again, and runs more rapidly than ever. The machine itself is so simple, and occupies so little room, that any cruiser might carry one as a part of her outfit, and make soundings from time to time, when getting up steam in calm weather, or for the purpose of going into port.

Commodore Ammen is now having manufactured some piano wire weighing twenty pounds to the statute mile, which is designed for use in the upper spices, where the depth is two thousand fathoms or more. This will decrease the liability of breakage and consequent loss of large amounts of wire.

With the above machine and apparatus Commander Belknap has recently taken a series of deep sea soundings in the Pacific, the result being an important addition to geological science, together with more valuable information as to ocean currents.

BIRDS OF PARADISE.—The birds of Paradise received their name from the idea, entertained at one time, that they inhabited the region of the Mosaic paradise. They live in a small locality in Australasia, including Papua or New Guinea, and a few adjacent islands. They are not easily tamed and kept confined, and few have been brought alive from their native locality. Mr. Beale had one at Macao, China, that had been in captivity nine years; but very few have been carried to Europe, although specimens of the skins and prepared birds were taken more than three hundred years ago. In form and size they somewhat resemble our crow or blue jay, but some are smaller. They are usually included in the tribe of cone-bills, though their bills are quite slender for that group, and a little compressed. The bills are covered at the base with downy or velvety feathers, which extend over the nostrils; their wings are long and round; the tail consists of ten feathers, two of them, in some species, very long; legs and feet very long, large and strong; outer toe longer than inner, and joined to the middle one toward the base; hind toe very long; claws long and curved. But they are chiefly remarkable for the wonderful development of various parts of their plumage, and for the metallic splendor of its rich hues. The sides of the body, and sometimes of the head, neck, breast or tail, are ornamented with lengthened, peculiarly developed and showy feathers.

SEEK to be lamb-like; without this all your efforts to save others will be as sounding brass and tinkling cymbal.

Religious Intelligence.

THE General Assembly of the Church of Scotland, at its late session, expelled four ministers for drunkenness and disorderly conduct.

THE union of the different Presbyterian bodies in Canada is now virtually accomplished. It is believed that every minister and congregation will come into it.

THE Woman's Foreign Missionary Society of the Methodist Episcopal Church reports an income for 1873 of $64,309. Its appropriations for the present year amount to $60,836.

THE ship which carried the first Baptist missionaries to India, fifty years ago, also carried a sailor-boy, named James Chrislie, who was converted during the voyage. The sailor-boy rose in due time to be a Christian captain, and at his recent death, in Albion, New York, bequeathed $10,000 to the Baptist Missionary Union.

THE Rev. Robert Bruce, of the Church Missionary Society, has a school of one hundred and fifty boys, including six Mohammedans, in Ispahan, Persia, all studying Scripture in the midst of a Mohammedan land. His labors are mainly among the Armenian residents, and he is now preparing a catechism to give the Persians a notion of the Protestant belief.

THE Presbyterian Church South is enjoying a healthy growth, according to its statistics, which are just published. There are 12 synods, 61 presbyteries, 4,056 ministers, 1,784 churches—an increase of nearly 200; 109,956 communicants. The total contributions for 1873 amount to $1,111,461. The increase in the number of members is 12,000, of whom 8,000 have been added by the union of the Old School Synod of Missouri with the church.

THE famous Cheney case, in Chicago, seems approaching a settlement. Closely following the death of Bishop Whitehouse comes the decision of the Chicago court, denying the application of the late Bishop for an injunction restraining Dr. Cheney and his congregation from further occupancy of Christ church. Pending further proceedings, this places Christ church in the hands of Bishop Cheney and his congregation of the Reformed Episcopal Church.

AT THE late meeting of the General Assembly of the South a plan was adopted for the organization of a separate church for the colored people, and Zion church, in Charleston, South Carolina, has taken the incipient steps to connect itself with the new organization. Dr. Girardeau, the pastor, has accordingly retired, and the church will be served by a colored pastor. A few other colored societies have taken similar steps. The Cumberland Presbyterians are likewise organizing their colored communicants into a separate church.

SECESSIONS FROM ROME.—A correspondent writes: "A commercial traveler was lately boasting, in a refreshment-room in a north of England town, that we never hear of secessions *from* Rome, but we do constantly hear of secessions *to* Rome. The keeper of the refreshment-room and his wife were both of them teachers in my Sunday school. He, overhearing this boastful and but too common remark, quietly said: 'It is quite true that you never hear of secessions *from* Rome, but there are such, nevertheless. There are many such seceders in our school, and my wife has now in her class four young women, all of whom have renounced Rome.' Can the disquiet of many not be relieved by a few more such instances as this?"

THE seven great missionary societies of England and America, represented at the recent Calcutta Missionary Conference, have invited the boards of these societies to unite in sending to India two able ministers alternately from Great Britain and the United States, to work in a catholic and evangelistic method among the various missions. The plan proposed is that the two visitors might leave home in autumn, preach in most of the large towns of Ceylon, Madras, Bengal, the Northwest and Bombay, besides holding less formal intercourse with all classes—European, Eurasian and Native. The seven months of the European and American autumn, winter and spring would suffice. If the societies would pay the traveling expenses Anglo-Indian hospitality would do the rest.

THE seventieth anniversary of the British and Foreign Bible Society was held at Exeter Hall on Wednesday, May 6, the president, the Earl of Shaftesbury, in the chair, and on the platform many gentlemen of distinction, laymen and clergymen. Among them were the Earls of Chichester and Harrowby, several bishops of the Established Church, the Dean of Chester, etc. The Rev. Bishop Harris was expected to be present as delegate from the American Bible Society, but was providentially prevented from attending, not being able to reach London in time. The Rev. S. B. Bergne led the devotional services, and the Rev. Charles Jackson read the annual report. It appears that the receipts of the society were, in all, £220,766 18*s.* 2*d.*, and the total expenditures £210,183 14*s.* 9*d.* The issues of the society, at home and abroad, were 2,654,080 copies, making the total issues of the society, since its organization, 71,131,111 copies.

THE public worship regulation bill passed its third reading in the House of Commons. The London *Times*, which, as always, is on the side of power, says concerning it: "The development of Ritualism may be traced to two causes acting together—the love of authority and the love of superstition. The operation of the bill in reducing to moderate proportions the independence the clergyman now enjoys will cut at the root of the mischief. It must be admitted that no law will extirpate the love of superstition, which is the second spring of Ritualism, but Mr. Richard's panacea of congregationalism cannot touch this evil. It flourishes in the United States and in the United Kingdom. But the conviction that superstition will survive the passing of the recorder's bill is no reason why it should be harbored and protected within the Church of England, and it is desirable, in the interests of public education and public advancement, that the encouragement now given it by the cumbrous and unwieldy character of our ecclesiastical procedure should be withdrawn."

THE venerable missionary, Rev. Titus Coan, in a recent letter to a friend engaged in the Madagascar mission, gives an account of his tour of exploration in Patagonia, forty years ago, in which he shows the advantage of trust in Providence over trust in gunpowder. He landed with a single companion in the Straits of Magellan, the captain being unwilling to risk any of the ship's company among the treacherous savages. After two days' search they fell in with natives, who, having thoroughly examined the strangers, to see if they were armed, took them under their protection and gave them horses to ride on. Under their escort, Mr. Coan and his companion, during three months, visited the camps of nearly all the clans on the Eastern Patagonian Pampas. They were ignorant of the language, had no interpreter, and communicated with the savages only through signs. Their defenselessness was, under God, their shield. Later, seven armed missionaries were starved to death on Terra del Fuego, because they feared to go to the natives and the natives feared to come to them. At a still later date eight missionaries, said to have been armed, with a view to procure game, were slaughtered by these same savages.

THE Synod of the (Dutch) Reformed Church, at its late meeting, took action upon the various projects which have been submitted to it of union with other religious bodies. Negotiations with the German Reformed Church were discontinued; as the committee appointed by the (Dutch) Reformed Synod, at its late meeting, had not succeeded in securing a conference with the committee of the German Church. The plan of co-operation in Christian work with the Southern Presbyterian Church, which was matured by committees of the two churches in this city last winter, was heartily approved by the synod. This plan contemplates alliance and combination in the mission-fields, in the work of education in this country and in some other particulars, but does not propose any organic union between the two bodies. The committee was instructed to mature the details of the scheme to be presented to the next synod. The Northern Church had proposed organic union. This was the leading question before the synod, and it was discussed at great length and with considerable heat. Finally the vote was taken, and by sixty to fifty the committee was forbidden to hold any further conference as to organic union with the Northern Presbyterian Church. Subsequently a proposition to enter into a co-operative alliance with the Northern Church, similar to that effected with the Southern Church, was unanimously carried. It thus appears that the old Dutch Church is not yet quite ready to be merged into the larger Presbyterian body; but the small majority by which this action was negatived indicates that the time of this union cannot be far distant. The revised constitution of the body was finally adopted and the church is now under its amended law.—*Independent.*

A CORRESPONDENT of the London *Daily News* has been interviewing Dollinger, to develop his views in reference to church union. The great Old Catholic leader is of the opinion that an understanding can be easily reached between his church and the Anglican and Episcopal churches, but that the case is more doubtful as regards other Protestant churches. According to the correspondent, he seems to think that the disfavor with which Ritualism is looked upon by the great body of the Anglican Church would be to some degree extended to any step which might be taken in favor of union with the Old Catholics. He made, however, a clear distinction between the two parties among the Ritualists themselves. "We have," he said, "no sympathy with those who are Ritualists merely for the sake of certain questions of liturgy, form of vestments, position of altars, etc.; but with those who lay stress upon doctrine, and upon keeping entire the chain of tradition of the ancient church, we are closely connected." The aim of the unionists will therefore be for the present simply to come to an understanding with distinguished leaders in the Anglican Church. Then, speaking of the United States, Dr. Dollinger said: "Of all American religious bodies, there is only one whose members we can consider as favorable to the idea—I mean the members of the Episcopal Church. All the other denominations would reject our first principles—that is, of adopting the doctrines and formularies of the ancient church as the common basis of union. The Episcopal Church alone professes to take the same basis; and every step taken to bring about a mutual understanding would be hopeless without such a common basis. Of course, if we said that we have a common ground in Scripture, you are perfectly aware that this would be in reality nothing at all, because endless new disputes would be engendered about the sense of the Scriptures. * * * The impossibility of a union exists only between those who will have no other authority but Scripture, because the interpretation of particular passages is a matter which can never be brought to an agreement. This is the reason why the Protestant denominations of England and of the United States cannot be taken into account when the question of forming an ecclesiastical union is raised. They cannot unite among themselves, and they cannot unite with any of the older Christian bodies." In answer to the question whether the aim intended was more than simple friendly intercourse, Dr. Dollinger said: "More than that. We must come at last to what is termed sacramental communion, which presupposes a mutual understanding in regard to essential articles of faith."—*Methodist.*

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The Lord of Hosts.

This oft-repeated title is usually in such connection as to indicate the import which God himself and his inspired servants attached to it. Strength, boundless resources, help, protection and activity in the providential government of the world are among the ideas suggested. That the reference may have been sometimes to the heavenly bodies is probable. It raises the mind to the highest conception of the divine power, and wisdom to think of him as the Maker of the stars, and as "upholding them by the word of his power." They are under control and guidance, and are in perfect obedience to his laws. Surely he who sustains and marshals this vast array of worlds can be worshiped, adored, trusted.

The term also turns the thought of the devout to those spiritual intelligences which minister before God at the heavenly court. God dwells between the cherubim. The seraphim stand above the throne, and they cry one unto another: "Holy, holy, holy is the Lord of hosts." There are principalities and powers in the heavenly places, also thrones and dominions—cherub, seraph, angel. Ranks, degrees and orders there are, and the number of these glorious beings may not be estimated. The human family, embracing all the generations from first to last, would make a small community in comparison. The Lord of these hosts is our God. They are obedient to his word and subjects of his government. They wait before him, and minister in the economy of providence, doing his will throughout the bounds of the universe.

As God's people are described as the hosts of the Lord, so, of course, he is the Lord of hosts with reference to the relation which he sustains to them. In their militant state especially, as they went up harnessed from Egypt, and as they subdued their enemies and marched victoriously into the promised land. It is as soldiers of the cross that Christians look to Christ as the captain of their salvation. The mysterious and wonderful man who met Joshua by Jericho, with his sword drawn in his hand, announces his character and mission: "As captain of the hosts of the Lord am I now come." The army of the Lord, composed of the millions of believers, has this divine Head. It is under his command and panoplied by his grace. Through his leadership they are advancing to the conquest of the world. The vision that the opening of the seal disclosed was one of gospel triumph: "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer."

Thus God is the Lord of hosts, Lord of the starry worlds, Lord of the angelic communities, and Lord of the elect company that compose the church on earth. These are all in his hand, wielded by his authority, and directed in their ministries to the perfect consummation of his plans of wisdom and mercy. A dominion so vast and multiform exceeds all our thought, and the service and praise which these stupendous hosts render assume the proportions of almost infinite grandeur and power. Besides their perfect quality, their magnitude places them among the sublimest conceptions of the human mind.

With this exposition which God's relation to certain aspects of creation and government suggests, it is allowable to connect a view of the divine character that these creations only serve to interpret. God is a host in himself. If there were no stars, nor angels, nor men, his power would not be less, his infinite fullness, his boundless resources would not be limited. However helpful and encouraging to think of his hosts, and the sway of his scepter over them, still our trust is in him. We look through and beyond the shining ranks which surround the throne to him who dwells in light, unto which none may approach. He, rather than his angels, "is our refuge and strength, a very present help in trouble." The eye of faith looks directly to him, and realizes the immediate presence and support of him who is above all thrones and dominions. "The Lord of hosts is with us." Not so much through and by his hosts, but rather through himself from whom these hosts have their being. Not altogether, nor chiefly, that he needs and commands their service for us, but that he who has framed and governs all is able and willing to help and save us.

In any case God's providence in the world is affirmed only with an amplitude which gathers all worlds and all creatures under the shadow of the Almighty. The Lord of hosts is with *us*, but he is also with all worlds, and governing and controlling the universal empire with unity of purpose and end. He touches us individually, as a race, as a province of his vast domain. The fires of Sirius, the electric and the luminous pulsation of the interstellar ether, the hairs of our head, the wings of the seraphim and the sparrow's fall, are all within the range of the omnipresent care. Sin has broken in upon us here and elsewhere, and seemingly jostled the moral equilibrium, and brought about the friction of natural evil. We feel the woes of sin; it has to us darkened the face of God and obscured the wisdom of his ways. But his banner over us is love, notwithstanding, and the Judge of all the earth will do right. "Even the Lord of hosts; the Lord is his memorial."

That Mistake.

For the information of a subscriber, and others who may have been exercised on the subject, we would state that the Rev. Mr. Hartzell, who preached that sermon in Chicago, has no connection whatever with the NEW ORLEANS CHRISTIAN ADVOCATE. He is editor of the *Southwestern Advocate*, and a minister of the Northern Methodist Church. The *Southwestern Advocate* is an organ of the Methodist Episcopal Church (North,) published in New Orleans. The Vicksburg *Herald* quotes from the Chicago *Tribune* a report of Mr. Hartzell's sermon, and in that connection both papers represent him as editor of the NEW ORLEANS CHRISTIAN ADVOCATE. We presume neither Mr. Hartzell nor the journals mentioned had any intention in giving currency to this error. As to the matter of the sermon, it accords with the tone and spirit of the paper which Mr. Hartzell conducts, and, we suppose, pretty fairly represents the opinions and animus of the Northern Methodist preachers in our midst. We believe they are in perfect agreement with the Kellogg usurpation, that they go in heartily for the civil rights bill, and that their sympathies are altogether with the oppressors and plunderers of our country. It is well for our people to know where these men stand on the vital questions of the hour, and that the misrepresentation and the vile slanders which find their way North are largely sent abroad through the ministers and church papers of the Methodist Episcopal Church. We give an extract from Mr. Hartzell's Chicago sermon, wishing our readers to remember that he is ex-pastor of Ames chapel, presiding elder of the New Orleans district, Methodist Episcopal Church (North,) and editor of the *Southwestern Advocate*. The sermon as reported closes as follows:

The special controversy of the Lord with the American people of to-day was caste, just as in 1864 it was slavery. It would be remembered that in that year all that the slaveholders asked for slavery was that it should be let alone. Just so in 1874 the nation asked that caste be let alone. The question of the casting out or cherishing of the sin of caste was before the people to-day. People said that it was a small matter whether a black man be admitted to a hotel, or to the street car, or to political position, but the question had a deeper meaning. There was no question that the South was putting on its old habits of vengeance. This talk of a war of races was a myth. The talk of the negroes arising was mere fabrication. The negroes were anything but a blood-thirsty people. They hardly knew what hatred was. On the other hand, the recent utterances of Jefferson Davis and others showed that the South still held with tenacity to the idea that the natural relations of the white and the negro were master and slave, and that the freedom of the latter was the result of the war rather than an act of common justice. The present condition of the negro down South was a proof of his ability to succeed. It looked in the South as if in ten years the country would be ahead of what it ever was before.

The speaker stated that men and women who went South, and were not imbued with Southern ideas, were ostracised. Everything showed that there was present in the South the same spirit which, in a former time led to acts of cruelty and oppression to the negro and his friends. And, as in former times, the object was to secure the perpetuity of slavery. So to-day the idea was to bring the negro as nearly back to slavery as possible. When the South said that it wanted white men in its Legislatures, it meant men who were hostile to the United States. Even the religious papers were imbued with the same sentiments.

The speaker did not go into the question of the Louisiana election of 1872, but referred to the recent troubles in Louisiana as the fault of the old rebel population of the State. It had been said that the South has been oppressed. This sentiment has been very common in the North. He would tell the audience that there never had been such a piece of magnanimity as that displayed by the United States to the South since the end of the rebellion. All they asked the vanquished States to do was to reconstruct themselves on the basis of personal freedom. This they refused to do, because they could not do it the way they wanted. The speaker held that, if the men of the North said to those of the South that the black man should be treated equally by them, there would at once be an end of the troubles which were marring the progress and prospects of the country.

The next Presidential election would not be settled on a question of finance, or any other than the passage of the civil rights bill. The immediate duty of the nation to the South was the defense of the rights of the poorest of the poor, even though he were the blackest of the black. Every one should try to win away the South from their folly—to win them away from their sinful hatred of the black—and the best way for them to do this was for them to banish caste from among themselves.

Letter from Mexico.

CITY OF MEXICO, Sept. 10, 1874.

MR. EDITOR: I suppose I owe you an apology for my long silence. I have sent Bishop Keener regularly full and minute reports, with observations thereon, hoping his stronger pen would find time for reviews for your columns. My heart swells within me, and thought goes out in almost constant prayer, for material means to feed the famishing millions. If the church fails to improve the present opportunity, I fear much that her day will pass, and in the great and final day her garments will be stained with the blood of souls.

When I reached Mexico, on the first day of last January, we had but two native men at work—Rev. Alejo Hernandez, and a young man in training under him. This young man, however, soon left us for service among the Presbyterians. We have now six earnest and zealous missionaries at work. In addition to this number of preachers and congregations, schools, day, night and Sabbath, would have sprung up almost like magic; and of the end, what man can tell?

I have kept no particular account, and therefore cannot tell the number of intelligent and earnest men who, from far and near, have applied for work in the gospel. I have been unable to say: "Go ye also into the vineyard." Entire congregations, preachers and people, have knocked for admittance, and pressed their way to our doors. In one instance the chief officer of an interesting town tendered us the use of an old Catholic church, rent free, and plead for the gospel to be brought to his people. We could not accept the liberal offer, nor heed his earnest prayers, because we had no money. I have before me now an interesting letter from a congregation in a neighboring city of fifteen or twenty thousand people, asking admittance into our fold. This congregation was organized five years ago by the people themselves, and has maintained itself ever since, except about six months of the time it received foreign aid. Having its own preachers, yet it asks for a foreign pastor, giving a good scriptural reason—that a prophet is not without honor except in his own house and among his own people. You can judge something of the travail of my soul when I find it impossible to enter these open doors. If the sincere Christians of our church and the friends of humanity everywhere could have but a glimpse of what is here open before our eyes daily, they would not wait to be argued and plead to duty. *Our Missionary* would have no existence, and "prize essays" would be a work of supererogation. Free-will offerings would be abundant, and God's great name glorified. Oh, that the church would but prove the truth of his word: "*And God is able to make all grace abound toward you; that ye always, having all sufficiency in all things, may abound to every good work.*" When we measure our gifts by our poverty, and dole out to the Almighty the pittance which we *think* we are able to give, we distrust his word, and cut off supplies just at the point where we propose to save.

I repeat, you can imagine something of the agony of heart. On the one hand the people beg for help and pray for a purer gospel. Young men, noble-looking, engaging in manners, who with proper training would become bright and polished shafts, seek places in the vineyard of our God. And on the other hand I have been and am still so limited in means as to force me to shut the door in their faces.

I know our people—God bless them, for they are a noble people—have been greatly afflicted by flood and by drouth. Full-grown "hard times" is their companion; taxed by greedy and rapacious adventurers until the thing taxed is hardly of equal value to the taxes. But, with all this, "where there is a will there is a way." When it is in the heart of man to devise liberal things for the Lord, the Lord will provide liberally for man. The great future will reveal to many of us the startling fact that we were the builders of our own misfortunes. Take heed and beware of covetousness. A man's life does not consist in the earthly abundance he possesseth. An exhortation from this distance will be too cold by the time it reaches you, if ever at all, to have much life in it. And besides, as strong presentation and finished construction seem to be necessary in the premises after all talk, you have plenty whose special business it will be to talk face to face with the people, and urge upon them the work of foreign missions.

One of the most hopeful signs in our mission work is our school success. If there ever was a time, and ever a people, when the rising and future generation is the hope of the gospel, this is the time and this the people. The grown-up people, heartily indorsing the change, and rejoicing in the advent of a pure spiritual Christianity, will almost mournfully say to you: "It has come too late for us. It will be well for our children." So thousands feel, and hence the mighty flood of indifferentism prevailing, fully and strongly, among the upper classes, terminating more in formalism among the middle and lower classes. I opened the school on May 26, with one teacher and eight or ten scholars, and to-day—a little over three months—we have enrolled one hundred and sixty, with an average attendance of one hundred. I have two teachers and a superintendent. Already I have selected in my mind several future preachers and teachers from the throng, and in prayer specially commend them to our Father. There are as many bright-faced, intelligent boys and girls in our school as can be found anywhere among the same number. Of course I visit the school often, and it would amuse you to witness the hand-shaking when I enter. Sometimes I have three or four little hands in mine at once. They all know me, from the little four-year-old to the half-grown boy or girl. They recognize me quickly also on the street, and I have to ask if they belong to the school to be able to locate them. With the means in hand I could have two or three other schools just as good.

In connection with our day school I have opened a night school for adults. There is a fine attendance, and promise of much good. It is really touching to see grown men, some of them in the middle of life, perhaps ill clad and rough in appearance, but with warm, true and sympathetic hearts, taking their first lessons in the elementary branches. I never think of or behold the scene without feeling thankful that it is my lot to be made the humble instrument in doing such a good work.

A dear, sweet little girl, whose father is a member of the Mississippi Annual Conference, gave me a small donation—the produce of a missionary hen—saying: "Bro. Daves, I send my mite for the Mexican mission. Accept it, please, and do good with it." I cannot tell you the many thousand times I have in fancy connected that little donation with these poor children. It has seemed more precious to me than many larger sums. May our Father bless the dear, sweet child. Let her know that her little Mexican missionary contribution is out at compound interest, and will doubtless bring her many precious benedictions.

Our hearts long for home associations, and our thoughts grow weary thinking of the delightful intercourse of the past. I almost grow envious as I think of the approaching Conferences—the annual preacher-jubilees.

If I do not write often, find the cause in the above. Let our preachers and people remember, this fall and winter—their harvest-time—Mexico.

We are much indebted to our good Bro. Brown, of the Mississippi Conference, for his liberality in proposing to take a Mexican youth to board and educate. Are there not one hundred Browns in the Church South who will come immediately to the front? Surely not less. In one of my early letters I brought this matter before the church—more important, I think, than any suggestion submitted. Permit me to express my sorrow and disappointment that the matter has attracted so little attention. Bro. Brown's kind offer, brought me by the last mail, is the first and only reference made to it, privately or publicly.

Wishing to be remembered in much love to the church, I am,
Very affectionately,
JOEL T. DAVES.

THE New York *Independent*, in an article on the President and Louisiana, says:

Condemning the insurgents for their folly in attempting to do what was not practicable, we are glad to commend them for "their sober second thoughts" in *not* attempting to do what would have been open war upon the government of the United States. The moment the President appeared upon the scene, clothed with the authority of law and executing its behest, Kellogg—that official poltroon and contemptible usurper—went out of sight.

The complication which the case now presents consists in the fact that the equity and the right, as determined by the constitution and laws of Louisiana as they were in the fall of 1872, when this contest began, are clearly on the side of those whom the President has treated as insurgents, while his official opinion and position place the authority and power of the government on the side of Kellogg and his associates. The natural sequel of the President's position and course is the re-establishment of Kellogg in office and the maintenance of his authority against all resistance. This is the proper thing to be done on the supposition that he is really the lawful Governor of the State, and the only thing which can be done in consistency with the President's views, unless they undergo a very material change.

The fact, however, is none the less real that this course continues and in this sense perpetrates upon the people of Louisiana one of the most wanton political outrages of modern times. If anything can be demonstrated by evidence, then it has been proved before Congress and before the country that Kellogg is a usurper, never legally elected; never legally declared to be elected; depending in the outset upon the unlawful orders of Judge Durell; unfortunately for the interests of justice, backed up and supported by the President; and maintained in office as Governor *de facto* by Federal power, with no just claim *de jure*. He is Governor only by the subversion of State law. We do not now argue this point, having done so frequently on previous occasions. We simply state the fact, pronouncing it to be one of the most stupendous political iniquities ever committed against a free people. We are aware that this is strong language. We mean to make it so. Justice in respect to the merits of the Louisiana controversy requires that it should be so.

—The President's mistake in the outset of the difficulty has placed Louisiana in this most deplorable condition. We do not impeach his motives or doubt that he acted conscientiously; but that he gravely erred when, on the twelfth of December, 1872, he recognized Pinchback as the acting Governor of Louisiana and Judge Durell's Legislature (for it was nothing else) as the lawful Legislature of the State, and thus laid the basis for putting the non-elected Kellogg into power and creating the necessity for maintaining his power, is to us perfectly clear. The report of the Senate committee on this whole question shows that Pinchback had no title to office and Kellogg no title. Both of them were usurpers, and they should have been so treated by the President, if he had anything to do with them at all. Congress, too, being fully advised of the facts, as brought out in this report, and also asked by the President in a special message on the twenty-fifth of February, 1873, to take some action on the subject, with the admission on his part that recent investigation had made it doubtful even in his own mind as to who were elected by the people, nevertheless, by a most shameless disregard of its duty, omitted to do anything. The mistake of the President continued and the omission of Congress to furnish any remedy have compelled the people of Louisiana for now nearly two years to submit to a government in its executive department which they never elected and which the proper authority never declared to be elected.

There ought to be a remedy for such a state of things. Facts clearly show that the people, if left to themselves, would supply a remedy by resorting to the right of revolution. This, however, as we have already said, the general government should not tolerate. What, then, shall be done? To our apprehension, it is entirely clear that the government, even by a special session of Congress, if necessary, should call into exercise its guaranty power, and give to the people the practical equivalent of the revolutionary right, by a peaceful election under its own authority. This is what ought to have been done when the Senate committee, on this twentieth of February, 1873, informed the Senate "that there is no State government existing at present in the State of Louisiana." No action being then taken, Congress at the last session ought to have adopted Senator Carpenter's guaranty bill. It is still the thing which ought to be done. There is no other road out of this muddle that is consistent with justice. The continuance of Kellogg in office some two years longer by Federal bayonets is an idea which ought not to be entertained for a moment. Such a mistake as that under which Louisiana now suffers need only to be repeated sufficiently often to make State elections nothing but a mere sham, and turn the general government into a great engine of political wrong.

In another place the *Independent* further says:

While we hold the Republican party, through its President and Congress, responsible for the terrible breakdown of popular government in Louisiana, and while we are willing to be recognized as a thoroughly Republican newspaper, we yet decline to be held in any sense or degree responsible for that collapse. We call our readers to witness that from the first we have protested and continued to protest, first, against the usurpations of the Republican party in Louisiana, and then against the action of the President and of Congress in supporting and maintaining this usurpation. We have during the past twenty months repeated these our protests, till our readers were weary and we were ashamed to speak more. We now have the sad satisfaction of seeing it proved that we did not speak too soon, too earnestly nor too often. We have held all along, as we hold now, that nothing else has occurred in American history to discredit so deeply our boasted theory of republicanism. A government returned by a fraudulent canvassing board which had no returns to canvass, has usurped for nearly two years the role of the State. It happened to be Republican. Had it been Democratic, there is not a particle of doubt that it would have been put down in two days. At last a popular uprising overthrows the usurpers; but the President, being committed to the usurpation by his own act and the action and non-action of Congress, is compelled to restore it. If this be the republicanism of the Republican party, we want none of it. We believe it is not. It *shall* not be, if we can help it. The President may hesitate to convoke Congress in this supreme emergency, that it may undo the consequences of its own neglect; but Congress meets in three months, and must then do tardy justice. What a pity that it did not dare or care to do right at first, and save this disgrace! Perhaps it needed this lesson.

MAHOMET ALI was a barber.

Tragic Death of Judge Byrd.

Rev. Dr. Andrews furnishes the Nashville *Christian Advocate* the following sketch of this honored Christian gentleman:

SELMA, ALA., Sept. 25, 1874.

MR. EDITOR: It is likely that by telegraph you have heard of our calamity. Alabama mourns the loss of one of her most honored and estimable citizens, and our church weeps for one of her best, most intelligent and useful members.

Judge William McKendree Byrd was instantly killed at half-past four o'clock yesterday morning by the falling of Waxahatchie bridge, on the Selma, Rome and Dalton railroad, about seventy miles from this city.

The day before he left us in excellent health and spirits to go to Columbiana to render a final decision in a case of arbitration, in which a large amount was involved, and on which he had been laboriously engaged all the year. He was returning home, and had been on the cars but a few minutes when the accident happened. The bridge was a new one, of the Howe truss order, and built of heart pine, and was regarded by the railroad officials as perfectly safe. There is some mystery about its falling. Five persons have died—among them a Congregational minister of Marion—and thirty or more were wounded, some of them severely. The mystery is how any escaped with their lives, as the entire train fell sixty feet, and was completely wrecked. It is said to be by far the most serious accident that ever happened on any of the six railroads centering at this place.

Judge Byrd was born in Perry county, Mississippi, December 1, 1819. He was educated at LaGrange College, Alabama, where he graduated with credit and distinction in 1838. For Bishop Paine, who was at that time the president of the college, he ever cherished feelings of the most affectionate regard. His father was a Methodist, and early in life he was taught to respect religion and reverence the church, but it was during his college course that his religious character seems to have been definitely formed. During that period he connected himself with the church, and, though quite young, was appointed a class-leader among his fellow-students. From the principles and faith imbibed at that honored seat of learning he never departed in after-life. Choosing the legal profession, he first settled in Linden, Marengo county, Alabama, one of the richest sections of the South. Here he rapidly acquired celebrity at the bar, and was, for a young man, somewhat prominent in the politics of the State. In 1853, that he might have a more central position and a larger field, he removed to Selma, where he has resided ever since. He has filled the various offices of legislator, chancellor and judge of the Supreme Court of Alabama. He was on the supreme bench of this State when the reconstruction measures of Congress deprived him of his office and his fellow-citizens of his valuable services. On retiring from his official position he entered his solemn protest against the duplicity and tyranny of the Congressional action—a document which will have its place in the history of the State for many generations. Since that time he has been in private life, giving his attention mostly to the practice of his profession in the Chancery Courts, as he was unwilling to appear as an advocate before ignorant negro juries, which now are very common in this part of Alabama.

Possessed of a vigorous mind, well stored with varied learning, and being remarkably industrious and persevering, it is not wonderful that he left his impress upon the community in which he lived and upon the whole State.

He was one of the most honest men I ever knew, and was decidedly a positive character—literally uncompromising toward all forms of peculation in office and dishonesty in dealing.

He was eminently a spiritual Christian, delighting in all the ordinances and services of God's house. When at home and able to be present he was never absent from any service of the church. O how we shall miss him here! He has been an official member perhaps for forty years, and was a member from the Mobile Conference of the General Conference of 1870. He loved the Methodist Church, and has left his only son and three daughters acceptable members of it. He was social and hospitable, and delighted very much in having religious company at his house.

The whole community bear testimony to his integrity and moral worth. Even men whom he antagonized, because he would not be swerved into what he regarded a time-serving policy, give him credit for the highest honor and purest motives. For several years he has been president of the board of trustees of the Southern University, and ardently desired the prosperity of that institution. Truly we have been afflicted in his death. In the prayer meeting, the protracted meeting and in the church council he was always present, and ready to help with exhortation or prayer. He was also liberal with his means.

M. S. ANDREWS.

WE are much obliged to Bishop Keener, says the Nashville *Christian Advocate*, for the Minutes of the Missouri Conference, save memoir and numbers, which will doubtless be forwarded by Bro. Vincent, the secretary. Particulars in our next. Vote on the new rule: Yeas, 27; nays, 78. Bishops' fund paid in full.

THE vote on the proposed change in the General Rules in the Western Virginia Conference, which met September 16, was taken, on motion, without vote, and resulted as follows: Against the change, 26; for the change, 18.

DEFERENCE is the most complicated, the most direct and the most elegant of all compliments.

THE wealth of a soul is measured by how much it can tell; its poverty by how little.

THE *Christian Union*, in an article on Louisiana, has the following:

The Kellogg party, however, had one element of support whereby lack of numerical strength was made up by moral influence. Early in the canvass, and before the nominations were made, it became evident that the President of the United States desired the support of the State of Louisiana; for what was known as the "Customhouse party," headed by United States Collector Casey and United States Marshal Packard, appeared as vigorous workers for the success of the Kellogg ticket. At the election which followed there was doubtless a vast amount of dishonest and illegal work done by the partisans of either side; but neither from appearances nor evidence does any preminent man but President Grant seem ever to have believed that a majority of votes were cast for the Kellogg ticket. The Kellogg party, however, counted themselves in, and by the assistance of the army and navy of the United States took possession of the government. The insulted people appealed to the President, but were curtly refused a hearing. They succeeded in getting Congressional consideration, the result of which satisfied the country more fully than ever that the Kellogg government was a usurpation; but a knowledge of the conviction of the President prevented appropriate action, even after the detection of so important a Presidential adherent as Senater Carpenter.

Since the recognition of Kellogg by the President the people of Louisiana have submitted to his rule, but with an evident determination to oppose him and his party at the coming election more determinedly than before. The indications of this feeling have not escaped Mr. Kellogg's notice, and he has devoted all of the influence of his office to the purpose of strengthening his party. His cowardice and unscrupulousness seem to exceed those of the most illustrious carpet-baggers with whom the South has been cursed, for the action he has taken by the assistance of a notoriously venal Legislature exceeds in despotism anything heretofore perpetrated or even attempted in the South. The new registration law, which he carefully left unsigned until after Congress adjourned, lest that body should be roused to anger that would fear not the Presidential displeasure, provides for the appointment for all registrars by the Governor, declares the decisions of these officials to be final, forbids the courts to interfere in any manner, and provides for the appointment by the registrars of "suitable persons to preserve order at the polls."

The passage and approval of this law deprived respectable citizens of any hope of reform by means of the ballot. Unable to longer endure the ominous influence of the Kellogg government, hopeless alike of redress from the courts and from that power which it is provided "shall guarantee to every State a republican form of government," they have apparently resorted to arms and overturned the Kellogg government in the faint hope that a military government—even a military despotism—would be established in its stead. Illegal as was the action of the insurgents, that action was taken under the pressure of motives whose force must be recognized by all intelligent and candid men.

What now is the duty of the national government toward Louisiana? The first and paramount duty, of repressing armed insurrection, has been promptly and successfully discharged by the President. A duty scarcely less imperative remains. The people of Louisiana, having for two years suffered grievous wrongs at the hands of their rulers, are now cut off from the possibility of peaceable revolution at the ballot-box. With such a weapon as the State registration law in the hands of Kellogg and his party the November election will be simply the instrument of a gross usurpation. That the men who have for two years held power by a fraudulent tenure, have tyrannized over the State and have urged it toward financial ruin, should now be allowed under color of law to count themselves into office again, would be as much an outrage as a usurpation by force of arms. For the Federal government to sustain the fraud by its naval and material strength would be a gross dereliction from its rightful office, and a perversion of the government into an instrument of oppression. Having interfered in behalf of legality, the government must not interfere in behalf of justice. It must secure to the people of Louisiana the opportunity for a free and fair election of their own rulers.

MARRIED.

RIMORE—NEWPORT.—By Rev. John Wilson, on the twenty-third of September, 1874, at the residence of the bride's father, near Baton Rouge, Louisiana, Mr. W. T. Larimore, of St. Louis, Missouri, to Miss S. S. Newport, of East Baton Rouge parish, Louisiana.

Conference Register.

Conference.	Place.	Time.	Bishop.
Mississippi	Gallatin	Oct. 7	Marvin.
South Carolina	Stockton	Oct. 7	Pierce.
North Carolina	Asheville	Oct. 7	Doggett.
Louisiana	Caledonia	Oct. 14	Keener.
Mississippi	North Fork	Oct. 25	McTyeire.
Arkansas	Fort Smith	Oct. 25	Kavanaugh.
Virginia	Carpentoria	Oct. 28	Pierce.
North Texas	Denton	Nov. 4	McTyeire.
Alabama	Huntsville	Nov. 11	Doggett.
Holston River	Searcy	Nov. 11	Kavanaugh.
Memphis	Elizabeth City	Nov. 18	Marvin.
Central Texas	Weatherford	Nov. 18	McTyeire.
Mississippi	Humboldt	Nov. 18	Paine.
Mississippi	Aberdeen	Nov. 25	Doggett.
Carolina	Raleigh	Dec. 2	Marvin.
North Texas	Gonzales	Dec. 2	McTyeire.
Virginia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
West Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Little Rock	Monticello	Dec. 9	Kavanaugh.
Virginia	Live Oak	Dec. 16	Wightman.
South Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas	Houston	Dec. 16	Keener.
Arkansas	Alexandria	Jan. 6	Paine.
Washington	Washington City	Mar. 3	Marvin.

German Mission Conference organized at same time and place. Bishop Keener has charge of this work in Mexico.

THE METAPHYSICIAN."—Price subscription, $1 per year. Single numbers, 10 cents. Published by the Metaphysical Institute, 51 Bond street, New York.

CANVASSERS.—See advertisement of C. M. Linington & Bro., 315 Broadway, New York, and Chicago.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Oct. 3, 1874.

A—A. W. Atwood & Co., American Tract Society, Edwin Alden $28.25, T. A. S. Adams two letters $55, D. Appleton & Co. two letters, American News Company, E. & H. T. Anthony & Co., Advocate Publishing Company, R. B. Adair, Alford & Miller, American Sunday School Union, E. M. Alford $5, A. F. Andre $53.96.

B—Bocrum & Pease three letters, Barnes & Wilkinson $25, J. N. Boone, Baker, Lawler & Co., Bishop & Dollerhide, John Bancroft $4.20, B. F. Boydston, J. H. Barbee, E. F. Boone $2, J. H. Butler & Co., A. J. Briggs, Higbee & Main.

C—G. W. Carleton & Co., S. Collins & Co. three letters, John F. Cooke $10.50, Cassell, Petter & Galpin, Dr. Boojamin H. Catching, A. E. Clay, Chase Bros. & Woodward, Jay B. Copeland two letters $2.50, J. B. Crockett, Robert Carter & Bros.

D—M. M. Davis, James Davis, S. W. Douglas two letters, R. W. Donnell, Dodd & Mead.

E—John D. Emack, D. G. W. Ellis, Esterbrook Steel Pen Manufactoring Company, W. E. Elder, Eldredge & Bro., John T. Eubank $36.50.

F—D. B. Foose $1, C. G. Forshey, D. H. Folk, Lewis R. Fenlerstun, R. S. Finley 25 cents, John Flinn $15, F. M. Feunell & Co.

G—Joseph Gillott & Sons, H. D. Groves, E. C. Garrison, James F. Gildersleeve, W. O. Gillcoatt $2, L. Goff two letters 50 cents, David A. Givens $2, Nell Gillis.

H—F. Howarth, E. H. Hollbrook, J. J. Harper $7.25, Joseph W. Hall $6.50, Higgins & Wilkerson $2, W. C. Huntington 75 cents, J. C. Huckabee $2, John D. Hays.

I—Ivison, Blakeman, Taylor & Co.

J—W. W. Jennings, H. F. Johnson, Thomas L. James three letters, H. F. Jones, Robert B. Jones, W. T. Jones Jr. 50 cents.

K—C. H. Kelly, J. C. Keener.

L—J. H. Leith, J. B. Lippincott & Co. two letters, J. M. Langston three letters $21, Lee, Shepard & Dillingham, Theo. Ligon.

M—Medical Gazette, H. H. Montgomery, Manley & Co., C. K. Marshall, E. A. Madden, J. W. Murray & Co, A. H. Moss two letters $45.15, E. J. Morris, L. W. McLaurin, J. G. Meader $1, John G. Mitchell.

N—A. G. Norrell.

O—W. P. Owen two letters $1.50, James Ormond two letters.

P—William C. Pipes, G. J. Penn two letters, Powers Paper Company, Zenas Preston, M. S. Park, J. McC. Perkins & Co., T. J. Pattillo.

R—A. H. Redford agent two letters, William Roach $23.76, E. E. F. Ross, M. O. Roundson & Co. $3.60, Read & Lathrop, A. M. Baglund $8, Robinson & Co.

S—J. W. Schermerhorn & Co., H. L. Selman $20, J. W. Sandell $6, J. W. Solomon, J. K. Street, St. Louis Advertising and Publishing Company.

T—J. T. Tompkins, Theodore Thomas, T. M. Taylor, J. L. Thompson.

U—University Publishing Company.

V—J. Van Bibber, Samuel C. Vaughn, W. G. Veal $100.

W—W. A. Wright, W. D. Wickersham, W. J. Williams, M. Winston $14.50, G. R. Wilson, J. Wilkinson, J. Weaver & Co., Mrs. Anna Watson $2, E. H. Whitaker, J. W. White, J. N. Waddy.

Y—M. Yoneskey.

Z—John H. Zumwalt.

E. E. F. Ross, Esq., renuerled for several years with the CHRISTIAN ADVOCATE, is now making a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

WANTED.—Any person knowing the address of Prof. H. Spangiuberg will confer a favor on Rev. Levi Pearce by forwarding said information to Rev. R. J. Harp, New Orleans.

MECHANICS' AND TRADERS' INSURANCE COMPANY.—It will be seen by the fifth annual statement of the above-named company that their premiums amounted to $272,662.72; losses, expenses, taxes, etc., $221,824.57. Net profits, $57,838.10; which, in view of all the circumstances calculated to embarrass business during the year, must, we think, be exceedingly gratifying to the company.

The liabilities of the company foot up only $20,505.04, while the assets (available) amount to $581,735.80. The affairs of this institution are conducted in an able, prudent and conservative manner, and consequently it enjoys the entire confidence of the business community.

No one who has been observant of the steady growth and continued healthy condition of the affairs of this corporation will fail to perceive that the company have been especially fortunate in the selection of their officers. It is not saying too much when we affirm that a more urbane, attentive and prompt corps of officers cannot be found in any institution within our knowledge. Colonel L. R. Coleman, the worthy president, combines, with that suavity of manner which is so highly agreeable to those who are brought in contact, an eminent financial skill in the management of the institution, for which the company are greatly indebted for its success; as they are also to the excellent secretary, Joseph A. White, Esq., for the clear and satisfactory manner in which he has kept the affairs of the company posted. No institution more deservedly enjoys the entire confidence of the mercantile community than this.

We notice that the board have declared ten per cent. interest on paid-in capital, four per cent. dividend on the same, and eighteen per cent. on earned premiums. A good showing.

MONUMENTAL MARBLE WORKS.
Any one wishing to purchase monuments or tombstones would do well to consult the advertisement, in another column, headed as above. This house also makes contracts for vaults and railing, and imports Scotch granite. Address J. Waterhouse, 1821 Arch street, Philadelphia.

MANUALS of mathematical and meteorological instruments will be sent to any address, on receipt of ten cents, by the well-known opticians, Messrs. James W. Queen & Co., 924 Chestnut street, Philadelphia, and 601 Broadway, New York. See advertisement in another column.

THE American Sunday School Union advertise their Grand Cheap Library in to-day's paper. It is indeed a marvel of cheapness for such books as are offered. We would advise superintendents of Sunday schools and others to send for catalogues before buying elsewhere.

WIRE RAILING.—Those dealing in wire railing or needing it for use will find in our issue of to-day the advertisement of the excellent and reliable firm of Dufur & Co., of Baltimore, Maryland. It is just such a house as we take pleasure in recommending.

STEEL PENS.—The advertisement of R. Esterbrook & Co., manufacturers of steel pens, will be found in another column. We can cordially recommend this house to all having dealings in their line. Office, 49 Maiden Lane, New York.

THE Quaker City Publishing Company, Philadelphia, advertise their new book, "Wonders of the Great Deep," in this issue. Not having seen a copy of the work we are unable to speak of its merits.

ASTHMA.—We would call the attention of those afflicted with asthma to the advertisement of S. C. Upham, 25 South Eighth street, Philadelphia, in this issue of the paper.

"THE ART OF SPECULATION" sent free on application to J. Hickling & Co., bankers and brokers, 72 Broadway, New York. See advertisement elsewhere in to-day's paper.

FALL GOODS.—That wide-awake and enterprising firm, Messrs. Braselman & Adams, are always ready with something good and seasonable for their customers. They are winning a large and constantly increasing patronage, and they have the good opinion of their customers. We call special attention to their advertisement elsewhere.

BUSINESS NOTICES.

WALTHAM WATCHES.—These celebrated Watches have been greatly improved during the present year, and several new sizes added to the list. The stem-winding and setting attachment can now be had with any grade or size, and all the old established grades of key-winders are also made as before. Any one who contemplates buying a Watch, either now or in the future, should send for our new Descriptive Price List, which is now ready **AND SENT FREE.** This describes all the Watches, large and small, Ladies' and Gentlemen's, Gold and Silver, with prices of each, and contains besides information in relation to watches useful to every one. It also explains in full our plan of sending single Waltham Watches at low prices to any place in the Union by mail or express, with the bill to collect on delivery, with privilege to the purchaser to open the package and examine the Watch before paying, and with no obligation to take it unless entirely satisfactory. Thousands have obtained genuine WALTHAM WATCHES from us in this way, and all have received full value for their money. A large assortment of extra heavy cases for the Pacific trade always on hand. Every one should send for a Price List, as the farther you live from New York the more advantage it is to deal with us. When you write please mention that the advertisement was seen in the NEW ORLEANS CHRISTIAN ADVOCATE. Address HOWARD & CO., No. 222 Fifth avenue, New York. au27 1mcow

OLD AGE is honorable, but gray hairs are not desirable. DR. TUTT'S HAIR DYE acts like magic, imparting a natural color to the hair, and is warranted harmless. It contains no sugar of lead or sulphur, and is easily applied. oc8 1t

BECKWITH PORTABLE SEWING MACHINE.—*A Hand and Treadle Machine Combined.*—The cost is small compared with other standard machines, and it is much simpler and easier to operate, while its work is unsurpassed for beauty and strength. The price is $20 without the treadle; $25 with the treadle. Don't fail to send for a circular before buying any other machine. Mr. EDWARD THOMPSON, 90 Baronne street, is the agent for the Southwest. se10 1m

OBSERVATIONS ON NASAL CATARRH.—An abstract from a forthcoming work on diseases of the throat and air passages, by A. N. Bell, Surgeon M. D., late Clinical Physician in the University Medical College, New York city. Mailed to any address for 10 cents. Address the author, 28 East Twentieth street, New York.

"DR. WILLIAMSON'S a great success in the treatment of Catarrhal and throat and lung affections renders valuable whatever comes from his pen."—*Journal of Medical Science.* au20 3m

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $10, $90, $75, $100, $125, $150, $175, $200, $225 and $250, some at $6 per month; fully warranted with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 76, 80, 82 and 90 Baronne street, New Orleans. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

A SURE PREVENTIVE for Yellow Fever, Cholera and Smallpox. Price, $1, prepaid, with full directions. Address DR. B. BROWN, 697 Broadway, New York. se24 6t

$57.60—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New article just patented. Samples sent free to all. Address W. H. CHENESTER, 267 Broadway, New York. au27 2m

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JAS. W. QUEEN & CO., Opticians,
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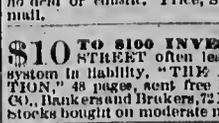

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Two Presents to each Subscriber. oc8 1y

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207 N. Sixth St., St. Louis—S. PAXSON. oc8 6m

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cures quickly and permanently. ☞ It contains *no acid* or *caustic*. Price, Sixty cents a box by mail. oc8 3m

$10 TO $100 INVESTED IN WALL STREET often leads to fortune. New system in liability, "THE ART OF SPECULATION," 48 pages, sent free by J. HICKLING & CO., Bankers and Brokers, 72 Broadway, New York. Stocks bought on moderate margin. oc8 3m

$10 A DAY.—Employment for all. Patent Novelties. GEO. L. FELTON & CO., au13 1y 119 Nassau street, New York.

NEW ADVERTISEMENTS.

MECHANICS' AND TRADERS'
INSURANCE COMPANY,
14.....CARONDELET STREET.....14
New Orleans, September 25, 1874.

FIFTH ANNUAL STATEMENT.

In compliance with Article 12 of the Charter, this Company makes the following statement of the business of the year ending August 31, 1874:

Fire premiums		$191,723 38
Marine premiums		23,122 79
River premiums		67,816 55
		$282,662 72
Less		
Fire losses	$92,462 26	
Marine losses	4,151 10	
River losses	23,029 81	
Rebate of 15 per cent	8,931 37	
Reinsurance	19,677 82	
Return premiums	5,848 72	
Reserved for		
Unterminated risks	$48,000 00	
Unadjusted losses	32,000 00	
Contingencies	15,000 00	
	95,000 00	
Expenses and tax and license	$30,859 51	
Less interest account	25,139 02	
	5,720 90	
		224,824 57
Net profits		$57,838 15

LIABILITIES.

Dividends	$20,505 01

ASSETS.

Bills receivable for premiums and loans on pledge		$270,058 68
Cash		82,350 33
Premiums in course of collection		12,551 29
Invested in Bank, Insurance and other stocks, bonds, etc.	$53,551 42	
Less shrinkage	10,000 00	
		43,551 42
Real estate		4,699 13
Stock notes		218,524 95
Total		$581,735 80

The above statement is a true and correct transcript from the books of the Company.
LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
New Orleans, Sept. 25, 1874.
Sworn to and subscribed before me, the undersigned Notary Public, on the twenty-fifth of September, 1874.
CHAS. G. AUDREY, Notary Public.

The Board of Trustees have declared the following, to wit:

Interest on paid-in capital	10 per cent
Dividend on same	4 ... ...
Dividend on earned premiums	18 ... ...

All of which will be audited on stock notes, certificates for which will be issued on and after Monday, the twenty-sixth of October next.

Trustees.

Hugh Allison,	C. A. Green,
S. D. Antey,	I. L. Hass,
A. J. Aiken,	Colonel T. H. Hunt,
J. A. Braselman,	J. D. Hill,
W. T. Blakemore,	James S. Lanphier,
I. Bloom,	Robert L. Moore,
Sam. Boyd,	John Myers,
C. H. C. Brown,	H. J. Mullan,
John D. Cobb,	Edward Nalle,
George W. Church,	Henry Reid,
J. E. Campbell,	G. W. Sentell,
Lloyd R. Coleman,	W. B. Thompson,
Frederick Wing,	S. F. Thompson,
C. W. Wood,	Benjamin Gerson,
Louis A. Wiltz,	Edward C. Payne,
T. S. Waterman.	

NEW ORLEANS, La., Sept. 25, 1874. oc8 3m

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OR GAME OF

A NEW EDITION JUST ISSUED.
ONLY 50 CENTS A GAME.
The long evenings are now coming, and the children should have good games to help pass them pleasantly.
Aviude is the best ever published.
"From its meritorious character deserves the widest circulation."—*Banner of Light.*
Sold by all dealers, or sent postpaid on receipt of 50 cents. Send three-cent stamp for catalogue of all games. WEST & LEE GAME CO.,
oc8 2t Worcester, Mass.

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AND
ORNAMENTAL WIRE WORKS.
DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y

AGENTS wishing *steady employment* should canvass for
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The Child's Corner.

SHELLING PEAS.

Passing by the kitchen,
Through an open door,
I espy three children
Sitting on the floor.
Through the open window
Comes the morning breeze,
Fanning them so gently
While they shell the peas.

Little eyes are busy,
Little fingers too,
Picking all the peas out,
Soon as brought to view.
They are free and happy
As birds upon the trees,
Laughing, talking, singing,
While they shell the peas.

Baby's dish has in it
Naught but pods, 'tis true,
But she's just as busy,
And as happy too.
They must learn to labor—
Little ones like these
Should have some employment;
Let them shell the peas.

Up at early morning,
By the break of day;
All their work done early,
They'll have time to play.
Children are so happy
When they try to please;
They do much to help us
While they shell the peas.

FOR THE ADVOCATE.

Little Mary.

"Oh, papa, I am so glad we are going to Mississippi to live!" So said little Mary many years ago.

Her father was busy making preparations to leave his native State, and seek a home and fortune in Mississippi, whither dear friends had lately gone and sent the tidings back of good lands, easy labor and fine crops. Little Mary's mother had been toiling many months at the spinning-wheel and loom to fit her family out for the long journey, which was to be made by private conveyance; for this was before the day of railroads, when the great locomotive made his swift-winged flight, bearing travelers over thousands of miles in a few days.

Mary had been very patient in rocking her infant sister, singing her sweet little songs, and often shouting praises to the Savior; for, though she was but four years old, she was a Christian in her young life.

She was a frail and delicate little one, loving and affectionate in her nature, and had entwined herself very closely around her parents' hearts. Now her young heart was all aglow with the thought of the pleasant journey they were soon to enter upon. So happy did she seem that her mother scarcely noticed her weary looks or her pallid cheeks; for disease even then was preying upon her vitals, and prophetic friends had said: "You will never get her to your journey's end." With buoyant hearts and bright anticipations the parents and grandparents, with their families, bade farewell to all their youthful companions, and set out upon the journey that must occupy them at least a month, in that old-fashioned way of traveling by day and camping at night. Little Mary was so enchanted with everything on the roadside—she saw so many beautiful streams, and ate so many luscious fruits of the forest—that she did not complain until the destroyer had made ravages upon her tender frame too plainly to be mistaken. Her parents and relatives then did everything in their power to stay the hand of disease, but ere their trip was half way made little Mary was too ill to travel, and her parents were compelled to stop, that she might have medical treatment.

They took quarters in a beautiful village in South Carolina, where kind strangers essayed to assist the distressed parents in relieving their sick child. Three long weeks they tarried, and the little one bore her sufferings patiently, longing to see the new country, when our heavenly Father called: "It is enough; come up higher." Kind ladies of Greenville made a beautiful shroud to wrap her little body for its burial. Clever citizens brought the little casket, saying: "It is our custom to bury strangers who die in our place." So they gathered together, and with the bereaved parents laid her in their church-yard one beautiful Sabbath evening. Oh, it was bitter grief to put her away in a strange land and think of resuming their journey, never again to see the place where she was laid to rest. The pitying compassion of our Savior alone enabled them to say farewell forever as they passed out, next day, from the lovely wayside village, leaving their sweet little Mary in her narrow home.

Little Mary had an influence, though she was so young, as all good children must. Methinks the memory of the dear child has comforted her patient mother all along the weary way of life. Now she is growing old and ripening for the eternal life. She looks forward to a reunion beyond the skies. She often tells other dear children, who have come into her home, of little Mary, and they must feel purer and happier for having an angel sister. Her father, too, loves to think of that long-lost one from his pleasant home. Often she has nestled upon his strong arm and made his young heart throb with pride; but many years have fled since then, and he is nearing the close of another journey. The silver strands that once waved in jetty curls upon his noble brow tells us that he cannot linger much longer upon the shores of time. O that he may be as ready to meet his little angel as she must be anxious to give him a welcome in her heavenly home.

Had little Mary lived until now she would have been a grown woman; but it pleased the all-wise Father to make her a child-angel in heaven, and she is still remembered as *little Mary*.

The little brother who shared her joys and sorrows, and was her constant companion while she was on earth, has dear little children of his own, to whom he loves to tell the story of his gentle sister. No doubt the influence of that sweet sister has made him pure and noble in his aspirations, and will help him at last to obtain an inheritance with her in immortal bliss. She has sisters and brothers here who never saw her, but they love to hear about her, and we hope they are trying to live a holy life, that they may see and know her in the glory-land.

Precious is the memory of little Mary, who awaits us on the shining shore. D.

Johnny's Conversion.

The following account of the conversion of a little boy, as related by his father, will, we are sure, interest our little readers, and, we trust, be blessed to them:

"When my child was about three years old, and while speaking to him of a divine Savior, I said to him: 'Johnny, the Lord Jesus came into the world to save sinners—little sinners like you, as well as big sinners.' He looked up and said: 'What is a sinner, papa?' 'You are a sinner, Johnny.' 'No, I am not, papa.' I don't know what a sinner is.' I described some of his little faults; but without applying the description, and remarked: 'Any little boy who does so is a sinner. These things do not make him a sinner; but they show that he is a sinner; for, if sin was not in him, it would not come out in this or in any other way.'

"With blushing face and flowing tears he sobbed as though his little heart would break. Laying my hand gently on his head I asked him, with tenderness, what was the cause of his grief; but he only wept more loudly, and clung to me the more. I then asked: 'Have you found out who is a sinner?' 'Yes, papa!' 'Who is a sinner?' 'I am a sinner, papa!' 'Then the gospel is good news to you, Johnny; for it tells you of Jesus, the sinner's friend.' It was my habit to direct his mind to Christ Jesus alone.

"When my child was about seven years old I was occupied, during a few months, in a large village, in making known the gospel of the grace of God. Many poor, neglected sinners were there brought together to hear; and about forty of them were led by grace to know the joyful sound. Infidels, openly immoral persons and gray-headed sinners were of the number saved; and in the midst of these was my own little one, confessing Christ his all in all.

"A few of the particulars of his conversion may serve to show the simplicity of his faith in Christ.

"One evening, after a meeting at which Christ alone was exalted, and God's way of saving sinners through him was declared, my little boy came to me, led by his mother, who said: 'Papa, Johnny wishes to say something to you.' 'Well, my dear,' said I, 'what is it you wish to say?' He replied quietly: 'I believe now, papa.' 'What do you believe?' I inquired, being careful not to anticipate nor suggest. 'I believe, with my heart, that Jesus is the Son of God, and that he died on the cross for sinners; and God the Father raised him from the dead, and he is now at the right hand of God in heaven, Lord of all.' These were his precious words, and he added: 'I do believe this, papa, with all my heart.' Giving thanks to God, I asked my little one this question: 'Are your sins forgiven, Johnny?' 'I don't know.' This was said just as a little child would speak.

"About a week after he came to me with a placid countenance and said: 'Papa, I believe more now.' 'What do you believe now, my dear?' 'I believe, with my heart, as I told you last week, that Jesus is the Son of God who died on the cross for sinners, and that God raised him from the dead; and he is at the right hand of the Father, Lord of all. And I believe that God has forgiven my sins for Jesus' sake. All fear is taken away, papa, and I am now waiting for Jesus to come from heaven.'

"It was a touching sight when, in the midst of a group of rescued sinners, this little one stood and confessed his faith in Jesus, the divine and only Savior of his soul. There stood the infidel and the gray-headed sinner, and, in the midst of such, this little one of seven years old, confessing alike the grace by which they were all equally saved from sin and death, and the value of that precious blood in which their various sins were all and forever washed away."—*Pure Streams.*

SAYING AND DOING.—Two brothers used to go to school together. One evening they thought they should like to have a holiday the next day; so they asked their father to give them one. He said: "I cannot, because it will put you back in your studies; so, mind you, go to school." One of the brothers said: "Yes, I will;" but the other said he would not, and his father was very angry with him.

The next day the one that said "Yes" played truant, but the one that had refused went to school. Then the father said to them in the evening: "Both of you are in the wrong; but you that promised to go, and broke your promise, are the worse of the two."

Our Father in heaven speaks to us every day, and says: "Do my will;" and whenever we kneel down and say, "Thy will be done," we answer God and say: "Yes, I will." Now if we say we will do God's will, and yet do not try to do it, are we not like the boy that first made a promise and then broke it?

Some people never pray to God at all, and never promise to do his will. Perhaps you are inclined to say: "They are very bad people." But if you promise, and do not try to keep your promise, are you not worse than they?—*Parables for Children.*

DO NOT let us confound zeal with faith. A man may be zealous yet have little faith. No; we must believe the promises. We must have it engrafted into our being that God is the rewarder of those who diligently seek him. Our faith in the Lord has been such for years that we felt as one would on being told the Lord was in our house, and we had but to open the door to see him face to face.

A MISSIONARY in India says that he regards the conversion of one woman as equal to that of twenty men, so far as their influence in the propagation of Christianity is concerned.

Farm, Garden and Household.

Poultry Parasites.

The use of sassafras wood for perches and nest-boxes has been repeatedly recommended as a preventive of vermin in poultry-houses.

A recent correspondent of the *Poultry Bulletin* furnishes to that paper an article from the *American Farmer* of 1819, in which it is most positively asserted that sassafras possesses this virtue. Every year or two this same old story is repeated by theorizing writers on poultry affairs. Why is it that such idle statements so often find their way into print? In this case it must be owing to a misunderstanding of terms, as well as to ignorance of the nature of some of our poultry pests. The term "vermin," as used in the article above mentioned, is explained to mean chicken lice, yet the writer no doubt referred to what was commonly known as "jiggers," or chicken mites; for chicken lice proper live on the bodies of fowls, while the mites infest the perches, and trouble the fowls chiefly at night. The chicken mites are to poultry-houses what bedbugs are to human habitations. They suck the blood of the fowls at night, and hide away in the cracks and crevices of the perches during the day. They belong to the class of spiders; while the chicken lice are true insects, a different class altogether.

In neglected poultry-houses the mites are sometimes found in great numbers crawling over the perches, nests, floors and walls, so that a person dare not enter for fear of being overrun by them. As the true chicken lice are never known to accumulate to such an extent, the sassafras preventive is no doubt meant to apply to these swarms of mites rather than to lice proper; and now the surprise is that this pretended preventive (having no foundation at all for reliability, except in the fertile imaginations of some writers gifted with peculiarly sensitive olfactories) should be so often brought to our notice without calling forth the indignant protest of better informed poultry-keepers against such senseless theories.

We have been in the habit of using sassafras poles in our hen-houses for many years past, because they are here easily obtained, and besides the bark is just about the right roughness to admit of the fowls grasping the perches comfortably; but the mites seem not to be annoyed in the least by the aroma of the sassafras. Even the free use of whitewash will not dislodge them. We have also freely applied sulphur to the perches, but without much effect. The only means by which we have been able to rid our fowls of these pests has been to well saturate the perches occasionally with coal oil. This is applied with an old paint brush. The oil is very penetrating, and quickly finds its way into the crevices and beneath the loose bark.

The same correspondent of the *Poultry Bulletin*, who has again brought to light this old notion about the virtue of the aromatic sassafras, promulgates this additional piece of information:

"The thousand-and one remedies recommended to free chickens from lice are thrown into the shade by the following safe and effectual mixture: A spoonful each of lard oil and powdered sassafras bark; mix and apply to the head and neck of the chicken, and under the wings and breast of an old fowl. One application of the work carefully done is all that is necessary."

Now the lard oil alone, or common clean lard, will answer every purpose of the above mixture. It is the lard or oil stopping the breathing pores of the lice that kills them so effectually, and the sassafras has nothing to do with it whatever.

Some writers have recommended sulphur and lard for the same purpose, but the lard alone will do the work every time, and the chicks are spared the risks of taking cold and being otherwise injuriously affected by the use of sulphur.—*Prairie Farmer.*

SNOWFLAKE CAKE.—Take a half cup of butter, two cups of white sugar, four cups of flour, one cup of sweet milk, three eggs, one teaspoonful of cream of tartar, and one-half of that quantity of saleratus. Stir butter and sugar together, add the beaten yolks of eggs, and half the flour with the cream of tartar in it; turn in nearly all the milk, dissolve the saleratus in what is left and add it. Beat the whites of the eggs and mix in; stir in remainder of the flour. Bake in jelly-cake tins. Grate the meat of two fresh cocoanuts after parting off the outer skin; add to them one cup of sugar and the beaten whites of two eggs. Spread between the cakes, which should have been baked in three pans. Heap the cocoanut very high on the top of the uppermost cake, and scatter sugared almonds among it.

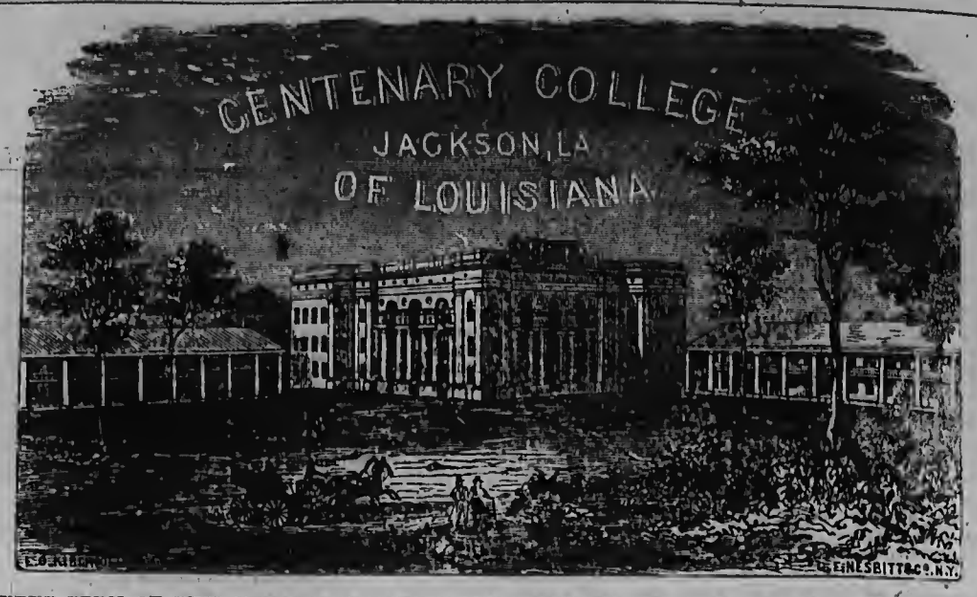
HOW TO BECOME A DRUNKARD.—Every man is in danger of becoming a drunkard who is in the habit of drinking ardent spirits on any of the following occasions: 1. When he is warm. 2. When he is cold. 3. When he is wet. 4. When he is dry. 5. When he is dull. 6. When he is lively. 7. When he travels. 8. When he is at home. 9. When he is in company. 10. When he is alone. 11. When he is at home. 12. When he is idle. 13. Before meals. 14. After meals. 15. When he gets up. 16. When he goes to bed. 17. On holidays. 18. On public occasions. 19. On any day. 20. On any occasion.

COMPOST FOR COTTON.—The *Rural Alabamian* recommends two parts by weight of cotton seed, one of superphosphate, one of plaster and one of salt, as being the best compost it knows of for cotton. Mix and put under shelter for three months or so, and apply four or five hundred pounds to the acre.

RIBBONS of any kind should be washed in cold suds and not rinsed.

A HOT shovel held over varnished furniture will take out spots.

SCHOOLS AND COLLEGES.



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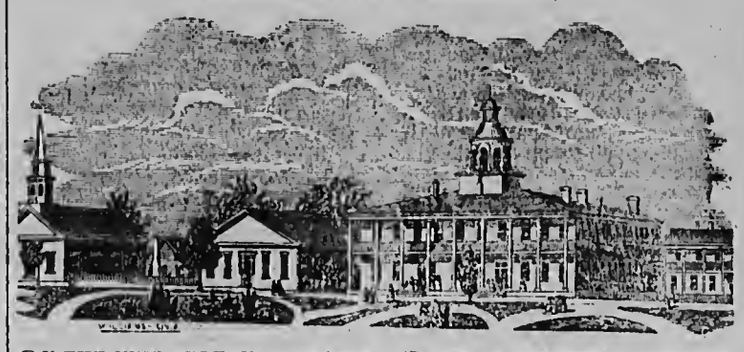

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Scientific.

A NEW species of squid has been recently described by Prof. Verrill, from Long Island Sound and the southern New England coast, under the name of *Soligo pallida*. It is not so brilliantly colored as the very common *S. Pealii* found in the same waters. The *S. pallida* is abundant, and is taken by fishermen in their nets.

A NEW air machine has lately been put in operation in the House of Commons, London. By means of this apparatus a constant supply of air, cooled to any required degree, even in the warmest weather, can be supplied at the rate of from 60,000 to 90,000 gallons per minute. The house contains about 900,000 gallons of air, so that, when the apparatus is working at its maximum, it is possible to renew the air without sensible draft every six minutes.

DISCOVERY OF GUANO.—Extensive beds of guano have been recently discovered in Peru, to the south of the Province of Tarapaca. An examination of the beds, made by two surveyors, sent out by the Central Board of Engineers of Lima, Peru, has brought out a report showing that several large beds of guano, of excellent quality, exist in that locality. Those which have been surveyed are supposed to contain nearly eight million tons; one of them alone contains five million tons of fine quality. These discoveries not only remove all fear of a present failure in the supply of guano, but indicate that there are yet other undiscovered beds in existence which will provide a practically inexhaustible supply.

LIGHT-WAVES.—Light is a force, and science holds that it is made up of impulses. Nature has been shown to conform all kinds of dynamical effects to rhythmical pulsing, or wave-like action, and the impulses of light are held to be of the same kind. There are, at any rate, measurable effects which are unequal in the different colored lights, and the scale has been determined. In an inch of violet light it is shown that there are no less than 57,000 waves, a statement in which there is nothing extraordinary or impossible, as Nobert, the German optician, is in the habit of ruling his microscopical test-glasses at rates all the way from 100,000 to 200,000 per inch. But, when we are told that the ray enters the eye at the rate of 185,000 miles per second, and, as each inch contains 57,000 waves, that when we are looking at a violet object there are 699,000,000,000,000 beats upon the retina each second, the statement baffles all imagination; we may accept, but cannot understand it.—*Popular Science Monthly.*

SOME months ago Darwin wrote to his disciple, Fritz Muller, now in Brazil, directing his attention to the habits of the leaf-cutting ants. The reply contains a confirmation of Mr. Belt's observations to the effect that these ants do not feed on the leaves they gather in such vast quantities, but on the fungus which grows on the leaves in their underground chambers. On examining the stomachs of these ants Mr. Muller found no trace of vegetable tissue which might have been derived from the leaves, but only a colorless substance, showing, under the microscope, some minute globules, "probably the spores of the fungus." Again, as to the protective partnership between certain plants and their ant inhabitants, Mr. Muller says he has cut down hundreds of *cecropiæ*, and never missed the ants, and adds: "I wonder that it had never occurred to me that the trees are protected by the ants; but there can be no doubt that this is really the case, for young plants of *cecropiæ*, not yet inhabited by ants, are often attacked by herbivorous insects."

PROF. AGASSIZ, and other distinguished men of science, never seemed so much at home as when enunciating the importance of facts, and the dangers of mere speculation; and yet few young naturalists "speculate" more than many of these illustrious personages. A capital illustration of this has recently been furnished by Dr. Regel, of St. Petersburg, who is eminent as a botanist. He has recently published a sketch of the vines of North America, China and Japan, and has come to the conclusion that the European grape-vine, *Vitis vinifera*, is not a good species, but a hybrid between the common fox grape and the Muscadine (Scuppernongs) of the United States. He contends that these species also grow in Japan, Mantchuria and the Himalayas, and certainly "in the district of Asia, where the cultivation of the vine originated," while the cultivated vine has never been found truly indigenous. This speculation has at least the charm of novelty, and will be encouraging to those who think that by crossing the native grapes they may in time have American grapes equal to the European.

HOW SOIL WAS MADE.—Prof. Agassiz said that all the materials on which agricultural progress depends are decomposed rocks, and not so much those that underlie the soil, but those on the surface, and ground to powder by the glaciers. Ice all over the continent is the agent that has ground out more soil than all other agencies put together. The penetration of water into the rocks, forests, running water and baking suns have done something, but the glaciers more. In a former age the United States was covered with ice several thousand feet thick; and the ice moving from north to south, by the attraction of the tropical warmth or pressing weight of the snow and ice behind, ground the rocks over, which was called soil. These masses of ice can be tracked by the hunter. He has made a study of them in the country as far south as Alabama, but has observed the same phenomenon in Europe, particularly in Italy, where, among the Alps, glaciers are now in progress. The stones and rocks ground and polished by the glaciers can easily be distinguished from those scratched by running water. The angular bowlders found in meadows, and the terraces of rivers not reached by water, can be accounted for only in this way.

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COTTON FACTORS AND COMMISSION MERCHANTS,
60 Carondelet Street, New Orleans, La.
Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no6 1y

JAMES M. DOWLING,
SUCCESSOR TO J. M. JOHNSTON,
WHOLESALE GROCER, COMMISSION MERCHANT,
And Dealer in Western Produce,
NO. 35 DECATUR ST. (LATE OLD LEVEE,)
je4 1y Cor. Custom-house St., New Orleans.

T. W. BOTHICK, UNDERTAKER,
No. 271 Camp Street, New Orleans.
Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de1 1y

PATENTS FOR INVENTIONS,
TRADE-MARKS, COPYRIGHTS, ETC.,
Procured by
mh26 10m H. N. JENKINS,
No. 27 Commercial Place, New Orleans.

THE DOMESTIC
LOCK-STITCH SEWING MACHINE
WILL LAST A LIFE-TIME.
WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.
M. S. HEDRICK,
my21 1y 103 Canal street, New Orleans.

G. D. COULON,
PORTRAIT PAINTER,
37.....Camp Street.....37
NEW ORLEANS, LA.
Old Paintings restored. fe19 1f

E. HEATH. M. LARA.
HEATH & LARA,
Importers and Dealers in
UPHOLSTERERS' GOODS, WALL PAPER WINDOW SHADES AND CORNICES,
Mirrors, Frames, Molding and Wire Screens,
No. 99 Camp Street,
no20 1y New Orleans.

T. WHINEY CARTER,
ARCHITECT,
47.....POLYMNIA STREET.....47
ja15 1y New Orleans.

GAS FIXTURES,
GAS COOKING STOVES
AND PLUMBING MATERIALS
At New York Prices,
BY P. H. QUINLAN, 280 CAMP STREET.
Stores, Offices and Dwellings fitted up for Gas, Steam and Water in the most approved style. Country orders solicited. mh26 10m

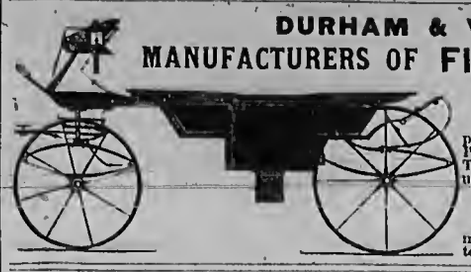
F. J. KUHNHOLZ,
BOOK-BINDER,
112.....GRAVIER ST.....112
Near Camp, New Orleans.
Blank-Books ruled and bound to order. All other books, such as Magazines, Music, Law-Books, etc., bound with care and neatness, and at moderate prices. ja22 1y

HUGH FLYNN,
167 POYDRAS ST., NEW ORLEANS,
All who want to purchase CHEAP FURNITURE can call at 167 Poydras street, between St. Charles and Carondelet streets.
On account of retiring from the Furniture business, I am now selling off my large stock of New Furniture at greatly reduced rates. I am selling at rates below those of any house in the city.
Walnut Victoria Bed-room Sets, marble top..$125 00
Parlor Sets, eleven pieces..... 110 00
Double Bedsteads, with Testers and Rollers.. 12 00
Kitchen and Dining-room Furniture at equally low rates. Spring, Hair and Moss Mattresses of the best quality and at greatly reduced prices. de1 1y

T. A. BECK, COOPER,
NOS. 23 AND 21 FRONT STREET,
Between Custom-house and Bienville streets (Sugar Landing,) New Orleans,
has constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. de1 1y

MISCELLANEOUS.

GEORGE PURVES'
PERSEVERANCE
Sash, Blind and Door
STEAM FACTORY,
AND
LUMBER YARD,
Cor. of St. Charles and Clio Sts., New Orleans.
GLAZED SASH.
Send for Price List.
de11 1y



DURHAM & WOOSTER,
MANUFACTURERS OF FINE CARRIAGES,
NEW HAVEN, CONN.
Landaus, Landaulettes, Coaches, Coupees, Rockaways, Hirouches, Victorias, Pinetops, and all styles of Top and No-Top Buggies constantly on hand or manufactured to order.
A Saving of 25 Per Cent.
made by ordering direct from our Factory. Send for Cuts. se17 3m

BUSINESS CARDS.

J. A. LUM. FRANK H. HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN CARRIAGES, HARNESS, ETC.,
163 Gravier and 18 Union Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

PROFESSIONAL CARDS.

DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
Corner Magazine and Second Streets,
New Orleans.
Office Hours—Eight to nine A. M. and three to four P. M. je29 tf

DR. JOHN G. ANGELL,
DENTAL SURGEON,
152.....Julia Street.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxida and other Anæsthetics administered. de4 1y

DR. J. J. LYONS,
NO. 219 CARONDELET STREET
Between Julia and St. Joseph,
ja2 1y New Orleans, La.

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
RACE, FOSTER & E. T. MERRICK,
ATTORNEYS, COUNSELORS AND SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

MISCELLANEOUS.

BILLINGS' PATENT
Sewing Machine
SHUTTLES.
Twenty Varieties Now Made.
Forged solid from bar-steel and cold-pressed.
TRADE (B) MARK.
Also Wrought Iron and Steel
DROP FORGINGS
of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

MANUFACTURED BY
Billings & Spencer Co.,
LAWRENCE STREET,
ap9 6m Hartford, Conn.

NEW ORLEANS
PURCHASING BUREAU.
To the Ladies of the South.
A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.
MRS. H. MOGRIDGE
respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.
Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.
MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 94 and 96 Canal St., New Orleans.
Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Belt Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
au6 1y CINCINNATI, OHIO.

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au11 1y

$250 A MONTH TO AGENTS.—35 new articles. One lady made $21 80, August 10. In taking subscriptions to the FAMILY JOURNAL, the best Literary and Fashion paper in America. Only $1 a year, with two $5 Chromos. Samples free. FAMILY JOURNAL, 300 Broadway, New York. au20 3m

MISCELLANEOUS.

JAMES LEFFEL'S
IMPROVED DOUBLE
TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,
Manufacturers for the South and Southwest.
Nearly Seven Thousand Now in Use.
working under heads varying from 2 to 240 feet! Twenty four sizes, from 5½ to 96 inches.
The most powerful Wheel in the market, and most economical in use of Water. Large Illustrated Pamphlet sent post free.
Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ebaugh's Crusher for Minerals Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.
Send for Circulars. se3 6m

CINCINNATI
PIANO-FORTE
MANUFACTORY.
F. W. BIERE & SON,
WAREROOMS,
170 Court Street, Cincinnati, Ohio.
The attention of our friends and the public in general is most respectfully invited to our fine stock of HOME-MADE PIANOS.
We permit no Inferior Instrument to go out of our factory, but endeavor to EXCEL ALL MAKERS by producing PERFECT INSTRUMENTS ONLY, and thereby secure the entire confidence of the public. jy23 3m

MONUMENTS A SPECIALTY.
AMERICAN GRANITE
AND ITALIAN MARBLE.
IMPORTERS OF
Scotch Granite Monuments
AND STATUARY FROM ITALY.
This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.
A. WHITE.
OFFICE AND WORKS,
251, 253 and 257 West Fifth St.,
jy23 1y CINCINNATI, OHIO.

STAR IRON WORKS.
WALTON, HEMLER & CO.,
MANUFACTURERS OF
IRON RAILINGS,
SAFES AND BANK VAULTS,
JAIL CELLS, IRON STAIRS, DOORS AND SHUTTERS, Awning Frames, Gratings, Bolts, Stirrups, Verandas, Balconies, Patent Sidewalk and Sky-Lights, and all kinds of Iron Work for buildings.
Nos. 234 and 236 West Pearl Street,
CINCINNATI, OHIO.
Orders promptly attended to and satisfaction guaranteed. jy23 3m

LEVY BROS.'
Dry Goods Establishment,
AT
580.....MAGAZINE STREET.....580
Between St. Andrew and St. Mary.
NEW GOODS EVERY WEEK.
We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.
Give Us a Call.
N. B.—Orders from the country will be promptly filled. mh5 1y

S. COLLINS & CO.,
MANUFACTURERS OF
PRINTING INK.
Office and Depot—26 Frankfort St.,
NEW YORK.
GEO H. MORRILL & Co., Boston, Mass.
MORRILL & Co., San Francisco, Cal. au27 3m

JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER,
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

JAMES S. PATTERSON,
WOOD ENGRAVER,
28.....Beekman Street.....28
au13 1y NEW YORK CITY.

CARPET WAREHOUSE,
17.....CHARTRES STREET.....17
A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces. Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Step Covers, etc.
de4 1y A. BROUSSEAU & CO

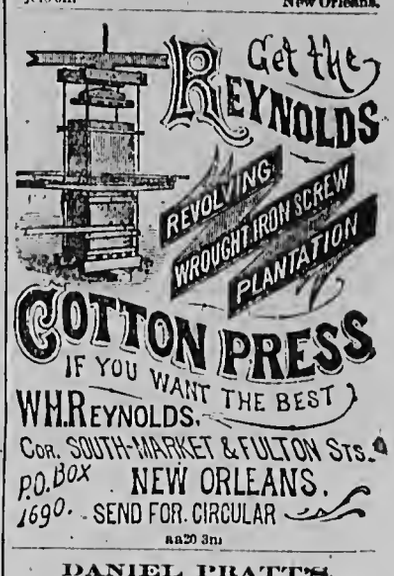
CHARLES H. TURNO.
STAINED GLASS FOR CHURCHES.
Memorial Windows a specialty. No. 331 East Twenty-Third street, New York. au27 3m

MACHINERY, TIES, ETC.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
jy21 1y John and Water Sts., Cincinnati, O.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.

The above-mentioned Ties are the best and most popular Ties in use for Bailing Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Bailing Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union.
je18 6m New Orleans.

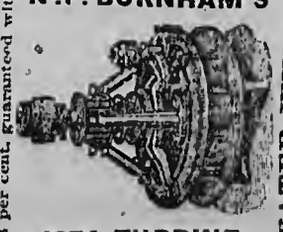


DANIEL PRATT'S
Improved Cotton Gin.
PRICE REDUCED
TO $4 PER SAW.

JOSEPH B. WOLFE & CO.,
GENERAL AGENTS,
No. 59 Carondelet Street,
je4 6m NEW ORLEANS.

PLOWS, IMPLEMENTS, ETC.
PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills.
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.
B. J. WEST,
115 and 117 Magazine St., New Orleans.
MANUFACTURERS' AGENT.
mh19 10m

84 per cent. guaranteed with
N. F. BURNHAM'S
WATER WHEEL
The best in the Market, and sold at less price than any other first-class Wheel.



1874 TURBINE
Send for a pamphlet and be convinced.
au6 4m N. F. BURNHAM, York, Pa.

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing, ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS., New Orleans.
Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

TRUSSES AND BRACES.
Club Feet cured without the knife. The Radical Cure Truss, patented May 8, 1866, applied. All instruments for deformities—Crutches, Shoulder Braces, Elastic Stockings, Ear Trumpets—on hand at DR. A. O. FILLEBROWN'S, No. 5 East Fourth street, east of Main, up stairs. Cincinnati, Ohio. Sign of Golden Eagle. au6 1m

New Orleans Markets.

From the New Orleans Price Current.

The river is 14 feet 2 inches below high-water mark.

COTTON.—The following are the arrivals since the second instant:

Red river	402
Mississippi river and bayous	5,369
Ouachita river	86
Railroads	3,004
Mobile	863
Texas	189
Lake	29
Total	9,940

On Saturday the market opened with a fair inquiry, and, although the supply was only moderate, the sales during the morning embraced 1,000 bales, mostly at strong prices, with some transactions, however, at easier rates, but later in the day the movement exhibited less animation, and prices were barely maintained, the entire sales summing up 1,900 bales. On Monday the movement commenced under the conflicting influence of an advance of 1-16d. at Liverpool, with sales of 20,000 bales, but a decline of ⅛c. in spots at New York. The latter, however, seemed to have little or no influence, and buyers came forward quite freely, offering previous rates, while factors claimed an advance of ⅛c. This checked the movement, but the sales during the morning nevertheless embraced 1,000 bales, after which, the New York market giving way another ⅛c., and there being a prospect of more copious supplies, factors met the demand more freely, and accepted Saturday's offers, the entire business summing up 2,150 bales. On Tuesday the tenor of the dispatches received from Liverpool and New York was not of a character to have any influence on the movement, and the demand continued fair, but at easier prices, and about 1,200 bales changed hands during the morning, partly at previous rates and partly at a slight falling off, without establishing any quotable decline, after which, factors being free sellers, the advantage was a shade more on the side of the buyers, and closing rates showed a partial decline of ⅛c., to which we have confirmed our quotations. Low middling sold at 14, 14⅛@14¼c., middling at 14⅞@14⅝c., and good middling, full style, at 15c.

The above makes an aggregate for the past three days of 6,250 bales, against 6,100 for the corresponding time last week and 4,400 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 39,631 bales, against 34,852 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 24,028 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 836 to France, of 644 to other foreign ports, and a decrease of 2,854 to Great Britain. We quote:

Ordinary	11¼ @ 11⅝
Strict ordinary	12⅛ @ 12⅜
Good ordinary	12⅝ @ 13⅛
Strict good ordinary	13⅜ @ 13⅝
Low middling	14 @ 14⅛
Strict low middling	14⅜ @ 14⅝
Middling	14⅝ @ 14⅝
Strict middling	14⅝ @ 14⅝
Good middling	14⅝ @ 15
Middling fair	15⅛ @ 15⅛

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	9,940	
Arrived previously	36,372—	46,312
		62,265
Exported past three days	3,389	
Exported previously	27,392—	31,081
Stock on hand and on shipboard		31,184

LOUISIANA SUGAR.—The stock is very small, and is reduced to about 200 hhds. in the sheds. On Tuesday 10 hhds. prime sold at 10⅝@10¾c. ₩ lb.

NEW LOUISIANA MOLASSES.—*The First this Season.*—Three bbls. new were received on Tuesday, the sixth instant, the first this season. They came from the parish of St. James per steamer St. John, consigned to Mr. P. Maspero, classed prime, and sold by Mr. Wogan, broker, to Messrs. A. Thomson & Co., refiners, at 9c. ₩ gallon.

CORN.—On Tuesday 850 sacks sold, on the landing, at 93c. for white mixed and 91 for choice white.

OATS.—On Tuesday only 600 sacks sold on the landing at 62½@65c. ₩ bushel.

BRAN.—On Tuesday 425 sacks sold, on the landing, at $1.20@1.25 ₩ 100 lbs.

PORK.—A job lot of 25 bbls. mess sold to a grocer at $24.75 ₩ bbl. Dealers are doing a small job trade at $24.50@25, and retailing on orders at $25.50 ₩ bbl. for mess.

BACON.—Shoulders are quoted at wholesale nominally at 9¼c., clear rib sides 15½c., clear sides 16c. ₩ lb. Dealers are doing a small order trade at 16c. for shoulders, 18¼c. for clear rib sides, and 16½c for clear sides.

DRY SALT MEAT.—Shoulders are offering in round lots at 9¼c., with only a few job sales, and dealers are retailing them at 10c. ₩ lb. On Tuesday 4 casks shoulders sold on 'Change at 9½c. ₩ lb.

MONETARY.

Gold opened on Tuesday at 109⅝@109¾ (against 110⅝ at New York,) and after a liberal business closed at the opening rates in both markets.

Nothing has been reported in silver. It is quoted at 105@108 for American half dollars. Mexican dollars closed at 96 bid.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manly's double-shovel plow	6 00	6 76
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₩ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₩ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₩ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	22	— —
COAL, ₩ ton:		
Anthracite	12 50	13 00
Western, ₩ bbl	— —	— —
COFFEE, ₩ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₩ ton	— —	— —
In sacks	— —	10 00
EGGS ₩ dozen:		
Western	22	27
FERTILIZERS, ₩ ton:		
Stern's raw-bone superphosph'e.	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₩ bbl.:		
Double extra	— —	4 50
Superfine	— —	4 25
Fine	— —	— —
GLASS, ₩ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₩ ton:		
Prime	25 00	25 50
Choice	25 50	26 50
IRON, ₩ ton:		
English, ₩ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	8½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₩ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₩ dozen	35 00	100 00
Texas, rough, ₩ lb	24	26
LIME, ₩ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₩ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Roofing	10 00	12 00
Shingles, ₩ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₩ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₩ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	12¼
Pulverized	— —	12¼
TEAS, ₩ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	130 00	135 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	55 00

CATTLE MARKET.

NEW ORLEANS, Oct. 6, 1874.

Texas beeves, choice, ₩ head	$— — @$40 00
Texas beeves, first quality, ₩ head	30 00 @ 35 00
Texas cattle, second quality, ₩ head	20 00 @ 25 00
Texas cattle, third quality, ₩ head	12 00 @ 18 00
Western beeves, ₩ lb. net	— — @ — —
Sheep, first quality ₩ head	4 00 @ 5 00
Sheep, second quality, ₩ head	3 00 @ 4 00
Milch cows, choice, ₩ head	80 00 @100 00
Milch cows, ₩ head	35 00 @ 40 00
Calves, ₩ head	7 00 @ 9 00
Yearlings, ₩ head	5 00 @ 7 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Agricultural Implements.
Louisville Agricultural Works, Louisville, Ky.

Architects.
F. Whitney Carter, 47 Polymnia street, New Orleans.

Banners.
T. J. Potter, 32 Bible House, New York.

Barber.
Baptiste, St. Charles Hotel.

Belts.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Building.
A. J. Bicknell & Co 27 Warren street, New York.

Building Paper.
Edward Thompson, 90 Baronee street, New Orleans.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
Charles Blackman, New Haven, Conn.
R. O. Dorman & Co., 71 and 73 Goffe street, New Haven, Conn.
Durham & Wooster, New Haven, Conn.
J. A. Lum & Co., 162 Gravier and 13 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Chromos, Etc.
E. & H. T. Anthony & Co., New York.
G. E. Perine, 66 Reade street, New York.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Bickham's Commercial College, 131 Carondelet street.
Centenary College, C. O. Andrews, president, Jackson, La.
Collegiate Institute, Prof. W. H. N. Magruder, Baton Rouge, La.
Hiwassee College, Rev. J. H. Brunner, prest.
Mansfield Female College.
Randolph Macon College, Rev. James A. Duncan, A. M., D. D., president, Ashland, Va.
Readville Seminary, Mrs. M. W. Read Baton Rouge, La.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Whitworth Female College, H. F. Johnson, president, Brookhaven, Miss.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Warren Richards, 42 West Fourth street, Cincinnati, Ohio.
Edward Sears, 48 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Wett, 80 Carondelet street.
D. H. Wallace, 38 Perdido street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

For Sale.
Tent on Seashore camp ground, Robert J. Harp, 110 and 112 Camp street.

Framers and Gilders.
Kernan & White, 100 Customhouse street.

Furniture.
John Bois, 152 and 154 Camp street.
Excelsior School Furniture Manufacturing Co., 106 Julia street, New Orleans.
Hugo Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
Henry E. Sharp & Son, New York.
Charles H. Turno 333 East Twenty-third street, New York.

Grocers.
J. M. Dowling, 25 Decatur street.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Iron Manufactories.
Walton, Heuler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Reynolds Cotton Press, W. H. Reynolds, New Orleans.
Turbine Water-Wheel, N. P. Burnham, York, Penn.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. Weis, 115 and 117 Magazine street.

Marble Works.
William Pattison, 318 to 332 East Twenty-third street, New York.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Alderdley's Sirup Bromide Chloral, W. H. Adderley, Cincinnati, Ohio.
Anti-Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Artificial Limbs, Charles M. Evans, 78 Fourth street, Louisville, Ky.
Cincho Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Cancer, Thorpean Institute, Philadelphia, Pa.
Dyspepsia and Liver Complaints, Dr. Justus J. Spreng, New York.
Dr. A. O Forsberg, 5 East Fourth street, Cincinnati, Ohio.
Dr. Hebbard's Cure, E. Dibblee, 814 Sixth avenue, New York.
Kearney's Extract Buchu, Keurney & Co., 104 Duane street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Preventive of Yellow Fever, Dr. B. Brown, 697 Broadway, New York.
Rheumatism and Neuralgia Cure, Oeo, Sweetser, 129 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Tarrant's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
D. H. Baldwin & Co., Cincinnati, Ohio.
F. W. Biere & Son, Cincinnati, Ohio.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Henry Pilcher, 656 Portland avenue, Louisville, Ky.
Philip Werlein, 78 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Novelties.
W. H. Chidester, 267 Broadway, New York.
Cowan & Co., Eighth street, New York.
Elm City Novelty Company, New Haven, Conn.
Ingersoll & Co., 205 Broadway, New York.
Rumble & Co., 52 Broadway, New York.
Dr. Van Holm, 143 Court street, Boston.
M. Young, 173 Greenwich street, New York.

Optical Instruments.
Spencer Optical Manufacturing Company, 16 and 18 Malden Lane, New York
H. Waldstein, 545 Broadway, New York

Paint.
Ingersoll Paint Works, New York.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Pallerus.
Avery & Co., New York.

Pens.
H. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
Family Journal, 200 Broadway, New York.
Fruit Recorder and Cottage Gardener, A. M. Purdy, Rochester, N. Y.
Offord's Pulpit of the Day, R. M. Offord New York.
The People's Ledger, H. K. Curtis, Boston, Mass.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, Camp street, corner of Common.

Seeds.
Hovey & Co., Boston, Mass.

Sewing Machines.
Beckwith Sewing Machine, Edward Thompson, 90 Baronne street, New Orleans.
S. Burke, son & Co., 189 Warren street, Jersey City, N. J.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Shingles.
Louisiana Shingle Company, Box 814, New Orleans.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 52 Ornvier street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 170 Canal street.

Type and Presses.
Vanderburgh, Wells & Co., 110 Fulton and 16 and 18 Dutch street, New York.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Teacher, W. H. Cassoli, Cantoe, Miss.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
E. A. Tyler, 115 Canal street.
Waltham Watches, Howard & Co., 222 Fifth avenue, New York.

Window Glass.
William Coulter & Son, Cincinnati, Ohio.

Special Notices.

CANDLES.—Don't fail to send twenty-five cents for Offord's humorous, entertaining, witty and practical Lecture on Candles, embracing the pith of C. H. Spurgeon's Sermons in Candles. "Charmingly interesting."—*Brooklyn Times.* R. M. OFFORD, 760 Broadway, New York. au20 3m

Religious Notices.

THERE will be a camp meeting at Yellow River church, in Yellow River mission, forty miles northeast of Milton, Florida, and forty miles east of Brewton, Alabama, to commence on Thursday before the first Sunday in November next. It will be self-supporting. Ministers of the Methodist Episcopal Church South are respectfully invited, and will be provided for.

S. W. DOUGLAS, P. C.

THERE will be a camp meeting at the New Hope and Pleasant Ridge camp ground, on the DeKalb circuit, Meridian district, Mississippi Conference, commencing on Friday before the second Sunday in October. Ministers of the gospel are earnestly solicited to attend. They will find conveyance at Lauderdale Springs on Thursday, and will be well cared for. The people generally are expected. W. D. TISDALE.

THE Delhi district camp ground has been located on Bayou Macon, five miles below Delhi, and the first camp meeting will commence October 15. Preachers and people are invited to attend. C. W. CARVER, P. E.

CAMP MEETING NOTICE.—A camp meeting will be held in McComb City, commencing on Wednesday, October 14, 1874, and will continue one week. The meeting will be self-supporting, and every person will be expected to provide for their own food and lodging. We have some four or five houses within one-fourth of a mile of the ground, of five large rooms each, which can be had for a small rent for the meeting. Each suite of rooms has ample accommodations for a whole society.

Tent-poles can be had on the ground. The DeSoto House, a temperance hotel, the largest and finest hotel in the State, will furnish board and lodging for the week at $1.50 per day; board, without lodging, at $1.25 per day. Fifty cents per meal, and same for lodging, for transient customers.

No pains will be spared to make this a profitable meeting to the people of southern Mississippi.

Half-fare tickets will be furnished by the New Orleans, St. Louis and Chicago railroad, and the railroad company will send extra trains on Sabbath morning to McComb City, from the north and south, if the people on the road generally wish it. The trains leave McComb City every night going north at half-past ten, and south at eleven P. M.

We have secured the promise of several eminent clergymen to attend the meeting and give us their help. Our help is in the name of the Lord.

Further arrangements will be published when made.

If we have a good rally and success we may make a permanent arrangement for a yearly feast of tabernacles for southern Mississippi.

Ministers will be provided for by the meeting.

Any communication desiring information can be addressed to Rev. H. M. Church, McComb City, Mississippi.

A. B. NICHOLSON,
E. R. STRICKLAND,
H. P. LEWIS,
D. P. BRADFORD,
J. W. SANDELL,
C. C. WATKINS,
J. RITCHEY,
H. M. CHURCH, Pastors.

DISTRICT CAMP MEETING.—The Delhi district camp meeting will begin on Thursday, October 15, 1874, at the district camp ground, four and a half miles south of Delhi, on the Delhi and Winnsboro road, Franklin parish, Louisiana. Only preachers and their horses will be provided for. Attendance of ministerial brethren is solicited. Conveyance for preachers will be at Delhi October 15 and 16.

CAMP MEETING ON DEKALB CIRCUIT.—The annual camp meeting on the above circuit will commence on the second Sabbath in October next. To ministers and friends interested we give a most cordial invitation. Brethren, come over and help us. THOMAS COTTON, P. C.

THERE will be a camp meeting at the Beulah camp ground, commencing on the sixteenth of October, 1874. The meeting will be on the self supporting plan. Everybody is invited to come. Preachers will be taken care of, and are earnestly solicited to attend.

J. M. FRANKLIN, P. C.

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Once Lost, It Cannot be Restored.
The Diamond Spectacles
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Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Rayville circuit	Oct. 10, 11
Oak Ridge circuit	24, 25
Lind Grove circuit	31, Nov. 1
Trenton circuit	Nov. 7, 8
Delhi circuit	14, 15
Wesley circuit	21, 22
Waterproof circuit	28, 29
Winnsboro circuit	Dec. 5, 6
Floyd circuit	12, 13
Lake Providence circuit	19, 20
Monroe station	26, 27
Bastrop circuit	29

1 C. W. CARTER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Charles, at Leesburg	Oct. 17, 18
New Iberia	31, Nov. 1
Abbeville	Nov. 7, 8
Vermillionville	14, 15
Opelousas	21, 22
St. Landry	28, 29
Franklin	Dec. 5, 6
Pattersonville	12, 13
Calcasieu	19, 20

1 J. E. CONN, P. E.

MEDICAL.

JUST PUBLISHED—
A LUCID DESCRIPTION OF
LIVER AND STOMACH DISEASES,
by J. J. SPRENO, M. D., late member of the New York Academy of Medicine, and of the Medical Society of the City and County of New York. Mailed for 20 cents. Address the author, No. 241 West Twenty-Second street, New York city.
"The author's conclusions are marked, and governed by sound judgment and long practical experience."—*Medical Gazette.* se3 1ysp

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WORM SPECIFIC,
OR
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SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, etc.

Whenever the above symptoms are found to exist,

DR. C. M'LANE'S VERMIFUGE
Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

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in every instance where it should prove ineffectual: "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given IN STRICT ACCORDANCE WITH THE DIRECTIONS.

We pledge ourselves to the public, that

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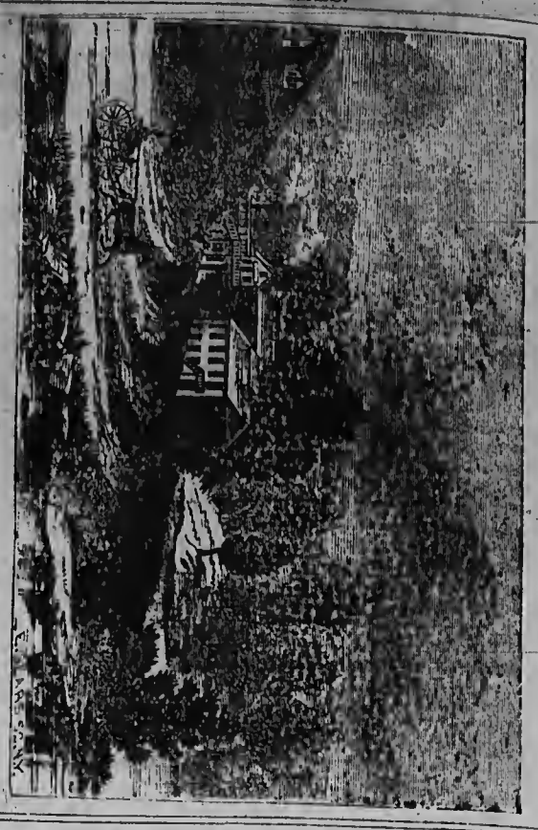

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—OF—
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DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

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12 Dinner Plates,	1 Soup Tureen,
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12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00
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Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
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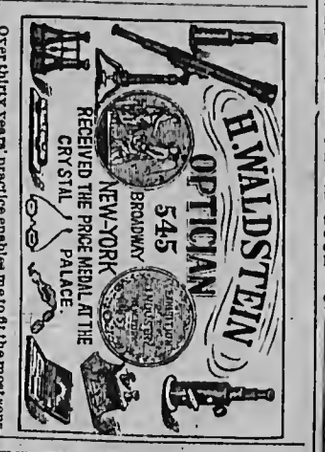

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, OCTOBER 15, 1874. NO. 42.

News of the Week.

DOMESTIC.

NEW YORK, Oct. 6.—The first annual meeting of the Church Congress in the United States was commenced this morning in Calvary church, at half-past ten o'clock, by the administration of the rite of holy communion. Bishop Whipple, of Minnesota, officiated, assisted by several ministers.

NEW YORK, Oct. 7.—The following special to the *Herald* undoubtedly reflects the views of the President. It comes almost directly from him.

Washington, Oct. 6.—The opinions of Reverdy Johnson and Charles O'Conor, with the rejoinder of Mr. Johnson, on the Louisiana question, have called attention to an important principle in the political government of the country, viz: the right of the President to review his own acts. The President recognizes the necessity of having this subject settled without delay.

The views of both Johnson and O'Conor, published in the *Herald*, have been carefully read by the President. He does not agree with Johnson that either Kellogg or McEnery was elected, but equivocally declares that the election in 1872 was a mockery, and his only motive in recognizing Kellogg was to save society in Louisiana from anarchy. He does not consider either Kellogg or McEnery, the lawfully elected Governor of Louisiana.

On Friday last, in conversation with a Southern gentleman, he intimated that this would be his position in his next message to Congress, and that he should ask that provision be made for a free and fair election at the earliest possible day, and should give emphasis to what he had already declared—that it was time for the Republican party to unload Louisiana.

NEW YORK, Oct. 7.—The Protestant Episcopal Convention began this morning in St. John's chapel, Varick street, where the religious services of the body were held. The chapel was filled almost to the doors by the congregation. The morning service and communion service of the Episcopal Church were celebrated, many prominent divines participating. Bishop Silwyn, of Litchfield, England, preached the sermon. Bishops Lee, of Delaware, Green, of Mississippi, Atkinson, of North Carolina, Potter, of New York, Clark, of Rhode Island, and McCoskey, of Michigan, also took part.

AUGUSTA, GA., Oct. 7.—The election for members of the Legislature passed off quietly; scarcely any opposition, except in a few counties, to the Democratic candidates. There will not be exceeding fourteen Republicans in both houses of the next General Assembly, giving a Democratic majority on joint ballot of 205.

AUGUSTA, GA., Oct. 9.—So far as heard from, only three counties in Georgia—Liberty, Newton and Glynn—have gone Republican. The indications are that the entire delegation from Georgia in the next Congress will be Democratic.

CHICAGO, Oct. 11.—The petition to the Episcopal Convention for delay in the confirmation of Bishop Seymour, which has been forwarded to New York, is said to have received the signatures of a majority of the members of the late diocesan convention of Illinois. On the other hand, the standing committee of the diocese to-day telegraphed to the General Convention a request to take no notice of the petition.

VINITA, INDIAN TERRITORY, Oct. 12.—President Grant, ex Secretary Borie and others arrived here to-day. Hundreds of Cherokees turned out to see the Great Father. The President made the following speech:

"It affords me great pleasure to visit your beautiful country, which I have never seen before, though I have been far on all sides of it. It is rich in soil and unsurpassed in beauty. Without saying anything at this time about the policy which I think should be adopted with regard to the Territory, I will say I am pleased with such evidences of advancement among you, and I hope that you will be encouraged in cultivating the soil of so rich and magnificent a country."

NEW YORK, Oct. 12.—A dispatch, dated in the field with General McKenzie's expedition, via Fort Worth, Texas, October 11, 1874, says: General McKenzie, after repelling two attacks by Indians on his column, on the twenty-sixth and twenty-seventh of September, marched all night on the twenty-seventh, and surprised, at sunrise the following morning, five companies of Cheyennes and their allies, situated in the Canon Citroblanco, on Jute creek, near the fork of Red river.

A decisive blow was inflicted, and the troops captured and destroyed over a hundred lodges and their entire outfit, comprising robes, munitions of warfare, etc., and 1,434 horses and mules, of which 1,048 were at once killed.

The bodies of four Indians who were killed in the fight were brought in. Our loss was one soldier slightly wounded. General McKenzie is in pursuit with thirty days' supplies.

WASHINGTON, Oct. 12.—The United States steamer Plymouth, which was commissioned at Portsmouth, New Hampshire, on the tenth instant, has been ordered to the north Atlantic station.

Information from Japan of September 4 is that the difficulties between that country and China were still unsettled, and both parties concentrating their forces on the island of Formosa, and at strategic points on their respective coasts. A settlement is thought to depend on the result of the negotiations of the Japanese embassador sent to Pekin.

The northern parties for the observation of the transit of Venus at Oludorastap and Peking arrived at Nagasaki August 31. The Kearsarge was detailed by Admiral Pennock to take the Oladorastap party to their destination, and the Ashuelot the Peking party. The latter sailed from Nagasaki September 3, and the former September 4.

A telegram from the Pensacola navy-yard, dated yesterday, reports no new sick, fourteen convalescents discharged to duty, and the death that day of Private John R. McGowan, of the marine corps.

LITTLE ROCK, Oct. 13.—The election to-day was one of the most quiet and orderly ever held in this city. Not a single disturbance occurred. The vote was quite full. Indications are that the Conservatives have carried the city by 200 majority, and the county by 350 majority. It will be midnight before any official returns are received.

LOUISVILLE, Oct. 13.—Heavy frosts fell on Sunday and last night throughout Kentucky and northern Tennessee, over the great tobacco region. Well-informed men from the country and dealers in this city unite in saying that great damage has been done to the growing crop of tobacco.

COLUMBUS, OHIO, Oct. 13.—Scattering returns received here indicate that the Democratic State ticket is elected, and that they also carry the close congressional districts.

FOREIGN.

LONDON, Oct. 8.—The *Globe*, in its issue this afternoon, says a telegram from Shanghai states that war has been declared between China and Japan. We are not able to confirm the report.

A special dispatch to the *Standard*, from Berlin, states that in consequence of domiciliary visits to the residences of the friends of Count Von Arnim throughout the empire they cannot communicate with him. It is reported, says the dispatch, that these events are connected with a forthcoming book, the early sheets of which are already in circulation in Ultramontane circles in Munich and Vienna. It is now said the missing documents number one hundred.

LONDON, Oct. 13.—A special dispatch to the *Pall Mall Gazette* from Santander confirms the report of the partial submission of the Carlists.

Juggernaut.

The Juggernaut pilgrims at Serampore are said to have manifested considerable dissatisfaction at the conduct of the Serampore municipal authorities in regard to the cars. The commissioners declined to allow one of the cars, which was in a manifestly rotten condition, to be removed until it had been repaired. The priests sent hundreds of men to work, and kept them at it incessantly for a day and a night. But the next morning the magistrate was still dissatisfied with the condition of the car, and impounded the ropes to prevent any attempt at moving it. "The result was," says the *Patriot*, "that for the first time within the memory of man the sacred car was not drawn on the day of the festival." But by the wise action of the authorities in preventing the removal of the car in its unsafe condition, there can be no doubt that many lives were saved. The magistrate, who has thus been the indirect means of preserving the lives of a number of his fellow-creatures, is covered with abuse, and accused of "conspiring to interfere with the religious observances of the people."

A NOBLE example in behalf of missions to the heathen, says the *Christian Intelligencer*, is that which was recently set to Christians by Mr. Walter C. Jones, of Manchester, England, who made a gift of £20,700, or more than one hundred thousand dollars, to the cause of foreign missions. The gift was made to the Church Missionary Society. Who is there to imitate this example among the merchant princes of our own country? Certainly there never was a time when help, even on a less munificent scale, was more needful or could have been more beneficial. Never did heathendom seem so inviting a field as at the present moment, never so impregnated with a desire for change, never so ready to abandon institutions, like that of caste, which have hitherto offered the most stubborn resistance to the spread of "gospel truth and light. Moreover, never was Christianity in a better plight than now for aggressive action, by the number and learning of its missionaries, by the multiplied translations of the Scriptures, and by the knowledge resulting from the experience of past efforts.

A NEGRO BRUTALLY MURDERED. A well-known Democratic negro, named Thomas Williams, was atrociously murdered last Sunday night by a party of negro Ku-Klux, at Lake Pelgneur, in Vermillion parish. The assassins, it seems, went to his house after dark, called him out and riddled his body with buckshot. Before assistance could arrive he was dead; but the names of the men who committed this horrible deed have been ascertained, and if caught their cases will most likely be disposed of by Judge Lynch. We would like to know what sort of government we are living under that cannot protect its colored citizens in their right to choose their own political faith?—*Iberia Sugar-Bowl, October* 8.

From the Work.

RALEIGH CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* Perhaps it will not be amiss for you, through the ADVOCATE, to let the friends of our beloved Zion know something of the workings of the good One on this circuit. Our revivals have not been so extensive as we desired, but we can say that the Lord has revived his gracious work among us. Our round of protracted meetings is about through. We have had quite a number of conversions and accessions to our church. The church membership was greatly revived and strengthened.

R. A. SIBLEY, P. C.

TRENTON, MISS., October 2, 1874.

BROWNSVILLE CIRCUIT, JACKSON DISTRICT, MISSISSIPPI CONFERENCE. *Mr. Editor:* As we have just closed our protracted meetings for this Conference year, we will give you a brief statement of their known results. Our people have been greatly revived, and of the four appointments we have, two of them hold regular weekly prayer meetings. We have had forty-five accessions to the church, sixteen of whom were heads of families; baptized nine adults and seventeen infants. Our people desire to return thanks to Bros. J. D. Hays, C. B. Galloway, T. Holloman and C. Powell for valuable pulpit assistance.

J. M. WEEMS, P. C.

EDWARD'S, MISS., Oct. 3, 1874.

AUTAUGA AND CLANTON MISSION, ALABAMA CONFERENCE.—*Mr. Editor:* We have just held a camp meeting near Clanton, Baker county, Alabama, at which great good has been done. The meeting commenced on Friday night, September 25, and closed on Wednesday night, September 30. The camp ground is a new one, and was gotten up in a very short time; consequently there were only nine plank tents, most of which were double ones. In these were encamped about fourteen families. Besides these, several others came in with their wagons, and remained part of the time. I had but little ministerial help—for the first two or three days only Bros. J. T. Roper and W. A. Montgomery, of our church. On Monday evening Bros. S. W. and N. A. Dobbs, of the Methodist Protestant Church, came to our assistance. But God was with us in mighty power; and although we were somewhat hindered during the early part of the meeting by rain, we have had a very successful meeting. The visible results were about forty conversions, several reclamations of backsliders, and thirty-nine accessions to the church, including six by letter.

This camp meeting was self-supporting, and the people like the plan, and have all fallen in love with camp meetings. We expect to make this a perpetual camp ground.

Yours in Christ,

R. A. MIEARS, P. C.

CLOVER HILL CIRCUIT, MAYERSVILLE, MISSISSIPPI.—*Mr. Editor:* We commenced a meeting for Clover Hill church, near the town of Mayersville, on Saturday, September 26. On Sunday morning Rev. A. B. Stewart, from Rolling Fork, came to our assistance. The meeting continued up to last night, the fourth of October—nine days. We had one or two experience meetings, in which great good was done. Backsliders testified that they were again on their way to heaven. We do not know how many were converted or born of the Spirit, but there were several who declared before the congregation, by giving their hand to the pastor, that they had "passed from death unto life." At almost every opportunity large numbers offered themselves as penitents to be prayed for. Oh, how our poor hearts rejoiced to see sinners, from seventy years old down to twelve, trembling before God. One old gentleman, aged seventy-four, presented himself as a penitent. He never had belonged to any church, nor had he been baptized. He came forward as a candidate for church membership, and besides him fifteen others.

Yesterday I took up a collection for the Conference funds, and received $15.20—just half of what I expect to get before Conference. After service I inquired if any needed hymn-books, Bibles or Disciplines, when several came forward and asked for books, and now I am ready to send to Bro. Harp for $42 worth of books. As far as I can learn, this is the first protracted meeting that was ever held at this place.

Yours truly,

T. B. WALDEN, P. C.

MAYERSVILLE, MISS., October 5, 1874.

BUFFALO CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* Yesterday we closed one of the most wonderful works of grace I ever beheld. The meeting continued only five days, but during this short period God wrought wonders in the land in converting precious, blood-bought, immortal souls, and in building up his church. Eighteen were converted and forty one added to the church. A young man who was converted feels that God has called him to the work of the ministry. We need more ministers in this country, and we pray God to send men into this glorious work. Twenty adults and twelve infants were baptized. All present spoke of this revival as the most wonderful one they ever witnessed. Mr. Editor, you can form some idea of this meeting when I tell you that there were as many as seventy-five persons rejoicing in the love of God at one time. It seems that the preachers were directed by God in the selection of the subjects to preach from.

Just one month before we held a very interesting meeting at Mount Carmel church. It lasted four days, and there were two happy conversions and twelve accessions to the church. It was, indeed, a good meeting. There were not many conversions and accessions, but the membership was wonderfully blessed. One young man who had been a member of the church, having violated the vows, had his pastor to make an open confession before the congregation, which was very noble indeed. At other points on the circuit I have received ten members, making in all this year sixty-three received into the church. Pray for us. Yours truly,

JAMES L. PARKER, P. C.

ARCADIA CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* The last of July we held a meeting of ten days at Salem, and the Lord was with us in great power. The result was twenty-four accessions and about twenty conversions.

We next held a meeting at a place known as Dubbin's School House, in a community where there is but little preaching. There were several conversions, and we organized a church of twenty-four members, some of whom had been members at Salem.

During the political excitement in Lincoln parish we held a meeting at a union church, six miles west of Vienna, which resulted in several conversions, and the organization of a church numbering twenty-one members, some of whom were from the Vienna circuit.

On Friday night before the fifth Sunday in August we began a meeting at Mount Moriah, which continued ten days, resulting in sixteen conversions, I believe, and nine accessions, and a general revival in the church.

On the first Sunday night in September we commenced a meeting at Athens, which in some respects was one of the best we have known. It continued two weeks, and was said by old citizens to have been one of the best ever held there. Our Presbyterian and Baptist brethren, many of them, were with us in the spirit of labor and love, and party spirit seemed unknown. O what a feast of love! The result was thirty-five accessions, and, as nearly as we can tell, fifty conversions. Thanks to many of the ministerial brethren for efficient help. The total results are ninety accessions and about the same number of conversions. To God be all the praise, honor and glory.

J. D. HARPER.

OCTOBER 1, 1874.

MORE ABOUT THE CLANTON CAMP MEETING.—*Mr. Editor:* Having been present at the above camp meeting, from its commencement to its close, Bro. Miears, the pastor, requested me to write an article for your paper in reference to it.

The camp ground is situated a little over one mile east of Clanton, which is the county seat of Baker county, Alabama, and is on the South and North railroad, about forty-one miles north of Montgomery. This is a new camp ground, just established; but it is now considered as established for years to come. There were not a great many tenters, but I heard several who were not tented say they intended to tent next year; and I would not be surprised if there should be forty or fifty tenters another year. The meeting is conducted on the self-sustaining plan—every one is expected to take care of himself. There was no boarding tent this year, but I think it is the intention to have one another year. The plat of ground is a beautiful one, well suited for a camp ground. This year we had to make out with a brush covered arbor, but it is the intention to have one covered with boards or shingles next year—one that will shelter a thousand people or more.

The proposition to have a camp meeting here met with some opposition, and even some members of the church predicted that it would be a failure. But there were a few men and women of determination and strong faith, who knew no such word as "fail." In connection with such enterprises; and, in spite of opposition and unpropitious circumstances, they undertook and carried on the work, and the result was "according to their faith." Instead of failure, it was a grand and glorious success. There were but few ministers present; several who had promised to attend failed to do so. All the preaching, except two sermons, was done by three men. But God was with us in mighty power, and the results were truly wonderful. Some men who have passed beyond the meridian of life were brought in, and some little boys and girls only eight or ten years old. Among the converts and accessions are some who had wandered very far from God, and their reformation has caused great rejoicing in the camps of Israel. During the camp meeting, and a protracted meeting held in Clanton, a few weeks before, by Bro. Miears, whole families were brought into the church. The labors of Bro. Miears in this community have been greatly blessed. Two years ago there was no house of worship, and only fifteen or twenty members; now they have a neat framed house and something like eighty members.

A word now in reference to this country and the people that live in it. Many people outside of Baker county are disposed to look upon it as the poorest part of the State, and the people as but little elevated above the savage. In both particulars they are greatly mistaken. The land is much better than is supposed, and the crops are much surer than in many other parts of the State—not so seriously affected by either floods or drouth. The people, too, are nice and clever, and many of them intelligent. This country is destined to become one of the most desirable portions of the State. The people are out of debt, and make a good living at home. This country has two great advantages: it is *healthy*, and it is a *white man's country*. Along the South and North railroad are springing up towns and villages, which have already become centers of trade and places of summer resort for the inhabitants of some of our larger cities.

W. A. MONTGOMERY.

VIENNA, LOUISIANA.—*Mr. Editor:* The Lord is still with us, converting, converting and saving sinners, and refreshing his people. On the twenty-sixth of August we began a meeting at this place, and continued it until the night of the third of September. The results are as follows: There were twenty conversions and nineteen accessions. The church here was in a backslidden condition; a great majority of the members seemed to be destitute of the comforting influences of our holy Christianity. But the Lord reclaimed his people here, and is establishing their goings by the way.

Our camp meeting at Wesley chapel began at the time appointed (September 10,) and closed on the morning of the sixteenth, which resulted in fifty conversions and thirty-six accessions. The church here was most graciously revived. We engaged assistance, but were disappointed. In our camp meeting Bros. Henry O. White, of Trenton, Louisiana, R. T. Parish, of Downsville circuit, and John W. Hearn, who lives on said circuit, C. W. Hodge, of Castor circuit, and Robert Parvin, of the Farmerville circuit, labored faithfully and effectually in the vineyard of their Master in subduing sin. Now, Mr. Editor, the result of our labors to date is as follows: One hundred and forty-four conversions, one hundred and seventeen accessions, and the church most graciously revived. The Lord has revived every church where we have held protracted meetings. There is one church on my circuit at which there has been no protracted meeting as yet, but we are getting ready to move on it, and will make the attack in good earnest, expecting to succeed. The Lord is blessing and reviving his people throughout our district. So you see that the Lord is favoring our beloved Zion in this part of the Louisiana Conference with his presence, whether our Bishops do or not. Our Bishops can go to Round Lake and Seashore camp meetings, and hold District Conferences at various points within the bounds of the same Annual Conference year after year, and we are left out. If I mistake not, our Conference pays as much toward their support as any other Conference in the whole connection, according to our membership, and yet we never see a Bishop unless we go to an Annual Conference. I know the argument used to all this is that there are no railroads nor steamboats running through our country. This is very true, and we regret that such is the case as much as any one; but then it will cost our Bishops no more to travel in north Louisiana than in any other Conference, save now and then they might be required to walk up some long, muddy hill. This is good exercise for us circuit preachers. The preachers on any district would pay the traveling expenses of any one of our Bishops who would come and hold a District Conference for them. O how our people and Zion pant for an opportunity of beholding a Bishop one time in these lands.

J. M. MCKEE, P. C.

OCTOBER 1, 1874.

Vanderbilt University.

The board of trust met, on the call of the president, in Nashville, on September 30.

The vacancy in the board, occasioned by the death of the Rev. Dr. A. L. P. Green, was filled by the election of the Rev. Dr. R. A. Young. Also the vacancy occasioned by the transfer of the Rev. W. C. Hearn from Arkansas to Colorado, was filled by the election of the Rev. Dr. A. R. Winfield. Dempsey Weaver, Esq., was elected treasurer, an office previously held by Dr. Green.

In filling up the professors' chairs the policy of the board is to proceed cautiously. Two additional officers of instruction were elected at this meeting. Milton W. Humphreys, Ph. D., was elected professor of Greek language and literature. B. W. Arnold, A. M., was elected adjunct professor of Latin language and literature.

Dr. Humphreys is from Lexington, Virginia, where, at Washington College, he graduated. Subsequently he taught there, and two years ago went to Germany to pursue his studies there under the best auspices. Prof. Humphreys took his degree at Leipzig.

Mr. Arnold graduated at Randolph Macon College, and subsequently taught in West Tennessee College, at Jackson, and at the Military Academy of Kentucky, from whence he went to Berlin, where he is now prosecuting studies in his favorite department of learning. He will return in 1875, in time to take part in the organization of the literary and scientific departments of the University. Our readers have had the pleasure of perusing several communications with which he has favored us from Germany—some of the best we have ever published.

Other chairs will be filled at a future meeting of the board.—*Nashville Christian Advocate.*

Oregon Correspondence.

CORVALLIS, OREGON, Sept. 21, 1874.

MR. EDITOR: Many incidents have occurred since my last writing that might interest your readers, but the time at my disposal for writing for the public eye forbids my "telling my experience," notwithstanding my fondness for experiences.

The Columbia Conference closed September 14. Our session was very pleasant in the main. Ten out of the twelve preachers were present. Two were absent by reason of age and infirmities. Two were received on trial. One transfer was present, who, with two transfers (Bros. Skipworth and Bradley) from Louisiana, were assigned work. Hope there will be no let or hinderance in those brethren coming on with all speed. The people are looking eagerly for them, and will give them a cordial welcome. The Bishop has his episcopal eye on six other men to supply destitute portions of the work. Our loss of effective preachers is four—two located, one superannuated, and one suspended. Our little, struggling band will, we hope, be seventeen strong at our next annual convocation. May the little one become a thousand! The Willamette district reported an increase of over one hundred during the year. We thank God, take courage, and push the battle to the gates!

Bishop Pierce and Dr. McFerrin, by their presence, counsels and preaching, infused life into our ranks. Men as dissimilar physically, intellectually and in style as any two you might select, and yet true yoke-fellows—matches—like the fellow's team: one white, the other black, and strikingly unlike in other points. But when it came to *pulling*, the match was perfect. "The unity of the Spirit in the bonds of peace." How beautiful! I have had the company and presence of these veterans for about two weeks. These representative men are charmed and captivated with our country, and fully comprehend our wants, obstacles and prospects, and will send workmen and means to supply this inviting field. God bless the dear, good men. May they live long to bless the church!

Our Conference was held at Dixie (you see I haven't gotten out of Dixie) camp ground. It was well attended and provided for. A number of souls were converted and eight united with the church.

Our wheat harvest is nearly over. We have had some showers of rain during the harvest season. It is rather unusual. Great fears have been entertained that much grain would be lost. I think very little is lost, or even injured. The yield is about as usual—twenty to twenty-five bushels to the acre; in some specially favored places as high as fifty to sixty bushels. Wheat is low, very—sixty-two and one-half cents per bushel at this place. Not much selling. Business is stagnant and money matters are hard, yet everybody has plenty to eat and wear. Our country is enchanting at this time of year. The weather is all the most fastidious could ask. Peace, quiet and health prevail. How in contrast with your worried, tax-burdened and groaning State. Gladly would I liberate you from your shackles, if possible. I read the dispatches with avidity. God save the right! The tone of your editorial, "Moderation and Peace," was good and timely advice. But I am no little perplexed how the people are to hold their peace.

In company with Bishop Pierce and Dr. McFerrin, filling a long list of appointments up the valley, I was at Salem the day of the Governor's inauguration. The Bishop preached that night, and Dr. McFerrin next night. These representative men were received and treated with the courtesy and consideration their position as leaders of a great and growing church called for by the "powers that be." The Bishop offered the prayer. The message was full, comprehensive and statesman-like. Governor Grover is a polished gentleman and a statesman. This message was listened to by say five hundred people. The Bishop and I were remarking how greatly in contrast with a similar occasion, on Lafayette square, when Governor McEnery was inaugurated. I suppose there must have been ten thousand people present. He offered prayer then. How different the condition of your State and this! May our kind heavenly Father guide you out of your troubles to the haven of peace, quiet, prosperity and good government!

Affectionately in Christ,

T. B. WHITE.

A GOOD LADY once remarked to Dr. Adams that his sermons were a little too long. "Don't you think so, Dr. Adams?" said she, "just a little." "Ah! good sister," said he, "I am afraid you don't like 'the sincere milk of the word.'" "Yes, I do," said she; "but you know the fashion now-a-days is condensed milk."

SOME observant people state that the English sparrows of late introduced into New York and other cities eat up the musquitoes, thus performing a most essential service to people with sensitive skins.

SO MANY need help that those who have power and means, and use them not, lose the noblest luxury of life.

GOD'S kingdom is a cross kingdom. *Gossner.*

The Christian Advocate.

THURSDAY, OCTOBER 15, 1874.

LEFT ALONE AT EIGHTY.

BY ALICK ROBBINS.

What did you say, dear? Breakfast?
Somehow I've slept too late.
You are very kind, dear Ellie:
Go tell them not to wait;
I'll dress as quick as ever I can;
My old hands tremble sore,
And Polly, who used to help, dear heart!
Lies t'other side o' the door.

Put up the old pipe, deary:
I couldn't smoke to day;
I'm sort o' dazed and frightened,
And don't know what to say.
It's lonesome in the house here,
And lonesome out o' door;
I never knew what lonesome meant
In all my life before.

The bees go humming the whole day long,
And the first June rose has blown,
And I am eighty, dear Lord, to-day—
Too old to be left alone!
O heart of love! so still and cold!
O precious lips! so white!
For the first sad hour in sixty years,
You were out of my reach last night.

You've cut the flower? You are very kind.
She rooted it last May.
It was only a slip; I pulled the rose
And threw the stem away;
But she, sweet, thrifty soul, bent down
And planted it where she stood.
"Dear, may be the flowers are living," she said,
"Asleep in this bit of wood."

I can't rest, deary—I cannot rest;
Let the old man have his will.
And wander from porch to garden-post—
The house is so deathly still;
Wander, and long for a sight of the gate
She has just left ajar for me.
We had got so used to each other, dear—
So used to each other, you see.

Sixty years, and so wise and so good,
She made me a better man
From the moment I kissed her fair young face,
And our lover's life began.
And seven fine boys she has given me;
And out of the seven not one
But the noblest father in all the land
Would be proud to call his son.

O well, dear Lord, I'll be patient,
But I feel sore broken up;
At eighty years it's an awesome thing
To drain such a bitter cup.
I know there's Joseph and John and Hal,
And four good men beside;
But a hundred sons couldn't be to me
Like the woman I made my bride.

My little Polly! so bright and fair!
So winsome and good and sweet!
She had roses twined in her sunny hair,
White shoes on her dainty feet;
And I held her hand—was it yesterday
That we stood up to wed?
And—no, I remember, I'm eighty to-day,
And my dear wife, Polly, is dead.

What Is Temperance

IN RESPECT TO THE USE OF INTOXICATING LIQUORS?

NO. VI.—BY J. W.

In our last article we examined the testimony respecting the wine which Jesus made and used, and we found it leading inevitably to the conclusion that his example in no wise contravenes but supports the testimony of science and of Scripture that intoxicating wine is a mocker and is maddening in its nature, and that therefore temperance respecting it involves total abstinence from its use. Let us now examine the passage wherein the Apostle Paul recommends Timothy to substitute wine for water as his beverage. It reads: "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." Keeping in view the fact that there were two sorts of wine in use at the time, we ask: Which did Paul here recommend? Not intoxicating wine, certainly, for an inspired mind would not recommend that which would produce precisely the opposite effects desired in the case. Science demonstrates that intoxicating liquor is never a tonic—does not minister continuous strength to the human system, but the reverse; that it is, medicinally, at best, but a stimulant, tiding life over some great emergency in disease, very much as a horseman's spur impels his jaded steed to make one more leap in his escape from some pursuing enemy. "A stimulant, when applied to the living tissues, in a sufficiently dilute form, exalts for a time their vital activity, but this exaltation is temporary only, and is followed by a corresponding depression." Let Dr. Carpenter, of London, tell us the chemical effects which intoxicating wine would have had on Timothy's physical system. Says he: "It has been affirmed by some that alcohol in small doses is tonic; but of this there is no adequate proof. The property of tonic remedies is to *increase* permanently the vital contractility of the animal solids in general, but more especially that of the walls of the blood vessels. Now, although some slight effect of this kind is at first manifested after the application of very dilute alcohol to a living membrane, yet it is very transitory, and is succeeded by an much longer period of diminution of the activity of the functions of life. The supposed tonic properties of alcohol in small doses, especially in the form of wine or malt liquor, are really but a manifestation of its stimulant effects." Then it is to be remembered that its stimulation is but one in a series of the pernicious effects of intoxicating wine. So much for the scientific proof that Paul, an inspired man, was not likely to recommend Timothy a stimulant, instead of a tonic, as would be the case if the recommended him to use fermented, alcoholic, intoxicating wine. Further, we learn from Philo, Pliny and other ancient historians that fermented wines were known in their times, as well as in ours, to produce "headaches, dropsy, madness and stomach complaints." On the other hand, science demonstrates that the pure, unfermented juice of the grape is a grateful, nutritious, healthful beverage; that, as the Bible says of it (the new wine,) "there is a blessing in it;" and that it is eminently valuable as a *tonic* for the sick and enfeebled. We learn, too, from the ancient historians, that in Paul's day the sweet, unfermented wines were celebrated for the possession of these qualities. Pliny testifies that the unfermented wines were "most useful for the sick." Athenæus says of the sweet Lesbian wine: "Let him take this sweet wine, either mixed with water or warmed, as being *very good for the stomach*." Last fall this sweet, unfermented, unintoxicating wine, obtained from Cincinnati, was given to some patients at Shreveport, during their convalescence from yellow fever, with the best of results; it proved to be a most excellent tonic—good "for the stomach's sake," and greatly helpful to those in the "infirmities" of physical prostration. Who will say, in the face of these facts of science and history and experience, that the wine which Paul advised Timothy to drink, instead of water, was any other than the sweet, unfermented, unintoxicating wine?

Again, we find several exhortations in the epistles against excessive drinking of wine, from which it is argued that not the moderate use of intoxicating liquor is intemperance, but the excessive use of it. This would be a fair conclusion if the term "wine" always signified an intoxicating liquor; but there being two sorts of wine clearly distinguishable in the Scriptures—one a mocker and poisonous in its nature, and the other having a blessing in it—is it not probable, at least, that the wine which we may drink in moderation, but not in excess, is the latter sort of wine? The history of the times in which the epistles were written are in proof that the exhortations against "excess of wine" had special reference to the drinking of sweet wines, for we find that the excessive drinking of said wines, unintoxicating though they were, was one of the vices of that epicurean age. We are told by the historians that men and women, in those times, voluptuously gormandized upon sweetmeats and sweet drinks. The Roman ladies, it seems, were so fond of sweet wine that they would first fill their stomachs with it, then throw it off by emetic in order to continue drinking it. This, evidently, was the "excess of wine" which many Christians in those Eastern churches were given to, and against which the apostles so frequently exhort them. Surely it was this sweet wine to which Paul referred when he says of the deacons and the women: they must not be given "to much wine."

After a careful examination of every passage of Scripture wherein wine is mentioned, we find that not once is man counseled, by example or implication, to make use of wine that can be identified in the context as an intoxicating liquor; further, we find that in every instance where wine can be identified in the context as an intoxicating liquor, its use is absolutely forbidden. Are we not justified, then, in concluding that the Scriptures reiterate the teachings of science respecting intoxicating liquor—that it is a poison, and that therefore temperance in respect to its use is not moderation, but total abstinence?

We do not assume, of course, that this examination into the works and words of God has been as thorough as it might; but surely we have found sufficient evidence to furnish us with a plain answer to the question with which we set out. Does not the mind of God clearly articulate to us, in the two volumes of nature and revelation, that nothing short of abstinence—total abstinence—from intoxicating liquor as a beverage is temperance in respect to its use?

So long as we overlook the fact brought out in this investigation, that intoxicating liquor is essentially poisonous to the human system in its very nature, our arguments to persuade men to abstain therefrom will be weak, and our schemes to reform them will be inefficient. So long as the line recognized by the church and society between temperance and intemperance in the use of intoxicating liquors is the shifting and elastic one of "moderation," and not the straight and well-defined one of "total abstinence," so long thousands upon thousands of our fellowmen, in the church and out of it, will be "deceived thereby" into the use of that which God brands "a mocker" and "the poison of dragons." Upon any other basis than this every attempt to legislate and make war against the drinking, selling or making intoxicating liquors is essentially defective. Upon any other basis than the proof of its intrinsically evil nature there is no reason why the saintliest churchman in the land may not go on manufacturing and selling intoxicating liquor *ad libitum*, he asking no questions for conscience' sake. But unmask this destroying dragon—tear off the good-for-food fallacy with which its poisoned fangs have been so long hooded; let men see the bloated, hideous, destroying monster that it really is; let them see the fire of hell which reddens in its tongue, and the dragon-teeth which bristle in its jaw, ready to devour remorselessly everything good and true and noble in human nature; let them know that, like its father, the devil, it "was a murderer from the beginning"—a murderer of human bodies and of human minds and of human souls; that there is murder in its breath, murder in its touch; that its every movement upon man means murder; and then shall we understand the force and import of the divine injunction: "LOOK NOT THOU UPON THE WINE *when it is red, when it giveth his color in the cup, when it moveth itself aright* (that is, when it is changed by fermentation into an intoxicating liquor.) *At the last it biteth like a serpent and stingeth like an adder.*"

Fraternity.

MR. EDITOR: The articles recently published in the ADVOCATE on the foregoing subject are decidedly unfraternal in their spirit. I have been looking for something on the other side, but nothing has appeared. Lest it may be thought by some that they set forth the opinions of every one, I have concluded to write a few short articles myself.

The articles above alluded to are quite different in their styles and modes of treating the subject, but all of them breathe the spirit of hostility against the establishment of fraternal relations between the Northern and the Southern Methodist Church, as contemplated by the two General Conferences, whether so intended or not. I may hereafter pass the articles in review. The length of a newspaper article will not permit it at this time.

I propose to show that the Methodist Church South has, ever since its organization, been willing to cultivate fraternal intercourse with the Northern Church, if her own utterances are to be taken as true.

The convention at Louisville in 1845 passed, without a dissenting voice, the following resolutions:

"That while we cannot abandon or compromise the principles of action upon which we proceed to a separate organization in the South; nevertheless, cherishing a sincere desire to maintain Christian union and fraternal intercourse with the Church North, we shall always be ready kindly and respectfully to entertain, and duly and carefully consider, any proposition or plan having for its object the union of the two great bodies in the North and South, whether such proposed union be *jurisdictional* or *connectional*."

Bishop Soule, in his letter to our General Conference at Petersburg, declaring his adherence to the Church South, used the following language: "I indulge the joyful assurance that, although separated from our Northern brethren by a distinct Conference jurisdiction, we shall never cease to treat them as 'brethren beloved,' and cultivate those principles and affections which constitute the essential unity of the church of Christ."

Following out this same spirit, the General Conference, by a rising and unanimous vote, delegated Dr. Lovick Pierce to visit the General Conference of the Methodist Episcopal Church to tender to that body the Christian regards and fraternal salutations of the General Conference of the Methodist Episcopal Church South.

From the foregoing and other similar statements we learn what was the spirit of our fathers. The steps for the division of the church were sorrowfully taken, but they were believed to be necessary to the better promotion of the cause of religion. Notwithstanding the severance which was consummated at Louisville in 1845, the church in convention solemnly and unanimously agreed to consider kindly any plan that has for its object the union of the two churches, and this seems to have grown out of the desire to maintain fraternal intercourse.

But some one may say that this was a long time ago, and that under changed circumstances we may change our opinions. Certainly this is so. But, so far as fraternal intercourse is concerned, the voice of the church has continued the same. Dr. Pierce was not received in his official capacity; nevertheless, we left the door wide open for the Northern Church to send us fraternal messengers. They came to Louisville and were most cordially received.

But before that time we find our Bishops using very strong language in favor of peace. In their reply to the Northern Bishops at St. Louis, in 1869, they say: "We deplore the unfortunate controversies and tempers that have prevailed and that still prevail; and our earnest desire and prayer to God is that they may give place, and that speedily, to peace." The Northern Bishops proposed reunion; but our Bishops showed them a more excellent way. "In our opinion," say they, "there is another subject to be considered before that can be entertained, and necessarily in order to it; we mean the establishment of fraternal feelings and relations between the two churches." We cannot quote at greater length. The reply shows most clearly that our Bishops not only favored peace, but prayed for peace; and that the subject of fraternal feelings and relations should be considered.

The General Conference at Memphis uttered similar sentiments. We find in the resolutions offered by Dr. (now Bishop) Keener, and adopted by the Conference, the following: "We earnestly desire true Christian fellowship with every other branch of the Christian church, and especially with our brethren of the several branches of Methodism in this country and Europe."

The majority report of the committee on fraternal greetings of the Methodist Episcopal Church contains this paragraph. I quote from the report as first made: "We are called upon by the terms of the action of their General Conference to consider measures necessary 'to prepare the way for the opening of formal fraternity.' Every transaction and utterance of our past history pledges us to regard favorably, and to meet promptly, this initial response to our long-expressed desire."

This is very strong language in favor of formal fraternity. Our church is pledged by its past history to regard favorably the initial response of the Northern Church, according to that report. The fraternal messengers came in due form. If their coming was not in the manner required by the letter of Dr. Pierce to the Northern General Conference in 1846, which was approved by the General Conference of our church, then the General Conference at Louisville ought to have said so. But the Conference received the messengers in their official capacity, and the fraternal greetings of the Northern Church also, and did it with pleasure; and did more than that. The Conference authorized our Bishops to appoint a delegation to bear our Christian salutations to the next General Conference of the Northern Church, and also a commission to adjust all existing difficulties.

Now, Mr. Editor, the question arises: Has our church been sincere in all of its utterances on this important subject, or has it been speaking merely hollow words? I for one believe that the church gave its utterances in sincerity, and that it will not take such action now as will show that it never meant what it said. I know not what may be the final result of the negotiations between the two churches; but I earnestly pray that the action of our church may show, in the language of Bishop Keener's resolution, that we earnestly desire Christian fellowship, especially with the several branches of Methodism in this country and Europe.

H. F. JOHNSON.

BROOKHAVEN, Mississippi.

TO COMPREHEND a man's life it is necessary to know not merely what he does, but also what he purposely leaves undone. There is a limit to the work that can be got out of a human body or a human brain, and he is a wise man who wastes no energy on pursuits for which he is not fitted; and he is still wiser who, from among the things that he can do well, chooses and resolutely follows the best.—*Gladstone.*

Terms of Communion.

MR. EDITOR: In the ADVOCATE of August 27, over the signature of J. C. Taylor, M. D., I find a very remarkable article—remarkable, as you will see, for several reasons. It may be presumption, amounting to a crime, for a humble Methodist preacher to differ in an opinion with a learned M. D. who has "been a member of the Methodist Church since the eighth of January, 1834;" but, fortunately for the preacher, the manuscript is forthcoming from which the sermon was preached that so "deeply pained and exercised" the good brother, and we submit it *verbatim et literatim*, so that you and the readers of the ADVOCATE may judge between J. C. Taylor, M. D., and the preacher.

"Text, First Corinthians xi, 23-26. The holy ordinance of the Supper has been in high estimation by the followers of Christ in all ages of the church.—Acts xx, 7, etc. The apostle represents it:

"1. *As a divine ordinance.* 'For I have received of the Lord that which also I delivered unto you,' etc.

"2. *As an emblematical ordinance.* 'Took bread,' etc. The emblems are bread and wine; the one referring to the Savior's body and the other to his precious blood. The breaking of the bread refers to the bruising of his sacred person; the pouring out of the wine to the blood shed for our redemption. The eating of the bread and drinking of the cup refer to our actual participation of the benefits, etc.—John vi, 56.

"3. *It is a commemorative ordinance.* We are directed by Christ to do it in remembrance of him. To keep up a lively remembrance of the Savior—of his person, his love, his sufferings, especially the end and design, our deep interest in them, and salvation growing out of them, etc. He describes it:

"4. *As a professional ordinance.* In this we 'do show forth the Lord's death'—that is, we keep up the remembrance of the event in the world; we show our faith in it, our hope, love, obedience to Christ, our separation and distinction from the world, etc.

"5. *It is the Christian's social communion ordinance.* Unlike secret duties when we retire into solitude; also unlike the public means where saints and sinners, professors and profane, meet together. It is the family ordinance for all of the household of faith, all the kindred, etc. It is represented:

"6. *As a perpetual ordinance.* 'Ye do show the Lord's death till he come.' From his first to his second coming the gospel is to be preached, salvation's streams are to flow, prayer is to be continued, and the Savior's death perpetuated.

"This sacrifice retains all its virtue and efficacy, and shall be accessible to all believing sinners until he come the second time without a sin, offering unto the salvation of his people, etc.

"1. Who should approach the Lord's table? All penitent, sensible, believing sinners. We do not make baptism a condition essential to communion. (It has been asserted here that the Methodists do not allow any but baptized persons to commune, and the only difference between the Methodists and close communionists is in their opinions as to what constitutes baptism.) It is nowhere said you must be baptized in order to commune. No, it is not said you must be a member of any particular sect or denomination; but 'ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God,' etc.

"2. In what way? In the spirit of self-abasement, love to the Savior and to all mankind, and the exercise of trust or faith in the sacrifice of Christ, etc.

"3. What benefits may we expect to receive? Increased strength, comfort, peace and joy in the Holy Ghost, and greater meetness for the fellowship of heaven."

Now, Mr. Editor, I submit it, what is there in these notes that could so "deeply pain and exercise" any one who "believes the doctrines of the Methodist Church to be the doctrines of the Bible, and those that glorify God, and in his hands shall convert the world?"

But what do the authorities say? Mr. Watson says: "All are welcome there who truly love Christ, and all who sincerely desire to love, serve and obey him. All truly penitent persons, all who feel the burden of their sins and are willing to renounce them."—Institutes, part 4, chaptor 4.

Dr. A. Clarke says: "And every minister of Christ is bound to administer it to every man who is seeking the salvation of his soul, as well as to all believers. Let no man dare to oppose this ordinance."—Commentary, verse 7, page 256.

But my brother asks: "Is not examination needed?" Yes; but it must be self-examination. "Let a man examine himself, and so let him eat of that bread and drink of that cup."

PREACHER.

THAT was a good though a rather severe pun which was made by a student in one of our theological seminaries (and he was not one of the brightest of the class either,) when he asked, "Why is Prof. —— the greatest revivalist of the age?" and on all "giving it up," said, "Because at the close of every sermon there is a great awakening."

CHRISTIANITY is the most perfect kind of knowledge; it must essentially produce the perfect kind of happiness. It is the golden, everlasting chain let down from heaven to earth; the ladder that appeared to the patriarch in his dream, when he beheld Jehovah at its top, and the angels of God ascending and descending with messages of grace to mankind.

IT IS not so true that men act wrong without a reason as it is that they act from an insufficient reason.

TO KEEP silence when inquiry is up as to the cause of some wrong done, is—how far from lying?

Obituaries.

DIED, at her parents' residence, in East Baton Rouge parish, Louisiana, August 26, 1874, EMMA VAUGHAN, youngest daughter of H. H. and Victorie, aged one year, six months and twenty-six days. Thus another precious treasure has been torn from the fond embrace of her earthly parents to sweetly sleep with the dead, awaiting the resurrection morn till the last trump shall call them forth to share God's everlasting love.

A FRIEND.

DIED, September 6, 1874, at Bright Star, Arkansas, Mrs. ELLEN R. GROVES, wife of J. W. Groves, in the thirty-sixth year of her age. She died happy in the blessed hope of immortal life beyond the grave. Her sorrowing husband, mother and sister naturally grieve for her as one departed from their earthly vision forever; but the cheering thought of meeting her in the land that knows no sorrow, pain or parting robs death of its sting, and will dry their tears of grief. Her release from long-continued suffering and her happy departure for the better land is an evidence of her Father's love. Our loss is her eternal gain.

E.

AT a regular meeting of Marion Sabbath school, held October 4, 1874, the following preamble and resolutions were unanimously adopted:

Whereas, Almighty God, in his wisdom, has seen fit to remove from the field of usefulness in our Sabbath school, and from the circle of those who loved her, Mrs. SARAH JANE RAY, eldest daughter of the late Rev. L. M. Boyd, deceased; therefore, be it

Resolved, That in this sore bereavement the Marion Sabbath school has lost a worthy member and a most efficient teacher.

Resolved, That while we feel deeply grieved thus to have one to whom we were so much attached so unexpectedly taken from us, we also bow in humble resignation to the will of almighty God, and that we deeply sympathize with the husband and relatives of the deceased.

Resolved, That these resolutions be spread upon the minutes of the Sabbath school, and a copy handed to her relatives; also that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

G. B. GRACE,
J. HARRISON,
W. T. HALDON,
Committee.

J. E. PLATT, Secretary.

DIED, at Johnston's, Pike county, Mississippi, on the twenty-eighth of August, 1874, of disease of the heart, Mrs. SARAH M., wife of Mr. James C. Crawford, formerly of Copiah county, Mississippi, in the sixtieth year of her age.

The subject of the above notice was born in Rutherford county, Tennessee. She was the daughter of Elizabeth and John Hall. Her father died when she was about a year old, and about two years afterward her mother removed with her family to Mississippi, and settled in Pike county in the year 1818, where they remained about five years, and then removed to Copiah county. In the year 1829 she was married to Mr. J. C. Crawford. She was the mother of ten children, four of whom live to mourn her loss. She embraced the Christian religion in 1835, and joined the Methodist Episcopal Church. After the division of that church she adhered to the Church South, in which she died. She lived a consistent Christian life, but owing to the deranged state of her mind for some time previous to her death she left no special testimony in confirmation of the faith in which she had lived. The bereaved sorrow not as those who have no hope.

J. W. SANDELL.

DROWNED, in the Atchafalaya river, at Pattersonville, Louisiana, on the twenty-fourth of September, 1874, WILLIE SHEMENAUER, second son of Mr. George (deceased) and Mrs. Alma Shemenauer.

Willie was about four years and eight months old, and was a member of the Sabbath school of the Methodist Episcopal Church South. The Sabbath school met on Sunday, the twenty-seventh of September, and adopted the following resolutions:

Whereas, It hath pleased almighty God to take unto himself our little friend, Willie Shemenauer, it becomes us as members of the Methodist Sunday school of Pattersonville, wishing to express our sorrow, to render this last tribute to his memory; therefore, be it

Resolved, That while we bow in humble submission to the will of our heavenly Father, yet we deplore the fact that grim death has again appeared in our midst and claimed one of our little band.

Resolved, That though we believe that little Willie is now safe in that better land, where there is no sorrow, still we cannot help mourning his loss, and expressing our feelings of deepest sympathy to his bereaved family.

In behalf of the school.

R. A. DAVIS, Supt.
G. W. KERN, Secretary.

DIED, at his residence in Fayette county, Texas, July 26, 1874, JONATHAN LANE, aged eighty years.

Having been endowed by nature with a convivial temperament, his early life was spent amid the delights of the chase, with the votaries of Calliope and Terpsichore, and in the vortex of frolic and fun, in the vain search of happiness. Nor were his eyes opened to their emptiness until God in his goodness called from earth to heaven a beloved baby boy, around whose infant form his affections had become entwined. Thus God in mercy transplanted his affections from the transitory things of earth to the bright realms of the home of the good, where they remained in faith for forty years, sometimes greatly shaded while battling with the vicissitudes of life, but often dwelling beneath the resplendent blaze of the light of God's love, until the hour of his dissolution approached, when, calling his family and friends around him, he told them he had but a few hours to live, that he had an unwavering faith that all was well with him, and asked them to meet him in heaven. He repeated the Lord's Prayer, and with perfect resignation was enabled to launch his bark of life upon the still waters of the Jordan of death, while the cross for his compass, and not a lingering doubt but that he would land in the haven of rest, and hear re-echoed along heaven's high archway shouts of welcome to the skies by angel and kindred spirits.

J. R. CROCKETT.

DIED, in this vicinity, February 20, 1874, Dr. TURNER LUMBLEY, in the eighty-first year of his age. The deceased was born in Wake county, North Carolina, March 13, 1793, and removed to Claiborne county, Mississippi, in early life, and was for many years a practicing physician, much esteemed by all who knew him. He professed religion and joined the Methodist Episcopal Church South, at Mount Olivet church, in Yazoo county, Mississippi, in 1836, in which he remained a consistent member to the close of his life. Although he was not very demonstrative in his religious profession, his conversation and example were blameless, and his end peaceful. He has left a large circle of relatives and friends to mourn his loss. We subjoin the resolutions of the Satartia Masonic Lodge, of which he was a member, expressive of their respect for his memory:

Whereas, It has pleased the Supreme Grand Architect of the universe to call from our fellowship by death our beloved brother, Turner Lumbley, who was gathered unto his fathers on the twentieth of February, 1874, having by reason of strength carried with us to the ripe age of eighty-one years; be it

Resolved, That while we submit to the rulings of our Grand Master above, yet we feel that by this act of his providence Satartia Lodge has lost the fellowship of one of its most esteemed and worthy members; and that while the seat of Bro. Lumbley is here vacated, he has left us the glorious example of dedicating our lives to the service of our Supreme Master, and the bright assurance that he now occupies a seat at the right hand of the glorious Redeemer of mankind.

Resolved, That we commend his piety, devotion and virtues to the membership of our lodge.

Resolved, That we sympathize with his beloved family in this their irreparable loss.

Resolved, That a copy of this memorial be sent to his family, and that the brethren wear the usual badge of mourning for thirty days.

T. H. WHITE,
JAMES NEWBAKER.

SATARTIA, MISS., Sept. 27, 1874.

MARY T. WRIGHT was born April 21, 1839, and on the fifteenth of September, 1874, at the first watch of the morning, she fell asleep. A woman dead to this world—an angel born in paradise!

"We watched and wooed,
She smiled and fled;
She could not dwell among the dead.
O land of light, how bright thy sky
Upon her steadfast, raptured eye."

In early life Mary moved to Caddo parish with her parents, Josiah and Nancy Scott. She was married first to Thomas C. Sample, of Keachie, Louisiana. About five years after his death she was married, April 7, 1868, to William A. Wright, of Shreveport, Louisiana.

For eighteen months before her death, at the earnest solicitation of husband, physician and friends, she wandered over the plains of Texas in search of health. All their fond hopes were vain, and when she realized that she was fast approaching her end she returned to her old home and youthful surroundings at Keachie to spend her last days. The shadow of the black-winged messenger chilled and darkened the household for many months, and yet when the summons came it seemed hasty. The insidious, unerring, merciless disease, consumption, pointed the death-dart; and while the distressed husband and grieving sister and sorrowing friends mourned over the inevitable calamity awaiting them in her certain departure, she, the victim, quietly put her house, temporal and spiritual, in order, and calmly awaited the Master's command: "Come up higher." We who knew the lingering torture of those last days, and the blissful hope of rest after the final victory, could not possibly wish her welcome here again. We can only rejoice in her happiness and eternal rest. She often said she was not afraid to die. She was a member of the Methodist Church, and her hope had anchored on the Rock of Ages for many years. When the physician came in her last moments she requested him not to give her anything to prolong life. She only asked the skill of his science to mitigate the agony of the last struggle. Her white lips whispered "Jesus," and her pure spirit floated out into eternity, resting on her Savior. We thank God for the religion which reaches beyond the tomb. How miserable we should be if our faith vanished in the dark grave, outlined with the pale, rigid form! Look upward, sorrowing ones. Since Christ has brought life and immortality to light, the eye of faith penetrates the gloom. In the grave the consecrated dust is casketed until he comes to make up his jewels. Beyond the grave our brightest conceptions fall short of the riches and glory of the redeemed spirit revealed in him. The hungry, aching hearts left behind must be comforted and illuminated by the radiance of the sun of righteousness reflected on her tomb. The stone is rolled from the sepulcher; and behold! she is not dead, but liveth. Jesus hath said: "I come quickly, and my reward is with me."

E. J. F.

I WOULD not give one moment of heaven for all the joy and riches of the world, even if it lasted for thousands and thousands of years.—*Luther.*

THE soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.

The Christian Advocate.

THURSDAY, OCTOBER 15, 1874.

SELF-RENUNCIATION.

I cannot think but God must know
About the thing I long for so;
I know he is so good, so kind,
I cannot think but he will find
Some way to help, some way to show
Me to the thing I long for so.

I stretch my hand—it lies so near;
It looks so sweet, it looks so dear.
"Dear Lord," I pray, "oh, let me know
If it is wrong to want it so?"
He only smiles—he does not speak;
My heart grows weaker and more weak
With looking at the thing so dear,
Which lies so far, and yet so near.

Now, Lord, I leave at thy loved feet
This thing which looks so near, so sweet;
I will not seek, I will not long—
I almost fear I have been wrong.
I'll go and work the harder, Lord,
And wait till, by some loud, clear word,
Thou callest me to thy loved feet,
To take this thing so dear, so sweet.

Sure-Holm's Stories.

A Morning in a Kindergarten.

Mrs. Kraus Boelte's Kindergarten is a glorified nursery, introducing the children into wider companionship and more artistic play than the mother's nursery can do or should try to do, even when that is at its best. It is the next stage of the child's education, whose necessity is indicated by its desire, when it is about three years old, to break out of that sacred precinct, and find more and varied objects.

Going with Mrs. Kraus into the large sunny room, where already sixty children were assembled, who had been arranged in a large circle by the ladies of the normal class (five of whom assist every day,) it was lovely to see her go round and shake hands, kissing and saying some sweet word to every one, who were evidently awaiting it with eager expectation, and sparkled and glowed at her approach. As she took her place in the circle all rose and joined hands, and repeated after her the words of a verse of thanksgiving to the heavenly Father, which they then sang; and this was followed by one or more morning songs, adapted to their infant minds. Then all sat down, and she began to tell a story (which is the spell by which she every day brings them to punctual attendance.) There were, however, some tardy ones; and when any of them came in she paused in the story to give a welcoming kiss, and hear the eagerly-told excuse for being so late.

The whole style of procedure was courteous and kind, but simple and unconventional; and the same air pervaded the whole morning's exercises, the children talking naturally, though a little subdued in tone by their number; and brought to perfect silence, at any moment, by a slight clap of the kindergartener's hands; for she seemed to be the center of their interest and attention.

The story was about the sun's sending his rays all over the world, to wake up the animals and birds and flowers from their night's sleep, each sunbeam being followed on its separate mission, and every animal described in so picturesque and animated a manner that they were guessed by the children, who also joined in the imitative motions she made. Thus, when the little hares began to skip, after their morning breakfast, several of the children were on the floor at once, imitating, but at the clapping of Mrs. Kraus' hands resumed their seats immediately. When the sunbeam went into the barn-yard there was a general crowing, lowing and cooing, as cocks, cows and pigeons successively awoke. One sunbeam discovered the newly-laid eggs, that the waiting-maid carried into a breakfast-room, where a happy family of children were at table with their papa and mamma, making a domestic scene that had its interest. It can hardly be imagined how much instruction was involved in this perfectly easy conversation, that engaged the eager attention and co-operating thought of all the children, who evidently had been made quite familiar with the characteristics of the objects mentioned. When it was over there was a little verse—one line—of thanks sung by the circle of children, led by the assistant ladies, and it was responded to by the corresponding line of the couplet sung by Mrs. Kraus.

The story done, all rose to their feet, as Mrs. Kraus, in the play-room, struck the piano with a lively march; and they marched in single file around the room, members of the intermediate class filing off, as they came to the open door which was then shut.

More than forty were left behind, who sat down again; and then Mrs. Kraus called out two by two, till quite a column was formed, and began to sing a boat song, in which all joined; those standing up making a kind of swinging step sideways, accompanied by a movement of the hands to represent the rowing of a boat. This movement of the hands was also made by the children who were sitting round in the circle, who sang with the oarsmen, describing objects on the banks of the river, down which they were supposed to be rowing. When the voyage was over, and the boatmen had returned to their seats, and some had told what they had seen in their voyage, the rest of the children had another very simple play in their turn, accompanied by a simple song, in which all joined; for though it was necessary to have only one division on the floor at a time, on account of the limited space between the tables, they all joined in both plays by singing. After this they rose and marched to the words of a song, and placed themselves at the tables for their more sedentary plays (or "occupations," as Froebel calls them.) There were five tables, at which children of differing degrees of skill sat; and weaving, sewing and pricking materials were distributed to them, for they were all engaged in making some things to carry home for Easter presents. There was a lady assistant at each table, sympathizing, suggesting, and, whenever a more mature hand was necessary, helping to finish up.

A large number of the children had circles of tissue paper folded three times, on each of which was drawn a flower in outline, to be pricked, and on the edges were pencil marks, different shaped marks being drawn on each one, and an arc of a small circle round the point of the cone. As the pricking of the flower, which had been begun another day, was completed by one and another, scissors would be given them, and they cut according to the marks made on the edges, and the curve at the top, and then unfolded their papers, and each was found to be a different pattern of a lamp-shade.

It was the prettiest thing in the world to see the rapture of the children on unfolding their papers, and finding what beautiful things they had made. As we all joined Mrs. Kraus in expressing our sympathetic delight, they looked sometimes so proud and happy, and sometimes so bashful and modest, as if they felt themselves covered with too much glory of success! This cutting of paper, folded on the kaleidoscope principle, is the one thing they do, in which their understanding does not quite follow out the process, though they learn some of the inexorable conditions of success, and thus is intimated the substantiality of some unseen law-giver, as much as when they assist in the production of flowers, where they plant and water, and await the increase which God alone can give.

But all the other children were also rejoicing in their finished mats and embroidered baskets, which they were to take home for Easter gifts. Mrs. Kraus was ubiquitous, asking how each had done the work, and listening to their little plans of surprising somebody they loved, for whom they had been working many days.

Mrs. Kraus then said to me aloud: "The advanced class always invites the kindergarten children to share their gymnastics;" and immediately the piano was struck by Mr. Kraus, and the doors were opened that the children might march out and make a large circle in the play-room, outside of the circle which the advanced class had already made. Mrs. Kraus then broke through both circles and stood in the midst, and made Dio Lewis' free gymnastic motions, which they imitated to the sound of the music. I observed she was very particular that the inner circle should make the motions with precision; but the outer circle of smaller children made them as they could; and many of them did as well as those in the inner circle.

Meanwhile the assistant ladies were putting little mugs of water and plates and the luncheon-baskets on the tables, in the two rooms which had been left. It is a splendid suit of four large rooms, facing the south, and making the best conditions for a kindergarten that I have seen yet. While the children sit at their lunch the ladies flit round the tables, gently suggesting the kind and delicate manners which it is so desirable to connect with the pleasures of eating; refining sensuous impressions by the social sentiment.

The lunch over, Mr. Kraus struck the piano, and they all rose and marched, singing a little song, into the play-room again, Mrs. Kraus explaining to me that, as the advanced class had invited the kindergarten to their gymnastics, so now the kindergarten was going to share with the advanced class their games. They first stood in a square, round the room, and then, to very sweet music, two sides of the square advanced toward each other with a courteous gesture, singing: "How do you do? how do you do?" Then, after going backward, they came forward a second time, singing: "Very well, I thank you; very well, I thank you." Afterward the other two sides of the square did the same. Then they played the swallow's nest, and several other games, while the lunch-tables were cleared, and pieces of shingle, with a bunch of soft wet clay on each, were put on them for each child. To this occupation of modeling they all marched in, with the greatest delight, for, as they severally said, on my asking, they "like it better than anything;" and the last hour of every week is given to it. My companion being an amateur sculptor, asked for some clay too, squatted down at the children's table, charming them with a beautiful bird she made to sit on a nest of eggs that she made. In this occupation the children are left more entirely to their undirected spontaneity than in any other, and marvelous is the variety and exhaustlessness of their inventions.

This was the last exercise of the day, and shared by the advanced class, who remained for a whole hour. But gradually the smaller children were taken off by their mothers and nurses, who came for them. I saw that none were willing to go without a kiss and some last words from dear Mrs. Kraus. The whole morning realized the idea of Paradise for childhood. The serpent of disorder did certainly tempt, now and then; but the human embodiment of the saving love was at hand, with timely advice; and sometimes there was the rebuke of changing the place of the child, with an affectionate remonstrance, being accompanied by the cheering hope that the mistake would not be made again. Always it was pointed out clearly that the offense produced social pain or disturbance; so that the substance of a common humanity was made to underlie the abstract idea of right; and prepare for the opening up, later, into a clear apprehension of the divine love as the law-giver, giving vital motive to all right action, instead of making duty done a mere gymnastic of the will. I have never seen so complete a realization of Froebel's idea of the law of the Lord that gives perfect liberty, because it is one with the love that takes captivity captive, as in this kindergarten of Mrs. Kraus Boelte.—*Miss E. P. Peabody, in Kindergarten Messenger.*

I LOOK upon death to be as necessary to our constitutions as sleep. We shall rise refreshed in the morning.—*Franklin.*

'TIS virtue alone, and not dress nor titles, that can ennoble and adorn the human character.

Extinction of the Elephant.

The elephant, like the whale, is dying out. In India he is becoming rare. The hunters have driven him farther and farther inland. Unless something be done to protect him he will before long become, upon the main continent at any rate, altogether extinct, and Sahib will have to import his elephants from Burmah and Ceylon, much as those of Great Britain import horses from Ireland, and foxes from any country that will send them in sufficient number and of sufficient size and strength. In Africa, it is true, the evil is not yet past remedy. Over the vast table-lands of that unknown continent the elephant still roams in countless droves, and still holds in undisputed possession vast tracts to which rum and glass beads, cast-iron muskets and clay pipes, printed calico and coarse gunpowder, have never yet found their way. The respite, however, will probably be but brief. Almost daily caravans start from the Zanzibar coast to the interior, carrying with them all that the native heart needs to make it glad, and willing to take payment in ivory for all that they have to offer. For ten or a dozen large tusks the African chief can dress his wives out in beads and striped calico, furnish himself and his ministers with rum and gunpowder, and can so afford to wait patiently until next year's hunting season commences. The danger which the chase involves is exaggerated. The elephant is a dangerous beast to meet face to face, but he is easily circumvented by craft. He can be shot with poisoned arrows; he can be frightened by midnight fires, and driven into pitfalls; or, if the hunter have the requisite nerve and courage, he can be followed and hamstrung. And so the butchery goes on. Year by year Zanzibar sends inland a large number of bales, and year by year a large number of tusks is carried down to the coast. We may regret the idle waste, but we are powerless to stop it. Nor is it, after all, easy to see by what precise arguments we are to convince a native chief that it is his duty to allow the elephant to multiply in peace. What is it to him if in a century or so the elephant be altogether extinct, so long as in the interval he is able to drink his rum and to dress out his ebony charmers in gaudy yellow and red? But, after all, rapidly extinct as the great brute is becoming, it is yet certain that we shall have supplied his place long before we begin to feel his loss. The tramway will supplant the elephant in India as surely as the train has supplanted the stage-coach in Great Britain; and science will discover some material fully as elastic as ivory, and equally as capable of doing service in the shape of a billiard ball—the one and only article of modern luxury to which at present ivory is absolutely indispensable. Indeed, it is not improbable that long before the elephant is finally extinct science may have taught us so to fuse glass as to impart to it all the elasticity of ivory, exactly as it has already taught us to supply the place of the bamboo with cast-iron pillars and pipes, and that of the sponge with fibrous India-rubber.—*Morning Star.*

How a Skeptic Concedes Deity.

Herbert Spencer, whose psychology is so inadequate to account for religious emotions, declares that contact for countless generations with the unknowable has produced a hereditary awe of the Ultimate Cause, so that men are now born with an aptitude for religious feeling, and that this native religious sentiment is ineradicable.

But this sentiment, which Spencer confesses to be, in this generation, inborn and of the highest value, cannot possibly have the form assigned to it by that ingenious writer, of a mere awe of the unknowable. The unknown and unknowable cannot excite awe, for it cannot affect our feelings in any manner—a conclusion which would not be affected by conceding Spencer's and Maudesley's doctrine of the hereditary accretion of our mental and moral powers. What is wholly unknown and unknowable to the race cannot affect the consciousness of an individual.

Were Spencer right in making all religious emotion consist in awe of the Ultimate Cause, that awe would not arise from the contemplation of the unknowable, but of the known. In recognizing the existence of a Cause, we just so far know it as a cause. This is precisely the way in which we know all that is known—as the causes of phenomena; we know the causes in the effects. Spencer says that our belief in an omnipresent, eternal Cause of the universe has a higher warrant than any other belief—that is, that the existence of such a Cause is the most certain of all certainties; but asserts that we can assign to it no attributes whatever, that it is absolutely unknown and unknowable. Yet in his very statement of its existence he assigns to the Ultimate Cause four attributes, namely: being, causal energy, omnipresence and eternity. And afterward he implicitly assigns to it two other attributes—repeatedly expressing his faith that the cosmos is obedient to law, and that this law is of beneficent result; which is an implicit ascription of wisdom and love to the Ultimate Cause. By his own principles it could be shown readily that these six attributes are absolutely known attributes, and that therefore the being of God, in the Jewish and Christian sense of that sacred name, is the most certain of all certainties. For when we have arrived at the generalization that the whole universe is moving by intelligible law to the fulfillment of benevolent ends, it is impossible to refrain from assigning its origin to a being omnipresent, eternal, almighty, all-wise and all-good.

It has, indeed, taken a long course of culture, aided by the sublime word of Genesis, which Spencer ignorantly calls a Hebrew myth, to lead men to this clear perception of the presence of God in the creation; but this does not show that the idea is the mere product of culture. Some of the self-evident truths of mathematics have required thousands of years of the culture of mathematical genius to bring them now to light; yet they were true from before eternity.—*Thomas Hill, D. D., in Bibliotheca Sacra.*

The Habit of Drinking.

A man that takes a dram to-day will surely want it to-morrow. Those who drink daily are the most punctual in time—in no business engagement are they so exact, not even at meals. Another incident equally marked is the desire of a larger potation, consequent upon successive indulgence, and this, when there is not much self-control, ends speedily in drunkenness; or, if a man has resolution enough to avoid that extreme, he still has a gnawing sensation of uneasiness that unfits him more or less for business. It is almost invariably seen that whoever takes an intoxicating drink daily becomes a lounger, wasting part of his time in unprofitable talk; generally will be a frequenter of bar-rooms or other like places of resort, and this will grow upon him as he drinks oftener.

Aristotle sets down in the class of intemperate men not merely those who actually indulge to excess, but those who have a desire for such indulgence, and feel a pain for want of it. In the early stage of intemperance there is something exceedingly deceptive. The desire seems not to be very strong; a man thinks he can easily break off. Nothing is more common than to hear moderate drinkers say they can give up the habit whenever they choose. Let such an one try it, and he will find that what he thought was merely voluntary is a power like that of the many-armed sea monster that fixes a fatal grasp while yet the victim is at a distance and unconscious of the presence of his enemy.

Again, there is a deception in advanced life, a feeling of security in the formation of a new habit. It is not likely (thinks the respectable elderly man) that at my time of life I should fall into excess when I have always heretofore been regular. Yet nothing is more likely than, if indulgence be yielded to at all, it will under this false security become excessive; and the instances are not infrequent of men, who were in early youth exemplary, giving themselves up to unlawful gratifications in later years. Balzac has sharply depicted a proclivity to sensual pleasure between the ages of fifty and sixty, when is often seen an infatuation wholly beyond control. This theory applies not merely to the passion of love—whatever may be a man's propensity is apt at that age to break through restraint.

Plato rebuked a man for playing at dice, who answered that he was playing only for a trifle. But, said Plato, is the habit a trifle? Of all habits none are so controlling as indulgence in strong drink. The appetite is constantly increasing, while moral energy is becoming weaker. In the ordinary course there is therefore little hope of reform, and it is rare to see complete recuperation; loss of fortune, pains of disease, misery of his family, do not reclaim the confirmed inebriate. The fear of such results may check in some degree the moderate drinker, but in most cases even this is only for a time. His mind becomes clouded, his moral perception impaired; and while he may be conscious of his weakened condition and its cause, still he will seek temporary strength in the fatal expedient of more frequent stimulant.—*A. H. Dana, in the Sanitarian.*

Taste for Collecting.

There is no reason that collecting should be perverted. On the contrary, there can hardly be a greater safeguard to a young man entering life than the possession of a taste, especially a taste for art. Since the days of Ovid it has been commended, and, considering how many boys learn it with their early rules of grammar, it is surprising how few afterward apply it. About forty years ago a young gentleman, with a moderate allowance from his father, took a fancy to some china at a shop in Hanway street. He mortgaged half his quarter's income to buy it. His father and his friends, who would not have been the least put out if he had lost twice as much in a bet, looked aghast at the purchase. It was downright madness, wanton extravagance, to give £50 for a couple of trumpery jars. But the same pair was sold at Christie's lately for a sum which paid principal, interest at twenty per cent. for the forty years, and something over. The possession of knowledge is the first requisite for forming a collection, and the habit of acquiring even useless knowledge is not to be despised. Nothing can have a better effect on the growing mind than a conviction, however impressed, that knowledge is money. The judicious collector must know something, if it is only about china mugs and snuff-boxes. And though a little knowledge in an important matter is dangerous, a profound knowledge of what is comparatively unimportant may lead on to fortune. Few men who have distinguished themselves have been without a collection, or at least a taste. John Selden formed a library. The Duke of Wellington loved music. One of the greatest living statesmen is a judge of china. The first financier in Europe collects enamels. The busy man finds great relaxation in such pursuits. Without being frivolous they afford a relief from serious cares. Walpole and Richelieu formed galleries as refuges from affairs of State.

It may be a question how far education neglects this subject. The early development of a turn for collecting, which was noticed in the opening sentence, is perhaps worth more consideration from those who bring up children than has yet been given to it. Monograms and postage stamps may, in this way, be among the civilizing agents of our time.—*London Saturday Review.*

HORSE-CARS are soon to appear in the streets of Rome! Who shall say the world does not move when such things move in the papal city.

Religious Intelligence.

ENGLISH METHODISM contributed $100,000 per month last year for the erection of chapels, school-houses and parsonages.

THE *Friend of India* estimates that Protestant Christians raise at least $5,000,000 annually for the evangelization of India.

RITUALISM in England still enlarges its boundaries, and reached the extreme recently in the saying of a mass for the dead at a funeral in a London Episcopal church.

IT IS asserted that in a Jesuit church in Chili the figures of Emperor William and Bismarck figure in a representation of purgatory, contrived by the priests for the edification of their people.

THE London *Weekly Review* says that the American Presbyterian mission work is accomplishing great things in Damascus. The Arabs have manifested a remarkable interest in hearing the gospel.

THE new act to vest in the congregations of the Church of Scotland the appointment of ministers, will come into force on the first of January next, under regulations to be framed by the General Assembly.

IT IS estimated that Miss Rye and Miss McPherson, two ladies in London who are devoting their lives to the work of educating the ragged children of that great city, have already rescued from a life of sin and misery upward of 3,000 children.

BENGAL.—A new native mission has been established in Bengal, the Rev. Babu Mathuranath Basu, a graduate of the Calcutta University, missionary. The mission is supported by the Free Church of Scotland, and promises great success in saving the heathen.

THE Sierra Leone Church is sending out men to the mission-fields beyond. Seven have joined Bishop Crowther on the Niger during the year. Yoruba is showing how the grace of God can maintain the native church, even when the fostering care of the European missionary is withdrawn.

THE church of the American Board at Kobe, Japan, makes a beginning worthy of the best New England churches. Of its eleven members six will probably become preachers. The chairman of the standing committee is an energetic young Japanese, and the church manages its financial affairs without seeking the advice of the missionaries.

MR. HENRY BRUGSCH BEY has issued a pamphlet on "La Sortie des Hebreux d'Egypte," in which he claims the Israelites did not cross the Red sea at all, but a portion of land in the Mediterranean sea which was laid bare during low tides. He fails to account for the various other miracles, striking the rock, for instance, although a plausible theory would be that the rock was simply a hole in the earth from which a natural spring gushed.

IN SPEAKING of an accession of twenty persons to the Methodist Church in Calcutta, the *Foreign Missionary* says: "A noteworthy feature of this work is the fact that the meetings are frequently attended by Roman Catholics, Hindoos, Brahmos and even Mohammedans. One Mohammedan has been converted and baptized, and several Hindoos have been awakened, but not as yet brought to a decision. A considerable number of Roman Catholics have been converted."

THE General Conference of the Canada Methodist Episcopal Church has adopted provisions to admit lay delegates to the General Conference without any conditions or limitations as to the restrictive clauses of the Discipline. It has also made proper modifications in the composition and powers of the District Conferences, by which the lay delegates are to be chosen. A report on Methodist union was adopted, and a committee was appointed to consider and formulate a basis of union "with the Methodists of the Dominion, or of the Continent, or any branch or section thereof."

THE library of the American Baptist Historical Society, at No. 530 Arch street, Philadelphia, has recently been enriched by some very rare volumes. A fire-proof building has become an imperative necessity, for no insurance money could replace many of the volumes if destroyed by a conflagration. The valuable services of the Rev. Howard Malcom, D. D., for the last thirteen years have been entirely gratuitous. It is hoped that each Baptist association will take up a collection for the building fund, and that every Baptist will send at least $1 for the building and one book for the library.

THE REVIVAL IN EDINBURG.—Dr. Bonar says of the result of Messrs. Moody and Sankey's work: "Almost every one, whether interested in the work or not, has felt the last winter to be different from the usual course of things. A librarian told a lady of our acquaintance that he could not sell novels now. A confectioner complained that the part of his trade which consisted in providing ball-suppers had almost entirely fallen off. One of the leading skeptics in Edinburg watched the work during December and January with contemptuous feelings. 'If Mr. Moody was away,' he said, 'we should soon see all those ministers, who are now working together so harmoniously, at each other's throats.' Mr. Moody left; and he watched in vain for the fulfillment of his prediction. Four months afterward he said: 'The work and the *oneness* perfectly stagger me.'"

THE father of the Wesleyan missions in China, Rev. George Piercy, gives a very interesting account of the effect which Protestant preaching has had upon the learned (who number about five in every one hundred) in the province of Canton. For a long time there was not even a ripple of interest; but recently the progress of the missionary cause has arrested their attention, and set them at work to retain their leadership among the people. The measures they have adopted show that they have closely studied the Christian methods. They have formed a society called "The Society of Sustaining Love." They have taken up four missionary modes: public preaching (they have six preaching halls in Canton, where the morals of Confucius are daily proclaimed,) distribution of books written, like those of the missionaries, in a style intelligible to the common people; some twenty free schools in various parts of the city; a large hospital, with four physicians, where every kind of disorder is treated except surgical cases, which are referred to the Presbyterian hospital. During its first year one of these societies raised $125,000 and a second one $75,000.

IN JAPAN there are facilities for mission work through the medium of the English language not found in any other country. The young are so anxious to learn foreign languages, especially English, that classes are obtained with little difficulty, and many ask to study the Bible, frequently, I think, from curiosity, and because it is in a foreign tongue; nevertheless it is well to have it read, and it is ours to pray that the good Husbandman will foster and bring the seed to perfection in his own best harvest-time. I find the Japanese very fond of music. They learn a hymn tune quickly, and their voices, as a rule, are pleasant. My great want here is a house proper for work. I believe if any permanent good is to be accomplished it will be through the means of boarding schools, where a steady, direct influence can be brought to bear, and where they can see what is the daily regulation and conduct of a Christian home. Day schools are all very well where nothing better is to be obtained, but both can be combined; and so little seeds can be wafted among the multitude. *A. M. C., in Woman's Work for Woman.*

RENOSA, the priest who instigated the brutal murder of Rev. John L. Stevens, of Guadalajara, Mexico, has been acquitted. It is not generally known how thorough were the plans of the Roman Catholics to crush out Protestantism from the country, nor how nearly their designs succeeded. For a time after the murder the work was at a standstill. Nor can we wonder at it. It will be remembered that the murderous plan included Mr. Watkins, as well as his associate, Mr. Stevens, but he avoided the men sent to take his life. A mark was set upon all converts as well. Numbers were poisoned, and by other means were put out of the way, and for a long time it was dangerous for Mr. Watkins to venture from his house without a guard. However, with the accession of Mr. Morgan to the force, the little flock have plucked up new courage. Our idea of the malignity of the priests, and of the Mexicans instigated by the priests, is vivified when we know that it was not safe even to bury the bodies of the murdered Protestants in the country, but Mr. Stevens' remains were removed to California, lest the infuriated populace should tear the body limb from limb.—*Congregationalist.*

FRIENDS of the foreign missionary work in England are urging the sending out of more women to the various fields. Rev. Dr. Eitkins, an old missionary, hopes the British societies will take a step forward in this direction and follow the example set by the Americans. On this point he gives valuable testimony as follows: "There have been about fifteen American female missionaries resident in Peking for longer or shorter periods during the last ten years, and there are ten there at present. One has read through the four books—a task which has not been achieved by all of the sterner sex—and has thus qualified herself for high-class instruction. Another has commenced a Roman orthography to save the poor from needing to learn the Chinese character before they can read the Scriptures. Others speak the language with remarkable fluency and elegance. Others have begun writing Christian books needed in their work. One is dead (Mrs. Bridgman,) leaving behind a fair name for devotedness and zeal such as has not been exceeded in China. Sickness or approaching old age have taken back two to their native country. The rest are all now engaged in schools, classes, cottage meetings, studying and administering medicine. The delicacy of the female element compared with that of the stronger sex is the great fault in our churches."

THE *Church Missionary Intelligencer* gives an interesting account of Chinese pilgrimages paid to a celebrated shrine, named Ling-fang, and situated on a hill-top, fifteen miles east of Ning-po. Here a man, Keh by name, is said to have lived and to have been translated into the state of the Genii fifteen hundred years ago. His birthday, on which the pilgrimages are made, falls on the early days of May, when azaleas redden the hill-sides and wistarias hang in festoons over the jutting rocks. The steep summit on which the temple formerly stood (the temple has been destroyed by the magistrates, on account of the acts of lawlessness perpetrated during the festivals, but the pilgrimages still continue) commands a beautiful view over the populous Ning-po plain, the sea and the Chusan Islands. The object of the pilgrimage is the purchase of charms, which are very popular among the Chinese. They were invented in their present form in the city of Ning-po, one thousand years ago, and consist of papers, reminding one somewhat of Tetzel's indulgences. They can be bought at any Buddhist temple, but those from Ling-fang are considered the most efficacious. They are used largely in cases of serious sickness, and are burnt while the priest is praying. Their chief value, however, is a financial one. They are supposed to supply the spirit with passage-money to the place of the departed, and with a comfortable income when that abode has been reached. Purchased at about a penny apiece, they are said to be worth $1,000 in the spirit banks. Such a flattering prospect of future abundance draws crowds of pilgrims, and the aged are seen tottering to the top of steep crags to lay in heavenly wealth before they die.

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Some Causes of Our Troubles.

There are two classes on whom the responsibility of the most of our troubles in the South rest: these are the radical politicians and the Northern preachers and their organs. The politicians, where they are the appointees of the centralized despotism at Washington, have devoted themselves to party interests and success almost exclusively. In proof of this we have only to refer to the course pursued by the customhouse coterie and other Federal officials in this city. It is well known that Packard, the United States marshal, controls and directs the political machinery of Louisiana in the interest of the Republican party. The same is true in other Southern States. These government officials are partisans of the most unscrupulous sort, bent solely on serving their party and of keeping the South in subjection, not to national authority, but to the domination of a political party. A most important part of their service is to stir up strife and to manufacture startling tales of violence and terrorism. The government patronage and power and the entire executive functions have been used not for the peace and welfare of the reconstructed States, but for political ends.

In the local affairs of these States the radical politicians, mostly adventurers without character or respectability where they came from, depend for success upon the control of the colored voters and the intervention of the Federal authority. The maintenance of their position and influence depends upon the alienation of the negroes from the white people. By the free use of money which they have stolen from the public crib, and by artful appeals to the ignorance and prejudices of the freedmen, they have succeeded in keeping them in an attitude of opposition and enmity to the whites. By falsehood and malignant misrepresentations, and by every species of meanness, they have attempted to imbue the colored people with a distrust and hatred of those who are in reality their best friends. A state of friendliness and good understanding between the two races is the last thing which they desire. When these obtain there will be no further place or occupation for these dilapidated mendicants and carpet-baggers who have come among us with a single eye to public plunder. It is of vital importance to them that the negroes should be incited to animosity against their former masters and friends, and that the public North should be kept awake and excited by the bloodshed and riot which they have themselves incited, or accounts of which they have manufactured, where there were no facts to be distorted or exaggerated. These men live and plunder by stirring up strife, and by keeping the country in a ferment by their incendiary intrigues and teachings among the negroes, and by the infamous lies and slanders which are circulated through a partisan press.

The religious class to which we have referred is closely allied with the politicians. The politician and the missionary are often identical, and the church agencies and funds are largely subsidiary to political ends. But, apart from this, the church as well as the political organization flourishes and fattens upon the discord which it foments and nourishes. The Methodist Episcopal Church in the South, especially in the States of Alabama, Mississippi and Louisiana, is composed almost exclusively of negroes. Originally they were toiled off from the Southern Church by persuading them that we were their enemies and oppressors, that they must come back to "mother church," and that while the South was miserably poor the Northern Church was rich and able to help them. These very plausible arguments, connected with the forcible seizure of our church property, had their effect. For ten years the purpose and influence of the Northern Church in the South has been to excite distrust and hatred in the negroes against the whites. It is by this course that they hope to maintain and extend their churches among them. So long as they can keep up this distrust and suspicion of the church to which they owe nearly all they know of the gospel, and so long as they can imbue their minds with bitterness and hate toward the white people, the negroes will submit to their dictation and guidance. Where there is any symptom of defection these colored flocks are easily herded and whipped into line by missionary shekels, and by the old fanatical appeal against slaveholders and rebels.

We do not doubt that many instances of uprising and disorder among the blacks, and that very much of the disquiet and turbulence which prevails, is to be attributed to the teachings and example of those whose avowed mission is to promote peace on earth and good will toward men. Not only is it needful to keep the blacks alienated from our people in order to secure them to the Northern Church, but the church at the North, as the base of supplies, and the public opinion of the nation as the power behind the throne, must be kept well stirred up. The defamations, slanders, and garbled and disingenuous statements which are sent abroad by preachers, teachers, and their local organs here, are, if possible, worse than those concocted by the professed politicians. Only one side of an affair is ever given, and the frequent instances in which the negroes alone were to blame are never recorded by them. A colored school mistress in Tennessee was murdered. This is published abundantly. A house near Crystal Springs, Mississippi, occupied by a widow and her daughters, is entered by negroes at night, and the inmates outraged; another instance of like character in the vicinity of Alexandria, Louisiana, occurred, but not a word is said about them by these Northern religious journals. With their minds prejudiced and embittered by the teachings of religious fanatics and political scoundrels, hoards of armed negroes assemble, and threaten to rape the women, murder the men, and burn the homes of a community. No hint of these circumstances is ever found in the columns of the radical religious press.

All this pays for a time. The poor blacks must be protected, the missionary support must not be slack, the Methodist Episcopal Church and the Republican party must be sustained in the South. We point out two chief causes of our troubles: the political and the religious. We make no excuse for murder and persecution where the white people of the South have been guilty. A few instances of unjustifiable violence and bloodshed have occurred, but even these may be traced remotely to the political abuses and false teachings of Northern adventurers and miscreants. The negroes, if not misled and perverted, are peaceable, and the white people of the South are disposed to treat them kindly and generously. There would be peace, a comparatively honest government, and a considerable degree of prosperity, if the mischief-makers, both political and religious, would cease to do evil and learn to do well.

Letter from Bishop Keener.

ST. LOUIS, MO., October 9, 1874.

MR. EDITOR: I have just concluded the Southwest Missouri Conference. The Missouri, the Western and this Conference came so closely one upon another as to leave me but little time for writing. The Western Conference is that part of the Missouri Conferences which look out toward the Pacific, and embraces the States of Nebraska and Kansas; in fact the heroic part of their territory. It argued but little healthy progress to cut off these thinly-populated and difficult regions from the strong and inviting breadth of the mission-field. There is a necessity for something to fall back on with men who occupy outposts; they must have the moral support of a good backing. It not only strengthens their own hands, but it presents a front to the enemy not estimated by the scouts and skirmishers which appear, but by the army behind, of which they are but the advanced guard. As it is, the preachers of the West have to go back constantly by transfer to the Missouri Conferences, and their places must be supplied by fresh men. A small Conference is worse than a mistake—it is a calamity. Our system of District Conferences is admirably adapted to meet the wants of those who have to work so far from the center as to be unable to go to the meeting of an Annual Conference. Then the advantage of throwing, as often as may be needed, fresh relays of laborers upon the frontier, without their losing pleasant Conference relations, would be retained. One can go to Denver from the Southwest Missouri Conference, on the Kansas Pacific, for half fare, say $20—not much more than it takes to go to Conference in Mississippi or Louisiana.

The session of the Missouri Conference was a very agreeable one to me. Bishop Marvin was present and aided largely in giving interest to the public services of the occasion. This is a fine, homogeneous body, doing its work well. They cultivate an excellent region for the development of both Conference and membership. Quite a number of stations of equal strength, and a fine list of first-class circuits, with some sterile spots, constitute its territory.

The Southwest Missouri Conference has also a most desirable width of rich bottom and lime mountain lands, dotted over with towns of from three thousand to forty thousand inhabitants. The railroads are frequent and the amount of travel very great all over this spirited, uneasy region. Everybody is wide awake in pursuit of something; far more disposed to combine in associations, corporations and stock companies than are our people. The most desperate adventures at boring or opening mines, starting factories, buying exclusive rights, or monopolizing articles of merchandise are entered into without fear of results. Men do not become discouraged by failure—only take a new departure. One here is in the middle of the current of that stream of population which has for years now been setting westward. The ships which unload their living freights in New York, Philadelphia and Baltimore discharge mainly for this market. That mass of undigested European population which avoided Southern ports has debouched upon this northwestern space, and, like the turbid waters of great rivers, can be recognized far out in the ocean.

The white man is preponderant so overwhelmingly that one scarcely sees the negro. It is a good place to philosophize and argue from in reference to the capabilities and qualities of the black man. And in this respect invites population from the South. But only in this respect. There is nothing else here to attract one from Alabama, Mississippi or Louisiana. The Christian church has not so sensibly and deeply affected the whole population; the ministry does not occupy relatively so good a position, nor is it nearly so well supported. A preacher coming from the South, though among friends, will have to form a reputation and influence, as if starting anew, and will find himself received with brotherly welcome, without enthusiasm. The prospect of usefulness is increased by the more populous character of the country; but, on the other hand, lessened by the prevalence of many forms of heresy and skepticism which have never found their way yet into the South. It therefore becomes preachers who think of leaving Georgia and the Gulf States and the Carolinas, in the hope of finding a riper and fairer field for themselves and for their families, to ponder well what they seek for, and ascertain whether the Northwest offers the advantages they wish to find. Some have done well and are highly esteemed by their brethren here; but so they would have been and were at home. Others have been disappointed, and seek relief by still going West.

I think it high time, in the midst of the "Westward, ho!" enthusiasm, to put in a few plain sentences, at least, for Southern men who are fifty years of age. There are troubles here looming up as well as in the South, and no part of the country is more dependent than this for the very existence of society upon the preserving and heavening influence of the church of Christ.

I send you in this envelope one of the far-famed brown grasshoppers of the West. He has made no small reputation, both in Church and State. On a clear day I looked up toward the sun, when in Kansas City, and saw them far up in the air, shining as snow-flakes, and fully as thick. They rise against the wind and generally go with it, but in the upper currents seem to be moving all abroad. At the first jump they fly some twenty steps, and seem about as heavy as the ordinary insect, but are really capable of sustained flight equal to that of any bird. They pass in clouds, at times, that shade the sun. They can eat with relish almost every green thing, and marvelous things are told of their ravishing successfully at the handles of picks, devouring carpets, clothes, dog-fennel, almost anything that can fill a vacuum. You will observe that this is quite an ordinary-looking individual, and falls considerably short of those glossy, fat fellows, common with you, that display their black bellies, and backs tipped with red, as they feed upon the coffee weed in the early summer-time. His eye is bright, and on his breast there is a very tolerable likeness to the human face, having upon it a rueful expression—pretty much that of one whose collections have come short by reason of the "grasshopper." Bro. Sullivan's little son, Magruder, presented me with a collar-box full of them for the sake of "Auld Lang Syne." He has quite taken to me. The States of Iowa, Minnesota, Kansas, Nebraska and western Missouri have suffered severely from this insect epidemic. In the spring the eggs laid will yield a yet larger crop, unless destroyed by the severity of the winter.

Hoping to see you all speedily, I am truly yours, J. C. KEENER.

From the City of Mexico to Pachuca.

MR. EDITOR: The start, for city life, is an early one, as you go by the 6.45 train. And as it is too early to arouse a good wife to prepare the *desayuno*—the Mexican's first meal—consisting of a cup of coffee or chocolate and a plate of bread. You must add to this early start time enough to secure this refreshment at the depot, nearly a mile away. This settled, and a ticket for Ometusco secured, you can take your seat in contentment, looking out upon the hurrying, rushing things with quiet complacency.

Our party consists of Dr. Richardson, of your city, dean of the Louisiana Medical University, his amiable wife, the little daughter of our United States minister, Hon. J. W. Foster, and your unworthy scribe. I will be pardoned for making the following note, just here, as the train has not yet started, viz.: that the summer visit of Dr. Richardson and wife has added much to the usual pleasant American society in Mexico. Being from the South, and our own State besides, *we* (my own household) have felt particularly favored. Their visit is not only pleasant in itself, but we accept it as a good omen for the future—as the beginning of the time when a large part of the usual summer migration will find its way to our beautiful and romantic country. Now the warning note sounds, and we are off for Ometusco. The conductor, a fine specimen of his class, uses words somewhat different from the American article. Instead of "all aboard," short as it is, jerked out in knots, "our man's" sharp, shrill voice, re-echoed by subs., sounds up and down the line: "Vamonos." This cry is followed by the usual American action—a final hand-shaking, kissing and good-bys, and a general rush and settling in the cars. So "Vamonos," succeeded by another short snort from the impatient monster in front, and we move out. This is the Puebla train. The Vera Cruz train left seven hours ago. Starting from the suburbs of our splendid city, we continue in a kind of secondary, diluted suburb, until it is merged into the noted village of "Our Lady of Guadalupe Hidalgo," three miles from the city proper. The train swept through with only a premonitory whistle, as if in contempt of small things. In other days the town drove a lively trade in its miraculous well, sale of relics, stories of most wonderful cures wrought by the virgin, and other foolish things connected with it. Since the introduction of a better way the fortunes of Our Lady have fallen into decay, and her power has waxed faint. On "feast days" (still very frequent,) especially swarms of disgusting lazzaroni come together for a common purpose, and ply their trade right under her shadow. She either cannot or will not cure them, or else they prefer, as a matter of business, to remain uncured, finding a sore leg, a blind eye, a broken limb or a hump back a better investment than physical capacity to work.

The morning opens magnificently. It appears as a full-blown rose adorned with the diamond drops of the night. On the right, reflecting back in myriads of bright sparkles the young sun, lies the famous Lake Tezcoco. Some one of the many writers on Mexico—Willson I believe it is—calls it a salt pond. Because Tezcoco generously yields an abundant supply of salt, and is not so wide or so deep as many others more pretentious, is no reason why its fame and real beauty should be so heavily discounted. Though shallow, it is really beautiful as it calmly rests beneath the morning light, attaining seemingly, in some places, a width of fifteen or twenty miles. In the far distance across the lake, to the southward, rises a splendid mountain range, apparently gathered in irregular groups about, and the willing subjects of the snow-crowned king and queen, Popocatepetl and Ixtaccihuatl. Just now the scene is picturesque indeed. There are regiments of sun-painted clouds move and around the mountain region, gently moved by the light breeze of the early day, apparently burdened with a sense of their own purity and felicity. Here and there are troops, as if wishing to convey some of their own happiness to the less fortunate, sinking low and clinging lovingly to the rugged mountain sides, their gauzy drapery resting upon the unclean earth; and then again, as if coquetting with the king of day, they slip around in the mountain shadows, and hide in the immense gorges and ravines. Again there is change. Yonder are the rough heads of two or three old warriors, rushing out from the veiled embraces of their vapory playmates, and look down upon the fawning, helpless things as if in contempt of such caresses. And then, and beyond all, faintly coming out, as the sun's rays approach their level, are seen the snow-crests of perpetual winter. Take it altogether—the rapidly-moving train, the wide-spreading lake, the intervening green earth, the mountain bases of solid rock, the wavy clouds above and below—no more beautiful, more perfectly picturesque scene can be found out of Mexico. On we roll—twenty miles an hour—due east through this great valley of Mexico. The inevitable church, grand dome and higher tower, rises up here and there, dotting the plain with specks of white. Droves of donkeys, burdened, followed by toiling Indians equally burdened, wend their slow way to our starting-point. We sweep by wagon trains, each wagon drawn by fourteen mules—two at the wheel, the other twelve four abreast—carrying, I am told, only about two thousand pounds. Waving corn, not very large, but green and flourishing, spreads out on either side. Immense fields of cereals, in nearly all its stages, from the bloom to the full ear, adds to the interest of the scene. An hour has passed, and we draw up at our first station, Tepexpan, twenty English miles or thirty-two and one-quarter kilometros from Mexico. An improvised coffee, pulque and bread stand greets pleasantly the unfortunate who was either too late or not inclined to patronize its more opulent neighbor at the starting-point. Fruit venders, perhaps, whose hopes of a day's subsistence depend on their success, lay vigorous siege to the car window, and by words, looks and actions, each separately containing the essence of an earthly prayer, seek to dispose of their wares. Whether you feel like it or not, you cannot well help investing a few cents, which is usually received with "Mil gracias, senor." The principal articles this morning consisted of indifferent figs (blue,) and equally indifferent peaches. So far as this part of Mexico is concerned, it is a noticeable fact that nearly every article of fruit grown to perfection in the United States rarely attains to much here. I have seen no good apples, and but few good peaches.

The five minutes have passed, and we are off again. Without any particular change of scenery, at least to your scribe, the train draws up at the next station—Teotihuacan—it is enough for me to do the spelling; your readers must do their own pronouncing—twenty-seven English miles or forty-three and one-half kilometros "de a que a Mejico." This station is principally noted for two things—the Pyramids, rivals of old Egypt, and its *tunas*. The story of the Pyramids, with their most wonderful surroundings, landmarks, suggestive of times long, long before Cortez, and the amazing supply of ugly little stone gods, so abundant as to trouble the piously inclined with the thought that the cunning Indian of to-day manufactures them to hand—all this, I say, is too long for me to tell. "But the tunas! Ah! that's my weak point," suggests our good friend, Dr. Richardson. I can tell you something of them. In the first place, it is a most delicious fruit, cooling fever, quenching thirst and satisfying hunger, provided it (hunger) is not of too long standing. The tuna is the fruit of the Opuntia Vulgaras, commonly called Nopal or prickly pear. There are three distinct varieties, distinguished by the color of the fruit—red, green and yellow. Although indigenous to this country, when transplanted, particularly as in southern Europe, it flourishes equally as in its native soil. It grows to great perfection at the base of Mount Etna, and forms a conspicuous object, giving such unmistakable marks of a foreign birth. Here it grows to a large size, and the yield is abundant, forming at this season of the year quite an item in Indian labor and traffic. The Indians bring them from a considerable distance, perhaps realizing $2 or $3 in a trip, to and fro, of fifty miles. Our Texas friends will not perhaps appreciate this long story and my praises of the tuna. But I would remind them that there is nearly the same difference between the Mexican tuna and the Texas article that there is between the russet and crab apple.

And now we must move on with the train. Here to the right is a lovely plain almost literally rock-ribbed on the south. Three or four cathedrals, though miles away and miles apart, seeming near to each other and near to the beholder, relieve the view and give an air of peace and quiet to the scene. Hid away in the trees and shrubs surrounding the churches, and plainly visible at other points, are the little mud and stone houses of different villages. Forgetting pyramids, tunas, stone gods, and wrapped up in the beauty of this valley, its mountain guard, roving flocks, peaceful looking churches, humble, well-disposed peasants, its waving corn and now golden cereals, we have glided over the intervening seven miles, and stop at Otumba, thirty-four miles or fifty-four and three-fourths kilometros from Mexico. Near this place was fought the great battle of the Misous, as well as a disastrous engagement between Cortez and the simple Indians he was seeking to enslave. The villages or haciendas, from which the stations are named, are usually situated some little distance from the road. The village of Otumba is off to the left, and, as "distance lends enchantment," presents a picture-queapporance. The church is conspicuous—generally the first and last thing upon which the eye rests. Only four miles more and we are at "Estacion de Palma"—the Station of Palms. The station is here, but no suspicion whatever of palms. It is evidently a misnomer: but then we are not responsible, and so need have no care about it. With unchanging scenery we move on with quickened speed through one of the prettiest countries in the world. It is full of promise. It is opulent in resources. Under the present wise and liberal government it seems instinct with development. And as this wise policy and liberal spirit can but grow stronger and stronger, what may we not expect from a country as rich in natural possessions as it is opulent in its external beauty? Wherever the eye turns there is something attractive—something wrapped in the vesture of poesy, something that you can look at without a sense of weariness or satiety. We are at Ometusco, the point of departure, due north, for Pachuca. The cars go on due east for "home land," and so must this letter. J. T. DAVES.

SEPTEMBER 15, 1874.

Death of Mrs. F. M. Kennedy.

The editor of the *Southern Christian Advocate*, Rev. Dr. Kennedy, has met with that greatest of bereavements—the loss of a beloved wife. May God sustain and comfort our brother in his great sorrow. The following notice of the sad event is from the pen of Dr. Myers:

The readers of the *Advocate* are called upon to sympathize with its editor in a sore bereavement. His beloved wife, Mrs. Mary L. Kennedy, was called home, at early morn, on the twenty-ninth of September, after an illness of three weeks. She was born May 24, 1837—born again in 1856—and she united her fortunes with those of Dr. F. M. Kennedy, then for some years an itinerant preacher, November 21, 1860, since which time she has been the faithful partner of his toils.

Since her residence in Macon, where the writer first knew her, her delicate health has prompted her to lead a quiet, retired life, sedulously ministering to her husband's comfort (they have no children,) and faithfully serving her God. The few persons with whom she came in contact learned to appreciate her gentle, patient spirit, and to feel the force of her devout piety. It is a pleasant memory, left to her husband in his desolation, that nothing which friendship could do was left undone to minister care and comfort to his wife during her wearying and protracted illness. Day by day friends saw her fail under slow fever, marked her patient trust in her Savior, and, while they waited at her bedside, learned from her the wholesome lesson of quiet submission to the divine will.

When the fatal end approached she told her pastor, Bro. Branch, that she had long been preparing for this time, and she expressed adoring wonder at the thought of being soon admitted to the happiness of heaven. Frequently the name of her "precious Savior" was on her lips, as though in silent communion with him. Emphatically "her end was peace." Let *his* friends bestow on the bereaved the sympathy of prayer.

Dr. Kennedy, accompanied by Bro. Branch, carried the remains of the departed to Rockingham, North Carolina, where they will sleep, by the side of those of parents and other relatives, till the resurrection morn.

Death of Rev. George Bright.

Three letters, says the *Southern Christian Advocate*, written by Rev. C. A. Fulwood, Key West, September 19, 20 and 21, informing us of the illness, death and burial of this minister of Christ, came to hand by one mail. Combining these facts, we learn that he was attacked by yellow fever on Monday night, September 14, and died on Sunday, the twentieth. "He was rational and fully aware of his condition, expressed no great rapture, but, poised on the great doctrines of the gospel, he realized a profound sense of safety and security, and heavenly peace abounded." He was buried on the twenty-first of September, the Good Templars and Masons assisting at the obsequies. An immense concourse—not more than one-third of the throng finding room in the church—attested the respect in which he was held. "Rock of Ages," which he had requested sung when he was dying, introduced the funeral service, which was then read by Rev. Mr. Vandezee, followed by remarks from Bro. Fulwood, who writes: "My heart was too full to admit of free utterance—our words were few." The remains were then deposited in a spot sacred to Methodism, where sleep Rivers, Sparks and McCook, who had fallen at this outpost of our church.

Bro. Bright entered the Georgia Conference in 1841, and traveled for years—filled important charges, circuits and districts. He was a clear, logical thinker, and was noted some years back as an acute church polemic, sifting closely all doctrines not squaring with Methodist theology, and contributing largely of his thoughts to the *Advocate*. Shortly after the war he transferred to Missouri, then to Louisiana, and two years since to Florida, preaching in all the Conferences, and in some, at least, aiding his accomplished daughters in teaching. He leaves three children, all daughters—one now at Reidville, South Carolina, the other two at Key West. Let the church, which their father served so many years, care for them. They are worthy, and can amply repay in intellectual service all that may be done in their behalf.

THE grasshopper referred to in Bishop Keener's interesting letter came to hand in good order, and in a state of perfect preservation. It looks very much like any other dried grasshopper, although we feel a certain interest and even respect for him when we remember that he belongs to a most formidable race, and is a representative of an invading host which no human army can successfully resist. As he lies on the table before us we can well imagine him as in the van of the mighty swarms that darkened the sun and desolated the fields. The delicate pink and gray of the limbs and trunk are fresh and lively, the wings are lustrous and unbroken, the eyes glisten like diamonds, and the determined, aggressive-looking head is flecked and mottled with silver and ebony. The body is precisely one inch and a quarter long.

In the Name of Mary.

The *Tablet* of this city, a Roman Catholic paper that is incessant in its assaults upon the faith of Protestants, in its last issue thus defines the position in which the Church of Rome stands toward Mary, the mother of our Lord:

"In the name of Mary, after the cross of Christ, is our hope, the hope of the church, and together they form her glory, her strength, her pride. They have figured together throughout all the ages of Christian history on the banners alike of warrior princes and of religious corporations. Before that sacred emblem and that holy name the powers of darkness fly now as they have fled in all the Christian past."

The first sentence in this brief paragraph is the condensed confession of the faith of enlightened Romanists in America in the latter half of the nineteenth century. It is very difficult for Protestants, to whom God has given some faculty of perceiving truth which for the present seems to be withheld from Romanists, to believe that such a declaration as we have cited from a living writer in the city of New York can be the veritable faith of millions of human souls! In another part of the same paper the editor admits the Holy Scriptures to be "authority" in matters of faith; for he writes:

"When we consider that to the mind of Tyndall the scientists have swept away the God of revelation with the power of an avalanche, we might, were it not for the authority of Holy Scriptures, hold him excusable in wiping out the God of reason."

Looking, therefore, to the "authority of Holy Scriptures," we respectfully inquire where, in those sacred writings, is found the evidence on which a sane man rests when he affirms that, after the cross of Christ, *"in the name of Mary is the hope of the church."* All the other declarations in the passage we copy above are equally repugnant to our ideas of Christian history and to the truth of God. But we take this one as a test, and ask for the proof from the Scriptures that God has ever made "the name of Mary" even a part of the foundation of hope for the church on earth. It is not wonderful that the ignorant multitude, deluded by traditions and pictures and miraculous stories, should adore the Virgin as queen of heaven, and pay honor more to her than to the Son of God. But that a man who comes into contact with the mind of the age, and looks at facts with eyes anointed by the "authority of Holy Scriptures," should say that "in the name of Mary" is the hope of the church, is but another proof of that "strong delusion" which no argument is adequate to dispel.—*New York Observer.*

Letter from Rev. W. E. Doty.

MURFREESBORO, TENN., Sept. 28, 1874.

MR. EDITOR: Middle Tennessee is a great country. Its population is dense and cultivated. The iron heel of political oppression is not upon the necks of the people, as in poor Louisiana. True McKendrean Methodism is in the ascendant everywhere, and the old bee-hive Conference is full to overflowing. Her schools are numerous and prosperous, especially female colleges under church control. I could not number them all; but permit me to say to my Louisiana friends that if they do not send their daughters to Mansfield, send them to Soule College, located at this place, presided over by Rev. J. B. West, D. D. I have never seen a man under whose care I had sooner place a daughter of mine. A splendid corps of teachers, in a fine, cultivated community of about five thousand inhabitants, and a number of large, commodious brick churches. We have all the facilities here for the cultivation of the moral, intellectual and physical nature.

About the Vanderbilt and the Publishing House things look fresh, and buildings and improvements are going up almost as by magic. Dr. R. A. Young is very successful as agent for the former, and Dr. Redford for the latter.

The bad crops have greatly retarded contributions in all church operations. Corn is now worth $1 per bushel, and the cotton-growing counties of middle Tennessee will not more than average two hundred pounds per acre; and then the worms are destroying the grass and hay. But the old country has wonderful recuperative power. Such disaster has never befallen them before, and may never again. For the present the missionary and other church enterprises are bound to suffer.

The Tennessee Conference will soon convene. I trust to be able to go up with the brethren; but, alas! no member of the class of sixteen who joined when I did will meet me there. They have all passed away except one, and he is a member of another Conference. Oh, how kind the good Lord has been to me. I linger in affliction, but hope to be able to attend once more the Louisiana Conference. I love Louisiana, her preachers and people, her mild climate, her magnolias and her flowers. May the Lord interpose in her behalf, that the oppressor's hand may be stayed, and that the sunshine of prosperity may be hers once more. My dearest earthly ties are there. Many of them have been broken. A few yet remain. The dust of my dearest loved ones are resting beneath her soil. But there will be a resurrection, and I am therefore content.

W. E. DOTY.

THE *Pacific Methodist* of September 25 contains a notice of the session of the California Conference of the Northern Church, and the appointments. The last year has been a prosperous one. "Sister Van Cott came before the Conference for ordination. Bishop Merrill was like adamant, interpreting the Discipline that any Quarterly Conference which gave a license to preach to a woman had performed that which it had no right—its action was null and void. An appeal will be taken to the General Conference." Bishop Merrill is right!—*Nashville Christian Advocate.*

Books and Periodicals.

LORD OF HIMSELF. A novel. By Francis H. Underwood. Boston: Lee & Shepard; New York: Lee, Shepard & Dillingham, 1874.

This volume is handsomely bound, and contains something over 500 pages of trash. The author refers to his work as "pictures of life" in Kentucky. Very distorted pictures they are, and not fit to be bought or looked at. So large a volume of worthless lumber has not come under our notice for a long time.

THE BIBLE REGAINED, AND THE GOD OF THE BIBLE OURS, OR THE SYSTEM OF RELIGIOUS TRUTH IN OUTLINE. By Samuel Lee. Boston: Lee & Shepard; New York: Lee, Shepard & Dillingham, 1874.

This volume contains 285 duodecimo pages of the most fatal errors in religious doctrine. The divinity of Christ, the trinity, the vicarious atonement, future punishments, and the limitation of human probation to the present life are all set aside as old wives' fables. Instead of the Bible Regained, the title of the book should be the Bible Perverted, Rejected, Lost.

THE COLUMBIAN SPEAKER. Selected and adapted by Loomis J. Campbell and Oren Root, Jr. Boston: Lee & Shepard; New York: Lee, Shepard & Dillingham.

A beautiful little book as to binding and typography, and containing some gems of eloquence. It has, however, many very objectionable selections, characteristic of the section from which it comes. Justice and Liberty, by Wendell Phillips; The Rights of Mankind, by Theodore Parker; Sympathy with the Northern States, by John Bright; Abraham Lincoln, by Henry Ward Beecher; Address to the Army of the Cumberland, by R. W. Johnson, are specimens of the false and fanatical sentiments which we find in these pages, and which are sent here to imbue the minds of our youth with their poison. It may be a good work for Boston, but it is not fit for circulation or use in this latitude. We would advise our book dealers to send it back to New England.

THE READING CLUB AND HANDY SPEAKER. Edited by George M. Baker. Boston: Lee & Shepard; New York: Lee, Shepard & Dillingham.

There are some very amusing and some very choice selections in this volume. Other pieces are slangy and of doubtful utility for the taste of our young people.

The above works have been received from the publishers through R. J. Harp, New Orleans.

A PRACTICAL AND CRITICAL GRAMMAR OF THE ENGLISH LANGUAGE. By Noble Butler, Louisville, Kentucky: John P. Morton & Co., publishers.

This appears to be a very thorough and complete work. The method and general arrangement are specially good. We are indebted to the publishers for a copy.

OUR Sunday school periodicals for November have been received. The children and teachers will be delighted with them, if we are permitted to judge. Dr. Haygood's other duties do not seem to involve any neglect of the Sunday school interests.

WE ARE indebted to the publishers for the New York Tribune Extra No. 28, containing Bayard Taylor's Africa and Iceland. These extras of the Tribune contain the more important publications on science, art, history, literature and kindred topics, and at a price which places them within the reach of all.

THE American Artisan is one of the most valuable journals of art, science, mechanics and inventions published in the world. Issued monthly, at $2 per annum. Brown & Allen, publishers, New York. We have received the October number.

THE American Agriculturist for October is, as usual, splendidly illustrated, and filled with useful and fresh reading matter.

MORTON'S MONTHLY HOME AND SCHOOL for October has been received.

APPOINTMENTS OF THE COLUMBIA CONFERENCE.—*Willamette District.* T. B. White, P. E. Corvallis and Benton mission, B. R. Baxter; Dallas, N. M. Skipworth; Junction City, to be supplied; Eugene and Coast Fork mission, F. W. D. Mays; Lafayette, E. G. Michael; Tillamook, to be supplied; Salem, to be supplied; Oregon City, A. Harrison; Lebanon, D. C. McFarland; Albany, to be supplied; Brownsville, J. E. Bradley; Corvallis College, J. Emery, professor.

Jacksonville District.—J. W. Stahl, P. E. Jacksonville circuit, J. N. B. Bell; Roseburg circuit, R. C. Oglesby and S. W. Davies; Oakland mission, W. R. Stahl; Josephine circuit, to be supplied.

Umatilla District.—To be supplied; Walla Walla, to be supplied; Powder River and Grand Round, to be supplied; Boise and Fayette circuits, to be supplied; Umatilla Meadows, to be supplied.

DEATH OF REV. WILLIAM W. GRIFFIN.—A note from the Rev. F. B. Davies, dated Stone Mountain, Georgia, September 30, informs us that the brother named above died on that day, after a long and painful affliction. "He had been a great sufferer for two years—unable to walk. He bore his afflictions with great patience and resignation, and died in peace."

Bro. Griffin joined the Georgia Conference in 1839, and fell into the Florida Conference at its division in 1845. When southern Georgia was absorbed in the South Georgia Conference he was already superannuated and residing in Georgia. He had been for years a great sufferer, rendered comparatively helpless by rheumatism. We remember him well, in the early days of our ministry, as a faithful, diligent preacher—a valuable co-laborer in the gospel field. He no doubt rests from suffering in the "city out of sight."—*Southern Christian Advocate.*

Fraternity.

The following is the reply of the British Conference to the address of the General Conference of the Methodist Episcopal Church South:

WESLEYAN METHODIST CONFERENCE,
Camborne, August 11, 1874.

To the Rev. R. Paine, D. D., Senior Bishop of the Methodist Episcopal Church South:

DEAR BROTHER: The Conference directs us to acknowledge the address of the Conference of the Methodist Episcopal Church South.

In the unity and enlargement with which almighty God continues to favor you, the Conference greatly rejoices, and notes with much satisfaction the large and wise provision you are making for the Christian nurture of the children and youth of your land.

The Conference cordially reciprocates your fraternal greeting, and will ever rejoice to hear of your peace and prosperity.

In behalf of the Conference we are, dear brother,

Yours faithfully,
WM. MORLEY PUNSHON,
President.

GERVASE SMITH, Sec.

THE law and medical departments of the Vanderbilt University, says the Nashville *Christian Advocate*, opened their sessions, October 5, with encouraging prospects. We accompanied Bishop Marvin to the temporary headquarters of the former, and the Bishop made the acquaintance of the accomplished professors. At the opening of the latter Prof. Menees made an eloquent address, and was followed by wise and witty speeches by Bishop McTyeire, Drs. Kelley and Young. The formal introductories of both schools are postponed. Judge Cooper and Prof. Callender are to deliver them. More medical students, we believe, were in attendance than we have ever known at the opening of the session of the Nashville school.

REVIVAL IN MERIDIAN.—Rev. J. T. Heard, pastor of our church in Meridian, Mississippi, writing October 12, says:

We closed a meeting last night which had been protracted five weeks, resulting in fifty-three accessions and about sixty conversions.

WHEN anything is forbidden to be done, whatever tends or leads to it, as the means of compassing it, is forbidden at the same time.—*Latin Law Maxim.*

THE obligation to do good binds according to the degree of knowledge.

MARRIED.

QUIN—KAIGLER.—On the twenty-fourth of September, by Rev. H. P. Lewis, at the residence of the bride's mother, Charles W. Quin to Miss Jane V. Kaigler.

POWERS—HARVEY.—At Union church, Calhoun county, Alabama, at seven o'clock P. M., September 24, 1874, by the Rev. R. G. Ragan, Mr. William T. Powers to Miss Sue C. Harvey.

ANDRIES—DEVILLIERS.—On Thursday, September 24, by Rev. H. S. Isbell, Mr. J. Calvin Andries to Miss Theosa DeVilliers, both of the parish of St. Landry, Louisiana.

Conference Register.

Conference.	*Place.*	*Time.*	*Bishop.*
Tennessee	Gallatin	Oct. 7	Marvin.
Pacific	Stockton	Oct. 7	Pierce.
Holston	Asheville	Oct. 14	Doggett.
St. Louis	Caledonia	Oct. 14	Keener.
Indian Miss'n	North Fork	Oct. 22	McTyeire.
Arkansas	Fort Smith	Oct. 28	Kavanaugh.
Los Angeles	Carpenteria	Oct. 28	Pierce.
North Texas	Denton	Nov. 4	McTyeire.
N. Alabama	Huntsville	Nov. 11	Doggett.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Little Rock	Mount Ida	Dec. 9	Kavanaugh.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas*	Huntsville	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington City	Mar. 3	Marvin.

*German Mission Conference organized at same time and place. Bishop Keener has charge of the mission to Mexico.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Oct. 10, 1874.

A—American News Company two letters, Edwin Alden, N. W. Ayer & Son, A. F. Andre two letters, W. B. Anderson, American Sunday School Union.

B—J. M. Dogue, J. H. Barbee & Co., S. B. Baird, A. M. Barrington, J. A. Booty, J. W. Bryan, A. Bunner, Barnes & Wilkinson, R. H. Belvin, J. H. Butler & Co., George W. Brown, Thos. W. Brown, Bourum & Pease.

C—Robert Carter & Bros., Carpenter & Lahmer, Dr. F. E. Crum 75 cents, John F. Cook $5, H. H. Catchings, S. Collins & Co., Samuel R. Chisman, A. W. Campbell $5, Cassell & Baugha two letters $50, M. Chambers, W. H. Childester.

D—Z. A. Dennis, A. W. Drake, Donaldson & Co. two letters, Louis Durr, C. H. Dixon & Co. two letters, Daschy & Co., Dodd & Mead, H. A. Davis.

E—T. C. Evans, Esterbrook Steel Pen Manufacturing Company, W. J. Elder, Eldredge & Bro.

F—E. N. Freshman.

G—Gould & Lincoln, C. R. Godfrey, John G. Oulee, J. H. Oakes $1.50, Joseph Gorton $18, Gregg & Ford, N. C. Gragar $52.90.

H—M. M. Hayes, D. T. Head $15.00, Asa Hull W. W. Harding, J. D. Harper, W. F. Holden & Co.

J—James St. John Stationery Company, J. W. Johnson, W. J. Joyce $5.65, H. F. Johnson $100, John A. B. Jones $10.

K—J. T. Kilgore $21, James A. King $5, Walter G. Kirkpatrick $1, J. C. Keener.

L—J. B. Lippincott & Co. two letters, J. E. Letson, Lee, Shepard & Dillingham four letters, H. P. Lewis, R. H. Loss, Jr.

M—John P. Morton & Co., Lucien Minor, J. W. McLaurin, J. E. Mason, J. McArthur, O. M. Marsh $5.

N—A. C. Norrell.

P—J. S. Penn, Pierce & Lyle, Joseph Pipes, L. Pierce, S. M. Petengill & Co. two letters $150, Isham Paul.

R—J. K. Randall three letters $14.40, E. S. C. Robertson & Son, W. B. Rome two letters $20, George P. Rowell & Co. $11.74, Robinson & Co. three letters, T. B. Reneau, A. H. Redford agent two letters, Robinson & Withers, Miss M. C. Riggs 35 cents, Thomas Richardson, E. E. F. Russ.

S—Scribner, Armstrong & Co., J. A. Sample, E. W. Story $1, Southwestern Book and Publishing Company, C. W. Scofield & Co., St. Louis Advertising and Publishing Company, Mrs Sarah Sibley.

T—The Graphic Company, The Aldine Company, Ephraim Turner 50 cents, William D. Tatt, William L. Tillery, W. P. Tucker $5, G. F. Thompson, H. M. Tinchart & Co. $3.

U—University Publishing Company.

W—F. M. Williams, John Wilkinson $5, T. H. Walden, Woolworth, Ainsworth & Co., G. H. Wilson $2, J. M. Weems, Anson West.

BLYMYER MANUFACTURING COMPANY'S BELLS.—We are in receipt of the catalogue of the Blymyer Manufacturing Company's bells, giving descriptions, prices, and some four hundred testimonials from those using them. The bells are "cast from a composite metal, in part steel, used only by the Blymyer Manufacturing Company, and are entirely different from all other bells." The price is less than one-half that of the copper and tin bells. They are warranted for two years against breakage. It is claimed that they are "fine-toned can be heard as far as the copper and tin bells of the same size, and are more durable." The testimonials—a large proportion of them being from ministers—are from every State and Territory in the Union, and constitute a strong indorsement of the bells. The manufacturers, whose office and extensive works are located at Cincinnati, Ohio—661 to 691 West Eighth street—have been long and favorably known throughout the country.

WE ADVERTISE to-day the St. Clair Hotel, Pittsburg, Pennsylvania. This deservedly popular hotel is located on the corner of Penn and Sixth streets, in the heart of the business portion of the city, and is convenient to the several railroad depots. The rooms are large and comfortable, and have been newly furnished throughout. No pains are spared to render the table second to none in the city. We would cordially recommend this house to our friends and others visiting Pittsburg, and can assure them that every attention will be shown them by the gentlemanly proprietors, Messrs. J. N. Anderson & Co.

WANTED.—Under this head will be found the card of a widow lady anxious to procure a situation as teacher in a seminary, college or family. We hope her claims will be considered by those of our readers who may need the services of a teacher. Address Mrs. B., 365 West Walnut street, Louisville, Kentucky.

THE advertisement of S. S. Marshall & Bro., manufacturers of stained glass, Allegheny, Pennsylvania, will be found elsewhere in this paper. Those interested would consult their own interest by sending on for specimens of their glass, which will be sent on application to any part of the country.

WE NOTICE that the great China and Japan Tea Company has removed from 170 Canal to No. 5 Camp street, where, we can assure all lovers of "the cup which cheers, but no inebriates," that their tastes can be suited. Mr. J. J. Martin is the competent manager of this company.

WE WOULD call attention to the advertisement, in another column, of William Nelson, manufacturer of stained glass, Pittsburg, Pennsylvania. Send for circulars.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now making a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

BUSINESS NOTICES.

HEALTH is an inestimable boon. Life is a desert without it. DR. TUTT'S PILLS invigorate the debilitated organs, build up the flagging nervous energies, and impart vigor to body and mind. Sold everywhere. oc15 ly

OBSERVATIONS ON NASAL CATARRH. An abstract from a forthcoming work on diseases of the throat and air passages, by A. N. WILLIAMSON, M. D., late Clinical Physician in the University Medical College, New York city. Mailed to any address for 10 cents. Address the author, 28 East Twelfth street, New York.

"DR. WILLIAMSON'S great success in the treatment of catarrhal and throat and lung affections renders valuable whatever comes from his pen."—*Journal of Medical Science.* au20 3m

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Meyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $100, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. dec5 ly

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 ly

A SURE PREVENTIVE for Yellow Fever, Cholera and Smallpox. Price $1, prepaid, with full directions. Address DR. B. BROWN, 697 Broadway, New York. se24 ly

$57 60—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New article just patented. Samples sent free to all. Address W. H. CHESTER, 257 Broadway, New York. au27 2m

NEW ADVERTISEMENTS.

NOTICE.—ORANGES.

You will save money by buying ORANGES from those who raise them. I will sell one, two or more barrels to consumers. For further particulars apply to Joseph David, 127 Old Levee street, New Orleans, or on the place to J. WIER, Point-a-La-Hache, La. oc15 tf

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from CONSUMPTION, all remedies having failed, accidental discovery whereby Dr. H. JAMES cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Weakness of the Muscles. Address CRADDOCK & CO., 1334 Race street, Philadelphia, Pa., giving name of this paper. oc15 6mnrm

S. S. MARSHALL & BRO.,

MANUFACTURERS OF

STAINED GLASS,

62 Cedar Avenue, Corner Second Street, ALLEGHENY, PA.

Specimens sent to all parts of the country on application. oc15 ly

EMPLOYMENT.

I WANT LIVE AGENTS to canvass for THE COMPLETE BOOKKEEPER and TICK CHRONICLE. I will give such terms and furnish such advertising facilities as that no man need make less than $60 per month and all expenses, no matter whether he ever canvassed before or not. Address at once, PHELPS BROWN, No. 21 Grand St., Jersey City, N. J., and full particulars will be sent by return mail. oc15 ly

FREE! A Price List of Trees, Shrubs, Vines, Bulbs and Winter-blooming Plants. 10 standard Pears, first class, 5 to 6 feet, for.....$5. 100 Currants, Gooseberries or Raspberries for.....$5. 12 Concord Vines, Bearing Age, for.....$5. 14 Roses, or 12 Carnations (whiter blooming) for $2. Send for list. WM. H. MOON, Morrisville, Pa. oc15 4t

STAINED GLASS.

WM. NELSON, 23 Market street, Pittsburg, Pa. Send for circulars. oc15 3m

WANTED.

By the Widow of a Clergyman, well *certified*, a position as TEACHER FOR CHILDREN in a College, Seminary, Academy or Family. Address MRS. B., 365 West Walnut St., Louisville, Ky. oc15 tf

300 PER CENT. MADE by RUBBER Stamp Agents. Samples and catalogues, postpaid 35 cents. INGERSOLL & CO., 245 Broadway, New York. se24 3m

NEW ADVERTISEMENTS.

ST. CLAIR HOTEL,

CORNER PENN AND SIXTH STREETS,

PITTSBURG, PA.

THIS HOTEL has been remodeled, newly furnished and refitted all through. It is pleasantly situated in the most central business location in Pittsburg. It contains large, well ventilated rooms, easy of access and splendidly furnished, and its table is most bountifully supplied with all the delicacies of the season.

There is a line of Street Cars going past the door every five minutes to each Depot in the twin cities of Pittsburg and Allegheny, and an Omnibus to and from each train leaving or arriving in either city, making the St. Clair a most desirable stopping-place for strangers, business men or families coming to the city.

J. N. ANDERSON & CO., Proprietors.
oct5 3t

MUSIC-BOOKS FOR SCHOOLS.

AMERICAN

SCHOOL MUSIC READERS.

IN THREE BOOKS.

BY L. O. EMERSON AND W. S. TILDEN.

In **Book I**, which is for **Primary Schools**, we have a three-years' course of study, very plainly laid out, with abundant directions to teachers, and a large number of sweet songs for the little ones to sing by rote and by note. Price, 35 cents.

In **Book II** the course above indicated is continued, and becomes a little more theoretic. The book is fitted for the use of the younger scholars in Grammar Schools. Price, 50 cents.

In **Book III** part singing is introduced, and the ear is trained to harmonic singing. For Higher Classes in Grammar Schools. Price, 50 cents.

The music in these charming and useful books was selected and arranged by the practiced hand of Mr. L. O. Emerson, and the theoretic part has been well tested by Mr. Tilden before placing in the Readers.

For **High Schools** nothing succeeds like the above Readers better than **THE HOUR OF SINGING** ($1,) already in extensive use. If that has been used, try **CHOICE TRIOS** ($1,) a collection of the best three-part music.

The new Singing School Book, **THE SONG MONARCH** (75 cents,) is a trusting general attention as one of the best books ever made for Singing Schools.

☞ The above books sent, postpaid, on receipt of retail price.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Boston.
jel8 1y

MECHANICS' AND TRADERS'

INSURANCE COMPANY,

14.....CARONDELET STREET.....11

New Orleans, September 25, 1874.

FIFTH ANNUAL STATEMENT.

In compliance with Article 12 of the Charter, this Company makes the following statement of the business of the year ending August 31, 1874:

Fire premiums		$191,721 38
Marine premiums		23,122 79
River premiums		67,818 55
		$282,662 72
Less		
Fire losses	$62,462 26	
Marine losses	4,151 10	
River losses	23,029 81	
Rebate of 15 per cent	8,031 37	
Reinsurance	19,677 82	
Return premiums	6,848 72	
Reserved for		
Unterminated risks	$18,000 00	
Unadjusted losses	32,000 00	
Contingencies	15 000 00	
	95,000 00	
Expenses and tax and license	$30,859 51	
Less interest account	25,139 02	
	5,720 00	
		224,824 57
Net profits		$57,838 15

LIABILITIES.

Dividends	$20,505 01

ASSETS.

Bills receivable for premiums and loans on pledge		$270 058 68
Cash		32,350 33
Premiums in course of collection		12,551 29
Invested in Bank, Insurance and other stocks, bonds, etc	$53,551 42	
Less shrinkage	10,000 00	
		43,551 42
Real estate		4,699 13
Stock notes		218,524 95
Total		$581,735 80

The above statement is a true and correct transcript from the books of the Company.

LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
New Orleans, Sept. 25, 1874.

Sworn to and subscribed before me, the undersigned Notary Public, on the twenty-fifth of September, 1874.

CHAS. G. AUDREY, Notary Public.

The Board of Trustees have declared the following, to wit:

Interest on paid-in capital..... 10 per cent.
Dividend on same..... 4 " "
Dividend on earned premiums..... 18 " "

All of which will be audited on stock notes, certificates for which will be issued on and after Monday, the twenty-sixth of October next.

Trustees.

Hugh Allison,	C. A. Green,
S. D. Antey,	I. L. Hass,
A. J. Aiken,	Colonel T. H. Hunt,
J. A. Braselman,	J. D. Hill,
W. T. Blakemore,	James S. Lanphier,
F. Bloom,	Robert L. Moore,
Sam. Boyd,	John Myers,
C. H. C. Brown,	H. J. Mullan,
John D. Cobb,	Edward Nalle,
George W. Church,	Henry Reid,
J. E. Campbell,	O. W. Sentell,
Lloyd R. Coleman,	W. H. Thompson,
Frederick Wing,	S. F. Thompson,
C. W. Wood,	Benjamin Gerson,
Louis A. Wiltz,	Edward C. Payne,

T. S. Waterman.

NEW ORLEANS, LA., Sept. 25, 1874. oc8 3m

EXCELSIOR PLOWS,

CAST AND HARDENED STEEL.

Adapted to Every Variety of Soils.

COTTON SCRAPERS AND SWEEPS,

DOUBLE SHOVELS, ETC.

ALL WARRANTED.

MANUFACTURED BY

Louisville Agricultural Works,

LOUISVILLE, KY.

☞ Send for catalogue. se3 2m

How I Made $70

the first week and am now averaging $30 in a *safe* business. Any man or woman can do the same. ☞ *The secret free.* Write at once to OWAN & CO., au27 1y Eighth St., New York.

BUILDERS! Send for Catalogue of New Books on CARPENTRY AND BUILDING. A. J. BICKNELL & CO., 27 Warren street, New York. au15 3m

GARDEN AND FLOWER SEEDS.—Everydescription. *Bulbs, New and Rare Plants* and all Garden Requisites. Catalogues free. HOVEY & CO., 53 N. Market St., Boston, Mass. se24 3m

WANTED.—500 persons to send for pamphlet (free) explaining how enormous profits are made in Stock Privileges, costing $1 per share. SUMMER & CO., 55 Broadway, New York. P. O. Box 4955. se24 3m

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO. Portland, Maine. jy5 1y

MEDICAL.

DR. TUTT'S VEGETABLE LIVER PILLS.

THE STARTLING DRAWBACK ON nearly all medicinal agents has ever been that in their process of purgation and purification they have also debilitated the system. To obviate this difficulty physicians have long sought for an agent that would

PURGE, PURIFY AND STRENGTHEN

AT ONE AND THE SAME TIME.

Their research has at last been rewarded by a discovery which fully realizes the fondest desires of the medical faculty, and which is justly regarded as the most important triumph that Pharmacy has ever achieved. This important desideratum is

Dr. Tutt's Vegetable Liver Pill,

which purifies the blood, and removes all corrupt humors and unhealthy accumulations from the body, and yet produces no weakness or lassitude whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of a *Strengthening Purgative* and a *Purifying Tonic.*

Dr. Tutt's Pills are the most active and searching medicine in existence. They almost attack the very root of diseases, and their action is so prompt that in an hour or two after they are taken the patient is aware of their good effects. They may be taken at any time without restraint of diet or occupation. They produce neither nausea, griping nor debility, and as a family medicine they have no rival.

Price, 25 cents a box. Sold by all druggists.

Principal Office—No. 18 Murray street, New York. oc6 1y&p

TARRANT'S SELTZER APERIENT.

THE CRUCIAL TEST of the value of a medicine is time. Does experience confirm the claims set forth in its favor at the outset? is the grand question. Apply this criterion, so simple, yet so searching, to TARRANT'S EFFERVESCENT SELTZER APERIENT. How has it worn? What has been its history? How does it stand to-day?

Tarrant's Seltzer Aperient

is a household name throughout the United States. It is administered as a specific, and with success, in Dyspepsia, Sick Headache, Nervous Debility, Liver Complaint, Bilious Remittents, Bowel Complaints (especially Constipation,) Rheumatism, Gout, Gravel, Nausea, the complaints peculiar to the maternal sex, and all types of Inflammation. So mild is it in its operation that it can be given with perfect safety to the feeblest child; and so agreeable is it to the taste, so refreshing to the palate, that children never refuse to take it. For sale by all druggists. oc8 1y

METALLIC

ELECTRIC SHIELDS.

Fully Indorsed by the Entire Medical Profession.

HAVE CURED THOUSANDS OF

RHEUMATISM, NEURALGIA,

AND ALL NERVOUS DISEASES.

☞ Simply applied and worn on the parts affected. For Lame Back, Local Palsy, Local Weakness, Poor Circulation, Varicose Veins and Affections of the Eyes it is a scientific cure. Sold by all Druggists, or General Agent,

GEORGE SWEETSER,
120 Wall St., New York.

Sent by Mail or Express, C. O. D. Price, $5 per pair. au20 3m

TO THE SUFFERERS WITH RHEUMATISM.

In view of the numberless sufferers afflicted with this painful malady, I feel induced to offer to the public my "ANTI-RHEUMATIC MIXTURE," which medicine proves to be the only successful remedy in this line, for it always gives instant relief, and in most cases cures permanently.

During the last fifteen years I have cured thousands of people, in this State and city, of this dreadful disease, with this medicine; and, what astonishes most, the patient recovered by the use of a single bottle of it. This medicine cures nothing but Rheumatism, and should the patient not recover by using the first bottle of it, that patient is not afflicted with Rheumatism at all. This being the first time of making my discovery known to the public after fifteen years of most successful results, I hope the sufferers will take advantage of this rare remedy, and by doing so add their names to the thousands already cured by it.

For sale by W. J. JURGIELEWICZ, Apothecary and Druggist, corner Magazine and Thalia streets, New Orleans, La. up30 6m

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The Child's Corner.

WHAT THE FROGS SAY.

When the frogs awake in spring,
And the woods and meadows ring,
Johnny wonders what they say,
Peeping, croaking, night and day.

"Oh!" says grandpa, "half asleep,
First they cry: 'How deep? How deep?
Oh, deep,
Ankle-deep,
Deep, deep!'

"By and by they're all awake,
Ponds with voices thrill and quake:
'Oh, deep,
Knee-deep,
Deep, deep!'

"Small ones, looking thin and queer,
Scream out quickly, as in fear:
'Stay here,
Stay here,
Better stay here!'

"Old one cbides with notes profound,
Hoarsely, slowly: 'Go around,
Around,
Around,
Better go round!'"

Go they? stay they? I'll be bound,
Which they do you've never found.

The Nursery.

How God Spoke to Jess.

BY JENNIE HARRISON.

They were so glad to get out of the little school-room that warm, bright summer day—Charlie and Jess—"Jess" the children called her for short. A short name suited her; she was short herself; plump and rosy, and as bright-looking as one of the wild flowers which looked up at her every day as she passed through the meadow with her little bare feet.

It had been so close and warm in the school-house, and the tiny breeze which began to stir among the trees was very pleasant to the children.

"Jess," said Charlie, pulling some blackberries from the bushes by the roadside, "there's lots of 'em down in the hollow!"

"Let's go get 'em!" answered Jess, clapping her two brown little hands together. "Mother likes 'em; and we'll have some for her tea, to s'prise her."

"Jolly!" said Charlie, expressing his agreement in boy fashion.

"Well, you stay here, and I'll slip in and get a pail, and I'll be so sly mother won't guess anything about it."

Charlie put himself astride of the rail-fence, and sat whistling contentedly, while Jessie pattered in and secured the pail.

"Mother was sewing, and I just kissed her, and told her how hot it was, and said I guessed we'd stay out."

"What's them?" asked Charlie, as something rattled in the pail on Jess' arm.

"Cakes. Mother said: 'Are you hungry? there's cakes in the pantry;' so I got some for you and me."

They ate the cakes as they went down toward the hollow.

And the wind in the trees blew more fresh and strong, and the shining blackberries nodded their heads, as if to say: "Come and pick us;" and Charlie and Jess began their work with great zeal.

"It's a pretty big pail," said Charlie, after awhile.

"Yes; but may be if we get it full we'll have a blackberry pudding to-morrow," answered Jess. "Blackberry pudding's good; ain't it, Charlie?"

"I bet you!" Charlie's mouth watered, and he picked faster than ever.

It grew cooler, and a great cloud came up and shut out the sun.

"That's good!" said Charlie, pushing back his straw hat, and letting the cool air fan his face. Jess had long before let her sun-bonnet fall back, and the sun and breeze had both kissed her rosy cheeks.

Far off, over the mountain, the great cloud grew blacker and blacker, and the forked lightning flashed out every few minutes; but the children did not see it, with their heads hidden among the blackberry bushes.

The wind rose higher, and sounded like great voices sighing and moaning among the trees.

"Why, I b'lieve it's going to rain, Jess!"

"It's more'n half full," said Jess, looking into the pail. "We can stay a little longer; 'twon't rain yet."

"It'll be so jolly to have the blackberry pudding!" quoth Charlie, picking away again.

The wind made such a noise in the trees and bushes that the children did not know when the first sprinkle of rain came, and presently the sprinkle changed to a sudden dash, which caused them to look up in despair. Looking up they saw the lightning too, and it was coming nearer and nearer.

"Oh, Charlie, what'll we do?"

"We'll get it worse if we try to go home; let's stay under the trees."

"But the lightning, you know—oh! oh!" It flashed into their faces, and a heavy clap of thunder made Jess almost cry.

"We might get killed!" suggested Charlie, with a very grave face. "How *mad* the clouds look!—just as if they *wanted* to hurt a boy and girl!"

Jess' lip quivered, but she did not say anything.

Charlie set the pail of berries carefully under a bush, and then stood close to his sister, trying to talk very bravely, like a boy who wasn't a bit afraid.

"I wish we *had* gone home, though! it's so mean to be all wet. *You'll* be *sopping*, Jess! and catch your death of cold, like enough!"

Jess did not pay much attention to this cheerful remark, but uttered her little "oh" at every clap of thunder, and clung to Charlie's arm.

It was a fierce storm, but nothing did them any harm except the rain, and by and by they had courage enough to go and sit on a broad stone just at the edge of the field. The clouds began to break after awhile, and the rain softened to a gentle patter, and Charlie chatted away quite merrily. But Jess did not speak much, until suddenly, right among the clouds, and just in the midst of the dying storm, a beautiful rainbow appeared.

"Oh, see, Jess! there's a rainbow! ain't it bright?"

Jess' cheeks, that had grown pale, flushed gladly, and she looked steadily at the beautiful bow for a minute without speaking. Then she turned to her brother, with large eyes full of earnest meaning: "There! ain't I 'shamed to be so afraid, when God is up there, putting his rainbow in the clouds!"

"Rainbow don't keep off the hurt," said Charlie, laughing loudly, while a gentleman walking by stopped to look curiously at the two wet children.

Jessie did not notice either one, but stood looking up at the rainbow with a thoughtful face.

"It's just like *hearing God speak*," she said, "'cause he *said* he'd put it there. Seems as if he was speaking to me just now, and saying: 'Little girl, what made you so afraid of my storm; *didn't I promise you?*'"

"Pshaw! that was about *the flood*," answered Charlie, looking very wise. "You didn't s'pose there was going to be another one, did you?"

Jess looked a little puzzled. And then the strange gentleman spoke:

"No; but she knows that the same God who put the rainbow of promise there, out of love to his people, sees her among them, and loves and cares for her. Isn't that it?"

Jess turned and looked glad at what the stranger said.

"I know he'd take care of me," she said; "I forgot till I saw the rainbow."

"That is just the way we all do, my little girl—we forget, and get frightened, and, after all, there is the good God up there with his rainbow of love."

"I s'pose he cares as much for little boys and girls as he did for Noah and all them people."

"Yes, indeed; and they never need be afraid, no matter how great the storm is."

"But if they should get killed," suggested Charlie.

"I s'pose *that* wouldn't hurt 'em either, if they was good, and wasn't afraid to see God," replied his sister slowly, as if she were trying to think it out.

"No," said the gentleman; "when people die it is *God taking them*, you know, and *that* can't hurt if they love him and are ready to go."

"I'll never, never be so afraid again, even before the rainbow comes," said Jess.

Charlie picked up the pail of blackberries, and proposed that they should go home. The gentleman took Jess under his umbrella, and they talked together, as they walked, of the good God who had put his rainbow in the clouds, so that all people, young and old, might be reminded how much he loved and cared for them.

Jess watched the beautiful colors of the bow that stretched clear across the stormy sky, and the light seemed to shine down into her face, it had such a bright, trustful look, as she thanked the stranger, and went into the house with the blackberries for mother, who sat anxiously watching for her children.—*N. Y. Observer.*

A Market Lesson.

Eddie Tracey was spending a week or two with his uncle in the city. One Saturday evening his uncle proposed they should take a walk after tea. He was tired with his hard work in his study, and it rested him to walk and talk with Eddie, who was always seeing so many wonders in the strange scenes around him.

This evening they turned their steps toward a great market, and Eddie was astonished at the crowds pouring into it from every direction.

"Where do all these people find food to eat?" asked our country boy, his mind overwhelmed with the thought of furnishing them with sufficient supplies.

But when he was fairly in the market, and walked up and down its seemingly endless mazes, when he saw the vast stock of meat and poultry, the mountains of vegetables, and the vast array of fruits, and indeed everything eatable, he wondered still more how all that amount of provisions could ever be disposed of.

When he returned home he spoke of these wonders to his aunt.

"It is a matter of wonder to me still," said his aunt, "as I have seen it. Just imagine one man taking a contract to feed all this city. Think of the number of persons to be fed, and the amount and variety of provisions required. If the most skillful hoard of managers undertook such a work, what a confusion would take place! One day there would be an excess, and perishable articles would be lost in vast quantities. The next day a scarcity of supply might produce great suffering. Then, too, it would be hard to distribute it equally, and, if some remote corner was forgotten, what would become of the poor inhabitants? Yet God has arranged a great net-work of agencies by which even the lowliest is fed. Thousands of people are employed in this great work of his, who are only moved by their self-interest, their desire to gain by trading. Yet they work out his will as unconsciously to themselves as if they were mere wheels of a machine. They work with zeal and cheerfulness, content with the reward he gives to honest labor. I can see God's wonder-working hand as truly in a city market as in the movement of the spheres. How admirably, though blindly, all combine to perform this vast work of feeding so many thousands! One alone would accomplish but little. What infinite wisdom it must take to plan such an enterprise, and what infinite power to bring so many free agents together to work it out!"

That market lesson was one which Eddie long remembered. It gave him a near view of God's overruling providence that he never forgot.—*Child's World.*

THE persecution of the Christians in the East is not yet finished. In the Ottoman empire the Grand Visier has declared his intention to stop the printing and sale of the Bible in the Turkish within the empire. Converts to Christianity from Mohammedan faith have endured great persecution; some have been loaded with chains, some have been driven into banishment, and other methods of suffering have been inflicted upon others.

Farm, Garden and Household.

Thoughts for the Month.

In our last we discussed at length the handling of cotton, and shall not repeat. It is hardly necessary, at this day, to direct attention to the importance of taking care of the *seed* as the cotton is ginned. That intended for planting the next crop, after being carefully separated from the rest, should be *sunned* as soon as ginned, and stored away in a dry place—never directly on the ground.

In response to our inquiry in a former number, how good, well-developed seed might be separated from the faulty and immature, a gentleman writes us that a gin has been invented in Alabama which accomplishes this; the *heavy* seed are dropped in one place, the light deposited in another. If it works well we should regard it as a very important invention.

That portion of the seed to be used as manure should be placed at once *under shelter*, and kept there until they are applied to the land or composted. Southern farmers do not begin to appreciate the wealth they have in cotton seed. Its value as a manure for grain has long been acknowledged, but in former years it was regarded as not adapted to cotton. Now it is known that, in connection with dissolved bone, it is unsurpassed as a cotton fertilizer. Its great value consists in the nitrogen it contains. It is essentially an ammoniacal manure; hence its adaptation to corn, wheat and other grains. For cotton the proportion of ammonia is too great. This is corrected by adding dissolved bones, or, as it is generally expressed, "acid phosphate." This year we used such a compound, mixing ten bushels cotton seed with one hundred pounds Etiwan dissolved bones; but we think the proportion of cotton seed too large—too much weed, and too green and luxuriant. Seven or eight bushels to the one hundred pounds would have done better.

Fifteen bushels cotton seed and two hundred pounds dissolved bones per acre would be a *heavy* manuring for ordinary land. As the cotton seed is raised on the farm, the requisite money outlay would be for the phosphate only, and this, for the *best* article, ought not to exceed, laid down at the farm, two cents a pound or $4 an acre. Ammonia is *the* expensive ingredient in fertilizers, and what we wish to impress on the farmer who raises cotton is that he ought never to spend one cent for ammonia after the outlay required for the *first* crop he raises. His cotton seed, properly taken care of and judiciously used, can and ought to supply *all* the ammonia he needs, not only for his cotton, but grain crops also. If, however, he allows the seed to be thrown out in the weather and rot, it will lose a great deal of this costly element (nearly double in value that of any other element of the seed,) and be inadequate to supply his wants. If, on the other hand, they are kept under cover till February, then deposited in drill, and phosphate scattered on them, all their virtue is retained, with the least labor or expense of handling incurred.

GATHERING CORN.

For the first time in many years the South has made a crop of corn which will approximately supply its wants. This is a cause for general congratulation and joy, and we trust the feeling of comfort and ease that well-filled cribs inspire will bring about still greater attention to grain crops the ensuing year. It becomes us now to take good care of that which is made, to house it in season and feed it economically. Corn left long in the field after it is ripe loses from depredations of birds and other animals, and many ears rot from water getting in the shuck or from their lying on the ground. While it is very important to pick cotton as fast as it opens, it is poor economy to neglect corn to do so. Ordinarily, however, the two crops can be gathered without interfering with each other, damp, drizzly days, unsuited to cotton-picking, being selected to gather corn. Packing away in the shuck a little damp is regarded by many as the best preventive of the depredation of the weevil. We prefer, anyhow, to put away corn in shuck, it being more convenient to shuck it in winter than at the present busy season. It is good work for cold, rainy days in winter. Don't put off selecting seed corn until spring; if you have not gone over your field and made selections already, have barrels convenient and throw into them the best ears while shucking or feeding out the corn.

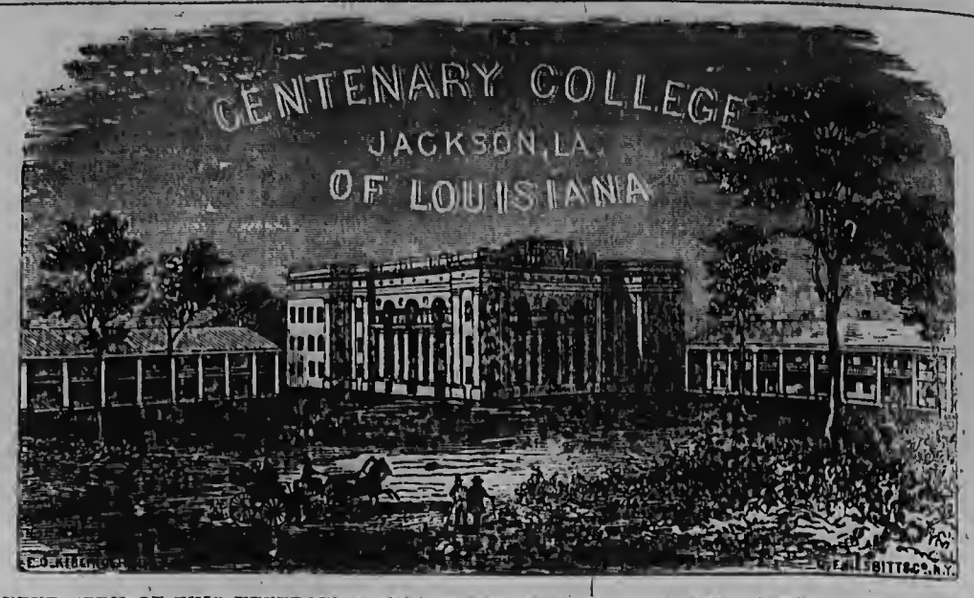
PEAS.

Be sure to pick *enough for seed*. The quickest mode is to cut down the vines with a scythe, gather up and thresh out. A laborer can thus gather five times as many in a day as he can by hand-picking. Those not needed for seed can be gathered in like manner and stacked like hay, or housed. They make excellent winter feed for mules or milk cows. That part of the crop intended for hay should be cut and cured before the *earliest* frost, as the leaves drop off very freely after they are touched by it. After the vines have been cut and wilted a little, collect into rolls as large as can be conveniently handled and pile loosely under shelter.

SWEET POTATOES.

Dig just before hard frost—light frosts appear to do no harm. Select a *dry* time, if possible. Separate the cut from the sound, and put away in the old-fashioned banks or hills. Protect these from rain, but cover the potatoes lightly at first, leaving the top open for the "sweating" to complete itself and the vapor to pass off. As cold weather comes on, stop up the hole and make the dirt on sides of banks ten inches or a foot thick. The potato grows well on the same land every year without rotation. A good plan is to run a large shovel in water-furrow, list down the vines in this, and cover them by running a turn plow on each side. This *sides* the potatoes and renders them easy to dig.—*Southern Cultivator.*

SCHOOLS AND COLLEGES.



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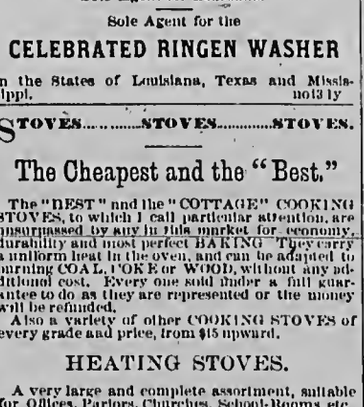

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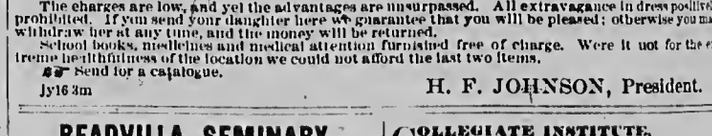

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THE *Journal of Chemistry* says that a chain of compressed cakes of gun cotton tied around the trunk of a large tree and exploded will cut it down instantly by the violence of its action. The cut through the trunk is as sharp as that done by the keenest ax.

THE germination of seeds can be facilitated by chemical agencies, especially by ammonia and oxalic acid. By placing them in a solution of the latter substance they will begin to germinate within one or two days, even after having been kept for forty years, and are then to be planted in the usual way. Wheat has been raised from seed found in an Egyptian tomb two thousand to two thousand five hundred years old. It was soaked in fatty oil before planting.

PROF. GILL has recently investigated the genus *Micropterus*, to which belongs the now well-known "black bass." The species are only known from the waters of North America, east of the Rocky mountains. Although several have been described, Prof. Gill finds but two valid ones, viz.: the *M. salmoides*, or green bass, and *M. nigricans*, or black bass. The former is found west of the Alleghanies and south of the Potomac river, in the Atlantic States. The Southern people often call it "salmon" or "chub," by a strange perversity. The "black bass" is naturally confined to the waters of the lakes and Mississippi only, but has recently been introduced into various Eastern streams.

M. VORLET D'AOUST says, in *La Nature*, that in Mexico deposits of atmospheric dust occur in beds of sufficient thickness to stamp them as true geological layers. These strata, which have frequently formed a puzzle to geologists, are composed of a yellowish clayey earth, which not only envelopes isolated mountains, but forms the flanks and bases of some of the most elevated ranges, such as those of Popocatepeti and Orizaba. The revetment extends upward to a height of about 12,000 feet, and in its lower portions varies in thickness from 180 to 320 feet. In the midst of the deposit are found blocks of stone and detached fragments which have rolled down the mountains, and which have become agglomerated by the dust as if by cement. The dust is raised by dust storms which frequently occur on the Mexico plains. These throw up great clouds to heights of 1,500 and 2,000 feet in the air, often obscuring the sky, and changing its hue to a yellowish color. The dust is then blown by wind currents toward the mountains, which act as a barrier, and check its further progress; for once deposited on their slopes it cannot again rise, as the storms take place only on the plains. It is curious to notice that this action of the atmosphere completes a circle begun by the water. The latter carries earth from the hills down to the plains, where it is transported back to the mountains by the winds, and so a continual circulation is maintained.

ON THE SOURCE OF ATMOSPHERIC ELECTRICITY.—In a recent number of the *Journal* of the Austrian Meteorological Society, Muthry has contributed somewhat to a better understanding of the obscure subject of atmospheric electricity by considering it in reference to its geographical distribution. He maintains that the distribution over the earth's surface of the quantity of electricity is in general parallel with the distribution of temperature; it increases and diminishes with the latter, as well in reference to the earth's surface as in reference to the time of the year and the day. The insolation of the earth is to be considered as the source of the atmospheric electricity; its origin lies in the insulating stratum, and it is in this respect to be considered as terrestrial and not celestial. Atmospheric electricity diminishes as we go from the equator to either pole, and it therefore does not depend on precipitation of vapor, but on temperature. Terrestrial magnetism increases in force as we approach the poles. Electricity is strongest in dry, hot deserts. Contrary to the theories of Delmann and of Peltier, Muthry holds that aqueous vapor is merely the conductor, or rather convector, bearing the electricity into higher regions. He suggests that it is more important to meteorology to observe the quantity than the kind of electricity, and that the simple straw electrometer of volta will suffice, instead of the more delicate and complicated instruments that have been deemed necessary. The most important problems that are now remaining to be solved are, he thinks, the details of the geographical distribution in reference to latitude, longitude, and dry and moist climates.

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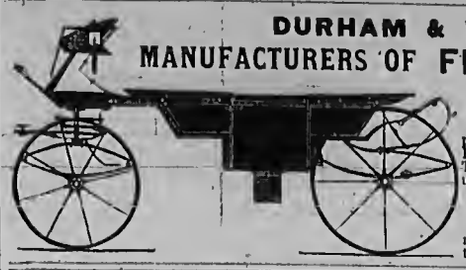

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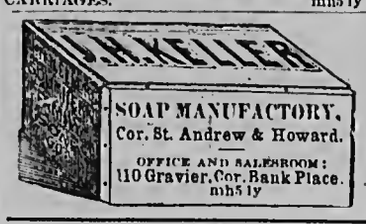

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251, 253 and 257 West Fifth St.,
Jy23 1y CINCINNATI, OHIO.

STAR IRON WORKS.
WALTON, HEMLER & CO.,
MANUFACTURERS OF
IRON RAILINGS,
SAFES AND BANK VAULTS,
JAIL CELLS, IRON STAIRS, DOORS AND SHUTTERS, Awning Frames, Heathings, Bolts, Stirrups, Verandas, Balconies, Patent Sidewalk and Sky-Lights, and all kinds of Iron Work for buildings.
Nos. 231 and 236 West Pearl Street,
CINCINNATI, OHIO.
Orders promptly attended to and satisfaction guaranteed. Jy23 3m

LEVY BROS.'
Dry Goods Establishment,
AT
580.....MAGAZINE STREET.....580
Between St. Andrew and St. Mary.
NEW GOODS EVERY WEEK.
We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.
Give Us a Call.
N. B.—Orders from the country will be promptly filled. mh5 1y

S. COLLINS & CO.,
MANUFACTURERS OF
PRINTING INK.
Office and Depot—26 Frankfort St.,
NEW YORK.
GEO. H. MORRILL & CO., Boston, Mass.
MORRILL & CO., San Francisco, Cal. au27 3m

JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER,
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

JAMES S. PATTERSON,
WOOD ENGRAVER,
28.....Beekman Street.....28
au13 1y NEW YORK CITY.

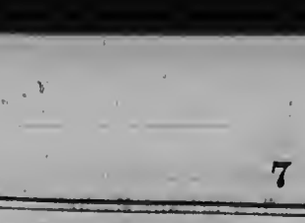
CARPET WAREHOUSE.
17.....CHARTRES STREET.....17
A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Hair-cloth Ticking; Springs; Burlaps; Step Covers, etc.
de4 1y A. BROUSSEAU & CO

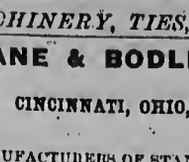
CHARLES H. TURNO,
STAINED GLASS FOR CHURCHES.
Memorial Windows a specialty. No. 333 East Twenty-Third street, New York. au27 3m

MACHINERY, TIES, ETC.

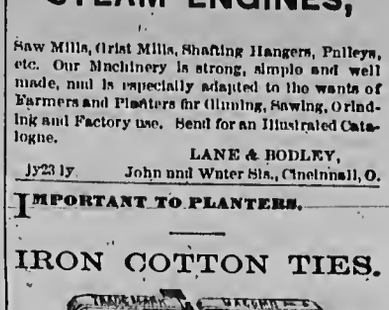
LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
Jy23 1y John and Water Sts., Cincinnati, O.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.



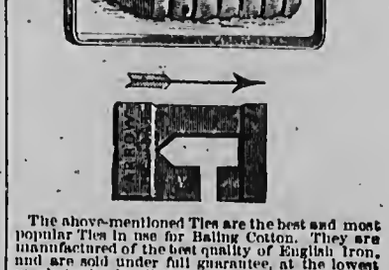


The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
Je18 6m New Orleans.



an20 3m

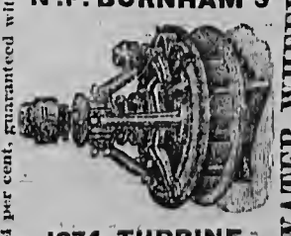
DANIEL PRATT'S
Improved Cotton Gin.
PRICE REDUCED
TO $4 PER SAW.



JOSEPH B. WOLFE & CO.,
GENERAL AGENTS,
No. 59 Carondelet Street,
Je4 6m NEW ORLEANS.

PLOWS, IMPLEMENTS, ETC.
PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills.
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.
B. J. WEST,
115 and 117 Magazine St., New Orleans,
MANUFACTURERS' AGENT.
mh19 10m

84 per cent. guaranteed with
N. F. BURNHAM'S
WATER WHEEL
The best in the Market, and sold at less price than any other first-class Wheel.



1874 TURBINE
Send for a pamphlet and be convinced.
au6 4m N. F. BURNHAM, York, Pa.

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing,
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS.
New Orleans.
Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

TRUSSES AND BRACES.
Club Feet cured without the knife. The Radical-Cure Truss, patented May 8, 1868, applied. All instruments for deformities—Crutches, Shoulder Braces, Elastic Stockings, Ear Trumpets—on hand at DR. A. O. FORSBERG'S, No. 5 East Fourth street, east of Main, up stairs Cincinnati, Ohio. *Sign of Golden Eagle,* au6 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 14 feet below high-water mark.

COTTON.—The following are the arrivals since the ninth instant:

Red river	1,532
Mississippi river and bayous	8,295
Railroads	3,957
Mobile	1,906
Texas	234
Lake	46
Total	15,970

On Saturday the market opened with a good demand and moderate offerings, but with rather less strength, except for staple kinds, and 1,200 bales changed hands during the morning at prices indicating no quotable variation, after which the advantage was more on the side of the buyers, and further sales were effected to the extent of 1,400 bales, showing a total business of 2,600 bales, mostly at a slight falling off. On Monday the sales summed up 1,300 bales. On Tuesday, the receipts of the previous day having been sampled, the supply afforded more scope to buyers, who came forward with increased spirit and took 4,400 bales (precisely 4,405) which is the heaviest business of the season, the largest previously being 4,150 bales on the seventh instant. Prices exhibited no quotable change. Staple kinds continued very firm, while other descriptions showed some irregularity, without any quotable change. Strict good ordinary to low middling sold at 14c., middling at 14⅝c., middling to strict middling at 14⅞c., strict middling at the same, good middling at 15c., and middling fair at 15⅛c. Nineteen brokerage houses participated in the business, one of which took 1,200 bales.

The above makes an aggregate for the past three days of 8,850 bales, against 6,250 for the corresponding time last week and 6,100 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 62,053 bales, against 50,389 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 61,851 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 814 bales to Great Britain and a decrease of 4,881 to France, and 430 to other foreign ports. We quote:

Ordinary	11¾ @ 11¾
Strict ordinary	12⅜ @ 12⅜
Good ordinary	13 @ 13⅛
Strict good ordinary	13⅜ @ 13⅝
Low middling	14⅜ @ 14⅝
Strict low middling	14⅞ @ 14⅞
Middling	14⅞ @ 14⅞
Strict middling	14⅞ @ 14⅞
Good middling	14⅞ @ 15
Middling fair	15⅛ @ 15½

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	15,970	
Arrived previously	57,467—	73,437
		89,390
Exported past three days	10,783	
Exported previously	35,057—	45,840
Stock on hand and on shipboard		43,550

NEW LOUISIANA SUGAR.—On Tuesday only 11 hhds. were received and sold at 9¾c. for good common, 9¾c. for low yellow clarified, and 10¾c. for choice yellow clarified.

NEW LOUISIANA MOLASSES.—On Tuesday 49 bbls. and 14 half bbls were received and sold at 75c for fair, and 85@93c. for prime.

CORN.—On Monday sales were made by dealers at $1.07@1 10 ₱ bushel; 4m sacks sold on Change at $1.07 for mixed and yellow mixed in second hands, and $1.10 for yellow.

OATS.—On Tuesday the market was in fair supply and demand, and 775 sacks sold, on the landing, at 62c. for ordinary, 63@64c. for prime, and 65c. for choice.

BRAN.—On Tuesday 400 sacks sold, on the landing, at $1.25 ₱ 100 lbs.

PORK.—On Tuesday 500 bbls. mess sold on 'Change first half of January, at $18.50 ₱ bbl.

BACON.—On Tuesday 24 casks shoulders sold on private terms, 25 casks, in job lots, at 8c., and 10 casks, at the railroad depot, at 7¾c. ₱ lb. None on 'Change.

DRY SALT MEAT.—Only 5 casks new sold on 'Change on Saturday at 9¾c. Dealers are jobbing slowly at 9¾@9¾c. ₱ lb.

HAMS.—On Monday 5 tierces strictly choice sold canvas-side at 15c. ₱ lb.; 15 on private terms, and 50 tierces in two lots on 'Change on private terms.

LARD.—Is in light supply and firm at 15¾c. for tierce and 16¼c. for keg. Dealers are jobbing at 16c for tierce and 16½@17c. ₱ lb. for keg.

BREAKFAST BACON.—Is scarce and in demand at 17@17¾c. ₱ lb.; 25 boxes Western sold at 17c. ₱ lb.

CORN MEAL.—On Tuesday the supply was light, but sufficient for the demand, which is limited. Only 50 bbls sold on 'Change at $1 30, and 150 on the landing at $1.35@1 40 ₱ bbl.

EGGS.—Western sell at 22@22c., Louisiana at 35@38c. ₱ dozen.

MONETARY.

Gold opened on Tuesday at 109¾@109¾ (against 109⅞ at New York,) and after a liberal business closed at the opening rates (against 110 in that market.)

Nothing has been reported in silver. It is quoted at 103½@104 for American half dollars. Mexican dollars closed at 95 go d.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	7 50
Manty's double-shovel plow	6 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	0 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	28	30
No. 1	— —	— —
Sweet	22	— —
COAL, ₱ ton:		
Anthracite	12 50	13 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	28	30
COTTON SEED:		
Rough, ₱ ton	60 00	65 00
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	22	28
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'a	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	4 37½	4 50
Superfine	— —	4 35
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	25 00
Choice	— —	26 50
IRON, ₱ ton:		
English, ₱ lb	4	5
Sweden, assorted	7½	8
Hoop	8	9
Sheet	8½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	32
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	— —	1 25
Coal oil, in barrels	17	20
Linseed, raw	1 62	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	12¾
Pulverized	— —	12¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	90 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Oct. 13, 1874.

Texas beeves, choice, ₱ head	$— — @ 40 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	12 00 @ 18 00
Western beeves, ₱ lb. net	— @ — —
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 45 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	5 00 @ 6 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Agricultural Implements.
Louisville Agricultural Works, Louisville, Ky.

Architects.
T. Wilhrey Carter, 47 Polymnia street, New Orleans.

Banners.
T. J. Potter, 32 Bible House, New York.

Barber.
Baptiste, St. Charles Hotel.

Belts.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Bells.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kubnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Ches. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
J. Bickling & Co., 72 Broadway, New York.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Quaker City Publishing Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., 661 Broadway, New York.
Ziegler & McCurdy, St. Louis, Mo.

Buildings.
A. J. Bicknell & Co., 27 Warren street, New York.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
Charles Blackman, New Haven, Conn.
R. O. Dorman & Co., 71 and 73 Goffe street, New Haven, Conn.
Durham & Wooster, New Haven, Conn.
J. A. Lum & Bro., 102 Travers and 13 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Chromos, Etc.
E. & H. T. Anthony & Co., New York.
G. E. Perine, 66 Reade street, New York.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. Lelllaue, 22 Froat street.

Cotton Gins.
J. H. Waite & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Direct Trade.
Dr. Thomas D. Worrall, 24 and 26 Camp street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Centenary College, C. G. Andrews, president, Jackson La.
Collegiate Institute, Prof. W. H. N. Magruder, Baton Rouge, La.
Hiwassee College, Rev. J. H. Brunner, prest.
Mansfield Female College.
Readyville Seminary, Mrs. M. W. Read Baton Rouge, La.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Whitworth Female College, H. F. Johnson, president, Brookhaven, Miss.

Engravers.
John Olson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Warren Richards, 42 West Fourth street, Cincinnati, Ohio.
Edward Sears, 48 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Caromlelet street.
D. H. Wallace, 38 Perdido street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Framers and Gilders.
Kernan & White, 100 Customhouse street.

Furniture.
John Bois, 152 and 154 Camp street.
Excelsior School Furniture Manufacturing Co., 166 Julia street, New Orleans.
Hugh Flynn, 107 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
Henry E. Sharp & Son, New York.
Charles H. Turuo 333 East Twenty-third street, New York.

Groceries.
J. M. Bowling, 25 Decatur street.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Insurance Companies.
Mechanics' and Traders', 14 Carondelet street, New Orleans.

Iron Manufactories.
Walton, Heisler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Laundry.
Thomas Hasam cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Billings & Spencer Co., Hartford, Conn.
Blymyer Manufacturing Co., 684 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Reynolds Cotton Press, W. H. Reynolds, New Orleans.
Turbine Water-Wheel, N. P. Burnham, York, Penna.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Weil-Anger, W. Illies, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
William Pattison, 316 to 332 East Twenty-third street, New York.
J. Waterhouse, Philadelphia.
Allyn White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Adderley's Sirup Bromide Chloral, W. H. Adderley, Cincinnati, Ohio.
Anti-Rheumatic Mixture, W. J. Jurgielewics, corner Magazine and Thalia streets.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Buchu Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Holmann & Co., N. Y.
Dyspepsia and Liver Complaints, Dr. Justus J. Spreng, New York.
Dr. A. O Forsberg, 5 East Fourth street, Cincinnati, Ohio
Dr. Heuberd's Cure, E. Dibblee, 814 Sixth avenue, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Preventive of Yellow Fever, Dr. B. Brown, 697 Broadway, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Tarrant's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 13 Murray street, New York.
Upham's Asthma Cure.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
H. H. Baldwin & Co., Cincinnati, Ohio.
F. W. Biere & Son, Cincinnati, Ohio.
Chambers Piano Factory, 308 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Henry Pilcher, 656 Portland avenue, Louisville, Ky.
Philip Werlein, 78 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Novelties.
W. H. Childester, 287 Broadway, New York.
Cowan & Co., Eighth street, New York.
Elm City Novelty Company, New Haven, Conn.
Ingersoll & Co., 205 Broadway, New York.
C. M. Lionetton & Bro., 345 Broadway, New York.
Rumble & Co., 52 Broadway, New York.
Dr. Vao Holm, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.
M. Young, 173 Greenwich street, New York.

Optical Instruments.
Spencer Optical Manufacturing Company, 13 and 15 Maiden Lane, New York
H. Waldstein, 545 Broadway, New York

Paint.
Ingersoll Paint Works, New York.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Patterns.
Avery & Co., New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
Family Journal, 300 Broadway, New York.
Fruit Recorder and Cottage Gardener, A. M. Purdy, Rochester, N. Y.
Offord's Pulpit of the Day, R. M. Offord New York.
The Metaphysician, 51 Bond street, New York.
The People's Ledger, H. K. Curtis, Boston, Mass.

Portrait Painters.
C. D. Coulon, 37 Camp street.

Printing Ink.
S. Odlum & Co., 24 Frankfort street, New York.

Professional.
Dr. C. J. Beckham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, Camp street, corner of Commoa.

Seeds.
Harvey & Co., Boston, Mass.

Sewing Machines.
S. Burke, son & Co., 169 Warren street, Jersey City, N. J.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
General Transatlantic Company, L. Orand, Hallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
H. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Type and Presses.
Vanderburgh, Wells & Co., 110 Fulton and 16 and 18 Dutch street, New York.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Teacher, W. H. Cassell, Canton, Miss.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
E. A. Tyler, 113 Canal street.

Window Glass.
William Coulter & Son, Cincinnati, Ohio.

Wire Railing, Etc.
Dufur & Co., Baltimore, Md.

Special Notices.

CANDLES.—Don't fail to send twenty-five cents for Offord's humorous, entertaining, witty and practical Lecture on Candles, embracing the pith of C. H. Spurgeon's Sermons in Candles. "Charmingly interesting."—*Brooklyn Times.* R. M. OFFORD, 300 Broadway, New York. au20 3m

Religious Notices.

THERE will be a camp meeting at Yellow River church, in Yellow River mission, forty miles northeast of Milton, Florida, and forty miles east of Brewton, Alabama, to commence on Thursday before the first Sunday in November next. It will be self-supporting. Ministers of the Methodist Episcopal Church South are respectfully invited, and will be provided for.

S. W. DOUGLAS, P. C.

CAMP MEETING NOTICE.—A camp meeting will be held in McComb City, commencing on Wednesday, October 14, 1874, and will continue one week. The meeting will be self-supporting, and every person will be expected to provide for their own food and lodging. We have some four or five houses within one-fourth of a mile of the ground, of five large rooms each, which can be had for a small rent for the meeting. Each suite of rooms has ample accommodations for a whole society.

Tent-poles can be had on the ground. The DeSoto House, a temperance hotel, the largest and finest hotel in the State, will furnish board and lodging for the week at $1.50 per day; board, without lodging, at $1.25 per day. Fifty cents per meal, and same for lodging, for transient customers.

No pains will be spared to make this a profitable meeting to the people of southern Mississippi.

Half-fare tickets will be furnished by the New Orleans, St. Louis and Chicago railroad, and the railroad company will send extra trains on Sabbath morning to McComb City, from the north and south. If the people on the road generally wish it. The trains leave McComb City every night going north at half-past ten, and south at eleven P. M.

We have secured the promise of several eminent clergymen to attend the meeting and give us their help. Our help is in the name of the Lord.

Further arrangements will be published when made.

If we have a good rally and success we may make a permanent arrangement for a yearly feast of tabernacles for southern Mississippi.

Ministers will be provided for by the meeting.

Any communication desiring information can be addressed to Rev. H. M. Church, McComb City, Mississippi.

A. B. NICHOLSON,
E. R. STRICKLAND,
H. P. LEWIS,
D. P. BRADFORD,
J. W. SANDELL,
C. C. WATKINS,
J. RITCHEY,
H. M. CHURCH, Pastors.

THERE will be a camp meeting at the Beulah camp ground, commencing on the sixteenth of October, 1874. The meeting will be on the self supporting plan. Everybody is invited to come. Preachers will be taken care of, and are earnestly solicited to attend.

J. M. FRANKLIN, P. C.

MISCELLANEOUS.

SAVE YOUR SIGHT!
Once Lost, It Cannot be Restored.
The Diamond Spectacles
WILL PRESERVE IT.
For sale by a responsible Agent in nearly every city and town.
TRADE MARK, *stamped on every pair.*
SPENCER OPTICAL MANUFACTURING CO.,
Patentees and Sole Manufacturers.
se10 3m8p 16 and 18 Maiden Lane, New York.

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A LUCID DESCRIPTION OF
LIVER AND STOMACH DISEASES,
by J. J. SPRENG, M. D., late member of the New York Academy of Medicine, and of the Medical Society of the City and County of New York. Mailed for 25 cents. Address the author, No. 201 West Twenty-Second street, New York city.
"The author's conclusions are marked, and governed by sound judgment and long practical experience."—*Medical Gazette.* se31 1y8p

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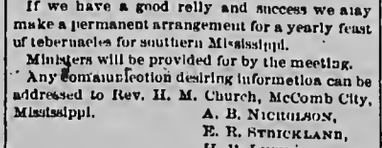
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EXCELSIOR FOLDING-SEAT; CURVED-BACK PEW [illegible] of any style of seat. It excels any thing yet offered to the public, in comfort, beauty, convenience, cleanliness, healthfulness, and economy. ALL STYLES PEWS MADE TO ORDER. The best reversible SLAT BACK SCHOOL SETTEE; also, Pulpits, Chairs, Sofas Book-racks, and Bells. The EXCELSIOR SCHOOL FURNITURE, the unrivaled favorite, used by Schools of Philadelphia, Jersey City, Detroit, Cincinnati, New Orleans, St. Louis, Memphis, Kansas City, Cleveland, and in most of the United States. BLACKBOARDS, for Sabbath and Day Schools, Globes, Maps, Charts and all Apparatus used in schools. SEND FOR PRICE-LIST
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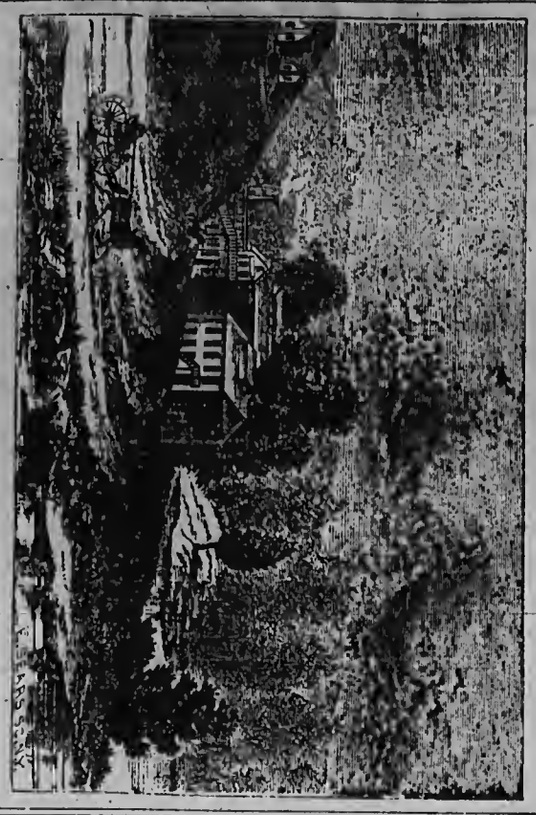

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NOTICE EXTRAORDINARY.

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CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, Etc.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for..... $15 00
to wit:
12 Dinner Plates, 1 Soup Tureen,
12 Tea Plates, 1 Sauce Boat,
12 Soup Plates, 1 Salad Dish,
12 Preserve Plates, 2 Covered Dishes,
12 Butter Plates, 2 Vegetable Dishes,
12 Tea Cups and Saucers, 4 Meat Dishes,
12 Dinner Coffee Cups and Saucers, 2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces..... 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces..... 4 00
French China TEA SETS, 44 pieces..... 6 50
French China Decorated TEA SETS, 44 pieces..... 7 50
Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

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BLANCHARD CHURNS,

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No. 29 Camp street and 112 Common street,
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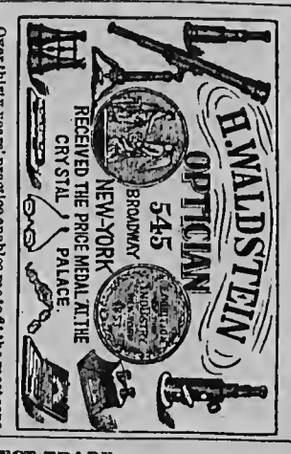

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DIRECT TRADE.

Merchants and business men of the Mississippi Valley who desire to purchase IMPORTED GOODS of British manufacture, at little if any over half the cost of such when purchased in New York, should correspond with or call upon DR. THOMAS D. WORRALL, American Director of the Direct Trade Company, 24 and 26 Camp street, New Orleans.

Samples of stock constantly on hand. je18 1m

Silk Class BANNERS, $5 EACH.

T. J. Potter, 32 Bible House, NEW YORK.
Send for circular. au27 3m

PAINT THAT WILL STAND.—OUR neighbors, the New York *Independent*, are painting their new building in the most gorgeous manner with Ingersoll's celebrated Ready-Mixed Old English Lead and French Zinc, by Quartermain's Formula. This elegant paint outlasts very much any other paint, and is very reasonable in price. We are using it, and advise our readers who use paint, and all who keep stores, to inclose postage stamps and have sent free their complete work, "How Every Man Can Paint," with specimens of thirty colors, brush, price, terms, etc. The address is Ingersoll Paint Works, 156 South street, New York.—*New York Christian Advocate.* se21 1m

WORK for all. At home, male or female, $35 per week, day or evening. No capital. We send valuable package of goods by mail free. Address, with ten-cent return stamp, M. YOUNG, 173 Greenwich street, New York. se24 6m

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The magnificent new Steamships of this line are dispatched regularly between LIVERPOOL AND NEW ORLEANS, touching at Bordeaux on passage *from* Liverpool only.

Return tickets good for *twelve months*. Through tickets to and from all parts of the United States and Europe. Drafts, good in any parts of Great Britain, Ireland or Europe, from £1 up, at lowest rates.

Prepaid Emigration Certificates, for convenience of parties sending for friends from the Old Country, only $45 in greenbacks from any railway station in Great Britain or Ireland, and from any part of the Continent at reduced rates.

The Steamships of this line are built especially for this trade, with unsurpassed passenger accommodation and to cross the bar without detention.

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Cabin Passage..... $40 00
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NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.
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Trains depart and arrive as follows, from Calliope street Depot:

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Mail	8.00 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

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MISCELLANEOUS.

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Tea-drinkers ordering their supplies from the

Great China and Japan Tea Warehouse,

5 CAMP ST., ONE DOOR FROM CANAL,
New Orleans.

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain The following are a few of our leading varieties:

Best OOLONG, Black	$1 00 per lb.
Best BREAKFAST, Souchong	1 20 ...
Best IMPERIAL, Green	1 40 ...
Best GUNPOWDER, Green	1 60 ...
Best YOUNG HYSON, Green	1 40 ...

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post office orders should be made payable to the proprietor, J. J. MARTIN,
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N. B.—We ship Teas to all points in the Southern States. je18 1y

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HEADACHE, NERVOUSNESS, NEURALGIA, SLEEPLESSNESS,
IMMEDIATELY RELIEVED BY
ADDERLEY'S
SIRUP BROMIDE CHLORAL.

A harmless preparation, quieting pain, relieving Headache promoting Sleep, and absolutely certain to allay all Nervous excitement. Not a patent medicine. Highly recommended by first-class physicians. Price, 50 cents and $1 per bottle.

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FITS AND EPILEPSY Positively cured. The worst cases of longest standing by using DR. HERBARD'S CURE. A bottle sent FREE to all addressing J. E. DOBBLER, Druggist, 811 Sixth avenue, New York. au16 3m

MEDICAL.

DR. C. M'LANE'S
CELEBRATED
LIVER PILLS,
FOR THE CURE OF
LIVER COMPLAINT,
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increase on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, OCTOBER 22, 1874. NO. 43.

News of the Week.

DOMESTIC.

LITTLE ROCK, Oct. 14.—Returns from this (Pulaski) county show the election of the entire Democratic Conservative ticket by from 700 to 1,000 majority. The constitution is carried in this county by about 1,900 majority. Information from other counties indicates the constitution is carried by a very large majority.

PHILADELPHIA, Oct. 14.—Twenty-one foreign governments have already accepted invitations extended them to participate in the Centennial Exhibition: Norway, Sweden, Germany, Belgium, the Netherlands, France, Mexico, Guatemala, San Salvador, Venezuela, Peru, Ecuador, Chili, Brazil, United States of Colombia, Argentine Confederation, Liberia, Hayti, Sandwich Islands and Japan.

Ex-Governor Andrew G. Curtin has arrived in the city. He is giving his time to promoting the success of the Centennial Exposition. Ex-Governor Bigler is working in conjunction with Mr. Curtin in various plans for benefiting the cause.

NEW YORK, Oct. 15.—The *Tribune* correspondent sent to Alabama to investigate the outrages in that State, in a letter from Livingston, Sumter county, dated the eighth instant, says:

"I must not close this letter without calling attention once more to the fact that the great majority of the reports received by the Attorney General from this State, and given to correspondents at Washington, are an echo wholly without foundation, or monstrously exaggerated."

WASHINGTON, Oct. 15.—The October returns of the Department of Agriculture indicate an average condition of the corn crop of eighty-six per cent., against eighty-three per cent. in September. All the New England States show an improved condition, except Maine and Connecticut. The Middle States declined during the month. The South Atlantic coast States and the Gulf States, as a whole, about hold their own, except Louisiana, where the average sinks from seventy-five to sixty-nine.

MEMPHIS, Oct. 15.—Cotton-stalks, which were brought in and placed on exhibition at the Cotton Exchange to-day, prove conclusively that the frosts of the past few mornings were severe enough to check the growth of the plant, and seriously injure if not entirely destroy all the young bolls. The leaves of the plants on exhibition present a crisped appearance, while the young bolls look considerably blackened.

LITTLE ROCK, Oct. 16.—Returns from fourteen additional counties sustain last night's estimate—75,000 majority for the constitution. The State ticket, headed by Garland for Governor, runs about even with the constitution. So far but three counties have voted against the constitution—Phelps, Jefferson and Lincoln. The Republicans have elected but eight or ten members of the Assembly.

INDIANAPOLIS, Oct. 16.—Fuller and more complete returns from all legislative districts in the State show the following result: Senate—Democrats 23, Republicans 24, Independents 3. House—Democrats 52, Republicans 37, Independents 11. The Democratic majority on the State ticket will probably reach 18,000.

NEW YORK, Oct. 18.—The *Herald's* Washington special says: "The German government has positively disclaimed any intention of purchasing a naval station in Costa Rica, with additional assurances that the German government not only respects the Monroe doctrine, but most cordially approves it, and, like the United States, whose ships of war traverse every sea, Germany has no need of naval stations in distant countries."

The *Herald's* New Orleans special correspondent relates an interview to-day with the Conservative leaders, including General Ogden, commander of the Leaguers. All agree that there will be no further bloodshed in the city. They believe many negroes will absent themselves from the polls on election day, and that the State will go Democratic by six thousand to eight thousand majority. No trouble is anticipated by them except in the parishes about Shreveport, Monroe and Baton Rouge. Some of the Republican leaders concede that the State will go Democratic.

The *World's* special from Tuskaloosa, Alabama, announces the arrival of a company of the Second United States Infantry on Friday. One officer expressed surprise to find the city as quiet as a New England village. The troops met with a hearty welcome.

NEW YORK, Oct. 19.—Buckland, the New York *Times'* correspondent, has been shot by the Spanish Republicans. He was private secretary of Postmaster Jewell while in Russia, and was placed on the *Times'* staff upon Mr. Jewell's recommendation. Buckland was seeking the Carlist headquarters when captured, and was shortly after shot.

NEW YORK, Oct. 20.—The Episcopal Congress will not venture to change the phraseology of the creed.

The House of Bishops gives formal consent to the consecration of Wells as Bishop of Minnesota.

The House of Bishops sends a message to the lay delegation, authorizing three bishops to suspend a bishop who abandons communion of the church.

The Seymour question will be voted on to-morrow, and then the session will be open.

CINCINNATI, Oct. 20.—The *Gazette's* Fort Wayne, Indiana, special says: Considerable uneasiness exists there, occasioned by the unusual drouth and heavy prairie and bush fires in that vicinity. At times the city is filled with almost blinding smoke and falling ashes, which after sundown settle down upon the city so dense as to render breathing and seeing difficult. Considerable damage is reported among farmers, but no authentic statement can be obtained.

FOREIGN.

RIO JANEIRO, Oct. 19.—The news from the Argentine States continues warlike. The insurgent leaders, Rivas, Booger and Arredondo, have joined General Mitre. Several vessels of the navy have gone over to the insurgents. Sarmiento has taken command of the troops defending Buenos Ayres. The Argentine government has requested the authorities at Montevideo to prohibit enlistments and the export of arms for the rebel forces.

The Nation on Louisiana.

The New York *Nation*—calm and dispassionate in its discussion of public affairs—says of the Louisiana emeute:

The Northern voters can insist on that which violates no political tradition, which involves no concessions or pledges, no expense or trouble, and which religion and humanity and the general safety imperatively call for, and which a roused and indignant public opinion can bring about, viz.: the absolute and immediate withdrawal of Federal countenance and support from the knaves who now have the upper hand in Southern politics, and the filling of Federal offices at the South with a new and better class of men, who will serve as missionaries rather than panderers and conspirators. The success of the thieves in South Carolina and Louisiana, as well as elsewhere, and their hold on the ignorant masses whom we have enfranchised, are mainly due to the fact that our marshals and collectors and surveyors and postmasters are their confederates, and keep them assured of the support of the authorities at Washington in case the worst comes to the worst. This ought to come to an end unless the public takes the matter in hand. There is enough stolid and selfish insensibility at the White House, and enough lazy indifference in Congress, to stand a dozen such broils as this in Louisiana with perfect equanimity. The President is probably glad he has not had to kill the people or bombard an American city in order to reinstate Kellogg, but he is probably not sorry that he put him in power in the beginning, and does not care how long he stays in it.

THE following, from the *Times* of this city, shows how and after what purpose Southern outrages are manufactured by the radical politicians:

Senator Conkling has a good deal of the sounding brass and tinkling cymbal about him. Just now he is in the "Southern outrage" line, as the following circular, a copy of which was addressed by mistake to an unfriendly newspaper, abundantly attests:

ROOMS REPUBLICAN STATE CENT. COMMITTEE,
Indianapolis, Sept. 3, 1874.

Editor of Union, Rensselaer, Ind.:

Dear Sir: I desire to call your attention to the horrible scenes of violence and bloodshed transpiring throughout the South, and suggest that you give them as great prominence as possible in your paper from this time until after the election.

THOS. J. BRADY, Chairman.

This is said to have been dictated by the senator just after the close of his late "outrage" speech in Indiana.

ADVERTISING.—A number of years ago, when Orange Judd, publisher of the *American Agriculturist*, and his wife spent their evenings in putting up packages of seeds, and a penny had its full value to them, he sent a boy with a check for $100 to the New York *Herald* office, with instructions to pay what was due, and leave the rest for advertising. The boy, being dull of comprehension, did not understand him, and told the book-keeper to use $100 for one day. The next morning, what was Mr. Judd's horror to see, on taking up the *Herald*, "Read the *American Agriculturist*," repeated for nearly a whole column. He rushed down to the office for an explanation, and found that they had only followed instructions, and there was no help for it. "We are ruined," he said to his wife; "a whole year's advertising gone in one day." But instead of being his ruin it was the beginning of his success. Immediately subscriptions poured in from all over the country. The *Agriculturist* became an institution, and its proprietor is one of the wealthiest men of New York. Mr. Judd has continued from that day of his lucky mistake to be one of the most extensive and wealthiest advertisers in the country.

THE Rev. L. M. Lewis, who will be remembered by some in the East as a general in the Confederate army, but known principally in the West as a devoted and successful preacher, has been elected president of the new Arkansas Female College.

AN ENGLISH school girl recently wrote a composition on the provisions of Magna Charta, one of which, she said, was that the rights of the church should be preserved. "In violet."

From the Work.

DESOTO CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* We have had a gracious revival of religion at Keachie, Louisiana. A Methodist and Presbyterian union meeting was commenced on the fourth instant, and continued eight days, resulting in thirty-four accessions to the two churches—sixteen to the Methodist and eighteen to the Presbyterian. There were also conversions. We might say much of the preachers and the preaching, with the interest manifested generally; but we will leave all that to be filled out in the reader's imagination. The Lord is slow to anger and plenteous in mercy. J. P.

MANSFIELD, La., October 13, 1874.

SPRINGVILLE CIRCUIT, SHREVEPORT DISTRICT.—*Mr. Editor:* The work on this circuit being considerably scattered, the preacher in charge could not fill all the appointments. By request of the brother in charge and the presiding elder, the writer was assigned the Coushatta Academy appointment, at which place we have just closed a four days' meeting, and I hasten to inform you and the many readers of the CHRISTIAN ADVOCATE of the good work. God was mightily with us in convincing and converting power. As the result of this meeting, the church was wonderfully revived, and there were twelve or fifteen conversions and thirteen accessions. Thanks to Bros. Jesse Fulton and G. W. Singleton, who rendered valuable assistance. To God be all the glory.

D. B. CARGILL, Local.

PAULDING CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The camp meeting on the Paulding circuit is over. The first sermon was preached on Friday night, and the exercises closed on the next Thursday morning. There was a very large attendance. On Sunday there must have been two thousand on the encampment. Notwithstanding the magnitude of the crowd, the strictest order and decorum were observed. I cannot tell how many souls professed faith in Christ, but we think that a great number were converted. We had fifty-five accessions to the church and baptized twelve children. All who took part in the services were greatly blessed. The following itinerant ministers were in attendance: W. B. Hines, our presiding elder, L. B. Philips, G. M. Gilmore, A. Y. Armstrong, D. A. Little, J. D. Hays, and G. M. Liverman, from the Louisiana Conference. Local ministers: J. R. Cox, Thomas Linden and A. M. Fikes. I have received, up to date, ninety into the church, and have baptized thirty children.

J. H. HOLLAND, P. C.

PAULDING, October 9, 1874.

CROSS PLAINS CIRCUIT, NORTH ALABAMA CONFERENCE.—*Mr. Editor:* The Lord has graciously visited Cross Plains circuit. In September we held a protracted meeting of some four or five days at Howell's chapel, which resulted in a gracious revival in the church. Some six or eight were added to our number.

The next was held at Bethel, in the same month, which was greatly blessed of the Lord. The church was powerfully revived, with some fifty-eight or sixty conversions, and some sixty-two or sixty-three added to the Methodist Episcopal Church South.

We also held another meeting at this place, on the first Sabbath in October, which continued about thirteen days. This last was considered to be the best ever held at this point. Some thirty-two or thirty-three converted, and thirty united with our church.

At the three meetings over one hundred connected themselves with the Methodist Episcopal Church South, and the church was most powerfully built up. Our young men's associations and prayer meetings have been blessed. We had to our aid Dr. T. G. Slaughter, also Revs. A. Wells and Leak. Each of these aided us much.

T. MOODY, Pastor.

LIND GROVE CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* We have just completed our round of protracted meetings on this circuit; and although some of our meetings were not continued as long as they ought and would have been had we had help, yet we have, in a measure, realized the blessed promise: "Lo, I am with you alway." Notwithstanding this has been a peculiar year in many respects, especially on the money and bread and meat question, God has not forgotten to be gracious and merciful to his people.

Our meeting at Providence—a new place—was the best of the season. Many found peace, and the whole membership was wonderfully revived. Accessions, sixteen. Conversions, twenty-five. Several found peace who will unite with other churches. There was a rare manifestation of the divine glory from time to time as the meeting progressed; and, best of all, not a single mourner was left at the altar, but all were dismissed rejoicing in their first love.

Though we have not had as many accessions this year as last, yet I notice this difference: nearly all added to the church this year have been soundly converted to God. The work is of a deeper type, and the church is in as good condition spiritually as at any other period formerly. The family altars are doubled, and some of our new converts are "taking up this cross daily." I pray God that of all those who have been called unto holiness there may not one be found who will relinquish his hold on eternal life for the alluring vanities of time and sense. May the work still go on till all are saved.

T. H. MCCLENDON, P. C.

PLANTERSVILLE, La., October 3, 1874.

SUMMIT DIST., MISSISSIPPI CONFERENCE.—*Mr. Editor:* The Summit District Conference convened at Greensburg, Louisiana, October 8, 1874. Rev. A. B. Nicholson, presiding elder, in the chair. C. S. Stewart was elected secretary.

The reports as to the spiritual state, and the attendance upon the ordinances and social meetings of the church, from the various charges, were very good. The Lord has been gracious to his people, and his work has been pushed forward with great success. There have been revivals of religion in many places, and large accessions to the church.

More attention is being paid to Sunday schools, there being one in operation at almost every appointment in the district. There is, however, a lack of regular, faithful religious teachers in many of the schools. The financial systems and contributions to church purposes are not so good, but, considering the depressed state of affairs throughout the country, are as good, perhaps, as could be hoped for. While some of the preachers have had but a meager support, others have been better provided for.

A committee was appointed to locate a district camp ground. A committee was also appointed to select a suitable location for a district school of high grade, and to receive donations for the same.

The following resolution was adopted, viz.:

"*Resolved*, That in view of our troubles, civil and temporal, we recommend to our people the exercise of moderation and peace, and that in regard to both they implore specially, at the hour of evening twilight each day, the interposition of almighty God in our behalf."

Rev. William Hoover, Dr. George Nicholson, W. D. J. Warner and C. S. Stewart were elected delegates to the Annual Conference. Alternates—Robert Babington and Henry C. Newsom.

The next District Conference will be held at Amite City, Louisiana.

During the session of the Conference promiscuous was given to religious exercises, which were attended by large, attentive and serious congregations, and much good has been the result. C. S. STEWART, Sec.

CALCASIEU CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* No doubt much has been accomplished on this work during this year. Stars have been added to the Savior's crown, and this is all we pray, work and look for. But still the work is not in a wholesome condition. Very much remains to be done; and when men—not one only—filled with the spirit of the Master, are sent here, no doubt the "very much" will be accomplished. What the people here need sorely is a man full of missionary enterprise—another Keener. Such a man, no doubt, we have in our beloved presiding elder, Bro. Cobb. But *he* cannot support men if he sends them here. The people are too poor to do so, and the preacher cannot do without support. Is it not a matter of astonishment that in this vast parish of Calcasieu, containing over eighteen hundred taxpayers, there are but two Conference preachers? One of the two is our brother, Rev. E. B. Foust, whose only appointment is in Lake Charles, the other portion of his work being in Cameron parish. The present Calcasieu circuit is at least one hundred and twenty miles long, and there are more than two hundred and fifty church members—perhaps as many Baptists. But this is only a portion of the parish. In many parts the people are entirely destitute of preaching, notwithstanding they would be glad enough to have it. They hunger for the word, but cannot hear it. "And how shall they hear without a preacher? And how shall they preach unless they be sent?" It is of course impossible to preach at each meeting-house in this circuit on the Sabbath. Many of the appointments have to be filled during the week and at night, and there to meet with men, women and children who have toiled hard during the day, and witness with what eagerness they devour the word, and after service see them congregating into their several companies, headed by one of the party, who holds forth the splinters of blazing pine as they wend their way by its light along the narrow trail, in "Indian file," to their respective homes, perhaps five or six miles distant. One need not be told how they appreciate the gospel.

W. HART.

FARMERVILLE, LOUISIANA CONFERENCE.—*Mr. Editor:* We have had our second camp meeting on the Farmerville circuit, which was an improvement on the first, it being fitted up with a large shed and fifteen good substantial tents. We had the following preachers with us: Bros. S. S. Scott, Flournoy, Upton, J. C. Reed, Parish, Hearn, McKee, and seven local preachers. Father Glu, well known in north Louisiana, was with us. He is ninety years old. His presence and prayers and parting exhortation will be remembered by all present. The good Lord was with us in soul-converting power. Forty souls were converted. Thirty joined the Methodist Episcopal Church South. There have been over one hundred converts on the Farmerville circuit the last quarter, and about one hundred and ten joined the church.

We returned home yesterday, after having been to five camp meetings, all within thirty miles of my circuit, on the Homer district, and having been laboring night and day, with but one night to rest in six weeks. At these camp meetings there were about three hundred souls converted and added to the church; and there were four other camp meetings in this district that we could not attend. We had good order at all of these meetings, and during all the excitement that has been going on our hope has been in the Lord. Our people, both colored and white, are living in peace. While it is a privation in some respects to be without a railroad, we thank the Lord that the peace and quiet of our people is not disturbed with bad men who follow the railroads and stir up political strife among the people, and cause the colored people to get out of order, and thereby bring trouble and disaster upon all. I have been in north Louisiana nearly ever since the war, and if I have ever met a person belonging to what is called the Ku-Klax I do not know it. I am pained to see that our church is looked upon by some Northern correspondents recently in that light. But there is one consolation in the thought that the Lord, who is our Judge, knows that it is not true. All good people can know by our fruits whether it be true or not. Glory be to God for a religion that makes us happy in the presence of the devil and bad men.

R. PARVIN.

CHINA GROVE CAMP MEETING.—*Mr. Editor:* The seventh camp meeting was held at China Grove, Dale county, Alabama, commencing on Friday night, October 2, and ending on the morning of the seventh. From the first to the last of the meeting the atmosphere was clear and bracing, and the nights were star-lit and charming.

At the first hour the congregation was large and attentive. The first service was conducted by the Rev. M. E. Butt, presiding elder. The preliminary part of this first service was that of thanksgiving to the "God of all grace" for his preserving care over the congregation during the year which had just rolled by. This manner of service gave us a glorious beginning. During all of Saturday multitudes were arriving from near and from far, until the vast assembly represented a section of country *three hundred miles in circumference;* and in this gathering from different points, ministers of the gospel as well as the people were present. There were twenty-two ministers of the Methodist Episcopal Church South present to aid, by preaching, exhortation or prayer, in the great and glorious work for which we were met. The following brethren did the preaching: Messrs E. Butt, W. D. Owens, J. M. Brown, John A. Green, L. C. Calhoun, Elisha Phillips, James Paul, A. Dowling, D. T. Harmer, T. Z. Hildreth, Zecheus Dowling, J. M. Johnston, John Sanders and J. Z. S. Connerly. All the preachers evinced great earnestness and zeal in the work assigned them. The preaching was characterized mainly as scriptural and unctuous. The happy and glorious result of the effort of five nights and four days may be found in the conversion of about fifty whites (besides several among the negroes,) and forty-three applicants for membership, among whom are some of the most prominent and influential citizens of this country. Besides all this, the whole church was powerfully blessed.

The last night of the meeting is worthy of special mention, because on it the faith and prayer of the whole camp, including the preachers, had been centered against the devil and sin. The work was commenced about sunset by a very successful flank movement in the grove, which soon reached some of the tents, the enemy retreating before the advancing, victorious column. About this time the soft, swelling trump at "the stand" summoned all the forces to the final attack. They promptly obeyed. The scene was really exciting. No doubt but that chariots of fire were marshaled all around and under the brilliantly-lighted canvas. Soon the soft, balmy air was bearing aloft and around the accents of sweetest song. Then came the sermon; at the close of which the "last" invitation to sorrowing, trembling sinners was made by the preacher, whose heart was greatly burdened by the issue of the hour. However, in a very little while the altar was well-nigh filled with penitents. Soul-stirring songs were uttered by those whose hearts were filled with the rich melody of music, permeated and sanctified by the grace of God. Heaven-reaching and power-bringing prayers were offered to God in the name of Jesus Christ, fully indorsed by five hundred living sons and daughters of God. The blessings came in copious showers of grace divine. The shouts of victory were heard from column to column, and from center to center, as the mighty hosts of God advanced. Thus the glorious work went bravely on till one o'clock next morning, when the battle ceased because the victory was complete. When the results were looked after it was found that there had been about thirty-five souls happily converted, and twenty-three valuable members added to the church by application during the night.

On Wednesday morning at sunrise the largest congregation we have ever seen at the closing service met under the arbor and worshiped together, and then separated till Friday night before the first Sabbath in October, 1875.

During the seven camp meetings held at this camp ground there have been, according to estimation, *seven hundred and sixty-five conversions* and *four hundred and fifty additions* to the Methodist Episcopal Church South. What pastoral charge in the South will surpass this camp ground in such results?

A. DOWLING.

OZARK, ALA., October 9, 1874.

Oregon Correspondence.

CORVALLIS, OREGON, Sept. 26, 1874.

MR. EDITOR: I shall not wittingly make a false statement, or an allusion from which a false conclusion may be had about Oregon.

I am laboring in the interests of no institution or society save the Methodist Episcopal Church South. Believing its theology, and approving its polity and government as the wisest and best that men have adopted, and that each and all accord with divine revelation, I have spent twenty-two of the best years of my life at her altars and in her pastorate, and feel now, at life's zenith, that I have no time or heart for any other work. My lot, in the providence of God, has been cast here in this beautiful and desirable land. I have a mission to fill as an embassador of Jesus that is high and sacred, and I am straightened in myself till it be accomplished.

I would not for any consideration stir up discontent in any heart. No doubt many, many people in the South are doing better there than they could here, and many whose condition would be bettered. Some would live longer and better if they would come here. But every one must be his own judge. I propose to state facts, as near as I can arrive at them, and leave others to their own conclusions.

1. We have a very good system of common schools over the whole State. School-houses are everywhere I have been. These public schools are run about six months in the year, and are free, as I understand it—supported by taxation and interest on a large sum of money invested for that purpose. Colleges are supported by public patronage. The agricultural department of Corvallis College is supported by government aid—over ninety thousand acres of land bequeathed for that purpose—and two students for every county in the State are entitled to tuition free.

2. Taxes are high enough—higher in some counties than in others. Twenty-one mills is the highest I have noticed; that includes all. Some counties sixteen mills.

3. Lands range from $1.25 to $100 per acre. Good lands, well improved, with school and church privileges, water and good society, etc., can be had at $20 to $30 per acre. I speak of good locations in the Willamette valley.

4. Our market facilities are not good. There is a pretty good home market for all family supplies; but our market for wheat, flour, wool, cattle, etc., is not what it will be. Wheat is low now—sixty-two and one-half cents per bushel. Wool sold for twenty-nine cents per pound.

5. Water is plentiful, and of the best kind—wells principally, yet springs are numerous. On many places wells are sunk, and pumps driven by windmills supply the stock with water. I have yet to see a place where water was not abundant, or could not be had with little trouble and expense. Water-power for machinery is wonderful. We have the finest kind of flouring mills all through the country; also saw mills. Lumber is from $8 to $15 per thousand.

6. It rains here a great deal from December to May. Indeed that may be called the rainy season. Much of the time it snows, but the storms are never severe—sometimes snowing and thawing alternately for days. I have never seen it rain hard here, as in Louisiana. Drizzles—*Oregon mist* is the familiar language of the country.

7. Labor to do farm work seems plentiful. Price, $1 per day and board. It is difficult to get cooks, unless you employ Chinese at high wages. Chinamen are good washers, and cheap enough.

8. Live stock is abundant, and varies in prices. A good horse can be had for from $90 to $125. Milch cows, $20 to $25. Sheep, $2, etc.

9. I have heard it thunder but twice since I have been in the State. I have never seen a lightning-rod. We rarely ever have high winds, though this is a breezy country.

10. There are very few insects. Fleas and flies abound during the summer; other insects are scarce.

11. Health is generally good. Not so much chill and fever or malarious diseases as in Louisiana. Yet we have sickness. People die. Consumption, typhoid fever, pneumonia, etc., are the most common diseases.

12. The professional callings are more crowded than artisans and farmers. Farming and stock-raising is profitable, and there is plenty of room for many more. Sheep business pays from twenty-five to forty per cent., I am told. Cattle and sheep find good grazing generally during the winter, although all good farmers put up hay to help them through. Timothy yields two to four tons.

13. The cost of getting here per capita, as emigrants, from St. Louis, need not exceed $110 in gold. It must be remembered that the prices of articles, as given above, are in gold and silver, as that is our currency.

Lastly, so many friends and strangers have written me about the country that I cannot reply to all their letters. Such may consider their favors answered in this.

My quarterly meeting is being held at this place now. Don't forget us away out here. God bless you.

Affectionately in Christ,

T. B. WHITE.

The Christian Advocate.

THURSDAY, OCTOBER 22, 1874.

LEARN TO KEEP HOUSE.

BY MRS. M. A. KIDDER.

Beautiful maidens—aye, Nature's fair queens!—
Some in your twenties, some in your teens,
Seeking accomplishments worthy your aim,
Striving for learning, thirsting for fame,
Taking such pains with the style of your hair,
Keeping your lily complexion so fair,
Miss not *this item* in all your gay lives:
Learn to keep house—you may one day be wives.
Learn to keep house.

Now your Adonis loves sweet moonlight walks,
Hand-clasps and kisses, and nice little talks;
Then, as plain John with his burden of care,
He must subsist on more nourishing fare:
He will come home at the set of the sun
Heart-sick and weary, his working-day done:
Thence let his slippered feet never wish to roam:
Learn to keep house, that you thus may keep home.
Learn to keep house.

First in his eyes will be children and wife—
Joy of his joy, and the life of his life.
Next his bright dwelling, his table, his meals.
Shrink not at what my pen, trembling, reveals.
Maidens romantic, the truth must be told—
Knowledge is better than silver or gold;
Then "be prepared" in the spring-time of health:
Learn to keep house, though surrounded by wealth.
Learn to keep house.

Opposed to the Change.

MR. EDITOR: I intend to have no controversy with any one on the proposed change of our General Rule on the subject of temperance; but, as an old member and minister of the church, I respectfully ask leave to give my views in opposition to the change.

1. I think the change would do no good. The "making, buying and selling intoxicating liquors" will always be controlled by the demand for the article; and while the demand is great, and the "making, buying and selling" profitable, somebody will keep the market fully supplied; and if we pass the prohibitory rule, persons outside of our church will be glad to have it so, as it will give them just that much more to do in the way of "making, buying and selling," and will in the same ratio increase their profits. And if all the churches in the land were to pass a similar prohibitory law, those outside of any church would rejoice, as it would give them a monopoly of the trade. While the demand is great the supply will be ample, whether church members have anything to do with its manufacture or not. We have very plainly-expressed laws in the Bible against drunkenness, and we have them well condensed in our present General Rule against "drunkenness, or drinking spirituous liquors, unless in cases of necessity;" and, as we have done so well under that rule, I think we had better leave it untouched. It is true we are deeply mortified with a few cases of drunkenness in the church under our present rule, and the same would be the case under the new rule.

2. But my main objection to the change grows out of a well-grounded fear of what might—and I believe would—be the consequences of making a change, of doubtful policy at best, in our General Rules. Just admit the precedent that one of our long-established and sacredly-cherished General Rules can be changed or superseded, and none can tell when or how the evil will end. We can find as plausible a pretext for changing several other rules as has been urged for changing the one under consideration. For illustration, we have a rule, couched in scriptural language, against "the putting on of gold and costly apparel." But many of our people wear those prohibited articles. In order to nip the evil in the bud, how would it do to displace the present rule and supply its place with a new rule forbidding "the making, buying or selling," by the members of our church, of any jewelry or costly apparel? Outsiders would rejoice at the passage of such a rule, because it would give them a greater monopoly in the manufacture and sale of the interdicted articles; for while a lax administration of discipline and a vitiated public taste demanded such articles, they would be manufactured and sold, though not a Methodist in the world should engage in their production or sale. A similar change, with as good reason, can be proposed in regard to several other General Rules. I deprecate the precedent of making the least change in our constitutional code of rules. Have we not all subscribed to the doctrine that "we are taught of God to observe" these rules, even in his written word? If so, why should we attempt to add anything to the word of God? There is a world of safety in that single sentence which says: "Do not mend our rules, but keep them for conscience' sake." So far as moral discipline is concerned, we have rules enough for all practical purposes, if they are only properly enforced; but if there is not moral force enough in the church to enforce our present rule against "drunkenness, or drinking spirituous liquors, unless in cases of necessity," there will not be to enforce the proposed new rule, and so it will be a nullity in our fundamental law. Under the present rule the writer was reformed from an ignorant and dangerous tampering with ardent spirits in his boyhood, and has been a teetotaler for more than fifty-three years; and so he thinks any conscientious Christian would be, who voluntarily continues his allegiance to our rules by continuing his membership in our church.

J. G. JONES.

PORT GIBSON, MISS., Oct. 4, 1874.

To Stewards.

DEAR BRETHREN: Your office is one of the most important in our church. You constitute one of the most important wheels in the machinery of the church. The machine cannot run at all unless this wheel is kept in constant motion. The preacher cannot live and labor without a support, and he cannot get a support without a systematic and earnest effort on the part of the stewards. Permit me to make a few suggestions, both to stimulate and to assist you in your work.

1. *Assess* your members; or at least *suggest* to them the amount you think they ought to pay for the support of the preacher. Many persons do not know how much they ought to pay, and would be glad for the steward to suggest the amount. I have frequently had persons to ask me how much they ought to give to the missionary and other causes, and they always gave the amount I suggested. The steward, having canvassed the whole matter, knows better, as a general thing, how much each member ought to pay than the members themselves do. And generally they will cheerfully give the amount suggested, although it may be four or five times as much as they would give if left to determine the amount themselves. This plan, efficiently carried out, is certainly the most successful. But it requires nerve, prudence, patience and much labor.

2. *Be sure to see every member*, personally or by proxy, once or oftener during the year, *specially on this business*. Many of our members never pay anything *because they are not seen and urged to pay*. You must not wait for them to come to you and offer to pay of their own accord. Many of them you will never see unless you go to their houses for this purpose, for they never go to church, and very seldom anywhere else. I would most earnestly insist on this thing. The failure to do it keeps thousands of dollars out of the treasury of the Lord's house. I know it requires time and labor; but, brethren, *it is essential* to success in your work, and consequently to the success of the ministry in their work.

3. *Ask your preacher occasionally whether or not he is in need of money or supplies;* and if he is, try *at once* to get them for him. Don't wait until he is compelled by necessity to go to you, or perhaps to the members, and make known his condition, and *ask* for supplies. This is too much like begging. It is exceedingly unpleasant to a sensitive mind—it is humiliating. I am satisfied that generally, where the preacher's wants are properly presented to the people, *they will supply them somehow*, if they can. If they have not money, they will share their own supplies with him. This is my experience. But I don't want to be forced to make known my own wants directly to the people; the stewards should do this.

Your office, brethren, is a very laborious and unpleasant one; it subjects you to toils and trials; but the faithful discharge of your duties will secure the blessing of God, the approbation of your own consciences, and the love and gratitude of the preachers and their families.

ITINERANT.

SEPTEMBER 23, 1874.

Reunion of the Churches.

MR. EDITOR: You know that the Methodist Episcopal Church was once one great family, living North and South. I was a member of the family fifteen years before they separated, and during all that time there was a continual fuss in the family about African slavery. At that time the Discipline of the church, the Constitution of the United States of America and the word of God tolerated slavery. But our Northern brethren held that slavery was a great sin; and believing this, and knowing their settled and fixed purpose to set the negroes free, they commenced running them to the South, and selling them to their Southern brethren for cash, just as they sold their droves of horses and mules, to the highest bidder. Their Southern brethren being very rich, they bought their Northern brethren's slaves, and in this way our Northern brethren rid themselves of the great sin of slavery; they sold it to their Southern brethren for the cash in hand. After they did this they were still dissatisfied, and still kept up a fuss in the family. They were not willing for their Southern brethren to own slaves after they had sold them to them and received the money for them. In proof of this, they were about to expel one of their Southern brethren from the family because he married a Southern lady that owned slaves. To prevent such a great reproach as this on the family, and for the sake of peace in the future, the family publicly agreed, North and South, to separate and divide their property. This they did in the year 1844. But our Northern brethren, after the separation, refused to give their Southern brethren their part of the estate; they wanted it all themselves, and would not divide it at all until their Southern brethren forced them to do it by civil law. To this day these brethren North and South are at law about their property. After this division of the family North and South our Northern brethren, to accomplish their determined and fixed purpose to free the negroes, made it a political question, and succeeded in electing an abolition President; and this caused their Southern brethren to secede from the Federal government in order to protect their property. But, alas! for them, their Northern brethren would not let them go in peace, but waged war against them; and after a bloody war of several years' duration they succeeded in subjugating their Southern brethren, and in freeing all their negroes, and in disfranchising them, and placing them under military law, and compelled them to take the iron-clad oath before they were allowed to vote, and turned all their negroes loose among them free, to steal and murder them, and are now about to confiscate their lands and homes by enormous taxation, which is increasing every year, and are endeavoring to bring them all under negro government, and compel them to equalize themselves and families with negroes, politically, ecclesiastically and socially.

These are some of the things our Northern brethren have done and are still doing to us, and they cannot deny it. And yet, with all these facts staring them in the face, they have the brazen impudence to ask us to unite with them again. Will we do it? No, no, ten thousand times no. We will never do it while we have one thimbleful of brains left. It is gross folly in them to think of such a thing or mention such a thing, for we never intend to unite with them again while the blood is warm in our hearts. We are lawfully divorced from them, and we never intend to marry them again. Here the question arises: Why is it that the Northern Church wants the Southern Church to unite with them again? Is it because they love us as brethren? No; their conduct toward us now and during the past thirty years proves it is not. Well, then, what is the cause? I answer, I believe the cause is that they want the power to control the Methodist Episcopal Church South, just like President Grant has the power to control the Southern States. And if we unite with them they will have the desired power over us, and they will be certain to use it, as their past and present history proves. Now, Mr. Editor, let me tell you how they could do it.

1. If they could get us to go back and unite with them the next step would be to get the Southern African Church to unite with them also. After all were united together they would have full control of all the church property in the South, and then there would be no more law suits about church property; it would all belong to them.

2. Having the majority power in their own hands, they could depose all our white Bishops and preachers in the South for the great sin of seceding from the Methodist Episcopal Church; for they are a class of men, according to their past history, that are neither governed by the law of the church, the law of God nor the law of the land, but by the higher law of selfish ambition. Then, after all our white Southern Bishops and preachers are deposed, there will be negroes aplenty to supply all the Southern States with negro Bishops and negro preachers. Then the Southern Church, as well as the Southern States, would be completely under negro government.

Then what would be the consequences that would follow? 1. Political superiority in favor of the negro, for he will govern the State. 2. Ecclesiastical superiority in favor of the negro, for he will rule the church and all her institutions. 3. Social superiority in favor of the negro, for he will control all our institutions of learning, both in Church and State, Sunday schools and all. Then if we send our children to day schools we will have to send them among negroes, and if we send them to Sunday schools we will have to send them among negroes, and have negroes to rule over them.

You may say, Mr. Editor, that this is a dark picture drawn of our Northern brethren, and is very uncharitable. Truly it is dark, but it is no more dark than the facts; for according to their past and present history there is nothing too mean for some of our Northern brethren to do in order to punish and degrade us. It is high time for us to speak out boldly against uniting with such enemies as they are and have been for the past forty or fifty years.

JAMES SHANKS.

Faith, Regeneration and Feeling.

MR. EDITOR: Having read articles in the ADVOCATE of the ninth and twenty-third of July, entitled "Christian Faith—What Is It?" and being much entertained thereby, my attention was called to this idea, as set forth in it, that feeling does not, in the majority of cases, attach to conversion. It may be said that the brother is not speaking of regeneration, but of faith. He either includes regeneration or ignores it.—See last paragraph of the article in the ADVOCATE of July 9. My impression is that faith, regeneration and feeling are always concomitant, faith preceding, in point of thought, and feeling following regeneration. By feeling I mean a sense of the change attained to or wrought by the Spirit.

Reflection upon the following facts will help us to a correct opinion on this important subject.

"Regeneration is the work of God in the heart of man." It implies peace growing out of a sense of acceptance with God, as well as a cessation of hostilities. "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."—Romans xiv, 17. "The fruit of the Spirit is love, joy, peace," etc.—Galatians v, 22. "My peace I give unto you. Not as the world giveth, give I unto you." it implies joy.—See references above. Joy certainly produces feeling. It implies love, yea, this is the principal ingredient. "Thou shalt love the Lord thy God with all thy soul, and with all thy heart, and with all thy mind, and with all thy strength," and "thou shalt love thy neighbor as thyself. There is none other commandment greater than these."—Mark xii, 30, 31. "Love is the fulfilling of the law." Did ever man love and not feel it? It implies communion with God through his Spirit. "God hath sent forth the Spirit of his Son into your heart, crying, Abba, Father."—Galatians iv, 6. "The Spirit itself beareth witness with our spirits that we are the children of God."—Romans viii, 16. "That by these ye might be partakers of the divine nature," etc.—Second Peter i, 4. It implies hope—not *a* hope that we are accepted of God, but *the* hope of everlasting life after death. "In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i, 2. It implies knowledge, the knowledge of our acceptance with God and the renewal of our heart. Yes, "we know that we have passed from death unto life, because we love the brethren."—First John iii, 14. "And hereby we know that he abideth in us, by the Spirit which he hath given us."—First John iii, 24. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."—First John iv, 13. Other concomitant blessings might be presented, but these are sufficient to assure all seekers after God that the Christian religion is experimental as well as practical.

No man need be in doubt as to his conversion. Does he trust God? Does he love God? Does he love the brethren? "He that loveth not his brother abideth death." How much more of death is in him who loves not God! Can you trust God in all things, and are all your acts with an eye single to his glory? If so, all is well. If not, thou art yet in death." Seek pardon, seek peace, seize God by faith, and you shall enjoy him in love. He will comfort thee as soon as thou art ready. The kingdom of heaven suffereth violence.

ROBERT RANDLE.

Ludicrous Scene in a Pulpit.

A South German paper relates the following: In a Bavarian town of the most pronounced Catholic orthodoxy the priest preached lately against the Old Catholics, and related such horrible things about them that his pious hearers were literally horror-stricken at Old Catholic impieties. At last the preacher cried out: "The Old Catholics are so vile that they will all be cast into the pit, and if what I tell you is not true may the devil take me now on the spot!" His excitement was terrible, and he so struck the cushion that the book fell from it. Not far from the pulpit there sat an American, who had a negro servant with him, to whom he beckoned to take the book up to the priest, who, perhaps, had never seen one of those sons of Ham in his life. The negro at once obeyed, and as he mounted the lowest of the pulpit steps the clergyman repeated his wish that the devil might come and take him if what he had said against the Old Catholics was not true. Although the negro went softly, the preacher heard his footsteps, and, turning round, saw a black object solemnly, steadily and surely approaching him. He looked at him with terror, and, believing that he would be the next instant collared by his satanic majesty, he cried out, with trembling voice: "It is, after all, possible that there may be good people among the Old Catholics." Turning then round, to see if the object had disappeared, he saw it still steadily approaching. The perspiration burst out on his brow, and full of despair he called out: "There are even many good people among the Old Catholics!" Thinking that this would suffice, he turned round, but what was his horror to find that the object was close at hand. Imagining himself in the very grasp of Beelzebub, turning partly to the negro and partly to the congregation, he cried out: "May the devil come and take me if all the Old Catholics are not better than we are!" The terrified priest fainted from the fright, and it was only after some time that he recovered.

HAIR SNAKES.—We remember to have heard Prof. Eston, of the Rensselaer Institute at Troy, once say in a lecture that a hair snake was no more like a horse-hair than it was like an umbrella—a rather strong statement of a well-known fact. The *Turf, Field and Farm* says: "The common belief is that these creatures are a transformation of a horse-hair that has remained for some time in the water. 'When a walking-stick,' says Dr. Slack, 'becomes a snake, a horse-hair will become a worm.' As the former miracle has not taken place since the departure of the Israelites from Egypt, it is safe to conclude that the latter transformation has not recently been made. A dry hair placed in water will absorb the moisture, and from the unequal expansion of the exterior and the interior layers will become contorted; so, too, would a piece of two-inch rope, yet we have never heard of the latter having been accused of possessing vitality. The hair snake is a living creature, endowed with organs of locomotion and respiration, and capable of propagating its species. Scientifically it is known as 'Gordius aquaticus,' the generic name being derived from the Gordian knot, in allusion to the tangled appearance often presented by a multitude of these animals. The specific name 'aquaticus' is not so appropriate, for they thrive out of the water. Dr. Slack has taken Gordii six inches in length from the body of a grasshopper. They have also been found in the stomachs of insectivorous birds."

SCOTTISH PIETY.—One day recently the Hutchison's steamer was sailing round Cape Wrath, carrying some five hundred Lewis men from Stornoway to the herring-fishing at Wick. In the evening the captain was "challed" by a tourist about the Scottish strictness of view in relation to the Sabbath—it was Saturday evening—as a really impracticable strictness. The captain said that of the five hundred Lewis men "aft," not one, landing at Thurso late on Saturday night, would take a step toward Wick till Monday morning; that if the weather proved fine they would spend the night in the open air; if it proved bad they would seek shelter in outhouses; and that on the Sabbath day they would worship in groups, led by their headmen. About ten o'clock at night the captain's statement was strikingly illustrated by a solemn act of joint worship—singing, Bible reading and prayer—on the part of the whole five hundred, their grand shaggy heads, surmounting broad shoulders, being laid bare to the pelting wind and rain. Any one seeing those heads and shoulders of men worshiping God would have felt that, so long as men of their class people our country districts, we are not in sight of the poet's

"Woe to that land, to hastening ills a prey,
Where wealth accumulates and men decay."

THE City of Peking, the latest built of the Pacific Mail Company's steamers, is regarded as the finest vessel ever built in the United States. She is spoken of as being second in size only to the Great Eastern, being five thousand five hundred tons burden. Her model is of the most graceful. Her sailing qualities have been well tested in trial trips along the coast to Newport and Boston, to the great satisfaction of those who were permitted to participate in them; and she is believed to be in every way a staunch and safe vessel. She is designed for the China and Japan trade.

DR. WAUGH tells us of a converted Hindoo who, when too weak to kneel to prayer, said: "I cannot pray, but I keep up a sweet talking with Jesus in my heart."

Obituaries.

MARY E., infant daughter of J. S. and M. A. Jackson, of Mansfield, Louisiana, died on the fifteenth of September, 1874. The angel band came and bore her away on their "snowy wings" to those unfading shores of Life's eternal river. Rest, sweet little one, in the arms of thy Savior.

J. E. BRADLEY.

DIED, in Bienville parish, Louisiana, September 7, 1874, at the age of four years, five months and three days, MARY WINIFRED, daughter of Ira J. and Amanda Elliott. Little "Pet" was early taught to lisp the name of the Savior in prayer, and seemed to understand and feel its design and importance. This sweet child rose in the morning apparently in perfect health, and before noon was dead. A few hours before she died she sweetly sang that beautiful song, "Don't you feel like going home?" and just afterward said: "Ma, don't you feel like going home?" Though so young, she seemed to have an intelligent idea of heaven and "going home."

J. D. HARPER.

LIZZIE A. GODFREY, daughter of W. W. and E. J. Godfrey, was born February 2, 1858, and died September 13, 1874.

She was a member of the Methodist Episcopal Church South at Durant, Mississippi, and from the time she stood before the altar and took the solemn vows of baptism and church membership she ever evinced an unwavering determination to be a consistent Christian. Her extraordinary intellectual endowments gave promise of a bright future, while her amiable, social and moral qualities secured the admiration and love of all who knew her. She loved her Bible, and would always read some of its sacred truths before retiring to rest. But Lizzie is gone, and she is sadly missed by her doting parents and many friends. No more will they see the bright and cheerful smile that so often lightened earth's burdens and made home happy. No more will they hear that sweet voice breaking forth in sacred song. The young and happy Christian has exchanged her earthly home for a mansion in her heavenly Father's great house above, where she will forever live with Jesus and with loved ones gone before.

A. M. BARRINGTON.

DIED, near Columbia, Marion county, Mississippi, April 10, 1874, J. M. FAGG, in the fifty-eighth year of his age. Bro. Fagg was born in Murray county, Kentucky, April 12, 1817. He was a child of religious parents, and was early taught the necessity of preparing for the future welfare of the soul. At the age of eighteen he united with the Methodist Episcopal Church. In the year 1862 he came to Mississippi in the Confederate army, and again united with the Methodist Episcopal Church in 1864. The year following he moved to Marion county, where he remained until he was called upon to pay the last debt of nature. He suffered a great deal the last year of his life, and for some time was unable to attend public worship, which he was very fond of participating in. After being confined to his bed he would request nearly all who would call to see him to read some passages from God's holy word, and only a short time before his death requested those present to sing for him. He was fond of talking of the promises of the Bible, and ministers always found a hearty welcome at his house. He said, only a short time before he died, that he was ready and willing to die. His last admonition to his wife was not to mourn for him, to live so as to meet him hereafter, and to raise his children in the fear and love of God. He died as he had lived, with a sure trust and confidence in God's promises.

C. R. BENSON.

AT THE fourth Quarterly Conference for Camden circuit, Jackson district, Mississippi Conference, held October 10, 1874, the following memoir of the late Rev. WHITEFIELD HARRINGTON, who was a member of said Conference, was read and ordered to be spread on the journals of said Conference, and to be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE for publication in the same, viz.:

The Rev. Whitefield Harrington was the son of Hezekiah and Martha Harrington, and born in Amite county, Mississippi, December 3, 1829. He received his collegiate education at Oxford, Georgia.

Bro. Harrington was licensed to preach in October, 1854, and in November of the same year was admitted into the Mississippi Annual Conference, and for several years filled some of the principal appointments with great acceptability, being an earnest and able preacher of the gospel. He was a true friend, genial, open, loving and kind. His mind was above ordinary, his imagination brilliant. He was a hard student, and his sermons replete with great thought—instructive and elevating. Many were the seals to his ministry, and the church always grew stronger in deep spiritual life under his ministry.

In his last sickness, when able to speak, his whole conversation was about the church, the late Conference, the preachers and their work, and appeared greatly interested in the cause of Christ.

Bro. Harrington has gone! The church has lost an able preacher, the country has lost a good citizen, Sister Harrington has lost a kind husband, and his children have lost a loving father. But our loss is his everlasting gain. Our brother is not dead, but sleepeth. He shall rise again.

JAMES H. EVANS, Sec.

IN MEMORIAM.

MAGNOLIA GRANGE, No. 57,
Franklin Co., Miss., Sept. 26, 1874.

W. M.: Your committee, appointed to draft a preamble and resolutions touching the demise of one of our order, would beg leave to submit the following:

Whereas, It hath pleased our divine Master to call from our association and labor on earth to his vast reward in heaven, on the twenty-ninth of August last, our worthy brother, DAVID HUGHES, aged about eighty years: Bro. Hughes was a good member of our order, and a valued and orderly member of the Methodist Episcopal Church South, having been in uninterrupted communion with said church for about thirty years. His last intelligible words were: "Happy! happy! happy!" During his last days he conversed clearly and satisfactorily in reference to his faith in the world's Redeemer, and requested the hymn beginning with "Jesus, my all, to heaven is gone," with the chorus, "I'm going home to die no more," to be sung, which was done, and he seemed to fully realize its sentiment, and we fully believe that our brother "died right." In view of the general character of our deceased brother, we propose that Magnolia Grange, No. 57, pass the following resolutions:

Resolved, That we deeply deplore the loss of our worthy brother, David Hughes. He was, as a Christian, a shining light; as a citizen he was spirited and energetic in business; as a man he was honest in his transactions with his fellow-men; as a husband and father, kind and affectionate, frugal in his expenditures, but bountiful in his supplies for his family; as a Patron, independent and prompt in all things. His name and character were always a sufficient guarantee to assure him in the mercantile community. He was in every respect worthy of our imitation.

Resolved, That we sincerely condole with his widowed companion, orphaned children and bereaved friends; and as an evidence of our sympathy we order the preamble and resolutions to be spread upon the minutes of this grange, and a copy to be transmitted to his widow and family; also that the editor of the NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish the same.

All of which is respectfully submitted.

JOHN SAMPLE,
D. A. BUIE,
J. I. CAIN,
Committee.

DIED, of swamp fever, on the morning of the twenty-eighth of September, Mr. ROBERT B. BAIRD, late of Alabama. Mr. Baird was born and grew up to manhood at Winnsboro, Fairfield district, South Carolina. His birth occurred on the twenty-fourth of January, 1819; he was, therefore, nearly fifty-six years old when he died. He was married, on the twenty-fourth of November, 1840, to Miss Mary C. Allen, of Winnsboro, South Carolina, and soon after emigrated to Pickens county, Alabama, where both he and his wife connected themselves with the Methodist Church, of which he lived a consistent and active member up to his death. He removed from Pickens county to Wilcox county about the year 1850; from thence to Monroe county, of the same State, just before the war; thence to Richland parish, Louisiana, in January, 1873. During the greater part of his life Mr. Baird followed the business of a farmer, though in his youth he was trained to mechanical pursuits, and occasionally followed the trade of a carpenter. This has passed away from our midst a great and good man. His intellect, though of a practical and straightforward cast, was of a high order, and only lacked the advantages of collegiate training in youth to have enabled him to rise to the higher walks of a literary and useful life. The most prominent trait in Mr. Baird's character was honesty, united with an uprightness and integrity that, even amidst the sad defection of the times, never faltered, never varied. Descended, as he was, from those sturdy old veterans for civil and religious freedom, the Scotch-Irish Presbyterians, he carried out in his life the noble religious instincts of that race of martyrs. His forefathers no doubt signed, and perhaps some of them shed their blood, for the "Solemn League and Covenant" that resisted the religious usurpations of Charles the First, and freed the Presbyterians of Scotland from the encroachments of the English episcopacy. The rolls of present and past history place the "Bairds" in the highest posts of honor and responsibility. Among them could once and can now be found divines, statesmen and scholars, of whom earth and posterity will ever be proud. With such a lineage, with such high inspirations derived from the past, Mr. Baird could scarcely have proved other than the man he was—a man of high and noble instincts, of deep religious feeling, of impulses that carried him far above the ignoble and the base. His friendships were of that intimate and lasting kind that knows no change, and that failed not in the days of adversity. He was kind and loving in his family, patriotic to his country, beloved by all wherever he went, and a bright ornament to every society in which he moved. He was a member of the Methodist Church, an upright Mason, a zealous temperance man, and died lamented and honored by all those circles in which he moved so lovingly and harmoniously through life. He has left a loving companion and ten children—five sons and five daughters—to mourn over his untimely end. "*He is not dead, but sleepeth*," contains the true source of consolation to his beloved family and friends. For several months before his death his health became feeble, and he often expressed his apprehensions to his family that his time was drawing nigh. And judging from his exemplary life, and some occasional expressions that he uttered during the lucid intervals in his short and painful illness, he was ready and prepared to take his place among the ransomed and redeemed around God's throne.

W. W. S.

RICHLAND PARISH, LA., October, 1874.

A GENTLEMAN having a deaf servant was advised by a friend to discharge her. "No," replied that gentleman, with much good feeling, "that poor creature would never hear of another situation."

The Christian Advocate.

THURSDAY, OCTOBER 22, 1874.

THE ROBIN'S NEST.

BY EMILY C. FORD.

The climbing roses on the porch
Bear the sweet promise of the spring,
And shyly on the passing breeze
The homage of their fragrance ling.

The rivulet has burst its bonds,
And, glorying in its new-found power,
Carols the joy of freedom gained
To springing grass and tender flower.

A robin, twitt'ring on the bough,
Says to his mate: "Love, let us fly
And seek soft lining for our nest,
Where warm our little birds may lie."

The young wife sits upon the porch,
And busily her distaff plies;
The while she thinks upon her babe,
And gently murmurs lullabies.

When through the open cottage-door
A little waif the mother hears;
She hastens to the cradle-side
To soothe and quiet baby's fears.

Unheeded on the mossy step
The well-used distaff lies;
The robins, from the garden-walk
Watch it with longing eyes.

They hop a little nearer now,
Then, listening, raise their heads,
Till, o'er the distaff hovering close,
They snap its fluttering threads.

The housewife, stepping on the porch,
Takes up her work once more,
And little thinks two pretty thieves
Have robbed her thrifty store.

And yet her lullaby to-night
Would be more glad, I ween,
Could she but peep between the boughs,
And see what might be seen.

Hidden by apple-blossoms pink
Is built a robin's nest,
With lining soft of hair and down,
Where birdlings five will rest.

And twisted in with wondrous art,
And tireless, loving toil,
See in the middle of the nest
The distaff's flaxen spoil.

None the less soft for little birds
Will be the pretty bed
Because a human mother's thoughts
Are woven with the thread.

St. Nicholas.

Pleasures of the Grindstone.

On a bright July morning we shouldered our hoe and entered the garden. We expected to make havoc with the weeds, give new inducement for growing to the patch of sweet corn, and stir up cucumbers, watermelons and beans to brisk vegetable rivalry. But the chief work of havoc seemed to be made at our end of the hoe, and the handle was loosening us faster than the edge loosened the ground, and we found ourselves going down more certainly than the weeds, and all in consequence of a dull hoe.

That is what is the matter with most of us, ministers and laymen, half the time. We have work to do and disposition to do it, and we sweat and dig and plunge and exhaust ourselves, and wonder what is the matter, not knowing that our chief trouble is a dull hoe. If a mower, striking his scythe into the grass, find it needs sharpening, he resorts to whetstone or riffle until the implement gets to a keen edge. If a barber find that his razor mauls the beard under execution, he straps it on the hone till it can dissever a hair held only at one end. If a carver find that his knife haggles the roast beef, he runs it across the sharpening instrument. But many of us, when there are a thousand ways of putting an edge on our blunt faculties, spend a life-time worrying along with dull hoes.

That July morning, with a boy, we sought an old grindstone at the end of a neighbor's corn-field. The revolutionary instrument was very old, lacking in equipoise, and of poor endowments—the worst grindstone we ever saw. First pouring on the stone a cup of water, the necessary and usual oblation to the Demiurge who presides over grindstones, the boy began to turn, and we brought the hoe down on the surface with great emphasis, so that the inequalities of the instrument violently threw the garden implement toward the head of the operating boy, who dodged just in time to escape decapitation. But, nothing dismayed, we began again, the boy standing off as far as possible, and turning the crank at arm's length. At our next attempt the grindstone made more impression on our knuckles than on the hoe. But, invoking all our energies, we declared that we would not leave the field till we could carry off a keen garden instrument. We soon found that, in consequence of the irregular surface, we were getting a hoe sharp only in one place, and the rest seemed to be getting obtuser. This would be a very awkward instrument, like a man with one-sided development—only his wit or his will or his sarcasm or his fancy brought up to acuteness, while all the rest of him is dull as the left side of the aforesaid hoe. Men and garden implements need to be ground sharp equally all along the edges of their entire structure.

But persist we did, until the boy looked up beseechingly in our face and asked when it would be through. The fact was that the hilarity with which we had begun our work had gradually subsided, and all our physical faculties were under full strain. The hardest work in the world is that of sharpening dull hoes. That is what kills the teachers of schools and wears out professors of colleges before their time. Yale and Rutgers and Princeton and Harvard are only costly and elaborate grindstones, where skillful men stand from September to June attempting to sharpen and scour and sharpen one or two hundred dull tools. Their work is quietly done, and almost in solitariness, and the only way we know they have been busy is in the improved sickles that cut the grain, and the improved forks that toss the hay, and the improved plowshares that turn the glebe, and the improved hoes that evoke the vegetables.

We shall never again be so ignorant about sharpening a hoe as we were that morning. Before we left the grindstone we had learned the art. Indeed it is always so—that we sharpen ourselves while we sharpen others. The hoe was not more improved than were we. We once heard it said, by ourselves or some one else (we are not certain which,) that no man ever knows a thing till he has taught it to others. At the moment you are grinding up some one else's edge you are grinding up your own. Make others better, and you make yourself better. While at one end of the handle the hoe is sharpened, at the other end of the handle the man is brought to a point. Good to others is good to yourself. Instead of sneaking to the field as we did that morning, fearful lest some one would see us in our amateur experiences with the grindstone, we came away ready to challenge the world to hoe-grinding. The rest of that day the garden was an exhilaration; the quick spoliation of the weeds, the corn-silk rustling like a bride's rich poplin, the bees banqueting on the blossoms of the potato top, the curious reticulation of cucumber vines, and the sky itself bending over like an arbor covered with columbine of cloudy beauty, seemed to turn the lowland of earth and the uplands of heaven into one palace, the first the tessellated floor fit for kings to walk on, the other the ribbed roof bright enough for angels to sing in; and all because we had got our hoe sharpened.—*Christian at Work.*

The Pastoral Gimlet.

Once a city pastor was absent from home for a week. During his absence the son of a member who lived several miles out of town died. He did not hear of the young man's death until he returned. Then he was taken sick, and it was a week or ten days before he could safely drive out and visit his afflicted parishioner. The first words which greeted his ears were: "Well, I thought you'd forgotten us;" and then the good woman sat complacently down to be consoled.

That is what I mean by the pastoral gimlet, and it is astonishing how proficient certain church members become in its use. The delicacy in insinuating, the deftness and grace in twisting, can only have been acquired by assiduous practice. They know just where it will go in most easily, just how many turns to give it before it gets down to the quick.

There are various scientific twists of the gimlet known to adepts and to victims.

There is the sarcastic twist.—Hostess enters the parlor, and greets pastor thus: "Good afternoon, Dr. A.; really the sight of you is refreshing. Have you found out at last where we live?"

There is the business twist: "Do you know that you haven't been inside our house for six months?" Parsons, as well as mathematicians, are painfully aware that figures can't lie; so that this twist is a peculiarly effective one, usually transfixing the victim, and reducing him at once to a condition of silent helplessness.

Then there is the reproachful twist, also very effective—tremendously so if the twister can manage to start a "silent tear:" "Really, we began to doubt whether we had any pastor."

And once in awhile we are treated to the spiteful twist, in administering which the operator, or more commonly the operatrix, is at no pains to conceal her fell intent, but drives the unoiled gimlet in with a steady hand; or, in other words, gives the parson a sharp "setting down" on his shortcomings.

The men who writhe under this instrument are the conscientious pastors, who are forever haunted by the vague sense of work in arrears, and constantly tormented with self-reproach because they do not bring it up. The gimlet is a terrible thing to such a one. He knows the gimlet-houses as well as a doctor knows where smallpox is. He braces himself to visit them once or twice a year. He says jocosely to a friend at the gate: "I know there is a rod in pickle for me here." He sits down to his work very much as if he were going to have a tooth filled, meets the twist of the gimlet without betraying his inward writhings, kneels down and prays with the gimlet-twisters, and rises from his knees to meet a parting thrust, as thus: "Now that you've found the way here, I hope we shall see you often." And as he goes down the steps he looks into his book, and seeing that the next place on the list is also a gimlet-house, he says to himself: "Not to-day; one a day is all I can stand." You cheerful, sunny, sympathizing souls, God bless you, who perhaps excite the jealousy of your neighbors because the minister "drops in" at your houses so much oftener than at theirs, does it never occur to you that he comes almost as much for his own sake as for yours, because he knows you always have oil and wine in your casks for the wounds of the gimlet?

Now, ye gimlet-twisters, ye pastor-perforators, lift up your voices and answer: What do you want a pastoral visit for? Do you want to talk with your pastor about your temptations and trials? Do you want instruction on some question of Christian experience? Do you want to discuss some scheme of Christian enterprise? Not you! No lawyer is more adroit in turning the conversation the moment it takes any such direction. Let the pastor take up the gimlet in his turn, and probe your heart, and lay bare your poor, starved, stunted religious life; let him tax you rigorously with your absence from prayer meetings or Sabbath worship, and you will not complain of the scarcity of pastoral visits. The truth is, you do not desire counsel, nor comfort, nor Christian communion, but attention. Your pastor's absence wounds your pride. You care little about his doing the work he was especially called to do for you, but you are vexed because he does not concede more to your importance. You are not thirsting for living water, but for the tacit flattery of attention, thus seeking to convert the messenger whom Christ sends with living bread to your home and heart into a minister to your vanity. The people whose hands are idle, whose purses are shut, whose voices are against every enterprise which involves sacrifice and labor, are the people who are masters of the gimlet.—*Dr. Martin R. Vincent.*

A MAN who is always well satisfied with himself is seldom so with others, and others are as little pleased with him.

Remarkable Marriage Ceremony.

AN ILLUSTRATION OF ISAIAH LI, 23.

It was promised to God's ancient people that no more should victorious foes say to her: "Bow down, that we may go over;" no more should the chosen race lay down their bodies "as the ground, and as the street, to them that went over."

This humiliating custom was practiced on Mangaia, Polynesia, formerly, but with a different signification. It was performed in families of distinction on the occasion of the marriage of the first-born. For example, a pet girl had recently been wedded, and something must be done to render the occasion memorable. To this end large quantities of native cloth are prepared, etc. On the day appointed, at early dawn, nearly the entire population of the island assemble, some as relatives or friends, the rest as spectators. The feast, which had been got ready the day before, is now divided out, and the cloth piled up in a single heap. The son-in-law is now formally sent for. Gayly dressed in the fantastic trappings of heathenism, he makes his appearance outside his dwelling, where he sees a continuous pathway of human bodies leading from his own doorway to the house of his father-in-law. The entire tribe, men, women and children, assemble to honor their dusky kinswoman by permitting her recently married husband to walk over their backs as they lie prostrate on the ground. As lightly as possible does this distinguished individual step over "ara tangata," or "street of human bodies." Should the numbers of the tribe be insufficient to reach quite to the dwelling of the father-in-law, those first trodden on rise up quickly and run through the admiring crowd, again to take their places in front. Meanwhile the near relatives of the bridegroom accompany him in his progress, of course walking on the ground, clapping their hands, and chanting songs in his praise, or reciting the deeds of his ancestors.

On reaching the goal three elderly females, enveloped in the finest cloth, so prostrate themselves as to form a living seat for the bridegroom. A fish is now brought forward, and, with the aid of a bit of sharp bamboo, cut up into dice upon a human body. It is presented to the bridegroom, who eats it raw. The piles of native cloth and food, already prepared, are now formally presented to the happy man. All parties now partake of the feast, and then the road of living bodies is again formed for this honored son-in-law to go back as he came to his home.

This grand display on the part of the wife's friends necessitates a corresponding one on the side of the husband. If possible, this second exhibition must surpass the first. Occasionally it would be deferred until the birth of the first child; usually it would come off as soon as practicable. In a precisely similar way to the first "manuiuitori," the entire tribe of the husband would prostrate themselves on the ground until the young wife had passed over their backs, and in that way had reached the dwelling of her father-in-law. There she would sit on a couch of living bodies, hidden in thick folds of cloth, while she ate part of the feast, finally returning in the same dignified way to her home. Songs in praise of her beauty, etc., would, as a matter of course, be chanted all the time.

This singular custom is said to have been handed down from time immemorial. The natives can give no account whatever of its origin. Christianity is unfavorable to the continuance of such customs, although never expressly forbidden.

Ten years ago I started off to church to marry a young couple, and to my surprise found the road filled with a row of living bodies extending from my own gate to the entrance of the sanctuary, a distance of one hundred yards. The intended bride tripped merrily over the backs of the bridegroom's clan, not a little proud of the distinction conferred upon her. The mother of the bride followed, vociferating the praises of her daughter. Grieved at the revival of a heathen custom, I remonstrated with the parties chiefly concerned, and deferred the marriage until the day following.—*Rev. W. W. Gill.*

The Length of Sermons.

After the Reformation long sermons came into fashion. The mediæval and pre-Reformation divines contented themselves with homilies varying from ten to thirty minutes in length, but the Huguenots, Waldenses, Puritans, Covenanters, Independents and other protesting bodies, conceiving it their duty to assert and maintain these relating to doctrine and discipline, made their sermons argumentative, and sometimes spun out the argument to an inordinate length. The hour-glass literally corresponded with its name, for it ran for one hour before the sand had all passed through, and the preacher claimed his full sixty minutes. Sometimes he was provided with a half-hour glass, which he used when a shorter sermon was to be preached. It was about the middle of the seventeenth century, when the Puritan sermon occasionally reached the enormous length of two hours, when the hour-glass limit was applied. Many pulpits were furnished with iron stands for the reception of the hour-glass. One such is still existing at Compton Basset church, Wilts, with a *fleur de lis* handle for turning the glass when the sand had run out. Another at Aurst, in Berkshire, has a fanciful wrought-iron frame, with foliages of oak and ivy, and an inscription: "As this glass runneth, so man's life passeth."

At Clift, in Kent, is a stand for an hour-glass on a bracket affixed to the pulpit. The parish accounts of St. Catherine Aldgate contain an entry: "Paid for an hour-glass, that hangeth by the pulpit where the preacher doth make a sermon, that he may know how the hour passeth away, one shilling;" and another relates to a bequest of "an hour-glass, with a frame to stand on." One preacher had exhausted his sand-glass, turned it, and gone through three-fourths of another running, the congregation had nearly all retired, and the clerk, tired out, audibly asked his reverend superior to lock up the church and put the key under the door when the sermon was done, as he and the few remaining auditors were going away. Hugh Peters, after preaching an hour, turned his hour-glass and said: "I know you are good fellows; so let's have another glass." Daniel Burgess, an eloquent Nonconformist divine in the early part of the last century, let his hour-glass run out while preaching vehemently against the sin of drunkenness. He reversed it, and exclaimed, "Brethren, I have something more to say to you on the nature and consequence of drunkenness; so let's have another glass, and then"—— which was a regular toper's phrase. A rector of Bilbury used to preach two hours with two turns of the glass; after the giving out of the text the squire of the parish withdrew, smoked his pipe, and returned to the blessing.—*All the Year Round.*

A Lumberman's Camp on the North Pacific.

In the gorge of the Sylopish we visited a lumberman's camp. All around huge trunks of trees stood like towers and rustic monuments, while the bruised and broken underbrush marked where fell the forest monarchs. Throughout all the sound region the trees are cut at a considerable height—eight, ten, fifteen or even twenty feet. The huge ills have churn-shaped trunks, which are exceedingly tough near the ground. A tree that is five feet in diameter at a height of eight feet, at three feet is probably eight feet through. To cut through this mass of tough wood is the labor of hours; but if one can by any means get high enough to cut above the "churn," three-fourths of the work is avoided. To build a scaffold for general use would be no saving of labor, for no two trees would be likely to require cutting at the same height. An extension ladder would be an awkward and inconvenient thing, not answering the purpose at all. The choppers have invented a process that is both cheap and convenient. A narrow deep notch is cut in the tree at a suitable height, and into this is driven one end of a stout springy board five or six feet long. On this the axman stands. Sometimes it is necessary to insert two or three such boards before the required height is reached. To one who has never witnessed this method of tree-felling it looks both curious and dangerous. But the men are strong of limb, firm-nerved, with muscles like steel. Accidents are rare. The camp was a low, roughly-built cabin, with an ox-stable near, as comfortable a building in appearance as that in which the men lived. A team of oxen heavily laden came toiling down to the landing. No trucks or sledges are used in transporting the logs. The road is carefully laid out to obtain the best grade possible, and then "skidded." The skids consist of small logs, from which the bark has been removed, six or eight inches in diameter and eight feet in length. These, firmly imbedded in the earth from five to six feet apart, are laid across the road. The logs, from which the bark has also been removed, are drawn over this skidded road with more facility than they could be were the trucks used which are usually adopted by lumbermen in regions where there is no snow.—*Overland Monthly.*

THE CHILD IN CHRISTIANITY.—I find a child in no religion but in the religion of Jesus. Mohammed seemed to know nothing about children in their mythology. Their gods were not born as children. They were never clothed with the sympathies of children. They were never endowed with the attributes of children, and hence they make no provision for children. But the great eternal fact of Christianity is the holy child Jesus. The religion of Jesus is the only religion that dares to put its sacred books into the hands of a child. No other religion ever conceived of such a thing. No other religion dare venture its existence on such a venture as that. Sacred books of Hindooism, sacred books of Mohammedanism, put into the hands of children would shock its authors and its votaries. But the Christian religion brings its sacred books to the child. It says to the little ones: "They are able to make thee wise unto salvation, through faith that is in the Lord Jesus;" and although the child cannot master their mysteries, he can believe their mysteries, he can obey their mysteries, he can elucidate their mysteries.—*Dr. Armitage.*

WHAT are you doing for the souls of your careless friends? Will you allow day after day to pass, witness their certain drifting toward a time of inevitable hopelessness, comprehend perfectly their despairing end if not sustained by Christ, feel assured that the Redeemer's blood cries out for their souls—will you, *can* you sit inactive and let the days go by? You advise with them on other subjects, and feel quite guilty if you hold back, even for a short time, what would be to their advantage to know, or to be counseled upon! How about their salvation? *Is it true* that they must be saved or suffer eternal loss? Do you, in your soul, *believe* it? What a tremendous contradiction, then, your life is! Why, either your love is not what you pretend, or you are unpardonably indifferent! Which? God teach us all in this: to love our neighbor as we do ourselves.—*Methodist Recorder.*

THE deepest and most desirable and most permanent joy is not where the laughter and song are the loudest. These are superficial and temporary. They are ripples, eddies, on the surface of joy, showing its shallowness, not its depth. We are always pensive and thoughtful when we are most happy.

Religious Intelligence.

A MISSIONARY in Turkey is translating into the Turkish language Nelson's "Cause and Cure of Infidelity."

FIRES, financial revolutions and the withdrawal of the Presbyterians have brought the American Board to a serious financial condition. The debt, June 1, was $82,753.

THE Moravian Church has one out of every fifty of its communicants engaged in the mission service, and for every member at home nearly three members in the mission-field.

EIGHT HUNDRED Congregational ministers in England signed the total abstinence pledge, but at the meeting of the Cheshire Baptist Association a similar pledge received only seventeen names.

THE *Northwestern Advocate* says: "Our Swedo brother Methodists are growing in numbers rather more rapidly than the records indicate. The Minutes of the Central Illinois Conference last year give the Swede mission district but 1,655 full members. The correct addition of the column will make it 2 135."

ENGLISH METHODISM pushes its way along at every point. It is now organizing a connectional Sunday school union, with a branch in each circuit. One hundred and thirty circuits have already joined in the movement, and a new interest in the Sunday school cause appears to be growing up in the denomination in consequence.

IN Zacatecas, Mexico, a Presbyterian mission was commenced December 14, 1873, and now it contains ninety-one adult members and twenty-nine children. The congregation has outgrown the hall in which it has been worshiping. Fifty miles north is the town of Cos, in which there is a church of two hundred members and a large Sabbath school.

THE mission among the Santhals, in southern India, is supported entirely by the Christian community in that country. Most of the converts deem it a duty and a delight to seek the evangelization of their own people, male and female. Most of the recent converts are the fruit of these efforts, and in a single year two hundred and twenty have been added to the church.

ON March 28, 1874, the fourth Martyrs' Memorial church was dedicated in Madagascar. The church is built on the rock Ampamarinana, from which fourteen confessors were thrown, while four were being burnt to death elsewhere, on that very day twenty-five years before. About two thousand persons, among them some who had suffered in the persecution, united in this dedication.

AT a recent confirmation by the American Bishop Williams, at Yeddo, in Japan, the hymns "Rock of Ages" and "When I survey the wondrous cross" were sung in Japanese to the familiar tunes. A Maori version of the latter hymn was sung at the consecration of the Church of the Good Shepherd (so named by the native Christians,) at Waiwawa, New Zealand, by Bishop Cowie, on March 1.

A NEW ZEALAND correspondent writes, May 1: "A very interesting ceremony was performed at Auckland two Sundays ago in the launch of the new schooner for the Melanesian mission. It is named the Southern Cross, and now that the new vessel has taken its duty as well as its name, the old Southern Cross has been purchased by the government as a training ship for boys."

THE *Missionary Herald* reports the receipt of a catalogue of the Scriptures and other books on sale at the Bible House, Constantinople. The Scriptures are in Armenian, Ararat Dialect, Koordish, Turkish (in Armenian, Arabic and Greek characters,) Greek, Bulgarian, Slavic, Hebrew, Hebrew and Hebrew-Spanish, Arabic, Persian, Albanian, Servian, Russian, Wallachian, Italian, German, French, Swedish, English, Syriac, and for the blind in Turkish.

THE Jews are strangely crowded in Rome. They have five synagogues in that city, all in one building, with separate entrances from different streets. This is owing to the fact that the Inquisition would allow only one synagogue, and when, by much expenditure of labor and money, permission was obtained for the others, it was granted only on condition that all should be under one roof. The Talmud was on the *Index Expurgatorius*, and so not a single copy of it was allowed to be in the possession of the Jews.

THE OLDEST MISSIONARY SOCIETY IN THIS COUNTRY.—The Moravian Church claims the oldest missionary society in this country, which was established in 1786, called "The Society for Propagating the Gospel Among the Heathen," and has just celebrated its eighty-eighth anniversary at Bethlehem, Pennsylvania. The society, though financially strong, is at present doing little to accomplish its original object. The *Moravian*, the spirited organ of the Moravian Church, calls upon the society to increased efforts in reaching and saving those destitute of the gospel.

A PORTION of the members of the Church of England are now protesting that their church is not a Protestant Church at all, but is and always has been a Catholic Church, while a still larger section of the members of the establishment are protesting against the absurdity involved in this declaration. The latter have the best of the argument. Their chief spokesman is Sir W. V. Harcourt, who, in a series of long letters to the *Times*, has been demonstrating that the Anglican Church had its first birth in the time of Henry the Eighth, and that ever since its prevailing characteristic has been an earnest protest against the faith of the Church of Rome.

THE Berlin statistical bureau has lately instituted an inquiry into the state of Catholicism in Prussia which has brought some curious facts to light. It has been proved, for instance, that Protestantism is on the increase in all parts of the kingdom. During the last nine years the number of Catholics in Pomerania and the Saxon Provinces has positively decreased, and there is not a single district in which their increase is proportionate to the growth of the population. Nor is this all. It appears that this change is not the result of accident or of a strong momentary impulse, but continuous and general, and that the Protestant Church is everywhere slowly but surely gaining ground.

A TABLE showing the religious condition of Scotland, lately prepared with great care by a Glasgow minister, gives the Presbyterians (Established, Free and United) 2,362,000 church-goers; other evangelical denominations, 262,000; Roman Catholics, 290,000; Socinians, etc., 10,000. It appears that about 500,000 of the population of Scotland attend no church, which, however, can hardly be above the proportion in our own country. Are not more than one out of every seven non-church-goers here?

THIS does not read much as if the American missionary at Yeddo was overstocked with creature comforts. According to the *Colonial Church Chronicle* the American missionary, Bishop Williams, was recently found in a Japanese boarding-house in Yeddo, in a room nine feet square, without any furniture except a pail with ashes and a little coal. In one corner were two blankets, with one of which the Bishop wrapped himself, while he slept upon the other. There the Bishop was found, sitting upon the floor, engaged in the work of translation.

THE *Presbyterian* says: "The best-worn map in the Vatican is that of the United States. The best points in the West are better known by the cardinals at Rome than by the home missions of Protestant churches. At a recent interview with Father Dealy, the chaplain of the pilgrims to Lourdes Grotto, the pontiff expressed his great hopes for the church in America. He took the American flag in his hands, unfurled it and blessed it. It was borne open from the Vatican chamber through the Swiss Guards, who, by order of the commander, 'presented arms' in honor partly of the flag and partly of the blessing."

IT WILL be remembered that Prof. Max Muller, by invitation of Dean Stanley, in the beginning of this year, lectured on missions in Westminster Abbey. He spoke of Christianity, Mohammedanism and Buddhism as the three *missionary religions*—the only systems which had so much life in them as to be proselyting. One result of the professor's comparison is the stirring up of the Parsis, in India. One of their organs calls upon them to assume a missionary character, and thus to do away with the reproach cast upon them. Muller is certainly right in this: a system that has not enough life in it to be aggressive is dead or dying.

BAPTIST MISSION IN INDIA.—The first native Baptist church in northern India was established at Johnnugur, Serampore, and has fifty-five members. Eight were added to the church last year. The largest number of Christians in India connected with the Baptist Missionary Society live in Backergunga. They number in all three thousand five hundred, of whom nine hundred and fifty are members of the church. The people are showing great readiness to help themselves—self-support is their motto—and last year they contributed four hundred and ten rupees in aid of the missionary work. The Baptist mission in India is one of the most successful known in the Christian church.

THE church of the parish of All-hallows, Bread street, London, in which John Milton was baptized, as the register shows, December 28, 1608, is likely to be removed. The resident parishioners consist of only fifty souls, and the average Sunday congregation numbers but nine. A Mr. Elyott left the church a legacy in 1609 providing for the preaching of a sermon on every Thursday in the year; but the service has been for some time discontinued, owing to the impossibility of procuring a listener. Should the removal be decided on, the register, monuments, mural tablets, etc., will be removed to the Church of St. Mary-le-Bow, to which the parish of All-hallows will be annexed.

A PRESBYTERIAN church has been organized in San Saba county, about one hundred and twenty miles north-east of San Antonio, in western Texas, upon the extreme frontier of the presbytery. A correspondent of the *Southwestern Presbyterian* says: "It is in one of the most delightful regions in all the frontier country, healthy, prosperous, rapidly settling up. In this delightful valley we have laid the foundation for a large and prosperous Presbyterianism. Our presbytery has no opening field in her bounds that promises so rich a yield. The seeker of a Texas home will perhaps find no portion of our broad State offering him stronger inducements. Only one serious obstacle is in the way of this fine frontier country. The settler is in little danger comparatively of being attacked by the Indians, but occasionally will lose his horses unless carefully watched during the light of the moon."

THE Old Catholic movement is at length extending to southern Germany. In Bavaria, where the government has adopted a neutral attitude, neither offering the Old Catholics any facilities nor placing any obstacles in their way, Bishop Reinkens has just consecrated a new church, the first building which the Old Catholics have erected in Germany, existing churches having in other parts been placed at their disposal. Many Bavarian churches are still jointly used by Protestants and Catholics, though the Ultramontanes have of late years endeavored to supersede this arrangement by the erection of additional edifices; but legal difficulties prevent the Old Catholics from sharing in this ecclesiastical partnership. At Lhubach they have accordingly built a church of their own, and the Emperor William has presented them with a quantity of metal from French guns, captured in the late war, to be cast into a bell.

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Christian Influence.

The influence which Christians exert upon the world through the power of right living is the greatest of all. To this sort the Savior probably referred when he told his disciples that they were the salt of the earth and the light of the world. Paul surely had this mainly in view when he declares that believers shine as lights in the midst of a crooked and perverse nation, and that thus shining, blameless and harmless as the sons of God without rebuke, they were to hold forth the word of life. Every Christian is as a light on a dangerous coast, to guide and to warn those who are in peril and liable to make shipwreck of their immortal interests. There are, of course, many active ways of doing good, many forms of beneficence and many phases of religious utterance. But we take it that the base of all is the life and experience, and that these are the reserve from which all true power for good proceeds.

The lighthouse does not move, it has no voice or sound; it only stands on its rocky foundation and shines. Its office is of the passive character, while its light is bound to a single spot, and chained to one lofty pillar, the rays are ever going forth, piercing the profoundest gloom, and doing their work and fulfilling their mission well, because they are stationary. The salt works silently and by actual contact with surrounding substances, penetrating most deeply and thoroughly, and diffusing its conservative properties without demonstration or confusion. A true Christian life, so long as it is true, cannot be divested of these qualities and effects. It may be comparatively obscure, the range of immediate contact may not be wide, but virtue goes out from it. It is being felt by somebody, and the gracious effects are quietly spreading farther and farther from their source.

The life is the best of preaching, as it illustrates and enforces the sermon, and is the most convincing evidence of the truth of the gospel. If the gospel makes men good, benevolent, charitable and pure, if it makes them honest and proof against bribery and illicit gain, if it makes them true and honorable amidst general corruption and strong temptations to unfair and wrong dealing, it has wrought the greatest of all miracles. The fruits of a tree do not more certainly tell its nature than do the lives of Christians show the character of their religion. It must be a good tree—a tree planted of God and rooted in divine truth—that produces upright examples and spotless characters amidst general corruption and estrangement from God. Those men and women who are living right, who keep themselves unspotted from the world, and who walk with God amidst the scenes of wickedness which surround them, are doing an incalculable service to society. These are quiet and unobtrusive forces, and at the same time the mightiest that are acting upon the welfare of the earth.

Opinions, doctrines, creeds, professions are doubtless important, as they may be related to the practice, but they are dead and inoperative when separated from the daily life. Large evangelical enterprises, and brilliant and powerful individual ministries are to be supported and honored as means of extending and conserving the cause of Christ, but they are of small moment in comparison with the homely but holy lives of the millions of God's children. As every tiny star in the firmament is felt throughout the wide expanse of the heavens, and even beyond the reach of its light, so is it with the humblest Christian example. Each man in the great throng of believers, though unknown to the most of his fellows, and never heard of at all beyond the neighborhood in which he moves, is, notwithstanding, contributing to the general result. The salt that he is is doing its work; the light that he is shines somewhere; the leaven that is in him is surely and powerfully working.

Beyond other plans and utterances for usefulness, Christians should not lose sight of this most simple means. The first and the last thing should be this: to live their religion, to be Christians at home, to let the light of right living shine in their places of business, and in all their daily intercourse with the world. The means and capacity of great usefulness in many special directions may have been denied to the most, but it is the privilege of all to be holy, and to thus deliver the most powerful testimony for Christ and their religion.

Perhaps it will be found in the end that every Christian's greatest influence has been exerted through the Christ-like character and life which he had, and which wrought most silently but most effectively. Famous preachers, where they have been permanently and lastingly useful, have owed more to their saintly lives than to their eloquent words. Men who are blessed with money to give, and do give munificently to endow colleges, to support missions and to build churches, will be surprised to find at last that their highest usefulness was achieved by pure and spiritual lives at home. As between what mere talent and wealth, without deep and practical piety, can accomplish, and the power of a devoted and blameless example, there is no ground of comparison. As charity is the greatest, and the essential in our personal experience, so is it the most potent to effect, to bless and to save the world. Neither wealth nor tongues, divorced from love, can do what love alone can achieve.

"The Church."

MR. EDITOR: The present attitude of the Protestant Episcopal Church before the country and the world is at once sad and ludicrous—sad in that it started out some ninety years since with the gospel, mixed up with remnants of popery, and in that comparatively brief period in the history of a church has nearly lost it in the slough of Romanism; ludicrous in that its proselyting clergy move around serenely, urging people to leave the churches of Christ, and enter and find repose in that communion, rotten with heresy, torn by factions, and engaged in a life-and-death struggle for existence as a church of God, with the probabilities decidedly in favor of death. How two of these men can meet anywhere without bursting into a broad laugh at the gullability of many people, and the character of their pretensions, is difficult to understand. That this is not too strong a view of the case will be seen by the following, from the *Southern Churchman:*

"If the approaching General Convention does not *positively*, by *canon*, forbid the puerile *ritualism* and *semi-popery* now corrupting the doctrine and introducing a sensual popish worship into *the Protestant Episcopal Church*, and by stringent *canon* forbid it, our grand old church is destroyed."

Then read the following from the same paper. The "end" will be popery with the most of the church. The convention will make no real change. J. H.

The communication referred to by J. H. is too long for insertion at this time. Besides, the convention is now in session, and we shall know in a few days what it has done. We give the article from the *Southern Churchman*, by "Presbyter," in part. After noticing the favor shown by the Bishops to ritualism, he further says:

As to the efforts to prevent any decided legislation against the disturbers of our peace, many are already well apprised. The probability waxes stronger, as the time draws near, that the well-concerted schemes of the Romanizers will avail, and that they will have another triumph in persuading the General Convention to do nothing except to let ritualists do as they please.

A deplorable fact in connection with the history of these times is the comparative indifference of many of our laity. Some of them surely cannot be informed as to the actual state of things—of the steady encroachments of Romanism upon our heritage. They see things going on well in their own communities, and give themselves little or no concern because of the fact that gradually but certainly is the work of the Reformation being undone.

Then how discouraging it is to observe how any warning voice is answered. When a man like Latane, worn out with hoping against hope, departs from a church torn and distracted with controversy, he is reproached for cowardly leaving us to fight without his aid against false doctrine. Yet how certain is it that if men like Latane give expression to their honest convictions they will be denounced as "radicals."

I referred to the change in the tone in our church press. Not to speak at any length upon the subject, I shall refer to one instance.

When it has been alleged in days past that a certain class of churchmen taught "sacramental justification" the accusation has been indignantly spurned. Facts prove, however, that only time was wanted to let the seed of their false doctrine germinate and bear fruit. I have just read in a church paper—*par excellence*—the organ of true churchmanship (!) an elaborate, calmly-written treatise in which sacramental justification is asserted and maintained with as much tranquility and positiveness as Bishop McIlvaine would assert the inspiration of God's word. The article is long and ably written. The two kinds of justification, viz., by Christ and by the sacraments, are pronounced divine, and it claims that what God hath joined together no man should put asunder. I shall quote briefly from it:

"It has then been shown that justification by baptism and justification by faith are, in the case of those who are capable of exercising faith, co-ordinate. * * * *Baptism being, as it were, the strong hand of help extended to us from heaven, and faith the feeble earthly hand stretched forth to grasp it.*" (Italics mine.)

If that is not Romanism it is only because it is worse—it is blasphemy. "Baptism * * * the strong hand of help extended from heaven."(?)

As to the Lord's Supper, he says that "through it we are permitted to obtain remission of our sins and all other benefits of his passion."

What a shameful misrepresentation of the language of our liturgy. Not content with parading his own unscriptural ideas, he would have it believed that our church teaches the same false doctrine in her communion office.

What is the language that he has so perverted. It is: "Most humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and *through faith in his blood*, we, and all thy whole church may obtain remission of our sins and all other benefits of his passion."

Our eleventh article gives the doctrine of our church. There it is affirmed that we are "justified by faith *only*." Little, however, do ritualists or Romanizers care for *articles* when they have "liberty" to teach by symbol all the heresies of the apostate church they so manifestly prefer. That, however, is not the point to which I now refer. I ask all to notice the daring with which the very fundamentals of Rome are insisted upon as part of our creed, and the Jesuitism with which our prayer-book is used to bolster up such false assertions. *What will the end be?*

May God the Holy Ghost be with our General Convention and direct all its counsels to the maintenance of God's precious truth.

From Mexico to Pachuca.—No. II.

We parted company this morning at this station—Ometusco. Pachuca lies nearly due north, about thirty miles distant. The mountains overshadowing the town, and lying between it and Real del Monte, are plainly visible. So clear is the atmosphere that they seem but a short walk away. This being the starting-point for another considerable town—Tulanzingo—usually quite a number assemble in the breakfast-house every morning. This house boasts the name of a hotel. What its sleeping accommodations are I did not investigate. I tried the eating part, however, with no particularly satisfactory result. Having secured tickets before leaving Mexico, our little party were not troubled about their places being taken in the diligence. Everything in readiness, the boy holding the leaders jumped to one side, and our team of eight mules started off at a killing pace. There is much in a good start. Soon our fiery "mulas" came to a slow walk. The average speed, I believe, is about four miles an hour. The system of diligences, however, in Mexico is very good. It is evidently in the hands of promptness and energy. Having, with Dr. Richardson, secured seats outside, we were mounted above the drivers, our feet resting a little below their heads. I say *drivers*, for each diligence is supplied with two drivers, four whips, and a box full of small rocks. I at first supposed the rocks were either taken on as ballast or as weapons of defense. In this I was undeceived, finding they were for offensive warfare, the unfortunate "leaders" being the subjects of attack. The second driver acts as a kind of skirmisher, bringing on the fight for greater speed. He uses first the long whip, and then the short one, and between times throws rocks at the "leaders" as gentle reminders of the immensely heavy long whip to follow.

We soon enter immense pulque plantations, where the plant, *Agave Americano*, is seen in all its stages, from the tender plant just putting forth its tiny leaves to the fullness and perfection of its growth. Although, as the doctor gravely remarked, "there is nothing poetical about the Maguey," yet these vast fields, stretching out for miles and miles, the rows laid off by the line crossing each other at right angles, some of them three and four miles in length, makes no bad picture. The agave, though not poetical, is a noble-looking plant; not only noble-looking, but, bating its pulque producing qualities, is one of the noblest and most useful productions in Mexico.

There is a gradual ascent to Pachuca. I do not remember the exact measurement, but believe it is one thousand feet higher than Mexico—between nine and ten thousand feet above the sea.

Many attractive points come out, one after another, like an unfolding picture, as the tired mules are urged on.

Apparently clinging to the mountain-sides, many miles in the distance, are plainly seen small farms, lines of the Maguey doing duty as fences, furnishing at the same time a clearer outline to the beholder. These little patches seem more like hanging gardens than rough, stony farms. "Haciendas de pulque," walled in with stone and lime, droves of browsing cattle, flocks of nervously peaceful sheep, improvised and natural ponds, the golden grain falling before the reap-hook, wagon trains coming and going, the passing caballero followed by the inevitable lackey, the humble, subdued peasant, burdened with produce for the market—all form a picture as delightful and attractive to the stranger as it is dull and stupid to the average denizen of this lovely valley.

Rattling over rough stone pavement with something of the speed with which we started, the diligence rushes down the narrow streets of Pachuca, followed by crowds of Mexican boys, anxious to help you down and relieve you of baggage for a small consideration. Pachuca is a mining town of twelve or fourteen thousand inhabitants. It is situated in the forks (I don't know better how to express it) of the silver mountains. To ascend one of these mountains and look down upon it from a height of fifteen hundred or two thousand feet, you lose sight of everything ugly, and see only the beautiful and poetical. Houses are built far up the mountain-sides—I suppose anchored with chains or stones to the solid rock, or else the rushing torrents from above would wash them away. From two mountain gorges to the north, together with the perpetual stream thrown out of an immense mining shaft, nine hundred feet deep, forms a little river, that serves the double purpose of cleaning and beautifying the city. It runs at a rapid pace, almost centrally through the town, crossed at intervals by arched stone bridges.

We found comfortable quarters at the Shorter House, kept now by the Rule Brothers, enterprising, clever Englishmen. There are about one hundred Englishmen and Americans, in and near Pachuca, engaged in the mines. They are always glad to see visitors, and you are soon made to feel at home. Mr. Petherie, a good old-fashioned Wesleyan, called at our rooms, and kindly became our conductor for a few hours. We visited the principal shaft of the Real del Monte Company, alluded to above, known as the San Juan (St. John) mine. It being one of the many feast-days, but little work was doing. The work of pumping, however, must go on night and day, Sunday and feast-day. This shaft, as I have already said, is about nine hundred feet. The engine used is four hundred and fifty horse-power, of English make. A very considerable fortune was expended on its transportation from Vera Cruz alone, to say nothing of its original cost and transportation across the sea. This Pachuca district is the oldest mining district in the republic, and was at one time the richest. From accounts, it is not producing well now. The company still use the old method of extracting the silver. After the ore is reduced to an impalpable dust, it is thrown into what are called "toriss" (circles) large enough for fifteen or twenty horses to walk around, three or four abreast, the whole mass, I suppose, four or six inches thick; and then commences the process of amalgamation by the use of quicksilver, salt, etc. It requires from three to four weeks' steady tramping before it is ready to separate the amalgam from dirt and baser metals. It seems strange that, with the introduction of such perfect machinery for pumping the shafts and lifting the ore, no attempt has been made by this company to improve the old torta and barrel system, which, in addition to its crudeness and slowness, seems cruel to men and animals. We were informed that a horse or mule would last at this work only about twelve months, and that it required men of the strongest constitution, for, with the work of horses, the tortas require a great deal of handling, turning, etc. When the animals die and are dragged off they quickly fall a prey to Indians, who skin them and break the bones of their legs for the quicksilver found therein. Not unfrequently, while at work, they eat of the torta for the salt, and by this means take quicksilver into their stomachs. At one of the refining mills of this company the barrel process referred to above is used, which, if in no other particular, has an advantage over the torta, in that there is no cruelty to dumb animals. In this barrel process, after calcination—that is, the ground ore subjected to a great heat, thereby consuming a great deal of base metal—it is conveyed through canvas sacks into large barrels or hogsheads, and they are set to rolling by an immense water-wheel, the quicksilver and other materials added, and thus they roll day and night until amalgamation is completed. Barron, Forbes & Co. have inaugurated a new era in mining just at this point. At an expense of about $150,000 they have imported and have now in successful operation American machinery and the American process. I have not the space nor the ability to describe it. Two enterprising Nevada men, Messrs. Fountain and Curley, have carried the construction through to a perfect success. Mr. Lanegan, an elegant English gentleman, is the representative of the company. He manifested great kindness and attention to our party. In addition to showing us everything, from the rough ore to the silver bricks so long concealed therein, gave to each of us a miniature brick of pure silver, of $4 or $5 value. As an evidence of the superiority and perfection of this machinery, it is enough to say that, besides a saving of from fifteen to twenty per cent. in wastage, it will do the work of grinding, calcining, amalgamating, refining, etc., in about one-tenth of the time.

Strange as it may appear, this new enterprise has met with much opposition, and on all sides one may hear predictions of failure. It is no particular reflection on the Mexican character, loving his country and the ways of his father, to say that he is jealous and suspicious of innovations, and especially of Yankee enterprise.

In all I saw and heard—the expensive and intricate machinery, the fabulous sums expended, and the hard work, risk and loss of life in getting the precious metal in the shape of a dollar—I was deeply impressed with the universal law of labor: "In the sweat of thy face shalt thou eat bread." The tree grows in the forest; it is not made into boards ready to hand. The gold and silver are planted deep down in the earth in small particles, and not scattered in lumps over the hills. It would appear, from accounts given, that about as much money is thrown back into the shafts as is ever taken out. I would rather be an humble farmer, with a small patch of maize, than a worker in silver mines.

JOEL T. DAVES.

SEPTEMBER 15, 1874.

Bayonets as Peacemakers.

The *Christian Union*, discoursing under this head, takes a very sensible view of military intervention in the South. It says:

Here we are, almost ten years after the restoration of the Union. Are we still to go on attempting to secure order in half the country by marching United States troops to the scene of every robbery or murder? Must the citizen of South Carolina or Louisiana rely for his personal safety upon the Attorney General's office at Washington and the military posse? If such a necessity existed, the achievement of which we have boasted would be half a failure. But the necessity does not exist. The time has come when the Southern communities should be left to take care of themselves, after the fashion of Anglo-Saxon communities. The day for bayonets and martial law has gone by. And when we have to fall back on them, as at New Orleans the other day, it is a confession that government had previously blundered. It had, in fact, grossly blundered in upholding Kellogg's usurpation at the start; and the military demonstration that repressed the armed revolt of a wronged people was a painful and mortifying necessity. It *was* a necessity, but it is the business of Congress and the executive that such necessities do not occur again.

There would be the gravest objections to relying on the Federal military to repress local disturbances, if the military were always used in perfect good faith for the preservation of order. But it is notorious that in some cases they have been employed for a very different end. By the use of United States troops worthless political gamesters have more than once restored their waning fortunes. We believe that this abuse has been exceptional, but a single instance, or even a reasonable suspicion of it, inflicts the deepest injury on the cause of free government.

The duty of the national government toward the South is largely one of passiveness. The first thing is to forbear from needless and irritating interference. Let there be no useless exasperation of the whites, and no blow at the public school system, by the passage of the civil rights bill. Then each State should be left to take care of its own affairs. Not that this or any other policy will instantly or speedily cure all trouble. The South must at best have a long time for recuperation and readjustment. But the Southern communities are to-day as capable of managing their own affairs as they were before the war, or as the pioneer Western communities are now. The one conspicuous occasion for Congressional action is in the case of Louisiana. That State was subjected by Federal intervention to rulers never chosen by the people, and a part of whom, including the Governor, have a two years' longer tenure of office. The first atonement for the first mischievous interference would be to so far undo it as to secure to the State a fair election. The government cannot afford to stop short with the forcible maintenance in office of a set of usurpers; and having meddled once for mischief, and a second time for order, it ought to interfere once more for justice. But with this as perhaps the solitary exception, the let-alone policy is the true one for Congress to pursue toward the South.

The Church North in New Orleans.

Our Northern brethren have but one white church in this city—Ames chapel—and we believe this is their only white American church in Louisiana. The pastor, Rev. Mr. Morrow, speaking in the preachers' meeting in Boston, gives this account of his work:

Last Monday, September 14, the preachers' meeting resumed its weekly sessions, which had been suspended during the heated term. An unusually large number of ministers were in attendance. The morning was occupied by devotional exercises and by reports on the state of the church by sundry brethren laboring in the Southern field. Rev. Mr. Morrow, of New Orleans, formerly of the Irish Wesleyan Conference, but now pastor of the Ames Methodist Episcopal Church in New Orleans, was the first speaker. In fluent, forcible, candid style he stated that he had not found one of the finest churches, largest congregations and wealthiest of memberships, as he had been led to expect; but, on the contrary, an ordinary church, in which the average congregation numbered about forty, and whose membership was and is absolutely poor; that he had utterly failed to reach Southern families of Methodistic proclivities; that many Northern Methodists in the city retained their certificates of membership, instead of handing them to him, being actuated in this non-committal course by the fear of losing business, social ostracism, and other evils; that the political carpet-baggers spent their Sabbaths in holding political conventions, or in other pursuits, but rarely, if ever, at church; that neither from the party of theft on the one hand, nor the party of murder on the other, had his church anything to hope.

TEMPTATION resisted is as much rewarded as a good deed that is performed.

A Compromise.

Rev. Dr. Myers, writing in the *Southern Christian Advocate*, closes a very able discussion of the new temperance rule by the following recommendation:

In this view of the subject, is it not better to postpone for another quadrennium final action on this question, meanwhile guarding the church from intemperance by confirming the rulings on the law we now have? And I know of no better way to do this, to remain harmonious, and to prepare for future enlightened and prudent action, than to adopt, in the coming Conferences, some such resolutions as I find suggested in the Nashville *Advocate*, which, slightly altered, I give here:

Whereas, The proposed substitute is believed by many warm advocates of temperance to be vague in its meaning, and liable to diverse constructions in its execution; *And whereas*, As a provision against drunkenness and dram-drinking, it is doubted by them whether the new rule is safer or more efficacious than the old rule which is to be struck out to make place for it; *And whereas*, It has been decided by our General Conference and by the College of Bishops that our existing law already makes provision against the other evils mentioned in the substitute; therefore,

Resolved, That we do *not* concur in the action of the General Conference in changing the General Rules.

Resolved, That we are utterly opposed to drunkenness, dram-drinking, and intemperance in all its forms, and to the making and vending of spirituous liquors, except for medicinal and mechanical purposes, and we warn our people to abstain from these evils; and we exhort our pastors to a faithful testimony of the truth and the execution of the law as it now is, believing that therein may be found a remedy for the evils complained of, so far as they can be reached by church discipline.

If more is possible, without doing as much harm as good, let the future reveal it.

Going to Oregon.

Our esteemed brethren of the Louisiana Conference, Rev. N. M. Skipworth and Rev. James E. Bradley, have received appointments in the Oregon Conference. These brethren are highly esteemed in their old Conference, they are able ministers and faithful, and we much regret to lose them from this field of labor. The prayers of our preachers and people will follow them, and we trust that God's gracious presence and providence may attend them. These brethren may need help to meet the expenses of the long journey to Oregon. Let the liberal-minded not forget them in their time of need.

In a letter to us, October 6, Bro. Bradley says:

I am as yet without the means of going to my new work in that distant field. It will cost not less than $500. My work will, no doubt, do all they can for me, but still there will be perhaps a large sum lacking.

I would feel so thankful if my friends would help me, or if any friend of the pulpit would assist me on my way.

I propose (D. V.) to start not later than the fifteenth of next month—that is, November—that I may reach my new field before the winter rains set in.

THE *Christian Age*, conducted by Dr. Deems, has been consolidated with the *Church Union*. The publishers, in making the announcement, say:

This arrangement, while it relieves Dr. Deems of editorial responsibility, retains him on the paper, and his many friends will continue to be edified and instructed by his pen in the weekly visits of the *Union and Age;* and the undersigned desire here to express to their late editor-in-chief their unqualified satisfaction in the editorial conduct of the *Christian Age*, and their regrets that the new business arrangement deprives them of his companionship, feeling that very much of their success in establishing the *Age* is due to his acknowledged ability and extending popularity.

WE ARE PLEASED to learn that our brother, Rev. J. B. A. Ahrens, has received his degree of master of arts in course from the Texas University. He is a graduate of the Soule University, and his name has been enrolled as an alumnus of the Texas University of the class of 1863. We hope the university may turn out a great many graduates as useful and learned as Bro. Ahrens.

A SOCIABLE and concert, for the benefit of the Felicity Street Methodist Church, will be given in the basement of the church on Wednesday and Thursday next, October 28 and 29, at half-past seven P. M. All are invited to attend, and by so doing will help a good cause. We are obliged to the ladies having charge for complimentary tickets.

THE Rev. Dr. Schaff expressed the fear, at a meeting some years ago in New York, that the Sabbath may yet be crucified between two thieves—"Irish whisky and German lager beer."

WHAT if the parent bird should sit, nervous and fluttering, upon the bough, when the young ones were hatching, and mourn because its beautiful egg-shells were being broken?

A WANT of confidence has kept many a man silent. A want of sense makes many a person talkative.

Methodist Conference in Italy.

We copy the following from the *Central Christian Advocate*:

The first annual meeting of the Italian mission convened September 10, in the city of Bologna. Bishop Harris was present and presided. Teofilo Gay wae chosen secretary. All laborers in the mission were present, and as most of them hitherto were personally unknown to each other they greatly enjoyed the opportunity of conversing, elnging and praying togcther. Bros. Borelli and Capellini were ordaiued to both deacon's and eldor'e orders under the missionary rule. Duriug the session two sermons were preached and the Lord's Supper was administered.

The Bishop faithfully and judiciously addressed the incoting on the spiritual aims of our work, and the responsibility of the Christian ministry, and especially upon its peculiarities and obligations in our own church, and his address was translated by Bro. Mili. The visit and eervices of Bishop Harris made a fine impression upon all parties, ahd he also seemed eurprised and gratified with the mission's growth. The members and probationers reported aggregate about six hundred. After due consultation with home authorities and their concurrence, Rome was made the headquarters of the mission, instead of Bologna, and the superintendent was instructed to transfer his residence thither as soon as convenient.

The session closed with appropriate remarks from the Bishop, and the reading of the following appointments:

Superintendent, Leroy M. Vernon; Rome, Church of the Roman Forum, Teofilo Gay; Rome, Church of Piazzo Trevi, Alceste Lanna; Rome, Military Church, Luigi Capellini, Orismane Ottonelli; Florence, Antonio Arrighi; Prato, Cesare Agostini; Bologna, Eurico Borelli; Milan, Julius C. Mili; Forli, Amedeo Gnigou; Ravenna, Danielo Lantaret; Faenza, Bartolome Gordino; Brescello, Bartolome Malan.

Conference Items.

TENNESSEE CONFERENCE.

This Conference met on the seventh instant. The editor of the *Western Methodist*, writing before adjournment, gives the following items:

The business of the session so fir has been dispatched with rapidity, but in excellent order and with care. Eighteen preachers have been admitted on trial—a most promising class of young men, several of them sons of preachers. Eleven remaiu on trial—one discontinued on account of ill health, a son of the late Dr. Baldwin, and going soon to join his father in heaven. Nine have been admitted into full connection—the services on the occasion unusually solemn and impressive. Two have been readmitted, and two received by transfer—Dr. Wilkes from the Texas Conference, and Dr. Rivers from the Louisville Conference. The characters of the preachers have all been examined and passed. The number of members of the church in the Conference is 41,004—increase during the year, 1,359. The amount collected for missions is about $7,000, nearly $2,000 in excess of last year's report. Conference collections not yet reported, but believed to be nearly equal to last year's, and so of the support of the preachers. In fact there is thought to be a healthy financial condition in nearly every respect—a remarkable state of things in view of the failure of crops and the general depression of the money market. The institutions of learning, male and female, are in a flourishing condition—would doubtless be more successful than they are if it were not for the hard times.

The vote on the new rule on temperance stood: Yeas, 45; nays, 107.

SOUTHWEST MISSOURI CONFERENCE.

The Southwest Missouri Conference held its session in Lexington, Missouri, September 30 to October 6. Bishop Keener presided; Rev. W. M. Prottsman, secretary. D. T. Starkey, formerly a local deacon in the Methodist Protestant Church, was, on the recommendation of the Quarterly Conference of LaMont circuit, recognized in orders. W. A. Langhon, formerly an elder in the Methodist Protestant Church, on the recommendation of the Pleasant Hill Quarterly Conference, was recognized in orders. R. A. Bathurst, a traveling elder of the Methodist Church, was received into the Conference, and recognized in elder's orders.

The vote on the change of the General Rule was taken without debate, and resulted in yeas, 23; nays, 46.

REV. THOMAS M. EDDY, one of the secretaries of the Missionary Society of the Methodist Episcopal Church, died at his residence, 316 West Twenty-Eighth street, New York, at half-past five on Wednesday morning, October 7. Overtaxed in body and mind, he had just returned from his tour of the Western Conferences, Minnesota being among the last visited, and was (October 1) immediately prostrated with a bilious attack, complicated with a painful organic ailment of long standing. On Saturday, the third, he began to change rapidly for the worse, and on Sabbath, the fourth, the sacrament of the Lord's Supper was administered by Dr. Chapman, pastor of St. Paul's Methodist Episcopal Church. On Monday there was no improvement in his symptoms, and, as stated, early on Wednesday morning death sueued.

FOR Christ when he cometh is nothing else but joy and sweetness to a trembling and broken heart, as here Paul witnesseth, who setteth him out with this most sweet and comfortable title when he said: "Who loved me and gave himself for me."—*Luther.*

A PENSIONER of the war of 1812, who has since received an annual government allowance of $240, and has never spent a cent of it, is now said to be the richest man in Rockingham county, New Hampshire.

An Abolitionist on Civic Rights.

The following extract from a private letter to the *Tribune*, says the *Christian Age*, gives the views on the civil rights bill of a resident of North Carolina, who was formerly a Northern man, and is vouched for as an old-time Abolitionist:

"The civil rights bill is an insult to the South, and a lasting shame to the North. The negroes here are in the possession of every right before the law that white men have; they can voto aud hold office, can sue and be sued, may sit on our juries, and are eligible even to the judge's bench; nay, more, as the law now stands, they may make a contract with a white person for labor, or to perform any service, break it with impunity, and enjoy perfect immunity from punishment, because, having no property, they cannot be made to pay damages, while I can be made to pay aud suffer for even the slightest breach of contract. My store is a public place; to-day, if any low, degraded, and perhaps half-drunken white man enters, I have the right to refuse to allow him to stay, and, if necessary, even to eject him by force. Let this bill become law, and I have still the same right to turn out the white man; but should a filthy, half-naked, drunken negro come in, I must be dumb. Because he is black he can enforce his presence, and because I am white I must be compelled to endure his presence. I can neither refuse him entrance, nor, having entered, show him the door, without rendering myself liable to pay a fine of $500, the whole of which shall be paid to the negro aggrieved thereby (!) and shall also for every such offense be deemed guilty of a misdemeanor, and upon conviction thereof be fined not more than $1,000, or be imprisoned not more than one year.

"The same law applies to the forcing of negroes into the white public schools. We have here a system of public schools just about as it is at the North. The public money is divided *pro rata*, according to the numbers of white and colored children as shown by the school census of every two years. The whites have their share for their schools, and have their own teachers; the blacks have their share of the public money for their schools, and also have their own teachers (white or black, as they may choose.) The whole system has been harmoniously working, and gradually growing into better schools and more of them. Let this civil rights bill pass, and what will be the result? I believe the whole fabric of our common school system here will be doomed, and swept to swift destruction. Back of this civil rights bill, too, comes the 'compulsory education' measure, which Congress has not yet voted upon, I believe, though it has been somewhat agitated. Let this, too, pass, and you can have perhaps an idea of the anarchy and confusion, the insecurity of life and property, that would at once ensue; for such laws cannot be executed or enforced here, except at the bayonet's point. I have dealings in these parts with all classes of both races, and I know that all will suffer, and none more than the negro, if such legislation continues."

THE Louisville Conference closed its session at Princetoti, October 5.

Appointments of the Louisville District.—E. W. Schon, P. E. Walnut street, J. C. Morris; Broadway, B. M. Messick, W. H. Anderson, sup.; Chestnut street, J. H. Linn; Shelby street, H. C. Morrison; Bascom chapel, F. G. Brodie; Jefferson street, J. P. Goodson, M. N. Lusley, sup.; City mission, J. F. Redford; Louisville circuit, T. G. Bosley; Middletown circuit, W. W. Lumbuth; Jeffersontown, J. S. McDaniel; Jeffersonville, Indiana, S. H. Lovelace; A. H. Redford, agent of Southern Methodist Publishing House, Nashville, Tennessee; agent for the sale of books and tracts, J. W. Shelton, Louisville, Kentucky.

Transferred.—H. W. Abbott, to Kentucky Conference; R. H. Rivers, to Tennessee Conference; D. L. Collie, to Denver; Val. P. Thomas, to Illinois Conference and appointed to Gosport district; J. W. Price, to Illinois Conference and appointed to Pana district; G. W. Gilmore, to Illinois Conference and appointed to Stinesville.

PRESIDENT WHEELER, of Iowa Wesleyan University, says in the *College Courant:* "Look, if you please, at the lists of colleges reported by the Commissioner of Education in 1870, and of three hundred and thirty-seven you will find that some two hundred and seventy-two, with their millions of money and tens of thousands of students, are under the patronage of the denominations of the land. Lately a single bequest, made to a denominational university, will, according to the conditions, in one decade enrich the corporation to the amount of some three millions of dollars. Other denominational enterprises are reaching forward to the millions, and others to the hundreds of thousands. Money is drawn into their treasuries by unseen power, such as some who oppose them can not appreciate, and evidently do not understand.

DEATH OF A VETERAN.—Just as we go to press, says the *Southern Christian Advocate* of October 14, the mail brings us intelligence of the death of Rev. Henry Asbury, which took place at his home in Lincoln county, North Carolina, on the first of this month. Bro. Asbury was in many respects a most remarkable man, inheriting largely the intellectual power and spiritual excellencies of his father, Rev. Daniel Asbury, one of the illustrious pioneers of Carolina Methodism. In due time a suitable notice of his life and service will appear in these columns. The lateness of the hour at which we received the intelligence prevents us from indulging the extended remarks to which we feel prompted.

HE WHO prefers one state to another, who loves abundance more than scarcity, when God orders otherwise, loves the gifts of God more than God himself.

Periodicals.

THE Methodist Quarterly Review for October has been received. Contents: The Approaching Centennial of American Independence; Dr. Bender on the New Testament Idea of Miracles; Cheap Transportation; Withrow on the Catacombs; John Murray, the Father of American Universalism. The editorial department is, as usual, able and voluminous, containing Synopsis of the Quarterlies, Foreign Religious Intelligence, Quarterly Book-Table. D. D. Whedon, LL. D., editor. Nelson & Phillips, New York, publishers. Cincinnati: Hitchcock & Walden.

GOOD WORDS and the Sunday Magazine for October are both excellent. In many respects these are the very best magazines which come to us from abroad. J. B. Lippincott & Co., Philadelphia, are the agents and publishers for America.

THE noted Georgian, Mr. G. B. Lamar, whose death we recently announced, left by his will $100,000 for the establishment of an asylum for indigent negroes. The Boston *Post*, commenting on this noble act of Mr. Lamar, says:

"This is a substantial evidence in favor of the notion that the real friends of the black man are to be found among those who were born and raised with him, and not among the canting philanthropists who have been misleading him in order to use him for political and revengeful purposes. Mr. Lamar was an original secessionist. After the war he was pursued with unusual severity. Abused and plundered, he has only come by a part of his rights to die and make a handsome divide with his dusky old friends of the cotton-patch."

A YOUNG CLERGYMAN, small of stature, preaching as a candidate in a certain place, one Sabbath, peering over the pulpit Bible, announced as his text: "It is I. Be not afraid."

Conference Register.

Conference.	*Place.*	*Time.*	*Bishop.*
Tennessee	Gallatin	Oct. 7	Marvin.
Pacific	Stockton	Oct. 7	Pierce.
Holston	Asheville	Oct. 14	Doggett.
St. Louis	Caledonia	Oct. 14	Keener.
Indian Miss'n	North Fork	Oct. 22	McTyeire.
Arkansas	Fort Smith	Oct. 28	Kavanaugh.
Los Angeles	Carpenteria	Oct. 28	Pierce.
North Texas	Denton	Nov. 4	McTyeire.
N. Alabama	Huntsville	Nov. 11	Doggett.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Hamboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Little Rock	Monticello	Dec. 9	Kavanaugh.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas *	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washin'n city	Mar. 3	Marvin.

* German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Oct. 17, 1874.

A—A. F. Andre, C. G. Andrews two letters $12.30, D. Appleton & Co., Advocate Publishing Company, R. H. Adair.

B—Bowdry & Co., J. H. Butler & Co. two letters, W. F. Beers, A. M. Box, W. H. Baldwyn, J. W. Burke, Belcher & Povey $10, Boorman & Pease, J. N. Bridges, J. W. Bryan, H. C. Brown.

C—W. H. Chidester & Co., D. R. Cargill, Capital State Bank, S. W. Campbell $1.80, John Church & Co., M. Chambers, O. F. Casey $10, B. H. Catchings, R. S. N. Clark.

D—E. G. Duvall, Oliver Ditson & Co. $21, Dodd & Mead, Mrs. J. R. Dumau, E. Duchamp & Son $20, Dufur & Co. $10.

E—Eldredge & Bro. two letters, T. C. Evans.

F—E. N. Freshmuu two letters, A. W. Flewellyn, W. H. Fogate, O. A. Fisher $1, C. H. Fisher $17, French & Co.

G—J. G. Gully $42.50, J. F. Gildersleeve, John G. Guice, Thomas Garnett $1.25, Gebbie & Berric, W. Griffin & Co., F. Grote & Co.

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J—B. Jones, H. F. Johnson, W. C. Johnson, T. Jackson.

K—J. C. Kilgrell.

L—C. M. Linington & Bro., J. B. Lippincott & Co., Lee, Shepard & Dillingham two letters, Geo. E. Lyons.

M—W. M. McKie, J. L. Murray, J. McMurray & Co., P. H. Moss, Lucien Minor, C. F. McMillan, J. G. Meador, J. Arthurs Murphy, E. Miller, O. M. Marsh $1, D. C. Miller, John G. Mitchell, John C. Murphy.

N—C. J. Nugent 57 cents.

O—James Ormond.

P—J. S. Powell, Porter & Coates, Powers Paper Company three letters, Joseph Pipes, R. T. Parish, L. F. Palmer $12, Mary E. Phillips.

R—Reed & Lathrop three letters, James T. Reynolds, M. O. Ronaldson, E. E. F. Ross two letters, Thomas Richardson, John Rogers, David A. Ross, J. W. Rush $20, Fisher T. Rawson, Robinson & Co., A. H. Rodford.

S—Slote, Woodman & Co., N. M. Sheffield, C. S. Stewart two letters, E. E. Stone $2.75, G. S. Sandell $10, B. Shoninger & Co., Thomas M. Smith, J. W. Schermerhorn & Co.

T—Taylor & Myers.

U—Thomas J. Upton.

W—S. Weaver, G. R. Wilson two letters, J. W. Williams, J. D. Whitehead 50 cents, R. B. Womack, C. B. Warrington, G. D. Wade, J. Wiese, J. E. Westcott.

WE WOULD call attention to the advertisement of Messrs. Linington & Bro., which will be found elsewhere in to-day's paper. This firm manufactures and imports a superior grade of sewing machine and hand needles, and keeps a large and varied assortment of attachments and sewing machine goods. As will be seen by the advertisement, they offer a good opportunity to any one wishing to engage in the sale of their articles. Address C. M. Linington & Bro., 345 Broadway, New York, or Chicago, Illinois.

BY REFERRING to another column will be seen the advertisement of Dr. C. B. Warrington's medical preparations. The Cough Melange, for the cure of consumption and kindred diseases; the Analectic Oil, for cholera, cramps, etc., and the Renovating Bitters, for purifying the blood, are all highly spoken of by those competent to judge. C. B. Warrington, M. D., sole manufacturer, Pittsburg, Pennsylvania. The New Orleans agents are Messrs. E. J. Hart & Co.

ANY ONE wishing to buy one or more barrels of oranges cheap is referred to the advertisement of Mr. J. Wiese, in another column. Orders can be sent to Mr. Wiese, at Point-a-La-Hache, or to Joseph David, 127 Old Levee street, New Orleans.

WE WOULD refer all lovers of a real good cigar to the advertisement of Louis Tiemann, No. 9 Camp street. Mr. Tiemann warrants all goods from his store. Orders from the country receive prompt attention.

THE LEE MEMORIAL MONUMENT. The latest news from the Lee Memorial Association is that Prof. Edward V. Valentine, the sculptor, has procured from Vermont a block of pure white marble, from which he is now fashioning a recumbent figure of General Lee, to be placed on the grand monument that is now being erected at his tomb, at the Washington and Lee University, Lexington, Virginia. The figure represents General Lee reposing in an easy position upon a couch, his head and shoulders slightly raised above the body, his left arm outstretched by the side of his sword, his right arm laid across his breast. He wears a full Confederate uniform, including boots and gauntlets, and a light drapery covers nearly the whole form. The appearance is natural and graceful, indicating peaceful slumber rather than death.

This monument, when surmounted with such a fine work of art, will be a lasting memorial to one of Virginia's noblest sons and patriots. The members of this association are gentlemen well and favorably known by the entire community, who will see that nothing is left undone that will add to the beauty and finish of this great work. We are advised by the secretary, Mr. Charles A. Davidson, of Lexington, Virginia, that not sufficient funds have yet been subscribed to fully complete the monument. In order to further this object they have issued a *life-size* steel-engraved portrait of General Lee, to be sold only by subscription through authorized agents; the proceeds of such sales to be applied toward the completion of the work. They and we feel that this is an opportunity for all not only to procure a superb, life-like portrait of the great general at a very reasonable price, but also enables every person to aid in the erection of a lasting monument to his memory. Each subscriber will receive a certificate signed by the secretary and chairman of the Lee Memorial Association.

We commend this valuable portrait to the public, and predict for it an immense sale. Some energetic person should secure the agency in this section to assist in this noble work. W. W. Bostwick & Co., Nos. 177 and 179 West Fourth street, Cincinnati, Ohio, have been appointed general managers of all agencies in the United States. All communications addressed to the above firm for circulars certificates and *terms to agents* will receive their immediate attention.

ON THIS PAGE will be found the advertisement of B. T. Walshe, 110 Canal street. Captain Walshe's assortment of boys' and children's clothing and gentlemen's underwear cannot be surpassed by any house in the city. We would recommend any of our friends wishing articles in his line to give him a call.

BUSINESS NOTICES.

OUR READERS should send to the Great China and Japan Tea Depot, No. 5 Camp street, New Orleans, for a price list of Teas, which will be furnished them free of charge. Packages of Tea, of one pound and upward, will be sent to all parts of the country *free of freight.* oc22 1m

ANOTHER STEP IN SCIENCE.—Chemistry has produced another wonder. Dr. Tott's Hair Dye has been analyzed by scientists, both in Europe and America, and pronounced superior to any article ever discovered for changing the color of the Hair. oc22 1t

OBSERVATIONS ON NASAL CATARRH.—An abstract from a forthcoming work on diseases of the throat and air passages, by A. N. WILLIAMSON, M. D., late Clinical Physician in the University Medical College, New York city. Mailed to any address for 10 cents. Address the author, 28 East Twentieth street, New York.

"DR. WILLIAMSON'S great success in the treatment of Catarrhal and throat and lung affections renders valuable whatever comes from his pen."—*Journal of Medical Science.* au20 3m

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $800, at $20 per month. Second hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $240, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of sheet Music, Band Instruments and strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 ly

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

A SURE PREVENTIVE for Yellow Fever, Cholera and Smallpox. Price, $1, prepaid, with full directions. Address DR. B. BROWN, 695 Broadway, New York. se21 6t

$57.60—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New article just patented. Samples sent free to all. Address W. H. CHINESTER, 267 Broadway, New York. au27 2m

NEW ADVERTISEMENTS.

FOR CASH ONLY.

—AT—

B. T. WALSHE'S,

110.....CANAL STREET.....110

Will be found the usual assortment of

Boys' and Children's Clothing

—AND—

GENTLEMEN'S UNDERWEAR,

All of recent manufacture and of

THE LATEST STYLES.

This stock is fresh (now opening,) and most complete in assortment, quality and price, and will be

SOLD FOR CASH ONLY.

Friends and customers will please take notice, as this rule will be strictly followed this season. As I sell "FOR CASH ONLY," the prices will be

LOWER THAN EVER BEFORE,

while the stock is in all respects much better. CALL AND SEE

B. T. WALSHE, 110 Canal St., oc22 1t Near St Charles street.

LOUIS TIEMANN,

WHOLESALE AND RETAIL DEALER IN

Choice Imported and Domestic Cigars,

Chewing and Smoking Tobacco, Smokers' Articles and Fancy Goods,

CRESCENT CITY CIGAR STORE,

No. 9 Camp Street, New Orleans.

Goods warranted. Country orders promptly attended to. oc22 4m

NOTICE.—ORANGES.

You will save money by buying ORANGES from those who raise them. I will sell one, two or more barrels to consumers. For further particulars apply to Joseph David, 127 Old Levee street, New Orleans, or on the place to J. WIESE, oc22 4t Point-a-La-Hache, La.

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected from CONSUMPTION, all remedies having failed, accident led to a discovery whereby Dr. H. JAMES cured his only child with a preparation of *Cannabis Indica.* He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles. Address CHADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of this paper. oct5 6mmwss

THE INVENTOR'S GUIDE, containing general information to inventors, also instructions for obtaining United States and Foreign Patents, sent on receipt of twenty-five cents, by F. H. SWEET, JR., Patent Agent, Box 251, Washington, D. C. oc22 1t

NEW ADVERTISEMENTS.

DR. C. B. WARRINGTON'S

MEDICAL PREPARATIONS,

The Perfection of Medical Science.

Dr. Warrington's Cough Melange.

☞ Pronounced by all who have used it the very best preparation for the cure of CONSUMPTION, *Coughs, Colds, Bronchitis, Hoarseness, Asthma, Whooping Cough, Chronic Coughs, Catarrh, Influenza, Spitting of Blood,* Soreness and Tightness of the Breast and Lungs, Night Sweats and Croup. Being prepared from Herbs, Tar and Rock Candy, it is healing, softening and expectorating, and particularly suitable for the cure of all affections of the *Throat and Lungs.* ☜ Parents will please remember that the Cough Melange is the only sure remedy for Croup.

Full directions accompany each bottle. Price, per bottle, $1, or six bottles for $5.

Dr. Warrington's Analectic Oil.

THE GREAT PAIN DESTROYER.

It Cures the Worst Pain in from Three to Thirty Minutes.

THE GREATEST REMEDY IN THE WORLD for Cholera, Cramps, Diarrhea, Colic, Headache, Neuralgia, Toothache, Scalds, Bilious Colic, Children's Colic, Cholera Infantum, Sick Headache, Nervousness, Nervous Headache, Summer Complaint of Children, Cuts, Sprains and Bruises. *Used internally and externally.*

As a remedy for Rheumatism it has no equal.

The Analectic Oil is prepared from the most active vegetable remedies. It acts directly on the nervous system, and by restoring the nervous equilibrium it regulates the excretions and secretions of the body. It is also a powerful diffusive stimulant.

For Infants we challenge the world for its equal. It can be administered to infants one week old for Colic or Cramp. Dose, one-half drop to two drops, under three months old; and between three months and one year, two to five drops, in a teaspoonful of milk or water.

☞ *REMEMBER.* ☜

No preparation equals the Analectic Oil for Cholera, Diarrhea and Cholera Morbus. Try it and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

DR. C. B. WARRINGTON'S

RENOVATING BITTERS!!

Purify the Blood.

STRENGTHEN, INVIGORATE AND RENOVATE THE SYSTEM.

One of the best remedies known for the speedy cure of

DYSPEPSIA,

Loss of Appetite, Sour Stomach, Flatulence, Heartburn, Nausea, Fluttering of the Heart, Fainting Sensations, Sudden Flushes of Heat, Depression of Spirits or Melancholy, Water Brash, and Chronic or Nervous Debility. They are *Diuretic, Tonic, Alterative* and *Stimulant.* They perfectly eradicate all Bilious disorders arising from a foul stomach, strengthening the system and regulating the functions of the Liver.

Any one suffering with Weak Nerves, Deranged Liver, Kidney Complaint, Loss of Appetite, Fever and Ague, or any of the diseases or symptoms enumerated above, can be materially benefited and entirely cured by the use of these Bitters.

FOR FEMALES.

It is an established fact that fully one-half of the females are in bad health; or, in other words, never feel well. Many suffer with inward weakness. They feel languid, devoid of energy, extremely nervous, and have no appetite. To this class the Renovating Bitters are especially recommended. Such patients should resort to the use of these Bitters, the invariable result of which will be a strong and healthy constitution, a disappearance of all nervousness, a good appetite and a perfect restoration to health.

Thousands have testified to the merits of these Bitters. I would strongly advise all suffering with the above-named complaints to try them and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

☞ Ask your druggist for either of the above medicines, and if he does not have it he will send and get it for you; or can be sent by Express to any part of the United States by addressing

C. B. WARRINGTON, M. D.,

SOLE MANUFACTURER,

56 Smithfield Street, or P. O. Box 216, Pittsburg, Pa.

New Orleans Agents—E. J. HART & CO. oc22 1y

AVILUDE,

OR GAME OF

A NEW EDITION JUST ISSUED.

ONLY 50 CENTS A GAME.

"I wish my children had something to amuse them, and keep them at home evenings," says an anxious mother.

Buy them a game of Avilude; that will do it. Sent, postpaid, on receipt of fifty cents.

"These birds go on a good mission, and will find their way to the hearts of a host of children."—*Prof. A. H. Davis.*

Send three-cent stamp for catalogue of all our games and home amusements.

WEST & LEE GAME CO., oc22 2t Worcester, Mass.

TARRANT'S SELTZER APERIENT.

WHY IS DYSPEPSIA SO GENERAL? Simply because it is neglected or maltreated. Strike directly at the cause. Remove the acrid humors, which engender it, from the stomach and bowels with

Tarrant's Effervescent Seltzer Aperient,

and indigestion, with all its painful concomitants, is cured. Sold by every druggist. oc22 2t

ST. CLAIR HOTEL,

CORNER PENN AND SIXTH STREETS,

PITTSBURG, PA.

THIS HOTEL has been remodeled, newly furnished and refitted all through. It is pleasantly situated in the most central business location in Pittsburg. It contains large, well ventilated rooms, easy of access and splendidly furnished, and its table is most bountifully supplied with all the delicacies of the season.

There is a line of Street Cars going past the door every five minutes to each Depot in the twin cities of Pittsburg and Allegheny, and an Omnibus to and from each train leaving or arriving in either city, making the St. Clair a most desirable stopping-place for strangers, business men or families coming to the city.

J. N. ANDERSON & CO., oct5 3t Proprietors.

S. S. MARSHALL & BRO.,

MANUFACTURERS OF

STAINED GLASS,

62 Cedar Avenue, Corner Second Street,

ALLEGHENY, PA.

Specimens sent to all parts of the country on application. oct5 1y

BUILDERS! Send for Catalogue of New Books on CARPENTRY AND BUILDING. A. J. BICKNELL & CO., 27 Warren street, New York. au13 3m

MONEY made rapidly with Stencil and Key-Check Outfits. Catalogues, samples and full particulars FREE. S. M. SPENCER, 117 Hanover street, Boston. au27 1y

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer, (and ty)

76 Fourth street.....LOUISVILLE, KY.

132 West Fourth street.....CINCINNATI, O.

$10 A DAY.—Employment for all. Patent Novelties. GEO. L. FELTON & CO., au13 1y 119 Nassau street, New York.

STAINED GLASS.

WM. NELSON, 23 Market street, Pittsburg, Pa. Send for circulars. oct5 4m

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO. fe5 1y Portland Maine.

MEDICAL.

DR. TUTTS VEGETABLE LIVER PILLS.

THE STARTLING DRAWBACK ON nearly all medicinal agents has ever been that in their process of purgation and purification they have also debilitated the system. To obviate this difficulty physicians have long sought for an agent that would

PURGE, PURIFY AND STRENGTHEN

AT ONE AND THE SAME TIME.

Their research has at last been rewarded by a discovery which fully realizes the fondest desires of the medical faculty, and which is justly regarded as the most important triumph that Pharmacy has ever achieved. This important desideratum is

Dr. Tutt's Vegetable Liver Pill,

which purifies the blood, and removes all corrupt humors and unhealthy accumulations from the body, and yet produces no weakness or lassitude whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of a *Strengthening Purgative* and a *Purifying Tonic.*

Dr. Tutt's Pills are the most active and searching medicine in existence. They at once attack the very root of diseases, and their action is so prompt that in an hour or two after they are taken the patient is aware of their good effects. They may be taken at any time without restraint of diet or occupation. They produce neither nausea, griping nor debility, and as a family medicine they have no rival.

Price, 25 cents a box. Sold by all druggists.

Principal Office—No. 18 Murray street, New York. oc8 1y8p

METALLIC

ELECTRIC SHIELDS.

Fully Indorsed by the Entire Medical Profession.

HAVE CURED THOUSANDS OF

RHEUMATISM, NEURALGIA,

AND ALL NERVOUS DISEASES.

☞ Simply applied and worn on the parts affected. For Lame Back, Local Pain, Local Palsy Weakness, Poor Circulation, Varicose Veins and Affections of the Eyes it is a scientific cure. Sold by all Druggists, or General Agent,

GEORGE SWEETSER, 139 Wall St., New York.

Sent by Mail or Express, C. O. D. Price, $5 per pair. au20 3m

TO THE SUFFERERS WITH RHEUMATISM.

In view of the numberless sufferers afflicted with this painful malady, I feel induced to offer to the public my "ANTI-RHEUMATIC MIXTURE," which medicine proves to be the only successful remedy in this line, for it always gives instant relief, and in most cases cures permanently.

During the last fifteen years I have cured thousands of people, in this State and city, of this dreadful disease, with this medicine; and, what astonishes most, the patient recovered by the use of a single bottle of it. This medicine cures nothing but Rheumatism, and should the patient not recover by using the first bottle of it, that patient is not afflicted with Rheumatism at all. This being the first time of making my discovery known to the public after fifteen years of most successful results, I hope the sufferers will take advantage of this rare remedy, and by doing so add their names to the thousands already cured by it.

For sale by W. J. JURGELEWICZ, Apothecary and Druggist, corner Magazine and Thalia streets New Orleans, La. ap30 6m

MISCELLANEOUS.

MUSIC-BOOKS FOR SCHOOLS.

AMERICAN

SCHOOL MUSIC READERS.

IN THREE BOOKS.

BY L. O. EMERSON AND W. S. TILDEN.

In **Book I**, which is for **Primary Schools**, we have a three-years' course of study, very plainly laid out, with abundant directions to teachers, and a large number of sweet songs for the little ones to sing by rote and by note. Price, 35 cents.

In **Book II** the course above indicated is continued, and becomes a little more theoretic. The book is fitted for the use of the younger scholars in Grammar Schools. Price, 50 cents.

In **Book III** part singing is introduced, and the ear is trained to harmonic singing. For Higher Classes in Grammar Schools. Price, 50 cents.

...The music in these charming and useful books was selected and arranged by the practiced hand of Mr. L. O. Emerson, and the theoretic part has been well tested by Mr. Tilden before placing in the Readers.

For **High Schools** nothing succeeds the above Readers better than **THE HOUR OF SINGING** ($1,) already in extensive use. If that has been used, try **CHOICE TRIOS** ($1,) a collection of the best three-part music.

The new Singing School Book, **THE SONG MONARCH** (75 cents,) is attracting general attention as one of the best books ever made for Singing Schools.

☞ The above books sent, postpaid, on receipt of retail price.

CHAS. H. DITSON & CO., 711 Broadway, New York.

OLIVER DITSON & CO., Boston.

Je18 1y

VALLEY

GEM PIANO.

This Piano is thoroughly and carefully made by experienced manufacturers, and is a *good, reliable instrument* in every particular. Its durability is one of its important points of superiority, and, besides its other fine qualities, the low price will especially commend it to public favor.

Send for Illustrated Catalogue, containing choice music, to

D. H. BALDWIN & CO.,

158 West Fourth Street, Cincinnati, O. jy23 3m

MANUALS OF MATHEMATICAL INSTRUMENTS.

MICROSCOPES, MAGIC LANTERNS,

METEOROLOGICAL INSTRUMENTS,

PHYSICAL APPARATUS,

Profusely illustrated and priced, mailed to any address on receipt of 10 cents each.

JAS. W. QUEEN & CO., Opticians, oc8 3m 601 Broadway, New York, and 921 Chestnut St., Philadelphia.

ESTABLISHED 25 YEARS.

HENRY E. SHARP & SON,

STAINED GLASS WINDOWS,

FOR CHURCHES.

MEMORIAL WINDOWS A SPECIALTY.

147 and 149 East Twenty-Second Street, NEW YORK. au29 3m

AWARDED THE HIGHEST MEDAL AT VIENNA.

E. & H. T. ANTHONY & CO.,

591 Broadway, New York.

Opp. Metropolitan Hotel,

MANUFACTURERS, IMPORTERS AND DEALERS IN

CHROMOS AND FRAMES,

Stereoscopes and Views, Albums, Graphoscopes, Megalethoscopes and suitable Views. Photographic Materials, Photo-Lantern Slides a specialty. se28 3m

READ THIS TWICE!

THE PEOPLE'S LEDGER contains NO continued stories. Eight large pages (48 columns) of choice miscellaneous reading matter every week. ☞ I will send the *People's Ledger* on trial every week for three months on receipt of only 25 cents. HERMAN E. CURTIS, No. 13 School street, Boston, Mass. se21 3m

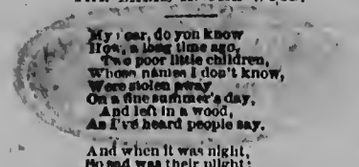
$1,000 a Year for Ladies.

PEERLESS PAPER PATTERNS.—Always get the best. $1,000 a year for Ladies. 300 Branches. Goods consigned. Business pleasant and respectable. No canvassing. Sample retailing everywhere for $1, and full particulars on receipt of 25 cents. Agents wanted everywhere. AVERY & CO., se24 3m 119 Chambers street, New York.

$475 A MONTH AND EXPENSES to good canvassers. Articles new and staple as flour. Samples free. C. M. LININGTON & BRO., 345 Broadway, New York, and Chicago. oct 1y

The Child's Corner.

THE BABES IN THE WOOD.



My dear, do you know
How, a long time ago,
Two poor little children,
Whose names I don't know,
Were stolen away
On a fine summer's day,
And left in a wood,
As I've heard people say.

And when it was night,
So sad was their plight;
The sun it went down,
And the moon gave no light!
They sobb'd and they sigh'd,
And they bitterly cried,
And the poor little things
They laid down and died.

And when they were dead
The robins so red
Brought strawberry-leaves,
And over them spread;
And all the day long
They sang them this song:
Poor babes in the wood!
Poor babes in the wood!
And don't you remember
The babes in the wood?

Popular Rhymes.

The Tenth Commandment.

"Just guess what Susan Shaley has got in her barn!" said Bella Stevens, fanning herself with her pink gingham sun-bonnet, and running into the house all in a flutter.

"Why, pigeons, I suppose; or—deary me, let me think—I don't believe I can guess."

"Pigeous! Now, Julie Stevens, you don't guess a bit right; I knew you could never guess. Why, it's two real, live kittens. I don't believe anybody ever had such ones before—cute little pink noses, and white feet and eyes!—O just bine"—and she fanned away with her sun-bonnet, and walked up and down in the greatest fluster, sitting here and there and everywhere, and not being quiet a minute.

"Kittens? two of them? I don't believe she wants so many; may be she will give us one, and we can get Jamie to fix it in the coach for a horse, and all the dolls can go riding, and Minnie can hold it in her arms."

"She just won't give anybody one, and I pretty nearly cried about it, and I said: 'Susan Shaley, you are just as mean as ever you can be.' O I wish I could get one! What in the world does Susan Shaley want with two? And here are you and I with none. I mean to go right straight to her mamma and beg for it while Susan is at her grandmamma's, for I never, never shall be happy again until I get it"—and she nodded her little head with all the earaestness in the world, and fanned with her sun-bonnet, and stamped her foot on the floor, and altogether was not a very good or mild-looking little girl; and it was fortunate she did not always appear to such disadvantage, for in such case she would not have been loved very much; but this morning something was wrong with her somewhere, as it was very easy to see.

"May be some other kitten would do," suggested Julie.

"No, I won't have none but Susan Shaley's, and I just mean to have it now. I *will* have it, you see if I don't, Julie Stevens."

"But," said Julie, "I have been thinking about what mamma told us yesterday. Don't you know she said to wish for other people's things was coveting and breaking the tenth commandment, and"—

"Yes, but then I don't believe she means cats and such things; it would be such fun to see kitty's little white feet playing with strings, and to see her rolling all about the floor, and she has just no nails at all to scratch with, because she is so little. I am going to tease somebody till I get her."

"Yes, but about the commandment; I 'most know mamma would say you ought not to try to get Susan's kitty against her will, and make her cry."

"I cannot help it; I must have her, and Susan won't mind it much after it is over. She has a rabbit and three dolls, and don't need her half as much as I do, because, you see, I only have Eliza Jane—and her nose is broken—and Josephine, with not a hit of anything alive to play with."

"But if it is wrong to get it?"

"Of course, Julie Stevens, you know I would not get it if I thought it was wrong. The commandment don't mean cats, and mamma never in the world thought of them either."

"Well, I want a kitty; but I do not want it so very much as to covet Susan Shaley's."

Bella looked serious, and seemed to be thinking a great deal, as she said: "I'm sure it is no harm only to want the kitty, and get some one to give her to me. To be sure, Susan would cry; but then I'll cry if I don't get her. The commandment don't say a scrap of a word about kitteus or eats. It says: 'Thou shalt not covet thy neighbor's house, nor his maid, nor his ox, uor his ass'"—

"Nor *anything* that is his," chimed in a soft little voice from up in the corner of the shop window, where five-year-old Minnie was nestled, hard at work making odd figures intended to form a sample.

"Sure enough!" exclaimed Bella, holding her sun-bonnet suddenly still, and standing with her finger pressed to her lip for an instant; and then, reaching up into the shop window to give Minnie a kiss—"sure enough; I'll not go to Susan Shaley's; I'll try very hard uot to wish. I see 'anything that is his' means cats!"—*New York Observer.*

The Golden Opportunity.

Jean Ingelow has a sweet little story about opportunity—the golden, the silver and the copper—as they came to a child. I have a few words to say about the golden opportunities that come to us all.

A man rose in a prayer meeting one night and told how for long years he had never bent his knee in supplication, when the question of a little Sunday school scholar, his daughter, made him think and turn to God. "Papa, do you pray?" the darling had said, her blue eyes looking straight into his own. It was her golden opportunity, and God blessed it to her father, and to many more, for he is now an active worker for the Master, and a teacher whose efforts have been crowned with success.

"I want to speak to you about your soul," said a student to his classmate, putting his arm through his, as they sauntered over the campus. He had been days gathering courage to speak in just that frank, cordial way to his friend, whose brilliant talents were not consecrated. "I have been wishing you would; and, wondering why you did not," was the reply. "I am in trouble about my soul."

Here was a golden opportunity that had not even been suspected. Servant of Christ, there may be some one near you in trouble, longing for you to say a word, amazed that you are silent. Be up and doing! "The King's business requireth haste."

"Won't you say a word to my husband about Jesus?" said a wife to the lady who had come in a friendly way to look after the little son, a Sunday school boy. "How can I?" thought the lady, dreading to intrude upon a stranger, uncertain of the treatment she might receive. She prayed over it, and then saying earnestly, after a few words about the children: "Don't think I am taking too much upon myself, but I want to know why you don't follow the dear Savior?" She was surprised to see the horny hand dash away the tears, while the man with a faltering voice replied: "It is over twenty years since I've entered a church, till last Sunday, and then my boy took me to yours. I thank you for coming to talk to me."

Friends, we are not doing all we might for Christ. The harvest is plenteous. The laborers are few. Opportunities are around us all the time. Do we seize the golden ones? *Mrs. M. E. Sangster, in Sunday School Times.*

How to Escape the Trap.

I saw a good story lately that was headed: "How to Escape the Trap." It is a sort of fable. The story says that a company of rats once met in the cellar of a house to consult together about their safety. A large steel trap had been set in that cellar. It was baited with a good big piece of cheese, which smelled very nice, and which they wanted very much to get at. But they had seen a number of their friends killed and wounded by this trap. In this way they had learned that it was a dangerous thing to meddle with. And now they had met together to see if they could not find out some way of getting that nice cheese out of the trap without any injury to themselves. Many long speeches were made, and many plans suggested, but none of them seemed to answer. At last one of them got up and said: "I move that a committee of two of the strongest among us be appointed to attend to this business. And I think if one of the committee will put his paws upon the spring and keep it down, then the other can take away the cheese with safety." This seemed to meet with great favor. They agreed that this was the best plan that had been suggested, and they uttered a loud squeal in favor of it.

But just then they were startled by a faint voice, and a poor lame rat, with only three legs, came limping into the meeting. He stood up to speak, and said:

"My friends, I have tried the plan that has just been proposed, and you see the result. I lost my leg by it; that is what it cost me. Now let me give you my advice. If you want to escape the dangers of that trap, the best way is to let it alone. Don't touch it. Don't go near it."

And this is one of the ways in which Jesus, our guiding star, keeps us out of danger. Every sin is like a trap. We cannot go near it without danger. And the advice which Jesus gives us, when we are tempted to any kind of sin, is always the same. He says: Let it alone. Flee from it. Have nothing to do with it. The best way to escape the trap is not to go near it.—*Rev. Dr. Newton.*

THE GREAT MASTER.—"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible? Is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man. "Now I could undertake no such thing," said his friend. "I should fail sure if I did. Saul wanted to be his own master and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under his direction. He is regulator, and where he is Master all goes right." "One is my Master, even Christ," repeated the young man slowly and seriously; "everybody who puts himself sincerely under his leadership wins at last."

HOW HE GOT A GREEK TESTAMENT.—The Rev. John Brown, when a poor shepherd boy, conceived the idea of learning Latin and Greek, and, having procured a few old books, actually accomplished the task while tending his cattle on the hills. On one occasion he went to Edinburg, plaided and barefoot, walked into a bookseller's store and asked for a Greek Testament. "What are you going to do with a Greek Testament?" said the bookseller. "Read it," was the prompt reply. "Read it!" exclaimed the bookseller with a smile; "ye may have it for nothing if ye'll read it." Taking the book, he quietly read off a few verses, and gave the translation, on which he was permitted to carry off the Greek Testament in triumph.

Farm, Garden and Household.

About Mulching Fruit-Trees.

All successful and intelligent pomologists recommend the practice of covering the ground round about fruit-trees with straw, coarse manure, sedge, tan-bark, sawdust or any sort of material that will smother every weed and grass, and keep the soil moist and mellow. It requires only a thin layer of straw to accomplish the desired purpose. Still, if one has only a few hundred fruit-trees to be mulched, it will take such a large quantity of mulching material that few persons are willing to incur the expense incident to collecting and spreading the needed supply. A farmer in New Jersey, who has a large pear orchard in full bearing, keeps all the ground about the trees covered so completely with sedge that not a weed nor any grass appears. When pears fall from the trees they are received without being bruised on this soft bed. He likes the practice of mulching fruit-trees, but says it costs a great deal to collect sedge and spread it.

I have a few hundred fruit-trees of the more desirable varieties, the ground around which is mulched as fast as suitable material can be collected. When all kinds of mulching in my neighborhood may be sold for ten to twenty dollars per ton, trees are not apt to be mulched. Knowing how highly I value weeds, a near neighbor, having four or five acres of bog-mead, on which he dreaded to mow with his own manual force, proposed to give me the entire growth of that ground if I would cut weeds and all neatly, and remove the burden from the ground.

The growth of vegetation on such ground must be removed every season, or the old and dry stems will render it almost impossible to mow the succeeding crop. There are thousands of acres of such grass and weeds about the country which go to seed undisturbed, simply because the proprietors have not sufficient pluck to cut the heavy growth, cure and remove the burden, all of which would make excellent mulching.—*New York Observer.*

NEW METHOD OF PLANTING STRAWBERRY-BEDS.—Having heard of a new method for forming strawberry-beds, I thought I would try it, and it proved a great success. In previous years our crops have been very poor, considering the attention they have had; but this year, with the new method, we had abundance of fruit. The way in which I planted my bed is as follows: I did not cut any runners off the old bed, but allowed them to run into a mass. In the autumn I lined strips about nine inches wide and two apart through its length, and put them in squares of nine inches. These I took up with a spade at three inches deep. In the bed prepared for them I had trenches dug two feet apart, and placed the squares of strawberry-roots in them, at a distance of eighteen inches from each other. The roots were not injured in the least, and the crop was excellent. I had the trenches that were made in the old bed filled with one part well-rotted manure and two parts stiff loam, and the bed was soon covered with plants. Thus, by degrees, you can renew the old bed, as well as form new ones. Certainly with the old plan of only single roots we obtained finer specimens of fruit; but, unless fruit for show is required, I advise every one to try the above plan for quantity, and they will not be disappointed. A market gardener near here, who grows large quantities of strawberries for sale, mows the tops off as soon as they have done fruiting, covers them up with long-ish manure, and rakes it off in the spring. This is rather rough treatment, but he always has an immense quantity of fruit.—*Correspondent of the Garden.*

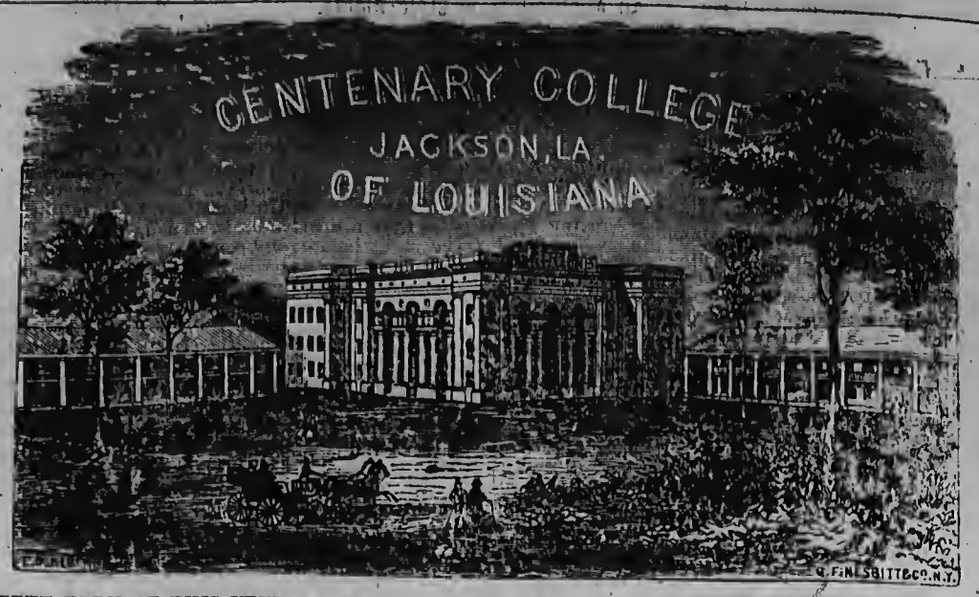
HOW TO MAKE A MUSTARD PLASTER.—The ordinary way is to mix the mustard with water, tempering it with a little flour; but such a plaster as that makes is simply abominable. Before it has half done its work it begins to blister its patient, and leaves him finally with a painful flayed spot, after having far less effect in a beneficial way than was intended. Now a mustard plaster should never make a blister at all. When you make a mustard plaster, then, use no water whatever, but mix the mustard with the white of an egg, and the result will be a plaster which will "draw" perfectly, but will not produce a blister even upon the skin of an infant, no matter how long it is allowed to remain upon the part.

GUANO AS A FERTILIZER FOR FLOWERS.—To make guano-water, a good plan is to have a barrel in some secluded place, throw in a pint of guano and fill up with water. After standing a day, use the water as wanted, and as it gets low fill up with water, occasionally throwing in a handful of guano. Guano dissolves slowly, and by this plan none will be wasted. Those who keep fowls or pigeons can make a good liquid manure by putting a shovelful of the bird manure in the barrel, instead of the guano. If you use guano-water fresh, never put more than a small tablespoonful of guano in a gallon of water.—*Practical Farmer.*

FELONS AND RUSTY NAILS.—Elder Evans, the Shaker, says: "For the past ten years we have treated felons with hot water, and with unerring success. No cutting, no blistering, no anything, but immersing the finger, hand, or even the whole arm, if necessary, in water as hot as can be borne, until the pain is gone and the core is loosened and drawn from the bone. When rusty nails have produced wounds, the same course has been pursued. If on the hand or foot, keep it in hot water."

COFFEE CAKES.—Take a piece of bread dough after it has risen and roll thin without molding; cut and fry in hot lard the same as doughnuts. They should be eaten warm, and are nice and convenient for breakfast with coffee.

SCHOOLS AND COLLEGES.



THE NEXT TERM OF THIS VENERABLE INSTITUTION OPENS ON THE FIRST MONDAY IN OCTOBER, 1874.

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Charges.—Tuition, per session of forty weeks, in College, $60; Tuition, per session of forty weeks, in Preparatory Department, $40; Contingent expenses, $5. A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

Board.—Board, including lodging, washing, lights and fuel, can be had in the best families for $20 per month. Day-boarding with the same families, $10 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

Location.—This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

When Founded.—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

Alumni.—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

Apparatus and Cabinet.—The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

Literary Societies.—There are two regular Literary Societies connected with the Institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

Buildings.—The Trustees are determined to continue the repairs on the buildings till completed. The grand Center Building is a noble specimen of architectural beauty and adaptation to the purposes of its erection. The wings, built of solid brick, present each a front of two hundred feet, with upper and lower galleries the entire length, supported by Tuscan columns, and with the center making in the perspective a continuous front of seven hundred feet.

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The Faculty.—Its Faculty are men of experience and success in teaching.

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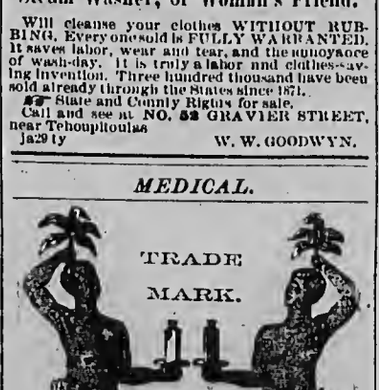

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New Orleans, September 25, 1874.

FIFTH ANNUAL STATEMENT.

In compliance with Article 12 of the Charter, this Company makes the following statement of the business of the year ending August 31, 1874:

Fire premiums		$191,723 38
Marine premiums		23,122 79
River premiums		67,816 55
		$282,662 72
Less		
Fire losses	$62,462 26	
Marine losses	4,151 10	
River losses	23,029 81	
Rebate of 15 per cent	8,931 37	
Reinsurance	19,677 82	
Return premiums	5,848 72	
Reserved for		
Unterminated risks	$18,000 00	
Unadjusted losses	32,000 00	
Contingencies	15,000 00	
	95,000 00	
Expenses and tax and license	$30,859 51	
Less interest account	25,139 02	
	5,720 90	
		221,824 57
Net profits		$57,838 15

LIABILITIES.

Dividends	$20,565 01

ASSETS.

Bills receivable for premiums and loans on pledge		$270,058 68
Cash		32,350 33
Premiums in course of collection		12,551 29
Invested in Bank, Insurance and other stocks, bonds, etc.	$53,551 42	
Less shrinkage	10,000 00	
		43,551 42
Real estate		4,699 13
Stock notes		218,524 95
Total		$581,735 80

The above statement is a true and correct transcript from the books of the Company.

LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
New Orleans, Sept. 25, 1874.

Sworn to and subscribed before me, the undersigned Notary Public, on the twenty-fifth of September, 1874.

CHAS. O. AUDREY, Notary Public.

The Board of Trustees have declared the following, to wit:

Interest on paid-in capital	10 per cent.
Dividend on same	4 ... ...
Dividend on earned premiums	18 ... ...

All of which will be audited on stock notes, certificates for which will be issued on and after Monday, the twenty-sixth of October next.

Trustees.

Hugh Allison,	C. A. Green,
S. D. Autoy,	I. L. Hans,
A. J. Aiken,	Colonel T. H. Hunt,
J. A. Braselman,	J. D. Hill,
W. T. Blakemore,	James S. Lamplier,
I. Bloom,	Robert L. Moore,
Sam. Boyd,	John Myers,
C. H. C. Brown,	H. J. Mullan,
John D. Cobb,	Edward Nalle,
George W. Church,	Henry Reid,
J. E. Campbell,	G. W. Sentell,
Lloyd R. Coleman,	W. B. Thompson,
Frederick Wing,	S. F. Thompson,
C. W. Wood,	Benjamin Oerson,
Louis A. Wiltz,	Edward C. Payne,

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NEW ORLEANS, LA., Sept. 25, 1874. oc8 3m

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10 Concord Vines, Bearing Age, for.....$5.
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Scientific.

THE experiments made by Prof. Binz, of Bonn, with reference to the effect of alcohol on animals, are regarded as of much importance, inasmuch as he seems to have discovered the reasons why alcoholic stimulants are so useful in cases of snake poisoning. He found that when decomposed blood was introduced into the veins of the living animal, all the symptoms of putrid fever were shown, the temperature increasing until death ensued. Alcohol, it is stated, reduced the heat and retarded the putrid process, increasing the action of the heart—precisely the effect of alcoholic stimulants, it is said, when administered in case of rattlesnake poisonlug.

MANY of the plants used in medicine are brought from the interior of countries not easily accessible to Europeans; and hence their true character is often unknown. The Jalap plant is one of these. It belongs to a class of plants of which our common sweet potato and the convolvulus, or "morning glory," are good representatives. Nuttall first named it *Exogonium Jalappa*; but it has been ever since called *E. purga*, from its peculiar properties, though the previous name is the correct one. Another plant was thought to yield the true jalap at one time, and was called on that account *Convolvulus Jalappa*. This false jalap produces a root very similar to an overgrown sweet potato. The real jalap has a root like a medium-sized turnip. According to the *Revue Scientifique*, a plant has flowered recently in France for the first time since it has been under culture.

WE BELIEVE that it has already been announced to our readers, in a former number of the *Journal*, that a dredging party, while off the coast of Florida, secured an old anchor-chain, to the sides of which were attached specimens of coral of such a size as would seem to have justified the conclusion that they were the result of the growth of many centuries, and yet the conditions of the discovery were such as to provo beyond all apparent doubt that they were of very recent formation. The significance of this discovery, in modifying certain theories regarding the rate at which coral deposits are formed, is evident. Another argument advanced by geologists as a conclusive proof that certain fossils found in the caves and caverns of England were of enormous antiquity, was based on the fact that the remains obtained from these caverns were found beneath stalagmitic layers of so great depth that their age was beyond calculation; or, in a word, were "prehistoric." It now appears, however, that nature has been more active in its work than was supposed possible, and Mr. Boyd Dawkins, as the result of observations in the Ingleboro cave, known as the Jockey's Cap, Yorkshire, England, reaches the conclusion that, so far as the recent stalagmitic deposits are concerned they must have been growing at the rate of 0.2946 of an inch per annum—a rate which, if constant from the first, would make the stalagmites and stalactites in this cavern no older than the time of Edward the Third A. D. 1327. Should subsequent observation confirm these calculations, it is evident that these deposits, like the coral growths, must be used with caution as evidences of the actual age of fossils, or so-called prehistoric remains which may be found beneath them, or to which they may be attached.—*Appleton's Journal.*

UPHEAVAL OF AUSTRALIA.—An Australian journal publishes the following at Melbourne: "The gradual upheaval of portions of the coast of Australia was first remarked by the late Mr. John Keat, who was the commissariat officer in charge, in the early days of the penal settlement of Moreton Bay. Mr. S. H. Wintle, of Hobart Town, has sent an interesting communication on the subject, which is thus referred to by the Sydney *Empire*. He contends that the shells found in heaps in Tasmania must have been left where they are found by the aborigines, because the heaps contain the remains of testaceous mollusks, too minute to have been of any service to the blacks, and attributes the presence of bits of charcoal in such heaps to drift agency. His description of one of these shell deposits is interesting. This deposit is situated at Sandy Bay, an indent in the estuary of the River Derwent, distant from Hobart Town about two miles. In a bank formed by a roadcutting, distance sixty yards inland and forty feet above high-water mark, exists a shell-bed three feet in thickness. The shells have a matrix of dark argillo-arenaceous soils, and beyond, being more or less commingled, especially the bivalves, exhibit few traces of geological age. Above the shell-bed reposes a stratum of vegetable soil a few inches thick. The shells rest upon a stratum of brown clay, having no traces of organisms, and that, in turn, reposes on coarse-grained yellow sandstone, traversed by veins of marl near its surface. The shells are all of genera and species now found living in the water only sixty yards in front and below the deposit. In this bed a cockle-bowl-shaped fossil bone was found by a laborer employed in making the road, five years ago. * * * We have little doubt it is the bone of the pyoidal process of some cetaceam. It is two and a half inches in length by two and a half inches in breadth, and presents no further signs of detail than the associated shells do. Mr. Wintle describes similar shells to those which he has examined in Tasmania, and affirms that the annexes of these beds exist in Victoria and New South Wales. He considers that these analogous facts prove that there is an oscillation of the land around the Polar regions, and that the coast of Australia is slowly rising at no less than sixteen feet in a century, while during the dawn of the Pleistocene epochs a wide tract of land sunk down, whereby New Holland became separated from the mainland of Australia."

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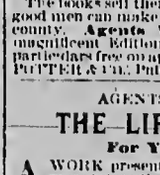
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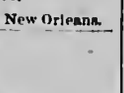
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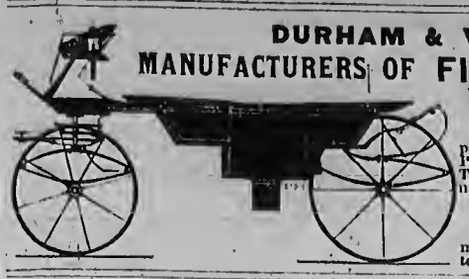
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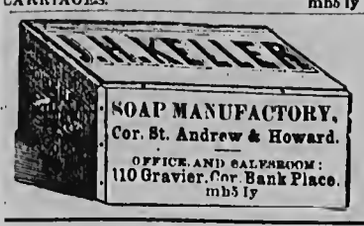

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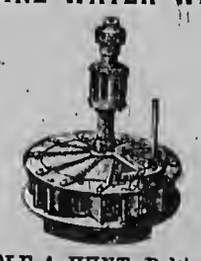
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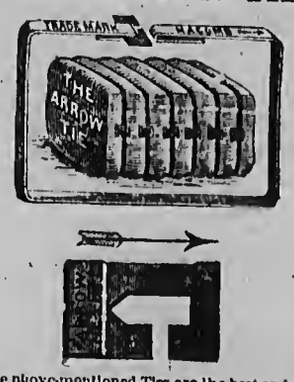
A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Tabla and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Broxatelles, Cotelenes, Terries, Rugs, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Barlaps; Step Covers, etc.
de1 1y A. BROUSSEAU & CO

CHARLES H. TURNO.
STAINED GLASS FOR CHURCHES.
Memorial Windows a specialty. No. 333 East Twenty-Third street, New York. au27 3m

MACHINERY, TIES, ETC.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.


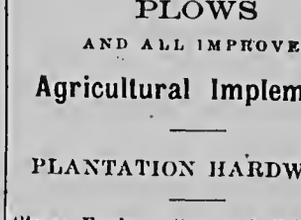
The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
je18 6m New Orleans.

au20 3m

DANIEL PRATT'S
Improved Cotton Gin.
PRICE REDUCED
TO $4 PER SAW.

JOSEPH B. WOLFE & CO.,
GENERAL AGENTS,
No. 59 Carondelet Street,
je4 6m NEW ORLEANS.

PLOWS, IMPLEMENTS, ETC.
PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills.
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.
B. J. WEST,
115 and 117 Magazine St., New Orleans,
MANUFACTURERS' AGENT.
mh19 10m

N. F. BURNHAM'S

WATER WHEEL
The best in the Market, and sold at less price than any other first-class Wheel.
84 per cent. guaranteed with
1874 TURBINE
☞ Send for a pamphlet and be convinced.
au6 4m N. F. BURNHAM, York, Pa.

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing,
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS.
New Orleans.
☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

TRUSSES AND BRACES.
Club Feet cured without the knife. The Radical Cure Truss, patented May 8, 1866, applied. All instruments for deformities—Crutches, Shoulder Braces, Elastic Stockings, Ear Trumpets—on hand at DR. A. O. FORSBERG'S, No. 5 East Fourth street, east of Main, up stairs Cincinnati, Ohio. *Sign of Golden Eagle.* au6 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 11 feet 1 inch below high-water mark.

COTTON.—The following are the arrivals since the sixteenth instant:

Mississippi river and bayous	7,263
Red river	533
Railroads	4,173
Lake	4
Mobile	1,596
Texas	276
Total	13,850

On Saturday the market opened with a fair inquiry, but mostly from buyers who claimed concessions, which factors would not admit, and the sales during the early part of the morning were of limited extent, and mostly at prices showing no quotable variation, after which sellers met the demand more freely, in many cases accepting or being willing to accept offers which they had previously refused. The movement consequently became more animated, and resulted in sales to the amount of 2,300 bales. On Monday the movement commenced with a fair inquiry, but was checked by factors holding rather above the views of buyers, and the sales during the morning were confined to 801 bales at about previous rates, after which sellers met the demand more freely, and the additional business embraced 2,500 bales, making, with 1,200 bales sold late, a total of 4,500 bales. Strict good ordinary to low middling sold at 13½c., and low middling at 14c. On Tuesday the market was rather quiet at the opening, but the inquiry soon became more general, and up to noon 1,500 bales changed hands at prices showing no quotable variation, although the advantage, if any, was on the side of the factors, after which the latter met the demand more freely, and the entire business of the day summed up 5,000 bales.

The above makes an aggregate for the past three days of 11,850 bales, against 8,850 for the corresponding time last week and 6,250 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 85,365 bales, against 69,985 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 102,218 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 36,749 bales to Great Britain, of 1,579 to other foreign ports, and a decrease of 7,789 to France. We quote:

Ordinary	11¼ @ 11¾
Strict ordinary	12¾ @ 12¾
Good ordinary	13 @ 13⅛
Strict good ordinary	13½ @ 13¾
Low middling	13¾ @ 14⅛
Strict low middling	14⅛ @ 14¼
Middling	14¼ @ 14⅜
Strict middling	14⅜ @ 14⅝
Good middling	14⅝ @ 14¾
Middling fair	15 @ 15⅛

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	13,850	
Arrived previously	88,010—	101,840
		117,793
Exported past three days	11,415	
Exported previously	55,166—	66,611
Stock on hand and on shipboard		51,182

NEW LOUISIANA SUGAR.—The supplies on Saturday and Monday, comprising 96 hhds. new, sold at 7@7¼c. for common, 8¼c. for common to fair, 8¾@8¾c. for fair, 9¼c. for good fair, 10¼c. for strictly prime, 10¾@10¾c. for yellow clarified, and 11c. for white clarified.

NEW LOUISIANA MOLASSES.—On Monday 220 hhls. were received and sold at 70@73c. for prime, 75@76c. for strictly prime, and 76@77c. for choice molasses. A lot of 11 half bbls. inferior syrup sold at 40c. ₱ gallon.

CORN.—On Monday 350 sacks sold, on the landing, at $1.03 for mixed and $1.08 for white.

OATS.—On Tuesday 800 sacks sold, on the landing, at 62@64c. for choice, and 100 on 'Change at 62c. ₱ bushel.

BRAN.—On Tuesday 150 sacks sold, on the landing, at $1.20 ₱ 100 lbs.

PORK.—On Saturday 300 bbls. mess sold, in several lots outside, at $20.50 ₱ bbl., and on Monday only 100 bbls. sold at the same price.

BACON.—On Saturday only 25 casks clear rib sides sold outside at 14c., and offers of 13½c. were refused for shoulders.

HAMS.—Choice new sugar-cured are scarce and command 14½@15½c., but old are dull and neglected at 12½@13c. ₱ lb.

LARD.—Is in light supply and firm at 15¼c. for tierce and 16¼c. for keg. Dealers are jobbing at 16c. for tierce and 16¾@17c. ₱ lb. for keg.

BREAKFAST BACON.—Some supplies have come in, and the market is now quoted at 16@16½c. ₱ lb. On Saturday 50 boxes sold on 'Change on private terms.

CORN MEAL.—On Tuesday only 75 bbls. on the landing sold on 'Change on private terms, and 150 on the landing at $4.05 ₱ bbl.

RICE.—Lower grades are dull. Round lots are quoted: Louisiana No. 2 5¾@6c., common 5¼@6c., fair 6¼@6¾c., choice 6¾@7c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 109¼@103¾, against 110¼ at New York, and after a fair business closed at the opening rates in both markets.

Nothing has been reported in silver. It is quoted at 105¾@106¼ for American half dollars. Mexican dollars closed at 96¼ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BAGGING, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	26	30
No. 1	— —	— —
Sweet	22	— —
COAL, ₱ ton:		
Anthracite	10 00	12 00
Western, ₱ bbl.	— —	— —
COFFEE, ₱ lb.:		
Maricaibo	— —	— —
Java	30	33
COTTON SEED:		
Rough, ₱ ton	60 00	65 00
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	4 50
Superfine	— —	4 25
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	28 00
Choice	27 50	28 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¼	8
Hoop	6	9
Sheet	5¼	9
Nail rods	— —	9¼
Castings, American	5¼	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 15	1 20
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	12¼
Pulverized	— —	12¼
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	90 00	95 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Oct. 20, 1874.

Texas beeves, choice, ₱ head	@$10 00
Texas beeves, first quality, ₱ head	90 00 @ 11 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	12 00 @ 14 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	6 00 @ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Agricultural Implements.
Louisville Agricultural Works, Louisville, Ky.

Architects.
T. Wallurey Carter, 47 Polymnia street, New Orleans.

Banners.
T. J. Potter, 32 Bible House, New York.

Barber.
Baptiste, St. Charles Hotel.

Belts.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
J. Hickling & Co., 72 Broadway, New York.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Quaker City Publishing Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., 601 Broadway, New York.
Ziegler & McCurdy, St. Louis, Mo.

Buildings.
A. J. Bicknell & Co 27 Warren street, New York.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 166 Canal street.

Carriages, Wagons, Etc.
Charles Blackman, New Haven, Conn.
R. O. Dorman & Co., 71 and 73 Goffe street, New Haven, Conn.
Durham & Wooster, New Haven, Conn.
J. A. Linn & Co., 162 Gravier and 18 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.

China and Crockeryware.
W. C. Shepard & Co., 55 Camp street.

Chromos, Etc.
E. & H. T. Anthony & Co., New York.
G. E. Perine, 66 Reade street, New York.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
B. D. Wood & Bros., 166 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. R. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Cronet.
Bradley's Patent Cronet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John O. Angell, 152 Julia street.

Dry Goods.
Levy Bros., 590 Magazine street.

Educational.
Blackmun's Commercial College, 131 Carondelet street.
Centenary College, C. O. Andrews, president, Jackson La.
Collegiate Institute, Prof. W. H. N. Magruder, Baton Rouge, La.
Hiwassee College, Rev. J. H. Brunner, prest.
Mansfield Female College.
Readville Seminary, Mrs. M. W. Read Baton Rouge, La.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Edward Sears, 48 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 35 Perdido street.
J. H. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fencers and Gilders.
Kernaan & White, 106 Customhouse street.

Fruit-Trees, Etc.
William H. Moon, Morrisville, Pa.

Furniture.
John Bois, 152 and 154 Camp street.
Excelsior School Furniture Manufacturing Co., 166 Julia street, New Orleans.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.

Grocers.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.
Henry E. Sharp & Son, New York.
Charles H. Turno 333 East Twenty-third street, New York.
J. M. Dowling, 25 Decatur street.

Hotels.
St. Clair Hotel, Pittsburg, Pa.
St. Denis Hotel, Broadway and Eleventh street, New York.

Insurance Companies.
Mechanics' and Traders', 14 Carondelet street, New Orleans.

Iron Manufactories.
Walton, Hemlor & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Ollo streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Reynolds Cotton Press, W. H. Reynolds, New Orleans.
Turbine Water-Wheel, N. F. Burnham, York, Penna.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Weil-Anger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
William Pattison, 318 to 332 East Twenty-third street, New York.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Adderley's Sirup Bromide Chloral, W. H. Adderley, Cincinnati, Ohio.
Anti-Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Cincho Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Dyspepsia and Liver Complaints, Dr. Justus J. Spreng, New York.
Dr. A. G. Persberg, 5 East Fourth street, Cincinnati, Ohio
Dr. Hubbard's Cure, E. Dibblee, 814 Sixth avenue, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Preventive of Yellow Fever, Dr. B. Brown, 697 Broadway, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 129 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Tarrant's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Upham's Asthma Cure.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
D. H. Baldwin & Co., Cincinnati, Ohio.
F. W. Biere & Son, Cincinnati, Ohio.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Philip Werlein, 78 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Novelties.
W. H. Childester, 267 Broadway, New York.
Cowan & Co., Eighth street, New York.
Elm City Novelty Company, New Haven, Conn.
Ingersoll & Co., 205 Broadway, New York.
C. M. Linington & Bro., 345 Broadway, New York.
Rumble & Co., 52 Broadway, New York.
Dr. Van Holm, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.
M. Young, 173 Greenwich street, New York.

Optical Instruments.
Spencer Optical Manufacturing Company, 16 and 18 Maiden Lane, New York
H. Waldstein, 545 Broadway, New York

Paint.
Ingersoll Paint Works, New York.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Patterns.
Avery & Co., New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
Family Journal, 200 Broadway, New York.
Fruit Recorder and Cottage Gardener, A. M. Purdy, Rochester, N. Y.
Offord's Pulpit of the Day, R. M. Offord New York.
The Metaphysician, 51 Bond street, New York.
The People's Ledger, H. K. Curtis, Boston, Mass.

Portrait Painters.
O. D. Coulan, 37 Camp street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, Camp street, corner of Common.

Seeds.
Hovey & Co., Boston, Mass.

Sewing Machines.
S. Burke, Son & Co., 160 Warren street, Jersey City, N. J.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Type and Presses.
Vanderburgh, Wells & Co., 110 Fulton and 16 and 18 Dutch street, New York.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 90 Camp street.

Wanted.
Mrs. B., 365 West Walnut street, Louisville, Ky.
Teacher, W. H. Cassell, Canton, Miss.

Washing Machines.
Ringen Washer, 117 Haller, 49 Camp street.

Watches and Jewelry.
E. A. Tyler, 115 Canal street.

Window Glass.
William Coulter & Son, Cincinnati, Ohio.

Wire Railing, Etc.
Dufur & Co., Baltimore, Md.

Special Notices.

CANDLES.—Don't fail to send twenty-five cents for Offord's humorous, entertaining, witty and practical Lecture on Candles, embracing the pith of C. H. Spurgeon's Sermons in Candles. "Charmingly interesting."—*Brooklyn Times.* H. M. OFFORD, 800 Broadway, New York. au20 3m

Religious Notices.

THERE will be a camp meeting at Yellow River church, in Yellow River mission, forty miles northeast of Milton, Florida, and forty miles east of Brewton, Alabama, to commence on Thursday before the first Sunday in November next. It will be self-supporting. Ministers of the Methodist Episcopal Church South are respectfully invited, and will be provided for.

S. W. DOUGLAS, P. C.

SAVE YOUR SIGHT!
Once Lost, It Cannot be Restored.
The Diamond Spectacles
WILL PRESERVE IT.
For sale by a responsible Agent in nearly every city and town.
TRADE MARK, *stamped on every pair.*
SPENCER OPTICAL MANUFACTURING CO.,
Patentees and Sole Manufacturers.
se10 3m 8p 16 and 18 Maiden Lane, New York.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—FOURTH ROUND.

Algiers	Oct. 11
German charges	18
Carondelet street	25
Thibodaux	Nov. 1
Plaquemine	8
Baton Rouge	15
Cadiz street	22
Louisiana avenue	29
Morgan street	Dec. 6
Felicity street	27

21 LINUS PARKER, P. E.

MISCELLANEOUS.

JUST PUBLISHED—
A LUCID DESCRIPTION OF
LIVER AND STOMACH DISEASES,
by J. J. SPRENG, M. D., late member of the New York Academy of Medicine, and of the Medical Society of the City and County of New York. Mailed for 25 cents. Address the author, No. 241 West Twenty-Second street, New York city.
"The author's conclusions are marked, and governed by sound judgment and long practical experience."—*Medical Gazette.* se3 1yop

CHARLES BLACKMAN,
MANUFACTURER OF ALL STYLES OF
LIGHT FAMILY CARRIAGES,
BUGGIES, AND PHAETONS,

(*THE BLACKMAN ROCKAWAY.*)
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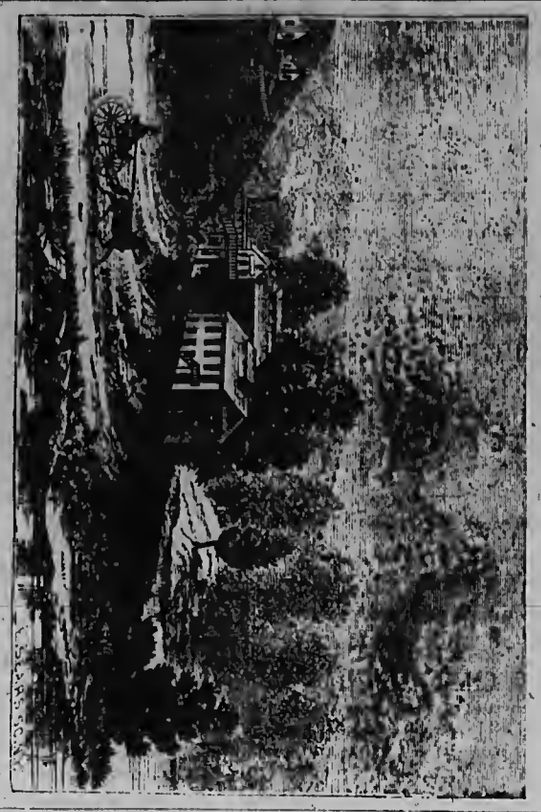
ATLANTA PAPER MILLS.



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CROCKERY AND CHINA STORE
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29 Camp and 112 Common Street,
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DINNER SETS,	TOILET SETS,
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12 Dinner Plates,	1 Soup Tureen,
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12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00
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Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
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Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.
These prices contemplate first-class goods, and are all warranted regular and perfect.

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BLANCHARD CHURNS,
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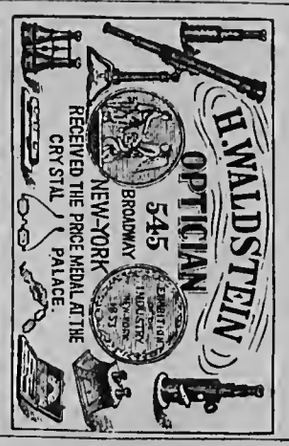
MISCELLANEOUS.



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Adapted to Every Variety of Soils.
COTTON SCRAPERS AND SWEEPS,
DOUBLE SHOVELS, ETC.
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MANUFACTURED BY
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WORK At home, male or female. $35 per week, day or evening. No capital for all. We send valuable package of goods by mail free. Address, with ten-cent return stamp, M. YOUNG, 173 Greenwich street, New York. se24 6m

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By the Widow of a Clergyman, *well certified*, a position as TEACHER FOR CHILDREN in a College, Seminary, Academy or family.
Address MRS. B., 365 West Walnut St., Louisville, Ky.
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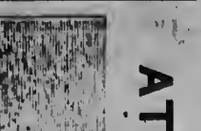
STATE LINE.



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Only one change of Sleeping Cars to Eastern cities.
Tickets for sale and information given at 22 Camp street, corner of Common.
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MISCELLANEOUS.

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Tea-drinkers ordering their supplies from the
Great China and Japan Tea Warehouse,
5 CAMP ST., ONE DOOR FROM CANAL,
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will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00 per lb.
Best BREAKFAST, Souchong	1 20 ...
Best IMPERIAL, Green	1 40 ...
Best GUNPOWDER, Green	1 60 ...
Best YOUNG HYSON, Green	1 40 ...

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.
We have a good strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.
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N. B.—We ship Teas to all points in the Southern States. je18 1y

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IMMEDIATELY RELIEVED BY
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SIRUP BROMIDE CHLORAL.
A harmless preparation, quieting pain, relieving Headache, promoting Sleep, and absolutely certain to allay all Nervous excitement. Not a patent medicine. Highly recommended by first-class physicians. Price, 50 cents and $1 per bottle.
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MEDICAL.

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Celebrated American
WORM SPECIFIC,
OR
VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicirele runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, OCTOBER 29, 1874. NO. 44.

News of the Week.

DOMESTIC.

NEW YORK, Oct. 21.—At a meeting of the Long Island Baptist Association the Lee Avenue church difficulty was called up. The committee which had the case in hand made a report, declaring the Lee Avenue church an open-communion church, and recommending that that church be dropped from the list of the association. The report was adopted—ayes, 174; nays, 24. Rev. J. Hyatt Smith, pastor of the church, made a short speech, stating that Lee Avenue church would continue in its present attitude, and on behalf of himself and church bade the association a brief farewell.

HOLLY SPRINGS, Oct. 21.—The coroner's jury, inquiring into the death of the two negroes, Perkins and Ravenwood, who were taken from the jail in this place, on the seventh instant, by an armed mob of negroes and foully murdered, adjourned on Monday last. It rendered a verdict that they came to their death at the hands of an armed mob of negroes, four of whom are named and others unknown.

The four negroes charged with this fearful crime were brought, immediately after their arrest, before Chancellor Abbott on habeas corpus, and after a prolonged examination were all discharged this evening. Taking Perkins and Ravenwood from jail and murdering them, as it was done, even though the deed was committed by negro Ku-Klux, is a crime that surpasses in horror the Gibson county affair, yet no rewards are offered by the Governor and no arrests by the United States marshal.

MONTGOMERY, ALA., Oct. 21.—Thomas Henderson, of Lee county, a farmer, has been arrested by the United States marshal for intimidation of a negro. His offense was discharging the negro from his employ on account of laziness.

A letter to the *Advertiser*, from one of the most prominent citizens of Alabama, says martial law prevails in Sumter in point of fact. Hester and Beach, United States detectives, command the military and arrest without warrant.

They are men of mean, malicious, tyrannical dispositions, with much cunning in preparing affidavits, and inducing or compelling negroes to swear to them. Thomas Cobb, one of the sheriff's posse arrested a few days ago, was unconditionally released by the commissioner. The testimony in his case is the same as in the others. Hays is filling a list of appointments in his district and is unmolested.

SAN FRANCISCO, Oct. 21.—The steamer Japan brings Yokohama dates of September 29. The French government at present takes the lead in pushing the demand for the opening of the entire empire. The correspondence shows a vehement opposition to wrest this concession from Japan, in spite of all remonstrances.

The Mikado gave a breakfast, on the twenty-second instant, to all foreign diplomats at his own residence. This was the first entertainment at which the sovereign has freely mingled with foreign guests and received them at his table.

NEW YORK, Oct. 22.—Mail advices from Mexico state that Germany is intriguing to obtain a foothold on Mexican soil. A colony of Germans are offered the loan of money, with conditions to obtain a colonial treaty.

The contest between Lerdo and Mejia for the presidency is spirited, and there is already much excitement on the subject.

An effort is being made by Lerdo to have Oaxaca carried in his interest at a preceding election, and thus strengthen his candidacy in the remainder of the country. In a test vote in the Federal Congress, on a question in which the strength of Lerdo was involved, he was in the minority.

OMAHA, Oct. 22.—E. B. Chandler, the secretary of the State Aid Society, states that there are from seven hundred to one thousand people who will need to be fed during the coming winter. The citizens of this State are doing all they can, but will be unable to supply all the demands upon them.

LITTLE ROCK, Oct. 23.—Ex-Governor Harris Flanigan died, at his home in Arkadelphia, this morning. He was Governor of this State during the war, and one of the most prominent members of the Constitutional Convention.

SHREVEPORT, Oct. 24.—The following gentlemen were arrested this morning by the United States marshal charged with violating the enforcement act: George A. Pike, banker; E. Jacobs, of the firm of E. & B. Jacobs, the wealthiest firm in the city; John J. Horan, of the firm of Horan & Looney, dealers in wool and hides; W. P. Ford, of Boisseau & Ford, cotton factors; R. H. Lindsay, of Steers & Lindsay, cotton brokers; and J. G. McWilliams, a heavy real estate owner and operator.

Other arrests are threatened. The warrants were served by one O'Neal, the Radical candidate for sheriff in Bossier parish, and were based upon the affidavits of General Lewis Merrill, United States army, commanding the district. No resistance was offered, and no one attempted to escape. The examinations are to take place on Monday morning.

GALVESTON, Oct. 24.—A special to the Associated Press from San Antonio, dated to-day, says Colonel Buell struck the hostile Indians on the ninth of October, on the salt fork of Red river, destroyed four hundred and seventy-five lodges, and is still in pursuit, driving the Indians toward the edge of the staked plains.

Colonel Davidson moved from Fort Sill with a strong column on the twenty-first, going west.

CHICAGO, October 24.—The synod, without pronouncing definite sentence, disposes of Swing by requiring the Presbytery of Chicago to erase his name from the roll of ministers. This ends the Swing matter for the present, at least.

NEW YORK, Oct. 26.—A special dispatch from Shreveport says that in Homer, Claiborne parish, N. J. Scott, parish judge; J. A. Ramsey, recorder; and L. R. Richardson, mayor, were arrested there on Saturday night by one Selye and Deputy Marshal Maxey, assisted by cavalry. Cause of arrest unknown.

No citizens are aware of any act to justify or suspicion an offense. The arrests were made in the most violent manner. The parties are not allowed to communicate with their families. The prisoners are cursed and abused. Ramsey is the most popular man in the parish. Judge Scott is a candidate for re-election.

MEMPHIS, Oct. 26.—A mass meeting of citizens is called to meet at the Grand Opera House to-morrow evening, to take action in regard to the presence of the national soldiers in the city on the eve of the election, and to petition President Grant to remove them.

OMAHA, Oct. 27.—Information received from southwestern Nebraska shows that thousands of people are in a starving condition. Our informant saw many who for weeks had nothing to eat but baked squash, pumpkin and salt; others who had lived on baked flour and water, one meal a day, for weeks. Ten thousand people in this State will need aid sufficient to keep them from starvation and being frozen to death this winter. Hundreds of people are naked and on the verge of starvation, and without means to leave the State.

Snow fell at Lsrnale and Cheyenne to-day. A heavy rain fell here.

FOREIGN.

BOMBAY, Oct. 25.—Two thousand persons perished by a recent cyclone. The steamer Mary foundered, and ten on board went down. The remainder took to boats; one of them was lost, and another picked up, containing two living and three dead persons.

Father Theiner on the Jesuits.

Prof. Friedrich has communicated to the Cologne *Gazette* a series of letters by the late Father Theiner, of the Vatican Library. The first series, it will be remembered, contained such vehement denunciations of the Jesuits, apropos of the Ecumenical Council, that the Ultramontane papers affected at first to doubt their genuineness, but ultimately contented themselves with disparaging the writer of them. The second series, which are of a more recent date, are of a similar character. In a letter dated September 24, 1870, Father Theiner attributes the supremacy gained by the Jesuits—which has been so injurious to the church—to their having to deal with an inconceivably ignorant episcopate, with a Pope ignorant of or only superficially acquainted with history, sacred or profane, theology, and canon law. The Pope, he says, distinguishes himself and often makes himself ridiculous through his old wives' credulity, and none of his predecessors were such willing instruments of the Jesuits. Describing the latter as boasters and charlatans, he deplores the revival of the order as disastrous both for Church and State. Formerly they sought to win over princes, in order, with their aid, to suppress all free movement in society and science, thereby preparing the fall of the princes themselves; and they now ingratiate themselves with the bishops for the purpose of domineering over the clergy and professors, and of ultimately overturning the bishops. To check their deadly influence, governments, he says, ought to allow no Jesuits to remain in the country, and no priests trained by them to hold any appointment or benefice. The order once expelled from Germany, there would again be learned and patriotic bishops, and a worthy priesthood, and Rome would recover from its infatuation.

REV. DR. NEWMAN, ex-chaplain of the Senate, and inspector of consuls in all quarters of the globe, says the *Congregationalist*, having discovered the Garden of Eden, and the tower of Babel, and, for aught we know, the language which the bricklayers spoke before their speech was so broken up as to confound not only themselves but all philologists, writes that he expects to remain six months in London, inspecting "the libraries and museums of that great city," in order to gather that which "will abide in writing up what I have seen and thought and felt during my tour around the world." The reverend "inspector" is a little hazy in his English; we don't see how a library, or even a museum, is to help him to put into glowing rhetoric what he has "thought and felt;" but we hope that he is not equally obscure in the perception of his duty to relieve the people of the United States from his support while he is "writing up" his emotions. Inspecting the British Museum is not exactly in the line of duty of an inspector of consuls.

SOME philosopher observed, upon remarking the great appetite and the general inutility of the Newfoundland dog, that to make that animal profitable it was necessary to have a pond near by with children perpetually falling in.

A HYMN FOR THE SOUTH.

DEDICATED TO THE PEOPLE OF NEW ORLEANS.

TUNE—"BETHANY."

Nearer the victory—
Nearer it comes!
Hope spreads its shining wings
Over our homes.
Lift thou the tyrant's heel;
We make our last appeal,
Great God, to thee!

Crime it is to be right—
Crime to be true!
Oh, God, shame this dark night—
Pour thy light through!
Say again: "Let light be!"
Light is a part of thee.
Say: "Let light be."

Still our crushed hearts shall send
Fragrance to thee.
The wings of Prayer, oh, God,
Are all that's free.
Bound are the old and young,
Bound is each hand and tongue.
Prayer flies to thee.

True men, oh, Lord, unite!
Give them one heart.
Inspire us all and each
To do his part!
Far scattered now and long,
Our foes make us their scorn.
Lord, make us *one!*

One refuge only left—
That up on high.
Speak, and we suffer still,
Or gladly die.
Oh, let the Branch and Dove
Announce the reign of Love—
Our victory.

Clericus, in Mobile Register.

MOBILE, September 28, 1874.

From the Work.

TAYLOR'S CREEK, WHITE RIVER CONFERENCE.—*Mr. Editor:* I think we Arkansans can and do sympathize with our afflicted brethren of Louisiana, and though we are not of the patronizing Conferences, yet we learn through your excellent ADVOCATE of the spiritual prosperity of our common Zion in the regions beyond, and rejoice; and perhaps an item from this field of labor may be interesting to the brethren in the uttermost ends of the earth.

I am now closing up my fourth year in the White River Conference, and my second on this (the Taylor's Creek) circuit. It has been a year of great hardship and privation temporally, but spiritually it has been one of great prosperity. God forbid that we boast save in our infirmity; but the great Head of the church has wrought mightily in the building up of his kingdom through us. The membership has doubled itself during the two years. There have been one hundred and forty odd conversions and one hundred and twenty-six accessions during the present year. Class meetings, prayer meetings and the Sunday schools are all better attended than ever before. But financially we are in a deplorable condition—bankrupt. Owing to the almost entire failure in both the corn and cotton crop, our people are left without the staff of life—bread—or the means with which to purchase. Many must suffer.

Yours in Christ,

J. J. PRATHER.

PLEASANT HILL CIRCUIT, CAMDEN DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* This is a new circuit, composed of five appointments, all of which are little towns near the Selma and Gulf railroad, with one exception, which is in the country, about fourteen miles from the same. It embraces a portion of Dallas, Lowndes and Wilcox counties. When I came to the circuit I found ninety-six names enrolled on the church-books.

I commenced a protracted meeting at Four Oaks on the fifth Sabbath in August, which lasted six days, and resulted in nine conversions and eight accessions to the church—one by letter—and a great revival among the membership of the church.

On the second Sabbath in September I commenced another meeting at Pleasant Hill, which resulted, after continuing ten days, in at least five conversions, three of whom joined our church and two the Baptist. The membership was revived, and we had a good meeting.

On the fourth Sabbath in September I commenced a meeting at Snow Hill, which lasted four days. *No visible effect.* At this place there are seventeen members of the Methodist church, and I think about seventy-five or eighty, or perhaps more, members of the Baptist church. Our congregation here is made up mostly of Baptists.

On Saturday before the first Sabbath in October I commenced another meeting at Farmersville, which was continued six days. I do not know how many were converted. Three joined the church, and the power of God was felt and seen during its progress. The church was greatly revived, and lasting impressions were made upon many minds, we hope. It was a good meeting.

The church on this circuit is in a better condition now than at any previous time during this year. There are now fifteen heads of families who hold family prayer, and several others who have promised to take it up. For three years past this country has suffered greatly because of the failures in crops. This year, however, a good corn crop is made, and a tolerably fair cotton crop. Financially the prospect is not as good as it ought to be. However, we thank God that it is as good as it is.

E. W. SOLOMON.

SNOW HILL, ALA., Oct. 19, 1874.

ANNEVILLE, HENRY CT., ALABAMA CONFERENCE.—*Mr. Editor:* Up to the present date I have held three protracted meetings on this circuit, with glorious results. At Liberty we had sixteen additions and several conversions, with the church greatly revived. The work was deep and genuine.

At Clopton we protracted from our third quarterly meeting, Rev. Dr. Ellison, our much-beloved and venerable presiding elder, remaining with us and doing good service until Tuesday morning. Bro. Phillips, of the Ozark High School, was also with us until Monday, and preached with power and in demonstration of the Spirit. We continued the meeting several days, and the result was sixteen additions and several conversions, the church strengthened and going forth in the discharge of its duty.

On Saturday, the twenty-sixth of September, we commenced a meeting at Lawreneeville, the morning service of that day being the funeral of our venerable Bro. Whitehurst, whose obituary we forward by this mail. At this place we had no help—pulpit help, we mean—and were somewhat discouraged at the outset; but it was here that the Lord shone forth in all his power. The Spirit of the Lord was with us all the time, and the result was that conversions took place at almost every service, whether prayer meeting or preaching. Wives prayed in faith for their unconverted husbands, and they were converted and joined the church. Fathers and mothers agonized for their children, and the Lord gave them (to them to go with them to heaven; and the shouts of new-born souls and rejoicing Christians on earth, mingled with the shouts and songs of angels and the redeemed in heaven, rent the air, as Jesus saw of the "travail of his soul and was satisfied." In all there were thirty conversions and twenty-seven additions to the church, three of those converted being members of the church previous to the meeting. One circumstance I must not fail to mention. On the second Sabbath after we had commenced the meeting, at the night service, we witnessed a sight which had never before been seen in that church. From the ranks of the Sabbath school eleven children, varying in age from ten to sixteen, united themselves to the church, and professed to find peace and pardon through faith in Christ. They were led by a little boy (Albert Bowen, grandson of our lamented Bro. Whitehurst,) a boy not more than ten years of age, but a Christian; and, as he gave himself away to Christ, no one doubted the genuineness of the child's faith, as he led that youthful band, and entreated them, like himself, to dedicate themselves to the service of that God who loved little children, and to love that Savior who took them in his arms and blessed them when on earth, and said: "Suffer the little ones to come unto me."

T. C. M. GOLLAND, P. C.

OCTOBER 14, 1874.

Conference Items.

TENNESSEE CONFERENCE.

The Tennessee Conference, says the Nashville *Christian Advocate*, held its session at Gallatin, October 7-13. Bishop Marvin presided; R. A. Young was secretary. We are obliged to the doctor for prompt returns of minutes and official papers. The figures are all correct and legible. Thanks to all concerned. There were admitted on trial: Thomas S. Cullom, Joseph Webster, John J. Hanson, Overton W. Hanson, William R. Peebles, Luther G. Hensley, William T. Nesbitt, Thorton P. Haynes, Marcus A. Erwin, John W. Benson, Claudius Buchanan, John N. Parotte, James A. Herman, John T. Pittman, Stith H. Andrews, William G. McMillan, William A. Leath. Readmitted: Robert A. Wilson, Robert G. Linn. Received by transfer: F. C. Wilkes from Texas Conference, Richard H. Rivers from Louisville Conference. Superannuated: E. J. Allen, J. W. Tarrant, A. J. B. Foster, Colman Green, Stanford Lassiter, George W. Martin. Died: F. E. Pitts, Thomas Maddin, A. L. P. Green. White members, 41,346—last year, 39,615; colored, 10—last year, 22; local preachers, 342—last year, 340. Infants baptized, 942—last year, 1,000; adults, 3,284—last year, 2,938. Sunday schools, 367—last year, 371; teachers, 2,475—last year, 2,223; scholars, 18,888—last year, 18,945. Necessary for the superannuated preachers, and the widows and orphans of preachers, $3,000—last year, $3,000; collected, $2,421.65—last year, $2,476.80. For missions, $7,283.58—last year, $5,595.75. The next session is to be at Fayetteville, Tennessee.

The vote on the change of the General Rule on temperance, taken without debate, was: Yeas, 45; nays, 107.

APPOINTMENTS.—*Nashville District.*—D. C. Kelley, P. E. McKendree, R. K. Hargrove; West End, W. M. Green; Elm street, F. R. Hill; Claiborne chapel, W. D. F. Sawrie, John Rains, sup.; Arlington, J. W. Hill; Sawrie chapel, J. J. Ransom; Tulip street, J. W. Hanner, Jr.; North Edgefield, T. A. Kerley, W. R. Warren, sup.; Trinity station, R. T. Rowland; Union, B. F. Haynes; White's Creek, A. P. McFerrin, M. A. Erwin; Mill Creek, G. W. Winn; Nashville circuit, W. W. Brinsfield; Hobson's chapel, A. Mizell; Vanderbilt University, R. A. Young, agent; secretary of the Missionary Board, J. B. McFerrin.

Gallatin District.—J. F. Hughes, P. E. Gallatin station, S. M. Merrill; Gallatin circuit, John A. McFerrin; Sumner, B. F. Ferrell; Bethphage and Trinity, John G. Ray; Cairo Bend mission, J. S. Williams; Fountain Head, H. J. Ivie; Summit mission, G. M. Sanders; Pleasant Grove, G. W. Martin; Goodlettsville, W. G. Dorriss, A. C. Matthews, sup.; Forest Grove, J. W. Bell; Lebanon station, W. H. Hughes, W. H. Johnson, sup.; Lebanon circuit, G. L. Staley, J. J. Ellis, sup.

Carthage District.—J. W. Cullom, P. E. Carthage circuit, W. Witcher; Mount Olivet, J. H. Nichols; Alexandria, B. M. Stephens; Cumberland, N. B. S. Owings, M. N. Ford, sup.; Cookville, J. T. Pittman; Livingston, A. J. Ford; Monroe mission, J. L. Kellum; Celina, J. H. Chambliss; Galasboro, H. L. Booth; Wartrace, H. S. Kennedy; Goose Creek, B. G. Ferrell; Lafayette, W. N. Moore; Red Springs mission, J. W. Benson.

McMinnville District.—J. J. Comer, P. E. McMinnville station, T. H. Hinson; McMinnville circuit, U. N. M. Berry; Warren circuit, J. R. Thompson; Manchester station, G. T. Henderson; Tullahoma and Decherd, W. R. Peebles, W. B. Woodward, sup.; Bedford, D. H. Merryman; Hickory Creek, G. W. Anderson; Manchester circuit, D. S. Bates; Alto and Mountain mission, G. D. Gwinn; Sparta station, W. A. Leath; Sparta circuit, S. A. Ellis; Hickory Valley mission, J. G. Myers; Smithville, G. D. Byrne, A. H. Reams, sup.; Woodbury, R. T. McBride; Statesville, J. G. Melloy, W. J. Hale, sup.

Murfreesboro District.—J. W. Hanner, P. E. Murfreesboro station, J. D. Barbee; Stone's River circuit, R. R. Jones; Concord, S. L. Faln; Shelbyville station, W. Weakley; Unionville, O. G. Hallibarten, W. M. Shaw, sup.; Beech Grove, T. B. Marks; Nolensville, L. C. Bryan; Kelron, J. Webster, C. B. Faris, sup.; Kelley chapel and Smyrna, J. J. Pittman; Canesville, R. P. Gray; Bellbucklo and Fosterville, T. S. McFerrin; Soule Female College, J. B. West; Science Hill Academy, A. T. Crawford.

Fayetteville District.—J. B. Allison, P. E. Fayetteville station, T. B. Fisher; Mulberry circuit, W. J. Collier, M. R. Tucker, sup.; Pleasant Plains, G. S. Byrom, W. A. Gill, sup.; Cornersville station, R. E. Travis; Lewisburg, W. T. Gill; Lynchburg, J. P. Funk, A. Tribble, sup.; Marble Hill, B. J. Gaston, W. H. Anthony, sup.; Winchester station, A. A. Allison; Salem circuit, C. Cleuny, C. Laxon, sup.; Rich Valley, R. A. Reagan; Petersburg circuit, W. B. Lowery.

Columbia District.—Wellborn Mooney, P. E. Columbia station, A. W. Smith, J. B. Hamilton, sup.; Nebo and Williamsport, William Doss; Mount Pleasant, W. H. Wilkes; Duck River, R. G. Linn; Culleoka station, F. C. Wilkes; Lynnville, W. G. Hensley, J. M. Locke, sup.; Marcella Falls mission, R. W. Seny; Pleasant Valley, R. G. Irvine; Pulaski station, A. G. Dinwiddie; Prospect circuit, J. Sherrell, J. R. Reagan; Richland, J. B. Anderson; Mount Pisgah, R. L. Fagan, A. M. Ezell, sup.; Martin Female College, R. H. Rivers, president.

Savannah District.—J. G. Bolton, P. E. Savannah station, P. A. Sowell, W. J. Wright, sup.; Savannah circuit, F. F. Fagan; Lowryville mission, M. J. Mabry; Wayland Springs, T. H. Woodward; Lawrenceburg, J. O. Blanton, W. P. Warren, sup.; Pisgah and Hampshire, J. B. Erwin; Laurel Hill station, W. T. Nesbett; Ashland circuit, R. W. Bellamy; Linden circuit and Lobleville mission, J. H. Strayhern, S. H. Andrews; Clifton circuit, R. P. Gannaway; Oakland mission, B. F. Jackson; Savannah Female College, to be supplied.

Franklin District.—R. P. Ransom, P. E. Franklin station, R. K. Brown; Harpeth station, S. M. Cherry, J. H. Richardson, sup.; Bethlehem station, L. G. Hensley; Cave Springs, R. M. Haggard; Douglass, J. A. Orman; Smith Spring, W. P. Hickman; Wesley circuit, E. T. Hart; Chapel Hill, J. G. Rice; Spring Hill, A. F. Lawrence; Bethesda, J. H. Reynolds; Spring Hill station, J. M. Jordan; Brentwood station, J. C. Putnam, J. J. Pitts, sup.

Centerville District.—T. L. Moody, P. E. Centerville circuit, P. T. Martin; Santa Fe, W. W. Graves; Pinewood, J. W. Rooker, H. S. Ledbetter, sup.; Yellow Creek, A. Brown; Dover, J. N. Parotte; Standing Stone mission, W. T. Dye; White Oak, to be supplied; Ebenezer and Liberty, J. Nichols; Waverley, T. S. Cullom; Bon Aqua mission, J. S. Marks; Beaver Dam Springs, G. W. Coleman; superintendent of American Bible Society, S. P. Whitten.

Clarksville District.—W. Burr, P. E. Clarksville station, J. R. Plummer; South Clarksville mission, H. S. McBride; New Providence station, T. J. Duncan; Cedar Hill station, W. A. Turner; Asbury circuit, J. Moore, G. W. Brown, sup.; Red River, A. B. Coke; Springfield station, G. P. Jackson, S. D. Ogburn, sup.; Montgomery circuit, W. D. Cherry; Saline, J. T. Duncan; Antioch, A. T. Goodloe; Dickson circuit and Paint Rock mission, R. A. Wilson, W. G. McMillan; Cheatham circuit, J. G. Hinson; Clarksville Female Academy, J. M. Wright.

Transferred.—John P. McFerrin, Claudius Buchanan and Paul C. Gaston, to the St. Louis Conference; D. D. Moore, to the Louisville Conference; W. P. Qwen, to the Louisiana Conference; Willis M. Doyle, Thornton P. Hayues and James A. Herman, to the Columbia Conference; Overton W. Ransom, to the Florida Conference; C. C. Mayhew, to the Illinois Conference.

PACIFIC CONFERENCE.

The twenty-fourth session of the Pacific Annual Conference, which met at Stockton on the seventh and closed on the twelfth, says the *Pacific Methodist*, was full of unusual interest, and reasonably harmonious in its action. We have never known a Conference held under brighter auspices. A large number of visitors from a distance evinced an interest in the deliberations of the body which was encouraging. The fact that the visitors were not present for the purpose of influencing the appointments of their favorite preachers was established by the assertion of Bishop Pierce that he had met with less annoyance in that direction than usual, on which account he was grateful.

Almost every preacher of the Conference was present, and a large lay representation. The year closed without a death in the ranks of the itinerancy. Prosperity has attended the work of the past year in every direction. The permanence and effectiveness of Southern Methodism on this coast was never more clearly demonstrated. The statistical report shows the following satisfactory condition of affairs: There are now under appointment 53 itinerant preachers; 52 local preachers; 3,359 members. The property of the Conference foots up as follows: 39½ houses of worship, valued at $98,581,-40; 28 parsonages, valued at $29,150; other property, valued at $25,800; college, valued at $33,000. This exhibit is not entirely full, but the showing is sufficient to inspirit every friend of our cause. The spirituality of the church is a more difficult matter to determine. Personal piety and devotion to the cause of Christ have their tangible results, but they are not always to be exhibited by statistics. The reports of the preachers show that vital godliness is a characteristic of our congregations. Care for the religious condition of the young is increasing all over the land. The "Macedonian grace" is in the hearts of our people—they give more gladly and more liberally. Altogether there is a reason for thanksgiving.

The resolution of the General Conference, on the change of the General Rules in regard to the use of intoxicating liquors, was referred to the Conference by Bishop Pierce. The vote was taken without debate, with the following result: For the change, clerical, 15; lay, 3. Against, clerical, 22; lay, 6. Majority against change, 10.

Alexandria District, Louisiana Conference.

MR. EDITOR: The estimated increase of membership for this Conference year, on the Alexandria district, is six hundred.

Our camp meetings have just closed—one on Spring Creek circuit, Rev. Fred. White, preacher in charge; the other on Big Creek, Rapides circuit, Grant parish, Rev. John F. Wynn, preacher in charge. The result of these two meetings is forty-seven members and fifty conversions. The gospel was preached to two thousand people for seven days and seven nights. The church was revived, and Methodism has become a fixed fact on Spring Creek and Big Creek, in Rapides and Grant parishes. The significance of this statement will be better understood when it is known that these two creeks never dry up, but yield a plentiful supply of water for the immersion of every woman, man and child in this district; and to carry on two camp meetings successfully in these regions of pools, graves and Grant, argues something in the way of progress. We sometimes have to resort to muscular Christianity, when in the absence of all civil law these people will not be constrained by the love of Christ.

Worthy of mention is the fact that nearly all of the conversions were young men, and we are not hoping without reason that the Lord will call some of them to the great work of winning souls to Christ.

The most religious part of our services at these camp meetings was the lifting of the collection, wherein was given opportunity to the new converts of setting to their seal that God is rich in mercy for his great love wherewith he loved them.

At the close of the meeting came that most solemn service—the baptism of the new converts before their admission into the church of Christ. The Holy Spirit honored the occasion by coming in person to preside over this solemn dedication. The water was poured upon them in the name of the Father, and of the Son, and of the Holy Ghost. Then the Spirit himself descended upon the whole congregation, and with one accord they all praised God as they entered into the kingdom, born of water and of the Spirit. This wondrous scene was enacted at both camps, and in our feasts of tabernacles the Lord of hosts was with us, owning and accepting. This mode must be God's way, for he does honor it by sending the Holy Spirit.

We are getting ready for Conference, and look forward to its session as a time of revival and refreshing from the presence of the Lord; and to that end we are repenting and being converted. The preacher in charge of the Alexandria station reports the church there ready for the Conference. He has already secured a magnificent room for the Conference, and many cheerful homes for the preachers. He does not expect more than some five or six of the newly-married preachers to bring their wives with them; and he does expect every preacher bringing his wife to give him notice as soon as he reads this letter, in order that suitable homes may be ready for them.

A TENTER.

DO NOT conclude the Lord is not with you because things go very contrary, and he does not appear for you; he was in the ship, notwithstanding the storm.

The Christian Advocate.

THURSDAY, OCTOBER 30, 1874.

AUTUMN.

BY F. W. FABER, D. D.

Autumn once more begins to teach;
Here leaves their annual sermon preach;
And with the southward-slipping sun
Another stage of life is done.
The day is of a paler hue,
The night is of a darker blue—
Just as it was a year ago;
For time runs fast, but grace is slow!

Life glides away in many a bend,
In chapters which begin and end;
Each has its trial, each its grace,
Each in life's whole its proper place.
Life has its joinings and its breaks,
But each transition swiftly takes
Us nearer to, or farther from,
The threshold of our heavenly home.

Years pass away; new crosses come;
Past sorrow is a sort of home.
An exile's home, and only lent
For needful rest in banishment.
It narrows life, and walls it in,
And shuts the door on many a sin;
'Tis almost like a calm fireside,
Where humbled hearts are fain to hide.

Thou comest, autumn, to unlade
Thy wealthy freight of summer shade,
Still sorrowful as in past years,
Still streaked with shadows hinting fears,
Ripening and hardening all thy growth
Of solid wood, yet nothing loth
To waste upon the frolic breeze
Thy leaves, like flights of golden bees.

Have I laid by from summer hours
Ripe fruits, as well as leaves and flowers?
Hath my past year a growth to harden,
As well as fewer sins to pardon?
Is God in all things more and more
A king within me than before?
I know not; yet one change hath come—
The world feels less and less at home.

My soul appears, as I get old,
More prompt in act, in prayer less cold;
Crosses, from use, more lightly press;
Mirth is more purely weariness;
With less to quarrel with in life,
I grow less patient with its strife;
I wish more simply, Lord, to be,
Ailing or well, always with thee!

Was Adam Created Holy?

MR. EDITOR: I see that Bro. S. P. Richardson answers this question in the negative in one or two articles recently published in the ADVOCATE. In doing this he is following in the footsteps of Dr. Bledsoe, who advances the same idea in his Theodicy, and frequently in his *Quarterly Review*, and especially in the first article in the January number for this year. I do not say that he has simply adopted this view from Dr. Bledsoe, but it is precisely the same theory, and I think he is a pretty close reader of the doctor. The idea advanced by both of them is that Adam, at his creation, was free from sin, was innocent, pure, upright; but not holy in the sense of being *actually inclined to virtue*. If I understand them, they would have us believe that Adam was neither good nor bad—that he was placed, as it were, in equipoise between good and evil; inclined to neither, but endowed with the power to choose either, thus determining his moral *state*, in its *incipiency*, as well as his *matured* moral *character*. They seem to think that the only holiness Adam had or could have, before the fall, was that which consists of *right habits of the will* and *right practice*, or actual obedience to the law of God; and as this kind of holiness cannot be conferred by any extrinsic power, and requires time and opportunity for the exercise of right volitions, and the gradual development of a virtuous character, therefore Adam could not, at his creation, be "holy in the high, true or moral sense of the term." They ignore the inward *principle* of holiness, wrought in the heart by the Holy Ghost, without which there can be no right volitions and no outward holiness. They do this, at least, in reference to Adam before his fall. Dr. Bledsoe, in speaking of the condition of man under the provisions of the atonement, does seem to recognize this inward principle, and the fact that it may be imparted to us by the Spirit. His language on this point, in the January number of the *Quarterly Review* for this year, page 16, is as follows: "Here, then, is another perfection and glory by which the second creation is distinguished from the first; it is endowed with true holiness, or moral likeness to God. The first man was made in the *image* of God; the new man is created in his *likeness*. The first consisted of natural endowments only; the last consists of moral attributes. By these endowments man possessed the capacity to become holy; in these attributes man possesses holiness itself." It is true that in order to man's obtaining this holiness now he must consent to have it, must desire it, and seek for it with all the heart. He must, in a word, perform certain conditions. But in admitting that, upon the voluntary performance of these conditions by man, this inward principle of holiness may now be conferred by God upon man, it seems to me that Dr. Bledsoe grants what he has all along before denied, namely: that holiness may be conferred by an extrinsic power, and that it consists of something besides a virtuous habit of the will and external obedience to the law. If God can confer holiness upon man now, he could do so when he first created man. The only difference is: man must now *will* to be holy before he can become holy; while a holy nature was imparted to Adam, at his creation, before he had time to exercise his will. But man cannot now will to be holy or to do right without the gracious assistance of the Holy Spirit, or of what we call "preventing grace;" so that in either case—Adam's or ours—holiness is the gift of God.

But let us see what others say of this matter. The brethren I have mentioned are not the first who have advanced the idea that Adam was not truly holy at his creation. Mr. Watson, in his Institutes, page 368, says that Dr. Taylor, of Norwich, advocated the same theory. In reply he says: "The fallacy is easily detected. It lies in confounding '*habits* of holiness' with the principle of holiness. * * * Now in Adam that rectitude of principle, from which a right choice and right acts flowed, was either created with him or formed by his own volitions. If the latter be affirmed, then he must have willed right before he had a principle of rectitude, which is absurd; if the former, then his creation in a state of moral rectitude, with an aptitude and disposition to good, is established."

Hear Mr. Wesley on the same point, as quoted by Mr. Watson: "What is holiness? Is it not essentially love? * * * Love is holiness wherever it exists. And God *could* create either men or angels, endued from the very first moment of their existence with whatsoever degree of love he pleased. You think, on the contrary, 'It is demonstration—that we cannot be righteous or holy, we cannot *observe* what is right, without our own free and explicit choice.' I suppose you mean *practice* what is right. But a man may be righteous before he *does* what is right; holy in heart before he is holy in life. Righteousness" is not simply "the right use and application of our powers. It is the right *state* of our powers. It is the *right disposition* of our *soul*, the right *temper* of our *mind*. Take this with you, and you will no more dream that 'God could not create man in righteousness and true holiness.'"

President Edwards, also quoted by Watson, says: "The antecedent disposition, temper or affection of mind from whence a *good* choice proceede is virtuous. Actions derive their goodness from the principles whence they proceed; so that the act of choosing what is good is no further virtuous than it proceeds from a good principle or virtuous disposition of mind. Therefore a virtuous temper of mind may be before a good act of choice, as a tree may be before the fruit, and the fountain before the stream which proceeds from it."

This is sufficient authority upon this point.

Bro. Richardson presents the following argument to prove his position: "If Adam had been created holy he would have remained so, from the fact that he could not uncreate himself;" as if holiness were an *essential element* of human nature. There is no necessity for this supposition. The holiness of Adam was no more an essential element of his nature than the holiness we possess is an essential, inseparable part of our nature. It was in his case, as in ours, an *endowment*, superadded to these elements which were essential to his nature, and which constituted him man. It was that *state* of his moral faculties which gave him a *bias toward virtue*. But I have here also the authority of Mr. Watson: "It is in vain to say that this 'image' must be something *essential* to human nature, something only which cannot be lost." He then goes on to say that it comprehends some things essential to human nature, but claims that it also comprises what is not essential—something that may be lost and regained.

But "to the law and the testimony." Several passages of Scripture are understood by the learned divines whom I have already quoted so extensively as teaching most clearly that Adam was made holy at his creation. Watson so understands the passages in Genesis, first chapter: "And God said, Let us make man in our image, after our likeness;" and "So God created man in his own image, in the image of God created he him." And in the course of his exposition of these texts, and as a part of his exposition, he quotes Ecclesiastes vii, 29: "Lo, this only have I found: that God hath made man upright; but they have sought out many inventions." On this passage he quotes from President Edwards, who tells us that the word here translated "upright" occurs in Scripture about one hundred and ten times, and in about one hundred of these it signifies virtue, or moral rectitude; and, for the most part, it means "*true virtue*." He claims that it has this meaning "in at least eighty places," and that, "beyond all controversy," Solomon uses it in this place to signify "a character of real virtue or integrity." On the passages, Colossians iii, 10, "And have put on the new man, which is renewed in knowledge after the image of him that created him;" and Ephesians iv, 24: "Put on the new man, which after God is created in righteousness and true holiness," he remarks: "In these passages the apostle represents the change produced in true Christians by the gospel as a 'renewal' of the image of God in man—as a new or second creation in that image; and he explicitly declares that that image consists in 'knowledge,' in 'righteousness' and in 'true holiness.'" And in reference to the terms "righteousness and true holiness," he says they are "terms which express not merely freedom from sin, but positive and active virtues." Dr. Watts is then quoted as entertaining the same views. If, now, I am in error, I am certainly in good company.

Bro. Richardson, of course, knows what Watson, Wesley and others have written on this subject; but many who read his articles in the ADVOCATE do not know, and I have made the above quotations for their sakes. I am a great admirer of Dr. Bledsoe; but some of his views, I think, should be taken with allowance.

W. A. MONTGOMERY.

J. W. on Temperance.

MR. EDITOR: I was rather pleased at first that J. W. had taken up his pen on this subject, believing that he would present it in its true light. But I am disappointed. He has dealt unfairly with the subject, as I believe. I am in favor of temperance, but opposed to claiming authority for any peculiar view of it where none can be found. For this reason I attempt this criticism.

I do not propose to enter into an investigation of the soundness or unsoundness of J. W.'s scientific speculations. His theory is too hair-splitting to be of any practical importance. It is enough to say that "doctors differ" here. He has given only one side. His poison, too, is greatly increased under the magnifying power of those scientific terms. Persons who have drank ardent spirits habitually to old age cannot see it in that light. It has saved many lives, and we ought to respect it for this reason. And it might be said that many other things are poisonous, whose use cannot be dispensed with; in fact everything, used intemperately, is poisonous. And this reminds me of J. W.'s definition of temperance. It is not moderation, he says. It is evident he was in a state of supreme subjectivity when he devised this. The fact is, he had his theory, and he had to have something to base it on. But he ought to have consulted Paul and Webster before he went to press.

But J. W.'s Scripture proofs are what I am particularly concerned about. He finds a very positive argument against the use of ardent spirits in the text: "Look not upon the wine when it is red," etc. But Solomon just as positively commends it elsewhere, as: "Give wine to those that be of heavy hearts." J. W. explains that the latter is unfermented. But his "sweet wine" theory will not do, for it is at variance with the general testimony of Scripture. Admit, then, that some Greek lexicographers say that *glenkes* means sweet juice, must; if the Scriptures nowhere corroborate this definition, we are not to accept the evidence as conclusive. Not a single text of Scripture can be produced to show that any kind of wine was in use that was not intoxicating. We have such expressions as these in the Scriptures: "Drunken with their blood, as with *new wine*;" "Wine and *new wine* take away the heart;" "*New wine* shall make the maids cheerful;" "These men are full (drunken) of *new wine*." And, what makes it all the more conclusive, the lexicons themselves refer to the last quotation above (Acts ii, 13) as an example of *glenkos*, by which they testify against themselves; for it is evident that here is positive testimony that new wine may intoxicate. J. W.'s explanation to the contrary notwithstanding. But let us examine that explanation. It is truly original. He says that the mocking mob were speaking ironically when they charged Peter's associates with being drunken. How could this be? There was no occasion for irony here, as in the case of his water-drinking Freuchmau, for the reason that the mob were not "mocking" their denial of the use of any other than unintoxicating liquor, but *their pretensions to supernatural influences*. Hence Peter treats the accusation with all seriousness, saying: "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, * * * *for these are not drunken, as ye suppose*, seeing it is but the third hour of the day." Can any one with common sense fail to see that this is the only meaning of this passage? J. W. seems to have suspected the faultiness of his interpretation, and therefore adds: "This is the more evident from the fact that the proper translation of the Greek word *glenkos*, used by the mockers in this case, is not 'new wine,' but 'sweet wine.'" But this assertion is without authority, and contradicts what he had just said above.

J. W. is horrified at the idea of Jesus making intoxicating wine at the wedding in Cana. To carry his point here, he resorts to a trick. He says that if the wine was intoxicating, Jesus did a thing some barroom keepers would not do—offer it to the guests when they were already "well drunk." Were they already drunk? No; they had not touched a drop. Dr. Summers says: "He (the governor of the feast) expresses what is customary. When men have some wine choicer than other, they set it before their guests while their taste is most discriminating, before it is dulled by drinking. The language is not necessarily applicable to this feast." He says "well drunk" does not mean "gotten drunk," but "drunk largely." "But," says he, "If the word were used in the sense of intoxication, it does not imply that the *guests* were in this state: as the *architriklinos* only refers to what usually obtained in such cases." To see the correctness of this criticism, consult the context, where it will be seen that Mary did not ask Jesus to make *more* wine, but only said: "They have no wine." And the reason may have been, as Dr. Deems suggests, that they were poor people.

J. W. has an ingenious and no doubt original explanation of the new wine in old bottles. But it will not do. He says the "yeasty" matter in the old bottles would cause the new wine to ferment! That idea was evidently very foreign to the Savior's mind; for it was not what was *in* the bottles—they could be washed for that matter—but the bottles *themselves*, that would not do. On this fact depends the appositeness of the illustration. And this is the more reasonable when we reflect that the unfermented wine was not bottled. Wine was bottled *after* fermentation for preservation; and then the lees or dregs would not be objectionable, for they served to give it body (Isaiah xxv, 6;) but the old bottles were worthless because they were rotted out.

No less gratuitous is his assumption of the non-use of fermented wine in religious offerings. If he will show one instance of such prohibition, I will give up the point. But the proof is all on the other side, as witnessed by the facts that the same term is employed here as elsewhere, and the priests, during service, were prohibited from drinking it, and the Nazarite while under vow—all showing its intoxicating quality. If it was not used in the Lord's Supper, how did some of the Corinthians get drunk with it?—First Corinthians xi, 21. In Lange's Commentary on this place I find the following: "Is not this a valid argument in proof of the fact that the wine used at the Lord's Supper, in the primitive church, was such as could intoxicate?"

Now, Mr. Editor, I believe I have answered all of J. W.'s arguments that deserve any notice. If you had space, I would add some further views of my own. With your permission, I may do this in a future number of the ADVOCATE. I say this because I would not be regarded as an advocate of *intemperance*. While I do not think it right to pervert Scripture to maintain even a good cause, I yet believe that there is a principle of temperance, and even of total abstinence, which the Scriptures recognize, and which we may safely advocate upon a scriptural basis.

Yours truly, M.

MANY persons prefer listening to false flattery than to just reproof.

FOR THE ADVOCATE.

IN ALL THE LAND.

BY J. W. M.

In all this land there is no spot,
These weary feet have trod,
That keen-eyed memory treasures not
Some sorrow from my God.

But who dare say that in the end,
Which hastens swift apace,
Each tear and blow shall not commend
Some wonder of his grace.

The sky of earth is not so blue,
Nor birds nor sun so sweet,
As in the halcyon days of youth,
Where hope and pleasure meet.

But O! the enchanting hills that shine,
In bright and endless day,
Grow brighter, 'mid these tears of mine,
As on I press my way.

ENON, Mississippi.

The New Rule.—A Suggestion.

MR. EDITOR: It appears from all our church papers that the great battle on temperance goes bravely on. Many noble knights of the order of Pen, Ink and Paper feel themselves called to the front of newspaper controversy, and are in the thickest and hottest of the fight. They ask no quarter and give none. Their blows fall thick and fast on every side. Some have been pretty badly handled, and borne off the field. Some have run away, doubtless expecting to fight another day (the Conference occasion, for instance.) Some persist in fighting on both sides. Some use pop-guns, while others use heavy field-pieces, etc. There is advancing and retreating amid dust and smoke, and the shock and roar of blazing arms are heard afar.

As yet we cannot tell which party has the worse or better of the fight—whether the *old-lawites* or the *new-lawites* are pressing the battle to the gates, and promise to possess themselves of the coveted prize. The final charge will be made on the Annual Conference floor ere long. And then the result will be telegraphed to the four corners of Christendom. But before this last grand, decisive charge is made, the whole army should be brought into the field of action. Every division, regiment, company, and, if possible, every member should be there to discharge duty.

But, to be plain, this very grave matter of a change of church law on the subject of temperance should be decided by a vote of the church in her Church Conferences, and not by the preachers alone. They ought to refuse to bear this weighty responsibility, unaided by the majority of the church whom they represent. What I mean is simply this: this question (whether the old law on the subject of temperance shall remain as it is, or whether the substitute adopted by the last General Conference shall take its place) should be brought before each church, and by their vote they should instruct their preacher and lay delegates how to vote in the Annual Conference on that matter. If there should be a three-fourths vote for the change in the church, or on the whole circuit, of those voting, then the preacher and lay delegates should vote for it; if less, then they should cast their votes against the change.

This is my unworthy opinion, which may not be worth the dust of the balance. I was conversing, a few days ago, with one of our oldest and most influential preachers of this (Louisiana) Conference, and he expressed himself on this point, and said he thought it was the duty of every preacher to hear the church, and vote accordingly, on this matter.

JAMES E. BRADLEY.

PLEASANT HILL, La., October 13, 1874.

Admission to the Communion.

MR. EDITOR: Your correspondent, Dr. Taylor, of Alabama, proposes a serious question as to whether an irreligious person should be admitted to the communion; or rather as to whether the Methodist Church countenanced it. It seems, too, that he has heard it announced from the pulpit as being one of our usages. Such an announcement has no foundation either in the word of God or in the standards of Methodism, no matter what the usage of the church may be in localities, nor how the standards may have been perverted.

We refer our venerable brother to chapter 4, part 4, of Watson's Institutes, which has always been regarded as *the* standard of doctrines among us. Our special reference is to the first three of the six general observations which conclude the chapter, as well as the book:

"The very *nature* of the ordinance excludes unbelievers."

"When there is no evidence of true repentance for sin, they are disqualified," etc.

And again: "It is a part of Christian discipline in every religious society *to prevent* (mark the expression) such persons from communicating with the church," etc.

These were Mr. Wesley's views also, and during his stay in Georgia he suffered a sore persecution on account of his fidelity to the church upon this subject. May God keep the church pure from having fellowship with unbelievers.

PRAIRIE.

GREENWOOD, Louisiana.

MYTHS EXPLODED.—And now somebody digs up an old copy of the *Times* newspaper of November 7, 1805, containing the fresh accounts of the battle of Trafalgar, and in connection with it states that the order actually given by Nelson, as they were going into action, was to run up the signal: "Nelson expects every man to do his duty;" but that the signal officer, pretending not to have heard clearly, asks: "Shall I run up: England expects every man to do his duty?" when Nelson, so prompted, assented tacitly to the alteration. It is added that the effect was not brilliant, at least in one of the ships, where the old salts grumbled out: "Of course we shall do our duty;" while Collingwood rather pettishly said: "I wish Nelson would leave off making signals." So one by one the myths depart which used to warm and cheer our heart.

THE noblest virtue that befits Christians is brotherly union through the bond of love.—*Starke.*

Obituaries.

LITTLE JOHNNIE, eldest son of Prof. John Massey, died of diphtheria, October 10, 1874, aged seven years and twenty-five days.

Bro. Massey, having resigned the presidency of Centenary Male Institute, and accepted that of the new district school in Mobile, left his family in Summerfield for a few weeks, but on the morning his school opened he was summoned back to his family, only to see dear little Johnnie enter the shadowy vale that separates the one family of God in earth and heaven.

He was a child of rare intellect, with a bright face and an affectionate disposition. He loved the Sabbath school, and was as generous as he was intelligent. Last spring, when I organized the Sabbath School Missionary Society, though the small children were expected to contribute only a nickel monthly, Johnnie's first contribution was his own silver half dollar.

R. S. WOODWARD.

DIED, in Bastrop, Morehouse parish, Louisiana, October 3, 1874, after a long and painful illness, JOHN B. BRISCOE, aged forty-one years.

Bro. Briscoe was a native of Kentucky, but came to this parish more than twenty years ago. I think his early religious training was received from the Campbellites. When he came to this State he connected himself with the Methodist Episcopal Church South, and has ever been a useful member. His was a very kind heart. His was a very tender hand. His was a most loving nature. He was a very open purse. His life was made up of "little deeds of kindness." His reward will surely be a grand one, for the Master says: "Inasmuch as ye did it unto one of the least of these, ye did it unto me!" The last connected sentence I heard him utter was this: "You don't know how happy I am! Jesus is precious, oh, so precious to my soul, and I am so weak." After this testimony, we sorrow not as those who have no hope.

HIS FRIEND.

ADAM BEMROW, Sr., was born in South Carolina, March 15, 1800, and died at Mount Ida, Crenshaw county, Alabama, September 16, 1874, aged seventy-four years, six months and one day. He was married to Miss M. C. K. Rogers, in South Carolina, January 9, 1825, and moved to Alabama in 1831. He settled in Montgomery county, and he joined the Baptist Church in November, 1845, after which he moved to Florida, and remained there some five years without any church privileges. He then moved back to Alabama, and settled at Mount Ida, Crenshaw county. Some three years since he joined the Methodist Church South, and lived a consistent Christian until death. His last illness was erysipelas. He was confined some three months. He bore his affliction with much patience and Christian fortitude. The writer of this, when sitting by his bedside, often heard him express a desire to depart and be with Christ, his living head, saying: "Brother, I am not afraid to die and go home." He died without a struggle. He leaves the partner of his life and kind relatives to mourn his loss, but not as those who have no hope. Our loss is his gain. In Jesus he quietly sleeps till the resurrection morn, when both great and small must come forth to meet the Lord in the air. So shall we ever be with the Lord.

N. A. MOORE.

TO MATTIE IN HEAVEN.

Note.—When little MATTIE SMITH found there was no Sunday school at the White Sulphur Springs, she went and requested an accomplished young lady to teach her Sabbath lessons, with the other children. Her request was granted.

Sweet child! Thy earthly pilgrimage is o'er;
Thy spirit's thirst for truth divine can now
At truth's exhaustless crystal fount be satisfied.
The blessed Savior knew the long age of thy soul.
And gently bore his little lamb from the
Fold, where love had ever guarded thee from ill.
He would lead thee in elysian fields, close
By the river of life; there Willie had bathed
His wearied soul ere thou wast called away.
In thy blissful home there is no need of sun,
Neither of Luna's soft beams, for the Lamb
Is the light thereof. In thy Brandon home
Thy kind father had a gift for thee prepared,
To delight thee on thy return to us.
Thy little hand he hoped would first awake
To song that organ sweet. Alas! its chords
Are silent still; thy voice we'll hear no more.
But far more wondrously beautiful
And sweet were thy Redeemer's gifts to thee—
A harp of gold, a crown of immortality.
Methinks I hear thee sing, even now, the
Song, the sweet song, which the seraphim sing.
At twilight's mystic hour, ere the lamps burn,
Or ere the stars their Maker's praises sing,
Mattie and darling Willie softly come,
Bearing blessings to their parents from above.
These nightly vigils they'll be keeping till
The bridegroom's voice is heard; then they will
So softly, sweetly, gladly guide them through
The gates of pearl, to go out no more forever.
* * * Thy form all robed in spotless white, thy
Brow encircled with flowers of purest mold—
Fit emblems of thy innocence—they laid to rest.
Rest thee until the archangel's voice awakes
The sleeping dead. And should we meet
Around the throne of God, we'll sing the song,
The coronation song, and weep no more:

"Crown him forever, crown him King of kings;
Crown him forever, crown him Lord of lords;
Crown him, the glorious Conqueror of hell;
Crown him, the everlasting Prince of peace;
Crown him, Jehovah, Jesus, Lamb of God;
Hallelujah! Hallelujah! Amen."

J. J.

BRANDON, October 12, 1874.

BRO. J. S. WOODWARD was born in Beaufort county, North Carolina, September 22, 1802, and died August 25, 1874.

In 1830 he moved to Mississippi, and was then a member of the Presbyterian Church. He was married, in 1833, in Franklin county, to Miss Mary Ann Pritchard. He afterward came to Tensas parish, and joined the Methodist Episcopal Church on probation, but was never received into full connection. He made application in July last for membership, and was received on a profession of faith at his residence, not being able to go to church. His past life proves him to have been worldly, not seeming to think much about the future; but the goodness of God, as seen in his affliction with cancer, led him to repentance and salvation. He said often that he was willing to die—only regretted leaving his family. He suffered very much, and was confined to his bed five months and sixteen days. During that time he was unconscious, but occasionally he seemed to be rational for a short while. His family think that consciousness was restored at or just before his death. He was unable, as he had been for days before, to utter a word. He left no testimony at death as to his peace of mind. But that smile! Who knows but that it was caused by a sight of the angelic host coming to bear him home forever. The family have our prayers and sympathy.

JAMES J. BILLINGSLEY.

WATERPROOF, La., October 7, 1874.

ANDREW ARMSTRONG was born in Duplin county, North Carolina, October 14, 1787. He moved with his mother to Georgia, and was married to Miss Sarah Stanford, January 10, 1810. Then he moved to Clarke county, Mississippi, where he remained until the death of his wife.

He professed religion under the ministry of Z. Dewling, and joined the Methodist Episcopal Church at Simpson's camp ground, in Carnack county, Alabama, in 1834, and was baptized by the Rev. Lewis Pipkin. After the death of my grandmother, his children all being married, he broke up housekeeping, and spent his time in visiting his children and grandchildren.

Grand father was one of the excellent of the earth, a man of deep piety and unbending integrity. As husband and parent he was kind and loving. For years before he died he suffered with a chronic complaint. Sometimes his pain seemed too great to bear; but he never murmured. He was perfectly resigned to the will of the Lord at all times. He visited us about two weeks before his death, and when asked when he would return, his reply was: "The Lord only knows; but if we meet no more in this world, meet me in heaven." He was on his way to my aunt's—his only daughter—in Choctaw, Alabama, and was taken with a congestive chill at his grandson's, in Choctaw county, Alabama, and died on the twenty-fifth of September, 1874. In the bright abode he is now with Jesus. He was too blind to read the word of God, and it was my mother's pleasant task to read to him, and when through he would sing his song of praise:

"In heaven above, where all is love."

His granddaughter,

S. C. BURGESS.

AT THE session of the fourth Quarterly Conference of Rayville circuit, Louisiana Conference, Methodist Episcopal Church South, held in the town of Rayville, Louisiana, on the tenth day of October, 1874, the preacher in charge reported the death of one of our worthy stewards—our beloved brother, ROBERT B. BAIRD.

On motion a committee was appointed to draw up a preamble and resolutions expressive of our great loss in the sad death of our esteemed brother. The committee reported the following preamble and resolutions, which were unanimously adopted by the Conference:

Whereas, It has pleased almighty God, in his wisdom, to take from our midst and from this Quarterly Conference our beloved brother and steward, Robert B. Baird, it becomes us as members of this Conference, wishing to express our great sorrow, to render this last tribute to his memory; therefore, be it

Resolved, That while we bow in meek submission to his will, yet we deplore the fact that death has visited our fold, and removed from our midst one of our best members.

Resolved, That although we feel confident that our beloved brother is now in that better land, where no sorrow is known and death comes not, and all is love, still we cannot help mourning his loss, and giving expression of the deepest sympathy to his bereaved family.

Resolved, That we feel the great loss that we, as a church, and the community have sustained in the death of Bro. Baird.

Resolved, That a copy of these resolutions be given to his afflicted family, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and also to the Richland *Beacon* and Delhi *Chronicle*, and that they be spread upon the minutes of this Conference.

W. S. MCINTOSH,
E. H. WILLIAMS,
T. S. RANDLE,
Committee.

DIED, near Sharon, Madison county, Mississippi, August 27, A. D. 1874, CHARLIE, son of the late T. L. and J. A. Hart.

Thus has passed away another sunbeam from the hearthstone, another loved one from the community. Charlie was one of those unassuming little boys who command the esteem of every one, and who weave golden threads in the home circle that cannot be broken, even by the cruel hand of death. He committed his ways early unto the Lord; for, although scarcely twelve years of age when called upon to yield up his young life, he had been a member of the church several years, and a constant attendant at the Sabbath school. Possessing a buoyant disposition, he was indeed a light in the household; and greatly did he endear himself, especially to his widowed mother, by his many thoughtful and kind attentions. His many little deeds of love, performed in his unobserved, child-like way, are treasured up in that mother's heart, the thought of which will gladden many an hour of sorrow, and afford a sweet consolation that can be appreciated only by the heart of a bereaved mother.

Charlie's illness was brief. On Tuesday night he was taken ill, and on Thursday morning he closed his eyes forever on earth, to awaken in the spirit-land. He met his death with that calmness and self-possession that is experienced only by those who quietly fall asleep in Jesus. When told that he must die, he summoned his brothers and sisters around him, and told them he was going to live with their dear father in the glory-land, and entreated them to meet him there. Life's current was flowing fast and soon. In peace and quiet little Charlie's spirit took its everlasting flight to the bosom of his God.

May the widow's heart be consoled; and when her days on earth are ended may she find rest with the loved ones of her household, who now stand at the portals of glory and beckon her away from earth.

D.

The Christian Advocate.

THURSDAY, OCTOBER 30, 1874.

THE THREE WATCHWORDS.

To watch, to wait, to work!
Ah, me! the fiery sun,
The level, treeless, barren, dew-drained fields—
I would the work was done!

To watch, to work, to wait!
Ah, me! the tedious roar
Of wreck strown oceans roofed with somber clouds—
I would the watch was o'er!

To wait, to work, to watch!
Ah, me! thou absent Friend,
Comest thou quickly? So thou saidst. I would
The waiting had an end!

My soul, be still and strong!
Sight follows after faith;
In all advancement of the true and good,
He cometh as he saith.

My soul, be still and strong!
Here on thy Lord's estate
No place is useless, no experience vain.
Work on, watch on, and wait.

Moody and His Work in Ireland.

It may be said of Belfast, as truly as of Jerusalem in apostolic times: "The whole city was moved." Since Mr. Moody has commenced his work, people of all grades of society and of all denominations have been stirred up as never before, and the interest continues unabated. The papers of the city, notably the *Witness*, record the marked features of Mr. Moody's work, the great blessings attending which are seen on every hand. And, right here, a most gratifying feature of the movement is the happy bringing together of all evangelical denominations to which it has given rise. In all the meetings Presbyterians, Episcopalians and Methodists are mixed and mingled without distinction—on one occasion the Rev. Mr. Dickson, incumbent of the Mariners' Episcopal church, being one of the busiest among the inquirers, and on another the Rev. I. H. Deacon, incumbent of Trinity Episcopal church, occupying the pulpit of Eglinton Street Presbyterian church.

ONE OF THE MOST USEFUL ADDRESSES

given by Mr. Moody since his coming was that delivered at the two-o'clock meeting on Wednesday, on "Bible Reading." It was addressed specially to young converts, but older Christians could derive many a useful hint from it. He was very earnest in urging his hearers to make a constant practice of studying the Bible. For this purpose he recommended them to provide themselves with three books—a Bible, "not too good to be marked," Cruden's Concordance, and a Scripture text-book. Let them not merely read the Bible "to ease conscience," but study it "to get food," and mark in it anything they met worth noting. A good plan was to take up a book and spend say six months upon it. He recommended "topical" Bible reading—i. e., reading up a subject in it. Let them take the subject of love, for example, and find out all the Scriptures bearing on that, and study them "till they were full of love." Let them also meet with other Christians for this purpose and compare notes. They would wonder what good they would get from this practice. Mr. Moody then gave examples of this topical study, some of which were very happy. There were, for instance,

"THE SEVEN BLESSINGS OF REVELATION,"

viz.: 1. "Blessed is he that readeth and they that hear the words of this prophecy." 2. "Blessed is he that keepeth the sayings of the prophecy of this book." 3. "Blessed are they that do his commandments." 4. "Blessed is he that watcheth." 5. "Blessed are the dead that die in the Lord." 6. "Blessed is he that hath part in the first resurrection." 7. "Blessed are they who are called to the marriage supper of the Lamb." Then there were the seven "walks" in Ephesians, the four "little things" of Proverbs, and so on. The whole lecture was replete with instruction, and was listened to with the most undivided attention. As to the results, up till the present, of the work of the past three weeks, not only has there been, as is evident to all, a wonderful stirring of the whole town, but many conversions have taken place. We can only mention a few illustrative incidents.

Last Saturday night four young men came to the house of one of the Presbyterian ministers of the town to ask about "the way to Zion." They had all been deeply impressed, and were in real earnest about themselves. All four, so far as man can judge, are

"LOOKING UNTO JESUS."

During that week two other young men of the same congregation were savingly impressed, and on last Sunday morning a young girl belonging to the same church, and whose heart the Lord had touched, came into the vestry after service to ask her minister to give her some "work to do for Christ." In the Sunday school of another of the town churches three young men appeared last Sunday morning, asking to be received as teachers, saying that they felt called on now to do something for their Master. In a third Sunday school, when the minister entered he found a youth talking very earnestly with one of the classes. Inquiring the meaning of this, he was told that this lad, having had his heart changed during the preceding week, had asked permission from his teacher to speak a few words to his fellow-scholars, urging them also to come to Christ. In the same school a female teacher came to the superintendent and resigned her class, saying that such a wonderful change had come upon them that she felt herself incompetent to instruct them. Brought thus to a sense of her own wrong state, she was made anxious about herself, and by and by came back to teach again, a changed woman.

THREE SONS OF CLERGYMEN

are among those reported as converted. Another case is that of a young lady who found benefit from one of the two-o'clock meetings. Next day she brought her two sisters with her, desiring that they too might share the blessing. They remained for the inquiry meeting, and both "went on their way rejoicing" in a manner which the minister who had been conversing with them says he can never forget, the three sisters now feeling themselves "one in Christ." Another remarkable case is that of an

ENTIRE ROMAN CATHOLIC FAMILY,

who heard Mr. Moody, we believe, at one of the open-air meetings, and have left the Church of Rome. These are some of the cases which have come under our own notice. There are many such.

The meetings are held in the various churches of the city, which are freely tendered for the purpose. Especially was the one held in Rosemary Street church of absorbing interest. Before eight o'clock every seat was occupied, those "who wanted to be Christians" having been invited. This was one of the most deeply interesting meetings which has yet been held. After singing and prayer by the Rev. W. Wylie, Mr. Sankey sang two solos, "Come Home" and "Almost Persuaded." Mr. Moody then preached from "What must I do to be saved?" to a very solemn and attentive audience. After a few minutes spent in silent prayer, the Rev. T. Y. Killen led in prayer; another hymn was sung, and then Mr. Moody prayed. The congregation was then dismissed, and those who wanted to become Christians and desired further instruction were asked to come into the body of the church, which was

SPEEDILY FILLED.

Many manifested the deepest anxiety. Some were in great distress. A number of young men were drafted off into two of the adjoining rooms, and addressed by two ministers. The rest were talked to in the church, and when, at ten o'clock, the meeting was closed, many still lingered about those who had been speaking to them, seeking to have their difficulties removed. There must have been several hundreds of these anxious inquirers. The overflow meeting filled Donegall Square church, and was addressed by the Revs. G. Shaw, C. Johnston and others. A large number remained for the inquiry meeting.

All this is really but the beginning. What will be the result of this work to Ireland, and not to Ireland alone, the blessed Master alone knows.

Beaten Men and Women.

So long as there is inequality in men's fortunes, so long as there are prizes and blanks according to men's judgment held up before the combatants in the great arena of life, there must be beaten men and women, even as conquest implies defeat. God has ordained inequality in men's fortunes, and it is a law of human nature—a wholesome and beneficial law within due limits—that men and women should press for precedence in reaching the goal which they desire to attain. Therefore we shall always have beaten men and women, even as we shall always have the poor with us.

The next question is: How far is it a misfortune to be beaten? Of course that depends altogether on the nature of the thing contended for. Human nature is short-sighted and perverse. In infancy it will court the means for its own destruction; the child stretching forth its hand and clamoring to get at the live coal or the sharp knife, and the man or the woman compassing heaven and earth for the fatal post, or the false companion, more destructive than the coal or more cruel than the knife.

A merciful Providence, like the wise friend, in denying baneful gratifications, is often far kinder to man than he is to himself. Even when the object desired appears lawful and laudable, and cannot upon any reflection be considered in the light of dallying with temptation, still so many consequences remain hidden from our closest scrutiny that not only are we not warranted in indulging in excessive regret for a mere temporal loss, but if we live long enough our regret may be changed to rejoicing, and we may come to think it one of the most gracious circumstances in our history that we were balked of that prospect which in its dawn we regarded as so fair.

But no doubt there are aims which to reach would be well-nigh certain gain, and on which we correctly judge that much of our future spiritual as well as temporal welfare depends. Yet there may be unaccountable, disheartening, crushing failure in these aims. We have done well, we are fully persuaded, to try for this good thing; we have meant well; we have even run well so far as our strength and knowledge permitted in this race. We are certain that if we had succeeded we should have been furnished with many advantages to be better workers of God's work, better men and women to the day of our death. Yet we are beaten; those helps and props, those high watch-towers to gaze afield from, and that broad rampart to shelter and wall us in, so that we could dwell in tranquillity and never more be tempted to stray, have all eluded our grasp, and we are left so much poorer, weaker and more forlorn, in that we have had a glimpse of the goodly portion which might have been ours, but which is allotted to another perhaps not more deserving, and unquestionably not more anxious to win it than we were.

We have been beaten. Yes, and may it not have been in the way of discipline? We started with the decided impression that we were the men for the place, amply furnished with the materials of victory, and the result has shown us to have been in error; the lightness of the limb and length of wind in which we trusted have failed us. Can we not improve the experience, and seek to acquire more enduring speed and vigor? We are all aware that we must learn "hardness"—that is, manly or womanly firmness and endurance in our service; and how else are we to learn it save in being beaten, worsted, compelled to relinquish both schemes and dreams, however blindly held or fondly cherished?

But there are respects, and those too the most important, in which it is impossible for a true man or woman to be beaten. Can a poet cease to be a poet because he does not receive a poet's bays? A great many of the things which we strive for with the best title are but shadows or reflections of the realities which we already possess. The very wife-and-mother hunger, which exists naturally in the breast of women, proceeds from the honoring, cherishing love which God has rooted deep in all tender hearts. The plant of love is not rooted up, though its direct outward development is stayed. We may lose the shadows or reflections, which are in a sort arbitrary and accidental, but we cannot lose the realities, which are integral parts of our being; and just as we are immortal, they are eternal. God, who sees not as man sees, and works not as man works, can so ordain that the absence of one outward object may serve at once to deepen and purify, consecrate and expand the inward sentiment, until it is ready to spend itself in many fertilizing streams and on many objects.

Surely it is a great comfort to the beaten men and women to know that in the main they may, if they will, by God's decree, never be beaten. Poor they may remain, undistinguished they may continue. Strong tastes may be ungratified, or so partially appeased as but to render the craving more intense. Travel, cultivated society, science, art, even books in this bookish age, may be more or less denied. The love of the beautiful in material things may be sentenced to a perpetual martyrdom. The heart's passionate longings may find no return, or the cup of home happiness may be dashed from the lips; still the truths of which all these gifts were no more than the expressions cannot be touched. The moral and spiritual, even the intellectual, need not be affected. The man or woman is a complete man or woman notwithstanding, and may be as perfect in degree in the sight of God, and even in the sight of the wiser of his or her fellow-men and women, as if he or she had received of all good things richly to enjoy.

And for those earthly temporal deprivations which do befall beaten men and women, I suppose the French sentence, taken in its best sense, is written: "Heaven is made for beaten men." It is not those whom God hates, but those whom he loves, that he chastens. Heaven is not entered by jubilation, but by tribulation. Let us bethink ourselves that all suffering is explained by the fact that the Captain of our salvation was made perfect through suffering; and that to the eyes of the motley crowd that stood round the cross on its awful day, and saw him whom they called the King of the Jews nailed there, that same Son of God—whom Jewish priests mocked with the taunts: "He saved others; himself he cannot save;" "Let him come down from the cross, if he be the Son of God, and we will believe him"—died a beaten man.—*Good Words.*

RUSSIAN HORSES.—An English writer says: A specialty of renown in Russia are the little horses of the Mushik. They are hardy in the first instance, as everything is in Russia, and they are quick and strong. Two of these little horses, hardly large enough to be called ponies, will draw a plow all day, with a pause at noon. They are now largely exported (under the name of Lithauers) to Prussia, and in some places have altogether dispossessed the oxen of their old privileges. I worked with them on one of the estates of Baron Pfuce, where they were fed upon chaff of any description, even of lupines, very successfully, condimented with some potato refuse from the distillery. In harvest-time, when the little mice had to work like brewers' horses, I administered to them some bran, and they grew fat even under so unfavorable circumstances. We soon had some twenty more sent down, and so we would spare them a little, and send them into the inclosure with the foals now and then. Two of them were able to draw the Champion reaper all day long, and got two pecks of oats each as an encouragement. They, too, laid on flesh during the time. I mean to say that they are the most useful animals for easy agriculture existing, as we used to work them.

STRONG MEN.—Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and a strong command over them. Now we all very often mistake strong feelings for strong character. A man who bears all before him, before whose wild bursts of fury the children of the household quake, because he has his own way in all things, we call him a strong man. The truth is, he is a weak man; it is his passions that are strong; he, mastered by them, is weak.

You must measure the strength of a man by the power of the feelings he subdues, not by the power of those that subdue him. And hence composure is often the highest result of strength. Did we ever see a man receive a flagrant injury, and then reply calmly; that man is morally strong. Or did we ever see a man in anguish stand as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? This is strength. He who, with strong passions, remains chaste; he who, indignation within him, can be provoked and yet restrain himself, and forgive, those are strong men, the moral heroes.

TO BELIEVE is to be happy; to doubt is to be wretched. Doubt weakens, belief is to be strong. Belief is power. Only so far as a man believes strongly, mightily, can he act cheerfully, or do anything that is worth doing.

LORD CLARENDON says: "We cannot make a more lively representation and emblem to ourselves of hell than by the view of a kingdom in war."

Origin of the Spices.

Nutmeg is the kernel of a small, smooth, pear-shaped fruit that grows on a tree in the Molucca islands and other parts of the East. The trees commence bearing in their seventh year, and continue fruitful until they are seventy or eighty years old. Around the nutmeg or kernel is a bright brown shell.

This shell has a soft scarlet covering, which, when flattened and dried, is known as mace. The best nutmegs are solid, and emit oil when pricked with a pin.

Ginger is the root of a shrub first known in Asia, and now cultivated in the West Indies and Sierra Leone. The stem grows three or four feet high, and dies every year. There are two varieties of ginger—the white and black—caused by taking more or less care in selecting and preparing the roots, which are always dug in winter, when the stems are withered. The white is the best.

Cinnamon is the inner bark of a beautiful tree, a native of Ceylon, that grows from twenty to thirty feet in height, and lives to be centuries old.

Cloves—native to the Moluccas islands, and so called from resemblance to a nail (clavis.) The East Indians call them "chaugkek," from the Chinese "techengkia" (fragrant nails.) They grow on a straight, smooth-barked tree, about forty feet high. Cloves are not fruits, but blossoms, gathered before they are quite unfolded.

Allspice—a berry so called because it combines the odor of several spices—grows abundantly on the beautiful allspice or bayberry-tree, native of South America and the West Indies. A single tree has been known to produce one hundred and fifty pounds of berries. They are purple when ripe.

Black pepper is made by grinding the dried berry of a climbing vine, native to the East Indies. White pepper is obtained from the same berries, freed from their husk or rind. Red or cayenne pepper is obtained by grinding the scarlet pod or seed-vessel of a tropical plant that is now cultivated in all parts of the world.

Get Rid of the Bible.

Three Roman Catholic bishops gave this advice to the Pope on the day when consulted as the mode of strengthening the Church of Rome:

"Lastly, of all the advice we can give your beatitude, we have reserved to the end the most important, viz.: that as little as possible of the gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. The little which is usually read at mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when they read more they began to decay. To sum all: that book is the one which, more than any other, has raised against us those whirlwinds and tempests, whereby we were almost swept away; and, in fact, if any one examines it diligently, and then confronts therewith the practice of our church, he will perceive the great discordance, and that our doctrine is utterly different from and often contrary to it; which thing, if the people understand, they will not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even those few pages must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults."—Imp. Library a Paris, fol. B, No. 1,038, vol. ii, pp. 641-640; also Brit. Mus. 7. c. 10, 11, Fasciculus Rerum, Lond. 1690, fol.

(The Pope was Julius the Third, and the document bears date "Bologna, October 23, 1553." The genuineness of this extract has been verified by reference to the original in the library of the British Museum.)

POLITE CHILDREN.—"Thank you, Charlie," said Mrs. Brown, as her little son handed her a paper he was requested to bring.

"Thank you, Bridget," said the little fellow a few hours after, as he received a glass of water from his nurse.

"Well, Mrs. Brown, you have the best-mannered children I ever saw," said a neighbor. "I should be thankful if mine were as polite to me as yours are to the servants. You never spend half as much time on your children's clothes as I do, and yet every one notices them, they are so well behaved."

"We always try to treat our children politely," was the quiet reply.

This was the whole secret. When I hear parents grumbling about the ill manners of their children I always wish to ask: "Have you always treated them with politeness?" I once knew a man, considered quite a gentleman in society, who would speak to his children in a manner that a well-instructed dog would resent. He would order them with a growl to bring his slippers, or perform some other little service; and yet he complained of the rudeness and disobedience of his children.

CONSTRAINING LOVE.—God's way of binding souls to obedience is similar to his method of keeping the planets in their orbits—that is, by filling them out free. You see no chain keeping back these shining worlds to prevent them from bursting away from their center. They are held in the grasp of an invisible principle, which we call the law of gravitation; and it is by the invisible bond of love—love of the Lord who bought them—that ransomed men are constrained to live soberly and righteously and godly. "Neither do I condemn you; go and sin no more." Such is the method by which Jesus bound a chief sinner to obedience. He trusts that his free pardon will generate as love in the sinner's breast, which will constrain him, like the law of gravity, to keep the law.—*Arnot.*

WHO can tell why it is that organists and choirs seldom sing when an old tune is started by some one who is not a chorist?

Religious Intelligence.

THE time for the beating of swords into plowshares is still in the future. Last year Christendom paid, for the support of the war system, $2,000,000,000, and for missions, during the same time, only $5,000,000.

THE Brotherhood of the Rough House in Hamburg numbers about four hundred, who are engaged throughout the world as teachers, agents, colporteurs and preachers to colonists. About forty of them are constantly connected with the institution, training future laborers and carrying on its various interests.

CHRISTIAN MISSIONARIES HAVE achieved a remarkable success in the Friendly and Fijian Islands. In the former the people have become a Christian nation, ruled by a Christian sovereign. They support their own churches, and raise $15,000 besides to send the gospel to other portions of the heathen world. In Fiji the Methodist missionaries preach to one hundred thousand hearers. On Kandavu Island, where there are ten thousand Fijians, they are regularly called to family worship every day by the ringing of a bell. Every family on the island answers its summons.

CHRISTIANITY still continues to triumph in Madagascar. Nearly every mail brings some cheering intelligence. The special mission of Dr. Mullens and Mr. Pillens, sent by the London Missionary Society, opens more fully the wonders Christianity has wrought there. There are, we are informed, 500,000 of professing Christians; 60,000 children are at school; some 600 churches; and the Bible has been translated, and many books written in Malagasy; and more than 150,000 books in that vernacular are sold every year. Besides building their own churches and supporting their ministers, the native Christians maintain 120 evangelists in the outlying districts.

THE Irish Wesleyan Conference at its recent session unanimously resolved "that, inasmuch as the assistance of gifted and godly laymen on committees of the Conference have greatly served the interests of our cause in Ireland, and that numerous memorials from our societies have been presented to us, praying that their assistance may be rendered available to a still greater extent by their admission to the councils of the Conference itself in *all matters not purely ministerial*, it is the judgment of the Conference that the prayer of the memorialists should be granted, and that the British Conference be requested to appoint a committee to meet during the year a committee of this Conference to confer upon this subject."

METHODIST UNION IN CANADA.—The General Conference of the Wesleyan Church in Canada assembled in Toronto on the sixteenth ultimo. This is the first General Conference since the union. The different branches of Wesleyans in Canada, and a body of the New Connection Methodists, now unite in one ecclesiastical organization, the former cutting themselves off from their relation to the parent Wesleyan Conference in England. Heretofore the Wesleyan body in the old country has nominated the president of the Canadian Conferences, and paid his annual salary. At the Wesleyan Conference in England, previous to the last, delegates from the Canadian branches took an impressive and tender leave of their long-cherished mother. They now conduct their own business, under their own officers, in their own way. This Conference is quite another affair from that of the Methodist Episcopal Church in Canada.

PROTESTANT DIVINITY STUDENTS IN GERMANY.—The Bremen *Evangelist* states in its last number (August 22) that a statistical account of the students of Protestant theology who have matriculated at German universities has been published by the Magdeburg Consistorium, the statement having, however, only to do with those who belong to the eight provinces of Old Prussia. The total number amounted in the summer of 1851 to 604, and steadily advanced from that till it reached in the summer of 1862 the number of 1,180. But from thence it fell with the same regularity, so that in the winter of 1873-4 it still amounted to 667, or not many more than in 1851. The total number who had studied in the German universities out of its eight Old Prussia provinces during the twenty-three years dealt with in the report was 41,139. The particulars are: 14,864 in Halle, 11,259 in Berlin, 4,067 in Konigsberg, 3,428 in Breslau, 5,395 in Bonn, 1,243 in Leipsic, 1,179 in Greifswalde, 1,171 in Erlangen, 920 in Tubingen, and 583 in other German universities (Gottingen, Jena, Kiel, Rostock, Heidelberg, Giessen, Marburg.)

REV. MASON GALLAGHER arrived in Toronto on Sunday, August 30, to organize a new congregation of the Reformed Episcopal Church. A very large number of the members of Trinity church being dissatisfied with the ritualistic tendencies of their clergyman, petitioned Bishop Bethune to divide the parish and nominate Rev. Mr. Harris, of Orillia, as pastor, his moderate views being more in accordance with theirs. Their request was refused, whereon some three hundred members resolved to secede from the church, and in conjunction with the discontented members of St. George's form a congregation of Reformed Episcopalians. Bishop Cheney is at present upon a missionary tour through the Dominion, and is very well received. Indeed the Reformed Church is making better progress in Canada than it has thus far made in the United States. The reason for this may be found in the fact that American individual independence is beginning very generally to permeate society, thus bringing about a reaction against the prevalent forms and customs. The Bishops in Canada have been, as a rule, considerably more autocratic than they are in England toward their presbyters, and the presbyters, in turn, toward their congregations. There is also a strong Low Church movement in Canada, and between the two it comes that the Reformed Church, having a duly consecrated Bishop at its head, meets with no little favor.

THE receipts of the Roman Catholic Society for the Propagation of the Faith during 1873, as reported in the *Annals*, were $1,101,835. Of this amount $725,800 were contributed in France; Great Britain gave $59,000; Germany almost equaled the British isles with $56,630; Belgium gave $78,200, and Italy $53,500. The dioceses of North America all together gave only $25,815; and poor Spain, which formerly headed the column, now comes in with only $1,470, or about half the sum contributed by the islands in the Pacific. From this statement it will appear that the Romish missions are essentially French, since three-fourths of their support comes from that nation. It will also be evident from this summary that the Roman Catholic Church gives far less to the cause of missions than do the combined Protestant denominations. The united income of the Wesleyan and Church Missionary Societies alone exceeded that of the Romish Propagation Society by a large amount. And this, too, notwithstanding the concession of "precious favors" to Romish contributors. "By the contribution of a half penny a week," says the *Church Intelligencer*, quoting from the *Annals*, "and by adding to the Pater Noster and Ave of morning and evening prayers the intention that they are said in behalf of missions, with the addition of 'Saint Francis Xavier, pray for us,' contributors can obtain plenary and partial indulgencies, which are enumerated at length on the wrapper of the periodical."—*Independent.*

THE nature of the warfare, says the *Independent*, now going on in Germany between the government and the Roman Catholics is indicated by the fact that during a single week of August the Ultramontane papers reported five arrests of Roman Catholic priests, eleven expulsions and twenty sequestrations of church property, in addition to the dissolution of four Catholic societies and inquiries into six others, one of which has since been also dissolved. Just now the authorities are paying their most assiduous respects to the Catholic clubs. As a measure of political warfare these clubs have been formed throughout Europe, but especially in northern Germany. Of five hundred and thirty-three organizations of this character, two hundred and forty-nine are found in Prussia. The German correspondent of the English *Guardian* thus describes them: "The Roman Catholics have managed within the last thirty years to spread a network of combination over all Germany, in order to get the rising generation, and especially the young workmen—who, they foresee, will be a great political power in the future—completely into their power. The young lad who is preparing for confirmation is already a member of a boys' society; after confirmation he passes into a higher club, and when he gets married into a third. The young women are similarly all enrolled in a pius verein. These clubs, in close combination with the socialist societies, manage all elections, civil and parliamentary. In a Catholic town or village, the nominee of the Catholic club is the mayor, and in large districts they nominate the election for Parliament. When the history of the present struggle comes to be written, and it is seen how Rome endeavored to subjugate Germany to herself, it will also be seen what an important element in the struggle these journeymen's clubs are." Throughout the provinces the police are now actively searching the rules of the societies and the lists of members, and shutting up the clubs when there is the least excuse for doing so. If anybody thinks this proceeding savors of Cæsarism, we shall not take pains to undeceive him.

LIGHT BREAKING FOR CHINA.—A very favorable report is received of the results of the efforts of the American Missionary Association at San Francisco for the Christianization of the Chinese. At the close of July last the evening schools of the association had an attendance of four hundred and five Chinese pupils, which is a large increase over the previous reports. Of these thirty-five have renounced idolatry and twenty-six have embraced Christianity. Let us hope that each one of these Christianized converts will prove an active missionary to his heathen countrymen, either in this country or in Asia, and thus prove a providential agency for the spread of the gospel, for which the way has been prepared by the great and oftentimes dreaded immigration of this remarkable people to our shores. The immense possibilities for evangelizing the heathen of Asia which reside in the irruption of the Chinese upon our shores should not be lost to the perception of Christians, and should kindle their zeal and enable them to see their duty plainly. It would seem as if the Chinese, under providential guidance, were moved to wait no longer for the advent of Christian missionaries to China, but are impelled to our shores that they may be within gospel influences and be the more easily Christianized. The harvest of souls, instead of being left thousands of miles distant, where the labor is difficult and the laborers mournfully few, is brought to our very doors, where the difficulty of the work is inconceivably diminished, and where every Christian should be a ready laborer. Here, then, is the church's opportunity. As was well said by Dr. Talmage in his letter, published in the *Intelligencer* of August 27: "If God in his providence shall bring them (the Chinese) in such numbers into the very heart of Christendom, let the church thank him for this, and address herself to the task of saving them." This is practical common sense, as well as the suggestion of religious obligation. Let the whole Christian church, then, at once address itself to this great task for the establishment of God's kingdom among the heathen, so as to hasten the day when the prediction shall be fulfilled: "His dominion shall be from sea to sea, and from the river to the ends of the earth."—*Christian Intelligencer.*

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Economizing for God.

The cheapness with which the present crop has been made is regarded as a hopeful circumstance. If the prices are low, and the yield scanty in many sections, still if there has been but little outlay in the cultivation, the net results will be considerable. People who keep out of debt, and make a little, are well off in comparison with those whose obligations are more than the value of the crop. Economy is an excellent remedy for hard times, and a means by which the country after awhile will recover some degree of prosperity. It is a necessity with many who have already exhausted their credit, and it is a wise expedient where people would maintain their independence, and recover from the financial prostration and losses which have befallen them.

Doubtless the exorbitant taxes call for retrenchment in other expenditures, as the taxes must be met, or the property will be put under the sheriff's hammer. These are days of frugal expedients, of shifts in every department of expense. Luxuries, comforts and conveniences once enjoyed must be dispensed with, that the things absolutely necessary may be secured. The old clothes, the last season's bonnet, the faded carpets, can be made to do somehow. It is wonderful how many things can be done without when there is a strong compulsion.

But how is it with reference to economizing for God? The spiritual crop this year in our Southern fields has been more than usually abundant, and none has ever been made at a smaller cost in money to the church. It has, however, cost much to the preachers in consuming what means they may have had, in the destitution of their families, and in the personal toils and hardships endured. They are not disposed to complain, and generally say but little about their privations; but we know that, as a class, they are greatly straitened. Are the people, served by those self-denying men, retrenching in other things that they may contribute to their support? Churches must be built and repaired, or the work of God will make little progress. Nearly every religious interest suffers, the annual collections, which are vital to our connectional welfare, are reduced, and the church in her missionary enterprises is brought to a halt, when the needed funds are withheld. The times are stringent with the most. If the gospel is supported, and the interests of the church are kept up, there must be retrenchment in secular expenditures, that there may be means to sustain the institutions of religion.

There must be economizing to this distinctive end, the foregoing not only of luxuries and expensive pleasures, but even of usual comforts. We imagine it was in this way that the Macedonians did so bountifully in trouble times, so that "their deep poverty abounded unto the riches of their liberality." There must have been a great deal of self-denial, extreme frugality in living, and many sacrifices by those poor but devoted Christians of whom the apostle testifies: "For to their power I bear record, yea, and beyond their power, they were willing of themselves." It will not do now to go by the standard of ability as understood and practiced in the days of our prosperity. If people give of their surplus only, and according to convenience, as was the custom in former times, the gathering will be meager indeed. God's tenth is the same in proportion, whether we have little or much, but that tenth with many can hardly be spared in their impoverished condition. Let them save in some other way, even to the point of personal inconvenience, rather than withhold from God.

There will be a blessing in the deed, a blessing returning to them, and a blessing going out in manifold streams to gladden and refresh the Lord's heritage. We would only indicate the principle, and leave the application to every Christian's conscience. Let the devout woman consider wherein she can do without what she feels she really needs, in order that Christ's cause may be upheld. Let the man of God go over the demands which press upon him and the things which he desires, and mark some cherished object as taken from himself and given to his Lord. Save, deny yourselves, use every thoughtful expedient, that you may be able to aid in maintaining the gospel and in sustaining the enterprises of the church. It is right that Christians should do this, and in these times it is absolutely necessary.

The falling off in religious giving is not so much with the poor, who have always been accustomed out of their deep poverty to contribute their mite, but it is rather with those who have been used to something like style in their living, and who have followed closely in the wake, if they have not kept fully up with the fashions. The sacrifice of mere appearances, the singularity of being behind the fashions, and of bringing their present style into contrast with the past, requires more courage than the surrender of actual comforts. They cannot give anything for religious purposes, and maintain the expenditures to which they have been accustomed. Their economizing for God would not touch the real comforts and needs of ordinary desire; but are they willing to give up the struggle after style and a sham respectability, that they may be not liberal but just toward God?

There are, of course, some who have the means of giving largely even in these times of almost unparalleled pressure. The demand on them is more imperative than ever. Their stewardship involves a weightier responsibility, and they will be held to a stricter account by the Master. Economizing for God is not without application to them. In all their profits and investments, and in the use of their money, there is occasion for them to devise liberally for Christ. It is in their power to help the pastor and his family, to cherish every languishing interest of the church, and to hold and extend the work of missions. Those that have money now, and hoard it, and speculate on it, and grow richer, while every religious enterprise is crippled and appealing for help, will have a sorrowful account to meet in the end.

A Mystery Solved. (?)

MR. EDITOR: Bishop Gilbert Haven and all the preachers of the Methodist Episcopal Church (North) who work down in these extreme Southern States, in all their communications, written and oral, that I have ever heard of, have made and continue to make assertions about the people of the South—their character, their feelings, their conduct—and especially about the Methodist Episcopal Church South, so grossly false that it has been a problem to see how they can possibly be lovers of the truth. Their statements have uniformly been such as to produce the positive conviction that in many cases they manufactured out of whole cloth, and did so willfully and malignantly. Now it is written of a Bishop that "he must have a good report of them that are without, lest he fall into reproach and the snare of the devil." These men have certainly fallen into *reproach*, and many people think also into *the snare*. If they are *not* in *the snare*, then their conduct is a riddle. This riddle we have been trying to solve, so as to save these preachers and their leader from the charge of bearing false witness; and the effort has been intensified by a knowledge of the fact that it is decreed that hereafter "we be brethren."

The solution—the best one, at least—that my mind has been able to make came out in the sworn testimony given by a negro, in this city, a few days since. This is very remarkable; but still it furnishes, I say, the most reasonable, because the most charitable, solution of this painful mystery. The case was this: Two gentlemen of good standing were arrested in Sumter county, Alabama, on the charge of Ku-Klux murder, and carried to Mobile, Alabama, by the United States soldiers. They were on trial before the United States commissioner, and the negro was a witness. Being sworn, he was asked if the prisoners had done the deed, to which he replied that they did. Being further asked "how he know they were the men," he answered: "God told me so." (This is the language, *verbatim*, reported by good men.) Upon such testimony the prisoners, men of property, families and personal good character, were incarcerated in the county jail, and that, too, in the face of contradictory testimony, given under oath, by men of reputation for honor and intelligence. Yes, sir, this was proof enough for the United States officer, and they are in jail to-day.

It is not my purpose, Mr. Editor, to comment on the baseness of prostituting a high office to the purposes of political partisanship, nor to hold up to scorn the ineffable meanness and tyranny of such conduct, for I am not a politician, nor is the ADVOCATE a political newspaper. I introduce the circumstance to explain the mystery; and you will at once see how it bears on the matter.

Suppose the Bishop and his men should in their Southern work meet with these gifted sons of Africa, and hear from their inspired lips the marvelous things they rehearse in Northern papers and before Northern Conferences—can they be blamed for believing what they hear? You read that the Bishop, in a Northwestern Annual Conference, not long ago, said that "the negro is immeasurably superior to the white man." If this is his honest opinion, then can he be censured for giving full credence to everything this superior being may communicate to his reverential soul?

That the negro is a remarkable man, in some respects, no one will deny; and nobody will doubt that he has a *very superior* gift of being able to tell things he neither saw nor heard, nor in any way received of man. We who have a life-long acquaintance with him know that he possesses *this power* to a marvelous degree, and is not entirely unpracticed in its exercise. Indeed we had *nearly* concluded that all the Northern preachers who are at work in these regions—the Bishop too—are about as richly endowed with this African prophetic power as the negroes themselves; and candor compels us to say we were almost settled and confirmed in this belief, and had well-nigh despaired of solving the mystery. But fortunately, perhaps, for *charity* and *fraternity*, in an hour and in a way we looked not for, this solution came up, viz.: If a United States commissioner, without personal meanness and wrong, can *incarcerate* the *bodies* of citizens upon the avowedly inspired testimony of a negro, then these Northern preachers may, without personal meanness and falsehood, upon the same kind of testimony, publish things that *blacken* the *characters* of both citizens and members of the church. You may say this solution is unsatisfactory. Well, I answer that it is the best I have ever been able to give, and if you can give a better, then I will be exceedingly thankful, for you know we *have got* to be brethren.

A Case to be Considered.

AMBITION WORKING ON IGNORANCE.

MR. EDITOR: One who reads the CHRISTIAN ADVOCATE wishes an account of proceedings that took place in a certain church in Covington county, Alabama, to be published. We believe that county is embraced in the district of Rev. S. P. Richardson or of Rev. J. W. Shores. We advise them to be on the lookout lest these troublers in Israel should creep in and do mischief. They can do mischief where the people are ignorant. Where the papers of the church and the Discipline do not circulate, what else can be expected? The want of knowledge is the cause of much religious instability. For want of knowledge the people fall a prey to every kind of deceivers. They are driven about and tossed by every wind of doctrine.—See Ephesians iv, 14. The eye-witness reports in substance as follows:

"*October 3.—Bethel Church.*—A meeting took place in the church here, about two weeks ago, that I will give you some account of. It was called by two local preachers to see who was in favor of Congregational Methodism. One of these preachers introduced the subject. He did not see the use of Bishops and presiding elders. Here we have an *assessment* made out for the circuit-rider; and here comes the older and runs his pencil through that, and leaves a small sum for the man who does the work. The church is a scheme to make money. And then they've got a big Publishing House, and that don't do us no good.

"One who reads this paper asked the speaker if he took the ADVOCATE, or ever bought a hymn-book or Discipline? And the sublime reply was: 'No, sir.'

"The speaker continued, after this boast of his ignorance, saying that he was necessarily compelled to resign, to quit the church, as it seems that a local preacher will have to get his lesson; must take a course of study before he is allowed to continue to preach; and if you don't get that lesson you can't preach. He closed by saying: 'I can't stand the pressure. I am bound to withdraw.' The other of the brace of disaffected and ambitious local preachers spoke his mind. He did not think it was safe to remain in the Methodist Episcopal Church. Times are too hard to pay Bishops and elders.

"Here he was interrupted by one who said: 'No need of growling. I have been here two years, and never knew a dime to be paid on the Bishops' fund.' Not at all silenced, the brother continued: 'He saw no use in Bishops, no how. They go where all the refinement and wealth is; but they can't visit us country Christians.'

"A young brother defended the old church; but the plague had spread—the plague of disaffection. Busy-bodies and schismatics had sowed the seed of dissension before that meeting was called. Nevertheless, the young brother was valiant for the cause. He saw the hard-shellism of the movement. Many Hard-shell Baptists are in that region. He would cut to the bone and take it out, if there was a piece of hard-shell in him. These disaffected preachers were selfish; they wanted a free gospel, and if anything was paid they wanted it themselves. He was sorry to see such weak-mindedness among the people. The church and the plan of church government that had brought *them* the gospel, and that had done everything for *them*, they were now told, was all wrong. There was a cheaper and a better plan. *Episcopal* Methodism had sought them out and given them the gospel in the wilderness; *Episcopal* Methodism had been sending them preachers year after year, who were meagerly supported, but who continued to serve them; *Episcopal* Methodism had done all for them that had ever been done. But now they found out that *Congregational* Methodism was the thing! Quite late in the day to find out the right kind of Methodism. For his part, he would stick to the old ship.

"But the game was blocked. The malcontents took a vote, and about two-thirds of the misled members went their way; and then they modestly asked for the use of the meeting-house to organize in! *Their* elder is to come round on the third Sunday in the month to organize them, and then they can call their own preacher, and have a right to starve out as many as will serve them. And then the two malcontents will have a chance to be called and chosen. Ambition works among the ignorant as well as among the learned; it works among the small as well as among the great. Self!—how it finds excuses to push its interest."

There are a few things to be noticed in this connection:

1. We must get up Sunday schools, not simply in cities and villages, but among the hard-shell neighborhoods.

2. We need a catechism on church government, as well as on church doctrine. Nearly all the secessions and schisms that occur from our church come by misleading the people about church government. Ambitious and intriguing men deceive and pervert the weak and ignorant at this point.

3. In the absence of a catechism on church government, our pastors must teach their people the truth on this subject, so that they may be rooted and grounded, and stand fast against all who would lead them astray.

A. X.

The Dead Line of Fifty.

BY E. WENTWORTH, D. D.

The Bible limit of life is threescore years and ten. Of these years the first third are spent in education, physical growth and development, mental and moral expansion, getting ready to live. By the time he is thirty a man, by immemorial usage, is ready for priesthoods and senates, the pulpit, bar and forum, headship in the family, the army, the State, the church. As a rule, a man cannot expect more than twenty or thirty years of active, busy life, whatever his business or profession. A Chinaman wisely retires from business at forty-five, and expects his sons to support him, as a gentleman of leisure and advisory counselor, for the remainder of his days. If Shakespeare's Seven Ages represent so many decades, the sixth, that of "the lean and slippered pantaloon," begins at sixty, at which age the work of most men is done, and they are on the decline. Confucius comprehends his mental history in decades, and confesses to no decline: "At thirty I stood firm; at forty I had no doubts; at fifty I *knew heaven's decrees;* at sixty my ear was an obedient organ; at seventy I could follow what my heart desired without transgressing what was right." Socrates was as hale as Vanderbilt at eighty, and Plato was polishing his inimitable "Dialogues" at the same ripe age. These are exceptional cases. In choosing leaders, men prefer enthusiasm to wisdom.

"Old men for counsel; young men for war."

Action is better than advice; the positive is better than the negative; an ounce of poor poetry is better than a pound of sound criticism; the dogmatism of crude eighteen is more palatable than the slow caution of experienced eighty.

At the late session of the Cincinnati Conference, one of its veterans, the Rev. Dr. Asbury Lowrey, asked leave to retire from the effective ranks of the itinerancy to the supernumeraries, in view of the fact that he had "reached that period of age and ministerial service" that implied "the general impairment" that always attends a life past its meridian, and that he did not "think it best for a minister to continue in the uniform work of the itinerancy until he reaches the bitter end of unacceptability." "There is a time when God calls men into the ministry, and a time when he calls them out." These are wise words, and the Conference wisely granted Dr. Lowrey's request.

In olden times the pastoral relation was as indissoluble as the marriage relation, and was ended only with death. In these days, churches with permanent pastorates retire their ministers, like army officers, on half pay. Dr. Cox, of Brooklyn; Dr. Spring, of New York; Dr. Sprague, of Albany; Dr. Boaman, of Troy; Dr. Todd, of Pittsfield; Drs. Ames and Bond, of Norwich, and numerous others, were so retired, and supported as superannuates, and succeeded by younger men. Regretfully, or secretly exultant, the advancing ranks of the strong and healthy and active press out of the service those who have done their work and become old and feeble. They have the field now; but it is a brief possession. "Every dog has his day." Their turn will soon come, perhaps, like the old draught-horse, to be turned loose to die on the common, or, like the useless mged of the Africans and Asiatics, left in some exposed place to die of starvation. In the order of Providence, the "dead line of fifty" is not a fixed line; it is movable.

Those who mature early, fail early. "Soon ripe, soon rotten." Some are as forward at twenty as others are at thirty. Some have spent as much vital force at forty as others have at sixty. Years simply are no measures of ability to do. Some men do their best work between three and fourscore. Let every man work as long as there is work in him, and let the church provide that those who no longer bear the brunt of the battle have positions in the rear suited to their day and strength. Work we must; but we cannot all, if we would, "cease at once to work and live."—*Repository.*

The Old Catholics at Bonn.

We have already briefly noticed, says the *Methodist*, the proceedings of the conference at Bonn between Old Catholics, Anglicans and Greeks. Besides the surrender of the *filioque* as a part of the Nicene creed, the Old Catholics gave up the canonicity of the Apocrypha, the superior authority of the Vulgate, the use of the Latin as a liturgical language, works of supererogation, five of the seven so-called sacraments, the co-ordinate authority of tradition, the immaculate conception of Mary, confession, as far as it is made compulsory, and indulgences, in as far as they relate to other than church penalties. "Faith working by love" was defined to be the ground of justification, and distinguished from faith without love. The Eucharist was admitted to be "not a continuous repetition or renewal of the propitiatory sacrifice offered once forever by Christ on the cross," but a perpetual memorial of it. The Orientals did not quickly accept this statement.

It was found, as might have been expected, that the representatives of the Eastern Church were rather impracticable. Reposing calmly on their orthodoxy, they were indisposed to yield as much as the breadth of a hair. They quite surprised the Anglicans by hesitating to accept the regularity of their orders. This, after so much Anglican courting of the Eastern Church, was cruel! Finally the Orientals consented to take Dr. Dollinger's word for it. That an ex-Catholic should have to guarantee the regularity of English orders to an Orthodox Greek prelate was as funny a situation as could be well conceived. Just as strange was it that the Old Catholics were more strenuous than the Anglicans for the rejection of the immaculate conception of Mary. Canon Liddon wished for liberty to hold it as a "pious opinion," but Dollinger was for its extirpation, root and branch. It was of the papacy, papal, and he would have nothing to do with it.

Protestants will regard this conference with mixed feelings. As an Indication of Old Catholic progress toward the light, it is most cheering. One by one the impostures of Romanism are discarded. Old Catholics no longer acknowledge the Council of Trent; soon, no doubt, they will be more Protestant than High Church Anglicans. As a means of unifying Christendom the conference will accomplish nothing. Christendom is not to be united on the basis of an apostolic succession through bishops. The vigor of modern Christian life is in the "reformed" churches, and no union will hold that counts them out.

THE editor of the St. Louis *Christian Advocate*, who was in attendance at the St. Louis Conference, in his report of the proceedings of the fourth day, says:

At eleven o'clock the question of the change of the General Rules, in regard to the use of ardent spirits, was called up, and on motion the question was taken without debate, and resulted in favor of change, 3; against a change, 42. This I regard as a sensible vote, all things considered, and this remark is made with the full admission of the fact that those who voted for the change are just as wise, honest and conscientious as those who voted against a change, each voting agreeably to his own sense of propriety, and on his own individual responsibility. The probabilities are that the action of the majority of the last General Conference will not be confirmed by the requisite majority of the several Annual Conferences. The rule, as we have it, has stood as it is for a long time past, and has always been found efficient and sufficient whenever and wherever properly applied, and changes so important as this should never be made but for good and sufficient reasons, clearly and forcibly set forth.

HARD ON NEWSPAPERS.—The past year or two has been especially hard on religious newspapers, many of which have suffered financially, and some of which, as well as secular papers, have suspended. A certain Baptist paper with a *bona fide* circulation of seven thousand five hundred, has during the last few years fallen, by its own showing, seriously behind in its finances. The editor announces that the subscriptions and the business have failed by ten thousand dollars to pay expenses, and that "another four years of such failure" would put the concern from twenty to thirty thousand dollars in debt—an obligation that the denomination could never meet. The *Religious Herald* tells us that another Baptist paper, with eight thousand subscribers, failed last year to pay expenses by five thousand dollars. The last two years have been years of embarrassment to all enterprises whose business is readily affected by a financial crisis.—*Church Advocate.*

BY GOOD acts we make good friends.

The Roman Catholic Issue.

Dr. Thompson, writing from Berlin to the *Observer*, expresses the opinion that the dispute between Prussia and the Pope is in reality a controversy in which all Christendom will yet have to take part. As to the shape which the issue will take in the United States, and the right way to meet it, he says:

"There are three ways in which Romanists are there seeking to employ the State as an agent and supporter of their church: 1. By obtaining State aid for Roman Catholic schools in rivalry with the public schools. 2. By procuring legislative grants to their church institutions. 3. By claiming a distribution of offices to *Catholics as such*, thus introducing the baleful practice of recognizing religious communions as political powers, to be negotiated with and placated in the administration of government.

"Every reader of the *Tablet* and of the *Catholic World* will recognize this as a fair statement of the attitude of the Roman Catholic hierarchy toward the State in America. But every item of this programme is directly hostile to the principles of American liberty; and it is only necessary that the aim of the Ultramontanes be made apparent in order to rally the American nation against ecclesiastical management in the State. For this, however, it is important that the movement should not rest upon Protestantism as its center, nor use Protestantism as its argument or its end. Why should we cling to the name Protestant, which, as first given, was of political origin and significance, in the *Protest* of the evangelical estates of Germany at Spires in 1529, against the decree of the Diet forbidding the propagation of the new doctrine? What have we to do to-day with a name that had reference to certain politico-ecclesiastical measures of Germany three hundred and fifty years ago? Before the common people this very name enables Roman Catholics to contrast Protestantism with Christianity and "the church," and to decry Protestantism as a modern human invention. No; let us be what we are. We are Christians; we date from the New Testament; our faith, our charter, our title is older than Luther, older than Augustus. And we are Catholics; ours is the one, holy, universal faith of the one, holy, universal church. They are schismatics, they are heretics, who have departed from the doctrine and the practice of the New Testament. Our succession is the spiritual life of believers, never extinct in any age. As here, in the land of Luther, I see how formal, how traditional, how arbitrary Protestantism has become, I feel loath to fight under such a name against the aggrandizements of Romanism. We must take higher ground.

"Especially must we do this in the United States. The American idea of religious liberty forbids that the State should foster or favor Protestantism rather than Catholicism; there are thousands upon thousands of citizens who, though nominally Protestant, have no intelligent sympathy with the evangelical system; and in a controversy with Romanism, waged in the name and for the interest of Protestantism, or waged against the Roman Catholic *Church* in its faith and worship, these would either be indifferent or would throw their doctrine of religious liberty over the Catholics themselves.

"Pains should be taken to present the true issue clearly, sharply, forcibly; and this should be kept constantly before the people. The Constitution of the United States forbids religious tests for political office, and any form of church establishment. Most of the State constitutions are now to the same effect, in spirit, if not in words. No man's religious faith can be urged as a disqualification for office. This principle and practice all true Americans are ready to defend. But when Roman Catholics claim that *as* Catholics they are entitled to a *pro rata* share in the distribution of political office, then true Americans, to a man, will resist the doctrine that an ecclesiastical connection gives a claim to political preferment! Such a doctrine is destructive of liberty, civil and religious."

WE CLIP the following item from the Hot Springs *Daily Press*, Arkansas, of October 22:

Methodist Episcopal Church South. This church, which has been in course of erection for some months past, will be ready for use on next Sabbath. Rev. P. T. Scruggs, from Memphis, will preach at half-past ten A. M. and administer the ordinance of baptism.

At nine A. M. the Sunday school will be reorganized. Rev. I. Z. T. Morris will deliver an address on the responsibility of Sabbath school teachers. The pastor will organize a class of young men, and also of young ladies. Besides, there will be a class for visitors, taught by a visitor.

WE WERE deeply pained, a few days since, at the announcement of the death of Mrs. Emily R. Miller, wife of Rev. John C. Miller, of Jackson, Louisiana. An obituary of this estimable Christian lady will appear next week. Sister Miller's death is a most serious loss to the church and to the community. The bereaved family have our earnest sympathies and prayers.

REV. S. P. RICHARDSON, presiding elder of Union Springs district, Alabama Conference, in a private note of recent date says: "The work on the district is prosperous; about seven hundred have been added this year, and the work goes on."

BISHOP KEENER reached home from St. Louis on Saturday, October 24. He reports himself as weary, but in good health, and as having had a very pleasant time in Missouri.

A Happy Death.

The following account of the last hours of Dr. T. M. Eddy, one of the missionary secretaries of the Methodist Episcopal Church, was furnished by General Fisk and read at the funeral:

MEMORIAL STATEMENT OF DR. EDDY'S CLOSING HOURS.

Sunday, Midnight, Oct. 4.—Dr. Eddy's physicians advised me that he must die, and suggested to me that I should impart this information to the suffering saint. I performed the melancholy duty as best I could. He received the intelligence with great calmness, but said he thought his medical attendants must be mistaken. It did not seem possible to him that this was his fatal illness. His exact words were as follows:

"Clinton, it does not seem possible that this can be my fatal illness. There is too much work to be done that I should accomplish. I am just in the prime of life. I know how to work for Jesus, and I love to work for his cause. Does it not seem strange that I should be called home from the vineyard when there are so many laggards in a field whitening for the harvest? Nevertheless, God's will be done. If I am to die now, there are certain items of business I must adjust. Sit down here with the family, and I will dictate my wishes."

With composure most marvelous he dictated his will, and gave advice to his executors respecting his every interest in this world; after which he dismissed all thought of his earthly affairs, and summoned us to prayer at his bedside, in which service he was himself the most fervent. He then, in the most touching manner, spoke to each member of his family present, and left messages of love, and earnest words of invitation to holy living, for absent ones. From this hour—two A. M. on Monday morning—until daylight the scene in the chamber of this good man was impressively solemn, and his golden words would make a volume. He left messages for his associate secretaries, for his Conference (Baltimore,) for the Missionary Society, and the church at large. Speaking of his life-work, he said:

"I have no regret that my life has been spent in holding up Jesus to my fellow-men as their Savior. Preaching Christ is the only work which brings sweet perpetual contentment."

"Dying is a fact—that takes care of itself. Faith in the great hereafter through Christ is my strength."

"I am now in a most sweet state of mind, nearing the gates."

"Tarry not, O Lord, but come now."

"Beyond the parting and the meeting
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon."

"Love, rest and home—sweet, sweet home—
O sweet it will be there to meet
The dear ones all at home."

At five o'clock on Monday morning the sacrament of the Lord's Supper was administered by Dr. Chapman. The entire household, visitors, attendants and servants, were summoned to his room. As Dr. Chapman was beginning the communion service, Dr. Eddy sat up in his bed, looked around the room, and said: "Wait; tell Annie to come too." Annie is the colored cook, and was a great favorite of the doctor's. Annie was specially called, and on her arrival at the bedside the most impressive communion service I ever witnessed began.

Dr. Eddy quoted much from the hymns so frequently sung on such occasions. With much emphasis he repeated:

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

"Lord, I believe thy precious blood,
Which at the mercy-seat of God
Forever doth for sinners plead,
For me, e'en for my soul was shed."

The entire morning was made glorious by his utterances. Nearly every wakeful moment gave us some gem of religious thought. Monday and Monday night and Tuesday thus passed away. Tuesday night and Wednesday morning he marched rapidly to his end, a shouting victor all the way. In response to words of mine, suggesting the great loss our Missionary Society would sustain in his death, he said: "Clinton, I must quote to you the last text I preached from—'My God shall supply all your need, according to his riches in glory, by Christ Jesus.'"

To Bishop Janes he said: "I am resting in Jesus, O so sweetly; a poor sinner saved by grace; *but saved*, God be thanked."

Far more than an hour of his last night he uninterruptedly spoke of the great needs of the church, and the imperative demands upon our Missionary Society to take advanced ground. "Forward! Is the word—no falling back. We must take the world for Christ; say so to our people. God calls us. Louder than thunder, on the dome of the sky, the Lord strikes the hour. We must throw down our gold in the presence of God. Amen."

More than a score of times he called on us who stood beside him to see to it that the church be roused to its plain duty to possess the world for the Master. His face was beautiful as the lights of the gates of the celestial city flashed upon him.

One very pleasing incident before losing the power of speech was that of stretching his hands over the heads of his weeping family and pronouncing the benediction. How emphatic were the words: "The grace of our Lord Jesus Christ be upon and abide with you evermore. Amen."

About one o'clock on his last morning he lifted his trembling hands and endeavored to clasp them in ecstasy. He was so weak they passed each other, scarcely touching; but he clearly shouted: "Hallelujah! hallelujah! hallelujah!" His last words were: "Sing and pray—eternity dawns."

We gathered around the rejoicing, triumphant saint and sang: "Jesus, lover of my soul." Dr. Tiffany led us in prayer. We continued to sing for an hour, during which time he manifested exceeding joy. He was filled with glory—trying in vain to speak.

Just before his last moments I said to him: "Dr. Eddy, is the way still bright and joyous? Is Jesus very precious to you now? If you understand me and cannot speak, please raise your hand." He raised his hand as if voting at a Conference, and held it up until the ebbing pulse grew fainter and fainter. In a few moments it was still, and the soul had rest in the bosom of the Savior of mankind.

Books and Periodicals.

THE NEW SONG. Classified and arranged by Rev. Aaron Coons. New York: Nelson & Phillips, Methodist Publishing House.

A 12mo of 255 pages of songs and hymns, with the notes, designed, we believe, chiefly for social worship and revival meetings. There are many of our best old hymns and some songs of merit. There are also many songs not fit to be published or sung—mere doggerel and trash. There is, however, enough good music and poetry in the book to make it a means of usefulness, we trust.

MANUAL OF PRACTICAL ARITHMETIC. By William G. Peck, LL. D. A. S. Barnes & Co., New York and Chicago, 1874.

This volume is by the well-known Prof. Peck, of Columbia College. It is designed as an introduction to the "Complete Arithmetic," and for those who wish to acquire a sufficient knowledge of arithmetic for ordinary business purposes. Price, fifty cents sent by mail, postpaid.

MONTEITH'S INDEPENDENT COURSE—ELEMENTARY GEOGRAPHY. A. S. Barnes & Co., New York and Chicago.

This is well adapted for beginners. A beautiful volume, excellent in method, and containing many illustrations and handsomely colored maps. Price, eighty cents sent by mail, postpaid.

SCRIBNER'S MONTHLY for November has: The Story of an Outcast, The Miracle of Lourdes, A Cambodian Ceremony, Richard Wagner, and other articles. The Great South in this number is about Florida, accompanied with splendid illustrations.

THE Southern Cultivator for November is well stored with articles and selections suited to our Southern climate and soil. It is one of our best agricultural publications. Published at Atheus, Georgia, at $2 per annum.

LIPPINCOTT'S MAGAZINE for November has: The New Hyperion, Where the Brown Stone Fronts Come From, The Genius of Conservatism, The Naturalist in Buzzard's Bay, Europe in America, and other articles.

APPLETON'S JOURNAL of October 24 has a fine table of contents. We note especially: John Everett Millais, The Manx Cat, The Prisons of London, John Lawrence Toole, Zigzags on the Hudson Highlands.

BRAINARD'S MUSICAL WORLD.—The October number of this popular musical monthly is on our table, and contains the usual amount of choice new music and interesting and instructive musical reading.

THE publishers announce that after October 31 Every Saturday will be merged with Littell's Living Age. The Living Age is a valuable weekly, containing the cream of the periodical literature of the day.

ST. NICHOLAS for November, Scribner & Co., New York, publishers, is a very fine number. It will be a rich treat to the boys and girls who are fortunate enough to get it.

OLD AND NEW for November has: Jeffries Wyman, Possession, The Way We Live Now, Our Sketching Club, The Protestant Episcopal Church, and other articles.

DR. ROSSER has just come in from an eight weeks' campaign on his district, says the Richmond *Christian Advocate*, and reports three hundred conversions, three new churches dedicated, and $2,500 of debts on these churches provided for. This is a good eight weeks' work. But the doctor complains that he does not feel as if he had done anything—says he has been cooped in thirteen little counties, instead of having a continent for his field. He is as elastic as a brand-new elliptic spring.

DIED, October 20, 1874, Fannie Virginia, youngest child of Dr. and Mrs. J. J. Lyons, aged nine months and fourteen days. Gone to rest in the arms of that dear Savior who said: "Suffer the little children to come unto me."

MARRIED.

McCARTY—SMITH.—By Rev. W. A. Montgomery, at the residence of the bride's father, Mr. William D. Smith, of Autauga county, Alabama, on Sunday, October 18, 1874, D. W. McCarty and Miss Hattie J. Smith.

McKENZIE—WEEMS.—On the fifteenth of October, 1874, by the Rev. J. B. Hays, at the residence of the bride's father, Mr. S. R. Weems, of Scott county, Mississippi, Mr. William C. McKenzie and Miss Mary R. Weems.

IRVIN—STOVALL.—On the twentieth of October, 1874, at Edwards', Hinds county, Mississippi, by the Rev. J. St. Weems, Mr. A. W. Irvin to Miss L. M. Stovall, all of Winona, Mississippi.

RICHARDSON—DAVIS.—In Yazoo county, Mississippi, October 21, 1874, by Rev. R. D. Norsworthy, Mr. W. Magrant Richardson, of Sumter district, South Carolina, to Miss Calista A. Davis, of Franklin county, Mississippi.

South Carolina papers please copy.

WOOD AND COAL.—We have bought wood for several years from William Velda, who advertises in these columns. We get good wood and good measure. His yard is located at the corner of Prytania and Philip streets.

BANK VAULTS, SAFES, IRON RAILINGS, ETC.—See advertisement of the Star Iron Works, Nos. 234 and 236 West Pearl street, Cincinnati, Ohio.

COAL.—We know of no firm more reliable and clever than the Messrs. H. & C. Tyler, dealers in anthracite, Pittsburg and cannel coals, No. 9 Carondelet street. See advertisement, and if you need coal give them a call.

WOOD ENGRAVING.—If you want a good job of wood engraving, apply to J. W. Hart, 258 Race street, Cincinnati, Ohio. See advertisement.

Conference Register.

Conference.	*Place.*	*Time.*	*Bishop.*
Tennessee	Gallatin	Oct. 7	Marvin.
Pacific	Stockton	Oct. 7	Pierce.
Holston	Asheville	Oct. 14	Doggett.
St. Louis	Caledonia	Oct. 14	Keener.
Indian Miss'n	North Fork	Oct. 22	McTyeire.
Arkansas	Fort Smith	Oct. 28	Kavanaugh.
Los Angeles	Carpenteria	Oct. 28	Pierce.
North Texas	Denton	Nov. 4	McTyeire.
N. Alabama	Huntsville	Nov. 11	Doggett.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Little Rock	Monticello	Dec. 9	Kavanaugh.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas*	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington City	Mar. 3	Marvin.

*German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Oct. 24, 1874.

A—N. W. Ayer & Son, J. O. Andrew, American News Company, J. B. Ashley $24, T. S. Arthur & Son, T. M. Alford, American Tract Society.

B—A. S. Barnes & Co., Mrs. M. G. Brown, Mrs. M. J. Buchanan $1.50, J. W. Bryant, C. H. Baker, F. T. Barnes, W. W. Brooks $1.60, B. F. Brown, Mrs. William Benson $2.20, J. C. Brooke, Billings & Spencer Company, David S. Brooch.

C—H. K. Curtis, Capital State Bank $49.52, E. W. Chevis, T. J. Clark $2, S. N. Clark, Aarun Coons, S. Collins.

D—J. V. Durant $5.50, H. L. Dyer, Charles H. Dilson & Co., Donaldson & Co., A. M. L. Douglass.

F—D. W. Foster, E. N. Freshman.

G—J. F. Gildersleeve, George P. Gill, C. C. Glover two letters, E. C. Garrison, Ed. P. Goodwin, W. M. K. Gillum $1.

H—A. J. Holman & Co., James H. Honston, Harrison & Cage, J. C. Hickey $4, J. T. Harris $61, L. Harden, William Hart, George W. Hart.

I—Ivison, Blakeman, Taylor & Co.

J—H. F. Johnson, J. J. Jones, Robert B. Johnson $1.60, Robert B. Jones.

K—W. L. Kennedy.

L—J. B. Lippincott & Co. two letters, Lee, Shepard & Dillingham, Littell & Gay, W. H. Leith, Charles E. Lamb $17.15.

M—P. H. Moss $13.90, A. H. Moss, Jonathan Manry, J. G. Meador, John S. McCarver, Lucien Minor, W. B. May, Manley & Co., T. Mundy two letters, C. H. Mallory.

N—C. J. Nugent, A. G. Norrell $1.90.

O—W. P. Owen $10.

P—P. S. Petty, Powers Paper Company two letters, T. J. Potter $18, J. J. Prather $2, W. J. Pursell.

R—George P. Rowell & Co. $1.90, Holdison & Withers two letters $30.25, J. K. Rangall three letters, A. H. Redford agent three letters, J. M. Reins $52.50, W. B. Roake $82, Reed & Lathrop two letters, E. Roberts.

S—Still & Lacey, J. L. Skipper $10, Scribner, Armstrong & Co., F. L. B. Shaver, A. B. Stewart, H. L. Selman, George S. Schofield, E. W. Simmons, St. Louis Advertising and Publishing Company $35.

T—J. T. Tompkins, C. W. Thomas, S. W. Turner $1, The Gorham Company, B. A. Thomasson $1.30, F. M. Taylor, J. W. Turner.

W—J. Wiese, P. H. Walker & Co., J. W. White $109.60, R. B. Womack $53, G. R. Wilson, L. L. Whitlock, J. M. Weems.

HARDWARE, AGRICULTURAL IMPLEMENTS, ETC.—Consumers and dealers in search of the largest and best-assorted stock of hardware, agricultural implements, iron, steel, nails, paints, metals, tools, cutlery, guns, etc., to be found in the Southwest, are referred to the advertisement of Messrs. A. Baldwin & Co., No. 74 Canal street, and Nos. 91, 93 and 95 Common street.

The old firm of Slocomb, Baldwin & Co. was well known throughout the South, and to the trade in the North and in Europe, and the public spirit and vigorous enterprise of the late lamented C. H. Slocomb gave to the house a popularity and extent of patronage which, by thorough acquaintance with the necessities of the trade, judicious management and a liberal policy to customers, the present firm, who are the successors, have been able to retain. The numerous friends of this well-known and influential family will be pleased to learn that Mrs. C. A. Slocomb and Mrs. A. D. Slocomb, the mother and widow of the late C. H. Slocomb, alluded to above, retain a leading interest in the firm, in commendam. The management of this vast importing and vending interest is intrusted to Messrs. A. Baldwin and C. Eustis, both judicious and capable merchants. Mr. Baldwin is president of one of our banks, and prominently connected with the management of several of our moneyed incorporations. Mr. Eustis is a grandson of the late Major Chotard, of Natchez, and grandson of the late General Eustis, United States army, and had been in the service of the firm, in a confidential and responsible position, for many years before he became a partner in the succession.

COUNTRY ORDERS.—Messrs. Braselman & Adams, Nos. 583 and 588 Magazine street, have already attracted a large country patronage, who trade with them regularly in person or by orders, and we believe that what they state in their advertisement, in reference to their business and terms, is true. Their customers assure us that they are satisfied. See their advertisement. Call on them, and you can judge for yourselves.

CROCKERY, CHINA AND GLASSWARE.—Samuel E. Moore is one of our oldest and most worthy citizens and merchants. As will be seen by his advertisement in our columns, his stock is varied and complete, and when Samuel E. Moore says, "All of which will be sold at the lowest prices," he means what he says, and customers may rely on the assurance. He has returned to his old stand, 55 Camp street.

LAPLACE'S Indian Turnip Pectoral Balm is advertised in our columns this issue. Mr. Laplace is regarded by those who have known him for many years in this city as one of the best chemists and most experienced pharmaceutists in the country, and at the same time as honorable and reliable.

BOOTS AND SHOES.—Our old friend, John George Wagner, is making just as good shoes as he did in better days; and, having a fine judge of stock, he treats his customers to the best. You cannot buy cheaper elsewhere. His store is at the corner of Ursulines and Dauphine streets.

DON'T FAIL to visit Levy Bros.' dry goods establishment, No. 581 Magazine street. New goods are constantly arriving, and all can be suited.

DR. WARRINGTON'S Cough Melange cures consumption.

BUSINESS NOTICES.

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The Child's Corner.

MICE.

BY GEORGE COOPER.

They break the kitchen windows
And overturn the chairs;
They cut the doors and tables—
Much wicked work is theirs.
Your watch they often handle,
And sometimes let it fall;
Which fact is quite surprising
When told of rodents small.

They hide your books and papers,
Unlock the doors and gates;
They revel in the pantry
And rattle down the plates;
They fill your boots with pebbles,
And, to your great dismay,
A garret full of pussies
Can't keep the knaves away.

But mice don't slam the shutters,
And sail your hats for boats,
And give away to beggars
Your pantaloons and coats.
At last you muse on Darwin,
And, much to your annoy,
You find those mice developed
Into that youngest boy.

About Footmen.

Has the young reader of this ever read the story of Marco Polo, the Venetian, who, six hundred years ago, traveled through Tartary and China, and, coming back nineteen years later, wrote a book containing accounts of such wonderful sights and strange adventures that his bosom friends would not believe him, and begged him, even when on his death-bed, to retract the falsehoods he had published? But Marco stuck to them, declaring that every word he had written was true. After many years other travelers have shown that Marco had really not told half the marvelous things he had seen in the countries which he had visited. Among many other wonderful things which he describes in a most fascinating way, he tells of the first pony express and mail service that probably ever existed in the world. Wherever he traveled in Tartary, Marco Polo says he saw the "couriers of the kahn," as the Emperor's swift messengers, who carried letters from city to city, were called. Day and night they flitted by him, on horseback and on foot, over the great highways; "never stopplug," he writes, "for an instant, save at the post-stations," where fresh horses or runners were always on hand.

There were both mounted and foot couriers among the Tartars. The stations for horsemen were twenty-five miles apart. Each courier had to ride this distance in two hours on a single horse. At the station, however, both horse and rider had a good long rest, for a fresh horse and fresh courier were ready to take his message and speed onward with it to the next station, where in turn the jadded horse and rider would find rest, while the message would speed onward in the hands of another courier on a fresh, fleet steed. The foot couriers had stations three miles apart. When the message was to be carried, it would be given to a foot messenger, who would instantly start running with might and main to the next station, where he would deliver the message to the courier in waiting. The trained couriers could go the distance in a very short time, without much injury to themselves, and, indeed, without much fatigue.

Foot couriers of the same kind were in use in England about one hundred and fifty years ago, though not employed by the monarchs of that country, but by private gentlemen and noblemen. It was their duty to run by the side or in the rear of the coaches when their masters were traveling or riding for pleasure. These attendants were called "footmen," as the attendants on carriages nowadays are called; but the first footmen did not ride on the box with the drivers, or on the seat behind, as now. And the footmen in past days accompanied the coaches, not to open the door for their masters and mistresses, as in the present time, but for a purpose you will never guess, I am sure. They ran after the carriage to help it out of the mud and mire! In the "good old times"—which, for all that you may hear said in praise of them, had not half the pleasures and conveniences, nor, indeed, half the virtue and goodness of the present time—the public roads in England were so poor that it was almost impossible to travel over them; every few miles the footmen had to help the coach out of the mire. When "gay Prince Charley from over the water," who was afterward King Charles the Second, went to visit another prince, his coach-and-six was six hours in going nine miles! After the roads were improved, the footmen died out, or rather were replaced by what were called "guards." These were strong, stout men, who rode on the stage-coach or followed it on horseback, partly to protect it from robbery, but mainly to help it out of the mud. When the stage-coaches gave way to railway cars, the guards became porters and brakemen.—*From "The Pony Express," in St. Nicholas for September.*

Effect for Cause.

BY MRS. PROSSER.

"Caw! caw! what's the matter, neighbor?" said one rook to another, building in the same tree.

"Matter enough; all my beautiful work that looked so clever yesterday destroyed by the gales that blew last night."

"Caw! caw!" said the first, flying down to survey the ruin. "I should have been in the same plight, neighbor, if I had not been so snug in the fork of yon branch. Yours is a pleasant place truly, if you are able to keep it."

"But I cannot keep it. Three times now has my labor been in vain. All blown down. Caw! caw! caw!"

By this time many builders had gathered around the desolated nest. "Friends," said one, sidling along a branch rather above them, "it is too bad; it is really a pity! Your hearts must have ached, as mine did, to see the ground of the avenue strewed with sticks and twigs, scattered about in dismal profusion, showing what the devastations of last night were; it is high time to put an end to such evils."

"Caw! caw!" cried the rooks. "What are we to do?"

"I will tell you," said the orator. "Go to yon brazen bird on the top of the church-tower. I have noticed that whenever he turns his head to the willows our nests are in danger. Tell him plainly that if he will look that way we will peck his eyes out."

"Caw! caw!" said the rooks, and, rising in a cluster and wheeling round, they soon settled on the church-tower. The weathercock was staring hard at the northeast point, and could not see them till they had marshaled themselves on the battlements in front of him. When they had finished their harangue of complaints, reproaches and threats, he creaked out:

"He! he! he! Excuse me, gentlemen, but I should have given you rooks credit for more wisdom. Break your bills, if you please, in pecking out my eyes. When you have done you will be in the same place that you are now. If you could manage to lay hold of the northeast wind and punish him, you would gain your end, and I would turn round with pleasure; but, as that would be a difficult business, the best advice I can give you is to go back and build where he cannot injure you, or else to stay building till he has done blowing."—*Interior.*

How a Coat Used to be Made. Boys in these days who can go to a clothing store, try on a coat, and when they find one that suits, pay for it and take it home, may be interested to know how boys came by their coats in the old times. Hon. Amasa Walker tells this story:

"After I had obtained the wool for my coat, and carried it a long distance to be carded, I found the parties overwhelmed with business. Everybody desired their wool carded as well as I, and I was obliged to wait the natural course of events, which meant two weeks. I returned home, and, when the two weeks had elapsed, again presented myself at the mill, and inquired for the wool. It would be done in less than another week. It was done when I next visited them, and I took my possession home. My mother was quite delighted on my arrival, and at once set to work to spin it on a great wheel. At the appointed time I made another journey on horseback, with my bundle behind me, to the cloth store at Knoxville. I was obliged to be contented with receiving a promise of the cloth in three weeks. When that time had gone by, I went again, and had to wait a long time, but finally obtained my treasure and went home. After three weeks' delay and disappointment, Uncle Daniel gave me the cloth for my surtout, and then Aunt Debby, the tailoress, had to be engaged to make it. Aunt Debby could not come for some days, but at last, after more hardships in going for her at early sunrise on a cold, frosty day, and waiting for her to finish a job, she was obtained, and the hard-earned garment was at last completed, as well as my brother's clothes."

Purity of Character.—Over the outer coat of plum and apricot there grows a bloom more beautiful than the fruit itself—a soft, delicate powder that overspreads its rich colors. Now, if you strike your hand over that, and it is once gone, it is gone forever; it only appears once. The flower that hangs in the morning impearled with dew—arrayed with jewels—once shake it, so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell gently on it from heaven.

On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended into a beautiful fantastic picture. Now lay your hand upon the glass, and by the scratch of your finger, or by the warmth of the palm, all the delicate tracery will be obliterated.

So there is in youth a beauty and purity of character, which, when once touched and defiled, can never be restored—a fringe more delicate than frost-work, which, when torn and broken, will never be repaired. When a young lad or girl leaves the parents' house, with the blessings of a mother's tears still wet upon the cheek, if early purity of character be once lost, it is a loss that can never be made up again. Such is the consequence of crime. Its effect cannot but be in some way felt, though by God's mercy it may be forgiven.—*Early Days.*

Water Running up Hill.—Did any of you ever see water run up hill? I've always kept my eyes open (at least when I was awake,) but as long as I've looked at the brook that flows near my pulpit, I've never yet seen it try to run up hill. But a bird who heard a naval officer talking about it, told this to me:

There is, in the Atlantic ocean, a warm water river or current, called the gulf stream, that really, of its own accord, flows up an inclined plane from south to north. He said that, according to scientific men, this warm stream starts at three thousand feet below the surface of Hatteras, and in the course of about one hundred and thirty miles rises, or runs up hill, with an ascent of five or six feet to the mile.

What makes it? Ah! that is more than Jack knows. More than the bird knew. More than the officer knew, either, I guess.

Shall any one ever know? Why not? Wise people are learning new things all the time, and why may they not find out the why and wherefore of this queer thing?—*St. Nicholas.*

When the Duke of Edinburg visited Birmingham, the other day, a fervid old lady elbowed her way to the front of the crowd, exclaiming: "God bless you! How's your dear mother?"

Those who are very difficult in choosing wives seem as if they would take none of nature's ready-made works, but want a woman manufactured particularly to their order.—*Hawthorne.*

Farm, Garden and Household.

Soup-Making.

There is no way in which the comfortable abundance of a table may be better insured, while at the same time a strict eye is kept upon economical expenditure of means, than by an almost daily addition of soup to the family dinner. From the careless, slovenly manner in which it is too often prepared, many acquire an almost invincible repugnance to this otherwise palatable and nutritious article of diet. It is only when concocted by an indifferent cook that soup deserves the contemptuous sobriquet of "slops," so often applied to it.

It is surprising from what a scanty allotment of material a dainty dish of soup may be supplied. Let a roast of beef be consumed to the very bone, a turkey or pair of fowls deprived of every joint, yet if the carcass is put away it furnishes at once the needed basis. The French understand this to perfection, and we read that in Parisian kitchens a closed vessel containing the "potage" is ever at the fireside, awaiting any and every contribution the skillful grisette anon supplies from the surplus of other dishes in process of preparation. But we propose to give directions suited to American habits and tastes. The following hints, we trust, will not be found untimely, and are extracted from the manuscript recipe-book of an old and famous Virginian housekeeper.

In the first place, observe always to lay your meat in the bottom of the pan or pot, cutting the meat up, or, if a bone, cracking it well. A lump of butter adds richness, but is not *necessary*. Select such herbs and vegetables as you prefer, cut them up very small and lay over the meat, with a very little water and a cautiously small piece of salt. Cover the vessel with a close-fitting lid and set it by a slow fire; this will draw out all the virtue of herbs and roots, giving the soup a different flavor from what is imparted by putting the full quantity of water in at first. Turn the meat frequently. When the gravy produced is almost dried up, fill your pot with a sufficient quantity of water to make soup for your family. To a large shank-bone of beef three quarts or even one gallon is not too much to allow.

When your soup is done take it off the fire to cool, and skim thoroughly from grease. Put it on again, and be sure not to dish it up unless boiling hot. Be careful to add salt and other highly-flavored condiments sparingly; every table is provided with salt-cellar and casters, so that a deficiency in these respects may be easily rectified; not so an over-quantity. If other thickening than the vegetables used is deemed advisable, *brown* the flour for all soups save chicken, veal and oyster soup.

Exhaustion of the Brain.—Dr. Radcliffe, in his recent Croonian lectures, is reported to have discussed, at much length and very acutely, the subject of brain exhaustion, so common at the present day. After describing the leading symptoms, such as loss of memory, depression of spirits, increased or lessened sleepiness, unusual irritability, epileptiform condition of the nerves, and sometimes transitory coma, he argues against urging the patient to eat heartily, believing that such a practice tends to develop the disease; he equally opposes the training diet system, as generally starving the nerve tissues by excluding hydrocarbons from food; nor should the patient be urged to work more than is natural under the circumstances, nor to rest from headwork, in many cases cerebral exhaustion being intensified by the brain lying fallow; if there is undue sleeplessness, the head should lie low on the pillow, and if undue sleepiness, it should be kept high.

Feeding Cattle.—For the same reason given for feeding hogs early, begin to feed at once such cattle as are designed for beef. A moderate quantity of grain in connection with a good pasture will fatten them rapidly during this and next month. The great waste of feeding unground corn may be obviated by having one store hog to every head of cattle to run in the pastures with them. Milch cows, if well fed, will make more and better butter during this and next month than at any other season. Pumpkins make an excellent addition to their food, and corn meal—even two quarts daily—adds very much to the richness of the milk. Give salt once a week.

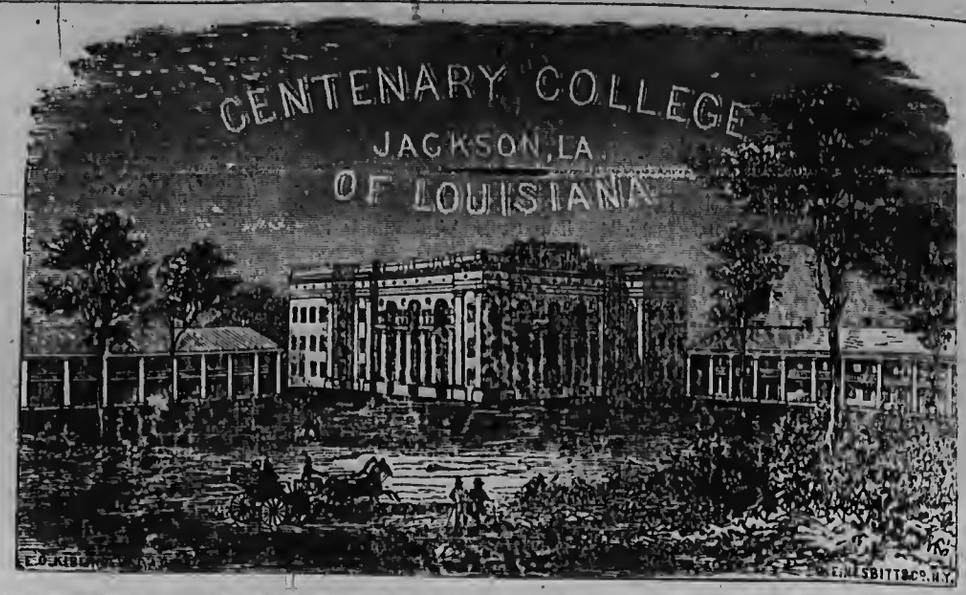
The following recipe, taken from an English paper, is said to make a good Scotch tweed entirely impervious to rain: "In a bucket of soft water put half a pound of sugar of lead and half a pound of powdered alum; stir this at intervals until it becomes clear; then pour it off into another bucket, and put the garment therein; let it be in twenty-four hours, and then hang it up to dry without wringing it."

Variegated-Leaved Almond.—A handsome strong-growing, variegated-leaved almond has been originated in France. The leaves are of a fine green, marked with white streaks, and in this respect strongly resemble those of the variegated-leaved Nagundo. Should it withstand our hot sun it will be a very desirable acquisition to our gardens.

Cleaning Stoves.—Stove luster, when mixed with turpentine and applied in the usual manner, is blacker, more glossy and more durable than when mixed with any other liquid. The turpentine prevents rust, and when put on an old rusty stove will make it look as well as new.

French Toast.—One egg, about one cup of milk, a very little salt; mix well together; dip in thin slices of bread (this is sufficient for about six slices) and fry on a griddle. This buttered is very nice, is quickly prepared, and is a good way to use stale bread.

SCHOOLS AND COLLEGES.



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Charges.—Tuition, per session of forty weeks, in College, $60; Tuition, per session of forty weeks, in Preparatory Department, $40; Contingent expenses, $5. A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

Board.—Board, including lodging, washing, lights and fuel, can be had in the best families for $20 per month. Day-boarding with the same families, $10 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

Location.—This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

When Founded.—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

Alumni.—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

Apparatus and Cabinet.—The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

Literary Societies.—There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

Buildings.—The Trustees are determined to continue the repairs on the buildings till completed. The grand Center Building is a noble specimen of architectural beauty and adaptation to the purposes of its erection. The wings, built of solid brick, present each a front of two hundred feet, with upper and lower galleries the entire length, supported by Tuscan columns, and with the center making in the perspective a continuous front of seven hundred feet.

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New Orleans, September 25, 1874.

FIFTH ANNUAL STATEMENT.

In compliance with Article 12 of the Charter, this Company makes the following statement of the business of the year ending August 31, 1874:

Fire premiums	$191,721 38	
Marine premiums	23,122 79	
River premiums	67,816 55	
	$282,662 72	
Less		
Fire losses	$62,462 26	
Marine losses	4,151 10	
River losses	23,629 81	
Rebate of 15 per cent	8,934 37	
Reinsurance	19,677 82	
Return premiums	5,848 72	
Reserved for		
Unterminated risks	$48,000 00	
Unadjusted losses	32,000 00	
Contingencies	15,000 00	
	95,000 00	
Expenses and tax and license	$30,859 51	
Less interest account	25,139 02	
	5,720 00	
		221,824 57
Net profits		$57,838 15

LIABILITIES.

Dividends	$20,505 01

ASSETS.

Bills receivable for premiums and loans on pledge		$270,358 68
Cash		32,350 33
Premiums in course of collection		12,551 29
Invested in Bank, Insurance and other stocks, bonds, etc	$53,551 42	
Less shrinkage	10,000 00	
		43,551 42
Real estate		4,699 13
Stock notes		218,824 95
Total		$581,735 80

The above statement is a true and correct transcript from the books of the Company.

LLOYD R. COLEMAN, President.

JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
New Orleans, Sept. 25, 1874.

Sworn to and subscribed before me, the undersigned Notary Public, on the twenty-fifth of September, 1874.

CHAS. G. AUDREY, Notary Public.

The Board of Trustees have declared the following, to wit:

Interest on paid-in capital	10 per cent.
Dividend on same	4 ... ...
Dividend on earned premiums	18 ... ...

All of which will be audited on stock notes, certificates for which will be issued on and after Monday, the twenty-sixth of October next.

Trustees.

Hugh Allison,	C. A. Green,
S. D. Auley,	I. L. Huns,
A. J. Aiken,	Colonel T. H. Hunt,
J. A. Braselman,	J. D. Hill,
W. T. Blakemore,	James S. Lanphier,
I. Bloom,	Robert L. Moore,
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C. H. C. Brown,	H. J. Mullin,
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Lloyd R. Coleman,	W. B. Thompson,
Frederick Wing,	S. F. Thompson,
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NEW ORLEANS, LA., Sept. 25, 1874. oc8 3m

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Scientific.

A MASTODON lately found in Wilton, Iowa, and described by Dr. C. E. Witham, is probably the largest known. Its length was eighteen feet, exclusive of tusks and tail, and its height twelve feet. This considerably exceeds the size of the Cohoes or the Warren mastodon. It is unfortunate that the Wilton skeleton is quite imperfect. Comparing a single bone, the scapula of the Wilton mastodon measures three feet five inches in length, by two feet four and one-half inches, and weighs fifty-one and one-half pounds. The Cohoes scapula measures two feet nine inches, and weighs fifty pounds.

THE journal of the Linnean Society for June has a paper by Mr. Bentham, of exceeding great value to those who are studying the composite plants. He shows that many characters which have been relied on to distinguish genera and species are so uniform through many forms as to be practically useless. For generic characters he prefers, in the first place, sexual differences, next di- and trimorphism, then differences in the pistil, and so on in order, as follows: the fruit, androecium, corolla, calyx, ultimate inflorescence and bracts, foliage, habit and geographical distribution. There are about ten thousand species in this order known.

THE VAPOR BATH IN HYDROPHOBIA.—According to Dr. Buisson, of Lyons, an almost certain cure for the bite of a mad dog consists in subjecting the patient to the influence of a vapor bath, heated from one hundred and thirty-four to one hundred and forty-four degrees Fahrenheit, for seven successive days, for the purpose of throwing him into a profuse perspiration, and eliminating the poison through the skin. When the disease has actually declared itself it will be sufficient to take one vapor bath in which the temperature is made to rise rapidly to ninety-eight degrees Fahrenheit, and then slowly to one hundred and twenty-seven degrees, the patient keeping his room until the case is complete. A few hot bricks placed in a pail of water over which the patient sits on a cane-bottomed chair, a large blanket covering him in from his shoulders down to the floor, can be easily improvised, and is said to answer the purpose of a vapor bath admirably. The remedy is the result of the personal experience of Dr. Buisson, he having been subjected to the attack of a rabid dog, and affected with all the symptoms of hydrophobia. Having a theory in regard to the efficiency of vapor baths in such cases, he tried the experiment, and found that when the temperature reached one hundred and twenty-five degrees Fahrenheit the symptoms disappeared as if by magic. Since then he has treated more than eighty persons bitten by mad animals, and, according to his account, has not lost a single case.

THE LOBSTER.—The Boston *Globe* says: Among the many prominent enterprises in this city there are few of which so little is known and which are more interesting than the lobster business. There are six firms engaged in this trade, with a combined capital of over $200,000, requiring nineteen vessels and a large number of boats, giving employment to over five hundred men. There are three million lobsters boiled in this city each year, and one-half of this number are consumed in Boston and vicinity, and the balance find a ready market in New York, Buffalo, Chicago, and other inland cities and towns. All lobsters suitable for boiling are caught from Cape Cod to Cape Sable, while those caught south of Cape Cod are of no value. With the present appliances—skill and knowledge of the habits of these "fish"—only two-thirds the amount of former years are now caught, so the constant drains by packers east of Portland has fearfully reduced the supply. It is thought that unless government protects the growth of lobsters, in a very few years the scarcity will be so great that as an article of diet lobsters will be no more, as the price will be too high for consumption. The only protection which can be given to the growth of the lobster is that all small ones be left to mature on the grounds from which they are caught; also that the female lobster be protected during the spawning season. Each female lobster carries from two thousand to four thousand eggs, which mature in from two to three years. All lobsters come to the shore to shed their shell about once a year, but this depends in great measure upon its growth, as it is discovered that the shell is not shed if the lobster is not growing. The growth of lobsters, with good feeding grounds, is about one pound a year, and the most desirable size is from two to three pounds. Lobsters weighing nearly thirty pounds have been brought into this market, but not for several years. The old notion that these paint-tempting "fish" should not be eaten during the months of May, June, July and August, the months which do not contain the letter "R" in their names, is fast passing away, as there is a steady increase of consumption during these months. Many plans have been tried in Maine and Massachusetts for the propagation and raising of lobsters, but in no case have the results been satisfactory. The nature of these animals requires space and variety of food, with an even temperature and a large supply of water. It is known that lobsters have traveled twenty miles in ten days. Their food consists of clams, muscles and periwinkles, and whenever lobsters have been confined it has been discovered that they lose in weight. There will be not far from eight million cans of lobsters packed by Boston and Portland packing-houses this season, all of which find a ready market in all parts of the world. This great demand is what is threatening to deprive of what nature has bountifully supplied us, and, unless New Englanders awake to the importance of preserving the supply, its drain will prove detrimental to a important interest.

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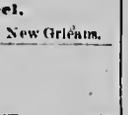

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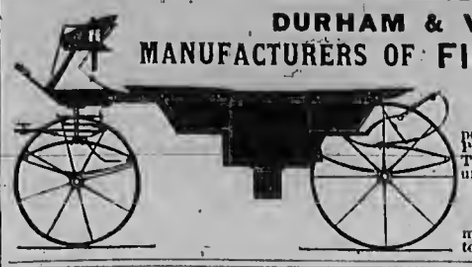

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Nearly Seven Thousand Now in Use,

working under heads varying from 2 to 240 feet. Twenty four sizes, from 5½ to 96 inches.

The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

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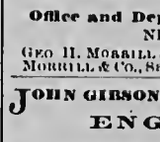

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AMERICAN GRANITE

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Scotch Granite Monuments

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This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage, being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.

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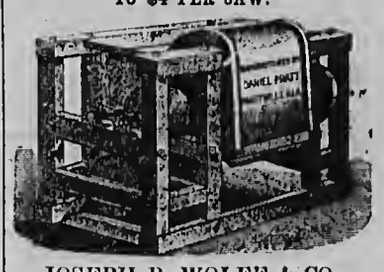

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WATER WHEEL

84 per cent. guaranteed with

The best in the Market, and sold at less price than any other first-class Wheel.

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Club Feet cured without the knife. The Radical Cure Truss, patented May 8, 1866, applied. All instruments for deformities—Crutches, Shoulder Braces, Elastic Stockings, Ear Trumpets—on hand at DR. A. O. FOLSOM'S, No. 6 East Fourth street, east of Main, up stairs Cincinnati, Ohio. *Sign of Golden Eagle.* au6 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 15 feet 3 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-third instant:

Mississippi river and bayous	9 940
Red river	1,063
Railroads	5,986
Lake	81
Mobile	2,153
Texas	152
Florida	2
Total	19,379

On Saturday the market opened in face of a decline of 1-16d. at Liverpool, and sales of only 5 000 bales, but buyers, nevertheless, came forward with considerable spirit. The movement, however, was checked by moderate supplies, and the stringent pretensions of factors for all desirable kinds, and up to noon the sales did not exceed 1,700 bales, although ten buyers participated in the business; after which (the dispatches from New York reporting a decline of ⅛c.) the demand was met rather more freely, particularly toward the close, and the entire business summed up 2,900 bales, quotations being barely maintained. On Monday, with nothing in the dispatches to have any marked influence, the movement at the opening appeared sluggish, but there was, nevertheless, a fair inquiry, and up in noon about 800 bales had changed hands, partly at previous rates and partly at a concession of ⅛c; after which, as factors evinced a disposition to meet the demand freely, the movement became more animated, resulting in further sales of 2,2 0 bales, making a total of 3,250 bales. Middling sold at both 14⅛@14⅝c. On Tuesday the market appeared to be very quiet at the opening, factors being unwilling to meet the views of buyers, but later in the day, under a decline of 1-16d. at Liverpool, and ⅛c. in spots at New York, factors evinced a disposition to make the required concessions, and the movement became quite animated, resulting in sales of 5,700 bales. Prices exhibited some irregularity, but the closing rates indicated a further decline of ⅛c., to which we have conformed our quotations.

The above makes an aggregate for the past three days of 11,850 bales, against 11,850 for the corresponding time last week and 8,850 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 116,279 bales, against 91,328 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 127,173 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 49,344 bales to Great Britain, of 5,083 to other foreign ports, and a decrease of 12,546 to France. We quote:

Good ordinary	13	@ 13¼
Strict good ordinary	13⅜	@ 13⅝
Low middling	13⅞	@ 14⅛
Strict low middling	14⅛	@ 14⅜
Middling	14⅜	@ 14⅝
Strict middling	14⅝	@ 14⅞
Good middling	14⅞	@ 15⅛
Middling fair	14⅞	@ 15⅛

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	19,379	
Arrived previously	116,628—	136,007
		151,960
Exported past three days	12,535	
Exported previously	74,935—	87,500
Stock on hand and on shipboard		64,460

NEW LOUISIANA SUGAR.—On Tuesday 310 hhds. came in and sold at 8c. for common, 8¼@9c for fair, 9⅛c. for good fair, 9⅝@9¾c. for fully fair, 10c. for prime, and 10¼c. for yellow and off-white clarified.

NEW LOUISIANA MOLASSES.—On Monday the supplies comprised 1,265 bbls. and 84 half bbls., of which 1,000 bbls. sold at 68@70c. for prime, 71@72c. for strictly prime, and 72½c. for choice. Some inferior syrup sold at 60c. ₱ gallon.

CORN.—On Monday 250 sacks white sold on Change at $1.02, and 650 sacks on the landing at $1 02 for white and yellow.

OATS.—On Monday 600 sacks sold on the landing at 60, 62@64c., mostly at 62c.

BRAN.—On Monday 735 sacks choice sold on the landing at $1, and 50 at $1.10 ₱ 100 lbs.

POTK.—On Saturday 40 bbls. sold outside at $21, and 21 at $21.25 ₱ bbl. On Change 650 given to deliver 500 bbls. mess, all January, at $16.50; also $25 to deliver 250 mess, all January, at $16.50; also $100 to deliver 500 bbls., all January, at $16 75; and outside 500 bbs., seller, January, at $17.25 ₱ bbl.

BACON.—On Tuesday the principal sales were confined to 50 casks outside, of which 24 and 8 casks shoulders at 7¾c., 3 do. at 7¼c., 10 casks clear sides at 13¾c., and 3 and 8 casks clear sides at 13¾c. ₱ lb.

DRY SALT MEAT.—On Saturday 20 casks shoulders sold outside on private terms, and 10 casks at 7¾c. ₱ lb.

HAMS.—On Tuesday 35 tierces sold outside on private terms, and 5 on 'Change at 13c., and 12 at 13½c. ₱ lb.

BREAKFAST BACON—Is quoted at 15¾@16c.; 50 boxes sold on private terms.

MONETARY.

Gold opened on Tuesday at 109¼@109¾, against 110 at New York, and after a fair business closed at the opening rates in both markets.

Nothing has been reported in silver. It is quoted at 106@107 for American half dollars. Mexican dollars closed at 96½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	5 00	8 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BACON, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	10 00	12 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	30	33
COTTON SEED:		
Rough, ₱ ton	60 00	65 00
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	22
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	4 50
Superfine	— —	4 25
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	24 00	26 00
Choice	— —	25 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Sweden, assorted	7½	8
Hoop	8	9
Sheet	8½	9
Nail rods	— —	9¾
Castings, American	5¾	8
LEATHER, ₱ lb.:		
Sole, hemlock	30	32
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	2 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 15	1 20
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	12	12¼
Pulverized	12	12¼
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Oct. 27, 1874.

Texas beeves, choice, ₱ head	$— —	@$40 00
Texas beeves, first quality, ₱ head	30 00	@ 35 00
Texas cattle, second quality, ₱ head	20 00	@ 25 00
Texas cattle, third quality, ₱ head	12 00	@ 18 00
Western beeves, ₱ lb. net	— —	@ — —
Sheep, first quality, ₱ head	4 00	@ 5 00
Sheep, second quality, ₱ head	3 00	@ 4 00
Milch cows, choice, ₱ head	50 00	@100 00
Milch cows, ₱ head	35 00	@ 40 00
Calves, ₱ head	7 00	@ 9 00
Yearlings, ₱ head	8 00	@ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D Thompson & Co., St. Louis, Mo.
Agricultural Implements.
Louisville Agricultural Works, Louisville, Ky.
Architects.
T. Whitney Carter, 47 Polymnia street, New Orleans.
Banners.
T. J. Potter, 32 Bible House, New York.
Barber.
Bapliste, St. Charles Hotel.
Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
Belting.
W. S. Thomson, 52 Race street, Cincinnati, O.
Book-Binder.
F. J. Kubnholz, 112 Gravier street.
Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
J. Hickling & Co., 72 Broadway, New York.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Quaker City Publishing Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., 601 Broadway, New York.
Ziegler & McCurdy, St. Louis, Mo.
Building.
A. J. Bicknell & Co 27 Warren street, New York.
Carpets.
A. Broussean & Co., 17 Chartres street.
Carriages, Wagons, Etc.
Charles Blackman, New Haven, Conn.
R. O. Dorman & Co., 71 and 73 Goffe street, New Haven, Conn.
Durham & Wooster, New Haven, Conn.
J. A. Lum & Bro., 162 Gravier and 13 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.
China and Crockeryware.
W. C. Shepard & Co., 35 Camp street.
Chromos, Etc.
E. & H. T. Anthony & Co., New York.
G. E. Perine, 66 Reade street, New York.
Clothing and Furnishing Goods.
Pierson & Hewa, 13 and 15 Camp street.
Coal and Wood.
B. D. Wood & Bros., 106 Common street.
Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.
Cotton Gins.
J. B. Woolfe & Co., 39 Carondelet street.
Cotton Ties.
Bartlett & Rayne, 18 Carondelet street.
Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.
Dentists.
Dr. John G. Angell, 152 Julia street.
Dry Goods.
Levy Bros., 580 Magazine street.
Educational.
Blackman's Commercial College, 131 Carondelet street.
Centenary College, C. G. Andrews, president, Jackson, La.
Collegiate Institute, Prof. W. H. N. Magruder, Baton Rouge, La.
Ilwassee College, Rev. J. H. Brunner, prest.
Mansfield Female College.
Rendvillia Seminary, Mrs. M. W. Read Baton Rouge, La.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Edward Sears, 48 Beekman street, New York.
Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 38 Perdido street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.
Framers and Gilders.
Kernan & White, 106 Customhouse street.
Fruit-Trees, Etc.
William H. Moon, Morrisville, Pa.
Furniture.
John Bois, 152 and 154 Camp street.
Excelsior School Furniture Manufacturing Co., 186 Julia street, New Orleans.
Hugh Flynn, 167 Poydras street.
Gas Fixtures.
P. H. Quinlan, 230 Camp street.
Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.
Henry E. Sharp & Son, New York.
Charles H. Tdrnio 333 East Twenty-third street, New York.
Grocers.
J. M. Dowling, 25 Decator street.
Hotels.
St. Clair Hotel, Pittsburg, Pa.
St. Denis Hotel, Broadway and Eleventh street, New York.
Insurance Companies.
Mechanics' and Traders', 14 Carondelet street, New Orleans.
Iron Manufactories.
Walton, Hemler & Co., Cincinnati, Ohio.
Job Printing.
Pelican Job Office, 112 and 114 Poydras street.
Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.
Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Reynolds Cotton Press, W. H. Reynolds, New Orleans.
Turbine Water-Wheel, N. F. Burnham, York, Penn.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constauce sts.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.
Marble Works.
William Pattison, 318 to 332 East Twenty-third street, New York.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.
Medical.
Anti-Rheumatic Mixture, W. J. Jurgielewicz, corner Magazine and Thalia streets.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Cincho Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Dyspepsia and Liver Complaints, Dr. Jusius J. Spreng, New York.
Dr. A. O Forsberg, 5 East Fourth street, Cincinnati, Ohio.
Dr. Hebbard's Cure, E. Dibblee, 814 Sixth avenue, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Preventive of Yellow Fever, Dr. B. Brown, 697 Broadway, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Tarrant's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Uphani's Asthma Cure.
Dr. C. H. Warrington's Preparations, Pittsburg, Pa.
Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Phillip Werlein, 78 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.
Novelties.
Cowan & Co., Eighth street, New York.
Elm City Novelty Company, New Haven, Conn.
Ingersoll & Co., 206 Broadway, New York.
C. M. Linington & Bro., 345 Broadway, New York.
Rumble & Co., 52 Broadway, New York.
Dr. Van Holm, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.
M. Young, 173 Greenwich street, New York.
Optical Instruments.
Spencer Optical Manufacturing Company, 16 and 18 Maiden Lane, New York
H. Waldstein, 545 Broadway, New York.
Oranges.
Jos. Havid, 127 Old Levee street, New Orleans.
Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.
Patents.
H. N. Jenkins, 27 Commercial place.
Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.
Periodicals.
Family Journal, 300 Broadway, New York.
Fruit Recorder and Cottage Gardener, A. M. Purdy, Rochester, N. Y.
Offord's Pulpit of the Day, R. M. Offord New York.
The Metaphysician, 51 Bond street, New York.
The People's Ledger, H. K. Curtis, Boston Mass.
Patterns.
Avery & Co., New York.
Pens.
H. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
Portrait Painters.
G. D. Coulon, 37 Camp street.
Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.
Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 211 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Railroads.
Great Jackson Route, A. D. Sheldon, agent, Camp street, corner of Common.
Seeds.
Hovey & Co., Boston, Mass.
Sewing Machines.
S. Burke, Son & Co., 169 Warren street, Jersey City, N. J.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.
Soap.
J. H. Keller, 110 Gravier street.
Steamships and Shipping.
General Transatlantic Company, L. Grand, Galliet court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.
Stoves.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Tea.
Great China and Japan Tea Warehouse, 5 Camp street.
Tobacco and Cigars.
Louis Tiemann, 9 Camp street, New Orleans.
Type and Presses.
Vanderburgh, Wells & Co., 110 Fulton and 16 and 18 Dutch street, New York.
Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.
Upholstery.
Heath & Lara, 99 Camp street.
Wanted.
Mrs. B., 265 West Walnut street, Louisville, Ky.
Teacher, W. H. Cassell, Canton, Miss.
Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.
Watches and Jewelry.
E. A. Tyler, 115 Canal street.
Wire Railing, Etc.
Dufur & Co., Baltimore, Md.

Special Notices.

CANDLES.—Don't fail to send twenty-five cents for Offord's humorous, entertaining, witty and practical Lecture on Candles, embracing the pith of C. H. Spurgeon's Sermons in Candles. "Charmingly interesting."—*Brooklyn Times.* R. M. OFFORD, 300 Broadway, New York. au20 3m

Religious Notices.

ALABAMA CONFERENCE.—*Notice.*

The presiding elders are requested to send me immediately the names of the lay delegates, local preachers who expect to attend *for ordination*, and candidates for admission.

Any of the preachers who do not intend attending Conference will let me know.

Those who expect to bring their wives will please inform me.

Brethren of other Conferences who expect to attend will please send me their names.

W. M. MOTLEY, Opelika, Ala.

THERE will be a camp meeting at Yellow River church, in Yellow River mission, forty miles northeast of Milton, Florida, and forty miles east of Brewton, Alabama, to commence on Thursday before the first Sunday in November next. It will be self-supporting. Ministers of the Methodist Episcopal Church South are respectfully invited, and will be provided for.

S. W. DOTOLAS, P. C.

SAVE YOUR SIGHT!

Once Lost, It Cannot be Restored.

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WILL PRESERVE IT.

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Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—FOURTH ROUND.

Algiers	Oct. 11
German charges	18
Carondelet street	25
Thibodaux	Nov. 1
Plaquemine	8
Baton Rouge	15
Cadiz street	22
Louisiana avenue	29
Morgan street	Dec. 6
Felicity street	27
22	

LINUS PARKER, P. E.

MISCELLANEOUS.

JUST PUBLISHED—

A LUCID DESCRIPTION OF

LIVER AND STOMACH DISEASES,

by J. J. SPRENG, M. D., late member of the New York Academy of Medicine, and of the Medical Society of the City and County of New York. Mailed for 20 cents. Address the author, No. 201 West Twenty-Second street, New York city.

"The author's conclusions are marked, and governed by sound judgment and long practical experience."—*Medical Gazette.* se3 1y8p

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EXCELSIOR FOLDING-SEAT; CURVED-BACK PEW; can at any style of end. It excels any thing yet offered to the public in comfort, beauty, convenience, cleanliness, healthfulness, and economy. ALL STYLES PEWS MADE TO ORDER. The best reversible Sabbath-school settees; also, Pulpits, Chairs, Sofas Book-racks, and Bells. The EXCELSIOR SCHOOL FURNITURE the unrivaled favorite, used by Schools of Philadelphia, Jersey City, Detroit, Cincinnati, New Orleans, St. Louis, Memphis, Kansas City, Cleveland, and in most of the United States. BLACK BOARDS, for Sabbath and Day Schools, Globes, Maps, Charts and all Apparatus used in schools. SEND FOR PRICE-LIST

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au6 3meow

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oc22 4t Polat-a-La-Hache, La.

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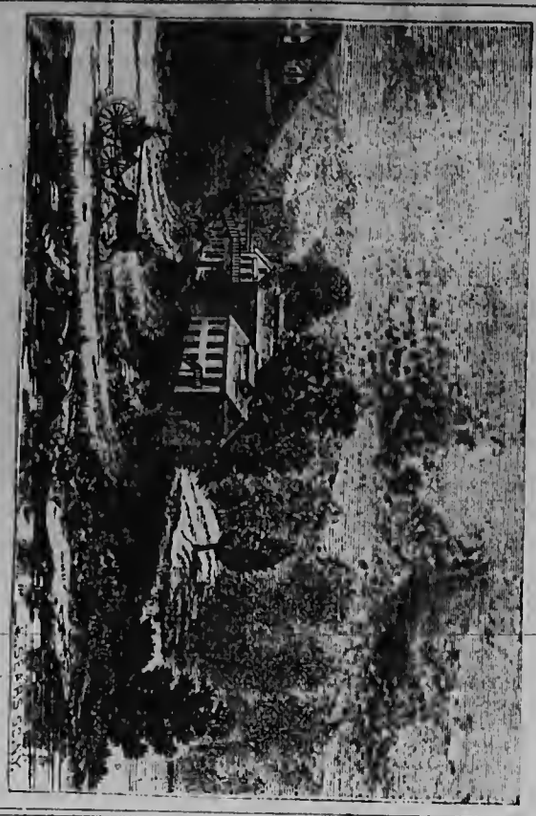
ATLANTA PAPER MILLS.



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NOTICE EXTRAORDINARY.

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—AND—

House-Furnishing Warehouse

—OF—

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With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, Etc.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

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An elegant White Granite DINNER SET, comprising 124 pieces, for..... $15 00
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12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces..... 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces..... 4 00
French China TEA SETS, 44 pieces..... 6 50
French China Decorated TEA SETS, 44 pieces..... 7 50
Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

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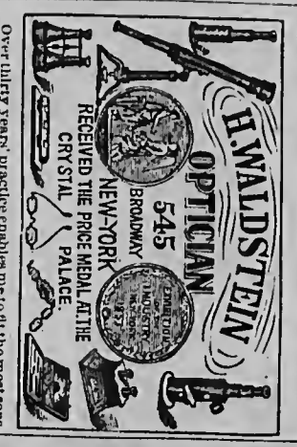
No. 29 Camp street and 112 Common street, de11 1y New Orleans.

MISCELLANEOUS.



Over thirty years' practice enables me to fit the most sensitive Eyes with Glasses, by correspondence, as well as in personal interview. Satisfaction guaranteed. se10 52n

Silk Class BANNERS, $5 EACH.

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Adapted to Every Variety of Soils.

COTTON SCRAPERS AND SWEEPS,

DOUBLE SHOVELS, ETC.

ALL WARRANTED.

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The magnificent new Steamships of this line are dispatched regularly between LIVERPOOL AND NEW ORLEANS, touching at Bordeaux on passage *from* Liverpool *only.*

Return tickets good for *twelve months.* Through tickets to and from all parts of the United States and Europe. Drafts, good in any parts of Great Britain, Ireland or Europe, from £1 up, at lowest rates.

Prepaid Emigration Certificates, for convenience of parties sending for friends from the Old Country, only $35 in greenbacks from any railway station in Great Britain or Ireland, and from any part of the Continent at reduced rates.

The Steamships of this line are built especially for this trade, with unsurpassed passenger accommodation and to cross the bar without detention.

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je4 1y 29 Carondelet St., New Orleans.

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MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage..... $60 00
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Through tickets to Liverpool and the Continent.

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AND CHICAGO RAILROAD CO.

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Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.00 A. M.
Mail	5.00 P. M
ARRIVE.	
Express	9.00 P. M.
Mail	8.00 A. M.

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Only one change of Sleeping Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

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E. D. FROST, General Manager. my28 6m

MISCELLANEOUS.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, NOVEMBER 5, 1874. NO. 45.

News of the Week.

DOMESTIC.

NEW YORK, Oct. 28.—The *Tribune* says: Much sooner than was expected, the contest on ritualism came to a close in the Episcopal Convention. The large majority given in favor of the new canon was probably secured not by speeches and arguments during the debate, but by the explanation of the committee.

Their spokesman said that the canon, while presenting a mere opinion that certain ritualistic acts and practices were of doubtful doctrine, by no means settled the question or forbade the acts, but simply paved the way for an investigation and trial when they took place. The real battle over ritualism is to be fought when their cases come up for trial. The vital question is thus postponed.

MONTGOMERY, ALA., Oct. 28.—Republican Chancellor McCraw, whose division embraces nearly one-third of the State, in a published letter, says: "The chancery division over which I preside extends across the black belt into what are known as the white counties, both in north and south Alabama. Since the commencement of the present political canvass I have held terms of the Chancery Court in the various counties of eastern Alabama to the Florida line on the south. I have been in constant communication, as well as in personal contact, with all the members of the bar and leading citizens of both political parties, all of whom conversed freely and fully as to the present status of political affairs. I have been present at gatherings of the masses of all colors, and have listened attentively to the speakers on both sides. I am rejoiced to say that I do not know of a single case of outrage or personal violence for opinion's sake in all the length and breadth of this division, nor have I heard of even one authenticated case. I have no hesitancy in saying that citizens of all colors and all political parties can fully and freely express their political opinions just as, and when and where they please, without the least fear of any outrage or personal violence. The outside world is deceived by the terrible passion into which letter-writers and political editors have lashed themselves. There is not a county in east Alabama in which any man—Democrat, Conservative, Republican or Radical—may not publicly declare his sentiments with as little fear of molestation as in any State in all the broad Union."

WASHINGTON, Oct. 29.—President Grant has proclaimed Thursday, November 26, for a day of thanksgiving, and the laying aside of all political contentions and secular occupations, to observe such day as a day of rest, thanksgiving and praise.

CHICAGO, Oct. 29.—The following dispatch was received at headquarters to-day:

Wichita Agency, Indian Territory.—The Indian war in this nation is rapidly collapsing. General Davidson reports through scouts that Major Schofield, with his column, has captured on Elk Creek sixty-nine Necouee warriors and two thousand ponies. This party is of the worst character, and is accompanied by their families.

I met Captain Carpenter with his column to-day, in hot pursuit of a large party of Kiowas, who are trying to get to Fort Sill to surrender before he can overtake them. He had been in pursuit two days. The party is thought to be Lone Wolf's.

PHIL. SHERIDAN,
Lieut. General Commanding.

OMAHA, Oct. 30.—The weather for the past three days has been very cold, with high winds. The first snow of the season fell yesterday. Ice formed half an inch thick to-day.

CINCINNATI, Nov. 2.—The fires in the pine forests in the southern part of Fairfield county sent such a dense smoke into Lancaster to-day that gas lamps had to be lighted. Forest fires between Bainbridge and Baurueville, Ross county, so destroyed crops, fences, live stock and houses as to leave many farmers destitute. Measures are being taken for their relief.

NEW YORK, Nov. 2.—The diphtheria is reported to be spreading rapidly here. There were fifty deaths from that disease the past week.

BOSTON, Nov. 3.—Returns from 203 towns give Talbot 58,368, Gaston 55,818. Same towns last year gave Washburne 43,652, Gaston 34,368; these figures do not include the vote in Boston. Last returns of this city are: Talbot 10,460, Gaston 16,400.

(*Note.*—These returns indicate the election of 6 Democratic Congressmen from Massachusetts, with one more in doubt. Present delegation 11 Republicans.)

9 *P. M.*—Ninety-nine towns, without Boston, give Talbot 24,519, Gaston 21,095. The same towns last year gave Washburne 19,184, Gaston 10,818.

The majority against Butler is still rolling at Salem. At Salem he was nearly a thousand behind his ticket, and his defeat is overwhelming. In the seventh and eighth Congressional districts, as near as can be figured out, Williams and Ayer are both about a thousand behind the Democratic candidates.

At this hour the streets are full of jubilant Democrats, who persist in the belief that Gaston is elected Governor.

One hundred and twelve towns give Talbot 29,666, and Gaston 27,780, against last year, 23,350 Republican and 15,439 Democrat. This does not include Boston, Worcester and Lowell. The *Traveler* (Republican) concedes the State to Gaston, as this city will give him a majority of from 6,000 to 7,000. This seems to be the general opinion, though the close vote may change the result.

WASHINGTON, Nov. 3.—The feeling in Republican circles shows no improvement. The best cyphering shows two or three majority on either side in this count. The Conservatives discount all doubtful Southern districts, basing their hopes upon possible, and in the main upon probable gains in the North.

It is whispered that high official circles have dispatches that Louisiana is lost to the Republicans by 14,000, and that the Conservatives have four members of Congress.

NEW YORK, Nov. 3.—The vote in this city complete is as follows: For Governor—Dix 45,187, Tilden 87,248. Mayor—Wickham 57,729, Wales 35,789, Ottendorfer 24,772 Register—Hayes 61,038, Jones 71,425.

NASHVILLE, Nov. 3.—The election was quiet. The vote throughout the State was at least a fourth less than in August. The Democrats carried the State by from 25,000 to 30,000 majority, electing the entire Congressional delegation, except the first and second districts, which are doubtful. Both branches of the Legislature are largely Democratic.

GALVESTON, Nov. 3.—The returns from all the principal towns in this State show a large Democratic majority in every district. Texas sends six Democrats to Congress.

FOREIGN.

BOMBAY, Oct. 30.—The cotton crop in the Presidency of Bombay is in a good condition, and promises the largest yield ever recorded. The crop is a fortnight in advance of that of 1873. Picking has fairly commenced.

Education in the South.

The trustees of the Peabody educational fund held their annual session in this city on Thursday and Friday. Robert C. Winthrop, president of the board, was not present, but wrote a letter from Berne, Switzerland, which was read before the board. Dr. Sears, the general agent of the board, made a very voluminous and interesting report of his work for the fifteen months since the last meeting of the board.

The report says the period has been one of signal success in some of the more northerly States, while in those further south ground had been lost. In Virginia $33,425 had been distributed. In North Carolina the want of active county supervision has been greatly felt; $12,300 has been distributed. In South Carolina, except in the city of Charleston, scarcely any schools are kept throughout the year. Nothing has been done except to contribute $200 for a school in Spartanburg. Georgia is feeble and faltering in its action; $10,350 has been distributed. Florida has raised on its own account $81,000 a year; contributions from the Peabody fund, $10,200. Alabama shows a partial recovery from the inactivity of the preceding year, and has received $10,000 from the fund; distributed $10,000. In Mississippi education has made unexpected progress; distributed $4,400. In Louisiana, $3,250. No money was distributed in Texas, Arkansas, $8,400. Tennessee, $36,800. West Virginia, $15,000.

The plan of the general agent has been to co-operate with the school commissioners in each State, and only upon his recommendation is money given from the fund. Certain conditions have been made necessary, and the non-compliance at the end of the year causes a forfeiture by the school of the sum that was to have been awarded it. These conditions are that the school must contain so many pupils; must have so many teachers (one to every fifty pupils;) must be graded, etc. At the end of the year, if all the conditions asked are not complied with, then the school is marked "Failed," and they receive no money from the fund.

Messrs. Evarts, Clifford and Whitmore presented a report declaring that compulsory legislation by Congress in favor of "mixed schools" will be pernicious to the interests of education, and worse for the colored population.—*New York Observer.*

CRUELTY TO PRISONERS.—In reply to a resolution of the House, calling on him for the number of prisoners held on both sides, and that died during the war, Stanton made the following report:

	In prison.	*Died.*
United States soldiers	260,000	22,576
Confederates	200,000	26,500

That is, the Confederate States held as prisoners sixty-one thousand men more than the Yankees held of Confederates; and yet the deaths of Yankee prisoners fell below those of Confederates six thousand.

Two Yankee prisoners died out of every twenty-three; while two out of every fifteen Confederates died in Yankee dungeons. The mortality was fifty per cent. greater in Yankee prisons than in ours! And yet we are continually reminded of the wonderful "humanity" of the Yankee officials; and the Southern officials are generally held up as first-class specimens of "fiends."—*Christian Observer.*

ON NOVEMBER 7, says the *Picayune*, the pioneer steamship of the line between New Orleans and Vera Cruz will sail from this port, and thereafter a ship will follow every three weeks. It behooves the merchants of our city to avail themselves promptly of this new field of operations, and we would urge the journals of the West to bring the subject before the merchants and manufacturers of that section.

THE way to keep down envy is to keep up charity.

From the Work.

AUTAUGA AND CLANTON MISSION, ALABAMA CONFERENCE.—*Mr. Editor:* I have just closed a meeting of three days and four nights. We have had a precious time. The visible results were eighteen conversions, twenty-one accessions and several reclamations. Since my last quarterly meeting, in July, I have had seventy conversions and ninety-eight accessions to the church. Pray for us. Thanks be to the great Head of the church!

Yours in Christ,
R. A. MIEARS.

OCTOBER 24, 1874.

TRENTON CIRCUIT, POLKVILLE, MISSISSIPPI.—*Mr. Editor:* We commenced our protracted meetings on the first day of August, at Caney Creek, at our third quarterly meeting, and have just finished the last protracted appointment. We have had good meetings. The churches have been revived, backsliders reclaimed; sinners convicted, mourners converted, and the cause of Christ's kingdom very much revived. We have had some good revivals on the work, with an ingathering of souls to Christ's church. There have been some twenty children dedicated to the Lord this year, and ten adults baptized. Prayer meetings are held at every appointment on the work save one. Class meetings are kept up at several churches on the work. There is a good spiritual interest among the people of the circuit. There are at this time two good plank churches, worth $800 or $1,000, on this work, which will add to the convenience of the people of each church very much. Methodism is gaining ground in this section very fast this year.

JOHN H. EVANS, P. C.

POLKVILLE, MISS., Oct. 21, 1874.

WAYNE CT., MISSISSIPPI CONFERENCE.—*Mr. Editor:* The protracted meeting commenced at Pleasant Hill church on Sunday, October 18, and continued five days. Truly the Lord has been gracious to us in pouring out his Holy Spirit in showers of divine grace upon his church, in which we were made to rejoice on account of his love shed abroad in our hearts. The church, though in a backslidden condition, was reclaimed; those who seemed to take but little interest in the meeting at first were shouting the praises of God before it closed. There were six or eight accessions to the church, several of whom testified, by giving their hand to the preacher, that they had passed from death unto life. Blessed be the name of the Lord for his wonderful works among the children of men. There were some provisions made at the closing exercises of this meeting for the building of a church-house, as we have not one suitable for worship. The good people of Pleasant Hill church have contributed for this purpose; and by taking this step the probabilities are that we will soon have a church-house reared up where we can worship the Lord under our own vine and fig-tree.

Yours truly, C. C. CLARK.

OCTOBER 23, 1874.

HOUSTON, TEXAS.—*Mr. Editor:* Through your columns permit me to say that God has smiled graciously upon our church in Houston. Last spring we held services for two weeks, during which some fifteen persons professed conversion. We closed a protracted effort, a week since, of four weeks' continuance, during which twenty-five persons were brought "from darkness to light," the church greatly revived, and united in Christian love and zeal. Rev. A. E. Goodwyn, of Shreveport, gave us two weeks' effective help. Dr. J. B. Walker and Bro. Nabors, of Galveston, contributed greatly to our success; while our city preachers, Dr. Kavanaugh and Bro. Mitchell, rendered valuable services throughout the meeting. Rev. P. C. Archer was with us one night, and preached a pungent, pointed sermon. We have had an accession of more than fifty members to the church this Conference year.

We are now projecting repairs upon our church edifice that will add greatly to its attractiveness, as well as comfort. We purpose completing these improvements before our Conference meets, December 16.

Yours truly, N. A. CRAVENS.

OCTOBER 28, 1874.

TALLAHATTA CIRCUIT, SELMA DISTRICT, ALABAMA CONFERENCE. *Mr. Editor:* We have just closed a protracted meeting at Tallahatta church, on this work, which began on Saturday, the third of October, and continued six days. Our energetic and efficient presiding elder, Rev. A. J. Briggs, was with us during the entire meeting, and performed all the pulpit labor.

On Thursday—the last day of the meeting—Bro. Briggs preached on infant baptism in the morning, and on the mode in the evening; after which he administered the ordinance of baptism to nineteen and received twenty-five into the church. The discourses on baptism were greatly needed here, and have already been productive of great good. Especially was the sermon on infant baptism appreciated, from the fact that our people have never before been properly instructed from the pulpit on this important scriptural doctrine; and hedged in, as we are here, by Baptist influence and prejudice, too many of our Methodists have hitherto neglected to bring their children by baptism into the "ark." During this meeting twenty-six persons professed conversion, and the entire membership professed to have been greatly revived and blessed.

The day after the meeting closed at Tallahatta, Bro. Briggs, in company with our pastor, proceeded to Mount Pleasant—a church below, on this circuit—where, after preaching, they baptized twelve adults and four infants, and received twelve into the church, the fruits of a meeting recently held at that place.

During the present quarter Bro. Rice has received forty-five into the church, many of whom, we trust, will become strong pillars of our Zion. Yours fraternally,

J. L. PICKENS.

HOMER DISTRICT, LOUISIANA CONFERENCE.—*Mr. Editor:* This has been a year of harvesting on the Homer district. There have been about nine hundred conversions, and between seven and eight hundred accessions to the church. The work has generally been greatly improved. On the Farmerville circuit there has been a most excellent new church built. There are also two camp grounds, where about one hundred have been converted. A new camp ground has been built on the Ouachita circuit, where one hundred were converted. Twenty-five or thirty have been converted at other places on the circuit. A good camp ground has been built on the Castor circuit, where about fifty professed faith in Christ. Vernon circuit has a new camp ground also, where fifty souls professed conversion, and seventy-five at other places. The circuit has a new parsonage under way, located at Vienna, which, we hope, will be paid for by Conference. Sparta has a camp ground where fifty were converted. Total on the circuit up to date, seventy-five. Arcadia has done a good work; about one hundred conversions, and arrangements are being made for a parsonage. Minden has also been blessed with the ingathering of souls. Up to date there have been nearly one hundred conversions. There are two revivals in progress now—one conducted by Bro. Miller, and the other by Bro. Shea. Haynesville circuit has a camp ground. The work has been greatly improved. About sixty have been added to the church. Homer circuit has also been greatly strengthened. About one hundred and twenty conversions, and nearly that number have been added to the church. A better corps of working preachers we have never had on a district, and we are profoundly thankful to the great Head of the church for the success that has attended our labors.

We regret the very meager collections for the church. Although large quantities of cotton have gone to market, but little money has been returned to the Lord's treasury. We are not ignorant of the truth that the country is embarrassed in all its temporal interests. When the day of prosperity will dawn again it takes more than human sagacity to tell. But is this political muddle and the comparative shortness of crops a sufficient excuse to withhold from the Lord's treasury? While we are able to pay taxes at the gates of the temple of mammon, we are able to pay into the Lord's treasury; and he looks upon his own with a jealous eye, and will demand it, with its proper interest, when he comes for final settlement.

S. S. SCOTT, P. E.

MINDEN, LA., Oct. 27, 1874.

AMITE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* I have finished my round of protracted meetings for this year, only one of which I have had the time to report as they passed—the one at Adams' church. This circuit consists of four appointments. We have had a good meeting at each place.

We commenced a meeting at Salem church on Saturday before the second Sabbath in September, which lasted seven days. The presence of the Lord was manifested during the whole meeting. Bros. James E. Jagers and E. L. Tarver were with us. The membership was greatly strengthened in spirit, and increased in numbers by the addition of twenty-five persons, many of whom gave evidence of a saving faith in our Lord Jesus Christ.

Our next protracted meeting was at Liberty, commencing on Saturday before the first Sabbath in October, and lasting nine days. Here our church had been very weak, both numerically and in zeal. The social meetings of the church had entirely ceased, though the attendance on public worship was tolerably good. The result of this meeting was the accession of six members, the strengthening of the hearts of the older members; and last, though by no means least, the commencement of a regular prayer meeting every Wednesday night. The origin of this prayer meeting is largely due to the untiring energy and zeal of a most amiable young lady, who insisted so strongly on the male members to lead, and the female members to attend and sing, and otherwise assist, that the meeting was appointed and has been well attended. The Lord will surely bless that young lady and all like her, as well as their prayer meetings. We are greatly indebted to Bros. J. W. Sandoll and James A. Godfrey, of the Mississippi Conference, and Dr. John Sample and E. L. Tarver, local brethren, for valuable assistance in this meeting.

Our next and last protracted meeting was held at the Woodland schoolhouse, of which place it would probably be interesting to some of your readers to give a brief history. About five years ago Bro. James D. Roberts settled in that neighborhood, and succeeded in getting the services of Bro. A. Z. Young, a Presbyterian preacher, to fill an occasional appointment at the little school-house. Previous to this time there had been no preaching in that vicinity. Bro. Young zealously advocated the cause of Sabbath schools, and succeeded in getting one organized, which was continued some time by the indefatigable perseverance of Bro. Young, with the co-operation of Bro. Roberts and family; and to the efforts of Bro. Young and this Sabbath school we are indebted for the organization of a church, which was consummated by Bro. E. A. Flowers in 1872, with seventeen members; and thus we found them at the commencement of this Conference year. At the second quarterly meeting on this circuit, which was held at this place, there were eight persons added to the church, and at this meeting there were fifteen more, most of whom were happily converted, making a membership of forty souls. Bro. P. S. Petty preached for us once with great effect. Bro. J. E. Jagers was with us two days, preaching and praying with great power.

Mr. Editor, the work has been very absorbing for the past three months; so much so that there has been no time for retrospection. But now the year is well-nigh at an end, and we very naturally look at the results. The ground has been carefully gone over and the seed sown. The final results are in the hands of the Lord. There have been about sixty conversions and eighty-four accessions to the church. A movement is on foot to buy an eligible house and lot for a parsonage, which looks at this time as certain of success. When this is accomplished this circuit will be one of the best in the Mississippi Conference. To the Lord be all the honor for the good that has been accomplished, and may he continue the good work.

Yours respectfully,
JOHN RITCHEY, P. C.

ADAMS' CAMP GROUND, Oct. 26, 1874.

FORT DEPOSIT CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* At the beginning of the year three churches, viz: Fort Deposit, Letohatchie and Tabernacle, composed the work. The two first are situated on and the latter near the Montgomery and Mobile railroad. I've also organized a church at Calhoun, a station between Fort Deposit and Letohatchie, with sixteen members—good material; bought an excellent house, fitted it up nicely, and moved off independently. There have been additions at almost every appointment since, and the church now numbers thirty-four, with a flourishing Sunday school. It has already paid nearly $100 quarterage, and bids fair to do much more.

There has been a gracious revival in each of the churches. At Fort Deposit we began a meeting on the fourth Sunday in August. On Tuesday morning Bro. O. R. Blue, from Greenville station, joined me, and preached four days and nights. Then Bro. H. Urquhart, president of the Greenville school, came to our aid. Bros. Moss and Rencher, local, also rendered good service. On Sunday night I announced the close of the meeting, sung the doxology to "Sessions," and pronounced the apostolic benediction. The whole congregation, with but few exceptions, refused to be dismissed, and penitents began to rush voluntarily to the altar, asking the prayers of God's people. And oh! what a time ensued! The meeting continued until Wednesday night. Nineteen members were added.

On the third Sunday in September we commenced a meeting at Letohatchie; and as we thought there was but little material out of the church, the great aim was to get the membership revived. Signs of deep conviction were soon discovered, and when penitents were called the church almost unanimously came forward, and the preacher also felt that he ought to go. This scene was awfully solemn. On Tuesday night God poured the holy baptism upon the church, which swept like rushing wind over the whole congregation. The first sound that caught my ear was: "Victory!" which was wafted upon the night winds in various shouts and ascriptions of praise. This was kept up almost incessantly for two days and nights. Plenty of material now out of the church; penitents crowded the altar, anxiously inquiring *the way*. An intelligent young man, during a discourse upon "How Shall we Escape?" saw his deplorable condition, and, feeling that he would be lost if he did not begin immediate action, deliberately arose from his seat and went kneeling at the altar, and just as the sermon ended was powerfully converted. This young man gave the lot on which the church stands. See how God honors the gift in giving him salvation upon the very ground he had bequeathed to the Most High! At our last Quarterly Conference he was licensed to preach, and recommended to the next session of the Annual Conference. Our presiding elder, Rev. S. P. Richardson, came to our help on Saturday morning. Bro. Hanson Moss, who was converted and licensed to preach there, and recommended to the Conference from that church, came in on Sunday evening, and preached to his old friends out of the "ark:" "The harvest is past, the summer is ended," etc. This meeting closed with the church thoroughly revived and ten accessions.

Our other revivals were not so powerful, but resulted in much good. Up to date we have received seventy-four members.

The Sunday school interest is increasing; we have a good school at each church. This blessed enterprise is the nursery of the church. A large per cent. of the members received on this circuit, the present year, have come from the Sunday schools. We have prayer meeting at each church, and class meeting at one. Many of the young men be[gin] to pray in public, and ere long a great deficiency in the church will be supplied by working material. There is some improvement in family worship. A few new altars have been reared this year, and the foundation is being laid for others.

The finances on the work are coming up well. I have reason to expect that all the assessments will be met.

The presiding elder states that the number of accessions on the Union Springs district this year will amount to about eight hundred. He has about revolutionized the district on the subject of education. There are thirty-three Methodist teachers, and eight or nine hundred children being taught in our schools. Greenville now boasts of one of the best institutions of learning in the State. A handsome college building is anticipated there soon. Most of the material (brick) is upon the lot. May God speed education, for it is the "hand-maid of religion."

W. F. NORTON, P. C.

OCTOBER 29, 1874.

From Texas.

WINCHESTER, TEXAS, October 20, 1874.

MR. EDITOR: Cedar Creek circuit, Texas Conference, lies west of the Colorado river, partly in Bastrop and partly in Travis county. It has ten Sunday appointments—eight filled monthly by the writer, and two by President Stacey, of Austin Female College. It embraces a large scope of fine farming lands, and when more generally settled up by permanent residents will be a desirable section to live in. The lands, part "post oak" and "part prairie," will produce, when the seasons are favorable, from a half bale to a bale of cotton to the acre, and from twenty-five to fifty bushels of corn to the acre. Wheat does well, and the farmers are now preparing to raise wheat and other small grains, and less cotton. A flouring mill is being built, and one man has a thresher, and will soon have a reaper, so that in another year there will also be no difficulty in getting wheat harvested, threshed and ground. Land at present is very cheap, and can be bought, unimproved, at from $2 to $5, according to situation. Austin, the capital, is at present the main trading-point, being about thirty miles from the most southern part of the circuit. Other portions are only a few miles from market. Society is somewhat mixed. Some very sorry people here and the better citizens would willingly exchange these for good, thorough-going farmers and mechanics—sober, law-abiding men—who would be gladly welcomed among them and aided in procuring homes. Some of the farmers have large plantations on the Colorado river, and would furnish teams, and feed for the same, plows, etc., and give the laborer half the makes. We need a number of good families to come and settle permanently here, and develop the country, and build up society and good schools and churches. But specially do we need four or five good and acceptable local preachers, so considered at home, who will keep up regular weekly Sabbath appointments, and aid in protracted and camp meetings. One such, who has a family and force sufficient to work fifty or sixty acres of land, nearly equal to the Yazoo bottom lands, can get an excellent situation with a Methodist brother, in a good, plain community, where, and in the adjacent communities around within easy reach, he could preach every Sunday to good congregations, if good, be at home on Sunday morning, and ready for the farm on Monday morning. If this meets the eye of a local brother who fills the above required, let him write to Bill Fowler, Webberville, Travis county, Texas, immediately, as he will get it better to duplicate. Perhaps it would be better to duplicate his letter, as the first may miscarry.

Perhaps it may not be unacceptable to your readers to say that this circuit has had seasons of refreshing the past few weeks. We have held two camp meetings. At the first ten or twelve conversions and seven accessions, and the membership much benefitted. I mention, as one favorable result, a protracted prayer-meeting, held for weeks every night, at Webberville, four miles from the camp ground. The members attended our meeting and were much blessed, and hence their zeal and perseverance in the prayer-meeting. The second meeting resulted in twenty-one conversions, nineteen accessions, and the church greatly revived. Prayer meetings have been held weekly since, and a number of young converts pray in public. One of the converts is nearly sixty—a physician. He came into the vicinity professionally during the meeting, and had no intention of going to the camp ground—was careless and totally uncaneerned. Suddenly he was impressed with the thought: *This may be the last opportunity to seek the salvation of my soul;* and, deeply moved, he came to the ground, took one of the preachers aside, told his impressions, and desired the prayers of the church. He seems now a firm and decided Christian. Is this not a brand plucked out of the fire? At two protracted meetings we had about fifteen conversions and seventeen accessions. A revival spirit pervades the circuit and adjacent country.

L. ERCANBRACK.

DO NOT aim at being considered a great preacher; do it simply as God's will and your duty.

The Christian Advocate.

THURSDAY, NOVEMBER 5, 1874.

WHERE ARE THE DEAD?

BY MRS. M. M. DUTCHER.

Where are the dead? Where have they gone?
We meet with them no more;
They've vanished like the breaking waves
Upon the ocean shore.

They've passed away from out our sight;
They left with noiseless tread;
In vain we watch for their return;
Where are those silent dead?

Go to that loved one as she lies,
So quiet on her pier;
And words of love and tenderness
Breathe softly in her ear.

Alas! 'tis vain. To those fond words,
She makes you no reply.
She still lies cold and motionless;
No love lights up her eye.

And now they sadly bear her out,
While all stand weeping round,
They hide that dear form from our sight
Within the cold, dark ground.

And is she dead? And must we drink
The bitter, bitter cup?
Oh, call to her, bid her return;
We cannot give her up!

A voice replies, so strangely sweet:
Your loved one is not dead;
Why do you mourn in selfish grief,
Why tears of anguish shed?

She has but crossed dark Jordan's stream,
And landed on the shore;
She's in her heavenly home at last,
Beyond the shining door.

And safe within that harbor now
She's free from grief and pain;
Why should you wish for her return?
Why call her back again?

In that bright land are many friends
You've numbered with the dead;
They've entered into endless life
Through Christ, the living head.

Then turn to him, O weary one;
Cling closely to his hand;
He'll guide you through life's troubled stream,
And bring you safe to land.

Christian Intelligencer.

The Baptist Church.

INFORMATION WANTED.

MR. EDITOR: On the second Sabbath in October, 1874, at Pleasant Ridge church, the Rev. P. M. Callaway, of Newton, Dale county, Alabama, took occasion to make an onslaught upon the Methodist Church because of her doctrine and practice; and in the course of his remarks asserted, in substance, that the Missionary Baptist Church was the only true church of the present time; that this church was neither of the Dissenters nor Protestants, because she had not originated from any church, but was the church organized by John the Baptist, and had existed ever since. Now the information that I want is, first, in reference to the church that John the Baptist organized. Will the reverend gentleman or some one else please tell me where the church or churches were located which were organized by their founder? Will he, in the second place, tell me the name or names of those churches? In the third place, will he tell me of the doctrine, polity and practice of that church or churches? And last, will he tell me where this information is to be found—in what book or books? If in the Bible, please give the book, chapter and verse? I ask for this information that my mind may be disabused, for I have never thus far believed the statement of Baptist preachers upon this important subject. But, after all, it may be that my want of confidence in such matters is the result of ignorance; and surely the minister of the gospel of the grace of God would not publicly make a statement from the pulpit that he could not prove by undoubted authority? Hence the above call.

Now, when the "brother" explains the above satisfactorily, I wish him to go still further, and tell me how it was and is that the Missionary *Baptist* Church of to-day has come down from the John the Baptist Church of the first part of the first century? In explaining this last-named question, will he tell me whether "the church" *retained* the *name Baptist* all along, or did she take other names? If so, why? I am already aware that some Baptist writers of church history claim that "the church" came down through a number of *names* and a multitude of doctrines—such names, for instance, as Montanists, Novatians, Donatists, Paulicians, Paterines, Arnoldists, Waldenses and Anabaptists. But as I read church history I find that these do not come in succession the one of the other, and therefore the chain is broken. Besides, the Baptists of to-day do not agree with all the above-named churches in all their doctrines and practices. For instance, the Montanists "denied the doctrine of the Triuity, but held that the Holy Ghost made Montanus his organ for delivering a more perfect form of discipline than what was delivered by his apostles. They suffered women to preach and baptize." "They baptized in the name of the Father, Son, and Montanus." This sect had its origin in the year A. D. 171. What became of the John the Baptist Church before this period? Since that time do Baptists indorse the above doctrine and practice? If not, what becomes of the chain (or line) of succession? If one link is struck out the whole chain drags. Besides, no chain is stronger than the weakest link in that chain.

Again, "Novatian," the founder of the Novatians in the year A. D. 250, "was baptized by *pouring*, and that, too, by a minister in the Church of Rome." How does this sound in the ears of Baptists of the present time?

Once more, "the year 653 is given as the time of their appearance," (Paulicians.) "They are said to be Dissenters." "The Paulelans, in imitation of Oriental philosophers, from whom the Gnostics and Manicheans derived their origin, considered *eternal matter* as the seat and source of all evil; but they believed at the same time, like many of the Gnostics, that this matter, endued from all eternity with life and motion, had produced an active principle, which was the fountain of vice, misery and disorder." "They refused to celebrate the holy institution of the Lord's Supper." "They rejected the books of the Old Testament."

These will suffice as specimens of the "line" of descent upon which the Baptists rely. They must either reject the "line" or give up their claim to "succession;" or, which is still better for them, and will be more satisfactory to the writer, prove by good authority that the Missionary Baptist Church has never *changed* the name Baptist from the days of *John* till the present. Which of these "lines" of thought will the Rev. P. M. Callaway elect?

ANGUS DOWLING.

Discipline and Liquor.

MR. EDITOR: I see in your paper of August 6 a communication on "Administration of Discipline," over the signature of "An Undergraduate," in which he wants some queries solved and some questions answered. My pen is not very full of theology, neither is it a perfect disciplinarian; yet by your permission I will give a few thoughts and facts in answer to his queries and questions.

1. There was a man who defied the church, and yet he was tried and expelled from her communion for *selling spirituous liquors*. This occurred on an adjoining circuit to mine. And I have known more than one case, in the bounds of my work, where persons would have been excluded if they had not been cured. One was very stubborn, sheltering himself behind his partner, who owned the capital that run the whole business. But just as I was arraugiug to put him on trial he received a fresh baptism from on high, and then his ceuscience would not let him follow that pernicious trade; so he was cured. I name this case to show that when the heart is full of love to God and man there is no room in the pocket for whisky money. That man is now one of the best and most useful members we have. I will give another case, as it will throw some light on the subject, especially on his first question. A class-leader informed me that one of his members was engaged in selling liquor. I told him he must see him, as I could not at that time. He asked if he must go in person. I told him he might visit him by proxy if he thought some one else would have more influence than himself. He visited him by proxy, and the result was that he said "there was *no harm in it*," and that the Discipline did not forbid it; and if we did not want him we could scratch his name off, for he would sell it whenever he felt like it. The day I received the report I had the opportunity of talking privately with him. When I named it he said that there was "*no harm in it*," and that others had done as bad, and that I could take his name off if we wanted to get shut of him. I said: "No, my brother, we do not want to get shut of you; we want to sustain your character as a Christian and sustain the dignity of the church. But if we cannot do this, we can and will put you out, sir. Yet we had rather keep you in, for we want you to live religiously and happy in time, and get to heaven at last. And the object in disciplining a member, if properly done, is not to get shut of him, but to cure him, and thereby preserve his Christian character and sustain the dignity of the church." He then asked: "What harm is there in selling liquor?" I said: "You know how little confidence the world has in the religion of one who was thus engaged, and that it casts a stigma on Christianity, and stained the character of a church that winked at such conduct, when it was against her usage; and hence it was morally wrong." With his heart softened and tears in his eyes, he said: "I have done wrong, and will do so no more if the church will bear with me." Thus he was healed. This is my way of dealing with all who dishonor God by doing, as they say, *no harm*; and then if they do not repent, try them and turn them out. I knew a society that was stalled when it came to a vote on a case of dram-drinking. There were so many guilty that they could not vote against the brother; and yet they could not vote for dram-drinking, and they were all cured. I hope your correspondent will discover the principle by which such things come under our General Rules, which are based upon general principles, giving only a few of the leading items by which these general principles or rules are violated; while special rules only embrace certain acts or crimes. Hence anything that is wrong and injurious to Christianity, or impairs the influence of the church, or that would stain a Christian character, or even the neglect of church duties, comes legitimately under these General Rules. But he may ask what rule the selling of ardent spirits comes under? It comes under more than one: 1. "Doing no harm." There is harm in selling ardent spirits. 2. "Doing what we know is not for the glory of God." God is not glorified by it. 3. "By doing good." It is neither doing good to men's souls nor bodies. 4. "By all possible diligence and frugality, that the gospel be not blamed." Vending ardent spirits is neither "diligence" nor "frugality" in the Christian race, and the gospel is "blamed."

I was in favor of the change in our General Rules, but I see, by reflection, that every special rule weakens the force of general rules; so if I am at Conference I expect to vote against it.

2. The difficult cases enumerated in the latter part of the first question all grow out of his satanic majesty to see *no harm*. I am unable to see how a Methodist could be duped by any such an idea as *no harm*; for everything is right or wrong, good or evil, and tends to the glory of God and the good of man, or it dishonors God and corrupts man. And there is no use of saying it is *no harm*. If it is right, good, or will glorify God and elevate man, say so, and let it stand on its own merits. If not, condemn it as being at least the "appearance of evil," from which we are commanded to abstain.—First Thessalonians v, 22. When our people are set right they will see that these shameful and evil practices come under our General Rules, and are contrary to the word of God; for Paul says: "Whatsoever ye do, do all to the glory of God."—First Corinthians x, 31. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."—Colossians iii, 17. So the time to dance, play cards for amusement, or anything of a kindred nature, is when they dance or play cards, etc., "to the glory of God," or in "the name of the Lord Jesus." Otherwise it is a violation of our General Rules, and contrary to the word of God, and the offender can be dealt with in the church.

3. I would suggest, in the cases in the second question: Visit them, stay all night with them, pray with and for them, and invite them to go to church with you, and then win them back to the church and to Christ. I have never found a case yet that I have not succeeded in getting to church in this way, unless they had a lawful excuse. But should I find one who willfully staid away, I would read to them the third class of rules, from "It is expected" to "fasting or abstinence." Should they persist, then I would act according to the closing remarks of our General Rules, beginning with: "If there be any among us who observe them not, who *habitually* break any of them," etc.

4. In reference to the third question, I would say, "Try, try, try again, and again," as I have repeatedly done. W. R. KNOWLTON.

Fraternity.—What is it?

MR. EDITOR: I have been much interested in the articles in our church papers on the subject of "fraternity." I thought I understood the meaning of the word until recently; now I am in doubt.

Dr. Abbey, writing in the Round Lake and Sea Cliff glow of brotherly feeling, exclaims: "A fig for the Plan of Separation!" Evidently, in Dr. Abbey's view, there is something in the Plan of Separation so opposed to fraternity that we can only reach the one by abandoning the other. From the letters of others who think that the Louisville General Conference failed to fulfill the pledges of its predecessors, and did not speak the general sentiment of our people, I infer that fraternity is not to be understood by reference to the Plan of Separation or to any of those events that have so long divided us from the Methodists of the North, but rather by regarding the action of the several General Conferences from 1844 to 1874.

Now I do not know that either Dr. Abbey or President Johnson, or any of the writers in the pro-fraternity interest, assume to speak for any organized part of the Church South. I suppose that they do not. But before the discussion goes further I would like to ask them, or any one who adopts their views, to define the extent and limitation of the term "fraternity."

Now, in one sense, we have always fraternized with the Presbyterians, Baptists and other denominations of the Christian church. Their ministers have preached from our pulpits, and our ministers from theirs. We call them "brethren," and they sometimes reciprocate the term—always, I believe, the feeling which prompts us to use it. As preliminary to this fraternal communion, we demand of these brethren only that they be in good standing in their own churches.

Will "fraternity" between us and the Northern Church go only thus far, or will it require more? If only so far, let us see how it will work.

So far as we know, Bishop Haven, Dr. Newman and the host of political Methodist preachers are in good standing in the Methodist Episcopal Church. The pastor of Carondelet Street, then, will invite Bishop Ames, on some future episcopal tour, to occupy, by virtue of "fraternity," the church that he seized by violence in 1863, and relinquished by military order in 1865. Felicity Street will welcome to its communion Bro. Morrow, whose catholic and peaceful spirit stops short of the red-hot fraternity of Bro. Lansing, of Tennessee, and who unlikely declares, in a New England preachers' meeting, that the people of Louisiana, the Southern Methodists included, belong either to the "party of *theft* on the one hand, or to the party of *murder* on the other." While they might almost pardon the malice of the latter expression for the sake of the truth and pertinence of the former, I doubt if the Methodists of New Orleans would submit to this interchange of civilities without repentance on the part of these oppressors and libelers of our people. Nor is the supposed case an extreme one. These brethren are among us, or have been recently, and in all likelihood will be often again. There are exceptions, doubtless, but these are fair representatives, *and they are among us*. The charity of our fraternity should certainly begin at home.

But it may be said that we have some unworthy ministers in our own church, whom we would not invite to preach in our pulpits; nor need we ask Bro. Morrow or Bishop Haven. Well, let us see how that will work. The Methodist Episcopal Churches in America solemnly proclaim peace and good will, under the mystical term fraternity, in all their borders, and straightway Bros. Morrow and Lansing, and their like throughout the South, come forward, gushing, to claim the expected courtesies. But "No," we answer. "Brethren, you are not included; we are fraternizing with Bro. A. in New York, or Bro. B. in Ohio."

Or again, Bro. C. comes among us, a stranger from New England. He is our brother, and "fraternity" demands that we should invite him to preach. But wait a little. Let us see whether he is a sheep or a wolf. "Bro. C., do you agree with Bishop Haven or the editor of the Pittsburg *Advocate* in your views of the Southern people? Do you preach the gospel of the Bible or the gospel of Grant?" etc. "Bible, you preach; Grant, you don't—for us."

Well, *quid rides?* I am not seeking to ridicule, Mr. Editor. I am seeking for light. I am after "fraternity." What is it? PIERRE.

THOSE whose minds are least grieved by calamities, and who best meet them in action, are the greatest, both in public and private life.—*Epictetus.*

How Far Should the Authorities

RESPECT THE DEMANDS OF THE PEOPLE IN MAKING APPOINTMENTS?

MR. EDITOR: Just at this time, when the Conferences are holding their sessions and the preachers are receiving their appointments, the question propounded at the head of this article is one of considerable interest to some.

We all know what the rule and genius of the church is in this respect. It is the duty of the Bishops to make the appointments.—See Discipline, section 2, question 3, answer 2. If presiding elders have any more legal authority in the cabinet than a preacher in charge, I do not know whence it is derived. Yet it seems that presiding elders virtually make the appointments at the Conference, and the people make them at home before the Conference meets—that is, they set "meets and bounds," and often name their man.

We do not ignore the wishes of the people; but how far should they be respected? If absolutely, why have a Bishop and presiding elders at all? Let them call their man. Is it not more in accordance with the true spirit of the itinerancy to inform the presiding elders what they are able to do in the way of support, and then leave the rest with the Bishop?

But let us see how these demands for certain men operate. These demands are generally made by stewards. The circuits are more inclined to let the matter rest where the Discipline places it.

These demands are generally made between stations of equal or nearly equal grade. When a vacancy is about to occur the stewards begin to look around for a suitable successor, and they always look to a station of equal or higher grade than their own, that they may have at least the benefit of a man who has occupied a good position; and if they do not feel able to pay such a man they fall back on a young man.

They never look to circuits for a preacher. A man is demanded not so much for his fitness and usefulness as he is from the position he occupies. If he is in a good place, good places will demand him more for his position than his merits. They suppose he will do, or he would not be in so important a position.

In view of these facts, if a preacher starts out on a circuit, it is hard for him to rise above it. There is no demand for him, and "the demands of the people must be respected." But why is there no demand? Because he is on a circuit. He has no prestige of appointment to bring with him, and the people think he is not suited to station work or he would be in a station; and it is only those circuit preachers that will push themselves forward anyhow that receive their equal rights; "for we be brethren." Here a modest man has a bad chance, and if he dares to hint to his presiding elder that he wants and thinks he ought to have a better position, he meets the inevitable reply: "There is no demand." It is often the case that young men are put in stations that keep them up well, while men of families are thrown out on large circuits, with dirty huts to live in, and their families don't get to church once a month. But you say the stations won't support them. Well, what's the difference? The circuits don't support them, and it is just as easy to live in a station without support as on a circuit. This is mighty hard on men who have families, helpless, dependent. It puts their loyalty to the highest test. It don't look as if it were really religious. "Yet the demands of the *stations* must be respected."

Circuits would prefer a young man whom they could support too; but there is not so much respect to the demands of a circuit, for a man with a family can be half starved on circuits, and that's all right; but he must be well fed in stations, if they have to have a young man in order to do it. *O mores! O tempora!* It is time modesty should unveil its face and contend for justice.

ALABAMA CONFERENCE.

HOW THE CHICKEN GETS OUT OF THE SHELL.—Take an egg out of a nest on which the hen has sat near her full time, carefully holding it to the ear; turning it around, you will find the exact spot on which the little fellow is picking on the inside of the shell; this he will do until the inside skin is perforated, and then the shell is forced outward as a small scale, leaving a hole. Now if you will take one of the eggs in this condition from under the hen, remove it to the house or other suitable place, put it in a box or nest, keeping it warm and moist, as near the temperature of the hen as possible (which may be done by laying it between two bottles of warm water upon some cotton or wool,) and lay a glass over the box or nest. Then you can sit or stand, as is most convenient, and witness the true *modus operandi*. Now watch the little fellow work its way into the world, and you will be amused and instructed, as I have often been. After it has got its opening it commences a nibbling motion with the point of the upper bill on the outside of the shell, always working to the right (if you have the large end of the egg from you and the hole upward,) until it has worked its way almost around, say within one-half an inch, in a perfect circle; it then forces the cap or butt end of the shell off, and then it has a chance to straighten its neck, thereby loosening it legs somewhat, and so, by their help, forcing the body from the shell.—*American Farm Journal.*

A NEW association is about to be formed in England by evangelical churchmen and dissenters, to be called the United Protestant Alliance, and to have for its objects "the banding together of all sections of Protestants against the attempted revival of superstitious teachings, and the protection of Protestant interests in all parliamentary reforms."

LET the society thou frequentest be like a company of bees gathered to make honey, and not wasps, which do nothing but hum, devour and sting.

Obituaries.

DIED, In South Buller, Butler county, Alabama, on the twelfth of October, 1874, JOHN CUSHING STEWARN, in the seventeenth year of his age.

At a regular meeting of South Butler Sabbath school, held October 18, 1874, the following resolutions were adopted:

Resolved, That in this sore bereavement the South Butler Sabbath school has lost a worthy member.

Resolved, That while we feel deeply grieved to have one of our number so unexpectedly taken from our school, we bow in humble submission to the will of God, and that we sympathize with the relatives of our deceased brother.

Resolved, That these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

GEORGE A. PILLEY,
JAMES T. PORTER,
JAMES N. HUDSON,
Committee.

SAMUEL C. TISDALE, Sec.

DIED, in Marengo county, Alabama, August 7, 1874, MRS. MARGARET MCREE MOORE, in the sixty-fourth year of her age. She was a native of Darlington district, South Carolina.

Of the deceased, truth obliges the writer to say that she was not an ordinary woman. Living as she did, in a retired part of the country, and possessing, as she did, that modesty and diffidence so characteristic of Southern women, her *real* intellectual worth was known only in a small circle. Naturally she had a strong mind, and it was well stored with useful knowledge. There was in her intellectual development nothing artificial or superficial. Her education was of that kind which gives correct views of life, and it qualified her in an eminent degree for the stern realities and duties of life.

In early life she embraced religion and joined the Methodist Church. Hers was not a religion of profession merely. Its reality was attested by uniform obedience to the rules of the gospel. During the last years of her life she learned in the school of affliction the vanity and unsatisfying nature of all earthly good. She was a great sufferer. This, coupled with an unfaltering conviction of the truth that "all things work together for good to them that love God," made her willing not only to do but to suffer the will of God.

I was with her once during her last illness, and found her indulging a faint hope of partial recovery, but calm, tranquil and resigned to the Master's will. For her death had no terrors. When the last change came she could review life and its labors with the comforting reflection that life had not been a failure. To the future she could look without fear or dismay. She leaves a husband and seven living children. May God bless and bring them all together in the resurrection of the just. GEORGE F. ELLIS.

MRS. SUSANNA DANIEL died at Moss Point, Mississippi, on the sixth of August, 1874, in her seventy-sixth year. She was born near Columbia, South Carolina, November 16, 1798. She was the daughter of Peter Hendrix.

Her education in those early times was not extensive, yet sufficient for the main purposes of life. At an early age she was led by a good Providence to the house of worship. At twelve years of age she was converted, and against her mother's will she united herself to the church. From that time forth, encouraged by her father, she walked unfalteringly in the path of life.

About 1816 she was married to Mr. Fred. Daniel, and in 1818 moved to Monroe county, Alabama. In May, 1838, her husband died, and left her in debt, with eight children to care for. Everything on the plantation was sold except one horse, one cow and some farming utensils. Mrs. Daniel went to work herself and put the children to work, and by diligence and care the debts were paid and the children were all furnished with a good common school education. Of these eight children, one (Mrs. Bowden) died in 1858, in peace and hope. Seven are still living—one in Louisiana, three in Mississippi and three in Alabama. All the living children are members of the church.

Her life was one of uniform devotion to religion. She read the Bible at home and in the presence of the children, and prayed with and for them daily. She also read religious books and papers, and led her children regularly to the house of God. Her house was the home of the itinerant minister, and the place for social religious meetings.

Near the close of life she interested herself greatly for her grandchildren, and made special requests as to how they should be trained. She had no fear of death; spoke of it as if hourly expected; waited for it as one would wait for a call to start on a journey. In the prime of life she had loved to sing our revival hymns, and now, as she gradually neared her home, she listened delighted to these songs of praise. She suffered but little, as if "God made her bed in sickness." So lived and died one in the common walks of life, led by the eternal Spirit. "Thou shalt guide me with thy counsel, and afterward receive me to glory."

B. JONES.

ROBERT A. ATKINSON died, at his residence near Brownsville, Hinds county, Mississippi, September 3, 1874, aged fifty-one years, five months and sixteen days.

He was born in Halifax county, North Carolina, and in 1848 was married to Miss Bethtilda P. Biggs, and soon after removed to this State, where in 1853 he was called upon to lay the mortality of his first love in the "silent city of the dead." In 1856 he was wedded to her sister, Miss Cena T. Biggs, who still survives him, and upon whom the responsibility of a large family now rests. May the gentle dews of God's grace ever descend upon them, causing the sweetest exhalation of love and peace to dispel the gloom of the household.

In 1851 Bro. Atkinson was converted and joined the Methodist Episcopal Church South, and from that time until his death filled alternately the office of steward, class-leader and Sunday school superintendent with credit to himself and profit to the church. So punctual was he in his attendance at Quarterly Conference that when, at the first convocation of that body I attended on this circuit, he was not present, our presiding elder gave evident signs of uneasiness by urging me to visit him at once and learn the cause of his absence. I did so, and found, as predicted, that he was sick. Ah! how little did we then apprehend that the seeds of death had slowly but surely began to germinate, and would so soon mature in his beloved mortality. Before our next quarterly meeting this general debility had settled down into a typhus form of fever, and he never met with us again. On Sabbath evening Bro. Montgomery and myself visited, sang and prayed with him. He talked much about dying, but never once expressed any doubts of a perfect acceptance with the Father. His way was as clear as a sunbeam; and when we began to sing that expressive hymn,

"Amazing grace!—how sweet the sound!—
That saved a wretch like me,"

his eyes filled with tears, his lips quivering. He lifted his feeble hands toward heaven and exclaimed: "Yes, thank God, it is *amazing* grace that has done all for us poor sinners!" Then, turning to us, he said: "Brethren, in that hymn is embodied all our blessed theology. It is all told there in those few verses." Thus as he lived he died—just outside the gate of heaven. J. M. WEEMS.

EDWARDS', Miss., October 8, 1874.

DEATH OF MRS. EMILY R. MILLER.

On Sabbath evening two weeks ago, just as we were starting to church, the startling news came that Sister Miller was dead. As well as usual, she was attacked with apoplexy, or the bursting of a blood vessel near the heart, and in less than two hours her spirit had taken its flight. The sorrowful intelligence was borne as upon the wind throughout our village, and in a few moments the stricken community gathered about the house, mourning as for a mother.

A descendant of one of the oldest and most honorable families in the community, her entire life has been spent in this immediate vicinity; and such was the gentleness of her nature, and kindness to all, that she was loved by every one. We believe we state the simple truth when we say that she never had an unpleasant experience with any of her neighbors, and that there is not one single one who has aught against her.

The following was sent to us by her bereaved husband in answer to a request for dates and facts to prepare an obituary. It was not intended for publication as it is; but, being a glowing, life-like portrait by one who knew her best, we regard it as a most fitting tribute to her memory, and therefore append it without alteration, viz.:

"Emily R. Scott, wife of Rev. John C. Miller, died on Sunday, October 4, 1874, at her residence in Jackson, Louisiana, aged forty-three years and seven months. She was the daughter of Thomas and Rhoda Scott, and was born in East Feliciana, Louisiana, March 4, 1831; was married to Rev. John C. Miller, by President D. O. Shattuck, July 19, 1849. She was the mother of twelve children, six of whom were carried to heaven before her. The husband and six children remain to mourn her loss.

"She united with the Presbyterian Church in her childhood, and about one year after her marriage she transferred her membership to the Methodist Episcopal Church South, at Jackson, Louisiana, and remained a faithful member of the same until her death. She was undemonstrative in her piety, but was strong in faith, and always confident of her acceptance with God. The Bible, her own Bible, was always near her, and was constantly read. She was very remarkable for her great kindness of heart, not only to her husband and children, toward whom her love was inexhaustible and her self-sacrifice without a parallel, but also toward her relatives and connections, and toward the weak, the poor and the aged.

"The entertainment of ministers of the gospel and their families, in her genial and generous way, will long be remembered by many of the preachers of the Mississippi Conference who read this obituary. Their coming was always hailed as angel visits. She was remarkable for her numerous friends among the aged colored people, hundreds of whom came to see her after her death was announced.

"As a wife, mother, neighbor and friend, she had no superior. Many mourn her loss."

We bespeak the sympathies and earnest prayers of the numerous friends of our lamented sister for her deeply-bereaved husband and children. C. G. ANDREWS.

A BIRD'S WING.—There are few things in nature more admirably constructed than the wing of the bird, and perhaps none where design can be more readily traced. Its great strength and extreme lightness, the manner in which it closes up or folds during flexion, and opens out or expands during extension, as well as the manner in which the feathers are strung together and overlap each other in divers directions, to produce at one time a solid resisting surface and at another an interrupted and comparatively non-resisting one, present a degree of fitness to which the mind must necessarily revert with pleasure.—*Pettigrew's Animal Locomotion.*

"SAL-VA-TION is too good a word to be pronounced *salvashon*. It should never be butchered up by saying *sulvation*, *selvation*, *silvation* or *s'lvation*.

The Christian Advocate.

THURSDAY, NOVEMBER 5, 1874.

THE CHILDLESS MOTHER.

BY MARY CLEMMER AMES.

I lay my tasks down one by one,
I sit in the silence to twilight's grace;
Out of its shadow, soft and dun,
Steals like a star my baby's face.

Mocking cold are the world's poor joys;
How poor to me all its pomp and pride!
In my lap lie the baby's idle toys,
In this very room the baby died.

I will shut these broken toys away
Under the lid where they quietly bide;
I will smile in the face of the noisy day,
Just as if baby had never died.

I will take up my work once more,
As if I had never laid it down;
Who will dream that I ever wore
Motherhood's fine and holy crown?

Who will deem my life ever bore
Fruit the sweeter in grief and pain?
The filling smile that the baby wore
Outrayed the light of the loftiest brain.

I'll meet him in the world's rude din,
Who hath outlived his mother's kiss,
Who hath forsaken her love for sin—
I will be spared her pang in this.

Man's way is hard and sore beset;
Many must fall, but few can win.
Thanks, dear Shepherd! My lamb is safe—
Safe from sorrow and safe from sin.

Nevertheless, the way is long,
And tears leap up in the sight of the sun
I'd give my world for a cradle-song,
And a kiss from baby—only one.

Popular Fallacies.

The age of war and conflict is fast passing away, and the industrial and commercial age is taking its place. Progress is the world's watchword to-day; and it is the boast of the nineteenth century that since its birth the march of discovery and invention, in all the sciences and arts most conducive to man's comfort and civilization, has been greater than any preceding half thousand years. Science is now the measure of a nation's standing; for general scientific knowledge means education, which means refinement and religion, which means death to superstition. And in this country especially, where education and true religion are so generally diffused, science seems to have a strong hold upon the respect and admiration of all but the most ignorant and backward minds.

In view, then, of this general diffusion of scientific knowledge, which in this country, though not in itself astonishing, is yet great when compared with that in most other lands, it does seem remarkable oft-times that so many old and long-exploded fallacies should still find credence among the majority of people, and even among the well educated. It is fairly astounding to see what outrageously absurd stories will circulate through the popular press, often published in the fullest good faith, and accepted as true by simple-minded readers. The scientific hoaxes perpetrated in the United States are almost innumerable; and that they continue to be published, republished, revamped, and, strangest of all, believed, and solemnly discussed in journals that ought to know better, does not speak well for the thoroughness of this scientific knowledge, on whose diffusion we so often pride ourselves.

We remember a recent example in the story, lately published in a California paper (these hoaxes generally emanate from the fertile West,) concerning a magnetic cave, said to have been just discovered, possessing such powerful attraction that hatchets were drawn from the hands of the explorers and flew to the roof, remaining glued there; while unfortunates in hobnailed shoes had to leave their foot enclosements behind them. This story, though laughed at by one-half the community, was received with open eyes and gaping mouths by the other half, who could not comprehend that the size of the attracted body might have something to do with the force of attraction.

But it is not merely of these ingenious hoaxes that we wish to speak, but of a far more injurious state of ignorance among the common people. We refer to popular fallacies concerning the sciences of every-day life, and to the general ignorance about the great forces of nature, and the first principles of science in all its departments. Some of these fallacies are simply ludicrous; others are worse. What absurd blunders are made in matters of hygiene! The prosperity of quack doctors, who have medicines, each one of which will cure all the ills that man is heir to, is a forcible example of the latter case. And where we see newspapers—secular and religious—advertising their poisonous wares, we can hardly tell whether to call them stupid or wicked.

"By looking into a looking-glass, inclined at 45°, Mr. ——, of Northampton, obtained last night a fine view of Jupiter's satellites," says a certain Springfield paper. How Prof. Snell, of Amherst, must have chuckled to read it! Mr. ——'s wonderful glass would have conferred satellites upon every star in heaven. He should have known that plain looking-glass has no telescopic power, and that his "satellites" were only repeated reflections, between the quicksilver and the front surface of the glass, of the planet he was gazing at.

"Mrs. —— was recently saved from death from a lightning stroke by her son, who dashed a pailful of cold water upon her. It is supposed that the water carried off the electricity remaining in her body, and saved her!" Such is the Boston *Journal's* lucid explanation of a simple cure. The poor lady, almost killed by the terrible stroke, was saved by the sudden nervous shock caused by the cold water which her son with such presence of mind threw at her. It is not the presence of electricity in a human body that endangers, nor even the discharge of that electricity, since the body can hold but a small amount; it is the passage through the body of an immense discharge, between clouds and earth, that kills and destroys.

Old maids, and young ones too, throw themselves upon a feather-bed for protection from "thunder," or descend to the cellar. An iron bedstead would be safer than either of these places, because it would keep the charge away from them by receiving it through itself. Timid ladies are terrified when a boiler discharges steam through a safety-valve, for fear it will burst; when the roar of escaping steam is proof positive that it will not burst. And to crown all, some misguided victims of an insane fever, forgetful that "action and reaction are equal," and that "gain in power is loss in time, when the force is given," still labor and strive to create force out of nothing, and make what science has, time and again, declared impossible—a perpetual motion.

Such absurdities of course will never cease until ignorance ceases. But they are altogether too common among those that should know better, and reveal a great lack of logical reasoning and definite knowledge. Superficiality is perhaps the great fault of our common education, especially in science, where exactness is essential. The natural and exact sciences are, we are happy to say, taking more nearly their deserved stand in our American educational courses; and we hope the time may come, and come soon, when such nonsense as we have discussed cannot possibly be found, much less believed in, among those who have been fairly educated.—*A. H., in Scientific American.*

Smuggling Diamonds.

The Boston *Commercial Bulletin*, in an article on smuggling at New York, relates the following story:

"There is a very important traffic carried on in diamonds over the various European lines to this country, and as the duty upon them is ten per cent. *ad valorem* the sharpest watch is kept upon those suspected to be engaged in it. By means of agents abroad the collector's office has often information by cable of the departure from the various ports of suspected diamond smugglers, and is prepared to intercept them. In nine cases out of ten the stones are concealed upon the persons of the passengers. When this becomes a certainty, or what is supposed to be a certainty, the passenger is arrested and taken to the Searcher's Bureau in the customhouse. Here, if found necessary, the party is stripped to the skin, and his clothes examined inch by inch and seam by seam; the heels are taken from his boots, his hair and beard is combed, and every means taken to discover the hiding-place of the secreted treasures. Once this mode of search used to be tolerably successful, but now it rarely serves any purpose, except in the case of raw recruits to the smuggling ranks. An old bird is caught with chaff but once.

"A New York Jew, who was reputed to be in the business of smuggling diamonds, used to cross the water on the Cunard line from three to four times a season. Two years ago, in the early part of the season, he was seized upon his arrival and taken to the searcher's room. Nearly a thousand dollars' worth of precious stones were found secreted in the lining of his boots. He returned to Liverpool by the same steamer, and four weeks afterward again landed upon the company's wharf on North river. He was again seized and subjected to the same rigorous search, but with no success. The Jew took it smilingly and philosophically. When he took his leave he said: 'Better luck next time, gentlemen. I shall go back by the same steamer on business, and when I return you can try it again.'

"The officers mentally determined if he did they would try it again. Upon inquiry it was found that he really had engaged a return passage, having held his state-room for that purpose. Two hours before the sailing of the steamer he was driven down to the pier in his carriage, his wife and daughter with him to see him off. When they returned they carried with them over ten thousand dollars' worth of diamonds, which had lain secreted in his state-room during the whole time the steamer had remained in port. Before his return to New York the collector was notified by one of the revenue agents abroad that 'Max Fischer would return by the ——, which would leave Liverpool October 25, with several thousand dollars' worth of diamonds. In due time the Jew arrived, and for the third time was escorted before the searcher. He was evidently not prepared for such persistent attention. He seemed nervous and agitated, and finally attempted to compromise. He was politely informed that that was out of the question. He was again put through the searching process. His pocket-book, which was first investigated, revealed a memorandum showing the purchase of eighteen diamonds of various sizes and prices, amounting in all to about $12,000. When this came to light the Jew begged with tears to be allowed to compromise. A deaf ear was turned to his entreaties. His coat was removed and the lining examined. Nothing there. Then the waistcoat. As the searcher passed his practical fingers along the lining his heart gave a tremendous thump as he recognized the 'feel' of something pebbly, like little rows of buttons. The garment was hastily ripped, a strip of chamois skin withdrawn and unrolled, and there they lay, one, two, three—eighteen! All there. 'You can put on your coat and waistcoat again, Mr. Fischer,' said the searcher, blandly. 'Good day.'

"Without a word the Jew departed, took a horse car home, kissed his family, ate a rousing supper, repaired to the bath-room, and, after soaking a rather capacious plaster across the small of his back for a few minutes in warm water, peeled it off, and with it 'eighteen diamonds, of various costs and prices.' What the searcher and collector may have said or thought when they found their seizure to be nothing but clever glass imitations, worth from ten to thirty cents each, nobody knows; for although the seizure was loudly heralded, the *finale* was never made public. A lady in this city, moving in fashionable circles, wears a valuable diamond which was imported in the cavity of a double tooth, said tooth being in the mouth of an Israelitish gentleman of New York. It was placed in its rather unromantic hiding-place in London, and safely covered with bone filling, which was displaced after the arrival in New York."

Cleverness and Energy.

The following sound maxims are given in a recent address by Lord Derby to the students of Liverpool College:

"Do not any of you be disheartened because you think yourself slow or stupid, even though you may really at present appear to have good ground for the belief; and do not, on the other hand, any of you be confident of the future merely because you know or believe yourselves to have what is called cleverness. If I were to tell you that in my belief that particular quality of intellectual quickness and sharpness is by no means the first qualification for a successful career, many people would consider, in these days of competitive examinations, that I was wilfully indulging in a paradox. But I believe it is the truth. Talent is the edge of the knife which makes it penetrate easily; but whether it penetrates deeply or not depends quite as much on the force applied to it as on the sharpness of the blade. What a man really takes a keen interest in, he is seldom too dull to understand and to do well; and, conversely, when a man does not care to put the best of his brains into a thing, no amount of mere cleverness will enable him to do it well if it is a thing of any real difficulty, or unless it is one which he has trained himself to do easily by much previous practice, in which latter case he is really reaping, in present ease, the fruit of past exertion—living, so to speak, upon the capital which he has accumulated by early industry. The most conspicuous instance of complete efficiency and success in active life recently witnessed is that which was obtained by the military organization of Germany; and I am told, by those who ought to be the best judges, both among Germans themselves and among other foreign critics, that efficiency and success are ascribed not so much to any extraordinary display of genius or originality of design on the part of some few individuals as to the generally diffused habit of minute and almost microscopic attention to every detail of duty, however apparently small, which has become a tradition in that service.

"I believe that everywhere the same result will follow from the same cause. But to acquire and keep up in every-day work that habit of concentrated attention on details, two things are necessary—training and energy. The training you can all give yourselves; the energy which is necessary to maintain it is in part, no doubt, a gift of nature. Men possess it, to begin with, in very different degrees; but it may be lost where it naturally exists, and it may be enormously increased where originally it was but feeble. And in that connection it is important to notice how much depends on what students and young men are apt to despise as below their notice—I mean a perfectly sound physical condition. Take two men, if they could be found, exactly alike in mental and bodily aptitudes, and let the one go on carelessly and idly, indulging his appetites, and generally leading a life of what is called pleasure, and let the other train himself by early hours, by temperate habits, and by giving to muscles and brain each their fair share of employment, and at the end of two or three years they will be as wide apart in their capacity for exertion as if they had been born with wholly different constitutions.

"Without a normal healthy condition there can, as a rule, be no good work; and though that qualification cannot absolutely be secured or preserved by any rules, a little common sense and care will go a long way both in securing and preserving it. On that point I would give you these hints: First, that it is not mental labor which hurts anybody, unless the excess be very great, but rather fretting and fidgeting over the prospect of labor to be gone through; so that the man who can accustom himself to take things coolly, which is quite as much a matter of discipline as of nature, and who by keeping well beforehand with what he has to do avoids undue hurry and nervous excitement, has a great advantage over one who follows a different practice.

"Next, I would warn you that those students who think they have not time for bodily exercise will sooner or later have to find time for illness. Thirdly, where an opportunity of choice is given, morning work is generally better than night work; and lastly—a matter which I should not stop to allude to but that I know the dangers of an overdriven existence in a crowded town—if a man cannot get through his day's labor, of whatever kind it may be, without artificial support, it should be a serious consideration for him whether that kind of labor is fit for him at all."

A STATISTICIAN asserts that the world uses 250,000,000 pounds of tea each year, and 713,000,000 pounds of coffee. China furnishes nearly all of the tea, and Brazil over one-half of the coffee. Only 140,000 pounds of Java and 18,000 pounds of Mocha is produced. The United States consumes nearly one-third of all the coffee produced in the world, and the English people are the greatest tea-drinkers out of China. The Germans rank next to the Americans as coffee-drinkers. The Americans consume about six pounds of coffee and 122 pounds of beef per head, counting adults and infants, each year.

IT IS the divine attribute of the imagination that it is irrepressible, unconfinable; that when the real world is shut out, it can create a world for itself, and with a necromantic power can conjure up glorious shapes and forms, and brilliant visions, to make solitude populous, and irradiate the gloom of the dungeon.—*Irving.*

A Syrian Toilet.

We called yesterday on the daughter of a Mohammedan living in this city (Tripoli.) Though the girl had been married several days, she had never been seen by her husband. He only had gone to the mosque when the ceremony was performed, she taking no part in it. After the ceremony the bride usually stays at her father's house nine days, during which time she sits in state, decked in her finest dress and jewels, receiving calls from her friends. Then her joy is at an end. She must go to her husband, take off her fine clothes, and become a perfect slave, subject to the will of her cruel master. The parents of this bride were very poor. Her mother was dressed in a little better than rags, and was at the *tagnua* washing clothes. All the women of the bride's company had their hair plaited full of gold coins; these were heirlooms, and so greatly treasured that a woman would almost starve sooner than part with one. The present given by the family to the bride was an elegant pale blue brocade silk dress and a black silk, embroidered with gold. The former cost $150. The bridegroom's presents were a sumptuous blue silk, heavily embroidered with gold; ear-rings of pearl and gold; bracelets as wide as a finger. During the call she wore the bridegroom's presents. The other presents were hung spread out on the wall.

We stopped at a house below, according to custom, and sent word that we were coming. The bride returned an answer that she would be most happy to salute us. After waiting about twenty minutes we went up stairs, for she lived on the second floor. She had not quite finished her toilet, and she sat on the floor before a large mirror, surrounded by her finery. As we entered she arose and saluted us, and then returned composedly to her dressing. Of all the strange and ghastly sights her face was the most wonderful, as may well be imagined from the way in which it was prepared.

First, hot wax was spread over the whole face, which, when cool, was peeled off. This was done to remove all the hair from the face. The whiting was rubbed on till the skin looked like marble. Her eyebrows were painted jet black, her lips and a large spot on each cheek painted a brilliant red. On these red spots on her forehead and at the corners of her mouth gilt flowers were pasted. Then over the whole powdered sugar had been snapped, which made it sparkle as with "diamond dust." She wore pearl ear-rings, and around her neck were a string of large amber beads, three strings of roped pearls and a curious necklace, which we were privately told was borrowed for the occasion. It was made of gold twenty-five-dollar pieces, overlapping each other like scales. The usual head-dress was covered with real and artificial flowers. The finishing touch was put on in the shape of a piece of black wax, heated over the *canoon* till very hot, made round and flat, and then stuck between the eyes.—*Jessup's Syrian Home Life.*

CHRISTIAN ZOOPHYTES.—In his stirring little work on Life in Earnest, James Hamilton compares a certain class of people to the sea anemone, whose monotonous life consists largely in twirling its feelers, floating in the tide, or folding itself on its foot-stalk, when the tide recedes, awaiting that tide's return. This author sees a striking resemblance between this zoophyte and the man whose days float over one another, leaving him to vegetate on the same spot, with no high aims, no attempts at a forward movement. Unhappily the comparison is happy. Men, contented to fasten themselves to the rock of inactivity, simply diving, now and then, for periwinkles, are found in almost every Christian church. Too sluggish to move themselves, when the tide of religious excitement goes down they sink too, fold their arms, double themselves up, and become spiritually as numb as a mud turtle struck in the tenderest part by a gymnotus. It matters not how high the tide is, or how near the feelers of the Christian zoophyte are to the altar, he gathers no inspiration. He floats in silence. Without inward emotion, he is moved only as the waves of salvation beat against him—against, and not through him. He is like an engine-boiler full of cold water—he may freeze, but he cannot explode.

THE ROTHSCHILD WOMEN.—We take pleasure in referring to the merits of the ladies of the Rothschild family, not because they are wealthy, but for the simple reason that, in spite of their wealth, they strive to be useful to their kind. The men are immersed in business; they are charitable, but people will say that it is easy to be charitable if you are rich. The women are public-spirited, intelligent and warm-hearted, founding hospitals, reformatories, children's homes, endowing scholastic institutions, encouraging struggling professionals, and taking a personal interest in the doings of the poor. Baroness Lionel makes weekly visits in the meanest portion of London, brightening the home of the Jewish artisan, giving her good counsel to the earnest teachers in the free schools, the matrons and assistants in the various charities. The daughter of Alphonse, of Paris, teaches a good lesson to her sisters in faith, and to rich young ladies of every creed, by receiving a well-deserved diploma as teacher. Anselm's daughter in Vienna is prominent in music, not only composing songs that attain popularity, but aiding struggling musicians by pen and purse.—*Jewish Messenger.*

SAN FRANCISCO has increased in population during the past year twenty thousand; has built one thousand five hundred houses, at a cost of $5,000,000, and has doubled her direct trade, consisting principally of flour, wine and wheat, with Europe.

INDIGNATION.—The stronger a being's love for the right, the mightier his indignation for the wrong.

Religious Intelligence.

THREE HUNDRED Mennonites have just arrived in New York, most of whom will go to Dakota.

BIBLE WORK is advancing in Chili in a very satisfactory manner. Some opposition is offered, but is soon overcome.

THE German government has notified the lady-abbess of the Carmelite Convent of Posen that all foreign members of the community must leave the country.

AMONG the recent converts joining Mr. Spurgeon's Metropolitan Tabernacle have been several Roman Catholics and Churchmen wearied of the emptiness of sacramentarianism.

ALCESTE TAMNA, a parish priest and doctor of divinity in the papal church at Rome, has recently been converted to the Protestant faith. The event causes great excitement.

IT IS interesting to know that the first organ ever used in a Presbyterian church in America was placed in position in the First Presbyterian church in Zanesville, Ohio, in 1827.

IN Mexico there were not 500 Protestants five years ago. Now there are more than 100 churches, having upward of 10,000 members; 27 schools and academies are under Protestant control.

THE Anglican Dean of Ripon has felt it necessary to counteract the influence upon the people of his charge of the Marquis of Ripon's secession to Rome by a course of sermons in the cathedral.

THE Presbyterian Board last year spent $22,550 on Indian missions, besides the respectable contributions of the Indians themselves. They have forty-four missionaries and teachers engaged in this work.

THE Ohio Open-Communion Baptist Association held their annual meeting this year at Albany. The reports showed the past year to have been a successful one. Over six thousand members are connected with the association.

AT Cairo, Egypt, an independent mission, established by Miss Whately, is accomplishing a great deal of good. The work extends among both the Mohammedans and the Coptics, and there are three hundred children in her schools.

AT THE close of the war the Baptists in West Virginia numbered but 10,000. Now they have increased to 24,000, with evidences of continued prosperity. During the past eight months the result of the labors of their missions is 300 converts.

INTELLIGENCE from Matamoras shows the attendance upon public worship to be good. Mr. Graybill had commenced two services on the Sabbath, the average attendance being twenty persons. A Sabbath school has also been commenced.

A NUMBER of Catholic priests are expected to arrive from Rome soon to commence missionary work among the freedmen of the South. A party of Benedictine monks, who came from England some time ago, are said to be meeting with much success in the conversion of negroes.

THE Presbyterian Synod of New York will meet in Boston, in November, for the first time for a great many years. Drs. Hall, Crosby and Booth will be present, and make addresses. There are but four Presbyterian churches in Boston, and they are all of very small membership.

HERE is another nut for the Baptists to crack. Investigators among the catacombs of Rome say it has been found that baptism is always represented as performed by sprinkling or pouring, and administered to infants as well as adults. Several baptistries have been found, but they are all too small to admit of immersion.

THE project of the British Wesleyan Conference to raise $1,250,000 for church extension in London and elsewhere is still a living question. It is urged by the Methodist press there that the management should be more in the hands of the laity than heretofore. A noble layman, named Newburn, of Banberry, has promised $5,000 a year for ten years.

THE Wesleyan Missionary Society has 6 main stations or circuits in China—3 in the Canton district and 3 in the Weechang district, six hundred miles west of Shanghai, and the furthest inland of all the Protestant missions. It has 5 chapels, 6 other preaching-places, 12 missionaries, 12 catechists, 17 teachers, 233 members, 164 on probation, 504 scholars and 608 attendants on public worship.

REV. DANIEL DOLE, of the Sandwich Islands, writes discouragingly in regard to the present condition of the country. He thinks that if the islands were a part of the United States many good people would immigrate who would exert a good moral influence, and assist in developing the resources of the country. Home missionaries would come to labor for the salvation of both natives and foreigners.

A SCHOOL of the highest grade at Cambridge, England, has been deemed necessary by the late British Wesleyan Conference, the project being urged by influential and wealthy Methodists. Dr. Moulton, appointed to the charge of the school, possesses rare abilities for the work. He is a member of the Bible revision committee. Seventy-five thousand dollars have already been provided for this new project.

THE Wesleyans of England have taken measures to extirpate any seeds of Romanism that may be lurking in their liturgy. At the late Camborne Conference the following resolution was carried by a large majority: "That a committee be appointed to consider the subject of revising the liturgy and book of offices, especially with a view to the removal of all expressions which are susceptible of a sense contrary to the principles of our Evangelical Protestantism, and report to the next Conference."

A SCOTTISH cotemporary says of the late revival under the labors of Messrs. Moody and Sankey: "In Glasgow over three thousand five hundred conversions were reported; in Edinburg nearly as many. The work is remarkably free from disorderly and heretical tendencies, the standard of Christian life is much higher, with greater cheerfulness and simplicity in Christian service, and constant reliance upon prayer and upon the condensed facts of the old gospel, through the power of the Holy Ghost."

AMONG the Syrian manuscripts in the Ambrosian Library at Milan is a copy of the Peshito version of the Old Testament, which may be assigned to a period as remote as the sixth century. It is proposed to reproduce this ancient manuscript in fac simile by means of photo-lithography. The edition will be in two volumes folio, and will consist of six hundred and sixty photographed pages, and about sixty pages of letter-press. The entire cost is estimated at £1,200, and the subscription price for a single copy is £10, or $50.

PRESIDENT McCOSH has returned from Europe, and reports that the proposed pan-presbyterial federation of Presbyterian churches meets with great favor with all the Presbyterian churches in Great Britain, including the Established Church of Scotland, the Free Church of Scotland, the United Presbyterian Church of Scotland, the Covenanting Church of Scotland, the Presbyterian Church of Ireland, the Covenanters of Ireland, the Welsh Calvinistic Church, the Presbyterian Church of England, all of whom have passed strong and decisive resolutions in its favor, and appointed committees with full power to carry out the grand design.

A YOUNG Japanese student, who was admitted by profession to the Congregational church in Fair Haven recently, wrote a very interesting letter to his pastor, narrating the course of his religious experience. It was the words of Christ upon the cross—"Father, forgive them, for they know not what they do!"—that arrested his thought and touched his heart. "I was perfectly astonished," he says, "to hear this, and wondered what kind of man could say so." The whole letter, which is before us, is a touching revelation of the power of the cross upon an ingenuous mind, and bears witness also to the faithfulness and wisdom with which Prof. Seelye, of Amherst, and Mr. Pitman, of Fair Haven, had directed this inquirer in his search after Christian truth.—*Independent.*

IN a letter written early in August Mrs. Dr. Schneider, of Marsovan, Asia, sketches the fearful famine which prevails to the south of them. So severe was it that at the time of her writing five thousand had died in one section. Though removed from the immediate vicinity of the greatest distress, the starving natives came to them all through the summer, driven from their homes to seek for food. On some days two hundred and fifty of them thronged about the doorways of their houses. They gave them soup, and supplied them with clothes as far as they could, but when they had done all the need was by no means satisfied. The miserable roads of the country will not permit the transmission of grain, and the slow, inefficient government finds it easier to let its subjects starve than to improve the roads.

AT THE stated meeting of the board of managers of the American Bible Society, held October 1, communications were received from George H. Prince, Esq., St. Petersburg, reporting the progress of printing Scriptures in the Reval-Esthonian language; from Mr. Samuel A. Purdie, Matamoras, stating the completion of the Gospel by Matthew, printed at the mission press, and asking a fresh supply of books for sale and distribution; from Caleb T. Rowe, Esq., general agent, London, stating great improvement in his health, and that he was about proceeding, according to instructions from the board, to Constantinople and Beirut, to look after the society's interests in those places; and from Rev. Dr. I. G. Bliss, Constantinople, announcing his return home in improved health, but stating the sorrowful fact of the decease of one of his daughters during the absence of her parents.

THE revival in Scotland, under Messrs. Moody and Sankey, is exerting an influence on India. The Free Kirk of Scotland has a strong hold on the city of Calcutta, and is living sympathy with the home church in this its great awakening. We observe accounts of great spiritual manifestations among the Free Kirk churches in Calcutta. All the others have become participants in this revival, and union meetings are being held in all the churches, Baptists, Wesleyans and all being participants. The pastors of the native Christian churches have arranged a plan for united prayer meetings among the native Christians in the northern part of the city, and also similar meetings among those residing toward the south. This plan provides for one or two special meetings each week, and is intended to be carried out during several months.

WHY does the Pope refuse to go out from the Vatican? Why does he call himself a prisoner? Mgr. Mardi, who probably speaks semi-officially, replies as follows to these queries, and probably gives the true reasons: "Could his holiness come out to see the convents turned into barracks or offices, his own palace turned into a royal residence, impious caricatures exhibited in public places, the streets having changed their old historical and sometimes venerated names, and other revolutionary names substituted? But, besides that, this year only one incident proved that the coming out of the holy father is a real impossibility. One evening of last June, as he was standing at an open window of the Vatican, his faithful people greeted him so enthusiastically, Romans and foreigners alike, and, among others, your countrymen, that the government had many arrested, condemning them to two years and different terms of imprisonment. To all who know the present state of things, the resolution of the Pope not to show himself outside of the Vatican is not a caprice, but a moral duty, and also a real necessity. With regard to the indemnity, would it be seemly—would it be respectable—for the head of the Catholic Church to receive a salary from the King of Italy?"

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The Christian Citizen.

He has a duty to perform in common with others in the endeavor to have good government and to place competent men in office. He must do his part in the exercise of his right of suffrage, and in the use of all just means to influence and determine the results of a popular election. His interest in the country is vital and most comprehensive. Besides the material prosperity, he is deeply concerned for the religious welfare, and his moral sensibilities are peculiarly alive to the right and wrong of the questions involved. None feel so sensitively as the Christian the prevalence and triumph of injustice.

As a matter of history our present troubles are not exceptional. The ancient world was, as a rule, familiar with tyranny in the most bloody phases of it. In modern times we naturally enough recall the sad fate of Poland, as she was torn limb from limb, and her dismembered parts were divided out to the despots who planned and consummated her ruin. Austria in Italy exhibits a fearful record, and Spain in Cuba furnishes a picture near at hand of brutal oppression. We doubt whether the dominion of Russia in Poland, with "her whiskered pandoors and her fierce hussars," furnishes instances of more revolting cruelty than have occurred in Louisiana and Alabama during the past month. Alva's career in the Netherlands, for the age in which he lived, was scarcely more inhuman in its methods and means. No man, who is not dead to all that is humane and good, can read the daily papers, filled as they are with the records of oppressive violence, wherein the liberty of peaceable citizens is sacrificed to the rage of partisan malice and lust, without feeling that his whole nature is fired with indignation against the perpetrators of these outrages. That a great people, professedly enlightened and Christian, should be so blinded by prejudice and sectional hate as to countenance and continue such flagrant violations of right and liberty, is passing strange. That a great and powerful government, supposed to be the creation and servant of freemen, should be the willing instrument of these wrongs, is enough to shake our confidence in all governments whatever.

There is nothing particularly new in this state of things. History abounds in events of like character and enormity. In the name of liberty and religion like crimes have been committed, and by the exercise of a like military despotism. Other peoples and communities have been subjected to the like indignities, and have been trampled on by the iron heel of power. The perplexing and most trying feature of our condition is that this ruthless barbarism is the outcome of the enlightenment and Christian civilization of the freest and most intelligent nation in the world. Considering who they were, we are not surprised at the vandalism of Attila and his hordes, nor at the conduct of Philip the Second, who was the acrid and concentrated embodiment of the bigotry of his age; nor are we astonished at the course of the Russians, under the lead of Suwaroff, in Poland, when we reflect that they were a semi-barbarous people. The fall of Kosciuszko and the sacking of Prague were perfectly in keeping with the character of the conquerors. But the treatment which the South is receiving at the hands of her Christian conquerors in this age of christly profession and humanitarian refinement, and all under the inspiration and authority of the party of great moral ideas, gives us pause. There were things as bad enacted in England in the days of Hampden, and in those years when Bunyan and Richard Baxter lived and suffered, but this was more than two hundred years ago. Since then it is supposed that there has been progress in the doctrine and practice of liberty, and that Christian nations have become wiser and better. They who wrong us are proud of the fact that they are the descendants of those glorious Puritans who defied King Charles, and scattered the squadrons of the brilliant and dashing Rupert. They are the men whose fathers threw the tea overboard, bushwhacked the red coats at Concord and Lexington, and formulated their treason in these terse and ringing words: "Resistance to tyrants is obedience to God." Times change and we change with them. The patriots of one age or generation become the oppressors of another.

Into what confusion of thought and feeling do these troubles throw the plain Christian man who believes in God and providence. It is a trial of his faith, but not more, perhaps, than faith has been tried all along ever since "men began to call upon the name of the Lord." Faith is tried now as it has been of old, but it can and will survive. The Christian citizen must not lose faith in God, nor permit the evils occurrent to shake his confidence in the gospel. Neither God nor Christianity is responsible for the iniquity of man, nor for his perversion of religion. Our only hope is in God, and in the ultimate assertion and triumph of the principles of the gospel. Prayer may be a means of deliverance even when in behalf of the most unworthy rulers. Says Paul: "For kings and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty." The country needs the prayers of God's people, and those in authority more than all. Ours may not be more graceless or more tyrannical than the rulers whom the apostle had in view. The right to pray is at least left.

The patience of the Christian is put to the sorest ordeal. It is most difficult for him to have such restraint, in the face of so much palpable and monstrous injustice, as shall not pass the bounds of a righteous indignation. There is need of patience, and the occasion is one in which this eminent grace may be called to have its perfect work. The villainies and wickedness which threaten our temporal undoing, and are so offensive to good and fair-minded men, are deathless far more offensive to God. In these days we must possess our souls in patience. God is not indifferent, and we may be sure that his providential agencies will appear in due time. Now, certainly not less than in the days of Jeremiah, "it is good that a man should both hope and quietly wait for the salvation of the Lord." The wickedness of the wicked shall come to an end some time.

The love of the Christian is tested now as perhaps never before. David, in his citizen of Zion, graphically outlines the character of our own times, its duplicity, falsehood, slander, dishonesty and bribery. One point in his upright man is: "In whose eyes a vile person is contemned; but he honoreth them that fear the Lord." No amount of grace can change this feeling of contempt for the base and despicable miscreants who are the willing instruments of our humiliation. But as God loves the fallen, and as Christ loved his enemies, so may the Christian, in the front of the gravest provocations, maintain the spirit and possess the mind of Christ. The worst of all our calamities would be the loss of our faith, patience and love. It is essential alike to our true manhood, to our Christianity and to our Christian citizenship that these should be preserved in their full strength and purity. Whatever the Christian citizen may be called on to do or bear, let him by all means keep his hold on God, and maintain that love which never faileth.

The best citizen, and the bravest and purest patriot is he whose citizenship is in heaven, whose life is written in the declaration that he "walked with God," and whose political course is shaped and governed by the spirit of Christ. If the nation at large had this style of citizenship it would give us Christian statesmanship, honest rulers, and our troubles would soon have an end. But whatever such a millennium might do for us, the matter in hand is for our own Christian people, here at home in the South, to maintain their Christian character and experience in the midst of the trials which surround them. Let them have a strong faith, let them trust in God, and let them triumph over the enticements and temptations of the hour. Their citizenship and their Christianity cannot be broken asunder.

Letter from Tennessee.

MR. EDITOR: Bro. W. E. Doty, of the Louisiana Conference, was among the visitors during the sixty-first session of the Tennessee Conference, held in Gallatin, Tennessee, October 7-13, and you may have a letter already for your paper from his pen relating the most important events of the session, which indeed marks an epoch in the history of our Conference. None but those present, who have been regular attendants for years at our annual meetings, can realize how much we missed the noble triad of our venerable leaders and fathers in God—Drs. Thomas Maddin, A. L. P. Green and Rev. Fountain E. Pitts. The memorial service on Saturday morning was truly a solemn and deeply impressive occasion. The Conference went in a body from the session-room to the largest church in the city, which was densely thronged. The Bishop conducted the services in a very happy and appropriate manner. Dr. D. C. Kelley read the memoir of F. E. Pitts, which was written by Dr. Green—the last production of his prolific pen—a life-like portraiture of his gifted peer and co-laborer, who had toiled successfully with him for half a century in the same Conference. The reminiscential remarks of Dr. R. A. Young were thrillingly interesting. Among other incidents he spoke of his first visit to our Conference and the home of Bro. Pitts, where he, a stranger, found a warm welcome. Seeing him busy writing, he asked what he was doing. The reply was: "Transferring the names of those who joined the church during our revival at McKendree." Then he asked: "How long did your revival last, Bro. Pitts?" The laconic answer was: "About three months." When he inquired: "How many joined your church?" the response was: "Above five hundred." After the reading of a well-prepared sketch of the conversion, call to the ministry and fifty-six years' preaching of Father Maddin, by Rev. S. P. Whitten, Dr. J. B. West spoke with a full soul, swelling with tender emotions, of that saintly, gentle, chaste and consecrated man of God, who was converted from Roman Catholicism in young manhood, and devoted a long life to faithful work in the church.

Dr. Green's memoir was read by Rev. J. R. Plummer. Dr. Kelley rehearsed several incidents illustrating the genius and gifts of the truly great man. He alluded to his helping those called of God to enter the ministry; told how he turned him from the reading of *law* to the preaching of the gospel. Dr. R. H. Rivers testified of his wonderful power in impressing his heart indelibly in boyhood, which brought him into the ministry. Rev. W. C. Johnson, editor of the *Western Methodist*, added his tribute of testimony that Dr. Green had by intuition discovered his impressions that he ought to preach, and influenced him at once to lay aside his law-books, and take the Bible and hymn-book. Bishop Marvin called for the favorite song of Bro. Pitts, composed and often sung by him in the palmy period of his wonderful pulpit and altar powers, beginning: "My buried friends can I forget?" While the song was sung in strains of deep sorrow, mingled with sweet hopes of a joyous reunion, the great weeping was turned to shouts of triumphant joy, and such a glorious baptism of the Holy Ghost we seldom if ever realized at Conference before.

This was the first visit of Bishop Marvin to our Conference. To say that we appreciated highly his presidency, preaching, praying and singing would be to compliment our own love of the spiritual and simple, combined with the startlingly sublime. He only preached twice and delivered a missionary address in a half week, in addition to his daily and nightly responsible work of eight or ten hours in the chair of the Conference and cabinet. Some of us believe he has a head as clear and a heart as warm as a sunbeam. He knows what hard circuit work is, and he feels for those who rough it as once he did. How it helps a preacher to receive a hard appointment from the lips of such a man!

This has been a hard year in middle Tennessee. The long rains were followed by severe drouth, which was succeeded by the voracious army worm devouring what was not drowned or dried out. But the grace of liberality died not of water, dearth or worm, but gave evidence of true vitality in an advance of thirty to forty per cent. in our missionary collections, compared with the past or preceding years. The widows and orphans of our deceased brethren were neither forgotten nor neglected. While the number of claimants was increased, each one received about as much as hitherto. Of course we paid the Bishops' claim in full, and traveling expenses. The preachers looked like men who had been faring well, internally and externally. I suppose their average support was about as usual. Being a member of both the Board of Missions and joint board of finance, I would have heard complaints, if there had been any, great or grievous. Only twenty-two accessions, eighteen admitted on trial, two readmitted, and two by transfer. One located, not at his request; a bachelor; not efficient; did not go to his charge a year ago. Not a charge left to be supplied. Some made supernumerary who wanted work; but no suitable place for them. Ten transferred—three to the far West, three just over to Missouri.

The vote on the amended temperance rule, without discussion, was: Ayes, 45; Noes, 107. Better than our General Conference delegation, who voted almost solidly against it. But the Conference had "spinality" enough to adopt the following almost unanimously:

Whereas, It is supposed that wrong inferences may be drawn from the action of this Conference in rejecting the proposed change of our General Rules with regard to temperance; therefore,

Resolved, That as a Conference we are intensely opposed to the manufacture, sale and use of spirituous liquors for other purposes than chemical, medicinal or sacramental.

Resolved, That such manufacture, sale and use as may not be strictly limited to chemical, medicinal or sacramental use is anti-Christian, and prohibited by our Discipline, and so decided by our Bishops.

A few emphatic noes were heard, however.

Dr. McFerrin was on the Pacific coast, and his absence was felt by his Conference. He is to preach us a semi-centennial discourse at our next session.

S. M. CHERRY.

FRANKLIN, TENN., October 25, 1874.

How the Ivy is Killing the Oak.

One autumn evening, fifteen years ago, I saw two lovers planting a sprig of ivy at the root of a great oak in the town of Oxford, Georgia. For a time it seemed doubtful whether the ivy would grow at all. By and by a slender line of green began to ascend the tree. Although it was fair to look upon, the tree at that time was more admired than the ivy. The ivy kept thickening, widening, and reaching higher and higher, clinging to and, for the most part, feeding on the tree. You can't see the body of the tree now, and the creeping climber has covered some of the largest limbs. Now people do not look at the tree—the ivy gets all the praise. The tree seems restless, and keeps up a faint struggle for life, but it is yielding surely though slowly. Some of the branches have fallen off—others are dead, waiting the wind that is to bring them down; the rest are weakening and withering—choked to death. The tree is doomed. In a few more years it will die, and then it will rot. After awhile it will fall, but not alone—when it falls it will crush its destroyer.

This struggle between the tree and the ivy is to me an allegory.

The essential fact in Christian missions is this: evangelizing the "regions beyond"—giving the gospel to those who have it not. Strictly speaking, preaching the gospel in our own country, and to ourselves, is not missionary work. Speak to any man on the subject of missions, and his first thought is: It is sending the gospel to the heathen. But it has come to pass most naturally, and in a degree necessarily, that there is much gospel work that must be done at home for the people who cannot, without aid, pay for it. Hence that peculiar work we call "home missions."

There was a time when we had no home missions—the waste places being once included in the "plans" of the circuits. It is a singular and suggestive fact that the number of our home missions has multiplied with the growth of the church. Have you considered the fact that our oldest and strongest Conferences abound in "missions?" This state of things has come to pass largely—I say not entirely—by the subdivision of circuits.

Take an illustration: Once the —— circuit, with eleven appointments, took in the whole county of ——, in Georgia, and as they then tolerated "week-day" preaching, the "circuit-rider" worked the whole field. There was no "missionary ground," as the phrase is, in that circuit then, or else the preacher was missionary as well as pastor. But it is very different to-day, and although the church in —— county is stronger in numbers and money than in 18—, now it has come to pass that there is "missionary ground" there. How did this happen? It is easy to answer. The strong churches demanded "Sunday preaching," and would have no other. The result is, there are now two circuits and one work called a "mission" in the county of ——. It became a mission by a process of "natural selection" and "survival" of the strongest. Four strong churches in one end of the circuit put their official heads together, and then went to the presiding elder: "See here, Bro. Presiding Elder, we pay nearly all that is paid in our end of the county, and we want Sunday preaching. Make a circuit out of Ebenezer, Zion, Antioch and Shiloh." It was done. Next year the four strongest in the other end of the county said: "Do us the same way, Bro. Presiding Elder. Bethlehem, Mount Carmel, Wesley and Asbury will pay a preacher." And it was done. But what about Zoar, Hopewell and Jones' School-house? Natural selection and survival of the strongest threw them out in the cold. About this time "a strip of country" down by the river was found where there were "grown people who had never heard a sermon since they were born" (nevertheless they lived within five miles of a church,) and it came to pass that the three weak churches and the "strip" were put together, "bracketed" with —— circuit, the work called a mission, and an "appropriation" made.

Sometimes a mission *is made* in the following manner: Woodbury was once the "town appointment" in Woodbury circuit, with "circuit preaching" once a month, and a "monthly appointment" by a good local, Bro. Jones. And they did well. By and by the Presbyterians built a church, and called a brother to take charge of their flock and of the town academy. As the academy paid most of his salary, Dr. Beman could preach every Sunday for his people. This stirred up the Woodbury Methodists, and Woodbury was made a station. As the town church had been paying about half the quarterage under the old plan, what was left of the circuit broke down in its finances at the end of the first year, and at the next Conference was *made* a mission.

About the year the ivy was planted I began to pay special attention to what the preacher said when taking up his missionary collections. He dwelt largely upon the condition of the heathen, and our obligation to Christ to give them the gospel. He *said a little* about "home missions;" but he did not prize with this lever. Or, to come back to the allegory, you saw the ivy, you admired the tree; which, being interpreted, means: you thought of the home mission, you thought on the foreign. It was the plea for foreign missions that moved your heart, while you were very willing to help the home work. But now it is quite otherwise—you see little else than the ivy; the tree is shrouded for its death. What we call the "home mission" has grown around and upon the foreign mission sentiment; and it is choking it to death. When the true missionary sentiment—*which is compassion on the souls of the heathen*—is clean dead, when the tree falls, home missions will be crushed too. Already I hear of persons who have long ceased to pay money for foreign missions that are growing very tired of supporting "missions" in their own county. And there is more of this feeling than some fathers and brethren think. This does not surprise me, for when the true missionary sentiment dies in a man he soon ceases to have any missionary sentiment at all. Nay, he will become the hardest of anti-missionary "hardshells."

What ought to have been done with that ivy? To say the least, it ought to have been *trimmed*.

Now, in conclusion, let me say:

I am for preaching the gospel to our own poor. I am for home evangelization with all my heart, but I am opposed to *making* mission-fields simply because four or five strong churches in a circuit rid themselves of the burden of two or three weak ones. But it is said in reply: "They *will* have Sunday preaching, and no other." Well, can nothing be done with the three weak ones besides *creating* (yes, sir, that is the word that is generally used) a mission out of them with an appropriation? Is there no other solution to the problem? Cannot Methodism adjust her plans to meet this case without spending most of her missionary money in giving Sunday preaching to four strong churches?

But these are questions for Bishops and presiding elders, to whom these reflections—put on paper while I wait here for the "Buncombe train," which to-morrow will carry me as far as "Wolf Creek," *en route* to Asheville, the seat of the Holston Conference—are very respectfully dedicated by their unworthy brother,

ATTICUS G. HAYGOOD.

MORRISTOWN, EAST TENN., Oct. 14, 1874.
Southern Christian Advocate.

A Good Country.

Dr. McFerrin, in a recent letter to the Nashville *Christian Advocate*, says:

Oregon, I think, is a very desirable State as a home. There are four elements which, combined, make any country good: Productive soil, pleasant and healthful climate, an abundant supply of good water, and plenty of timber. All these are found in Oregon. The soil, for wheat, rye, oats, barley, Irish potatoes, and all kinds of fruits, except peaches, can hardly be surpassed, and peaches do well in some localities. The climate is delightful—never very hot, never very cold—not much snow in the winter. They have much rain in the winter season, but the summers and autumns are delightful. The nights are always cool. You need one or more blankets every night throughout the warm season. Sleeping is a grand institution in Oregon. The country is one in which a subsistence is very easily acquired. Wheat is the great staple, and this can usually be sowed any or every month in the year, and the crop is certain. There never has been a failure in the crops in Oregon. Some years are more bountiful than others, but never a *failure*. The fruit never fails, nor is it destroyed by insects. The lands, when they are good, and are improved, rate high, so that a poor man cannot hope to purchase a large farm at the beginning; but he will soon rise if he be industrious and economical. In many portions of the State, however, land can be had at low rates.

I think Oregon is a good country for new beginners. Labor is high. It is a good country for stock, especially for horses. I saw many superb draught and harness horses, all kept fat and sleek. They are fed on oats, hay and barley.

In company with Bro. J. E. White we visited Portland, where we were complimented with tickets by the Oregon Steam Company for a trip to the Cascades, on the Columbia river. The day was charming and the accommodations good. We left Portland at five o'clock in the morning. Twenty miles below we entered the Columbia river, and ascended it to the Cascades, some fifty miles above the mouth of the Willamette. The Columbia is the line between Oregon and Washington Territory. We passed several villages on our voyage, the most attractive of which is Vancouver, situated on the Washington Territory side. This was an early settlement, and is the seat of one of the government military posts—a pretty little town. The Columbia river is the second or third stream in importance in the United States. It has a history—a history full of facts more interesting and exciting than romance. Here was the seat of operations of the British and American Fur Companies. Here many an old trapper made his fortune or lost his life. Here the Indians roamed at pleasure, and committed many a deed of blood; the early missionaries strove to teach the savage tribes the doctrines of our holy religion in this wild region, and in an early day planted the standard of Christianity.

The scenery on the Columbia is sublime beyond description—the lofty mountains on either side standing in awful grandeur, their naked brows defying the storms of centuries, or capped with forests of fir, pine and cedar, waving their green branches far up in the light of heaven, present, as you glide along the clear waters of the majestic stream, an ever-varying panoramic view, that cannot be excelled in Europe or America. I have never seen Bishop Pierce so fully impressed with the wonderful works of the Creator. We all looked and wondered and adored. To make the magnificent picture perfect, yonder, in full view, stands Mount Hood, covered with perpetual snow, lifting its towering head above every other elevation in this grand panorama of majestic mountains. This was enough! We said our God is a great God, holy and reverend is his name! Let us bow in silence at his feet, stand in awe, and sin not.

Rev. George Bright.

The intelligence contained in the following note has been already published. Bro. Bright was for a short time a member of the Louisiana Conference. At the time of his death he was a member of the Florida Conference, and stationed at Spark's chapel, in Key West. We give the following note from Bro. Fulwood, who, we presume, was with Bro. Bright in his last illness:

KEY WEST, FLA., Sept. 25, 1874.

MR. EDITOR: I write to convey the sad intelligence of the death of Rev. George Bright. He died on last Sunday morning at half-past eleven o'clock, after a painful illness of seven days, in peace and full assurance of faith. He had been in the regular itinerant work for upward of thirty years. He was for several years a successful presiding elder in the Georgia Conference, and his name will forever rank among the pioneer Methodist preachers of the Cherokee region of that State. His death is a bereavement. Pray for us.

No cases of yellow fever in the city at present. Yours in Christ,

CHAS. A. FULWOOD.

THE WAN KWOH KUNG PAU (Chinese Globe Magazine,) published by our missionary, Rev. Young J. Allen, is a very handsome weekly, printed altogether in the Chinese language. The only English about it is a title-page, which informs us that the Wan Kwoh Kung Pau is devoted to the extension of knowledge relating to the geography, history, civilization, politics, religion, science, art, industry and general progress of Western countries. We have received specimen copies for the ADVOCATE and for the Felicity Street Sunday school. The price is two cents per number, or $1 per annum. The magazine abounds in illustrations, the paper is fine, and the typography most exquisitely executed. Our copy is dated Saturday, September 19, 1874.

WHERE IS THE MILITARY?—The *Watchman and Reflector*, Boston, Massachusetts, has this to say about the political campaign in that favored region:

Several disgraceful episodes have served to make the present campaign in this State especially noteworthy. One is the undisguised and well-nigh shameless bribery and ballot-stuffing in one district; the other is the disgraceful resorting to mob law and violence in another district. It cannot be said that this State is not making "progress" in its politics.

General Merrill and his soldiers should be sent there. Where is the President? and where Williams? and where the United States marshal?

THE election in Louisiana on the second instant was conducted with general good order, and is thought to have resulted favorably for the interests of the State. The Conservative majority is estimated at from twelve to fifteen thousand. The news from the States holding elections on Tuesday, the third instant, at this writing (Wednesday morning, November 4) are not yet received, so as to give satisfactory returns from doubtful States, such as New York and Pennsylvania. Large Conservative gains, however, are indicated. It is claimed that even Massachusetts has gone Democratic.

MRS. J. T. DAVES, wife of the superintendent of our missions in Mexico, accompanied by their two children, reached New Orleans on Thursday, the twenty-ninth ultimo, and left the same day for Monroe, Louisiana. Sister Daves' health has not been good during her residence in Mexico. She left Bro. Daves well, and in the successful prosecution of his missionary labors.

Terms of the Advocate.

I have received the following communication:

The Rev. A. H. Redford, D. D., Agent of the Southern Methodist Publishing House, Nashville, Tenn.:

DEAR BROTHER—You will remember that at our late General Conference you, as the publisher of the *Christian Advocate*, agreed with the publishers of other church weeklies in favor of a uniform subscription price of $2.50 per annum, provided the agreement should be sanctioned by the General Conference.

You will remember also that it proved to be the sense of the General Conference that not upon it, but upon you, as the publisher, devolved the duty of fixing the subscription price of the *Christian Advocate*—the subscription price of other church weeklies to be fixed by the publishers thereof.

The reasons for a uniform subscription price, say $2.50 per annum, recognized by you, as well as by ourselves, last May, remain in full force. And additional reasons can be adduced now; first, in the requirements of the new law on postage; and secondly, in the fact that the financial pressure throughout the country threatens to diminish receipts from subscriptions and advertising to such an extent, if this has not already been done, as to make it impracticable to publish any one of our church weeklies at less than $2.50 per annum without embarrassment.

In view of this state of things, and for the promotion of our general publishing interests, as well as local, we, the undersigned, propose that you agree with us in favor of a uniform subscription price of $2.50 per annum after the present calendar year.

Yours fraternally,

J. W. BURKE & CO.,
Publishers Southern Christian Advocate.
L. D. DAMERON,
Business Manager St. Louis Christian Advocate.
R. W. BLEW & CO.,
Publishers Western Methodist.
R. J. HARP,
Publisher New Orleans Christian Advocate.
BENNETT & LAFFERTY,
Publishers Richmond Christian Advocate.
ZEPHANIAH MEEK,
Publisher Central Methodist.
J. EVERETT MARTIN,
Publisher Episcopal Methodist.
I. G. JOHN,
Publisher Texas Christian Advocate.

In conformity with the foregoing, I propose at once to make the subscription price of the Nashville *Christian Advocate two dollars and fifty cents* per annum. Subscriptions, however, received previous to the close of the present year will not expire until the close of the year 1875.

By this arrangement the *Advocate* is sent free to all new subscribers, or to those who may renew, until the close of the present year.

Preachers, local and traveling, will hereafter be charged *one dollar and twenty-five cents*.

A. H. REDFORD,
Agent Southern Methodist Publishing House.
NASHVILLE, TENN., Nov. 4, 1874.

REV. DR. BONAR IN THE PULPIT. A correspondent of the *Congregationalist*, who has heard Rev. Dr. Horatius Bonar, on the other side of the water, has given this off-hand portraiture of him:

The striking feature of his face is the large, soft, dark eye, the power of which one feels across the church. There are no bold, rugged lines in his face; but benevolence, peace and sweetness pervade it. The first thought was: "He is just like his hymns—not great, but tender, sweet and tranquil." And everything he did and said carried out this impression. His prayer was as simple as a child's. His voice was low, quiet and impressive. His address, for it could scarcely be called a sermon, was founded on the words: "The Spirit and the Bride say, Come"—"the last invitation in the Bible." It was marked by that absence of all attempt at originality which is, to an American, so striking a feature of most foreign preaching. It was simply an invitation, warm, loving, urgent. His power over the audience was complete. Even the children looked steadily in his face, and once he paused in his discourse and addressed himself especially to the Sunday school children, who sat by themselves on one side of the pulpit. I was sure the little things never heard the Good Shepherd's call more tenderly given. With one of the most winning faces I ever saw, he closed. "'Whosoever'—that includes *you*; 'Whosoever will'—*does that* include you?"

SPURGEON ON EVIDENCE.—Now, then, young men, you need not read "Parley's Evidences." You do not want to study "Butler's Analogy," though you may, if you please; but such books, excellent as they are, only prove the skin and shell of our religion, and the vital matter is the kernel. If you come by simple prayer, and ask to have the blood of Jesus applied to your soul, and if the Spirit of God works mightily in your spirit, so that you obtain a new inner principle, and lead a new life as the result thereof, you will have the best evidence in the world. You will laugh at doubters, and make a fire of Colenso's objections, and "Essays and Reviews," Tyndall's challenge and Huxley's dreams, and all that heap of worthless muck which has polluted the church and defiled the souls of men. O heavens, that ever we should live to see a day in which ministers tell us that it is good to doubt, when poets almost defy that very skepticism of which John says that it makes God a liar, and which therefore is to be denounced as an insult to God, and the curse of the age. Go, fling your doubts away, ye doting sneu and dreaming women, and bow like penitents at Jesus' feet, and you will find far more than all your fancied learning can bestow. But if ye will not do this, yet know that in valu do you rejudge his judgment, and act as if ye were the gods of God.

A WISE MAN doubteth; a fool rageth and is confident; the novice saith: "I am sure that it is so;" the better learned answers: "Peradventure it may be so, but I prithee inquire." Some men are drunk with fancy, and mad with opinion. It is a little learning, and but a little, which makes men conclude hastily. Experience and humility teach modesty and fear.—*Jeremy Taylor.*

Books and Periodicals.

THE following volumes are from the Methodist publishers, Nelson & Phillips, New York:

HOLINESS TO THE LORD. By Rev. Lewis R. Dunn. A 12mo of 219 pages.

The author, we believe, is in accord with the old Methodist standards on the subject of holiness. Christian perfection is his theme, and it is presented in the old way, and argued and illustrated after the beaten track of those who have gone before him. A useful book for devout readers.

HOLINESS THE BIRTHRIGHT OF ALL GOD'S CHILDREN. By Rev. J. T. Crane, D. D.

Dr. Crane is a writer well known by his works on Popular Amusements, the Arts of Intoxication, and other writings. His views are well defined, clearly expressed, and not altogether Wesleyan, although he makes out a strong case for their scriptural soundness. The author does not believe in a second work, but rather that the regenerated soul is holy. He makes out a strong case as against the National camp meeting doctrines, and the generally received opinions of Methodists.

SUNDAY AFTERNOONS. A book for little people. By E. F. Burt, D. D.

An excellent volume for the young. Good Sunday reading, calculated to entertain, to awake interest in sacred things, and to afford sound and solid instruction.

HOME AS IT SHOULD BE. With counsel for all. By L. D. Barrows, D. D.

Husbands, wives and parents will find some excellent and profitable things in this little book. Home As It Should Be Is the most important of all to the welfare of the individual, and to the well-being of the country. This volume will do good. Let it be read.

WE HAVE received from the publishers, Ditson & Co., Boston and New York, the American School Music Reader, Nos. 1, 2 and 3. These volumes contain a systematically graded course of instruction in music for public schools. They are well gotten up, and will prove of great use in schools and in families.

PETERS' MUSICAL MONTHLY for November is, as usual, replete with music and songs, fresh and choice. Published by J. L. Peters, New York.

ARTHUR'S ILLUSTRATED HOME MAGAZINE for November is splendidly illustrated, and replete with articles of interest and merit.

WE HAVE RECEIVED the last number of Moon's Bee World, a journal that ought to have a place in every farmer's home in the South.

St. Louis Conference.

APPOINTMENTS.

St. Louis District.—A. T. Scruggs, P. E. First church, Thomas M. Finney; Centenary, W. V. Tudor; St. John's, J. W. Lewis; St. Paul's, W. M. Leftwich; Chouteau avenue, F. A. Owen; Carondelet, J. W. Robinson; Bellefontaine circuit, W. M. Williams; Bridgeton, F. A. Morris; Eden, Irl R. Hicks; Mount Olive, J. A. Treadwell; Kirkwood and Fenton, J. P. McFerrin; Manchester, J. S. Frazier; St. Louis circuit, to be supplied; Meremne, W. Browning; editor *Christian Advocate*, D. R. McAnally.

Salem District.—F. E. Godbey, P. E. Salem and St. James, W. M. Shelton; Houston, S. C. Biffle; Licking, supplied by James A. Carter; Rolla, S. A. Dyson; Steelville, R. S. Stewart; Cuba, Paul C. Gaston; Washington and Labadie, B. K. Thrower and R. F. Chew; St. Clair, C. E. DeVinney.

Poplar Bluff District.—G. W. Hull, P. E. Popiar Bluff, supplied by J. L. Spencer; Doulphan, A. M. Robinson; Alton, to be supplied by George M. Effinger; West Plains and Thomasville, R. H. Rogers; Pine Forest, to be supplied by —— Clanahan; Patterson, John Gaston, one to be supplied by S. Wilson; Grand Prairie and West Prairie, Jacob Cox.

Charleston District.—D. F. Marquis, P. E. Charleston station, L. F. Aspley; Charleston circuit, H. N. Watts and C. E. W. Smith; Jackson circuit, T. G. Atchison; Benton circuit, J. T. Allen; Marble Hill, G. H. Adams; Oak Ridge, H. S. Watts; Belmont, to be supplied; New Madrid, L. W. Powell; Gayoso, to be supplied.

Iron Mountain District.—F. H. Headlee, P. E. Arcadia station, J. C. Berryman; Caledonia, C. O. Jones; Iron Mountain, J. A. Russell; Potosi, T. V. L. Harvey; Platten, J. R. Eddleman; Farmington, M. Arrington; Fredericktown and Irondale, John H. Johnson; Frederick circuit, H. Hanesworth and L. Hull; Good Water, to be supplied by S. Richmond; Bellvue Collegiate Institute, C. O. Jones: Libertyville, to be supplied by J. M. Martin.

Superannuated.—Christian Eaker, John Thomas, John C. Williams, J. N. W. Springer, W. R. Babcock and J. H. St. Clair.

Transferred.—L. M. Lewis, to Little Rock Conference; J. H. Linn, to Louisville Conference; S. A. Mason, to Memphis Conference; J. H. Scruggs, to North Mississippi Conference; C. Buchanan, to Tennessee Conference; E. McK. Bounds, to Alabama Conference.

HOLSTON CONFERENCE.—The Rev. F. Richardson, secretary of the Holston Conference, says the Nashville *Christian Advocate*, writes us, Knoxville, October 24: "The vote of the Holston Annual Conference on the change of the General Rule stands eighty-six for and eighteen against the proposed rule." Dr. Haygood was present at the session, and did excellent service. He was much pleased with his visit.

A LITTLE BOY, six years old, and a little girl eight, were looking at the clouds, one beautiful summer evening, watching their fantastic shapes, when the boy exclaimed: "Oh! Minnie, I see a dog in the sky." "Well, Willie," replied the sister, "it must be a sky torrier."

MARRIED.

CARLYLE—GRIFFEN.—At the residence of the bride's father, Colonel R. A. Anderson, Lexington, Mississippi, October 22, by Rev. K. A. Jones, Rev. J. C. Carlyle to Miss. Emma Griffin.

WINSTED—LILES.—On the fourteenth of October, by Rev. J. H. Evans, at the residence of the bride's grandfather, Mr. W. H. Winsted to Miss M. S. Liles, all of Smith county, Mississippi.

ROBINSON—WINSTED.—On the fifteenth of October, by the Rev. J. H. Evans, at the residence of the bride's father, Mr. R. T. Robinson to Miss Fannie Winsted, all of Smith county, Mississippi.

FRANKLIN—ROBERTS.—On the fifteenth of October, by Rev. J. H. Evans, at the residence of the bride's mother, Mr. H. S. Franklin to Miss N. V. Roberts, all of Scott county, Mississippi.

Conference Register.

Conference.	*Place.*	*Time.*	*Bishop.*
North Texas	Denton	Nov. 4	McTyeire.
N. Alabama	Huntsville	Nov. 11	Doggett.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Little Rock	Monticello	Dec. 9	Kavanaugh.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas*	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washin'n city	Mar. 3	Marvin.

* German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Oct. 31, 1874.

A—John H. Appell, Thomas Armstrong $10, N. W. Ayer & Son $28.80, W. M. Allen.

B—A. G. Beaumont $1, J. L. Bradley, Barnes & Wilkinson, W. Breck $10.80, A. M. Box 50 cents, H. G. Blackwell, D. H. Baldwin & Co., W. W. Brooks, Boorum & Pease two letters, Bowdry & Co., William P. Barton.

C—Robert Carter & Bros., Sheldon Collins & Co., Thomas Cowan, Cassell & Baughn $25, George W. Chatfield, W. F. Camp, Lyman Carley $3.75, W. G. Cocke, J. C. Carlyle.

D—C. B. DuBose, Robert B. Downer two letters, Donaldson & Co., R. A. Davis two letters, E. T. Dumble $4, Charles H. Ditson & Co., A. L. Dyer $13.76.

E—T. C. Evans, L. Ercanbrack, W. G. Elder.

F—C. W. Fisher, W. M. Francis & Co. two letters, E. N. Freshman.

G—John A. Green, J. F. Gildersleeve two letters, Willie E. Goode, E. P. Goodwin $7.02, H. S. Gunn.

H—James H. Houston $6.50, D. T. Head, John W. Hall $2, Mrs. M. M. Hayes $14.18.

J—Thomas L. James, Joseph R. James, W. J. Joyce.

K—E. D. King $5, John Kemp.

L—C. M. Linington & Bro., William H. Leith $8.30, J. W. Lester $2, N. F. Law $2, Lee, Shepard & Dillingham, E. L. Lindsay, L. B. LeGetts, Miss Bettie Lightfoot $2.

M—J. E. Mason, J. W. McLaurin $5, J. O. Mitchell, L. W. McLaurin, Lucien Minor, O. M. Marsh $2.50, Jethro Moore, W. T. Melngin, R. McPherson.

N—R. D. Norsworthy $1.75, Oolliford Nicholas, C. J. Nugent $1.

O—L. L. Osment, James Ormond two letters.

P—G. J. Penn, W. J. Persell $2, J. S. Pollock, Miss Dora Perkins, Porter & Coats, J. M. Powell & Co. $15.10, John Pipes, Powers Paper Company.

R—J. K. Randall $9.95, D. Redmond, Robinson & Co. two letters, Thomas Richardson 40 cents, Miss M. Riggs, A. H. Redford agent, Mrs. M. O. Ronaldson, H. S. Rogers, P. M. Ryburn $2.

S—St. Louis Advertising and Publishing Company two letters $8, S. S. Scott, H. L. Selman $32, Thomas Stearns $1, W. R. Stewart, George S. Schofield, Scribner, Armstrong & Co., J. C. Sutton $6.35, F. W. Sharbrough $2.

T—S. H. Terrell, Samuel C. Tisdale, Ell E. Tharp, E. W. Thomas.

V—R. W. Vinson $1.70.

W—Orville Whitaker, Charles E. Warburton, D. P. White, P. F. Witherspoon, P. H. Walker & Co. two letters, James L. Wright 50 cents, Wilkinson Bros. & Co., Wilson, Hicklo & Co., George R. Wells.

WE WOULD call the attention of our readers to the advertisement of Horace Waters & Son, headed "Waters' Concerto Parlor Organs," and for a description of them we cannot do better than to copy the following:

"*The Waters Concerto Parlor Organs.*—We are glad to chronicle any new thing, or any improvement upon an old one, that tends to popularize music by rendering its study either easier or more attractive. Lately our attention has been called to a new patented stop added to the Waters Reed Organ, called the Concerto Stop. It is so voiced as to have a tone like a full, rich alto voice; it is especially 'human' in its tone. It is powerful as well as sweet, and when we heard it we were in doubt whether we liked it best in solo or with full organ. We regard this as a valuable addition to the reed organ."—*Rural New Yorker.*

AS COLD WEATHER is fast approaching it is time the ladies should think of purchasing their winter goods. At Alexander's Red Store No. 3, French Market, extra inducements are offered in ladies' dress goods, mourning goods, shawls, hosiery, etc. Mr. Alexander claims that, having selected his stock in person from such houses as A. T. Stewart & Co., H. B. Claflin & Co., and others, at their latest reduced prices, he is able to offer the best quality of goods at prices that will induce every one to call again after having once visited his store. See advertisement in another column.

AT ANDERSON'S PHOTOGRAPHIC STUDIO, 183 Canal street, can be procured photographs in the highest style of art. Mr. Anderson gives his personal attention to the management of his business, and employs none but the best artists. He feels confident that he can offer finer work and at more moderate prices than has ever been done in this city. We can advise any friend to go to Anderson's.

READ the advertisement of the Upper City Blue Boot and Shoe store, 578 Magazine street. Boots, shoes, hats and trunks of every description on hand. The manufacturing department is under the control of J. Phillips, formerly with Glynn & Wintz, who will guarantee a perfect fit and a neat shoe. All orders from the country receive prompt attention. Mr. Louis Gimbel is the manager of this establishment.

AIKEN & WATT.—This old and reliable firm is still at No. 60 Carondelet street, as will be seen by their card in this issue. Messrs. Aiken & Watt stand high as gentlemen and men of business, and we could not recommend a better commission house to our friends in the country who may have supplies to buy or produce to ship here.

BRASELMAN & ADAMS, 586 AND 588 MAGAZINE STREET.—Before buying your winter dry goods call on or send the price list and samples to the above house. One of the partners gives his personal attention to all orders from the country.

WOOD AND COAL.—We call the attention of those who have yet to purchase wood or coal to the advertisement of Frank Smith, 313 Carondelet street. All orders will receive prompt attention.

READ Dr. Warrington's advertisement in this issue.

OUR READERS should send to the Great China and Japan Tea Depot, No. 5 Camp street, New Orleans, for a price list of Teas, which will be furnished them free of charge. Packages of Tea, of one pound and upward, will be sent to all parts of the country *free of freight*. oc22 1m

BUSINESS NOTICES.

TO LOOK YOUNG is a general desire. Dr. Tutt's Hair Dye accomplishes it, and its use cannot be detected by the closest observer. It imparts a beautiful glossy color to the hair and whiskers. Sold everywhere. no5 1t

OBSERVATIONS ON NASAL CATARRH.—An abstract from a forthcoming work on diseases of the throat and air passages, by A. N. WILLIAMSON, M. D., late Clinical Physician in the University Medical College, New York city. Mailed to any address for 10 cents. Address the author, 28 East Twentieth street, New York.

"DR. WILLIAMSON'S great success in the treatment of Catarrhal and throat and lung affections renders valuable whatever comes from his pen."—*Journal of Medical Science.* au20 3m

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Halo, Ployel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $240, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de23 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shonider-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 tv

NEW ADVERTISEMENTS.

GET THE BEST.

Webster's Unabridged Dictionary.

10,000 WORDS AND MEANINGS NOT IN OTHER DICTIONARIES.

3,000 Engravings. 1,510 Pages Quarto. Price, $12.

Webster is now glorious. *Pres. Raymond, Vassar Col.*
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"THE BEST PRACTICAL ENGLISH DICTIONARY EXTANT."—*London Quarterly Review, Oct., 1872.*

Published by G. & C. MERRIAM, Springfield, Mass. Sold by all Booksellers. no5 1t

CHICHESTER PATENT

DOLL'S CRADLES.

Every little girl should have one. Name "Chichester" on every cradle. BEAUTIFUL, CHEAP and DURABLE. Chichester TOY CHAIRS to match. This Cradle cannot be equaled for a present to a little girl for a

Birthday or Holiday Gift.

It will hold a doll 20 inches long. For sale by all Toy and Furniture dealers. If your dealer does not have them, ask him to send for catalogue, and take none but the "Chichester."

CHICHESTER PATENT

SWING CRADLES.

Mothers, you should have a Chichester's Swing Cradle. Mothers who try them will have no other. Mothers, save your time by using a Chichester. Mothers, buy no other till you see a Chichester.

THE CRADLE AMONG CRADLES.

No rockers to wear out carpet.
No rockers to tumble over.
No rockers for child to fall upon.
No squeaking treadle to get out of order.
No cradle equal to Chichester Swing Cradle.

Dealers, send for catalogue to
GEORGE T. COMINS,
154 North St., Boston, and
393 Pearl St., New York.
no5 4t

WATERS' NEW SCALE PIANOS,

Square & Upright, *are the best made. The touch elastic, the tone powerful, pure and even through the entire scale, yet mellow and sweet.*

WATERS' CONCERTO ORGANS *cannot be excelled in tone or beauty; they defy competition. The Concerto Stop is a true Imitation of the Human Voice.*

All are warranted for 6 years. Prices Extremely low for cash, or part cash and balance in monthly or quarterly payments. Second-hand Instruments taken in exchange for new; also for sale at great bargains. Agents Wanted in every county in the United States. A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. ILLUSTRATED CATALOGUES MAILED.

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SONGS OF GRACE & GLORY.—THE very best Sunday School Song-Book. *By W. F. SHERWIN and S. J. VAIL.* 160 pp. Splendid Hymns, Choice Music, Tinted Paper, Superior Binding. *Price in Boards, 35c.; $3.60 per Dozen; $30 per 100. A Specimen Copy, in Paper Cover, mailed for Twenty-five Cents.*

Six New Songs! In Pamphlet Form, for Sunday Schools, Concerts or Anniversaries, from "Songs of Grace and Glory." Price, $2 per 100. *Specimen Copy of the Anniversary Songs and 5 sample pages of the Book mailed for 2 cent stamp. Publishers,*

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Under the Control of J. Phillips,

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no5 1m LOUIS GIMBEL, Agent.

CONSTANT EMPLOYMENT.—At home, Male or Female, $30 a week warranted. No capital required. Particulars and valuable sample sent free. Address, with six-cent return stamp, C. ROSS, Williamsburg, New York. no5 13t

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WORTHY OF A ROTHSCHILD

Is Brown's Shakespearian Almanac for 1875. It fairly glows with quotations and illustrations from the "Bard of Avon," and from top to toe is man's life illustrated. I shall print four million copies or more, and, being desirous of making the distribution of them as rapid as possible, I will send ten or fifteen copies free, prepaid, to any one who will judiciously disperse of them in their locality. Address Dr. O. PHELPS BROWN, No. 21 Grand street, Jersey City, N. J. no5 9t

MRS. M. G. BROWN'S Celebrated POOR RICHARD'S EYE-WATER *prevents and cures* CATARRH, and keeps back all Fevers. Send ten cents, or thirty cents for the Pamphlet or Magazine, to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, that you may learn what *Poor Richard's* Eye-Water will do for Blind, Sunken, Inflamed and Weak Eyes; also for the entire constitution. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $2, $1 and 25 cents. ☞ The Eye-Water is one of the *three* parts of the METAPHYSICAL DISCOVERY, which kills the Root of all Disease. oc8 1yeow

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☞ Orders thankfully received and promptly filled. no5 2m

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Alexander's Red Store No. 3,

FRENCH MARKET.

NOW RECEIVING LARGE SUPPLIES OF

FRESH, FASHIONABLE

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VERY LOW-PRICED DRY GOODS,

carefully selected by the proprietor from the stock of A. T. STEWART & CO., H. B. CLAFLIN & CO., the manufacturers of American Goods at their very latest reduced prices, and from the auctions at their bankrupt prices.

SPECIAL ATTRACTIONS.

LADIES' DRESS GOODS.—All-Wool Diagonals, Empress Cloths, Mohairs, Scotch Plaids, Merinoes, unlimited variety of Japanese Silk Robes and Black Silks.

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HOSIERY.—American and English, principally from auction, so low-priced that the saving on one dozen will pay the purchaser to come from the farther-off districts of the city.

BLANKETS.—White and Colored, all sizes and qualities.

FLANNELS.—Itch Boys, French Plaids, Twilled and Plain Flannels, in all colors and grades, and in large quantity.

CASSIMERES—Fancy and Black, in large variety.

LADIES! one visit to S. ALEXANDER'S RED STORE NO. 3 will induce you to make another, no matter how far you may have to come. no5 1m

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OR GAME OF

A NEW EDITION JUST ISSUED.

ONLY 50 CENTS A GAME.

Happy now are the children whose thoughtful parents have bought for them "Aviloide, or Game of Birds." They gather around the table with bright eyes and smiling faces as it is announced: "We are to have a game of Aviude." *A whole winter of enjoyment*, combined with instruction, for FIFTY CENTS. Sent, postpaid, on receipt of price by

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Send three-cent stamp for catalogue of all our games. no5 2t

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IN NATURE'S MEDICINE CHEST—the Earth—there is no specific superior to the waters of the Seltzer Spring.

Tarrant's Effervescent Selizer Aperient

is an improvement upon that world-renowned remedy for Indigestion, Biliousness and Constipation. It is at once mild, thorough and infallible. No drug store is without it. no5 2t

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The Perfection of Medical Science.

Dr. Warrington's Cough Melange.

☞ Pronounced by all who have used it the very best preparation for the cure of CONSUMPTION, *Coughs, Colds, Bronchitis, Hoarseness, Asthma, Whooping Cough, Chronic Coughs, Catarrh, Influenza, Spitting of Blood*, Soreness and Tightness of the Breast and Lungs, Night Sweats and Croup. Being prepared from Herbs, Tar and Rock Candy, it is healing, softening and expectorating, and particularly suitable for the cure of all affections of the *Throat and Lungs*. ☞ Parents will please remember that the Cough Melange is the only sure remedy for Croup.

Full directions accompany each bottle. Price, per bottle, $1, or six bottles for $5.

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THE GREAT PAIN DESTROYER.

It Cures the Worst Pain in from Three to Thirty Minutes.

THE GREATEST REMEDY IN THE WORLD for Cholera, Cramps, Diarrhœa, Colic, Headache, Neuralgia, Toothache, Scalds, Bilious Colic, Children's Colic, Cholera Infantum, Sick Headache, Nervousness, Nervous Headache, Summer Complaint of Children, Cuts, Sprains and Bruises. *Used internally and externally.*

As a remedy for Rheumatism it has no equal.

The Analectic Oil is prepared from the most active vegetable remedies. It acts directly on the nervous system, and by restoring the nervous equilibrium it regulates the excretions and secretions of the body. It is also a powerful diffusive stimulant.

For 10 years we challenge the world for its equal. It can be administered to infants one week old for Colic or Cramp. Dose, one-half drop to two drops, under three months old; and between three months and one year, two to five drops, in a teaspoonful of milk or water.

☞ *REMEMBER.*

No preparation equals the Analectic Oil for Cholera, Diarrhœa and Cholera Morbus. Try it and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

DR. C. B. WARRINGTON'S

RENOVATING BITTERS!!

Purify the Blood.

STRENGTHEN, INVIGORATE AND RENOVATE THE SYSTEM.

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which purifies the blood, and removes all corrupt humors and unhealthy accumulations from the body, and yet produces no weakness or lassitude whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of a *Strengthening Purgative* and a *Purifying Tonic*.

Dr. Tutt's Pills are the most active and searching medicine in existence. They at once attack the very root of diseases, and their action is so prompt that in an hour or two after they are taken the patient is aware of their good effects. They may be taken at any time without restraint of diet or occupation. They produce neither nausea, griping nor debility, and as a family medicine they have no rival.

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BY AUBIE AUGUSTA MAY.

Let us live for God and heaven,
In these days of worldly care;
While our hearts are almost riven,
We should live by faith and prayer.

There's a wondrous work before us—
Souls are dying every day.
Years are passing swiftly o'er us;
Let's improve them while we may.

And at home, on street, in temple,
Let us never idle be;
Proving always, by example,
That "the savior died for me."

And when life's long task is ended,
And our spirits sink to rest,
Love and works together blended,
Shall bear us upward to the blest.

And our great eternal Father,
Loving us as children dear,
Will delight to see us gather
Round his throne, without a tear.

LAFAYETTE, ALA., Oct. 24, 1874.

A String of New Fables.

BY MRS. PROSSER.

EQUAL FRIENDSHIPS BEST.

"Ah! what ever has become of you lately, Shag?" cried Drover. "I've missed you after evening shepherding this week or more."

"I've been engaged," said Shag, coldly.

"Engaged! How? Where?" said Drover.

"With company—the new company at the great house," said Shag.

"Oh, hoh! What, Crack and Brilliant, and the rest?" said Drover.

"Yes. They seemed to wish for my friendship, so I couldn't be uncivil," said Shag.

"Very good; and you are going now?" inquired Drover. "Don't let me hinder you."

"I was. You see, Drover, they are high-bred; and I think, when an opening offers, we should always try to improve ourselves."

"Certainly. A very improving evening to you," said Drover.

"You think so, don't you?" said Shag.

"I think the best company is that we get most good from," said Drover.

"Yes, that's it," said Shag; "and Mr. Crack has such a beautiful way of moving (action they call it,) and Mr. Brilliant is so quick and clever, and they are all so superior, one way or another."

"Happy to hear it. But I think your 'action' and cleverness are quite sufficient for your way of life. However, please yourself," said Drover, running on.

"Why, Shag! you here?" he cried a few evenings after; "I thought you had cut low company and were on the improving plan!"

"Ahem! I preferred a walk with you this evening, Drover," said Shag, looking rather shy.

"Very good," said Drover. "How are your friends at the great house?"

"Very well, for anything I know," said Shag.

"What! have you broken with them?" asked Drover.

"To say the truth, I was deceived in them. They are low, ill-bred, conceited fellows, and I despise them!" said Shag.

"When did you find that out?" asked Drover.

"Last night," said Shag. "They were together with Mr. Commodore, the captain's dog, and when I went to them they looked as if they didn't know me, and Mr. Crack asked me how it was I wasn't shepherding. So I walked away, and I don't mean to go near them again."

"Then you've done being improved?" said Drover.

"Oh, don't laugh at me," said Shag.

"I won't; only be advised, and never expect steady friendship out of your own beat. You may, for some capricious reason, be patronized and kept on sufferance for a time, but the merest trifle will be enough to take away the favor in the same caprice that bestowed it."

BUSINESS FIRST AND PLEASURE AFTER.

"Put the young horse in the plow," said the farmer; and very much pleased he was to be in a team with Dobbin and the gray mare. It was a long field, and gayly he walked across it, his nose upon Dobbin's haunches, having hard work to keep at so slow a pace.

"Where are we going now?" he said, when he got to the top. "This is very pleasant."

"Back again," said Dobbin.

"What for?" said the young horse, rather surprised; but Dobbin had gone to sleep, for he could plow as well asleep as awake.

"What are we going back for?" he asked, turning round.

"Keep on," said the gray mare, "or we shall never get to the bottom, and you'll have the whip at your heels."

"Very odd, indeed," said the young horse, who thought he had had enough of it, and was not sorry he was coming to the bottom of the field. Great was his astonishment when Dobbin again turned, and proceeded at the same pace up the field again.

"How long is this going on?" asked the young horse.

Dobbin just glanced across the field as his eyes closed, and fell asleep again, as he began to calculate how long it would take to plow it.

"How long will this go on?" he asked, turning to the gray mare.

"Keep up, I tell you, or you'll have me on your heels."

When the top came, and another turn, and the bottom, and another turn, the poor young horse was in despair; he grew quite dizzy, and was glad, like Dobbin, to shut his eyes, that he might get rid of the sight of the same ground so continually.

"Well," he said, when the gears were taken off, "if this is your plowing, I hope I shall have no more of it." But his hopes were vain; for many days he plowed, till he got—not reconciled to it—but tired of complaining of the weary, monotonous work.

In the hard winter, when comfortably housed in the warm stable, he cried out to Dobbin, as he was eating some delicious oats: "I say, Dobbin, this is better than plowing; do you remember that field? I hope I shall never have anything to do with that business again. What in the world could be the use of walking up a field just for the sake of walking down again? It's enough to make one laugh to think of it."

"How do you like your oats?" said Dobbin.

"Delicious!" said the young horse.

"Then please to remember, if there were no plowing there would be no oats."

TIME TO LOOK OUT.

"Here, friend, could you lend me one of your loose sticks? My nest wants repairing, and I've no time to hunt for timber this morning," said a magpie to her neighbor.

"By all means," said the neighbor; and the magpie, promising to return the next day, flew off with the stick.

"Could you lend me another stick?" she said the next morning; the wind has damaged me in the night. I am not safe, and I have so much work to do in repairing that I've no time to look for timber."

The neighbor looked dubious, but after a little hesitation lent another stick, which the magpie vehemently protested she would bring back with the other next morning.

"I am really ashamed to come!" she said the third morning; "but could you lend me another stick? Somehow I have got out of order at home; and what with one thing and another, I haven't time to look for timber."

"Take it," said the neighbor, in no satisfied tone; and directly the magpie had flown off, declaring louder than ever that she would repay all she owed with interest the very next day, she began to prepare for moving to a far distant tree. "It's all very fine," she said; "a stick is but a stick; but if I don't cut this connection I shall soon have to go about begging for sticks myself."—*English Book.*

How Long It Takes to Make a Slice of Bread.

"Oh, I'm so hungry!" cried Johnny, running in from play; "give me some bread and butter *quick*, mother!" "The bread is baking, so you must be patient," said mother. Johnny waited two minutes, and then asked if it was not done. "No," answered mother, "not quite yet." "It seems to take a long while to make a slice of bread," said Johnny.

"Perhaps you don't know, Johnny, how long it *does* take," said mother.

"How long?" asked the little boy.

"The loaf was *begun* in the spring"—Johnny opened his eyes wide—"it was doing all summer; it could not be finished till the autumn."

Johnny was glad it *was* autumn, if it took all that while; for so long a time to a hungry little boy was rather discouraging. "Why?" he cried, drawing a long breath.

"Because God is never in a hurry," said mother. "The farmer dropped his seeds in the ground in April," she went on to say, partly to make waiting-time shorter, and more, perhaps, to drop good seed by the wayside; "but the farmer could not make them grow. All the men in the world could not make a grain of wheat, much less could all the men in the world make a stalk of wheat grow. An ingenious man could make something that looked like wheat. Indeed you often see ladies' bonnets trimmed with sprays of wheat made by the milliners, and at first sight you can hardly tell the difference."

"Put them in the ground and see," said Johnny.

"That would certainly decide. The make-believe wheat would lie as still as bits of iron. The real grain would soon make a stir, because the real seeds have *life* within them, and God only gives life. The farmer, then, neither makes the corn nor makes the corn grow; but he drops it into the ground and covers it up—that is *his* part—and then leaves it to God. God takes care of it. It is he who sets mother earth nursing it with her warm juices. He sends the rain, he makes the sun to shine, he makes it spring up, first the tender shoot, and then the blades; and it takes May and June, and July and August, with all their fair and foul weather, to set up the stalks, throw out the leaves, and ripen the ear. If little boys are starving, the corn grows no faster. God does not hurry his work; he does all things well."

By this time Johnny lost all his impatience. He was thinking. "Well," he said at last, "that's why we pray to God: 'Give us this day our daily bread.' Before now I thought it was you, mother, that gave us daily bread; and now I see it is God. We should not have a slice if it weren't for God, would we, mother?"—*Child at Home.*

TO PUT AWAY FAULTS.—One day I was watching a great Newfoundland dog. He had been told by his master to fetch him a basket of tools that the gardener had left in the shed. The great dog went to obey his young master. He took hold of the basket with his mouth, but he could not lift it. What did he do? Give it up? No, never! One by one he took the things out of the basket and carried them to his master.

One by one! That is what we must try to do with our faults. Try and get rid of them, one by one. Jesus knows how hard it is for you to do this, and so he has given you a word that will help you to do it, and that word is: "To-day."

I will show you how. Take one fault—we will call it bad temper—and in the morning when you get out of bed ask God, for Christ's sake, to help you "to-day" to overcome that bad temper. Perhaps by and by something will begin to make you feel angry; then remember your prayers, and try and drive away the angry feeling, and say: "Not to-day."

If you have learned any bad, wicked words, like some poor children in the streets, who do not know any better, then ask God, for Christ's sake, to help you to-day; then, when you are tempted to do so, remember: "Not to-day; I will not say any wicked words to-day."

And do the same with all your faults. Take them, one by one, and try for one whole day not to give way to them. It will come easier then.—*Guiding Star.*

Farm, Garden and Household.

Thoughts for the Month.

The routine of work this month is simple and plain, the first business in hand being to finish gathering the crops. Short days, with cold and rain, will soon be upon us, and then out-door work will be difficult and disagreeable. Cotton especially should be picked out just as rapidly as possible, to secure a good article, free from stalk or trash. Corn ought no longer to remain in the fields, liable to rot and destruction from animals. Sweet potatoes should never be exposed to freezes while still undug; if possible, dig them while it is dry. We think the plan of keeping them in *cotton seed* an excellent one; have never tried it with sweet potatoes, but have seen Irish potatoes kept very successfully in that manner. The lint on the seed makes them a most excellent non-conductor of heat, and substances enveloped in them will therefore be kept at a very *uniform* temperature. This, with *dryness*, is the condition essential to their keeping.

Turning over land may still be kept up with great advantage, the vegetable matter turned under now will be more thoroughly digested and prepared for plant food than that buried after Christmas, and the freezes will have more opportunities to subdue the refractory clay brought up from the subsoil. Where lime is to be used, apply it at once to the fall-plowed land, broadcasting and leaving it upon the surface; it will be sure to find its way down. On light lands three to five bushels per acre, and on heavy soils ten to fifteen, is as much as we would recommend in our climate. Lime is the great *digester*, but our long, hot summers cook the plant-food in our soils so thoroughly that its *digestion* is comparatively easy.

The only crops which may be started advantageously this month are wheat and rye. The latter is said to produce *seed* better sown now than earlier in the season. Along the southern edge of the wheat belt it should be sown this month; and will sometimes succeed well, seeded down this late in regions still further north; but for localities above thirty-three or thirty-four degrees of latitude, October sowings succeed best. It is to be hoped that, wherever wheat can be successfully grown, every farmer will sow enough for home supply. A few acres of high, dry, poor land, literally dressed with cotton seed, will do this, and, in addition, be left in a fair way for improving afterward. It is usual in the South to sow about *one* bushel of seed per acre. In an account of some very elaborate and instructive experiments made by a gentleman in England, and recently published, we find the following:

"Taking the seed wheat sown by a usual mode at two bushels per acre, one and a half millions of grains per acre (speaking roughly) were put into the ground. In ordinary crops, the number of ears produced per acre being taken as about 1,000,000 and the crops as 34 bushels, they had, at 700,000 grains to the bushel, 23,800,000 grains per acre, or an average per ear of only 23 or 24 grains; and if more than 1,000,000 ears per acre were claimed it must be at the expense of their contents. Five pints of wheat per acre planted in September, 12 inches by 12 inches, gave 1,001,880 grains per acre, or 67,760 ears in excess of those produced on the other side of the hedge from six pecks, or more than 21 times the seed. Again, five pints planted 12 inches by 12 inches, October 17, gave 958,320 ears per acre; and planted similarly October 4, 966,792 per acre; while one bushel planted October 15 gave only 812,160. Two plants of 24 ears each gave 1,911 and 1,878 grains, or 79 per ear."

Experience has amply shown that drilling wheat, so as to permit *cultivation*—whereby the weeds, which spring up with the wheat and rob it of part of the food in the soil, may be destroyed—increases greatly the yield. Some advocate planting clover and grass this month. Our experience indicates that it is entirely too late; the tender young plants are too liable to be winter-killed. If fall oats show a disposition to *joint*, graze them down, but not too severely; if they are *weakly*, give them a light dressing of guano to strengthen them against the winter cold.—*Southern Cultivator.*

STIRRING SOIL AROUND TREES.—The opening or lightening the soil around the roots of trees, either in the spring or fall, for the purpose of letting in warmth, and affording a freer medium for the expansion and development of the roots, is of great value in promoting the health and vigor of the tree. All trees, whether fruit or ornamental, young or old, indigenous or exotic, are vastly benefited by this process. In old orchards the soil about the trunks of the trees, and to a considerable distance from them, in every direction, should be carefully broken, and the upper surface, to the depth of three or four inches, removed in the spring, every four or five years. The eggs of the curculio and other insects are deposited in this stratum, and if not removed or destroyed will produce insects, the ravages of which the succeeding year will be productive of far greater loss than the expense of removing the soil and replacing it with compost or loam. It is an utterly hopeless undertaking to attempt the cultivation of good fruit when no measures are resorted to to obviate the fatal ravages of this detestable and insidious foe, and the remedy now suggested is by no means expensive, if we take into consideration the advantages otherwise resulting to the trees from its application.

Any good soil, taken from the open fields or cultivated lands, may be used as a substitute for compost, and a very small quantity will suffice. Even if no fresh matter is applied, I would recommend the removal of the surface soil, and would replace it when convenient. Chip manure, or old 'dung covered with straw, answers well for this purpose.—*Correspondent of Germantown Telegraph.*

SORE THROAT.—Take one large red pepper, such as are grown for family use; steep in half a pint of water, after which strain in a quart of molasses, adding a little vinegar; boil all together to a thin sirup; use this whenever the throat feels dry or disagreeable. If it be in the dead of night, it will soothe the throat (and not irritate) and warm it up well. If sharper than can be borne in the mouth, put it back near the palate with a spoon, and swallow. Apply outwardly a thin slice of salt pork, warming it up well in a little vinegar and pepper; apply as hot as can be borne on the throat; fasten the bandage that holds the pork over the head, to draw the cold and inflammation up, and not about the neck, as most people do.

BREAD.—The phosphorus which wheat contains in the outer kernel, immediately beneath the husk, is the feeder of brains, and the material substance which provokes to thought, study, reason, and all the forms of nervous energy. But the full value of wheat as a civilizer will never be fully realized until wheat meal takes the place of bolted flour, and the people learn to make bread without yeast or risings. Good bread is emphatically the staff of life, but the commercial article is the way to dyspepsia and premature death.

SHELTER FOR STOCK.—No farmer can be excused for allowing any beast in his care to be houseless during the winter. The least that can be provided for his stock is a shed, open at the south. While cattle will necessarily consume more food in an open shed than in a tight stable, it is a fact that they are more healthy in the former than in the latter. The reason of this lies in the imperfect ventilation of the stable.

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New Orleans, September 25, 1874.

FIFTH ANNUAL STATEMENT.

In compliance with Article 12 of the Charter, this Company makes the following statement of the business of the year ending August 31, 1874:

Fire premiums		$191,722 38
Marine premiums		27,422 78
River premiums		67,816 85
		$286,962
Less		
Fire losses	$62,462 20	
Marine losses	4,454 10	
River losses	23,029 81	
Rebate of 15 per cent	8,931 37	
Reinsurance	19,477 82	
Return premiums	5,818 72	
Reserved for		
Unterminated risks	$43,000 00	
Unadjusted losses	32,000 00	
Contingencies	15,000 00	
		95,000 00
Expenses and tax and license	$30,859 51	
Less interest account	25,139 02	
		5,720 49
		221,924 37
Net profits		$57,538 63

LIABILITIES.

Dividends	$20,000 00

ASSETS.

Bills receivable for premiums and loans on pledge	$270,058 66
Cash	22,350 33
Premiums in course of collection	12,351 29
Invested in Bank, Insurance and other stocks, bonds, etc.	$54,551 42
Less shrinkage	10,000 00
	43,551 42
Real estate	4,699 13
Stock notes	218,534 95
Total	$567,535 49

The above statement is a true and correct transcript from the books of the Company.

LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
New Orleans, Sept. 25, 1874.

Sworn to and subscribed before me, the undersigned Notary Public, on the twenty-fifth of September, 1874.

CHAS. O. AUDREY, Notary Public.

The Board of Trustees have declared the following, to wit:

Interest on paid-in capital	10 per cent.
Dividend on same	4
Dividend on earned premiums	15

All of which will be audited on stock notes, certificates for which will be issued on and after Monday, the twenty-sixth of October next.

Trustees.

Hugh Allison,	C. A. Greer,
S. D. Amey,	I. L. Hays,
A. J. Aiken,	Colonel T. H. Hunt,
J. A. Breseman,	J. H. Hill,
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NEW ORLEANS, La., Sept. 25, 1874. oc8 3m

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Scientific.

THE natural history collections made by the naturalists of the Polaris expedition were mostly lost. The lemming and musk ox give the mammalian land fauna its character, and with the polar bear, arctic fox, four species of seals, and several cetaceans comprise the variety observed. Twenty-one species of birds were obtained, and about fifteen of insects, viz.: one beetle, four butterflies, six diptera, one humble-bee and several lchneumons, parasites in caterpillars.—Further, two species of spiders and several mites were found. In soundings of ninety fathoms in Smith's Sound a naked rhizopod, said to be of lower organization than the *Bathybius*, was brought up. It was called *Protobathybius Robesenii*.

THE SNOW PLANT OF THE SIERRAS.—One of the grandest objects, says the San Francisco *Bulletin*, which meets the eye of the traveler in our mountains is the exquisite plant, the snow plant of the Sierras—the *Sarcodes Sanguinea* of John Torrey, the botanist. It is an inhabitant only of the higher Sierras, being rarely found below an altitude of four thousand feet, and its glorious crimson spike of flowers may be seen early in May forcing itself through the snows which at that period cling about the sides of our pine forests. The portion of the plant which is visible above the soil is a bright rosy crimson in color, and presents the very strongest contrast to the dark green of the pines and the shimmer of the snow. Its root is succulent, thick, and abundantly free of moisture, attaching itself to the roots of other plants, principally to the species of the pine family. Hence it is among those curious members of the vegetable world which are known to botanists as parasites, and is consequently entirely incapable of cultivation. The deer are extremely fond of it, and it is not an uncommon circumstance to find a number of the plants uprooted and robbed of the fleshy part of their underground growth by these animals. It belongs to the natural order *Orobanchaceæ*, and is met with through the whole of the Sierra region, becoming rarer as we approach the south.

LIGHT AND THE EYE.—Prof. Tyndall seems to have told us by no means all he knew about light in the lectures lately delivered by him in the United States. He continues his interesting experiments before the Royal Institution of England. From a report of his last lecture, given in the London *Telegraph*, we condense the important points. He pointed out that the rusting of iron and other metals was nothing but a process of burning, and the faster it took place the greater was the amount of heat developed in a given time. When the zinc plates of a Voltaic battery are rapidly oxidized in a suitable liquid, heat is produced; also a current of electricity which passes freely through any thick copper wire connecting the opposite poles of the battery. When he cut the thick wire in two, and united the severed ends with a thin one, the latter became white-hot, and he explained that the heat observed was derived from the combustion of the zinc in the diluted sulphuric acid of the battery. By this means, then, zinc could be burnt in one place, and the light and heat of the combustion be exhibited at another place. He next removed the thin wire and attached a piece of coke to each of the severed ends of the thick wire. When these two carbon-poles were first made to touch each other, and then gently separated a very small distance, the current passed over the small space between the poles, and the pieces of carbon were ignited so as to produce a light of dazzling brilliancy, the power employed being that of a Grove's battery of fifty cells. The light was so bright as to resemble a small globe, instead of two ignited points, the illusion being due chiefly to the spherical aberration of the lens of the eye. The lecturer added that a long list of indictments might be brought against the eye, such as its opacity, its want of symmetry, its lack of achromatism and its absolute blindness, in part. All these taken together caused an eminent German philosopher to say that if any optician sent him an instrument so full of defects he would send it back to him with the severest censure. But the eye ought not to be judged from the standpoint of theory; as a practical instrument, and taking the adjustments by which its defects are neutralized into account, it must ever remain a marvel to the reflecting mind. Prof. Tyndall next, by experiment, proved the angle of incidence to be equal to the angle of reflection, and explained how the indices of refraction of different substances are ascertained. He finally threw a spectrum upon the screen, by means of a hollow glass prism filled with bisulphide of carbon, and explained how white light may be decomposed into light of many colors. He said that in the phenomena of light and the complexity of the human eye and brain there was prodigality of relation and adaptation, and this apparently for the sole purpose of enabling men to see things robed in the splendors of color. Would it not seem, he said, that nature harbored the intention of educating us for other enjoyments than those derivable from meat and drink? At all events, whatever nature meant—and it would be mere presumption to dogmatize as to what she meant—mankind, as the issue and upshot of her operations, was with capacities to enjoy not only the endowed materially useful, but furnished with others of indefinite scope and application, which dealt alone with the beautiful and the true.—*Home and School.*

A DUTCHMAN and an Irishman once met on a lonely highway. As they met each smiled, thinking he knew the other. Pat, on seeing his mistake, remarked: "Faith an' I thought it was yon, an' you thought it was me, and it's nathur of us." The Dutchman replied: "Yaw, dat is dhru; I vas anuder man, and you ish not yourself. We both be some vone else."

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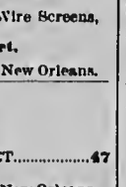
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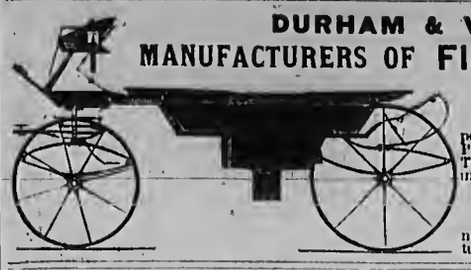
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New Orleans Markets.

From the New Orleans Price Current.

The river is 14 feet 10½ inches below high-water mark.

COTTON.—The following are the arrivals since the thirtieth ultimo:

Mississippi river and bayous	6,931
Red river	1,302
Ouachita river	186
Railroads	5,835
Lake	67
Mobile	1,744
Texas	96
Total	16,221

On Saturday the market opened with a fair supply and only moderate demand, and continued quiet during the morning, when the sales hardly exceeded 1,000 bales, after which parties came together more freely, and the movement exhibited increased animation, resulting in sales of 5,000 bales. There was some conflict of opinion with regard to quotations, but the weight of opinion appeared to favor a decline of ⅛c. in low middling and the grades above. Offers of 14⅛c. were accepted for a style of middling which could not be had on Friday under 14¼c., and so with regard to other grades. On Monday (election day) business was almost entirely suspended, and the sales confined to 450 bales. On Tuesday buyers came forward with renewed spirit, and during the morning no less than 4,000 bales changed hands, at irregular prices, a part of the business being at extreme outside rates, and a part rather more in favor of buyers, after which parties came together more freely, and there were further sales of 5,550 bales, making a total of 9,550, which is the largest business this season, the largest previously being 6,243 bales on the fourteenth ultimo. Nothing transpired to show any quotable variation in prices, but on the whole, if anything, the advantage was on the side of the buyers. Staple kinds continued firm at the previous rates.

The above makes an aggregate for the past three days of 15,000 bales, against 12,050 for the corresponding time last week and 18,850 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 151,088 bales, against 122,302 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 161,580 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 65,386 bales to Great Britain, of 11,017 to other foreign ports, and a decrease of 15,966 to France. We quote:

Good ordinary	12 @ 13¼
Strict good ordinary	13⅛ @ 13⅜
Low middling	13⅜ @ 13⅞
Strict low middling	13⅞ @ 14
Middling	14 @ 14⅛
Strict middling	14⅜ @ 14⅝
Good middling	14⅝ @ 14⅞
Middling fair	14⅞ @ 14¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	18,221	
Arrived previously	156,998—	175,219
		191,172
Exported past three days	7,435	
Exported previously	104,159—	111,594
Stock on hand and on shipboard		79,578

NEW LOUISIANA SUGAR.—On Tuesday 340 hhds. were received and sold, but at low prices: common 6@6¼c., fair 6¾@7c., good fair to fully fair 7⅛@7½c., prime 8@8¼c., seconds 7½@8¼c., yellow clarified 8¼@9½c., off-white 9⅛@9¾c., white 8¾c. ₱ lb.

NEW LOUISIANA MOLASSES.—On Tuesday 652 bbls. came in. The demand was good and the market was strong at previous prices. The supplies were all sold at 60@61c. for prime, 62@64c. for strictly prime, and 65c. for choice.

CORN.—On Tuesday only 360 sacks sold on the landing at 98c. for mixed in burlaps, $1 for yellow mixed in gunnies, $1.05 for yellow.

OATS.—On Tuesday 450 sacks sold on the landing at 63@64c., and 792 on 'Change at 60c. for ordinary, and 63@65c. ₱ bushel for choice.

BRAN.—On Tuesday the supply was fair, and 400 sacks sold on the landing at $1.02½@1.06 ₱ 100 lbs.

PORK.—On Saturday 75 bbls. mess sold, in two lots, on 'Change at $23, and 50 outside at $23.40 ₱ bbl., the market closing with the stock held at $23.50 ₱ bbl., and dealers retailing on orders at $23.50 ₱ bbl.

BACON.—On Tuesday there was an active job trade at 8¼c. for shoulders, 14¼c. for clear rib sides, and 14¾c. for clear sides.

DRY SALT MEAT.—Several lots of shoulders have come in. They are held at 8c. ₱ lb., and 10 casks new sold outside and 5 on 'Change at that price. Dealers are retailing them at 8½c. ₱ lb.

HAMS.—Fresh choice sugar cured are scarce, and command 14@14½c., but old are abundant and dull at 12½@13c. ₱ lb.

LARD.—Tierce is quoted at 14c., keg 15½c. ₱ lb. Dealers are jobbing tierce at 14½c., keg 16@16½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 109¾@110, against 110¾ at New York on Monday (no dispatches being sent out from that market on Tuesday,) and after a fair business closed at the opening rates.

Nothing has been reported in silver, except $1,000 in American half dollars on Saturday at 107. It is quoted at 106¼@107 for American half dollars. Mexican dollars closed at 96¾@97 gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	5 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	15 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	5 75
Corn-mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M.:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	— —	9 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	30	33
COTTON SEED:		
Rough, ₱ ton	60 00	65 00
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	18	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	4 50
Superfine	— —	4 25
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	28 00
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	5½	6
Nail rods	— —	8¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	32
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	28
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	15 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 15	1 20
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	12½
Pulverized	— —	12½
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Souchong	80	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Nov. 3, 1874.

Texas beeves, choice, ₱ head	— — @ 40 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	12 00 @ 18 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	50 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	3 00 @ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Whitney Carter, 47 Polymnia street, New Orleans.

Banners.
T. J. Potter, 32 Bible House, New York.

Barber.
Baptiste, St. Charles Hotel.

Belts.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
J. Hickling & Co., 72 Broadway, New York.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Quaker City Publishing Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., 601 Broadway, New York.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
John George Wagner, corner Ursulines and Dauphine streets, New Orleans.

Building.
A. J. Bicknell & Co 27 Werren street, New York.

Carpets.
A. Broussean & Co., 17 Chartres street.

Carriages, Wagons, Etc.
Charles Blackman, New Haven, Conn.
R. O. Dorman & Co., 71 and 73 Goffe street, New Haven, Conn.
Derwith & Wooster, New Haven, Conn.
J. A. Lum & Co., 162 Gravier and 14 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.

China and Crockeryware.
Samuel E. Moore, 55 Camp street, New Orleans
W. C. Shepard & Co., 55 Camp street.

Chromos, Etc.
E. & H. T. Anthony & Co., New York.
G. E. Perine, 66 Reade street, New York.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.
B. T. Walshe, 110 Canal street, New Orleans.

Coal and Wood.
H. & C. Tyler, 9 Carondelet street, New Orleans.
William Veiden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Dry Goods.
Braselman & Adams, 586 and 588 Magazine street, New Orleans.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Collegiate Institute, Prof. W. H. N. Magruder, Baton Rouge, La.
Hiwassee College, Rev. J. H. Brunner, prest.
Mansfield Female College.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Hibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Petterson, 28 Beekman street, New York.
Edward Sears, 48 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 33 Perdido street.
J. H. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Framers and Gilders.
Kernan & White, 106 Customhouse street.

Fruit-Trees, Etc.
William H. Moon, Morrisville, Pa.

Furniture.
John Bole, 152 and 154 Camp street.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 230 Camp street.

Glass Staining.
Fletcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.
Henry E. Sharp & Son, New York.
Charles H. Turno 333 East Twenty-third street, New York.

Grocers.
J. M. Dowling, 25 Decatur street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street, New Orleans.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Insurance Companies.
Mechanics' and Traders', 14 Carondelet street, New Orleans.

Iron Manufactories.
Walton, Hemler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Memeely & Kinberly, Troy, New York.
Reynolds Cotton Press, W. H. Reynolds, New Orleans.
Turbine Water-Wheel, N. F. Burnham, York, Penna.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Auger, W. Olles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
William Pattison, 318 to 332 East Twenty-third street, New York.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Dyspepsia and Liver Complaints, Dr. Justus J. Spreng, New York.
Dr. A. O. Forsberg, 5 East Fourth street, Cincinnati, Ohio.
Dr. Hebbard's Cure, E. Dibblee, 814 Sixth avenue, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street, New Orleans.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Preventive of Yellow Fever, Dr. B. Brown, 697 Broadway, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Tarrant's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Upham's Asthma Cure.
Dr. C. B. Wurrington's Preparations, Pittsburg, Pa.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Philip Werlein, 76 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Novelties.
Cowan & Co., Eighth street, New York.
Elm City Novelty Company, New Haven, Conn.
Ingersoll & Co., 205 Broadway, New York.
C. M. Linington & Bro., 345 Broadway, New York.
Ruthrie & Co., 52 Broadway, New York.
Dr. Van Holm, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.
M. Young, 173 Greenwich street, New York.

Optical Instruments.
Spencer Optical Manufacturing Company, 15 and 18 Maiden Lane, New York
H. Waldstein, 545 Broadway, New York.

Oranges.
Jos. David, 127 Old Levee street, New Orleans.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Patents.
H. N. Jenkins, 27 Commercial place.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Patterns.
Avery & Co., New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
Family Journal, 300 Broadway, New York.
Fruit Recorder and Cottage Gardener, A. M. Purdy, Rochester, N. Y.
Offord's Pulpit of the Day, R. M. Offord New York.
The Metaphysician, 51 Bond street, New York.
The People's Ledger, H. K. Curtis, Boston, Mass.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, Camp street, corner of Common.

Seeds.
Hovey & Co., Boston, Mass.

Sewing Machines.
S. Burke, Son & Co., 169 Warren street, Jersey City, N. J.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
General Transatlantic Company, L. Grand, Gallier court, letter H.
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Religious Notices.

ALABAMA CONFERENCE.—*Notice.* The presiding elders are requested to send me immediately the names of the lay delegates, local preachers who expect to attend *for ordination*, and candidates for admission.

Any of the preachers who do not intend attending Conference will let me know.

Those who expect to bring their wives will please inform me.

Brethren of other Conferences who expect to attend will please send me their names.

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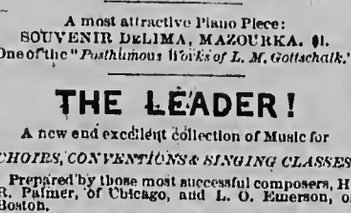

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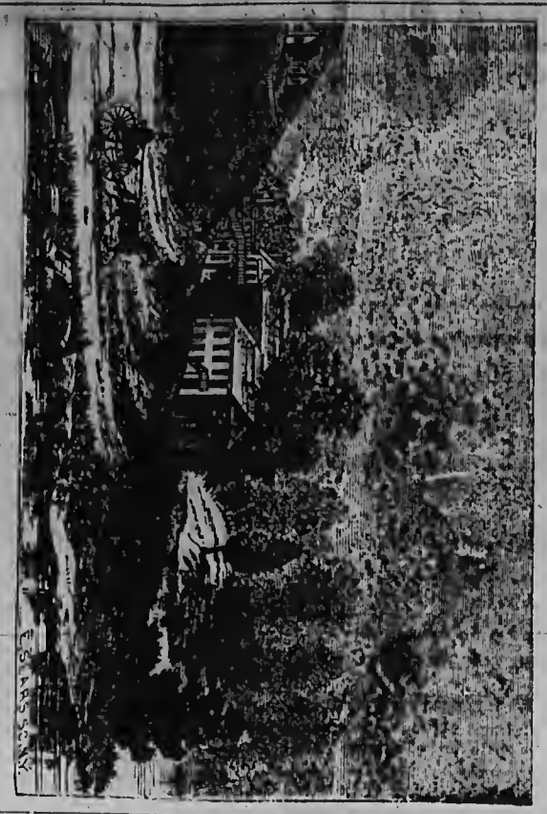

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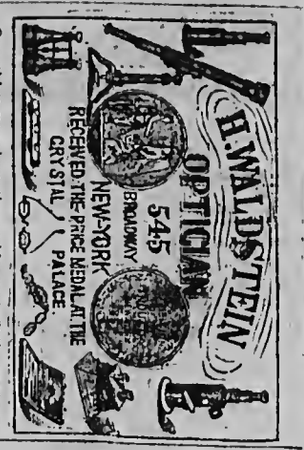

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, NOVEMBER 12, 1874. NO. 46.

News of the Week.

DOMESTIC.

MONTGOMERY, Nov. 6.—The State has gone Democratic by not less than 2,000 majority.

The result in the first Congressional district is doubtful. If Haralson (colored,) Republican, has been scratched to any considerable extent, he is beaten by Bromberg.

In the second district Williams, Democrat, has 1,000 majority over Rapier (colored,) Republican. In the third district Bradford, Democrat, beats Betts about 5,000. In the fourth district Hays, Republican, has 6,000 majority. In the fifth district Caldwell, Democrat, beats Sheffield, Independent. In the sixth district Hewitt, Democrat, beats Sloss, Independent, the present incumbent, by about 7,000 majority. The Democratic majority on joint ballot in the Legislature is 29.

Real estate is held twenty-five per cent. higher than before the election.

SAN FRANCISCO, Nov. 7.—The steamship China brings Yokohama, Japan, dates to October 14. The murderer of Mr. Haber, the North German consul, was beheaded on the twenty-sixth of September.

The government of Corea has promised to send to Japan the heads of all persons implicated in the insult to the Japanese government.

The Formosa difficulty has not been settled, and war between China and Japan still seemed imminent.

The ram Stonewall, which was reported ashore in the recent typhoon, has been found to be all right.

The Japanese government has purchased an additional number of transport ships to be used in the event of war with China. They also purchased the French steamer Charles Albert.

NEW YORK, Nov. 7.—Tilden's majority is about 44,000.

NEW YORK, Nov. 8.—James Theodore Holly, D. D., of Port-au-Prince, colored, Bishop elect of Hayti, West Indies, was consecrated this morning in Grace church. Bishops Lee, Potter, Kerfoot, and the Bishop of Kingston, Jamaica, officiated. The sermon was preached by Bishop Cox, of western New York, and the act of consecration was performed by Bishop Smythe, of Kentucky.

There was a large congregation present, among whom were many colored men.

The grave of Thomas Paine, near Rochelle, which remained so long undisturbed, has been recently entirely obliterated by Simeon Lester, upon whose farm it was.

ST. LOUIS, Nov. 9.—Prof. A. B. Smith, ex-president of the Arkansas Valley Collegiate Institute, says there are fully forty thousand people in Kansas and Nebraska who are either now or will shortly be in absolute want of the necessaries of life, and he earnestly appeals not only to the citizens of St. Louis, but to the people of the whole country to send them aid in the shape of provisions and clothing, and as speedily as possible.

MOBILE, Nov. 10.—Commissioner Gillette rendered his decision to-day in the Wetmore case, saying there was no evidence against the prisoners, and they are therefore honorably discharged.

LOUISVILLE, Nov. 10.—The Episcopal Convention for the diocese of Kentucky meets here to-morrow to elect an assistant bishop in place of Bishop Cummins.

FOREIGN.

LONDON, Nov. 5.—A dispatch to the *Pall Mall Gazette*, from Berlin, says it is reported in diplomatic circles in that city that the relations between the Czar and President Sermno have assumed a thoroughly cordial character, and it is expected Russia will in a short time formally recognize the Republican government of Spain.

PARIS, Nov. 7.—*L'Universe* says it is reported that Italy is about to issue a memorandum to the European powers, calling attention to the dangers to Italy from intrigues at the Vatican; declaring the government can no longer tolerate a permanent conspiracy in its own capital, and urging the powers to discontinue the custom of maintaining an embassador at the Holy See.

MADRID, Nov. 7.—The great painting of St. Anthony, by Murillo, has been stolen from the Cathedral of Seville.

MADRID, Nov. 9.—It is officially announced that the Carlists have abandoned the siege of Irun.

Don Carlos has arrived at Hendaye, France, accompanied by his staff. The government has demanded that they be returned by the French authorities.

Republican successes over the Carlists elsewhere are announced.

MONTREAL, Nov. 9.—The smallpox is still increasing here. The Hotel Dieu and the general hospital are overcrowded. Another house has been taken possession of, and ten patients have been placed there since Saturday.

IT IS a fact that God's care is more evident in some instances of it than in others to the dim and often bewildered vision of humanity. Upon such instances men seize and call them providences. It is well that they can; but it would be gloriously better if they could believe that the whole matter is one grand providence.—*George Macdonald.*

"MY BRUDDERS," said a waggish colored man to a crowd, "in all affliction, in all oh your troubles, dar is one place you can always find sympathy." "Whar? whar?" shouted several. "In de dictionary," he replied, rolling his eyes skyward.

The Grand Jubilee of Louisiana.

No other community in the United States ever had so great and precious a civic victory to celebrate, so appropriate an occasion for a general jubilation, exultation and rejoicing of the people, as ours, nor is there any other which could have exhibited the popular joyfulness in a more earnest and enthusiastic manner than in the grand display of last night.

The whole population was out-doors. The sidewalks were packed with sympathizing spectators and jubilants, and the streets were filled with a procession bearing torches, banners, transparencies—of men on foot, and on horseback, and in carriages—which seemed to be without end. It stretched nearly half the length of our very long city. Its march was enlivened by numerous bands of music and illuminated by a continual blaze of rockets. The clubs, led by that chivalric and dauntless brigade, the Crescent City White League, were out in all their strength, and marched with the precision and regularity of drilled soldiers. Each ward had its club, and there were many others bearing the names of prominent citizens. There were clubs of colored men, which were greeted everywhere with the cheers and the waving of handkerchiefs of ladies and gentlemen on the balconies and sidewalks.

So great was the procession that before the rear had filed into Chartres from Canal, the front had reached Canal through Rampart from Esplanade. It had encircled the whole square of the old city.

The houses all along the line of march were illuminated, and the balconies were hung with gaudy transparencies. As the procession swept through the streets the heavens were rent with the wild shouts of the people, of every class, sex, age and degree. It was the great outpouring of the joy and exultation of an emancipated people. The strong man had burst his shackles, had wrenched the iron bars from the walls and crushed the oaken doors that had so long imprisoned him, and once more breathed the pure air and cheering sunshine of freedom.

The procession, as well as the victory which it celebrated, will be a proud reminiscence to all who participated in or witnessed it.—*Picayune, November 8.*

THE FLEET GOING.—A few of the troops went away yesterday, and now the fleet follows. On Saturday the Powhatan, the largest of the fleet here, the Wachusett and the Kansas left for Key West. They had spent about six weeks here. The officers must certainly give the people of New Orleans credit for being well disposed toward the Federal government. Indeed the relations between the navy officers and citizens were always of the most pleasant and amicable nature. Nothing can be charged of intimidation to them, unless it be the bare presence of the ships in the river, which, we take for granted, disturbed on one's equanimity. It is greatly to be regretted that this cannot be said of the army, at least in north Louisiana.

On the departure we cannot help complimenting the navy officers on their judicious refusal to intermeddle at all in our local struggle.

The fleet will return to Key West or Pensacola, as these places are now freed from yellow fever. One of the main causes of sending the fleet here was the epidemic at these places. It is true that the struggle of September 14 might have served as an excuse for one or two vessels, but hardly for the whole fleet.

Most of the other vessels will leave in a few days. One or two will probably winter at New Orleans, as it has been found a safe and convenient naval station.—*Picayune, Nov. 9.*

AN EXTREMELY sharp man walked into the office of Dr. Jackson, the chemist. "Dr. Jackson, I presume?" said he. "Yes, sir." "Are you alone?" "Yes, sir." "May I lock the door?" And he did so; then, having looked behind the sofa, and satisfied himself that no one was in the room, he placed a large bundle, done up in a yellow handkerchief, on the table and opened it. "Thore, doctor, look at that!" "Well," said the doctor, "I see it." "What do you call that, doctor?" "I call it iron pyrites." "What!" said the man, "isn't that stuff gold?" "No," said the doctor, "it's good for nothing; it's pyrites." And putting some over the fire in a shovel, it soon evaporated up the chimney. "Well," said the gentlemanly man, with a woebegone look, "there's a woman up in our town has a whole hill full of that, and I've been and married her."

HOUSEHOLD WORDS.—Stop your noise! Shut up this minute! I'll box your ears! Hold your tongue! Let me go! Get out! Behave yourself! I won't! You shall! Never mind! You'll catch it! Put away those things! You'll kill yourself! I don't care! They're mine! Mind your own business! I'll tell ma! You mean thing! There, I told you so! You don't! I did! I will have it! Oh, look what you have done! 'Twas you! Won't you catch it, though! It's my house! Who's afraid of you! Get out of this room directly! Do you hear me? Dear me! I never did see such things in all my born days!

WORDS.—God alone knows the influence of words upon human souls. Every word is a seed that will produce either night-shade or corn.

From the Work.

GASTON CIRCUIT, DEMOPOLIS DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* The camp meeting at Smith's camp ground began October 2, and closed on the seventh. The meeting was a good one. Between fifteen and twenty conversions, and twenty-four accessions to the church.

C. B. DUBOSE, P. C.

PUSHMATAHA, ALA., Oct. 15, 1874.

CLARK CIRCUIT, MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* We closed a meeting of five days on last Wednesday night, at Cedar Creek church, Rev. Francis Walker, preacher in charge. Truly the Lord blessed his people. Twenty-six were added to the church, with ten or twelve conversions. The membership was greatly revived. The pastor was ably assisted in preaching by Father Wimbish throughout the meeting, and by C. W. Moody, local, part of the time. Great good was accomplished. God be praised. Bro. Walker has been blessed to see the fruits of his labors just on the eve of his departure from us to Texas. May the good Lord ever be with him.

H. S. GUNN.

OCTOBER 17, 1874.

SHELBYVILLE CT., EAST TEXAS CONFERENCE.—*Mr. Editor:* About the last of July Bro. M. Donegan, our pastor, commenced a series of protracted meetings, the first of which was held at Brown's schoolhouse. Here the revival flame broke out. The Holy Spirit, manifesting itself in power from the first, has grown, giving the most remarkable series of revivals known in the history of our circuit. Many gray-haired veterans in the service of satan came tremblingly crying: "Men and brethren, what shall we do to be saved?" and many found that "peace which passeth understanding." At the District Conference Bro. Donegan reported the membership of our circuit at three hundred. At this writing it reaches five hundred and fifty, and Bro. Donegan has sanguine hopes that he will double the former membership. The number of conversions fully equals the accessions to the church. All praise to God, for his mercy endureth forever.

A. M. RAGLAND.

OCTOBER 25, 1874.

BRANDON, MISSISSIPPI.—*Mr. Editor:* I trust you will not consider it an intrusion on the valuable space of the ADVOCATE to give to our friends in other sections a short account of the abounding work of grace which God has been pleased to bestow in this part of his vineyard. Our faithful pastor, Bro. Leith, assisted by Bros. Hurst, Hayes, Ellis, Kendall, and Rev. Dr. Kline, of the Presbyterian church in this place, has just closed a protracted meeting of eighteen days with the most happy results. Thirty-two have been added to the church, a considerable number converted, and believers edified and built up in the most holy faith. The larger portion of the community seemed deeply interested, as was evidenced by the large congregations attendant upon each service. The word preached was indeed attended by the power and unction of the Holy Spirit. It was truly a season of refreshing from the presence of the Lord. May God in his own good pleasure and wisdom continue to advance his kingdom upon earth, to the entire destruction of sin and corruption among us, and until all shall know the Lord, whom to know aright is life eternal.

J. W. McM*****.

OCTOBER 30, 1874.

PIPKIN'S CHAPEL STATION, WOODVILLE DISTRICT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* Pipkin's Chapel station is a country church about fourteen miles north of Baton Rouge, and about seven miles east of Port Hudson, in East Baton Rouge parish, Louisiana. The number in membership is about seventy-five. This is its first year as a station. We have just closed the annual protracted meeting, lasting nine days, resulting in the addition of sixteen persons, the conversion of some sixteen or twenty, the revival of love in old members, and the planting of precious seed in soil that will, we believe, bring forth good fruit. Our communion service was noteworthy, as the members of the Plains Presbyterian church—Rev. A. Z. Young, pastor—gathered with us, according to our mutual custom upon such occasions, and at one time the altar was surmounted by some forty male communicants. The year so far has been one of constant care and labor, under many discouraging circumstances. The partial failure in the crop last year, and the light crop this year, hinders the building of a parsonage, and the station in consequence has not developed to that degree of solidity that it otherwise would have done. Yet there is much to be thankful for. God has kept us in peace and in the bonds of love. A healthy influence has been exerted upon the surrounding country. Souls have been converted and sinners warned. The quota for Bishops' fund ($20) has been raised. The assessment for widows ($40) will be met in full, and there is $75 subscribed for missions. The preacher in charge and presiding elder live in hope. Their faith is strong.

ROBT. B. DOWNER, P. C.

PALMETTO HOME, YAZOO COUNTY, MISSISSIPPI.—*Mr. Editor:* At the request of Rev. H. H. Montgomery, presiding elder of the Jackson district, I took charge of this work in March, and, notwithstanding the many difficulties attending the work at that time, I feel that the effort to establish Methodism in this section has not been in vain. Indeed if the advantage already gained is followed up it will result in a grand success. This is a fine field—unsurpassed, in fact, in point of wealth, refinement and hospitality—and only needs energy and a determined effort to establish a work that the church will have cause to be proud of. In the absence of houses of worship the people generously gave me the privilege of holding religious services statedly at their residences, which added very materially in the furtherance of the enterprise. We have an arrangement on foot by which we hope to build a Methodist church at this place before the close of this Conference year, with a fair prospect of building others on the work at an early date. As to the spiritual condition, while the outlook is not as promising as we would like to see it, yet there is a manifest work of grace going on in our midst.

At our quarterly visitation by the presiding elder on his fourth round, embracing the fourth Saturday and Sunday in September, a few who loved Jesus before were made to rejoice in God our Father, while the thunderbolts of God's truth hurled into the ramparts of iniquity with power and demonstration of the Spirit, resulting in two accessions to the church, thus enabling us, with those who had formerly belonged to our church, to organize a little society. On last Saturday Bro. R. D. Norsworthy, from Yazoo City station, came up and remained with us until Tuesday morning, giving us four stirring sermons, from which resulted one accession and one bright conversion, with a manifest effect upon the neighborhood.

I hope to send you some subscribers before the close of the year.

Yours in Christ,

V. H. NELSON, P. C.,
Silver Creek Mission.

OCTOBER 28, 1874.

RUTLEDGE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* We believe we stand at the head of the list of reports, in the bounds of Southern Methodism, in several respects. First, as to the number of accessions, of which we have one hundred and seventy-four. Second, as to the number of infants baptized, of which we have seventy-nine. Third, as to the number of Sunday schools, of which we have eleven—one more than our number of churches—all of which are using our own literature, and nine of which are in a prosperous condition. Fourth, as to the number of churches built this year, of which we have three which are respectable, and which we expect to preach in before going to Conference. Owing in part to the amount expended in building churches, and in the support of Sunday schools, and in part to the exceeding shortness of the cotton crop and the previous moneyed stringency, we fear our other financial reports will be somewhat meager. One other item of importance is that of the entire number received. Although a large proportion of them are from Baptist families, and a good many of them hardshells at that, only one has chosen to be *immersed*. The above results have not come along of themselves, but have cost much hard labor and many tears. The writer has more than once waded (on foot) creeks deep and wide, and crossed many others which came over the seat of his buggy, and driven through storms severe.

In looking back through the past four years the writer finds he has received into the church about five hundred members, organized one new circuit and five churches, built five houses of worship, baptized about two hundred and fifty infants, and raised over $200 for Sunday school purposes. What preacher in Southern Methodism has more for which to be thankful? To God's blessed name be all the praise.

B. F. BLOW.

RUTLEDGE, ALA., Oct. 28, 1874.

SPRING CREEK CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* Our camp meeting took place, according to appointment, on the eighth of October, and closed on the twelfth. It was our third meeting here. The interest has grown, both as to congregation and results. We had with us the Revs. Messrs. J. H. Stone, presiding elder, R. S. Trippett, C. Keener, J. F. Wynn, A. E. Clay, W. Hart and S. H. Cooper, with Bros. Pilley, Blocker, Cudd, Monroe, Warner, Coodey and others, local brethren. After the first sermon penitents presented themselves at the altar, and as the meeting grew in interest a greater number, who felt their sins to be a burden, came to seek that blessed One who once said, and ever says: "Come unto me." On Sunday night there were from ninety to one hundred at the altar. The preachers preached in great power and demonstration of the Spirit. The congregation sang lustily, and we felt that none but the choir immortal could surpass them either for spirit or melody. Oh! how the woods reverberated at the sound of our inimitable choruses, and the wind itself seemed to assist us as it played its unceasing anthems amidst the heavenward branches of the pines. We had some conversions at almost every service. Twenty-seven attached themselves to the church; probably a greater number converted; also a goodly number of *prospectives*. Some that had lost their first love were brought into the fold again, and Zion was built up. It was indeed to us Methodism in earnest. Spring Creek camp meeting is now an established institution, which will be seen from the following resolution:

Whereas, The members and friends of the Spring Creek circuit, with a view to promote the spread of pure and undefiled religion among our people by making our camp meeting a permanent institution, hereby request the friends of our church in Alexandria and Evergreen to assist us in supporting said camp meeting by building tents; therefore,

Resolved, That the members and friends of the Methodist Episcopal Church South in Alexandria, Evergreen and Bayou Boeuf circuits, and in Opelousas, be and are hereby earnestly and cordially invited to cooperate with the members on the Spring Creek circuit in establishing a permanent camp ground of said circuit.

We are greatly indebted to the tentholders and friends for their kind hospitality and self-sacrifice in providing for and keeping so many of our people, and that so very bountifully. May the Lord bless them a hundred-fold.

We have had the Master's presence with us throughout the year—had conversions and accessions at every appointment. Up to date we have received about sixty members, the majority by profession of faith, and baptized thirty adults and twenty-five infants. Yours in Christian love,

FRED. WHITE, P. C.

EVERGREEN, October 30, 1874.

Mississippi State Fair.

MR. EDITOR: This is the third day of the fair, and until to-day nothing of special interest to the writer has occurred.

At twelve M. Prof. Gathright delivered the annual address, which proved worthy the occasion and the reputation of the professor as a writer and speaker. It was hoped that the address, or a synopsis of it, would be obtained for your columns; but the speaker was not in accord with such hope. He is a modest man, but one of the ablest teachers and writers in the State. The subject was, of course, on the times, and the great necessity existing for active workers in the field of mind and matter. He iterated the fact that the farmer is nature's true nobleman, and insisted on the dignity, importance and beauty of labor. Further, that many in the so-called learned professions would be more useful to their country and kind were they engaged in manual labor. The latter, however, should be combined with a thoroughly correct theory. He doubted the expediency, at the present time, of establishing agricultural schools and colleges. He was sanguine as to the final success of the South in the various efforts put forth to ameliorate the condition of her children, and thought it unworthy our name and lineage to despond or to remain listless while so much remains for us to do.

A well-deserved compliment was tendered the contributors and supporters of our State fair; but regret was expressed that not more of Mississippi's products were exhibited. The fair, though predicted to be a failure, from present indications will prove a success, all things considered. One very objectionable feature—I may say two—appeared, viz.: horse-racing, with its attendant betting, games of chance, and liquor-drinking. Were all moral and religious people to frown upon these vices, and in every respect discountenance them, more good (D. V.) might be expected to be accomplished on such occasions.

The writer, although an observer of the other doings, did not look upon the racing, notwithstanding better men than he thought it no wrong action to become spectators to that, all of the surroundings of which are only evil. It was hoped that the grangers and the temperance men, by their combined influence, would so remodel public sentiment that the farming interests would be much more largely represented, and that a better moral tone should prevail.

As ever, yours, R. A. N.

JACKSON, MISS., Oct. 29, 1874.

Periodicals.

OUR Sunday school periodicals for December are out in good time, and of excellent quality. It is the last set of the year, and about the best. The Magazine, Visitor and Little People are not excelled by anything in their line that we receive. We are sorry to know that some of our schools are not supplied regularly with them. Let them take measures at once to order a full supply. They are worth a thousand times what they cost.

THE American Agriculturist for November is a fine number, splendidly illustrated, and crammed with valuable reading.

THE Little Corporal for November is beautifully illustrated, and filled with the best of reading matter for the children.

IS IT RIGHT for a Bishop to send a single man to a charge able to support a man with a family, provided there are married men competent to the work?

Is it right for a Bishop to send a man of family to a charge, and have a large missionary appropriation made to aid in his support, when a single man could be sent equally competent?

These are questions of much interest to a large number of the members of our Conference, and it is hoped that Bishop Doggett and his cabinet will prayerfully take them into consideration at our approaching annual session. ALABAMA.

A LITTLE good will apologize for a great deal of bad.

Nina Sahib.

THE CAREER AND CAPTURE OF THE HEAD OF THE SEPOY MUTINY.

The following is a sketch of the person and life of Nina Sahib, who has recently fallen into the hands of the British:

Nina Sahib, the title of Dhundoo Punt, a Hindoo chieftain and a leader of the Sepoy mutiny in 1857, was born in 1824. He was the son of a Brahmin of the Deccan, and when a little more than a year old he was taken to Bittoor, where Bajee Row, the peishwa or chief of the Mahrattas, adopted him in 1827. On the death of Bajee, without heir of his body, in 1851, an estate in the neighborhood, which had been bestowed upon him during pleasure by the British was declared lapsed to the East India Company, as they had previously refused to recognize inheritance of lands by adoption, and a pension of $150,000 a year granted to him and his family in 1818 was also stopped. Nina Sahib sent an agent to England to advocate his claims, but without success, and this supposed wrong he never forgave. He lived, however, in apparent friendship with the English, imitating their customs as far as he could, and was permitted to occupy the town of Bittoor, where he possessed great wealth and much influence. When the Sepoy mutiny broke out in 1857 he was fully trusted by the English, who applied to him for a body of soldiers to guard the treasury at Cawnpore, which he immediately granted; but no sooner had the insurrection occurred at the latter place than he put himself at the head of the rebels and killed all the Europeans that fell into his hands, among whom were two large parties, principally of women and children, who were endeavoring to escape down the Ganges from Futtehgurh. The English at Cawnpore, in the meantime, defended themselves until June 27, when they surrendered on the Nina, promising to send them safe to Allahabad. They were permitted to embark, but immediately afterward fired upon, and many were killed, and the rest brought back to land. The men were put to death at once; the women and children, after suffering horrible outrages, were massacred July 15, the day before Havelock arrived at Cawnpore, and their bodies thrown into a well. The Nina retreated to Bitteor, where Havelock defeated him on the seventeenth, driving him out of the town and destroying his army. He soon got together another army, with which he followed Havelock into Oude, but afterward returned toward Cawnpore with the intention of attacking General Neill, who was in garrison there with a small force. Reoccupying Bittoor, he was driven back in confusion by General Neill, August 15; and on the next day Havelock, who had returned from Oude, defeated his whole force after a sharp engagement. Owing to the exhaustion of the victors, and their want of cavalry, the Nina escaped, and without coming directly in contact with the British, except once at Cawnpore, where Sir C. Campbell defeated him, December 6, continued an active and harassing warfare. On the occupation of Gwalior by the rebels, in June, 1858, he was chosen peishwa of the Mahrattas, and his nephew, Row Sahib, was placed in command of the city. His subsequent career is difficult to be traced, for his energies were bent rather upon escaping pursuit than conducting offensive operations. Long after the other leaders had submitted or been captured, he continued, with the Begum of Oude, and about ten thousand rebels, to infest the northern parts of central India and the frontiers of Nepaul. A report that he died of fever, in the latter part of 1859, was generally discredited, and until now it had been uncertain whether he was alive or not. His arrest at this time will doubtless be a pleasant surprise to the British government, who will, no doubt, give him the punishment he fully deserves.

MESSRS. MOODY AND SANKEY IN BELFAST.—Our latest advices from Ireland, says the New York *Christian Advocate*, assure us that the largest houses in Belfast are unable to accommodate the crowds that gather at the revival services conducted by Messrs. Moody and Sankey. October 8 a great open-air meeting, free to all comers, was held in the Botanical Gardens. The railway authorities provided cheap fare, and the attendance aggregated about twenty-five thousand people, many of them of the highest respectability. Numerous business houses closed their establishments for a part of the day to enable their clerks and other employes to be present.

A great platform erected for the occasion was filled with ministers of various denominations—Methodist, Episcopalian, Presbyterian, Congregational and others. Mr. Moody proclaimed with impressive effect the free gospel offered to all, and Mr. Sankey led the congregation in singing the beautiful evangelical hymns which intensify the devotional interest of the revival meeting. At the close of the service the people were invited to repair to the in-door meetings held in various churches.

THE Rev. Charles M. Baldwin, son of the late Rev. Dr. S. D. Baldwin, says the Nashville *Christian Advocate*, died in Nashville, in great peace, November 3. He had been ill for some months, and in consequence asked to be discontinued (being on trial) at the late session of the Tennessee Conference.

The Christian Advocate.

THURSDAY, NOVEMBER 12, 1874.

FAR APART.

Beneath the quaint old bridge you hear
The waves make music as they pass;
And, winding to the elm-tree near,
You see the pathway through the grass,
Where we were wont to walk, alas!

The river wanders, as of old,
Beneath the shade of willow-trees;
The sunlit waters gleam like gold,
And ripple to the gentle breeze;
But I am far from thee and these!

The sky bends over, broad and blue,
And in the soft and mellow light
You tread the lane our footsteps knew
In former days, when days were bright;
Do *these* days bring such sweet delight?

And still that lane with grass is green;
With fragrant flowers the banks are fair;
In golden gloss and silver sheen
The bees still haunt the balmy air;
But you will fail to find me there.

Again, perchance, I may not see
The rustling rows of willow-trees
(Which lent a leafy canopy
When we strolled underneath at ease;)
For I am far away from thee and these!

Our joys forsake us. Soon does Spring
Pass by and for the Summer call;
Soon do the birds lose heart to sing
When fading leaves in Autumn fall;
And Winter is the end of all.

The Quiver.

Presiding Elders and Missions.

MR. EDITOR: In a great many presiding elders' districts there are fields of ministerial labor which are denominated *missions* by the Bishops who successively preside over our Annual Conferences. The Annual Conference Missionary Boards of the respective Annual Conferences make appropriations of missionary funds to these missions for the support of the preachers who are appointed to them. Sometimes appropriations are made to aid in the support of the presiding elders of such districts as are financially weak. The Missionary Boards, I doubt not, in making their appropriations, do so in view of such facts or information as they have before them. Frequently, however, the boards are not apprised of all the facts. The figures in the reports of our statistical secretaries, showing the aggregate receipts of the presiding elders of the several districts, constitute one class of facts, at least, from which the boards determine whether or not it is necessary to make appropriations to aid in the support of the presiding elders. From the same source (the statistical secretaries' reports) the boards determine what amounts to appropriate to the missions within the districts. A few examples may serve to illustrate how these statistics govern the boards in making their appropriations. For instance, B. district, of Z. Conference, in 1872 pays its presiding elder (collected by the stewards) $299. This the Missionary Board of Z. Conference sees is not sufficient for the support of the presiding elder. So it appropriates $500 to that district to supplement the salary of its presiding elder for 1873. The Bishop assigns to that district, as its presiding elder for 1873, a man with a small family. To C. district, of the same Conference, the Bishop assigns a man with a larger family. This district pays its presiding elder in 1872 (collected by the stewards) $1,370. This the board deems sufficient for the support of the presiding elder of C. district, and consequently makes no appropriation to aid in his support. If the board sees from the statistics that the stewards of a district collect an amount sufficient for the support of the presiding elder it makes no appropriation to aid in his support, and *vice versa*. Likewise, if the board sees that a pastoral charge does not pay enough for the support of the preacher in charge, it appropriates funds to supplement his salary, and *vice versa*. Frequently it occurs that a district, taken as a whole, has sufficient financial strength to support its presiding elder, and the board, being apprised of that fact, makes no appropriation of funds to aid in the support of the presiding elder; while within the same district there are a few circuits of such little financial strength that it becomes necessary to supplement the salaries of the preachers in charge by an appropriation of missionary funds. Here the question arises: Have the presiding elders a right to a part of the missionary funds appropriated to weak circuits and missions within their districts? Those who take the affirmative of this question argue (and this is the only argument advanced on that side) that, as the presiding elders render service on these missions, they have a right to a part of the appropriations made to them. But, on the negative side, he it said that it does not follow that the presiding elders have a right to a part of the appropriations to missions within their districts simply because they render ministerial service upon them, else local preachers and supernumeraries are entitled to a part of the same fund. I believe it is commonly understood that the presiding elders must attend four Quarterly Conferences in each pastoral charge within their districts respectively, unless a pastoral charge is bracketed with some other pastoral charge by the authority of the Bishop. And the presiding elders are entitled to share with the preachers in charge the funds collected by the stewards for the support of the ministry during the current year. But they have no right to a part of the missionary appropriations to the weak circuits and missions within their districts. That it is not equitable for the presiding elders to share in the funds appropriated to missions within their districts may readily be seen by the following illustrations: B. district, of Z. Conference, pays the presiding elder in 1872 (collected by the stewards) $299. This the Missionary Board of Z. Conference sees is not sufficient for his support. So it appropriates $500 to that district to aid it in the support of its presiding elder for 1873. The district stewards allow him $500 more, and apportion that amount among the several pastoral charges on the district for collection. Thus it is estimated that $1,000 is necessary for the support of the presiding elder of B. district. On said district there are two missions—the G. mission and the H. mission. To the G. mission the board appropriates $150, and to the H. mission $100. The stewards on G. mission allow the preacher in charge, in addition to the missionary appropriation, $110. Thus it is estimated that $260 is necessary for the support of the preacher in charge of G. mission. The district stewards apportion $25 to G. mission to be collected by the stewards for the support of the presiding elder. Of this $135 the stewards collect $73.50, $60 of which is paid to the preacher in charge, and $13.50 to the presiding elder. The stewards on the entire district collect for the presiding elder $299. The Missionary Board pays sixty per cent. of its appropriations. So the presiding elder receives $599. This amount is small enough—not quite sixty per cent. of his entire allowance. The preacher in charge of G. mission receives $60 collected by the stewards and $90 from the board—that being sixty per cent. of its appropriation to that mission. Thus the preacher in charge receives $150 in all—not quite sixty per cent. of *his* entire allowance. Between him and his presiding elder this is perfectly equitable, as each receives the same proportion of his allowance. But suppose the presiding elder takes a part of the appropriation to G. mission. If he makes a pro rata division of this fund between himself and the preacher in charge of G. mission, on the basis of their respective allowances by the stewards, his share is $16.66. So the presiding elder (as he takes also a share of the appropriation to H. mission) receives $620 or more, which is more than sixty per cent. of his allowance, while the preacher in charge of G. mission receives only $133.34—considerably less than sixty per cent. of *his* allowance. All can see that $1,000 for the presiding elder is a more liberal allowance than $260 for the preacher in charge; and yet the presiding elder, by sharing in the appropriations to missions within his district, gets more than sixty per cent. of his allowance, while the preacher in charge of G. mission, having to share with his presiding elder the fund appropriated to his mission, receives less than sixty per cent. of his allowance. This is not equitable.

Again, C. district, of Z. Conference, pays in 1872 (collected by the stewards) for the support of its presiding elder $1,370. E. circuit, on C. district, pays $164.50 for the support of its preacher in charge for the same year. The Missionary Board of Z. Conference, deeming $1,370 sufficient for the support of the presiding elder of C. district, makes no appropriation to that district to aid in his support. But, seeing that $164.50 is not enough for the support of the preacher in charge of E. circuit, the board appropriates $200 to that circuit. The district stewards on C. district allow the presiding elder $1,875 for 1873, and of this amount they apportion $100 to E. circuit. The stewards of E. circuit allow the preacher in charge $500 in addition to the missionary appropriation. Thus it is estimated that $700 is necessary for the support of the preacher in charge of E. circuit for the year 1873. The stewards throughout the district collect for the presiding elder $1,136, $27 of which is collected by the stewards of E. circuit. The same stewards collect for and pay to the preacher in charge of E. circuit $135. In addition to this he receives from the board $120, which is sixty per cent. of the appropriation to E. circuit. His receipts in all amount to $250—a little more than fifty per cent. of his allowance. The presiding elder receives a little over sixty per cent. of *his* allowance. This is equitable, however, as the presiding elder and preacher in charge each receives twenty seven per cent. of the amounts assessed upon E. circuit for their support respectively. The preacher in charge receives a smaller per centage of his allowance than the presiding elder, yet there is equity between them, as it is the misfortune of the preacher in charge to serve a circuit which pays but twenty-seven per cent. of its assessment, and the good fortune of the presiding elder to serve a district which, taken as a whole, pays over sixty per cent. of its assessment. But suppose the presiding elder lays claim to a pro rata division of the appropriation to E. circuit, and helps himself to $20 of that money. This reduces the receipts of the preacher in charge of E. circuit to $235, which is less than fifty per cent. of his allowance, and swells the receipts of the presiding elder to $1,156, which is largely over sixty per cent. of his allowance.

Suppose, again, C. district has other missions on it, and the presiding elder lays claim to a share of the appropriations to them—his receipts are still further augmented at the expense of sad deficiencies in the receipts of the other missionaries. Thus the missionaries have to support deficiencies which go far toward making up an excess for the presiding elder. This is not equitable. Besides, if the amounts to which the presiding elder helps himself out of appropriations to missions within his district are reported in the column of receipts for the support of the presiding elder, a false exhibit of the financial strength of the district is made, as a part of the sum thus reported as the presiding elder's receipts is money paid by the board, and not collected by the stewards. Again, if these amounts are not reported as his receipts, the board may be deceived, and make an appropriation to the district to supplement the salary of the presiding elder larger than is actually necessary.

The conclusion that the presiding elders have no right to a part of the appropriations to the missions within their districts cannot be avoided. The support of presiding elders is otherwise provided for. The district stewards estimate their salaries and expenses, and if the stewards of any district fail to collect the amount estimated as necessary for the presiding elder, he must support the deficiency as best he can, as many have to do who manipulate no missionary funds at Conference. If the deficiency is so large as to cause distress, he may have recourse to the Preachers' Aid Society, or find relief in some other way; but he has no right to help himself to funds appropriated to particular missions within his district. These appropriations made by the boards are for the express purpose of sustaining the missionaries in their work. The majority of the presiding elders, so far as I have had opportunity to observe and inquire, think as I do, and consequently lay no claim to a share of the appropriations to missions within their districts. The very few presiding elders who entertain the opposite view, and act accordingly, no doubt are sincere and honest, yet I think they are in the wrong. Therefore, Mr. Editor, I furnish you with this communication, in the hope that the presiding elders will see it, and that hereafter there will be uniformity throughout our connection in the practice of presiding elders touching this matter. I am not personally involved in this matter, as I never had a cent withheld from me by a presiding elder to which I thought myself entitled. I only write because I desire that justice be done to men who deserve the sympathy of all—I mean the men who travel missions within the several Annual Conferences. I heard a preacher who had traveled a mission in one of our Annual Conferences expressing doubt as to his ability to move his family to a circuit to which he had been assigned, "because," said he, "I did not get the missionary money to which I was entitled." Two hundred dollars had been appropriated to the mission he had served, and he only received $76. According to the decision of the board, as I understood it, he ought to have received $120.

In conclusion, either the presiding elders who shared in the appropriations to missions within their districts ought of right to pay back to the missionaries the amounts to which they helped themselves, or missionaries on other districts ought of right to pay over to their presiding elders a share of the missionary funds they received. Let there be uniformity in this matter.

SIXTY PER CENT.

Conference Skimmers.

MR. EDITOR: There is a class of preachers in the itinerancy, I think, the above appellation exactly fits, and I will tell you why I think so. They skim off the richest and best cream of the Conference to which they belong, and if they can see any good skimming anywhere else they are awful anxious to get to do the work.

I am not opposed to transferring from one Conference to another, but I am opposed to this skimming for good and *preferred* appointments. If a preacher has any personal reason for a change, it ought to be allowed, and in that case he should go to take his chances—equal chances—among the brethren to whose Conference he transfers, and should be received as a brother, and treated as if he had always been a member of that Conference.

Or sometimes the Bishop sees proper to transfer men to fill the work as they think best, there being no suitable men in the Conference where the precious boon lies. In this case it is right to welcome them to the new field, or back to the old again; but let the Bishop make the preferment. There are some brethren who, as soon as they hear of some important appointment to be vacated in a sister Conference, draw out their long-handled spoon and begin to skim; and as soon as the cream begins to rise in the old Conference they left, they are right back in it with their ladle.

These Conference skimmers remind me very much of some fortune-hunters in matrimony—any lady is fair if she has money; none are comely without it. So any Conference is fair if it has a few large cities in it, and no suitable men to fill them. Some of these favorites tickle for each other. They interchange pulpits, give the congregation a sugar-stick to suck; and next you hear they are demanded by the people; and a hint is all they need to be manufactured into a demand.

Sometimes when they hear of any good skimming to be done they become wonderfully zealous, and feel that Providence is going to enlarge their field of usefulness. They cannot go into all the world without a *transfer;* and I have heard of a few in my life who felt that God had called them to a large city mission. "No pent up Utica could contract their powers."

Now, in all seriousness, is this a fair tote? Is it right for one man or set of men, because fortune or accident has once placed them in an important position, that they should run that line through all the Conferences? That is the great reason why they revolve in this circle. They are in it and intend to stay in it. It is easy to stay on the top shelf, but it takes hard scrambling to get there. It is all fudge to say there are no men in the Conference to fill their places. How do you know they cannot fill them? Have you ever tried them? Some men command with equal success a regiment, a brigade or an army; and there are many men in the ranks who would make a general, and there are many men that could fill these places if they only had a trial. But these cream-skimmers keep them forever on blue milk.

ALABAMA CONFERENCE.

Camp Meeting Suggestions.

What is it? thought I. Sure enough, what is it? Just this: Here are persons of intelligence coming to this place of worship with prejudices of the strongest sort—hearts as hard as flies, and strong set in their opposition to the humbling truths of God's word; and behold! in the flight of a minute a great change in their views and feelings has taken place. They know not how it came about, but of the fact that they are not now what they were a few moments ago there is no doubt. This only led the thought a little further. Suppose we give Huxley the benefit of protoplasm (what a word!) as the basis of physical life. Here is a new form of life which certainly did not find its beginning in a nettle. Physically the subject of this new life has undergone no change, and yet he asserts that he is not the same being. He is equally sure that the life he once possessed has been expelled, and a new form of life has taken the place thereof. The original protoplasmic life, which once filled this human form, vanished like a mist-cloud, and still there is vitality, and that of a robust nature. Just so. No change in the anatomy, locomotion or color of the hair is observable of this being; but the current of his thoughts, his tastes and affections are the very reverse of the ones he has just lost. Learned scientists, please solve this problem. If it is a "philosophical impossibility to demonstrate that any given phenomenon is not the effect of a material cause," as you say, here is a nut for you to gnaw. Can a change so sudden, so vast and complete be the result of a material cause? Does the "nettle-sap" theory meet the fact and account for the effect?

These camp meetings give birth to questions too hard for the learned and "wise" of this world to answer. True science all should love; and the wider she opens the space for contemplation, and the more she gives us of the wisdom and power of God as developed by her searches into the hidden treasures of nature, the loftier will be our reach of thought, and the deeper will be our humility.

Another thought: Alongside of this antagonistic fact to the infidel philosophy of the age, as resulting from science, was a beautiful example of the application of science to human wants. There sat one in the vast congregation deprived of hearing, but whose soul was thirsting for the "word" which gives this life unknown to protoplasm. To contrive some instrument, that the speaker and himself might be brought into communication, was the work of many a day. Perseverance, aided by the discoveries of science, enabled Bro. Ayers to attain his wish, and now with his simple metallic box and conducting pipe he can enjoy the preaching of God's word with the congregation.

Let science be used to develop what properly belongs to her department, but drive her back to her place where she invades the sacred domain of her Lord. Her mien is very attractive, her voice sweet, her companionship seductive, and she leads us into lovely fields where flowers please the eye, and their perfume intoxicates the senses; but if we are captivated by her flatteries, and become wedded to her teachings, so as to put aside him from whom she received being, her teachings will lead to hell.

INDAMORA.

October.

The bright days of autumn are ours again. A flood tide of golden glory beams from October's cloudless sky, bathing the earth with impressive beauty, mournfully sweet. The lessons learned from nature's treasures are beautiful and instructive, making bright our being with the essence of joy, casting a melting tenderness, fraught with gleanings from memory's touching pages, over our hearts. Earth's panorama shines with the dress of gold and crimson of the dying leaves that rustle down with stillness so profound that we almost start at the overflowing of the heart's full fountain. The grandeur of the Scripture strikes us: "We all do fade as a leaf." We too must fade and fall. Impressed with this sacred truth, we look through nature up to nature's God, and meekly bow with submission to all his holy dispensations. The mournful beauty that crowns the golden days of autumn fill us with a tender appreciation for all the beautiful in nature. There is a charm, a beauty and a power, an impressive loveliness, in every scene we behold. The gushing swell, the musical murmuring of glittering waters sweeping over shining rocks and pearly sand, with here and there a cluster of crimson flowers drooping their perfumed bells to the amber wave.

The sapphire haze, the rosy light that flows from the sunset throne of burnished gold, painting the evening sky in the richest coloring of changing beauty. Pale flowers of light, whose beamy petals drip with silver dew, and their glittering tints tremble with sweetness distilled from the rosy sea, imparting freshness and fragrance rich and rare, and we bow to the shrine of poetry, while we feast on its enlivening sweets. Autumn days are tinctured with a melting tenderness which language fails to paint, from the glowing flush of jeweled morn to the gray twilight hour, when all nature is hushed in sweet repose, and the mournful chirp of the cricket beneath the purple grass sounds in unison with our own flow of thoughts. As we gaze upward the jeweled fretwork of the sky smiles down through the moon-lit air in golden splendor over nature's charm, so exquisitely wrought.

We can scarcely repress the rising tear as we view the grand and beautiful executions in nature, never attained by mortal skill, the perfections of God's handiwork—types of that immortal beauty which fadeth not away, but will live and brighten through the limitless ages of eternity. If earth, our present abiding-place, fills our souls with lofty conceptions, gilds our pathway with refining beauty, holy aspirations, what will be the effect of immortal joys, living light, celestial beauties, that will burst upon our enraptured sight when the golden gates are opened and we enter eternal joys?

RUTH.

BURNT PRAIRIE, Oct. 14, 1874.

A HOLY life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great, heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeams, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not the waters of "the river, great and many," rushing down in torrent noise and force, are the true symbols of a holy life.—*Bonar.*

WHEN God threatens, that's a time to repent; when he promises, that's a time to believe; when he commands, that's a time to obey.

Obituaries.

COLONEL CAREY W. BUTT.

Carey W. Butt was born in Norfolk, Virginia, January 17, 1826, and died in Mobile, Alabama, September 30, 1874. His father, a local preacher, came to Mobile in 1836, and immediately joined his family to the church, putting his children into the Sunday school. Carey was converted at fourteen years of age, and received into the fellowship of the church by Dr. J. Hamilton. From this day of his conversion to the day of his death his consistent conduct commanded, in a remarkable degree, the confidence not only of the church members, but of all who knew him. At the time of his death, and for years previous, he was superintendent of the Sunday school, class-leader, steward, and chairman of the board of trustees. When sixteen years old Providence, by the death of his father, laid upon him the care of his mother and five children younger than himself—a responsibility which he discharged to the admiration of his friends, and the entire satisfaction of his mother and the family. In 1848 he was married to Miss Ann Heard (sister of the Rev. James A. Heard, now of the Memphis Conference,) with whom he lived in the happiest union till God took her from his embrace. Circumstances made him a merchant. By diligence he soon acquired a knowledge of the details of business, and, mastering the laws of commerce and trade, he rose to the rank of a first-class business man. His name is to be seen on the boards of trade and of education, and in the lists of directors of railroads and moneyed institutions. In these bodies he was held in high esteem for intelligence and integrity, and his counsel was listened to always with attention and respect. During the war he commanded a company, and was severely wounded in the battle of Shiloh. Afterward he commanded a regiment of State troops, stationed in Mobile, being disqualified by his wound for further field service. After the close of the war he resumed business, and rapidly accumulated wealth, but, removing to New Orleans, lost it all by the failure of his country customers. Returning again to Mobile, he entered into the cotton business, which proved exceedingly lucrative. And again last year the financial calamity, which spread over the country, fell upon him. But again, not dispirited, he made arrangements, and was just entering upon business with excellent prospects of gain. Like all really great men, Colonel Butt was remarkable for variety of intellectual gifts, for fullness and force of individual life, and for a peculiar combination of moral principles which gives character its unique and harmonious expression. In language and imagination he had the gifts of the orator or poet; in the perception of form and color, and the power of original design, those of the painter or sculptor; in delicate appreciation and enjoyment of sweet sounds, those of a musician. These talents all rested upon a strong basis of common sense, solid in its structure, and large in all its proportions. He seemed capable of distinction in almost every department of intellectual labor. A mind so richly furnished made him a delightful companion in conversation, as well as a valuable associate in business. His conversion was satisfactory. He never doubted it, but always spoke of it as a fact of consciousness distinct as his personal existence or identity. He knew when and where he first saw the Lord and heard his word of forgiveness—a fact that made him an excellent religious counselor and guide, in that it gave him clearness of spiritual perception, and furnished him with a test of spiritual judgment. For this reason he filled with efficiency the various offices of the church, keeping his eye on her spiritual life, and guarding that life with jealous vigilance and inflexible resolution. No matter how sin attempted to disguise itself under the pretenses of neutrality or righteousness, he could see it and define it, and would expose it as well in personal conduct as in proposed policies. Gifted in prayer, ready and appropriate in song, scriptural in advice and exhortation, he was of great value to all social meetings. In business meetings also he was no less valuable, being able to discriminate between matters of obligation and matters of expediency, the essential principles of religion and mere laws of taste. The worth of such a man cannot be estimated. And when to all this we add, as we may in truth, that he had enlarged views—loathed everything narrow in church policy as a meanness and a sin, that he devised liberal things, that he freely made large contributions to all purposes of benevolence, that he had the courage to denounce wrong and defend right—we can but mourn his death as a loss almost irreparable. His character was molded by two very simple but very great moral principles—confidence in himself, and trust in God. These seemed to have blended into his very consciousness, and to have modified every movement of his mind and soul. They imparted to his character at once simplicity and fullness, uniformity and variety, buoyancy and gravity. He held himself answerable directly and only to God and his own manhood. As responsible to himself his course was marked by a sustained, dignified self-respect, which delighted to concede all that is due to the personal rights and dignity of others—even the humblest—yet, without offensive self-assertion, indignantly refused to bow to any mere form of human greatness, and despised every appearance of pusillanimity as essential degradation, and in biting scorn denounced it as a villainy. As responsible to God he bowed with reverent and submissive spirit to the will of God, whether written in the Holy Scriptures or expressed in the events of his own life; and years ago reached a point, as he has frequently said to me, where, if in his power, he would not erase a syllable from the holy word or alter a fact in his life. He arranged his business affairs soberly, and then, not calculating on failure, put all his strength to work to accomplish his purposes. And if his plans failed, as sometimes they did, reducing him from affluence to poverty, he cheerfully submitted, and threw himself fully back on Providence, believing with all his heart they would have succeeded had God seen best to break them—best for him and for his, both for the world and the next. Such alternations of prosperity and adversity would have ruined men less perfectly balanced, burst their hearts with pride, or crushed them with despair. But a life regulated as his could not be deranged by these things, because it was hid in God and beyond the reach of disturbing forces. Consequently, in poverty or wealth, in blessing or bereavement, in health or sickness, he was the same humble, hopeful Christian, the same quiet, unostentatious gentleman, the same collected, laborious man of business. When his wife died, for a short time, only a few days, his whole nature rose in meek and resentful rebellion against God. But, except on that occasion, all the incidents of his life, from sixteen years old till his death, he accepted as the conditions of development and preparation for heaven. There was about him no repining, no boasting, no despondency, no presumption. He was satisfied with his life, because God had ordered it, and he met death without a fear. He died of disease of the heart, at the home of his brother-in-law, Mr. D. Y. Ass, and was buried by his friend, Dr. Hamilton, from Franklin Street church. He left to mourn him a daughter, a son and three sisters, besides all the Methodists and hundreds of others in this city. The following resolutions, passed by the Sunday school, you will please publish.

J. W. RUSH.

RESOLUTIONS OF FRANKLIN STREET SUNDAY SCHOOL.

Whereas, It has pleased almighty God in his wise providence to remove out of this world our beloved brother and superintendent, Carey W. Butt, who for thirty-eight years, with only occasional interruptions of short intervals, was actively associated with this Sunday school; *And whereas*, He was converted to God while a scholar, at the age of fourteen, and in all his subsequent life of boyhood and manhood maintained an unblemished Christian character, and labored with sustained and pious zeal for the interests of this school, as scholar, as teacher and as superintendent, cheerfully and without stint giving it his thought and time and prayer; therefore,

Resolved, That in the death of Bro. Butt we feel this school has lost not only a true friend and bright ornament, but a wise and worthy superintendent; and it is with unfeigned sorrow we think of the fact that we shall never again see his familiar form nor hear his loving voice within these consecrated walls.

Resolved, While we mourn in this deep affliction we can but express to our heavenly Father our devout gratitude for the rich legacy bequeathed us in the memory of his deeds and words while living, and in his triumphant faith when dying, which legacy we will endeavor to cherish by following him as he followed Christ.

Resolved, That with his bereaved family we bow in humble sorrow, and mingle our tears with theirs; and that we prayerfully commend them to him who is the "Father of the fatherless," and the "God of all consolation."

Resolved, That the above resolutions be recorded in the journal of the Sunday school, and a copy of the same be sent to the family of the deceased.

FRANKLIN ST. SUNDAY SCHOOL, Oct. 4.

NORWOOD SAMUEL LIPSCOMB died August 11, 1874, of congestion of the brain. Norwood would have been two years of age September 26. He was out playing in the yard, in perfect health, when the angel of death approached without warning, and in one hour's time after returning indoors he was asleep in the arms of Jesus.

ALDURO COLLINS LIPSCOMB, born March 8, 1866, died August 22, after an illness of two and a half days. His disease was congestion. Alduro had been in delicate health for some three or four weeks, and was greatly afflicted in the death of his baby brother. He remarked that "he wanted to go to heaven to see him." In less than two weeks' time his was privileged to be forever with Norwood. His favorite song was: "There will be something in heaven for children to do." The parents of these loved ones—John N. and Eulora M. Lipscomb, formerly of Clinton, Louisiana—are trying to feel and say, with Job: "Though he slay me, yet will I trust in him."

ROBERT B. DOWNER.

PIPKIN'S CHAPEL, LA., October 21, 1874.

SUSIE DAWSON, infant daughter of Americus C. Mitchell Jr. and Susie Dawson Mitchell, of Greenville, Alabama, died on the twenty-ninth of August, 1874. Rest, sweet little one, in the arms of thy Savior.

RATHER MORE THAN ENOUGH.—A story is told of a certain old lady, resident in the country, and owner of a little farm, whose growing crop was suffering for want of rain, who, though not "professedly pious" herself, was still a believer in prayer as a physical force (as Prof. Tyndall is not,) and who therefore joined heartily in the request made by the farmers to the minister of the little neighboring Methodist church that he would at the Sunday morning service pray for rain. The prayer was duly made, and during the latter part of the same day a sweeping and copious shower passed over the place, at once watering and prostrating the growing corn. Then the old lady, looking out upon the ruin, almost in despair exclaimed: "Ah! that is just the way with them Methodists; they never undertake anything but they overdo it."

TO TRAVAIL in spirit is to travel upward, and the highest ascension is only possible from the lowest depths.

The Christian Advocate.

THURSDAY, NOVEMBER 12, 1874.

"PER CRUCEM AD LUCEM."

BY JEAN RAMSAY.

Ah! the cross! I sink beneath it!
Bitter, bitter is the cup;
Back I shrink with fear and loathing.
God! how can I drink it up?"

Weeping, sad, and full of anguish,
Lonely, weary, thus I sighed;
Until, like a voice from heaven,
Came these words: "Christ crucified!"

Broke the clouds of care and sorrow;
Easier grew the heavy cross;
Shone the ray of light from heaven
O'er my dark soul, tempest-tossed.

His the cross and his the anguish!
His the burden pressing weary!
His the struggle with temptation!
His the loneliness so dreary!

Knowing this—whene'er I falter
Traversing the desert wide,
Sure this thought my soul shall strengthen—
Here he walked: "Christ crucified!"

Blindly stumbling o'er the pathway
Where his pierced feet the glide—
Frightened, trembling, loud I call him:
"Help me! O thou crucified!"

Comes the answer, whispered softly,
At the sound new strength comes o'er me:
Child, fear not! My footprints follow;
In this way I walked before thee."

What though shadows darken round me!
Just before he goes—my Guide.
I'll not fear—no ill can harm me,
Walking with "Christ crucified!"

Prayer Blundering.

Contemporary recommends that
e who may be called upon to
the devotional exercises of a
yer meeting should carefully pre-
e themselves by practice before-
d. Certainly the idea is a good
and should be pursued, espe-
ly when needed to give a measure
omposure and confidence, and in
way serve to prevent many of
blunders which are so often wit-
ed. Besides, it would seem that
he use of a wise discretion in the
ction of those who are to take
in the services much illiterate
ndering might be avoided. No
itullen that we have any knowl-
e of, requiring the office of public
aking, is so replete with illustra-
s of the absurd and the grotesque
the prayer meeting. But how
ch of this a little preparation and
ttle care might have prevented.
s at school, the speaker on the
form, the minister in the pulpit,
e all carefully prepare themselves
practice for their respective parts,
why should not he who is to lead
devotion of an assembly in prayer
pare himself for the solemn office?
h preparation would give confi-
ce, enable one to use the sacred
vilege to edification, would save
from much of the meaningless
omontade offered up as prayer,
prevent much of the blundering
often met with. We recall once
ring a brother remind the Al-
ghty of his promise that "though
sins are as scarlet, they shall be
lter than snow." Of course he
ant *sins*, but of course he did not
so. Again, we once heard one
ying in behalf of some mourning
nds who had just suffered bereave-
nt, and who were present: "We
y thee to bless them, sinners
ugh they are, *of whom they are*
of." Evidently having begun a
raphrase of a portion of Scripture,
felt bound to finish his quotation.
en there are errors in prayer of
ich a brother falling into them
uld be kindly told. Thus to pray,
earch us and try our reins," is
ng the language of Scripture in-
ed, but in a very different way
n what it was used in those times
en the seat of the affections
s supposed to rest in the kidneys.
ain, we knew a good brother who
d to pray, "May we be held in the
ple of thy *hand*." He was inform-
of his mistake, and avoided it.
d still another prayer was: "We
nk thee, O Lord, for this spark of
ace—we pray thee to water it."
ain, a brother, a good brother be
s—and all such blunderers some-
w seem to be as eminent for their
ty as for their blundering—used
premise with: "O Lord, we come
thee on the knees of our body;
do not presume to rush into thy
esence as the unthinkin' hoss rush-
into the battle," etc. There are
obably few of our readers who have
t heard the stereotyped: "We
me to thee with our hands on our
uths, and our mouths in the dust,
d cry, 'Unclean; God bo merci-
,'" etc. It is not difficult to un-
rstand that one in such a posture
uld be "unclean," but it is by no
eans easy to comprehend how one
th his hand on his mouth, and his
uth in the dust, could cry out at
. This we are aware is often
oted as coming from the Scripture,
t the Bible contains no such sense-
s jargon at all.

When we enter the field of mixed
etaphor, absurd trope and figure,
are lost in a maze, and could not
lp to compress the subject in a
wspaper article. Right here one
rnicious practice may be noted—
e habit of instructing the Almighty,
hich one often meets with. But
re we leave the prayer meeting
d enter the pulpit, and recall the
se of a Boston minister who com-
enced a prayer in this wise: "O
d, our Father, two hundred and
ty-four years ago, where we now
e, the wild whoop of the savage
s heard"—a piece of chronological
formation of which there is no rea-
n to believe the Almighty stood
pecially in need. As between a
paration for the prayer meeting
d a friendly word when a brother
ls into error, it would seem as if
ny of the blunders of our prayer
etings might be avoided. But as
the ministers, we fear they are dif-
ult to manage. There is so much
ique preaching, so much argu-
nt, so much reminding God of his
omises, so much information vol-
teered, that prayer has lost much
its directness, its simplicity, and
all we not say much of its effective-
ss as well? The truth is, there is
powerful tendency on the part of
achers, and not them alone, to
olly pervert the sacred office of
ayer from that of simple confession,
oration and petition to argument
l syllogism, with a bit of philoso-
y and metaphysical speculation ob-
ely thrown in. Next to the won-
ful answers which God vouchsafes
prayer is the marvelous patience
with which he endures these offen-
sions offered to him under its sacred
name and privilege.

There are many whose strongest
antipathies are aroused at the mere
mention of a liturgy; but is any such
blundering, such manifest impro-
priety, to be found in the liturgy of
the Episcopal or the Lutheran or
the Reformed Dutch Church? The
remedy for this state of things does
not rest necessarily in a liturgy. A
better acquaintance with Scripture,
careful preparation before taking
part in the service—though some are
so gifted as not to need any prepara-
tion—the entire abnegation of self,
coupled with a careful watchfulness
on the part of clergy and laity, and a
friendly word at the right moment
when propriety is violated, will do
much to give us simpler and better
prayers, and an avoidance of the
blunders so often manifest in the
prayer meeting and in the pulpit as
well.—*Christian at Work.*

Moths in the Candle.

Every moth learns for itself that
the candle burns. Every night while
the candle lasts the slaughter goes
on, and leaves its wingless and dead
around it. The light is beautiful and
warm and attractive; and, unscared
by the dead, the foolish creatures
rush into the flames, and drop, hope-
lessly singed, their little lives despoil-
ed. It has been supposed that men
have reason, and a moral sense. It
has been supposed that they observe,
draw conclusions, and learn by ex-
perience. Yet there is a large class
of men, reproduced by every passing
generation, that do exactly what the
moths do, and die exactly as the
moths die. They learn nothing by
observation or experience. Around
a certain class of brilliant temptations they gather, night after night,
and with singed wings and lifeless
bodies they strew the ground around
them. No instructions, no expostu-
lations, no observations of ruin, no
sense of duty, no remonstrances of
conscience, have any effect upon
them. If they were moths in fact
they could not be stiller or more ob-
tuse.

A single passion, which need not
be named—further than to say that,
when hallowed by love and a legiti-
mate gift of life to life, it is as pure
as any passion of the soul—is one of
the candles around which the human
moths lie in myriads of disgusting
deaths. If anything has been proved
by the observation and experience of
the world it is that licentiousness,
and all illicit gratification of the pas-
sion involved in it, are killing sins
against a man's own nature—that by
it the wings are singed not only, but
body and soul are degraded and
spoiled. Out of all illicit indulgence
come weakness, a perverted moral
nature, degradation of character,
gross beastliness, benumbed sensi-
bilities, a disgusting life and a dis-
graceful death. Before its baleful
fire the sanctity of womanhood fades
away, the romance of life dies, and
the beautiful world loses all its
charm. The lives wrecked upon the
rock of sensuality are strewn in every
direction. Again and again, with
endless repetition, young men yield
to the song of the siren that beguiles
them to their death. They learn
nothing, they see nothing, they know
nothing but their wild desire, and on
they go to destruction and the devil.

Every young man who reads this
article has two lives before him. He
may choose either. He may throw
himself away on a few illegitimate
delights, which cover his brow with
shame in the presence of his mother,
and become an old man before his
time, with all the wine drained out
of his life; or he may grow up into
a pure, strong manhood, held in
healthy relation to all the joys that
pertain to that high estate. He may
be a beast in his heart, or he may
have a wife whom he worships,
children whom he delights in, a self-
respect which enables him to meet
unabashed the noblest woman, and
an undisputed place in good society.
He may have a dirty imagination, or
one that hates and spurns all impu-
rity as both disgusting and poison-
ous. In brief, he may be a man,
with a man's powers and immunities,
or a sham of a man—a whited sepul-
cher—conscious that he carries with
him his own dead bones and all un-
cleanness. It is a matter entirely of
choice. He knows what one life is,
and where it ends. He knows the
essential quality and certain destiny
of the other. The man who says he
cannot control himself not only lies,
but places his Maker in blame. He
can control himself, and if he does
not he is both a fool and a beast.
The sense of security and purity and
self-respect that come of continence,
entertained for a single day, is worth
more than the illicit pleasures of a
world for all time. The pure in heart
see God in everything, and see him
everywhere, and they are supremely
blest.

Wine and strong drink form an-
other candle in which millions of
men have singed themselves, and
destroyed both body and soul. Here
the signs of danger are more apparent
than in the other form of sensuality,
because there is less secrecy. The
candle burns in open space, where all
men can see it. Law sits behind and
sanctions its burning. It pays a
princely revenue to the government.
Women flaunt their gauzes in it.
Clergymen sweep their robes through
it. Respectability uses it to light its
banquets. In many regions of this
country it is a highly respectable
candle. Yet every year sixty thou-
sand persons in this country die of
intemperance; and when we think
of the blasted lives that live in want
and misery, of wives in despair, of
loves bruised and blotted out, of chil-
dren disgraced, of almshouses filled,
of crimes committed through its in-
fluence, of industry extinguished,
and of disease engendered, and re-
member that this has been going on
for thousands of years, wherever
wine has been known, what are we
to think of the men who still press
into the fire? Have they any more
sense than the moths? It is almost
enough to shake a man's faith in im-
mortality to learn that he belongs to
a race that manifests so little sense,
and such hopeless recklessness.

There is just one way of safety,
and only one, and a young man who
stands at the beginning of his career
can choose whether he will walk in
it, or in the way of danger. There is
a notion abroad among men that
wine is good—that when properly
used it has help in it—that in a certain
way it is food, or a help in the diges-
tion of food. We believe that no
greater or more fatal hallucination
ever possessed the world, and that
none so great ever possessed it for so
long a time. Wine is a medicine,
and men would take no more of it
than of any other medicine if it were
not pleasant in its taste, and agree-
able in its first effects. The men
who drink it, drink it because they
like it. The theories as to its health-
fulness, come afterward. The world
cheats itself, and tries to cheat itself
in this thing; and the priests who
prate of "using this world as not
abusing it," and the chemists who
claim a sort of nutritious property in
alcohol which never adds to tissue
(?) and the men who make a jest of
water-drinking, all know perfectly
well that wine and strong drink al-
ways have done more harm than
good in the world, and always will
until that millennium comes whose
feet are constantly tripped from un-
der it by the drunkards that lie prone
in its path. The millennium with a
grog-shop at every corner is just as
impossible as security with a burglar
at every window, or in every room of
the house. All men know that drink
is a curse, yet young men sport
around it as if there were something
very desirable in it, and sport until
they are hopelessly singed, and then
join the great, sad army that, with
undiminished numbers, presses on to
its certain death.

We do not like to become an ex-
horter in these columns, but if it
were necessary we would plead with
young men upon weary knees to
touch not the accursed thing. Total
abstinence, now and forever, is the
only guarantee in existence against
a drunkard's life and death, and
there is no good that can possibly
come to a man by drinking. Keep
out of the candle. It will always
singe your wings or destroy you.—
Dr. J. G. Holland, in Scribner's Monthly.

Scientific Dabblers.

What the *Nation*, in an article on
Science and Religion, seems to regard
as a mere danger, is an actual catas-
trophe, judging from the number of
scribblers and talkers on science, who
seem to cherish the apprehension
that wisdom will die when they pass
away. The *Nation* says:

"The danger to society from the
men of science does not, we imagine,
lie in the direction in which the
theologians look for it. We do not
think they need feel particularly
troubled by Prof. Tyndall's specula-
tions as to the origin of things, for
these speculations are very old, and
have, after all, only a remote connec-
tion with human affairs. But there
are signs both in his and Prof. Hux-
ley's methods of popularizing science,
and in those of a good many of their
followers, that we may fear the
growth of something in the nature of
a scientific priesthood, who, tempted
by the great facilities for addressing
the public which our age affords, and
to which nearly every other profes-
sion has fallen a victim, will no longer
confine themselves to their laborato-
ries and museums and scientific jour-
nals, but serve as 'ministers of na-
ture' before great crowds of persons,
for the most part of small knowledge
and limited capacity, on whom their
hints, suggestions and denunciations
will have a dangerously stimulating
effect, particularly as the contempt
of scientific men for what is called
'literature'—that is, the recorded
experience of the human race and
the recorded expression of human
feelings—grows every year stronger,
and exerts more and more influence
on the masses. The number of dab-
blers in science—of persons with a
slight smattering of chemistry, geol-
ogy, botany, and so on—too, promises
to be largely increased for some
time to come by the arrangements of
one sort or another made by colleges
and schools for scientific education;
and though there is reason to expect
from this education a considerable
improvement in knowledge of the
art of reasoning, there is also reason
to fear a considerable increase of dog-
matic temper, of eagerness for experi-
mentation in all fields, and of scorn
for the experience of persons who
have never worked in the laboratory
or done any deep-sea dredging.

The following historical facts will
give an idea of the enormous magni-
tude sometimes attained by migrating
swarms of insects. After the
defeat of Poltava, while retreating
through Bessarabia, Charles
the Twelfth's army was marching
through a defile, when suddenly the
men and horses were brought to a
halt, being blinded by a living hail
precipitated from a thick cloud which
intercepted the light of the sun. The
coming of the locusts was heralded
by a whizzing sound like that which
precedes a storm of wind, and the
noise of their wings and of their
bodies as they clashed together was
greater than the roar of breakers on
the sea-shore! General Lavalliant
saw, at Philippeville, Algeria, a cloud
of locusts twenty to twenty-five
miles in length, which, when it de-
scended to the earth, formed a layer
over an inch in thickness.

Toward the close of 1861 the cotton
plantations of Senegal were destroyed,
and a living cloud was seen to
pass over the country from morning
till night; the rate at which it moved
showed that it was about fifty
miles long; and this was only the
vanguard, for when the sun went
down a still denser cloud was moving
on. The English traveler, Barrow,
states that in southern Africa, in the
year 1797, these insects covered the
ground to the extent of two square
miles, and that, having been driven
by the wind toward the sea, they
formed a drift near the coast nearly
four feet in depth and fifty miles
long! After the wind changed the
stench of their putrefying carcasses
was recognized at the distance of a
hundred and fifty miles.

The famines produced by the voracity
of these acridians are not the
only evils they cause to men and
animals; a pestilential epidemic is
oftentimes the result of the foul ema-
nations from their rotting bodies.
The invasions of these insects are
veritable national calamities. In 1835
China was ravaged by them, and
the sun and moon were obscured.
Wherever they alighted the finest
and richest crops were instantly de-
voured and the fields left bare; even
the contents of the barns were to a
great extent consumed by them.
The people fled in alarm to the moun-
tains. In the submerged districts,
where there were no crops to devour,
the locusts penetrated into the houses
and destroyed the people's clothing.
These ravages, which began in April,
continued without interruption till
the season of frost and snow.—*Popu-
lar Science Monthly.*

What Affliction Does.

The Greek sculptor, Phidias, is
walking in a marble-quarry in search
of a block out of which to carve an
ideal of beauty that he has long car-
ried in his mind. It is now ready to
take shape and form and beauty in
marble, and become a work of art.
One block, more than all the rest,
pleases him, and that block is to have
more glory than all that lie in the
quarry, and more *affliction* too. Its
affliction must come before its glory,
and the greater its affliction the
greater will its glory be. How, think
you, is Phidias going to make a thing
of beauty out of that ill-shaped block
of marble? With kid gloves and a
gold-headed cane? Nay; but with
chisel and hard blows he is going to
do it. That Phidias is going to do
rough work. Dost thou complain, O
block of marble! that thou must lie
on the stocks long years, and cry out
under the heavy and repeated strokes
of the sculptor? Dost thou say:
Why am I more afflicted, cut and
broken than all the other blocks in
the quarry? Wait a little, O smitten
marble! thou art blind, and knowest
not what is being done unto thee
and for thee. He that strikes thee
strikes not to break, but to make
thee honored and beautiful. Well,
the last stroke is made and the last
touch is given, hammer and chisel
are laid aside, and behold! what was
once an unsightly and ill-shaped
block now stands erect, surpassing
all the creations of human genius—
the Apollo Belvedere.

Rejoice now, O marble! that thou
wert smitten and taken from the
quiet and luxurious but unhonored
bed in the quarry. O afflicted Chris-
tian! God thy Savior is the sculptor,
and thou art the unsightly, ill-shaped
marble. These afflictions, trials,
pains, sorrows and sufferings through
which thou art passing are his ham-
mer and chisel to make thee beauti-
ful by making thee holy. The longer
thou art on the stocks, and the more
and heavier thy strokes, the more
perfect and beautiful wilt thou be.
God has choice places in heaven, but
they are not for those who lie all
their days here in this world on
"flowery beds of ease," but for those
who have lain long on the stocks,
and have seen days and nights of sor-
row. Bear, O afflicted one! for the
sake of the glory to come; the long-
continued chastenings of thy Father.
The most afflicted on earth shall be
the most glorious in heaven. A poor,
sinful soul, washed in the blood of
Jesus and made perfect by God's
chastening hand, is an object that
angels will delight to behold.—*Work-
ing Christian.*

How to Get Money for God's Work.

At the inauguration meeting of the
Pastor's College, in connection with
the Metropolitan Tabernacle, in the
course of the evening Mr. Spurgeon
said he saw the necessity of erecting
such a building, but did not say
much about it, but he resorted to
what he considered the proper plan
for getting money, namely: asking
God for it. He did not ask the con-
gregation; and he did not think he
mentioned it to any one, except the
few who gave the money, till he got
£9,000. One woman wished to give
a sum as a suitable memorial to her
husband, and she gave £3,000 for the
college. In all he had received £12,-
500, and he wanted about £2,000 more.

They had, he said, unlimited
funds. Money was always to be had
by asking God for it. The other day
a person told him that he supposed
he must be very rich. He told him
in reply that he was richer than any
Jew; that he had got more money
than the Rothschilds, for when he
required any money he had nothing
to do but to ask God for it: that if it
were good for him that he should
have it, he had it; and if it were not
good, he was the better for not hav-
ing it. It was very singular how
God did move people to give. How
could he have carried on this and
other work without? Three weeks
ago at the Orphanage there were the
bills to pay, and they had no money.
He said they could not ask God for
it until they could themselves, and
he put down £25, and several others
did the same. He then prayed to
God, and said: "These are thy chil-
dren and this is thy work; send us
this day a considerable sum of money,
if that be thy will."

He went home and wrote a letter
and sent it to be lithographed, but
within twenty-four hours the £800
that they wanted came, and he had
to send to stop the printing of that
letter, and it never was printed.
God had sent it all. There was not
a man among the trustees but who
would bear witness that no one knew
about that till the money came.
They did not tell anybody. One
gentleman sent him a post-card re-
questing him to see him at the post-
office. He went, and the gentleman
said he thought he ought to give
something to the cause of God, and
he handed him £300. And yet there
were a set of wretches who told them
that God never answered prayer, but
these were persons who never prayed
themselves.

How many troubles might man-
kind be spared if they would only
stop to hear each other's explana-
tion? How many ailments, both of
body and soul, if explanations only
came more frequently and freely!—
Tupper.

Religious Intelligence.

Messrs. Moody and Sankey are
about to pay a brief visit to Ireland.
Shortly afterward they purpose to go
for a short time to England before
their return to America.

Later reports contradict the state-
ments that Turkish authorities have
actually forbidden the sale of Turkish
Bibles. They have only talked of do-
ing so, and the sale of Bibles still
continues.

Three years ago there was only a
ten-by-twenty log shanty at Erin,
Iowa, for a Catholic church. Now
there is one of the finest churches in
the State, a parochial residence and
a school, almost completed, entirely
free from debt.

Congregationalism in the United
States shows an increase for the
last three years of 204 churches and
17,161 members. The four States of
Iowa, Kansas, Nebraska and Wis-
consin furnish more than half the in-
crease of churches.

The *Independent* says: "Perhaps
the largest thank-offering ever made
by any individual to the cause of for-
eign missions was the gift of £20,700,
or more than $100,000, sent by Mr.
Walter C. Jones, of Manchester, to
the Church Missionary Society."

In the catacombs of Rome it has
been found that baptism is always
represented as performed by sprink-
ling or pouring, and administered to
infants as well as adults. Several
baptistries have been found, but they
are all too small to admit of immer-
sion.

While Boston is sending missiona-
ries to preach the gospel in China,
there comes a Chinaman to preach
the religion of Confucius to Boston.
Wong Chin Foo is the name of this
sanguine Oriental who thus seeks to
turn the tables on the irrepressible
American.

Dr. George F. Pentecost, of
Boston, recently assisted Mr. Spur-
geon in the administration of the
Lord's Supper to three thousand
communicants in his mammoth tab-
ernacle. Six thousand persons had
previously listened to a sermon by
Spurgeon.

It is said by one who has much
personal knowledge of the Parsees,
of whom there are forty thousand in
Bombay, that hundreds of them are
convinced of the truth and authority
of Christianity, though they do not
yet enroll themselves among Chris-
tian believers.

The *Methodist Recorder* claims
that there are about 750,000 children
in the Wesleyan Sunday schools,
180,000 in the day schools, and more
than 100,000 teachers, paid and un-
paid. "This care of the young," it
says, "is one of the specially hopeful
signs of the times."

The Minutes of the late General
Assembly of the Presbyterian Church
in Ireland have just been published.
The statistics are as follows: Synods,
5; presbyteries, 36; families, 78,427;
communicants, 109,395; stipend pay-
ers, 66,238; ministers, 627; licentiates,
69; congregations, 555; total con-
tributions, $680,745.

In the State of New York minis-
ters of the gospel are exempt from
taxation (their income we infer) to
the extent of $1,500, but none are
construed to be "ministers" under
that exemption except those who are
regularly ordained, have a regular
charge and regularly preach. That
is as it should be, if it should be so
at all.

The third Sea Cliff camp meeting,
which commenced August 27, has
been successful and profitable. Drs.
C. K. True, E. O. Haven, T. M.
Eddy, J. F. Hurst, C. D. Foss, of our
church, Dr. Stephen H. Tyng, Jr.,
of the Protestant Episcopal Church,
and Dr. Antliff, of England, with
many other ministers, were present
and took part in the services.—*Meth-
odist.*

About $12,000 was received by the
treasury of the American Board on
Monday, September 1, and $7,000
came in on Tuesday. This makes
the entire receipts for August $48,866.
The amount needed for that month
was $120,000, but as the books were
to be kept open for a few days longer,
it is to be hoped that a considerable
amount will yet be received. What-
ever more is to be counted in last
year's receipts should be sent in im-
mediately.

The Baptists of Philadelphia are
moving in the matter of a sea-side
camp meeting. They are offered four
hundred and thirty acres of ground
four miles south of Atlantic City,
and two hours' ride from Philadel-
phia by rail, for $100,000, and it is be-
lieved that they will speedily com-
plete the transaction, and early next
spring will commence the improve-
ment of the grounds and the erection
of cottages.

The vast influence of the Amer-
ican Tract Society is in some measure to be estimated by the fact that it has prepared five thousand three hundred distinct publications, which by means of voluntary and employed agencies it projects into the habitations of the people in the remotest corners of the land, in all the languages of this diversified nation, so that each in his own tongue may read the wonderful works of God. Of their power for good no estimate can be made, nor will the records of time fully unfold.

Some time ago the Inferior Catholic clergy of the Province of Posen, alarmed by the severity of the Prussian government, started an anti-Ultramontane movement, which rapidly grew in strength. A priest, Dean Bashinski, now openly goes about gathering adherents. The plan of the leaders is first to urge the Pope to recognize the Falk laws, or in some way to arrange matters so that they may live in peace. In case of refusal they threaten to elect a bishop and form a Posen Catholic Church, not, however, breaking off all connection with Rome.

A friend sends us the following figures on salaries of missionaries, and vouches for their correctness: The American Board pay their missionaries in India $1,000 a year, the Presbyterians pay $1,600 to $1,970, the Reformed $1,100, the Methodists $1,200. In China the American Board pay $900, and in southern China $800; the Presbyterian Board $1,000, except in Canton, $900; the Methodist, $950; Baptist, $800 and house; Episcopal, $1,000. In Bulgaria and western Asia the American Board pay, according to size of family, from $650 to $750; Presbyterian Board, from $800 to $1,500, and no house; Methodist, $850.

At the late session of the National Unitarian Convention the association asked for $100,000 to aid in its literary and missionary labors. In the nine years preceding 1873 the annual contributions reached the sum now asked; but last year they had fallen to $40,000. Mr. E. E. Hale made an urgent appeal for the liberal churches in Hungary, which realized $458.25. A proposition to send fraternal delegates to the next annual meeting of the Free Religious Association was discussed at length and tabled. Able papers on temperance, the causes of crime, the punishment of criminals, and kindred topics, were read.

The Jacobite patriarch of Antioch is now on a visit to Jerusalem, where he was entertained the other day by the Archbishop of Cantorbury, who made a gracious speech to him, expressing the hope that he would receive and carry back to the East such an impression of the church and people of England as may conduce to the spread of pure apostolic Christianity and advance the cause of enlightened "education" in his own country. These Syrian Jacobites are the remnants of a sect founded by Jacob Bordai, Bishop of Edessa from 541 to 578. They are monophysites in doctrine, holding that the human nature in Christ was absorbed by the divine, so that he possessed but one nature, instead of two, according to orthodox creeds.

Baptist Publication Society.—The annual report of the American Baptist Publication Society for 1874, being the jubilee year, contains some important information. In 1824 the receipts of the society were $372 80. In 1873-4 they were $430 854—approaching $500,000. The society's work is divided into two departments, the accounts of each being kept in separate books. The missionary department shows a collection and disbursement during the fifty years of $799,224.86. The business department $3,162,038.85. Total, $3,961,263.71. It has printed during the years of its existence between three and four thousand millions of pages in many languages. To carry on its extended operations the society is about to build an edifice covering a lot 49 by 235 feet, from Chestnut to Sansom street, Philadelphia. The mission work proper of the society is colportage, commenced in 1840. Its colporteurs are found in almost every State and Territory in the Union, in Canada and in Europe. In the German States and Sweden much work has been done, and recently the society has extended its operations to Rome, under the superintendence of Rev. W. C. Van Meter. The society regards this part of its work with intense gratitude for past success and confidence for the future.

The field of the Western Turkey mission has been visited with drouth, with a severe winter without parallel, and with flood, together creating a real famine. The Armenians at Marsovan betook themselves to animal sacrifices. The Protestants showed such readiness to help the poor that their example was quoted in the community. The Sunday morning congregation at Marsovan numbers about five hundred, old and young (many of the latter children of non-Protestant parents,) and in the afternoon the same congregation is gathered around some forty teachers, studying the International lessons. At the out-station of Vezin Koprn there is an interesting state of affairs. One-fourth of the Armenians of the town have become Protestants, over one hundred souls having been added to the church within the last eighteen months. An influential Armenian has evinced so decided a leaning toward Protestantism that, in order to retain him, the Armenians have made him superintendent of their religious affairs, and receive his biblical instructions every Sunday. In order to retain their people the Armenians have also appointed a Bible reader and a preacher to the women. The whole movement commenced with a New Testament procured at Marsovan and read in the hearing of a man unable himself to read, but who was converted by the hearing of its truths.

From the late Old Catholic Congress, says the *Independent*, we get the timely intelligence that one hundred and thirty delegates were present, that Prof. Von Schulte was president, and that addresses were made by Bishop Reinkens, Prof. Huber, Judge Bleh, of the Old Catholics, Prof. Holzman in behalf of German Protestants, the Dean of Chester in behalf of the Anglicans, and the Rev. William Chauncey Langdon in behalf of the American Episcopalians. The meeting was at Freiburg, in Bresgau, which is the headquarters of Ultramontanism, and was thus by its very assembling a palpable challenge to the Infallibilists. Bishop Reinkens reported that the Old Catholic cause is making remarkable progress. The whole of Westphalia and large districts on the Rhine are now almost wholly in their hands. In Bavaria, on the other hand, the movement has as yet made scarcely any headway. Commissions had been formed for the promotion of friendly relations with the Greek and the Anglican churches. A resolution was passed stating that "the Old Catholics maintain their claims to their share of the church property and demand the protection of the State for their rights. Rejecting the Romish doctrine that the church property belongs to the Pope, they do not intend to hinder others in the celebration of divine service, and ask only for their share in the use of the churches, church vessels, endowments and benefices. It is the duty of the State to ascertain the strength of the new Catholics by making the Catholic electors of all communes vote on the question whether they recognize the dogmas of the tenth of July, 1870, concerning the infallibility and omnipotence of the Pope."

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The Young Preacher.

In Methodism preachers generally start at an early age. The privileges of a collegiate education, and the growing opinion that a theological course, post collegiate, is desirable, tend to give us in these days a more mature material for admission on trial; but still the classes received are usually made up of very young men, some of them not yet having reached their majority. Thousands of our middle-aged preachers were in the saddle and riding circuits before they were old enough to vote; and of the fathers and the old men fast passing away, the most of them began before they needed a razor, which the fashion of the times required beard-growing men to use. Our system of circuits and frequent changes is exceedingly favorable to the safe and advantageous employment of a youthful ministry. There are safeguards thrown around it in the presiding eldership, and the senior preacher, and in the wise ordering of the appointing power, against faults and errors in administration; and an undue strain upon the mind and its resources is obviated by the brief term of an annual pastorate, usually over a work of several appointments.

Not many sermons are needed at the beginning, and comparatively few are demanded to serve through the first Conference year. The horseback travel gives due exercise, promotes the flow of healthful spirits, and is a preventive of dyspepsia. It is killing work for a young man of limited education, and without experience, to maintain himself in a station during the first years of his ministry. The circuit is the best gymnasium in the world, and the most healthful school for the development of the ministerial character. It has given soundness of body and mind to our preachers, improved their common sense, and secured that practical qualification for the work which neither books nor lectures can afford. As a rule the circuit should be the young preacher's first work, whether he comes from college, the theological seminary or the plow. Collegians can never be well-educated Methodist preachers until they have gone to this most important finishing school, and the willingness to matriculate in Brush College is a tolerable test of prospective fitness for their calling. The youth who begins with a high estimate of his claims to appointments, and is offended by the roughness and obscurity of the work to which he is sent, will hardly turn out well. He will probably be a dissatisfied man all his life, and will finally quit the ministry or seek a place in some other church. As an itinerant the element of failure is in him, and it will sooner or later develop into disaster to his standing and character.

In no other ministry does real merit sooner obtain fitting recognition, and in no other does the man more surely reach the place to which he is best adapted. The Bishops, as wise master builders, are likely to put the living stones where they will most strengthen and adorn the temple, and the people will not be slow to see and appreciate the gifts and graces of those who minister to them in holy things. It is barely possible that some "gems of purest ray serene" may never come to the surface, and that some exquisite flowers may be left to "blush unseen," but, for the most part, with the fields and the laborers given, the man will reach the position for which he is best fitted by character and attainments. In no other ministry does a young man get on faster than in ours. His advancement is more rapid, and the ground of his elevation broader than in other churches. Our connectional system puts its preachers into a field not limited by Conference boundaries, but as wide as the entire denomination, and his transfer to more important appointments is effected with facility, without detriment to the church and without damage to himself.

Woe to the man, however, who in the beginning seeks great things for himself, or who, in the maturity of his powers and experience, disparages his brethren and overestimates himself. The worm is in the bud, and blight will follow. To aim at greatness and usefulness for Christ is right, but there must be care, lest a wicked and selfish ambition come to be the overmastering passion. It requires a great deal of grace to begin, and still more of grace to continue in the work of the ministry. The simple and glowing piety of the first year, instead of being allowed to cool, must be fed and increased as the years roll on. There is no need for a man to think much about his position and appointments. Let him make himself the greatest and best of men, an effective preacher, a good pastor, and show himself "a workman not to be ashamed," and the rest will take care of itself. The finest-looking apple in the dish often has a blemish—there is a speck which tells of something wrong at the core. Many men feel that they are not appreciated, and wonder why they are kept in the background, while others are advanced. Not always is the apple specked or decayed, but sometimes it is, and if not, it may not be as large as some others. Where a man's estimate of himself differs from that of his brethren he should at least moderate his views, or keep them to himself.

The young preacher, filled with zeal and love, is hopeful, and the freshness of the dawn is on his heart. If he has a modest opinion of himself, has made up his mind to endure hardness, and feels called to save souls, he will be thankful and satisfied with any appointment, and the first years will be the happiest of all in many respects. After thirty or forty years of faithful, and possibly of eminent and honored labor, he will think of that first circuit as the toiler at evening remembers the blush and dew of the morning, and he will probably conclude that he has all along been appreciated and blessed far beyond his deservings.

The ministry of young men has its special value. We do not see how the church could well do without it. This element of youth, this young blood, this almost beardless presence, in spite of its crudeness and incompleteness, puts color into the picture, and gives healthier tone to the canvas. Gray hairs we must have, and the wisdom of years, but we also need the ruddy cheek, and the locks that are not frosted. The gardener, the florist, the fruit-grower, understand that there must be a succession in their planting and culture. There is utility as well as beauty in it. Some crops yield their best results before they reach maturity. They are ripe for use long before they go to seed, and have a worth because they are immature. For some purposes there is virtue in the tender shoot and the fresh-blown flower, even more than in the stalk and ear. The ministry of young men carries with it influences and sympathies of its own, and in its sphere is productive of results of the greatest value to the church. It has a temperament, a faith and an elasticity which bring success, and effect results peculiar to itself. The field of usefulness is not alone before the young man, and for which he is preparing, but it is around him, and he is gathering his best sheaves while he feels, perhaps, that he is only getting ready to sow. While he sharpens his sickle he is amidst the waving corn, and thrusting it in. The first fruits of our ministerial life are often the choicest, as they should be the earnest and promise of abundant usefulness in the future.

The young preacher must make himself. The kingdom is within him. Prayer, study and work will develop and bring it out. After all the advantages of education, and after all the advice sought, the preacher must be self-made. Let him make the most of what he is, and of what God has given him, and he will reach the highest round to which he is capable of mounting. He must grow like a tree, rather than be built up like a wall. Let him take care about the too close imitation of admired models, and avoid dependence upon published skeletons. Above all, do not preach other men's sermons. The mind and heart will suffer from such a course, and the preaching will be barren and unfruitful. Some young men have fallen into this evil—this dishonest practice of supplying themselves with custom-made sermons, such as the English market supplies for a shilling apiece, and others use the stenographic reports of the popular preachers of the day. No matter whether the theft is found out or not, the man who forms this habit curses himself, and when detected he forfeits the respect of his hearers.

God bless the young preacher who sets out this year, in whatever Conference, and under whatever conditions of weakness or strength. It is the beginning of a path that has many rugged passages, many dark defiles of temptation and sorrow, and many conflicts with the powers of darkness. But it is also a course which has large and gracious compensations, and one that, if faithfully pursued, brings him to an incorruptible crown.

Money Due.

The publisher of the ADVOCATE wishes us to say a word to subscribers and agents about money. Large sums are due, very large sums, of which he stands in great need at this time. All of his bills have to be met promptly—the paper-makers, the printers, the pressmen, the clerical force must have their money every week. They cannot live without it, and the publisher must borrow if the regular receipts are inadequate. There is abundance due from subscribers to more than meet all, but there is backwardness on their part, and this occasions embarrassments. Owing to the exceptionally hard times of the past two years the agent, at the request of many subscribers, has extended their accounts, but it is hoped that they will soon be able to remit the amounts due. Publisher and editor have done their work pretty much as a gratuity to the church thus far, but the means to meet other expenses must be forthcoming. The amount to the subscriber is small, and can be met by the most with comparatively little trouble, while the aggregate would afford the needed relief to the publisher. Bills are being prepared, and will be shortly sent out to the subscribers, and lists will be sent to agents as soon as possible. Meanwhile, without waiting, we would urge subscribers to pay, and agents to collect, as much as possible at once. All things considered, we have got along wonderfully well during the past years of financial stringency, and if even a moiety of what is due can be realized, we shall be placed in circumstances of comparative ease. The paper is certainly worth all it costs to those who read it, and to the church at large. With brightening skies politically, and with more hopeful prospects for the material interests of the country, we feel that this note of appeal to our friends will not be made in vain. The extensive revivals of this season should result in a large increase of new subscribers. AN ADVOCATE and a Discipline should by all means be put into the hands of every young convert, and every Methodist family should have a weekly visit from one of our church papers. Let us resolve to pay up, and also to extend the circulation.

The Gospel in Madagascar.

There is no part of the world, says the New York *Observer*, in which the displays of divine grace in modern times, or indeed at any time, have been more wonderful than in the Island of Madagascar. We have often referred to the history of the introduction and success of the gospel in that lately savage region of the earth. In order to ascertain the actual state of religion in the island, and to encourage the thousands of Christian hearts there, the London Missionary Society, through whose instrumentality chiefly the work has been carried on, nearly two years ago appointed a committee, consisting of the Rev. Dr. Mullens, the well-known missionary worker, and Rev. J. Pillaue, to visit Madagascar. They have recently returned after a prolonged stay in the island, and were formally received at a large meeting in London, at which they made a report of their visit.

Dr. Mullens said that on arriving at Madagascar his colleague and himself at once proceeded to visit the mission stations scattered all over the island, and they found so many indications of real spiritual life among the native population that their hearts were rejoiced, and moved to thankfulness for so great blessing. It was not, however, to be expected that the whole of the three hundred thousand idolators, who had suddenly abjured heathenism by destroying their idols, would at once become matured and exemplary Christians. About sixty thousand of them had been enrolled as nominal members of the Christian church, but even among these there were doubtless many who were not ripe for membership, the same as is the case in the churches at home, although he believed nearly the whole of the three hundred thousand were open to receive instruction, and to be guided in their lives by the doctrines of Christianity. After all, there were at least twenty-five thousand real trustworthy Christians, in whom the missionaries had every confidence. Such was the work of only five or six years—a phenomenon which he believed had never before been seen in the history of the Christian church, and he looked upon it as a great gift of God's loving favor, not only to Madagascar, but to all the evangelical churches at home which had taken part in Madagascar missions. While he was in the island he had esteemed it a great honor to attend the opening of a memorial church erected on the spot were fourteen Christian missionaries had been martyred in 1849, and he thought it was a remarkable coincidence that the church dedicated to their memory should have been opened on the twenty-fifth anniversary of their martyrdom. The speaker then referred to the attitude of the government toward mission work. His colleague and himself had been most cordially received by the Queen and her husband, the prime minister, and he believed they were both real and earnest Christians, and extremely anxious for the progress of their people in all that was wise and holy and good. But he could assure the meeting that what had been stated by public lecturers at Manchester and other places about the commingling of religious and State affairs in the island, and the advocacy abroad by the society of the principles they condemned at home, had no foundation in fact.

By far the larger number of people in the island felt that the affairs of the church should be kept within the church's bounds, and conducted entirely by church officials. Toward the conclusion of his remarks Dr. Mullens exhibited an illuminated address of thanks from the native Christians to the London Missionary Society, in reply to an address which the deputation had taken out, and which, beautifully engrossed as it was, served as a copy for the Malagasy artists in preparing the reply, which was very successfully and creditably produced.

Dr. Guthrie on Preaching.

Dr. Guthrie was inducted to the living of Arbilot, near Arbroath, in 1830, and was removed, in 1837, to old Greyfriars church, in Edinburg, in the ministry of which he had a colleague. Placed thus in the co-pastorate of a large city parish, he says:

"I found that the hours of the day were exposed to constant interruption while I was at home; but most of the day was spent among the people; and by the evening I was tired and exhausted. But I had resolved, on coming to Edinburg, to give my evenings to my family; to spend them not in my study, but in the parlor among my children; and thus to avoid the sad fate of many ministers, whose children's after ill-doing showed that they had been sacrificed on the altar of public duty. Thus the only time left me for preparation for the pulpit was to be found in the morning. I rose, summer and winter, at five o'clock. By six I had finished my dressing and private devotions, had kindled my fire, had prepared and enjoyed a cup of coffee, and was set down to my desk, having, till nine o'clock, when we breakfasted, three unbroken hours before me. This gave me eighteen hours in each week to ruminate on and digest my sermon. This practice keeps the sermon simmering in the mind all the week, until the subject takes full possession of the preacher, and, as a consequence, he comes into the pulpit on Sunday prepared to preach with fullness, feeling and power."

On which a writer in the London *Record* remarks:

"Dr. Guthrie treated the duties of the pulpit as his first and chiefest duties, and he was rewarded as such preachers will be usually rewarded. He did not neglect his other obligations; in fact, his days were spent among his people; but preparation for the pulpit he regarded as the first thing to be thought of. Nor was he singular in his view. I remember well that when a friend asked Daniel Wilson, while occupying the pulpit at St. John's chapel, in Bedford Row, 'when he began his sermons?' the answer he received was: 'On Monday morning, of course.' One natural result was that his chapel was always crowded to the doors. I remember, too, that one of his successors (he had four or five) said to me one day, in the afternoon, 'I must leave now, and get home, for I have to preach to-night,' signifying that he had a sermon to make, and had only two or three hours in which to make it. And it very naturally followed that under such circumstances the chapel soon was found too large for the congregation that came to it, and finally it vanished away. I fear that too many of the clergy nowadays take a different view from Dr. Guthrie of their several duties, believing that pastoral work, committee work, and 'the demands of society' must be first attended to, and that then such spare time as remains may be given to sermon-making."—*New York Observer.*

A Common Mistake Corrected.

In the *Journal of Commerce* of October 20, says the *Methodist*, we find the following:

"*Editor of the Journal of Commerce:* Will you be kind enough to state in your next issue, if possible, the number of Roman Catholics and Methodists respectively in the United States?

Respectfully, etc.,

"*Reply.*—The Methodists of all classes and colors are to the Catholics about one to five. The Catholics number from five to seven millions, and the Methodists about one-fifth as many."

The question and reply are printed in the financial column of the *Journal*, which may help to account for the great blunder into which that paper falls. We hardly expect to find financial writers well up in church statistics, but they should take a little pains to be sure of their facts before they put their statements into print.

According to the minutes of 1873 the total number of members and probationers in the Methodist Episcopal Church is 1,464,027; the latest returns of the Methodist Episcopal Church South show for that branch 676,609 members. There are enough in the other branches of Methodism to make the total of Methodist communicants in the United States 2,500,000. These are mostly adults. If we estimate one adherent for each communicant, the Methodist population of our country would be 5,000,000; if two adherents to each communicant, 7,500,000.

Roman Catholic statistics always include the entire Catholic population; and when they are compared with the statistics of Protestant churches, this difference of practice must always be considered. That the *Journal of Commerce* is in error will also appear from the United States census for 1870. The census gives for the whole Union 72,459 religious organizations, 63,082 edifices, and 21,665,062 church sittings. Out of this total the Methodists have 25,278 organizations, 21,337 edifices, and 6,528,209 church sittings. The Roman Catholics have 4,127 organizations, 3,806 edifices, and 1,990,514 sittings. The Methodists have $69,000,000 of church property, about $9,000,000 more than the Catholics. The Methodists have six times as many organizations as the Catholics, more than five times as many edifices, and ten times as many sittings. Methodist churches accommodate two congregations each day and the Roman Catholics from four to six. Allowing, however, for this disparity, all the figures point to a larger Methodist than Roman Catholic population in the United States; the Methodists certainly do not stand to the Catholics in the ratio of one to five. The *Journal of Commerce* would do well to correct its figures.

High Claims.

Everybody is familiar with the lordly tone assumed by many of our Episcopalian brethren in this country, says the *Watchman and Reflector*, and with their talk of other denominations here as *dissenters*. Of course it strikes all outside of their little pale as decidedly funny. We had supposed that the explanation was to be found in their pride of pedigree. It seems, however, that we were mistaken. The discussions in the Triennial Episcopal Convention in New York throw light on the matter. They show that this small denomination claims the Western world as its own, solid—one whole land as its parish, the census of the United States as the enumeration of its laity. Said Hon. Samuel B. Ruggles, during the debate:

"I am willing to go as far as he (Bishop Selwyn) goes, to say that we will not alter it except with the general consent of the two great English-speaking churches—the great church of Old England, and the greater church of New England. Old England has a laity of 30,000,000, but we represent a laity of 40,000,000, and we have a larger church than they have; therefore I do not want to make this church subordinate to the Church of England in any way."

We don't wonder that another, Dr. Adams, of Wisconsin, proposed the following resolution:

"We hereby solemnly and emphatically declare that the church of these United States is not in any sense a member or branch of the Anglican communion (roars of laughter,) but is a sister church, which in our faith and belief is in the future to be the church of the whole people of this great land."

It is now the faith of 40,000,000; it will by and by be the faith of 140,000,000. How absurd to think it a branch of the Church of England—the branch many fold times bigger than the trunk and all the rest of the tree!

THE MEDICAL SCHOOL.—The formal introductory lecture in the regular course of instruction in the Nashville Medical School, says the Nashville *Christian Advocate*, was delivered in the Hall of Representatives by Prof. Callender, on Monday night, before a large and appreciative audience. For certain reasons it had been postponed, the course having been going on through this month. Dr. Callender is one of the most accomplished men of the profession, and this was evinced in the noble lecture which he delivered. He gave the students to understand that man's higher nature is not to be ignored in medical science—that "an undevout *anatomist* is mad"—that there is no conflict, but perfect harmony, between science and Christianity. He magnified the profession, whose principles he delineated in the most eloquent and felicitous style. We will not attempt a synopsis of his admirable lecture, hoping soon to see it in print. The doctor paid a handsome tribute to the munificence of Commodore Vanderbilt—as befitted the occasion. The band discoursed some excellent music, and the exercises were opened and closed with appropriate prayers by Bishop McTyeire and Dr. Young, the president and secretary of the board of trust of the Vanderbilt University.

Vote of the Annual Conferences ON CHANGE OF THE GENERAL RULE.

CONFERENCE.	YEAS.	NAYS
Denver	—	15
Illinois	4	88
Western	6	22
Columbia	—	—
Western Virginia	18	28
Kentucky	54	33
Missouri	27	79
Louisville	65	49
Southwest Missouri	23	46
Pacific	18	28
Tennessee	45	107
Holston	86	18
St. Louis	3	42
Indian Mission	7	14

REV. J. F. SCURLOCK, of Missouri, gave us a call on Tuesday last. Bro. Scurlock is suffering somewhat from disease of the throat, but otherwise is in good health. We trust that his return to the South may prove beneficial.

REV. JOHN PAYNE, D. D., late missionary Bishop of Cape Palmas, Africa, of the Protestant Episcopal Church, died October 25, of the effects of a paralytic stroke, at his home in Westmoreland county, Virginia.

THERE are chords in every soul, though covered with dust, that stir with music when the wings of Truth stir the air.—*Duff Porter.*

Missions of the M. E. Church in Japan, China and India.

Bishop Harris, who has recently returned from his tour of visitation, speaking in the New York Preachers' Meeting, gave the following account of his observations:

He said he was favorably impressed with the condition of our mission in Japan. He received a special permit through the agency of the American minister, and went to some distance into the interior beyond the limits assigned to our missionaries. He found great numbers of heathen temples along the route, which were kept so scrupulously clean that when a visitor took off his shoes, as he was expected to do before entering them, there was not the slightest danger of soiling his stockings. He observed that the people always dropped their contributions into the box before engaging in worship, and he thought that might be a good rule to observe in our churches in America. He spoke highly of Minister DeLong, whose removal he thought was a great mistake, as he had great influence with the Japanese government, and was moreover a strong and helpful friend of the missions. In the absence of the prime minister the minister of education, who was unfriendly to the missionaries, issued a decree by which Christians were excluded as teachers from the schools, and the scholars were ordered to observe every sixth day as a day of rest. Upon the return of the prime minister our embassador told him that this was a great mistake, and advised him to revoke the decree, which he did.

In China the Bishop was impressed with the earnestness of the native preachers, and the strict discipline which they maintained. He described a sermon that he heard one of them preach, who for his piety and saintliness was called the John Fletcher of the mission. The audience were most profoundly stirred, and a missionary of the American Board, who sat next to the Bishop, remarked to him that it was the ablest sermon he had heard. The preachers show a great anxiety to make the missions self-supporting, and hold meetings every year to discuss the question. One of them said the reproach of being a Christian was enough for him to bear, without being reminded that he was "eating foreign rice"—that is, receiving money from abroad. They have long circuits on which there are a number of preaching-places, and the preachers occupy a month or more in their rounds. They make their home with the people, who willingly entertain them. One minister lived on seventy thousand cash a year, one thousand one hundred and forty of which are required to make a dollar.

He spoke of the cruelty of binding the feet of the girls, and said the native Christians now felt strong enough to omit this practice. In consequence, however, their children were ostracised; they could make no matrimonial alliances with the heathen Chinese, and were shunned by everybody. Many of them, when they grew old enough to realize the position they would be placed in, would beg their parents with tears to bind their feet. In India the chief obstacle the missionaries met with was that of caste. Our great successes in northern Europe were described by the Bishop in glowing terms.

Thanksgiving.

The Committee of Seventy have requested our Louisiana people to observe Thursday, the nineteenth, as a day of thanksgiving and prayer. In view of the recent signal manifestations of providential deliverance, this is eminently fitting and right. The late elections have brought joy and hope after a long night of trouble and oppression. Let every church be open, and let all the people assemble to worship and give thanks on the nineteenth instant. The interests and principles involved in the recent elections were such as to lift them out of the ordinary sphere of partisan questions, and the results should be recognized as of God, and as evidences of his abounding goodness.

OUR CHURCH in Algiers has lately sustained a great loss in the death of Mr. Louis Todsewer, one of its oldest and most useful members. Bro. Todsewer was a native of Blois, France; born in 1816, and converted in the city of Baltimore in 1841, and for the last fifteen years a resident of Algiers, now known as the Fifth District of New Orleans. He was a devoted Christian, warmly attached to his church, and always at his post. For years he superintended the Sunday school, and at his death was a steward and trustee. We condole with his bereaved family and the church. An obituary notice will be furnished.

WE REGRET exceedingly to hear of the death of Mrs. Emma J. Alexander, wife of Rev. William F. Alexander. She died in Dallas, Texas, but we do not know the exact date. Bro. Alexander was formerly a member of the Louisiana Conference, and his brethren and many friends here will share with us in our sympathy for him in his bereavement. An obituary of Sister Alexander will appear next week.

REV. JOHN H. ST. CLAIR, of the St. Louis Conference, died near St. Louis on the thirtieth of October. His end was eminently triumphant. We have a very pleasant remembrance of Bro. St. Clair's visit to New Orleans about a year ago.

Terms of the Advocate.

I have received the following communication:

The Rev. A. H. Redford, D. D., Agent of the Southern Methodist Publishing House, Nashville, Tenn.:

DEAR BROTHER—You will remember that at our late General Conference you, as the publisher of the *Christian Advocate*, agreed with the publishers of other church weeklies in favor of a uniform subscription price of $2 50 per annum, provided the agreement should be sanctioned by the General Conference.

You will remember also that it proved to be the sense of the General Conference that not upon it, but upon you, as the publisher, devolved the duty of fixing the subscription price of the *Christian Advocate*—the subscription price of other church weeklies to be fixed by the publishers thereof.

The reasons for a uniform subscription price, say $2.50 per annum, recognized by you, as well as by ourselves, last May, remain in full force. And additional reasons can be adduced now; first, in the requirements of the new law on postage; and secondly, in the fact that the financial pressure throughout the country threatens to diminish receipts from subscriptions and advertising to such an extent, if this has not already been done, as to make it impracticable to publish any one of our church weeklies at less than $2.50 per annum without embarrassment.

In view of this state of things, and for the promotion of our general publishing interests, as well as local, we, the undersigned, propose that you agree with us in favor of a uniform subscription price of $2 50 per annum after the present calendar year.

Yours fraternally,

J. W. BURKE & CO.,
Publishers Southern Christian Advocate.
L. D. DAMERON,
Business Manager St. Louis Christian Advocate.
R. W. BLEW & CO.,
Publishers Western Methodist.
R. J. HARP,
Publisher New Orleans Christian Advocate.
BENNETT & LAFFERTY,
Publishers Richmond Christian Advocate.
ZEPHANIAH MEEK,
Publisher Central Methodist.
J. EVERETT MARTIN,
Publisher Episcopal Methodist.
I. D. JOHN,
Publisher Texas Christian Advocate.

In conformity with the foregoing, I propose at once to make the subscription price of the Nashville *Christian Advocate two dollars and fifty cents* per annum. Subscriptions, however, received previous to the close of the present year will not expire until the close of the year 1875.

By this arrangement the *Advocate* is sent free to all new subscribers, or to those who may renew, until the close of the present year.

Preachers, local and traveling, will hereafter be charged *one dollar and twenty-five cents*.

A. H. REDFORD,
Agent Southern Methodist Publishing House.
NASHVILLE, TENN., Nov. 4, 1874.

Episcopal General Convention.

The *Congregationalist* gives the following results:

The Episcopal General Convention adjourned on Monday night, the second of November, having occupied its last days with the discussion of the most important matters before it, namely, legislation on ritualism and the modification of the rubric for infant baptism. The expectations raised by the rejection of Dr. Seymour have hardly been realized in the action taken on the question of ritualism, which is virtually a compromise. The committee on canons reported a canon empowering a bishop and standing committee to bring to trial any minister within his jurisdiction who is complained of as making use of ceremonies or practices which set forth or symbolize erroneous doctrines, such as

"*a*. The use of incense.

"*b*. The placing or carrying or retaining a crucifix in any part of the place of public worship.

"*c*. The elevation of the elements in the holy communion in such manner as to expose them to the view of people as objects toward which adoration is to be made.

"*d*. Any act of adoration of or toward the elements in the holy communion, such as bowings, prostrations, genuflexions, and all such like acts not authorized or allowed by the rubrics of the Book of Common Prayer."

This canon was finally adopted in the House of Deputies by an overwhelming majority, but was rejected by the House of Bishops, the final result, as reached by a committee of conference, being the adoption of the canon as reported, except that the first two specifications, forbidding the use of incense or crucifixes during the celebration of the holy communion, were stricken out, with one or two slight verbal changes. This action will generally be interpreted as indicative of a mild temper toward the ritualistic tendency. As the Springfield *Republican* says: "We may yet see, under the present dispensation of the Protestant Episcopal Church, stately processions of enrobed ecclesiastics, headed by the cross, and moving amid clouds of incense to the music of surpliced choirs."

In the matter of the rubric respecting the office of baptism, an earnest effort was made so to amend it as to exclude the idea of baptismal regeneration. The change was warmly urged by the low church brethren, and was warmly opposed by others, some of the latter claiming that it would be a virtual concession of the position taken by Bishop Cheney. It was finally voted, though by a very small majority, to leave the rubric as it is.

Besides these matters the convention confirmed the following missionary bishops: Rev. Dr. A. C. Garrett for northern Texas, Rev. W. B. Elliott for western Texas, Rev. W. B. Wingfield for northern California, and Rev. Dr. Orrick for China. Further, it voted the present hymnal not a finality, and declined to approve either the proposed provincial system or the order of deaconesses. The next meeting, three years hence, will be held in Boston, invitations having been received from Philadelphia, New Orleans, Minneapolis, St. Louis and San Francisco.

Indian Mission Conference.

We are obliged to Bishop Kavanaugh, says the *Western Methodist*, for the use of his minutes, from which are drawn the following items. The Indian Mission Conference was held at North Fork, October 22-24—Bishop Kavanaugh, president, and E. R. Shaperd, secretary. Admitted on trial, William M. Keith, Henry P. Clay. Remaining on trial, Nathaniel E. Parsons. Admitted into full connection, William S. Derrick, Joseph F. Thompson, both deacons. Readmitted, none. Deacons of one year, none. Traveling preachers elected deacons, none; ordained, none. Local preachers elected deacons, Frank Gooden, Jesse Peter, William Jones, Walter Collins, Cow Ete Micco, William Burgess, James Jofersan, Jacob Marshall; ordained, the first four named, and William M. Keith, Sampson Colbert, previously elected. Traveling preachers elected elders, none; ordained, none. Local preachers elected elders, none; ordained, none. Wesley Joseph Spaugh, recognized in elder's orders from the Moravian Church. Located, none. Supernumerary, S. P. Willis. Superannuated, Thomas B. Ruble, D. B. Cumming, J. C. Robinson. None of the preachers died during the past year. The characters of all the preachers were examined and passed. The statistics are to be furnished hereafter by the secretary. Vote on the proposed change of the temperance rule: For the change, 7; against, 14. Next Conference at Atoka, Choctaw Nation.

BISHOP MILES, of the Colored Methodist Episcopal Church in America, says the *Western Methodist*, dropped in October 30, on his way from Missouri to Terry, Mississippi, where he holds his next Conference. He reports his branch of the great Methodist family gaining ground in Missouri. The prospects, he says, are much better than last year. He thinks much more satisfactory reports will be made this year than at any previous time since the organization. He thinks the preachers generally have been liberally supported—made about as good a living as they could have obtained at anything else. His own salary is behind, but he acknowledges that it is his fault. He urged the necessities of the Book Concern, school and other enterprises of the church, and recommended that attention be first given to them. We think that was a noble spirit manifested by the Bishop, but we question seriously its wisdom as touching the proper education of the church in the matter of systematic managing of finances. "The laborer is worthy of his hire." The preacher and his family should first be supported; then, if there is anything left, scatter it among as many enterprises of good as may seem fit.

THE Berlin Academy of Sciences has granted a subsidy of two thousand thalers to the African traveler Hildebrand, to aid him in his explorations in central Africa. This is the largest sum which the academy has ever voted for such a purpose. According to last advices, Hildebrand was still detained at Zanzibar for want of supplies.

A NEW method of embalming is described in *Les Mondes*, the injection of some fluid, supposed to be carbonic acid, through the mouth, causing the body operated upon to become mummified, and to acquire a durability equal to stone or wood; the color of the face meanwhile remaining as at the moment of decease.

WHEN the heart is in loving agreement with God, then is it not grievous for the life to be in accord with the commandments of God.

MARRIED.

McFARLAND—SANDERS.—On the twenty-ninth of October, 1874, at the residence of the bride's father, Mr. P. Sanders, by Rev. J. H. Hays, Mr. H. G. McFarland and Miss Bessy Sanders, all of Scott county, Mississippi.

RANEY—MONROE.—In Butler, Choctaw county, Alabama, October 20, 1874, by the Rev. D. J. Wright, Mr. Thaddeus Raney to Miss Sue Monroe.

Conference Register.

Conference.	Place.	Time.	Bishop.
North Texas	Denton	Nov. 4	McTyeire.
N. Alabama	Huntsville	Nov. 11	Doggett.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Little Rock	Monticello	Dec. 9	Kavanaugh.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas*	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington city	Mar. 3	Marvin.

* German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

A. BOITEL, watchmaker and jeweler, No. 58 Royal street, has his card in our paper of to-day. Mr. Boitel has been for a number of years past in the employment of S. Fournier, at No. 60 Royal street, at which place we have been in the habit of having our work done, and done satisfactorily. We have no doubt Mr. Boitel will fully keep up his reputation as a skillful jeweler.

MESSRS. E. C. PALMER & CO., 97 Camp street, are closing out their large stock of carpets, rugs, mats, etc., and propose to sell them at cost. The goods are unexceptionable in quality, and we can recommend any of our friends wishing to purchase to this house. See advertisement for particulars.

WE CALL the attention of the ladies to the advertisement of Mrs. Fricke & Williams, milliners, over Braselman & Adams' dry goods store. They refer to their numerous customers in proof of their skill and punctuality in filling orders in their line.

SAM. SMITH, dealer in wood and coal, No. 351 Dryades street, offers extra inducements to any one purchasing from him, as will be seen on referring to his advertisement. Orders may be left at No. 282 Calliope street.

MESSRS. BRASELMAN & ADAMS are continually adding to their already large stock of dry goods. Samples and price lists are forwarded on application.

WE WOULD call attention to the card, in another column, of Mr. Thomas I. Dix, stock, note and exchange broker, 31 Carondelet street.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 7, 1874.

A—American News Company two letters, C. G. Andrews, Alexander Ayer, N. W. Ayer & Son, A. F. Andre $32.85, J. E. Adams, E. & H. T. Anthony & Son, T. A. S. Adams, Thomas Armstrong, H. W. Abernathy $13.

B—J. H. Butler & Co., J. B. Beard, M. J. Buchanan, B. F. Buckiln, Charles R. Benson, J. W. Burkn & Co. two letters, E. A. Brisene, Barnes & Wilkinson, Bates & Locke $7.50 James Billingsley $2, Dr. J. Ball & Co., S. B. Baird, E. F. Boone.

C—B. Clegg $16.35, H. B. Cowart, J. F. Cameron, J. E. Collins, S. N. Clark, John Church & Co., Cassell & Baughn, Robert Chambers, Sheldon Collins & Co., Cotton, Zahn & Roberts, J. W. Clay, W. P. Churchill.

D—Donaldson & Co. two letters, J. M. Dunn, F. H. Duquercron, Charles H. Ditson & Co., Henry A. Dreer, George J. Dicks & Son, H. L. Dyer $1.08.

E—William A. Edwards, Evening Telegraph, Eagle Pencil Company, Excelsior School Furniture Company $18, Eldredge & Bros., Willie J. Eldor.

F—M. C. Field $20, E. N. Freshman three letters, W. M. Francis, Jesse Fulton.

G—J. A. Golf, D. A. Givens $2, J. D. Guinn, C. B. Galloway 30 cents, Green & Cater $26.

H—C. L. Harris, Mrs. M. M. Hayes, T. D. Haman $3.85, James H. Houston two letters $1.75, D. T. Head $20.40, Mrs. J. M. Haynie, W. B. Harrington & Sanborn.

I—John F. Irvine.

J—Thomas L. James, H. F. Johnson, P. A. Johnson $15, A. D. Jenkins $2.

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WE TAKE PLEASURE in directing the attention of our readers to the advertisement of the Cincinnati *Gazette*, which appears in another column. It offers unusually strong inducements to subscribers. The *Gazette* is too well known to need any introduction for 1875. It is Republican in principle, but exposes wrong in all parties, without fear or favor.

MISS M. HAYES' fashionable dressmaking and millinery establishment, 139 Royal street, is advertised in to-day's paper. The ladies would do well to inspect her goods before buying elsewhere.

SEE advertisement of Dr. Warrington's medical preparations.

BUSINESS NOTICES.

WORSE than bankruptcy is a constitution broken down by disease. Dr. Tutt's Pills cure Sick Headache, Liver Complaint, Piles, Dyspepsia, Fever and Ague, and impart health and strength to the body. no12 1t

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Orders promptly attended to. no12 2m

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EXCHANGE BROKER,
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A. BOITEL,
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58.....ROYAL STREET.....58
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TO
300,000.....300,000
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It will be observed from the above that we have made a large reduction in our club prices, and also that the postage, which has heretofore been paid by the subscriber, 20 cents per annum on the WEEKLY, and 40 cents per annum on the SEMI-WEEKLY, will hereafter be prepaid by us.

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Having decided to close out this department of our business, we propose to dispose of the entire stock, within the next sixty days,

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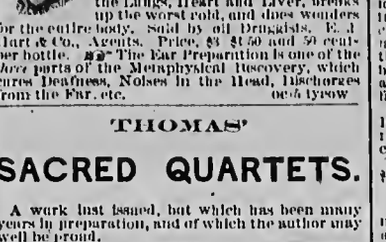

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Send three-cent stamp for catalogue of all our games. no5 2t

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Pronounced by all who have used it the very best preparation for the cure of CONSUMPTION, *Coughs, Colds, Bronchitis, Hoarseness, Asthma, Whooping Cough, Chronic Coughs, Catarrh, Influenza, Spitting of Blood*, Soreness and Tightness of the Breast and Lungs, Night Sweats and Croup. Being prepared from Herbs, Tar and Rock Candy, it is healing, softening and expectorating, and particularly suitable for the cure of all affections of the *Throat and Lungs*. Parents will please remember that the Cough Melange is the only sure remedy for Croup.

Full directions accompany each bottle. Price, per bottle, $1, or six bottles for $5.

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It Cures the Worst Pain in from Three to Thirty Minutes.

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As a remedy for Rheumatism it has no equal.

The Analectic Oil is prepared from the most active vegetable remedies. It acts directly on the nervous system, and by restoring the nervous equilibrium it regulates the excretions and secretions of the body. It is also a powerful diffusive stimulant.

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No preparation equals the Analectic Oil for Cholera, Diarrhœa and Cholera Morbus. Try it and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

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Purify the Blood.
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Any one suffering with Weak Nerves, Deranged Liver, Kidney Complaint, Loss of Appetite, Fever and Ague, or any of the diseases or symptoms enumerated above, can be materially benefited and entirely cured by the use of these Bitters.

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It is an established fact that fully one-half of the females are in bad health; or, in other words, never feel well. Many suffer with inward weakness. They feel languid, devoid of energy, extremely nervous, and have no appetite. To this class the Renovating Bitters are especially recommended. Such patients should resort to the use of these Bitters, the inevitable result of which will be a strong and healthy constitution, a disappearance of all nervousness, a good appetite and a perfect restoration to health.

Thousands have testified to the merits of these Bitters. I would strongly advise all suffering with the above-named complaints to try them and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

Ask your druggist for either of the above medicines, and if he does not have it he will send and get it for you; or can be sent by Express to any part of the United States by addressing

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SOLE MANUFACTURER,
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AT ONE AND THE SAME TIME.

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which purifies the blood, and removes all corrupt humors and unhealthy accumulations from the body, and yet produces no weakness or lassitude whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of a *Strengthening Purgative* and a *Purifying Tonic*.

Dr. Tutt's Pills are the most active and searching medicine in existence. They at once attack the very root of diseases, and their action is so prompt that in an hour or two after they are taken the patient is aware of their good effects. They may be taken at any time without restraint of diet or occupation. They produce neither nausea, griping nor debility, and as a family medicine they have no rival.

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Principal Office—No. 18 Murray street, New York. oc8 1y8p

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Remember that for all Affections of the
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Laplace's Indian Turnip Pectoral Balm
IS THE SOLE REMEDY,
Combining efficacy of action with a most palatable flavor, GIVE IT A TRIAL.
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Depot in Mobile, at J. C. Dullose & Co.'s, No. 20 Water street. oc29 3m5p

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Simply applied and worn on the parts affected. For Lame Back, Local Pain, Local Palsy Weakness, Poor Circulation, Varicose Veins and Affections of the Eyes it is a scientific cure. Sold by all Druggists, or General Agent,
GEORGE SWEETSER,
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Stereoscopes and Views, Albums, Graphoscopes, Megalethoscopes and suitable Views. Photographic Materials. Photo-Lantern Slides a specialty. se21 3m

The Child's Corner.

THE ACORN.

An acorn swung
On an oak tree bough;
So long it had hung,
It would fain fall now
To the kindly earth,
That its germ within
Might burst into birth,
And its life begin.

And the Autumn came
With its burning hand;
And each leaf grew a flame,
And each bough a brand.
And a worm came up
And began to eat
Through the hard, dry cup
To the acorn sweet.

And the acorn thought:
"I shall soon see now
The life I have sought,
When I fall from the bough;
For the worm gnaws through
Each tendon slight
That about me grew,
And bound me tight."

And with dying day
Came the zephyr's sound;
And the acorn lay
Next morn on the ground;
But its germ was gone
By the worm's sharp teeth;
And the ground it had won
Was its grave in death.

F. W. B., in the Galaxy.

Letter from China.

SHANGHAI, CHINA, Sept. 1, 1874.

My Dear Young Friends of Felicity and Moreau Sunday Schools Missionary Society:

I fear you will think it a very long while since my last letter to you; but I have been so occupied for several months that I have scarcely had time to write you, as I should have done. I have not, of course, told you of the erection of our little church in our mission compound in Shanghai. It is now nearly completed, and will be dedicated on Sunday, September 13. It will be a day of joy and rejoicing with us all, and I do hope you will pray that the fifth and sixth verses in the eighty-seventh psalm may be fulfilled in regard to our little church. You shall have a photograph of it as soon as one can be taken. We are also erecting another building, which is to be known as the woman's reading-room. There are many of these poor heathen women anxious to learn how to read, and we are glad to be able to have a room where they can come and learn what Jesus has done for them. These women often bring in their children with them, and many of them have been led to come in to preaching on the Sabbath. But they are very ignorant, and we have to be very patient in trying to teach them about their souls' best interest. When we have taught them, and tried to impress upon them the necessity of repentance and faith in Christ, many times have we feared that they understood but little of what was said; but all we can do is to present the truth to them, and then pray that the Spirit of the Lord might come with convincing and convicting power to their minds and hearts.

This work is one which Mrs. Lambuth has recently commenced, and one in which we take a deep interest. From ten to fifteen women are brought in three times a week, and for two hours they listen to Bible women reading the New Testament or some Christian tracts. During this time they are sewing on some work they have brought or which has been given them. Before they separate these Bible women pray with them. It is not often you can find a Chinese woman who can read. By this means many of them will learn to read, and they will obtain a great deal of information about the Christian religion and the love of the Lord Jesus. It is impossible for any one to know the extent of the ignorance of these poor women. If the women can be educated there is hope for China. I do hope the Christian ladies of New Orleans will take an interest in this work, and send us some help. The mothers of China must be taught, educated and brought to know Christ before we can expect many of their husbands and sons will be brought to know the Lord. We have now within our compound a church, the girls' school (boarding,) a printing-room, and the woman's reading and work-room. The boarding school for boys is doing well. There are now eleven boarders and some five or six day scholars. Some of the boys of the former school are still pursuing their studies, and are consistent Christians. Some four of the number have an earnest desire to devote their lives to the service of God. They have something over two years yet before they complete their course in school. They will then be prepared to enter upon the study of the Christian doctrine more thoroughly and in earnest. Some of the boys we now have in school promise to be good scholars. Two of them were baptized when their father was baptized, and we hope they may become Christians and prove themselves to be useful men. They are all young yet, but they are being well trained and taught. I hope you, my dear young friends, will continue to take a deep interest in the education of these Chinese children. Some of them are the children of Christian parents and some are orphans. Pray that God may give them his Holy Spirit to direct and guide them.

It is now very dry, and vegetation is suffering for the rain of heaven. Many of these poor heathen are worshiping their gods of wood, and beseeching the dragon (an imaginary animal) to send them rain. Men are employed to go along the street beating gongs, making a fearful noise, hoping thereby to arouse the dragon to come to their help. If a storm should arise they go and pray to the god of thunder and lightning for protection and security! O the ignorance and superstition of thousands around us! It is beyond anything we could possibly conceive of! Their condition cannot be changed for the better unless they know Christ as their Savior and Redeemer.

A few days since three Chinese men were beheaded in Chingkiang, in front of foreigners' houses, amid the yelling of hundreds of Chinese who followed. As soon as the heads of these men were severed from the body hundreds of the people rushed forward, with strings of five and ten cast each, to dip into the blood of these men before it could be devoured by the dogs. These cast, covered with the blood, are carefully preserved and worn about the body to drive away evil spirits and cast out devils. Any one thinking himself bewitched has only to place the blood of the criminal in contact with the body, and they are healed at once.

My dear young friends, we need to feel deeply the condition of these poor heathen around us, that we may pray in earnest for them, and work faithfully for their salvation. Pray for us, that we may be faithful, and leave nothing undone to bring them to Christ. That the blessing of the Lord our God may rest upon you all, and upon your work of love, is my sincere prayer.

JAMES WM. LAMBUTH.

Popping the Question.

BY GRANDPA WILLARD.

Will you tell us, grandpa, what they mean by "popping the question?" You wish me to tell you what the question is, and how to pop it. You are like King Nebuchadnezzar, who required the wise men to tell him what his dream was, which he had forgotten, and likewise the interpretation of it. I for once will indulge your inquisitiveness.

The question may be put in five words: "Will you be my wife?" or turning it, "end for end:" "Will you be my husband?"

Why, grandpa! Do women ever pop the question?

Yes, sometimes. Read the Book of Ruth, and there you have an example of a young widow asking Boaz, a clever old bachelor, we suppose, to marry her, and he, being a law-abiding man, accepted the situation.

In the twenty-fourth chapter of Genesis we read an account of Isaac, who, though forty years of age, waited for his father to send his faithful servant five hundred or six hundred miles, with ten camels loaded with presents; and when the servant had found Rebekah, he would not eat till he had told his business, which was to take home a wife for Isaac. Read the chapter and see how he popped the question.

Read also the twenty-fifth chapter of First Samuel. David sent his servants to say to Abigail: "David sent us unto thee, to take thee to him to wife." And she went—not riding on a camel, as Rebekah did, but on a much smaller animal.

I like the plain-spoken address of the Quaker: "I am come to see if I can agree with thee to be my wife."

You boys may think it would be very easy to ask a question so simple. When you are a little older you may try it, and very likely you will begin: "Would you be willing—. Mother says I might—. May I hope—. I would like—," and then the words stick in your throat.

Well, grandpa, will you please tell us how you popped the question?

Pshaw! children, if you think I did not pop it right, go and ask Grandma Willard.—*Interior.*

TOM'S GOLD-DUST.—"That boy knows how to take care of his gold-dust," said Tom's uncle often to himself, and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly; that boy, I tell you, knows how to take care of his gold-dust."

"Gold-dust!" Where did Tom get gold-dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get gold-dust? Ah! he has seconds and minutes; and these are the gold-dust of time—specks and particles of time—which boys and girls and grown-up people are apt to waste and throw away. Tom knew their value. His father, our minister, had taught him that every speck and particle of time was worth its weight in gold; and this son took care of them as if they were. Take care of your gold-dust! *Little American.*

A BABY MISSIONARY.—Baby is only six or seven months old; but she does real missionary work. Would the children in America like to know how she does it? She goes up the Bosphorus with her mother on a steamer which stops at various places for passengers. A through passenger like our baby missionary can do much good in her way. Her way is to open her large blue eyes, and look with interest and smiles on those around her; and her fair skin, her sweet face, her neat dress, and her loving ways are sure to attract attention. People soon begin to talk to the mother, who improves this introduction to tell them about him who was once an infant in Bethlehem. When these friends that the baby finds leave the steamer, their looks of awakened interest call forth a prayer from the mother's heart that must be recorded in heaven, and must some time bring a blessed reward to the little innocent worker. *Life and Light for Women.*

WHAT EFFIE IS DOING.—Effie Taylor lives in a great house in the city. A good many people beside her papa and mamma and her little brother live in the same house.

One day two ladies called. Effie was leaning over the stairs to see who had come, and one of the ladies asked her: "Do you come to our Sunday school, little girl?"

"Yes, ma'am," answered Effie.

"And this little girl, does she come too?" said the lady, pointing to another child standing in the entry.

"Yes, I bring her too."

"Any more?"

"Yes, all the children in the house, seven, and my little brother, and papa too!"

Effie is only seven years old, but she takes nine scholars to Sabbath school beside herself. They go because she asked them to.

IT WAS after the breaking of bread that the disciples at Emmaus had their eyes opened and knew him.

TO WAIT patiently until one's turn rightly comes is proof of good breeding.

Farm, Garden and Household.

Butter-Making.

1. For making good butter, the first thing is to have good, sweet pasture, free from weeds or any growth that will give a bad taste to the milk. Good upland grass is better than coarse grass growing on wet places. Some dairymen think that limed is better than unlimed land, but this is a matter of minor importance. Others regard the practice of sowing plaster in spring, and repeating it early in autumn, as tending to sweeten grass.

2. Good, well-selected cows are the next requisite.

3. Perfect cleanliness, from beginning to end, is indispensable—the most so, perhaps, of any one thing. No dirt or dust must drop into the milk, for which reason the animals should have a clean place to lie on, and never be allowed to stand in mud or manure; vessels all thoroughly washed—scalded when necessary to preserve perfect sweetness—including pails, pans, pots, churns, workers and tubs or firkins. They must be first washed clean with *cold* water, for if hot water is used first it will curdle the milk in the cracks or corners, and prevent its washing out.

4. A perfectly pure air is of great importance. Bad odors will taint butter. The dairy-house should therefore be far away from manure-yards and everything else of the kind. Keep tobacco smoke off the premises.

5. Let the butter be well worked, so as to press out all the buttermilk. It is impossible to have a good article if this is not done. Perhaps this is the most common cause of failure. If much milk is left in it soon ferments and makes rancid and worthless butter.

6. In laying down for winter, use *new* firkins—never use them a second time; and pots or jars must not be used if they have ever had butter in them, or pickles or anything else that will taint them; the taint can never be wholly removed.

7. The best dairy salt is important. Butter in hot weather must be covered and excluded from the air with saturated brine.—*Country Gentleman.*

CARE OF HORSES.—All horses must not feed in the same proportions, without regard to their ages, their constitutions and their work. The impropriety of such a practice is self-evident; yet it is constantly done, and is the basis of disease of every kind.

Never use bad hay on account of its cheapness, because there is no proper nourishment in it.

Damaged corn is exceedingly injurious, because it brings on inflammation of the bowels and skin diseases.

Chaff is better for old horses than hay, because they can chew and digest it better.

Mix chaff with corn or beans, and do not give the latter alone, because it makes the horse chew his food more and digest it better.

Hay or grass alone will not support a horse under hard work, because there is not sufficient nutritive body in either. When a horse is worked hard its food should be chiefly oats—if not worked hard its food should be chiefly hay—because oats supply more nourishment and flesh-making material than any other kind of food; hay not so much.

WHAT I KNOW OF HOUSEKEEPING. A lady correspondent of the *Maine Farmer* gives the following valuable hints to housekeepers: "If you wish short biscuit without much shortening, do not knead them. Do your husband's and brother's boots let water through them? Then apply tar and oil, after being thoroughly mixed, and you will have no further trouble. Patent not applied for. One cup of sugar, one of buttermilk, one egg, one-fourth of a nutmeg, one and one-half teaspoonfuls saleratus, three tablespoonfuls of melted lard, will make just as good doughnuts as any editor ought to eat. Some cooks are invariably troubled with 'saleratus biscuit.' By allowing just one even teaspoonful of saleratus the trouble will be obviated. If brimstone is offensive, use strips of paper one inch wide, rolled into a lengthy cylinder, for lighters. If you wish to save your papers, a bit of split pine will answer better, and, when stuck in a lava vase, make a very conspicuous ornament."

INFALLIBLE AND QUICK CURE FOR DIPHTHERIA.—The Hamilton *Spectator* (South Australia) publishes details of the "Greathead" cure for diphtheria. The disease is declared by Mr. Greathead to be of hydrated growth, and that the germs of it flowing about in certain impure atmosphere were inhaled by human beings.

For a grown person four drops of sulphuric acid diluted in three-quarters of a tumbler of water; with a smaller dose for children. The effect of this treatment was instantaneous, the acid at once *destroying the parasites* and the patient coughing up the obstruction. The papers have teemed with accounts of sufferers who had recovered in a few minutes by adopting the "Greathead" treatment. Children, almost previously in a dying state, were declared to be playing about within ten minutes, and at a computation some forty or fifty of these sudden recoveries have been placed on record with full particulars.

TO PRESERVE GRAPES WITH HONEY.—Take seven pounds of good sound grapes on the stems, the branches as perfect as possible, and pack them snugly, without breaking, in a stone jar. Make a syrup of four pounds of honey and one pint of good vinegar, with cloves and cinnamon to suit (about three ounces each is our rule.) Boil them well together for twenty minutes, and skim well, then turn boiling hot over the grapes, and seal immediately. They will keep years if you wish, and are exceedingly nice. Apples, peaches and plums may be done in the same way.

A BIT of soap rubbed on the hinges of doors will prevent them from creaking.

SPLIT a twig of the elder bush lengthwise, scoop out the pith, fill each compartment with different kinds of seeds which bloom at the same time, surround them with earth, and tie the two parts together, and plant in a pot filled with earth. In this way the stems of the different seeds, as they germinate, will appear like one stem.

A YANKEE paper has discovered that hogskin and cowhide bags hold ten times as much corn as canvas bags do, and cost only about one-tenth as much to get to market. The corn should be put into the bags before the skins are taken off the animals.

NO BETTER plan has been devised to keep butter sweet than to put it in clean jars and cover it with strong brine. No kind of vessels, cask or tub will answer as well as a jar. In this way it can be kept fresh and sweet for twelve months.

TO CLEAN VELVET.—Wet a cloth and put it over a hot flat-iron, and a dry one over that, then draw the velvet across it, brushing it at the same time with a soft brush, and it will look as nice as new.

A BIT of glue dissolved in skim milk and water will restore old, rusty crape.

IF FLAT-IRONS are rough, rub them well with salt, and it will make them smooth.

THE teacher of an infant school had her attention called to one little fellow who was listening to what she said. She had been teaching her class the elements of English history, and wishing to see if he knew what she had been talking about, she suddenly asked: "Johnny, who killed King Rufus?" With a surprised look he replied: "Why, I didn't know he was dead!"

JEFFERSON says that "war is an instrument entirely inefficient toward redressing wrong, and multiplies instead of indemnifying losses."

MEDICAL.

KEARNEY'S
EXTRACT BUCHU
Is the only pure and unadulterated preparation prepared by a prominent, reliable and scientific physician of thirty years' practice. A single trial will convince the most skeptical of its superiority in speedy and permanent cures of **Gravel, Dropsy, Diabetes, Bright's Disease,** and all affections of the **Kidneys** in both sexes. The greatest **Tonic** and **Diuretic** of the age. Be sure and get
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Pleasant and agreeable in taste, and efficacious in its curative qualities.
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MISCELLANEOUS.

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and in making it known thus publicly we expect to receive **additional encouragement** through the influence of those who have participated in the benefits derived by ordering from us. **Our cash system** not only enables us to buy and sell cheaper than our competitors, but also to **read our patrons generously.** The new postal law permits parcels weighing four pounds or less to be sent through the mail at the rate of one cent for every two ounces. **We are now receiving**
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INSURANCE COMPANY,
14.....CARONDELET STREET.....14
New Orleans, September 25, 1874.
FIFTH ANNUAL STATEMENT.
In compliance with Article 12 of the Charter, this Company makes the following statement of the business of the year ending August 31, 1874:

Fire premiums		$191,723 38
Marine premiums		23,122 79
River premiums		67,816 55
		$282,662
Less		
Fire losses	$62,462 26	
Marine losses	4,151 10	
River losses	23,629 81	
Rebate of 15 per cent	8,931 37	
Reinsurance	19,877 52	
Return premiums	5,848 72	
Reserved for Unterminated risks	44,600 00	
Unadjusted losses	32,000 00	
Contingencies	15 000 00	
		95,000 00
Expenses and tax and license	$30 859 51	
Less interest account	25,139 02	
		5,720 80
		221,324 57
Net profits		$57,338 15

LIABILITIES.

Dividends	$20,505 04

ASSETS.

Bills receivable for premiums and loans on pledge	$270,053 08
Cash	32,350 33
Premiums in course of collection	12,551 29
Invested in Bank, Insurance and other stocks, bonds, etc	53,551 42
Less shrinkage	10,000 00
	43,551 42
Real estate	4,699 11
Stock notes	218,524 95
Total	$581,733 80

The above statement is a true and correct transcript from the books of the Company.
LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
New Orleans, Sept. 25, 1874.
Sworn to and subscribed before me, the undersigned Notary Public, on the twenty-fifth of September, 1874.
CHAS. G. AUDREY, Notary Public.

The Board of Trustees have declared the following, to wit:

Interest on paid-in capital	10 per cent.
Dividend on same	4 " "
Dividend on earned premiums	18 " "

All of which will be credited on stock notes, certificates for which will be issued on and after Monday, the twenty-sixth of October next.

Trustees.

Hugh Allison,	C. A. Green,
S. D. Antey,	I. L. Hinds,
A. J. Aiken,	Colonel T. H. Hunt,
J. A. Braselman,	J. D. Hill,
W. P. Blakemore,	James S. Lanphier,
I. Bloom,	Robert L. Moore,
Sam. Boyd,	John Myers,
C. H. C. Brown,	H. J. Millan,
John D. Cobb,	Edward Nalle,
George W. Church,	Henry Reid,
J. E. Campbell,	G. W. Scntell,
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Frederick Wing,	S. F. Thompson,
C. W. Wood,	Benjamin Gerson,
Louis A. Wiltz,	Edward C. Payne,

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NEW ORLEANS, LA., Sept. 25, 1874. oc8 3m

SCHOOLS AND COLLEGES.

MANSFIELD FEMALE COLLEGE.
The Fall Session of this institution will commence on Wednesday, SEPTEMBER 30, with an efficient corps of teachers. Board can be obtained in the institution.
This being a Conference institution, and educating the daughters of the traveling preachers at the Conference free of cost, we earnestly solicit their hearty co-operation and efforts to secure patronage for it.
au27 3m THOMAS ARMSTRONG.

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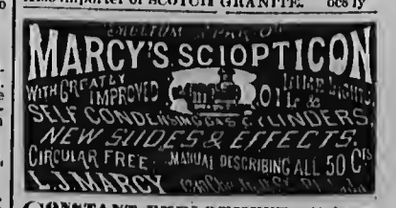

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Scientific.

REMOVAL OF CARBONIC ACID FROM WELLS AND CELLARS.—Recently-ignited charcoal absorbs about 35 times its volume of carbonic acid in 25 hours. A pan of glowing charcoal, therefore, lowered into a well or cellar containing carbonic acid, soon ceases to glow and begins immediately to absorb the gas. By testing the air from time to time by lowering a lighted taper into it, and renewing the coal from hour to hour as long as necessary, all the carbonic acid may be rapidly removed.

ARSENIC COLORS.—Since the publication of our article on arsouic pigments, we have received numerous letters inclosing specimens of calico, wall paper, etc., asking our opinion in reference to their poisonous character. We have had some of these examined by competent chemists, and in all instances sufficient traces of arsenic have been found to prove the dangerous character of the articles presented. From Lee, Massachusetts, we have a sample of calico in which the green band is colored with arsenic, and no washing would render it safe to wear such goods. The misfortune is that some of the aniline colors are so impregnated with arsenic that they are as dangerous as the older Scheele's green, of which we recently complained. Toy-books with green covers are always to be suspected, and in fact the only absolutely safe thing to do is to avoid green colors altogether. The detection of arsenic is so simple that any one can perform the experiment in a few moments. We cut off a piece of suspected calico and immersed it in some strong ammonia, which we had poured into a tumbler; a blue color at once indicated the presence of copper. A drop of iodo liquid put upon a crystal of nitrate of silver turned immediately canary yellow, which reaction denoted arsenic. This is an experiment that anybody can try. To confirm our suspicions we poured some of the liquid into a Marsh apparatus, and easily obtained the well-known deposit of metallic arsenic on glass or porcelain. With wall paper a neat and easy way is to put a drop of nitric acid on the green spot, then a drop of ammonia, when the color will turn blue, and on the addition of a drop of nitrate of silver, if arsenic be present, a yellow stain will spread in a ring to the outer extremity.—*Sci. Am.*

IT IS CURIOUS to speculate upon the condition of things which must have existed in past geological periods, when the composition of the atmosphere differed widely from that of the present time, and must have been much more highly charged with carbonic acid than now. Such a conclusion is inevitable from many considerations. It is well known that growing plants obtain all their carbon from the atmosphere by the decomposition of its carbonic acid; and, inasmuch as the beds of fossil coal found in the solid rocks are but the remains of a former vegetation, it follows that there was a time when all of this carbon must have been diffused in the atmosphere in the shape of carbonic acid gas. We have here the elements of a calculation which is not without interest. If we assume the proportion of carbonic acid in the air of the globe to be four parts in ten thousand by volume—a number which, as has been shown, is somewhat above the truth—this will equal .0612 per cent. by weight. Now the total weight of the atmosphere surrounding our globe, calculated from the barometric pressure of 30 inches of mercury, is equal to about 5,260,000,000,000,000 tons, and hence the weight of the carbonic acid therein would be 3,220,000,000,000 tons. It is not so easy to calculate the amount of carbonaceous matter in the rocks; but the following figures are not without interest. Mr. Hull, in his work on the coal-fields of Great Britain, has estimated the available coal of that region at 60,000,000,000 tons, and puts down that of all the coal-fields of North America at seventy-two times this amount. If, now, we suppose all this coal to contain, on an average, eighty per cent. of carbon, it would yield by its combustion 12,845,000,000,000 tons of carbonic acid, or about four times as much as is now present in the atmosphere. Any one conversant with geology will, however, perceive that this represents but very imperfectly all the carbon in the earth. Apart from the great and imperfectly known deposits of coal in other regions, it is to be remarked that the coal formations themselves contain great beds of argillaceous rock, more or less impregnated with coaly matter; and that such bituminous or carbonaceous shales are, moreover, not confined to the coal formation, but widely distributed throughout the whole known thickness of the uncrystalline sediments of the earth, while in the crystalline rocks themselves are found large quantities of graphite, or plumbago, to which we may, with little doubt, ascribe a similar origin. The aggregate of all these must, no doubt, exceed many times the amount of carbonic acid given above, and lead to the conclusion that we have in the carbon of the earth's crust represented an amount of carbonic acid gas which, if diffused through the atmosphere, would suffice to make it irrespirable to the human race. But there is reason to believe that the carbonic acid decomposed and fixed by growing vegetation represents but a small part of what has been removed from the atmosphere in past ages. The slow chemical changes of rocks at the earth's surface are even now absorbing carbonic acid from the air, which combines with the lime, the magnesia, and the alkalies which are liberated by the decomposition of the various mineral species of those rocks. All these resulting carbonates find their way into the sea, and are the source, either directly or indirectly, of the carbonate of lime which makes up the structures of corals and the shells of mollusks. From the earliest ages there has been a constant removal of carbonate of lime from the sea and an accumulation of it in beds of limestone; and the whole of this must have been formed, by some such process as that which we have indicated, from the carbonic acid of the atmosphere.

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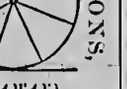
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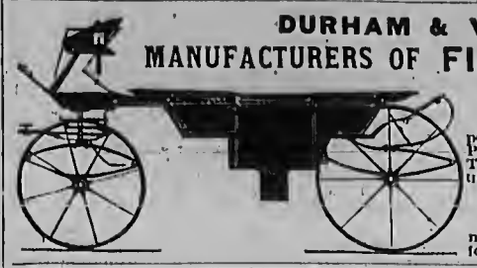
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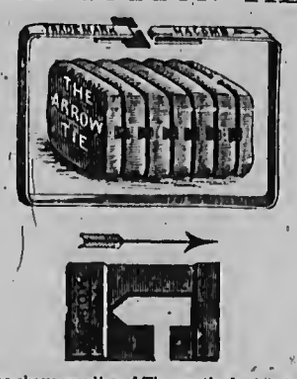
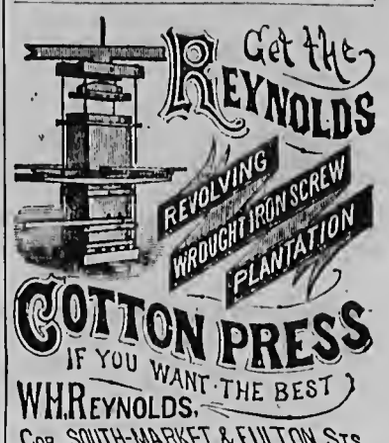


The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
je18 6m New Orleans.

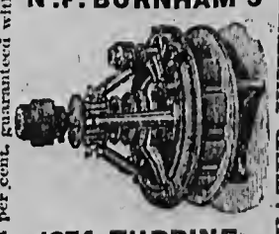


W. H. REYNOLDS,
COR. SOUTH-MARKET & FULTON STS.
P. O. Box 1690. NEW ORLEANS.
SEND FOR CIRCULAR
an20 3m

DANIEL PRATT'S
Improved Cotton Gin.
PRICE REDUCED
TO $4 PER SAW.

JOSEPH B. WOLFE & CO.,
GENERAL AGENTS,
No. 59 Carondelet Street,
Je4 6m NEW ORLEANS.

PLOWS, IMPLEMENTS, ETC.
PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills.
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.
B. J. WEST,
115 and 117 Magazine St., New Orleans.
MANUFACTURERS' AGENT.
mh19 10m

N. F. BURNHAM'S

WATER WHEEL
The best in the Market, and sold at less price than any other first-class Wheel.
84 per cent. guaranteed with
1874 TURBINE
Send for a pamphlet and be convinced.
aug6 4m N. F. BURNHAM, York, Pa.

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing,
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS.
New Orleans.
Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe8 1y

FRANK SMITH,
DEALER IN ALL KINDS OF
Wood, Coal and Charcoal.
Office and Yard—NO. 313 CARONDELET ST., bet. Erato and Clio Sts., New Orleans.
Orders thankfully received and promptly filled. le5 2m

New Orleans Markets.

From the New Orleans Price Current.

The river is 15 feet below high-water mark.

COTTON.—The following are the arrivals since the sixth instant:

Mississippi river and bayous	11 115
Red river	1,318
Railroads	7,290
Lake	81
Mobile	3,476
Texas	1,101
Total	26,363

On Saturday the market opened with a good demand, and during the morning 2,200 bales changed hands, partly at rather better prices, partly at previous rates, and partly at slight concessions, after which the movement exhibited much less animation, and the subsequent sales embraced only 1,350 bales, making a total of 3,55[illegible], seventeen brokerage houses participating in the business. On Monday the movement commenced with a moderate degree of animation, and the reported sales during the morning were only 1,500 bales, after which the demand improved, resulting in further sales of 3,500 bales, making a total of 5,000 bales. At the opening factors adhered with continued firmness to their previous pretensions, but later in the day met the demand more freely. A good style of good ordinary, rather better than the Exchange type, sold at 13⅜@13⅝c. On Tuesday the market opened with a very general inquiry, and, as factors evinced a disposition to meet the demand freely, the sales during the morning embraced 2,000 bales, partly at easier rates, after which, as the extent of the movement was developed, prices slightly hardened, without, however, showing any quotable variation, and the business for the rest of the day summing up 4,050 bales, making a total for the day of 6,050 bales.

The above makes an aggregate for the past three days of 14,350 bales, against 15,100 for the corresponding time last week and 12,050 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida, and Texas, are 194,451 bales, against 185,300 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 204,168 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 84,206 bales to Great Britain, of 8,819 to other foreign ports, and a decrease of 18,315 to France. We quote:

Good ordinary	13 @ 13¼
Strict good ordinary	13½ @ 13⅝
Low middling	13⅞ @ —
Strict low middling	14 —
Middling	14⅛ @ —
Strict middling	14¼ @ —
Good middling	14⅜ @ 14½
Middling fair	14¾ @ 14⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	24,363	
Arrived previously	194,458—	224,821
		240,774
Exported past three days	24,998	
Exported previously	116,712—	137,710
Stock on hand and on shipboard		103,061

NEW LOUISIANA SUGAR.—On Saturday 609 hhds. came in and sold at 5@6¾c. for inferior, 7¼@7¾c. for good fair, 7⅞@8c. for fully fair, 8¼c. for prime, 8⅝c. for strictly prime, 9⅛c. for fair centrifugal, 9⅜@9⅝c. for yellow clarified, and 9¾c. for low white clarified.

NEW LOUISIANA MOLASSES.—On Monday the receipts comprised 2,029 hhds., 117 half hhds. and 29 quarter hhds., which were mostly sold at 42c. for centrifugal, 50c. for common, 60@61c. for prime, 63@64c. for strictly prime, and 65c. for choice.

CORN.—On Tuesday the stock in first hands comprised 2,410 sacks. The demand was moderate, and 750 sacks sold on the landing, of which 500 yellow and yellow mixed at $1.05, 200 mixed at $1.07½, and 50 choice at $1.12, and 100 mixed on 'Change at $1.07½ ₱ bushel.

OATS.—On Tuesday there were sales on the landing of 1,450 sacks, of which 300 ordinary at 65c., 250 prime at 67c., and 100 and 400 choice at 68c. ₱ bushel.

BRAN.—On Saturday 500 sacks sold on the landing at $1 02½@1.05.

PORK.—On Tuesday 35 bbls. sold, outside, to a dealer, and 200 'Change at $25.50 ₱ bbl.

BACON.—On Tuesday shoulders were strong at 9c., clear rib sides 14c., clear sides 14½c. Dealers have a lively order trade at 9½c. for shoulders, 14¼c. for clear rib sides, and 14½c. for clear sides; 5 casks shoulders sold at 9c. ₱ lb.

DRY SALT MEAT.—On Monday 15 casks clear rib sides sold on the landing at 11¼c. ₱ lb.

HAMS.—No new sugar-cured on hand, and old selling at 12@13½c. ₱ lb. On Tuesday 10 tierces old sold at 13c., and 5 at 13½c. ₱ lb.

LARD.—On Tuesday 100 tierces sold on 'Change, to arrive, at 14¾c., and 100 kegs refined on the spot, outside, at 15c. ₱ lb.

BREAKFAST BACON.—Is in light supply, and selling at 14¾@15c. ₱ lb. A lot of 10 boxes Western sold on Monday at 14½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 110¾@110¼, against 110¼ at New York, and after a fair business closed at the opening rates in both markets.

Nothing has been reported in silver, except $1,500 in American half dollars on Monday at 107. It is quoted at 107@107½ for American half dollars. Mexican dollars closed at 97@97¼ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	6 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Colemau's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	8 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	— —	9 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	30	31
COTTON SEED:		
Rough, ₱ ton	60 00	65 00
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	22	25
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl:		
Double extra	4 40	4 50
Superfine	— —	4 25
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	26 00
Choice	26 50	27 50
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¼	8
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 15	1 20
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	12½
Pulverized	— —	12½
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Nov. 10, 1874.

Texas beeves, choice, ₱ head	— — @40 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	12 00 @ 18 00
Western beeves, ₱ lb. net	— @ —
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	60 00 @ 100 00
Milch cows, ₱ head	25 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	5 00 @ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Whinrey Carter, 47 Polymnia street, New Orleans.

Banners.
T. J. Potter, 32 Bible House, New York.

Barber.
Baptiste, St. Charles Hotel.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
J. Hickling & Co., 72 Broadway, New York.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Quaker City Publishing Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., 601 Broadway, New York.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
John George Wagnar, corner Ursulines and Dauphine streets, New Orleans.

Building.
A. J. Bicknell & Co 27 Warren street, New York.

Carpets.
A. Broussean & Co., 17 Chartres street.

Carriages, Wagons, Etc.
Charles Blackman, New Haven, Conn.
R. O. Dorman & Co., 71 and 73 Goffe street, New Haven, Conn.
Durham & Wooster, New Haven, Conn.
J. A. Lum & Co., 162 Gravier and 13 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.

China and Crockeryware.
Samuel E. Moore, 55 Camp street, New Orleans
W. C. Shepard & Co., 55 Camp street.

Chromos, Etc.
E. & H. T. Anthony & Co., New York.
G. E. Perine, 66 Reade street, New York.

Clothing and Facishing Goods.
Pierson & Hews, 13 and 15 Camp street
H. T. Wilshe, 110 Canal street, New Orleans.

Coal and Wood.
Frank Smith, 313 Carondelet street.
H. & C. Tyler, 9 Carondelet street, New Orleans.
William Velden, corner Prytania and Philip streets, New Orleans.
B. H. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Dolls' Tyndles.
George T. Comlus, Boston and New York.

Dry Goods.
S. Alexander's Red Store No. 3, French Market.
Braselman & Adams, 586 and 588 Magazine street, New Orleans.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, prest.
Mansfield Female College.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Edward Sears, 48 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
D. H. Wallace, 38 Perdido street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Frames and Gilders.
Kernan & White, 106 Customhouse street.

Facalitace.
John Bols, 152 and 154 Camp street.
Hugh Flynn, 167 Poydras street.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.
Henry E. Sharp & Son, New York.
Charles H. Turno—334 East Twenty-third street, New York.

Grocers.
J. M. Dowling, 25 Decatur street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street, New Orleans.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Insurance Companies.
Mechanics' and Traders', 14 Carondelet street, New Orleans.

Iron Manufactories.
Walton, Henlier & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Reynolds Cotton Press, W. H. Reynolds, New Orleans.
Turbine Water-Wheel, N. F. Burnham, York, Penna.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Anger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
William Pattison, 318 to 332 East Twenty-third street, New York.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Cincho Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Dyspepsia and Liver Complaints, Dr. Justus J. Sprenq, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Lapliee's Indian Turnip Pectoral Balm, B. La place, 23 and 25 Elysian Fields street, New Orleans.
Menophysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Preventive of Yellow Fever, Dr. B. Brown, 697 Broadway, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Tarrant's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Upham's Asthma Cure.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Horace Waters & Son, 481 Broadway, New York.
Philip Werlein, 78 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Novelties.
Cowan & Co., Eighth street, New York.
Elm City Novelty Company, New Haven, Conn.
Ingersoll & Co., 206 Broadway, New York.
C. M. Lushington & Bro., 345 Broadway, New York.
L. J. Murcy, 1310 Chestnut street, Philadelphia.
Rumble & Co., 52 Broadway, New York.
Dr. Van Holmi, 142 Court street, Boston.
West & Lee Game Co., Worcester, Mass.
M. Young, 173 Greenwich street, New York.

Optical Instruments.
Spencer Optical Manufacturing Company, 16 and 18 Maiden Lane, New York.
H. Waldstein, 545 Broadway, New York.

Oranges.
Jos. David, 127 Old Levee street, New Orleans.

Patents.
H. N. Jenkins, 27 Commercial place.

Patent Novelties.
George L. Felton & Co., 118 Nassau street, New York.

Patterns.
Avery & Co., New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
Family Journal, 300 Broadway, New York.
Fruit Recorder and Cottage Gardener, A. M. Purdy, Rochester, N. Y.
Offord's Pulpit of the Day, R. M. Offord New York.
The Metaphysician, 51 Bond street, New York.
The People's Ledger, H. K. Curtis, Boston, Mass.

Photographs.
Anderson's Photographic Studio, 183 Cana street.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, Camp street, corner of Common.

Seeds.
Hovey & Co., Boston, Mass.

Sewing Machines.
S. Burke, Son & Co., 169 Warren street, Jersey City, N. J.
Domestic, M. S. Hedrick, 108 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Steamships and Shipping.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwiksen, 100 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. Goodwyn, 31 Magazine street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
Louis Tiemann, 9 Camp street, New Orleans.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.
Mrs. B., 365 West Walnut street, Louisville, Ky.

Washing Machines.
Ithigen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Imbir & Co., Baltimore, Md.

Special Notices.

CANDLES.—Don't fail to send twenty-five cents for Offord's humorous, entertaining, witty and practical Lecture on Candles, embracing the pith of C. H. Spurgeon's Sermons in Candles. "Churmingly interesting."—*Brooklyn Times.* R. M. OFFORD, 300 Broadway, New York. au20 3m

Religious Notices.

THE PRESIDING ELDERS of the Mississippi Conference will please report to me, at this place, the names of the laymen elected at their District Conferences to the Annual Conference, and include the names of candidates for admission and ordination who expect to attend Conference.

W. E. M. LINFIELD,
Hazlehurst, Miss.

ALABAMA CONFERENCE.—*Notice.* The presiding elders are requested to send me immediately the names of the lay delegates, local preachers who expect to attend *for ordination*, and candidates for admission.

Any of the preachers who do not intend attending Conference will let me know.

Those who expect to bring their wives will please inform me.

Brethren of other Conferences who expect to attend will please send me their names.

W. M. MOTLEY, Opelika, Ala.

MISCELLANEOUS.

SAVE YOUR SIGHT!
Once Lost, It Cannot be Restored.
The Diamond Spectacles
WILL PRESERVE IT.
For sale by a responsible Agent in nearly every city and town.
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SPENCER OPTICAL MANUFACTURING CO.,
Patentees and Sole Manufacturers.
sel0 3m5p 16 and 18 Maiden Lane, New York.

JUST PUBLISHED—
A LUCID DESCRIPTION OF
LIVER AND STOMACH DISEASES,
by J. J. SPRENG, M. D., late member of the New York Academy of Medicine, and of the Medical Society of the City and County of New York. Mailed for 24 cents. Address the author, No. 24 West Twenty-Second street, New York city.

"The author's conclusions are marked, and governed by sound judgment and long practical experience."—*Medical Gazette.* se31 1ysp

TARRANT'S SELTZER APERIENT.

IN NATURE'S MEDICINE-CHEST—the Earth—there is no specific superior to the waters of the Seltzer Spring.

Tarrant's Effervescent Seltzer Aperient
is an improvement upon that world-renowned remedy for Indigestion, Biliousness and Constipation. It is at once mild, thorough and infallible. No drug store is without it. no8 6t

ESTABLISHED IN 1822.
A. BALDWIN, C. EUSTIS. } C. A. SLOCOMB, A. D. SLOCOMB, } In company.

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SUCCESSORS TO
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IMPORTERS AND DEALERS IN
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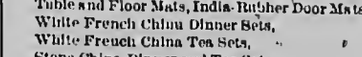

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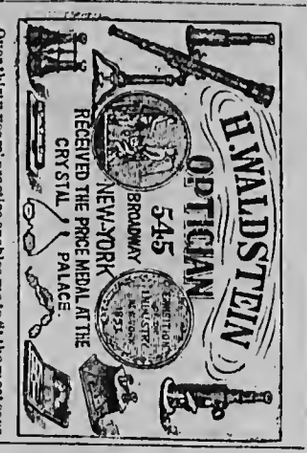

T.....T.....T
Tea-drink

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, NOVEMBER 19, 1874. NO. 47.

News of the Week.

DOMESTIC.

PROVIDENCE, Nov. 11.—At the manufacturers' committee meeting to-day the chairman announced that replies to the circular inquiry have been received from one hundred and thirty-four mills, mostly in New England. All but four or five had reduced their production at least one-third, and will continue the reduction until January 1, unless forced to resume by the action of others indisposed to bear their share of the disadvantages of running on partial time.

LITTLE ROCK, Nov. 12.—About nine o'clock A. M. Governor Garland and other State officers elected on the thirteenth of October, under the new constitution, were sworn in and entered upon the discharge of their respective duties. There was no ceremony, and very few knew of the affair.

At the meeting of the General Assembly a letter was read from Governor Garland, stating he had qualified and was now exercising the duties of Governor.

SAVANNAH, Nov. 12.—The Presbyterian Synod of Georgia and Florida is holding its session here. There is a large attendance. Robert Irvine, D. D., of Augusta, was elected moderator. The proposition to revive or sell Oglethorpe College, at Atlanta, is under consideration. The next session will be held at Cuthbert, Georgia.

LOUISVILLE, Nov. 13.—Thomas U. Dudley, rector of Christ church, Baltimore, succeeds Bishop Cummins. Dudley was the compromise between the high and low church.

MONTGOMERY, ALA., Nov. 14.—Renfro and Bullock, the Sumter county prisoners now in jail in Mobile by decision of Commissioner Gillette, on the charge of a violation of the enforcement act, were admitted to bail to-day, on a joint bond of $12,000, by United States Circuit Judge Woods.

WASHINGTON, Nov. 16.—The President has directed a telegram to be sent to the Governor of Texas, requesting him to delay the execution of the death sentence on Santana until it can be satisfactorily ascertained whether or not he violated his parole, the President believing the weight of the evidence thus far is in Santana's favor.

LITTLE ROCK, Nov. 16.—The press dispatches from Washington, reporting a large assemblage of the adherents of Smith and hundreds of arrests by Garland, are untrue. There has been only one arrest thus far—that of Price, of the *Republican*, and he was discharged to-day. The most perfect quiet prevails throughout the State, and there is no talk about Smith establishing a government at Pine Bluff, Helena or elsewhere. He is still hid.

GALVESTON, Nov. 17.—A *News* special from Brownsville, dated to-day, says: "The smallpox exists here in a very bad form. The physicians say it is almost epidemic. Five children died in one family, after a short illness. Drs. Combe, Whitehead and Shelton waited on Mayor Parker to-day, and will meet the City Council to-night in relation thereto. This disease has been very fatal in Roma, killing a hundred, mostly children, out of a population of seven hundred."

FOREIGN.

MONTREAL, Nov. 12.—In consequence of the alarming increase of smallpox here, the board of Protestant school commissioners has taken measures to exclude unvaccinated children from schools under their direction.

LONDON, Nov. 13.—Messrs. Moody and Sankey, American revivalists, have arrived in this city after a tour through Ireland, where they met with great success in conducting revivals. They will hold a meeting here in Agricultural Hall.

BERLIN, Nov. 13.—The *Post* says Von Arnim was arrested the second time because he communicated some important documents to a third party while he was confined in the Charity Hospital. There may have been other reasons, however, which are not known. The statement that the court had received a copy of his indictment is denied.

LONDON, Nov. 14.—A *Standard's* telegram from Paris says the impression in circles favorable to Don Carlos is that his cause is utterly ruined and his situation hopeless.

The *Daily Telegraph* repeats the report of a socialist conspiracy in Russia, and adds that three thousand persons, including many ladies, have been arrested. A commission has been appointed to investigate the conspiracy, the exact object of which is still unknown. Several persons of exalted rank are said to be implicated. A vast amount of money seems to have been at the disposal of the conspirators. The arrests since the discovery of the plot have been numerous. A perfect reign of terror exists in St. Petersburg. It was proposed that the police should search every house in the city in a single night.

SINKING OF THE STEAMBOAT EMPIRE.—One of the most lamentable and harrowing accidents that it has ever been our lot to chronicle, says the New Orleans *Times*, occurred at four o'clock on Tuesday morning in the sinking of the lower coast packet Empire, while moored to her wharf at the foot of Bienville street. About twenty lives were lost.

IT IS SAID that scratching a ticket sometimes cures an itch for office.

Among the Mad Waves.

The mountain system of Brittany has a sort of continuation in a series of reefs and igneous rocks which jut out in a broken line westward of Finisterre. On one of these rocks, called L'Isle de Sein, there stands a lighthouse, but the real danger lies to the westward, and the rocks there have literally bristled with wrecks of vessels making for Brest. In 1860 the committee for lighting the coast of France decided to erect a lighthouse on the extreme end of the danger, and after a careful examination M. Ploix, the consulting engineer, decided on the Armen rock as the best site. At the same time he did not attempt to depreciate the prodigious difficulty of the task, and characterized it as "nearly impracticable." The currents are so strong and the sea runs so high that neither M. Ploix nor the other engineers, nor the director of lighthouses, was able to approach nearer than fifty feet. All they were able to ascertain was that the rock was gneiss, about eight yards across and twelve in length, and that it was just visible at low water. After settling their plan of operations they applied to the fishermen of the neighboring island of Sein, as most familiar with the locality and the danger, to commence the necessary works. These men undertook the task, and, provided with life-belts, began to watch regularly for the best opportunity of landing on the rock. As soon as they got their chance they crouched down on the rock, and clinging on with one hand, with the other worked away with a cold chisel so as to sink a sufficient number of sockets for the insertion of the iron clamps. Every now and then a wave would break over the rock, drenching them with foam and spray, and not unfrequently one of the party would be carried right off by the heavy sea, but would soon be picked up by a vessel kept purposely on the watch.

At the end of the first season (1867) seven landings had been effected and eight hours' work done, which sufficed for the sinking of fifteen sockets, while the following year the weather was more favorable, and forty new holes were pierced, some of which were below water. In 1869 the blocks of stone were first placed in iron clamps about a yard long, riveted into the sockets. The blocks were all hewn according to pattern, and joined together with Parker-Medina cement. The work of dropping them into position was exceedingly laborious, owing to the violence of the sea; but two of the officials were constantly in attendance, urging on the workmen, and at the end of the season twenty-five blocks, each about a yard cube, had been successfully laid. In 1870 eight landings took place and eleven cubes were laid, and in 1871 as many as twenty-three, the work by this time becoming easier as further progress was made. A steam launch is now used for the conveyance of material, and a sort of masonry scaffolding having been built, the builders have succeeded, during the first half of this year's season, in placing in position no less than eighty-seven blocks. The expense, however (as may be imagined,) has hitherto proved considerable. Each of the forty-five holes pierced during the first two years cost upward of two thousand francs, and on December 31 last the charges had amounted to more than one hundred and eighty-nine thousand francs. The light is to be a revolving one of the first order, and ninety-seven feet above high-water mark; there are to be seven stories in the house, and there will also be a steam whistle for use in foggy weather.—*Academy.*

ANCIENT OCEANICA.—The *Academy* says: "It may be remembered that when Magellan discovered the Philippines he was astonished to light upon an Arabic alphabet in use at Cabu. On inquiry he found that somewhere about the ninth century Mohammedan priests from Oman had landed here and taught the natives the Koran. Only some few isolated facts are known concerning the population of the islands of Oceanica before their discovery by European voyagers, and any addition to our knowledge, however small, is therefore of great value. A Manilla paper announces the discovery of some prehistoric remains on the little islands of Rota and Tinian, which form part of the Ladrone or Mariana Islands. We have as yet but very scanty particulars of these antiquities; but they appear to consist in each case of two series of eight stone pyramids, standing in two rows, at intervals of twelve feet, the base being twelve feet square, and the height thirty-six feet. The summit is crowned by a kind of large cup, equal in diameter to the diagonal of the base. Unfortunately the description of these pyramids given us leaves much to be desired, but there is little doubt that they belong to an age anterior to the Spanish conquest, and that they cannot possibly be ascribed to a race at all similar to the vindictive and degraded aborigines of the archipelago. They would seem to have much in common with the prehistoric remains found in Mexico and some of the United States."

GOD'S BLESSINGS are blessings with both his hands. In the one he gives pardon, but in the other he gives holiness; and no man can have the one unless the other.—*Spurgeon.*

WE SHOULD accustom the mind to keep the best company by introducing it only to the best books.—*Sidney Smith.*

Wine or Corsets?

The women in congress assembled at Chicago, a few days ago, devoted some time to the dress question. Mrs. Livermore, who is the most eloquent, though not the most learned of the women, defended the use of corsets which have of late years, we understand, been considered as unfavorable to the health of those who wear them. Mrs. Livermore is the woman who announced on the platform at Steinway Hall, a few years ago, that the Apostle Paul forbade women "to gabble in church," but did not forbid them to talk sensibly, as women now do who take the pulpit or the stage. The very sensible "talk" which Mrs. Livermore now furnishes to her listening admirers may be illustrated by the report of her remarks on the subject of corsets, which she considers necessary to her "support" in the oratorical efforts which she makes for the good of her sex and the rest of mankind. In reply to a condemnation of tight lacing, "Mrs. Livermore rose and asked what she was to do when, after an enormous strain upon her system, she had to come upon the platform with an all-gone feeling. There is not a woman living who does not know what this is. She was forced to assume corsets sometimes as a remedial agent. She could not rest, with her work to do, and she could not stand without this extraneous support. She seemed to have no stomach at all. Somebody suggested the use of wine. Mrs. Livermore replied that after fainting four times upon the platform, one day, her physician had said that she must take wine and egg. She did so. The first hour she felt very high and lofty. She could not talk fast or fluently enough. Everything was at a very exalted altitude. At the end of that time the reaction came, and she not only wanted to die, but considered suicide a Christian duty. Corsets seemed to be the only help for the all-gone feeling. Mrs. Flynt thought warm milk and water better than all the corsets in the world. But Mrs. Dr. Blake said that when such times came it was nature's demand for rest for an overtaxed system. It might be necessary to prop a falling wall, but safety demanded that as speedily as possible the props should be removed and the wall rebuilt or repaired, and it was so with the corsets. They seemed to sustain the failing system, but each time they were applied, even as a remedial agent, they weakened muscles, and made it more difficult to repair the failing strength. Nature's protests must be attended to, or the one who failed to heed her warnings must suffer for his folly or necessity. Therefore one should mend the wall, not prop it. Do not pile one wrong upon another wrong, was her conclusion."

What a sensible reformer must a person be who, after taking "wine and egg" under the advice of a physician, "wants to die, and considers suicide a Christian duty!" And the question here arises, if Mrs. Livermore wanted to die and considered suicide a Christian duty: "Why is she still alive and on the stage? Why did she neglect or refuse to do what she desired to do, and believed to be her Christian duty to do?" We may resist our own inclinations because duly forbids us to obey them. We may refuse to do our duty because our inclinations are the other way. But when our desires and our duty impel us to the same end, what is to hinder us from reaching it?

But, to return to the corset or wine question, it is obvious that the "tyrant man" is not able to discuss it in the light of practical experience, as Mrs. Livermore can, who has tried both. But we may suggest that if Mrs. Livermore's theory is right, it would be well for the *men*, who are so much more addicted to "drink" than women, to exchange their wine for corsets. We commend her idea to the temperance societies. All expedients as substitutes for intoxicating liquors have failed so far; now let the men try corsets. Mrs. Livermore says she had "an all-gone feeling," and "seemed to have no stomach at all"—the feeling of drinking men exactly; they take a dram and several drams to "support" them. Mrs. Livermore finds corsets to answer her purpose, and if they are good for her, why not for the men?

We are making progress in this country. And if the Woman's Congress has made a discovery which shall substitute corsets for wine, so that men and women both will cease to use wine, which, in its reaction, leads Mrs. Livermore to "want to die, and to consider suicide a Christian duty," the congress will not have met in vain.

We are with Mrs. Flynt, who thinks "warm milk and water better than all the corsets in the world," or wine either.—*New York Observer.*

A Missionary from China.

The papers reported some time ago, whether truly or falsely we have not been able to ascertain, that some man who was formerly a Methodist minister had become a convert to Mohammedanism. We now have a story, which will perhaps be equally surprising with this one, that our country has become an object of interest to Chinese inspired with missionary zeal. A gentleman who may be thus described, and who is called Wong Chin Foo, addressed a Boston congregation on Sunday, September 27, on the superior advantages of Confucianism as compared to Christianity. "Confucianism makes no pretension to being anything but a system of morals, and it is in this light only that Mr. Wong or Mr. Foo seems to have set it forth. He is reported in the Boston *Globe:* "In China, he told his hearers, a great requisite was propriety, which was taught early and at all times to Chinese children, who, when of respectable parentage, are never seen on the street except in cases of necessity. Young girls are not allowed to go into factories to earn their living, but are supported, as they should be, by their fathers and brothers. Except in the family, the sexes are kept strictly apart, and it is on account of the violation of these and similar social laws that the Chinese have a prejudice against foreigners. This is the reason why the Protestant missionaries fail in China, while the Jesuits, who fall into the habits of the people, comply with their laws, and thus gain their respect and love, are ten times more successful. Moreover, continued Wong Chin Foo, the Chinese are virtuous, hospitable, industrious, economical, and, until corrupted by foreigners, very modest. Their religion also leads them to practice filial piety. They do not have public benevolent institutions and poorhouses, but it is because their people are all benevolent and charitable. They commit fewer murders and gross crimes than European nations, and for two thousand years have been happy and prosperous, as a consequence of practicing the religion of Confucius. He concluded by hoping that this religion would be carried out in this country, and that, while he had the honor of being the first missionary from China, he might be followed by other and abler ones, who would succeed in bringing the people at large to embrace a faith, than which, he assured his hearers, no better could be found."

The *Globe* suggested at the time the lecture was delivered that there was no necessity of importing new religions, even if new ones were desirable, since Boston itself possesses a Radical Club which is capable, when in session, of making a new one out of hand every week. We have since learned that the Radical Club is dead. If this be so, Mr. Wong's or Mr. Foo's system may serve those who were accustomed to look to it for instruction till the Buddhist or the Hindoo missionary comes along.—*Methodist.*

Governor Tilden on the Louisiana Outrage.

At the great Manhattan Club jubilee over the Democratic victory, Governor Tilden made an exceedingly felicitous speech, which contained the following reference to the Louisiana outrage:

"Fellow-citizens, it cannot be, and at last that truth dawns on our people, it cannot be that we can blast the prosperity of these great communities in the South without its reacting upon our own business, trade and prosperity. And if we have not the wisdom to see it beforehand, I thank God that by the just retribution of his wishes we shall suffer for consenting in silence to wrongs and crimes committed against these great communities. (Applause.) I will venture to say that we are not answerable, or rather those who represent us in the government of the United States, for this system that exists in Louisiana. Who was it that installed a government having no right, moral or legal, to exercise dominion over the people of that unfortunate State? Who was it that, when a gust of public opinion swept him from existence, restored him by military power? But, fellow-citizens, are not we answerable for it? Who is it that holds the unhappy people of that State and other States, while thieves plunder and rob them on the most gigantic scale ever known in civilized society, until it is a scandal to all the world? Can New York expect to be prosperous—has it any right to hope or desire to be prosperous—when it stands idly and indifferently by and sees such crimes perpetrated against other portions of our people? Fellow-citizens, these causes, these false and delusive systems of finance which the government has established and persevered in these ten years, since the war was closed, these wrongs against other communities, these imprudences in public expenditure, this gigantic system of taxation, which I had occasion six years ago to compare with the taxation of England and France, and found to exceed, these are the principal causes, perhaps I might say the sole causes, of the disasters felt everywhere in our midst to-day. The disaster is national. It grew out of the policy of the measures of the Federal government, and the remedy must also be national."

Periodicals.

THE American Artisan for November is filled with plates, engravings, and the most useful information. All who wish the best periodical devoted to science, inventions, manufacturee and art, cannot do better than to take the Artisan. Brown & Allen, publishers, New York. Two dollars and twenty-five cents per annum.

ITALIAN PAPERS announce that Italy is about to issue a memorandum to the European powers, urging them to discontinue the custom of maintaining embassadors at the Holy See. The government declares it can no longer tolerate a permanent conspiracy in its own capital.

DELIBERATE with caution, but act with decision; and yield with graciousness, or oppose with firmness.—*Colton.*

Fraternity and Union.

BY REV. W. SHAPARD, MOBILE, ALA.

Is fraternity between the Methodist Episcopal Church and the Methodist Episcopal Church South desirable? This question admits of no other than an affirmative answer. Is union between these churches desirable? There may be doubt as to the propriety of close corporate union between the multitudes comprising these two bodies. A general superintendency requires a limited territory and membership in order to the intelligent and efficient discharge of its duties; there are peculiarities of views and education pertaining to different sections which are unfavorable to a close corporate unity; the natural tendency of great numbers is to weaken the social bond. But there can be no question as to the desirableness of a qualified union between all the Methodists of this country—more, of all the Methodists of this world. Fraternity and a qualified union would better accord with the spirit of our religion, with the essential unity of all God's children, and would promote the cause of Methodism.

But there is one essential condition to real fraternity and final union—a condition essential because of the very constitution of man's mind. It is vain to think of either before this essential condition shall have been established. This condition is confidence. Confidence is the bond of all voluntary society among intelligent beings. Distrust is separation, is disorganizing, will disorganize any voluntary association, did divide the Methodist Episcopal Church, and now keeps the churches alienated. The fact that we have disagreed in past years, that we have felt aggrieved and oppressed, is not the immediate cause of our present estrangement. The remembrance of the past might in individual cases prevent hearty fraternity, but with the great multitude the past is gone and could be easily forgotten. The real cause of our present estrangement is want of present confidence, and no real fraternity can be established until after the establishment of confidence. A man must confide in God before he can attach his soul morally to God; faith is not only the prescribed condition, but also the philosophic and natural condition. A man must have confidence in a woman before he can propose matrimonial alliance. Even among banditti there must be confidence, otherwise every clan would dissolve. Confidence is the essential bond to every voluntary association, and the essential basis of happiness in association. Confidence creates society. Distrust prevents and dissolves. Establish confidence between the Methodists of the different sections of our country, and they will flow together in love, and such co-operation as is needed for the general good will immediately result.

As citizens the Southern people are censured for want of a real, heartfelt attachment to the civil government. We have been abused, put under military rule, oppressed, subjected to legislation specially had for our section, and which has brought disorder and ruin upon our land. Yet we are abused because these measures do not produce in us the impossible fruit of love. The North does not seem to understand the inflexible principle that confidence is the condition to society. We are men, and subject to the laws that pertain to human minds and hearts. Talk about reconstruction by such means! These politicians know nothing of the laws of mind as they apply to reconciliation. My own experience is the experience of others. I ardently wish to be strongly attached to the government. I have accepted the results of war, and ever and anon reconstruct myself. But time and again the acts of the government are such as destroy my confidence in its good will toward my section. Just at this time there are numerous United States marshals and soldiers in Alabama making arrests on most frivolous grounds and on most unreliable testimony. There are now in the jail of this county two white citizens of a distant county, arrested for conspiring to prevent a citizen exercising his elective right in our next election, and murdering him. These citizens were arrested several weeks since, handcuffed, and brought from their homes to Mobile to be tried before a United States commissioner. It was proven by a number of reliable witnesses that these men were at their respective homes at the time the murder was committed. Yet upon the testimony of two vagrant negroes these gentlemen are deprived of their liberty and incarcerated in jail to await the coming of a United States judge. Before the aforesaid United States commissioner is now being tried one of the most worthy and peaceable citizens of this State on a charge of conspiring to intimidate a United States deputy marshal. This deputy marshal was one of Semmes' crew in the war and a murderer of a messmate. This government may be the "best government in the world" for the North, but its grinding is awful in the South. Does this malignant prosecution and incarceration of good men tend to inspire confidence in the wisdom, justice and love of the government? Can a Southern man in the inmost sympathies of his heart strongly attach himself to a government which suffers itself to be used by unscrupulous politicians for partisan purposes? Let the government so deport itself as to inspire confidence that it seeks the welfare of the whole country, and immediately every true man will give it hearty good will. But under the existing state of things the confidence of the intelligent and virtuous people is destroyed, and as an irresistible moral law the present government is held in contempt.

By the same law confidence is what is demanded in the church in order to real fraternity. There must be virtue on both sides, and this must be mutually recognized. Do Methodists North really believe all the slanders uttered against the South, and, as has been said, that the Southern Methodist Church is responsible for multitudes of murders? If so, you have not that confidence in us necessary on your part to true fraternity. We cannot on our part enter into a real fraternity while we suspect that in the Northern mind we are misunderstood, and that in the Northern heart there is toward us a spirit of unfriendliness. We must have confidence in your judgment and good will. We have evidence that multitudes of your members, and among them intelligent ministers and editors, do not understand the spirit of Southern Methodists. Your representative man writes hard things against us. We are more abused by Northern Methodists and Methodist periodicals than by any other people and papers. In the face of this ignorance we find it hard to establish in our minds that confidence in your judgment concerning us which is essential to fraternity. We don't understand this proffer of fraternity being accompanied by these hard speeches. In the minds of Southern Methodists there is distrust of your judgment toward us.

Besides want of confidence in the judgment of your membership toward us, there is, further, a want of confidence as to that degree of real Christian and Methodist sympathy which is essential to a real Methodist fraternity. The correspondence of one of your bishops reveals to us, and toward us, a degree of animosity which ill accords with the spirit of fraternity. His judgment is directed by a prejudiced heart; he is ready to hear and believe evil; he is persistent in his deliberate effort to traduce us. The man appears to believe what he writes; the difficulty lies back of his mind, and in the region of the heart. If there is no animosity, how is it that your official organs so readily come to conclusions reflecting so severely on the South and Southern Methodism? The great body of your church may have a heart which beats in unison with the spirit of fraternity, but the tongue of accusation and hate reaches us too often. We don't understand the proffer of fraternity with these warlike columbiads belching out in the rear.

It may be replied that hard things have been spoken by Southern Methodists, and I confess I have seen and heard things that were uncalled for, things not calculated to honor Methodism in either section. But such reply does not remove the difficulty; it does not on either side establish that confidence which is the only basis of genuine fraternity. The way to fraternity is through a better knowledge of each other, and the cultivation of a better spirit toward each other. It is said that the past is dead, and we should bury it and be brethren. This would be the shortest way if all were prepared to do so. The past is dead as to its acts, but it still lives in its impressions; it has created suspicions and distrusts which must be removed. I hope your next General Conference will not only give our messengers a true welcome, but will enter into us full an investigation of past events and present affairs as our commissioners may desire. The action of the Southern General Conference indicates to my mind a readiness in spirit for fraternity, but a want of confidence that real fraternity can be established and maintained without a clearer understanding and accord as to some connected questions. A hand-shaking and camp meeting are good, but not enough for fraternity; there must be confidence, and this confidence does not respond to the mere call of volition. Let there be a full and free conference; a statement of grievances, if called for; an adjustment of all existing difficulties; a fixing of a righteous basis, and on this a real fraternity may be established and perpetuated as long as the essential conditions may continue.—*New York Methodist.*

DISCOVERY AT HERCULANEUM.—An interesting discovery of a life-sized female bust in pure silver has lately been made at Herculaneum. The work, according to an account given in the *Patrie*, is in a state of excellent preservation, and is the only specimen of its kind which has been found during the course of the excavations. At first the material was thought to be only brouze, the action of the sulphur having somewhat altered the appearance of the surface, and the sulphate of silver which has formed upon the metal yielding a black color like that found in the commonest sort of material. The bust was removed to the museum, whenone of the keepers, struck with the unusual tone of the bronze, scraped away a part of the surface, and at once came upon the silver beneath. A discussion has risen whether the work was originally cast or chiseled, but there seems now little doubt that the former hypothesis is correct. The head is that of a young and beautiful woman, but as yet the features have not been identified with that of any other extant head.

LET friendship creep gently to a height; if it rush to it it may soon run itself out of breath.—*Thomas Fuller.*

The Christian Advocate.

THURSDAY, NOVEMBER 19, 1874.

FOR THE ADVOCATE.

SILENT INFLUENCE.

BY EMMIE K. BAILEY.

Down deep into the loamy earth
A tiny seed is placed,
And hiding in its quiet bed,
All cares of life effaced,
It lies, unconscious of the work
Of Nature's silent breath,
Which brings to life the dormant germ
To bloom upon the heath.

The busy bee upon the wing
Its silent work performs,
Sipping sweet dew from every flower
To fill its stores and barns.
From day to day, from hour to hour
Its silent work goes on,
Still heaping up the golden store,
Nor fearing aught of harm.

From earth's wide bosom bubbling up
The merry fountlet springs,
Nor in its eddying circlets tell
From whence its life begins,
But ere long see the rolling rivers
And the mother ocean,
All formed and fed by bubbling springs
In secret, quiet motion.

Beneath man's rough and rugged road
A secret spring doth lie,
Which, if once sought and surely found,
Will all his wants supply.
Its silent influence soothes his care
And fills his soul with love;
For life to plants, bees, springs and man
All comes from God above.

Fraternal Relations.

MR. EDITOR: It appears to me that the whole discussion of this subject has been almost fruitless, from the plain fact that the real difficulty has not been made prominent in the discussion by our papers. The Northern and English Methodists have openly expressed the reason why they are now ready and willing to enter into fraternal relations with the Church South. That reason is that slavery has been permanently abolished in the South. The English give as a reason for their long silence on the subject of fraternity the existence of slavery in the Church South.

Now, Mr. Editor, I have no language to express my utter contempt and abhorrence of any overture made to the Church South on the ground that slavery has been abolished. How Yankees and Englishmen who profess to be enlightened by the Spirit of God, and can read the history of their own countries, and so deceive themselves as to their real antecedents to slavery, is a profound mystery, and can only find an explanation in the language of the prophet when he says: "The heart is deceitful above all things, and desperately wicked. Who can know it?" Who established slavery in the colonies in America? How long has it been since slavery existed in the Wesleyan Methodist Church in the West India Islands? Not fifty years ago. A large amount of the material wealth of the English people is the product from the slave trade and slave labor, which was carried on for ages by that people. It is true when they freed the negroes they paid the owners a small pittance, but not one dollar did they pay back to the poor negro of all his hard earnings. Palaces and granite factories have been built out of the blood and sweat of the poor negro, and inherited by generation after generation. They pity and love the poor negro; but he is dying of poverty on their pity and love.

And now how stand the fact and the history of the great abolition-humanity Methodist Episcopal Church and people of the Northern States? Facts will show that nine-tenths of all the shipping engaged in the slave trade for years belonged to Northern capitalists, and humane Boston had her full share of them. Nearly all the money made for years upon years by the slave trade went directly into the pockets of Northern capitalists. And besides all that, they sold nearly all their slaves before their States became abolition. Strange that these holy, pious men could never see the evils of slavery until they had sold to the South nearly all their negroes. The very people above all others who have been most benefited by the slave traffic and slave labor are and have been the very people above all others who have used the pulpit and bayonet to free the very same race of negroes whom their fathers and grandfathers kidnapped and sold in this country. And to-day the Yankees and the English have mixed in with their inherited fortune about all the clear money that ever was realized by the slave trade and slave labor. They kept up the slave trade as long as it would pay. They kept their slaves as long as slavery was profitable, and then sold them to anybody that would purchase, regardless of husband and wife or children, etc. The South, at the point of the bayonet, with the fearful odds of four to one, has been compelled by the sons of these same slave stealers and slave dealers to pay at once the whole accumulated debt of slavery, for England and the United States, for ages upon ages. And now in the sight of God and angels, and in open daylight, these churches, composed from such a long line of negroism, dares to reach out their *black, bloody* hands and say: "Now that slavery is out of the way I can afford to shake hands with you." I declare that in my judgment Judas was a saint compared to such men; for when he was convicted he did not try to rob and kill the other apostles, and hide his ill-gotten gains, but came forward and threw the money down. May the Lord learn these poor Northern and English Methodists a lesson from the conduct of Judas.

I do not ask pay for my negroes. If I did I would be as vile and corrupt as the English and Yankees. The South now is free from slavery—she has paid up—while the North and England are still in the gall of bitterness and in the bonds of iniquity, and no hope of deliverance. Let the next General Conference of the Methodist Episcopal Church appoint a day of fasting and prayer, and take up a collection on a large scale to help the poor negro, and then let the delegates sent to the Conference South come in sackcloth, with ashes in their hates, and confess to the Church South the black leprosy that still cleaves to their souls and pockets. They are mistaken when they think that the killing of half a million of brave, true Southern men and setting the negro free has paid their debt of slavery. I am in favor of fraternity with all Methodists, but with none of them on the ground that slavery is abolished. Slavery is not out of the way with these churches, and never will be.

The Yankees and English will never give up the property inherited from the slave trade and slave labor. They would find a pretext to kill a half million more Southern men and put all the negroes back into slavery before they would give up their slavery gains. In view of the past history of the North and England, I think it was exceedingly indelicate for them to mention the subject of slavery, only as penitents for their own sins. Slavery has been greatly abused, and so have all other blessings from heaven and earth that man has had anything to do with; but for Southern men to be forced into a false position on this important subject, and say by their acts that African slavery is wrong, is a position I would not assume for all the fraternity with all the churches on earth. Slavery is the normal state of the negro. God made him so. By slavery he has been made a Christian, a patriot and a Congressman, the Yankees themselves being judges. I am utterly opposed, out and out, to allow a mere handful of puritanical Yankees and Englishmen, after getting rich from the slave trade and slave labor, to keep their money and dictate to the church and the world on this subject. Slavery has always existed in the church, from the days of Abraham down to Yankeedom. The poor negro has always prospered under slavery, and has been elevated by it. The past thirty-five years have proven the English abolition theory to be a grand humbug; and the sad experience of ten years has proven the fallacy of Yankee notions on that subject. The negro has been reduced by freedom to the most degraded man in Christendom, as the number in prisons will show. There are more than a hundred to one, under freedom, in prison. Under slavery the richest districts in the South were a paradise for black and white. Under the reign of freedom the same districts, all over the South, are a desolation, a den of black thieves and robbers. You may travel in some parts of the richest lands in Alabama for thirty miles and never see a cow, hog, sheep or goat; and the negro is growing continually from bad to worse. The fanaticism of the Northern and English Methodists has had much to do with turning the West India Islands into an African Sahara, and the whole South into a bedlam for the past ten years; and if they continue to rule, or their fanatical views to prevail, all the seaboard States will be a wilderness for savages in less than twenty years. By their fanaticism four millions of negroes in the aggregate have been thrown back into hopeless barbarism, and eight millions of whites ruined, and many parts of their best country made a permanent desolation.

S. P. RICHARDSON.

The New Liquor Rule.

MR. EDITOR: I am opposed to the new liquor rule for the following reasons: First. Because I believe it to be a law of supererogation—a law over and above God's commandments. Now, sir, I hold that no legislative body of Christian ministers have the right to pass such a law as this; and if there be a law in the Bible that prohibits God's people from the making, buying and selling of wine, I cannot find it. Neither as yet have the sharp-sighted advocates of this new liquor rule shown it, which they certainly would have done before now if it had been written in the Bible. The truth is, sir, it is not written there; for the Bible tolerates the acts of God's people in making wine, using wine in moderation, and buying and selling wine, which this new liquor rule prohibits. Jesus Christ himself made wine, and the people drank it. St. Paul recommended Timothy to use it for his health; and hence it is clear that this new liquor law that prohibits God's people from making wine, and the buying and selling of wine, is a law of supererogation, which is condemned by the word of God and our articles of religion.—See Discipline, article 11, page 15; see also Revelations xxii, 18. Now, sir, if it be said, to evade the force of this conclusion, that wine is not ardent spirits, and therefore the new liquor rule does not prohibit our church members from the making, buying and selling of wine, I answer: The letter and spirit of the rule is to put down dram-drinking, drunkenness, and making and all traffic in intoxicating liquors by members of our church; and in order to do this the rule prohibits our members of the church from making, buying, selling or drinking all intoxicating liquors, only in cases of necessity. Now in order to prove that this new liquor rule does not debar our church members from the making, buying and selling of wine, its advocates must prove that wine will not make men drunk, which is impossible for them to do, for wine has made men drunk in every age of the world, and it makes men drunk now, which is the very thing the rule prohibits and condemns. Hence we come to the same conclusion again that this new liquor law is a law of supererogation, because it prohibits members of our church from the making, buying and selling of wine, when God's word tolerates it. Now God's word is the mind and will of God, revealed to us, and it grants to his people the right and privilege of making, buying and selling wine, which this new liquor rule prohibits. Hence this new liquor law is at war with the mind and will of God, as revealed to us in the Bible. And this itself is a reason sufficient to cause all Christian ministers to vote against it.

Second. My second reason for opposing this new liquor rule is that I believe the old liquor rule now in our Discipline is better than the new to put down the great sin of intemperance in our church. 1. Because it is according to the mind and will of God; but the new liquor rule is not, as we have already shown. 2. The old rule prohibits, condemns and punishes the sin of drunkenness in our church, and this is all the word of God does in his church. But this new liquor law goes further than this; it not only condemns the sin of drunkenness in the church, but it also prohibits our church members from the making, buying and selling of wine, which the word of God allows. Hence our late General Conference was not authorized by the word of God to vote for this new specific liquor law, because it is a law of supererogation. State legislatures, temperance societies, temperance raids and public opinion may pass laws of supererogation to put down the damning sin of drunkenness, but the church of God is not allowed to do it. The church of God must legislate according to the mind and will of God, and not according to temperance codes, temperance raids, public opinion or the views of extreme fanatics. And this Mr. Wesley knew very well when he framed our General Rules, and he, being a temperance man, made the rule on temperance as strong and binding as the word of God would allow. Therefore the old rule is better than the new, because it is just as good as human legislation can make it, and is according to God's word and will; but this new specific liquor rule is not.

Third. My third reason for opposing this new liquor rule is that I firmly believe that if we adopt it it will destroy the peace, harmony and prosperity of the Methodist Episcopal Church South. We are now in peace and harmony under the old rule, and God is blessing us as a church, and we are prospering. But if we destroy the old rule, with which our people are familiar and generally satisfied, and adopt the new, the trouble will commence in our church. Our people will become dissatisfied, and the church will be divided, some for and some against the new rule, and thousands of others will leave the church and set up for themselves, or join other churches, or remain in the world until they die. And, moreover, many of the leading business men of the world will become so disgusted and prejudiced against our church, because she has adopted this new liquor law, as neither to support her nor join her. Other churches would also make capital of this new liquor law in order to ruin us. Are we prepared for such a war as this? If not, let us all vote against this new liquor law. I am a temperance man, and have been for forty-five years.

JAMES SHANKS.

What Is Life?

There is no more important question than that. Life is the great boon of all. There is no fear like the fear of death. Tell a man, like the prophet did the King, that he must die and not live, and, if he can credit the message, you have dried up every fountain of joy, and filled his heart with the blackened ruins of despair. Men do not jeopard life only through ignorance or the blindness of passion. In these ways it is often done.

The Savior has told us in what life does *not* consist. It does not consist in the abundance of the things possessed. That is a wholesome lesson to those who would hoard up selfish wealth. There is no inherent value in material wealth; it is only relative; consequently the mere possession of it does not enhance the life—that is to say, add to one's usefulness and happiness. The mere possession of abundance of material wealth can add nothing to the real life, because it is only intended for the body, and the real needs of the body are few, and for but a short time.

"Man wants but little here below,
Nor wants that little long."

The fool who soliloquized thus, "Soul, *thou* hast much goods laid up for *many* years," made two absurd and fatal mistakes—first, in supposing the goods were for the *soul;* and secondly, in supposing they were for *many years.* Goods in new barns for the soul! and that soul to enjoy them many years—that is, indefinitely! "Thou fool, this night shall thy soul be required of thee!" "Then whose shall those things be which thou hast prepared?" Not the soul's, certainly. Nor will it "eat, drink and be merry" in the mere possession of these perishable materials. All these terms are the symbols of life, but the soul gets no life from material things. By their use they may be the occasion of the development of life; but they are perhaps oftener the occasion of death. By their abuse the soul is often degraded and destroyed. Hence the remonstrances of Scripture on this subject. How hardly shall the rich enter into the kingdom of heaven. Trust not in uncertain riches. The restriction is not arbitrarily imposed. The interests of the soul require it. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "A man's life consisteth not in the abundance of the things which he possesseth."

In what *does* the life consist? It consists evidently in the proper regard and use of the things possessed. There is no wrong in possessions. All things were made *for* man. If there is beauty and utility in ocean and plain, and mountain and valley, in the multiform productions of the world, and in the beauty and magnificence of the heavens, it is all for man. Shall he close his eyes, and not look upon the riches and glories before him? Shall he not listen to "the music of the spheres?" Must he make of himself a recluse, and dwarf and die in the midst of plenty? This would be a manifest sin. But there is a difference between use and abuse, and to the latter attaches the sin.

A proper use implies a proper estimate—rating a thing no higher and no lower than it should be. There was a time when man had a perfect sense of discrimination. He recognized the legitimate office of every creature. He was *lord* of creation. But through the evils of the tempter he was dethroned. Then he saw in the stars, in beasts and reptiles, and in almost every object of sense, a god, and made graven images of them to worship. But another representative man—a second Adam—has come to restore man to his former supremacy. He was superior to all material conditions. He was not a wine-bibber and glutton, only as contradistinguished from an ascetic. He respected nothing but truth. That alone can elevate man. "Truth in the inward parts," that sways the life and controls the acts by lifting the soul up above all sensuality, and in conscious communion with God—that the Savior taught and exemplified and honored.

A proper use also implies a useful employment of means. Not setting our heart upon them is not enough. There must be the setting of our heart upon something else in the use of them. The life dwindles from inactivity, as well as corrupts from impure contact. The stream becomes impure by stagnation. It often purifies itself by its swift motion. Inactivity is death. Salvation is *wrought* out. The rule is: "Rich in good works." "Freely ye have received; freely give." "There is that scattereth, and yet increaseth." "Give, and it shall be given unto you—good measure, pressed down, shaken together, and running over."

And this is life. M.

The Liquor Traffic.

MR. EDITOR: The doctors of divinity have clearly proved that the making and selling of whisky and brandy is not censurable, and that the late General Conference has acted in violation of the example and precepts of our Savior and the Apostle Paul in prohibiting its use in the church; and that such action should not be sustained by the Annual Conferences, so as to become a law of the church. Indeed, according to the reasoning of the learned Dr. Hargrove, of Nashville, it becomes a Christian duty to make, sell and drink spirituous liquors, and the Methodist Church has always been in error in her prohibition of their use as a beverage. We are commanded to follow Jesus as an example. If, then, he provided wine for a wedding feast, we should make and drink it. And according to the logic of the doctor, because Jesus wrought a miracle in turning water into wine, and Paul directed Timothy to drink no longer water, but take a little wine for his stomach's sake and his often infirmities, it is perfectly consistent for Christians to make thousands of gallons of whisky and brandy, and drink of them too, provided they do so temperately!

But somehow it seems to strike some of us backwoods folks that it is not exactly consistent for professing Christians to do either, for in regard to temperate drinking, all the profanity, murder, rioting, reveling, poverty, wretchedness and ruin of body and soul that results from drunkenness is the result of temperate drinking; and every temperate drinker is, by his example and influence, involved in that responsibility. If there were no temperate drinkers there would be no drunkards. And so with the makers and venders; they are perfectly assured that the liquors they manufacture and sell will be used to the largest extent as a beverage, and must necessarily produce drunkenness, and all the moral, social and domestic evils which result therefrom. How can they clear their consciences from a sense of fearful responsibility in this matter? Let every seller of spirituous liquors make a calculation of the probable number of oaths, falsehoods, obscenity, murders and other crimes which is contained in one barrel of ardent spirits, and then ask himself if he, selling it for the mere pecuniary profit, is not involved in the guilt of promoting the crimes resulting from his traffic. And if one barrel causes so much wickedness, what must be the responsibility of the wholesale maker and vender, who is sending it forth by the thousands of gallons broadcast over the land! And can the church, which by Conference decision indorses the traffic as being in accordance with the teachings of the gospel of Christ, be clear of responsibility?

If the matter had never been made a question in the church, and had never been made a subject of Conference action, the case would have been different; but when it is presented as a question for her action as a church, after a thorough discussion of its merits, and she, by the highest court of the connection, decides in its favor, of course she becomes its indorser; and the Methodist Episcopal Church South will then present the anomalous position of being the only Christian church which has, in her church capacity, decided in favor of making and vending ardent spirits!

Truly we live in an age of progress, and there is no telling what wonderful light may yet beam upon the Christian world. The church is making rapid advances in improving on the old-fashioned Christianity of Christ and the apostles. The way is no longer narrow; very little self-denial is required to be a good, acceptable church member; and now that dram-drinking, and making and selling spirituous liquors, is to be taken into full fellowship, I cannot see what easier terms could be required by those who wish to get to heaven!

G. SHAEFFER.

IN a Sabbath school class, in which the lesson touched upon the promise of Herod to the daughter of Herodias, the teacher asked whether it was true that Herod was *obliged* to keep his vow, when it would lead to the beheading of John the Baptist. "I guess if she had asked for *his own head*, Herod would not have felt himself obliged to keep it," replied a bright boy of ten or twelve.

I CANNOT call riches better than the baggage of virtue; the Roman word is better, *empedimenta*—for as the baggage is to an army so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or distributeth the victory. Of great riches there is no real use except it be in the distribution; the rest is but conceit.—*Lord Bacon.*

YOUNG LADIES should set good examples, for young men will follow them.

Obituaries.

DIED, at Lower Peachtree, Alabama, on the twenty-ninth of October, MARION BRIGGS, infant son of Dr. A. C. Hundley, pastor of Peachtree circuit, aged twenty-eight days. Bro. Hundley had just returned home from assisting me in a protracted meeting, at this place, to find one of his children very ill with pneumonia. Little Briggs was soon attacked, and died in a few days. Last year this brother buried a little boy. May the God of all grace give the parents comfort and support in their bereavement.

E. M. TURNER.

MRS. GEORGIA ANN CAVER, wife of Robert Caver, and daughter of Harris and Mary King, was born November 19, 1844, and died October 14, 1874.

Sister Caver was converted and joined the Methodist Episcopal Church South when but ten years of age, and lived twenty years after to demonstrate the truth that children can and ought to be converted while quite young; also that religion obtained thus early is able to sustain its possessor through all the trials and afflictions of this life. She was the subject of protracted suffering. Even from early womanhood to the close of life she was made to realize that this is a world of suffering; but she bore it all with true Christian fortitude.

It was indeed a melancholy pleasure to visit her during her illness. The writer will hardly forget one of his last visits to her sick-room. She was so very feeble that she could hardly speak in a whisper. Before leaving the Scriptures were read and prayer offered, during which time she was so abundantly blessed that she shouted the high praises of God as if in full vigor of health. She had some dread of the last struggle, but it was unnecessary, as her death was as peaceful as the setting sun at the close of a beautiful summer day. The loved ones sustain a great loss, but their temporary loss is her eternal gain.

W. W. GRAHAM.

DIED, of swamp fever, at the residence of his mother, near Alto, Richland parish, Louisiana, October 23, A. D. 1874, ROBERT B. BAIRD, Jr., aged eighteen years, ten months and seventeen days.

The subject of this painful notice was born in Pickens county, Alabama, December 6, 1855, and emigrated with his parents from Monroe county, in that State, to Richland parish, Louisiana, in January, 1873. In the death of this worthy young gentleman our community sustains a loss that will ever be felt by all who revere the principles of honesty, sobriety, morality, and every other elevating quality of which the cause of true, genuine nobility is composed. To his parents he was an obedient and affectionate son, to the other members of the family a lovely brother, and to his acquaintances a faithful and obliging friend, ever absorbed in the wants, wishes and interests of society. All who knew him *loved* him, and many are the hearts that are almost entirely overcome with grief at his sad departure from a locality that was proud to call him her own. But while we thus give vent to one of human nature's resistless feelings, we feel thankful to the supreme Conqueror of death for the consoling and cheering fact that we "mourn not as those who have no hope;" for with us he leaves many indisputable and glowing evidences that our *temporal* loss was his *eternal* gain. That our Robert was a devoted Christian, that he had made a complete and glorious peace with his blessed heavenly Master, an upright walk, a godly conversation, together with an inexpressible patience in affliction's *darkest* and *most thrilling* hour, assures us utterly beyond any shadow of doubt. When his bereaved mother, brothers and sisters were bowed down with grief at the loss of an affectionate father, who had "crossed the river" but a few weeks before him, he invariably strove to cheer them by pointing to God's gracious promises, of which he was a faithful and zealous student. When he saw his departure drawing near he called his weeping sister to his bed, and, placing his arms around her neck, triumphantly exclaimed: "I hear my dear father calling me." During his entire affliction his only trouble was the grief of the family consequent upon the unmistakable evidences of an approaching death.

L. C. K.

CALISTA, our eldest child, was born in Autanga county, Alabama, October 18, 1858, and died October 29, 1874.

After having lived, as the daughter of an itinerant, in three different States, and in various parts of this State, she died and was buried within one mile of where she was born, and died in the house of the lady for whom she was named—the wife of Mr. C. Whit Smith. She was sick twenty-nine days, having been confined to her bed on the first day of the month. For the first two or three weeks she did not seem to be seriously sick, and had begun to sit up, and even to walk about some. But instead of getting well, as we hoped, she relapsed, and daily grew worse until, cheerful and hopeful as she had been during her whole sickness, her vigorous constitution yielded to death. Her disease was typhoid fever, but complicated perhaps with some other.

Calista possessed many qualities that made her a comfort to her own family and popular with others. She was beautiful in person and graceful in manners. She was full of life—was one of the most cheerful creatures I have ever known. She was never gloomy or despondent, and it was difficult for others to be so where she was. She was the life of our household and of every circle of which she formed a part. She always seemed to look on the bright side of things—took it for granted that every cloud had a silver lining. She was careful not to give offense to others, and seldom spoke evil of any. Owing to these and other qualities she was a favorite with many. I suppose but few persons of her age have more friends than she had.

In addition to the above qualities she had considerable talent for music, and was exceedingly fond of it. It seemed to be her chief delight. For the instruction she had received she was a good performer on the piano and organ; and for several months had been the organist of the Sunday school in Autaugaville. She was also a good singer. She had not finished her educational course by two or three sessions. I had taught her several years myself, and she had attended school some at the seminary in Marion, Alabama, and for a longer time at Centenary Institute, in Summerfield.

During a meeting I held in Newbern, Alabama, in 1871, she joined the church as a seeker, having been an earnest penitent during the entire meeting. Up to the time of her last sickness she had not made an open profession of religion; but during her sickness she told us she felt that she was going to heaven. So that, while we would rather she had been a more decided Christian while in health, we trust that she has gone to the better land, and that her soul, which was so full of music, now has full scope for its powers in singing the "new song."

So young, so gifted, such a treasure to us, her death is a *terrible* affliction to us. We had marked out a bright future for her; but God's thoughts were not as our thoughts in this matter. He has taken her to himself. We try to say: "Thy will be done."

Our precious Calista! "most beautiful" child:
So pleasant and loving, so gentle and mild!
No more will thou cheer us with smile or with song,
No longer enliven the gay festive throng.

The angels above and the choristers there
Had need of thy voice, with its sweet, cheerful air
So they sent down a convoy to take thee away,
To warble God's praise through eternity's day.

W. A. MONTGOMERY.

IN MEMORIAM.

"The righteous shall be had in everlasting remembrance."

JAMES ELDER died at Columbus, Kentucky, August 16, 1874, aged fifty-eight years. Bro. Elder was born in Ireland, but came to this country with his parents when a child, and to Mobile when about nineteen years of age. He was well known to many of the church in New Orleans, having lived there for several years at different times; but he was most intimately identified with the church in Mobile, having united with it when a youth, and he felt at home here through all subsequent life. Bro. Elder possessed as many desirable qualities as often fall to even the favored of our race. Endowed by nature with a mind above the average of men, clear, cool, harmonious and well-practiced, he was a manly man; calm, self-possessed and self-reliant, he was equal to almost any pursuit and almost any emergency. Whatever he engaged in, he threw his whole manhood into it. To these qualities he added a marked integrity, a kind heart and generous nature; these qualities constituted a man who possessed the confidence of all who knew him and drew around him many friends. Friendship was a charm about him—it was something you *felt* when with him.

But it was the religion of our deceased brother that was the principal feature in his character and life, and lent them their greatest charm. The principal thing about any man is his religion; if that be false or superficial, he is a very defective specimen of manhood; if it be true, a reality, it presents you manhood magnified, ennobled. I should not know how to think of James Elder apart from religion—I cannot try. It was always present when I was with him—I only knew him in connection with it. With the phases and peculiarities of his early Christian experience I am not familiar; his piety had reached a consistent stability when I formed his acquaintance. It was sincere, intelligent, unpretending and manly; not subject to great fluctuations, but uniform, and eminently practical and available. He served the church in nearly all the offices that fall to the lot of laymen in our church—as steward, class-leader, Sunday school superintendent and teacher. To the duties of these several offices he was faithful, and to every call of the church he was prompt and ready. Perhaps no man in the Methodist Church in this region has been more continuously connected with Sunday school work than Bro. Elder. For this he was eminently fitted, having aptness to teach, and familiarity and acquaintance with the Scriptures and the truths of religion. He not only had an intelligent view of Christianity as a saving grace, but made himself acquainted with its principles, spirit and doctrines, so that he was prepared to instruct the young. This made him an intelligent hearer and judge of what was Methodism and New Testament theology.

Bro. Elder was twice married—first to Miss Julia M. Heard, daughter of the late Major F. C. Heard, of this city. Their home was one of taste and refinement, generous hospitality and happiness—a place to which one was drawn by special attractions. This worthy lady he had the misfortune to lose in 1865. He was subsequently married to Miss Brown, of New Orleans. She is now left to mourn a great loss. In all the relations of life our brother's example was worthy of imitation. As a son he was respectful, filial and tender; as a husband, kind, considerate and affectionate; as a father, loving and indulgent; and as a Christian, consistent, faithful and useful. By the death of such men the church and society are impoverished, though the number of the saved is increased. Farewell, brother. We shall long miss thee, but we hope to meet again.

J. HAMILTON.

A JAPANESE AUTHOR, speaking of the habits of the European nations he has visited, says: "Jealousy is an unknown passion among them, and so much affection exists between man and wife that it is quite a common occurrence to see a European married couple walking arm in arm in public."

WERE it not for the clouds that darken us there would be no rainbow in our lives.

The Christian Advocate.

THURSDAY, NOVEMBER 19, 1874.

AUTUMN.

BY THOMAS HOOD.

The autumn is old;
The sere leaves are flying;
He hath gathered up gold,
And now he is dying;
Old age, begin sighing!

The vintage is ripe;
The harvest is reaping;
But some that have sown
Have no riches for reaping;
Poor wretch, fall to weeping!

The year's in the wane;
There is nothing adorning;
The night has no eve,
And the day has no morning;
Cold winter gives warning!

The rivers run chill;
The red sun is sinking;
And I am grown old,
And life is fast shrinking;
Here's enow for sad thinking!

Formosa and Its People.

An unusual attention has been directed this year to the Island of Formosa by the complication respecting it which has broken out between the Japanese and the Chinese. It is a country concerning which little is said, and as little is known. We observe it marked upon our atlas, and occasionally see the name on a chest of tea—and straightway go and forget that there is such a place; having perhaps received no other thought about it than that it is in the neighborhood of China. A quite clear account of the island and its people is given in the *Cornhill Magazine*. The Chinese hold the coasts and the level country, and are like the Chinese elsewhere. The mountain districts are still held by the native tribes. The boundaries between the two jurisdictions are well defined, and no Chinaman dares to cross them unless he is provided with a pass from some neighboring chieftain. Few foreigners visit these regions, for their aspect is not inviting, and the treatment accorded to strangers is less so. Who the people are, and whence they came, is a disputed point; but it is plain that there is no affinity of race between them and the Chinese. Their features are more prominent, and they resemble much more nearly the Malays than their Tartar neighbors. Similarities have been discovered between the dialects spoken among them and those employed in the Malay Peninsula. The probability is, therefore, that they are, equally with the Lolos of Burmah and the Miau-tsze of China, an offshoot from the Malay stock. At the present time they are divided into several tribes, each speaking a dialect of its own, and each maintaining a separate political system. They are almost absolute strangers to reading and writing, and the only manuscripts which they are known to possess are some scrawling European letters, which are preserved by a tribe professing to be descended from the early Dutch settlers on the island, as an irrefragable proof of the authenticity of the tradition. The religion they profess takes the form of the grossest materialism. They believe that the world is governed by a good and an evil spirit, each of whom is constantly striving for the mastery; and that both are to be propitiated by presents and sacrifice. The priesthood is monopolized by women, who combine fortune-telling with their sacerdotal duties, and who exercise supreme power over their votaries by trading on their superstitious fancies, at the same time that they retain their hold over their affections by encouraging them, in names of their gods, to give full vent to their passions. These priestesses—or *Inibs*, as they are called—are consulted as oracles when any warlike expedition or undertaking of any magnitude is in contemplation, and a still further token from the gods is looked for in the movements of the bird *Aidak*. If troops meet an *Aidak* with a worm in its mouth, they go forward confident of victory; but should it cross their path, or fly from them, they consider it as a warning not to be disregarded, and they accordingly return every man to his dwelling. The Formosans delight in open-air feasts and merry-makings, and during the nine great festivals of the year all work is suspended, and the people one and all sit down to dance, and to play and drink. Their ideas of marriage are loose, and their customs respecting it are singular.

"In their style of dress the Formosans strongly resemble the Malays. In all but the cold weather the men wear only a cloth round their loins, and the women a short petticoat. The latter are fond of decking their hair with flowers, and their ears with rings. Both sexes appear to be proof against the extremes of temperature, and their habit of bathing in cold water all the year round is made the subject of remark and ridicule by Chinese writers. That they are a remarkably healthy people is certain. If a man is ill, his friends, instead of attempting at all hazards to save his life, adopt the kill-or-cure remedy of hanging him up by his neck to a beam; which measure, accompanied by the shock of being suddenly let down by the run, is believed to possess particular curative qualities for those who are strong enough to survive the dose. If the patient should die, his body is placed in the open air on a raised stretcher, and is there left to bleach in the sun until it becomes dried up and mummified, when it is buried in the house which had been his home when alive. From the time of the death until the burial, a wake is kept up round the body of the friends, with the hired mourners and the *Inibs*."

Rice and sugar are carefully cultivated. Jute, grass cloth, fiber, rice-paper and rattan are also produced in abundance. The most precious products of the island are, however, sulphur and camphor. "In the northwestern portion of the island sulphur mines are frequently met with, presenting disfiguring blots in the otherwise beautiful scenery. Mr. Swinhoe, in his 'Notes on Formosa,' thus describes the aspect of one he visited: 'The sulphur mine,' he says, 'appeared at a distance like a cankor on the side of the grass-covered hill, which was fresh and green everywhere except in the immediate vicinity of the mine. The broad sulphur valley or chasm was everywhere a pale, sickly tint of yellow and red; and out of many of its numerous recesses hot steam gushed in jets with great noise and force, like the steam from the escape-pipe of a high-pressure engine; in other spots small pools of pure sulphur were bubbling. At the bottom of the barren ravine rippled a foul rivulet, carrying off the sulphurous oozings from the ground. Within and round about this hollow the earth under foot crumbled and groaned; and the air was so saturated with the exhalations of sulphur as to have been extremely noisome, and destructive to insect life especially, of which we saw abundant proof in the numerous remains of beetles and butterflies scattered around.' When taken from the mine the sulphur is boiled in iron boilers until the slate-like mineral assumes a treacle-like consistency. This is constantly stirred until every impurity is separated from the sulphur, which is then ladled out into wooden tubs shaped like sugar-loaves. In these it is left to cool, and the conical cake is freed from the tub by the simple process of knocking out the bottom thereof.

"As the gigantic laurels from which the camphor is obtained are found only on the mountains in the possession of the aborigines, the acquisition of a constant supply is somewhat difficult. Only from those tribes which are on friendly terms with the Chinese can leave be obtained to cut down the trees. With such, a present given to the chief gains, as a rule, the required permission. The Chinese woodman then makes a choice of the trees which appear to be well supplied with sap, and, having felled them, he keeps the best parts for timber, and reserves the remainder for the iron boiling-pots, by means of which is evolved the sublimated vapor which yields the camphor. In the neighborhood of Tamsuy alone eight hundred thousand pounds of this valuable commodity are produced annually."

Glimpses of Old Letters.

I showed you the other day a letter from Hannah Moore, whose "Shepherd of Salisbury Plain" is become a classic. Here is a letter from Dr. James Beattie, who is better in metaphysics than in poetry. He writes; "Miss Moore is an author of very considerable merit. My curiosity to see her works was excited by Johnson, who told me, with great solemnity, that she was 'the most powerful versifieatrix' in the English language." Dr. Beattie writes us a charming account of his visit to Bishop Porteous, "the best preacher," he says, "both in respect of composition and delivery, I have ever heard."

Have you heard the news? Now that Wilberforce is dead, Sir Thomas Fowell Buxton comes out as the leader in Parliament. With such men as Brougham and Macaulay as followers, I think he will triumph in some of his reforms, but he must be patient. He has raised the standard against prison torture, lotteries, Hindoo widow burning and slavery. I learn from his letter that he dined yesterday at Ham House and met Rothschild, the third son of the banker at Frankfort, who told in a most amusing way some of his adventures. "When I was settled in London the East India Company had £800,000 of gold to sell. I went to the sale and bought it all. I knew the Duke of Wellington must have it; I had bought a great many of his bills at a discount. It was the best business I ever did." Rothschild is now a very rich man. He has two maxims, as Buxton tells us in his letter. The first is, "I can do what another man can," and the second, "Never have anything to do with an unlucky place or an unlucky man." By self-reliance, by selfishness, and by devotion to the golden calf he has now millions. His children, no doubt, will be like him. "I wish them," says the rich worldling, "to give mind and soul and heart and body and everything to business. That is the way to be happy." The way to be happy, indeed! So said the rich man in the parable, but God said: "Thou fool, this night thy soul shall be required of thee." No doubt Rothschild was right, though, when he said: "It requires a great deal of boldness and a great deal of caution to make a great fortune, and when you have got it it requires ten times as much wit to keep it."

What a power the Edinburg *Review* has become in literature. It has surpassed the dream of its founders, who, at a social meeting in the seventh story of one of those sky-soaring houses of the Scotch capital, planned it. Jeffrey was its first editor, and for twenty-six years its best contributor. He was nominated at Molton yesterday, and started at once on an electioneering tour. No doubt he has harder work than to write a slashing review. Now Sir Francis, tell the truth, and don't exaggerate. "In three hours and a half I actually called at six hundred and thirty-five doors and shook four hundred and ninety-four men by the hand. Next day the streets were filled with bands of music and flags and streamers of all descriptions, in the midst of which I was helped up about eleven to the dorsal ridge of a tall, prancing steed, decorated with orange ribbons. In this state I paraded through all the streets at a foot pace, stopping at every turning to receive three huzzas and to bow to all the women in the windows."

Three cheers for you, Sir Francis. It pays to be an editor!

Now let us sing, long live the King,
And Jeffrey long live he,
And when he next doth ride abroad,
May I be there to see.

So Robert Southey, the poet laureate, has got a title—LL. D. Long may he live to wear it. A great pity we did not take the stage to Oxford and see the grand ceremony of conferring the degrees. However, Southey writes us all about it. How did he come to receive such honor? "Because," he says, "I have written a great many good books, and more especially the life of Wesley." "Oh, Bertha, Kate and Isabel," writes Robert Southey, LL. D., to his three daughters, "if you had seen me that day! I was dressed in a great robe of the finest scarlet cloth, with sleeves of rose-colored silk, and I had in my hand a black velvet cap, like a beefeater, for the use of which I paid one guinea for that day." Here is a full-length portrait for little Bertha, Kate and Isabel to gaze upon. "Little girls," writes the affectionate father, "you know it might be proper for me now to wear a large wig and to be called *Doctor* Southey, and to become very severe and leave off being a comical papa. However, I shall not come down in a wig, neither shall I wear my robes at home!"

Have you ever noticed that our poets excel as letter-writers? Pope and Swift and Byron and Cowper have given us some excellent specimens of letters. Milton, too, has given us some good letters, but they are more remarkable for weight of matter than for ease or grace. Of all the poets, Wordsworth perhaps excepted, Cowper was most sensitive to rural sounds and scenes. His heart, so tender, was in love with every bird and flower. "I sit with all the windows and the door wide open, and am regaled with the scent of every flower in a garden as full of flowers as I have known how to make it." That sentence is as pleasant as the breath of spring. "The notes of all our birds and fowls please me without exception. As to insects, if the black beetle, and beetles indeed of all hues, will keep out of my way I have no objection to any of the rest; on the contrary, in whatever key they sing, from the gnat's fine treble to the bass of the humble bee, I admire them all."

We live in stirring times. John Adams was inaugurated as President to follow Washington, whose farewell address was lately printed. I was in Philadelphia and saw the ceremony. I cannot do better than to quote what Mr. Adams says in his letter before me: "In the chamber of the House of Representatives was a multitude as great as the space could contain, and I believe scarcely a dry eye but Washington's. The sight of the sun setting full-orbed, and another rising, though less splendid, was a novelty. Chief Justice Ellsworth administered the oath, and with great energy." As for the inaugural address, opinions differ. Adams is very much pleased with the remark of Mason, that we should lose nothing by the change in the administration, "for he never heard such a speech in public in his life."

Why, Sydney Smith, what were you thinking of? To accept the invitation of Mr. Dickens to dinner when you have twinges of the gout, when you have already eaten, as you say, "forty-four horse wagons-loads of meat and drink" above what was necessary for the preservation of life and health. I give your letter in full, for, though jealousy is the proverbial failing of literary men, it is not your failing, my dear Sydney:

"MY DEAR DICKENS: I accept your obliging invitation conditionally. If I am invited by any man of greater genius than yourself, or one by whose works I have been more completely interested, I will repudiate you and dine with the more splendid phenomenon of the two.

Ever yours sincerely,
SYDNEY SMITH."

Methodist.

A Saratoga Christian.

One of the sweetest, prettiest incidents of our watering-place life was enacted daily at the Clarendon.

While the thoughtless watering-place throng swayed in and out of the great dining-room, and the endless clatter of tongues and cutlery seemed to drown every holy thought, a venerable silver-haired old gentleman walked slowly in at the head of his Christian family, and took his seat at the head of the table. Instantly the laughing faces of a table full of diners assume a reverential look. The knives and forks rest silently on the table, and a beautiful, silver-frosted Christian, with clasped hands, modestly murmurs a prayer of thanks—a sweet benediction to God! The scene lasts but a moment; all day long that hallowed prayer of the Christ-child seemed to float in the air, guiding, protecting and consecrating the thoughtless army of wayward souls.

I could not find out who this brave old Christian was; but last night his name came all at once.

A lovely woman, with her beautiful children, arose early from her seat at Congress Hall hop to return to the Clarendon.

"Why do you take the children away so early?—the hop is not half over," asked Mrs. B.

"Oh, you and Mr. Lander will laugh at me if I tell you—now *really*, my dear, won't you?"

"No, unless you make me," replied her friend. And then she leaned forward and whispered: "Well, my dear, you know I stop at the Clarendon. My room is next to that dear, good old man's, and he *does* pray so beautifully every night that I kneel down by his door with the children to hear him, and then I go to bed so happy, for I know nothing can happen to us when we are so near him!"

Wiping a tear from her eye, the friend said: "Let me go with you!" and right in the middle of the lancers, these warm-souled women, with their children, walked to the Clarendon to sit in the next room and hear the evening family prayer of good old Richard Suydam, of West Thirty-ninth street!

I have since learned that Mr. Suydam has educated three ministers, and started a great many poor but worthy young men in business. He is very wealthy, but spends only one-third of his income, devoting the rest to charity.—*Eli Perkins' Notes.*

THE setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall behind us, and the world seems but a dim reflection itself—a broader shadow. We look forward into the coming lonely night; the soul withdraws itself. Then stars arise, and the night is holy.—*Longfellow.*

LEAF LIFE.

Fresh in the month of May,
Budding, downy, green, all
Glad in the breezes play,
But now they fall—
The leaves fall.

Firm through the summer's heat,
Shower, drouth and hail-squall,
Till Autumn's tempests beat,
And then they fall—
The leaves fall.

Short race and quickly run,
Ere they strew the brown mall—
Say! is their working done
That thus they fall—
The leaves fall?

The Fall of the Leaf.

The phenomenon of the "fall of the leaf," common as it is, is very difficult to explain satisfactorily. The following are the facts, so far as we understand them, which are exceedingly interesting and instructive. It seems that nature begins the provision for separation almost as soon as the leaf is born in spring. When first put forth into the atmosphere, the stalk of the leaf, supposing one to be present, is continuous with the stem. As the leaf and its stem grow, however, an interruption between their tissues (fibrous and cellular) occurs at the base of the leaf-stalk, by means of which a more or less complete articulation or joint is gradually and ultimately formed. This articulation is produced by the continuation of the growth of the stem after the leaf has attained its full growth, which it generally does in a few weeks. The growth of the leaf being completed, the base of its petiole, or foot-stalk, is no longer able to adapt itself to the increasing diameter of the stem, and a fracture between that base and the stem necessarily ensues; the excision advances from without inward, until it finally reaches the bundles of woody fiber, which form the main support of the leaf. While, however, nature is forming a wound, she is at the same time making provision to heal it, for the cuticle or epidermis of the stem is seen to grow over the surface of the scar, so that when the leaf is detached the tree does not suffer from the effects of an open wound. The provision for separation being thus completed, the leaf is parted from the stem by the growth of the bud at the base, the force of the wind or even by its own weight. Therefore, as soon as the glorious colors of the autumn leaves begin to fade, this provision for separation is completed, and the winds sing their death-dirge as they carry them away from their summer's home on the branches of the trees, and scatter them in countless numbers upon the ground. The fall of the leaf is therefore the result of a regular vital process, which commences with the first formation of the leaf, and is only completed when it is no longer useful to the tree. There is no denying, however, that the frosts of autumn, by suddenly contracting the tissues at the base of the leaf-stalk, accelerate the fall of the leaves. All must have noticed, on a frosty morning in autumn, that the slightest breath of air moving among the decayed and dying leaves will bring them in complete showers from the trees to the ground. The leaves of the beach, hornbeam and oak die in autumn, but frequently remain attached to these trees throughout the winter months, provided that the trees are not so situated as to be exposed to violent winds. Such leaves, when examined, will be found to be continuous with the stem, and therefore without that articulation or joint which so naturally assists in the separation of the leaf from the tree. Those dead leaves fall off when the new leaves are put forth in spring; they are, in fact, pushed off by the expansion of the stem when the growth of the season commences. The leaves of evergreen trees and shrubs, and of coniferous trees, as the pine and fir, do not fall in autumn, but in spring, when the growth of the season is proceeding; and, as this annual leaf-fall is only partial, consisting of one-half or one-third at a time, there is always a sufficient number of leaves left on such trees to keep them clothed with perpetual verdure. Hence it is that their foliage consists of leaves which have been attached to the stem from one to three or five successive years.—*The London Garden.*

NO SHEAVES.—A suffering child of God, who was lately laid in her grave, said to her pastor, a few hours before she died: "I feel as if I were going to heaven without any sheaves." She had lingered long with consumption, which wasted her young life away just as she had finished her first score of years; and her chief wish for a longer life was that she might "do more for him who had done so much for her."

But the patient sufferer knew not how her quiet testimonies for Christ and her exemplary submission to his will, and her latest joys, rising even into rapture, had ministered to those who saw and watched her during her illness. And she went home with her pale, thin hands full of golden sheaves—the sheaves of sanctified trial and of ripened faith.

The garner of our Lord is full of such harvestings. Active exertion is not the only way of ingathering. The passive virtues are often the most fruitful. They are the only sheaves which multitudes of God's reapers can gather. In the stirring external Christian work of our times these truths are apt to be forgotten or overlooked. Our Savior's obedience was both active and passive, and his followers should never forget the prominence which is always given in the Scriptures, not merely to his expiatory sufferings, but also to those which were sympathetic and exemplary. To know "the fellowship of his sufferings" is to know also "the power of his resurrection." And they are greatly mistaken who think that "no sheaves" are to be gathered in the valley of humiliation. In no part of the wide harvest-field are there more of those who "go forth weeping, bearing precious seed," and who shall "doubtless come again, bringing their sheaves with" them.—*Christian Intelligencer.*

THE best of men have doubted their powers of judgment between right and wrong.

Religious Intelligence.

THE First Baptist church of Norfolk was burned on the morning of the first ultimo. Loss said to be $50,000.

CITY ROAD CHAPEL, London, so famous in Methodism, has been renovated and was recently reopened with suitable services.

THE General Conference of the Free Methodist Church has organized a General Missionary Board, to be located in New York city.

THE net gain of the thirty-four Baptist churches of Boston the past year was 317, making the present total Baptist membership of the city 10,022.

THE students of St. Andrew's University, Scotland, are talking of choosing Mr. Darwin for their next rector. Mr. Huxley lost the last election by only three votes.

QUEEN CHARLOTTE, says the *Central Advocate*, wife of the King of the Friendly Islands, is a Methodist class-leader. The King, her husband, is a licensed local preacher.

THERE are Protestant congregations in only twenty different villages and cities in Spain, and about twenty-five European and American missionaries at work in them.

A GENTLEMAN, who had been an attendant of Mr. Spurgeon's church but a few months, died recently, and left £10,000 to be divided equally between the college and orphanage, which are under the great preacher's care.

THE Rev. E. A. de Schweinitz was consecrated bishop of the Moravian Church, at Salem, North Carolina, recently. Bishop de Schweinitz has a brother older than himself who has attained to the same dignity among the Moravians.

THE new Pastor's College, in connection with Mr. Spurgeon's Metropolitan Tabernacle at Newington, has been formally "opened." In all, Mr. Spurgeon reported the receipts toward the work to be £12,500, leaving £2,000 still wanting.

THE *Religious Telescope*, of Dayton, Ohio, asserts that in a Catholic school in that city there are nearly thirty Protestant children. The *Catholic World* claims that there are at least 350,000 girls in the schools taught by nuns in the United States.

THE *Examiner and Chronicle* (Baptist) thinks "when Spurgeon invites to the communion all members of Pedo-Baptist churches he invites men who are unconverted." Spurgeon replies: "And what would he do if he invited all members of Baptist churches?"

LETTERS from Persia announce the death, at the age of seventy years, of Mar Yohanan, the Nestorian bishop, who visited this country many years ago with Mr. Perkins. He was one of the first among the Nestorians to welcome and assist the missionaries when they went to Persia.

DR. PUSEY, the founder of "Puseyism" in England, laments in a letter to the London *Times* that he is powerless to restrain the excesses of the extreme men of his party. It is regretted by some that he was never promoted to office, by which he could have restrained the ritualists so far in advance of him.

THE *Baptist Union* asserts that liberty on the subject of communion was the law in the early Baptist Church, and restricted communion is therefore a modern heresy. Many Baptists are turning their attention to the question, and asking whether they may not be good historical Baptists and yet be open communionists.

WE HAVE already alluded to the encouraging state of the work of the American Board at Kobe, Japan. A recent letter indicates what great things may be expected here from woman's work among women. Two of the lady missionaries have found a wonderful interest among the women of Sanda. At the last two evening meetings more than 200 were present.

THE Presbyterian Board of Education, at its meeting in Philadelphia, on Monday, September 28, received under its care seventy-four candidates for the ministry, and promised them aid during the collegiate year which has just commenced. All of them were either in the theological or the collegiate stage of their preparation. Twenty-two of the number were new candidates.

TWO RITUALIST clergymen of Exeter, England, have summoned some of their parishioners before the courts for refusing to pay Dominicals. This is a tax for oblations, and was imposed before the Reformation. It has been confirmed by decision of the law courts, but is not approved by act of Parliament. The Low Church party say the enforcement of Dominicals will hasten disestablishment.

ACCORDING to the showing of the Presbyterian "Hand-Book," during the first seventeen years of the history of the Presbyterian Board of Foreign Missions, eleven and a half per cent. of its outlay was expended in its administration; during the next seventeen years the amount expended in that way was four and a half per cent.; and for the subsequent four years it was only four per cent.

MR. DWIGHT L. MOODY and his friend, Mr. Sankey, have concluded their nine months' work in Scotland as preaching and singing evangelists. A rousing convention was held at Inverness in the latter part of August, and the farewell meeting at Rothesay, September 3. Two days later they arrived in Belfast, and their opening meetings were the largest ever witnessed in that city in connection with any evangelistic effort.

THE old animus of papal intolerance still shows itself in France in occasional arrests and fining of tract and Bible distributers, prosecution of those holding meetings in houses, compelling interment of Protestants in dishonorable corners of cemeteries, and resenting a whiff of tobacco smoke while the wafer-host is going in procession through the streets. Still thousands in France are longing for religious life and freedom to that degree that they will readily adapt themselves to every legitimate regime that will furnish them. There is a lamentable dearth of pastors felt all through the nation—a feature which Hyacinthe's resignation will not relieve, it is feared.

EVERY one who has witnessed the intense devotion of the friendly, simple-hearted Tyrolese at Innsbruck on a Romish feast day will rejoice to hear that Mr. Clark, of the American Board, has fairly established his Bible depot in the Tyrolese city, and from this center is disposing of Bibles in considerable numbers. He has received permission from the government to send out a colporteur, is about to open a room for Sunday services, and hopes ere long to sow an evangelical literature broadcast over this interesting country and papal strongholds.

BURMAH is chiefly indebted to our American Baptists for its present advanced stage of evangelization, and the missionaries recently held a five days' convention. The proceedings were conducted in Burman, Karen and English. One hundred and thirty-seven delegates were present. It was reported that the missionaries, in their travels among the Chychos, found a chapel in nearly every village, built in expectation of the appearance of a supernatural prince. The Baptists now have in Burmah 375 churches, 19,307 members and 476 teachers.

THE sales of the book-room publications of the British Wesleyan Church for the past year have included 163,752 hymn books, 215,000 periodicals and 2,431,601 tracts. Dr. Osborn proposes, in the revision of the hymn-book, that the old hymn-book 1-539 be retained, with some alterations; that a supplement of psalms and hymns for public rather than society worship be compiled, then a special selection of hymns from all sources of a catholic character. The new supplement will be ready soon, and the whole book, it is expected, will be in general use in 1876.

HENRY M. SCUDDER, JR., M. D., sailed with his wife from New York, August 22, under appointment of the Missionary Board of the Reformed Church, to assume the charge of the hospital and dispensary at Arcot, India. Dr. Scudder's grandfather sailed as a missionary to Ceylon in 1819, and his father, Dr. H. M. Scudder, now of Brooklyn, began the Arcot mission in 1851. A few years later his uncle, Rev. S. D. Scudder, M. D., joined the mission, and soon established the hospital and dispensary which Lord Napier regarded as one of the most notable undertakings in his presidency.

THE London Missionary Society, in the recent death of its eldest negro convert in Demerara, has lost a real hero of the faith. William Trotz had spent one-half of his life in slavery. When he first heard that a minister had come from England to teach the slaves about God he had no idea of what it meant. Having been a house-slave when a boy, he had learned to read a little and sought to teach the field-hands. His clothing was too scanty to permit the hiding of his spelling-book, and therefore he smuggled it to the "quarters" of the field-hands, rolled up in a bundle of grass or a plantain leaf, or in the hollow of a piece of bamboo. When on Sunday he obtained a pass to come to the house of God, he took his first opportunity on his return to tell his fellow-slaves what he had heard about Jesus. Having, to his great joy, received a Testament, he read it to his companions. These readings were with fear and trembling; for when the company were caught, as they often were, every one in the house was flogged, and the reader worst of all, so that he bore the scars to the end of his life. On one occasion the manager of the estate asked him how much he was paid for preaching, and on receiving the answer, "Nothing, sir," responded: "Then I will pay you." Thereupon he was flogged and made to dance on the tread-wheel for an hour every day during the whole month. In later days he rendered valuable service in keeping meetings, visiting the sick, and preaching the gospel in the open air, under the tamarind-tree, in the village where he resided. His last message was one of thanks to the London Society for sending its missionaries, and, having labored as schoolmaster, Sunday school teacher and deacon, he died in the faith.

IT MIGHT at first view, at least, appear as if the employment of unmarried missionaries would be a great advantage to the church. They would be more easily conveyed to their fields of labor and more cheaply maintained unhindered by a wife's sickness or death, etc. So Dr. Newman evidently thinks when he declares that foreign missions are too costly, and calls for one hundred unmarried young men to join Bro. Taylor's "flying artillery" in India. For this and other positions he is taken sharply to task by Mrs. J. L. Hauser, in the *Northwestern Advocate*. She doubts whether missions can be declared "costly" which cost only fourteen cents annually per member at home, and she draws a stirring sketch of what missionary wives of the Methodist denomination, in spite of frequent ill health and the intense heat of the Indian climate, are doing in the superintendence of schools and in the instruction of women. She inquires how Dr. Newman's unmarried men are going to reach the women of India, when it is regarded as indecent in that country even to ask a man after the health of wife and daughters; how, when men in their position are subject to much gossip in refined parishes at home, their reputation will fare amid the low and sensual Eurasians; what substitute they will offer for the influence of Christian missionary homes upon the surrounding heathen; and whether the one hundred bachelors will not in the end, taught by a hard and lonely experience, look about them for wives. Mrs. Hauser has the best of the argument. The long experience of all Protestant missionary societies in regard to the value of missionaries' wives to the work and influence of their husbands cannot be safely put aside for the enthusiastic guesses of so brief a sojourner in heathendom as Dr. Newman.

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The Old Preacher.

The old as distinguished from the young, the man of age and experience rather than the novice. In our system the age of the man generally corresponds with his ministerial life. The man of forty has probably been preaching at least twenty years, and the man of sixty has usually seen his forty years of effective service. These years have been devoted to study and labor, and the education and character have been acquired while riding circuits and doing pastoral work. After so long a term the fittest only are likely to survive. In some sort the office of natural selection has retained in the effective ranks the best physical constitutions, the most devoted piety and the sturdiest qualities of soul. The diseased and feeble have fallen at their posts, the weak and vacillating have turned aside to other pursuits, the wicked have gone back to the world. Many, still faithful and true, by affliction have been compelled to retire from the more active sphere of toil. The residue of effective men is, as a class, made of choice material, and from forty to sixty-five should be at their best. The rich stores, so long in the gathering, should appear in the sermon, and a ripe experience and a mellow piety should make their visits to the homes of the people most comforting and edifying.

And so it is with the man of one work, who has gone steadily forward, developing his spiritual and intellectual powers in a strong and healthy way. He has become apt to teach, he is familiar with the processes of the Spirit in the awakening and conversion of souls, and as a fisher of men he has learned to handle the gospel net with sound judgment and adroitness. With ordinarily good health there should be no abatement, in these middle years, of fervidness of spirit, of sprightly thought, or of powerful and moving utterance. The breadth, depth and strength should still be attended by the brightness and flexibility of youth. The old and the young tree are alike in the freshness of their foliage, and in the sweetness and beauty of their blossoms. In order to continued and increased effectiveness men must keep growing. They must grow both in grace and in knowledge. All the powers must be kept up to their full strength by assiduous culture, and the whole man kept in tone by unabated diligence. Alexander Hamilton, amidst the busiest cares of his profession, and the engrossing occupations of statesmanship, went through his Euclid frequently. To keep the mind up to its highest working capacity there must be hard study for merely disciplinary purposes.

It is not unusual for middle-aged men, and for those who have passed the period when soldiers are drafted, to be painfully conscious of an inaptitude for severe mental labor. Growth has ceased, and regression, after a brief standstill, is sure to set in. The very excellencies of mature life are apt to degenerate into defects. In youth much pruning was to be done, and as intelligence increased, and the taste became more severe and cultivated, extravagances in manner and style have been lopped off and repressed. Perhaps in this process the other extreme has been reached, and not only the wildness and overexuberance have been checked, but baldness and comparative sterility have ensued. With improved taste and wider culture the preacher should cultivate the imagination, and not be parsimonious in the descriptive colors which he throws into his well-studied themes. Let him not go too far in pruning, and let him aim to enrich and beautify while he strives after the solid and enduring. Many an old preacher would be the better for it if he should go back twenty years, and pick up and put on what he then cast aside as blemishes and vanities.

The good ground hearers are mostly young people, and to reach its greatest effectiveness there must be an element of youth in the sermon. A little of the sephemoric is wisdom, sure enough, in dealing with the average congregation. Young, fresh and simple in style and thought, and with spiritual unction attending, there will always be a hearty response from those who are likely to be reached by any means whatever. It is the youthfulness of Mr. Spurgeon's preaching, more than anything else, that accounts for his wonderful success in the pulpit. He is doctrinal, expository, descriptive, practical, sympathetic, and always young. He was a mere boy when he began, and he preaches very much like a boy now that he is in the forties. It is not difficult in looking into some matronly face to recall the beauty and delicacy of girlhood. In spiritual faces, however changed by age and care, these qualities come out and glow with the distinctness of a transfiguration. The cloud of years, instead of obscuring, only gives greater softness and sweetness to the light that dwelt upon the brow of youth. It is most unfortunate for the brain to be allowed to grow stiff and inflexible in its action, and for the heart to become dull and indifferent in its emotions. It is scarcely less unfortunate to lose the freshness and simplicity of early years, and to fall into tastes and habits of thought which quench the fires of a more enthusiastic period. As youth reaches forward to grasp the wisdom of age, so age should strive to bring back and retain the freshness of youth.

Age, however, has invaluable qualities of its own, and resources of usefulness that only age can give. Our old preachers are a perpetual benediction to the church, and their presence and labors are necessary to the completeness of the whole. Their preaching, while it may retain much of the characteristics of earlier days, has in it an authority, weight and power which come of time well improved. Every congregation needs a due portion of such ministries, and should, if possible, have the privilege of profiting by them. Their knowledge of Scripture, their large acquaintance with men, and their profound experience in the deep things of God qualify them for usefulness to which younger men cannot attain. The fruit of old age is the most bountiful dispensable of all to the feeding of the flock of God. The hoary head is not only a crown of glory to him who wears it, but it is a diadem of beauty and power to the Christian ministry.

The abuse of this general principle lies chiefly in the special claims which old men sometimes base upon their years. Much is due them, no doubt, on the score of long service and ripe experience, but in their self-consciousness and utterances this ground of consideration may be made offensively prominent. It is better to let the fact assert itself, and to let character and influence stand upon their own merit. To be over-sensitive and exacting, and to seem jealous of the respect due to age, are infirmities to be guarded against. The psalmist enforces an important lesson by allusion to his years when he says: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The great apostle, in his appeal to Philemon, for the only time in all his writings, speaks of himself "as Paul the aged." We recall no other instances in which inspired men have sought to strengthen their declarations and teachings by reference to their years. Jacob, when in the presence of Pharaoh, makes but a modest reply to the monarch's question: How old art thou? when he says: "The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." That elderly men are not as much sought after, and are not as acceptable as the younger, may be partly their own fault. The clamor for young men may be largely unreasonable, but in the ministry, as in other pursuits, there must be effectiveness.

The most difficult thing of all is to recognize the advance of age in ourselves, and to yield gracefully to the inexorable lot. One of the trials of middle life is the thought of a destitute old age. On one occasion the preachers asked Mr. Asbury what they were to do when they became old. The old Bishop comforted them with the sage reflection that not many of them would probably live to be old. Prudence and economy will help, but in most cases preachers can barely support their families and live. They must walk by faith and not by sight. They will do rather better than the average of men in secular affairs at the worst. But the devoted preacher has a right to trust the Master whom he serves. God will take care of wife and children and old age if he is faithful to his high calling. Some in sheer affright and desperation turn to other pursuits, but, owing to lack of experience and business habits, and to an unfitness which their previous life has superinduced, they fail. Generally it would be better and wiser to stick to the gospel plow, though driven through the most barren soil. To quit in mid career is to lose to the church and themselves the results of years of study and experience. The sun sets upon a full day's work, faithfully done, with a peculiar splendor.

Preaching—Manner and Matter.

We reprint the following article from the *Northern Christian Advocate*, and bespeak for it a careful perusal by all our young ministers:

An Address by Rev. John Hall, D. D., Before the Students at Drew Seminary.—Oh, for ten thousand such addresses and such addressers. We would that every student of Drew Seminary might imitate Dr. Hall in manner and matter, especially in matter and spirit. We would consent that they should be mere copyiste if they would faithfully and accurately follow copy. A good copyist of a good copy would be far preferable to many poor and weak originals. But no young man, at all competent for the Christian ministry, need be a mere copyist if he will receive, comprehend and practice the advice given by Dr. Hall in the address before us. The leading feature of the address is not an exaltation of technical theological education or of general education; it is not the preparation of the schools, but consecration, holiness and purity. This with Dr. Hall is the great preparation for the gospel ministry. Of course he does not depreciate learning; the more the better if sanctified to Christ's service. On this point he says: "Gentlemen, it is of all things important, with all these advantages, that you be holy and pure men. Somebody may not like the word holy. I like it. I don't see why we should not all like it; but if they like another let them take it—consecrated men, godly men, spiritual men, Christian men, men filled with the Holy Ghost and with power. Be such men if you would have a ministry with power!"

In regard to *manner* in the pulpit he says:

"Whether a man speaks or memorizes, or talks or reads, there are certain things which, it seems to me, a sensible and self-respectful preacher should never take into the pulpit. And one of these, I think, is expressed in the word 'smartness,' in dress, in address, in illustration, in hits or in allusions. On the whole, a man that is to edify the body of Christ had better avoid 'smartness.' In dress even, it seems to me, that would be wise. Many of our Presbyterian preachers are saved from any trouble in that matter by the habit of wearing a gown, so that no one can tell how we are dressed. I have heard that a man, in speaking of Mr. Gough, described him as being a man whose coat-tails spoke. That is good for Mr. Gough on the platform; but even he would tell you that it is not the thing for ministers. They speak in other ways. Let us not bring into the pulpit the smart hits that are so successful with many a lecturer on the lecturing stage. He may do lawfully what we can only do at the cost of lowering ourselves and our mission. On the same principle all coarseness, or mere colloquialism or slang, everything, in fact, that vulgarizes the gospel, the man and the pulpit ought to be religiously and earnestly kept away. And on the same principle there is a class of petty announcements that I would not have the minister take into the pulpit on my account. We had better agree to charge five dollars for every announcement sent to the pulpit—that would limit the range. When a man is to preach on the most earnest and important themes, it is hardly the thing to require of him to announce that there will be 'recitations and some songs' at such a place; or that in some other place there will be a clam-bake for the benefit of a particular struggling congregation. Everything of that kind that lets down the truth and the preacher—who may be a very feeble man in himself, but who acquires a certain dignity from the grandeur of the message he delivers—everything of that kind ought to be put away, and the truth permitted to stand out in its own dignity, grandeur and impressiveness, unassociated with such littleness as these."

We are glad that Dr. Hall throws the weight of his opinion against "smartness" in the pulpit.

> "What! will a man play tricks, will he indulge
> A silly, fond conceit of his fair form,
> And just proportion, fashionable mien,
> And pretty face in presence of his God!
>
> * * * * * * *
>
> Therefore avaunt all attitude and stare,
> And start theatric practiced at the glass!
> I seek divine simplicity in him
> Who handles things divine."

The straining for effect, to startle, to catch applause, and draw the crowd, are the curse of many pulpits to-day. Young men should be warned against it.

In regard to the *matter* of preaching the address is equally commendable.

"What are we to preach? There are various kinds of truth in the world, and these different kinds are of varied importance and value. We have scientific, philosophical, historical, moral and spiritual truth.

"These other kinds of truth in their place are not by any means to be despised; but our function as preachers is to set before the people revealed truth—that truth which God has given to us in this book. Philosophical truth has its proper systems, books and teachers; so has scientific; so has moral truth. We are the expositors and teachers of the people in the truth of this book—God's revealed word. Paul was a preacher of revealed truth. So was Peter; so was John. Jesus Christ was 'a minister of the circumcision for the truth of God;' the expositor of that truth of which himself was the sum and substance. I am not to be understood as saying that we ought not to know as much as we can of these other forms of truth. Let us know them as far as we can, by all means, and in many instances it will be of great advantage to know them; but our business is not to preach them.

"'Well, but,' says some young man, 'suppose I should have in my congregation a young man who is getting altogether off the track, and taking up philosophical or scientific views that are entirely aside from and against Christian truth, am I not to do all I can to teach him and bring him back?' Undoubtedly, and whenever you can be thoroughly assured that the young man is kept free from believing in Christ and repenting of his sins by these philosophical or scientific views, then by all means do all that you can to bring him to the right track. But, gentlemen, it will be better to do it in private than in public.

"It is not nice for a young man to startle his aunts and his good-hearted cousins with some queer transcendental notions which he persuades himself they must surely mistake for genuine of a very high order! I have sometimes known even good and kindly young people of the other sex betrayed into the same sin, who, although men like Dr. Hurst and Dr. Kidder have no doubt about certain great matters of accepted Christian belief, think they see a little further than these good men do; they have some grave doubts about it! You see how they congratulate themselves upon the unusual perspicuity manifested in the process by which they arrive at their conclusions! In many instances the wiser way is to treat this not as a serious, grave and earnest thing, but to say to such persons: 'My dear friend, when you become in earnest about your soul, when you really feel that sin is sin, and want to be saved, these things will be swept like dust from your path; you will not think of them the moment you begin seriously to think of salvation through the blood of Christ.'"

Assyrian Records.

Only a few of the laws relating to property have as yet been discovered. These, however, must have existed, since trade transactions were carried on actively. We may see numerous black stones in the museum, which record the sale and purchase of particular lands, and the most terrible curses are invoked upon the heads of those who should injure and destroy these evidences of the ownership of property. One of them, lately found by Mr. Smith, tells us that the ground mentioned in it was bestowed by the King upon a sort of poet laureate on account of some panegyrics he had written upon the kingdom. Still more plentiful than these are private contract tablets, often inclosed in an outer coating of clay, on which an abstract of the contents of the inner tablet is stamped. Many of them are pierced with holes, through which strings were passed, attached to leaves of papyri. The latter have long since perished; but papyrus was used by the Accadians as a writing material at a remote date, although the more durable clay tablets were preferred. The mercantile class seems to have consisted chiefly of Semites rather than of Accadians; and, if we want to find the fullest development of business and commerce, we must come down to the eighth and seventh centuries B. C., when Nineveh was a bustling center of trade. Tyre had been destroyed by the Assyrian kings, and trade had accordingly transferred itself farther to the East. Carchemish, which was favorably situated near the Euphrates, was the meeting-place of the merchants of all nations, and the "maneh of Carchemish" became the standard of weight. Houses and other property, including slaves, were bought and sold; and the carefulness with which the deeds of sale or lease were drawn up, the details into which they went, and the number of attesting witnesses, were quite worthy of a modern lawyer. Money, too, was lent at interest, usually at the rate of four per cent., but sometimes more, especially when goods like iron were borrowed, at three per cent. Security for the loan was often taken in houses or other property. The witnesses and contracting parties generally affixed their seals; but where they were too poor to possess any a nail-mark was considered sufficient. All this appreciation and interchanging of property led, as we might suppose, to testamentary devolution; and no less a document than the private will of Sennacherib is now in the British Museum. As this is the earliest specimen of a will known, the contents of it may be of some interest. The King says: "I, Sennacherib, King of multitudes, King of Assyria, have given chains of gold, heaps of ivory, a cup of gold, crowns and chains with them, all the wealth that [I have] in heaps, crystal and another precious stone, and bird's stone; one and a half maneh, two and a half-*cibi* in weight; to Esar Hadden my son, who was afterward named Assur-ebil-muelnpal, according to my wish. The treasure [is deposited] in the temple Amuk and [Nebo]-irik-erba, hurpists of Nebo." The monarch, it would seem, did not need any witnesses to attest the deed; the royal signature was considered sufficient.

It may appear strange to us to find records of this kind stamped upon clay tablets. But it must be remembered that papyrus and parchment were scarce and dear, although papyrus at any rate was in use, while clay was abundant; and it is fortunate for us that Assyrian literature was intrusted to so durable a material. Even epistolary correspondence was carried on by means of baked clay; and the library of Kouyunjik possessed a collection of royal letters inscribed upon clay tablets, besides dispatches from the generals in the field to the government at home. In fact the whole literature of the nation was contained in these "lateres coctilee" ("baked bricks,") as Pliny calls them; and one of the latest discoveries of Mr. Smith is a volume of fables which belonged to a certain Assyrian city. Fragments only of two or three of these have as yet been met with; one of them is a dialogue between the ox and the horse, another between the eagle and the sun. Such a discovery is interesting, because it shows that Egypt or Africa was not the only birthplace of the beast-fable, as has been commonly imagined; but that human ingenuity has hit upon the same means of conveying a lesson in various parts of the world. Among the most valuable portions of this literature in clay are the chronological tablets. These have already enabled us to restore the chronology of Western Asia from the ninth to the seventh centuries B. C., and to correct the corresponding dates in the Old Testament, hitherto the despair of historians;" while Mr. Smith has lately found a few remnants of what is probably a synopsis of Babylonian history from the mythical period downward, in which the length of the reigns is given, and the duration of the dynasties summed up.—*Fraser's Magazine.*

Romanism and Crime.

The tendency of Romanism to foster social degradation and crime is strikingly evidenced by a recent parliamentary return which has been published with reference to criminals in Scotland, and by which it is shown that in that country criminals belonging to the Romish Church are out of all proportion to the whole number. The following are the facts which appear in the return: "Of the Romish population in Scotland the criminals are over 37 per 1,000; among the whole of the rest of the population the proportion is only a little over 7 per 1,000—that is, Romanism in Scotland produces, in proportion to the number of its adherents, more than five times the amount of crime which is produced by the same proportion of all the rest of the population. If crime among the Romanists in Scotland were at the same rate as among the rest of the population, the number of their pupils ought to be only 2,920. But it is 10,740; thus giving 7,820 in excess of what it ought to be, compared with others. Of Roman Catholics in Scotland, 1 in every 27 is a criminal prisoner. Of the rest of the population, it is only 1 in every 132."

The criminal statistics of other countries are equally strong in the evidence which they afford of the disproportionate prevalence of crime among Roman Catholic populations. Thus the criminal statistics of various countries, papal and Protestant, collected in 1852, by Rev. Hobart Seymour, relative to murder, show the following results: In Roman Catholic Ireland the murders are 19 in the million; in Roman Catholic France, 31 in the million; in Roman Catholic Belgium, 18 in the million; in Roman Catholic Austria, 36 in the million; in Roman Catholic Bavaria, 32 in the million; in Roman Catholic Italy, 78 in the million; in Protestant England, 4 in the million. Mr. Seymour, writing in 1869, adds in a note: "The past year gives a still more horrible figure for the papal States and for Italy. In the papal States the number of murders reported by the French police at Rome is at the rate of 187 in the million, while in the rest of Italy they were 111 in the million. These figures," Mr. Seymour observes, "are eloquent. If it be said that this vast amount of crime is to be attributed to bad governments and defective institutions, it seems strange that such defects should be peculiar to Roman Catholic countries; and the remark is doubly applicable to the papal States. In these territories the whole government is in the hands of the head of the Church of Rome; yet these laws, these wretched institutions, which admit of this frightful amount of murder, are all the creation of the Popes themselves."

On the same subject a letter was written, not long before his death, by the late Dean of Canterbury, after spending some time in Rome, and carefully studying the "Holy City," as it is preposterously styled by Romanists, which puts the whole matter in a nutshell. "Here," said the dean, "we have the most absolute monarch in the world, ruling a capital by no means large, with a numerous staff of military and police, and besides assisted by 20,000 French troops. And besides this we have here a people whose state, physical, moral and intellectual, is the result of accumulated centuries of a government and institutions, according to the advocates of the papacy, the best in this world, and administered by infallible wisdom, unerring justice, spotless integrity, and unimpeachable truth. How, then, does it stand with Rome in point of security and good order? Unquestionably, in both these points, it is *the worst city in the civilized world.*" Speaking at the same time of the moral and religious state of Rome, he says: "It is not too much to say that the present moral and religious state of Rome is a foul blot on modern Christendom, and hardly to be paralleled, even among the darkest passages in the history of our race."—*Christian Intelligencer.*

WE CALL ATTENTION to a notice from Rev. W. M. Metloy, which will be found on our eighth page. Those purposing to attend the session of the Alabama Conference at Opelika will refer to it.

WHAT an incentive to holiness, to purity of life and conduct lies in the fact that the body of a saint is the temple of God! A truer, nobler temple than that which Solomon dedicated by his prayers Jesus consecrated by his presence.

Cigars in the Pulpit.

A discussion occurred, not long since, in the pulpit of the Rev. Mr. Spurgeon, in London. He invited Rev. Mr. Pentecost, of Boston, to make some remarks at the close of the sermon, and the Boston minister said:

"Some years ago he had had the cry awakened in his heart: 'Quicken thou me.' He desired to be more completely delivered from sin, and he prayed that God would show him anything which prevented his more complete devotion to him. He was willing, he thought, to give up anything or everything if only he might realize the desire of his heart. 'Well,' said he, amidst the profound silence and attention of the immense congregation, what do you think it was that the Lord required of me? He did not touch me in my church, my family, my property or my passions. But one thing I liked exceedingly—the best cigar which could be bought!' He then told us that the thought came into his mind: Could he relinquish this indulgence, if its relinquishment would advance his piety? He tried to dismiss the idea as a mere fancy or scruple, but it came again and again to him, and he was satisfied that it was the still small voice which was speaking. He remembered having given up smoking by the wish of his ministerial brethren, when he was twenty-one years of age, for four years. But then he had resumed the habit, for he declared during that four years he never saw or smelt a cigar which he did not want to smoke. Now, however, he felt it to be his duty to give it up again, and se unequal did he feel to the self-denial that he 'took his cigar-box before the Lord,' and cried to him for help. This help, he intimated, had been given, and the habit renounced."

Mr. Spurgeon, whose smoking propensities are pretty well known, instantly rose at the conclusion of Mr. Pentecost's address, and, with a somewhat playful smile, said: "Well, dear friends, you know that some men can do to the glory of God what to other men would be sin. And, notwithstanding what Bro. Pentecost has said, I intend to smoke a good cigar to the glory of God before I go to bed to-night. If anybody can show me in the Bible the command, 'Thou shalt not smoke,' I am ready to keep it, but I have'n't found it yet. I find ten commandments, and it's as much as I can do to keep them, and I've no desire to make them into eleven or twelve. The fact is, I have been speaking to you about giving up real sins, not about listening to mere quibbles and scruples. At the same time I know that what a man believes to be sin becomes sin to him, and he must give it up. 'Whatsoever is not of faith is of sin,' and that is the real point of what my Bro. Pentecost has been saying. Why, a man may think it a sin to have his boots blacked. Well, then, let him give it up and have them whitewashed. I wish to say that I'm not ashamed of anything whatever that I do, and I don't feel that smoking makes me ashamed, and therefore I mean to smoke to the glory of God."

Ecclesiastical "Dead Beats."

The commercial world has a significant term which it applies, not to the unfortunate and the distressed, but to those who are exertionless in their mishap, and who succumb to adversity, expecting others to do for them what they ought to do for themselves. They have a genius for borrowing money. They are persistent bores. You know them a block away, and wish they would always stay at that distance. They are among business men called "dead beats."

Almost every church has an element corresponding with that. These are they who, notwithstanding they have means, pay no pew-rent where the pews are let, or contribute nothing where everything is voluntary. They are voluble in prayer, mighty in religious gab, make a big swash, but do nothing for religious institutions. They pray that the pastor may "be blessed in his basket and store," but do nothing to keep him from starving to death. They do not recognize the fact that there is a religion in giving and a wickedness in withholding. The furnaces would go out for lack of coal, and the lamps for lack of oil, and the church be shut in six weeks, if it depended upon their contributions. The poor must have the gospel preached to them, and the penniless must be welcomed; but there are not more than ten people in any church who cannot give something. If a man cannot give a hundred dollars a year he can give three cents. Woe, then, be to him if he do not give the three cents. We never like to hear a man pray who takes it all out in prayer. It is all folly for a man to pray for the world's conversion unless he gives something toward it. The man whose income is not more than two hundred dollars a year ought to give some of it to God. One of the great wants of the church everywhere is to get rid of its "dead beats."—*Christian at Work.*

HARD TIMES.—We give a recipe for keeping the times hard. Let everybody talk depressingly. When any one fails in business, put it in all the papers. Let business men keep up perpetual complaint. Let us have occasional editorials inciting bread riots, and political speeches on the wrongs of the laboring classes. Let everybody prophesy a hard winter, a very hard winter, an awful hard winter. Let us all talk down, instead of up. Let us take no account of the fact that flour is cheap, and that the harvests are large, and God is good. We shall in this way be able to take another faggot from the poor man's hearth, and knock another pane of glass out of his window, and hinder the manufacturer from employing him. All together now—ministers, editors, capitalists and laborers—let us give a long, deep groan, and keep it going till next spring, and the times will be as hard as we could reasonably expect.—*Christian at Work.*

THINKING is the least exerted privilege of cultivated humanity.

A Crazy Philosopher.

Comte's system of worship is perhaps the most eccentric structure of insane and sanctimonious vanity ever fashioned outside of a madhouse, and his description of it beggars all other achievements of human folly that rise, as this does, clear above the atmosphere of drivel. The only part of Comte's religious creed that any man with a sense of humor can look at without laughing is its preliminary declaration that there is no God and no future life. That is too solemn a theme for merriment. The further deliverance that man must worship something may be regarded as a hopeful glimmering of sanity. But Comte takes leave of his senses when he sets up humanity, past, present and to come, as the object of some inscrutable worship, and when he baptizes it with the name of the *Grand Etre*. The reflection of sane men is that humanity is not a *grand etre*, but a multitude of *etres;* that the vast majority of them are not at all great, but so petty as to be unworthy of capital letters even when spoken of collectively; and that the real object of Comte's own worship was the *grand etre* who lived at 10 Rue Mousieurle-Prince, Paris, who wrote fifteen volumes of "The Positive Philosophy," who was troubled with insanity, and who, in a spirit of what would be termed sublime impudence in any man who had not been off his head, proclaimed that he was the successor of Aristotle and St. Paul. Comte then borrowed from the Catholic Church the worship of the Virgin Mary, and from the fanatics of the French Revolution the worship of the Goddess of Reason. Dethroning both deities, he put in their place an intimate lady friend of his, Madame Clotilde de Vaux. Then he borrowed the sacraments of the Catholic Church, the ritual, the phrases of adoration, and wrapt them round the shivering generalization of the *grand etre*, to keep it warm. Finally he made off with the Catholic Calendar of the Saints, blotted out every name that he did not like, put in every name that struck his fancy, and naturally took good care that the best place in the list should be reserved for his own. Thus Comte's equivalent for a heaveuly reward was a line of print in a long list of proper names. It was the cheapest and shabbiest little heaven ever devised, even in a Parisian back street. Comte so lacked inventive power that he borrowed even his heaven from the French government. The original of his heaveuly host is that Legion of Honor which, in the minister of the interior, has a recording angel who goes out and in with the government; which distributes the rewards of the blessed in the form of red ribbons; which makes the seraphic throng wear the symbols of immortality at their buttou-holes, and dooms them to forfeit their immortality if they happen to displease the minister of the day. Such was the religion of humanity with which Auguste Comte was to replace Christianity, satisfy the divinest aspirations of the spirit, regenerate the world, and give himself the first rank among human beings. Had his friends been really kind they would, on hearing the first whisper of the scheme, have locked up the ingenious old man for life, burned his funny scribblings, and sworn each other to eternal secrecy by the bell, book and candle of science, rather than have allowed the irreverent world to learn that their master's considerable power of philosophical generalization had developed into a passion for organizing crazy devotion under the pressure of pecuniary debt, outrageous vanity, quarrels with the friends who would not subsidize his growing insanity with three hundred pounds a year, quarrels with his wife because she would not worship him, and a passion for a woman of whom his wife was jealous, and whom he thought divine. But instead of sending Comte back to the asylum, some of his friends fell down at his feet and hailed him as a new messiah. The number, it is true, was rather scanty. It has been irreverently said that the Comtist trinity consists of three persons and no God. The three are Comte himself, M. Lafitte and Mr. Richard Congreve.—*The Spectator.*

A COUNTRYMAN who bargained with a photographer for a half-length picture of himself at half price got a fine view from the waistband down.

A NEWSPAPER is the only instrument which can drop the same thought into a thousand minds at the same moment.

Conference Register.

Conference.	Place.	Time.	Bishop.
North Texas	Denton	Nov. 4	McTyeire.
N. Alabama	Huntsville	Nov. 11	Doggett.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Elizabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
S. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Little Rock	Monticello	Dec. 9	Kavanaugh.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas*	Hunstun	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington City	Mar. 3	Marvin.

* German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

GLASSWARE, CROCKERY, CHINA, CUTLERY AND HOUSE-FURNISHING GOODS.—Isidore Levi, 24 Magazine street, advertises in another column his large stock of goods, and offers to sell cheaper than any house in the Southwest the goods in his line. Give him a call.

WOOD AND COAL.—Jacob Freidhof, Nos. 38 and 40 Burgundy street, proposes to sell wood, Pittsburg coal and charcoal at the lowest prices, and to have wood sawed to order for those who desire it.

STARCH GLOSS.—See certificates of the above article, headed "Card," given by two of our citizens. Others have given us assurances of the same character.

MESSRS. BRASELMAN & ADAMS, 586 and 588 Magazine street, are offering rare inducements to purchasers. Read their advertisement.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 14, 1874.

A—J. F. Anderson, Applegate, Pounsford & Co., David Ayers, E. & H. T. Anthony & Co., S. A. Alston, J. S. Abernathy, R. H. Adair, C. G. Andrews $6, N. W. Ayer & Son, American News Company, American Sunday School Union, T. A. S. Adams $14.

B—J. C. Brooke superintendent, A. Boltel, D. P. Bradford, J. M. Boon, W. W. Brooks 25 cents, Mrs. Thomas Ryland, W. L. Barker $1, W. M. Upomo $1, A. T. Burton $2, J. W. Bryan $5.50, James E. Bradley, Higlow & Main, Barksdale & Smith $4.40, E. F. Boone $17.60, Robert Habington, J. W. Burke & Co., E. M. Brown 50 cents, A. J. Bicknell & Co. $7, W. H. Batte $13.60.

C—S. H. Cox, Robert Carter & Bros., M. A. Copper, Cassell, Potter & Galpin, G. W. & C. B. Cotton & Co., George G. Childs, Gowan & Co. $30, G. R. Capers $1, Miss C. L. Church, Cummings & Morrison $4, H. K. Curtis, S. M. Cherry, H. C. Coleman $2.

D—Donaldson & Co. two letters, R. A. Davis, O. Hanon Duty $2, J. D. Dunnevant, Robt. B. Downer $50, R. E. Dodson, George F. Duncan, Albert C. Danner $4.

E—John D. Emack, L. Ereanhrack, J. F. Evans.

F—W. W. Flowers, M. B. Franklin & Co. 20 cents, George L. Felton & Co., E. N. Freshman two letters $13.75.

G—E. C. Gober, W. H. Germany $1, Ed. P. Goodwin, A. E. Goodwyn, W. W. Gamble, Henry Oaver, Thomas Green $7.60, Thomas Garnett $2

H—J. Hamilton, Joseph W. Hall $1.75, J. D. Harper, W. E. Hollouan $30.50, H. L. Hopper, H. D. Howell, Walter Hilliard $2.50, W. L. C. Hunnicutt, John S. Holler & Co., John Holland, J. S. Hall.

I—Ivison, Blakeman, Taylor & Co. two letters.

J—James St. John Stationery Company, A. M. Jones, N. F. Judd, Robert B. Jones $7.45, J. F. Joor.

K—J. C. Kittrell, J. T. Kilgore $43, S. C. Kermagy Jr., J. J. Killcrease, Christian Keener.

L—Lee, Shepard & Dillingham five letters, Miss Lizzie Lewis, Mrs. M. Lampkin $4, C. W. Lington & Co. $6.

M—C. McDonald $6, John W. McMillan, P. J. Moss, Miss E. A. Moriarty, P. H. Moss, Morgan Envelope Company, C. K. Marshall, E. O. Michael, John G. Mitchell two letters, J. Arthurs Murphy & Co., O. G. Moses, Jethro Moore, David Merchant, Mays & Holland $2.50, S. S. McGowan $9, Thomas R. McDonald, R. W. Millsaps $8, William Mason $2, W. Mooney, Joseph W. Medlock, William E. Mickle, John C. Murphy $1, J. M. McKinney.

N—Thomas Nelson & Sons, Joseph D. Newsom $25.50, W. L. Nugent $1.

O—J. A. Peale $9, W. H. Patton, M. S. Park two letters, R. M. Powers $3.95, A. A. Payne $5, Pope Bros. & Kingeman, G. J. Penn.

R—J. W. Rush, J. M. Reuss & Son, Robinson & Withers, J. T. Reynolds 60 cents, M. O. Ronaldson two letters $5.45, W. M. Richardson, Reed & Linthrop two letters, John W. Richardson, Thomas S. Randle 25 cents, Simon Randall, C. Ross $1.45, H. C. Rose $4, A. M. Ragland $9.11, A. H. Redford agent.

S—H. H. Shellenberger, J. K. Street $50, J. M. Simmons, W. R. Stuart two letters, St. Louis Advertising and Publishing Company, N. H. Self $2, Dr. Spreng, Southwestern Book and Publishing Company, Seay & Seay.

T—W. V. Travis $1, Mrs. E. K. Taylor $4, W. C. Tait agent, A. E. Thompson $1, N. Y. Taylor $10, Mrs. V. A. Triay 60 cents.

U—M. J. Usery, Unknown (from Shreveport) $2, University Publishing Company.

V—B. F. Vaughn $4.

W—S. H. Watts $2, John Wilkinson $10, R. Westerfield $2.50, W. Y. Webb $2, Thomas Ward White, G. H. Wilson, H. Waldstein, Calvin Watson, William Wood & Co., W. Wood two letters $15.

Y—N. B. Young $5.

MANY thanks to subscribers for the prompt attention which they have given to our accounts. We are greatly needing the money due us, and are glad to know that those we have served appreciate our call. A few complaints have reached us of errors in accounts, but they are very few in proportion to the large number of statements sent. They are made, too, in good temper, and in a spirit of kindness which is very gratifying to the publisher, and they will be patiently investigated by the book-keepers. Those who have settled—notwithstanding the impression that there was an error—are assured the errors are subject to correction at any time, and if they have overpaid it will be refunded when discovered.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

NEW ORLEANS, MOBILE AND TEXAS RAILROAD.—In a recent trip to the Eastern cities we were compelled to acknowledge that the above named road was the smoothest and pleasantest of any over which we passed from here to New York. We found none having better rolling stock or surpassing it in any particular. The route from here to Mobile, along the shore, is almost entirely free from dust. With the advantage of the delightful sea breezes it offers a treat to travelers not often enjoyed in railway travel. See advertisement.

NEW ORLEANS SAVINGS INSTITUTION.—The above institution, which has been in existence about twenty years, is well managed, and is under the control of a board of directors composed of some of our best merchants and business men. Friends from the country remit us funds frequently to be deposited in this bank, showing the confidence they have in it as a safe place of deposit. We do not think any safer institution of the kind can be found. See advertisement in this issue of the ADVOCATE.

BOOTS AND SHOES.—R. F. W. Bachman, No. 18 Camp street, is one of our most enterprising merchants. He deserves success, and we rejoice to see his business growing. From personal experience we know that if you try him once you are apt to continue your patronage; and if you try him as long as we have you will be convinced that he is honorable in all his transactions and fully reliable. See his advertisement in another place.

ENGLISH CARPETINGS, RUGS, ETC. The old and reliable firm of Elkin & Co., No. 168 Canal street, importers and dealers in carpetings, oil cloths, rugs, shades, etc., is one of the cleverest business firms in the city. Their goods suit the market, their prices are reasonable, and we know of no house in any branch of business that gives more universal satisfaction. See advertisement.

FINE CLOTHING.—Messrs. Sproule & McCown, 40 and 42 St. Charles street, having connection with houses in New York, Louisville and Memphis, enjoy large facilities in the way of furnishing cheap goods. They have a large and inviting stock, and propose to sell at the very lowest prices. See their advertisement.

PROVISIONS AND GROCERIES.—We call attention to the advertisement, in another column, of J. J. Brown, Esq., formerly of Trenton, Louisiana, dealer in groceries and provisions, No. 78 Magazine street, where he will be pleased to show his fine stock of goods to friends from the country or in the city.

KID GLOVES.—One of the institutions of Canal street is Kreeger's Kid Glove Depot (No. 149,) where all the most desirable makes and grades are sold at the lowest market prices and warranted. The stock of this depot, we are assured, is replenished by weekly importations. See advertisement.

FOR good and cheap cisterns try Matthew Henrick, at the corner of Franklin and Erato streets.

USE Dr. Warrington's Cough Melange for consumption.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

SYMPTOMS.—Slight pain in the side, the skin and eye assume a thick yellow coat, digestion is impaired, an unpleasant sinking sensation at the pit of the stomach is experienced, the bowels are irregular, the mind fretful, the memory weakened, sometimes a slight cough, coldness of the hands and feet, sometimes loss of appetite and at others unnatural craving for food, dizziness of the head, depressed spirits, feeling of uncertainty, of having left something undone, but can't tell what it is. Take Simmons' Liver Regulator. It will remove all unpleasant feelings and make you well. no19 1t

GLOSSY BLACK WHISKERS are admired by every body. You can have them by using Dr. Tutt's Hair Dye. It acts like magic and is warranted harmless. Sold all around the world. Price, $1. no19 1t

OBSERVATIONS ON NASAL CATARRH.—An abstract from a forthcoming work on diseases of the throat and air passages, by A. N. WILLIAMSON, M. D., late Clinical Physician in the University Medical College, New York city. Mailed to any address for 10 cents. Address the author, 28 East Twentieth street, New York.

"DR. WILLIAMSON'S great success in the treatment of Catarrhal and throat and lung affections renders valuable whatever comes from his pen."—*Journal of Medical Science.* au20 3m

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

OUR READERS should send to the Great China and Japan Tea Depot, No. 5 Camp street, New Orleans, for a price list of Teas, which will be furnished them free of charge. Packages of Tea, of one pound and upward, will be sent to all parts of the country *free of freight.* oc22 1m

NEW ADVERTISEMENTS.

NEW ORLEANS, MOBILE AND TEXAS RAILROAD.

THE MOBILE LINE is the shortest and most reliable route to New York and all Northeastern cities. Pullman Palace Cars, *via this line only*, to Louisville, Atlanta and Charlotte. But one change to all principal Northern and Eastern cities.

Express Train leaves Depot, foot of Canal street, daily at five P. M.

For tickets and information apply at office of Mobile Line, corner of Camp and Common streets, opposite City Hotel.

E. P. SHUTE, General Ticket Agent.
C. H. ALLEN, General Manager. no19 3m

SPROULE & McCOWN,

RETAIL DEALERS IN

FINE CLOTHING, SHIRTS,

GENT'S FURNISHING GOODS, ETC.,

keep constantly on hand the largest stock and finest goods in our line.

☞ **Large-size Clothing a Specialty.** ☜

We buy for cash and sell at lowest cash prices.

SPROULE & McCOWN,
40 and 42 St. Charles St., New Orleans.
SPROULE & McCOWN, Memphis.
JAMES SPROULE & CO., Louisville.
Manufactory—63 Barclay St., New York. no19 tm

KID GLOVES.

Exclusive sale of KID GLOVES, of all the popular makes such as Josephine seamless, Jouvin, Matton, Blondine, Lemailleur, Thomson's Best—the latter an English Glove of superior make and finish. All the above makes are warranted not to rip, burst or tear the first time put on. Another pair will be given in every instance when the Gloves have burst or torn, and are returned before being worn. The public will please bear in mind that this guarantee does not include other makes of inferior grades and lower prices.

A large stock of 2, 3, 4, 5 and 6 BUTTONS, White and Opera Shade, for Evening and Full-Dress Wear, on hand, and replenished weekly by fresh receipts from Europe and New York.

KREEGER'S KID GLOVE DEPOT,
149 Canal St., adjoining Peck Bros.'
N. B.—Nothing but GLOVES sold here. no19 1m

A. H. GRISWOLD & CO.,

COR. CANAL AND ROYAL STS.,

WATCHES, JEWELRY, DIAMONDS

AND SILVERWARE.

Watches and Jewelry repaired in the best manner. Goods sent C. O. D., and returnable if not suitable. Everything guaranteed to be as represented. no19 1y

MATTHEW HENRICK,

CISTERN-MAKER,

Corner Franklin and Erato Sts.,

no19 2m *NEW ORLEANS.*

JACOB FREIDHOF,

DEALER IN

FIRE-WOOD, PITTSBURG COAL AND CHARCOAL,

38 and 40 Burgundy St., New Orleans.

Wood Sawed to order. Country orders promptly attended to. no19 2m

ISIDORE LEVI,

Formerly of the firms of Levi, Navrn & Co., and George O. Wolf & Levi, is now with

A. PEISER & CO.,

24.....MAGAZINE ST.....24

Cheapest House in the Southwest.

Glassware, Crockery, China, Cutlery, House-Furnishing Goods, etc. Original packages for *Country Trade.* no19 2m

J. J. BROWN,
(Late of Trenton, La.,)

DEALER IN

PROVISIONS AND GROCERIES,

AND COMMISSION MERCHANT,

78.....MAGAZINE ST.....78

no19 1y New Orleans, La.

$2,500 A YEAR, *made with our proud*

COMBINATION PROSPECTUS.

Represents 50 different books. Agents say this is

THE BEST THING EVER TRIED.

The books sell themselves in every family, and good men can make **a business for life** in one county. Also **Agents Wanted** on our Magnificent Editions of **Family Bibles.** Superior to all others. Full particulars free. JOHN E. POTTER & CO., Publishers, Philadelphia. no19 13t

BIBLES, Prayer and Hymn BOOKS. Tracts, etc., in great variety at J. W. McIntyre's, No. 4 South Fifth street, St. Louis. Catalogues free. no19 1t

Greensboro Female College,

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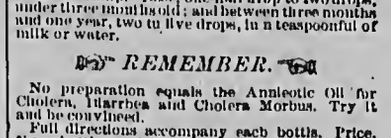

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AT

The Child's Corner.

BABY'S DREAM.

BY ROSA BRAHAM.

Down the staircase little bare feet
Tripping came at break of day;
Softly oped my door and entered,
White-robed, blue eyed Baby May.
Early thought I, baby's angel
Brushed the dew of sleep away.

Just a moment baby waited,
Flushed and eager, by the door;
Quickly, then, the little bare feet,
Tripping, came across the floor,
Stopped beside my dressing-table—
Wondered I as ne'er before;

For the bright flush died a-sudden,
Shadows draped the eager eyes,
And the changed orbs, dim and dripping,
Turned to me in fixed surprise;
Lips that scarce could ope for trembling,
Thrilled me with their plaintive cries:

"I want my little purple carriage;
I want my *bu'ful* dollie too,
All drethed in thilk, a-lyin' in it—
O git it for me, Nantie, do!
'Ou'th hid it cauthe 'ou thought me'd break it—
O gibe it to me, *willn't* 'ou?"

Hard I strove my pet to comfort,
But the task more hapeless grew,
For the blue eyes dripped the faster,
Still the trembling lips did sue:
"I want my little purple carriage;
O gibe it to me, *willn't* 'ou?"

Ah, my white-robed, blue-eyed baby,
Harsh thy broken visions seem!
Would henceforth thy heart's sweet fancies
Fade not 'neath the morning's gleam;
For, alas! must life too often
Prove to thee a broken dream.

Hearth and Home.

The British Officer.

It was midnight in the rocky fortress of Gibraltar. The waves of the Mediterranean dashed up with a regular beat against the rock, and every now and then a sheet of spray, silvered in the moonlight, would appear on the window-sill of the room where an officer of the garrison tried in vain to sleep. Something kept him awake to-night, and his thoughts wandered to all the precious things he had left in his English home. There was the park, with its broad acres of smooth, green turf, and its grand old trees. There were elegant furniture, fine pictures, beautiful statuary, and books whose contents were more valuable than mines of jewels and gold. But there was something more precious still, for in a shaded nursery of that far-off home lay two little heads, every one of whose golden hairs was worth to their officer father more than all the wealth that had ever floated over the beautiful sea. They belonged to the little son and daughter of the officer. Their mother had died two years before, and now it was his greatest grief to be obliged to leave them alone in England, while he with his regiment was stationed so far away.

As he leaned over the ledge of the window, gazing wistfully upon the moonlit sea, he heard the footsteps of the sentinel far above his head, pacing to and fro, and every now and then he would hear him say: "The precious blood of Christ! the precious blood of Christ!" At first he did not listen; but by degrees, as he had been thinking of precious things, the word struck upon his ear, and he began to wonder if anything could be more precious than his dear little Elsie at home, or his bright, bold Harold. Then he tried to remember where he had heard these words before, and he thought perhaps his mother used to read them in a little old-fashioned book called the Bible, which he had not looked into for many a year.

There was an old dust-covered one in his room now, and taking it up he read by the light of the moon: "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." You know the Bible is God's word, and sometimes he uses it like a direct voice from heaven to call some poor wandering child to his love and his heart, and this was the case now. This officer, though he loved his children, had never loved Jesus; had never, in fact, thought much about him; but now, in the still midnight, the thoughts of the "precious blood of Christ" melted his whole heart into sorrow that he had so neglected it, and a longing for that treasure that was more precious even than his children; and he never rested till he knew he had found it for his own.

Children, this is a true story. God made use of that sentinel in Gibraltar as the means of the conversion of one of the noblest and most useful servants that he ever had. There is a voice ever whispering in your ears: "The precious blood of Christ, the *precious* blood of Christ." Do you hear it? Do you know what it means? It means that the most precious thing in the world, that which cost the most, is the salvation which our dear Lord Jesus died on the cross to procure for you. It is so precious that no money could buy it. No! though you should pile up all the pearls of Cape Comorin, all the diamonds of Golconda, all the silver of Peru, and all the gold of California, and bring it to the foot of God's throne, seeking to buy salvation with it, the whole would not be worth as much as one drop of the precious blood of Christ. Is it precious to you? Do you *want* to be saved? And do you feel so thankful to Jesus for shedding it for you that you would gladly yield yourself up to him, to be his loving child and servant forever? Then he gives it to you "without money and without price," and you will find it all through your future life the most precious of all your possessions. Precious, because it will wash you whiter than snow; precious, because no one can ever take it away from you; precious, because when death and the grave have turned everything else to dust and ashes, this will be more real and more bright through all the long ages of eternity.—*New York Observer.*

A Tree that Keeps a Standing Army.

Here's a story that a bright little humming-bird told me the other day. As it started from somewhere in the tropics, it grew to be a pretty long account by the time it reached me here in New York State; but it is founded strictly upon fact.

"What makes you live in a thorny tree?" said the humming-bird to one of her neighbors who always builds her nest on the bull's-horn thorn.

"It's a capital place," said her friend. "The thorns keep the monkeys away from my babies, and the army drives off all the crawling pests that make housekeeping so troublesome to little birds in other trees."

"Army! What army?"

"Why, our army," said the little bird. "Don't you know that our tree keeps an army?"

You may be sure the humming-bird was surprised to hear that. I was. And if I didn't know her so well I should have suspected her of spinning travelers' yarns. But she's honest; what she says can be depended on.

To make a long story short, I'll tell you about that army-keeping tree. It's a thorn-tree, you must know, and, as the thorns grow in pairs, curved out like bulls' horns, the tree gets its name from them. When the thorns are green they are soft, and filled with a sugary pulp, which is greatly liked by a kind of small black stinging ants, which are never found except on these trees, and the trees, it seems, cannot live without ants, at least in that part of the world. The ants bite a small hole near the tip of one of each pair of thorns, and gradually eat out the interior of the two. The hollow shells make capital houses for their young ones, and never go without tenants.

How do the ants live after the houses are cleared of food? The tree attends to that. On the stem of each leaf is a honey-well, always full, where the ants can sip to their heart's content. These wells supply them with drink. The leaves furnish them with food in an abundance of small yellow fruits like little golden pears. They do not ripen all at once, but one after another, so that the soldiers have a steady supply of ever-ripening fruit to eat, and are kept busy all the time running up and down the leaves to see how their crops come on. When an ant finds a pear ready for eating, he bites the stem, bends back the fruit, and, breaking it off, carries it in triumph to his nest.

It would be a cowardly ant that would not fight for a home like that, and these ants are no cowards. Just touch a limb so as to jar it, and the valiant little soldiers will swarm out from the thorns in great numbers and attack the intruders with jaws and stings. Not a caterpillar, leaf-cutter, beetle or any other enemy of the tree can touch one of its leaves without paying the penalty. Thus the tree thrives where it otherwise would be destroyed; and the ants find their reward in snug houses, with plenty to drink and to eat. The small birds, which hurt neither the ants nor the leaves, also find protection with them, and, let us hope, pay good rent in morning and evening songs.

Isn't that a profitable partnership for both birds and ants?

About German Dogs.

I want to tell the little folks something about the poor dogs in Germany, and what a hard life most of them lead. I do not mean very small dogs, with curly tails and light bushy silken hair—dogs that seem made for nothing but to frisk about the world and bark all the day long; but I am talking of large, strong mastiffs, such as are to be found all over Germany. How do you think they spend their short lives? In rushing about, with great open mouths, to scare little people? No, indeed! A harness of leather is fastened about them, and they have to drag about the streets small carts or wagons. Sometimes two dogs are put together before the same cart, just as you see ponies driven.

Early in the morning the milk-cans are thus carried all over the city. The poor animal is led by a peasant woman, in short blue dress, who holds in her hand a tiny stick. If he goes too slowly she hits his poor little legs to remind him of his duty. But, as this kind of treatment does not improve the dog's temper, a strong muzzle is fastened over his mouth, so that he cannot bite.

Not many days since I saw a dear little rosy-faced girl, about ten years of age, helping to draw one of these dog-carts. A strap was fastened to her waist, and she seemed to be doing most of the work. I felt very sorry for this child, till she looked up with a sweet, happy face to take from the hand of the woman by her side an apple, and I heard her laugh as merrily as if doggie and she were enjoying their work. I have seen these dogs lie down before their carts, too tired to go farther, when the strong woman or boy with them could have helped them had they chosen.

Every boy and girl should learn kindness to all dumb animals, so unable to tell what they suffer. You can do this if you ask yourself what you would like if you were in their places. Kind and thoughtful hearts grow into great hearts in time. I think I should like to preach a short sermon on kindness to the men and women who own these poor tired dogs.—*Child's Companion.*

HEARING THE SERMON.—A little girl used to go to church. She was only between four and five years of age—quite a little girl. But she listened to her minister. She knew that he would tell her good things, and she wanted to learn. Once when she reached home from church she said to her mother:

"Mother, I can tell you a little of Mr. H.'s sermon. He said: 'Touch not the unclean thing.'"

The mother wished to know whether her dear little daughter understood the meaning of these words. So she replied:

"Then, my dear child, if Mr. H. said so, I hope you will take care in the future not to touch things that are dirty."

The little girl smiled, and answered:

"O mother, I know very well what he meant."

"What did he mean?" said the mother.

"He meant sin," said the child; "and it is all the same as if Mr. H. had said: 'You must not tell lies, nor do what your mother forbids you to do, nor play on Sunday, nor be cross, nor do things that are bad or wrong.' The Bible means that a sinful thing is an unclean thing.'"

I hope that little girl tried after that always to shun all kinds of bad things. What will my little friends do? Say, little boys and girls, what will you do?—*Sunday School Herald.*

Farm, Garden and Household.

The Kingship of Grass.

We have examined the figures of the ninth census for the purpose of ascertaining the aggregate value of the hay and grass crop for the year 1870. The total estimated value of all farm productions for that year, including betterments and additions to stock, amounts to $2,447,538,658. The hay crop for that year—namely, the grass cut and cured for use by the farmer or brought to the market and sold—was 27,316,048 tons. The value of this hay, estimated at half the selling price in large cities, would amount in round numbers to $405,000,000. This exceeds the value of any other crop.

We are to remember, however, that hay, cut and dried, is but a portion of the grass crop. There is a large credit to be set down to this crop which does not appear in the form of hay. The animals slaughtered or sold for slaughter that were in part fed on this grass are valued at $398,956,376. The butter production of that year, arising mainly from the consumption of grass, amounted to 514,092,683 pounds, which, estimated at twenty-five cents a pound, gives a cash value of $128,523,170. In the same year there were sold 235,500,599 gallons of milk, another product of the grass crop, which, at the low estimate of ten cents per gallon, gives $23,550,059 for milk sold. The production of cheese was 53,492,153 pounds. Set this down at ten cents per pound, and we have $5,349,215 for cheese. The wool crop of the same year was 100,102,387 pounds, which, at the rate of twenty-five cents per pound, amounts to $25,025,596. These farm products, arising chiefly from the consumption of grass, being added to the hay product, we then have the following schedule of figures:

Hay crop	$40,500,000 00
Slaughtered animals	398,956,376 00
Butter	128,523,170 00
Milk sold	23,550,059 00
Cheese	5,349,215 00
Wool	25,025,596 00
Total	$986,404,410 00

The value of the live stock fed that year in part upon grass is put down at $1,525,000,000. Let us suppose that for that year at least $100,000,000 of value in grass were consumed not appearing in the above statement, and this carries up the aggregate to $1,086,404,410. From this let us deduct the total value of the corn and oat crops for that year, amounting to $270,000,000, as an allowance for other kinds of food fed to animals slaughtered or yielding butter, cheese, etc., and we have left $816,404,410 in round numbers as representing the hay and grass crop and their products. Reduce the sum to seven hundred millions by another liberal allowance, and still we see that the hay and grass crop immensely exceeds any other. Let it not be said that cotton is king. Grass is king among the agricultural productions of this country.—*Independent.*

A MODERATELY coarse towel is the best article for bathing. It should be a yard long, so as to take the ends in the hands and draw it across the back easily, so as to thoroughly cleanse every part of the body.

The common towel bath is the most generally available and useful. It is impossible to cleanse the skin by violent scratching with a flesh brush or any other harsh substance. Soaking or keeping the skin wet for some time is the only way to cleanse the skin without rubbing it off. A thorough wash once a week, which requires from one to two hours, is much better than the same time spent on seven baths a week.

And for persons who are so pressed for time by occupation which gives sufficient exercise, one bath a week will do very well, except in hot weather and in dusty work. And in hot weather, when we perspire freely, it does not take so long to properly bathe.

There is a scarf skin formed over the true skin, caused by the insensible perspiration drying on it.

In a hurried bath, when the body is only wet and wiped, this scarf skin is not started, and we are unconscious that it is there. When we bathe a little longer, say ten to fifteen minutes, the scarf will be started and rub up in little rolls, but when we keep bathing for an hour this will be all washed off and will not rub up. Most bathers never get beyond the first degree of bathing, and are not aware that they have a scarf all over them; others get to the second degree. But it requires the third degree to thoroughly cleanse the skin, and this will do it. Two waters should be used, one to wash in and one to rinse in. Castile soap may be used with advantage in the first water, but the rinsing water should be pure. Never wipe out of soapy water. If only one water can be had it is better to use no soap; have the rinsing water a little cooler than the first water; let it be as cold as is agreeable. In commencing a bath, if the water or air is too cool for comfort, wet the towel and ring it out, then go over the body quick and vigorously with the damp towel, commencing at the feet and going upward. This will produce no shock or chill, and then the wash will be pleasant.

The towel you wash with rinse and wring out as dry as possible. It is best to wipe with a damp towel; vigorously used, it will wipe the skin clean and leave it smoother than a dry towel, and this is true of the hands and face as well as the body. It is good to wash the head and hair as well as the body, especially those subject to catarrh, or colds in the head.

When the skin is clean it is much less sensitive to cold, and we are much less liable to take cold with the same exposure.—*Herald of Health.*

LOOKING-GLASSES SPOILED BY SUNSHINE.—We clip the following from the *Industrial Monthly.* It is worthy the attention of every one. It does not seem to be generally understood that the amalgam of tin-foil with mercury, which is spread on grass plates to make looking-glasses, is very readily crystallized by actinic solar rays. A mirror hung where the sun can shine on it is usually spoiled; it takes a granulated appearance familiar to housekeepers, though they may not be acquainted with the cause of the change. In such a state the article is nearly worthless, the continuity of the surface is destroyed, and it will not reflect outlines with any approach to precision.

GATHERING AND KEEPING APPLES.—Gather carefully on as dry a day as possible in the fall, and place the fruit on a floor, or in open bins, from one foot to sixteen inches in depth. After about a week examine, and if the dampness, commonly called cold-sweat, has passed off, prepare a good, clean barrel, and, as each apple is placed in the barrel, see that it is made perfectly dry by wiping it with a soft cloth. As soon as the barrel is filled, head it up securely, and place in a cool, dry cellar.—*Charles Downing.*

A DISTINGUISHED clergyman, Dr. Hawes, used to say that his style of preaching was molded by the criticisms of Dr. Emmons on a single sermon. Dr. Hawes read a paper to his tutor exuberant with rhetoric. "Joel," said the sage, "I kept school once. When I punished the boys I always stripped the leaves off the rod"—drawing his imaginary rod through the fingers.

A TIPPLER staggered against the side of a house which had been newly painted. Shoving himself clear by a vigorous effort, he took a glimpse at his shoulder, another at the house, a third at his hand, and exclaimed: "Well, that is a careless trick in whoever painted that house, to leave it standing out all night for people to run against."

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New Orleans, September 25, 1874.

FIFTH ANNUAL STATEMENT.

In compliance with Article 12 of the Charter, this Company makes the following statement of the business of the year ending August 31, 1874:

Fire premiums		$191,723 36
Marine premiums		23,122 79
River premiums		67,315 56
		$282,062
Less		
Fire losses	$62,162 26	
Marine losses	4,151 10	
River losses	23,029 81	
Rebate of 15 per cent	8,931 37	
Reinsurance	19,677 82	
Return premiums	5,848 72	
Reserved for		
Unterminated risks	$48,000 00	
Unadjusted losses	32,000 00	
Contingencies	15,000 00	
	95,000 00	
Expenses and tax and license	$30,859 51	
Less interest account	25,139 02	
	5,720 90	
		221,824 57
Net profits		$57,838 15

LIABILITIES.

Dividends	$20,366 01

ASSETS.

Bills receivable for premiums and liens on pledge		$270,058 65
Cash		32,350 33
Premiums in course of collection		12,561 29
Invested in Bank, Insurance and other stocks, bonds, etc	$53,551 42	
Less shrinkage	10,000 00	
		43,551 42
Real estate		4,679 13
Stock notes		218,324 95
Total		$581,525 50

The above statement is a true and correct transcript from the books of the Company.
LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
New Orleans, Sept. 25, 1874.

Sworn to and subscribed before me, the undersigned Notary Public, on the twenty-fifth of September, 1874.
CHAS. G. AUDREY, Notary Public.

The Board of Trustees have declared the following, to wit:

Interest on paid-in capital	10 per cent.
Dividend on same	4 ... ...
Dividend on earned premiums	18 ... ...

All of which will be audited on stock notes, certificates for which will be issued on and after Monday, the twenty-sixth of October next.

Trustees.

Hugh Allison,	C. A. Green,
S. D. Autey,	I. L. Huns,
A. J. Aiken,	Colonel T. H. Hunt,
J. A. Braselman,	J. D. Hill,
W. T. Blakemore,	James S. Lanphier,
I. Bloom,	Robert L. Moure,
Sam. Boyd,	John Myers,
C. H. C. Brown,	H. J. Mullan,
John D. Cobb,	Edward Nalle,
George W. Church,	Henry Reid,
J. E. Campbell,	G. W. Sentell,
Lloyd R. Coleman,	W. B. Thompson,
Frederick Wing,	S. F. Thompson,
C. W. Wood,	Benjamin Gerson,
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NEW ORLEANS, LA., Sept. 25, 1874. oc8 3m

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Scientific.

VOICE IN FISHES.—Dr. A. Dufosso has for several years been engaged in studying the phenomena of sound or voice in fishes, communicating from time to time to the Freuch Academy of Solenees the results of his observations. The committee appointed by the Aeademy to examine M. Dufosse's claims as an origiual discoverer in this fieid have now made the report, in which they give a history of their investigations, and declare that the author has "discovered new facts, and throwu light on several obsoure questions iu ichthyology." Dr. Dufosse recognizes three classes of souuds produced by fishes: 1. *Irregular* souuds, as he calls them, produced by the lips, by the lids over the gills, or by the movement of certain artioulations. The fishes produciug such sounds as these are the carp (*cyprinus,*) the loach, the gurnard (*dactylopterus,*) and the seahorse (*hippocampus.*) 2. *Regular* sounds, produeed by the rubbing together of tho bones of the pharynx (mackereis, *scombe oids,*) or of the luter-maxillary teeth (suufish, or *thagoriscus,*) or by forcing into the esophagus air from the swimming-bladder (fishes of the carp class, siluroids, etc.) 3. *Regular* and *voluntary* sounds, produced by the contraction of museles in fishes whose swimming-bladder does not open into the esophagus (*malarmat, trigla* and others.) The chief merit of M. Dufosse's observations consists in showing that this latter class of sounds is voluntary and expressive. Some fishes can emit a sound which may be heard at the distance of several yards; but when a uumber of them utter their sounds at onee they can be heard at a far greater distance, and this circumstnuce has given rise to many fabulous stories. In fishes having a swimming-bladder, not conneeting with the esophagus, Dufosse has observed that this air-chamber is agitated while the souad coutinues, aud he has demonstrated by vivisections that the muscles of the swimming-bladder directly produce the vibrations, the bladder itself acting the part of a sounding-board in augmenting the sound produced by the museles.—*Galaxy.*

WHAT IS ACTINISM?—Actinism is the chemical power which is necessary to excite germination in plants. It emanates from the blue ray of the spectrum, and is the same power which operates on the sensitive silver in photography; photography being, by the way, an entire misnomer, since the pictures are drawn by the actinic power, and not by the luminous ray. Nay, more; the luminous ray is, like the red, a positive hinderance to the working of the actinic power. It is most difficult to obtain good photographic results under the bright sun of the tropics. Moreover, if a spectrum be thrown on a prepared photographic surfaee, there will be two points only where the paper is preserved positively white, namely, the points on which the red and the yellow rays are respectively collected in the spectrum. Neither will seeds germinate so long as they are exposed to bright light. Again, by another experiment, it can be satisfactorily proved that the trail in the blue ray alone renders that power which is the sole agent in photography; for if we exclude the blue rays by passing all the light admitted through a yellow glass, the most sensitive photographic material may be exposed to the strongest sunshine without undergoing any change whatever. The result of experiment is that germination is excited by the actinic power of the blue ray; the formation of leaf and wood by the luminous power of the yellow ray; and the development of flower and fruit by the heat of the red ray. How the actinic ray reaches the seed in the ground is hard to understand; but that it does penetrate where the luminous ray is unable to reach is plain from experiments, which go also to show that the exclusion of the luminous ray is necessary for the operation of the actinic. Shade is always (absolute darkness sometimes) necessary for the success of the germinating process. Plant eress seed an inch deep in three plots; over the first place a blue, over the seeond a yellow, and over the third a red glass. The seeds under the blue glass will be up days before those under the red; and of those under the red a few only will germinate. Those under the yellow will not germinate at all. It is found that those seeds which come up under a white glass, in from eight to fourteen days, will; under a blue glass, be up in from two to five days; that where thirty per cent. of seed came up before, sixty per cent. can now be raised; and that some seeds from tropical countries, which could not formerly be raised in this climate under a white frame, will germinate freely under a blue one. It would seem that the depth to which the air can penetrate the soil is the measure of the depth of germination. This is a practical result. There appears to be no limit to the duration of the dormant vitality of seeds, so long as they are preserved from chemical change. The mummy wheat sprang up again, under the actinic ray, after it had been sealed from the air for nearly three thousand years. The seeds in the coal-measures have unfortunately undergone great chemical changes; otherwise there would be no reason why we should despair of seeing the indigenous palm-groves of this land flourishing once more.—*Half-Hour Recreations in Popular Science.*

THERE is no word or action but may be taken with two hands—either with the right hand of charitable construction, or the sinister interpretation of malice and suspicion.—*Bishop Hall.*

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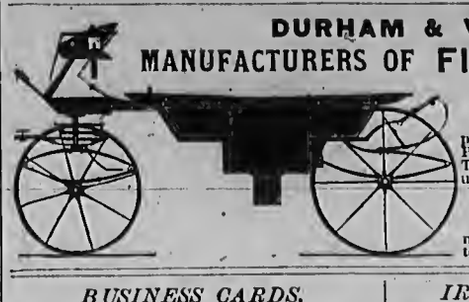

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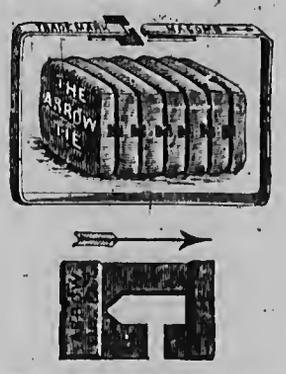

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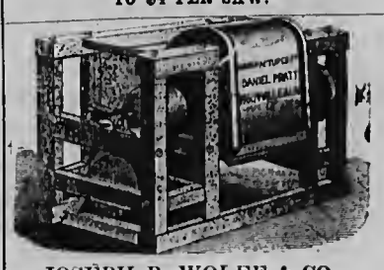

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Orders thankfully received and promptly filled. no5 2m

New Orleans Markets.

From the New Orleans Price Current.

The river is 13 feet 3 inches below high-water mark.

COTTON.—The following are the arrivals since the thirteenth instant:

Mississippi river and bayous	9 189
Red river	2,327
Ouachita river	192
Railroads	6,762
Lake	45
Mobile	1,391
Texas	221
Total	20,127

On Saturday the market opened with a very good inquiry, and 2,000 bales changed hands during the morning, partly at previous rates and partly at an improvement of ⅛c., after which the movement exhibited more animation, and the entire business summed up 8,400 bales. On Monday the movement commenced under the stimulating influence of an advance of 1-16d. at Liverpool, where the sales were put down at 20,000 bales, and an improvement of ⅛c. in spots at New York, together with an advance of 3-16 ₱ cent. in foreign exchange. Under these circumstances factors raised their pretensions ¼@⅜c., which was above the views of buyers, and restricted the sales during the morning to 1,300 bales, mostly at an advance of ⅛c., but in some cases at a fraction more, after which parties came together more freely, and the movement exhibited increased animation, resulting in further transactions to the extent of 2,950 bales, making the total 1,250 bales. On Tuesday prices exhibited but little variation at the opening, but factors, finding that the limits of orders prevented brokers from going on unless at some concessions, were compelled to give way to the extent of Monday's advance, and meet the demand at Saturday's improvement. The movement then exhibited increased animation, and the day's sales summed up 5,600 bales. Among the sales we noticed good ordinary at 13⅛c., middling at 14⅝c., and middling fair at 15, 15⅛@15⅛c.

The above makes an aggregate for the past three days of 17,250 bales, against 15,000 for the corresponding time last week and 15,100 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 223,775 bales, against 191,138 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 220,083 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 120,735 bales to Great Britain, of 5,614 to other foreign ports, and a decrease of 20,539 to France. We quote:

Good ordinary	13⅜ @ 13⅝
Strict good ordinary	13⅝ @ 13⅞
Low middling	14⅛ @ 14¼
Strict low middling	14¼ @ 14⅜
Middling	14⅜ @ 14½
Strict middling	14½ @ 14⅝
Good middling	14⅝ @ 15
Middling fair	15 @ 15⅛
Fair	15⅜ @ 16

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	20,127	
Arrived previously	241,126—	261,253
		277,206
Exported past three days	25,464	
Exported previously	142,395—	167,859
Stock on hand and on shipboard		109,347

NEW LOUISIANA SUGAR.—On Monday 941 hhds. were received, and 700 hhds. sold at 6c. for common, 6½c. for good fair, 7@7⅛c. for fully fair, 7⅛@7⅜c. for prime, 8c. for strictly prime, 6¾@9c. for yellow clarified, 9@9½c. for off-white, and 10¾c. for choice white.

NEW LOUISIANA MOLASSES.—On Tuesday 1,596 bbls. and 13 half bbls. came in. Fair 45@48c., prime 50@52c., strictly prime 53@54c., choice 54@55c. ₱ gallon.

CORN.—On Tuesday the supply was tight and the demand moderate; 500 sacks sold on the landing at $1.10 for white and yellow.

OATS.—On Tuesday 850 sacks sold on the landing at 68c. for white and 70c. for black.

BRAN.—On Tuesday the demand was fair, and 350 sacks sold on the landing at $1.15 ₱ 100 lbs.

POTK.—On Tuesday 25 and 75 bbls. old mess sold outside, to dealers, at $25.50 ₱ bbl.; on 'Change 100 bbls. mess sold, to arrive, on private terms.

BACON.—Early on Monday 30 casks shoulders sold, in several lots, at 9¼c., but later in the day they were held strongly at 9¾@10c., with offers of 9¼c. refused. Clear rib sides were strong at 11c., and clear sides at 11¼c. ₱ lb.

DRY SALT MEAT.—On Tuesday 5 casks shoulders sold at 9c. ₱ lb.

HAMS.—Are in light supply and selling at 12¾@13¾c. ₱ lb. for choice old sugar-cured.

LARD.—Scarce and in demand at advancing prices. Tierce would command 15¾c. ₱ lb., and keg the same.

BREAKFAST BACON.—Is in light supply, and selling at 14¾@15c. ₱ lb. for Western. New York is in light supply, and commands 16@16¼c. ₱ lb.

EGGS.—Louisiana sell at 35@40c., Western 25@30c. ₱ dozen.

MONETARY.

Gold opened on Tuesday at 110¾@110¾, against 111⅜ at New York, and after a liberal business closed at 110¾@111, against 111⅛ at New York.

Nothing has been reported in silver. It is quoted at 107@107½ for American half dollars. Mexican dollars closed at 97@97½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	36	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21
COAL, ₱ ton:		
Anthracite	— —	9 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	60 00	65 00
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	25	30
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	4 40	4 50
Superfine	— —	4 25
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	28 00
Choice	— —	27 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 25
Lathes	— —	— —
OILS:		
Lard, ₱ gallon	1 12	1 15
Coal oil, in barrels	17	20
Linseed, raw	1 02	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverised	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Nov. 17, 1874.

Texas beeves, choice, ₱ head	— — @40 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	12 00 @ 18 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @100 00
Milch cows, ₱ head	25 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	3 00 @ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to nr accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogrulge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Wbitney Carter, 47 Polymnia street, New Orleans.

Banners.
T. J. Potter, 32 Bible House, New York.

Barber.
Baptiste, St. Charles Hotel.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Bell Hanging.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Bindre.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
J. Hickling & Co., 72 Broadway, New York.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Quaker City Publishing Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., 601 Broadway, New York.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
John George Wagner, corner Ursulines and Dauphine streets, New Orleans.

Brokers.
Thomas J. Dix, 31 Carondelet street.

Carpets.
A. Broussean & Co., 17 Chartres street.
E. C. Palmer & Co., 97 Camp street.

Carriages, Wagons, Etc.
Charles Blackman, New Haven, Conn.
R. O. Dorman & Co., 71 and 73 Goffe street, New Haven, Conn.
Durham & Wooster, New Haven, Conn.
J. A. Lum & Co., 162 Gravier and 13 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.
Snell, Spare & Co., New Haven, Conn.

China and Crockeryware.
Samuel E. Moore, 55 Camp street, New Orleans
W. C. Shepard & Co., 55 Camp street.

Chromos, Etc.
E. & H. T. Anthony & Co., New York.
G. E. Perine, 66 Reade street, New York.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.
B. T. Walshe, 110 Canal street, New Orleans.

Coal and Wood.
Frank Smith, 313 Carondelet street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street, New Orleans.
William Velden, corner Prytania and Phillip streets, New Orleans.
B. D. Wood & Bros., 100 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Denists.
Dr. John G. Angell, 152 Julia street.

Dolls' Cradles.
George T. Comins, Bostou and New York.

Dry Goods.
S. Alexander's Red Store No. 3, French Market.
Brasselman & Adams, 586 and 588 Magazine street, New Orleans.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, prest.
Mansfield Female College.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Pallerson, 28 Beekman street, New York.

Factors and Commission Merchants.
Atkeu & Watt, 60 Carondelet street.
D. H. Wnitace, 38 Perdido street.
J. B. Wtkinson, Jr., 29 Peters and 4 Clinton st.

Feamers and Gilders.
Kernan & White, 106 Customhouse street.

Furniture.
John Bols, 152 and 154 Camp street.
Hugh Flynn, 167 Poydras street.

Garden Seeds.
Henry A. Dreer, 714 Chestnut street, Philadelphia.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.
Henry E. Sharp & Son, New York.
Charles H. Turno 333 East Twenty-third street, New York.

Grocers.
J. M. Dowling, 25 Decatur street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street, New Orleans.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Insurance Companies.
Mechanics' and Traders', 14 Carondelet street, New Orleans.

Iron Manufacturers.
Walton, Hemler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Memeely & Kimberly, Troy, New York.
Reynolds Cotton Press, W. H. Beyuolds, New Orleans.
Turbine Water-Wheel, N. F. Burnham, York, Penna.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Auger, W. Olles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
William Pattison, 318 to 332 East Twenty-third street, New York.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Cinchona Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Dyspepsia and Liver Complaints, Dr. Justus J. Sprenk, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Preventive of Yellow Fever, Dr. B. Brown, 697 Broadway, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Tarrant's Effervescent Seltzer Aperient.
Treatment of Catarrh, Dr. A. N. Williamson, New York.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Upham's Asthma Cure.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Millinery.
Mrs. Fricke & Williams, 586 Magazine street.
Miss M. Hayes, 139 Royal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Horace Waters & Son, 481 Broadway, New York.
Phillip Werlein, 76 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Newspapers.
Weekly Gazette, Cincinnati, Ohio.

Novelties.
Cowan & Co., Eighth street, New York.
Elm City Novelty Company, New Haven, Conn.
Ingersoll & Co., 305 Broadway, New York.
C. M. Linnugton & Bro., 345 Broadway, New York.
L. J. Marcy, 1340 Chesinut street, Philadelphia.
Rumble & Co., 52 Broadway, New York.
Dr. Van Linlin, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.
M. Young, 173 Greenwich street, New York.

Optical Instruments.
Spencer Optical Manufacturing Company, 16 and 18 Malden Lane, New York
H. Waldstein, 545 Broadway, New York.

Patents.
H. N. Jenkins, 27 Commercial place.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Patterns.
Avery & Co., New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
Family Journal, 300 Broadway, New York.
Offord's Pulpit of the Day, R. M. Offord New York.
The Metaphysician, 51 Bond street, New York.
The People's Ledger, H. K. Curtis, Boston, Mass.

Photographs.
Anderson's Photographic Studio, 183 Cana street.

Portrait Painters.
G. D. Coulnn, 37 Camp street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Professional.
Dr. C. J. Blokham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, Camp street, corner of Common.

Seeds.
Hovey & Co., Boston, Mass.

Sewing Machines.
S. Burke, Son & Co., 169 Warren street, Jersey City, N. J.
Domestic, M. S. Hedrick, 183 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. B. Keller, 110 Gravier street.

Steamships and Shipping.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 34 Magazine street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
Louis Tiemann, 9 Camp street, New Orleans.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholsters.
Heath & Lara, 99 Camp street.

Wanted.
Agents, C. Hoss, Williamsburg, N. Y.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Bohel, 58 Royal street.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Md.

Special Notices.

CANDLES.—Don't fail to send twenty-five cents for Offord's humorous, entertaining, witty and practical Lecture on Candles, embracing the pith of C. H. Spurgeon's Sermons in Candles. "Charmingly interesting."—*Brooklyn Times.* R. M. OFFORD, 300 Broadway, New York. au20 3m

Religious Notices.

ALABAMA CONFERENCE.—*Notice.* The presiding elders are requested to send me immediately the names of the lay delegates, local preachers who expect to attend *for ordination*, and candidates for admission.

Any of the preachers who do not intend attending Conference will let me know.

Those who expect to bring their wives will please inform me.

Brethren of other Conferences who expect to attend will please send me their names.

Those who come by railroad will be met at the depot by a committee. Those who come on horseback will call at the store of Hodge & Hurt.

The Montgomery and Eufaula, Memphis and Savannah, Alabama Central, and Western railroads will issue round-trip tickets at the depots where you take the cars. The Mobile and Montgomery railroad will issue excursion tickets with coupons attached. The Selma and Gulf, and Mobile and Girard railroads will issue ordinary tickets, and return on certificate of the secretary of Conference. *Say that you are members*, pay full fare coming, and you will be returned free.

If there are no agents at the depots where you expect to get on the cars, you must send to the general ticket agent for tickets.

Some of the presiding elders have not sent me the names of delegates, applicants, etc. *Please do so immediately.* W. M. MOTLEY.

OPELIKA, ALA., Nov. 10, 1874.

N. B.—Should any of you get here at an *unreasonable* hour to be met by the committee, stop at the Adams House or the Exchange Hotel. W. M. M.

THE PRESIDING ELDERS of the Mississippi Conference will please report to me, at this place, the names of the laymen elected at their District Conferences to the Annual Conference, and include the names of candidates for admission and ordination who expect to attend Conference.

W. E. M. LINFIELD,
Hazlehurst, Miss.

MISCELLANEOUS.

SAVE YOUR SIGHT!
Once Lost, It Cannot be Restored.
The Diamond Spectacles
WILL PRESERVE IT.
For sale by a responsible Agent in nearly every city and town.
TRADE MARK, *stamped on every pair.*
SPENCER OPTICAL MANUFACTURING CO.,
Patentees and Sole Manufacturers,
sel0 3m8p 18 and 18 Malden Lane, New York.

JUST PUBLISHED,
A LUCID DESCRIPTION OF
LIVER AND STOMACH DISEASES,
by J. J. SPRENG, M. D., late member of the New York Academy of Medicine, and of the Medical Society of the City and County of New York. Mailed for 20 cents. Address the author, No. 24 West Twenty-Second street, New York city.
"The author's conclusions are marked, and governed by sound judgment and long practical experience."—*Medical Gazette.* se3 1y8p

CHARLES BLACKMAN,
MANUFACTURER OF ALL STYLES OF
LIGHT FAMILY CARRIAGES,

BUGGIES, AND PHAETONS,
(*THE BLACKMAN ROCKAWAY.*)
Nos. 114, 116 and 118 Park Street,
se17 3m NEW HAVEN, CONN.

CARPETS AT COST.
CLOSING-OUT SALE BY
E. C. PALMER & CO.,
NO. 97 CAMP STREET.
Having decided to close out this department of our business, we propose to dispose of the entire stock, within the next sixty days,
AT COST FOR CASH.
We therefore would call the attention of housekeepers to our assortment of Carpets, Rugs, Mats, Mattings, Oil Cloths, Window Shades, Curtains and Curtain Goods, House and Table Linen, all of which has been marked down and will be sold at cost. For further particulars call and see for yourselves. no12 1m

IF YOU WANT THE DEVIL (the "*Roaring Lion*") kept out of your house, send for **The Metaphysician!** the greatest Magazine of the age. Every family is socially dying without it. Published by the METAPHYSICAL UNIVERSITY, 51 Bond street, New York. Edited by Mrs. M. G. Brown and her daughter, Elizabeth. Price, $1 a year. Single numbers, thirty cents. Sold by Booksellers and Newsdealers everywhere. *Two Rare Presents to each Subscriber.* oc8 1yeow

AGENTS WANTED for the CENTENNIAL GAZETTEER OF THE UNITED STATES. Showing the grand results of our first 100 Years. Everybody buys it, and agents make from $100 to $300 a month. Send for circular. ZIEGLER & McCURDY, St. Louis, Mo. my21 1yeow

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.
REMOVAL.
THE EXTENSIVE
CROCKERY AND CHINA STORE
—AND—
House-Furnishing Warehouse
—OF—
W. C. SHEPARD & CO.
Will be REMOVED, from September 1, to the spacious Stores,
29 Camp and 112 Common Street,
NEW ORLEANS, LA.
With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 121 pieces, for to wit: $15 00

12 Dinner Plates,	1 Soup Tureen,
12 Ten Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerro DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces 4 00
Freneb China TEA SETS, 44 pieces 6 50
French China Decorated TEA SETS, 44 pieces 7 50
Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED
BLANCHARD CHURNS,
AND THE LARGEST DEALERS IN
HOUSEKEEPING NOVELTIES
IN THE SOUTHWEST.
W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
de11 1y New Orleans.

SAMUEL E. MOORE,
IMPORTER OF
CROCKERY, CHINA
AND
GLASSWARE,
HAS REMOVED TO
NO. 55 CAMP STREET,
NEW ORLEANS, LA.,
where he will keep on hand a full supply of the above articles, at
WHOLESALE AND RETAIL,
AND ALSO ALL KINDS OF
HOUSE-FURNISHING ARTICLES,
Comprised in part of
Silver-Plated Spoons and Forks,
Silver-Plated Casters,
Ivory-Handled Table Cutlery,
Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Door Mats,
White French China Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets,
French China Vases,
Cut and Molded Glassware.
All of which will be sold at THE LOWEST PRICES, and delivered free of charge. oc29 1m

STEAMSHIPS—STEAMBOATS.

STATE LINE.

The magnificent new Steamships of this line are dispatched regularly between LIVERPOOL AND NEW ORLEANS, touching at Bordeaux on passage *from* Liverpool *only.*

Return tickets good for *twelve months.* Through tickets to and from all parts of the United States and Europe. Drafts, good in any parts of Great Britain, Ireland or Europe, from £1 up, at lowest rates.

Prepaid Emigration Certificates, for convenience of parties sending for friends from the Old Country, only $35 in greenbacks from any railway station in Great Britain or Ireland, and from any part of the Continent at reduced rates.

The Steamships of this line are built especially for this trade, with unsurpassed passenger accommodation and to cross the bar without detention.

A. K. MILLER & CO., Agents,
je4 1y 29 Carondelet St., New Orleans.

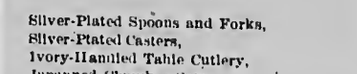
FOR NEW YORK.
MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage	$50 00
Steerage Passage	25 00

Through tickets to Liverpool and the Continent.
New Orleans wharf—Foot of Jefferson street.
New York wharf—Pier No. 4, North River
JOHN H. LUDWIGSEN, Agent,
fe12 1y No. 190 Common street.

RAILROADS.



NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.
(Great Jackson Route.)
Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.00 A. M.
Mail	6.00 P. M
ARRIVE.	
Express	11.00 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.
Only one change of Sleeping-Cars to Eastern cities.
Tickets for sale and information given at 22 Camp street, corner of Common.
A. D. SHELDON, Agent.
E. D. FROST, General Manager. my23 6m

SEABROOK & SMITH,
MANUFACTURERS OF
LIGHT CARRIAGES
FOR LIVERY USE,
Nos. 128 and 130 Park Street,
se10 3m NEW HAVEN, CONN.

MISCELLANEOUS.

TIME
For Ladies to Prepare for Winter.
PLACE:
Alexander's Red Store No. 3,
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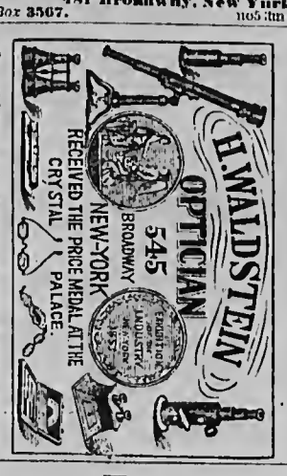

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Great China and Japan Tea War

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, NOVEMBER 26, 1874. NO. 48.

News of the Week.

DOMESTIC.

WASHINGTON, Nov. 18.—The annual report of the commissioner of the Indian Bureau has been prepared, and is a generally satisfactory statement of the condition of these wards of the nation during the past year. The commissioner has little to say regarding the warfare in the Southwest, except to express his commendation of the policy of punishing the marauding savages, in pursuance of which General Miles' and other expeditions inflicted sharp chastisement on the Kiowas, Comanches and Arapahoes, who had been raiding and slaughtering in Texas and New Mexico. The proper mode of treating such Indians, whom he classes as wild and intractable, is, in the commissioner's view, to feed them while they are peaceable, and to punish them promptly and severely when they take to the war-path against the whites. Of the other divisions of Indians classified as more or less civilized, and composing the large majority of the whole number, the commissioner speaks most encouragingly in respect to their permanent location on reservations, and their disposition to farming and the pursuits of peace. He recommends new legislation by Congress for the purpose of extending the jurisdiction of the national and State law over the Indians, and as far as possible making them amenable to the courts of justice, the same as ordinary citizens.

NEWARK, N. J., Nov. 20.—Rev. Dr. W. Nicholson has resigned the pastorate of Trinity Episcopal church in this city, and will join the Reformed Episcopal Church.

MONTGOMERY, ALA., Nov. 21.—The vote was counted yesterday in the presence of both houses of the General Assembly. Lewis, Republican, 93,928; Houston, Democrat, 107,118. Houston's majority is 13,190. The State officers will be inaugurated next Tuesday, and extensive preparations are being made to render it the most imposing demonstration ever witnessed in this State.

NASHVILLE, Nov. 23.—A heavy storm has prevailed south and west of here for twenty-four hours.

Tuscumbia, Alabama, is reported partially destroyed, and ten lives lost.

Later.—The following particulars of the disastrous storm at Tuscumbia, Alabama, are just received:

A terrible storm occurred here last evening at six o'clock, destroying one-third of the residences.

Twelve persons were killed and many others injured. Mrs. William Winston, mother of the late Ex-Governor Winston; the wife and children of Hon. J. B. Moore, senator from this district; F. D. Hodgkins, Esq., editor of the *Chronicle*, his wife and four children, were killed. The Catholic church, Dishler Female Institute, recently finished, many of the finest residences, both of the flouring mills and the most substantial brick dwellings in the town were destroyed.

Many poor families are without homes. A bridge on the M. and C. railroad, near town, was destroyed. The eastern-bound train was precipitated into Spring creek, but fortunately no one was killed. The engineer was badly burned. Several days must elapse before the trains will run through. The mayor appeals to Huntsville, Louisville, Nashville, Memphis and adjoining towns in the following terms:

"Nearly half our town is in ruins. Twelve persons are killed and many wounded. Large numbers of families are entirely destitute. The tornado came from the southwest, passing northeast. Unless immediate aid can be extended to us much suffering will be the result. We appeal to the charity of a Christian public in behalf of the unfortunate.

H. F. NEWSUM,
Mayor of Tuscumbia."

FOREIGN.

PERNAMBUCO, Nov. 17.—Latest advices from Buenos Ayres state that the government is negotiating with the insurgents to bring about a mutually satisfactory termination of their difficulties. In the meantime hostilities continue.

RIO JANEIRO, Nov. 18.—Dispatches received here from Buenos Ayres state that the revolution is continued without check. General Mitre, at the head of the rebels, was still confronting the government troops.

LONDON, Nov. 18.—The Polar Exploring Expedition, fitted out by the British government, will consist of two steamers. Captain Markham, of the Royal navy, will command one of them. The expedition will start for the arctic region next May.

LONDON, Nov. 19.—The object of the journey of the English bishops to Rome is to obtain permission to pursue an independent course in case the British government should seek to restrict the liberty of action of the Catholic clergy. They will represent to the Pope that they wish to respect the laws of England, and cannot blindly accept such regulations as are imposed on the continental bishops.

MATAMORAS, Nov. 20.—The Mexican Congress has decreed the constitution of a Senate to be made up of two senators from each State and federal district of the republic. Peace prevails at all points. Shocks of an earthquake have been felt at intervals along the route from Vera Cruz to Guanajuato. The shocks commenced on the thirteenth instant. It is thought to threaten the approach of extraordinary volcanic eruptions.

LONDON, Nov. 22.—It is rumored a treaty will shortly be concluded between the governments of Germany and Morocco, by which the port of Morocco will be ceded to Germany.

LONDON, Nov. 24.—In the new English arctic expedition Lady Franklin renews the offer of £10,000 for authentic information regarding Sir John Franklin's fate.

This week's *Mark Lane Express* reports a general advance in continental markets, since its last issue, of one shilling in the price of wheat.

Sinking of the Empire.

At a little after twelve o'clock on Monday night the steamboat Empire, from the lower coast, landed at her wharf at the foot of Conti street, and at half-past three in the morning suddenly and rapidly sank in the most mysterious and unaccountable manner, taking with itself beneath the waters a large number of passengers and crew. The details of the affair are as follows:

STATEMENT OF MR. PERRET.

By one of the passengers, D. R. Perret, who embarked at the Hard Times plantation, a statement has been furnished to this effect:

When the Empire reached the above-named landing she had already almost a full cargo, after which she made several other stoppages and took on about one hundred sacks of rice and sixty hogsheads of sugar. In his opinion the boat was overloaded, there being fully two inches of water on her guards. Messrs. Perret and Bolin, and some others of the passengers, protested against taking on board any further freight, deeming it unsafe and dangerous.

Captain Jeunfreau, who was in command, states, on the contrary, that the boat had only a fair cargo, that she was not overloaded, and that the guards were well above water. Furthermore, he adds that had the boat been too heavily loaded she would have sunk on the way here, and not after being safely moored several hours at the wharf.

Rumors are adrift that the hull broke in two, but this is only a surmise, and has not yet been definitely ascertained. But be the causes what they may, the facts are there that the steamboat Empire lies sunk in the water up to her texas and pilothouse in the river at the foot of Conti street, and that not a few lives have been lost, while of those who succeeded in making their escape only a few names have as yet been ascertained.

The captain, who lost four of his children by the accident, relates that he was suddenly awakened at the time of the sinking by the great noise and confusion existing throughout the boat. He caught one of his children and swam with it to shore. His wife he saw standing on the deck with her babe in her arms. As the boat went down she clung to the wheel-house of the Bradish Johnson, which stood alongside, but the violent shock wrenched from her grasp her child, who fell into the water and was drowned. Among his other children lost was his young daughter, about eighteen years of age, who is spoken of as having been a remarkably pretty and accomplished lady.—*Picayune, November* 18.

Please Read This.

It is with great difficulty that funds sufficient to print the Mississippi Conference Minutes are obtained at Conference from the members. Lack of cash in hand compels delay in publication, and a small edition. The head of every Methodist family within our Conference bounds ought to have a copy. It is essential to the prosperity of our church that knowledge of the labors of our denomination be made known.

Conference convenes December 16. A copy of the printed Minutes can be mailed to each subscriber within three weeks after adjournment. To do this, let every one that desires a copy hand his name and twenty-five cents to the minister in charge, or agent appointed by him (with postoffice address.) Let every member of Conference bring these lists of names and money, and hand over to the committee on minutes. If the minister has left his charge, get the agent or getter-up of the list to forward the list and money to Rev. C. G. Andrews, D. D., secretary, Hazlehurst, Mississippi.

I feel well assured, if this plan is adopted, there will be no trouble about Minutes this year. Brethren, try it. ROBERT B. DOWNER.

CORRECTION.—*Mr. Editor:* In my article on "J. W. on Temperance," published recently in the ADVOCATE, the printer makes me commit a grammatical error. Instead of "have *drank*," it should have been have *drunk*. He also mistakes the *u* for an *a* in the Greek word *gleukos*. Will you please correct?

Yours truly, M.

TEARS.—"Genuine tears are the involuntary and faithful expressions of the soul. The soul's sorrow or joy—for joy weeps—guilt or innocence—for insulted virtue has its tears—glistens in the pearly drop. Tears relieve the soul; they are prevailing orators; they win triumphs which neither the infernal sword nor divine speech could ever achieve. A *true* tear is electric to the *true*."

DOUBLEMARD, the sculpter, is engaged at Paris on a statue of Bolivar, the "Liberador," which is to cost $10,000. The model is to be sent out to Guayaquil for the approval of the Ecuador government.

From the Work.

MANSFIELD, LOUISIANA.—*Mr. Editor:* We have just closed a most successful meeting here. Rev. Mr. Harrington, of the Presbyterian Church, and myself joined forces and worked together in a union meeting, assisted by Rev. John Pipes. The meeting was held both day and night, and lasted thirteen days, and resulted in thirty-nine additions to the Methodist Episcopal Church South, and twenty-nine to the Presbyterians—total, sixty-eight. It took place in the very midst of the election excitement, when everything seemed unpropitious. The town was brought within a blessed religious influence.

The people of Mansfield are a generous people, and it is hard to part with them. God bless them forever.

Yours truly,
JAMES E. BRADLEY.

NOVEMBER 11, 1874.

HARRISONBURG, LOUISIANA.—*Mr. Editor:* For the encouragement of those who rejoice at Zion's prosperity I record as follows:

Bro. J. F. Marshall and I have recently closed a meeting at Harrisonburg, which lasted over two weeks, resulting in several conversions and nine accessions. The Holy Spirit nightly attended the word. A deep seriousness, unknown, I am told, for years at this place, pervaded the congregation. The visible results would have been much greater had we not been broken into by political meetings in our midst, and by United States troops and parish militia, who were introduced doubtless as a political *coup d'etat* to intimidate some of our citizens and influence the elections. Satan also tried to get up a revival, but, strange to say, almost signally failed.

Bro. B. F. Alexander rendered me valuable aid on Sicily Island, where I have just closed a meeting of five days, resulting in six accessions and, I think, several conversions—said to be the best meeting known at this place since the war. We thank God, take courage, and expect to renew the conflict again before Conference.

Fraternally,
S. H. SCHROEDER.

NOVEMBER 12, 1874.

RANDOLPH CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* The good Lord has graciously visited Randolph circuit, Alabama Conference, with the outpouring of his Holy Spirit. At my third quarterly meeting, on Saturday, my presiding elder, Dr. Mitchell, preached a powerful sermon, in his solemn and impressive manner, which had a fine effect. He preached two other very appropriate sermons, and then left on Tuesday morning. On Wednesday night the Baptists joined in with us, and the meeting was very powerful for seventeen days and nights. The hardest sinners were brought to the foot of the cross and happily converted. The conversions were clear and triumphant, and the converts immediately went to work, praying and exhorting their friends, and bringing them to the altar.

Another union meeting of seventeen days and nights, with the Cumberland Presbyterians, was, if possible, more powerful. Sinners were converted in the church and in the woods by night and by day. The region around rang with the shouts of heaven-born souls and the high praises of God.

Bro. Nally held a meeting at another appointment that did well, considering the difficulties in his way. The result of the whole is one hundred and seventeen converts. Seventeen joined the Baptists, twenty joined the Cumberland Presbyterians, and eighty the Methodist Episcopal Church South. P. C.

NOVEMBER 12, 1874.

DESOTO, LOUISIANA.—*Mr. Editor:* Yesterday, the eighth of November, was a day for which we shall cherish pleasant memories. We dedicated our new church in Grand Cane—Union chapel—and raised the collection to pay the balance due on it. Last February we commenced our worship on the lot where the church now stands, in the grove. Building a church was the question. We talked, devised, planned and worked. The result is a chapel and money enough in reach to pay all claims against it. We have a lot of four acres of ground deeded to a regularly incorporated and duly organized board of trustees, and on record. Mr. Editor, it is no small matter to build a church, and it is no use to say in "these times" either, for we never knew a time when it did not take a life-and-death struggle to build and pay for a church. We honor the people who have done it. The old adage, "Where there is a will there is a way," was never more clearly evinced than by the people of Grand Cane in building this church. If the centurion was thought worthy that the Savior should come to him because he had of his wealth built a synagogue, how much more the people of Grand Cane, who have built a church of their poverty? May this church be the means of adding many living stones to the spiritual edifice of Jesus Christ. J. PIPES.

P. S.—I have been for some days attending a revival meeting in Mansfield, conducted by Bro. Bradley, and Mr. Harrington, Presbyterian minister. There have been many conversions and sixty accessions to the churches. J. P.

MANSFIELD, LA., NOV. 9, 1874.

MCCOMB CITY, MISSISSIPPI.—*Mr. Editor:* During the month of October—beginning on the fifteenth and continuing until the night of the twenty-first—a camp meeting at McComb City, Mississippi, began and continued under the auspices of Rev. A. B. Nicholson, presiding elder of Summit district, which resulted in the conversion to Jesus of more than sixty souls. The religious exercises were protracted, with good results, for two or three weeks after the close of the camp meeting, by Rev. H. M. Church. On Sunday Rev. H. F. Johnson, of Brookhaven, preached two of the best discourses he ever uttered—thought by some the best they had ever heard. About fifteen hundred persons were present, and excellent order was observed. Every facility was afforded to aid the worthy motives of the originators of the camp meeting. The citizens nobly aided, as did also Mr. Buckley, of the DeSoto House, one of the best-kept hotels in which the writer has sojourned. His charges were moderate, and the attentions of his excellent wife and active servants shall not be forgotten. Long may the DeSoto, McComb City and citizens be remembered!

Bro. Nicholson had the aid of Revs. Strickland, Bowen, Harmon, New, C. C. Watkins, Hoover, and a goodly band of praying and singing men and women.

Too much praise cannot be awarded the presiding elder for his indefatigable efforts in pushing on this affair, and he has the hearty thanks, and will have the co-operation of all who were present in all such enterprises.

At the close of the camp meeting an executive board of ten of the leading Methodists of the district was appointed by the large audience to receive propositions, donations and make purchases, and to select a place for a permanent camp ground.

R. A. N.

Notes from the Field.

NEEDS AND OPENINGS IN CHINA.

From time to time our two missionaries in China, Bros. Lambuth and Allen, have pressed upon the attention of the board and the church the fact that "great and effectual" doors are open to us. It seems too plain for debate or doubt that we are called as a church to strengthen our forces in Shanghai, and to establish new stations at other centers of population and influence. In nearly all the foreign missionary journals we have convincing evidence of the great need and great opportunity in China. Whole provinces are without the gospel, and yet nothing hinders their occupation but the want of means to send the missionaries, who wait to go. In a late number of the *Chinese Recorder and Missionary Journal* we find an instructive address by the Rev. George Piercy, well known as "the father of the Wesleyan missions in China," upon the "Extension of Missionary Effort in the Canton Province." In this province the operations of the missionaries have been confined chiefly to the cities of Swatow and Canton. "In the city of Canton," says Mr. Piercy, "there are the representatives of six missionary societies, and one independent laborer—altogether fifteen men and four lady teachers. In each mission here there are some tried and trustworthy native agents, and others are under training. * * * Bearing in mind our own strength, and the number of our assistants, the time has come when we ought to make some aggression upon the heathenism beyond, some strenuous attempts to carry the gospel farther into the province."

In reading Mr. Piercy's statement of the need of the extension of missionary effort in the province of Canton, let us remember that the provinces accessible to our missionaries in Shanghai are as populous and needy.

Mr. Piercy says, in describing the field which he longs to occupy:

"The field is the province, except the northeast department of Chul-Chou-fu, which may properly be left to the care of our brethren located at Swatow. Inclusive of this, the area of the whole province is nearly equal to the area of the United Kingdom of Great Britain and Ireland. Excluding Chul-Chou-fu, there are nine departments, containing seventy-one districts, each of which has a walled city; but the population varies greatly, from twenty thousand in many, up to a hundred and fifty thousand in two or three of the most densely inhabited. Great mercantile centers exist, such as Fut-shan, Kong-mun, Tai-nam, Ch'aou-tsun, with vast numbers of people dwelling in them. Some towns in the silk districts contain from ten thousand to at least sixty thousand inhabitants. The villages are innumerable, yet we can roughly estimate them. The topography of the Nam-hoi district gives the names of seven hundred and eighty-seven villages. Taking the average number of villages in each district at four hundred, we have a total of twenty-eight thousand four hundred villages in these nine departments. As a round number we may safely say the province contains from twenty to twenty-four millions of inhabitants. *In the whole province there is not one of the district cities, or its suburbs, occupied by a resident Protestant missionary.* In three or four of these cities there are a few Christians under the care of a native assistant, who is occasionally visited by a foreign missionary."

That is to say—leaving out the cities of Canton and Swatow, and counting in them and their suburbs two millions of people—here is a province as large as Great Britain and Ireland, and nearly as populous, where there is not a single "resident Protestant missionary." If these millions lived in the moon it would not be our duty to send them the gospel—unless we could get there. But we can get to China—in twenty days by steamer from San Francisco! Do these benighted millions need the gospel of Jesus Christ? Ask if they need the light of the sun. What would we be without the gospel? What has it done for us? It can do as much for the millions, who "sit in darkness and in the shadow of death."

THE OSAKA ARSENAL.

The heathen nations see the superiority of our civilization. Alas! that they do not first seek that which alone makes us superior to them, and that we are not more zealous to give it to them—our Christianity.

Take the following from the *Church Missionary Intelligencer* for October. It is a paragraph from a letter by the Rev. C. F. Warren, a Church of England missionary at Osaka, one of the treaty ports in Japan. Mr. Warren says:

"Not far from the mint, and close by the castle, is the Osaka arsenal. There were two gentlemen to whom we were introduced on handing our letter from the foreign office. They received us very cordially, and gave us every facility we could wish for viewing every part of the establishment. We saw two bronze field-pieces cast, and others in various stages of progress toward the final polish. * * * I thoroughly enjoyed the visit, and was only saddened by the thought that engines of war and destruction, and not of peace and preservation, were here in process of manufacture."

A good man must sympathize with Mr. Warren in the sad reflections suggested by his visit to the Osaka arsenal: "While we may view such an establishment as exhibiting one feature of Japanese progress, surely it should stir up every Christian heart to pray for the spread of the gospel of peace, and for the hastening of that glorious day when the nations shall beat their swords into plowshares, and their spears into pruning-hooks, and they shall learn war no more." After giving us an interesting account of the railway between Kobe and Osaka, which was opened May 11, of this year, and which was built "under foreign supervision, the rails, iron work for bridges, etc., being imported from the West," Mr. Warren concludes his letter with a sad account of the vices and idolatries of these quick-witted and enterprising people, who are as yet "without God, without Christ, and without hope."

An arsenal in Osaka, but no Christian church! It is a commentary and a prophecy. Have Christian nations nothing but arsenals and railroads for Japan? Have we nothing for them but engines of war, or what, at least, can only increase their material power? Railroads and telegraphs in Japan will carry blessings, if only the church will keep up with them.

SOWING TARES.

One thing is quite plain to all who use their eyes—the devil is busy. "While men sleep he sows tares." There is no end to his activity, as there is no measure to his hatred of Christ and his cause. How the devil does hate missionaries! During eighteen centuries he has followed in their track, "sowing tares" as thick as they could lie on the ground. Witness the missionary history recorded in the Acts of the Apostles. How often satan "hindered" Paul! And he is the same accuser, slanderer, enemy, destroyer, to-day as he was in Iconium, in Lystra, in Corinth, in Athens, in Ephesus, in Rome. Well is he named—Devil, Satan, Apollyon! And he has had many helpers. Great kings, victorious generals and rich merchants have been in league with him. Witness the struggles of the East India Company to keep Christ out of Hindostan. But "he that sitteth in the heavens" had them in derision; the East India Company is dead and gone, and revival power is poured out on Bombay, Calcutta and Madras. Some weeks ago I mentioned the fact that hundreds of educated young Hindoos are now learning infidelity in the pages of Huxley, Spencer, Colenso and Bradlaugh. But a few days since we read a missionary's complaint that the United States was "sending more rum than gospel" to Turkey and Syria.

Now read the following from the *Missionary Record* for October, organ of the United Presbyterian Church of Scotland. The paragraph occurs in a letter written by the Rev. Dr. Faulds, a missionary in Japan. He writes from Yeddo, May 10, 1874. He had been looking through a Japanese book store. Dr. Faulds says:

"Here is a curious Japanese two-volumed book. A peculiar grin seems to overspread the bronzed and wrinkled face of the book-seller as the missionary looks into it. Ah! what are those curious, half-ludicrous figures, with something which recalls sacred memories to us? This is the beginning of the infidel literature of modern Japan, and is said to owe much to the influence of one of our countrymen. I cannot speak from intimate knowledge of its contents as yet, but there can be no doubt as to its general tendency, and that it is an intensely coarse and scurrilous attack on Christ. Fortunately, as a Japanese Christian remarked to me, it is accompanied with a good map of Bible lands, and contains many passages of Scripture, and, as he thought, may lead many of his countrymen to read and think about this life which excited no interest before. Still it is sad to think that in a crisis like this, when the nation is about to crystallize into some permanent form—a good one, let us hope—there should be those among our countrymen eager to prevent the Japanese from receiving the gospel of Christ."

There is no greater question for Christian nations to consider than this: Will we give to the great heathen nations now in the throes of a new birth—that must be into life or into a deeper death—the gospel of the Son of God?

PRAYER FOR MISSIONS.

I am deeply impressed with the repeated requests of foreign missionaries for the prayers of the church at home. A missionary in Japan closes a letter in these words: "Let me beg our friends and supporters at home to pray very earnestly that Japan may be fully opened, and that God's word may have free course, and be glorified throughout this land. Surely the cry cannot go up in vain, and the blessing cannot long be withheld."

A missionary in India closes his letter thus: "As our prayers have been frequent and fervent in behalf of the church at home, that the good work may more and more spread and prosper among you, I trust that we will not be forgotten in your prayers, that the same precious blessings may be abundantly poured out on us, and that the churches of India may experience such a revival as has never yet been seen."

How the church of Antioch prayed for her missionaries—Paul and Barnabas—and how abundantly their labors were blessed! I grieve to write the words—but, as it seems to me, prayer for our missionaries, for mission work, for the salvation of the heathen, is sadly and ominously lacking in the worship of our congregations. How seldom does the preacher, when he leads the prayers of the congregation, pray for our missionaries, or for the conversion of the heathen? And we do not hear it in our prayer meetings. What of the prayers that are offered about our family altars and in our closets? May he who loved and died for all men save us from selfishness and narrowness in our prayers! No wonder so many in the church have leanness of soul. No wonder we lack money. No wonder we are so far behind many weaker churches in missionary enterprise.

We must pray if we would prosper. No plans, devices, boards of managers, secretaries, anniversaries, not all the machinery in the world can substitute prayer. We want faith, power, life. It is no great thing for a chemist to make a dead man's arm jerk under the influence of galvanic currents, but he cannot give it the motion and power of life. Let us all pray—for pardon that we have done so little—for divine awakening that we may do more—for God's blessing on the labors of our missionaries—and for the outpouring of his Spirit upon the heathen world.

And let our chief clergy, our bishops and elders and doctors, before the congregation, set the example.

A. G. H.

MISSION-ROOMS, Nashville, Nov. 4, 1874.

An Earthquake.

On the thirteenth instant occurred at Vera Cruz a remarkable phenomenon, for that place, in an earthquake, two distinct shocks of which were felt, and which extended for several hundred miles along the coast, creating the most intense excitement among the residents.

The shocks were two in number, and lasted, it is calculated, about ten seconds each; and though considerable damage was done in the cracking of buildings and the levelling of houses, fortunately no lives were lost.

By a passenger from the steamship Cuba we learn the following particulars, which he stated as follows:

"I was sitting in my room some time in the forenoon, when suddenly the walls seemed to reel, my head grew dizzy, and everything to whirl round. I jumped to my feet and rushed toward the door, which I had hardly reached when the same sensation came over me, and the walls seemed to crack. Then, but not before, came the horrible feeling that it was an earthquake. I made for the street, which, when I reached, I found crowded with people, men, women and children, screaming, praying, and in the most terrible confusion. Just at this moment some one shouted: For the plaza! and every one rushed toward the square, apprehending another shock; but after waiting half an hour, and no more being felt, tranquillity was in some degree restored and people returned to their homes. Then an investigation could be made into the damage, and it was ascertained that no lives had been lost; and though property had been damaged, every one was thankful it had been no worse after the terrible experience of our neighbors.

"The surprise of the earthquake was all the more that they have never had any apparent shock of an earthquake at Vera Cruz, at least in the memory of the present residents; so that when these shocks swept through the city every one was completely terrified.

"These shocks were perfectly indescribable. It seemed as if the earth was rising and falling like a sea; then a dead, awful pause, and the same sensation almost immediately repeated, striking one with a nameless dread which no words can describe."—*Picayune.*

A POOR young man remarks that the only advice he gets from capitalists is to "live within his income," whereas the difficulty he experiences is to live without an income.

The Christian Advocate.

THURSDAY, NOVEMBER 26, 1874.

TIRED.

"Does the road wind up hill all the way?
Yes, to the very end."
So tired!—I fain would rest.
But, Lord, thou knowest best;
I wait on thee.
I will toil on from day to day,
Bearing my cross, and only pray
To follow thee.

So tired! My friends are gone
And I am left alone,
And days are sad.
Lord Jesus, *thou* will bear my load
Along this steep and dreary road,
And make me glad.

So tired! My heart is low;
Shadows of coming woe
Around me fall;
And memories of sins long wept,
And hopes denied that long have slept,
Arise and call.

So tired! Yet I would work
For thee! Lord, hast thou work
Even for me?
Small things, which others, hurrying on
In thy blest service, swift and strong,
Might never see?

So tired! Yet I might reach
A flower to cheer and teach
Some sadder heart;
Or for parched lips perhaps might bring
One cup of water from the spring
Ere I depart.

So tired! Yet it were sweet
Some faltering, tender feet
To help and guide—
Thy little ones whose steps are slow;
I should not weary them, I know,
Nor roughly chide.

So tired! Lord, thou will come
To take me to my home,
So long desired;
Only thy grace and mercy send,
That I may serve thee to the end,
Though I am tired.

Voices of Comfort.

Fraternity.

MR. EDITOR: I have just read the article on fraternity in the last ADVOCATE, signed by Pierre, and it prompts me to write a few words more. I did not write my former article in the interest of fraternity. I had read in the ADVOCATE some severe reflections on the course of two of our Bishops. Moreover, some of the writers seemed to ignore the position our church has always taken on this subject. I thought a few extracts from the record of our own church might not be amiss, and that some might thereby be checked in their efforts to ridicule our Bishops and other good men, who thought it not wrong to attend a Northern camp meeting. I am not their apologist, but I do protest against everything that looks like a burlesque of our ministers or our holy religion. Therefore I wrote.

If Bro. Pierre is against fraternity he need not level his masked battery against me. Our Bishops prayed in St. Louis, five years ago, for peace. I think the prayer was a good one; if Bro. Pierre thinks not, and wishes to challenge the Bishops, not me. The General Conference at Memphis, in 1870, said: "We earnestly desire true Christian fellowship with every other branch of the Christian church, and especially with our brethren of the several branches of Methodism in this country and Europe." I think that was a good desire. What say you, Bro. Pierre? Then here is a similar desire adopted at the same time, unanimously, I believe, connected with some expressions of regard: "5. That we tender to the Rev. Bishop E. S. Janes and the Rev. W. L. Harris, D. D., * * * our high regards as brethren beloved in the Lord, and express our desire that the day may soon come when proper Christian sentiments and fraternal relations between the two great branches of Northern and Southern Methodism shall be permanently established." That resolution seems to breathe a sentiment different from some of the articles recently published.

Bro. Pierre is mistaken if he supposes that the General Conference at Louisville, last spring, announced a line of conduct different from that set forth at Memphis. The action of both Conferences was against organic union, but in favor of fraternity. The majority report, which was adopted by the General Conference at Louisville, states that every transaction and utterance of our past history pledges us to regard favorably and to meet promptly this initial response to our long-expressed desire." Desire for what? Formal fraternity. Then resolution first of the report authorizes the sending of messengers to bear our Christian salutations to the next ensuing General Conference of the Northern Methodist Church; and the second resolution authorizes the appointment of a commission to meet a similar commission from the Northern Church, "to remove all obstacles to formal fraternity between the two churches," and "to adjust all existing difficulties." Does Bro. Pierre approve the action of the General Conference at Louisville? Then he admits that "every transaction and utterance of our past history pledges us to regard favorably" the initial response of the Northern Church "to our long-expressed desire" for formal fraternity.

We have never fawningly sought to be recognized as a church by other denominations. Methodists in the North and in Europe have until very lately refused all official intercourse with us. We have pursued a straightforward course, preaching the gospel to bond and free alike, as far as we could, seeking recognition from none after our rejection at Pittsburg, but willing all the time to cultivate fraternal feelings with Methodists North and in Europe. If there were no exchange of fraternal courtesies till last May, it was not our fault; at least that has always been my understanding of the matter.

The Northern Methodist Church has changed its policy, and proposes the establishment of fraternal relations. What course shall our people now pursue? Publish bitter articles against the very thing for which our Bishops prayed, and which our last General Conference said has been "our long-expressed desire," and which "every transaction and utterance of our past history pledges us to regard favorably?" Shall we change our policy at this late day? I answer: No. Let our messengers and commissioners be sent to the next ensuing General Conference of the Northern Church in good faith, and let an honest and earnest effort be made to settle all existing difficulties, and remove all obstacles to formal fraternity. If an era of good feeling can be established between the two churches upon terms fair and honorable to both, I say, in the name of our holy Christianity, let it be done. There will be none the less souls converted on earth and none the less joy in the songs of heaven. But if the effort should prove a failure, let the fault not lie at our door, but at the door of the Northern Church, where it has lain since 1848.

But Bro. Pierro is seeking light. He asks a question: "Fraternity—what is it?" and then proceeds to show how fraternity will work. If it is to work as he states, I presume that there will be very little fraternity. Bro. Pierre tells us that in one sense we fraternize with the Baptists and Presbyterians. But he certainly does not believe that he is therefore bound to admit every Presbyterian or Baptist preacher into his pulpit, or even every Southern Methodist preacher, though all be admitted to be good men. The pastor is in a very important sense the sovereign of his pulpit. He must be very careful whom he inducts into his pulpit. He must not consider the preacher only, but also the occasion and the feelings and wishes of his congregation, and, above all, the good and the bad consequences that may follow. In fact he may be under stronger obligation *not* to admit into his pulpit others, though good and true men of his own church, than he is to admit them; and, if so bound as to his own brethren, he is much more so as to those of other denominations, though in closest amity with his.

The relations between the Colored Methodist Church in America and our own are certainly of a fraternal character, but who supposes that therefore we are bound to admit their preachers into our pulpits, or they to admit ours into theirs? No, Bro. Pierre; pulpit etiquette is one thing, and fraternity between organized churches is another thing.

I think that peace and fraternity between the two churches cannot well result in harm. I think so because our Bishops, and the able committees of the General Conference both at Memphis and Louisville, who had something to say on this subject, agree that we have always been in favor of fraternity upon a proper basis; and no one need fear that it will be established upon an improper basis. Our Bishops will appoint good and true men to represent us. Our rights and honor will be committed into safe hands, and may God lead them to wise conclusions.

H. F. JOHNSON.

BROOKHAVEN, Mississippi.

Faith.

A man's religious capabilities seem to depend, in some way, upon his natural endowments and predilections. Not that all may not be religious, but that all are not capable of that highest degree of religious experience alike. In a word, all men cannot be Abrahams, Moses and Pauls. The one requisite to spiritual elevation is faith; not the faith that stops at mere assent of truth, or sort of negative faith, but a faith that is a vital and governing principle—a faith whose distinctive operation is seen and felt. The vast multitude of Christians are representatives of a low order of religious faith, while only a few enjoy its highest standard; just as the multitude are only moderately intelligent, while the few are geniuses. The rich are not always intellectual geniuses, nor are the intelligent and influential Christians always the subjects of the greatest faith. Intelligence is not necessarily a condition of strong faith; yet great intelligence and great faith are sometimes associated in the same individual.

Let me define this ideal faith. "According to your faith, so be it unto you." I think this means about as if he had said: According to your *ideal*, so be it unto you. There is nothing truer than that a man never goes beyond his own ideal. This is the goal, the destiny, of his character. It does not range high or low accordingly and uniformly with the grade of his intellectuality, but in accordance with his entire moral capability, comprising force of will, strong moral sensibilities and a well-balanced judgment. I cannot explain my idea with any of the terms either of theology or psychology. I mean that the strong faith is that which is capable of *pushing* itself nearly to its ideal and holding itself there, being transformed "into the same image." It has these two distinguishing marks: it gains the highest point and then maintains it; it "*believes*" God, and "*walks*" with him. Science may come in mountain torrents and sweeping winds, carrying away the foundations of those who build upon the sand of intellectual processes only; but this kind of faith will stand, because it is on a rock. There is no bigotry in this claim, nor the mere extravagance of imagination. "We testify what we know." Although with meekness, yet I say it with the profoundest conviction, there is a faith which, seeing not, yet believes, and believes not less for the not seeing. Its cognitions are truer, if possible, than those of the purest reason. It would doubt self-consciousness sooner than the personality of the divine Being. It would doubt the present existence sooner than the future. No persecution damps its ardor; no failure destroys its confidence. It is not blind fanaticism, because "it doth not behave unseemly." It may not always stand the test of an artificial standard of taste, but it never offends true modesty or refined morality. On the other hand, while it most sublimely honors God, it conserves in the best way all true interests of society. It is a child of God, and cannot unmake his own handiwork.

This kind of faith I have seen only in a few individuals. The individual who steadily possesses it is a marvel to the world. There is a strange atmosphere about his person, and his words and acts are read with wonder. The individual possessor is inexpressibly contented—not satiated; he is ever pushing on, desiring increase. He is not seriously affected by worldly troubles; he is above them. Severer darts only drive him nearer the feet of him on whom he depends, and that is an occasion of consolation, so that he can "rejoice always," and "glory in his infirmities."

This is faith that thus exalts character and life. Nothing else can do it. When men are sinking so low down in the caverns of sensuality and sorrow, of skepticism and doubt, so as only now and then to see a gleam of heavenly light, is it not time they were heeding the Master's rebuke: "O ye of little faith, wherefore didst thou doubt?" And is it not proper that amidst these troublous times we should all commence to pray more: "Lord, increase our faith?"

This faith, no doubt, is most strongly realized in the hour of death. If there is any foundation to rest hope upon then, faith kindles its brightest flame. The darker the valley the stronger must be the light. The fiercer the struggle with the flesh the stronger must he the spirit. And this is the way it happens. The man who trembled at small crosses before, now feels master of the situation. It is not much trouble to die to the faithful. In a better sense than he ever said it before, he can now say: "This is our victory, even our faith." "O death! where is thy sting? O grave! where is thy victory?" This was remarkably illustrated in the last moments of the late Dr. Eddy, an account of whose death was contained in the ADVOCATE the other day. His faith did not commence doing its triumphant work until persuaded by his physician that he was soon to die. Loth to believe it, he yet calmly began the preparation. What a heritage to all Christian people are his calm words of confidence in Christ, and his exultant hopes of heaven! "The chamber where the good man meets his fate is privileged beyond the common walks of life."

M.

Doubt.

"O thou of little faith, wherefore didst thou doubt?" It was the eve of night. All along through the weary dark watches had the storm king trod the bosom of beautiful Gennessaret, tossing to and fro from billow to billow the frail boat filled with the disciples. Sleepless and weary and wet, they had struggled on. Now Jesus comes, as if seeking his poor bestormed children. He treads the rolling billow as easily and royally as any monarch does the marble pavement of his palace:

"He plants his footsteps in the sea,
And rides upon the storm."

The poor superstitious disciples thought he was some ghoul of the storm; but his sweet familiar voice soon dispelled all fear as it came floating on a storm-wing: "It is I; be not afraid." Peter was almost beside himself, and thought he would try the same wonderful feat. Jesus told him to come; so he leaped overboard and trod the billow as royally as his Master until he doubted; then he had to call on Jesus for help. The Master rescued him, and then reproached him with: "O thou of little faith, wherefore didst thou doubt?"

O man of God, treading the white, foam-capped billows on the sea of Time, "wherefore *dost* thou doubt?" It is a dark, dark, dark state to be in. So far as enjoyment on earth is concerned, I would rather be an atheist, and say there is no God, no soul, no hereafter, than to "be hair-hung," for all life, between the two theories, without the wretched boon of being "breeze-shaken."

But Peter's doubt was of another character. He had head-faith sufficient, but wanted heart-faith—or trust, as it is often called—to enable him to walk that billowy sea. He failed to trust God as he should. So it is with many in the church to-day. They have theoretic or head-faith—are very orthodox—but sadly want *soul-faith*, that great *sine qua non* of Christianity.

O man or woman of God, "wherefore *dost* thou doubt?" What, doubt a God!—not an angel, not an archangel, not the loftiest hierarch angelic who sweeps the dome of glory with his wings; but *God*, who on a storm-chariot, with stars for its wheels, sweeps the depths of abysmal space! How *dare* we doubt such a Being of power, and whose holiness dazzles the gaze of angelhood, and transcends the reach of six-winged seraphs? How *can* we doubt such a God, whose great melting heart, overflowing the home of the sinless, pours its warm floods of love on our undeserving race of rebels? The problem of the world's redemption, which engaged the profoundest research of the sages of the ekles, and which was only solved by the manifestation of a love so sublime that there is not star-glory enough to write it on the scroll of the heavens, nor music enough of the spheres or of the angels to sound it—the development of this stupendous scheme itself should be sufficient to banish every spot of the darkness of doubt as far from every God-loving soul as is night from the throne-lit clime of glory. How can we doubt such a Being, so beneficent, so fatherly, so loving? On every breath a living, glowing benediction is borne; on the fleet wheels of every moment comes some God-given boon, richer than Ophir's gold; in every Christian heart sits a white-robed angel of joy, ringing the Christmas bells of an eternal holiday. A thousand precious promises of solace in trouble, of aid in temptation, of reward for labor, and of final conquest, gleam from the best firmament of revealed truth, a thousand-fold brighter than the gems of night. The sun may sink to the west no more, the wheels of Time may roll backward, all men prove to be liars, yea, the foundations of the universe may be upturned to its turrets; but *God's promises will never fail.*

God is the only really substantial thing in the whole range of existence—the only independent and self-existent Being in the universe. If he, the only foundation of all things material and immaterial, fails, the whole universe crumbles in ruin—into a chaos more chaotic than formless world-matter ever knew. To doubt God is folly, madness. It is taking from the immortal soul the only rock on which it can rest. It is wrecking the stately fabric of human enjoyment on a strand more dreary than the mythic shades of Pluto.

If we will keep humble and prayerful we will never doubt.

H. WALTER FEATHERSTUN.

Canton High School.

This institution, established last October, in the city of Canton, Mississippi, has entered upon its career under auspices which cannot but be gratifying to the friends of education everywhere.

It comprises both male and female departments—in separate buildings—under the superintendence of Prof. H. S. Kennedy, A. M., whose thorough scholarship in every department of learning, ancient and modern, and whose large experience as a professional teacher eminently qualify him for the position which he holds.

Prof. Kennedy has associated with him a corps of able assistants in the English and ornamental departments.

Prof. T. P. Walker has charge of the English department, and is unsurpassed, we think, in the art of instruction.

Mrs. Anna Webster is associated with the principal in the charge of the female department. She is an experienced, enthusiastic and successful teacher, and of great value to the school.

Miss Ella Montgomery has charge of the musical department, which bids fair to become a prominent feature in the school.

In both departments the inductive method of teaching is employed—the pupil is taught both to think and *how* to think.

In addition to the usual facilities for education, the pupils have the advantage of a large and well-selected chemical and philosophical apparatus.

Boarding can be secured at most reasonable rates.

Although under the supervision of the Methodist Church, and strict attention is given to the moral as well as the intellectual training of the pupils, yet denominationalism has no place in the school as an element of education.

In a word, considering all the advantages offered by this institution—the healthiness of the location, the high moral and intellectual tone of the society of Canton, its accessibility, etc.—we feel confident it will soon rank with the foremost institutions of learning in the South, and we hesitate not to commend it most cordially to the patronage of all who desire to give their children a finished education.

H. H. MONTGOMERY, P. E.,
C. B. GALLOWAY,
R. D. NORSWORTHY,
E. C. POSTELL,
J. M. WEEMS, Committee.

CANTON, MISS., Nov. 9, 1874.

A WORD AT THE DOOR.—The minister was the last person to go out of the church. As he stood in the porch a young man passed, walking slowly down the street. He looked sick, his face was pale and his whole appearance desponding. The minister spoke a few kind words of greeting, then went his way, hardly stopping to notice the bright and grateful expression that lit up the stranger's face.

A few weeks after the minister was called to visit a sick-chamber outside his parish.

"I dare say you do not know me," said the sick man, stretching out his hand to the minister, as the latter entered the room. "But I remember you. You once spoke a few kind words to me at your church-door."

The minister hardly remembered it, but he sat down beside the sick man with a heart full of sympathy.

"You see, sir, a dying man; at least I feel that this is my last sickness," said the young man; "but I cannot die so."

Life was almost over, a short, fast life, abruptly closing without any preparation for life's great end; no present comfort, no future hope—the light of earth fading into blackness. O for some friend to help him in these dark hours! Who? He had no pastor, no Christian friend, no helper in his sore need. His boon companions could do little for him now; their laughter and gayety were a loathing to his poor, weary heart. But the kind words of the minister had been remembered, and he sent for him to point him the way to heaven.

One may preach by the wayside as well as from the pulpit, and more souls might be won to Christ were kind words oftener spoken at the door.—*Youth's Companion.*

CHRIST ALL IN ALL.—Remember it is not *thy hold* of Christ that saves thee; it is Christ. It is not *thy joy* in Christ that saves thee; it is not *thy faith* in Christ, though that is the instrument; it is Christ's blood and merit. Therefore look not so much on thy hand, with which thou art grasping Christ, as to Christ; look not to thy hope, but to Jesus, the author and finisher of thy faith. We shall never find happiness by looking at our prayers, our doings or our feelings; it is what *Jesus* is, and not what *we* are that gives rest to our souls. If we would at once overcome satan, and have peace with God, it would be by "looking unto Jesus." Let not thy hopes or fears come between thee and Jesus; follow hard after him, and he will never fail thee.

"WOMEN," says an experienced editor, "are the best subscribers in the world to newspapers, magazines, etc. We have been an editor for forty years and never lost a dollar by female subscribers. They seem to make it a point of conscientious duty to pay the preacher and the printer—two classes of the community that suffer more by bad pay and no pay at all than all the rest put together."

CONVEY thy love to thy friend as an arrow to the mark, to stick there, not as a ball against the wall, to rebound back to you. That friendship will not continue to the end that is begun for an end.—*Enchiridion.*

Obituaries.

IN MEMORIAM.

DEPARTED THIS LIFE, on the fourth of October, 1873, of yellow fever, at the residence of his sister, Pamelia C. O'Beirne, near Brownsville, Red River parish, Louisiana, JOHN D. BROWN, aged twenty-eight years, one month and three days.

He went to bed with a prayer; that night his mind wandered and his prayer ended. Next morning he breathed his last. He was a true, noble man, a kind and devoted relative, and a sincere friend. Freed from long and excessive suffering, recalled by his God, he has winged his way to heavenly realms, there to enjoy eternal bliss. Have you not seen the fragile flower bloom, fade and perish in an hour? So his young life was quickly passed.

NANNIE A. ADLE.

LITTLE JOSIE BIRT, daughter of S. B. and A. E. McCutchen, of Shreveport, Louisiana, joined the angel band on Wednesday night, October 21, 1874. Like the crystal dew of morning, she "sparkled, was exhaled and went to heaven." Her stay on earth was just three years, eleven months and two days. Josie was a child of peculiar sweetness and sprightliness. She loved to sing and pray, and recite passages of Scripture. The night she was taken sick she sung sweetly her favorite song: "O come, angel band, come and around me stand: O bear me away on your snowy wings to my immortal home!" And soon the angels did come and take to their company this lovely child,

"Whose all of life, a rosy ray,
Blushed into dawn and passed away."

PASTOR.

SHREVEPORT, Nov. 4, 1874.

MRS. AMANDA E. SMITH, daughter of Jane and James E. Patillo, was born in Alabama, March 4, 1849; was married to Willis Smith, January 7, 1869; and joined the Methodist Episcopal Church South in the year 1863, and was ever after a true and consistent member of the church below till called to the church above, at seven o'clock on the evening of the nineteenth of October, 1874. She was a woman of firm character, strong faith, earnest devotion, fervent prayer, genial heart and happy spirit. As a wife she was industrious and economical, loving and trusting; as a neighbor, prompt and just; as a mother, discreet and kind, impressing her children in the fear of the Lord. Her last suffering continued but a short time—a few hours—during which time she, was the same pure-minded, trusting child of God. On the evening before she died she seemed to be fully cognizant of the near approach of death, and exclaimed: "I must die!"

C. A. C. H.

VERNON, Jackson Parish, La.

RUFUS WARRELL was born in Wayne county, North Carolina, July 25, 1816. In 1812 he removed to Kemper county, Mississippi; thence in 1859 to Franklin parish, Louisiana; thence in 1864 to Ouachita parish; and thence in 1869 to Lincoln parish, where, at his own residence, he died July 21, 1874.

Bro. Warrell was an earnest and useful Christian. He recognized his obligation to a life of self-denial and toil, and was found diligent in his Master's business. If a church was to be organized he was foremost in initiating the movement. If a house of worship was needed he was tardy or stinted in neither money nor effort. Two monuments of his faithfulness are left behind—one in Franklin and the other in Ouachita parish. He walked in wisdom toward them that are without. His home, his heart and his means were ever accessible to a Methodist preacher. Love and charity defined his attitude to the world; sympathy and tenderness to his own household. On his death-bed a retrospect of over ten years' married life was sustained by the recollection of a single cross word to his wife. He was conscious in his last moments, and met death tranquilly, confidently. No ecstasy, no shuddering, no appalling fear, no delirious joy, but, like the child of a king, from the palace yard to the palace threshold he went in at nightfall.

C. F. E.

DEPARTED THIS LIFE, October 20, 1874, FLORENCE WALL, wife of A. B. Crowder, Esq., in the twenty-fourth year of her age.

While yet an infant, death deprived her of a mother's love and care; but the tender watchfulness of a devoted father guided her infant footsteps in the paths of virtue, and the exalted Christian character of the woman was but the natural development of the truth and purity of the child.

Eminently "crowned with woman's highest virtue—modesty"—her life was devoted to the cheerful performance of those sacred duties which devolve upon a wife and mother. And when her sorrows came—when bereft of her two lovely children—those who knew her best feared that the cords of life, which seemed so frail within her, would be broken by the heavy weight of woe; but her Christian heart was strong. She meekly bowed her head and said: "Thy will, not mine, be done."

To the bereaved family no words of comfort can be said. "The God who giveth and who taketh away," in his own good time will be the comforter. There are absent friends who knew of her declining health, and who hoped that the coming of each varying season would bring back the bloom to her faded cheek. We must tell them she is with us no more. She has gone while the earth is still clothed in "living green," and smiling in the sunshine that she loved. Ere the cold blasts of winter could shiver her frail form she had folded her hands for "a little more sleep," and she slept upon the bosom of her Savior.

Florence, your life was brief, your strength soon gone, but you fulfilled a sacred mission. Like the flower that still flings its fragrance upon the air while its petals fall withered and blighted upon the ground, was the heart that still was filled with cheerfulness, truth and love while its life-blood was swiftly ebbing away; and the memory of the gentle Florence, who knew herself daily growing weaker, with naught of repining, who "suffered unto death" with naught of impatience, will give strength to many who are less strong, and comfort to hearts that else might grow faint.

A FRIEND.

MR. EDITOR: It becomes my painful yet pleasing task to write something in reference to the life and death of our mutual friend and sister dearly beloved, Mrs. EMMA J. ALEXANDER, daughter of Richard and Louisa Jeffers. She was born in Madison parish, La., in 1854; joined the Methodist Episcopal Church South in August, 1872, in Carroll parish, Louisiana; and was married to Rev. William F. Alexander February 17, 1873.

Sister Alexander was the purest of the pure, but so modest and so sensitive that she never made a profession of high attainments in Christianity. Her consciousness of her own unworthiness was most acute. One who knew her well said: "I never knew one so guileless. Her life was the life of the Christian." She lived the love of the Savior, and taught others by that life. Hers was a life of prayer, a life of trusting in God through our Lord Jesus Christ. She would not only join her husband in family devotion, but would at times, when called upon, lead the worship. The value, the real help of such a wife can be known only by those who have lost such.

Her sickness was not thought to be dangerous until reason was giving way; but she had lucid moments. On the evening before her death her husband said to her, in the presence of some Christian ladies: "These are all the sweet friends of Jesus." She replied: "Yes; we will just trust in Jesus! Just trust in Jesus?" When her husband asked her: "Is Jesus dear to you?" she answered: "That is what I always call him—my *dear* Savior." When her tongue was almost palsied in death her husband and friends understood her to say: "I am so happy! Oh, I am so happy!" How do we know but that the joys of the upper world were being realized by her—the soul sinking into the arms of the blessed Master.

She was a devoted wife and a fond mother. Her love for her husband, child and Jesus was too strong for the grim monster—death. She would remember them all in the midst of his terrors. Jesus has taken the darling wife from a broken-hearted husband and motherless boy; but heaven, that beautiful world above, is made richer and still more attractive to them, and to her mother and sisters, brothers, and a host of warm, earnest friends. Her husband, who is now wounded and broken in spirit, is well known to you, Bro. Parker, and many members of your Conference, and most earnestly asks an interest in your prayers. Pray for him and the dear little child.

Yours truly,

R. W. THOMPSON.

IGLESIAS, TEXAS, Oct. 27, 1874.

ALEXANDER E. MARSH was born in Moldie, June 7, 1846, and died at his residence October 18, at half-past twelve o'clock, after a long and very painful illness. He was raised religiously, and joined the Franklin Street church on profession of faith September 15, 1867. Bro. Marsh was a quiet, unostentatious man, but very firm and decided in all his principles. In the relations and business of life he was free from reproach on the one hand, and on the other not without such social qualities as drew and attached hearts to him in the bonds of true and abiding friendship. He was kind in both word and action. His spirit was cheerful, though not sanguine. These traits, lying at the basis of his natural character, were refined by the grace of God operating in his heart, and made him a brother beloved in the church. All who knew him esteemed and trusted him.

His Christian character was marked by humility, punctuality and fidelity. He loved the class meeting, the prayer meeting, the public ministry of the word and the Sunday school with a genuine affection. For years he was a teacher in the Sunday school, and in his place on all occasions was ready to do what he could to promote its prosperity. Indeed, after his health was badly impaired, he was with his class frequently when his brethren thought he should have remained in his room at home, his zeal being greater than his physical strength could endure.

On Sunday, while the church congregated in the house of God on earth, his spirit was released from its corruptible tenement, and went up to join the congregation in heaven, and for the first time gazed upon the glorified form of the risen Redeemer, and praised him perfectly.

In view of the usefulness and excellency of his character the following resolutions are offered:

Resolved, That in the death of Bro. A. E. Marsh the Franklin Street Sunday school has lost a pious, laborious teacher.

Resolved, While we mourn in this bereavement, yet we feel the change has been to him a happy one—one from a life of intense pain to a life of heavenly and eternal joy and rest.

Resolved, That we extend to the family of the deceased our sincere sympathies, and pray that they may so follow Christ as to meet the departed in the kingdom of heaven.

Resolved, That these resolutions be put upon the journal of the Sunday school, and a copy of them sent to the family.

The above, Mr. Editor, was all passed by our Sunday school in memory of the worth of this good young man. God has sorely afflicted us by death this year. Oh! that we all may learn the lessons intended to be taught, and live so as to meet these brothers and sisters gone before in the better land.

Yours, etc., J. W. RUSH.

GRATITUDE is something more than prayer. He who does nothing but always pray is and appears ever unsatisfied.—*Heubner.*

The Christian Advocate.

THURSDAY, NOVEMBER 26, 1874.

"STEPPING OUT."

Sweet words of sweetest thought,
Assurance dearly bought,
Driving away all doubt,
Breaking the bitter cup!
"Thank God that stepping out
Is always stepping up!"

We love, and think to be
Lovers eternally;
Death on her baneful route
Drops poison in the cup;
"Thank God that stepping out
Is always stepping up!"

We weep as widows weep
Who mournful watches keep
The graves of love about;
(Our tears o'erflow the cup;
"Thank God that stepping out
Is always stepping up!"

Thank God that love was given
To lead from earth to heaven;—
To dissipate all doubt,
And to sweet the cup!
"Thank God that stepping out
Is always stepping up!"

Noted Conversationalists.

A gentleman who visited DeQuincy in 1854 thus records his impressions of him after a half hour's conversation: "We have listened to Sir William Hamilton at his own fireside; to Carlyle, walking in the parks of London; to Lamartine, in the midst of a favored few at his own house, and to many others; but never have we heard such sweet music of eloquent speech as then flowed from DeQuincy's tongue. Strange light beamed from that grief-worn face, and for a little while that weak body, so long fed upon by pain, seemed to be clothed with supernatural youth."

Eloquent as DeQuincy was, his conversational powers were at their full height only when he was under the influence of his favorite drug. The best time to hear the lion roar was at four or five o'clock in the morning; then, when recovering from the stupor in which the opium had plunged him, his tongue seemed touched with an eloquence almost divine. It is a curious fact that, though he was the soul of courtesy, he never for a moment thought of adapting his language to the understanding of his listener. The most illiterate porter, housemaid, or even prowling beggar, he would address, on the most trivial themes, with as much pomp of rhetoric, in language as precise and measured, and abounding in as many "long-tailed words in *osity* and *ation*," as that in which he would have addressed an Oxford professor on a vexed point of metaphysics, or a person on a classical emendation. Mrs. Gordon, in her "Life of Prof. Wilson," has given a specimen of the opium-eater. Wishing his meat cut with the grain, he would say: "Owing to dyspepsia affecting my system, and the possibility of any additional derangement of the stomach taking place, consequences incalculably distressing would arise; so much so, indeed, as to increase nervous irritation and prevent me from attending to matters of overwhelming importance—if you do not remember to cut the mutton in a diagonal rather than a longitudinal form." No wonder that the cook, a simple Scotch woman, stood aghast, exclaiming: "Weel, I never heard the like o' that in a' my days; the body has an awfu' sicht o' words. Mr. DeQuinshey would make a grand preacher, though I'm thinking a hantle o' the folk wadna ken what he was driving at."

Of the great living conversers, Carlyle stands in the front rank, if one can be called such who rarely converses, but almost always harangues. His talk, as commonly reported, is like Dr. Johnson's laugh, which was "a kind of good-humored growl." According to Margaret Fuller, he allows no one else a chance, but bears down all opposition, not only by his wit and onset of words, resistless in their sharpness as so many bayonets, but by actual physical superiority, raising his voice and rushing on his opponent with a torrent of sound.

To make a good talker, genius and learning, even wit and eloquence, are insufficient; to these, in all or in part, must be added in some degree the talents of active life.

The character has as much to do with colloquial power as has the intellect, the temperament, feelings and animal spirits, even more perhaps than the mental gifts.

Napoleon said things which tell in history like his battles. Luther's "Table Talk" glows with the fire that burnt the Pope's bull.

Cæsar, Cicero, Themistocles, Lord Bacon, Seldon, Talleyrand; and in our own country Aaron Burr, Jefferson, Webster and Choate, were all more or less men of action. Sir Walter Scott tells us that at a great dinner party he thought the lawyers beat the bishops as talkers, and the bishops the wits. Nearly all great orators have been fine talkers. Lord Chatham, who could electrify the House of Lords by pronouncing the word "sugar," but who in private was but commonplace, was an exception. But the conversation of Pitt and Fox was brilliant and fascinating; that of Burke, rambling but splendid; rich and instructive beyond description. The latter was the only man in the famous "Literary Club" who could cope with Johnson.

As the old coach roads have given way to railways, so conversation has given way to the press. Men wreak their thoughts upon expression—not in talk, but in "copy." Instead of listening to literary lions, they prefer to crackle the *Tribune* or the *Times*. Newspapers, magazines, reviews, suck up the intellectual elements of our life, like so many electrical machines gathering electricity from the atmosphere into themselves. Themes are pre-empted by the press, and their freshness and interest exhausted before friends have encircled "the mahogany" in the evening. Professional *litterateurs* especially are becoming less and less inclined to postprandial eloquence, and "lay out" far less than they once did for conversation. They have too keen an eye for the value of their stock in trade, not to be niggard of their ideas in social intercourse, and to hoard them up for reproduction at some auspicious time in a profit-yielding form.

Not merely long and elaborate performances, but even puns and conundrums, are now marketable commodities. The pettiest jokelet has a cash value, and there is no anecdote so trifling, no scrap of knowledge so insignificant, no felicitous expression of an old truth, or dim suggestion of a new one, which may not be converted into a dime or a dollar by the literary miser who makes the acquaintance of the periodicals.

In short, the entire tendency of things in these latter days of the nineteenth century is to contract conversation within such narrow limits that a fear has been expressed lest some further development of the electric telegraph should reduce us to a society of mutes or to a sort of insects, communicating by ingenious antennæ of our own invention.—(*Matthews' "The Great Conversers."*)

Lay Representation in the British Conference.

The debate on lay delegation in the British Wesleyan Conference came up incidentally during the discussion of the scheme reported by the committee on the constitution of the committee of review. This scheme proposed a consolidation of the several committees, to consist of (*a*) the president, secretary and assistant secretaries of the Conference; (*b*,) the ex-presidents; (*c*,) the lay treasurers of the general connectional funds; (*d*,) the chairmen and financial secretaries of districts, with one other minister in districts containing less than forty-five ministers, and two in districts containing more: (*e*,) lay representatives of the several districts, to be chosen exclusively by the lay members of the several district meetings, in the proportion of one representative for every five thousand members or fractional excess thereover, with six additional members from the district in which the Conference is held, and the four adjacent districts, each; (*f*,) two ministerial officials of the six departments of Conference work to be supervised by the committee, and an equal number of laymen, with two other ministers and two other laymen—all to be selected by and from the committees of these departments; (*g*,) the ministerial treasurer and secretary and one lay member of the auxiliary fund committee. According to this schedule the committee would consist of one hundred and fifty-five ministers, and one hundred and fifty-two laymen. A motion was made to refer the report to the district meetings in May. Dr. Osborn wanted it to be referred to the ministerial district meetings, not to the mixed district committees. He said:

"The proposal before them was the introduction of an entirely new principle into their economy, and one which their fathers deemed it their duty steadfastly to resist and discourage—the principle, namely, of direct representation in proportion to numbers, rather than the principle of virtual representation in proportion to the interest taken in the various departments of their connectional work. Before such a principle was adopted the most ample time must be given for consideration. If that principle were admitted their whole economy would be changed. If they were to construct their district committees and committees of review on that principle they must construct the Conference on the same principle. Some might be prepared for that, but he did not think the Conference was.

Mr. H. W. Williams moved as an amendment that the subject be remitted to the district meetings in May, to be considered when both laymen and ministers were present. They would, he held, be setting aside an important principle if they took up this subject when the ministers only were present. Dr. Rigg and Mr. Arthur supported the motion of Mr. Williams. Mr. Bedford would confine the consideration of the subject to the ministerial meetings. Dr. Osborn suggested that the question really was: Would they turn the Methodist Connection into the Methodist New Connection? That question was not directly raised, but, he submitted, there were currents at work all tending in that direction. He wanted the Conference to pause before committing itself to a step which could never be retraced, and which, if taken, would change the whole basis of Methodist institutions by introducing the principle of direct representation in proportion to numbers.

It was finally determined to refer the scheme to a select Conference committee, who should report to the district meetings when the lay members are present; that they return their minutes thereon to the committee; and that a meeting of the committee be held in July, with the chairman of the district and the lay members elect of the home mission committee, and that the report of that united committee be laid before the next Conference.

The debate on lay delegation direct arose on the introduction of memorials on the subject. They came from the Bristol, Channel Islands and Edinburg districts, from forty-one quarterly meetings, the French and Irish Conferences. A motion was made to refer them to a select committee. Dr. Rigg thought the Conference might agree with perfect calmness and contentment to look at the question which had been under consideration, whether as respected their own body and connection, or any other Methodist Conference or connection. Whatever other bodies might desire to have in the way of lay representation, this English connection had long virtually possessed. It seemed to be imagined by some that the introduction of laymen into the Conference would introduce a magical and beneficial revolution into all their affairs; that there would be some wonderful virtue simply in doubling the Conference by the annexation of as many more laymen as there were already ministers present. When Bishop Harris, the other evening, was describing the introduction of lay representation into the General Conference of the United States, he was greeted with applause, the enthusiasm of which was perhaps partly due to some such feeling as this. Favorable as he (Dr. Rigg) was himself to the consideration of the question of lay delegation in a candid spirit, he did not share these views. There was no form of Methodism, he believed, in the world in which lay representation had been really so thoroughly provided for as in this connection. Lay representation of the most effective kind pervaded the whole of their system, up to the threshold of the Conference itself. Nor could the Conference of itself, by its own power, determine any question affecting the societies of Methodism. There was no decision affecting the rights and interests of the people of Methodism which could at the same time be initiated and conducted by the Conference. As to the United States, there lay delegation had been recently introduced into the quadrennial General Conference, but laymen were not found in the Annual Conference. In regard to lay representation, English Methodism had been far and long in advance of the United States. While he said this, however, he was convinced that the whole subject needed to be carefully and dispassionately looked at.

Mr. Hoeart said, in behalf of the French Conference, that they were placed at great disadvantage in France among the other churches of that country. They were the smallest of those churches, and all the others admitted laymen to their legislative assemblies. Their laymen felt this very strongly. He could not conceal the fact that there was a degree of impatience among them because the question was not solved.

The question was remitted to the committee already appointed upon the constitution of the committee of review.—*Methodist.*

Contributions.

What is the law of Christ's kingdom in relation to contributions for pious and charitable objects? There is such a law, though unhappily many seem ignorant of it. Certainly he does not comply with it who, having the ability, contributes nothing; neither does he who contributes from no sense of duty, from no principle, but merely as caprice or a regard to appearances may dictate.

"What! know ye not ye are not your own? for ye are bought with a price." "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." These affecting words reveal both our obligation and the motive to enforce it. Surely men who are *ransomed* beings should regard themselves as stewards. "The silver is mine, and the gold is mine, saith the Lord of hosts." He has seen fit to intrust his property to us; can we rightly withhold it from him when the wants of his church, the extension of his kingdom, the care of his poor, ask it at our hands?

"Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye: upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

The law of Christ clearly requires of all who would be Christians, weekly systematic almsgiving; each individual is required to give in proportion to his ability—"as God hath prospered him;" and this giving must be for the love of him who, though he was rich, for our sakes became poor. If one who calls himself a Christian, unmoved by the love of Christ, disregards his law and gives nothing, or nothing in proportion to his ability, does the penalty *immediately* follow? It does not. Here on earth the Savior mercifully bears with the unfaithful and the sinful. The unworthy member is not at once cut off from the fellowship and privileges of the church. The barren fig-tree is suffered to remain and cumber the ground. The barren, selfish professor of Christ's religion is permitted still to enjoy "the means of grace," and, *if he can*, "the hope of glory." He who maketh his sun to rise on the evil and on the good, in mercy bestows, year after year, the blessings of his providence and grace on those who ungratefully make him no return.

But the penalty! Let it not be forgotten that the Savior regards the refusal to give to his church and his poor as the refusal to give to himself. He has solemnly assured us in his holy gospel that the day is coming when, from "the throne of his glory," he will say to the delinquents: "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me."

PHYSIOLOGY OF INTEMPERANCE.—Plato rebuked a man for playing at dice, who answered that he was playing only for a *trifle*. But, said Pluto, is the *habit* a trifle? Of all habits, none are so controlling as indulgence in strong drink. The appetite is constantly increasing, while moral energy is becoming weaker. In the ordinary course there is, therefore, little hope of reform, and it is rare to see complete recuperation; loss of fortune, pains of disease, misery of his family, do not reclaim the confirmed inebriate. The *fear of such results* may check, in some degree, the moderate drinker, but in many cases even this is only for a time. His mind becomes clouded, his moral perception impaired, and while he may be conscious of his weakened condition and its cause, still he will seek temporary strength in the fatal expedient of more frequent stimulant.—*A. H. Dana, in Sanitarian.*

A WHILE AGO a farmer in Virginia lost his wife, and out of love for her memory called his estate "Glenmary." A neighbor having met with the same affliction, and equally desirous of keeping before him the image of his dear departed, followed his example, and his farm is known by the name of "Glenbetsy."

"DEAR ME, how fluidly he talks," said Mrs. Partington recently, at a temperance meeting. "I am always rejoiced when he mounts the nostrils, for his eloquence warms every cartridge in my body."

A Notable School.

"The Admission Register of the Manchester School" is not a very attractive title, but, if we may judge from notices in the English literary journals, the book of which it is the name is one of rare interest. The school was founded in 1515, and bears on its rolls the names of a large number of distinguished men as alumni. A specimen of the quality of its students appears in the names of the grammar school scholars who figured in a performance of Addison's tragedy of *Cato* in 1759. They were: "Arden, Jr., afterward Baron Alvanley, lord chief justice of the Common Pleas; Heap, afterward vice principal of Brasenose College, Oxford; Travis, who became Archdeacon of Richmond, and Gibbon's most dangerous critic; Arden, Sr., who was high sheriff of Cheshire in 1790; Arnald, who was senior wrangler in 1766, D. D., and one of the teachers of George the Fourth; G. Bower, afterward Archdeacon of Richmond; and F. Bower, who became recorder of Chester." Three others were less famous. Among other scholars noticed in the volume are: "Sir Joseph Yates ('that great lawyer, that honest man,' as Junius styled him;) the Rev. John Watson, the well-known Yorkshire antiquary; Reginald Heber, the father of the Bishop; Dr. Thomas Percival, whose claims as an elegant writer and moralist are not sufficiently appreciated in our own day; John, Lord Crewe; Josh Bates, of musical fame; Cyril Jackson, the 'great' dean, who declined a bishopric; and his brother William, who accepted one; Sir Thomas Egerton, the first Lord Grey de Wilton; Colonel Stanley, one of the early race of bibliomaniacs, who participated in the Roxburg revels, and whose choice library, including many rare Italian and Spanish books, brought what was then thought an enormous price; General Seddon, whose military talents gained him distinction in India, Russia, Egypt and Ireland; John Drinkwater, whose account of the siege of Gibraltar will long remain an English classic;" John Haddon Hinley, an Orientalist scholar; "Sir R. H. Leigh, a good classical scholar, who rebuilt Hindley Hall from his own designs, and forgot to include a staircase;" "Bishop Allen, who, although nearly destitute of literary ambition, wrote a pamphlet which led to an increased Episcopal income of £1,500 a year;" William Ford, the learned book-seller; Dr. Thomas Falconer, of classical fame; Sir John Williams, one of the advocates for Queen Caroline in her famous trial; "Archdeacon Glover, a clever, ambitious churchman, who wrote some good verses on Chantrey's famous woodcocks at Holkham:

"'Though fall'n by Chantrey's hand, we yet survive;
His gun may kill, his chisel makes alive.'"

And, greatest of all, Thomas DeQuincey.

The book contains many anecdotes. "A number of queer stories are told of the Rev. Joshua Brookes, whose eccentricities are among the traditional Joe Millers of Manchester. There is one told respecting a child brought to him to be baptized, upon whom the godparents wished to confer the Stuart appellation of Charles-Edward. 'Charles Edward,' exclaimed the irritable chaplain; 'I'll have none of your Jacobite names here. George I baptize thee,' etc.

"Mr. Charles Lawson, the most prominent of the past high masters, was a second Busby, and is said on one occasion to have flogged all the school—before breakfast. Thomas Adnutt had exceeded his holiday by a few days. Mr Lawson inquired: 'Blockhead, why did *he* not come to the time?' The answer was: 'My father died.' 'Blockhead, *he* could not help that; don't do so again, blockhead.' At the end of another vacation this pupil lost another near relative, and was again behind time. Lawson's comment was: 'Blockhead, he is always having fathers or something die;' and actually inflicted a punishment upon this monopolizer of grief and sorrow.

"There is a good anecdote of Fourness, a sporting parson of a type (let us hope) happily extinct. A Quaker said to him:

"'Were I a hare, thee sho'dst never find me.'

"'Ah, neighbor Broadbrim, where is it? I know every place from the Winn cover to the sand pit.'

"'*I would hide in thy study, friend Tallyho! and lie in form beside thy big Bible.*'"—*Methodist.*

SUNDAY RETIREMENT.—Churchgoers, and especially church-workers, should endeavor to secure to themselves some part of every Sunday for quiet devotion at home. Whatever else your Sundays are, never forget that they should not entirely lose the character of Sabbath days—days of rest. No doubt the Christian Sunday, the day of the Lord's resurrection, is not an exact counterpart of the Jewish Sabbath. Yet, apart from all argument as to the obligation of Sunday rest, I am sure that Christian people require a weekly Sabbath for their own health, spiritually as well as bodily; and that some part of the day should be spent, if possible, not merely in religious duties, as distinguished from what are called secular, but in private religion as distinguished from public religious services, class-teaching, visiting the sick and infirm, tract distribution, looking up those who neglect public worship, and other Sunday activities. It is quite possible to spend the Sunday in a whirl of church services and other occupations, all in themselves excellently befitting the Lord's day, but so closely following one another as to make Sunday anything but a day of rest. For your minister it must be so; but then they, having much command over their own time, can choose another day for their Sabbath. For most of you it is not so; your Sabbath must be on Sunday, or not at all.—*Advance.*

AS PERSONS often eat and drink too much just to dispose of what is on the plate or in the cup, so writers often make their articles too long just to fill up the sheet or fill out the page.

Religious Intelligence.

ANOTHER "expeditionary force" of Catholic priests is to leave Rome soon for this country as missionaries among the freedmen of the South.

THE American Tract Society is to have a semi-centennial jubilee. In May, 1875, it will be half a century old, which event it is proposed to celebrate.

THE West Jersey Baptist Association includes 50 churches, the oldest having been organized in 1690, and the youngest during the present year. The membership is 5,795.

THE Baptist Theological Seminary at Chicago has opened the year with 39 students, and others are expected. The University, in opening for the year, enrolls some 200 names in its several classes, preparatory and collegiate.

THE Moravian missionary churches in Antigua, West Indies, have received during the past century 6,101 adult members and 3,925 boys and girls. They have now 464 communicants, and 884 candidates and baptized children.

THE Khedive of Egypt is searching the mosques and monasteries of his dominions for manuscripts to form a library at Cairo. He is said to have obtained 30 different manuscripts of the Koran, and among them one computed to be 1,150 years old.

THE latest *Civilta Cattolica*, Rome, denounces the Free Masons in the strongest terms, declaring that Free Masonry is the mother of all liberal sects, and a secret friend of the republican form of government and the Internationals. The Ultramontane sheet advises the government not only to watch but to entirely suppress *La Massoneria*.

MINISTERIAL salaries in Switzerland are very small. In the Canton of Berne ten years' service entitles the pastor to 2,400 francs annually; eleven to fifteen years, 2,600; sixteen to twenty, 2,800; twenty-one to twenty-five, 3,000; twenty-six and upward, 3,200. Generally there is a parsonage. Pastors of some mountain parishes receive their fuel.

THE German Old Catholic Bishop, Dr. Reinkens, on his confirmation trip through Bavaria and Baden, has been very well received everywhere. The Archbishop of Munchen Freising had protested against this confirmation, as far as his diocese is concerned, but his protestation has not been considered by the King of Bavaria and the Bavarian government.

THE Cumberland and Northern Presbyterians in California have very nearly agreed on a basis of union, setting a good example in this respect to their respective General Assemblies, which last year dropped the subject. If the Pacific synods unite, as they seem to be in a fair way to do, the ice will be broken for the two branches of the church everywhere else.

THE Society of Friends report good success in their missionary labors among the Indians. They find their most powerful obstacles in the superstition of the savages and the bad treatment which they have received from white men, to say nothing of the very bad whisky which has been given them. And "fire-water" with the Indian means mischief, and plenty of it.

A BAPTIST MISSIONARY in India proposes that men and women who go out as missionaries shall enlist for ten years only. He thinks by this plan the missionary service would be more effective, as many missions are ruined by sick men hanging on, and by the retention of men too old for hard service. Furthermore, more persons would be willing to serve as missionaries than on the life plan.

WE HAVE here a hint from Erzeroum, Turkey, August, 1874: "Would that our good sisters, champions of the temperance cause, would make a crusade down to the dock where the celebrated Boston rum is being shipped to these distant parts. Intemperance is making fearful strides through this land; and sad it is that Christian America should reach out to this people the accursed draught."

IT WILL be remembered that the Bishop of Lincoln recently denied the right of Wesleyan ministers to be recognized by the title of reverend by the Church of England. The Queen, the head of the church, has recently settled the question adversely to the Bishop's views by addressing the president of the Wesleyan Conference, Dr. Punshon, as reverend, in a letter in reply to the address of the Conference.

THE English Methodists purpose to push themselves along very much as their brethren on this side have done so successfully, their latest plan being to raise £20,000 or £30,000 a year for ten years as a fund to plant new churches in the rural districts wherever there is a chance for one to grow. The fund opens well with £5,000 each, subscribed by two laymen, Mr. Newburn and Sir Francis Lycett.

THE breach between the Genevans and Pere Hyacinthe seems to be widening, and the Protestant Consistory of Geneva have refused by a large majority to allow him the use of the Madeline church for week-day lectures on the decalogue. The refusal, as explained by the *Journal de Genève*, was based on his being a priest and Catholic, and on the position he has assumed toward the State and Old Catholic community.

THE London Missionary Society recently dedicated the South Memorial church of Madagascar. It is erected near a precipice where, twenty-five years ago, 18 native Christians were burned and in other ways put to death. According to the latest statistics of this mission it has now in Madagascar 31 English missionaries, 50 native pastors, 3,170 native teachers, 67,000 church members and 280,000 native adherents. It has also 804 stations and 576 schools.

THERE are in New York city 380 Protestant churches, chapels and missions, having an attendance in the aggregate, at the most, of 250,000 people. To the hundreds of thousands not gathered in these churches the city mission is organized to carry the gospel. The New York City Mission and Tract Society is now closing the forty-seventh year of its beneficent operations. From its records it appears that the city missionaries made 85,263 visits among the poor and needy, and held 1,411 prayer meetings and 3,194 preaching services.

THE thirty-ninth annual report of the Board of Missions of the Protestant Episcopal Church shows that the receipts for foreign missions the past year were $100,000, more than $14,000 less than last year. Good results were reported from Dr. Hill's school in Athens, from Africa and from Japan. Bishop Williams sent a letter asking the division of his diocese, consisting of Japan and China, and an appeal was also received from the metropolitan (Augustine) of India, asking the American church to send out missionaries and teachers.

THE Protestant Episcopal Convention, including both the House of delegates and the house of bishops, have adopted the following canon on the subject of divorce: "No minister of this church shall solemnize marriage in any case where there is a divorced wife or husband of either party still living, and when the divorce was claimed for some cause arising out of marriage; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

A CORRESPONDENT of the *Interior*, writing from Neufchatel, Switzerland, September 18, says: "This land of Calvin and Zwingle seems sadly recreant to the noble position it maintained under the strong teachings of those reformers. The Sabbath outwardly is no better observed here than in Catholic Italy. The Sunday worship in country parishes generally consists of one short service at nine o'clock, lasting fifty or sixty minutes. Sometimes there is a Sabbath school, but not always; and this constitutes the whole of the public religious exercises for the week."

THE government of Brazil in its conflict with the Catholic bishops has received a valuable accession in Father Manoel, a Catholic priest, who represents one of the provinces. The question at bottom is whether the Church or the State shall have supreme authority over the citizen. The issue is made by the opposition of the Catholic Church to the Free Masons, of whom the papacy has always been the chief antagonist. Father Manoel declared that the bishops ruled the priests with a rod of iron. "He appealed to the government to put an end to this terrorism; for the Brazilian priests had no protection against episcopal arrogance except from the government. He called on the government to control the use by the bishops of the power of dispossessing priests as the only way to prevent oppression and secure the independence of the clergy. His speech created a profound impression in Parliament, and the government promised to give the matter immediate attention."

AN editorial writer in the New York *Advocate*, on "Our Work in Africa," laments the small progress we have made in the course of forty years, and points out some of the causes of the failure. He suggests that "one of our bishops visit Africa, to make a thorough investigation of the affairs of the Liberia Conference, and procure data for determining the best method of extending our work into the interior of that vast continent. The visit of Bishop Scott, more than twenty years ago, was confessedly productive of excellent results. Most certainly the church cannot be longer satisfied with the present unsatisfactory condition of her African work. It is equally certain that she is not prepared to inaugurate an additional mission without reliable information, derived from the personal observation of a disinterested investigator, concerning the best points to be occupied."

THE fourteenth session of the English Church Congress met at Brighton, October 6, with sermons at the two principal churches—that at St. Peter's by the Bishop of Ely, and that at St. Nicholas by the Bishop of Salisbury. At the regular opening meeting the Bishop of Chichester presided and delivered the opening address. He hoped the proceedings would be marked by a tone of seriousness, patience and charity. He called attention to some subjects introduced by the committee of arrangements which had not been brought forward at any former Congress—one, for instance, the Old Catholic movement on the Continent—a movement the phenomena of which were of the deepest interest to the English people, as it was the beginning of a reformation in the Roman Catholic Church, not unlike the principles which guided our own. He trusted this Conference would show that it thoroughly sympathized in the struggles of enlightened Romanists to throw off that yoke of bondage which our fathers found intolerable, and which in these latter days had been made ten-fold heavier. The subject of the Old Catholic movement was brought before Congress by the Bishop of Winchester, who read a paper, in the course of which he gave a brief account of the movement that he regarded as the most hopeful effort yet made toward the reuniting of Christendom. Alluding to the recent Conference at Bonn he testified to the general good feeling and the sober piety which pervaded the whole assembly. God grant, he said, that the gathering, small as it was, might prove the little cloud which should be the harbinger of showers of blessing and peace. If anything could stand between the two great armies of Ultramontanism and Atheistic Materialism, it was, he thought, some such body as the Old Catholic. Prof. Meyer followed with an account of the persecutions which the friends of the Old Catholic movement had had to suffer in Roman Catholic countries. The Bishop of Melbourne protested against some of the articles adopted at the late Conference, particularly that on tradition. Dr. Littledale replied, seeking to vindicate tradition. An evening meeting was devoted to home missions.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, NOVEMBER 26, 1874.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE has been ONE DOLLAR PER YEAR to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keepers, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates, including postage:

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to all Ministers of the Gospel, traveling or local and widows of deceased traveling preachers.

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The Tree and Its Fruit.

The lesson which the great Teacher illustrates, by reference to the tree and its fruit, commends itself to the common sense of all. The fruit partakes of the nature of the tree. It is good or bad, according to the character of the tree that bears it. The application to governments and all human institutions is obvious. Systems of philosophy, and moral and religious organizations, social and business pursuits, pleasures, amusements, and the regulation of the appetites, are revealed by this simple process. That men are to do evil, that good may come, is a short-sighted view of the ultimate fruits. The immediate results may promise well, but the end is death. It is, however, more especially with reference to individual character and conduct that the Savior declares that the tree is known by its fruit, and that the necessity of a personal regeneration is insisted upon. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." The attempt to make the fruit good, while the tree remains corrupt, is a reversal of the regenerating process which both Scripture and reason indicate. The main thing must ever be to strike at the root of evil, for by no other means can it be overcome.

Legislation may repress vice, and crime may be held in check by the prompt enforcement of penal statutes, but to cure the evil the people must be brought under the influences of education and religion. Our church legislation, aimed at intemperance and vicious recreations, if attended by a firm administration of discipline, may effect much in the repression of immoral and seductive practices, but it cannot be altogether successful. The things sought to be overcome grow from unregenerated roots, the trees which bear these fruits are corrupt, and they will continue to bring forth worldliness and vice until the source is reached by the gospel remedy. The exposure of the prevalent and popular vices of the day, through the press and the pulpit, are not without good. The religious conscience is kept alive, those who err through ignorance are instructed, and the testimony of a witnessing church is set forth. But this will prove largely ineffectual in itself. Unless we aim our blows at the rotten tree of human depravity, and seek to restore the heart to purity, not much will be done. The preaching of virtue and morality, and the exposure and denunciation of vice will be comparatively powerless, unless the fountain of all wickedness be uncovered, and the birth of the Spirit be proclaimed as the great essential. A prosperous State and a pure church are to be secured only by the conversion of the people. The tree must be made good. The mere pruning and training of its branches, and the superficial expedients of restraint and repression, are only of limited and temporary utility. If we would have good citizens and faithful rulers, we must make them Christian men. If we would have an exemplary and aggressive church, we must insist upon a converted membership.

A moral reformation not grounded in religious convictions and experience, a reform not connected with evangelical repentance and a change of heart, is likely to be partial and short-lived. Frugality and temperance, without chastity or benevolence, are very imperfect developments of virtue. Economy and justice, without the grace of God, may nurse avarice, and minister to an idolatry that dwarfs the soul, and separates it from God. Where the man is born again, and has become a new creature in Christ, there will be none of these imperfect and one-sided developments. The tree, made good, will have good fruit on every bough, and all will be brought to an equal and uniform perfection. To insure permanence in reform there must be the enduring root of a renewed nature. Victory over appetite, passion and temper needs the help of God, and without the aids of the Holy Spirit and of prayer it is for most, if not all, an impossibility. For those who would escape from the bondage and hell of appetite, and would break off the chains of long habitual indulgence, the prayer of the royal penitent indicates the true and only relief: "Create in me a clean heart, O God; and renew a right spirit within me."

Would parents have good children? Let them not hope for this boon if they ignore the conversion of their offspring. Their teaching, their example, their discipline should have this in view. They may be raised religiously, enjoy the privileges of the Sunday school, and be well instructed in the doctrines of salvation, but without conversion they cannot be good. To secure it should be their ceaseless study and prayer. Make the tree good, and the fruit will be good.

There are people who would fain be good themselves. They are busied with the problem of their own condition, and how they are to overcome their own perverse and untoward ways. The trouble is in the nature of the tree. They watch, resolve, punish themselves, and lament over their failures. Make the heart good, open it to the transforming power of the Spirit, let it receive the cleansing blood of the crucified Savior, and the struggle will be comparatively an easy one. Christ is mighty to save, and his might to save lies much in the fact that he begins the work in the center, in the strong citadel of the soul, where the carnal mind is entrenched, and where the fountain of bitter waters takes its rise. Paul went through this weary and despairing struggle. "For the good that I would, I do not; but the evil which I would not, that I do." There was another law in his members warring against the law of his mind. Alas, what wretchedness! What passionate and despairing questionings: "Who shall deliver me from the body of this death?" The relief is in the new creation as sought and found in the Savior of sinners. The corrupt fruit will continue as long as the tree is corrupt. A new life must spring from a new birth. After all our battlings with inbred sin, and with unbelief and carnal appetites, the sinner must look to Jesus for deliverance. It is but a step from the agony of helpless conflict with the body of death to the joyous assurance and triumph: "I thank God through Jesus Christ our Lord."

Magnificent Bequests.

Under this heading the Nashville *Christian Advocate* gives account of the following bequests. We know nothing of Mr. Calvin beyond what is contained in the announcement of his liberal devisings for some of our most important religious interests. He certainly made a wise election in the objects of his benefactions, and has made such disposal of his wealth as will bring forth fruit for generations to come. He was manifestly a friend to our Southern Methodism, and has left to our church a most substantial and generous token of his good will. Such instances of devotion to the cause of Christ are comparatively rare, and we hope the example of this good man may remind others of the best use to which their riches may be put. The faithful steward will give while he lives, according as God has prospered him, and he will be careful that what he leaves behind him shall contribute to the advancement of the Redeemer's kingdom. Concerning Mr. Calvin and his bequests the Nashville says:

Mr. James T. Calvin, late of Hamburg, Iowa, who departed this life in August last, after providing for his wife, his brothers and sisters, and making handsome contributions to the American Bible and Tract Societies, and bequests to other interests, made the following bequests to A. H. Redford, agent of the Southern Methodist Publishing House, for the purposes herein specified:

Ten thousand dollars for the use and benefit of the Board of Missions of the Methodist Episcopal Church South.

Five thousand dollars for the use and benefit of the Sunday School Union of the Methodist Episcopal Church South, of which the Rev. A. G. Haygood, D. D., is secretary.

Fifteen thousand dollars for the use and benefit of the Publishing House of the Methodist Episcopal Church South, located in Nashville, Tennessee.

Ten thousand dollars for the use of the widows and orphans of traveling preachers who have died, or may die, in the itinerant work.

To this last bequest is to be added the residue of Mr. Calvin's estate (supposed to be about $15,000) after paying the several bequests.

The amount bequeathed to the widows and orphans is to be invested as a permanent fund, the interest only to be used.

Mrs. Phœbe Palmer.

This well-known and devoted Christian lady died in the city of New York on the second of November. We quote as follows from Bishop Janes' memorial address:

Mrs. Palmer was born in this city on December 18, 1807. Her parents were eminently pious. Such was the religious atmosphere of their home that a numerous family of children were all converted in their childhood. So early in life was the love of God shed abroad in her heart that occasionally it was a subject of perplexity to her because she could not so distinctly trace the hour of her conversion as many others could. When about eleven years old, however, she sought the witness of the Spirit at the altar, and when she did not experience the same strong emotions which some others showed, the cruel tempter whispered that it was because she was not converted, and she might as well give up the whole matter. "That I will never do," she answered; "no, never; I will seek as long as I live, and if I find mercy at last I will thank the Lord, and praise him forever." That moment Jesus revealed himself to her as he had never done before, and she went on her way rejoicing. In her twentieth year she was married to Dr. Walter C. Palmer, a most felicitous union of two congenial spirits.

The last entry in her diary was as follows: "On Thursday, the twenty-seventh of August, I was seized with an oppression for breath, which threatened the immediate separation of soul and body. During several days previous, and especially during the night season, respiration had been difficult, but the climax seemed to have come on Thursday morning, when for over an hour I seemed to be flickering between the two worlds. Thanks be to God, who giveth us the victory through our Lord Jesus Christ, I felt that the sting of death was gone. Jesus was with me, and will be with me to the end. Hallelujah to God and the Lamb!"

Bishop Janes then recited some interesting details of her last sickness and death, quoting some of her expressions, all of which were indicative of her perfect trust in Jesus, and remarkable for their bright anticipations of the glory which was awaiting her on her entrance upon the other life. Her sufferings were very great. At one time she said: "I am in the valley without a shadow, trusting in Jesus, yet O so weary. I would so love to go; but thy will, not mine, be done." During the first part of her severe illness she said: "I want to say that my teachings have been correct, and I am now testing them in this hour of extreme suffering, and find that I am fully saved; not a shadow of a doubt. The altar is a beautiful type; it is not a far-fetched figure, and I am resting upon it, and the altar, which is Christ, sanctifies the gift. The blood of Jesus cleanses me from all unrighteousness. The word of the Lord is a sure foundation for faith; it is a solid rock. I am resting on the word." When some one said, "She hath done what she could," she replied: "Jesus knows I have done all things in sincerity, though I might have done many things more wisely. The Lord is a jealous God; he will not give his glory to another. Not anything that I have done, but by his blood he saves me. Nothing, nothing attributed to me. Sing praises! sing praises! Come, Lord Jesus, come quickly." Her mind was clear during most of her illness, and she dictated several letters to her friends, among them a beautiful note to Rev. W. H. Poole, of Toronto, containing a touching message to her friends in Canada. In reply to the kind inquiries of a friend who sent word that he was daily praying for her, she said: "Tell him I think much of his prayers, and that I have a perfect trust in a perfect Savior." Mrs. Palmer lingered for ten weeks, but at length the last day of her probationary life had dawned.

During the morning she awoke as from a sleep, and said: "I thought I saw a chariot, and it had come for me, and O it was so glorious, glorious!" Again she said: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ. O death, where is thy sting? O grave, where is thy victory?" and then she slowly repeated the words: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." Her lips never moved again; the summons came unexpectedly at last; a convulsive quiver of the frame and the palpitating heart startled those assembled around her dying-bed; and in the arms of her devoted husband she sweetly breathed her last on Monday, November 2, at half-past two o'clock in the afternoon.

Fraternal Address

OF GENERAL CONFERENCE OF THE METHODIST CHURCH OF CANADA.

To the Bishops, Ministers and Members of the M. E. Church South, of the United States of America:

HONORED FATHERS AND BRETHREN—"Grace be unto you, and peace from God our Father, and the Lord Jesus Christ." Though we have been for many years acquainted with your "work of faith and labor of love," yet up to the present hour no formal correspondence nor intercourse has taken place between Canadian Methodism and that large branch of the great Methodist brotherhood of which you are the recognized overseers.

Several circumstances appear to us to indicate that the present is a propitious time to send you our first fraternal Christian greetings. Important changes have recently taken place in our own organization as a church. We have felt for some years a desire, by the expression of our interest in the work you are doing for the Master, to strengthen those ties of Christian affection that should bind in unity of spirit all the different members of the family of God, who hold the "one Lord, one faith, one baptism."

An agreeable visit from the venerable Dr. T. B. Sargent, of your church, during the present meeting of our General Conference, has materially conduced to give this desire a practical expression. We have heard with sincere satisfaction his statements concerning the growth and extension of the Methodist Episcopal Church South, and the successes which have attended your labors throughout the vast field that has been assigned to you by the Head of the church as the sphere of your operations. It is specially gratifying to us to know that so soon after the disastrous civil war, which must have been sadly inimical to every religious interest, Southern Methodism has regained its wonted vigor, and is so successfully prosecuting its work in every department of Christian enterprise.

Dr. Sargent did not come among us as a stranger. Many of us cherished kindly remembrances of a former visit, fourteen years ago, which secured for him, on the present occasion, a cordial welcome to our homes and hearts. His kindly Christian spirit, his words of tender, godly counsel, and his impressive and scriptural pulpit ministrations have left with us pleasant memories that shall not soon be effaced. We rejoice to inform you that probably in no part of the world has our beloved Methodism won more signal victories for Christ than in the Dominion of Canada. Our pioneer preachers in the new settlements of this country, amid toil and danger, scattered precious seeds of truth that have yielded rich harvests of golden grain.

In our missions to the Indians we have witnessed many glorious evidences of the power and sufficiency of the old gospel of life and love to transform the rude and barbarous tribes of the wilderness into the "sons and daughters of the Lord almighty," while in all the chief centers of population we occupy a front rank in the work of supplying the religious wants of the people. Our educational institutions are rendering noble service in preparing the youth of our country for an efficient discharge of life's great duties, and, by the dissemination of a sound religious literature, we are successfully combating the heresy and skepticism that are so fiercely and extensively assailing the faith of the children of God.

We have also successful missions to the French Romanists of the province of Quebec; to the German population of the province of Ontario; to the rapidly-extending communities of the new province of Manitoba, and the great Northwest; to the growing settlements and aboriginal tribes of the Pacific coast; on the shores of Newfoundland; and among the genial isles of the Bermudas; and within the last two years, through God's blessing and the increased liberality of our people, we have been enabled to send two missionaries to lift up the standard of the cross among the enslaved and benighted multitudes of Japan.

For several years past there have been signs of a growing desire for an organized union of the different branches of Canadian Methodism. Practical measures have been adopted for securing this desirable object. And as the result of this movement our present General Conference, which represents over one thousand ministers and more than one hundred thousand church members, is the first meeting of representatives from three bodies, formerly known respectively as the Wesleyan Methodist Church in Canada, the Wesleyan Methodist Church of Eastern British America, and the Methodist New Connection Church of Canada, and is composed of ministerial and lay delegates, in this respect adopting a reform which your own church was the first of the large Methodist denominations to inaugurate. And though some of the minor bodies are not yet ripe for complete organic unity, still the spirit of uniting love is rapidly melting away the icy walls of separation and sectarian exclusiveness; and we trust before long the Methodism of our Dominion will present an unbroken front to the enemies of the cross of Christ.

In these times, when an atheistic philosophy and a diluted Christianity prevail so extensively, it will doubtless gratify you to know that, though our fields of labor are widely separated, we are one with you in contending earnestly for the faith which was once delivered to the saints; and in faithfully proclaiming, in all their divine fullness, those "glad tidings of great joy," which are now, as in the days of the here-fathers of Methodism, "the power of God unto salvation to every one that believeth."

We have appointed as our representatives to your next General Conference Rev. George Douglas, LL. D., vice president of our Conference, and Hon. Judge Wilmot, D. C. L., brethren beloved.

Our earnest and prayerful desire for you is that you may be enriched with peace and unity of spirit, and that your evangelistic labors may be crowned with abundant tokens of the divine approval and benediction. May the God of all grace "supply all your need, according to his riches in glory by Christ Jesus."

Signed by order and on behalf of the General Conference of the Methodist Church of Canada.

E. RYERSON, Prest.
DUNCAN D. CURRIE, Sec.
TORONTO, ONT., 1874.

Conference Items.

ARKANSAS CONFERENCE.

We extract the following from the *Western Methodist:*

The thirty-eighth session of the Arkansas Conference commenced in the Methodist church in the city of Fort Smith, on Wednesday morning, October 28, 1874, Bishop Kavanaugh presiding.

The preachers generally were in fine health—no death in their ranks this year. They had made many heavy sacrifices, they had endured severe privations, and they had toiled day and night in the spirit of their fathers and of the divine Master; and not in vain were their labors and sufferings. Glorious and extensive revivals followed, increasing largely the membership of the church, and strengthening believers in the virtues and graces of our holy religion. Surely it has been a year of progress and triumph in things spiritual, though in things temporal there has been but little if any improvement. The preachers were meagerly supported, and the collections for missions, and for the benefit of the superannuates, and the widows and orphans of deceased brethren, were much below the standard of duty and necessity.

The proposed change in the General Rules—the rule on temperance—was presented, and the vote taken without discussion: For the change, 11; against, 17.

Members of the church, 11,928—increase, 561; local preachers, 146; deaths, 89; baptisms: adults, 1,241—infants, 515. Sunday schools, 106—increase, 16; officers and teachers, 614—increase, 113; scholars, 4,201—increase, 615; volumes in libraries, 4,256; churches, 89—value, $58,000; parsonages, 12—value, $3,050; other church property, $11,020. Moneys expended: Support of the preachers, $11,008; Sunday schools, $906.85; building and repairing churches, $5,944.33; missionary collection, $515.10; Conference collection, $251; Bishops' fund, $256.85. The amount reported by the treasurer for missions, including all items, is $830.65.

Finance.—The past year, as seen from the statistics, has been one of great privation to the ministry. Fifty-one ministers received only $10,051.11—an average salary of $206.17. The Conference collection and Bishops' fund fell far below the assessment of this year, but went slightly above the receipts of last year. The total Conference collection amounts to $245.35—an average collection from each charge of $4.81. The total of Bishops' fund is $258.80—an average collection from each charge of $5.07.

The following are the appointments of the preachers:

Fayetteville District.—James A. Walden, P. E. Fayetteville station, J. J. Roberts; Fayetteville circuit, W. H. Corley; Boonsboro, Jerome Harnison; Viney Grove, R. McK. Tydings; Bloomfield, to be supplied (by P. H. Trone;) Bentonville, T. J. Smith; Center Point, David Sturdy; Hindsville, B. Williams; White River, J. E. Martin.

Fort Smith District.—H. M. Granade, P. E. Fort Smith station, S. H. Babcock; Fort Smith circuit, B. L. Fergeson; Greenwood, G. W. Evans; Sugar Loaf, T. M. C. Birmingham; Waldron, L. I. Lasley, J. L. Hays, sup.; Bluffton, to be supplied (by W. A. Clement,) N. E. Fair; Danville, J. W. Powell; Shoal Creek, Isaiah B. Hickman; Paris and Roseville station, H. Puckett; Boonville, F. M. Moore; Charleston, S. S. Key.

Clarksville District.—J. M. Clayton, P. E. Clarksville station and circuit, F. M. Paine, H. C. Jolly; Ozark and Pleasant Hill station, R. H. Greathouse; Ozark circuit, to be supplied (by J. M. Hoyl;) Van Buren station, R. S. Hunter; Van Buren circuit, J. W. Shook, George B. Bugg; Dover, W. J. Stone; Piney mission, S. P. Hicks; Clarksville District High School, I. L. Burrow; Quitman College, H. R. Withers, agent.

Yellville District.—J. F. Hall, P. E. Yellville station, R. C. Atchley; Yellville circuit, to be supplied (by R. W. Gondelock;) Mountain Home circuit, to be supplied (by Van B. Tate;) Big Flat, J. H. Wade; Mountain View, to be supplied (by C. D. Summers;) Marshall, Thomas E. Sewell; Bellefont, to be supplied (by W. A. Dees;) Double Springs, G. P. R. Vanzant; Carrollton, T. A. Graham; Huntsville, J. T. Stockton; Harrison, R. F. Beasley.

Dardanelle District.—C. H. Gregory, P. E. Dardanelle station, O. P. Thomas; Dardanelle circuit, Josephus Loving; Galla Rock, W. J. Dodson; Clinton, to be supplied; Point Remove, to be supplied; Quitman, Henry W. Abbott; Mount Vernon, to be supplied (by J. E. Dunaway;) Springfield, I. L. Hicks; Lewisburg station, T. F. Brewer; Lewisburg circuit, J. P. Calloway, W. R. Knowlton, sup.; Perryville, to be supplied (by James P. Caldwell;) Quitman College, J. A. Peebles.

Transferred.—W. T. Bolling, to the Memphis Conference; George E. Jamison, to the Los Angeles Conference; Peter A. Moses, to the Columbia Conference.

Superannuated.—John M. Bewley, Jesse Griffin.

LOS ANGELES CONFERENCE.

The Los Angeles Annual Conference of the Methodist Episcopal Church South held its fifth session in the Methodist Church South in Carpenteria, commencing on Wednesday morning, October 28, 1874, Bishop George F. Pierce presiding.

W. L. Stephens was admitted on trial.

Vote on the change of the rule on temperance: Noes, 22; yeas, 2.

Members, 814; adults baptized, 31; infants baptized, 52; Sunday schools, 14; officers and teachers, 72; scholars, 458; volumes in library, 1,360; number of churches, 6—value, $8,869; parsonages, 3—value, $1,450; other church property, $9,058. Bishops' fund collected, $67.05; Conference collection, $80.35; missions, $377; other objects, $1,059.85.

The board of finance reported as follows: "The amount necessary and assessed for the Conference fund is $200. Los Angeles district, $100; Santa Barbara district, $75; Arizona district, $25."

Rev. A. Adams was re-elected corresponding editor of the *Pacific Methodist.*

After an address of thrilling interest the Bishop read the following appointments:

Los Angeles District.—P. O. Clayton, P. E. Los Angeles station, A. M. Campbell; Los Angeles and New River, J. W. Leach; Los Nietos station, A. Adams; El Monte circuit, G. E. Butler; Santa Ana circuit, J. E. Miller; San Bernardino circuit, M. J. Law; San Diego, to be supplied; Julian City, to be supplied (by A. B. Gill;) Wilmington, W. A. Spurlock; A. M. Campbell, president of Wilson College; S. M. Adams, principal of Los Nietos Collegiate Institute; W. A. Spurlock, agent of Wilson College; Frank E. Adams, agent of Los Nietos Collegiate Institute.

Santa Barbara District.—William Moores, P. E. Santa Barbara and Carpenteria, D. L. Cogdale; Santa Clara, J. W. Allen; Santa Maria, W. L. Stephens; San Luis Obispo, Z. A. Parker; Tehatchipi, Thomas Brewn; Weldon, F. McKean; Cambria, to be supplied.

Arizona District.—William Monk, P. E. Salt River, A. Groves; Prescott, to be supplied; Walfupi, to be supplied; Tucson, to be supplied.

I. G. Parks, transferred to the North Georgia Conference.

WHITE RIVER CONFERENCE.

We quote from the *Western Methodist:*

The fifth annual session began in the Methodist church, Searcy, Arkansas, November 11, Bishop Kavanaugh presiding. The attendance of the members was good, nearly all of the clerical and most of the lay being at their posts. Our lay brethren, we dare say, were, some of them, active in the committee-rooms, but we do not recall an instance in which one of them spoke a word on the floor of the Conference.

The missionary anniversary was held on Saturday night. The Rev. G. A. Dannelly, president of the Conference board, in the chair. The report of last year's operations was read by the secretary, John W. Stayton, Esq. Collections from all sources amounted to $862.50. Addresses were made by President Lewis and Dr. Redford, and were well calculated to instruct and arouse all who heard them. The collection, as was announced, was "smartly" over $300—very good under the circumstances.

Transferred.—C. H. Ellis and James R. Walkup, to the Northwest Texas Conference; J. J. Prather, to the Illinois Conference, and appointed to Clay City circuit; J. H. Boyd, to the Little Rock Conference.

Next Conference to be held at Helena.

Vote on temperance rule: For, 3; against, 39.

Items from the Pacific Coast.

We find the following in the *Pacific Methodist* of November 6:

THE ITINERANTS.—Our office was enlivened on Wednesday, for a few minutes, by the presence of Bishop Pierce, Dr. McFerrin and Rev. M. N. Morris. They were on their route from the Los Angeles Conference. Dr. McFerrin, we are sorry to learn, had his pocket picked while coming off the steamer. How much he lost we did not hear. They left here by Thursday's train for their homes. The Bishop will next hold the South Georgia Conference, at Savannah, December 9.

SACRAMENTO.—We are informed that the present Conference year opens with improved prospects for our church in the capital city. The pastor, Rev. C. Chamberlain, is universally beloved, the congregations are increasing under his ministry, and the official board is devising liberal things. They have in contemplation a complete renovation of the interior of their house of worship. We hope that they will begin the work at once. It can be done. There are many liberal souls and some long purses in Sacramento, and doubtless many of our friends throughout the State would gladly assist in the good work.

SAN JOSE.—Our new house of worship in San Jose is fast assuming form and beauty under the skillful hands of the builders. They expect to have the basement ready for use next month. In the meantime Bro. Hopkins and his noble band of helpers are using every effort to secure the funds for its completion. They will succeed, for they have "a mind to work."

BISHOP PIERCE, homeward-bound, says the *Southern Christian Advocate* of November 18, passed through Macon on the night of the twelfth instant, having left San Francisco on the fifth. We did not have the pleasure of seeing the Bishop, but a friend who took tea with him at the Brown House informs us that his health has been uninterrupted during his long trip, and that he is looking remarkably well. With thousands we hail his safe return with sincere pleasure. Our readers may expect to hear something of his Western tour in a short time.

PERSONS who propose to attend the Mississippi Conference at Hazlehurst, December 16, will see a notice from Bro. Linfield on the eighth page.

Periodicals.

ST. NICHOLAS for December has a wonderfully fine supply of pictures and entertaining articles for the boys and girls. The publishers announce that the January number will be a real holiday number. It will, of course, be out in time for Christmas and the New Year.

THE National Teachers' Monthly is a new magazine published by A. S. Barnes & Co., New York. J. Mahony, late editor of the Chicago Teacher, is editor. Price, $1 per annum. The first number has been received, and promises well.

SCRIBNER'S MONTHLY MAGAZINE for December is rich in the variety and excellence of its articles. The illustrations are, as usual, very numerous and fine. The Great South in this number contains notes on Kentucky and Tennessee.

OLD AND NEW for December has: A Life of Letters, The Choice, Hymen in Washington, A Chirp from a Conservative Cricket, The Protestant Episcopal Church.

FROM the following we judge that our esteemed Bro. Miller is appreciated by his people, as he deserves to be. The lines have fallen to him in pleasant places, notwithstanding his controversy with the *Southern Review*. Says the *Central Methodist*:

Our associate, Rev. C. W. Miller, who is pastor of the Scott Street church, Covington, met with a very agreeable surprise on the evening of the fifth, which was reported for the Covington department of the Cincinnati *Inquirer* as follows:

"Rev. C. W. Miller, pastor of the Scott Street Methodist church, was the recipient of a real surprise last night, at his residence, in the shape of a visit from forty or fifty of his flock, who brought with them a quantity of things in the way of tokens of affection and substantial helps toward keeping even with the world. It was an old-fashioned donation party, taking the reverend gentleman completely unawares, and filling up the evening's time as pleasantly as possible."

God's blessings are blessings with both his hands. In the one he gives pardon, but in the other he gives holiness; and no man can have the one unless the other.—*Spurgeon.*

MARRIED.

LITTLEJOHN—PUGH.—At Trinity church, on Wednesday evening, November 18, 1874, by the Rev. John F. Girault, Angus C. Littlejohn, of this city, to Miss Cynthia M., daughter of the late John T. Pugh, of Assumption parish.

PETTIT—FORBES.—At the residence of Dr William H. Watkins, in this city, November 10, by the Rev. Dr. Parker, Dr. A. Pettit to Miss Catrina Forbes, both of this city. No cards.

GUICE—STEWART.—At the residence of the bride's father, S. L. Guice, Esq., in the city of Natchez, Mississippi, on the thirtieth of September, 1874, by Rev. W. L. C. Hunnicutt, Miss Stella A. Guice and Mr. James D. Stewart, of Jackson, Louisiana.

SHELTON—GREEN.—In the Methodist church at Jackson, Mississippi, November 19, 1874, by Rev. Charles B. Galloway, Mr. James Shelton and Miss Mollie Green, daughter of Thomas Green, Esq., all of Jackson.

THOMAS—ORMOND.—On the tenth of November, 1874, at the residence of Mr. Thomas Ormond, by the Rev. Alexander Hood, Mr. Oscar C. Thomas to Miss Julia F. Ormond, all of Sumter county, Alabama.

PIPES—SKIPWORTH.—At Kearhle, Louisiana, November 1, 1874, by Rev. John Pipes, Mr. M. L. Pipes to Miss Mary C. Skipworth

HAMPTON—WILSON.—On October 25, 1874, by Rev. James E. Bradley, Rev. John Hampton and Miss Martha E. Wilson, all of the vicinity of Pleasant Hill, Louisiana.

McNAMEE—FRAZIER.—November 12, 1874, at the residence of the bride's mother, by the Rev. W. Graham, Mr. J. M. McNamee, of Opelika, to Miss Kowena Frazier, of Smith's Station, Alabama.

Conference Register.

Conference.	*Place.*	*Time.*	*Bishop.*
North Texas	Denton	Nov. 4	McTyeire.
N. Alabama	Huntsville	Nov. 11	Doggett.
White River	Searcy	Nov. 11	Kavanaugh.
Virginia	Kilzabeth City	Nov. 18	Marvin.
N. W. Texas	Weatherford	Nov. 18	McTyeire.
Memphis	Humboldt	Nov. 18	Paine.
N. Mississippi	Aberdeen	Nov. 25	Doggett.
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 9	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Little Rock	Monticello	Dec. 9	Kavanaugh.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas*	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington City	Mar. 3	Marvin.

*German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

JEWELERS.—The firm of A. B. Griswold & Co., corner of Canal and Royal streets, ranks as a first-class house, not only in New Orleans, but in the United States. So far as integrity, reliability and fairness in business through a long and successful career in our midst go to establish universal confidence, we may say that their claims are second to none anywhere, and it is with pleasure that we refer our readers to their advertisement in our columns.

FAMILY GROCERIES.—In passing up and down Magazine street our attention has been repeatedly attracted by the handsome and well-arranged store on the corner of Magazine and Jackson streets, kept by Messrs. Delgado & Goldthwaite. There is a freshness in the appearance of things, indicating attention to business, and the variety of their stock shows a studious attention to the necessities of their customers. See their advertisement.

KID GLOVES.—One of the objects of attraction now on Canal street is the glove depot of Messrs. Gueble & Nippert, at No. 131, the center of the Touro building. Those who want neatly-fitting and good gloves can undoubtedly be gratified from the superb stock at this old and reliable depot.

STEAMBOAT DRUG STORE.—Mr. J. P. Hayes, No. 21 Canal street, advertises, in another column, his drug store, which is most conveniently located for steamboats lying in the river above or below the Canal street ferry. He makes the supplying of this class of customers a specialty.

NOTARIAL business of all kinds, the execution of deeds, passports, etc., will be attended to promptly by William H. Seymour, notary public and commissioner of deeds for Texas Illinois, Mississippi and other States, No. 79 Customhouse street, New Orleans.

PAYNE, KENNEDY & Co., cotton factors, 61 and 66 Baronne street, are experienced factors, and we feel safe in saying that they may be relied upon as a safe and honorable firm, who will do the best that they can with the business intrusted to them.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 21, 1874.

A—Applegate, Painsford & Co, J P Abney, Edwin Alden $31.75, C C Andrews two letters $15, W S Andrews, Charles Atkins $1, F L Arnold $6, Mrs A D Ambrose $6, M S Andrews, American News Company, B F Alexander, M Andrews $1, O G Anderson, J Atkinson, R A Anderson $10 50, J S Abernathy $20 70.

B—C J Brown, C H Bell, W H Balle $1, O R Blue two letters $10, C L Bates $1.90, Burnes & Wilkinson, J H Buss & Bros, E F Boone, James M Boone $25, Bruce & Harris $1, C H Briggs $68, Wiley Brown $4, John Bradfield $8, W C Black $2.50, W N Bledsoe, George C Brown, $2, W N Bonner, J Ball & Co, Beorum & Pease, F Theodora Barnes $1, J W Barlow $2, Charles E Brown & Co, John B Bilbro $2 Robert Babington, H M Booth, J W Bryan $ 0 75.

C—Capital State Bank, Mrs Ella J Catelin $2.75, Cassell & Baughn two letters $40, W W Campbell $2.50 P Calboun, E F Cooper, C C Corkera $4, John A Comfort $6, James W Clinton $2, Mrs J B Chiles, James Collins, W H Cassell $3.30, Burt S Chamberlin $2, Mrs Julia S Chrisman, Robert B Crawford, H T Chivis, John Church & Co, Thomas Coleman $2, George W. Chatfield $3 60, Aaron Coons.

D—Dodd & Mead; T H Deen, Robert A Davis, N A W Davis, J S Davis, Charles H Ditson, J L Dunnica, Robert B Downer, Donaldson & Co, P A Divine, Amos Davis, J M Dunn $1, Mrs Fannie Dillon.

E—W A Edwards $2, Mrs Adaline Edwards $6, Mrs Sarah Ezell $2, Eagle Pencil Company.

F—W M Favre, Mrs E J Fullilove 50 cents, Jas M Foster $3.50 W W Francis, George Fulford $2, Freich & Co, Mrs L S Fountain.

G—Gibbs & Barrie, James M Gann, Mrs Eliza J Garrett, James H Given, J B Grace, E T Goodwin $1.35, W L Gordon $3.50, Earle C Gooch, Charles B Galloway 10 cents, H S Gunn, W J Garner, George Gumby, Mrs S A Green $1, A M Gurley $6, Executor A C Green.

H—S E Hoge, Francis Hnworth, Charles W Hodge, Joseph Homes, Mrs E A Howell $1, J S Hamm, J Howland Jr $4, R D Howe, Miss Melissa Hall $4, D C Hardee $2, B Hawkins, Joseph Hall, Thomas W Harris $2, W W Hurst, T J Heflin, J D Hays $6.10.

J—B Jones, Mrs A R James $2, Mrs June M Jordan $4, W H Johnson two letters $2, John A B Jones, J W Jordon, J R John $9.50, Stephen Johnson $3, J F Joor $1.75, Larkin Jumur.

K—Almon Kendall, E N Kring $4, James H Kelsey, W H Kilgore $1.35, Mrs M E Kirby, Mrs M J Knapp $2, Kilgore & Gillett, T D Kellogg, Mrs Mary E Kirk $9.

L—Mrs Mary L Lewis, T A Ledyard $9, W A Lewis, J L Lemons, C Lamuel, D A Little $2, W B Lewis $20, Wm Lum, C S Langworthy, J B Lancaster $25.25, John M Langston $20, John W Luney, Lee, Shepard & Dillingham two letters.

M—A H Mayers $2, A Millspaugh, Miller's Bible and Publishing House, J P Miller, O M Marsh $1, J E Mason two letters $79.75, Albert Mason, J P Morton & Co, Adam P Massey, C S Murdock, W H Mallory $2, A H Moss, Charles F Morrison, C F Mullins, J C Mendows, Thomas Mallett, James W McLaulin, W W McGuire, J M McKee $21, R M McDonald, W H McDaniel, John C McNeel $2.

N—C J Nugent, Thomas Nelson & Sons, W F Norton $4, D H Neely.

O—James Ormond two letters, W P Owen $10.

P—L W Pearce, T C Parish $13, W W Powers $4, T M J Porter, Powers Paper Company two letters, Asa L Potter $1, M S Park $10.60, G J Penn, M A Powell, Mrs J Pollevant $1.60, R M Powers three letters $6.50, R T Parish, S M Petteugill & Co New York two letters $9.75, William Priestley $5, Ike Pipes $1, Ira W Porter $6.

R—A H Redford five letters, Anson D F Randolph, Mrs M W Reed, Mrs Eliza R Reams, Rowell & Chessman, J M Ramsey, R W Rossell, Thos Reed, W B Ralford, T Richardson, J M Riggs, A D Russell, C Rhodes, E S C Robertson & Son $27, J K Randall two letters $58 27, Miss Mary Riggs, T R Russell, George Routledge & Sons two letters, H C Rinaldi $27, James T Reynolds 40 cents, Robinson & Withers $23.81, Robinson & Co, J M Roberts, S M Reynolds, A K Ramsey, Ed Rancler $37.15.

S—M A Steer, A W Smith, J S Scruggs $13.50, Executor of W A Sorsby, Mrs Rilie C Stevens $2, L Soards, John R Sale $2, A Sanderson $2, J W Schermerhorn & Co, H R Singleton, J C Smith $2, T A Schooler, Mrs Bettie Sanders, W D Smith $2, S P Smith $3, W L Sibley $2, J S Sharp $1, James H Stephens, St Louis Advertising and Publishing Company, Thomas Stockwell, J A Swain, F Stewart & Co $2, D B Sartin, Joshua F Scurlock, E S Smith, W D Stoudenmier, D B Sellers $2, J W Shores $15.75, H R Singleton $12, A P Sage $1, Green T Scales, A G Stacy, Thomas H Simgart $1, Seay & Seay $20, J W Saudell, C S Stewart, J Shuster $1, N M Schour.

T—George W Tall $1, Benjamin Toomer $2, J L Thompson $70, A A Thompson, T S Taylor, L W H Tachner, W V Taylor, Tower, Gildersleeve & Co, J D Terry.

U—M John Ussery $1.75, University Publishing Company, Unknown (Canton, Miss) $2, Unknown (Jacksonville, Ala) $6.

V—H B Vaughn $1, Mrs P A Vinson, Samuel Van Hilbher.

W—E B Wilkerson, T R Walden, Albert M Wallis, Samuel Weaver $26, C W Warren, P Williams $9, William Wilkins $9, Wilson, Hinkle & Co, Mrs M E Wiggins, R M Waller, B F White $8, J Wilkinson, W Wadsworth $5, J C Warrick 85 cents, William M Winn, Mrs W L Wagoner, J M Waddill, E Wadsworth, C C Watkins, M C Wynn, John Watkins, J Weaver & Co, David Wallace $6, J A Wood, Richard Williams $5, Mrs Josie Wooten $2, Mrs N Wisenum, S F Walker $4, J M Weems, S Wildhood.

Z—J H Zeilh & Co, M Zanzily.

MANY thanks to subscribers for the prompt attention which they have given to our accounts. We are greatly needing the money due us, and are glad to know that those we have served appreciate our call. A few complaints have reached us of errors in accounts, but they are very few in proportion to the large number of statements sent. They are minde, too, in good temper, and in a spirit of kindness which is very gratifying to the publisher, and they will be patiently investigated by the book-keepers. Those who have settled—notwithstanding the impression that there was an error—are assured that errors are subject to correction at any time, and if they have overpaid it will be refunded when discovered.

RISKS ON REMITTANCES.—Money may be sent to the publishor of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

FLOUR.—We have received from Mr. J. W. Platt, corner of Camp and Poydras streets, a sample barrel of the flour which he advertises in another column, and can say that we have rarely if ever seen it surpassed in quality. Mr. Platt keeps good and fresh groceries.

AIKEN & WATT, COTTON FACTORS AND COMMISSION MERCHANTS.—In noticing, two weeks ago, the excellent firm above named, we were in error in stating that they remained at their old stand. Their present location is No. 46 Union street. See card on seventh page.

BUCK'S BRILLIANT STOVE, sold by H. Haller, at 49 Camp street, has given entire satisfaction, as far as we know or have heard. We have never used any other, and simply say it is good enough, and we take pleasure in calling attention to his advertisement elsewhere.

READ the advertisement of Dr. Wurrington's medical preparations.

PEOPLE wishing for a first-rate article in the line of yeast powders are referred to the advertisement of our brother, Rev. P. M. Goodwyn. They have been in use at our house for some time, and have proved eminently satisfactory. We know of others who use them and are pleased with them. Mr. Goodwyn is well known to many of our readers, and they will be glad, we doubt not, to give him their orders.

UPHOLSTERERS.—We do not think our readers can find a house with which they can deal to greater advantage in the lines of upholsterers' goods, window shades, wall paper, cornices, mirrors, frames, moldings, screens, etc., than that of Messrs. Heath & Lara, No 99 Camp street, whose advertisement appears in our columns today.

PITTSBURG COAL, OAK, ASH AND PINE WOOD.—Mr. H. H. Hussman, No. 102 Calliope street, between Magazine and Constance, invites attention, in another column, to his large supply of the above articles, which it is so important to secure at once in view of the approaching winter.

MESSRS. BRASELMAN & ADAMS, 586 and 588 Magazine street, prepay freight on all orders over $10 sent direct to their house with the money. See advertisement.

OPTICIAN.—Any one in need of the services of a reliable optician would do well to call on Mr. Bohne, No. 1 Carondelet street.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6atc New Orleans, La.

BEWARE.—The public in general are cautioned to look out for the spurious articles put up in imitation of and as substitutes for Simmons Liver Regulator. Buy only from respectable druggists, and see that it is put up in square packages, and has the signatures of A. Q. Simmons and J. H. Zeilin & Co. on its side All others are frauds upon the public. Beware! no26 lt

PHYSICIANS all admit that Quinine effects only a temporary suspension of the attacks of Chills and Fever unless it is preceded by a reliable anti-bilious medicine. For that purpose Dr. Tutt's Pills have no equal. no26 lt

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

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The largest and most complete stock of KID GLOVES to be found in the South is at the

Old and Reliable Glove Depot
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A splendid pair of two-button Gloves for.....$1 00
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With a full line of Gauntlets, Buckskin Gloves, Woolen Gloves, etc., for Ladies, Gents and Children. ☞ Get your KID GLOVES at No. 131 Canal street. no26 1m

"Perfection" Family Flour.

THE undersigned has reduced the price of this celebrated brand of FLOUR to $7.50 per barrel, delivered free of drayage. This is the very highest grade of Choice St. Louis Flour, and for richness and whiteness there is none made in the United States to excel it.

We guarantee every barrel to give perfect satisfaction, otherwise to be returned at our expense. At the present very low price it would pay well to purchase a good supply, as it may advance at any time.

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Corner of Jackson, New Orleans.

Goods delivered free of charge to any part of the city. no26 tf

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IT SPEAKS FOR ITSELF.

All lovers of good and wholesome Bread will find it to their interest to use the above Powders. My recipe for making the same has been examined by prominent physicians of this city, and in written certificates, which I hold, they have testified to their *purity* and *healthfulness*. Some of their expressions in regard to them are as follows, viz: "They are perfectly healthful to the human economy;" "Are well calculated to improve the digestion;" "Are all that could be desired in a Yeast Powder," etc.

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AGENTS WANTED!—ACT AT ONCE.—The people everywhere are eager to buy the only authentic and complete Life History of

LIVINGSTONE.

His wonderful discoveries and thrilling adventures during **30 Years** in the wilds of Africa; the great search and finding by the daring **STANLEY**, and heroic death. Over **600** pages, beautifully illustrated; only **$2.50.** *Going like wildfire!* Write for *extra* terms; or, if you wish to begin at once, send $1 for outfit. VALLEY PUBLISHING CO., St. Louis, Mo. no12 1y

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CARD.

NEW ORLEANS, Nov. 12, 1874.

I am using SHEPARD'S PATENT STARCH GLOSS in the laundry department of my hotel, and consider it a very valuable acquisition. I would not dispense with the use of it for four times its value. R. S. MORSE,
Proprietor City Hotel.

NEW ORLEANS, Nov. 12, 1874.

We have been using SHEPARD'S PATENT STARCH GLOSS in our laundry for more than three months past, and can say that it is decidedly the best article for the purposes for which it is recommended that we have ever used. We believe we have used everything of the kind in the market.
W. W. FREEMAN,
Manager Crescent City Steam Laundry Co.

MANUFACTURED BY

WILLIAM H. SHEPARD & CO.

OFFICE—106 CAMP STREET,
nu19 1m New Orleans.

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156.....CANAL STREET.....156

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C. H. ALLEN, General Manager. no19 3m

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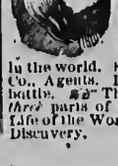

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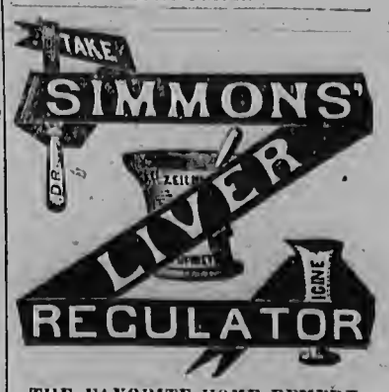

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This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

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containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

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is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

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EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

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Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy for *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice and Nausea*

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THE STARTLING DRAWBACK ON nearly all medicinal agents has ever been that in their process of purgation and purification they have also debilitated the system. To obviate this difficulty physicians have long sought for an agent that would

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which purifies the blood, and removes all corrupt humors and unhealthy accumulations from the body, and yet produces no weakness or lassitude whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of a *Strengthening Purgative* and a *Purifying Tonic.*

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TARRANT'S SELTZER APERIENT. Trade Mark. Patented.

REJECT ALL VIOLENT PURGATIVES. They ruin the tone of the bowels and weaken the digestion.

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is used by rational people as a means of relieving all derangements of the Stomach, Liver and Intestines, because it removes obstructions without pain, and imparts vigor to the organs which it purifies and regulates. Sold by all druggists. no19 2t

MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *rain* does for the *

The Child's Corner.

OUR MENAGERIE.

BY JOSEPHINE COLLARD.

We've got a whole menagerie
At our house, I declare;
For yonder comes a little chap
As hungry as a *bear!*
And I have heard the youngster say,
When on an errand sent;
"I'm just as tired as a *dog!*"
And doggedly he went.

It is but seldom that he cries,
I'm willing to confess,
And seldom would you care to hear
His signals of distress.
For, like the "mighty monarch," who
In forest loves to reign,
This auberat of ours will roar
With all his *might* and *main!*

As sly as any *fox* is he
When mischief is about,
As innocent as any *lamb*
When you would find him out;
And when correction's rod, perchance,
You'd have the urchin feel,
He wrigs es out of wisdom's ways,
As slippery as an *eel.*

But there are days when order reigns
Supreme within the house;
No doors are banged—the child appears
As quiet as a *mouse;*
Till of a sudden through the bars
Of silence he will bolt,
And scamper up and down the street
Like any other *colt!*

We never know just how or when
Occurs the change we see;
Now he is slower than a *snail,*
And then a busy *bee:*
But when a whole menagerie
We're anxious to enjoy,
We open wide the outer door,
And introduce *that boy!*

Newton's Absent-Mindedness.

Sir Isaac Newton was called a very absent-minded man—that is to say, he forgot common things because he was thinking so keenly and constantly of uncommon things. They tell a story of his table being served one day with a nice broiled chicken; but he forgot his dinner hour, and forgot it for so long a time that a friend came in and ate up his chicken. Presently after Sir Isaac came bustling in, and, seeing the remnants of the dinner, exclaimed: "How stupid of me! I quite forgot that I had dined!"

On another day, when he went out for an airing, he got off his horse at the bottom of a high hill, to lead him up. When he reached the top, and would have mounted again, he found he had only the bridle in his hand! The horse had slipped his head-gear quietly and trotted home. This was stupid; but if you can think as steadily as Sir Isaac Newton thought, you can afford to be stupid at times.

Sir Isaac was never married, and always possessed a calm and unruffled temper. (I declare solemnly to the elderly people who read this that I joined the above two statements in one sentence by sheerest accident.)

An incident in the life of Sir Isaac Newton that is often spoken of illustrates his mild temper. His dog Diamond, which was a great favorite with him, and had the privilege of his library, one day overset a candle among his most valued papers, and, before rescue could be made, they were utterly burned. "Oh, Diamond! Diamond!" said Sir Isaac; "thou little knowest the mischief thou hast done!"

I must confess that it seems to me rather a tough story. I know a great many goodish sort of people who, in such a strait, would have used a different word from "Diamond," and repented it the next day.

There were enemies of Sir Isaac Newton who said he had lost his mind by reason of this mishap; if he did lose it, he found another, for he died with a good solid one at over eighty.

It is true that he made no great discoveries in the late years of his life; indeed he almost ceased to be known as a philosopher, and was for a long period a quiet officeholder under government in London. In our time, you know, officeholders are said not to favor discoveries; but Sir Isaac had nothing to conceal. He was attached to no rings but the rings of Saturn.

As I said, he was a bachelor; and, living modestly, he grew rich. He was kindly and charitable throughout his life, and left his personal fortune to a niece (the daughter of a half sister,) who had been for a long time the mistress of his London home. His landed property, which was inherited, and which included the old stone farm-house where the philosopher was born, fell into the hands of a Robert Newton, eldest son of a cousin, who was a worthless, dissolute fellow, who squandered his inheritance, and who, in a drunken fit, fell while smoking his pipe, and was choked by a portion of the pipe stem.

If you ever go to London, and into Westminster Abbey, you will see an elaborate tomb in honor of Sir Isaac Newton, against the choir screen, to the north of the entrance; but in the rooms of the Royal Society you will find what is better worth seeing—that is, the first telescope that Newton made, and also the old dial which, in 1844, was brought away from the walls of his early home in Lincolnshire; and, last of all, a lock of his silver hair.—*St. Nicholas.*

An Anecdote About Immersion.

The children of the Sabbath school in —— were in the habit of attending, at a different hour, a neighboring school where the doctrine of immersion, as the only mode of Christian baptism, was very zealously taught. Under these instructions some of the little ones had become very much interested in the subject. They had been told that Philip and the eunuch went "down into the water, and came up out of it," that Christ was "baptized in Jordan," and "came up out of the water," and that all this meant immersion. Some of the children had become quite converts to the doctrine, and showed much opposition when the subject was controverted. On one occasion, when the pastor was saying that going into the water did not necessarily mean going under it, a bright little girl became quite excited, and exclaimed aloud: "O yes it does; Christ went down into the water, and that means that he was immersed. Grandma says it does, and my other teacher says it does, and Mr. —— says it does, and I know it does, and you can't be baptized unless you follow Christ and be immersed as he was," and the little thing shook all over with excitement.

Well, said the pastor, I will tell the school a story, and then you can judge for yourselves whether "going down into the water" means going under it. I was riding down on the bank of the river the other day, and I met a little boy with a very short fishing rod and wet feet, coming up the bank. I said to him: "Well, my son, where have you been?" looking at his wet feet. "I have been down in the river, sir." "No," said I, "you haven't." "Yes," said he, "I have; my pole was short, and I waded into the water to get my hook into that deep hole." I looked at his wet feet, laid my hand on his shoulder, and felt his hair. "No," said I, "you haven't been into the water." Looking me full in the face, he said: "Yes, sir, I have." "No," said I, "your coat is dry, your hair is dry; you cannot have been *in* the water." Looking at me for a moment, with a sort of contemptuous air, he said: "Old man, don't you know the difference between going *into* the water, and going *under* it?"

Some people, it seems, do not. What little boy or girl that pulls off shoes and stockings, and wades *into* the water's edge to gather pebbles or water lilies, but knows it? St. Luke did, and never said that Christ and the eunuch were immersed. That has been left for others in more modern times to discover.—*Union Work.*

Where's John?

"Where's John?" thought the old cow, as she put her head out of the window at the back of her stall in the barn. "The sun is an hour high, and I am so hungry that I am chewing the straw of my bed. I wish John would come! I want my breakfast. Moo-oo-oo!"

"Sure enough, where's John?" thought the old white hen. "It is time for John to come with the meal for me and my chicks. Just hear them cry! They want their breakfast. Cluck, cluck, cluck!"

"Cock-a-doodle-do! That will rouse him, I guess," thought the old fighting cock. "Cock-a-doodle-do! Come along, John! you are wanted. The cow wants her breakfast; the hen and her little chicks want theirs; so do the ducks, the turkeys and the doves. And I want mine. Cock-a-doodle-do!"

"Gobble-gobble-gobble! I do wish John would come!" thought the old turkey. "I have been off my roost more than two hours; and the ground is so dry that worms are scarce. Why doesn't he come? Gobble-gobble-gobble!"

"Coo-oo-oo! I, too, am hungry," thought the dove. "Some crumbs and seed and corn, if you please, John! Here we are all waiting. Coo-oo-oo!"

"Quack, quack! Will that boy never come with our breakfast?" thought the two old ducks, who were waiting with the rest. "We want to go and swim in the pond; but we must have our breakfast first. Quack, quack!"

And so they all waited and waited. But it was almost seven o'clock before John came and unlocked the barn-door. What had been the matter? I will tell you; but let me whisper it in your ear, for John feels a little mortified about it. You must know, then, that John, instead of jumping out of bed at once when he woke, turned over and went to sleep again; and when he woke the second time the sun was high, and he saw he had been very remiss. He will not do so again. The best way is to jump out of bed at once.—*The Nursery.*

EARNING MONEY FOR THE CONTRIBUTION BOX.—When a collection was to be made in a Sabbath school, some time since, it was proposed that each child who gave should inclose his money in a slip of paper, telling in what manner it had been earned; and having been much interested in reading these little scrolls ourselves, we thought it would be as pleasant to others to see some of the many ways in which the little folks can make pennies for themselves, so as to have something to give to missions without calling upon their parents.

On one of these papers we find: "Ten cents for reading to mother." On another: "I earned this money by whitewashing our new springhouse." On a third: "Ten cents for making bread and keeping house." On a fourth: "I earned this by taking care of Sister Maud." On a fifth: "For keeping mother's room in order." A sixth has: "Twenty cents for improvement in music." A seventh: "Ten cents for not crying when I fell down the steps." An eighth: "For carrying a telegram to the office." A ninth had: "Made twenty cents by doing what she was told without asking why." A tenth had been: "Keeping mother's yard in order." An eleventh had: "Earned five cents by waiting on grandma;" and so on for a great many more.—*Sunday School Advocate.*

THE RIVER AND THE CANAL.—There was a beautiful river; but the river was very discontented, and made even of its beauty a source of discontent. It had a sore grievance.

There was a canal which, for a long way, went almost side by side with the river, and at such a little distance from it that on placid evenings, when even the fluttering of winged insects makes a gentle noise of joy, the river and the canal could hear one another speaking.

"This straight, hideous thing," exclaimed the river, "why do men forsake me for it, stealing the water from me to feed its frightfulness!"

"I may be hideous," replied the canal, "and I certainly am straight; but then you see I am always of the same depth, whereas you brawl along, in a shallow way, over the stones here; while at the further reach you are deep enough to drown a giant. Now men, and they are not to be blamed for it, like what is of even depth and always serviceable."

The river murmured to itself something about its unrecognized beauty and merit; but did not make any distinct reply to the canal, for it could not.—*By the Author of Friends in Council.*

Farm, Garden and Household.

Oats as Horse-Feed.

It is a very general belief among our people that for horses or mules required to do farm work no food is as nutritive as corn, and that it is impossible "to keep up the stock" on any other kind of grain. This is a great mistake, however. I am satisfied, from a long and careful experience in the management of draft animals, that good, sound oats are by far the most nourishing and wholesome food for either horses or mules on a plantation, for the reason that they are more easy of digestion, are less liable to sour, and are more easily assimilated than corn in any shape. For instance, I never saw a mule or horse fed on good, clean oats troubled with colic or flatulency. I alludo only to good, clean oats. It they are musty or moldy they are the worst possible food, and will produce the worst result; but if they are sound, and about four or five months old, I am positive that no other food is as good, or possesses the combination of healthful and nutritive qualities as they do, no matter what the work which the animals are required to do.

A horse or mule doing very hard work may be allowed to eat as much as he will without injury. He should have just a little good hay or fodder in addition. For an animal doing light work a less quantity may be given, and good condition will be kept up if they are ground coarsely and mixed with chopped food, and sprinkled with a little salt and water.

Corn is the most expensive stock food that we can possibly use. Oats are cheapest and most easily raised. Even were corn as wholesome food as oats, the latter are preferable in an economical point of view. But were the cost of both equal, I should prefer the oats as the more conducive to the health and serviceability of the stock.—*Farm and Home.*

EFFECT OF TEMPERATURE ON THE CREAMING OF MILK.—The result of a series of experiments, carried on through several months, by exposing different portions of milk in pans to temperatures of 40°, 57° and 74°, and determining the amount of fatty matter still present after various times of exposure, are embodied in a report by Schubert, from which it appears that the separation of fatty matter from the milk was most rapid at 40°, but that it was more rapid at 54° than at 57°, the separation being more complete at 40° in eighteen hours than it was at 57° after thirty hours. After twenty-four hours at 40° only 0.296 per cent. of the fatty matter remained in the milk, and while diminution of it continued up to 30 and 36 hours, it was so slight as to have no practical importance. Tests made on a large scale of Schwartz's method of immersing the milk in deep vessels in ice-water showed that it produced the largest yield of butter for equal measures of milk, and also that sweet cream afforded more butter than sour cream. The method possesses the additional advantage that the milk never sours, and can be preserved days in the ice-water without the least injury, and will bear transportation to a considerable distance before becoming warm enough to change. Cheese made from it is so much better, and less liable to spoil in keeping; and since butter made from the sweet cream contains less milk, sugar and casein, according to the analysis made, it is consequently less liable to become rancid.—*New York Tribune.*

HINTS ABOUT MILKING.—Always manage to have the cow eating when she is being milked, for when thus occupied she lets down her milk freer, and is less liable to kick and move about than when she can give her whole attention to the milker. It is best to milk diagonal teats at the same time, but always take of the off teat first, for if the cow is going to kick at all, she will kick from the side you commence to milk. In milking diagonal teats the left hand milks a third teat, and thus the left hand serves as a fender in case she kicks or steps about. The best stool is made by nailing a foot-square piece of pine board on a piece of 4x4 one foot long. The knees are the most convenient bucket-holder. Get close under the cow; work the bucket well under the udder, and the milk will not be near so apt to be spilled as when you put the bucket on the floor and sit as far off as possible. Milk quickly, steadily, gently, and never leave a cow until you have her last drop. Above all things, never yell at her or beat her. Kindness is a cow's most effective master.

WHEN THE COWS COME HOME.—Many of our farmers have wasted years of valuable time just because they did not teach their cows to come home at night. And one who has lived or traveled in the country will remember the familiar Cobos! Cobos! of the farmer's son or hired man as he endeavors to coax the cows from the great pasture. We have had a little experience in these matters, and well remember how many times we have waded through the brush and bogs looking for the cows, and, boy-like, we thought them dreadfully contrary animals. But we have lived long enough to learn better, and now think the biped the more contrary animal of the two.

Boys, we will tell you a secret that will save you a great deal of trouble, and it is this: Every time the cows are driven up at night or in the morning, give them a good lick of meal or bran, and for it the cows will always be on hand at the milking-time.—*American Stock Journal.*

PEOPLE who persist in traveling barefooted around a newly-carpeted bed-room often find themselves on the wrong tack.

IT IS more shameful to distrust our friends than to be deceived by them.

MEDICAL.

DR. C. B. WARRINGTON'S

MEDICAL PREPARATIONS.

The Perfection of Medical Science.

Dr. Warrington's Cough Melange.

☞ Pronounced by all who have used it the very best preparation for the cure of CONSUMPTION, *Coughs, Colds, Bronchitis, Hoarseness, Asthma, Whooping Cough, Chronic Coughs, Catarrh, Influenza, Spitting of Blood,* Soreness and Tightness of the Breast and Lungs, Night Sweats and Croup. Being prepared from Herbs, Tar and Rock Candy, it is healing, softening and expectorating, and particularly suitable for the cure of all affections of the *Throat and Lungs.* ☜ Parents will please remember that the Cough Melange is the only sure remedy for Croup.

Full directions accompany each bottle. Price, per bottle, $1, or six bottles for $5.

Dr. Warrington's Analectic Oil.

THE GREAT PAIN DESTROYER.

It Cures the Worst Pain in from Three to Thirty Minutes.

THE GREATEST REMEDY IN THE WORLD for Cholera, Cramps, Diarrhea, Colic, Headache, Neuralgia, Toothache, Scalds, Bilious Colic, Children's Colic, Cholera Infantum, Sick Headache, Nervousness, Nervous Headache, Summer Complaint of Children, Cuts, Sprains and Bruises. *Used internally and externally.*

As a remedy for Rheumatism it has no equal.

The Analectic Oil is prepared from the most active vegetable remedies. It acts directly on the nervous system, and by restoring the nervous equilibrium it regulates the excretions and secretions of the body. It is also a powerful diffusive stimulant.

For Infants we challenge the world for its equal. It can be administered to infants one week old for Colic or Cramp. Dose, one-half drop to two drops, under three months old; and between three months and one year, two to five drops, in a teaspoonful of milk or water.

☞ *REMEMBER.* ☜

No preparation equals the Analectic Oil for Cholera, Diarrhea and Cholera Morbus. Try it and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

DR. C. B. WARRINGTON'S

RENOVATING BITTERS!!

Purify the Blood.

STRENGTHEN, INVIGORATE AND RENOVATE SYSTEM.

One of the best remedies known for the speedy cure of

DYSPEPSIA,

Loss of Appetite, Sour Stomach, Flatulence, Heartburn, Nausea, Fluttering of the Heart, Fainting Sensations, Sudden Flushes of Heat, Depression of Spirits or Melancholy, Water Brash, and Chronic or Nervous Debility. They are *Diuretic, Tonic, Alterative and Stimulant.* They perfectly eradicate all bilious disorders arising from a foul stomach, strengthening the system and regulating the functions of the Liver.

Any one suffering with Weak Nerves, Deranged Liver, Kidney Complaint, Loss of Appetite, Fever and Ague, or any of the diseases or symptoms enumerated above, can be materially benefited and entirely cured by the use of these Bitters.

FOR FEMALES.

It is an established fact that fully one-half of the females are in bad health; or, in other words, never feel well. Many suffer with inward weakness. They feel languid, devoid of energy, extremely nervous, and have no appetite. To this class the Renovating Bitters are especially recommended. Such patients should resort to the use of these Bitters, the invariable result of which will be a strong and healthy constitution, a disappearance of all nervousness, a good appetite and a perfect restoration to health.

Thousands have testified to the merits of these Bitters. I would strongly advise all suffering with the above-named complaints to try them and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

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14.....CARONDELET STREET.....

New Orleans, September 25, 1874.

FIFTH ANNUAL STATEMENT.

In compliance with Article 32 of the Charter, the Company makes the following statement of its business of the year ending August 31, 1874:

Fire premiums		$191,723
Marine premiums		23,122
River premiums		67,816
		$282,662
Less		
Fire losses	$62,462 26	
Marine losses	1,151 10	
River losses	23,029 81	
Rebate of 15 per cent	8,941 37	
Reinsurance	19,577 82	
Return premiums	5,818 72	
Reserved for		
Unterminated risks	$48,000 00	
Unadjusted losses	32,000 00	
Contingencies	15,000 00	
	95,000 00	
Expenses and tax and license	$30,859 51	
Less interest account	25,139 62	
	5,720 90	
		221,824
Net profits		$57,838

LIABILITIES.

Dividends	$20,595

ASSETS.

Bills receivable for premiums and loans on pledge	$270,068
Cash	32,389
Premiums in course of collection	12,551
Invested in Bank, Insurance and other stocks, bonds, etc. $53,551 42	
Less shrinkage 10,000 00	43,551
Real estate	4,699
Stock notes	218,524
Total	$581,735

The above statement is a true and correct transcript from the books of the Company.

LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
New Orleans, Sept. 25, 1874.

Sworn to and subscribed before me, the undersigned Notary Public, on the twenty-fifth of September, 1874.

CHAS. G. AUDREY, Notary Public.

The Board of Trustees have declared the following, to wit:

Interest on paid-in capital.....10 per cent
Dividend on same.....4 "
Dividend on earned premiums.....18 "

All of which will be audited on stock notes, certificates for which will be issued on and after Monday, the twenty-sixth of October next.

Trustees.

Hugh Allison,	C. A. Green,
S. D. Autey,	I. L. Haas,
A. J. Aiken,	Colonel T. H. Hunt,
J. A. Brasselman,	J. H. Hill,
W. T. Blakemore,	James S. Laughlin,
I. Bloom,	Robert L. Moore,
Sam. Boyd,	John Myers,
C. H. C. Brown,	H. J. Mulian,
John B. Cable,	Edward Nalle,
George W. Church,	Henry Reed,
J. E. Campbell,	G. W. Sentell,
Lloyd R. Coleman,	W. H. Thompson,
Frederick Wing,	S. F. Thompson,
C. W. Wood,	Benjamin Gerson,
Louis A. Wiltz,	Edward C. Payne,

T. S. Widerman.

NEW ORLEANS, La., Sept. 25, 1874. oc8 3m

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MANSFIELD FEMALE COLLEGE.

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THE ORIGIN OF GUANO.—About thirty years ago the great traveler, Humboldt, reported that the Peruvians used in their agricultural operations a remarkable substance called guano, which had fertilizing properties of an extraordinary character. He examined the locality where the matter was found, and pronounced it the dung of sea-birds, which made their breeding and roosting-places there. At the Chincha Islands he found the deposits to be over sixty feet in thickness, and, observing how thin a deposit was made every year, he calculated that it must have taken many thousands of years to furnish the whole mass. As no rain falls on the islands the excrements cannot wash away; a total absence of rain was therefore necessary to Humboldt's theory. It is remarkable how one after another the scientific explanations of our great men come to be set aside. For years no one disputed Humboldt's idea—it was so plausible—and yet the great time required to establish the whole deposit was always a stumbling-block to weak minds. But at length it was discovered that guano existed on the islands all along the Pacific coast, in many of which there was no great abundance of sea-birds, and on some of which, as in those off the coast of Lower California, rain often fell heavily. Thus Humboldt's theory of the sources of guano was fairly open to doubt. The result has been that the Chincha Island deposits have been examined by scientific men. While there is no doubt about some of the upper surfaces of these deposits being the excrements of birds, the lower, and indeed comparatively the whole, is found to be a geological formation. That which owes its origin to birds is, of course, one thick mass, without order or arrangement; but the lower and larger portion is stratified, or in horizontal layers, like rock in a sandstone quarry, and of course required the action of water to give it that form. It has now been ascertained that there existed along the Pacific slope small organisms, which were neither animal nor vegetable, but which a learned German author calls "protistæ," and which, dying, formed these layers at the bottom of the waters. The bed of the Pacific is undergoing gradual and often, in the case of volcanic islands, pretty rapid upheaval, and thus the beds of phosphatic guano are formed by the throwing up above the level of the water the beds of dead protiste which existed hundreds of years ago. This places the origin of guano in a more comprehendable light. What we call the ammoniated guanos are, in all probability, the excrements and remains of animals, while the phosphatic guanos are of marine origin, and a very different substance. Travelers, even so acute as Humboldt, are often deceived by the reports or the language of the strange people among whom they explore, and in this case Humboldt probably mistook the derivation of the word "guano." It does not, as is generally supposed, mean bird manure, but any kind of fertilizer. It is properly written in the Peruvian language "whurnno," and is derived from the verb to *grow*. Whatever makes plants grow is guano. It seems to have been in use for a very long period by the inhabitants of districts in which it is found. Dr. Edwards, of the New York Lyceum of Natural History, has given the subject of guano history much study, and finds it referred to in an old Peruvian book published two hundred years ago.—*Philadelphia Press.*

PUTTING OUT THE GOOSE.—During the singing of the first psalm in the parish church of Birsay, some years ago, a goose entered and quietly "waddled" up the passage toward the pulpit just as the preentor had got out of the tune and almost come to a standstill—a not very unusual occurrence at that time. The minister, observing the goose, leaned over the pulpit, and, addressing the church officer, said: "R., put out the goose." That functionary, not observing the presence of the feathered parishioner, and supposing that the minister's direction had reference to the precentor, marched up to that individual, and, to the no small amusement of the meager congregation, collared him, saying at the same time: "Come out o' that, follow."

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LOUISIANA STEAM SASH, BLIND
—AND—
DOOR FACTORY,
ROBERTS & CO., PROPRIETORS,
301, 303, 305 and 307 Gravier Street,
New Orleans. je11 1y

COAL.....COAL.....COAL.
B. D. WOOD & BROS.,
106 Common St., opposite City Hotel,
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my7 1y

E. A. TYLER,
115.....Canal Street.....115
NEW ORLEANS, LA.
FINE WATCHES, DIAMONDS, JEWELRY, Plated-ware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. fe26 1y

TO THE PUBLIC.—Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to
152 and 154 Camp St., cor. Calliope,
where he continues to Buy, Sell, Store, Remove, Pack and Repair FURNITURE of every description. Pictures and Looking-glasses framed.
JOHN BOIS,
le26 1y Nos. 152 and 154 Camp street.

THOMAS HASAM,
LUMBER.
CABINS MADE TO ORDER.
Every description of LUMBER always on hand. Sash, Blinds, etc.
Mills and Yard—Corner CEDAR AND JULIA streets (New Basin,) New Orleans. ja15 1y

JAMES M. DOWLING,
SUCCESSOR TO J. M. JOHNSTON,
WHOLESALE GROCER, COMMISSION MERCHANT,
And Dealer in Western Produce,
NO. 25 DECATUR ST. (LATE OLD LEVEE,)
je4 1y Cor. Custom-house St., New Orleans.

T. W. BOTHICK, UNDERTAKER,
No. 271 Camp Street, New Orleans.
Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinfecting. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de4 6y

PATENTS FOR INVENTIONS,
TRADE-MARKS, COPYRIGHTS, ETC.,
Procured by
mh26 10m H. N. JENKINS,
No. 27 Commercial Place, New Orleans.

THE DOMESTIC
LOCK-STITCH SEWING MACHINE
WILL LAST A LIFE-TIME.
WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.
M. S. TEDRICK,
my21 1y 103 Canal street, New Orleans.

G. D. COULON,
PORTRAIT PAINTER,
37.....Camp Street.....37
NEW ORLEANS, LA.
Old Paintings restored. fe19 1f

T. WHINEY CARTER,
ARCHITECT,
47.....POLYMNIA STREET.....47
ja15 1y New Orleans.

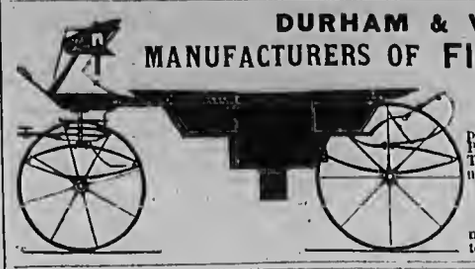
GAS FIXTURES,
GAS COOKING STOVES
AND PLUMBING MATERIALS
At New York Prices,
BY P. H. QUINLAN, 240 CAMP STREET.
Stores, Offices and Dwellings fitted up for Gas, Steam and Water in the most approved style. Country orders solicited. au26 10m

F. J. KUHNHOLZ,
BOOK-BINDER,
112.....GRAVIER ST.....112
Near Camp, New Orleans.
Blank-Books ruled and bound to order. All other books, such as Magazines, Music, Law-Books, etc., bound with care and neatness, and at moderate prices. ja22 1y

T. A. BECK, COOPER,
NOS. 23 AND 24 FRONT STREET,
Between Custom-house and Bienville streets (Sugar Landing,) New Orleans,
has constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. de4 1y

MISCELLANEOUS.

GEORGE PURVES'
PERSEVERANCE
Sash, Blind and Door
STEAM FACTORY,
AND
LUMBER YARD,
Cor. of St. Charles and Clio Sts., New Orleans.
GLAZED SASH.
Send for Price List. de11 1y


DURHAM & WOOSTER,
MANUFACTURERS OF FINE CARRIAGES,
NEW HAVEN, CONN.
Landaus, Landaulettes, Coaches, Coupees, Rockaways, Barouches, Victorias, Phaetons, and all styles of Top and No-Top Buggies constantly on hand or manufactured to order.
A Saving of 25 Per Cent.
made by ordering direct from our Factory. ☞ Send for Cuts. se17 3m

BUSINESS CARDS.
MISS M. HAYES,
FASHIONABLE MILLINERY,
DRESSMAKING AND FANCY GOODS,
139.....Royal Street.....139
Orders promptly attended to. no12 2m

ISIDORE LEVI,
Formerly of the firms of Levi, Navra & Co., and George G. Wolf & Levi, is now with
A. PEISER & CO.,
24.....MAGAZINE ST.....24
Cheapest House in the Southwest.
Glassware, Crockery, China, Cutlery, House-Furnishing Goods, etc. Original packages for *Country Trade.* no19 2m

J. J. BROWN,
(Late of Trenton, La.,)
DEALER IN
PROVISIONS AND GROCERIES,
AND COMMISSION MERCHANT,
78.....MAGAZINE ST.....78
no19 1y New Orleans, La.

A. HOITEL,
WATCHMAKER,
58.....ROYAL STREET.....58
Bet. Bienville and Conti Sts., New Orleans.
Watches and Jewelry neatly repaired. no12 1m

MRS. FRICKE & WILLIAMS (over Braselman & Adams') wish to inform the community that they are in constant receipt of the LATEST FASHIONS. Their style and fit cannot be rivaled, and their punctuality can be testified by their customers. Ladies would do well to call early with their Holiday Dresses, in order to have ample time to display their skill in producing something elegant and tasty. Prices always moderate.
no12 2m MRS. FRICKE & WILLIAMS.

ANDERSON'S
PHOTOGRAPHIC STUDIO,
No. 183 Canal Street, New Orleans,
where will be found all the latest improvements in the Photographic Art. With close personal attention and the best assistants and Artists, we promise the finest work that has ever been done in this city, at uniform and moderate prices. Children taken from ten A. M. to two P. M. The Sun Pearl and Crayon Photo a specialty. All work guaranteed. no5 1m

WILLIAM VELDEN,
DEALER IN WOOD AND COAL,
Corner Prytania and Philip Streets,
Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. oc29 1y

J. A. LUM. FRANK H. HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Union Street.
☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

HUGH FLYNN,
167 POYDRAS ST., NEW ORLEANS,
All who want to purchase CHEAP FURNITURE can call at 167 Poydras street, between St. Charles and Carondelet streets.
On account of retiring from the Furniture business, I am now selling off my large stock of New Furniture at greatly reduced rates. I am selling at rates below those of any house in the city.
Walnut Victoria Bed-room Sets, marble top.$125 00
Parlor Sets, eleven pieces..... 110 00
Double Bedsteads, with Testers and Rollers.. 12 00
Kitchen and Dining-room Furniture at equally low rates. Spring, Hair and Moss Mattresses of the best quality and at greatly reduced prices. de11 1y

PROFESSIONAL CARDS.
DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
Corner Magazine and Second Streets,
New Orleans.
Office Hours—Eight to nine A. M. and three to four P. M. je29 1f

DR. JOHN G. ANGELL,
DENTAL SURGEON,
152.....Julia Street.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. de4 1y

DR. J. J. LYONS,
NO. 219 CARONDELET STREET
Between Julia and St. Joseph,
ja2 1y New Orleans, La.

G. W. RACE, W. H. FOSTER,
E. T. MERRICK, formerly Chief Justice, Louisiana.
RACE, FOSTER & E. T. MERRICK,
ATTORNEYS, COUNSELORS
AND
SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

IRON WORKS—BELLS.
JAMES LEFFEL'S
IMPROVED DOUBLE
TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,
Manufacturers for the South and Southwest.
Nearly Seven Thousand Now in Use,
working under heads varying from 2 to 240 feet! Twenty-four sizes, from 5½ to 96 inches.
The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.
Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ebaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.
☞ Send for Circulars. se3 6m

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
H. J. WEST, Agent,
mh5 1y 115 and 117 Magazine st., New Orleans.

MISCELLANEOUS.
MONUMENTS A SPECIALTY,
AMERICAN GRANITE
AND ITALIAN MARBLE.
IMPORTERS OF
Scotch Granite Monuments
AND STATUARY FROM ITALY.
This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.
A. WHITE.
OFFICE AND WORKS,
231, 233 and 257 West Fifth St.,
jy23 1y CINCINNATI, OHIO.

LEVY BROS.'
Dry Goods Establishment,
AT
580.....MAGAZINE STREET.....580
Between St. Andrew and St. Mary.
NEW GOODS EVERY WEEK.
We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.
Give Us a Call.
N. B.—Orders from the country will be promptly filled. mh5 1y

S. COLLINS & CO.,
MANUFACTURERS OF
PRINTING INK.
Office and Depot—26 Frankfort St.,
NEW YORK.
Geo. H. Morrill & Co., Boston, Mass.
Morrill & Co., San Francisco, Cal. au27 3m

JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER,
82 Beekmann Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

JAMES S. PATTERSON,
WOOD ENGRAVER,
28.....Beekman Street.....28
au13 1y NEW YORK CITY.

STAINED GLASS
—AND—
Decorative Art Establishment,
GIBSON'S BUILDING,
Broadway & Thirteenth St., New York.
Established in 1833.
The Designs of Architects and Amateurs artistically carried out. Designs for Memorial Windows a specialty. (au27 1y) WM. GIBSON.

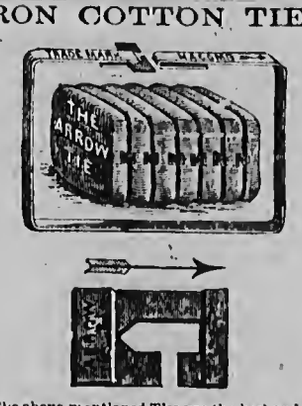
CARPET WAREHOUSE,
17.....CHARTRES STREET.....17
A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelines, Terries, Reps, Lace and Nottingham Lace Curtains; Hair-cloth Ticking; Springs; Burlaps; Step Covers, etc.
de4 1y A. BROUSSEAU & CO

LIBERAL OFFER!—TWO NEW AND beautiful Chromos, THE CHERRY GIRLS, sent, post-paid, to any address for 50 cents. ☞ LARGE DISCOUNT to Agents. We have all the Patent Novelties of the age. Men, Women, Girls and Boys make more money by working for us than at anything else. Address
ELM CITY NOVELTY CO.,
se10 3m New Haven, Conn.

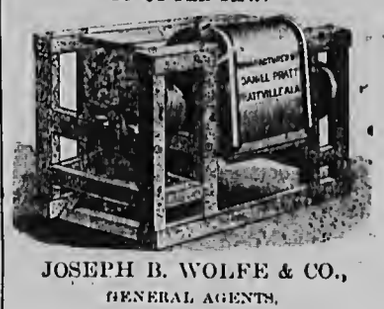
CHARLES H. TURNO,
STAINED GLASS FOR CHURCHES.
Memorial Windows a specialty. No. 333 East Twenty-Third street, New York. au27 3m

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO., Portland Maine. fe5 1y

MACHINERY, TIES, ETC.
LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

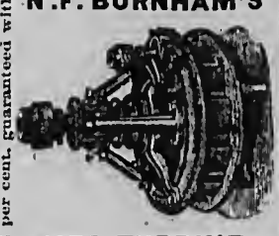
IMPORTANT TO PLANTERS.
IRON COTTON TIES.


The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
je18 6m New Orleans.

DANIEL PRATT'S
Improved Cotton Gin.
PRICE REDUCED
TO $4 PER SAW.


JOSEPH B. WOLFE & CO.,
GENERAL AGENTS,
No. 59 Carondelet Street,
je4 6m NEW ORLEANS.

PLOWS, IMPLEMENTS, ETC.
PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills.
PUMPS, SHAFTING, ETC.
AT LOW PRICES FOR CASH.
B. J. WEST,
115 and 117 Magazine St., New Orleans,
MANUFACTURERS' AGENT.
mh19 10m

N. F. BURNHAM'S

84 per cent. guaranteed with WATER WHEEL
The best in the Market, and sold at less price than any other first-class Wheel.
1874 TURBINE
☞ Send for a pamphlet and be convinced.
au6 4m N. F. BURNHAM, York, Pa.

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing,
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS.
New Orleans.
☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

WILLIAM GREGG. MRS. ADA GREGG.
GREGG'S PURCHASING BUREAU,
COR. CANAL AND BURGUNDY STS.,
NEW ORLEANS, LA.
A long acquaintance with the various kinds of
SEWING MACHINES
has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine, only $20. We repair all Machines at low rates. We take old Machines in part payment for new ones.
Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.
MRS. ADA GREGG
respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies' and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.
N. B.—All inquiries relative to articles mentioned or enumerated will be answered free of charge.
Second-hand Machines, in good order, at half price. The best Needles for all Machines.
REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.
Send for catalogue and circular.
je8 1y GREGG'S PURCHASING BUREAU.

WOOD.....COAL.....WOOD.
SAM. SMITH, NO. 351 DRYADES STREET, between Clio and Erato streets. Best quality of Oak, Ash and Pine Wood at reduced prices. Sawed and Split Wood at one-fourth the usual charge. Pittsburg and Anthracite Coal and Charcoal at the lowest market rates, delivered free of drayage to all parts of the city. Orders left at 282 Calliope street will receive prompt attention. Satisfaction guaranteed. (no6 3m) SAM. SMITH.

New Orleans Markets.

From the New Orleans Price Current.

The river is 14 feet 7 inches below high water mark.

COTTON.—The following are the arrivals since the twentieth instant:

Mississippi river and bayous	11 994
Red river	2,178
Railroads	5,022
Lake	97
Mobile	3,542
Texas	485
Total	24,119

On Saturday the market opened with an active demand and at full prices, and 2,500 bales changed hands during the morning at about previous rates, good staple kinds commanding a fraction over outside rates, but about noon buyers operated with less spirit, and in order to effect sales factors were compelled to occasionally make a slight concession. The entire sales summed up 5,150 bales. On Monday the movement commenced with a fair inquiry and rather more stringent pretensions on the part of factors, which checked operations, but, finding buyers would not go on unless at Saturday's figures, the former subsequently offered their stocks more freely, and the sales up to twelve M. reached 2,000 bales, after which the demand was slack, and for the rest of the day the advantage was on the side of the buyers, except for good staple kinds, which, being scarce and in request, maintained their previous firmness. The entire sales embraced 4,581 bales. On Tuesday the sales during the morning were confined to barely 2,000 bales, after which buyers and sellers came together more freely, and 5,800 bales changed hands, making the entire business of the day 7,800 bales. Prices exhibited some irregularity. Mixed lots, short staple descriptions and the poorer qualities were irregular and easier while even grades low middling and the higher grades exhibited increased firmness, and good staple kinds continued to command about ⅛c. above the outside figures of our quotations.

The above makes an aggregate for the past three days of 17,450 bales, against 17,250 for the corresponding time last week and 15,000 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 282,438 bales, against 220,928 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 258,827 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 13,458 bales to Great Britain, of 18,917 to other foreign ports, and a decrease of 26,781 to France. We quote:

Strict ordinary	—	@ 12⅛
Good ordinary	13⅛	@ 13⅜
Strict good ordinary	13⅝	@ 14
Low middling	14⅛	@ 14⅜
Strict low middling	14⅝	@ 14⅞
Middling	14⅞	@ 15⅛
Strict middling	15⅛	@ 15⅜
Good middling	15⅜	@ 15½
Middling fair	15⅝	@ 15¾
Fair	15¾	@ 16

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	21,119	
Arrived previously	283,238—	307,357
		323,310
Exported past three days	13,384	
Exported previously	176,192—	189,576
Stock on hand and on shipboard		133,734

NEW LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 1,621 hhds., which were mostly sold at: Inferior 4¼@5¼c., common 5¾@6¾c., fair 6¾@6¾c., good fair 6¾@7c., fully fair 7¼@7¾c., prime to strictly prime 7¾@8c., centrifugal 8¼c., seconds 6@8¾c., gray clarified 8½c., yellow clarified 8¾@9¾c., off-white 9@9½c., pure white clarified 10@10½c.

NEW LOUISIANA MOLASSES.—On Saturday 2,331 hhls came in and sold at 40@42c. for centrifugal, 47@49c. for fair, 50@52c. for prime, 53@54c. for strictly prime, and 56c. for choice.

COFFEE.—On Tuesday 1,625 sacks sold at $1 05@1 17 for mixed, $1 07½@1 08 for yellow, and $1 08@1 10 for white.

OATS.—On Tuesday 1,150 sacks sold at 70c. for prime and 72c. for choice.

BRAN.—On Tuesday 450 sacks sold at $1 12½@1 15 ₱ 100 lbs.

PORK.—A lot of 100 bbls. new mess sold on Monday at $22 50 ₱ bbl.

BACON.—On Monday 13 casks shoulders sold at 10c., and 17 do clear sides at 14½c. ₱ lb. On Thursday 12 casks and 10 half casks clear sides sold at 14½c. ₱ lb.

DRY SALT MEAT.—On Saturday 5 casks shoulders sold on the spot at 9¼c., and 10 to arrive at 9c. ₱ lb. On Thursday 10 casks shoulders sold to arrive at 9c. ₱ lb.

HAMS.—New choice sugar-cured continue scarce and in demand at 15½c. ₱ lb. On Saturday 10 tierces sold on Monday 10 tierces old sold at that price. Old common 13@13½c ₱ lb.

LARD.—On Monday 25 kegs refined sold at 16c., and on Tuesday 50 kegs do. sold at 15¾c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111@111¼, against 111⅛ at New York, and after a liberal business closed at 111¼@111½, against 111⅜ at New York.

Nothing has been reported in silver. It is quoted at 107½@108 for American half dollars. Mexican dollars closed at 97½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	10 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Colemaa's	120 00	425 00
Bradford's grist mills	150 00	225 00
BEANS, ₱ bu:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	50
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	— —	9 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	60 00	65 00
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	25	28
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl:		
Double extra	— —	4 5
Superfine	— —	4 37½
Fine	— —	4 25
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	26 50	27 00
Choice	— —	29 50
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	8	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¼	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	15 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Shingles, ₱ M	10 00	12 00
Laths	— —	3 25
OILS:		
Lard, ₱ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	95	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Nov. 24, 1874.

Texas beeves, choice, ₱ head	— —	@	40 00
Texas beeves, first quality, ₱ head	30 00	@	35 00
Texas cattle, second quality, ₱ head	20 00	@	25 00
Texas cattle, third quality, ₱ head	12 00	@	18 00
Western beeves, ₱ lb. net	— —	@	— —
Sheep, first quality, ₱ head	4 00	@	5 00
Sheep, second quality, ₱ head	3 00	@	4 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	55 00	@	80 00
Calves, ₱ head	7 00	@	9 00
Yearlings, ₱ head	5 00	@	6 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Whitney Carter, 47 Polymnia street, New Orleans.

Banners.
T. J. Potter, 32 Bible House, New York.

Barber.
Bayliste, St. Charles Hotel.

Belts.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kubaholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
J. Hicklling & Co., 72 Broadway, New York.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, 11 St. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Quaker City Publishing Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., 601 Broadway, New York.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
John George Wagner, corner Ursulines and Dauphine streets, New Orleans.

Brokers.
Thomas I. Dix, 31 Carondelet street.

Carpets.
A. Broussenu & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
E. C. Palmer & Co., 97 Camp street.

Carriages, Wagons, Etc.
Charles Blackman, New Haven, Conn.
R. O. Dorman & Co., 71 and 73 Goffe street, New Haven, Conn.
Durham & Wooster, New Haven, Conn.
J. A. Linn & Co., 132 Gravier and 13 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.
Snell, Spare & Co., New Haven, Conn.

China and Crockeryware.
Isidore Levi, with A. Peiser & Co., 21 Magazine street.
Samuel E. Moore, 55 Camp street, New Orleans
W. C. Shepard & Co., 55 Camp street.

Chromos, Etc.
E. & H. T. Anthony & Co., New York.
H. E. Perine, 66 Reade street, New York.

Cistern-Makers.
M. Henrick, corner Franklin and Eralo streets.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street
Sproule & McCown, 40 and 42 St. Charles street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
Frank Smith, 313 Carondelet street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street, New Orleans.
William Velden, corner Prytania and Philip streets, New Orleans.
R. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Caroadelet street.

Cotton Ties.
Bartlett & Rayne, 48 Caroadelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Jalla street.

Dolls' Cradles.
George T. Comins, Boston and New York.

Dry Goods.
S. Alexander's Red Store No. 3, French Market.
Brasselman & Adams, 586 and 588 Magazine street, New Orleans.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Greensboro Female College, Thos. Ward White, president, Greensboro, Ala.
Hiwassee College, Rev. J. H. Branner, prest.
Mansfield Female College.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 48 Union street.
D. H. Wallace, 38 Perdido street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton sts.

Furniture.
John Bals, 152 and 154 Camp street.
Hugh Flynn, 107 Poydras street.

Garden Seeds.
Henry A. Dreer, 714 Chestnut street, Philadelphia.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteeth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Neisoll, Pittsburg, Pa.
Charles H. Tarno, 333 East Twenty-third street, New York.

Gloves.
Kreeger's Kid Glove Depot, 149 Canal street.

Grocers.
J. J. Brown, 78 Magazine street.
J. M. Dowling, 25 Decatur street.

Hardware.
A. Badwin & Co., 74 Canal, and 91, 93 and 95 Common street, New Orleans.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Insurance Companies.
Mechanics' and Traders', 14 Carondelot street, New Orleans.

Iron Manufactories.
Walton, Hemler & Co, Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kloberly, Troy, New York.
Turbine Water-Wheel, N. F. Barnham, York, Penna.
Turbine Water-Wheel, Poole & Haat, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Weil-Anger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
William Pattison, 318 to 332 East Twenty-third street, New York.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Cinchona Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Dyspepsia and Liver Complaints, Dr. Justus J. Spreng, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Preventive of Yellow Fever, Dr. B. Brown, 697 Broadway, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 183 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Tarrant's Effervescent Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Upham's Asthma Cure.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Millinery.
Mrs. Fricke & Williams, 586 Magazine street.
Miss M. Hayes, 139 Royal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Horace Waters & Son, 481 Broadway, New York.
Philip Werlein, 78 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Newspapers.
Weekly Gazette, Cincinnati, Ohio.

Novelties.
Cowan & Co., Eighth street, New York.
Elm City Novelty Company, New Haven, Conn.
Ingersoll & Co., 205 Broadway, New York.
C. M. Linington & Bro., 315 Broadway, New York
L. J. Marcy, 1310 Chestnut street, Philadelphia.
Rumble & Co., 52 Broadway, New York.
Dr. Van Holm, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.
M. Young, 173 Greenwich street, New York.

Optical Instruments.
Spencer Optical Manufacturing Company, 16 and 18 Maiden Lane, New York
H. Waldstein, 646 Broadway, New York.

Patents.
H. N. Jenkins, 27 Commercial place.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Patterns.
Avery & Co., New York.

Pens.
H. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.
The People's Ledger, H. K. Curtis, Boston, Mass.

Photographs.
Anderson's Photographic Studio, 183 Canal street.

Portenil Paiulers.
U. D. Coulon, 37 Camp street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad, C. H. Allen, General Manager.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
Hovey & Co., Boston, Mass.

Sewing Machines.
S. Burke, Son & Co., 169 Warren street, Jersey City, N. J.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Starch Gloss.
William H. Shepard & Co., 106 Camp street.

Steamships and Shipping.
General Transatlantic Company, L. Grand, Galler court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
State Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 34 Magazine street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
Louis Tiemann, 9 Camp street, New Orleans.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Rotiel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dulin & Co., Baltimore, Md.

Special Notices.

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Restore your Sight!

THROW AWAY your SPECTACLES,

By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eye.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. **Pamphlet of 100 pages Mailed Free. Send your address to us also.**

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y.

no25 1y

Religious Notices.

ALABAMA CONFERENCE.—*Notice.*

The presiding elders are requested to send me immediately the names of the lay delegates, local preachers who expect to attend *for ordination*, and candidates for admission.

Any of the preachers who do not intend attending Conference will let me know.

Those who expect to bring their wives will please inform me.

Brethren of other Conferences who expect to attend will please send me their names.

Those who come by railroad will be met at the depot by a committee. Those who come on horseback will call at the store of Hodge & Hurt.

The Montgomery and Eufaula, Memphis and Savannah, Alabama Central, and Western railroads will issue round-trip tickets at the depots where you take the cars. The Mobile and Montgomery railroad will issue excursion tickets with coupons attached. The Selma and Gulf, and Mobile and Girard railroads will issue ordinary tickets, and return on certificate of the secretary of Conference. *Say that you are members*, pay full fare coming, and you will be returned free.

If there are no agents at the depots where you expect to get on the cars, you must send to the general ticket agent for tickets.

Some of the presiding elders have not sent me the names of delegates, applicants, etc. *Please do so immediately.* W. M. MOTLEY.

ORKLIKA, ALA., Nov. 10, 1874.

N. B.—Should any of you get here at an *unseasonable* hour to be met by the committee stop at the Adams House or the Exchange Hotel.

W. M. M.

MEMBERS of the Mississippi Annual Conference, on arriving at Hazlehurst, will repair to the Methodist church, one square west of the depot, where the committee of arrangements will meet them. On paying one fare on the New Orleans, St. Louis and Chicago railroad they will be returned free. W. E. M. LINFIELD.

THE PRESIDING ELDERS of the Mississippi Conference will please report to me, at this place, the names of the laymen elected at their District Conferences to the Annual Conference, and include the names of candidates for admission and ordination who expect to attend Conference.

W. E. M. LINFIELD,
Hazlehurst, Miss.

MISCELLANEOUS.

SAVE YOUR SIGHT!

Once Lost, It Cannot be Restored.

The Diamond Spectacles

WILL PRESERVE IT.

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A LUCID DESCRIPTION OF

LIVER AND STOMACH DISEASES,

by J. J. SPRENG, M. D., late member of the New York Academy of Medicine, and of the Medical Society of the City and County of New York. Mailed for 20 cents. Address the author, No. 201 West Twenty-Second street, New York city.

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CLOSING-OUT SALE BY

E. C. PALMER & CO.,

NO. 97 CAMP STREET.

Having decided to close out this department of our business, we propose to dispose of the entire stock, within the next sixty days,

AT COST FOR CASH.

We therefore would call the attention of housekeepers to our assortment of Carpets, Rugs, Mats, Mattings, Oil Cloths, Window Shades, Curtains and Curtain Goods, House and Table Linen, all of which has been marked down and will be sold at cost. For further particulars call and see for yourselves. no12 1m

WORK for all. At home, male or female. **$25 per week,** day or evening. **No capital.** **We send valuable package of goods** by mail **free.** Address, with ten-cent return stamp, M. YOUNG, 173 Greenwich street, New York. ae24 6m

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NOTICE EXTRAORDINARY.

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CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

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NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
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And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

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An elegant White Granite DINNER SET, comprising 121 pieces, for $15 00
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12 Tea Cups and Saucers,	4 Meat Dishes,
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A Porcelain DeTerro DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces 4 00
French China TEA SETS, 44 pieces 6 50
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Good Table OOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

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White French China Dinner Sets,
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The magnificent new Steamships of this line are dispatched regularly between LIVERPOOL AND NEW ORLEANS, touching at Bordeaux on passage *from* Liverpool only.

Return tickets good for *twelve months.* Through tickets to and from all parts of the United States and Europe. Drafts, good in any parts of Great Britain, Ireland or Europe, from £1 up, at lowest rates.

Prepaid Emigration Certificates, for convenience of parties sending for friends from the Old Country, only $25 in greenbacks from any railway station in Great Britain or Ireland, and from any part of the Continent at reduced rates.

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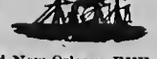
FOR NEW YORK.



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Through tickets to Liverpool and the Continent.

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Trains depart and arrive as follows, from Calhope street Depot:

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ARRIVE.

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Only one change of Sleeping-Cars to Eastern cities.

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MANUFACTURERS OF

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FOR LIVERY USE,

Nos. 128 and 130 Park Street,

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MISCELLANEOUS.

TIME

For Ladies to Prepare for Winter.

PLACE:

Alexander's Red Store No. 3,

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NOW RECEIVING LARGE SUPPLIES OF

FRESH, FASHIONABLE

AND

VERY LOW-PRICED DRY GOODS,

carefully selected by the proprietor from the stock of A. T. STEWART & CO., H. B. CLAFLIN & CO., the manufacturers of American floods at their very latest reduced prices, and from the auctions at their bankrupt prices.

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DOLLS' CRADLES.

Every little girl should have one. Name "Chichester" on every cradle. BEAUTIFUL, CHEAP and DURABLE. Chichester TOY CHAIRS to match. This Cradle cannot be equaled for a present to a little girl for a

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It will hold a doll 20 inches long. For sale by all Toy and Furniture dealers. If your dealer does not have them, ask him to send for catalogue, and take none but the "Chichester."

CHICHESTER PATENT

SWING CRADLES.

Mothers, you should have a Chichester Swing Cradle
Mothers who try them will have no other
Mothers, save your time by using a Chichester.
Mothers, buy no other till you see a Chichester.

THE CRADLE AMONG CRADLES.

No rockers to wear out carpet.
No rockers to tumble over.
No rockers for child to fall upon.
No squeaking treadle to get out of order.
No cradle equal to Chichester Swing Cradle.
Dealers, send for catalogue to
GEORGE T. COMINS,
154 North st., Boston, and
no5 4t 394 Pearl St., New York.

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Square & Upright, *are the best made. The tone powerful, pure and even through the entire scale, yet mellow and sweet.*

WATERS' CONCERTO ORGANS *cannot be excelled in tone or beauty; they defy competition. The Concerto Stop is a fine imitation of the Human Voice.*

All are warranted for 6 years. **Prices Extremely low for cash, or part cash and balance in monthly or quarterly payments. Second-hand Instruments taken in exchange for new; also for sale at great bargains. Agents Wanted in every county in the United States. A liberal discount to** *Teachers, Ministers, Churches, Schools, Lodges, etc. ILLUSTRATED CATALOGUES MAILED.*

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Six New Songs! in *Pamphlet Form, for* Sunday Schools, Concerts *or* Anniversaries, *from* "Songs of Grace and Glory." Price, $2 *per* 100. *Specimen Copy of the* Anniversary Songs *and 8 sample pages of the* Book mailed *for* 3 cent stamp. *Publishers,*

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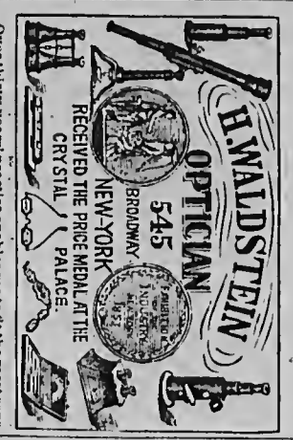
481 Broadway, New York.
P. O. Box 3567. no5 3m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545
BROADWAY
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, DECEMBER 3, 1874. NO. 49.

News of the Week.

DOMESTIC.

BOSTON, Nov 25.—In response to the telegram from Tuscumbia, Mayor Cobb has received a number of contributions for the sufferers, which will be forwarded at once. The numerous accounts of suffering in the South and West have elicited very general expressions of sympathy hereabouts.

SAN FRANCISCO, Nov. 27.—The steamship McGregor arrived last night from Australia and Honolulu. The King of Hawaii is on his way here in the United States steamer Benecia. Before his departure from the Sandwich Islands he reconstructed his cabinet. He also appointed Prince Delewhawka as regent during his absence in the United States. The prince has also been proclaimed as successor to the throne.

John Norton, chief mate of the whaler James Allen, with Alexander Collins, Thomas Baker, John Seyran, Carlos Ambler and Charles Beyer, seamen, went in a boat from the vessel and struck a whale. The line got foul and they were drawn down and all perished.

The cutter Lapwlug, with a crew of four white men and several native sailors, while on the passage from New Caledonia, stopped at the Island of Santa Cruz for provisions. The savages massacred her captain, officers and all the crew but one—a native sailor. No names are given.

POTTSVILLE, Nov. 27.—The oversupply of coal throws out of employment fifteen thousand workmen in this region. Suffering during the severe months is apprehended.

SAN FRANCISCO, Nov. 29.—About six thousand people witnessed the debarkation of the King of Hawaii. To-day the flags of the shipping and of most of the public offices were displayed. The King was brought from the Benecia in the commander's yacht, on the arrival of which salutes were fired by the war vessels in the harbor and the city guard at the pier.

NEW YORK, November 30.—Mayor Havemeyer died suddenly to-day, aged seventy years. The sudden death of Mr. Jonathan Sturges, a particular friend of the mayor, made a deep impression on him, and it is said he made melancholy remarks both yesterday and to-day of the uncertainties of life. The mayor walked three miles against a strong wind.

PHILADELPHIA, Nov. 30.—Two hundred and forty-two Mennonites arrived on the steamboat Nederland, and are at present quartered in the steamship depot at Christian street wharf. They are in charge of the Menaonite Executive Aid Society, and will be forwarded to a safe harbor in Lancaster county, where they will be sheltered in about a hundred houses belonging to the Phœnix Iron Company. There they will remain during the winter, and in the meantime locations for a settlement will be selected in the Western States.

FOREIGN.

CITY OF MEXICO, via Havana, Nov. 17.—A majority of the Legislatures of the States of the Mexican republic have approved of the establishment of a Senate chamber. They have also approved of other constitutional reforms, which are to be declared integral parts of the constitution, commencing September 16, 1875.

PARIS, Nov. 26.—A frightful disaster occurred on the Great St. Bernard road. The travelers were overwhelmed by an avalanche and eleven people were lost.

RIO JANEIRO, Nov. 29.—The religious excitement growing out of the conflict between the Catholic clergy and the civil authorities has culminated in serious disturbances in the provinces of Pernambuco and Parahiba. Sympathizers with the Bishops of Para and Pernambuco, who were recently sentenced for violation of the laws of the empire, have made riotous demonstrations. Their cry is: "Down with Masons;" and they have attacked several Masonic lodges and bid defiance to the local authorities. Troops and ships have been dispatched to the disturbed district from Pernambuco, Bahia and this city.

THE premier of England is not alone in believing that the next great European war will be a religious one. At the great public meeting at Geneva, making up an audience of three thousand, held at the close of the Association for the Reform and Codification of the Law of Nations, at which were present distinguished statesmen from most of the countries of Europe, representing Protestantism of all shades, from Calvinism down to Rationalism, Catholicism, both Roman and Reformed, and Judaism, a short speech was delivered by Prof. Holzendorff, of Munich. At first, says a correspondent of the *Observer*, his reception was a little cold, and by his sharp distinctions, which seemed designed to cover the action of Germany toward France, he failed to put himself *en rapport* with his audience. But when he made the point that the great peril of Europe now is civil war instigated by the church, that the last war of Switzerland was brought on her by the Jesuits, and that society must teach the church the lesson of peace on earth and good will to men, he struck a note that roused the assembly to an almost frantic burst of *bravos*. The manner in which the sentiments of the Austrian professor were received shows that this belief in the impending peril from popery is a general one, from the highest statesmen to the common people.—*Watchman and Reflector.*

From the Work.

HAVANA CT., ALABAMA CONFERENCE.—*Mr. Editor:* As we have just closed our sixth and last protracted meeting for this season, I will give you and the readers of the ADVOCATE a short review of the aggregate results. From the first to the last there has been a remarkable display of the power and willingness of God to convict and convert sinners, and to renew and sanctify believers in Christ. In the church there has been a general rallying among all hands to the standard of the cross. Never have I seen brethren more prompt to duty. Earnest prayers and faithful labors in the altar, in the woods, on the roadside, at home, have been common by many unaccustomed heretofore to public service. The holy fires of heavenly love have been kindled anew in many hearts long since cold and almost dead. Most of the membership are pledged to seek, and seek until they obtain, that holiness of heart without which no man can see God in peace. Conversions and reclamations have been numerous. Sixty-four adults and twenty-two infants have been baptized, and one hundred and six received into the church. I would not be surprised if the Lord of the harvest should gather some new recruits for the ministry among the young men brought in during these meetings. The brethren who have aided us have our warmest thanks. "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen." G. HAWKINS.

NOVEMBER 17, 1874.

MCCOMB CITY MISSION, SUMMIT DIST., MISSISSIPPI CONFERENCE.—*Mr. Editor:* Our mission has been successful. A large number have been converted and added to the church recently; the members animated and encouraged; Sabbath schools at nearly all our preaching-places; prayer meetings, experience meetings and class meetings very useful to the building up of the church of Christ.

Our camp meeting at McComb City commenced October 14 and continued about twenty days. Some sixty conversions were reported, and a large addition of members. Suitable committees were nominated and elected, by a rising vote of the whole camp meeting congregation, to locate two camp grounds—one near Tanglpahoa, the other on the northern part of Summit district, in the vicinity of McComb City, to be permanent property of the church. A camp meeting association was organized to see to the camp meeting interest, and to complete the locations by the month of June next. The camp mode of worship is popular with all of us up here. About twelve ministers were in attendnuce a part of the time.

Summit district has been more blessed with revival power, Bible holiness and church additions this year than in many years before. Our worthy presiding elder, A. B. Nicholson, has the whole church machinery well lubricated and at work, displaying the wisdom of the counell and Bishop in putting the proper man in such a field of work.

Bro. Church, of the Northern Church, has greatly aided in building up our holy Zion. He is a revivalist indeed—a scientific singer, a superb preacher, and skillful in management. He is beloved wherever he goes. Bro. Harmon, of your city, preached for us with power. Bro. Johnson, president of Whitworth College, was with us. Eternity will disclose the result of his powerful sermons. He excelled himself. Bros. Wesley, Sandell, New, Bowen, H. P. Lewis, Elijah Tarver and others did great and lasting work. Our few Northern Methodists at McComb City worked in harmony with us.

The DeSoto House, said to be the finest and best-kept hotel in this State, was the home of the preachers, the generous congregation paying one-half of the fare, and Bro. Buckley, the hotel-keeper, franking the rest.

Thus we reach those artisans and railroad men of high intellect, persistence and worth, who generally make jewels in the church of Jesus when converted, securing the safety of the road and travelling community.

McComb City is nearly three years old. It is owned by the Mississippi Valley Company, said to be worth $100,000,000. It is already worthy of General McComb, whose name it bears. All hands work up to time (ten hours per day,) thus teaching the country the value of time—when to begin and when to stop, as far as the giant whistle can send the signal.

In the beginning of my mission I could find but one member of the Church South, who soon moved away. Now we have many. We must hold every position, and our efforts must keep pace with the railroad villages and cities, and with the growth of the improvements and the march of knowledge; and then we will be strong and rich, and be able to extend our power, dividing the missionary fields with our noble evangelical sister churches, and see "a nation born in a day, the heather given to the Son of God for an inheritance, and the uttermost parts of the world for his possession." Thy kingdom come.

Yours in Christ,

E. R. STRICKLAND, Pastor.

NOVEMBER 17, 1874.

Conference Items.

NORTH ALABAMA CONFERENCE.

We take the following from the Nashville *Christian Advocate:*

The North Alabama Conference held its session at Huntsville, Alabama, November 11-17. Bishop Doggett presided. There were admitted on trial: W. M. P. Rippy, Robert McKelvey, Robert T. Blackwell, David C. Strange, Sion L. Hill, Samuel M. Hosmer, James K. Sams, Julian C. Brown, John L. Ferguson, John B. Stedham, James S. Glascow, Moses N. Morris, Allen P. Taylor, William M. Taylor. Readmitted: Thomas G. Slaughter, George L. W. Anthony. Received by transfer: William R. Williams, Moses L. White. White members, 31,301—last year, 29,052; colored, 61—last year, 58; local preachers, 341—last year, 328. Baptized: Infants, 759—last year, 931; adults, 2,406—last year, 2,319. Sunday schools, 340—last year, 340; teachers, 1,724—last year, 1,659; scholars, 13,917—last year, 13,712. Necessary for claimants, $2,500. Collected, $1,021.70—last year, $1,272.60. For missions, $2,368.25—last year, $2,500.65. The next session is to be held at Birmingham. The vote on the new rule was 39 yeas, 68 nays. The following are the appointments:

Florence District.—John B. Stevenson, P. E. Florence and South Florence station, John A. Thompson; Shoal circuit, Dawson Phelps; Lentzville circuit, John G. Gibson; Cypress circuit, George W. Hamilton; Oakland circuit, Robert T. Blackwell; Waterloo circuit, William M. P. Rippy; Tuscumbia station, Thomas H. Deavenport; Valley station, William H. Armstrong; Chickasaw circuit, Robert F. Winston; Frankfort circuit, Robert W. McKelvey. State Normal College, Hardie Brown, professor.

Decatur District.—William E. Mabry, P. E. Decatur station, John W. Bulne; Decatur circuit, James H. Cameron; Trinity circuit, Finch P. Scruggs; Courtland circuit, Virgil O. Hawkins; Leighton circuit, John S. Davis; Russell Valley circuit, Moses N. Morris; Littleville mission, to be supplied; Moulton and Hillsboro station, Lennder F. Whitten; Moulton circuit, Henry D. Hill; Danville circuit, William E. Cameron; Hanceville circuit, Joseph B. Perkins; Somerville circuit, Robert J. Samples, James K. Sams. Agent for Sunday schools and Tracts, Zachariah Parker.

Huntsville District.—William R. Kirk, P. E. Huntsville station, Christopher D. Oliver; Madison station, Philip L. Henderson; Madison circuit, Ambrose F. Driskell; Triana circuit, William T. Andrews; Athens station, Frank T. J. Brandon; Athens circuit, Milus E. Johnston; Pettusville circuit, Crockett Godby; Maysville and New Market circuit, William McQueen, Julian C. Brown; Scottsboro circuit, Warren D. Nicholson; Paint Rock circuit, Robert D. Evans; Stevenson circuit, Reuben J. Wilson; Woodville circuit, Jephthah N. Scott, James T. Bartee, sup.; Vienna circuit, John C. Hunkapiller, John M. Hamer, sup.

Guntersville District.—Jeremiah G. Gurley, P. E. Guntersville station, John G. Walker; Tennessee Valley circuit, Rufus Nicholson; Sulphur Springs circuit, Reuben S. Price; Valley Head circuit, Samuel M. Hosmer; Cedar Bluff circuit, Dempsey W. Ward; Center circuit, to be supplied; Colvin Mountain mission, James Cox; Gadsden circuit, Perry K. Brindley; Gadsden station, James D. Anthony; Attalla circuit, Theophilus Moody; Van Buren circuit, William C. McCoy; Bristoe's Cove circuit, Aaron N. Lowry; Summit circuit, Benjamin F. Lea.

Talladega District.—Daniel Duncan, P. E. Talladega station, John H. Anderson; Talladega circuit, Largus R. Bell; White Plains and Oxford station, Robert A. Timmons; Alexandria circuit, Robert G. Reagan; Lincoln circuit, David C. Strange; Jacksonville station, Joel W. Whitten; Cross Plains circuit, James A. Neely; Tecumseh mission, Cornelius N. McLeod; Fayetteville circuit, Thomas G. Slaughter; Harpersville circuit, R. Stripling; Columbiana circuit, Cicero L. Dobbs; Montevallo circuit, John B. Cole.

Lafayette Dist.—Moses L. Whitten, P. E. Lafayette station, James L. Brittou; Oak Bowery circuit, R. F. Mountain; Fredonia circuit, James W. Christian; Louina circuit, Edgar W. Jones, James M. Towles, sup.; Pluckneyville circuit, W. T. Patillo; Dadeville circuit, Isaac Q. Melton; Socapatoy circuit, John B. Gregory; Hatchet Creek mission, to be supplied; Chandler's Springs circuit, Sion L. Hill; Linoville circuit, John R. Sharpe; Arbarooehee circuit, Jesse F. Ellis, John L. Ferguson; Chattahoochee mission, John B. Stedham.

Birmingham Dist.—Anson West, P. E. Birmingham station, Washington L. Clifton; Jones' Valley circuit, John W. Newman; Blountsville circuit, Anderson G. Copeland; Ashville circuit, Rufus W. Coons, E. B. McClellan, sup.; Coosa Valley mission, Charles A. Allday; Ironton circuit, Allen P. Taylor; Tuskaloosa circuit, Evan Nicholson; Woodstock mission, Hugh P. Berry; Jonesboro circuit, Thomas P. Roberts; Village Falls circuit, Robert G. Isbell; Warrior River mission, to be supplied; Jasper circuit, Marcus E. Tumlin; New Castle mission, Francis M. Grace.

Tuskaloosa District.—James L. Coleman, P. E. Tuskaloosa station, Jeremiah M. Boland; North Port circuit, Daniel S. McDonald; Sheffield circuit, Green B. Wilson; Fayette circuit, James E. Andrews; Gordo circuit, George L. W. Anthony; Carrollton circuit, Zachariah A. Parker; Fairfield and Pickensville circuit, Robert D. Carver; Palmetto circuit, James S. Glasgow; Yorkville circuit, George R. Lynch; Yellow Creek circuit, Jephthah F. Randall; Luxapalilla circuit, William R. Williams; Vernon circuit, E. F. S. Roberts; Bexar circuit, Cornelius M. Livingston; North River mission, James T. Miller; Pikeville mission, Moses L. White. President Tuskaloosa Female College, Benjamin F. Larrabee.

Transferred.—William M. Taylor, to Northwest Texas Conference.

VIRGINIA ANNUAL CONFERENCE.

The Virginia Annual Conference of the Methodist Episcopal Church South convened in its eightieth session, in the very neat and tasteful church in Elizabeth City, on Wednesday morning, November 18, at half-past nine o'clock.

Bishop E. M. Marvin was present and conducted religious services.

Bishop Marvin visits the Virginia Conference for the first time, but his reputation for zeal and earnestness has preceded him.

The editor of the Richmond *Christian Advocate*, writing on the fourth day of the session, says:

The reports, so far as we have heard, will be better than last year. This, we are glad to know, will be the case with the missionary collection.

It is a matter of devout thanksgiving to God that during the past year we have not lost a member by death. We do not remember that this has been the case for many years. For one year of our history as a Conference we have no committee on memoirs.

Vote on the temperance rule: Yeas, 55; nays, 91.

MEMPHIS CONFERENCE.

The thirty-fifth session of the Memphis Annual Conference of the Methodist Episcopal Church South began in the Methodist church, Humboldt, Tennessee, on Wednesday morning, November 18, 1874, Bishop Paine in the chair.

The number of local preachers and members in the several circuits, stations and missions of the Conference is as follows: Local preachers, 278; members, 31,749—increase, 1,830; adult baptisms, 2,917; infant baptisms, 930; Sunday schools, 294; teachers, 2,127; scholars, 15,004; collected for missions, $3,089.60.

It was resolved to take the vote on the proposed substitute for the specification on temperance in the General Rules *viva voce*. The secretary called the roll, and the vote was as follows: For the substitute, ayes, clerical, 47, lay, 16, making 63; noes, clerical, 36, lay, 10, making 46.

Transferred to the Pacific Conference.—W. J. Mahon, and stationed at San Francisco; H. B. Avery, and presiding elder on the Visalia district; T. A. Atkinson, and stationed on Visalia circuit; R. E. Sawrie, and stationed on Millville circuit; W. D. Senter, and stationed on Merced City circuit.

Knights Templar.

NINETEENTH TRIENNIAL SESSION OF THE GRAND ENCAMPMENT.

Large numbers of Knights still continue to come in from day to day, many in commanderies, and others individually and by themselves. Among the larger delegations that arrived yesterday were Ivanhoe, of St. Louis, about 30 Sir Knights; Chicago, No. 19, 20 Sir Knights; Muskegan, No. 22, Michigan, 20 Sir Knights; La Porte, No. 12; Columbia, No. 2, Washington, District of Columbia; Grice, No. 16, Norfolk, Virginia, and Stevenson, No. 8, Staunton, Virginia.

The Grand Commandery of Pennsylvania, that arrived early on Monday morning, is the largest commandery that has yet arrived, consisting of considerably over one hundred and twenty Knights from every portion of that State.

The display of the Knights Templar in conducting the officers of the Grand Encampment of the United States to their asylum, the Masonic Hall, where the deliberations of the Grand Council will be held, was a novel sight to New Orleans. To all processions seers it presented so many advantages over ordinary processions that it could not fail to draw everybody out. The commanderies are so well drilled that their marching, shifting and changing is a sight in itself. This may explain why so many persons, ladies and children, turned out to witness what was only a preliminary of the grand procession of Friday.

The streets through which the procession marched were all well decorated with flags and wreaths, and the Templars were welcomed at every house they passed.—*Picayune, December 2.*

A CARD.—*Mr. Editor:* You will please publish this card. In an interview with Dr. Taylor I have learned that he did think, in the article over the signature of "Preacher," in the ADVOCATE of October 15, that I assailed his veracity. I hereby disclaim any such intention.

PREACHER.

FOLKLAND, ALA., Nov. 24, 1874.

MISSISSIPPI CONFERENCE.—The class for examination on the first year's course of study will please meet the committee at Hazlehurst, on Tuesday morning, December 15, 1874, at nine o'clock.

W. L. C. HUNNICUTT,
Chairman of Ex. Committee.

Books and Periodicals.

COMMENTARY ON THE ACTS OF THE APOSTLES. By Thomas O. Summers, D. D. Nashville, Tennessee: Publishing House of the Methodist Episcopal Church South, 1874.

The volume is a large duodecimo of 411 pages. Facing the title-page is a beautifully-executed map, illustrative of the Acts and the remaining books of the New Testament. The work is dedicated to Bishop Marvin. Our examination of Dr. Summers' Commentary on the Acts leads us to the conclusion that it is in every respect of equal merit with those which have been issued on the Gospels. The hard places have not been skipped, and the easy ones have received no needless elaboration. The editor makes no useless display of learning, but gives the sense of the passage in terse and compact form. There are evidences of abundant erudition, of critical acumen and research, and of a sound judgment. The latest results of biblical scholarship, of history, discovery and science, so far as they throw new light upon the sacred text, are brought into service. While this commentary may not of itself answer all the demands of the student and preacher, it will prove eminently helpful, and the ordinary reader, the Sabbath school teacher and the family will find it adequate and well adapted to their wants. A commentary like this, late and fresh, and abreast with the thought and attainments of the day, and written from the standpoint of Methodist theology, is an invaluable blessing to our people. Summers' Commentaries take their place among the standard works of our church, and they are worthy of a place in every library and in every household. We can have no intelligent piety without a thorough study of the Scriptures, and such aids as this commentary affords are most essential to all who would get the richest treasures out of the storehouse of inspired truth.

THE SOUTHERN REVIEW AND INFANT BAPTISM. By Rev. C. W. Miller, A. M.

This is a stout duodecimo pamphlet of 81 pages, published at our Publishing House in Nashville, and written in answer to Dr. Bledsoe's article in the July number of the Southern Review. As yet we have not had time to give to Mr. Miller's rejoinder the careful perusal which such a work demands, nor do we feel competent to decide on the merits of a controversy waged by such eminent and able controversialists. The style of the author is clear and strong, and the temper, we are glad to see, is uniformly good. Eschewing offensive personalities, he deals with the question in dispute, and exhibits skill, research and candor in the investigation. We commend the pamphlet to our readers as eminently readable and instructive. It is, of course, but fair and just that those who have read Dr. Bledsoe's article should obtain this able reply to our great reviewer.

STAR OF OUR LORD, OR CHRIST JESUS, KING OF ALL WORLDS, BOTH OF TIME OR SPACE. With thoughts on inspiration, and the astronomic doubt as to Christianity. By Francis W. Upham. New York: Nelson & Phillips; Cincinnati: Hitchcock & Walden, 1874.

The work of Mr. Upham on "The Wise Men—Who They Were, How They Came to Jerusalem," has been before the public for some time, and has excited much interest, and has been received with great favor by thoughtful readers. The present volume is intimately related to the former, and while of independent interest, is better read in connection with it. The author has opened a rich vein of truth in connection with the visit of the magi and their guiding star, and has amplified his subject with great originality and power. Some of his speculations and some of his conclusions may not command our entire approbation or assent, but we have found this volume, as well as the one which preceded, most delightful and edifying. The pleasure of their perusal is worth ten times their cost.

THE CLASS-LEADER—HIS WORK, AND HOW TO DO IT. With illustrations of principles, needs, methods and results. By John Atkinson, A. M. New York: Nelson & Phillips; Cincinnati: Hitchcock & Walden.

A 12mo of 338 pages, on good paper, and handsomely bound in cloth. The author is a minister in the Methodist Episcopal Church, and pretty well and favorably known as the author of "The Garden of Sorrows, or the Ministry of Tears." The work is well written, and the topics introduced and discussed are those of most importance to the class-leader and his work. The history and character of the class meeting are exhibited, and the institution is strongly vindicated. We welcome the book with gladness, and heartily commend it to our readers. It is calculated to promote the most vital interests of the church.

RUNNING TO WASTE. The story of a tomboy. By George M. Baker. Illustrated. Boston: Lee & Shepard, publishers; New York: Lee, Shepard & Dillingham, 1875.

A queer title for an excellent story. A good judge pronounces it one of the best. Reading the first chapter gives us a strong desire to go through the book.

TALKS WITH GIRLS. By Augusta Larned. New York: Nelson & Phillips; Cincinnati: Hitchcock & Walden.

This is a first-rate book from beginning to end, characterized by good sense, and written in a vigorous and pleasing style. Girls in their teens should read it by all means, and for that matter all ladies will find it a profitable book. As it is written by a lady, they may be better disposed to take the good advice and valuable suggestions which it contains.

THE Southern Review for October has been on our table for some time, and as yet we have not found time to read it through. As far as we have gone it is capital, and from a general sampling of its articles we are favorably impressed with their uniform ability and value. The Idea of God, by the editor, is satisfactory to us, and will be suggestive and instructive to all. Action and Passion is a most powerful treatment of the necessitarian's view of the will, and is a compact and conclusive refutation of President Day, and the celebrated work of Jonathan Edwards. The Missionary Prince revives a subject which excited much attention a quarter of a century ago. It will be read and read again with unflagging interest. The Notices of Books are more at length than usual, and make one of the best articles of this very superior number of the Review. Contents: 1. The Idea of God; 2. Physiological Aspects of Human Nature; 3. Of Action and Passion; 4. The Opposition Under George the Third; 5. Home Life in Germany; 6. The Principle of Revolutions Inherent in Governments; 7. The Missionary Prince; 8. The Song of the Swallow; 9. Chopin; 10. Prof. Tyndall; 11. Notices of Books.

PREACHING—MANNER AND MATTER—an address by Rev. John Hall, D. D., is in pamphlet form, and published by Nelson & Phillips, Methodist Book Concern, New York. The address was delivered before the Drew Theological Seminary, and is a production of more than usual merit. We wish all of our preachers, old and young, would read it. It is the practical advice of one of the best preachers in the world.

MR. GEORGE T. CURTIS, says the New York *Independent*, one of the ablest lawyers of this city, in his letter addressed to the Democratic glorification meeting, held some weeks ago, calls in question the constitutional validity of many of the laws now on the statute book of the nation, and suggests that it will be one of the duties of a Democratic Congress to institute a searching inquiry into laws which he designates as "a usurpation of powers never granted to the Federal government." Precisely what and how much he means by this statement we do not know. But if he alludes to the so-called enforcement acts, then we entirely agree with him that no small part of this legislation lacks the fundamental element of constitutional validity. Its great fallacy consists in assuming that the recent amendments, by imposing limitations upon the powers of the States and authorizing Congress to enforce the same, have made it competent for Congress to enact a body of laws for the protection of person and property against *individual trespasses*, that have no reference to the action of the States or its official agents, and that have always been recognized as falling under State jurisdiction. All the enforcement acts, with the exception of the civil rights bill of April 9, 1866, are thoroughly permeated with this legal fallacy. They have been made worse than they otherwise would have been by the blundering manner of their administration, under the direction of Attorney General Williams. The consequence has been an actual usurpation of State functions by Federal power. Justice Bradley, of the Supreme Court, and Judge Ballard, of the United States Circuit Court in Kentucky, have recently declared a portion of these acts to be unconstitutional, and we are utterly at a loss to see how any impartial judge can come to any other conclusion, after having carefully compared them, section by section, with the amendments themselves. Had the supplementary civil rights bill become a law, it would have capped the climax. The principle at the bottom of that bill, and of much previous legislation, needs only to be carried out to absorb in the powers of Congress all the functions of the State governments. The principle is radically false, and all laws based upon it need repealing.

Rev. N. M. Skipworth.

Whereas, Our beloved brother and presiding elder, N. M. Skipworth has, in the providence of God and the appointing power of the Methodist Episcopal Church South, been transferred to a distant field of labor; *And whereas*, His labor with us has greatly endeared him to us; therefore,

Resolved, That we, the members of the North Bossier Quarterly Conference, do sincerely regret his departure, which deprives us of so valuable a minister and friend.

Resolved, That we together do ask God's especial care and blessing upon him and his family, and do most kindly recommend him to the Conference and people whither he goes.

Resolved, That we request that the NEW ORLEANS CHRISTIAN ADVOCATE will please publish the above.

Signed in behalf of the Quarterly Conference. W. R. PRATHER.
ROBERT RANDLE.

SUGAR CANE is now grown and manufactured at Malaga, Spain. Tea has been introduced into Sicily as a crop, with some promise of success, and is being grown at the Cinchona plantations in Jamaica.

LOVE is an alchymist that can transmute poison into food.

The Christian Advocate.

THURSDAY, DECEMBER 3, 1874.

THE GERMAN WATCHMAN'S SONG.

Hark! ye neighbors, and hear me tell—
Ten now strikes on the belfry bell!
Ten are the holy Commandments given
To man below from God in heaven.

CHORUS.

Human watch from harm can't ward us;
God will watch and God will guard us;
He, through his eternal might,
Grant us all a blessed night.

Hark! ye neighbors, and hear me tell—
Eleven sounds on the belfry bell!
Eleven apostles, of holy mind,
Taught the gospel to mankind.

Human watch, etc.

Hark! ye neighbors, and hear me tell—
Twelve resounds from the belfry bell!
Twelve disciples to Jesus came,
Who suffered rebuke for their Savior's name.

Human watch, etc.

Hark! ye neighbors, and hear me tell—
One has pealed from the belfry bell!
One God above, one Lord indeed,
Who bears us forth in the hour of need.

Human watch, etc.

Hark! ye neighbors, and hear me tell—
Two resounds from the belfry bell!
Two paths before mankind are free;
Neighbor, choose the best for thee.

Human watch, etc.

Hark! ye neighbors, and hear me tell—
Three now sounds on the belfry bell!
Three-fold reigns the heavenly host—
Father, Son and Holy Ghost.

Human watch, etc.

Conference Skimmers.

MR. EDITOR: In the ADVOCATE of November 12 there is an article with the above title. Its author bears down upon his victims with a heavy hand. He appears to feel that he has discovered a prodigious evil in the church, and that he is commissioned to expose and put it down; and he seems to congratulate himself on account of the felicitous manner in which his great task has been performed. He reminds me of a lad whom I knew when at school. My hero was aspiring. No ordinary place in the juvenile games in which he took part could satisfy him. When "feats of skill and sleight of hand went round" among his classmates he was ever ready for the post of honor. This having been conceded him, his face glowed with youthful fire, his voice rang out in the merry laugh, and his whole nature seemed to be upon the summit of boyish bliss. But when the coveted position was conferred upon another his countenance became cloudy, the tones of his voice sank into a deep bass, and in his estimation the whole game was erroneously played. Do such boys, Mr. Editor, grow to be men? If they do, without a miracle of grace they will be bright and happy as the wheel of fortune rises with them, but will grow morose and bitter upon the downward turn. And if any of them should become itinerant Methodist preachers, as they change from "the fat to the lean" in their Master's work, will they not be tempted to feel and write as does this critic concerning "Conference skimmers?" After all, is "anybody hurt" by this missile of our friend *in cog.*, or is it one of those shots which wounds more in the recoil than by the discharge? For one, Mr. Editor, I am inclined to answer this question in the affirmative. Are not these "Conference skimmers" mythological characters? And has not our critic taken aim and emptied his piece at "men of straw?" If there are such ministers as he describes, it is sincerely hoped, for the honor of the Methodist Episcopal Church South, that they "are few and far between." But if it could be demonstrated that there are "Conference skimmers" here and there, even then would not the article of our good friend be an error philosophically? Is there not a *non causa pro causa* in it? In the collisions of feelings and interests that are of daily occurrence, many effects are attributed to causes with which they have little or no connection. This is often done where the bias of personal interest is wanting. The acorn, whose germ develops into the oak, is not the cause of the stately tree, but the divine will-force which called into being the first acorn-bearing tree. Events transpiring around us have their causes more remote than we frequently suppose. For example, the motives of these "Conference skimmers," that are unhesitatingly attributed to selfishness by our critic, may have another and quite a different origin. Toward the close of the year, while the presiding elder is gathering up information to be utilized in stationing the preachers at the ensuing Conference, the stewards and people, who often assist the eyes and ears of the presiding elders and Bishops, quietly whisper these significant and potent words into the ears of one of these officials: "*We desire a change;*" and then comes along, after Conference, one of these "Conference skimmers," who takes the place so reluctantly relinquished by his predecessor. Now all this is natural, and in scores and hundreds of instances it is right. The people have the right to designate the intellectual and moral character of the man by whom they are to be served, and it is the duty of the chief pastors to act upon the information thus obtained. The cause of removal in every such case is far back in the hungry, perishing souls of a people who are tired of "stale bread," and whose spiritual appetite craves the rich and luscious provisions which God in the gospel has provided for his earthly children. Because these removed brethren were treated with kindness and courtesy for their office' sake, should they leap to the illogical conclusion that they were desired longer? Such a course would often lead to the gravest mistakes. The testimony of the presiding elder, and the private letters handed the Bishop in the cabinet when the appointments were made, would, if opened to the aggrieved brother's inspection, make quite a different impression.

This criticism of Alabama seems to contain an error in religion. It teaches—indirectly, at least—that success in the gospel ministry depends, to a large extent, upon securing at an early period the highest places in the church. These once obtained, the fame and fortune of the young ecclesiastic are made. Is this position really true? So far from it is the truth in the case that a high place in a rich city church, with an intelligent audience, is indeed the most dangerous position which a man of small attainments and little experience could possibly occupy. Such a place is a heavy burden to a man of the greatest resources. Jonah felt this perhaps when his ministerial field was to include Nineveh; and even Moses, the most gifted and educated Hebrew of his age, felt the responsibility and danger so greatly, when called to preach to Pharaoh and his court, that he hesitated, feared and trembled before he entered upon his work. When our Lord saw "the scribes and Pharisees" taking the chief seats at feasts and in the synagogues, he rebuked these "skimmers" of his day, and taught that a course diametrically the opposite is the true road to success. The man who is invited from a low to a higher seat is the honored guest in the house of his host, and the preferred disciple in the church of his Lord. When the two disciples—James and John—petitioned Christ that they might "sit the one on his right hand and the other on his left in his glory," he refused them—informed them that these positions would be bestowed upon them "for whom they were prepared," and then taught the whole twelve that humility leads to success in his kingdom. His words to them were: "Whosoever will be great among you, let him be your minister; and whosoever of you will be the chiefest shall be *servant* of all." The true Christian feeling was evinced by Moses when he was informed that Eldad and Medad prophesied: "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

This criticism misrepresents our whole Methodistic economy. The fair inference to be drawn from it is that a few aspiring and selfish preachers intrigue and maneuver themselves into the best appointments in all the Conferences which are near them, while the modest and humble, the truly good and great preachers in these Conferences are in comparative neglect and obscurity. Is there not in this, Mr. Editor, an implied complaint against our general superintendents more serious, if possible, than that which is urged directly against "Conference skimmers" themselves? Is it possible that our Bishops are so weak, and such poor judges of human nature, that they are duped from year to year by these shallow, heartless and pretentious city preachers? No, indeed. Our Bishops, in a vast majority of cases, know all the facts as they are, and our great and good men are in places suited to their capacities. These chief pastors see and hear not only through their own, but also through the eyes and ears of the presiding elders and people, and they are thoroughly posted before the appointments are made at the Annual Conferences. These wise and laborious superintendents do not often overlook a man who is as great in the command of an army as he is in executing the duties of a private soldier. With them, as with all other true men, "knowledge is power," and goodness also is power; and he who possesses these can never long be overlooked or forgotten. Where the people have any voice in reference to the character of the man who shall serve them, preachers who have these will ever be in demand. No "Conference skimmers," with all the "sugar-sticks" and "ladies," will ever be able to displace men of this mold. Such men may begin life at the lowest grade of pastoral work, but, despite all opposition, they will rise to the first ecclesiastical positions in the church. Chalmers and Spurgeon, I believe, began as obscure country preachers, and by genius, energy, faith and integrity they rose, in the maturity of their manhood, to the first pulpits of their age and country. When Bishop McKendree preached the great sermon in the city of Baltimore, which designated him as a fit companion and colleague for the laborious and faithful Asbury, he was dressed in the homely jeans spun and woven by the mothers and sisters in Israel "in the far West," to whom he had ministered in holy things. O, Mr. Editor, that we could all throw away jealousy and littleness of every character, live and labor in peace and love, and through all our toils sing:

"If we dare to obey thy laws,
E'en servile labors shine;
Hallow'd is toil, if this the cause,
The meanest work divine!"

By such a cause we would husband all our resources, preserve "the unity of the spirit in the bond of peace," and save ourselves from the opprobrium which ministerial weakness, in unguarded hours, has occasionally heaped upon us in Alabama.

ALPHA SIGMA.

The Baptist Church.

REPLY TO MR. DOWLING.

MR. EDITOR: After an absence from home for some weeks, on my return my attention was called to a communication in the ADVOCATE of November 5, 1874, over the signature of Angus Dowling, in which my name is pretty freely used. I most respectfully request that this short reply be inserted in your very popular and widely-circulating paper, promising not to trouble you any more on this subject. Rev. Mr. Dowling is no "one-horse, pine-woods preacher," but is ex-presiding elder of the Marianna district of the Alabama Conference of "the Methodist Episcopal Church South," if I mistake not. This distinguished gentleman charges that on the second Sabbath in October, 1874, at Pleasant Ridge church, the Rev. P. M. Callaway took occasion to make an "onslaught" upon the Methodist Church, because of her doctrine and practice. "Onslaught!" Well, really, I was unconscious of having done any such big work as that; but I do know, and doubtless there are hundreds of others who heard what I said on that occasion, who would testify that I made no "onslaught," or statement even, without giving my authority, not in verbal statements of my own, or repeated from others from memory, but *read* from the *books themselves;* for I am not ignorant of the fact, which has long since been proverbial, "that no Baptist minister ever was reported correctly upon a doctrinal subject, when such report had passed through two or three hands before reaching the reporter." But to return to the "onslaught." I have searched in vain to find a single allegation in the reverend gentleman's communication on that subject, or one scintilla of proof or argument to sustain such a charge; but off he flies at a tangent, and alleges that I "asserted in *substance* that John the Baptist *organized* the first Baptist Church," etc. Well, I frankly confess, if *that* was the *substance* of my little sermon referred to, it must be a dead match to his communication in reference to it; for if there is *substance* or *gum* in it (the communication,) I have not the penetration to find it.

Now what surprises me is that the reverend gentleman would call upon a man for information whom he supposed was so profoundly ignorant as to make such an assertion as that in a sermon in the presence of assembled thousands. So far from making such statement, I have not the remotest idea that there is a Baptist preacher in the United States, Missionary or Anti-Missionary, white man or negro, who can read the New Testament, and has sense enough to put two English sentences together, who ever believed, or expressed any such thing, either in words or *substance*, as that John the Baptist founded the present Missionary Church, or that he ever presumed to organize a church at all, although he certainly had as much right and was as well qualified to do so as any other John—John Wesley not excepted.

So you see, Mr. Editor, that the ears of the gentleman or the ears of his informant being at fault, the long list of interrogations, learned, spicy, witty, full, with all their ponderous weight, upon the devoted head of the gigantic man of straw of his own manufacture. So erudite as it may be, it has no "*substance*," *point* or *force*, so far as I am concerned.

The second section or paragraph of the learned gentleman's article certainly does evince great research and much historical information, etc., not to say a magnificent array of hard names; indeed, when he gets to writing about the "chain" he is almost logical. If his conclusion had a premise to correspond the argument would be truly overwhelming, which is not the fact, however.

But what about the Methodist *chain* of succession? They are the people that I am charged as having made an "onslaught" upon. Well, if I have taken the dimensions of the right *chain*, which I concede to be adroitly linked, and of massive proportions, it is *too short* by nearly *eighteen hundred years* to hook on John the Baptist, Christ or his apostles. But perhaps by this time the gentleman wishes to know what I *did say*, which he ought to have known before he began this controversy, it occurs to me; but evidently he did not.

I asserted then, and repeat now, that John's ministry, both his preaching and baptism, belong to the gospel dispensation. But I did not propose to prove, in support of the proposition, that the Pope of Rome resided in Ozark, or that New York was situated in Florida, or that the moon was made of green cheese, but simply proved the proposition by reading the word of God: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John."—Matthew xi, 12, 13. "The law and the prophets were until John. Since that time the kingdom of heaven is preached, and every man presseth into it."—Luke xvi, 16. "The beginning of the gospel of Jesus Christ, the Son of God."—Mark i, 1. Mark then at once introduces the ministry of John *as that beginning*.

Again, I stated further that the Missionary Baptists did not claim to be Protestants from the Church of Rome, but claimed to be descendants of those who always rejected the Roman Church, and all her usurpations and unscriptural dogmas; and that such a Christian people had always existed from the days of John the Baptist until now. Presuming the gentleman will hardly expect me to write a history in detail for his information, I will, as I did at Pleasant Ridge, refer him to such authorities as will, I think, furnish the gentleman with the information he *seems* to desire, *provided* he can divest himself of the influence of early training long enough to examine them. On the occasion referred to I read from D'Aubigne's History of the Reformation; History of the Baptists, by Orchard; History of the Baptists, by Backus; and a more recent and unanswerable work, called "Baptist Succession," by Ray, of Lexington, Kentucky.

But to return to the "onslaught." I am left to guess in what it consists. It would be rather too egotistical for me to presume that the "onslaught" was so desperate that there is not a greasy spot left; therefore I must modestly conclude that the argument, in the *estimation* of the gentleman, was too insignificant to require allegations or specifications; although he felt called upon to publish me to the world. Well, I will make one more guess at what the reverend gentleman is driving at, and when I give what little light I have on that subject, if he is still in the dark and in quest of information, my last and parting advice will be to lay Bascomb, Watson and Wesley on the shelf for awhile, and ply himself to the New Testament, with a prayerful desire to know the truth as it is in Christ Jesus.

Now for the next guess. Perhaps the gentleman refers, after all, to my *eulogy* on John Wesley. I said and still say that Wesley was a great man; and in some important respects a much more consistent man than many *would-be* great men of the present day on some important subjects. For instance, he brought with him from the Episcopal Church, firmly imbedded in his religious principles, that Romish dogma, "baptismal regeneration," and insisted upon the baptism of children, laying down as a predicate that, "as original sin cleaves to every child of man, infants were proper subjects of baptism, seeing that in the ordinary way they cannot be saved unless this be washed away in baptism, and that without it they would be liable to eternal damnation." Believing this, it is perfectly consistent, perfectly reasonable that he should bend all his energies in this soul-saving work. Why, sir, if I believed that doctrine, and felt that I was called by God to preach and practice it, it seems to me that I would never rest day nor night, but, with my *pitcher* in one hand and Discipline in the other, I would traverse the land from house to house, wherever I could hear of a new-born baby.

But how those who deny the Wesleyan doctrine of baptismal salvation—the only consistent predicate for infant baptism that I have ever seen laid down, as I conceive—can still hold to and practice the Wesleyan conclusion, is strange logic to me. I consider that the practice of infant baptism tends to subvert the ordinance of Christian baptism, and to render nugatory all the teachings of Christ and his apostles in reference to believers' baptism, and there is no other baptism taught by *them*.

It is not to be presumed that a *Christian* teacher would teach or practice that which he did not desire all men to believe and practice. No proposition, therefore, can be more easily demonstrated than this: If *all* were to adopt and practice infant baptism there could not, in the very nature of things, ever be another single case of *believers' baptism*. But I rejoice to know, through the indomitable energy of our *Baptist* forefather, that we have a country—nominally, at least—of religious liberty. All I expect or ask for is the privilege of worshiping God under my own vine and fig-tree unmolested.

PITT M. CALLAWAY.

NEWTON, ALA., Nov. 20, 1874.

Where Are the Sermons?

MR. EDITOR: In the *Sunday School Magazine* for November is a short article taken from some paper, inquiring: "Where are all the sermons?" and supposing that there are a hundred thousand of them preached every week, and what becomes of them.

The parable of the sower of the seed tells. As it was then, so it is now. The seed represents the word of God—the sermon-deliverer his messengers. Some seed fall by the wayside, and the fowls of the air gather them up. As these seed go to nourish and fatten the birds, so these seed sown by the way may nourish and fatten the birds of intellect which devour them, and their effects may live in mental and physical development, and modern progress, claimed by some to be independent of the gospel. Some fall upon stony ground, where there is not much depth of earth, and for want of the moisture and fertility to continue the life which the seed, from the moisture and heat, superinduces, lives awhile and dies. Some fall among thorns, germinate, and grow awhile; but the thorns, representing everything unfriendly to the growth, choke the producing germs, and they linger and die. These fall, not on any mentioned deficiency in the soil, for we infer that they spring with vigor into life, but are choked by the surrounding difficulties, nurtured by the same ground which gave them life, are overcome thereby and die, as many a hopeful prospect in the soul has been choked out and destroyed by the cares of this life, the deceitfulness of riches, and the pride of the human heart. Oh, that we could destroy these noxious weeds! Some fell upon good ground and produced, some thirty, some sixty and some an hundred-fold. These are they which inspire hope and give reward to the sower, and establish his faith. These are the seed which produce the harvest, and supply the sower with means of reproduction, and the good work goes on. All the sowers, in the sense of sermon-makers, like seed-sowers, are not equally skillful. All do not separate the wheat from the chaff; indeed some mix with the seed dust or ashes, in order to scatter a few seed over a large space. The seed germinate and grow, but for want of support fall about and fail of satisfactory production. Some of the sowers (sermon-makers,) alas! do not sow good seed. The enemy of the husbandman sowed tares, and it is greatly to be feared that tares are often mixed with the good seed, thereby lessening the yield. These seed in renewing their life, whether in bad or good ground, die, and it is this growing life which springs up and reproduces its kind. It is not the body that is sown that lives. It dies. The principle of life in it is reproduced in the ground when sown. The sermon folded away is the body of the seed, and is dead. The life principle is reproduced and lives. The only use that the dead body of the sermon can be is the nutriment it returns to the soil, which helps to reproduce for the sower good seed for future use.

Oh, that none but good seed be sown, and that the yield may be abundant; and, like the germ from the seed, may we all grow in grace! If we are not conscious of growth, progress, the service is irksome. We weary of travel if our conveyance does not hasten us to the end of our journey. So also is it if we are not conscious of progress on our spiritual journey.

LAYMAN.

WHEN we turn away from some duty or some fellow-creature, saying that our hearts are too sick and sore with some great yearning of our own, we may often sever the lines on which a divine message was coming to us. We shut out the man, and we shut out the angel who had sent him on to open the door.—*Edward Garrett.*

KATE FIELD says the man who has held her hand in his more than two or three seconds does not live. Who would have thought it could have been so suddenly fatal?

NO PERSON ever got stung by hornets who kept away from where they were. It is so with bad habits.

Obituaries.

DIED, near Forest, Mississippi, of typhoid pneumonia, on the fourth of November, HENRY H. GRAY, son of George W. and Mary Gray, in the thirteenth year of his age.

Henry was a good boy. He was a member of Forest Sunday school, and was always punctual and with good lessons. May God console the bereaved, and help them all to meet beyond the river of death, in the land of rest. C. MCDONALD.

DEPARTED THIS LIFE, on the fourth instant, MARTIN LUTHER, only child of Rev. Noah F. and Mary E. Mitchell, aged about six years. The father of this little boy, Rev. N. F. Mitchell, preceded his son a little over three years to that goodly land. The widowed wife's earthly hopes were then centered in her darling boy; but the fell destroyer came, and he was laid by the side of that father.

H. S. GUNN.

PRINCE'S SPRINGS, Nov. 14, 1874.

TRIBUTE OF RESPECT.

DIED, after an illness of twelve hours, in Elmore, Alabama, October 13, 1874, WALTER K., second son of Dr. William F. and B. U. Beckett, aged six years and nine months.

Little Walter was a bright and promising boy, and as a child evinced the happy faculty of gaining and keeping friends. He was dedicated to God in infancy, and, having been instructed by pious parents, was punctual in his prayers night and morning. He was much attached to religious people, and delighted in the songs of Zion. His favorite hymn, "I want to be an angel," he often sang, and would say to his mamma that he wanted to be an angel. In the death of dear little Walter Harmony Sabbath school sustains the loss of one of her brightest members. He invariably received the commendation of the superintendent. He was punctual to repeat a verse of Scripture in answer to his name.

R. F. PERDUE, P. C.

IT IS sad to chronicle the death of loved ones, but it is a task to which we are called. On the twenty-second of July last little ZELLA, daughter of Dr. R. L. Dunn, passed away from earth to her home in the skies. On the twenty-sixth of August little DENA was suddenly called away to join Zella in the heavenly home. Then all was calm and sad at home. There were left two sweet little boys and one daughter to these devoted parents. But death came again, and DIXIE has passed suddenly to rejoin the sweet angel sisters already gone to Jesus. Dixie was a lovely little boy, full of thought and promise. He often said to mamma and papa: "God will take care of us." He was not mistaken—God has taken care of sweet angel Dixie; and as he looks back to these fond parents he says: "Don't weep for me. God will take care of you and me." These three lie side by side in their little graves. But do not let us think of them as there, but as in heaven. May God's grace console and comfort these sadly-bereaved parents.

R. D. NORSWORTHY, Pastor.

MARY ETTA MATHEUS, daughter of A. W. and S. J. C. Mathews, was born in Dale county, Alabama, May 9, 1861, and died of congestion of the brain, in Georgiana, Alabama, October 17, 1874.

Being little Etta's teacher, both in the day and Sabbath school, the writer's association with her was necessarily intimate. Few children surpassed her in sprightliness of mind and genuine nobleness of heart. During her last week at school she received the prize for excellence in reading, and she was ever an apt and diligent pupil. At Sabbath school, of which she was a regular attendant for four years of her pure child-life, she was prompt, attentive and earnest, eagerly seeking to store her mind's treasure-house with gems of love and truth, whose beauty would never fade, and whose luster would never grow dim. About a month previous to her death, during a religious revival in our midst, Etta, with all the faith of innocent, trusting childhood, laid her little heart at the feet of Him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

MARY SHORES.

SISTER WILLMURTH PARKER was born August 2, 1815. Her maiden name was Bickham. She was married to Bro. Jesse Parker, January 5, 1832, with whom she lived happily, at their residence near Beauregard, Mississippi, until the ninth day of November, 1874, when she was called from earth to her eternal home. Sister Parker united with the Methodist Church some time in the year 1837, and remained a consistent member to the day of her death. It was the writer's privilege to visit her during her sickness, and while speaking to her of the eternal world, and her near approach to its shore, she said she was unable to exercise that faith which brings perfect peace to the soul, but had doubts and fears lest at last she should fall short of the promise. After reading some of the promises of God, and singing that beautiful hymn, commencing, "Father, I stretch my hands to thee," her faith took hold of the promise and she joined in the singing. When the friends bowed in prayer she gave expression to her full soul in shouts of praise to the Redeemer for his abounding love. A large procession of friends followed his remains to their last resting-place in the graveyard in Beauregard, there to await the summons which shall awake the dead.

E. F. M.

WILLIAM CUNNINGHAM, son of John and Mary Cunningham, was born near Macmlinville, Warren county, Tennessee, and died at his home (Bell's Landing, Alabama,) of hemorrhagic malarial fever, on the twentieth of October, 1874, in the twenty-sixth year of his age.

Bro. Will, as he was familiarly called, was among that happy number who shared so largely in the life-imparting power of the Spirit of God during a meeting we held at this place (Bell's Landing,) assisted by Bros. A. M. Jones and T. Y. Abernathy, embracing the first Sunday in last month.

He had for several years been engaged in the mercantile business, and his genial face, manly bearing, unquestioned integrity, and unswerving fidelity in the management of every interest confided to his care, had thoroughly embalmed him in the hearts of all who knew him. With the exception of a few hours the writer watched beside his bed the last two days and nights of his illness, and received repeatedly from him assurance of a well-defined faith and a perfect resignation to the affliction he so patiently endured.

"Of course," said he, "I have much to live for." Few young men could look to future years with more flattering prospects than could he; but how soon and sudden does the inscrutable hand of God break the whole train of human hopes, for, despite all that the very best medical skill and unremitting care of relatives and friends could do, he continued to grow worse until, at one o'clock on the morning of the twenty-sixth of October, just while there was but a sufficient number on watch to attend his wants, the divine realities of the eternal city seemed to burst upon his mortal vision, attended with a surprising increase of strength—sufficient to enable him to administer his dying charge. "Now," said he, "I am going to leave you. Tell them all to come in, and let me tell them good-by." Then, looking the writer in the face and calling him by name, he said: "What's this that steals upon my frame? Is it death? Is it death? Preach my funeral, write my obituary. Tell my sister and the church how I died." Then, turning to a relative, he gave suitable directions how to dispose of his business and means. The scene was inexpressibly sublime. He talked fast, as if he had but a few minutes to deliver an important message.

Here is a mortal man, bedewed already with the dampness of the last river, holding out one hand to receive from relatives and friends the last tearful good-by, the other engaged with his last enemy. He spoke of seeing his sainted mother, who had preceded him to the better land, and of her dying request. Then, raising his hands, he said: "O that beautiful land! If I had wings I would fly away and be at rest." Well may some who were present say that his victory was truly enviable. Thank God for converting power and dying grace!

J. L. SKIPPER, Pastor.

BELL'S LANDING, ALA., Oct. 28, 1874.

REV. EDMOND R. H. TOWNLEY is dead—one of the main pillars of Pollard circuit. He was born in New Hanover county, North Carolina, February 23, 1816; moved from there to the State of Alabama; from there to Escambia county, Florida; from thence to Choctaw, Alabama, and then again back to Escambia county, Florida, and there married Miss M. Dearman. He joined the church at the camp meeting known as the Moody camp meeting, near Pensacola, in the year 1856, and embraced religion thirteen months afterward. Immediately he set up his family altar, and continued in rapid succession to take up all the Christian duties in real earnest; and, although not regularly licensed, during the war he preached far and near, having the work at heart, and being the only pastor. After the war he was licensed to preach, and continued faithful and zealous in the work until the day of his death, which occurred July 9, 1874.

When in his presence you could but "take knowledge of him that he had been with Jesus." He always carried with him that seraphic fire which glowed in the martyrs. The church has not only sustained a loss, but the whole country, for he was both physician and preacher for the people, in whom they had the utmost confidence; and to the children he was a father. Indeed, then, we sustain a loss; but our loss was his eternal gain, for he rests from his labors and his works do follow him. He leaves a weeping wife and twelve children to mourn their sad loss, and has gone up to join his three others in glory. Well may we sing:

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

D. C. STANLEY, P. C.

The following resolutions were adopted by the third Quarterly Conference of Pollard circuit:

Whereas, It has pleased the great Head of the church, in his good providence and wisdom, to call from the ranks of the local ministry of the Pollard circuit one of its most widely-known, best and most holy men, the Rev. Edmond R. H. Townley; therefore,

Resolved, That we recognize and acknowledge both the goodness and wisdom of God in that he has taken our brother in a short disease, or across Jordan at a narrow place, and has brought him to the mansions of glory after he has served us a long, useful and exemplary life.

Resolved, That we heartily cherish the memory of our departed brother, while we deeply bemoan our loss; and we will try to emulate his goodness, usefulness, and high-toned, virtuous life.

Resolved, That we deeply feel the loss which the church sustains in this case.

Resolved, That we sympathize with his bereft family, and pray that the grace of God may be sufficient for them to reach that better country.

Resolved, That this be attached to and sent with the memoir to the editor of the NEW ORLEANS CHRISTIAN ADVOCATE for publication,

J. J. LATHRAM,
SANDY NICHOLSON,
TIMOTHY DUCK,
Committee.

HONOR is but the reflection of a man's own actions shining bright in the face of all about him, and from thence rebounding upon himself.—*South.*

AN impecunious young doctor candidly admitted that his profession was better than his practice.

The Christian Advocate.

THURSDAY, DECEMBER 3, 1874.

RESIGNATION.

Father, I have learned to trust,
And feel at length that thou art just
To take away
Each staff and stay
Which hindered me
From trusting thee;
I now resign
My will to thine.

Not till I found myself forsaken,
And all I clung to most was taken—
Of friends bereft,
Till few were left—
Could I look up,
Accept the cup,
And calmly say:
Be thou my stay.

Now with confiding love I rest
Upon my precious Savior's breast,
And feel that he
My friend will be
Through all the strife
And toils of life.
With Jesus near
I need not fear.

Yes, I have fully learned at last
On him my every care to cast.
My dearest friends
Are in his hands;
I'll trust his care,
And leave them there;
Say: "Peace, be still!"
And wait his will.

Wives of Great Men.

LADIES AND GENTLEMEN: If you were curious enough to inquire into the opinions of the great men of the world touching women, you would find running down the course of history one consistent course of abuse of them. One great man said that fops, in the next world, would be degraded into women, and another said it was better that one man should be born than a thousand women. And they have been just as wicked on the subject of marriage as they have concerning one of the parties to it. And all this would be very sad for women if it were said by the angels; but, considering that it is only said by men, I don't think it much matters, and especially if you remember that on the other side of the page there is a stream of praise of women such as I hope is more true. One of the best love passages occurs very early. It is in the Book of Genesis, where it is said that one of the patriarchs served seven years for Rachel, but for the love he bore to her the seven years seemed but as one day. No love poet has ever said anything fairer than that.

It may have occurred to you that you would find out what women ought to be by looking at the wives of great men, inasmuch as they would be sure to make admirable choices, and a collection of their wives would consequently be a collection of angels. I am sorry to tell you that great men have behaved just as small men in this matter. Many of their marriages have been very noble, and many others very miserable. Whatever inspiration they have had in other matters, they have been left to their own devices in this matter; and, as we are going to look into the subject a little, let us first ask if there is any principle which has operated to make those marriages what they have been; for a collection of marriages without principle are like a collection of heads without a string. The principle seems to me to consist in the understanding of the word friendship in its grand old sense—in the sense of the man we read of as saying that "it passed the love of women." Friendship, rightly understood, is the grandest prerogative, the noblest privilege, and the most blessed gift of mankind. You may say to me that I ought to love my relatives. But I don't.

A woman comes to me and says: "Do you love me?" I say: "I don't." "Well, I am your aunt," she says. "I can't help it," I reply. I had nothing to do with electing my aunt, or my grandfather, and as to my cousins, "distance lends enchantment to the view" oftentimes. You cannot love people because of their relationship. The true friendship of two people is that friendship which draws them together without any compulsion. There is no social tyranny to make people friends in the old sense. Take what in old countries we call loyalty; it is very often mean and miserable, but occasionally noble enough. When a prince has a wry neck, and the courtiers carry their heads aside, because the prince has a crooked neck, that is simply absurd. When the queen ties her vail under her chin on a windy day, and other ladies tie their miserable veils under their ridiculous chins on other days that are not windy, then it is simply laughable. But when princes are wise and valiant, and lead their people nobly, then loyalty and love of them becomes something noble.

There is a passage in DeQuincey in which he says that he wonders how any honorable Roman could keep from wishing to kick Jupiter. You remember that Jupiter was an omnipotent god, but an omnipotent rascal. Why did they worship these gods? Not because they loved them; because they were great, big, strong gods, who could hurt them. In such a religion there was no nobility and no friendship. But with religion in which men speak of God as their father and friend and leader, and when they call him the Good Shepherd, the Redeemer, and the Savior, then there springs up between the worshipers and the God they worship this sublime friendship, this mutual regard, this drawing together; religion becomes nobleness, and worshiping a sublimity. Now this friendship is necessary in marriage. But some of you will say: Every man is a friend to his wife. Do you really think so, soberly? I read in the newspapers some very striking methods which some men employ to show their friendship for their wives. Women are always throwing themselves away upon men, and men upon women, with whom they would never have spent an hour if they could not have married them.

I admit that it is a mystery why any man marries any woman; and it is always a mystery to the neighbors what that man could see in that fright, or that woman in that fool to marry. But what I want to show you is that where great men have been happy with their wives, they have married women with whom they could have had a noble friendship if they had not married them. It is too late to warn some of you, I know, but I may be in time to save some of you. Whether clergymen ought to marry or not I do not know; but we will take four clerical weddings, two good and two bad. One shall be the wedding of weddings, that shook the world more than any other of modern times, that of Martin Luther, the monk, to Catherine Deborah, the nun. Then the world shook, the Catholics were horrified, and the Pope laughed, and thought Luther had certainly flushed himself this time, while the timid Protestants shook their heads and said: "O doctor, you shouldn't have gone so far."

You know, in the old country, when anything unfortunate happens to the good people, it is called "an affliction which is to be overruled for their spiritual good;" but when it happens to the heterodox it is "a judgment." I beg you to keep up the distinction, because it is so full of Christian charity. Luther's marriage was followed by a judgment, but the judgment was like a damp rocket—it would not go off; for, instead of a judgment, it was followed by one of the most gracious pictures of domestic life which ever the world has witnessed. I do not say that Mrs. Luther had a great understanding, but she had understanding enough to understand that her husband's understanding was greater than hers, and that is a very great thing for any woman to understand. That man's heart was as big as his head, and his head was as big as his heart. The things that interested him interested his wife.

He had left the old church and so had she. His studies she tried to understand as far as the little children would let her, and so their life was one of almost unbroken happiness. Now there was Joseph Hooker, to turn to the Anglican Church. He was the most injudicious of Hookers in regard to marriage. We will look inside his parsonage. Three scholars went to his house one day to talk with him, and I wish I had been there to listen; and while they were deep in discussion the door opened, and a shrill voice called: "Richard, come and rock the cradle." Again he returned, resumed the conversation, and again that voice of wire came, and the talk was interrupted. Noticing the look of pity on his friends' faces, he turned to Cranmer and said: "My dear George, the saints in this world have to endure more than the usual amount of suffering, so that we who are not saints must not repine at what the divine Providence has given us to bear." That was a very pretty speech, only when you have been more than usually making a fool of yourself you had better not say D. V. that day. It is true, no doubt, but you had better leave it out. You remember, perhaps, about Socrates' wife, a terrible woman.

Socrates went out to a dinner party one day, and a young man, with customary forwardness, asked him why he married Xantippe. Says he: "I'll tell you. If you want to learn horse-breaking you will not take a tender-mouthed horse, but one with a hard mouth. I want to manage men, and I thought if I could manage Xantippe I could certainly manage men." Now take Richard Baxter. All of you here, being good, religious people, have read the Saints' Everlasting Rest, or have it on your shelves, which is the next best thing. He labored at Kidderminster, and in the course of his preaching a young woman heard him. Some women have a great tendency to fall in love with their pastors. So it was with this young woman, and Baxter was very much astonished when he found it out. Like a wise man he did not refuse the good which the gods provided for him, and so it was settled by and by that they should marry. But before they married they drew up a protocol, in which they agreed that she would not require from him one hour that ought to be given to his ministerial duties, and he required of her that she would not bother him with her money or her money matters, or her law matters growing out of her money matters.

And then for seventeen years, as he says, "she was the meetest help a man could have." That woman watched over him. Sometimes he was neglectful of courtesies and she kept him in order. She sweetened his temper when it was a little soured, and when the English church, which had offered him a miter, sent him to jail, he stood out one of the noblest Nonconformists of England, the men who have widened our liberty and helped you to yours, and that woman helped him in his prison; and then, alas! she died and left him in a loneliness worse than the first. They were friends. Now take the last of these four clerical marriages, that of the famous man, John Wesley. John Wesley had will enough to be a president or a king, and could govern men well; but whenever he had anything to do with women he broke down. They were mysteries he could not solve. All his affairs with women were fiascoes. He came out here to Georgia to preach the gospel, and became acquainted with Sophia Cumston. She was a young girl who wore long curls, danced, and did not dislike the suppers that follow balls. Now it is a good deal for one man to undertake to do for a woman, to be her tutor, pastor, master and lover.

But Wesley did it. Finding her lover to be of an ascetic turn, Sophia clipped her curls and became a sweet little Puritan. By and by, when John Wesley thought it was time to marry, he did one of those foolish things that only very wise men can do. On board the ship that brought him over were some elders of that pious German sect, the Moravians. He referred the question whether he should marry Sophia to Moravian elders. Sophia didn't like it, and it wasn't likely that she should. So there grew up a coolness between them, and as coolness began the curls grew longer, and as it went on she began to dance, and, last of all, she took another man and married him. Wesley didn't like that, and when she presented herself for communion refused her. At last, having made America very hot, Wesley went back to England to cool. Sometimes he would still think he had the gift for marriage, and sometimes that he had not; but at last, in an evil hour, he married a widow lady. After marriage everything went well for awhile, as it always does; the barometer always stands "set fair." But it began to fall, and by and by it got stormy.

Sometimes she opened his letters, and found letters from women on their spiritual affairs; and you know what curious letters women will write about their spiritual affairs—letters in which they would quote from the Song of Solomon things which Mrs. Wesley could not spiritually discern. And by and by Wesley wrote her some letters—letters which were singularly injudicious, because to tell a woman all you think about it, you know, is very injudicious. So it went on; but we will draw the curtain there, because it is said that the lady went from hard words to what often follows them. Some years afterward she went off and never came back, and Wesley wrote in his diary words concerning that event which have not been equaled since for conciseness! "I did not leave the woman; I did not send her away; I shall not send for her back." That ended the married life of John Wesley. Perhaps the most melancholy marriage in this world was Milton's, and the most unintelligible. The most learned man in Europe, and the nearest approach to Apollo, in bodily attainments, the world has ever seen, at thirty-seven years he goes away, tells no one, and brings back with him a girl—his wife.

Before a month he sat down to write his memorable treatise on Divorce. In a little time she cried for her mother and he let her go home. Then take Dr. Samuel Johnson. At about twenty-seven he was in Burlington, seeking work, and was introduced to a lady named Porter. She was fair, fat and forty—in fact forty-seven. She pitied him in his poverty, and they married. Not long after Johnson had to go to London, and the poor woman had to go back to her own place, and she died before he was able to bring her to his home. But she had loved him in his poverty, and he never forgot her, and we read that he poured out his soul for her and prayed that her soul might have repose. If there were time we might look at Wordsworth's simple, noble domestic life; but let it pass, for time passes. There was the marriage of John Flaxman, to whom Sir Joshua Reynolds said that he had ruined himself when he married. But he went to Rome, and his genius was inspired to success there, while his wife watched over him, and held him, as it were, always in her arms, so that at last when she was taken from him this gentle, noble man did the best thing he could, and died too.

Two more cases, and I will conclude. These are two personal pictures, and are so contrasted that if they were not taken out of the famous history of England you might think they were taken from the imagination. The first is out of the life of that great man, Sir Thomas More, of whom it is enough to say that he was the friend of Erasmus. The lady he married was a capital housekeeper and nothing more. When he had to decide between serving God or Henry the Eighth he stood firm as his conscience bade him, and he was thrown into the tower. She visited him there and tempted him, as did Job's wife, to yield up his conscience and be free. When he spoke of conscience, she had never heard of it—didn't know of any pickle by that name. And so she left him, and that is all we hear of her, except that she went back to Chelsea. More was executed, and she never saw him again, though twice on the way to the scaffold a woman pressed through the armed guards and kissed him. That was his daughter, Margaret Roper, who was a nurse, a child, a companion and a friend to him all her life. Now for the other picture. Lord William Russell was put upon his trial. His wife sat there to take notes of the proceedings. After his sentence she demeaned herself to ask mercy of Charles the Second. She could not get it; even a monarch cannot give what he has not got, and she asked for mercy.

She took the little children to take a last sad look at their father, and when they had kissed him she went away with them and came back again. Bishop Burnet gave us an account of what happened. She came back and stayed to have their last food together, and she kept her spirits so within herself that she gave him no disturbance at parting. After she had gone he broke out in praise of her. The next day he died like a gentleman. The day his head rolled in the dust that woman's heart broke. Yet, frail as she was, she lived for forty years to keep her promise, made to him at that parting, to live for the sake of the children. Contrast the two. Time flies, and the cases are endless. I leave you to judge whether the principle I lay down is right. Meditate upon this. One of the greatest mistakes is marrying people who, if you did not marry, you would not think of passing any time with, with whom you have nothing in common. And as for looking into a woman's eyes all the time, it cannot be done. There must come into this friendship, which will stay with you throughout life, bear eternal fruit and live forever.—*Lecture of Rev. George Dawson, the English Orator, at Philadelphia.*

THE members of the Austrian Polar Expedition declare that explorations in the direction of the North Pole are hopeless of a satisfactory result, and that the reports of the existence of an open polar sea are untrue.

NO MAN ever sank under the burden of to-day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.

WHEN a dog's tail is straight he is in doubt or trouble; when it is curled he is merry and happy. But the dog always prefers to curl his own tail.

Why Spurgeon Smokes.

Spurgeon, in the London *Telegraph*, says: "I demur altogether, and positively to the statement that to smoke tobacco is in itself a sin. It may become so, as any other indifferent action may, but as an action it is no sin. Together with hundreds of thousands of my fellow-Christians I have smoked, and with them I am under the condemnation of living in habitual sin, if certain accusers are to be believed. As I would not knowingly live even in the smallest violation of the law of God, and sin in the transgression of the law, I will not own to sin when I am not conscious of it. There is growing up in society a Pharisaic system which adds to the commands of God the precepts of men; to that system I will not yield for an hour. The preservation of my liberty may bring upon me the upbraidings of many of the good, and the sneers of the self-righteous; but I shall endure both with serenity so long as I feel clear in my conscience before God.

"The expression, 'Smoking to the glory of God,' standing alone, has an ill sound, and I do not justify it; but in the sense in which I employed it I still stand to it. No Christian should do anything in which he cannot glorify God; and this may be done, according to Scripture, in eating and drinking and the common actions of life. When I have found intense pain relieved, a weary brain soothed, and calm, refreshing sleep obtained by a cigar, I have felt grateful to God and have blessed his name; this is what I meant, and by no means did I use sacred words trillingly. If through smoking I had wasted an hour of my time—if I had stinted my gifts to the poor, if I had rendered my mind less vigorous—I trust I should see my fault and turn from it; but he who charges me with these things shall have no answer but my forgiveness.

"I am told that my open avowal will lessen my influence; and my reply is that, if I have gained any influence through being thought different from what I am, I have no wish to retain it. I will do nothing upon the sly, and nothing about which I have a doubt. I am most sorry that prominence has been given to what seems to me so small a matter, and the last thing in my thoughts would have been the mention of it from the pulpit; but I was placed in such a position that I must either by my silence plead guilty to living in sin, or else bring down upon my unfortunate self the fierce rebukes of the anti-tobacco advocates by speaking out honestly. I chose the latter; and although I am now the target of these worthy brethren, I would sooner endure their severest censures than sneakingly do what I could not justify, and earn immunity from their criticism by tamely submitting to be charged with sin in an action which my conscience allows."

HERE is a short dialogue on the wine question, that is well worth reading:

Radical.—What kind of wine did our Savior make at Cana?

Scriptural.—It was miraculous water-wine, instead of ordinary grape-wine.

R.—Yes, but was it intoxicating wine?

S.—Nobody knows, unless we accept as evidence the fact that it has intoxicated so many biblical interpreters.

R.—Did it contain alcohol?

S.—Nobody cares.

R.—Was it fermented wine?

S.—Divinely made water-wine doesn't have time for ordinary fermentation.

R.—Of the two kinds of wine mentioned in the Bible, which was this?

S.—The only two kinds of wine mentioned in the Bible are ordinary wine, of which we know much, and this Cana wine, of which we know little.

R.—Is it possible that our Savior would make that kind of wine which is called a "mocker?"

S.—"Mocker" is not the name of a *kind of wine*, but a term applied, in certain connections, to wine in general.

R.—How can wine in general be called both a blessing and a curse?

S.—It can be so called, according as the writer is considering either its uses and benefits, or its dangers, temptations and abuses; just as water may be praised as refreshing the thirsty, or denounced as drowning the shipwrecked; just as fire symbolizes the glory of heaven and the torments of hell.—*Congregationalist.*

THE GREAT MASTER.—"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible? Is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try and secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight; else he must fall."

"Well?"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot; and if you don't master them they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. One is my master, even Christ. I work under his direction. He is regulator; and where he is master all goes right."

"One is my master, even Christ," repeated the young man slowly and seriously.

"Everybody who puts himself sincerely under his leadership wins at last."

Religious Intelligence.

THE Reformed Episcopal Church is extending itself to Pittsburg, where a church has just been established, and another in East Liberty, one of its suburbs. Bishop Cummins has been preaching recently in Canada.

ACCORDING to the reports of the semi-annual meeting of the "Praying Band Union" of New England, at Chelsea, Massachusetts, October 27, there are twenty-nine bands associated together, with a membership of 424.

ON THE twenty-fourth of October, at the tabernacle, Mr. Spurgeon baptized his two sons, in the presence of a large congregation. He also addressed the youths on the solemnity of the profession they had made. They are both destined for the ministry.

THE London *Christian World* states that the first copy of proposed new readings, preparatory to a final revise, suggested by the New Testament revision committee of that portion of the authorized version they have dealt with, is in private circulation.

AT THE meeting of the American Board of Missions, a few weeks ago, Rev. Joseph Veesuna, of Japan, made a pathetic appeal for money to establish a Christian educational institution in Japan. Rev. Peter Parker subscribed $1,000, Governor Page $1,000, and a number of smaller sums were subscribed.

THE Sunday-school statistics of Europe at present are stated to be as follows: Germany, 1,218 schools, 8,643 teachers, 81,785 scholars; France, 990 schools, 41,520 scholars; Spain, 20 schools, 95 teachers, 1,000 scholars; Italy, 90 schools, 4,000 scholars; Switzerland, 600 schools, 2,096 teachers, 46,370 scholars.

CHURCH PROPERTY in the District of Columbia has been assessed, according to its market value, at $1,531,000, of which sum $1,426,000 are credited to church property in Washington city. For some years it has been exempt from taxation, but now it will have to pay the same as other real estate, namely, three per cent.

BOTH houses of the Protestant Episcopal Convention have concurred in the adoption of a canon prohibiting any changes in the ritual looking toward the use of incense, the carrying of a crucifix, the adornation of the elements of the holy communion, or any other act of religious service which shall tend toward Romanism.

GOING TO BRAZIL.—Rev. Dr. J. Leighton Wilson, says the *Christian Observer*, goes to Brazil to personally inspect our great and growing work in that empire. He expected to leave home on November 17 and Baltimore on November 19. He goes *via* New York. We hope that this beloved servant of God may have a pleasant and prosperous voyage, and a safe and speedy return.

OF THE 187 clergymen who received the degree of D. D. last year there were 28 Presbyterians, 23 Methodists, 18 Baptists, 13 Southern Presbyterians, 13 Congregationalists, 8 Lutherans, 8 United Presbyterians, 3 each Reformed (Dutch,) Reformed (German,) Reformed (Southern Association,) and Unitarian, while the Universalists and Reformed Episcopal bring up the rear with one each.

AN exchange says: "They have an advanced way of punishing drunkenness in Burmah. The drunkard is paraded through the streets by the State ministers, who read the crime at the street corners, and lash him with thongs. He is then taken to the high court, flogged more severely, and then sent home. If he is found guilty a second time he is treated in the same way, and then banished from the country."

IN South India the London Missionary Society has 21 European and 11 native missionaries, besides 164 evangelists, catechists and teachers, making the total working force 196. These care for 131 stations, with 8,099 native Christians and 5,228 scholars in the schools. From the south as well as from the north of India it is reported that the number of secret disciples is rapidly increasing, and that caste is losing its power.

A NATIVE Greenlander, Tobias Morch, has been ordained at Copenhagen to work as a missionary among his countrymen. This will be the first native missionary in Greenland. It is over one hundred and fifty years since Hans Egedo began to labor among the Esquimaux of Greenland, and now this Danish mission has eight stations, besides which the Moravian Church has five smaller stations. Two teachers' seminaries have also been established.

A PARSEE writes to the Bombay *Guardian* that the only hope of their race, numbering some 80,000 in India, being saved from extinction is in adopting Christianity. That journal states that there are thousands of educated Parsees in Bombay who have entirely lost confidence in their own system of religion, and are perfectly convinced of the truth of Christianity. The writer expects the time when vast numbers of them will come out for Christianity together.

THERE are sixteen Catholic priests imprisoned at Coblentz, Germany, for transgression of the church laws, some of them being sentenced to seven and ten months. At the same place a society, called the Soldiers' Union, has been suppressed by the police authorities, because the members were not willing to expel four of their number belonging to the Catholic Union. At Munchen-Gladbach the last nuns have been dismissed from the schools. They will emigrate to North and South America.

AT THE recent meeting of Shantung Presbytery, in Chefoo, China, Mr. Wang Tsuy, the first convert in connection with the church at Chefoo, was licensed to preach, and Mr. Tsung Yuin Shing was ordained to the office of the ministry. It is expected that within a few months the latter will be settled as pastor over the Christians at Chih Mch. Another man has received a call, and it was expected that he should also be ordained at the same time, but he was unable to be present. The sessions, extending over more than a week, were of more than usual interest.

A CORRESPONDENT of the *Western*, writing from San Francisco, reports that Bishop Merrill announced to the California Conference that he and his colleagues had resolved to make no more nominal appointments. During the war, to meet certain emergencies, much latitude had been given in this direction, but this could be permitted no longer. The Bishop said a member of the Conference must occupy one of three positions in fact, and not merely in name—effective, supernumerary or superannuate.

A NOBLE SENTIMENT.—Of the late Dr. Marshman, a most successful missionary, his son says "he died in graceful poverty," after having devoted about £40,000 to missions, and a life of great privation. A short time before his death he said: "God has made my wife and me the humble instruments of contributing £30,000 to his cause, and how much happier I feel than I should if I had this sum in funds or in landed property, I cannot tell. I have never had a misgiving thought for having done it, though I have two sons unprovided for."

FROM the report of the publishing committee of the Evangelical Association (Albrecht Methodists,) at its late annual meeting in Cleveland, Ohio, we learn the net capital invested in its publishing interests is $276,616.11. During the year the net profits were $24,298.67. Improvements have been made, including the erection of a new Publishing House, to the sum of $40,693.51. The circulation of the *Botschafter* (German organ) is 19,966, and the *Messenger* (English) 9,620. The total circulation of church periodicals is 99,852 copies.

THE *Unita Cattolica* of Rome boasts as follows in regard to the growth of Romanism in England: In England and Scotland there were counted in 1765, 60,000 Catholics; in 1821, 500,000; in 1849, 2,500,000; and in 1865, 3,380,000. England now numbers 1,893 priests, 1,453 churches, 86 monasteries for men, 286 convents for women and 1,260 Catholic schools. England, Scotland and Wales are divided into twenty dioceses. The House of Lords contains not less than 33 Catholic members, the House of Commons 37, and the Queen's Privy Council 6. Among the baronets there are 77 of that creed.

THE annual report of the British Society for the Propagation of the Gospel shows the income to have been, in round figures, $5,500,000. The society has 600 missionaries in India, whose work is acknowledged as follows in a blue book issued by the Indian government: "The government acknowledges the great obligation under which it is laid to these 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, preparing them to be in every way better men and better citizens of the empire in which they dwell."

THE tables are turning, to a small extent at least, in missionary work. A Mohammedan missionary has made his appearance in New York. He says that the public have no idea of the extent to which Mohammedanism prevails in the world. He argues that, while its followers are widely spread over Eastern countries to the number of 200,000,000, there ought to be some show for it here. In Boston, Hong Ching Foo, from China, takes the stand in Parker Memorial Hall, in advocacy of the doctrines of Confucius. He is said to have given a very interesting discourse to a large audience. It is not stated that any conversions to his doctrine followed on the preaching.

THE Wesleyan missionary anniversary, held this year at Leeds, England, October 25, 26, 27 and 28, was a success beyond expectation. Not only were the five chapels packed at all the Sunday services, but on Monday, Tuesday and Wednesday delighted thousands continued the throng. Twelve hundred persons, a large per cent. of the number the business men of the city, sat down on Wednesday to the public missionary breakfast meeting. A purse of $500 to Pastor Hocart, of the French Conference, was one of the events of the day. This was in addition to $500 previously contributed to the same object. The total contribution to the missionary cause during the progress of the anniversary was $10,000.

A SOCIETY has been formed in England, the Bishop of Winchester president, to bring about the union with the Anglican Church of Nonconformist bodies that hold the fundamental tenets of the Christian faith. The plan is to diffuse, by means of lectures, etc., a better knowledge of the history, principles and formulas of the Established Church, to promote kindly feeling between Churchmen and Nonconformists by means of friendly intercourse, and such acts of united worship as ecclesiastical law admits, to remove the obstacles to the admission of properly qualified Nonconformist ministers to orders in the Church of England. The headquarters of the society will be in London; branch associations are to be formed throughout the kingdom.

THE *Foreign Mission Journal* of the Southern Baptist Convention brings letters from the missionaries in its most important field—China. Rev. Mr. Hartwell, of the Chefu mission, rendered important service as interpreter in the recent trial of Mr. Corbett's assailants before the United States consul and the Tautai. The punishment of the persecutors and the decree of toleration for native Christians at Chi-nu were the results of the investigation. At Caaton six converts had recently been baptized. The trials of one of them illustrate the difficulties attending a Christian profession in China. The man had served in a government office from his youth, but was discharged by the mandarin because he had become a Christian. His wife also was alienated from him, on the ground of his new faith and the loss of his old employment.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE has been ONE DOLLAR PER YEAR to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keepers, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

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Duty to Christ.

Christlieb, in his work on Modern Doubt, says most truly "that the essential in Christianity is *objectively* Christ himself, and the redeeming work which has its source in his person; *subjectively*, faith in him as redemption manifested—that is, the experience of this redeeming work in one's own heart." That many are saved through Christ without the knowledge of him, as in the case of infants and devout heathen, and of the Old Testament saints who may not have clearly apprehended the then not manifested Savior, we do not question. God is no respecter of persons, as Peter at length perceived when called to preach to a Gentile congregation: "But in every nation he that feareth him, and worketh righteousness, is accepted with him." To men, however, who have the gospel, and are capable of faith and obedience, there can be no salvation without a direct acceptance of Christ.

The demands which Christ makes upon us, to confess him before men, and that we honor the Son even as we honor the Father, are imperative. It is not enough that we believe in God—there must be faith also in the Lord Jesus Christ. A moral life, distinguished by benevolent actions and blameless conduct, counts for little if the duty we owe to Christ is left undone. If we could suppose every virtue to be attained and every grace to be realized without this distinct recognition of the Son of God, we should still be condemned because we have not honored the Son even as we have honored the Father. Christ exacts a personal following by all—a discipleship which is to him, a faith that looks to himself as its object, and an obedience that regards him as the fountain of authority. Nothing can take the place of this obligation, whether it be merely moral, or clothed with the name and pretensions of religion. Christ requires our love, connected, it may be, with love to God and to our neighbor, but still a love distinctively to him as the Son of Man. "If any man love not the Lord Jesus Christ, let him be anathema, maranatha." This is apparently a severe denunciation, a most rigid and sweeping declaration, but it expresses forcibly the position which the word of God occupies. The pious Jew, the conscientious Gentile, must alike receive Christ into their hearts. Once presented to them as the Son of God and the Savior of the world, his claims cannot be rejected. Henceforth to them there is salvation in "none other name," and however accepted of God before, in the times of their ignorance, they are condemned if they refuse to believe in him and to love him.

"As unto the Lord" is the grand principle of religious service, and of every action in life. In alms-giving, in the relative duties of society, in suffering, there is to be a conscious relation to Christ. His approval, his glory, and the advancement of his kingdom are to animate and direct as well as sustain in all labors and afflictions. Nothing so tests the character as the application of this principle to the affairs of life. "Christ liveth in me" expressed an experience which penetrated the consciousness of the Apostle Paul, and attended him through every hour of his Christian career. The love of Christ constrained him to every sacrifice, and to the most heroic effort. This is Christian life as distinguished from the old Hebrew piety, and from every other phase of morals and religion. It is a life inter-penetrated with a sense of devotion, of love, of gratitude to Christ, and with a sense of his presence in the heart. Religious faithfulness, in its Christian meaning, is pre-eminently fidelity to Christ. All moral obedience, all devout observances, all worship and all earthly pursuits are vitally connected with him as the divine Redeemer.

It is only necessary to glance at the essential of Christianity as Christ himself, and to refer to the duty which is demanded of all to him, to discover how sadly defective is the average conception and practice of people who live amidst the privileges of the gospel. For anything that many feel or know, the Old Testament, or the writings of the more exemplary heathen philosophers, would answer nearly as well. As apprehended by them, Christ is somehow in our system of religious truth, but they do not confess him before men, they give no distinctive and divine honor to his name, nor are their hearts aflame with love for his person. His death for them scarcely stirs the sluggish current of their thought, it warms them into no enthusiasm for the advancement of his kingdom in the world, it excites to no self-denial in his service, and it awakens no strain of praise to him who has shown such amazing love for them.

Even within the circle of avowed believers there are often tendencies to degenerate into a state of comparative indifference to Christ as the great center of truth and light. He has not always that prominence in prayer, in meditation, and in our praise that is his due. We have heard long prayers in which Christ's name was only formally mentioned just before the final amen. We have heard sermons in which his name was scarcely mentioned at all. There are few who have not heard appeals for missions, plentifully spiced with wit and humor, adorned with sparkling thought and illustration, and forcible with arguments drawn from many quarters, but with hardly any hint that it was for Christ that they were pleading. "Do all in the name of the Lord Jesus" is the inspired injunction. In word, in deed, all is to be in his name.

If God is a jealous God we may be sure that Christ is a jealous Savior. To him every knee shall bow and every tongue confess. He will not give his glory to another, nor will he abate one tittle of the honor which belongs to him. Nothing less than a bold confession, an implicit obedience, a supreme love, and a soul and life imbued with his Spirit, will satisfy him. There is a duty which we owe to him most direct and personal, and which cannot be met by any other means than by complete and absorbing devotion to him.

A Capital Book.

THE INTERIOR LIFE, BY UPHAM.

MR. EDITOR: Having just finished the perusal of this excellent work, I take pleasure in presenting its merits for the consideration of the readers of the ADVOCATE. They will find in it much to profit them, and but little, if anything, with which they do not agree. The edition before me is a 12mo, about 400 pages, issued by Harper & Bros. in 1848, eighth edition. The beauty and value of the book are inside of it—inhere in its teachings, and not in mere tinsel or mechanical display. It is gilt, not with gold, but with precious truth.

There has been a disposition manifested on the part of some to regard all those who advocate *advanced* religious experience as enthusiasts—persons who perhaps mean well, but whose zeal is greater than their knowledge. Shall we pause here to speak of such men as Wesley, Fletcher, Olin, Fisk, etc.? And what of Mr. T. C. Upham? He is certainly at the opposite pole from fanaticism—the author of a standard work on mental philosophy.

Some seem to think that the advocacy of the doctrine of holiness is peculiar to Methodists; *they* would blush to claim such an honor. Here is a writer who is not a Methodist, but, as we suppose, a Congregationalist, and yet it is interesting to notice how his views accord with those of our great Methodistic authors. Without the Methodistic *dialect*, he presents in substance, although different in form, the scriptural views promulgated by the founders of our church on this important theme. In his estimate of the extent of Christian duty and privilege he is not a whit behind our fathers.

Part 1 is on The Inward Life in its Connection with Faith and Love. The phrase, "interior life," seems to be in unison with these expressions of the psalmist: "Thou art my hiding-place;" "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The apostle says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Again: "Ye are dead, and your life is hid with Christ in God."

The author uses the words, "hidden" or "interior life," to "indicate a degree of Christian experience greatly in advance of that which so often lingers darkly at the threshold of the Christian's career." The author says: "It is the life of the soul incorporated into the life of Christ; and in such a way that, while it has a distinct vitality, it has so (this distinct vitality) very much in the sense in which the branch of a tree may be said to have a distinct vitality from the root."

There is no enthusiasm in the following expression: "The Christian whose 'life is hid with Christ in God' can never doubt that his spiritual existence and growth originate in and are sustained in that divine source alone."

The life under consideration may also be called "hidden," because its moving principles, its interior and powerful springs of action are not known to the world. Men of the world have very little appreciation of that great Christian philosophy which inculcates the love of holiness.

Further, the hidden life is humble, unobtrusive—"has no eye for worldly pomp, no ear for worldly applause." It is meek and lowly. The natural life is just the reverse—it covets a position in the market-place, loves to be called rabbi. It is not dependent upon localities or forms; it is in the heart and life of the true believer. "The kingdom of God is within you." "Cometh not with observation." It is not transient or fitful. It is the evergreen which lifts its verdant head above the snows of winter, and battles successfully with the stormy winds. In times of great apostasy it is found in the dwellings of the poor, in solitary places, in the recesses of valleys and mountains. But while it does not seek notoriety, it does not hide its light under a bushel; it shines out over the world, and is ever ready to go to prison and to death, if need be.

The foregoing remarks will probably relieve some minds of perplexity in regard to certain persons who profess to be holy in heart and life. The doctrine remains in all its integrity and force, but some of its advocates may have erred in speaking of their experience or attainments. In their zeal for the propagation of the great truths which they have embraced they sometimes speak and act unadvisedly—there is a want of that manifestation of humility, *self-nothingness*, which the very doctrine which they proclaim implies. It is impossible that we should be too energetic in our Master's service, but it is possible for us to err as to the mode. And because some have erred, either in word or deed, satan endeavors to fix our minds upon the *error* of these persons, instead of the great and blessed doctrine which is, it may be, unwisely advocated. A minister of the gospel said to me, a few days ago, that he and his church were so determined to avoid extreme views in regard to sanctification that he feared they had not been sufficiently emphatic and ardent in their advocacy of that degree of piety which they really believed to be attainable in this life.

Have not Southern Methodists erred at this point? While we have thought that many at the North are too outspoken and confident in their expressions in regard to holiness, and while we believe that some of their views may be erroneous, have we not allowed this disgust to drive us to a degree of depreciation of the *doctrine* itself? And have we not been less active in our efforts for its realization in our own hearts, and for its propagation, than were our fathers in Methodism?—less active, by far, than we should be in view of the immense importance of the subject?

It must be remembered that, after all, the Scriptures are not very explicit as to the mode of expressing our Christian experience. We are to confess Christ humbly, heartily, fully; but, in our narration of what he has done for us, each one is to be guided, to a great extent, by feeling. "Out of the abundance of the heart the mouth speaketh." There is ground for censure or disapprobation only in those instances in which the teachings of God's word are contravened. The judges are liable to mistake as well as the judged.

A. G. STACY.
AUSTIN (TEXAS) FEMALE COLLEGE.

The Universal Arbitrator.

The sublimity of impudence, says the New York *Observer*, has been frequently recorded as among the attainments of pretenders and impostors. But the proposition now gravely suggested by the highest of the Roman Catholic dignitaries in England takes the palm fairly.

It is proposed to hold an International Roman Catholic Congress in London, to consider the present dilapidated condition of the papal power, and to devise ways and means to rebuild the ruins of the fall which the Pope met with as soon as he became infallible. The Pope is said to have issued his intimations that such a congress would be a good thing, and it is not unlikely that he will be gratified by hearing of its assembling. Archbishop Manning has taken the lead in making the call, and he is reported as saying that since the temporal power has been taken away from the Pope his spiritual power has been largely increased. The movements of the friends of peace having come so prominently before the world, and the prospect of their success being so encouraging, the archbishop is led to suggest that in the event of the principle of arbitration being adopted by the nations of the earth, the Pope is the only universal arbitrator, and to him all questions of international dispute should be referred.

This is what we have called the sublimity of impudence, and the annals of history and romance may be safely challenged to produce anything equal to it, or even approaching it. It would seem to argue a want of appreciation on the part of Roman Catholic prelates of the present status of the Pope in the estimation of the world at large. Yet such ignorance, amounting to total blindness, is scarcely supposable. It is a fact well known to all intelligent persons that there is not at this time a first, second or third-rate power in the world in which the papal influence is so great as to command respectful consideration in the management of political affairs. And in such countries as Austria and France, where it has been dominant until within a very few years, it is now so thoroughly broken as scarcely to be recognized as a factor in the elements of governmental force. Spain has been the most subservient of all European States to the Pope, but the republic is now in arms against an insurrection which draws its inspiration from Rome, and when that is put down the last remnant of papal rule in the birthplace of the Inquisition will have been wiped out. The Roman Catholic Church, as a spiritual power, may continue for generations to come the most widely extended, numerous and efficient ecclesiastical agency in the earth, all the more effective because of the overthrow of its temporal authority. But the idea of its being any longer of the slightest account among the political powers of the world is so puerile and preposterous that it could be suggested only in that spirit of impudence and arrogance which sometimes is so self-asserting as to be positively sublime.

And while we are writing these lines we hear from over the sea that the civil government of Italy is about to issue a memorandum to the European powers, calling attention to the dangers to Italy from the intrigues of the Vatican, declaring that the government can no longer tolerate a permanent conspiracy in its own capital, and urging the powers to discontinue the custom of maintaining embassadors at the Holy See. And this will put an end to the semblance of influence in the hands of the papacy among the European powers.

We do indeed anticipate, with some degree of confidence, the time as coming when the civilized and Christian governments of the earth, whose great burdens of debt and of danger now are made by the supposed necessity of maintaining armies and waging wars, will agree, for mutual relief and advantage, to submit their differences to peaceful conference among disinterested parties. The downfall of the Pope will hasten this millennial reign of peace; for the intrigues of that religious power were always disturbing elements in the political affairs of the continent of Europe, and so of the world. But the day of Jesuitism has gone by. It has scarcely a foothold in Mexico, and the South American States spew it out. It has ceased to frighten even the children of kings. And in this day, when the Pope, as a civil ruler, has no more power than the moderator of a Scotch Presbyterian Assembly, to propose that the Pope shall become to all the world what Judge Fancher is to the Chamber of Commerce, is surely the most absurd of all the absurdities of Romish imposture. The miracles of winking Madonnas, and the pilgrimage of American citizens to French grottoes, are respectable farces compared with this last attempt to deceive the nations with the idea that the Pope of Rome is of any special importance, as a governor, among the peoples of the earth.

Faith Comes by Hearing.

So our venerable brother, David Ayres, thinks. He has had some three or four pulpits so constructed that he can hear the preachers. How does he construct them? In this wise: the wooden portion of the pulpit has a front and two sides, but no inclosure of wood on the rear or inner side. Inside of this pulpit is a large tin funnel, say twenty-four by eighteen inches, and running down from the desk to the floor, where it terminates in a tube. This passes down under the floor, and comes up in the pew the listener occupies. To this he attaches his ear-trumpet and hears the preacher at the distance of twenty or thirty feet, just as though you were sitting in a chair and talking to him through his ear-trumpet. The tube is of tin, not less than a half nor more than an inch in diameter. We suppose $10 would pay the cost of the tin work. Any number of tubes can go out from the bottom of the same funnel. There are four that go out from the funnel in the pulpit of St. John's, Galveston. It is desirable, to prevent the tube from becoming stopped up, to cover the top of the funnel with wire, like an ordinary sifter. The Bible desk or cushion ought to be an inch or two above the top of the mouth of the trumpet or funnel, so that the sound may easily pass down it, and through the tubes, and on to the ear of the hearer. Bro. Ayres hears the lessons, hymns, prayers and sermons just as well as other people, save when the preacher is too loud, or turns too much away from the pulpit.

W.

THE test of a true or false Christian is his waiting for or dreading the revelation of Christ.—*Bengel.*

You Are Responsible.

A minister, whose praise is in all the churches, was asked on one occasion to visit a family in the deepest distress.

On his way to the house he met a brother minister, and repeated to him the sad story which had drawn him from his home. The minister was interested, and at once decided to accompany his friend on his errand of mercy.

The sight which presented itself as the two friends crossed the threshold was one not soon to be forgotten. In a room destitute of all the comforts that make an attractive home, a woman was dying. She was young in years, but on her face the traces of want and suffering and care were plainly visible. A babe, wailing feebly, was on the bed beside the mother, but her ears were closed to its cries.

A third person was present, the husband and father; but he seemed deaf to the voice of his child, as well as unable to comprehend the fact that his wife was even then passing away from earth.

He was a man tall and well formed, with finely-shaped head, and large, full eyes.

He rose and staggered toward the two gentlemen as they entered, and muttered something meant to be a welcome and an apology for the condition in which they found his home.

As his eyes met those of the gentleman who had been won to accompany his friend, the two stood a moment as if spell-bound. The clergyman was the first to speak. "Bond, can it be possible that you have come to this?"

The man thus addressed turned away his face a moment from the sad, reproachful gaze bent upon him by the clergyman, and in that moment he seemed to rally his scattered senses; then he turned fiercely upon his questioner: "You see me in a ruined home, and drink has brought me here. It has killed her," he added, pointing to his wife, "and you, sir, are responsible."

"What do you mean?" exclaimed the clergyman, in astonishment.

"I once attended your church," continued the man.

"I know it," answered the clergyman, "but as I had not seen you since your marriage I concluded that you had left the city."

"You married me," he continued. "At my wedding the wine-cup was passed. I had never tasted the accursed cup; but that night seeing you, my pastor, take a glass, I felt that I could not be wrong to follow your example, that it certainly could do no harm to take just one glass on my wedding night. But that one glass has proved my ruin, for it awakened an appetite for the intoxicating cup, and now I am its slave; and you, I repeat it, are responsible."

Hard must have been the heart of that pastor if he did not from that moment resolve to shun forever that which might cause a weaker brother to stumble. Not alone for our own safety, but for the sake of those about us who may be led astray by our example, should we resolve to touch not, taste not, handle not.—*National Temperance Advocate.*

REV. DR. NICHOLSON, whose withdrawal from the Protestant Episcopal Church has been announced, was formerly a member of the Methodist Episcopal Church South, and as long ago as 1845-6 was stationed at the Poydras Street church, New Orleans. He joins the Reformed Episcopal Church. Why not come back to his first love? The *Congregationalist* says:

Rev. Dr. W. R. Nicholson, rector of Trinity Episcopal Church, Newark, New Jersey, has withdrawn therefrom, and will join the Reformed Episcopal Church under Bishops Cummins and Cheney. Dr. Nicholson was for many years rector of St. Paul's, Boston, and he is here still warmly remembered by Christians of every evangelical denomination as an able, earnest and devoted minister of the gospel. He is a preacher of peculiar power, and his Monday afternoon Bible classes in this city grew to be one of the notable features in its religious life. Now that he has become a Reformed Episcopalian, the public will probably be reminded by the losing party that before he became an Episcopalian he was a Methodist, but the Episcopalians were glad of him, and found him a most valuable and influential man while he was with them. Dr. Nicholson's letter of resignation having since come to light, shows how the action of the Episcopal Convention looks to one low churchman. He says:

"I cannot continue to exercise my ministry in the Protestant Episcopal Church. The church principles now so universally believed and taught, and which were reaffirmed by the late General Convention with an unwonted emphasis, are, in my judgment, not only scripturally untrue, but also (I mean no offense) deeply dishonoring to the Lord and Master, and especially so to the Holy Spirit. * * * The General Convention has made ten-fold more intense the anti-Protestant errors of the now prevailing churchmanship, and never till there is a revised prayer-book can such errors be counteracted. But of that there is no hope."

OUR CITY is enlivened this week by the visit of a large number of commanderies of Knights Templar, in attendance on a grand encampment. Commanderies from every State in the Union are represented. The number of visiting Knights is estimated at from six to ten thousand. Their turnout in uniform on our streets and their display of perfect drill are exceedingly impressive and novel.

HE that is truly polite knows how to contradict with respect, and please without adulation; and is equally remote from an insipid complaisance and a low familiarity.

REV. W. V. TUDOR, D. D., for the past four years pastor of the Carondelet Street church of New Orleans, leaves us to-day for his new field of labor. At the recent session of the St. Louis Conference he was appointed, by Bishop Keener, to the Centenary church in St. Louis. We express the common sentiment of our own people, and of the entire community, in recording the regret and sorrow with which we part with this gifted and faithful minister of the gospel. His ministry among us has been one of rare ability and power, and there have been, during his pastorate at Carondelet Street, many seals to his devoted and laborious efforts to build up the church of God. His closing sermons on last Sunday were most impressive, and listened to by crowded congregations.

In parting with the pastor the church sustains another loss in the pastor's wife, whose presence and usefulness have been universally recognized and appreciated. Her womanly devotion to Christ in the Sunday school, the choir, and in every suitable department of church work, besides the graceful example and encouragement to others, has contributed much to the general prosperity and welfare of the congregation. We bid our dear friends an affectionate good-by and a hearty God-speed. We doubt not they will receive a warm welcome to their new home in the great metropolis of the West. We congratulate our St. Louis friends on the accession which they are about to receive to the Christian society and ministry of their city.

THE *Herald and Presbyter* notices approvingly the resolution passed by the Episcopal General Convention enforcing family worship and family training, and says:

"We think that here is a place where the church of to-day, in all branches, has fallen from the position occupied by the church of a former generation. It is the neglect of family training. Without taking up the lamentation, in any doleful spirit, that the former days were better than these, this seems to be generally conceded. The *home*-training of children in religious truth and the duties of a religious life is very largely a thing of the past. This is well-nigh universally admitted. We heartily rejoice, therefore, in any movement tending to improve this condition of things. We are glad that the House of Bishops initiated this deliverance. We hope it will be heeded by the clergy of that church, and we hope the same obligation will be recognized by the ministry in the Presbyterian and all other churches. The range of subjects named in the above resolution is large, but none too large. It is not enough in training the young—or those of any age either, for that matter—to teach the direct precepts of the gospel, and leave those taught to draw the inference whether they apply to this, that or the other worldly vanity. Pastors must tell in plain terms what is forbidden conformity to the world; must give the Lord's will upon the ten thousand things, in this fashionable and world-loving age, which so absorb the mind and draw away the affections—of the young especially—from spiritual things. They must draw the line between what is Christian duty and worldly conformity. Nor need they be in much doubt where to find it. Every church has spoken out many a time, through its highest and lower judicatories, upon this whole subject. The things forbidden have been named. The best Christian meditation has been given to them by the ablest men in the church, and these deliverances should be heeded. If pastors desire to see their congregations spiritually improved we do not know of any point where their work may be rendered more hopeful than in the sphere here indicated. If family religion could be made what it ought to be we should not only see a great improvement in our churches, but it would extend into all departments of society. Business, morals, politics and religion would be benefitted together."

THE MAN WHO STOPS HIS PAPER. Philip Gilbert Hamilton, in his admirable papers on "Intellectual Life," thus talks to the man who "stopped his paper:"

Newspapers are to the civilized world what the daily house-talk is to the members of a household; they keep our daily interest in each other, they save us from the evils of isolation. To live as a member of the great white race of men, the race that has filled Europe and America, and colonized or conquered whatever other territory it has been pleased to occupy, to share from day to day its cares, its thoughts and aspirations, it is necessary that every man should read his paper. Why are the French peasants so bewildered at sea? It is because they never read a newspaper. And why are the inhabitants of the United States, though scattered over a territory fourteen times the area of France, so much more capable of concerted action, so much more alive and modern, so much more interested in new discoveries of all kinds, and capable of selecting and utilizing the best of them? It is because the newspapers penetrate everywhere; and even the lonely dweller on the prairie or in the forest is not intellectually isolated from the great currents of public life, which flow through the telegraph and press.

JUST as we are going to press the sad intelligence reaches us of the death of Mrs. Louisa C. Hundley, wife of Rev. A. C. Hundley, of the Alabama Conference. Bro. George Fontain, writing from Lower Peachtree, Alabama, November 12, says: "She died to-day in great triumph."

The Roman Propaganda.

As Protestant readers are in general unacquainted with the manner in which the Roman Catholic Church directs its mission work, we draw up the following account, mainly derived from an article entitled "A Glance at the Home Fund of the Roman Catholic Missions Among the Heathen," which has recently appeared in the *Allgemeine Missions Zeitschrift*. In the year 1622 the missionary operations of the various monastic orders were concentrated by Pope Gregory the Second in the *Congregatio de Propaganda Fide* at Rome. This is a committee of cardinals who are appointed by the Pope to superintend the Romish mission among heathen, Jews, Mohammedans, Oriental churches and Protestants. The committee now consists of 26 cardinals, a secretary, chosen from the ranks of the papal lawyers, an apostolic notary, 30 counselors and 5 corresponding clerks. This body is seldom called together, and consults only on matters of unusual importance. The control of the business of the Propaganda is in the hands of the cardinal prefect, or president, and the secretary, who, in weekly and sometimes more frequent consultations with the Pope, superintend the missions. Through them the Pope appoints missionaries and locates them, sends forth prefects and apostolic vicars, and erects bishopries and archbishopries as the progress of the missions may require them. "The powers of the Propaganda," says Abbe Durand, "are simply those of the Pope in the province of missions." It is this concentration of vast authority which gives the Central Missionary Society its peculiar energy and power. All those who are to be trained as missionaries are under the supervision of the officers of the Propaganda. There are a number of seminaries devoted to this purpose. Six of these are located at Rome. In only one of them, however (the Urbannum de Propaganda fide,) are pupils trained to be foreign missionaries. In this seminary the famous exhibitions take place on Epiphany, when pupils declaim in a great variety of languages, thus symbolizing the unity of the faith amid the diversity of earthly tongues. A spectator in 1846 counted up fifty-eight languages and dialects in which declamations were made. Well qualified judges, however, pronounce this exhibition to be for the most part parrot work, and declare that the seminary does not amount to much. There are, besides, seminaries of the Propaganda at Naples, at Paris (the school of the Missions Etrangeres is a very important one,) at Louvain, in Belgium, at Oceano, in Spain, one in Ireland, and a new one, instituted by Archbishop Manning, in London. In Germany there are no such institutions, although several societies cultivate the missionary interest in Austria and Bavaria. Besides the seminaries already mentioned, there are several monastic missionary schools at Rome and elsewhere in Italy, where a small number of pupils are trained for the service, under the inspection of the Propaganda. The pupils of the Propaganda, who are generally received about the age of fourteen, are pledged to a life-service as missionaries. Very considerable re-enforcements to the mission ranks are received from the fraternities of secular priests. These have their home in France. Foremost among them are the Lazarists. Others are the Congregation of the Holy Heart of Jesus and Mary, at Paris; the Society of Mary, at Lyons; the Congregation of the Holy Ghost and Holy Heart of Mary, at Amiens, etc. These societies also send out female missionaries to labor in schools and hospitals. The Order of the Jesuits is one of the main stays of Romish missions. The novices of this order are very carefully selected, and during their two years of probation are frequently and closely tested as to their abilities and whole manner of life. Then they take the three monastic oaths, and promise after the completion of their studies to enter into the Order of the Jesuits in whatever manner may be determined for them. Their scholastic course consists of two years devoted to Latin, Greek, rhetoric and literature, and three years devoted to philosophy, natural science and mathematics. Next they teach for five or six years. Upon this follows a theological course of about five years, in which comparatively little attention is paid to the Scriptures, but a great deal of time is given to dogmatics and ethics. The most distinguished of their graduates, however, are assigned to labor among heretics, rather than among the heathen. Those Jesuits who do become foreign missionaries are generally men of moderate abilities; though, as a rule, they have better education than any other Romish missionaries. In 1873 329 male missionaries and 59 female assistants were dismissed to their several posts. Of these 117 were Jesuits. The order last year numbered 9,101, of whom 1,558 were missionaries. Besides the missionary societies already enumerated, there have been formed since the commencement of the century auxiliary associations, which do not give men, but contribute money and prayers. The chief of these is the Society for the Propagation of the Faith, at Lyons. Its work was first suggested by Bishop Dubourg, in 1815. The originators were a widow lady, Madam Petit, and a young lady, Mlle. Icarlot. The society was organized with a central council at Lyons, May 3, 1822. It received the papal sanction, was endowed by the Popes with indulgencies, and now has branches in all parts of the world. Pope Pius the Ninth, who, when Bishop of Imola, established the first branch of this association in the Papal States, has been its especial patron, and has given contributing children who are not yet confirmed a share in the indulgencies with which the society is endowed. The contributions in the first year were $16,000. In the jubilee year (1872) they were $1,300,000. Of the official journal of the society, *Annals of the Faith* (bi-monthly,) 234,370 are printed, 20,000 in English. The Lyons society has vastly stimulated the missionary work in France, so that in fifty years the number of the Parisian society's missions has increased from 5 to 24, bishops from 6 to 23, European missionaries from 27 to 440, native priests from 135 to 320, converts from 350,000 to 700,000. This society, with its schools and all the similar missionary and auxiliary and monastic societies, are under the full control of the Propaganda at Rome; or, in other words, of a prefect and secretary, holding Sunday afternoon audiences with the Pope.—*Independent.*

THE excitement over the Grand Encampment of Knights Templar of the United States, which will open in our city on Tuesday next, has been daily increasing, and is now at fever heat. Everybody has been on tiptoe of expectation in relation to the visit, and many have thought it almost impossible that the commanderies would come such a distance just to take part in the grand conclave of their order.

But the question was definitely settled yesterday, when the Grand Commandery of Michigan, with other Sir Knights, delegations from Kansas, Colorado, Ohio and Indiana, making a splendid body of men, reached our city and were received with all the honors by the members of our own commanderies.—*New Orleans Picayune, November 29.*

TWO ITALIAN physicians have discovered a liquid which instantly stops the flow of blood from any kind of wound. A commission of physicians who have experimented with it in the anatomical theater of the Saneto Spirito report that it is one of the happiest of recent discoveries, and particularly serviceable on the battle-field.

HAPPINESS cannot rest till it has created for itself a claim to happiness; therefore it is a truth that whosoever esteems himself is esteemed of others.—*Taylor.*

MARRIED.

LEAK—SHROPSHIRE.—October 29, A. D. 1874, at the residence of the bride's father, in Wilkinson county, Mississippi, by the Rev. William Finn, Mr. Joseph R. Leak to Miss Lucie J. Shropshire.

COMBS—SEAR.—November 12, A. D. 1874, at the residence of the bride's mother, in Franklin county, Mississippi, by the Rev. William Finn, Mr. John L. Combs to Miss Louisa Seab.

MULLEN—PARRISH.—At the residence of the bride's father, Rev. T. C. Parrish, Winona, Mississippi, November 18, 1874, Mr. F. E. Mullen to Miss M. L. Parrish.

ALLEN—McDONALD.—At the residence of the bride's mother, at Rochester, Jackson parish, Louisiana, November 18, 1874, by the Rev. William Waldrip, Rev. Philip Allen, of the Louisiana Conference, to Miss Mary C. McDonald.

DAVIS—DAY.—At the residence of Rev. A. Day, in Copiah county, Mississippi, on the twenty-fifth of November, by Rev. W. E. M. Luttlell Mr. L. H. Davis to Miss Mary E. Day.

MELSON—FORSYTH.—At the residence of the bride's father, in Jackson, Louisiana, November 4, 1874, by Rev. C. G. Andrews, Mr. C. H. Melson to Miss M. E. Forsyth, eldest daughter of Rev. J. L. Forsyth, of the Mississippi Conference.

RICHARDSON—EALER.—At the residence of Captain Ealer, East Feliciana parish, Louisiana, November 26, 1874, by Rev. C. G. Andrews, Captain M. V. Richardson to Mrs. Laura M. Ealer.

SMITH—REYNOLDS.—At the residence of Jas. Reynolds, near Butler Springs, Alabama, November 17, 1874, by Rev. Malcom M. Grubart, John A. Smith and Miss Emma E. Reynolds, all of Butler county, Alabama.

Conference Register.

Conference.	*Place.*	*Time.*	*Bishop.*
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 2	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Little Rock	Monticello	Dec. 9	Kavanaugh.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Jan. 6	Paine.
Texas*	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington City	Mar. 3	Marvin.

* German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

Publisher's Department.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

ST. JAMES HOTEL.—Our readers who may have occasion to visit our city will be pleased to learn that under the energetic and enterprising management of the present proprietors, Messrs. R. E. Rivers & Co., the above-named hotel has been thoroughly repaired and refurnished in the most superb style, and everything about it looks fresh, new, clean and inviting. The drm is fully prepared and qualified to keep a first-class hotel. See advertisement of rates.

THE GREAT JACKSON ROUTE.—This grand main and important line of railroad travel through to the great West is under excellent and faithful management, and sober, attentive and competent officers and employees. As a consequence the condition of the road has vastly improved to the few years past, and is still improving, though it may be said to be now in fine condition. See time-table in another column.

MR. JULES DELAUNAY, 142 Canal street, importer of human hair, and manufacturer of wigs and everything in his line, advises the ladies, in another column, that for their accommodation he employs an accomplished hair-dresser to comb and dress for his customers.

GEM OYSTER BAY SALOON.—Mr. G. M. Borges, at 17 Royal street, and under the St. Charles Hotel, knows as well as any other dealer how to get and keep good oysters. See his card elsewhere.

BOOTS, SHOES AND TRUNKS.—There is no doubt about your getting good boots, shoes and trunks at the old and reliable house of William Hogan, Nos. 99 and 101 Canal street.

OPTICIAN.—Mr. William Bohne, at No. 1 Carondelet street, may be relied upon, we think, as a competent and conscientious optician. If you want good glasses give him a call.

KID GLOVES.—Kreeger has just received a large supply of kid gloves, direct from Europe, of all the popular makes.

LAPLACE'S Indian Turnip Pectoral Balm, for the cure of throat and lung diseases, is advertised in to-day's paper.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 28, 1874.

A—Mrs M J Atkinson, American Tract Society, David Ayers $5.55, William O Allen $8.50, Alexander Agar, American News Company, William Athey $5, S N Arbuthnot, Edwin Alden, Philip L Asher, Perry Auld, H W Abernathy, S L Allen & Co, Oscar M Addison, C G Andrews $1.

B—S R Bell $2, F T Barnes, W K Baker, James E Bradley, C W Brumfield, J W Bryan, Jonathan Burford, W W Brooks 25 cents, N C K Benbow $2, Mrs Edith Bihue, E M Binninds $1, Barksdale & Smith $8.85, A S Barnes & Co, William Brown.

C—Robert Carter & Bros, W Chamberlin $1, D B Cargill $2, J S Clower $50, Benjamin H Catchings two letters $30.50, S C Collins, Willis Curl $5, H H Catching, S J Crisler, William G Cocke, W P Churchill, Thomas H Cannon $1, D S Crook $1, Joseph Carr $2.50, S N Clark $39.75, Thomas H Cumming & Son, Mrs J T Chrisman two letters $7.40, J A J Crawford, George W Chalfield $5, Jacob Chapman, Cassell, Petter & Galpin, John Clower $.50.

D—Charles H Dilson & Co, Dodd & Mead, A McL Douglass $7.50 R Day $8, J L Davenport $2, J J Davis, Charles A Devall, Charles Decuir $3.70, Dixon Donley two letters $12.50, Daughtry & Smillie $26.05, R H Downer $11, Donaldson & Co, J J Dickson, George J Dicks & Sons.

E—Eli Ethridge $6, Eastland & Co two letters $58.25, I V Enochs, W G Elder, W A D Ewing $2.

F—C J Fosler $6, Mrs G W Fuller $8, W M Francis.

G—Thomas F Goode, J F Gildersleeve, A D Gramling, J L Guthrie, A H Guthrie, J E Gibbs, A C Gilliam $4.50, W T Glathary $1, H Goff $8.50, W J Garner 50 cents, James A Godfrey $2, G M Gilmore, L R L Gette.

H—G Hawkins two letters $2, L H Hurlon Sr, R Hoe & Co, W S Harrison $4.50, W M Henry, R E Hammett $2, P W Harper $1, John T Hammond, D F Higgenbotham, John W Hall $1, Mrs H H Hudson $2, Robert Himan, Joseph Q Hicks.

I—Irvin & Sharpe, Mrs Mattie M Irvine $2.

J—J M Jeffries $2, R J Jones, H F Johnson two letters $75, R K Jayne $31, M H Johns.

K—W E Kennedy $4, Theodore A Kilgore, H V Keep $6, J C Kittrell.

L—Paul F Lee & Co, N M Lowery $1, Mrs W R Lott $1, Lyon Sewing Machine Company, D C Langford, R A Latimer $2.25, Lane & Hedley $25.

M—P H Moss $11.85, H F McCoa $9, Mrs C E McDuffie, J E Mason, Mrs M J McClary, Adam P Massey, W G Millsaps, Brmuston McKee $8, H L McKee, T Moody, F K Moore Jr, William A Mims, Mrs N Martin $2, James M McKee $3, W C Montague, Joseph H McKenzie, E V Miller, R W Millsaps, W T Melugin $11.35, W F Mellon $14, William McTeer.

N—R D Norsworthy two letters $1, W J Norris $1, Ed F Newman, W R Norris, Nepsey Norton.

O—James Ormond two letters, W P Owen $6.

P—J H Packwood, J M Patton $17, W J Poltevent $6, U H Phillips, Pierce & Terry, S I Prime & Co, S M Pettengill & Co, Mrs Ike Pickens $6, T C Parrish two letters $9, G J Penn, James M Perdue

R—W A Rice, J H Rensher, Robinson & Withers, J K Randall two letters $8.95, W J Ramsay $1, Robert Randle $1.95, M O Ronaldson, A H Bedford agent, John A B Rabe $2.50.

S—Springfield Envelope Company, J L Stafford, E Steiger, G W Swafford, Evan H Spencer, J L Skipper, S S Stafford, N M Skipworth $9, Mrs Harriet Smith, Miss Cora Smith $2, T J Small $1, Ritter C Stubbs $2, D S Snodgrass $15, C M Stark, Mrs S Snowden, John C Sutton, Sargent, Studley & Co, Mrs S Myra Smith, A C Stocum, S S Scott $16, A C Stewart, Thomas M Smith, J W Schermerhorn & Co, William Shupard $2, W L Stark $5, E H Spencer $2, A H Stewart, C S Stewart, F W Sharbrough, C B Stuart $3.65.

T—S F Taliaferro, C W Thomas $29, J D Terrell, Ell E Tharp, F H G Taylor $21.10, Benjamin Toomer, Dew L Talley $7, Mable Todd & Co, Taylor & Ewell, M G Thomas $1, J J Tatom.

U—Unknown (Meridian, Mississippi) $6.

V—A Vaughan, M V Vaughan.

W—Andrew Wood $11, J W White $39.55, Wilson Williams, James A Weatherly, A J Willcoxs, W Wadsworth 75 cents, John Ward $1, M D Whitside two letters, George H Wells $25, John Walker $1, Edward Ward, C Whitfield $2.25, John F Wynn two letters $25, T Ware, Richard Williams $2, R F White, T J Worthy.

Y—James P Young $1.

THE CITY HOTEL, which has been so long presided over by Colonel Morse, the late proprietor, who was so universally respected by his acquaintances, has come under the management of Messrs. Mumford & Watson, who have been connected with the growth and popularity of the house, and have become thoroughly conversant with hotel management. We predict for them a successful and prosperous career. See their card in another column.

BOOTS AND SHOES.—Those who may wish to buy boots or shoes, or have them made to order by faithful workmen, are referred to the advertisement of Mr. C. Schneider, No. 330 Carondelet street, corner of Erato, manufacturer and dealer in boots and shoes, and who will attend to repairing, which will be neatly done.

WATCHMAKER AND JEWELER.—We call attention to the advertisement of Mr. P. S. Anderson, 133 Hampart street; who offers his services as a watchmaker and jeweler, and guarantees his work.

DR. WARRINGTON'S medical preparations are advertised in this issue.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

EXTRACT from the *Telegraph and Messenger*, Macon, Georgia:

"We have tested its virtue personally, and know that for dyspepsia, biliousness, and throbbing headache arising therefrom, it is the best medicine the world ever saw. We had tried forty other remedies before the Simmons Liver Regulator, but none of them gave us more than temporary relief; but the Regulator not only relieved, but it cured us
de3 1t EDITOR TELEGRAPH."

THE closest observer cannot detect the use of Dr. Tutt's Hair Dye. Its effect is perfectly natural. It leaves no ridiculous tint and has no bad odor. Its effect is instantaneous. Easily applied.
de3 1t

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $250, $275, $300, $350, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 84 Bienville street, New Orleans.
de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. nov5 1y

NEW ADVERTISEMENTS.

NOTICE OF COPARTNERSHIP.—The undersigned have this day entered into partnership for the purpose of conducting the CITY HOTEL in New Orleans, under the firm name of MUMFORD & WATSON:

W. T. MUMFORD.
ED. WATSON.

NEW ORLEANS, Nov. 21, 1874.
de3 1f

NEW ADVERTISEMENTS.

SAMUEL E. MOORE,

IMPORTER OF

CROCKERY, CHINA

AND

GLASSWARE,

HAS REMOVED TO

NO. 55 CAMP STREET,

NEW ORLEANS, LA.,

where he will keep on hand a full supply of the above articles, at

WHOLESALE AND RETAIL,

AND ALSO ALL KINDS OF

HOUSE-FURNISHING ARTICLES,

Comprised in part of

Silver-Plated Spoons and Forks,
Silver-Plated Casters,
Ivory-Handled Table Cutlery,
Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India Rubber Door Mats,
White French China Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets,
French China Vases,
Cut and Molded Glassware.

All of which will be sold at THE LOWEST PRICES, and delivered free of charge. de3 1m

NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.00 A. M.
Mail	6.00 P. M.
ARRIVE.	
Express	11.00 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. de3 6m

AVILUDE!

OR GAME OF

A NEW EDITION JUST ISSUED.

ONLY 50 CENTS A GAME.

For Christmas! For Christmas!

AVILUDE, OR GAME OF BIRDS.—The most delightful and instructive game ever published. 75,000 sold in three months. *Old* and *young* play it with equal enjoyment. Sent, postpaid, on receipt of fifty cents.

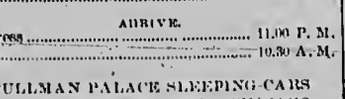
"An excellent addition to our home amusements."—*Christian Union*

Send three-cent stamp for catalogue of all our games.
de3 3t WEST & LEE GAME CO., Worcester, Mass.

WICK'S FLORAL GUIDE FOR 1875.

Published Quarterly.—JANUARY NUMBER just issued, and contains over 100 PAGES, 300 ENGRAVINGS, descriptions of more than 500 of our best **Flowers and Vegetables**, with Directions for Culture, *Colored Plate*, etc.—The most useful and elegant work of the kind in the world. Only **25 cents** for the year. Published in English and German. Address
de13 4tsow JAMES VICK, Rochester, N. Y.

WILLIAM BOHNE,



PRACTICAL AND SCIENTIFIC OPTICIAN,
No. 1 Carondelet Street,
de1 1m Near cor. Canal, New Orleans.

WILLIAM HOGAN,

MANUFACTURER AND DEALER IN

BOOTS, SHOES, TRUNKS,

VALISES AND BAGS.

SEWING MACHINES.—Agents for Empire and Gold Medal.

Nos. 99 and 101 Canal Street.
de3 2m New Orleans.

P. S. ANDERSON,

WATCHMAKER & JEWELER,

133 Hampart Street (late Circus,)

Between Poydras and Perdido, near the Market, NEW ORLEANS.

Jewelry and Watches warranted. Country orders attended to. de3 1m

ST. JAMES HOTEL,

NEW ORLEANS, LA.,

R. E. RIVERS & CO., PROPRIETORS.

Is Now Open to the Public,

with new Furniture and Carpets throughout. Every comfort extended to guests, all for $2.50 per day. de3 1m

C. SCHNEIDER,

MANUFACTURER AND DEALER IN

BOOTS AND SHOES,

330.....CARONDELET ST.....330

Corner Erato, New Orleans.

All orders promptly attended to. Repairing neatly done. de3 1m

LADIES' HAIR EMPORIUM.

JUST OPENED.

132.....Canal St.....112

Imported HUMAN HAIR worked in every conceivable style. Wigs manufactured to order.

Ladies' Hair Combed in the most fashionable styles at very reasonable charges.

JULES DELAUNAY, Agent,
de3 2m No. 142 Canal street.

GEM OYSTER BAY SALOON.

The undersigned, proprietor of the Gem Oyster Bay Saloon, 17 Royal street, also under St. Charles Hotel, begs leave to inform his patrons whose name is Legion—that he has made arrangements to furnish them with the best Oysters the market affords. Thankful to them for the patronage shown him in the past, he hopes they will extend the same in the future.

G. M. BORGES.
de3 2t

RELIGIOUS BOOKS—For 17 years past a specialty at **J. W. McIlvire's**, No. 4 South Fifth street, St. Louis, Mo. Catalogues sent free. de3 1t

AGENTS WANTED!!

Everywhere (on Salary or Commission) to act for the **MOST TAKING** Paper published. Gives its value to premium subscribers. Agents' outfit free. Address at once
THE CRITIC COMPANY,
de3 1t Gallatin, Tenn.

NEW ADVERTISEMENTS.

WELCOME NEWS

TO

300,000.....300,000

READERS OF THE

CINCINNATI

WEEKLY GAZETTE.

1875 GREAT REDUCTION IN PRICES FOR 1875

THE GAZETTE is the great newspaper of the country, known and read by everybody. Thousands of practical farmers contribute to its agricultural columns annually.

As a commercial paper it is standard authority. It gives all the news of the day.

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Single copies, including Postage	$2 00
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Clubs of 40 copies, including Postage, each	1 45
Clubs of 50 copies, including Postage, each	1 40
Clubs of 60 copies, including Postage, each	1 35
Clubs of 75 and over, including Postage, each	1 25

Terms of the Semi-Weekly for 1875.

Single copies, including Postage	$1 00
Clubs, between 3 and 10 copies, including Postage, each	85
Clubs of fifteen and over, including Postage, each	3 00

NO MORE POSTAGE.

It will be observed from the above that we have made a large reduction in our club prices, and also that the postage, which has heretofore been paid by the subscriber, 20 cents per annum on the WEEKLY, and 40 cents per annum on the SEMI-WEEKLY, will hereafter be prepaid by us.

Additions may be made to a club at any time during the year, at the club price, the subscriptions continuing a FULL YEAR from the time the additions shall have been made.

SPECIMEN COPIES SENT FREE.
Send for Terms to Agents
no12 4t CINCINNATI GAZETTE CO.

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SACRED QUARTETS.

A work just issued, but which has been many years in preparation, and of which the author may well be proud.

The collection cannot fail to take the front rank in Church Music, and be used wherever the best music is appreciated.

The Music is admirable for Quartet Choirs. Without being, on the whole, very difficult, it is to perfect taste, and for larger choirs, for musical families and musical societies the book has a special adaptation.

Price, in Boards, $2.50. Cloth, $3.

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11 Piano Pieces of Distinguished Merit.

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Caprice Polka	$1 00	Chant de Guerre	1 00
Souvenir de Cuba	75	Marguerite Waltz	75
El Cocoye	2 00	Rayons d'Azur	90
Celebre Tarentelle	1 50	Gottschalk Galop	2 00
2nde Danse	1 50	Papillon, Duet	1 25
Souvenir de Lima	1 00	Ava Maria (Vocal)	75

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Boston.
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FIFTY ELEGANT STYLES, with Valuable Improvements; New and Beautiful Solo Stops. **Over One Thousand** Organists and Musicians indorse these Organs, and recommend them as *Strictly First-class* in Tone, Mechanism and Durability. Warranted for five years. Send for price lists.

WHITNEY & HOLMES ORGAN CO.,
au27 13sow Quincy, Illinois.

FINE-TONED, LOW-PRICED, WARranted against breakage. Catalogues, containing full particulars, prices, etc., sent free.

BLYMYER MANUFACTURING CO.,
ap9 1yeow Cincinnati, Ohio.

OPIUM MORPHINE HABIT speedily cured by DR. BECK'S well-known and sure Remedy.

NO CHARGE

or Treatment until cured. Call on or address

DR. J. C. BECK,
112 John Street, CINCINNATI, OHIO
jy24 1yeow

MRS. M. G. BROWN'S Celebrated POOR RICHARD'S EYE-WATER *perfects and cures* CATARACT, and keeps back all Fevers. Send ten cents, or thirty cents for the Pamphlet or Magazine, to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, that you may learn what *Poor Richard's* Eye-Water will do for Blind, Sunken, Inflamed and Weak Eyes; also for the entire constitution. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $2, $1 and 25 cents. ☞ The Eye-Water is one of the *three* parts of the METAPHYSICAL DISCOVERY, which kills the Root of all Disease. oct6 1yeow

ROGERS' EFFERVESCING

CITRATE OF MAGNESIA,

in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 193 Spring St., N.Y. For sale by all druggists. E. J. HART & Co., wholesale agents, New Orleans. au27 1yeow

E. HEATH. M. LARA.

HEATH & LARA,

Importers and Dealers in

UPHOLSTERERS' GOODS, WALL PAPER, WINDOW SHADES AND CORNICES,

Mirrors, Frames, Molding and Wire Screens,

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no26 1y New Orleans.

H. H. HUSSMAN,

DEALER IN

PITTSBURG COAL,

OAK, ASH AND PINE WOOD,

102.....Calliope Street.....102

Between Magazine and Constance,

no26 2mi New Orleans.

PAYNE, KENNEDY & CO.,

COTTON FACTORS,

61.....Baronne Street.....60

no26 1y *NEW ORLEANS.*

DELGADO & GOLDTHWAITE,

FAMILY GROCERS,

613.....MAGAZINE STREET.....615

Corner of Jackson, New Orleans.

Goods delivered free of charge to any part of the city. no26 1f

J. P. HAYES,

STEAMBOAT DRUG STORE,

21.....CANAL STREET.....21

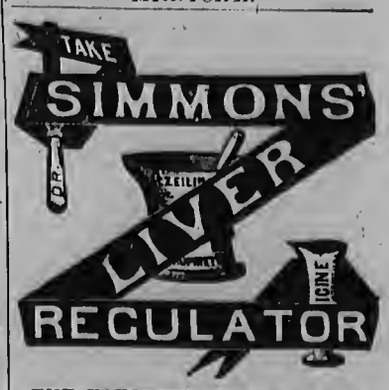
no26 1m *NEW ORLEANS.*

AGENTS WANTED for the **CENTENNIAL** OF THE

GAZETTEER UNITED STATES.

Showing the grand results of **our first 100 Years.** Everybody buys it, and agents make from $90 to $200 a month. Send for circular. ZIEGLER & McCURDY, St. Louis, Mo. my24 1yeow

MEDICAL.



THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion,

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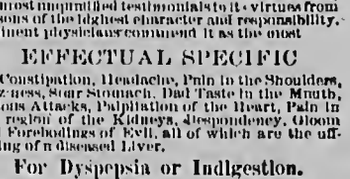

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The Child's Corner.

HOW THE LEAVES CAME DOWN.

BY SUSAN COOLIDGE.

I'll tell you how the leaves came down.
The great Tree to his children said:
"You're getting sleepy, Yellow and Brown,
Yes, very sleepy, little Red;
It is quite time you went to bed."

"Ah!" begged each sidy, pouting leaf,
"Let us a little longer stay;
Dear Father Tree, behold our grief,
'Tis such a very pleasant day
We do not want to go away."

So, just for one more merry day,
To the great Tree the leaflets clung,
Frolicked and danced, and had their way,
Upon the autumn breezes swung,
Whispering all their sports among:

"Perhaps the great Tree will forget
And let us stay until the spring,
If we all beg and coax and fret."
But the great Tree did no such thing;
He smiled to hear their whispering.

"Come, children, all to bed," he cried;
And ere the leaves could urge their prayer
He shook his head, and far and wide,
Flittering and rustling everywhere,
Down sped the leaflets through the air.

I saw them; on the ground they lay,
Golden and red, a huddled swarm,
Waiting till one from far away,
White bed-clothes heaped upon her arm,
Should come to wrap them safe and warm.

The great bare Tree looked down and smiled.
"Good night, dear little leaves," he said;
And from below each sleepy child
Replied, "Good night," and murmured:
"It is so nice to go to bed."

Stories of a Soldier.

We were talking the other day about a French grenadier. Here are some stories of a Russian soldier. Rather oddly, he died in the same year as Latour d'Auvergne—namely, in 1800.

During the last century Russia was a half-barbarous country; you know that it still contains great hordes of semi-civilized people. More savage than most of his fellows was Alexander Vasilleviteh Suwaroff, commander-in-chief of the Russian army. He was born in 1729, entered the army at the age of thirteen, and fought till the time of his death. Now you know just who he was. Personally Suwaroff was a dirty, pug-nosed little man, of whom every one stood in awe. He, though, was not afraid of anybody. Kings and peasants stood on a level to him. He had a grim humor of his own, but did not object if a smart fellow turned back one of his jokes on himself. He delighted to catch a man by asking him, unexpectedly, some such question as: "How many stars are there in the sky?" Very naturally, the bewildered soldier could make no reply. Once, however, the biter was bitten. I will tell you how it happened.

HOW MANY STARS ARE THERE IN THE SKY?

"On one occasion he put this question to one of his sentries on a bitter January night, such as only Russia can produce. The soldier, not a whit disturbed, answered coolly:

"'Wait a little and I'll tell you;' and he deliberately began to count: 'One, two, three,' etc.

"In this way he went gravely on to a hundred, at which point Suwaroff, who was already half frozen, thought it high time to ride off, not, however, without inquiring the name of this ready-reckoner.

"The next day the latter found himself promoted, and the story (which Suwaroff told with great glee to his staff) speedily made its way through the army."

It was not often that the general succumbed to the cold. His powers of endurance were remarkable, and his indifference to surroundings entire. He enjoyed astonishing strangers by his performances. Once, when he was an old man, he was sent to the court of Austria. For such a distinguished guest a very elegant room was prepared. As soon as Suwaroff walked into it he said: "Turn out the rubbish and shake me down some straw." While this was being done, the story goes, some one came in to see him.

SUWAROFF AND THE AUSTRIAN COURTIER.

"An Austrian grandee, who came to visit him, was startled at these preparations, and still more so at the first sight of the marshal's 'baggage,' which consisted of two coarse shirts and a tattered cloak tied up in a bundle.

"'Is that enough for winter?' asked the astonished visitor.

"'The winter is the father of us Russians,' answered Suwaroff, with a grin; 'besides, you don't feel the cold when you're riding full gallop.'

"'But when you're tired of riding, what do you do?'

"'Walk.'

"'But when you're tired of walking?'

"'Run.'

"'And do you never sleep, then?' asked the petrified questioner.

"'Sometimes, when I've nothing better to do,' replied Suwaroff, carelessly; 'and when I want to have a very luxurious nap I take off one of my spurs.'"

This man certainly had peculiar tastes. For one thing, he was fond of raw turnips. He was a soldier and nothing else. He was indifferent as to how much blood was shed, and once allowed thirty thousand Turks to be massacred. On the other hand, Suwaroff was exceedingly fond of his children. It is said that sometimes, when he was starting off on an expedition, he would leave the army and ride back a hundred miles in order to kiss his children once more. Now here is another story of him:

SUWAROFF AND THE SERGEANT.

"The generals of a division once sent home a sergeant with dispatches, at the same time recommending the bearer to Suwaroff's notice. The marshal, as usual, proceeded to test him by a series of whimsical questions; but the catechumen was equal to the occasion.

"'How far is it to the moon?' asked Suwaroff.

"'Two of your excellency's forced marches,' answered the sergeant.

"'Supposing you were blockaded, and had no provision left, how would you supply yourself?'

"'From the enemy.'

"'How many fish are there in the sea?'

"'As many as have not been caught.'

"And so the examination went on, till Suwaroff, finding his new acquaintance armed at all points, at length asked him, as a final poser:

"'What is the difference between your colonel and myself?'

"'The difference is this,' replied the [illegible], 'that, if I could not make me a captain, but your excellency has only to say the word.'

"Suwaroff, struck by his shrewdness, kept his eye upon the man, and in no long time actually gave him the promotion."

You perceive, Nutcrackers, that we are speaking of a very eccentric personage. The Czar whom he obeyed was stranger still, as you may imagine from this anecdote. This Emperor, Paul the First, was so displeased with the bad riding of an officer at a review that he ordered the man to resign his commission and retire to his estate. But the unlucky officer had no estate to go to. "Then give him one," said the Czar, and he got it. In fact the Czar was crazy. For a trifle he disgraced Suwaroff just after ordering for him a triumphal entry into Moscow, and Suwaroff died from chagrin.

With one more story of a soldier and a king we will close our chat.

THE EMPEROR AND THE SERGEANT.

"Joseph the Second, Emperor of Germany, had a great dislike to any kind of outward show. One day, dressed in a simple riding-coat, the Emperor rode out in a small carriage to take an early drive in the suburbs of Vienna. He was overtaken by the rain as he was returning to the city. A pedestrian, also trying to regain the capital, made a sign to him to stop.

"'Sir,' said the soldier to him, for he was a sergeant, 'would there be any wrong in my asking for a seat? It would not inconvenience you, and it would save my uniform, which I have put on to-day for the first time.'

"'Pray take care of your uniform, and be seated. Where do you come?'

"'Ah!' replied the sergeant, 'I have just come from the house of a game-keeper of my acquaintance, where I have had a splendid breakfast.'

"'What have you eaten that was good?'

"'Guess!'

"'How am I to know? Was it beer-soup?'

"'Ah! well, beer-soup is good enough for some people, but what *we* had was much better than that.'

"'Perhaps you had sour-krout?'

"'Something far better than that.'

"'Oh, I have it! it was a loin of veal.'

"'Better than that, I tell you.'

"'Well, I really cannot guess any more!' said Joseph. 'What was it?'

"'What should it be but a pheasant, my worthy man! A most delicious pheasant! one that had been killed on the preserves of his majesty the Emperor!'

"'Taken from the Emperor's preserves!' said Joseph, in astonishment. 'It must have been all the better for that.'

"'I warrant you it was.'

"By this time they had neared the city, and, as the rain still continued to fall heavily, Joseph asked his companion where he should set him down. The sergeant named his house, and then asked the Emperor:

"'To whom do I owe so many benefits?'

"'It is your turn now,' said Joseph, 'to guess.'

"'You are a soldier?'

"'Certainly.'

"'A lieutenant?'

"'Ah, well! better than that.'

"'A captain?'

"'Better than that.'

"'A colonel, perhaps?'

"'Better than that, I tell you.'

"'How, then,' said the other, 'can you be a field-marshal?'

"'Better than that.'

"'Then,' cried the sergeant, in consternation, 'you must be the Emperor!'

"The frightened soldier entreated the Emperor to stop, in order that he might get down.

"'Oh, dear, no!' said Joseph. 'After having eaten my pheasant you would be only too happy to get rid of me as easily. I fully intend to take you as far as your house.'

"And the Emperor would not let him alight till he set him down at his own door."—*Methodist.*

PROTECTION BY PRAYER.—A little girl, about five years old, lived with her parents, who were very poor, in a small cottage in a village of Prussia. One day, when her father was out, little Rosa was sitting by her mother, who was just recovering from an attack of fever, which had weakened her very much. She was singing a little hymn, when the door opened suddenly, and six soldiers walked into the room. The poor child was so terrified at first that she fell from the bench on which she had been sitting. A few moments afterward, however, she rose to her knees, and in her own simple, childlike words, while the big tears trembled in her eyes, she prayed that God would pity them and help them; that he would make the soldiers kind to her mother, and tell them to go away to some other house where they might get something to eat and drink, and ending with these words: "For thou knowest, Lord, that we are very poor."

One of the soldiers patted the child's head kindly, and said: "Who taught you to pray so nicely, little one?"

"Jesus and mother," was her simple reply.

The soldier, a tall, strong, rough-looking man, turned aside his head and brushed a tear from his cheek; then, putting a piece of money in her lap, he kissed the little girl, and said to her kindly: "There is something for your mother, my child. Pray for us soldiers also, sometimes, like a good little girl, for we need prayer very much."

A few moments later little Rosa, who had rushed to close the door after the soldiers, was clasped in her mother's arm. And how gladly that mother thanked the Lord, who had so kindly protected them from harm and danger, in answer to the prayer of her dear child.

Farm, Garden and Household.

Falling Leaves.

"Leaves have their time to fall," but they are only a nuisance if left in the yards and on the sidewalks; but when gathered dry, and stored in the barn-[illegible], they add greatly to the value of the manure-pile in the spring.

A litter of leaves in the horse-stalls is more desirable than one of straw, for it can be renewed without the necessity of clearing out the stall more than twice or thrice a week. Besides, the leaves absorb the ammonia more rapidly than straw, and can be more thoroughly worked over and trodden into it; and they also make the manure of much more value for flower gardens, as they are particularly rich in phosphoric acid, which is, next to ammonia, the most highly-treasured constituent of plant growth.

Apply a bed of leaves plentifully around the roots of your vines, shrubs, roses, and all flowering trees, then throw a shovel of manure over them, and next spring will show how beneficial is their effect.

Aside from the practical use of leaves, a due regard to appearances should prompt us to gather them up from our door-yards and lawns, and put them in some place where they will not lie around loosely. Dame Nature ought to have an attic in which to put away her cast-off clothing, and not let the autumn winds scatter them broadcast; but she prefers that we should do her house-cleaning for her, and so we should attend to it directly and reap the benefits of our labors in another season. Pile them in one corner of the yard if there is no cow or horse to use them. Cover them with a layer of earth and turn all the house slops upon them; and another spring you will have a good supply of fertilizing material for your flower garden. Save the brightest and fairest, however, to adorn your sitting-room. Ours is already brilliant and beautiful with them.—*New England Farmer.*

PLASTER AND ASHES.—Once while riding in the cars we noticed on either side of the track for some distance a tract of almost barren sand, the only vegetation seen being now and then a sickly white birch and a little sorry-looking sorrel. Two gentlemen, evidently farmers, were talking of manures, when one said: "Do you know what would clothe those lands with a good crop of clover?" The other gentleman looked incredulous, and shook his head. "Well," continued his interrogator, "plaster and ashes will do it, for I have tried it on just such land, and at the end of the third year there was a heavy sward on it."

We did not forget the conversation, but went home and sowed a barren knoll over with plaster and ashes, and to our astonishment a good crop of clover came in, though we did not put on a grain of seed. We then tried the experiment on our pasture lands with marked success; so much so that we recommended it to our neighbors whose pastures were thin, and in three years the pasture land in that section would feed nearly double the stock that fed on them before.

Ashes in the neighboring village rose in price, and the farmers to-day buy all they can get at sixty and seventy-five cents per barrel, and find it pays well at that. We believe there is much land in Minnesota now almost worthless that will one day be made valuable by the use of plaster and ashes.—*The Farmers' Union.*

HABITS OF THE PLUM CURCULIO.—Prof. C. V. Riley writes that the plum curculio winters as a beetle above ground, so that all theories based upon its wintering *in* the ground are false. It shelters under the bark of trees, brush or any other rubbish, and hence is more injurious in timbered than in prairie regions. The burning of rubbish and underbrush around orchards destroys large numbers of them. It can fly; hence, though we stop it from crawling up, the tree will not be saved from injury. It is single-brooded, and, as a beetle, long-lived, the female living sometimes for more than a year, and oviposition during a period of several weeks. It is nocturnal rather than diurnal, and though during the season of egg-depositing the female may be found at work through the day, especially in cloudy weather, it generally keeps quiet and secluded. It may be trapped with chips, especially in the early part of spring, when it more invariably seeks shelter near the ground. This is done by the "Ransom chip process," first brought prominently before the peach-growers of the country by Mr. W. B. Ransom, of St. Joseph, Michigan. The process consists in laying pieces of chips or bark close to the ground near the trees. The curculios will take refuge beneath them at evening, and may be destroyed the next morning.

REMOVING GREASE-SPOTS.—In taking out grease from clothing with benzole or turpentine people generally make the mistake of wetting the cloth with the turpentine, and then rubbing it with a sponge or piece of cloth. In this way the fat is dissolved, but is spread over a greater space, and is not removed; the benzole or turpentine evaporates, and the fat covers a greater surface than before. The only way to remove grease-spots is to place soft blotting-paper beneath and on top of the spot, which is to be first thoroughly saturated with the benzole, and then well pressed. The fat is then dissolved and absorbed by the paper, and entirely removed from the clothing.

TO MAKE APPLE-BUTTER.—The best apple-butter is made by peeling, coring and slicing selected sweet apples and stewing them in sweet cider. Very little of this sort of apple-butter, however, comes to market. The bulk of that sold is made from second-rate apples, peeled, sliced and stewed, and sweetened with brown sugar. A large quantity of such butter is made and sold for ship stores for use by the sailors.

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BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

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Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

in the States of Louisiana, Texas and Mississippi. no26 ly

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The Cheapest and the "Best."

The "BEST" and the "COTTAGE" COOKING STOVES, to which I call particular attention, are unsurpassed by any in the market for economy, durability and most perfect BAKING. They carry a uniform heat in the oven, and can be adapted to burning COAL, COKE or WOOD, without any additional cost. Every one sold under a full guarantee to do as they are represented or the money will be refunded.

Also a variety of other COOKING STOVES of every grade and price, from $15 upward.

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A very large and complete assortment, suitable for Offices, Parlors, Churches, School-Rooms, etc., all of which are offered at very low prices to suit the times. Also dealer in

TINWARE OF EVERY KIND

and description, to suit the country and city trade, which is offered at UNPRECEDENTEDLY LOW PRICES FOR CASH. Also Sole Agent for the manufacture and sale of the

Steam Washer, or Woman's Friend.

Will cleanse your clothes WITHOUT RUBBING. Every one sold is FULLY WARRANTED. It saves labor, wear and tear, and the annoyances of wash-day. It is truly a labor and clothes-saving invention. Three hundred thousand have been sold already through the States since 1871.

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Ja29 1y G. W. W. GOODWYN.

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INSURANCE.

MECHANICS' AND TRADERS'

INSURANCE COMPANY,

14.....CARONDELET STREET..... 14

New Orleans, September 25, 1874.

FIFTH ANNUAL STATEMENT.

In compliance with Article 12 of the Charter, this Company makes the following statement of the business of the year ending August 31, 1874:

Fire premiums		$191,723 38
Marine premiums		23,122 79
River premiums		67,816 55
		$282,662
Less		
Fire losses	$62,462 26	
Marine losses	4,151 10	
River losses	23,029 81	
Rebate of 15 per cent.	8,031 37	
Reinsurance	19,677 82	
Return premiums	5,848 72	
Reserved for		
Unterminated risks	248,000 00	
Unadjusted losses	32,000 00	
Contingencies	15 000 00	
	95,000 00	
Expenses and tax and license	$30,859 51	
Less interest account	25,139 02	
	5,720 90	
		224,421 57
Net profits		$57,838 15

LIABILITIES.

Dividends		$20,595 08

ASSETS.

Bills receivable for premiums and loans on pledge		$70,058 68
Cash		32,350 32
Premiums in course of collection		12,551 29
Invested in Bank, Insurance and other stocks, bonds, etc.	$53,551 42	
Less shrinkage	10,000 00	
		43,551 42
Real estate		4,029 13
Stock notes		215,524 95
Total		$367,735 99

The above statement is a true and correct transcript from the books of the Company.

LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
New Orleans, Sept. 25, 1874.

Sworn to and subscribed before me, the undersigned Notary Public, on the twenty-fifth of September, 1874.

CHAS. G. AUDREY, Notary Public.

The Board of Trustees have declared the following, to wit:

Interest on paid-in capital	10 per cent.
Dividend on same	4 " "
Dividend on earned premiums	18 " "

All of which will be audited on stock notes, certificates for which will be issued on and after Monday, the twenty-sixth of October next.

Trustees.

Hugh Allison,	C. A. Green,
S. D. Auley,	I. L. Hais,
A. J. Aiken,	Colonel T. H. Hunt,
J. A. Braselman,	J. D. Hill,
W. T. Blakemore,	James S. Lanphier,
I. Bloom,	Robert L. Moore,
Sam. Boyd,	John Myers,
C. H. C. Brown,	H. J. Mullen,
John D. Cobb,	Edward Nolle,
George W. Church,	Henry Reid,
J. E. Campbell,	G. W. Sentell,
Lloyd R. Coleman,	W. B. Thompson,
Frederick Wing,	S. F. Thompson,
C. W. Wood,	Benjamin Cerseo,
Louis A. Wiltz,	Edward C. Payne,
	T. S. Waterman.

NEW ORLEANS, LA., Sept. 25, 1874. oc8 3m

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HIWASSEE COLLEGE.—SAID TO BE the best and cheapest school for boys in the Union. Patronage the past year, 137, from ten States. Under care of the Holston Conference, M. E. Church South. Founded in 1849, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Send stamp for twenty-four page catalogue. Address the President,

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Jel 1y Hiwassee College, East-Tenn.

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The Commercial Athenæum of the South, corner Camp and Common streets (Story Building.) Mercantile and Banking offices are connected with this Institution, daily lectures given, and all branches of a business education practically, scientifically and philosophically taught. An English Department for boys, twelve to eighteen years of age, is a special feature of this Institution. French and Spanish are also taught.

GEO. SOULE, Principal.

N. B.—Soule's Philosophic Commercial and Exchange Calculator, 480 octavo pages, the great arithmetical work of the age, is for sale at the College office. Ja22 1y

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MISCELLANEOUS.

MONUMENTAL

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Formerly Proprietor of Irving and Westmoreland Hotels. se3 6m

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17.....CHARTRES STREET.....17

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de4 1y A. BROUSSEAU & CO

$10 A DAY.—Employment for all. Patent Novelties. GEO. L. FELTON & CO., au13 1y 119 Nassau street, New York.

Scientific.

DR. BURDON SANDERSON, in making some experiments on the electrical phenomena which accompany the contraction of the leaves of a sensitive plant, found the currents produced are subject in all respects to the same laws as those of muscles and nerves.

PROF. LECONTE, in the *American Naturalist*, in his paper on economic entomology, gives an instance in which all the caterpillars in a nine-acre piece of woods were destroyed by a disease which had been communicated to them by a sick silk-worm. The same principle might be used in destroying the cotton worm and others of like nature.

PROF. LOOMIS deduces from the weather reports of the last two years that the average rate of progress of a storm in January is 680 miles a day, and its average direction five degrees north of east; for February 740 miles, and a direction thirteen degrees north of east; March 940 miles, eleven degrees north of east; and for April 615 miles, sixteen degrees north of east.

THE exportation of vegetable hair from Algeria is continually extending. It is got from the dwarf-palm, and is employed for all the purposes of hair-cloth, and also in the manufacture of paper, etc. It is said to be now exported to this country. In England it is taking the place of esparto. The price is only two francs per hundred pounds at point of purchase.

HEALTHFUL TREE.—South Carolina papers are manifesting quite a good deal of interest in the Australian "disease-destroying tree," Eucalyptus globulus, which, according to a recent report before the British Academy of Science, has the singular property of absorbing ten times its weight of water from the soil, and emitting antiseptic camphorous effluvia. The Southern papers think the trees might make their lowlands healthy and inhabitable.

MAD-STONE TO CURE HYDROPHOBIA.—A lady of Richmond has one for which she paid $1,600, and which she permitted another lady to apply three times to a mad dog bite at the rate of $15 a time. Some three hundred persons have been cured by the stone, so that the owner has now an ample fortune, probably, and the price of mad-stones has gone up amazingly. We would like to see some evidence of the cures, boosted so largely.

THE government of one of the Argentine provinces has offered a liberal reward for the rediscovery of a mass of meteoric iron which is often cited as existing in a neighboring uninhabited region. It was first described in 1788 by two engineers who had been sent out by the government to investigate the truth of the Indian reports on the subject. The mass was estimated by them to weigh ninety thousand pounds. During the war of independence a portion of it was used for the manufacture of fire-arms.

RUBBER.—Vulcanized rubber-coated iron tubes are now manufactured in this city, which will bear over three hundred degrees of heat, the rubber being prepared at four hundred degrees Fahrenheit. The pipes can therefore be used for either hot or cold water. Gas and water are said to have no effect on them, and the coating resists sulphuric and muriatic acids and caustic potash solution. It is suggested that the process may be used for the preservation of iron ship plates and framing, if the rubber should resist the chemical action of copper in contact with iron under salt water.—*Philadelphia Ledger.*

THE common greenhouse Begonias have at length been produced in England with double flowers; and, as the genus is Monoecious, or has the male and female organs in separate flowers, it is a matter of special interest, as only the male ones are produced double, the female flowers being still in their normal condition. Thus we have a race of plants with double and single flowers on the same plants. Flowers become double, as it is properly termed, in some cases, by the production of latent axial buds between the petaline and staminate whorls, which become petals, and in others by the actual change of the stamens to petals. In the case of these Begonias the change is of the last-named character.

MISCELLANEOUS.

CARD.

NEW ORLEANS, Nov. 12, 1874.

I am using SHEPARD'S PATENT STARCH GLOSS in the laundry department of my hotel, and consider it a very valuable acquisition. I would not dispense with the use of it for four times its value.

R. S. MORSE,
Proprietor City Hotel.

NEW ORLEANS, Nov. 12, 1874.

We have been using SHEPARD'S PATENT STARCH GLOSS in our laundry for more than three months past, and can say that it is decidedly the first article for the purposes for which it is recommended that we have ever used. We believe we have used everything of the kind in the market.

W. W. FREEMAN,
Manager Crescent City Steam Laundry Co.

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WILLIAM H. SHEPARD & CO.

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mh19 1m

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LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS, Punches, Bolt Sets, and all goods connected with the Belting business,

NO. 52 RACE STREET,
CINCINNATI, OHIO.
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DEALER IN ALL KINDS OF
Wood, Coal and Charcoal.
Office and Yard—NO. 313 CARONDELET ST., Bet. Erato and Clio Sts., New Orleans.
☞ Orders thankfully received and promptly filled.
ja25 2m

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se21 3m

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HENRY HOE, Sole Agent. se3 1y

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JAIL CELLS, IRON STAIRS, DOORS AND SHUTTERS, Awning Frames, Gratings, Rolls, Stirrups, Verandas, Balconies, Patent Sidewalk and Sky-Lights, and all kinds of Iron Work for buildings.
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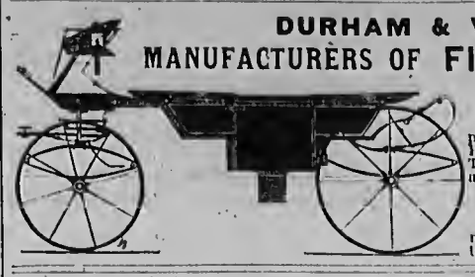
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FASHIONABLE MILLINERY,
DRESSMAKING AND FANCY GOODS,
139.....Royal Street.....139
Orders promptly attended to. no12 2m

ISIDORE LEVI,
Formerly of the firms of Levi, Navrn & Co., and George G. Wolf & Levi, is now with
A. PEISER & CO.,
21.....MAGAZINE ST.....21
Cheapest House in the Southwest.
Glassware, Crockery, China, Cutlery, House-Furnishing Goods, etc. Original packages for *Country Trade.* no19 2m

J. J. BROWN,
(Late of Trenton, La.,)
DEALER IN
PROVISIONS AND GROCERIES,
AND COMMISSION MERCHANT,
78.....MAGAZINE ST.....78
no13 1y New Orleans, La.

A. ROITEL,
WATCHMAKER,
58.....BOYAL STREET.....58
Bet. Bienville and Conti Sts., New Orleans.
Watches and Jewelry neatly repaired. no12 1m

MRS. FRICKE & WILLIAMS (over Braselman & Adams') wish to inform the community that they are in constant receipt of the LATEST FASHIONS. Their style and fit cannot be rivaled, and their punctuality can be testified by their customers. Ladies would do well to call early with their Holiday Dresses, in order to have ample time to display their skill in producing something elegant and tasty. Prices always moderate.
no12 2m MRS. FRICKE & WILLIAMS.

ANDERSON'S
PHOTOGRAPHIC STUDIO,
No. 183 Canal Street, New Orleans,
where will be found all the latest improvements in the Photographic Art. With close personal attention and the best assistants and Artists, we promise the finest work that has ever been done in this city, at uniform and moderate prices. Children taken from ten A. M. to two P. M. The Sun Pearl and Crayon Photo a specialty. All work guaranteed. no5 1m

WILLIAM VELDEN,
DEALER IN WOOD AND COAL,
Corner Prytania and Philip Streets.
Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. oc29 1y

J. A. LUM. FRANK H. HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Union Street.
☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

mh5 1y

HUGH FLYNN,
167 POYDRAS ST., NEW ORLEANS,
All who want to purchase CHEAP FURNITURE can call at 167 Poydras street, between St. Charles and Carondelet streets.
On account of retiring from the Furniture business, I am now selling off my large stock of New Furniture at greatly reduced rates. I am selling at rates below those of any house in the city.
Walnut Victoria Bed-room Sets, marble top.....$125 00
Parlor Sets, eleven pieces..... 110 00
Double Bedsteads, with Testers and Rollers. 12 00
Kitchen and Dining-room Furniture at equally low rates. Spring, Hair and Moss Mattresses of the best quality and at greatly reduced prices. de1 1y

PROFESSIONAL CARDS.

DR. C. J. HICKHAM,
RESIDENCE AND OFFICE,
Corner Magazine and Second Streets,
New Orleans.
Office Hours—Eight to nine A. M. and three to four P. M. je29 tf

DR. JOHN G. ANGELL,
DENTAL SURGEON,
152.....Julia Street.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anesthetics administered. de1 1y

DR. J. J. LYONS,
NO. 219 CARONDELET STREET
Between Julia and St. Joseph,
Ja2 1y New Orleans, La.

G. W. BACK, W. H. FOSTER,
E. T. MERRICK, formerly Chief Justice, Louisiana.
RACE, FOSTER & E. T. MERRICK,
ATTORNEYS, COUNSELORS AND SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

IRON WORKS—BELLS.

JAMES LEFFEL'S
IMPROVED DOUBLE
TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,
Manufacturers for the South and Southwest.
Nearly Seven Thousand Now in Use,
working under heads varying from 2 to 240 feet. Twenty four sizes, from 5¼ to 96 inches.
The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ebaugh's Cruscher for Minerals Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.
☞ Send for Circulars. se3 6m

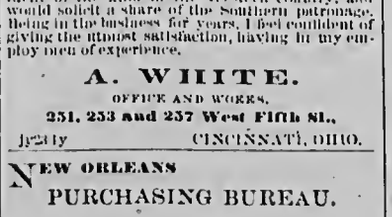
BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East second St., Cincinnati
B. J. WEST, Agent,
mh5 1y 115 and 117 Magazine st., New Orleans.

MISCELLANEOUS.

MONUMENTS A SPECIALTY.
AMERICAN GRANITE
AND ITALIAN MARBLE.
IMPORTERS OF
Scotch Granite Monuments
AND STATUARY FROM ITALY.
This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage, being in the business for years. I feel confident of giving the utmost satisfaction, having in my employ men of experience.
A. WHITE.
OFFICE AND WORKS,
251, 253 and 257 West Fifth St.,
Je23 1y CINCINNATI, OHIO.

NEW ORLEANS
PURCHASING BUREAU.
To the Ladies of the South.
A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.
MRS. H. MOGRIDGE
respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.
Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.
MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 94 and 96 Canal St., New Orleans.
Refers by permission to D. H. Holmes & Co., New Orleans. 5y19 1y

LEVY BROS.'
Dry Goods Establishment,
AT
586.....MAGAZINE STREET.....580
Between St. Andrew and St. Mary.
NEW GOODS EVERY WEEK.
We are now opening a large and well-assorted stock of SPRING GOODS, which have been bought and will be sold at prices that will suit all purchasers.
Give Us a Call.
N. B.—Orders from the country will be promptly filled. mh5 1y



oc29 9m

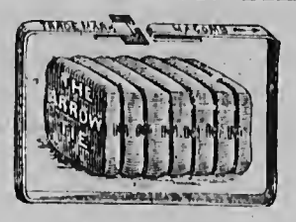
JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER,
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

JAMES S. PATTERSON,
WOOD ENGRAVER,
28.....Beekman Street.....28
au13 1y NEW YORK CITY.

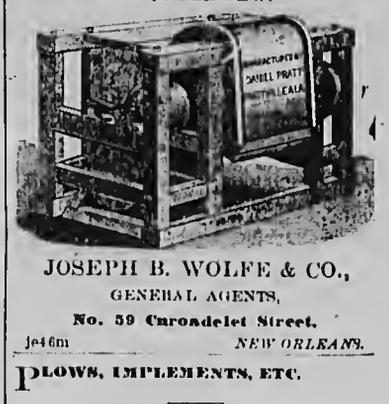
LIBERAL OFFER!—TWO NEW AND beautiful Chromos, THE CHERRY GIRLS, sent, post-paid, to any address for 50 cents. ☞ LARGE DISCOUNT to Agents. We have all the Patent Novelties of the age. Men, Women, Girls and Boys make more money by working for us than at anything else. Address
ELM CITY NOVELTY CO.,
se10 3m New Haven, Conn.

MACHINERY, TIES, ETC.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
Jy23 1y John and Water Sts., Cincinnati, O.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.


The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
Je18 6m New Orleans.

DANIEL PRATT'S
Improved Cotton Gin.
PRICE REDUCED
TO $4 PER SAW.


JOSEPH B. WOLFE & CO.,
GENERAL AGENTS,
No. 59 Carondelet Street,
Je4 6m *NEW ORLEANS.*

PLOWS, IMPLEMENTS, ETC.
PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills.
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.
B. J. WEST,
115 and 117 Magazine St., New Orleans,
MANUFACTURERS' AGENT.
mh19 10m

N. F. BURNHAM'S

WATER WHEEL
The best in the Market, and sold at less price than any other first-class Wheel.
84 per cent. guaranteed with
1874 TURBINE
☞ Send for a pamphlet and be convinced.
au6 4m N. F. BURNHAM, York, Pa.

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing,
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS.
New Orleans.
☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

WILLIAM GREGG. MRS. ADA GREGG.
GREGG'S PURCHASING BUREAU,
COR. CANAL AND BURGUNDY STS.,
NEW ORLEANS, LA.
A long acquaintance with the various kinds of
SEWING MACHINES
has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine, only $20. We repair all Machines at low rates. We take old Machines in part payment for new ones.
Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.
MRS. ADA GREGG
respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.
N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.
Second-hand Machines, in good order, at half price. The best Needles for all Machines.
REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.
Send for catalogue and circular.
Je18 1y GREGG'S PURCHASING BUREAU.

WOOD.....COAL.....WOOD.
SAM. SMITH, NO. 351 DRYADES STREET, between Clio and Erato streets. Best quality of Oak, Ash and Pine Wood at reduced prices. Sawed and Split Wood at one-fourth the usual charge. Pittsburg and Anthracite Coal and Charcoal at the lowest market rates, delivered free of drayage to all parts of the city. Orders left at 222 Calliope street will receive prompt attention. Satisfaction guaranteed. (fe12 3m) SAM. SMITH.

New Orleans Markets.

From the New Orleans Price Current.

The river is 15 feet 3 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-seventh ultimo:

Mississippi river and bayous	10,979
Red river	1,443
Ouachita river	2,179
Railroads	6,737
Lake	78
Mobile	4,063
Texas	300
Total	25,779

On Saturday the market opened with a fair demand, and during the morning about 1,300 bales changed hands at full prices for good staple, while other descriptions ruled in favor of buyers, when the movement was interrupted by rain, but was subsequently resumed with increased spirit, and resulted in sales of 5,200 bales at firmer prices for good staple kinds, and easier for the general run of the offerings. On Monday the movement commenced with a fair inquiry, and at easier prices for the general run of the offerings, and as factors continued to meet the demand freely the day's business summed up 5,900 bales at irregular and occasionally lower prices for the general run of the offerings, while even, good staple kinds, although in most cases maintaining their previous position, occasionally exhibited less buoyancy. On Tuesday the market opened with a fair inquiry, but under a decline of 1-16d. in middling uplands at Liverpool, and 1-10@⅛ cent. in foreign exchange, buyers claimed further concessions, which in most cases factors were unwilling to grant. The sales during the morning were consequently confined to 1,800 bales, after which buyers and sellers came together more freely, and the entire business summed up 6,050 bales.

The above makes an aggregate for the past three days of 17,150 bales, against 17,450 for the corresponding time last week and 17,250 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 309,645 bales, against 267,388 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 275,043 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 156,827 bales to Great Britain, of 17,450 to other foreign ports, and a decrease of 13,942 to France. We quote:

Strict ordinary	12¼ @ 12½
Good ordinary	13⅛ @ 13⅜
Strict good ordinary	13⅝ @ 14
Low middling	14 @ 14⅛
Strict low middling	14⅛ @ 14¼
Middling	14½ @ 14⅝
Strict middling	14⅝ @ 14¾
Good middling	14¾ @ 15
Middling fair	15⅛ @ 15¼
Fair	15¾ @ 16

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	25,779	
Arrived previously	336,626	362,405
		378,358
Exported past three days	35,718	
Exported previously	214,556	250,269
Stock on hand and on shipboard		128,089

NEW LOUISIANA SUGAR.—About 2,500 hhds. came in on Saturday and Monday, and were disposed of at 4⅝@5⅝c. for inferior, 5¾@6c. for common, 6⅛@6⅜c. for fair, 6⅝@7⅛c. for good fair, 7⅛@7⅜c. for fully fair, 8c. for prime, 8¼c. for choice, 6@6c. for seconds, 8@8¼c. for low centrifugal, 8¼@8⅝c. for gray clarified, 8⅝@8¾c. for yellow clarified, 9@9⅜c. for off-white clarified, and 10c. for pure white clarified.

NEW LOUISIANA MOLASSES.—On Tuesday 321 bbls. were received. The receipts were all sold at 42c. for inferior, 46@48c. for fair, 50@52c. for prime, 53@54c. for strictly prime, and 55@56c. for choice.

CORN.—On Tuesday the sales comprised 3,100 sacks in lots at 90c. for white, yellow and mixed, and 92c. for some white and yellow.

OATS.—On Tuesday there was a good demand, and 1,500 sacks sold at 70c. ₱ bushel.

BRAN.—On Saturday 150 sacks sold at $1.12½, and on Monday 750 sacks sold at $1.12½@1.15 ₱ 100 lbs.

PORK.—On Tuesday 250 bbls. new, old standard weight, sold at $22 ₱ bbl. Holders were asking $23@22.50 in lots, and dealers jobbing at $22.50@23 ₱ bbl.

BACON.—On Saturday only 10 casks shoulders sold, in two equal lots, at 9¾c. ₱ lb. On Monday 16 casks clear rib sides sold at 13½c. ₱ lb.

DRY SALT MEAT.—On Tuesday the demand was fair from dealers, and two car-loads of clear sides, about 16,000 lbs. each, sold at 11½c., 32 casks clear rib sides at 11½c., and 15 do. at 11¼c. ₱ lb. Shoulders were jobbing at 8¾c., and may be quoted at wholesale at 8¼@8½c. ₱ lb.

HAMS.—New choice sugar-cured continue scarce and in demand at 15½@16c. ₱ lb. Old command 12½@13c. ₱ lb.

LARD.—On Tuesday tierce was in light supply, and 75 tierces refined sold at 15½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111¾@112¼, against 112¾ at New York, and after a liberal business closed at the opening rates, against 112 in that market.

Nothing has been reported in silver. It is quoted at 107½@108 for American half dollars. Mexican dollars closed at 98@98½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	— —	9 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	46 00	48 00
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	25	28
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	48 00
FLOUR, ₱ bbl.:		
Double extra	— —	4 75
Superfine	— —	4 37½
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	27 00
Choice	— —	29 50
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	95	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Dec. 1, 1874.

Texas beeves, choice, ₱ head	— —	@	40 00
Texas beeves, first quality, ₱ head	30 00	@	35 00
Texas cattle, second quality, ₱ head	20 00	@	25 00
Texas cattle, third quality, ₱ head	12 00	@	15 00
Western beeves, ₱ head	— —	@	— —
Sheep, first quality, ₱ head	4 00	@	5 00
Sheep, second quality, ₱ head	3 00	@	4 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	35 00	@	40 00
Calves, ₱ head	7 00	@	9 00
Yearlings, ₱ head	5 00	@	9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year in want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Whinrey Carter, 47 Polymnia street, New Orleans.

Barber.
Baptiste, St. Charles Hotel.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Bellhag.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kahnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
J. Hickling & Co., 72 Broadway, New York.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Quaker City Publishing Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., 601 Broadway, New York.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
John George Wagner, corner Ursulines and Dauphine streets, New Orleans.

Brokers.
Thomas I. Dix, 31 Carondelet street.

Carpets.
A. Bronsean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
E. C. Palmer & Co., 97 Camp street.

Carriages, Wagons, Etc.
Charles Blackman, New Haven, Conn.
R. O. Dorman & Co., 71 and 73 Goffe street, New Haven, Conn.
Darhaia & Wooster, New Haven, Conn.
J. A. Lum & Co., 162 Gravier and 13 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.
Snell, Spare & Co., New Haven, Conn.

China and Crockeryware.
Isidore Levi, with A. Peiser & Co., 21 Magazine street.
Samuel E. Moore, 55 Camp street, New Orleans
W. C. Shepard & Co., 55 Camp street.

Chromos, Etc.
E. & H. T. Anthony & Co., New York.
G. E. Perine, 66 Reade street, New York.

Cistern-Makers.
M. Henrick, corner Franklin and Erato streets.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.
Sproule & McCown, 40 and 42 St. Charles street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
H. H. Hussman, 102 Calliope street.
Frank Smith, 313 Carondelet street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street, New Orleans.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cooperage.
T. A. Beck, 23 and 24 Front street.
P. A. LeBlanc, 22 Front street.

Cotton Gins.
J. B. Wolfe & Co., 39 Carondelet street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Dry Goods.
S. Alexander's Red Store No. 3, French Market.
Levy Bros., 580 Magazine street.

Educational.
Blackmun's Commercial College, 131 Carondelet street.
Greensboro Female College, Thos. Ward White, president, Greensboro, Ala.
Howassee College, Rev. J. H. Bruaner, prest.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Putterson, 28 Beekman street, New York.

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Aiken & Watt, 46 Union street.
Payne, Kennedy & Co., 61 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Furniture.
John Bois, 152 and 154 Camp street.
Hugh Flynn, 107 Poydras street.

Garden Seeds.
Henry A. Dreer, 714 Chestnut street, Philadelphia.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Heleher & Povey, 13 W. Broadwny, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Gloves.
Gnehle & Nippert, 131 Canal street.
Krueger's Kid Glove Depot, 149 Canal street.

Grocers.
J. J. Brown, 78 Magazine street.
Delgado & Goldthwaite, 643 and 645 Magazine street.
J. M. Dowling, 25 Decatur street.
J. W. Platt, 102 Camp street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street, New Orleans.

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St. Denis Hotel, Broadway and Eleventh street, New York.

Insurance Companies.
Mechanics' and Traders', 14 Carondelet street, New Orleans.

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Walton, Hemler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

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Thomas Hasam, cor. Cedar and Julia streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

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Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meacely & Kimberly, Troy, New York.
Turbine Water-Wheel, N. F. Burnham, York, Penn.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

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J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

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Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cinchona Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Dyspepsia and Liver Complaints, Dr. Justus J. Spreng, New York.
J. P. Hayes, druggist, 21 Canal street.
Kearney's Extract Buchu, Kearney & Co., 104 Dianne street, New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Preventive of Yellow Fever, Dr. B. Brown, 697 Broadway, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Upham's Asthma Cure.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Millinery.
Mrs. Fricke & Williams, 586 Magazine street.
Miss M. Hayes, 139 Royal street.

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Robert J. Harp, 110 and 112 Camp street.
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Phillip Werlein, 78 to 90 Baronne street.
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Newspapers.
Weekly Gazette, Cincinnati, Ohio.

Notary Public.
William H. Seymour, 79 Customhouse street.

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Elmity Novelty Company, New Haven, Conn.
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C. M. Linnuton & Bro., 345 Broadway, New York
L. J. Marcy, 1310 Chestnut street, Philadelphia.
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West & Lee Game Co., Worcester, Mass.
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George L. Felton & Co., 119 Nassau street, New York.

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Avery & Co., New York.

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Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.
The People's Ledger, H. K. Curtis, Boston, Mass.

Photographs.
Anderson's Photographic Studio, 183 Canal street.

Portrait Painters.
O. D. Coulon, 37 Camp street.

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Dr. C. J. Bickhem, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
New Orleans, Mobile and Texas Railroad, C. H. Allen, General Manager.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
Hovey & Co., Boston, Mass.

Sewing Machines.
S. Burke, Son & Co., 168 Warren street, Jersey City, N. J.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Starch Gloss.
William H. Shepard & Co., 100 Camp street.

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Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.
Slate Line, A. K. Miller & Co., 29 Carondelet st.

Stoves.
G. W. W. Goodwyn, 34 Magazine street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
Louis Uemann, 9 Camp street, New Orleans.

Undertakers.
T. W. Bothick, 271 Camp street, New Orleans.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Rogers Washer, H. Haller, 49 Camp street.

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A. Hottel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
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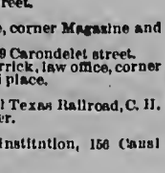

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Religious Notices.

ALABAMA CONFERENCE.—*Notice.*

The presiding elders are requested to send me immediately the names of the lay delegates, local preachers who expect to attend *for ordination*, and candidates for admission.

Any of the preachers who do not intend attending Conference will let me know.

Those who expect to bring their wives will please inform me.

Brethren of other Conferences who expect to attend will please send me their names.

Those who come by railroad will be met at the depot by a committee. Those who come on horseback will call at the store of Hodge & Hurt.

The Montgomery and Eufaula, Memphis and Savannah, Alabama Central, and Western railroads will issue round-trip tickets at the depots where you take the cars. The Mobile and Montgomery railroad will issue excursion tickets with coupons attached. The Selma and Gulf, and Mobile and Girard railroads will issue ordinary tickets, and return on certificate of the secretary of Conference. *Say that you are members*, pay full fare coming, and you will be returned free.

If there are no agents at the depots where you expect to get on the cars, you must send to the general ticket agent for tickets.

Some of the presiding elders have not sent me the names of delegates, applicants, etc. *Please do so immediately.* W. M. MOTLEY.

OPELIKA, ALA., Nov. 10, 1874.

N. B.—Should any of you get here at an *unreasonable* hour to be met by the committee, stop at the Adams House or the Exchange Hotel.

W. M. M.

MEMBERS of the Mississippi Annual Conference, on arriving at Hazlehurst, will repair to the Methodist church, one square west of the depot, where the committee of arrangements will meet them. On paying one fare on the New Orleans, St. Louis and Chicago railroad they will be returned free. The Vicksburg and Meridian road will pass the preachers to Conference and back for one fare, paid on going to Conference.

W. E. M. LINFIELD.

THE PRESIDING ELDERS of the Mississippi Conference will please report to me, at this place, the names of the laymen elected to their District Conferences to the Annual Conference, and include the names of candidates for admission and ordination who expect to attend Conference.

W. E. M. LINFIELD,
Hazlehurst, Miss.

MISCELLANEOUS.

JUST PUBLISHED—

A LUCID DESCRIPTION OF

LIVER AND STOMACH DISEASES,

by J. J. SPRENG, M. D., late member of the New York Academy of Medicine, and of the Medical Society of the City and County of New York. Mailed for 20 cents. Address the author, No. 271 West Twenty-Second street, New York city.

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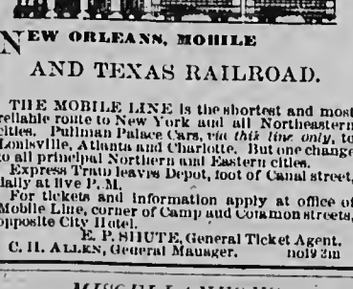

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cannot be excelled in tone *or* beauty; *they* defy competition. *The* Concerto Stop *is a* fine Imitation *of the* Human Voice.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 20. NEW ORLEANS, THURSDAY, DECEMBER 10, 1874. NO. 50.

News of the Week.

DOMESTIC.

CINCINNATI, Dec. 5.—The State of Ohio brought suit to-day against Hamilton county for the recovery of $66,000, being the amount of taxes belonging to the State and misappropriated by that county.

SAN FRANCISCO, Dec. 7.—King Kalakana and suite left here this morning in a special palace car for Washington.

PITTSBURG, Dec. 6.—The final conference between the iron manufacturers and puddlers has failed. The result of the prolonged lock-out will be somewhat discouraging, as the failure of the two parties to come to an agreement will throw out of employment about forty thousand men, and seriously affect the iron and coal mining interests of the State.

CHARLESTON, Dec. 6.—Hon. F. Duncan, ex-chief justice of South Carolina, and the oldest lawyer in the State, died to-day. He was a native of Massachusetts.

WASHINGTON, Dec. 7.—Two hundred and thirty-eight of the three hundred and one members of the House are present. Three new members were seated—Chittenden and Schell, of New York, and Carpenter, from South Carolina.

The President's message was read and listened to with unusual attention.

VICKSBURG, December 7.—Engagements took place this morning between the whites and the negroes on the various roads leading into the city. The negroes were repulsed and routed at all points, with the loss of eighteen or twenty killed and about the same number wounded.

Thirty or forty prisoners were captured and lodged in jail. One white man, Oliver Brown, of Snider's Bluff, was killed, Policeman Burton wounded, and George Batchelor accidentally shot through the foot. The citizens are still under arms, and the roads picketed. The excitement is subsiding. The town negroes took no part in the difficulty whatever.

VICKSBURG, Dec. 8.—It is reported this morning that the negroes will renew the attack on the city to-day. The citizens are all under arms and have been largely reinforced from the adjoining towns. Companies have been sent to the country well armed and equipped.

The prisoners captured yesterday are closely watched to prevent lynching. The negro loss yesterday is about seventy. One white man killed and two wounded. Crosby is still under guard. The whites hold the entire city.

FOREIGN.

CITY OF MEXICO, Dec. 3.—Articles of amendment to the constitution, making changes in Congress, were solemnly promulgated as law in the land with the firing of cannon, ringing of bells and a grand military review by the President.

Debate is now progressing in Congress on a bill restricting the powers of the Catholic Church. One clause provides for a complete separation of Church and State, and another for the expulsion of the Sisters of Charity from the republic.

BUENOS AYRES, Dec. 3.—It is officially announced that General Mitre, having been defeated and finding himself closely pursued by the government forces, proposed terms upon which he would capitulate. His proposition was rejected, and he finally surrendered unconditionally with his army; and peace has been restored to the province of Buenos Ayres. The government troops are in pursuit of Arredondo, whose advance guard has been defeated.

ROME, Dec. 4.—The Pope has absolutely refused to recommend the bishops imprisoned in Brazil to resign their sees as a measure for the reconciliation of their differences with the government of that country.

BERLIN, Dec 4.—In the Reichstag to-day a letter from Bismarck was read. It announces in the name of the Emperor, and in accordance with the decision of Federal Council, that the sum for the maintenance of the German delegation to the Vatican is stricken out of the budget.

BERLIN, Dec. 7.—Bismarck, in the course of his reply to Windhorst, in the Reichstag, said: "I am in possession of conclusive proof that the Ecumenical Council was cut short on account of the Franco-German war council. The vote would have been very different had the French been victorious. I know from the very best sources that Napoleon was dragged into the war very much against his will by Jesuitical influences. He strove hard to resist these influences. At the eleventh hour he determined on peace, and kept his resolution half an hour, until he was overpowered by persons representing the Vatican."

ALWAYS speak the truth, but speak it in a pleasing manner. Truth is the picture; the manner is the frame that displays it to advantage.

A MAN in Cincinnati, advertising for a situation, says: "Work is not so much an object as good wages."

THE realm of dreams is everlasting, because there is nothing in it for corruption to take hold of.—*Alger.*

CHRIST caught orators by fishermen, not fishermen by orators.—*Augustine.*

NO MAN was ever great by imitation.—*Dr. Johnson.*

SELF-OBLIVION is God's remembrance.—*Dr. Bartol.*

Mr. Moody in Dublin.

The Rev. W. F. Steveuson, author of *Praying and Working*, says the *Methodist*, will be remembered as one of the most eloquent speakers at the meeting of the Evangelical Alliance in this city last year. He gives in the *Times of Blessing* of November 7 a deeply interesting account of his impressions of Mr. Moody's work in Dublin:

"The afternoon meeting on Sabbath, when Mr. Moody gave his first address, was immense. For an hour and a half previous the streets presented an unwonted appearance, a constant stream of people pouring along every footway, and swelling the larger volume that flowed over the main avennes leading to the Exhibition Palace. Before the hour of service over eight thousand people had occupied every spot of ground available; and though more than half as many came later, they went away disappointed; a dense crowd, however, lingering round the building after the doors were locked. The multitude of this audience was gratifying, and so was its character. It was evident that numbers were prepared to hear, and that persons of every social station and religious persuasion were attracted.

"The noon prayer meeting has been very delightful; the quiet, the compactness of the worshipers, and the deep and remarkable earnestness contributing to this result. The numbers present have steadily increased, until even standing-room is not to be had. The incumbents of two of the Episcopal churches in the city have presided at two of the meetings, and Mr. Moody at two others, a Wesleyan and a Presbyterian taking charge of the rest; and the subjects have been those which Mr. Moody has suggested for common and universal use. There is thus a remarkable unity in prayer, and there are many who plead that there may be a remarkable concentration of the prayers of believers elsewhere upon Dublin. The requests have already grown so numerous that it has been found necessary not only to classify them, but to curtail them. They are full of reality, and often most pathetic. They include those whom the writers have persuaded to attend the meetings, the six thousand soldiers of the Dublin garrison, the ten thousand children of the Band of Hope in Ireland, Mr. Somerville's mission to India, many anxious ones, and many careless; therefore drunkards are numerous, and none are so frequent as those of mothers for their children. It is not only that God thus refreshes and quickens his people, but prayer is the spring of the movement, the beginning and quiet strength of the good to be done; and one evening assembly after another has been an answer to prayer.

There is not yet much direct result. There is unity. The Christian ministers of Dublin have never been so banded together. From twenty to thirty ministers of the Episcopal Church are at every service, and the other denominations are fully represented. Canon Daunt, who is probably the most influential minister of his communion in the city, has had congregational prayer meetings to commend the work to God. Many clergymen come from great distances to be present. All work cordially together, each anxious that his brother should have the pre-eminence, and each saying joyfully: 'Let brotherly love continue.'

"The work among inquirers is only begun; and though Roman Catholics do not appear among them, they are present, and sometimes in large numbers, at every evening service. Their principal organ among the newspapers has devoted almost a column every day to an account of the meetings."

Of the second week's work he says:

"The interest and attendance during the second week of meetings have steadily increased; indeed, the numbers present at every meeting are unprecedented in Dublin. The noon prayer meeting is crowded to excess, and the burden of the prayers asked is very touching; while their number has so rapidly increased that, as reading them through would occupy all the time, they are classified and grouped.

"During four days of the week there were Bible readings, at two o'clock, in the same building. The character of these fresh and delightful services was not understood at first, and the hall was thinner than at the previous meeting. But as Mr. Moody developed his plan the vacant places rapidly filled up, and on Friday the throng was as dense as at noon. The number of ministers attending these readings is a distinct feature of them, for they make up a very considerable part of the audience.

"The wonder of the meetings is, however, in the evening. Night after night every available room is occupied, and great numbers are content to wait in rain and wind outside the building so as to secure a seat when the doors open. There is not now such a thing as an empty place, and there are hundreds who must stand. The services have been deeply solemn. The sight of the sea of faces, seldom less than six thousand, turned from every point upon the speaker, and kept almost immovable while he declares his message, is itself overpowering; and the certainty that several of these persons have never heard the gospel of the grace of God plainly stated before, that many of them are the careless arrested only at the moment, that they are from every rank of life and every kind of household, that they are listening with a readiness for which they cannot account themselves, and that if not reached at the time they may not be again in a position to be reached—these are elements that gather a kind of awe about the services.

"A gentleman and his sister had traveled a long distance to Belfast. They had attended the meetings there, but avoided the inquiry meeting. They found no rest, and came on to Dublin, where they were among the inquirers; and soon tears of joy were pouring down the brother's cheeks as he caught Mr. Moody by the hand, saying: 'God bless you; it's all right now.' Roman Catholics have gone to the after meeting and thanked God for the light. 'I must go now and tell my mother about Christ,' one of them, a young man, said simply the other night. There is a fair attendance of Roman Catholics at the evening service, though those who go to confession are prevented from coming again, and put under penance for the previous transgression. But there is no general movement to prevent them, and a much-talked-of pastoral from Cardinal Cullen has never appeared.

"The general result so far is that the interest roused has spread very wide, that it continues to spread, that the meetings are the common and absorbing topic of conversation in both the city and the country, that those who held aloof are intending to see what it all means, and that the seed of the word is sown in a multitude of hearts more or less prepared for it.

"There has not as yet been the deep work of grace there was and is in Belfast. The populations of the two cities are very different, and each will be wrought on in a way probably distinct from the other. But there is need, none the less, that the hearts of the children of God be burdened with petition that the depth of the religious movement in Dublin may be even greater than its breadth."

From the Work.

GARLANDSVILLE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The ADVOCATE has not had news from this work this year. The reason is, we have had but little to tell. We have not held any of those gracious revivals with which other charges have been blessed. Yet I think a quiet, steady spiritual progress can safely be reported.

In the first of the year the church purchased a comfortable parsonage. They have also arranged a permanent camp ground. One of the stewards was the chief instrument in these works, yet his hand in the matter was invisible. Our collections have been small. The church property has increased about $1,000. Sixty-five accessions; twenty-one children baptized; $60 worth of books sold—how small! My excuse is, our people are too poor to buy books. Our people are too poor to buy books, yet I knew a steward of our church to sell about $400 worth of books, if I mistake not, in a few months. A local preacher took the agency for the same book and sold several hundred dollars' worth, I suppose. The work was written very adroitly in Baptist interests. These good brethren were aiding the Baptist cause unwittingly, of course. I knew a traveling preacher who sold in one year, I suppose, hundreds of dollars' worth of books, but not from our Publishing House. What is the matter? Are our books inferior and unsuited to our people? Do they cost too much? It is reported from many quarters that they are too high. Well, if the house receives the same kind of support from other parts of the field as I have described, it is not a matter of astonishment if the books are dear. Indeed it is somewhat astonishing that the house survives at all. Something is wrong somewhere. I compared the catalogues of our house with the price lists of one of those large *cheap* publishing houses North. I found the difference small; some books they sold cheaper than our house, others dearer. I was once interested in the publication of a small volume. I communicated with publishing houses in Boston, New York, Philadelphia, Cincinnati, St. Louis, and with our house at Nashville, and I found I could make about as good an arrangement with Dr. Redford as with any of them. Now, in the face of this, I met a minister, a few days ago, who had a list of books made out, which he was about to order—something over $100 worth, I suppose. He told me he was informed by some of the brethren that he would save $30 or $40 by ordering from some other publishing house than our own. He decided he would write to Dr. Redford and to some Northern house, asking what it would cost to fill his order, and if the difference was slight he would patronize our own house. This brother remarked, and I thought very justly, that he was not able, with the usual salary of a Methodist preacher, to pay a bonus of $8 or $10 to the Publishing House for every $25 worth of books he might want. I hope the time is not distant when this matter will be fairly adjusted, and our ministers and people can heartily indorse our Publishing House.

Yours, etc., T. S. WEST.

DECEMBER 1, 1874.

THE first day a little boy went to school the teacher asked him if he could spell. "Yes, sir," answered the boy. "Well, how do you spell boy?" "Oh, just as other folks do."

THE philosopher is slow to accuse.—*Victor Hugo.*

Conference Items.

NORTH MISSISSIPPI CONFERENCE.

We condense from the *Western Methodist* as follows:

The fifth session of the North Mississippi Conference was held in Aberdeen, Mississippi, November 25 to December 1. Bishop Doggett presided—Bishop Paine present also, and in the chair during part of the session. It was a great pleasure to the presiding Bishop, and to the brethren all, to be favored with the presence of the venerable senior superintendent; and to him it was a great pleasure to welcome them to the city of which he is and has long been an honored and revered resident, and to his own delightful home, whose hospitalities many enjoyed during the session. There was a pretty full attendance of the members, clerical and lay—the absentees remarkably few, considering the distance many of the members reside from the seat of the Conference. But there were absentees who will be present with their brethren no more on earth—Leroy Massengale, Nathaniel Thomas, Robert Martin and Elias Jackson had passed away unto their great reward on high.

Eleven preachers were received on trial; fifteen remain on trial; four were discontinued; sixteen were admitted into full connection—one readmitted; three were received by transfer; fourteen traveling preachers were elected deacons—fourteen ordained; six local preachers were elected deacons—six ordained; nine traveling preachers were elected elders—nine ordained; two local preachers were elected elders—one ordained. Two preachers located; eight are supernumerary and nine superannuated. The characters of the preachers were all passed except that of William Shepherd, who was expelled; T. G. Ramsey was adjudged a reprimand, after which he was granted a location at his own request. The number of local preachers is 200—decrease, 12; white members of the church, 27,427—increase, 1,627; colored members, 2—increase, 2; deaths, 210; additions by baptism, 2,307—on profession of faith, 3,358; infants baptized, 1,176—increase, 370; Sunday schools, 212—decrease, 41; teachers, 1,184—decrease, 75; scholars, 8,509—decrease, 1,032; volumes in libraries, 14,464; churches, 397—value, $414,149; parsonages, 21—value, $22,480; value of other church property, $41,731. Expended for Sunday schools, $1,308.10; for building and repairing churches and parsonages, $14,978. Collected for missions in Sunday schools, $58.05—in churches, $1,741.90; the whole amount from all sources for missions was $2,542.40. Conference collection was $2,184.93, which, with other sums from interest, etc., made the amount distributed to superannuates and widows and orphans of deceased preachers, $2,263.35, the amount estimated at the previous session to be necessary for claimants being $3,381.25. Collections for Bishops' fund, $999.95. These figures, drawn from the tables of statistics reported to the Conference, are very suggestive.

The vote on the proposed change of the rule on temperance was: For the change, 45; against, 69.

The missionary anniversary exercises, appointed for Saturday night, were postponed, on account of rain, until Monday night. But in spite of the rain many people were in attendance on Saturday night, and Dr. McFerrin addressed them at length, and greatly to their edification. On Monday night the spacious audience-room of the Methodist church was crowded with people.

The amount contributed on the occasion was good for the times—nearly $350, of which $40 was contributed by the presiding elders, upon whom Dr. McFerrin called in person after the dismission of the congregation. He was determined that they, as well as all others, should have a fair chance to give to missions. We must not omit mention of Judge Sale's proposition to be one of any sufficient number to give $50 annually for the support of a missionary in Mexico. Let others whom God has blessed with large hearts and purses join the judge in behalf of this noble object. Best of all, the missionary anniversary was a religious occasion, interest in which was manifest in the fact that the people nearly all remained, as if chained to their seats, until a late hour.

The following are the appointments of the preachers:

Holly Springs District.—James D. Cameron, P. E. Holly Springs station, J. W. Lowrance; Holly Springs circuit, Hiram R. Caldwell; Early Grove and Carmel, John H. Scruggs; Byhalia station, James W. Honnoll; New Salem and Philadelphia, Thos. G. Freeman; Emory, Samuel M. Thames, P. J. Eckles, sup.; Marshall, Robert P. Mitchell; Ashland, Thos. Joyner; Salem, M. C. Pegues, B. D. Brown, sup.; Hudsonville and Sylvestria, Joshua K. Morris; Cornersville, Peter M. Marmon; Hickory Flat, James M. Mitchell; D. S. Hearon, principal of Holly Springs District High School.

Hernando District.—Amos Kendall, P. E. Hernando and Cold Water station, Jesse W. Luter; Hernando circuit, Murdock M. Dunn; Pleasant Hill, Joseph J. Brooks; Longtown, William B. Mitchell; Sardis and Davis' chapel, James W. Knott; Fredonia, Samuel C. Stone; Senatobia, Joseph W. Poston; Cockrum, Henry C. Morehead; Chulahoma, Thomas W. Dye; Mount Vernon, Benajah B. Brown.

Iuka District.—Joseph Johnson, P. E. Iuka station, Thomas S. Campbell; Iuka circuit, Robert A. Neblett; Burnsville, William E. Ellis, H. H. Thaeker, sup.; Corinth station, Abner P. Sage, L. Lea, sup.; Corinth circuit, Francis Howarth; Kossuth, George W. Brown, Eugene Johnson; Jonesboro circuit, G. W. Bahb; Itipley mission, Samuel B. Carson; Itipley circuit, J. F. Evans; Hatchie mission, W. Ira Smith; Boonville and Rienzi, Thomas Cameron; Baldwyn, Benjamin W. Stubbs; New Albany, Thomas J. Taylor; Marietta circuit, James W. Gooch; Bay Springs mission, James Wilkinson; J. E. Douglass, president of Iuka Female College.

Verona District.—Thos. Y. Ramsey, P. E. Verona station, John Bancroft; Aberdeen station, William Murrah; Athens, Jesse W. Perry; Vinion, William B. Murrah; Sparta, Thomas J. Lowry; Okolona station, Thomas C. Wier; Okolona circuit, William D. Mathews; Houston, J. M. Hampton, James S. Carlton; Tupelo, Joseph B. Stone; Richmond, Samuel W. Miller; Saltillo, John McElhannon; Pontotoc, John F. Markham; Fulton, Peter Fleming; Thomas C. Wier, president of Verona Female College.

Macon District.—Robert G. Porter, P. E. Macon station, Wm. S. Harrison; Columbus station, Ephraim E. Hamilton; Columbus circuit, Henry E. Smith, T. N. Shelton; West Point and Tibbee, William L. Peebles; Line Creek, T. W. Castles; Starkville station, E. H. Moon; Crawfordsville, John H. Allen; Brooksville, J. T. Cunningham; Cooksville, A. W. Langley; Shuqualak, B. F. Morris; Perkinsville, J. O. Woodward; Louisville, J. G. Carlisle; Plattsburg, A. J. Foster; Lagrange, W. R. Ralney.

Grenada District.—Jos. H. Brooks, P. E. Grenada station, Tilmon Page; Grenada circuit, Hudson D. Howell; Water Valley station, Anderson B. Fly; Oxford station, John J. Wheat; Oxford circuit, A. A. Houston, J. H. Roberson; Eureka, J. W. Bates; Batesville, R. M. Davis; Charleston, W. J. O'Bryant; Coffeeville, G. W. Boyls; Banner, G. W. Bachman; Lafayette Springs, R. A. Ellis; Calhoun, B. H. Bounds; Bellefountain, L. D. Worsham.

Yazoo District.—Kenneth A. Jones, P. E. Black Hawk station, James L. Futrell; Winona and Carrollton, John C. Lowe; Winona circuit, T. C. Parrish; Vaiden, George D. Wade; Duraut, A. M. Barrington; Itichland, J. M. Boon; Attala circuit, W. S. Lagrone, W. M. Ross, sup.; Kosciusko and Bethel, W. P. Barton, A. R. Hines, sup.; Newport, John Mitchell, J. P. Commander, sup.; Liberty circuit, Joseph D. Newsom; Zilpha mission, W. W. Williams; Greenwood, John H. Mitchell; T. A. S. Adams, principal of Yazoo District High School; W. P. Bartou, principal of Kosciusko Methodist High School.

Greenville District.—James P. Dancer, P. E. Greenville station, Joseph S. Oakley; Deer Creek and Lake Lea, David Plews; Smithtower, J. D. Murff, D. W. Leath, supply; Bolivar, Quincy A. Oats; Riverton and Beulah, John F. Truslow; Concordia station, David O. Hughes; Friar's Point station, Noel R. Hamer; Clarksdale and Cherry Hill, C. L. Bates; Cassada, B. F. Phillips; Jonestown, James A. Babb.

Transferred.—Philip Tuggle, Daniel L. Cogdell, to Los Angeles Conference; Archibald C. Allen, Reuben M. Powers, to North Texas Conference; James A. Peebles, to Arkansas Conference; Samuel R. Brewer, to Louisville Conference; James M. Owen, I. N. Reaves, M. L. Martin, to Northwest Texas Conference; F. A. Owen, to St. Louis Conference; Clarence J. Nugent, to Mississippi Conference.

Next Conference to be held at Kosciusko, Mississippi.

NORTH TEXAS CONFERENCE.

The North Texas Conference held its late session at Deutou, November 4-10, Bishop McTyeire presiding: W. A. Shook, secretary.

Six preachers were admitted on trial and nine into full connection; six received by transfer; seven traveling and three local preachers elected deacons; eight traveling and three local ordained; four traveling elected and ordained elders, and two local ordained; eleven superannuated, to wit: J. M. Baker, E. Couch, R. Lane, J. W. P. McKenzie, J. P. Stanfield, A. R. Dickson, A. Henkle, J. B. Rabb, A. Cumming, W. P. Reed, J. W. Fields. The total of white members reported is 17,633—last year, 14,953; local preachers, 183—last year, 183; infants baptized, 715—last year, 514; adults, 1,360—last year, 914. Sunday schools, 119—last year, 110; teachers, 665—last year, 651; scholars, 6,083—last year, 5,244. Necessary for claimants, $2,500; collected, $1,345—last year, $1,488.75. For missions, $1,924.96—last year, $1,118.05.

The vote on the change of the General rule was: Yeas, 32; nays 35. The following are the appointments:

Jefferson District.—John H. McLean, P. E. Jefferson station, William C. Halsip; Soda Lake circuit, Joel Osgood; Atlanta circuit, to be supplied (by Mat. T. Leach;) Linden circuit, John J. Davis; Kelleyville circuit, Samuel J. Hawkins; Dangerfield circuit, Thomas B. Norwood; Mount Pleasant circuit, Chas. E. Lamb; Gilmer circuit, James McDugald; Longview circuit, David F. Fuller; Coffeeville circuit, Joseph Parker, J. L. Terry, sup.; Whentville mission, William W. Horner.

Sulphur Springs District.—Mat. H. Neely, P. E. Sulphur Springs station, Thomas M. Smith; Sulphur Springs circuit, Wiley A. Shook, J. Clark Smith, sup.; Sulphur Bluff circuit, Calvin J. Cocke; Oakland circuit, John H. Law; Greenville circuit, Jarvis L. Angell; Lone Oak ct., Jeremiah F. Sherwood; Winnsboro circuit, Littleton F. Palmer; Pittsburg circuit, Robert P. Thompson, J. M. Stevenson, sup.; Emory mission, John C. Randall; Glade Water mission, Elias S. Boyd.

Kaufman Dist.—Lewis P. Lively, P. E. Kaufman circuit, Samuel Armstrong; Canton circuit, Eugene T. Bates; Edom circuit, Daniel T. Lake; Garden Valley circuit, John M. Langston; Cedar Grove circuit, Marshal C. Simpson; Pleasant Grove circuit, William K. Duff; Farmersville circuit, Edward B. Featherston; Rockwall circuit, Thomas E. Sherwood, A. H. Brewer, sup.; Gray's Prairie mission, Henry B. Swafford.

Paris District.—Lewis B Ellis, P. E. Paris station, B. J. Baldwin; Sylvan circuit, David M. Proeter; Itoxton circuit, Jas. Graham; Honey Grove circuit, John W. Pluer; Dodd City circuit, Richmond N. Brown; Ladonia circuit, James J. Coppedge; Robbinsville circuit, Jos. C Weaver; Clarksville circuit, Denton P. Haggard, Lafayette P. Smith; Boston circuit, Thomas J. Milam; Cooper mission, Francis M. Harrell.

Dallas District.—William F. Easterling, P. E. Dallas station, to be supplied (by A. C. Allen;) Dallas city mission, to be supplied (by R. M. Powers;) Dallas circuit, M. H. Cullom; Trinity circuit, George S. Gatewood, Hardy W. Hawkins; Bethel circuit, John Beverly, William E. Bates, sup.; McKinney circuit, William S. May; Denton circuit, Daniel J. Martin; Decatur circuit, Samuel S. Cobb; Grapevine circuit, Lewis M. White.

Sherman Dist.—John W. Chalk, P. E. Sherman station, Jacob M. Binkley; Sherman circuit, William M. Hobbins; Bonham circuit, Archibald C. McDougal; Savoy circuit, John R. Crowder; Pilot Grove circuit, Jonathan F. Denton; Pilot Point station, Mellville C. Blackburn; Pilot Point circuit, John B. Smith; Gainesville station, William C. Blair; Maryville circuit, William P. Petty; Whitesboro circuit, William H. Moss, I. N. Craven, sup.; Montague and Clay mission, Marcellus W. Shearon, James W. Hill.

Transferred.—James Y. Bryce, to Indian Mission Conference, and appointed to Caddo circuit; Richard W. Thompson, Saml. Morris, Joshua A. Miller, John W. Johnston, to East Texas Conference; Henry W. South, to West Texas Conference; James Grant, to Northwest Texas Conference, R. F. Stone, to Tennessee Conference.

Located.—James P. Rogers.

Discontinued.—Hamill C. Rogers.

Books and Periodicals.

SACRED DRAMAS. By Rev. James Boxer. Boston: Lee & Shepard, publishers; New York: Lee, Shepard & Dillingham.

Mr. Boxer has given us three dramas, to wit: Naaman the Syrian, The Finding of Moses, Jephthah's Daughter. Besides the irreverent use of Scripture, and the tendency to bring the word of God into contempt, these dramas are open to objection as mere travesties of sacred history, without a particle of literary merit. Profane trash and utterly worthless. A book to be let alone.

MISCHIEF'S THANKSGIVING, AND OTHER STORIES. By Susan Coolidge. With Illustrations by Addie Ledyard. Boston: Roberts Bros., 1874.

Some of these stories are good; others—Christie, for instance—very thin and gruelish. The illustrations are well executed. Type and binding beautiful. It is an entertaining book for children. For sale by Kain & Co., New Orleans.

MORE BED-TIME STORIES. By Louisa Chandler Moulton. With Illustrations by Addie Ledyard. Boston: Roberts Bros., 1875.

A handsome volume for the children. The stories are wholesome, well told and fascinating. The illustrations are remarkably good. The volume is a 12mo, 238 pages, tinted paper, and elegantly bound. Our copy is from the publishers, through Kain & Co., of New Orleans.

A PRACTICAL AND CRITICAL GRAMMAR OF THE ENGLISH LANGUAGE. By Noble Butler. Louisville, Kentucky: John P. Morton & Co., publishers.

This work is in general use, we believe, in our public schools, and is regarded as among the best.

OUTLINES OF ASTRONOMY. By Arthur Searle, A. M. Boston: Ginn Bros., 1874.

Mr. Searle is assistant at Harvard College observatory, and his position and reputation indicate his capacity for the production of a work of superior merit. The spectroscope occupies one of the most interesting chapters in the book. The arrangement is excellent, and the method all that can be desired. The work embraces all the latest discoveries of astronomical research.

LIPPINCOTT'S MAGAZINE for December is handsomely illustrated, and offers a tempting table of contents. It has: The New Hyperion continued, A Tourist's Paradise, Physical Effects of Emotion, Hung and Unhung, Sketch of the Political Life of the Late Lord Lytton, and other articles.

THE SOUTHERN CULTIVATOR for December is a good number of this always excellent periodical. Published at Athens, Georgia, at $2 a year.

PETERS' MUSICAL MONTHLY for December is to hand, and filled, as usual, with new and excellent music.

The Christian Advocate.

THURSDAY, DECEMBER 10, 1874.

OLD TIMES.

There's a beautiful song on the slumberous air
That drifts through the valley of dreams;
It comes from a clime where the roses were,
And a tuneful heart, and bright brown hair
That waved in the morning beams.

Soft eyes of azure, and eyes of brown,
And snow-white foreheads are there;
A glimmering cross and glittering crown,
A thorny bed and a couch of down,
Lost hopes and leaflets of prayer.

A rosy leaf in a dimpled hand,
A ring and a plighted vow:
Three golden rings on a broken band,
A tiny track on the snow-white sand,
A tear and a sinless brow.

There's a tincture of grief in the beautiful song
That sobs on the summer air,
And loneliness felt in the festive throng
Sinks down in the soul as it trembles along
From a clime where the roses are.

We heard it first at the dawn of the day,
And it mingles with matin chimes;
But years have distanced the beautiful lay,
And its melody floweth far away,
And we call it now "Old Times."

Tinsley's Magazine.

Church Membership.

MR. EDITOR: In your paper of October 1 I notice another communication from Bro. S. P. Richardson, with the above heading, in which he tells us: "We are discussing not the nature of man so much as his relation." And yet he pursues the same line of thought adopted in his first article on the above subject, viz.: "That God did not create Adam morally holy; and that children are born in grace, or in Christ, or in the church." Now if this is not the utterance of a theory upon the original and present condition of man, I cannot comprehend his meaning. To these two points we entered and do still enter some objections, not in the spirit of controversy, but for light.

To my mind "the image and likeness of God," after which man was created, consisted not merely in what divines call "the natural image of God in his creatures," but especially and peculiarly in the *moral image* of God, involving "knowledge, righteousness and true holiness." This, I think, is the Methodistic view of the subject, as may be seen by consulting Watson's Theological Institutes, part 2, chapter 18, on the fall of man.

Now, admitting that Adam was not created in the moral image of God, what, I ask, did he lose by the fall? Not moral holiness, of course, for according to this view he had none to lose. He could not lose the natural image. Hence he lost nothing, unless we admit a slight weakening of his natural image. The transition from this view into the theory that the descendants of Adam are born "in Christ," and therefore but slightly depraved, if depraved at all, would be natural and easy. Such a notion certainly does not harmonize with the teachings of Scripture as to the degree of guilt charged upon Adam when he fell, and the dreadful consequences which followed. The argument used by Bro. Richardson to blot holiness out of man's original constitution—viz.: "that the acting force would be God, and not man; and therefore the holiness would be the actor's, and not the thing acted upon"—would blot not only holiness but the whole creation of God out of existence, or else make them a part of God himself, which is pantheism.

We hold that holiness is a creation as well as a relation—a created state as well as an exercise. The mind of man is a unit, and it is impossible for us to separate the moral quality of volitions or actions from the moral quality of the mind or agent putting forth these volitions or actions. When we judge of the character of men we go back of the outward act, and look at the agent in the act. If you would know the moral state of any one you must get at the heart. "If thine eye be single, thy whole body shall be full of light." If the inward springs of human thoughts and actions be pure, the thoughts and actions themselves will be pure; otherwise they cannot be. "Make the tree good, and the fruit will be good. Make the fountain pure, and it will send out pure water." An intelligent being like man must be in a morally right state before he can exercise a holy thought or perform a holy action. Now we hold that God did create Adam in just such a state; otherwise he never could have had a holy thought or performed a holy act. We cannot conceive how Adam could have even been capable of working out holiness for himself had he not been originally endowed with moral purity. He would have been like a man trying to walk, with no legs to walk with.

On the moral image of God in man Mr. Watson has the following: "However the image of anything may be limited in extent, it must still be an accurate representation as far as it goes. The goodness—that is, the perfection—of every creature, according to the part it was designed to act in the general assemblage of beings collected into our system, wholly forbids the idea that the image of God's moral perfections in man was a blurred and dim representation. To whatever extent it went, it necessarily excluded all that from man which did not resemble God; it was a likeness to God in "righteousness and true holiness," whatever the degree of each might be. Man, therefore, in his original state, was sinless, both in act and principle."—Watson's Dictionary, under the word Adam. I know that man does not now possess this image. It has been lost by transgression. Human nature in this respect resembles some grand old temple in ruins. Still there is evidence in the very ruins themselves, especially when the light of revelation pours in upon them, that holiness was once the crowning ornament of the building. Thank God it may be regained through the redemption that is in Christ Jesus.

A few thoughts on man's present condition will close this article, already too long. That man's natural existence has been secured to him by virtue of the atonement of Christ there can be no question. "In him we live, move and have our being." The resurrection, both of the righteous and the wicked, is based upon the same fact. "As in Adam all die, even so in Christ shall all be made alive." But this does not affect, in the least, the moral condition in which men are born into the world. The notion that they are "born in grace, or in Christ, or in the church, and that Christ is the church," cannot be sustained either by reason or Scripture. If a man, by his natural birth, is also born in grace, or in Christ, or in the church, and there is no way for him to get out but to sin out, of course, being at the very instant of his birth *in Christ*, he is not, he cannot be a sinner, in any sense, until he becomes one by sinning out. Now, unless he must necessarily sin out, may we not suppose he might never sin out? In which case you might carry a man to heaven without repentance; for, having never sinned out of Christ, he would have no sins to repent of. He would not need faith in order to justification and the new birth; for, being already in Christ, born in Christ, he would be already justified and regenerated. In other words, you would save this man by his own works. And if one may do this, might not all?

Adam, having corrupted himself by the fall, could not propagate any other than a corrupt, depraved and wicked race—the stream could rise no higher than the fountain. "Who can bring a clean thing out of an unclean? Not one." "Behold, I was shapen in iniquity; and in sin did my mother conceive me." "That which is born of the flesh is flesh." "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The above Scriptures clearly indicate that the corruption naturally engendered of the offspring of Adam fastens upon and cleaves to all men, infants included.

I base the salvation of all infants dying in infancy upon precisely the same principle I do that of adults; not upon baptism, but the atonement of Christ. "Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."—Romans v, 18. The meritorious cause of salvation is the same. The only difference is that adults, being personal offenders, are required to comply with the conditions of salvation. Infants are not. In both cases the heart must be renewed and sanctified. The Holy Spirit effects this work in the heart of each, and I do not know that there is any very great difference in the *modus operandi* of this grace in either case. How it is done we are not required to explain. That it must be done is clear: "Except a man be born again" (born of the Spirit) "he cannot see the kingdom of God."—John iii, 3.

Parents should have their children brought into the church by baptism, because they were embraced in the original constitution of the church: Not that baptism changes their sinful nature, any more than it does that of an adult, but it puts them into the school of Christ to be trained up in the fear of God.

I do not write to criticise Bro. Richardson's theory, nor to charge his views as heretical. I know him to be a good man and true. He aims right. Still I fear his theory and the doctrine of the native depravity of infants are not easily reconciliable.

G. HAWKINS.

HAVANA, Alabama.

The Ninth Chapter of Romans.

MR. EDITOR: As this chapter is apt to perplex the mind, especially of one who has not heard or read any such expositions of it as are to be found in our standard theological works, it may not be amiss to place before your readers a few suggestions in elucidation of some of its difficulties. Many, we fear, are accustomed to excuse their unfaithfulness or justify their disobedience by assuming a doctrine of predestination which makes God the author of men's sins. Some think they find this doctrine taught in the Scriptures, particularly in the ninth of Romans.

The key to the chief difficulties of this chapter is, we think, to be found in a proper apprehension of the subject treated—the scope and design of the apostle's argument. If we suppose the subject to be personal and unconditional election to eternal life, the chapter is full of darkness, injustice and contradictions of other portions of the Scriptures. If, on the other hand, we take the subject to be the selection of an individual, a family, a nation, to be the recipients of God's covenant, his law and his promises, with a view to establishing among them a holy people—a church, which should finally under his direction be extended over the whole earth—then is this portion of God's word full of light, consistency and beauty.

The Jews had erroneously concluded that the kingdom of God on earth was to be exclusively and perpetually theirs. They believed that the Gentiles had and could have no part or lot in the inheritance. But God had determined to bring the Gentiles into an equal participation in all the blessings of the kingdom. The apostle in this chapter undertakes to show that the Jews had wholly misunderstood the divine plan. Though God selected Abraham, not all his posterity enjoyed the peculiar and necessarily exclusive privilege of being the ancestors of the Messiah. Nor were all the natural descendants of Abraham his spiritual children. In Isaac the seed (Christ) was to be called, and they are not all Israel that are of Israel. Isaac was preferred to Ishmael, Jacob to Esau, and Judah to all his brethren, as the progenitors of Christ. These selections were acts of pure sovereignty on the part of God. Before the children were born he chose Jacob in preference to Esau, which is all that is meant in the Hebrew by the words translated *hated* and *loved*. God also predicted the relative positions of their posterities. Jacob's would be superior to Esau's. So it was. Esau's descendants were always more wicked than Jacob's; and, though inferior to them politically, were never in actual bondage to them, but were dependent upon them for whatever knowledge of God they acquired, till they finally became so wicked as to provoke God utterly to destroy them. But it may be asked: Why should Abraham, Isaac and Jacob and their successors be selected as the recipients of the covenant, the law and the promises, and to be the progenitors of Christ? We answer that if God's will was to be made known to men, it must have been communicated by some plan. The Holy Spirit must have imparted a knowledge of it to each man individually, or the angels must have preached it, or some men must have received it first and then made it known to others. If Christ was to come in the flesh, and to be predicted, some line of individuals must needs have been designated as his ancestors. God, in the exercise of his sovereignty and wisdom, selected Abraham to receive the promises and to be the first-named progenitor of Christ. Some one of earth's inhabitants must, from a natural as well as a mathematical necessity, have been selected. Why not Abraham as well as any other? But what has this to do with the case under discussion? Simply this: If God, in the unquestionable exercise of his sovereignty, chose to confer special fiduciary blessings upon Abraham and *a part* of his posterity (for all his posterity were never included in the covenant) then, you Jews need not now conclude that the word (promise) of God hath taken none effect (failed) because he now brings in the Gentiles and makes them equal with you in all the privileges of the kingdom. As *all* Abraham's posterity were not included in the original covenant, so not they *only* are to be embraced now. If God excluded some then, he but acts on the same principle of sovereignty in including others now. The argument is illustrated and enforced by the power of the potter over the clay. If one vessel be marred (see Jeremiah, chapter 18) in the hands of the potter, he will make another of the clay. So God dealt with the Jews, sending them into Babylonish captivity. As no sane potter would mar a vessel intentionally, so God could never wilfully dishonor his people. If the potter failed to make the vessel he intended, there was fault in the material, and he could not. So God declares he could do no more for Israel than he had done. When, finally, they had wilfully fitted themselves for destruction, their fate is typified by the breaking of an earthen bottle by the prophet.—See Jeremiah xix. The old bottle of Jewish mold would not hold the new wine of the gospel. Hence it was broken. But no man was either saved or lost by any of these acts of God's sovereignty. Gospel privileges were offered to some, and taken away from those who would not improve them. God says to the Jews: "Is thine eye evil because I am good? I will give unto this Gentile even as unto thee."

H.

"These Men are Full of New Wine."

ACTS II, 13.

This is the criticism of people professing to be lovers of God, the cause thereof being a manifestation of the Spirit of God, but in a way so different from their ideas of religious propriety that they took offense. Their own people, with many strangers also, appeared before them in such a dress of enthusiasm as that their prim formalism was shocked. Surely they are under the influence of new wine. Such a departure from the ways of the forefathers is not in accordance with prescribed rule, and those who heed these new teachers will awake by and by to the fact that they were deluded. Beware, ye children of Abraham! Suffer not this extravagance of religious fervor to seduce you from the good old way. Hear attentively the reading of the law and the prophets, wait upon the ordinances, drink in the "golden words" of our learned and holy rabbis, but shun these innovators. You have been carefully trained in the ways of holiness after God's method, and we your teachers have been careful to observe the apostolic rule: "Let all things be done decently and in order." The kingdom of God is not to be entered by any such way. If you suffer the appeals of these men to stir your passions, and under this sort of excitement suppose you have found the "pearl of great price," be persuaded that you are deceived.

Are these supposed thoughts of the formal lookers-on at Jerusalem, upon the occasion which gave birth to the text, unnatural? In our own times do we not hear similar remarks from those who, no doubt, are true believers? Brethren, it is only too true. Our churches are full of prim formalists. It will not do to ruffle their serene propriety, lest they become angry. You must not introduce anything into your method of service that is contrary to antique usage. In case you do, at once the spirit of review is aroused. The so-called revivals resulting from the labors of Wesley, Whitefield, Finney, Burchard, Baker, Hammond and Moody are taken as illustrations, and more is made over the few who go back to the world than over the many who remain steadfast. The very men who are the instruments in these awakenings are looked upon with suspicion, and their labors with cold indifference. It is useless to urge that in their method a larger class of people are reached, and consequently the issues of eternity brought home to them. The whole thing is not in keeping with the standards. There is too much of acting, far too much manipulation. The word of God and the Spirit are the divine means of grace; and if men will not hear the one and be guided by the other, so much the worse for them. Any means, other than those venerable with age, which leads men to desire to hear, and thus open the way for conviction of sin through the influence of the Holy Spirit, are not to be countenanced by the solid and system-trained believers. But is this the rule men work by in the affairs of time? In great emergencies, do the leaders of men follow the rules of schools or logic or frilled propriety? Not so. Every appeal is made to arouse the careless, the indolent, the dreamy; and he who uses any means to secure the end in view, to bring life into the mass, is counted worthy of honor among men. If in earthly things enthusiasm be good, how much more in the matter of the soul? If thoughts that breathe and words that burn are good as means in the one case, by how far more are they proper in the other? Polished rhetoric, like a linen dress in summer, is delightful, but it is not suitable for winter's cold. Stately formality may do for a professor of the exact sciences, but it would hardly save a drowning man. Forms and ordinances may do for those who have been brought to realize their worth, but the great point is to get the human soul to feel that it is poisoned with sin, and that nothing short of repentance for the same, and faith in Christ as the only Savior from sin, will answer the demands of God. Now, this being the great point, shall men scorn and reject the means which puts the soul on the serious consideration of its danger, because something out of the ordinary method is used to arouse attention? It cannot surely be. Staid propriety may command the attention of some, but the great mass can only be moved by violent measures. A man of serene temper will hear the truth and be influenced thereby under the masterly reasoning of one who moves in a measure suited to his disposition; another needs some display of the stormier elements of our nature to start him from his sleep. The glories of heaven may lead a few to seek an inheritance there, but the horrors of hell move more in the same direction. Let us beware how we judge in this matter. If God honors a man as an instrument in leading souls to Christ, who has the temerity to turn such a one away? Rather let us hide our childish prejudices, and welcome the servant who opens salvation's stream to the thirsty.

INDAMORA.

Stumbling-Blocks.

MR. EDITOR: I hope you will allow me a small space in your valuable paper to give the members who seldom go to church a gentle reminder of their duty. Some have one excuse, some another. Some do not go to church because they do not like some of the members; others do not do right, and so on. Well, suppose some do not do right. Does it justify them to stay at home? I think not. It is their duty to go and talk to them, persuade and influence them to do better. They will never help the cause of religion by staying away from the house of God. Is that a Christian spirit? They who stay away from church are equally as bad as those who do wrong. If we profess to be followers of our Savior we must go to church, not to help save the just, but to save the unjust. It is our duty to go to church on the same mission that Christ came into the world, namely: to save the unjust. Others say: "My horses are tired, and it is too hard on them to stand up at church all day." But let some public meeting come off, or the grange—the thought never occurs to them about horses being tired. They frequently keep them standing up all day, and sometimes all night. Can such members of the church be called *members*. Others do not go because they think they are as good as Mr. and Mrs. So-and-So. I will assure them no one else thinks so. It is poor consolation to be good in one's own conceit. Can the church prosper with such members? Others say: "I have nothing to wear." This excuse will not do. I have seen such persons at public meetings and picnics, and dressed as fine as the rest; some dress finer than those who have plenty. My friends, this will not do. We must do better if we expect to have preaching. We must all go to church and do our duty. Our pastors feel much better to preach to a good congregation than to a dozen or two, which is too frequently the case in our country churches. Parents are not strict enough with their children in this matter. They are too apt to give away to little excuses, and the consequence is that when they grow up they will become non-attending members. Always start to church in time, so that when you get there you can hear the preacher's text, and not be compelled to ask some one else. These little excuses never will work for our good. We must not allow ourselves to get in the habit of making an excuse for every occasion. We must be members, and punctual members, if we wish Christianity to prosper and our churches to be built up.

CANE RIDGE.

FALSE REPORTS.—My friends advised me, said Mr. Frazer, if ever I took a house in a terrace, a little way out of town, to be very careful that it was the center one—at least if I had any regard for my reputation. For I must be well aware that a story never loses by telling; and consequently, if I lived in the middle of a row of houses, it was very clear that the tales which might be circulated to my prejudice would only have half the distance to travel on either side of me, and therefore could only be half as bad by the time they got down to the bottom of the terrace as the tales that might be circulated of the wretched individuals who had the misfortune to live at the ends of it; so that I should be certain to have twice as good a character in the neighborhood as they had. For instance, I was informed of a lamentable case that actually occurred a short time since. The servant at No. 1 told the servant at No. 2 that her master expected his old friends, the Bayleys, to pay him a visit shortly; and No. 2 told No. 3 that No. 1 expected to have the Bayleys in the house every day; and No. 3 told No. 4 that it was all up with No. 1, for they couldn't keep the bailiffs out; whereupon 4 told 5 that the officers were after No. 1, and that it was as much as he could do to prevent himself being taken in execution, and that it was nearly killing his poor dear wife; and so it went on increasing and increasing until it got to No. 32, who confidently assured the last house, No. 33, that the Bow street officers had taken up the gentleman who lived at No. 1 for killing his poor dear wife with arsenic, and that it was confidently hoped and expected that he would be executed.

Obituaries.

DIED, in Algiers, on the seventh of November, 1874, in the full triumph of the truth of the glorious gospel of the blessed God, Bro. LOUIS TODZWER, in the fifty-ninth year of his age. In his history was verified the truth of that passage in the Psalms: "The steps of a good man are ordered by the Lord; and he delighteth in his way."

When about twenty-one years of age, from the town of Blois, France, where he was born, May 21, 1816, the Lord directed his feet to the shores of America, and in the winter of 1837, having been preserved from the perils of the ocean, he was landed safely in New Orleans. But a still further interposition of the divine guidance brought him, during the following summer, to the city of Baltimore, where on his pilgrimage he permanently tented, and, renouncing his allegiance to his mother country, he formally became a naturalized citizen of the United States.

But he was the subject of another power—though usurped, was ruling and controlling him—of which he was profoundly ignorant, the devices of which, however, were perfectly understood by him who was ordering his steps. This power, too, was to be renounced and broken off, for he was no longer to be a stranger and foreigner, but to be adopted into the kingdom of Christ, and constituted a fellow-citizen with the saints and of the household of God. As instruments for the accomplishment of this great and glorious work, the Lord honored his chosen people—the Methodists. Bro. Todzwer's first visit among them seemed to be, humanly speaking, accidental; for passing, one evening, old Wilks Street church, where a revival meeting was going on, he entered with the congregation, supposing it to be a Catholic church (with whose worship he was perfectly familiar, having been trained in its faith, and when a boy was employed in waiting on his uncle and other priests in the performance of the church service,) and did not perceive his error until he had gone in, and, being tolerant and respectful, he remained during the service, and was so favorably impressed with the earnest zeal and devout manner of the worshipers that the kind brethren found no difficulty in inducing the young French Catholic to repeat his visits; and perceiving that they were sincere in the interest which they manifested for him, and that they cared for his soul, he readily chose them for his people, and their God as his God, and took up his abode with one of the brethren, thus coming out from and separating himself from the world; and among the fair daughters of this excellent people he found a suitable helpmate in the person of Miss Sarah Johnson, to whom he was married on the ninth of August, 1840. Very soon after his marriage he gave himself more fully to the Lord by joining the Methodist Church. During a revival meeting held in the church above mentioned in 1841—about a year after his marriage—he was soundly converted to God, realizing for himself a full and entire absolution of all his sins, and receiving the Spirit of adoption, the Spirit itself bearing witness with his spirit that he was a child of God; and with his soul filled with the love of God, with confidence he could write back to his kindred in France, telling them that in America he had found brethren and sisters and mothers and children, and the promise of eternal life in the world to come. The evidence of his acceptance with God he retained until he entered upon the full fruition of his glorious hope, exulting in a consciousness that the blood of Jesus Christ cleanseth from all sin; and in this bright assurance triumphantly praising God, and as well as his fast-failing strength would allow, sang, among other hymns:

"How happy are they who their Savior obey,
And have laid up their treasures above!"

He constantly desired that his children who were absent might return before his death, frequently calling the name of one who had been telegraphed to and was hourly expected. It was an affecting scene, the gathering of his family into his room at his summons, to receive his dying blessing, counsel and exhortation; and the promises which they all made him gave fresh comfort to his own soul.

Bro. Todzwer appreciated the many Christian advantages with which the children of the United States are eminently blessed, and very much regretted the want of such facilities in his own early training. Of the sweet lessons of the Bible he knew nothing, neither of Sunday school instruction, until his acquaintance with the Methodists in Baltimore. Among them he learned to appreciate God's word, and with one heart and mind to glorify God. The light which he received was so transcendently great and glorious above anything he had before known that he was inspired to become a zealous worker in the church, and served in the various offices of the Sunday school, both in Baltimore and New Orleans.

After an absence of twenty years he returned to the last-named place to enjoy the benefit of its milder climate, and with his family settled in Algiers (now the Fifth District of New Orleans,) where he promptly identified himself with the church, taking an active part in her enterprises. He was superintendent of the Sunday school for many years, only resigning that office about eighteen months ago, on account of feeble health; and up to his last illness he filled acceptably the offices of trustee, steward and class-leader, and the church feels and mourns the loss of so faithful a Christian brother.

Truly it may be said that Bro. Todzwer's house was set in order. While he was fervent in spirit, serving the Lord, he was diligent in business. With the greatest care he arranged his temporal affairs, attending to the minutest details, even to the having the family tomb in readiness. He took great satisfaction in expressing to his family the settled condition of his affairs, and his entire freedom from debt—that he had paid all of his bills and did not owe any one a dollar.

The crowded church at his funeral manifested the high estimation in which he was held by the citizens of the community in which he has resided for the last fourteen years.

In him we can behold the perfect man, and his end—peace. May the Lord sanctify this dispensation of his providence to the good of this community, and support and sustain his family by his grace; for which I pray in Jesus' name.

LEWIS A. REED.

LINA BROOKS, granddaughter of D. K. and Emiline Gaitney, died near Sharon, Madison county, Mississippi, July 23, A. D. 1874.

Lina, just budding into youth, with the freshness and beauty, innocence and purity of childhood wreathed upon her gentle brow, was seized by the cruel hand of death and borne forever from our midst. The circumstances were peculiarly adapted to render her doubly dear to the fond hearts that clung to her in all the strength and tenderness of parental affection. When only two years of age she was deprived of the tender care and fond love of a mother, who, in the beauty and loveliness of young motherhood, was removed from earth; and only a few weeks later the fond father and affectionate husband, with his heart full of grief and sorrow for his departed companion, in a far distant State, fell upon the battle-field, a noble martyr to a glorious cause, thus leaving his little Lina to the care and protection of her grandparents. Their home she knew and loved as her own.

Lina's early training was committed to her aunt, whose love for her was that of a sister, and whom she was taught to regard as such. How faithfully the duties devolving upon her were performed was fully shown in the happy results of her earnest and devoted endeavors.

Her disease at first did not seem severe; but, alas! it had taken a fatal hold, as if intent to do its work, and all that mortal aid could do was impotent to redeem her from the attack. She bore her sufferings with Christian fortitude; and when, at last, all hope was lost, and she was told she must die, she said: "Yes, I am dying. I am going to my Savior, whom I love so well." Then in a song of sweet accord she raised her dying voice, and, bidding her loved ones "come to the Savior" and meet her in heaven, she sweetly breathed her last, while the flush of youth was still fresh on her brow, and a heavenly smile lingered on the silent lips. Oh, what an hour of Christian triumph!

Dear aged ones, ere long, like Lina, you must bid adieu to earth and follow to the grave. Will you meet her in that land where, with the loved ones of your household who have gone before, you may live in eternal glory?

D.

THE following is the report of a committee appointed to draw up a preamble and resolutions for Vernon Sabbath school, in memoriam of the death of one of its members, viz., Miss EMMA RUSH:

Whereas, The great Author of goodness and mercy, who doeth all things well, has seen fit, in his infinite providence, to remove from the membership of this Sabbath school and from our midst our highly-esteemed sister and friend, Miss Emma Rush; *And whereas*, In the death of our sister and friend Vernon Sabbath school has lost one of its most active and devoted members, and the community one of its most exemplary Christians; thus another flower, in the freshness of its pristine beauty, has been plucked away and transplanted in the garden of paradise; *And whereas*, She will never again mingle her voice with ours in the Sabbath school; but by following the example she has left, and living the pure and virtuous life she lived, we will meet her again, and mingle our voices with hers in the heavenly choir "around the great white throne;" therefore, be it

Resolved, By the Vernon Sabbath school, That while we deeply mourn the untimely death of our sister, friend and associate, we bow with due reverence to the divine will of our Father and our God, recognizing his goodness and mercy in calling to himself the fair and the young, as well as the feeble and the aged.

Resolved, That we tender our sincere sympathies to the bereaved family, relatives and friends of the deceased, and in this their bereavement we would point them to him who hath said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Resolved, That a copy of these resolutions be handed to the family of the deceased sister, and also that a copy be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Respectfully submitted by the committee.

VERNON, ALA., October 25, 1874.

DEPARTED THIS LIFE, in Georgiana, Butler county, Alabama, on the seventeenth of October, 1874, Miss MARY ETTA MATHEWS, in the eleventh year of her age. At a regular meeting of Georgiana Sabbath school, held November 15, 1874, the following resolutions were adopted:

Resolved, That in this sore bereavement the Georgiana Sabbath school has lost a very interesting and much-respected member.

Resolved, That while we feel deeply grieved to have one of our number so unexpectedly taken from our school, we bow in humble submission to the will of him who doeth all things well.

Resolved, That we earnestly sympathize with the relatives of our deceased little sister.

Resolved, That these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

COLEMAN O. GWYNN,
MISS MARY A. SHORES,
MISS KANSAS N. LAWLIS,
Committee.

A PURE HEART.—A pure heart is a heart where divine love, like a celestial fire, flames on, burning up all that is sensual and false, illuminating every chamber of the soul, and making God visible in its beams.

The Christian Advocate.

THURSDAY, DECEMBER 10, 1874.

WINTER.

Hail! monarch of the leafless crown,
Rare seen save with a gloomy frown,
With ice for scepter, robes of snow,
Thy throne—the stream's arrested flow;
Stern tyrant! whom the hast'ning sun
Doth loathe to serve, by vapors dun
Begirt, a melancholy train.
O'er Nature holding saddest reign.
Lo! of thy rigor birds make plaint,
And all things 'neath thy burden faint,
Nor cheered are they by message cold,
In answer by the north wind told,
The envoy of thy grievous sway,
When thou wouldst drive all hope away
From Nature, yearning to restore
To earth the bliss it knew before,
When Summer ruled with empire mild,
And Autumn, still a ruddy child,
Lay cradled 'mong the greenery
Of whisp'ring grove and laden tree.
The brook that prattled to the air
Of golden harvests, scenes as fair
As poet rapt in fancy's maze
Could scarce enshrine in mortal lays,
Now rude and angry hurls along
The bearers of his summer song—
The branch and leaf that once repaid
His music with their tender shade,
And, catching Zephyr's honey'd tone,
To his sweet tuning joined their own.
Or bound, perchance, in durance slow,
Fast faint he wends, and moaning low,
Fit dirge he makes o'er freedom lost,
In joy of which he wanton tossed
The falling blossoms on his wave,
For water-nymphs to catch and save.
Now stript of his green bravery,
In piteous plight the weary tree
Is blown upon by mocking winds,
Whom changed now the sighing finds
From those gay playmates welcomed erst
In glee by his young leaves when first
They wave their merry, breeze-taught dance,
And broke their feathered lodgers' trance,
What time the eastern wave did gleam
'Neath fore-feet of the golden team.
Not busy now with tender care,
For coming brood the birds prepare
Their airy cradle, rocked unseen
By Dryad hands behind the screen
Of leafy curtains, where no eye
Of mischief curious may pry.
The thrush that erst with swelling voice
Made all the tangled brake rejoice
In echoes of his mellowed strain,
To rope in silence now is fain;
Nor ever pipes from straining throat
The varied wonders of his note.
So bleak the scene, so sad the day!
Too harsh, O Winter, is thy sway!

Chambers' Journal.

Distances of the Stars.*

BY CAMILLE FLAMMARION.

Since the beginning of this century our idea of the universe has undergone a complete metamorphosis, though but few persons appear to recognize this fact. Less than a century ago the *savants* who admitted the earth's motion (some still rejected it) pictured to themselves the system of the universe as being bounded by the frontier of Saturn's orbit, at a distance from the central sun equal to 109,000 times the diameter of the earth, or about 800,000,000 miles. The stars were *fixed*, spherically distributed, at a distance but a little greater than that of Saturn. Beyond this limit a vacant space was supposed to surround the universe. The discovery of Uranus, in 1785, did away at once with this belt, consisting of Saturn's orbit, and the frontier of solar domination was pushed out to a distance of 1,900,000,000 miles from the center of the system—that is to say, beyond the space which was vaguely supposed to be occupied by the stars. The discovery of Neptune, in 1846, again removed these limits to a distance that would have appalled our fathers, the orbit described by this planet being 2,862,000,000 miles from the sun.

But the attractive force of the sun extends further still. Beyond the orbit of Uranus, beyond the dark route slowly traversed by Neptune, the frigid wastes of space are traveled over by the comets in their erratic courses. Of these, some, being controlled by the sun, do not leap from system to system, but move in closed curves, though at distances far greater than those of Uranus and Neptune. Thus Halley's comet recedes to a distance of over 3,200,000,000 miles from the sun; the comet of 1811, 36,000,000,000; and that of 1680, 75,000,000,000. The period of the last-named comet is 8,800 years.

Still these figures can scarcely be compared to those which represent the distances of the stars. What means have we of measuring these distances? Here the diameter of the earth will not serve as the base of the triangle, as when we measure the moon's distance; nor can we, as in the case of the sun, get any assistance from another planet. However, fortunately for us, the arrangement of our system affords us a means of measuring these distant perspectives; and this, while demonstrating over again the earth's motion round the sun, turns that motion to account for the solution of the greatest of astronomical problems.

In revolving round the sun, at the distance of 92,000,000 miles, the earth annually describes an ellipse of about 500,000,000 miles. The diameter of this orbit is 184,000,000 miles. As the earth's revolution round the sun is performed in a year, the earth, at any given instant, will be opposite to the point where it stood six months before, as also to the point where it will stand six months later. Here is a line of sufficient length to serve as the base of a triangle, the apex of which shall be a star.

The process, then, for measuring the distance of a star from the earth consists in minutely observing this star at an interval of six months, or, better, for a whole year, noting whether it remains fixed, or whether it undergoes some little appreciable displacement of perspective, owing to the annual displacement of the earth around the sun. If it remains fixed, this is because it is at an infinite distance from us—at the horizon of the heavens, so to speak—and our base-line of 184,000,000 miles is as nothing in comparison with this remoteness. But if it is displaced, then we know that it annually describes a small ellipse, corresponding to the annual revolution of the earth. Every one has remarked, while traveling by rail, how the trees and other objects near at hand move in a direction contrary to our own, their speed being greater in proportion to their nearness; whereas distant objects on the horizon remain fixed. This same effect is produced in space, in consequence of our annual motion round the sun. But though we move incomparably swifter than an express train, our rate being 1,632,000 miles per day, and 68,000 per hour, the stars are so distant that they scarcely budge. Our 184,000,000 miles of displacement are almost nothing as concerns even the nearest of them.

* Translated from the French of "La Nature," by J. Fitzgerald, A. M.

The inhabitants of Jupiter, Saturn, Uranus or Neptune, with their orbits five, nine, nineteen and thirty times as large as ours, could determine the distance of a far greater number of stars than we.

This mode of measuring the distance of the stars by the perspective effect produced by the earth's annual displacement was anticipated by the astronomers of the eighteenth century, and in particular by Bradley, who, while attempting to measure the distances of the stars by comparing together observations made at an interval of six months, discovered—something else. Instead of finding the distance of the stars on which his observations were directed, he discovered a very important optical phenomenon, viz.: the *aberration of light*, the effect produced by the motion of light and the motion of the earth combined. Similarly, William Herschel, while seeking the parallaxes of the stars by comparing bright stars with their nearest neighbors, discovered the systems of double stars. So too Fraunhofer, while seeking the limits of the colors in the solar spectrum, discovered the absorption rays, the study of which has given rise to spectrum analysis. The history of the science shows that frequently discoveries have been made in the course of investigations which had but little to do with them directly. Columbus discovered the New World while aiming to reach the eastern coast of Asia by sailing to the west. He would never have discovered it, would never have sought for it, had he known the true distance between Portugal and Kamtschatka.

It was not until 1840 that the distance of any of the stars was ascertained. This discovery is therefore of recent date, and we are only now beginning to form an approximate idea of the real distances which separate us from the stars. The parallax of the star 61 in the Swan, which was the first to be determined, was ascertained by Bessel, and was the result of observations made at Konigsberg from 1837 to 1840. In 1812 Arago and Mathieu had made observations on this star, but without reaching any certain results. The parallax of Alpha in the Lyre was found by Struve, in the course of observations made at Dorpat between 1835 and 1838; but it was not published till after the year 1840. The same is to be said of Alpha in Centaur, observed in 1832 and 1839, on the Cape of Good Hope, by Henderson and Maclear; this is the nearest to us of all the stars.

There are two ways of determining these parallaxes. The first is to compare together the positions observed at intervals of six months; the other to discover an apparent motion in a star (as compared with a motionless star situated at a far greater distance than that which is studied,) this apparent motion being due to the perspective produced by the annual revolution of the earth in its orbit. This is the method mostly employed now. Galileo, in his "Dialogues;" Gregory, in the "Proceedings of the Royal Society" (1675;) Huyghens, in his "Cosmotheoros," published in 1695; Condorcet, in his "*Eloge* of Roemer," in 1773; and William Herschel, in 1781, have described both methods. Hooke, Flamstead, Cassini, Bradley, Robert Long, Herschel, Piazzi and Brinkley strove, from 1674 to 1820, to determine the small quantity of the apparent movement of the brightest stars, which used to be regarded as the nearest; but their efforts were fruitless, owing to the inconsiderable amount of this motion. There was need of instruments of the utmost precision, a rigid spirit of observation, and an indomitable patience in order to get at trustworthy results.

Since 1840 the attention of astronomers has been oftentimes directed to this investigation, and thousands of calculations have been made. With great difficulty astronomers have succeeded in determining the parallaxes of *a few* stars. But the inevitable errors of observation often involve the results in obscurity. Let the reader only bear in mind that there is not *one* star that is sufficiently near to give us a parallax of *one second!* A second is the dimension to which would be reduced a circle one meter (3 feet 3.37 inches) in diameter carried away to a distance of 206 kilometers (127.72 miles) from the eye. This appears to be less than nothing—it is equal to the thickness of a hair stretched at the distance from the eye of 20 meters (74 feet.) The apparent annual movement of a star, whose distance can be known, is performed altogether within this infinitesimal space. For an observer on the star that is nearest to us, this hair would conceal the whole space between the earth and the sun.

As no star offers a parallax of one second, it follows that the nearest of the stars is distant from the earth no less than 206,265 times 92,000,000 miles. The space which surrounds the planetary system is void of stars to that distance at least.

The star which is nearest to us, Alpha of Centaur, has a parallax of 0,″91. Its distance from earth is 226,400 times the radius of the earth's orbit, or 21,000,000,000,000 miles. This is our *neighbor* star, and its distance is probably the minimum distance between star and star—21,000,000,000,000 miles. Each of these stars shines with its own light—is a sun like our own.

The second star, in the order of distances, is 61 Cygni. Its parallax is 0,″51, and its remoteness 37,000,000,000,000 miles.

Of the thousands of stars which have been studied, we know the distances of only twenty. Among these we may signalize Sirius, a sun 2,688 times larger than our own, surrounded by a system of heavenly bodies, several of which are already known, and distant from us 82,000,000,000,000 miles; the Polar Star, which is a double star, distant 292,000,000,000,000 miles; and Capella, distant 425,000,000,000,000—a space which is traversed by light in seventy-one years and eight months; so that the luminous ray which reaches us from this fine star in 1874 must have started out in 1803! Capella might have been extinguished in 1804, but we should see it still. It might go out to-day, and yet the inhabitants of the earth would continue to admire it in their heavens until 1946. Conversely, if there existed, on the planets gravitating round Capella, minds whose transcendent vision could thence descry our little earth, lost as it is amid the sun's rays, they would now see the earth of the year 1803, and would be seventy-one years eight months behindhand in its history. These are the stars that are nearest to us. The others are incomparably more remote. There are stars whose light cannot reach us in less than 100, 1,000 or 10,000 years, though light travels at the rate of 185,000 miles per second! To traverse the sidereal world of which we form part (the Milky Way,) light takes 15,000 years. To reach us from certain of the nebulæ it must travel for 300 times that period, or 5,000,000 years. Let the imagination, that is not applied by these immensities, strive to conceive of them. If it does not experience the "vertigo of the infinite," let it calmly contemplate these abysses, and realize the position of the earth, and of man in presence of them. Thus will it gain some conception of the discoveries made by sidereal astronomy. Such are the dimensions actually measured in the general constitution of the universe. As yet we are only at the vestibule of the edifice, on the edge of the abyss of infinitude; and we shall never penetrate very far beyond.—*Popular Science Monthly.*

Enthusiasm in Preaching.

A preacher may be a master in theology, yet a dullard at God's great work of preaching. He may know church history from Abraham to Bishop Cummins. He may have the root of every pivotal Greek and Hebrew scripture word at his finger tips; yet unless he understands the art of discourse so as to bring his linguistic, historic and theological lore to bear with the power of eloquent and effective speech on men's hearts, it will do about as little execution as the Pope's bull against the comet. The preacher's stores of knowledge will be as the cannon and shot and powder without the flash of fire.

Sacred and high above every other art, therefore, is the art of preaching, or the preparation and delivery of sermons. Dealing with the deep things of God and of the human soul, with infinite aims and elements of everlastingness, it should be studied profoundly, with a lofty and sustained enthusiasm; and its pursuit and practice should call out the best there is in every young man's soul who gives himself to the ministry. The need of our time is just here. The art of putting things by pen and tongue gets no such time and study as it deserves. There is no serious lack of theological learning in our modern pulpits. There is reasonable familiarity with the historic past of Christianity. The Hebrew and the Greek are sufficiently at the command of the preachers of our day to insure a fair interpretation of the original Scriptures. But great sermonizers—men who not only have something to say, but who know how to say it—men with an artistic passion for putting truth in the most effectual, logical and rhetorical forms—men with downright and glowing enthusiasm in the construction and delivery of sacred discourse—surely we all know that they do not go in crowds. Thoroughly enthusiastic homiletes, stirred with a great passion for the single art of preaching, going to the weekly work of making and delivering sermons as if with a fire in the bones, are seldom seen. You can find men enough to give you sound doctrine, men enough to give you the exact and delicate shades of meaning of the original text; but they are lamentably few who seem aroused and all aglow as they write and preach. Not *what* to preach, but *how* to preach, is the commanding question—how to unfold and press home the truths of God so as to arouse men's consciences and storm men's hearts. What the pulpit needs is enthusiasm—a holy, burning enthusiasm in the study and practice of the divine art of preaching. The mischievous and shameful talk we have had in the religious press about "dead weights" and "useless lumber" and "ne'er-do-wells" in the ministry would have been without even its meager justification if the students in our seminaries had given themselves with their whole hearts to homiletic discipline and the homiletic art. Now, to be stirred with a true passion for this art, it is requisite that there be a realization of its intrinsic dignity. The vocation will be tamely pursued that does not impress the one pursuing it with its nobleness and worth. The poet thinks no other art like his; so too the painter and the sculptor. They come to their canvas or marble all aglow with an enthusiasm that burns within them. They are in love with their art. They pursue it with a kind of passion. They think it divine. And the canvas and the marble catch their spirit and glow, and breathe and speak under their touch. So, but with a loftier enthusiasm and more absorbing earnestness, should the preacher pursue his art. He cannot fail of thus pursuing it, and he cannot fail, therefore, of power and success if, having been called of God to it, he grasp those great and mighty ideas which stand indissolubly connected with the work of preaching, and which uplift and glorify it as the art of arts.—*Herrick Johnson, D. D.*

QUIN, the actor, being asked by a lady why there were more women in the world than men, replied: "It is in conformity with the other arrangements of nature—we always see more of heaven than of earth."

DR. JOHN HALL, remarking that in England they distinguished people into two classes, Churchmen and Dissenters, thinks that in America they might be divided into Churchmen and *Absenters*.

MANY favors which God giveth us ravel out for want of hemming; for though prayer purchases blessings, giving praise doth keep the quiet possession of them.—*Fuller.*

The Perils of the Young.

The *Interior* thinks, and rightly, that ministers should not hesitate, in times like these, to show with great plainness of speech the fearful penalties of licentiousness:

It is not an agreeable subject to handle. One hesitates to give occasion for the impression that those who assemble in the churches upon the Sabbath are in need of such preaching, because, indeed, but few do need it, and yet the truth ought in some way to be deeply impressed on the minds of the young. There is great need for knowledge on this subject. A worthy professor in a Western college, some years ago, took a class of young men into the venereal ward of a city hospital, and pointed out to them wrecks of humanity being eaten alive by maggots. It was a most shocking lesson, and one which brought a shudder whenever, in after years, it occurred to the memory. He then delivered a lecture on the subject. Those young men were thoroughly guarded against her "whose guests are in the depths of hell."

There is no vice against which God has erected such severe penalties; none which society punishes with such implacable scorn; none which so destroys self-respect and so breaks down moral character; none which is a more certain precursor of eternal death. And there is none which strikes with such ruinous effect at the very foundations of society. It destroys the family relation. It blasts the home and all that is sweet and holy and blessed in that sanctuary. It fills the veins of innocent children with its accursed taint, and if they survive it is to bear a life of pain and of loathsome disease. There is no vice, no crime, which so utterly lays waste all the fields of human happiness, and sows them so thick with the thorns of disease, disgrace and bodily and mental suffering, as this.

The destruction of moral character is such that the man who yields to it becomes ready for any other act, however mean, groveling or dishonest. The woman who yields to it becomes a foul, blasphemous virago, and after a brief career, not to exceed an average of five years, dies in anguish and infamy; or if, through God's grace, she pauses and retraces her steps, it is through a vale of tears and sorrow wide as her life is long. That path "takes hold on hell," and one step in it gives hell a hold on him or her who takes it which only the power of almighty God can break. Whether we like the duty or not, it is a duty which the parent, the pastor, the religious press, and all who have the ear of the young, owe at this time, to point out the truth in regard to this insinuating, seductive, destructive and damning vice.

A STARRY NIGHT is a most potent auxiliary to revelation in vivifying our thought of the *somewhere* where God dwells. These glistening worlds are *places*, of which we say "here" and "there." The universe is resplendent with them. Christian astronomers conjecture, from the disclosures of the telescope, that there is a certain unique globe, the center of all gravities in celestial space, which holds to the whole sidereal cosmos the same relation that Alcyone—the most radiant of the Pleiades—does to our solar system. They guess that around that center of all motion, stars and systems of stars, and firmaments of systems, are revolving in intricate and tributary splendor; and they suggest that *there* is the imperial capital of the universe. *There* is the one world which has no motion but on its own axis, itself the emblem of eternal and infinite repose. And *there*, as nowhere else, it may be, is concentrated the superlative glory of Jehovah's presence. We must concede not only that this finds no contradiction in the disclosures of the Bible, but that the reserve of inspiration is here and there broken by hints which encourage such conjectures. "Is there not something at the bottom of our hearts, better than science, which invites us to believe that what would be so fitting and beautiful is also triumphantly actual?"—*Prof. Phelps.*

PRAYER.—1. Let your prayers be composed of thanksgiving, praise, confession and petition, without any argument or exhortation addressed to those who are supposed to be praying with you.

2. Adopt no fixed forms of expression except such as you obtain from Scripture.

3. Express your desires in the briefest, simplest form, without circumlocution.

4. Avoid the use of compound terms in place of the imperative mood.

5. Hallow God's name by avoiding its unnecessary repetition.

6. Adopt the simple devotional phrases of Scripture; but avoid the free use of its figures, and all the quaint and doubtful application of its terms to foreign subjects.

7. Pray to God, and not to man.

COMFORT FOR JOG-TROT PEOPLE.—Moralizing on the state of the times, the *Tribune* says: "For our own part, we are willing to acknowledge in these feverish days a great yearning toward commonplace people, who write no poetry, and are content with life's jog-trot duties. Depend upon it, to this kind is the world indebted for whatever happiness it may rescue from wrecked hopes and disappointed ambitions. Wordsworth was right. A woman may be too bright and good for human nature's daily food. Her irritating restlessness may grow to a bother. Her elegant sentimentalities may lead to nerves. She may expect an impossible happiness from marriage, and grow morbid with disappointment. And what we say of her we may say with equal propriety of him. Happy both if God vouchsafes to them the inestimable blessing of obscurity and the mild lot of the majority!"

THE right waiting for the coming of Christ allows us to remain neither idle nor unfruitful, but inspires us with an earnest zeal constantly to appropriate and improve every spiritual gift.—*Kling.*

Religious Intelligence.

THE Baptist church at Ongole, India, has 8,000 members, and is now the largest Baptist church in the world.

THE Turkish government allows Mohammedans to turn Christians; but they are not free from military service.

MR. MARTIN, of the United Presbyterian mission, has recently baptized twenty-seven converts in the Semikole district, India.

THE son of the first member taken into the Bethel ship, New York, in 1845, was ordained for mission work among the Swedes in San Francisco at the late California Conference.

REV. O. GIBSON, of the Chinese mission, San Francisco, baptized three women a few Sabbaths ago. The work among the Chinese was never in a more prosperous condition than now.

AN OLD Catholic priest of Switzerland says sixty-seven Roman Catholic priests have been convicted of immorality in France and Switzerland during the last two years. The old priest has taken to himself a wife.

A NEW departure in the history of Episcopalianism was marked, on Sunday, October 11, in Chicago, by an exchange of pulpits between Bishop Cheney and Rev. Abbott E. Kittredge, of the Presbyterian Church.

THE thirty-fifth annual meeting of the Missionary Society of the Evangelical Association was held recently at Cleveland, Ohio. From the report of the treasurer the total receipts for the year were $70,584.20, and expenditures $62,897.65.

IT IS stated that an Old Catholic congregation for London is now in course of formation. The standard of belief necessary for membership is that insisted on by the first seven Ecumenical Councils, or the faith of undivided Christendom.

ON SUNDAY, October 25, the first English church erected within the walls of the city of Rome was opened for public worship. The building stands in the Piazza St. Sylvestro, and is dedicated to the Holy Trinity. The first sermon was preached by the Rev. Mr. Nursey to a congregation which numbered about 180.

TWO THOUSAND and sixty-seven English rectors, vicars, curates and deans have signed an address to their archbishops and bishops, praying that no authoritative sanction may be given to the use of the eastward position or of a distinctive eucharistic dress by the clergy when officiating at the administration of the Lord's Supper.

MRS. SARAH A. COLLINS was recently licensed to preach by the Algonn District Conference, northwestern Iowa. The vote was almost unanimous after a brisk discussion. The question was submitted to the Conference, after a ruling by Presiding Elder Bennett Mitchell, that, inasmuch as there is no law against such license, the latter would be perfectly legal if voted.

THE *Indian Evangelical Review*, after carefully collecting statistics, thinks that the actual number of converts to Christianity made from the heathen in India during the year 1873 is about 6,000, or, including Burmah and Ceylon, considerably over that number. The average increase during the eleven years ending with 1861 was 983 annually, and during the next ten years 2,784 annually. These figures show that there is a regular increase in the fruits of missionary efforts in India.

WHAT would Christian work in India or anywhere be but for woman? So it is no matter of surprise that a dispensary for women has been established at Benares, the holy city of the Hindoos, by one of the princes of India. Miss Brink, M. D., has charge. According to the *Friend of India* an extensive field has been opened in India for women physicians. So much have Miss Brink's services been appreciated that several more women doctors could find employment in Benares.

THE Canadian Methodists have a mission in Japan. Their two married missionaries reached that country in the summer of 1873. One of them has taken a school in the interior, at Shidzuoka, one hundred miles from Yokohama, under the express agreement of teaching Christianity in connection with his educational and medical labors. The other is learning the language at Yokohama, where he has baptized two converts—his teacher and his servant. Like the first converts of the other Japanese missions, these young men have an intense desire to spread the gospel.

THE American Board issues three weekly papers at Constantinople. One of these is in the Armenian language, one in Turkish, printed in Armenian character, and one in Turkish, printed in Greek character. Each of the three weeklies contains about the same amount of matter as one full page of the *Congregationalist*. The subscription price for each is $1, and the total paying circulation of the three about 1,300. Besides the weeklies, the board publishes four illustrated monthlies for children, in Armenian, Armeno-Turkish, Greco-Turkish and Bulgarian, with about 4,000 subscribers, half of whom are Bulgarian.

THE last news of the year has just been received from the missionaries in Labrador, dated October 20. Rev. Mr. Butler had just returned from his brief visit to the States. Miss Brodie had been full of care in the homes of the people, several children having died from a contagious disease which had reached the coast. They were lamenting also the death of a man, who was one of the earliest friends of the mission and an active member of the church. Only a little band is left to assemble at the Esquimaux River chapel in the eight long months of wild winter which will intervene before the next trading vessel visits the coast.

REV. DR. DUDLEY, conservative, of Baltimore, has been elected assistant Bishop of Kentucky, in place of Bishop Cummins—promoted! Ritualism makes its appearance as a disturbing element in a new quarter. At the Conference of Reformed German and Reformed Dutch Churches in Philadelphia the project of union between those sects, which has hitherto been very favorably entertained, is more imperiled by the rumor of ritualistic practices than by differences of doctrine. The German brethren are said to be high church; the Dutch low—of course without reference to geographical origin. There is, however, a readiness to make concessions on both sides, which much encourages the hope that union will be effected.—*Tribune.*

AT THE recent annual meeting of the Ocean Grove Camp Meeting Association of the Methodist Episcopal Church it was reported that the proceeds from sale of lots the past summer have amounted to very nearly $30,000. The receipts from other sources about $10,000 more. Total liabilities of the association, $6,000. The treasurer has in hand, and due the association, $10,000. There are 396 lots surveyed, yet unsold, together with a large tract of ground not yet surveyed. This is valued at $150,000. The association has accumulated property in tents, buildings, etc., to the amount of nearly $60,000. It is estimated that during the past season 40,000 persons have visited the grove.

MOHAMMEDAN INTOLERANCE IN TURKEY.—The London *Times* correspondent writes: "There appears to be a revival of religious intolerance in Turkey. Not only is the observance of the Mohammedan ritual to be enforced, but, as a letter from Pera states, long-forgotten ordinances prohibiting the residence of Christians in the Turkish quarter have been revived. The subordinates have carried out their instructions with great brutality, bundling the people and their furniture into the streets. Several Germans employed on the Roumelian railway, who were obliged to live near the line, have been thus treated. The decree of 1840 and the treaty of 1856 promised that nobody should be molested on account of his religious opinions."

THE patriarch of Antioch during his late visit to London was taken to see the library of the British and Foreign Bible Society, which is rich beyond any other in copies of editions of the Bible in all languages. He contemplated the scene with silent wonder. Many books in many tongues were shown to him and excited his astonishment; but the climax of surprise was reached upon the production of Walton's Polyglot Bible. Here he saw the two versions in Hebrew, Greek, Latin, Arabic and his native Syriac side by side. He shook hands warmly with the secretaries on leaving, and praised God for all he had seen and heard. The sights and sounds of Christian England are likely to shed some light on the patriarchal mind.

A NEW religious movement has arisen in India. Its leader is called Dhulee Babajee, literally "Father of Dust," because he always sleeps on the bare ground. Babajee eats but one meal a day, drinks only milk and water, and never uses narcotics. His dress consists of a strip of bark. He denounces idolatry, caste, the Brahmins and the use of spirituous liquors. He teaches the worship of the Creator and Preserver of the world, the practice of prayer to God, truth, charity and chastity. He has thousands of disciples, who have come from nearly every caste. Whole villages have given up their idols and have adopted his precepts. His followers have a number of hymns in praise of the indescribable God, which contain some ideas that must have been derived from Christian books. The expenses for bedding, robes and other incidentals, which are serious burdens to the followers of other varieties of religious belief, will press but lightly on the adherents of Dhulee Babajee.

THE ice is breaking in more directions than one. At a meeting of the Baltimore Young Men's Christian Association, a few weeks ago, quite a sensation was created by the rising of a former Roman Catholic priest, Rev. F. Y. Jacquemet, with this announcement of his withdrawal from the Romish to the Presbyterian Church: "I return into the church in which I was born and raised, fully convinced that it is the church of the true gospel, which is simplicity and purity. My mother was a strict Presbyterian, and I was reared in a regard for the true principles of Calvinism. Since I was ordained a priest, in 1860, I have been in many missions in this country, and in Europe, Asia and Africa. If I separate myself from the Catholic Church, it is not that I have anything against any one. I esteem the Catholic head of this diocese. He has always been kind to me. My heart knows no hatred, no hard feeling against any one. I have, in a communication to the archbishop, indicated my formal separation from the Roman Catholic Church, and now reunite myself with the primitive, the mother church, in which I was born."

THE membership of the Methodist Episcopal Church in the United States is 1,563,521; of the Methodist Episcopal Church South, 667,885; of the Colored Methodist Episcopal Church, 67,888; of the African Methodist Episcopal Church, 200,000; of the African Methodist Episcopal Zion Church, 164,000; of the Evangelical Association, 90,249; of the United Brethren in Christ, 120,445; being a total of 2,873,988. Of the non-episcopal bodies the figures are as follows: Methodist Church, 65,000; Methodist Protestant, 65,000; American Wesleyan, 20,000; Free Methodist Church, 6,000; Primitive Methodists, 2,000. Total of non-episcopal Methodists, 158,000, and of episcopal and non-episcopal combined, 3,031,988. Of Methodists in the United States there are 3,031,988; Wesleyans in Great Britain, 376,439; Irish Wesleyans, 20,740; French Wesleyans, 2,012; Australian Wesleyans, 66,686; Primitive Methodists, 164,660; New Connection Church, 33,563; United Methodist Free Church, 66,909; Bible Christian churches, 26,878; British Wesleyan Reform Union, 8,109; Church of Canada, 102,887; Methodist Episcopal Church in Canada, 22,641; being a grand total of Methodists throughout the world of 3,923,512.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE has been ONE DOLLAR PER YEAR to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keepers, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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The New Rule.

We suppose the new rule to be lost. Few of the Conferences have given even a majority vote in its favor, while the most have thus far gone overwhelmingly against it. No question that has come before the church has ever had a more prolonged and thorough discussion. The decision has been rendered not hastily, but after examination, and with all the light that the ablest thinkers and writers could shed upon the subject. Ministers and laymen have voted understandingly and conscientiously, and we shall cheerfully accept the result. We could have wished that our church, through its highest tribunal, should in some way record its testimony against the liquor traffic in terms express and unmistakable. Our preference was to leave the General Rule as it is, and to put any additional action in a separate chapter, or to place it as a deliverance in the form of a resolution in the General Conference journal. At the same time we were not unwilling to yield to those who favored a new rule, believing that, while it was not the best way, it would do no harm, and might be the means of good.

We have not, however, attached that importance to the subject that it seems to have had in the minds of many. While not quite indifferent, we have felt that the church would be safe and prosperous whether the rule should be adopted or rejected. Sound discipline can be administered by the book as it is, and the Bishops have decided that members may be excluded for the crime of selling intoxicating liquors. The discussion for the present quadrennium is about over. The church journals have given both parties an impartial use of their columns, and the subject has had a very thorough sifting in all its bearings. So complete has been the discussion in the papers that the Conferences have generally acted without debate, and the members have promptly delivered their votes according to convictions formed by a deliberate and careful study of the question.

The grounds of objection to the new rule have been various, but we are sure that those who have opposed its adoption are not enemies to temperance. They do not favor the traffic, nor the use as a beverage, nor do we think that the refusal to concur in the action of the General Conference can be reasonably so construed. Damage has been feared in this direction, but we hope and believe that the mischief apprehended will not be realized. We have an explicit rule against "drunkenness, or drinking spirituous liquors unless in cases of necessity;" and the logical inference is that the traffic is condemned and prohibited. On the general principle of "doing no harm" the episcopal bench decides that the liquor dealer can be tried and excluded. With the old rule, and this decision before us, the law of the church is not equivocal. Without any disciplinary rule touching the subject, with an enlightened conscience and the word of God to guide us, offenders against good morals and the welfare of society can be reached. But on this subject we have a statute and a decision which apply explicitly, and which together cover the whole ground. If in this view of the question it is thought by the great majority of the members of the Annual Conferences that further legislation is needless, and that it might be even detrimental, it would be a gratuitous and unreasonable conclusion that they are not most earnestly opposed to intemperance and to everything which leads to it.

That some who have become entangled in the iniquitous trade may pervert the action of the church, and endeavor to find shelter and vindication under a misconstruction of it, is probable; but a clear exposition of the law and its interpretation, and a firm administration of discipline, will soon expose the error. The opponents of the new rule have generally discriminated between the merits of the temperance question as demanding total abstinence and withdrawal from the trade, and the expediency of further ecclesiastical legislation. While they favored the former in principle and in practice, they distrusted the latter. We do not go over the arguments, but we believe that nine-tenths of those who have voted against the change discriminated in this way. They abstain on the same ground that Paul would have done when he declares: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." They regard the manufacture and sale for general use as a beverage to be wicked and indefensible, but to their minds there were complications and embarrassments in the way of special legislation on the vices of the day. We may not share with them in this apprehension, especially in reference to the liquor trade, whose vast proportions and wide-spreading influences give it a colossal eminence; but the fact vindicates them from the charge of unfriendliness or of inconsistency in their attitude toward the cause of temperance. The position assumed by some that they ought to adopt the new rule, lest its rejection should be misapprehended, is, we think, unsound. The reason for the reference to the Conferences is to check and reverse unwise legislation, and those who were conscientiously opposed to the action of the General Conference were bound in duty to vote in accordance with this conviction. They did not place themselves in this dilemma, and they have done what they regarded as best for the church, and for the interests of good morals and religion.

We are not without hope that the discussion will result in good to the cause of temperance, and to the more effective administration of the Discipline as it is. The voluminous ventilation has shed light, imparted information, and reached thousands who have hitherto read little on the subject. Liquor-drinking and liquor-trading have been thoroughly exposed, and the public conscience has been quickened and public sentiment elevated. Those who judge further legislation unnecessary will be careful to administer the law as it is, and thus demonstrate the truth of their position. Reflecting upon the agitation of the subject with all the calmness and impartiality which we can command, and taking the loss of the new rule as a settled fact, we are persuaded that good and not evil will follow. With charity and temper unimpaired, both sides may now move forward cheerfully in their common work, and with an eye equally single to the glory of God.

Conference Sessions.

The three Conferences to whom the NEW ORLEANS CHRISTIAN ADVOCATE belongs, and within whose bounds is its chief circulation, meet within the next thirty days—the Alabama, which met yesterday, the ninth, at Opelika; the Mississippi, which assembles at Hazlehurst on the sixteenth; and the Louisiana, which is to convene at Alexandria, January 6. Our personal intercourse with the members of these Conferences, as the representative of the ADVOCATE during the last five years, has been most agreeable. We almost feel that we belong equally to all of them, and we are sure that we feel a lively interest in the welfare of all. May their sessions be pleasant and profitable, and attended with the presence of the Master, and by the power of the Holy Spirit. We hope all may get good appointments, and that the preachers and their families may have occasion to recognize the hand of Providence in the disposal of their lot for another year. If everything is done "as in the immediate presence of God," the business and the appointments will be as well done as possible. If all are imbued with the spirit of Christ the deliberations will be temperate and forbearing, and the conclusions reached will be just and wise. The interests represented and affected by an Annual Conference are of great magnitude. Besides these immediately spiritual, embracing a close examination of the character of the preachers, and the condition of the work, education, church literature and finance are prominent. The welfare of the church and the well-being of the country are vitally connected with Conference action on these subjects. They should have thorough and patient consideration. Sunday schools and missions are also deservedly prominent. For the latter there is to be an organization under the new plan, and measures devised for a forward movement on the foreign field. We presume no other deliberative bodies in the world dispatch so much important business in a week as our Annual Conferences. With committee and cabinet work and daily sessions, they are driven to their utmost, early and late. To the working men of the body it is a period of unparalleled labor and care. There is danger of undue haste. The brethren become restless, are perhaps anxious to know their destiny for another year, and important interests are either neglected or imperfectly considered. It is better to make haste slowly, and take time for the disposal of business.

Sacred Music.

Music is the language of sentiment, as speech is the language of thought. If we do not think in words, we find in them the best expression of our thoughts; if we do not feel in notes and measures, our feelings find ever their fullest conveyance in musical strains. Since music is the language of the affections, that music must be best in which the noblest emotions of the soul find appropriate manifestation. Education, reflection and experience concur to convince us that our relations to God transcend all others in importance, and that, however comely or beautiful other sentiments may be, those only can claim to be truly great, worthy and noble which touch upon eternal things. To love God is the highest function of the human soul; to teach others to love him is the noblest work of human life. That music possesses in a wonderful degree the power of inspiring in other hearts the feelings of the soul in which it originates, none will deny. In this characteristic lies its great potency for good to the world. The mission of music seems essentially divine. To think of it as merely "the concord of sweet sounds," or as simply the pleasing result of mathematically measured and harmoniously adjusted notes, is to degrade it into a mechanic art or a magician's charm. Its proper conception is higher, its mission holier far. It is rather, in its divinest form, the gospel of God wooing with kind words and soothing with soft symphonies the woe-smitten heart of man, attuning his perverted and discordant affections to the melody of heaven, and waking, amid the desolations of the fallen soul, responses to the chailenges of the celestial host.

The highest music is essentially a divine inspiration. As with the orator, so with the musician, all appearance of studied art is fatal to the production of the greatest effect. No act or sentiment ever produced its highest possible effect which did not appear to be the spontaneous suggestion of the moment. Hence the enthusiasm with which congregations usually sing when the hymn is announced in couplets from the pulpit. They seem to themselves as well as others to be singing the spontaneous sentiments of their own hearts. All attention to books, especially to notes, while singing, is like water upon the wings of the spirit in its heavenward flight. The church needs the benefit of inspiring song at this time. Thousands of our Israel are dumb when God is to be praised, and those who in many places have monopolized the service of song do not even profess to realize the sentiments they hymn for others' edification. Choristers and choirs and all the sons of song need, even as the ministers of the word, the baptism of the Holy Ghost. Undevout performance and vain display are the bane of the singing in many churches. We need sanctified music from consecrated musicians. Mr. Moody, the great revivalist, would be as a man laboring with one hand if he did not have Mr. Sankey to sing for him. May the Lord indue the leaders of music in our churches with a double portion of his Spirit, that the glorious function which the structure of our natures and the design of our Creator make possible for the service of song may be realized in all the assemblies of his saints. H.

Letter from Mexico.

CITY OF MEXICO, MEXICO, Nov. 3, 1874.

MR. EDITOR: Yesterday (Monday) and the day before were two of the many fiesta days celebrated in all Catholic countries. These, as of all others, the Catholics make the most of. To a stranger in Mexico there is, in appearance, a putting forth of all possible strength. Though compared to other times, when it was as much as a man's life was worth to declare himself a Protestant—when Catholicism was the *power* of the land—it is like the waning light of day compared to the sun in mid-heavens. Though gradually giving away before the dawn of better things, Romanism has much strength yet. That strength is closely husbanded. She makes the most of every little thing to gain money or keep out the light of a purer faith. I am assured that the church holds a large, if not controlling influence, in many of the lotteries, and their name is legion. On Sunday—"La fiesta de todos los Santos," "All-Saints' day"—really commenced the "feast of All-Souls"—"La fiesta de todos los Muertos." As it was an opportunity for individuals as well as churchly speculation, time was taken by the forelock. Booths of all shapes and sizes were erected on the east and west side of the Grand Plaza. These were filled with candied skulls and skeletons, together with candied sheep, dogs, cats, hogs, birds, etc. Various colored candles were on hand in large quantities—candles for little children and big children. The fact is, looking into these booths, into the big shops and little shops, throughout the town, one could have been easily persuaded that it was "the feast of candles"—"La fiesta de los Velas," en lugar de "La fiesta de los Muertos." Whether devotion is measured by the length and size of the candle, I know not, but it would seem so, as many of these candles are from six to eight feet high, and large in proportion. Of course only the rich can afford such lights, and of course in proportion only the rich are religious. This is not in harmony with the teachings of the Savior.

Besides the wonderful display of candled skulls, skeletons and animals, there are piles and piles of wooden skeletons, so arranged with small wire springs as to present the most horrible spectacle. Sometimes the mouth, or rather the jaw-bone, opens and shuts, bringing the skeleton jaws or teeth suddenly together. Then, again, the image is made to hold, in bony fingers, a parchment, and the head moves forward and backward in a kind of hilarious reading. And yet again, added to these are tombs, hearses and funeral processions, all in black paint. The processions are miniature men and women following the corpse on foot, so fixed on two flat, thin pieces as to represent a single or double row of mourners, at the will of the holder. Mixed in all the way with these things are immense piles of fruits, nuts, cakes, miscellaneous toys, and manufactures of clay, painted and figured very prettily. If all these things were at all calculated to arouse serious reflections and preparation for death, they would not be so objectionable. But it is a feast, and an earthly one at that. But few if any of the great mass, passing to and fro, in and out, even remembered that it was the holy Sabbath, much less the solemn and emphatic command "to keep it holy." There was manifest eagerness to buy cheap and sell dear. Small theaters, "jacolenes," temporary buildings, had been erected to the east, and right under the shadow of the grand cathedral; and while prayers were being said and confessions made in the one, harlequins, puppets and small plays were running rampant in the other. Happy children and smiling servant girls were passing with hands full of candied skulls, miniature skeletons, hearses and funeral processions, without a thought of the solemn lesson they ought to teach. Furthermore, I am informed by an intelligent Englishman, who has lived here many years, that Catholic parents help to carry out the delusion with their children. On the eve of "La fiesta de los Muertos"—this year on Sunday night—they purchase a miniature tomb, place it on a table, and surround it with candles, skulls, skeletons, fruits and rich food, according to the number of the household dead. The children and young people of the family see this before going to sleep. On awakening in the morning the candles have burned out, the fruit and food all gone, and they are made to believe that the dead consumed it during the night. So the children grow up to practice the same delusion on their children. From an early hour the graves of the loved dead are visited. In company with a friend I visited the cemetery of San Fernando. It is the resting-place of the great and the rich. I believe interments are no longer permitted, as a sanitary measure. There are here some splendid marble monuments, costing immense sums, as marble is almost as valuable as silver. The cemetery was crowded, people standing, kneeling, sitting and walking. Quite a display of wealth and taste is shown in the decoration of the graves.

No doubt to many much religious comfort is experienced. Bouquets of wonderful beauty and richness, chaplets of subdued colored beads, and a great profusion of burning candles, of all sizes, convey to the living memories of the dead. Quite a crowd was assembled around the resting-place of Benito Juarez, the defender of freedom, and the noble-hearted lover of his people. For the moment I was puzzled to find his mortal remains resting near the center of the most aristocratic Catholic cemetery perhaps in the republic. Many of the "Night Thoughts" of Dr. Young had birth in the fact that the tender and beautiful Narcissa, his step-daughter, was denied a grave in the city of Lyons. No greater rebel against Rome's authority perhaps ever breathed Mexican air than Juarez. And yet here we find his dust! A second thought reminded me that through his freedom of thought and conscience the chains were broken, and the heretic (?) could select his own resting-place. His tomb is a very plain, substantial one, neatly fenced in with iron railings. Splendid floral offerings, tributes of freedom-loving friends, were seen here in great profusion. In this cemetery also are the graves of Mejia and Miramon, who perhaps, with Father Fischer, now at the head of a Catholic college in this city, were the controlling spirits that led Maximilian back to Mexico and to death from Puebla. But for the promises and pleadings of these sanguine men it is believed that Maximilian would have abdicated and never returned to Mexico. The brave Mejia and Miramon suffered death with the equally brave and generous Emperor.

By order of the city government the cemeteries were closed at eleven A. M. on account of prevailing sickness—typhus fever, almost an epidemic. The crowd passed in through an immense iron gateway, but had to pass out through the gloomy church, San Fernando. Numbers were kneeling, praying, many audibly, to the different saints. A priest stood between the two principal entrances, doing apparently a good business. The parties would pass partly behind his little railing, give some information about the dead for whom they desired his prayers, which were offered quickly, the money received, and change returned. Passing out, others would crowd forward; and so the work went on. I noticed three richly-dressed ladies, kneeling together, praying to a saint whose image was suspended just over the marble font of holy water. Seemingly without interrupting their devotions, the rich and the poor were coming and going to the font, passing directly between them and the object of their worship. I write not these things in malice. I have always honored the sincere Catholic for his firmness and faithfulness to his teachings. I am far from indorsing the spirit or teachings of Rome. I think there must be something radically wrong in the religious training of a man who can kneel by your side at the same altar, engaged in prayer, and at the same time steal whatever he can lay hands on; or who will rob you by force, and then, without repentance or reformation, obtain forgiveness at the hands of the church for a moneyed consideration. But at the same time Catholicism, in faithfulness to her teachings, in zeal for her customs, in her earnest aggressiveness, sets us an example worthy of imitation. We see not with her eyes, we hear not with her ears, we work not with her hands. Let us be careful of our words—put a bridle on our thoughts, lest we be guilty of the thing we condemn in others.

A line in the beginning of this letter hinted at a contrast between the Romanism of to-day and the Romanism of other times. The contrast holds good not only in Mexico, but in the entire Catholic world. Every point is open to the distribution of God's word and Protestant effort. Is it not a curious fact that while Catholicism is evidently waning in all purely Catholic countries, it makes the most astonishing headway in the freest country in the world—your own United States? Her own almost infinite resources, being strengthened, at that, by Protestants themselves, adds to this rather startling than curious fact. In her own peculiar domain—in countries where she has held sway for hundreds of years without a rival or fear of molestation, her gates closed against Protestantism in any form, even the Bible shut out—there, in her own countries, her own people have risen up in solemn and dignified protest, closed her convents, extinguished her Inquisition fires, and placed her on a level with other churches, and Rome seeks and finds a refuge in the bosom of Protestantism. Papers in Mexico throw in the face of their authorities the liberty of your own country. Here processions are forbidden; there they are not. I do not complain. I would not have you less free. Unless Rome has changed—and sooner may you look for the leopard to change his spots—she is the same in the United States that she has been, that she is in Mexico, in Spain, under the shadows of the Vatican itself; and I ask the significant question: How can mothers, Methodist mothers, give their daughters to become future Catholic mothers, under the pretense of education, when all and more advantages are offered in their own church? I am only astonished at what must astonish even Catholics. They are true to their church and professions. A father, mother or child would be excommunicated and consigned to perdition to be guilty of such unfaithfulness. Protestants, under the idea of liberty, thus minister to an open and avowed enemy. I again repeat, these things are not written in anger. I write only as a Protestant—I hope only as a humble Christian.

JOEL T. DAVES.

TRANSFERRED.—Rev. N. M. Skipworth, late presiding elder of Shreveport district, and J. E. Bradley, of Mansfield and Pleasant Hill circuit, Louisiana Conference, save the St. Louis *Christian Advocate* of November 25, passed through this city last week, arriving on Friday morning and leaving on the evening of the same day for Oregon, to which, or rather to the Columbia Conference in Oregon, they had been transferred. Their families are with them, all well, and thus far they had had as safe and as pleasant a journey as could have been expected. They go to a far distant field, but to one whitening to the harvest. May the Lord of the harvest be with, bless and keep them.

BY A PRIVATE NOTE from Rev. J. M. Pugh we learn that he has resigned the presidency of Marvin College, Waxahachie, Texas, and that he has been appointed to Calvert and Hearne station. Bro. Pugh's address is now Calvert, Texas.

Merry Saints.

It was a maxim of Bishop Elphinstone, an eminent Scottish saint, that when any one sits in company, and any merry thought comes into his head, he ought to give utterance to it immediately, so that all present may be benefited. Sydney Smith, when a poor, struggling curate at Foston-le-Clay, a dreary, out-of-the-way place, wrote: "I am resolved to like it, and to reconcile myself to it, which is more manly than to fancy myself above it, and to send up complaints by the post of being thrown away, or being desolate, and such like trash." Acting in this spirit, he said his prayers, made his jokes, cheered and helped his neighbors, and upon fine mornings used to draw up the blinds of his little parlor, open the window, and "glorify the room," as he called the act, with sunshine. Yet this was nothing to the sunshine that flooded his heart and lighted up his face; and so buoyant was he in spirit when his physical strength was nearly exhausted that, just before he died, he playfully described his condition by saying: "I feel so weak, both in body and mind, that I verily believe if a knife were put into my hand I should not have strength or energy enough to stick it into a dissenter."

A more striking example was Robert Hall, who could indulge in merry jests and pungent sayings even when suffering from sharp pain. "Mr. Hall," said some one to him, "I understand you are going to marry Miss ——?" "I marry Miss ——! I would as soon marry Beelzebub's eldest daughter, and go home and live with the old folks." To a solemn brother who rebuked him for his vivacity, he replied: "You carry your nonsense into the pulpit; I keep mine out." Even when stricken with mental hallucination he did not lose his relish for a jest. When a stereotyped condoler called upon him at the asylum, and asked, in a whining tone, "What brought you here, Mr. Hall?" he significantly touched his head and replied: "What'll never bring you, sir!—too much brain, sir! too much brain!" Thomas Paine, writing against the Bible, he characterized as "a mouse nibbling at the wing of an archangel." Dr. Gill's Commentary was a "continent of mud;" the writings of Owen "a valley of dry bones." When we think of the dreadful agonies that racked Mr. Hall's powerful frame we cannot wonder that he thought of heaven chiefly as a place of rest, nor that his experience was sometimes clouded by storms and darkness, just as many of his majestic sermons are tinged by the shades and terrors that grew upon his great soul; but it is a marvel to which we can find nothing more wondrous in the whole library of brave anecdote that, after tossing and writhing upon the rug before the fire, the only place in which he could get ease, he could start up livid with exhaustion, and with the sweat of anguish on his brow, to proclaim without a murmur from his pulpit the message of God to a lost world. "I suffered much," the noble hero used to say after these paroxysms, "but I did not cry out, did I? Did I cry out?"—*Prof. Matthews' "The Great Conversers and Other Essays."*

THE PRESIDENT'S Thanksgiving proclamation has been criticised adversely by some of our Northern religious exchanges as deistical rather than Christian. Not even an *Anno Domini* appears in it! But even a Jew or a Mohammedan should tell the truth. We might excuse the heathenish character of this State document if it were marked by ordinary pagan veracity. Witness this well-flavored and broad declaration: "The blessings of free government continue to be vouchsafed to us." What say the good people of Louisiana, Alabama and South Carolina to this self-evident truth? The Philadelphia *Presbyterian* excepts to the proclamation on other grounds:

In this heathenish proclamation—for it is neither Jewish nor Christian—the year of our Lord is not mentioned. Even the *Anno Domini* is carefully lifted out—to please whom? we ask. Not the Israelites, for they are not either fools or hypocrites; they would not expect the warp to be drawn from all history, and it is a slight consideration to them to leave *Anno Domini* out of a small proclamation while it remains in all legal papers, so that the machinery of government and justice could not run a week without it. We are compelled to say that it looks more like a proclamation to materialists and atheists, and would as well have been addressed to Pan as to the religious views of either Jews or Christians. And if the Christians of the nation were to be guided only by what is there expressed, they would not worship at all.

DIED, in Jackson, Mississippi, at eight minutes past six o'clock on Sunday evening, November 29, of typhoid pneumonia, James M. Martin, aged sixty-six years, one month and seven days. Thus has passed away one of the oldest printers in the South, and he was for sixty years a true and devoted member of the Methodist Episcopal Church South.

THE INTELLECT.—The intellect of man sits visibly enthroned upon his forehead and in his eye, and the heart of man is written upon his countenance. But the soul reveals itself in the voice only, as God revealed himself to the prophets of old in the still small voice, and in the voice from the burning bush.—*Longfellow.*

THE conquering faculty is inclined to conquer first at home, and covers sharp angles and harsh energies with the velvet and satin of social amenities.—*Junius Henri Browne.*

FRIENDSHIPS are never completed till men are bound to each other by the common experiences of sorrow.

A Very Peculiar Sect.

In London exists a sect—a small one, we trust—that has several times been in court upon a charge of a very singular character. Their *peculiarity* consists in the belief that no medical aid should be called in when one of their number is sick, but prayer and good nursing should be relied on, and only. A few weeks ago Thomas Hines was brought before Baron Pigott on a charge of manslaughter. The prisoner was accused of having caused the death of his child by neglecting to provide it with necessary and proper food and with medical attendance; but there was clearly no ground for the charge as far as food was concerned, and the question of medical attendance was the only one left for consideration. The "Peculiar People" have rendered themselves notorious on several occasions by their passive resistance to the prevailing custom of sending for doctors to visit and attend their sick. They interpret literally the injunction of the Apostle James to call in the elders of the church to pray and to anoint with oil, and they not only interpret this injunction literally, but they regard it as containing their whole duty in the matter, and as excluding any resort to the aid of medicine. It was proved that the child whose death was made the object of indictment was taken ill at the end of May, and that he died on the sixth of July following. No doctor was called to him, nor was any medicine given; but he was watched and tended carefully, was anointed and prayed over, and was fed not only with ordinary food, but also with port wine, brandy, arrowroot, milk and tea. The reason why no medical advice was sought was that recourse to it is contrary to the faith of the sect, who in such cases "trust in the Lord." The medical evidence was to the effect that the disease was of a nature to have been amenable to treatment, and that if a doctor had been called in the chances of the child's recovery would have been increased. It was then contended, on the part of the prosecution, that medical attendance was a "necessary" which the parent of this child of tender age was bound to provide, and that there had been such criminal neglect on his part as would render him liable to legal penalties.

Baron Pigott, upon the evidence, decided that there was no case to go before the jury, and directed an acquittal. The learned baron said that the prisoner, "instead of being guilty of culpable negligence, appeared to have done everything for the good of his child according to his lights. He might be a person with narrow or perverted views, and altogether mistaken in his interpretation of the passage of Scripture that had been quoted during the trial," but there was nothing to show any neglect of duty on his part. The London *Times* says: "The common sense of the public will heartily concur with this view of the case, and will perceive the impolicy of instituting a criminal trial upon the grounds assigned. If the profession of religious scruple against medical aid were made to cover neglect of other kinds, then there need be no hesitation about punishing such conduct as an offense; but the medical art has not yet reached a state in which the mere absence of a doctor can be held to establish a charge of manslaughter."

It would indeed be a grievous burden if the citizens were required, under penalty of prison or death, to call on somebody else in case his child were sick. The law would next require him to call some qualified physician, and then the law must decide between the schools of practice, and then how sick the patient must be before the doctor is summoned, and thus the complications would be impossible and absurd.—*New York Observer.*

"THE HONEYMOON is all well enough," said a prudent belle, "but what I want to see beyond that is the promise of a fine harvest moon."

THERE are abysses that are not profound.—*Frederic R. Marvin.*

MARRIED.

McKEY—McCRAINE.—By Rev. P. Howard, at the residence of the bride's father, R. S. McCraine, in Wilkinson county, Mississippi, November 19, 1874, Mr. Robert H. McKey and Miss Eliza E. McCraine, both of Wilkinson county, Mississippi.

HANEER—McMILLAN.—At Union chapel, on Deer creek, Issaquena county, Mississippi, November 22, 1874, by the Rev. A. B. Stewart, Christian Haneer and Miss Annie McMillan.

STEWART—HOLLOMAN.—At the residence of the bride's father, in Yazoo county, Mississippi, on the twenty-sixth of November, 1874, by the Rev. A. B. Stewart, R. Watson Stewart and Miss M. Wesley Holloman.

MARTIN—DUFFY.—In the city of Canton, Mississippi, on the twenty-fifth of October, 1874, at the residence of Mr. and Mrs. Peter Brown, by the Rev. W. L. Spears, Captain Will. H. Martin, of Jackson, Mississippi, to Miss Mary F. Duffy.

Conference Register.

Conference,	*Place,*	*Time.*	*Bishop.*
N. Carolina	Raleigh	Dec. 2	Marvin.
West Texas	Gonzales	Dec. 2	McTyeire.
N. Georgia	Cartersville	Dec. 2	Wightman.
Alabama	Opelika	Dec. 2	Doggett.
East Texas	Marshall	Dec. 9	McTyeire.
South Georgia	Savannah	Dec. 9	Pierce.
Little Rock	Monticello	Dec. 9	Kavanaugh.
Florida	Live Oak	Dec. 16	Wightman.
S. Carolina	Greenville	Dec. 16	Marvin.
Mississippi	Hazlehurst	Dec. 16	Paine.
Texas*	Houston	Dec. 16	Keener.
Louisiana	Alexandria	Jan. 6	Paine.
Baltimore	Washington City	Mar. 3	Marvin.

*German Mission Conference organized at same time and place. Bishop Keener has charge of the mission in Mexico.

THE steamboat drug store, 21 Canal street, under the management of Dr. J. P. Hayes, offers extra inducements to the river trade. Orders from the country will receive particular attention. All articles guaranteed.

NOTHING adds more to the appearance of a lady or gentleman than a neat and well-made glove. We know of none better able to give satisfaction in that line than Guable & Nippert, 131 Canal street.

LEVY BROS., 580 Magazine street, are offering dry goods at prices that will induce any one to purchase after seeing their stock. Orders from the country will also receive prompt attention.

DENTIST.—We direct the attention of our readers to the card of Dr. George J. Friedrichs, 155 St. Charles street, surgeon dentist.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Dec. 5, 1874.

A—Joseph Andrews, Alfred A Andrews, M S Andrews, B F Alexander $2, Cyrus Alexander $8, Mrs Cenn L Atkinson $2, Needham E Alford, J K Adams, B C Armstrong $49, Robert C Atchley, Thomas Armstrong, Advocate Company.

B—Mrs Kate Borden, M B Bowman $2, Barksdale & Smith $2.20, J L Brittlan, George W Brown $4, A E Booth $2, J Marshall Brown $15, H M Bailey $1, William Bell $4, H B Bowen, Doorum & Pease, Paul Bonshier, Mrs E B Burwell, Mrs P T Beverly, A J Baber $2, James J Billingsley $2, Mrs Anna M Bledsoe, Mrs T W Briscoe $5, M E Butt, Thomas W Brown $12.34, J A T Baggett, J H Butler & Co $10.

C—M E Covington, Mrs W C Currie $2, J G Calhoun, J S Copeland $2, B B Crawford $3.30, Robert Carter & Bros, Octavius Chandron $4, J D Carter $1, James G Carney, T H Cooper $2, A E Clay, John Church & Co, A Campbell & Co, J E Crews $6, Job F Carter, G Colyfield $5.

D—F Lee Donald, Durham & Wooster, B H Drummond, Charles H Ditson & Co, Daguerreotype & Co $37, Daughtry & Smylie, Angus Dowling, A L Dye $1, Robert B Downer two letters, O H Davis $2, J E Dickson $2, H M DuBose, Mrs A F Davis, F A W Davis, M DuBose, Robert M DeWitt.

E—J M Ellison $6, W G Elder, O W Evans.

F—J L Francis, D F Fuller, H W Featherstun, R P Flinn $1, W M Francis, J M Franklin three letters $22.50, Mrs Jane E Faulke $9, French & Co.

G—E B Gresham $2, W Garrett, John G Goza, Miss Clara M Green, J J Grace $1, Joseph A Graves $2, Grote & Co.

H—W E Holloman, A L Harper $10, John Hoffman $2, J T Hancock, J H Holland $17, M B Hillard, J E Holloway, S A Z Hunt $6, Mrs M M Hayes, William Hilliott $1.50, William Headon & Co $110, B G Horton $1.95, D H Hays $2, Mrs Louisa Hardon 80 cents, A B Hines $15.00, Mrs E B Holmes, L B Hines, J D Hayes, Wm P Hughey, P Howard, M C Haley $6, H W Hausby, John W Hunter $2.60, Paul Hayes, F G Hocutt, Z Hotly, W L C Hunnicutt $19 90.

I—Irion & Tharp.

J—Edmund Jones, H F Johnson, L A Jungher $6.

K—Mrs S A Kimball $6, James King, C Keener two letters $21.80.

L—W E M Linfield, L B LeGette, Charles E Lamb, R H Long Jr $100, J J Ledbetter $1, C H Leonard, Mrs Rebecca Lyons $6.50, G M Liverman $90, C P Lambeth, A T Lewis, J B Lippincott & Co.

M—M E McCord, Mrs E A McGurkin $1, A McBride $2.50, L Mooney, James McClendon $1, J W Medlock, J P Miller, J W McCann $8, R F Mountain, Morgan Envelope Company, D Merchant, O C Meadows, R W Mills $6.50, R W Massey, R W Millsaps $7 90, W H May, James Malone $1, L Moritz $8 85, J D Moores $10, C McDonald $12.

N—R T Neighbors $4.75, R D Norsworthy $2.70, A R Nicholson two letters, P E Nash, C J Nugent $17 65.

O—James Ormond two letters, Owen Paper Company.

P—N T Perry, R M Powers $8.50, G W Pearson William Patterson, M A Powell $3, H D Pratt, O R Peebles $10, J E Patillo, J A Peterson $3, H L Phillips.

R—A H Redford two letters, R H Roberts, L C Benfro, T B Russell $2, J M Beuss two letters $100, M D Riddle $4, M O Ronaldson, A Biser $70, George Routledge & Sons, J K Randall $21.18.

S—W A Snipes $2, Mrs Susan Scott, E G Selchow & Co, J W Schermerhorn & Co, A B Stewart, Thos M Smith, George S Schofield, W O W Smith, J W Scott, C S Stewart $20.45, Seay & Seay $50, A G Stacy, W J Stafford 50 cents, J M Simpson, H C Snow.

T—John R Turner $3.25, Wm Town $1, J L Thompson, O T Thompson $4, J H Teat $2, John Talley, Isaac H Tate, T N Tisson, J T Tigner $1.

U—Unknown (Jackson, Miss,) Unknown (Lake Providence, La.)

V—M A Van Hook $1.

W—Wm Waldrop, T H Watden two letters $27, James S Weatherby $10, James L Wright $10, John F Wynn, Bascom Ward $19.25, E C Whittaker $2, E H Wallis $2, Wm M Wing $5, R S Woodward, C W Warren, J A Ward $2, W L Williams $1, James Williams $5, Otis L Worrell $27.50, W W Wilkinson, W W Wynne, H M Williams, J E Whitten, E Wadsworth, A L Williams.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

GREGG'S PURCHASING BUREAU.—Our readers will notice that Gregg's establishment is progressive. Having removed into the large building, 154 Canal street, next door to the New Orleans Savings Institution, they are now prepared to entertain and accommodate their numerous friends and patrons. All novelties new and useful can be had. Sewing machines of every kind furnished to parties living in the country on monthly payments. Our readers can rely on their judgment, promptness and veracity. Give them your order, and you will do so again.

INHALATION.—There will be found in this issue of the ADVOCATE a communication from Dr. K. B. Hunter, who has spent his winters in this city for a number of years, and has had a large practice. Accompanying the letter are testimonials from a number of citizens of this city who may be easily found by those who may ask for information in regard to his system of treating the blood and lungs by inhalation.

CARPET WAREHOUSE.—One of the oldest and best carpet houses in the Southern country is that of A. Brousseau & Co., 17 Chartres street, New Orleans. Everything usually found in a carpet warehouse, consisting of imported and domestic goods, can be found in their establishment, and of the best material. For a more complete enumeration of the articles kept by them we refer to their advertisement in another column.

THE Upper City Blue Boot and Shoe store displays, this winter, a superb stock of boots, shoes, hats and trunks. Mr. J. Phillips, the superintendent of the manufacturing department, guarantees satisfaction to all; while Mr. Louis Gimbel, agent, gives strict attention to filling country orders. For further information see advertisement in another column.

MINERAL WATERS AT HOME.—Messrs. Frederickson & Harte offer to invalids all the celebrated mineral waters, at their drug store, 139 Canal street, on draught, in bottles or in barrels. Invalids may avail themselves of the advantage of these waters without foregoing the pleasures of home. See advertisement elsewhere.

THE favorite Home Lunch Saloon is clean, neat, fresh and attractive. If you wish to take your lunches at a saloon where there is good cooking, prompt attention and cleanliness, with the best of everything in their line, and at the lowest prices, go to the favorite saloon, No. 71 Camp street.

BUTCHER.—The attention of ship and steamboat masters and stewards, as well as families, is directed to the advertisement of Mr. J. Duharry, stalls 2 and 4, St. Mary's Market. See his card in these columns.

COAL.—Mr. J. Chandler offers to deliver coal at fifty-five cents per barrel to families. His coal yard is at the corner of Tchoupitoulas and Philip streets. See his advertisement.

PAINTER, GILDER AND VARNISHER.—William Hillsman is a sober and industrious citizen, a good and faithful mechanic, and reasonable in his charges. We have known him for many years, and unhesitatingly recommend him to those who want faithful work at low prices. House, steamboat or sign painting, glazing and marbling will be done well and promptly. His residence is 536 Royal street; his shop, 120 Calliope, corner of Magazine. See his advertisement.

GENEVA HAND FLUTER.—In another column will be found the advertisement of our excellent neighbor, Edward Thompson, Esq., No. 90 Baronne street, of a new patent fluting machine, which is certainly the simplest, cheapest, most durable and, we think, the best we have seen. The cut in the advertisement will fully explain and suggest the advantages of the patent.

FAMILY GROCERIES.—Those who are in need of family groceries are referred to the advertisement of Mr. C. W. Roth, corner of Carondelet and Poydras streets. The very low prices at which he offers the different kinds of tea is worthy of special notice. Give him a call.

SEE advertisement of Dr. Warrington's Renovating Bitters, for purifying the blood.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. RACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspepsia, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons, druggist, New Orleans, La. de10 1y

TAKE Simmons' Liver Regulator regularly, enjoy health yourself, and give gratification to those about you.

You will have cause to bless the day you heard of Simmons' Liver Regulator. de10 1t

AN IMPORTANT CONSIDERATION.—Dr. Tutt's Pills are purely vegetable, and are adapted to young and old, and may be taken at any time without restraint of occupation, change of living or diet. They produce neither nausea nor griping. de10 1t

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $60, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band instruments and Strings in great variety. Band instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

NEW ADVERTISEMENTS.

GENEVA HAND FLUTER.

PRICE, $2.50.—WHITE METAL.

The cheapest, simplest and most durable Fluter in the market. Any one can use it. Try one and you will like it.

EDWARD THOMPSON, Agent,
90 Baronne street, New Orleans.

☞ A LIBERAL DISCOUNT to dealers by the dozen. de10 1t

WINTER ARRANGEMENT.

THE FAVORITE

HOME LUNCH SALOON,

71.....CAMP STREET.....71

(SHADY SIDE—NO FLIES,)

is now fully furnished, and prepared to supply the best Oyster Stews, Oyster Pattles, Mince Pies, Pastry of all kinds, Coffee, Tea and Chocolate.

Every article sold in the house is made on the premises, of the best materials, by a first-class cook—clean, neat and attractive. de10 1m

COAL.....COAL.....COAL.

FAMILIES SUPPLIED AT

55 Cents Per Barrel Delivered,

or 50 cents at the yard, corner of Tchoupitoulas and Philip streets, Fourth District.

de10 1m J. CHANDLER.

WILLIAM HILLSMAN,

Residence—536 ROYAL STREET,
Shop—120 CALLIOPE STREET, cor. Magazine,

Painter, Gilder and Varnisher.

House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de10 1y

ANDERSON'S PHOTOGRAPHIC STUDIO,

No. 151 Canal Street, New Orleans,

where will be found all the latest improvements in the Photographic Art. With close personal attention and the best assistants and Artists, we promise the finest work that has ever been done in this city, at uniform and moderate prices. Children taken from ten A. M. to two P. M. The Sun Pearl and Crayon Photo a specialty. All work guaranteed. de10 1m

J. DUHARRY,

BUTCHER,

Stalls Nos. 2 and 4, St. Mary's Market,

NEW ORLEANS.

Ships, Steamboats, etc., supplied at the shortest notice. de10 2m

GEORGE J. FRIEDRICHS,

DENTIST,

155.....ST. CHARLES STREET.....155

de10 1m *NEW ORLEANS.*

SUNDAY SCHOOL Books and Papers—For 17 years past a specialty at J. W. McIntyre's Book Store, No. 4 South Fifth St., St. Louis, Mo. Catalogues sent free on application. de31 1t

CARPET WAREHOUSE,

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Cotelines, Terries, Reps, Lace and Nottingham Lace Curtains; Hatcloth Ticking; Springs; Hurlaps; Stop Covers, etc. de10 1y

A. BROUSSEAU & CO.

NEW ADVERTISEMENTS.

DR. HUNTER

ON THE

Treatment of the Lungs & Blood

BY INHALATION.

In my second letter I explained the true meaning of the term "inhalation," as applied to the method of treating the lungs by medicated vapors. Its scientific employment depends on the knowledge and experience of the physician. Diseases of the lungs are not all alike, nor is the same disease alike in its different stages. Besides this, we must take into consideration the peculiarities and constitutional idiosyncracies of each individual. To properly administer inhalation the physician must adapt the medicines used to the exact requirements of each case, and to do this a wide and general use of the materia medica is necessary.

Many medical men strongly contend for the constitutional character of Consumption, and so ignore altogether its local treatment. The past failure of physicians has mainly arisen from the false treatment based on this dogma. Of what use is it to dose the stomach with cod liver oil and tonics while the patient is dying for want of breath? It is the lungs that are obstructed, not the stomach, and it is the lungs that must be acted upon if we would cure the patient. The bad state of the lungs is the real danger, and this is the part to be defended by the physician.

Far be it from me to deny the value of medicines by the stomach when they are required. But in Consumption, Bronchitis and Asthma the patient is grasping for breath, and will die if he does not get relief. We cannot give him more air by putting cod liver oil and tonics into his stomach; therefore these medicines are not required, and cannot possibly do any good. Our effort should rather be to cleanse the air tubes from obstructing mucus, to allay irritation in the mucus lining of the lungs, to open the air cells and improve the breathing. These objects can all be attained by applying our remedies directly to the seat of the inflammation and obstruction in the lungs, and by no other means.

If it be admitted that it is desirable to subdue inflammation in the air passages and lungs, to expel secretions of mucus and pus, to arrest the spasm of asthma and eliminate ulcers to heal, then the patient must inhale, for it is only by the *local* action of inhaled vapors that these effects have ever been accomplished.

But this is not all that can be accomplished by inhalation. The absorbing surface of the lungs is about 1,500 square feet—that is to say, at each breath this enormous extent of surface is exposed to the action of the air. Now, as the chief office of the lungs is to purify the blood, it will be understood that this great surface of blood is acted upon by whatever is inhaled in a moment of time, and repeated upon new blood at every breath. Thus it is that every drop of blood in the body and the entire system is brought in a wonderfully short period of time under the influence of whatever the atmosphere contains for good or ill. Can you believe that the vegetable poisons of miasmata and the deadly virus of infectious fevers, which fill our veins with consuming fire, enter our blood through this ever-open channel, and yet that medicines and antidotes will be rejected?—It is unnecessary to answer this question, for there can be but one answer. Medicines in a state of vapor are not only taken up into the blood when inhaled, but produce more powerful constitutional effects than by any other form of administration. It is not necessary to swallow medicines to act upon the blood, for by inhaling them we produce much more speedy effects.

The truth is, the stomach is a very uncertain organ for the administration of medicines. The physician can never tell to a certainty what will become of the dose he sends there. It may die in the stomach inactive for hours, or meet unfriendly elements in the food and juices of that organ, which will entirely neutralize its action. In gaseous state, medicines are not liable to change, and when breathed act upon the blood, neutralizing its impurities instantaneously.

Here I approach a point about which there is much deception. I refer to the treatment itself. Of late years most physicians admit the superiority of inhalation treatment in lung cases, and many profess to employ it who show, by their mode of doing so, that they are still lamentably ignorant of its requirements. Not a day passes but patients come to consult me who believe they have already tried inhalation, when in reality they have merely been blowing spray down their throats by the *Atomizer*. This is not what is meant by inhalation treatment. spray does not enter the air cells of the lungs, and has no power to act upon the blood. These Atomizers, whether operated by steam or hand, merely produce a spray or fine mist. You can draw this into the throat, and a little of it may go into the windpipe, but that is no treatment for Bronchitis, Asthma, Consumption, or any other form of lung disease, and experience proves that it does no good. It is at best only a sham kind of inhalation, which misleads the mind of the patient, and cheats him out of the reality by making him think he is under inhalation treatment, when he is merely blowing salt and water, or other inert solutions, down his throat.

What I mean by inhalation is gaseous medicines which are carried by the air directly into the cells of the lungs, and there act not only on the diseased parts, but on the blood itself, just as certainly as the oxygen does. By this we get both a local and a constitutional action. This will cure where all other human means fail.

K. B. HUNTER, M. D.,
Physician for Diseases of the Throat, Lungs and Stomach. Office, 165 CANAL STREET.

Office hours, 9 to 3½ daily (except Sunday,) and in the evenings from 6½ to 7½.

To country patients who are unable to come to the city a list of questions will be sent on application.

We will be pleased to refer to former patients in the city and all parts of the country, if desired.

DR. HUNTER'S PRACTICE.

A CARD.

Believing the following facts to be of interest to many of your readers, I ask a place for them in the columns of your paper:

Some years ago I became a sufferer from Bronchitis and Chronic inflammation of the Stomach, both of which affections became more and more harassing as time went by. With the cough I was much troubled, and experienced some shortness of breath on exertion. The stomach was always out, and painful on the least pressure, and consequently gave me much uneasiness.

Three years ago I was induced to call on Dr. Hunter, of No. 165 Canal street. I placed my case in his hands, with the intention of trying his mode of treatment as a last resource. I am glad to say that the results proved satisfactory in every way, for at the end of one month I found myself in a fit state to continue further treatment, such was the rapidity with which I experienced complete relief under his care.

My disease having continued so long, at the time I consulted Dr. Hunter I had almost despaired of my recovery from it, as the remedies I had applied from time to time, prescribed by different physicians, had given little or no relief. But of inhalation I can speak *confidently*. (I do not know what it was that was given for the stomach, but I found that also of permanent benefit.) My health in every respect is much improved, but the Bronchitis I believe to be *entirely removed*. I no longer experience any unpleasant sensations arising from it; and from my own experience the fact to be deduced is that inhalations are the most reliable for obtaining the result so ardently desired by all persons laboring under affections of the Lungs or Throat; and I unhesitatingly advise all my friends who require the services of a physician for such diseases to try the treatment to which I owe so much. Some of my friends who tried Dr. Hunter's treatment have also been cured.

CHARLES MOREL,
Corner Claiborne and Elysian Fields streets,
New Orleans.

A CARD.

We, the undersigned, from personal experience, take pleasure in recommending the treatment employed by Drs. K. & K. B. HUNTER, of 165 Canal street, in affections of the Head, Chest and STOMACH:

G. V. FERNANDEZ, 291 Chartres street.
W. C. NEAL, 332 Conti street.
M. B. FERNANDEZ, corner Royal and Customhouse streets.
CHARLES MOREL, corner Claiborne and Elysian Fields streets.
F. VILLAVASO, 36 Old Levee street.
JOSEPH TUBRES, corner Metpomene and Magnolia streets.
L. BESIEN, 683 St. Claude street.
DESPAN PEYRONNIN, Morales street, between Congress and Independence.
B. LACOSTE, 308 Chartres street.
Miss E. TAUZIN, 87 St. Bernard street.
M. LAROUSSINI, 220 Esplanade street.
A. BERTIN, St. Bernard and Robertson streets.
B. F. ALLEN, Clerk Lizzie Hopkins.
J. B. EUSTIS, 33 Carondelet street.
H. B. KENNEDY, 325 Conti street.
J. B. PELTIER, 159 Canal street.
EDGAR CELPI, 111 Elysian Fields street.
C. TIBY, 286 Claiborne street.
J. B. MCILHENY, 371 St. Andrew street.
JAMES BUCKNER, 87 Bernard street.
F. W. CALONNE, 810 Goodchildren street.

Any desired number of names of cases successfully treated in this city and state will be given to interested persons on application.

The following notice, commending the practice of Drs. B. & K. B. Hunter, is taken from the editorial columns of the *Herald and Presbyter:*

DR. HUNTER.

We have been publishing, from time to time, letters on Catarrh and diseases of the Lungs, by Dr. Hunter, and we have published a number of testimonials of cures by his method of treatment. We also have seen letters from various persons, including some of our ministers, testifying to the efficacy of Dr. Hunter's treatment. Below is an editorial article from the pen of the Rev. Jesse H. Berry, an assistant editor of the *American Christian Review:*

"I feel that I owe a debt of gratitude to the gentleman and physician whose name introduces this article. I regard him as one of the few whose professed mission is 'to cure the ills which human flesh is heir to,' whose skill and remedies are all that is claimed for them.

"For about one year I had been suffering from an affection of the throat, which at first was annoying, and afterward developed symptoms which I considered dangerous. The voice grew rough and husky, the palate and mucous lining of the throat became inflamed and at times painful, and I feared at one time that I would be compelled to cease speaking in public. Remedies were tried, some of which gave partial and temporary relief, while others did not seem to influence the disease in the least. When Dr. Hunter began the publication of his interesting letters in the *Review* I commenced to read them. There seemed to be so much common sense in his statements that I was induced to apply to him. I obtained his 'Inhalator' and remedies, and by following a few simple directions an *entire* and, I think, *permanent cure* was effected in the short space of three months. My throat is well, and I am in the enjoyment of the most vigorous, robust health. Several of my personal friends who were similarly affected I recommended to try Dr. Hunter's remedies. They did so, and so far as I have learned of the result they have either been cured or are rapidly improving. In a letter before me, a professor in one of our colleges, and who was afflicted with throat disease for years, as of who has been using the 'Inhalator' says: 'All traces of the disease have left me, and I am a well man.'

"In these days of quackery and deception, to know that there are physicians in whose ability and integrity we can have confidence is no small matter. This statement respecting Dr. Hunter is *voluntary on our part.* We commend him to the afflicted readers of the *Review.*

JESSE H. BERRY."

A CARD.

DRS. R. & K. B. HUNTER make the treatment of Diseases of the Throat, Lungs and Stomach a specialty, and can be consulted at their office, 165 CANAL STREET, daily (except Sunday) from 9 to half-past 3, and in the evening from half-past 6 to half-past 7. de10 1t

MINERAL WATERS.

By competent judges pronounced the BEST in the United States, are kept on draught ONLY at

139.....CANAL STREET.....139

Touro Buildings, near Bourbon street.

Also in bottles or barrels: Congress, Blue Lick, Hathorn, Spring Lake, Magnetic Geyser, Texas Sour Lake, Gettysburg, German Bitter Water, Imported Vichy, etc., etc. Orders from the country promptly attended to.

FREDERICKSON & HARTE,
Druggists, 139 Canal street,
de10 1m Touro Buildings, near Bourbon.

NOTICE TO FAMILIES.

IF YOU ARE IN WANT OF

Choice Groceries & Fine Teas

CALL ON

C. W. ROTH,

Cor. Carondelet and Poydras Sts.,

where you can buy the best Oolong Tea in the market at 90 cents per lb.

Best Imperial Tea	$1 per lb.
Best Mixed Tea	60c. "
Choice Mixed Tea	60c. "
Good Mixed Tea	40c. "
Good new crop Oolong Tea	35c. "
Best Family Flour	$7 50

Delivered free of charge to any part of the city.

C. W. ROTH,
de10 1m Cor. Carondelet and Poydras Sts.

UPPER CITY

BLUE BOOT AND SHOE STORE,

No. 578 Magazine Street, New Orleans,

keeps constantly on hand the finest stock of BOOTS AND SHOES, HATS AND TRUNKS of every description, and solicits a share of the patronage of the public. Guarantee satisfaction to all.

MANUFACTURING DEPARTMENT

Under the Control of J. Phillips,

formerly with Glynn & Wintz. Ease, elegance, neatness and durability are observed in manufacturing our Ladies', Gentlemen's and Children's Boots and Shoes. Country orders strictly attended to.

de10 1y LOUIS GIMBEL, Agent.

LEVY BROS.'

DRY GOODS EMPORIUM,

580.....MAGAZINE ST.....580

NEW ORLEANS, LA.

Always keep on hand a full stock of Dry Goods, Fancy Goods and Notions. BLACK ALPACA A SPECIALTY.

UPPER CITY KID GLOVE DEPOT.

☞ **Give Us a Call.** ☜

N. B.—Orders from the country will be promptly attended to. mh5 1y

AGENTS WANTED FOR

HOME LIFE IN THE BIBLE

BY DANIEL MARCH, D. D.

This work teaches how men lived in Bible times, and how to live with all times. "It pleases, profits, pays." "It is precious as gems." "It glows with living light on every page." It is indorsed by the press and ministers of all denominations. Sales immense. Agents report 54, 45, 46, 89, 87 and 36 copies per week. Great inducements to agents. *Employment to young men, ladies, teachers and clergymen* in every county. Send for circular. Also agents wanted for the **People's Standard Edition of the Holy Bible,** which, in addition to the sacred text, and all the important features of other editions, contains a "History of the Books of the Bible," an "Inter-Biblical History," a "History of all Religious Denominations," over sixty "Historical and Chronological Tables," arranged on a new basis, numerous full-page engravings, A Gallery of 536 Illustrations, and a "Bible Dictionary," giving more words than Dr. Smith's large work. All our own agents for other books, and many agents for other publishers, are selling this Bible with wonderful success, because it is the most valuable, beautiful and popular edition now in the market, and is sold at a very low price. Fine bindings (of both books) for HOLIDAY PRESENTS. Canvassing-books free to working agents. ZIEGLER & McCURDY, St. Louis, Missouri. no12 4teow

MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *rain* does for the *earth* (the *body* is *earth*) it gives *sewerage* to the head and trunk, removing all obstructions and singing from the system. It cleanses the Lungs, Heart and Liver, breaks up the worst cold, and does wonders for the entire body. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1. $1 50 and 50 cents per bottle. ☞ The Ear Preparation is one of the *three* parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. oc15 1yeow

HENRY EBBEN & CO.,

ORGAN MANUFACTURERS,

235, 237 and 239 East Twenty-Third St.,

Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. au27 1yeow

E. HEATH. M. LABA.

HEATH & LABA,

Importers and Dealers in

UPHOLSTERERS' GOODS, WALL PAPER, WINDOW SHADES AND CORNICES,

Mirrors, Frames, Molding and Wire Screens,

No. 99 Camp Street,

no26 1y New Orleans.

PAYNE, KENNEDY & CO.,

COTTON FACTORS,

61.....Baronne Street.....66

no26 1y *NEW ORLEANS.*

J. P. HAYES,

STEAMBOAT DRUG STORE,

21.....CANAL STREET.....21

no26 1m *NEW ORLEANS.*

JAMES S. PATTERSON,

WOOD ENGRAVER,

28.....Beckman Street.....28

au13 1y NEW YORK CITY.

ST. JAMES HOTEL,

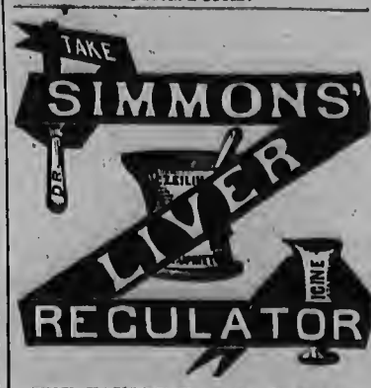
NEW ORLEANS, LA.,

R. E. RIVERS & CO., PROPRIETORS,

Is Now Open to the Public,

with new Furniture and Carpets throughout. Every comfort extended to guests, all for $2.50 per day. de3 1m

MEDICAL.



THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

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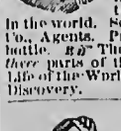

MRS. M. G. BROWN'S DESIRABLE SCALP RENOVATOR requires only a trial to

The Child's Corner.

SERMON FOR THE BOYS.

BY ALICE CARY.

The boy who does a stroke and stops
Will ne'er a great man be—
'Tis the aggregate of single drops
That makes the sea, the sea.

The mountain was not at its birth
A mountain, so to speak—
The little atoms of sand and earth
Have made its peak, a peak.

Not all at once the morning streams
The gold above the gray—
'Tis a thousand little yellow gleams
That makes the day, the day.

Not from the snow-drift May awakes
In purples, reds and greens—
Spring's whole bright rejnoe it takes
To make her queen nf queens.

The Breaker of Chains.

Once there was a deceitful man who wished to make slaves of some ignorant savages. So he went to them, taking some round circles of bright steel, and he said to them: "Put these bracelets on your arms." The poor creatures thought they were pretty ornaments, and gladly put them on. Now these bracelets were not really bracelets, but handcuffs made to fasten prisoners with. So when the deceiver had got them in his power he said: "Now put these pretty chains on your ankles, and these on your legs, and this big chain around your neck."

Then most of tbo ignorant men obeyed him gladly, and went on putting on the chains; hut some said: "No; we have had enough; these chains on our wrists cramp us; take them off again." But he laughed at them, and answered: "You should have thought of that before; now you are in my power, and must do as I bid; put on these chains, or I will make you." So all the wretched slaves (for they were slaves now) did as they were bid, and made themselves more and more completely slaves. And the worst of all was that when he had them in his power he set them to work making more chains for other people.

Many and many a time the poor men struggled to get free, but all in vain; and many a time people came with large hammers and huge stones, and tried to break the chains; but it was all to no purpose. The hammers and stones made a great noise, but they broke nothing, and the deceiver only laughed at them.

At last there came one bringing a bag full of files, and he offered one to each prisoner. Some of the prisoners were so used to their chains that they liked them, and did not take the files, because they did uot want to be free. Another of the prisoners said: "This file is of no use; can this little thing do what that great hammer could not do? Look at this thick chain around my body; though I worked for a year I could not break it." So some of them would not take the files; others threw them down after a few moments' trial; others worked patiently away. Those that had only the thin bracelet round their arms soon filed it through (and sometimes the heaviest chain would snap asunder with a touch of the file;) others, who had many thick chains, had to work on patiently for years before they were quite free; but in the end all that worked gained their freedom.

The deceiver is sin, and the chains are sinful habits. A bad habit sometimes at first does not seem very wrong. For instance, many a little child will steal a piece of sugar, or tell a falsehood for fun, who would not steal money or tell a serious lie.

When we have once been caught with these little sins, we are loaded with heavier ones. Punishments and warnings do not break us from our sins.

Then Christ comes with the file that is love or gratitude; and if we patiently work away in love for Christ we shall be freed in time. Sometimes Christ frees us while we are quite little children; sometimes not till we are older; sometimes he frees us suddenly; sometimes uot for a long time. The louger we have gone on serving as slaves to sin, the harder it is to gain our freedom.—*Parables for Children.*

Will O' the Wisp.

Once when England was not so well cultivated and drained as it now is, travelers by night used sometimes to see in woods and wet marshy places a light called Will o' the Wisp. It looked very much like the light of a candle shining from a cottage window.

Once a poor tired traveler, seeing the Will o' the Wisp, said to himself: "There is the light of a candle yonder; there must be some cottage close by where I can get a night's lodging." Then he turned out of the right road and went toward the light; but when he came close to it he fonnd himself knee-deep in water, and the light had vanished from its place, and seemed to have moved away. He ran after it, but the more he ran he only plunged deeper and deeper into the water, and wandered farther and farther from the right way.

Now he began to be in great trouble, for he did not know where ho was, and he was so tired that he felt as though he could scarcely stir a step farther. But he thought of his wife and little children waiting for him at home, and he determined to make one more trial to find his way. He said a short prayer and set out once more. Suddenly another light appeared. He went cautiously up to it. This time the light did not move. It came from a cottage, where they were glad to see him, and treated him very kindly, so that early the next morning he was able to set out on his journey again, and reached home safely.

Jesus is the light of the world. But he has given some of the light to each of us, just as the sun gives some of his light to the moon. Jesus told us that we are to let our light shine, so that other persons may see it. He meant that we are to set others a good example.

If you say your prayers, and profess to be a Christian, and yet all the time are unkind and selfish and dishonest, what do you think your little brothers and sisters, who are younger than you, may possibly say? They will say: "Those that love Jesus are no better than others. It is no use to pray to Jesus, for he does not help people. If our brother is selfish, we may he selfish too." Thus you will lead your little brothers and sisters away from Jesus. You will be like the Will o' the Wisp.

How much better to be like the steady light of the cottage candle, that you may lead others right, instead of wrong! Here are two lines written by a poet named Shakespeare. Some time or other you will read his books for yourself; but these two lines you can understand and remember now:

"How far that little candle throws his beams!
So shines a good deed in a naughty world."

Parables for Children.

The Peach and the Sparrow.

A little boy called Jem Roberts was sent to weed in a gentleman's garden. While there he saw some very fine peaches on a tree which grew upon a wall, and was strongly tempted to pluck one.

"If it tastes but half as nice as it looks," thought he, "how sweet it must be!" He stood for an instant gazing on the tree, while his mother's words, "Touch nothing that does not belong to you," came quickly to mind. He withdrew his eyes from the tempting object, and with great diligence went on with his work. The fruit was forgotten, and with pleasure he now saw he had nearly reached the end of the bed which he had been ordered to clear. Collecting in his hands the heap of weeds he had laid beside him, he returned to place them in the wheelbarrow which stood near the peach-tree. Again the glowing fruit met his eye, more beautiful and more tempting than ever, for he was hot and thirsty. He stood still, his heart beat, his mother's command was heard no more, his resolution was gone. He looked arouud; there was no one but himself in the garden. "They can never miss one out of so many," said he to himself. He made a step—only one; he was now within reach of the prize; he darted forth his hand to seize it, when, at the very moment, a sparrow from a neighboring tree called aloud: "Chep, chep;" but which seemed to his startling ear to be: "Jem, Jem." He sprang back to the walk, his hand fell to his side, his whole body shook, and no sooner had he recovered himself than he went from the spot.

In a short time afterward he began thus to say to himself: "If a sparrow could frighten me thus, I may be sure that what I was going to do was very wicked."

And now he worked with greater diligence than before, nor once again trusted himself to look on the fruit. The sparrows chirped again as he was leaving the garden, but he no longer fled at the sound.

"You may cry 'Jem, Jem,'" said he, looking steadily at the tree in which several birds were perched, "as often as you like—I don't care for you now; but this I will say: I will never forget how good a friend one of you has been to me, and I will rob none of your nests again."

Oh, may all the young watch and pray that they enter not into temptation, and ever remember the admonition: "Thou, God, seest me!"

A PLANT OF BRAZIL.—In the forest of Brazil grows a curious plant, about as high as a man, with a twisted stem covered with knots. This is the mandive; and from its roots come two things, bread and poison—the sweet, white flour which forms the bread of the people, and the deadly poison in which the Indian dips his arrow-points. The white flour is *farina*, and it goes all over the world as a delicacy for sick people and well people; but you never would guess that when the mandive roots were crushed to prepare it the juice that flowed out was deadly enough to arm the Indian's arrow against the great beasts of the forests.

That is not all. The natives know how to make from this same juice a liquor that will make them as tipsy as any of their white brothers can get on whisky. The women do the work, of course. Your savage is too much of a fine gentleman to serve himself; so the women gather the mandive roots, and slice and boil them quite soft. When the roots are cool they are ground quite fine; in a mill, do you suppose? Not at all; these useful women *chew* them, and spit them out in a vessel of water; when they chew them all up the whole contents of the vessel are boiled and stirred, and finally poured into jars, and buried in the floor of the hut, with the mouths tightly stopped. When the liquor is sufficiently fermented the drinking-feast begins, and the crazy Indians go from house to house, dancing and singing, until the jars are emptied. Then they go to sleep to get sober, and wait for the women to make some more liquor.—*Little Corporal.*

NOT YET.—"My son, give me thine heart."

"Not yet," said the little boy as he was busy with his top and ball; "when I grow older I will think about it."

The little boy grew to be a young man.

"Not yet," said the young man; "I am now about to enter into trade; when I see my business prosper, then I shall have more time than now."

Business did prosper.

"Not yet," said the man of business; "my children must now have my care; when they are settled in life I shall be better able to attend to religion."

He lived to be a gray-headed old man.

"Not yet," still he cried; "I shall soon retire from trade, and then I shall have nothing else to do but to read and pray."

And so he died. He put off to another time what should have been done when a child. He lived without God and died without hope.

THE knowledge of divine things flows through prayer, reading, meditation and observation.

Farm, Garden and Household.

Mr. Mechi on Poultry.

This eminent English agriculturist has the following tu say about poultry: "No one item on a farm pays so well as a good stock of poultry, properly managed. With them everything is turned to account. Not a kernel, wild seed or insect escapes their scrutinizing eyes. Their industrious claws are over at work, uncovering, ready for appropriation, every hidden but consumable substance. Fowls must have free access to chalk or lime for the shells of their eggs, and grit or gravel to grind the food in their gizzards. They luxuriate on grass or clover, which are a necessity for them. In winter they like mangolds or swedes. They must have access to plenty of pure water. The quality of the eggs depends upon the quality of the food. They, like ourselves, like shade in summer, and warm, sheltered corners in winter. They must have some access to shelter in wet weather. Fowls will not be long healthy on the same ground or yards—the earth gets taluted. Therefore, to prevent disease, lime and salt your yards and their usual pasture once a year, say in autumn, when the rains will wash it well in and sweeten the surface.

"Broods of chickens never do better with us than on the grassy brows or patches abutting upon the growing crops, either of corn or pulse, into which they run either for insects or for shelter. The roofs of the coop should be water-tight, and the coop should often be removed, having only the natural ground for the floor. The ground soon gets taluted unless you remove the coop. You can hardly make some people good managers of poultry if they lack observation and judgment. These are especially necessary in the breeding of poultry. Your male birds should be often changed, say at least once in two years, and they should be young and vigorous. Breeding in-and-in will not do, any more than it will with animals. I consider winged game, poultry and birds the farmer's friends. My poultry have access at all times to my fields. Fowls are very useful in cleaning off flies. I have often been amused at seeing the neat and quick manner of their taking flies from reposing bullocks and sheep, much to their comfort."

BALKY HORSES.—The Society for the Prevention of Cruelty to Animals puts forth a set of rules for the treatment of balky horses:

1. Pat the horse upon the neck; examine the harness carefully, first on one side, and then on the other, speaking encouragingly while doing so; then jump into the wagon, and give the word go; generally he will obey.

2. A teamster in Maine says he can start the worst balky horse by taking him out of the shafts and making him go round in a circle till he is giddy. If the first dance of this sort doesn't cure him, the second will.

3. To cure a balky horse, simply place your hand over the horse's nose and shut off his wind until he wants to go.

4. The brain of a horse seems to entertain but one idea at a time; therefore continued whipping only confirms his stubborn resolve. If you can by any means give him a new subject to think of, you will generally have no trouble in starting him. A simple remedy is to take a couple of turns of stout twine around the fore leg, just below the knee, tight enough for the horse to feel, and tie in a bow-knot. At the first check he will generally go dancing off, and after a short distance you can get out and remove the string, to prevent injury to the tendon in your further drive.

5. Take the tail of the horse between the hind legs, and tie it by a cord to the saddle-girth.

6. Tie a string around the horse's ear, close to the head.

TURKEYS AND INSECTS.—Near Sacramento, in California, they are cultivating the beet for sugar, and the army worm threatened it with complete destruction. Various plans had been tried to get rid of the pest. After awhile some one whose wits were about him bethought himself to experiment with turkeys. A flock of a little less than three thousand were let loose upon the invaders by relays, and after a severe struggle between voraciousness and the worms, the former came off triumphant. One of the birds was gorged so full that he died, and on opening him it was found that he had made way with about fifteen hundred of the pests as his individual share. Any one can reckon up for himself what would have been the number probably eaten by the whole flock, reckoning them at three thousand birds. Our own farmers might get a hint from this turkey cure for too much insects, and go to work accordingly.—*Plowman.*

CABBAGE SALAD.—Raw cabbage composes a part of our dinner every day, and I have various methods of preparing it, but think the following the best: Shave a hard, white cabbage into small strips; take the yolks of three well-beaten eggs, a cup and a half of good cider vinegar, two teaspoonfuls of white sugar, three tablespoonfuls of thick cream, one teaspoonful of mustard mixed in a little boiling water; salt and pepper to suit taste. Mix all but the eggs together, and let it boil; then stir in the eggs rapidly; turn the cabbage into the mixture, and stir well. I always make enough for two days at once, and it keeps perfectly, and is an excellent relish to all kinds of meat.—*American Rural Home.*

THE sun should never be allowed to shine on butter, or a package containing butter. More butter is injured from the farm-house to the village store, and in transportation by careless, unthinking or willful parties, than from all other causes combined.

BEAUTIFUL surroundings should incite to noble doing and to beautiful life.—*Duff Porter.*

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Full directions accompany each bottle. Price, per bottle, $1, or six bottles for $5.

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INSURANCE.

MECHANICS' AND TRADERS'

INSURANCE COMPANY,

14.....CARONDELET STREET.....

New Orleans, September 25, 1874.

FIFTH ANNUAL STATEMENT.

In compliance with Article 12 of the Charter, the Company makes the following statement of its business nf the year ending August 31, 1874:

Fire premiums		$191,723
Marine premiums		23,122
River premiums		67,811
		$282,662
Less		
Fire losses	$92,462 26	
Marine losses	4,151 10	
River losses	23,029 81	
Rebate of 15 per cent	8,031 37	
Reinsurance	10,677 82	
Return premiums	5,818 72	
Reserved for		
Unterminated risks	$48,000 00	
Unadjusted losses	32,000 00	
Contingencies	15 000 00	
	95,000 00	
Expenses and tax and license	$30,859 51	
Less interest account	25,139 02	
	5,720 90	
		224,824
Net profits		$57,838

LIABILITIES.

Dividends	$20,905

ASSETS.

Bills receivable for premiums and loans on pledge	$270,058
Cash	32,850
Premiums in course of collection	12,551
Invested in Bank, Insurance and other stocks, bonds, etc	$53,551 42
Less shrinkage	10,000 00
	43,551
Real estate	4,699
Stock notes	218,524
Total	$581,735

The above statement is a true and correct transcript from the books of the Company.

LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
New Orleans, Sept. 25, 1874.

Sworn to and subscribed before me, the undersigned Notary Public, on the twenty-fifth of September, 1874.

CHAS. G. AUDREY, Notary Public.

The Board of Trustees have declared the following, to wit:

Interest on paid-in capital	10 per cent.
Dividend on same	4 "
Dividend on earned premiums	18 "

All of which will be audited on stock notes, certificates for which will be issued on and after Monday, the twenty-sixth of October next.

Trustees.

Hugh Allison,	C. A. Green,
S. D. Antey,	I. L. Hans,
A. J. Aiken,	Colonel T. H. Hunt,
J. A. Braselman,	J. D. Hill,
W. T. Blakemore,	James S. Lanphier,
I. Bloom,	Robert L. Moore,
Sam. Boyd,	John Myers,
C. H. C. Brown,	R. J. Mullan,
John B. Cohn,	Edward Nalle,
George W. Church,	Henry Reid,
J. E. Campbell,	G. W. Senlell,
Lloyd R. Coleman,	W. H. Thompson,
Frederick Wing,	S. F. Thompson,
C. W. Wood,	Benjamin Oerson,
Louis A. Wiltz,	Edward C. Payne,
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NEW ORLEANS, LA., Sept. 25, 1874. oc6 3m

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Scientific.

PART 2, 1873, of the transactions of the Linnean Society of London contains a continuation of "The Botany of the Speke and Grant Expedition to the Interior of Africa." Many new plants are described; besides, numbers are enumerated with which botanists have been before familiar. It is interesting to note how many of the plants are allied to North American genera. For instance, we find an Epilobium, several of Jussiæa and Ludwigia. There are no less than twelve Vernonias, and several of Coreopsis and Bidens, and some others.

A NEW invention has just been tried in Paris, which is said to be a wonderful improvement on all previously known life-preservers. It consists in the employment of an India rubber tube rolled round the body with a sufficient number of folds to contain the necessary amount of air. This tube is placed concealed in a double envelope forming a shirt. It terminates by a mouth-piece, which shuts with the aid of a simple copper button. The operation is simple in the extreme, and the swimmer or immersed person has enough air for a whole day. When the apparatus comes to diminish in volume it is easy to expand it again by the principal tube without any effort or difficulty. When a steamboat blows up, the passenger who wears this contrivance has only to blow himself up, and go overboard, and all is well.

PROF. TYNDALL has recently been making some experiments upon the "acoustic transparency of the atmosphere," or its power of transmitting sound under different conditions, and has been led to some curious and important results. The most remarkable one (and it was entirely unexpected) is this: that a cloud of vapor, uncondensed and therefore entirely invisible, obstructs the transmission of sound incomparably more than a visible cloud of drops formed by the condensation of the vapor. Thus during a fog the air is vastly more transparent to sound than just before its formation or immediately after its clearing up. While the fog lasts the water is in the form of minute drops, which do little mischief. Before and after it is in the form of invisible vapor, and then powerfully obstructs the sonorous vibrations, sometimes, as in one case instanced, reflecting a portion of the sound so strongly as to produce a clear echo, seeming to come from mid-air without any perceptible cause. The clearness of the weather, therefore, is no indication of distance to which a sound can be heard. In fact, for various reasons, in cloudy weather sounds are, on the whole, likely to be heard the farthest.

A STRIKING difference between the more highly specialized male and female organs of plants is that while the stamens usually wither and soon disappear after discharging the pollen, the pistils in many cases continue, and, in connection with the ovarium, increase in size for some time after fertilization. A remarkable departure from this law in the case of the stamens has recently been noted in a sort of sedge grass of New Zealand, *Gahnia xanthophylla*. In this the authers, after discharging the pollen, continue to grow and bend downward to the length of about three inches, the ends twisting; so that the whole forms a hollow sack, like an old silk purse. When the seed is mature it leaves its position in the rachis and falls down into the sack, like money in a purse. In this position it remains suspended like a car from a balloon. Almost all these remarkable and exceptional phenomena in the vegetable kingdom have been found, after careful study, to be of some especial benefit to the plant; but no suggestion has been made as to the purpose of this peculiar arrangement. It is evident that this unusual development of the stamens in this way was for the express purpose of catching and suspending the seed; but what for is left for some future chapter in the history of the plant to tell.

THE ICELANDERS, says the *Christian at Work*, have had their millennial celebration, and now the next thing is emigration, and the United States is to receive the benefit of it in a way which will tend to develop the resources of Alaska as well as furnish a considerable increase of hardy toilers to our national population. A committee of three persons, chosen by the people of Iceland, is now in this country looking for a habitation for the entire people of that ancient island. A war vessel has been promised these *avant couriers* for the purpose of inspecting the coast of Alaska. They claim that by reason of climatic changes their native home is no longer suitable for a residence; that it has become too barren to offer the usual opportunities of deriving a comfortable living, and that starvation is prevented only by securing from other lands the bare necessaries of life. Alaska, they feel assured, is sufficiently cool. It is preferred to Canada, where a strong influence is now endeavoring to attract them. They promise to work the fisheries, supply the Pacific States with lumber, build ships, as in former times, at home, raise cattle and other commodities, and, lastly, furnish through their children a body of sailors for the Pacific coast trade. They are poor but determined, and wish, if the government will grant them the necessary assistance, to inaugurate the emigration at once.

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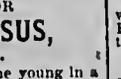
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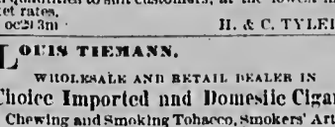
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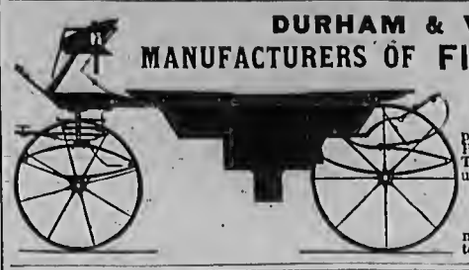
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no19 1y New Orleans, La.

A. BOITEL,
WATCHMAKER,
58.....ROYAL STREET.....58
Bet. Bienville and Conti Sts., New Orleans.
Watches and Jewelry neatly repaired. no12 1m

MRS. FRICKE & WILLIAMS (over Braselman & Adams') wish to inform the community that they are in constant receipt of the LATEST FASHIONS. Their style and fit cannot be rivaled, and their punctuality can be testified by their customers. Ladies would do well to call early with their Holiday Dresses, in order to have ample time to display their skill in producing something elegant and tasty. Prices always moderate.
no12 2m MRS. FRICKE & WILLIAMS.

WILLIAM VELDEN,
DEALER IN WOOD AND COAL,
Corner Prytania and Philip Streets.
Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. oc29 1y

J. A. LUM. FRANK H. HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Union Street.
☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

mh5 1y

HUGH FLYNN,
167 POYDRAS ST., NEW ORLEANS.
All who want to purchase CHEAP FURNITURE can call at 167 Poydras street, between St. Charles and Carondelet streets.
On account of retiring from the Furniture business, I am now selling off my large stock of New Furniture at greatly reduced rates. I am selling at rates below those of any house in the city.
Walnut Victoria Bed-room Sets, marble top.$125 00
Parlor Sets, eleven pieces..... 110 00
Double Bedsteads, with Testers and Rollers.. 12 00
Kitchen and Dining-room Furniture at equally low rates. Spring, Hair and Moss Mattresses of the best quality and at greatly reduced prices. de11 1y

IRON WORKS—BELLS.
JAMES LEFFEL'S
IMPROVED DOUBLE
TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,
Manufactorers for the South and Southwest.
Nearly Seven Thousand Now in Use,
working under heads varying from 2 to 240 feet! Twenty-four sizes, from 5¾ to 96 inches.
The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Rollers, Babcock & Wilcox's Patent Tubulous Boiler, Ebaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.
☞ Send for Circulars. se3 6m

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
B. J. WEST, Agent,
mh5 1y 115 and 117 Magazine st., New Orleans.

PROFESSIONAL CARDS.
DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
Corner Magnaine and Second Streets,
New Orleans.
Office Hours—Eight to nine A. M. and three to four P. M. je29 tf

DR. JOHN G. ANGELL,
DENTAL SURGEON,
153.....Julia Street.....153
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. de4 1y

DR. J. J. LYONS,
NO. 219 CARONDELET STREET
Between Julia and St. Joseph,
ja2 1y New Orleans, La.

G. W. RACE. W. R. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
RACE, FOSTER & E. T. MERRICK,
ATTORNEYS, COUNSELORS
AND
SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

MISCELLANEOUS.
MONUMENTS A SPECIALTY.
AMERICAN GRANITE
AND ITALIAN MARBLE.
IMPORTERS OF
Scotch Granite Monuments
AND STATUARY FROM ITALY.
This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.
A. WHITE.
OFFICE AND WORKS,
251, 253 and 257 West Fifth St.,
jy23 1y CINCINNATI, OHIO.

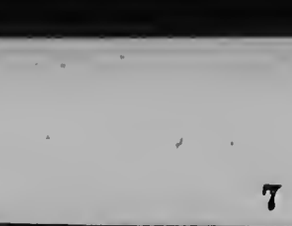
STAR IRON WORKS.
WALTON, HEMLER & CO.,
MANUFACTURERS OF
IRON RAILINGS,
SAFES AND BANK VAULTS,
JAIL CELLS, IRON STAIRS, DOORS AND SHUTTERS, Awning Frames, Gratings, Bolts, Stirrups, Verandas, Balconies, Patent Sidewalk and Sky-Lights, and all kinds of Iron Work for buildings.
Nos. 234 and 236 West Pearl Street,
CINCINNATI, OHIO.
Orders promptly attended to and satisfaction guaranteed. oc29 3m

oc29 9m

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Rende St.,
NEW YORK.
Works—Newark, N. J. au13 1y

LIBERAL OFFER!—TWO NEW AND beautiful Chromos, THE CHERRY GIRLS, sent, post-paid, to any address for 50 cents. ☞ LARGE DISCOUNT to Agents. We have all the Patent Novelties of the age. Men, Women, Girls and Boys make more money by working for us than at anything else. Address
ELM CITY NOVELTY CO.,
se10 3m New Haven, Conn.

MACHINERY, TIES, ETC.
LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.


The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
je18 5m New Orleans.

PLOWS, IMPLEMENTS, ETC.
PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills.
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.
B. J. WEST,
115 and 117 Magazine St., New Orleans,
MANUFACTURERS' AGENT.
mh19 10m

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing,
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS.
New Orleans.
☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

MISCELLANEOUS.
CARD.
NEW ORLEANS, Nov. 12, 1874.
I am using SHEPARD'S PATENT STARCH GLOSS in the laundry department of my hotel, and consider it a very valuable acquisition. I would not dispense with the use of it for four times its value. R. S. MORSE,
Proprietor City Hotel.
NEW ORLEANS, Nov. 12, 1874.
We have been using SHEPARD'S PATENT STARCH GLOSS in our laundry for more than three months past, and can say that it is decidedly the best article for the purposes for which it is recommended that we have ever used. We believe we have used everything of the kind in the market.
W. W. FREEMAN,
Manager Crescent City Steam Laundry Co.
MANUFACTURED BY
WILLIAM H. SHEPARD & CO.
OFFICE—100 CAMP STREET,
no19 1m New Orleans.

WILLIAM GREGG MRS. ADA GREGG.
GREGG'S PURCHASING BUREAU,
COR. CANAL AND BURGUNDY STS.,
NEW ORLEANS, LA.
A long acquaintance with the various kinds of
SEWING MACHINES
has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine, only $20. We repair all Machines at low rates. We take old Machines in part payment for new ones.
Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.
MRS. ADA GREGG
respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies' and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.
N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.
Second-hand Machines, in good order, at half price. The best Needles for all Machines.
REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.
Send for catalogue and circular.
je14 1y GREGG'S PURCHASING BUREAU.

NEW ORLEANS
PURCHASING BUREAU.
To the Ladies of the South.
A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.
MRS. H. MOGRIDGE
respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.
Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.
MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 94 and 96 Canal St., New Orleans.
Refers by permission to D. H. Holmes & Co., New Orleans. fe19 1y

WANTED.—500 persons to send for pamphlet (free) explaining how enormous profits are made in Stock Privileges, costing $1 per share. RUMBLE & CO., 52 Broadway, New York. P. O. Box 1955. se21 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 15 feet below high-water mark.

COTTON.—The following are the arrivals since

Mississippi river and bayous	16,256
Red river	1,440
Railroads	12,701
Lake	128
Mobile	4,547
Texas	432
Total	34,634

On Saturday, under the unfavorable influence of a decline of ⅛c. in spots at New York, the market opened with a slack demand, and buyers claiming further concessions, which checked the movement. The sales during the morning were consequently confined to 1,300 bales, partly at previous rates and partly at a falling off of about ⅛c., after which the advantage was, if anything, still more in favor of buyers, resulting in a net falling off requiring a reduction in quotations of ⅛c. in low middling to strict middling inclusive, and a partial reduction of ⅛c. in other grades, the entire sales summing up 3,150 bales. On Monday the sales reached 7,550 bales. Low middling sold as low as 13⅛c., middling at 14⅛c., and strict middling to good middling at 14¼c. The market was unfavorably affected by a decline at New York (reported by the 1.40 P. M. dispatch) of ⅛c. in spots and 3-32@3-16c. in futures, as well as by the falling off at Liverpool and in foreign exchange. On Tuesday the market opened under the depressing influence of a decline of ⅛d. at Liverpool, and foreign exchange completely demoralized by the course of gold at New York, but with transactions at a falling off of 5-16@7-16 ₱ cent. Under these circumstances buyers claimed a reduction of ¼@⅜c., and, although factors generally were unwilling to give way more than ⅛c., yet 2,000 bales changed hands during the morning, partly at ⅛c. and partly at ¼@⅜c., falling off from Monday's reduced rates. The entire sales embraced 7,250 bales.

The above makes an aggregate for the past three days of 17,950 bales, against 17,350 for the corresponding time last week and 17,450 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 367,473 bales, against 319,367 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 308,909 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 187,181 bales to Great Britain, of 33,963 to other foreign ports, and a decrease of 12,918 to France. We quote:

Strict ordinary	12¼ @ 12⅛
Good ordinary	13⅛ @ 13⅜
Strict good ordinary	13⅜ @ 13½
Low middling	13½ @ 13⅝
Strict low middling	13¾ @ 13⅞
Middling	14 @ 14⅛
Strict middling	14⅛ @ 14⅜
Good middling	14⅜ @ 14⅝
Middling fair	14⅞ @ 15

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	31,634	
Arrived previously	394,423—	429,057
		445,010
Exported past three days	33,246	
Exported previously	258,952—	292,198
Stock on hand and on shipboard		152,812

NEW LOUISIANA SUGAR.—Some 2,831 hhds. came in on Saturday and Monday, and sold at 4¾@5¾c. for inferior, 5¾@6c. for common, 6⅛@6¾c. for fair, 6¾@7c. for good fair, 7⅛@7½c. for fully fair, 7¾@8c. for prime, 8⅛@8¼c. for strictly prime, 8@8¼c. for seconds, 8@8¼c. for low centrifugal, 8¾@8¾c. for grey clarified, 8⅝@9c. for yellow clarified, 9@9¼c. for off-white clarified, and 9¼@10c. for pure white clarified.

NEW LOUISIANA MOLASSES.—The receipts comprised 4,921 hbls. and 160 half bbls. on Saturday and Monday, and sold at 40@42c. for common, 47@50c. for fair, 52@53c. for prime, 54@55c. for strictly prime, and 58@ for choice. Some half bbls. strictly prime brought 56@58c. ₱ gallon.

CORN.—On Monday 1,850 sacks sold, in lots, at 90c. for white mixed, yellow mixed and white and yellow, 92c. for choice yellow, and 93c. for choice white.

OATS.—On Monday 2,000 sacks sold at 68@70c. ₱ bushel.

BRAN.—On Saturday 100 sacks sold at $1.15, and on Monday 350 sacks sold at $1.15, and 150 at $1.20 ₱ 100 lbs.

PORK.—On Tuesday 100 bbls. mess sold on 'Change at $21.50, and 350 bbls., to arrive, at $21.25 ₱ bbl., and 100 bbls. on the spot, outside, at $21.25 ₱ bbl.

BACON.—On Saturday a lot of 10 casks shoulders sold at 10c. ₱ lb.

HAMS.—On Tuesday 25 tierces new sold, in two lots, at 16c. ₱ lb.

LARD.—Tierce is scarce, but not called for, and keg is in supply and dull. On Saturday 100 tierces sold at 14¾@15c. ₱ lb.

BREAKFAST BACON.—Western is in supply and dull at 14@14¼c. ₱ lb., while Northern is scarce and commands 16c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111¾@111¾, against 111¾ at New York, and after a liberal business closed at 110⅞@111¼, against 110⅞ in the last market.

Nothing has been reported in silver. It is quoted at 108@108½ for American half dollars. Mexican dollars closed at 97@97½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	8 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M.:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	— —	9 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	46 00	48 00
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	25	30
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	5 00
Superfine	4 37½	4 50
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	27 00
Choice	— —	29 50
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¼	8
Hoop	8	9
Sheet	8½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	85 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	5 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	95	— —
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	55 00

CATTLE MARKET.

NEW ORLEANS, Dec. 8, 1874.

Texas beeves, choice, ₱ head	$— —	@$40 00
Texas beeves, first quality, ₱ head	30 00	@ 35 00
Texas cattle, second quality, ₱ head	20 00	@ 25 00
Texas cattle, third quality, ₱ head	12 00	@ 18 00
Western beeves, ₱ lb. net	— —	@ — —
Sheep, first quality, ₱ head	4 00	@ 5 00
Sheep, second quality, ₱ head	3 00	@ 4 00
Milch cows, choice, ₱ head	80 00	@100 00
Milch cows, ₱ head	35 00	@ 40 00
Calves, ₱ head	7 00	@ 9 00
Yearlings, ₱ head	5 00	@ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year to want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, corner Canal and Burgundy streets.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Whinrey Carter, 47 Polymnia street, New Orleans.

Barber.
Baptiste, St. Charles Hotel.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Chas. H. Dilson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
J. Hickling & Co., 72 Broadway, New York.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Quaker City Publishing Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., 601 Broadway, New York.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
William Hogan, 99 and 101 Canal street.
C. Schneider, 330 Carondelet street.
John George Wagner, corner Ursulines and Dauphine streets, New Orleans.

Brokers.
Thomas I. Dix, 51 Carondelet street.

Carpets.
Elkin & Co., 168 Canal street.
E. C. Palmer & Co., 97 Camp street.

Carriages, Wagons, Etc.
Charles Blackman, New Haven, Conn.
R. O. Dorman & Co., 71 and 72 Goffe street, New Haven, Conn.
Durhem & Wooster, New Heven, Conn.
J. A. Lum & Co., 162 Gravier and 131 Union street.
Seabrook & Smith, 128 and 130 Park street, New Haven, Conn.
Snell, Spare & Co., New Heven, Conn.

China and Crockeryware.
Isidore Levi, with A. Peiser & Co., 24 Magazine street.
Samuel E. Moore, 55 Camp street, New Orleans
W. C. Shepard & Co., 55 Camp street.

Chromos, Etc.
E. & H. T. Anthony & Co., New York.

Claiern-Makers.
M. Henrick, corner Franklin and Ereto streets.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.
Sproule & McCown, 40 and 42 St. Charles street.

Coal and Wood.
Jacob Freidlof, 38 and 40 Burgundy street.
H. H. Hussman, 102 Calliope street.
Frank Smith, 313 Carondelet street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street, New Orleans.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cooperage.
P. A. LeBlanc, 22 Front street.

Cotton Ties.
Bartlett & Rayne, 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackmen's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, prest.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Stannton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. H. Patterson, 28 Beekman street, New York.

Factors and Commission Merrhants.
Aiken & Watt, 46 Union street.
Payne, Kennedy & Co., 64 Beronne street.
D. H. Wallace & Co., 79 Carondelet street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Furniture.
John Bois, 152 and 154 Camp street.
Hugh Flynn, 167 Poydras street.

Garden Seeds.
Henry A. Dreer, 714 Chestnut street, Philadelphia.

Gas Fixtures.
P. H. Quinlen, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Gloves.
Guehle & Nippert, 131 Canal street.
Kreeger's Kid Glove Depot, 149 Canal street.

Grocers.
J. J. Brown, 78 Magazine street.
Delgada & Goldthwaite, 643 and 645 Magazine street.
J. M. Dowling, 75 Decatur street.
J. W. Platt, 102 Camp street.

Hair Goods.
Jules Delsauney, agent, 142 Canal street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street, New Orleans.

Hotels.
City Hotel, corner Camp and Common streets.
St. Denis Hotel, Broadway and Eleventh street, New York.
St. James Hotel, Magazine street, near Gravier.

Insurance Companies.
Mechanics' and Traders', 14 Carondelet street, New Orleans.

Iron Manufactories.
Walton, Hemler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Jutla streets.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 78 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cincho Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Dyspepsia and Liver Complaints, Dr. Justus J. Spreng, New York.
J. P. Hayes, druggist, 21 Canal street.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Upham's Asthma Cure.
Dr. C. H. Warrington's Preparations, Pittsburg, Pa.

Millinery.
Mrs. Fricke & Williams, 588 Magazine street.
Miss M. Hayes, 139 Royal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Horace Waters & Son, 481 Broadway, New York.
Philip Werlein, 78 to 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
Elm City Novelty Company, New Haven, Conn.
Ingersoll & Co., 295 Broadway, New York.
L. J. Marcy, 1240 Chestnut street, Philadelphia.
Rumble & Co., 52 Broadway, New York.
Dr. Van Holm, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.
M. Young, 173 Greenwich street, New York.

Optical Instruments.
Spencer Optical Manufacturing Company, 16 and 18 Malden Lane, New York
H. Waldstein, 545 Broadway, New York.

Opticians.
William Bohne, 1 Carondelet street.

Oysters.
Gem Oyster Bay Saloon, 17 Royal street.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Patents.
H. N. Jenkins, 27 Commercial place.

Patterns.
Avery & Co., New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.
The People's Ledger, H. K. Curtis Boston, Mass.

Photographs.
Anderson's Photographic Studio, 151 Canal street.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad, C. H. Allen, General Manager.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
Hovey & Co., Boston, Mass.

Sewing Machines.
S. Burke, Son & Co., 109 Warren street, Jersey City, N. J.
Domestic, M. S. Hedrick, 103 Canal street.
Wm. Gregg, cor. Canal and Burgundy streets.

Soap.
J. H. Keller, 110 Gravier street.

Starch Gloss.
William H. Sheppard & Co., 106 Camp street.

Steamships and Shipping.
General Transatlantic Company, L. Grand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Stoves.
G. W. W. Goodwyn, 34 Magazine street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
Louis Tiemann, 9 Camp street, New Orleans.

Upholstery.
Heath & Lera, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
P. S. Anderson, 133 Rampart street.
A. Boutel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Md.

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P. M. Goodwyn, 106½ Felicity street.

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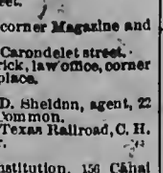

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Religious Notices.

MEMBERS of the Mississippi Annual Conference, on arriving at Hazlehurst, will repair to the Methodist church, one square west of the depot, where the committee of arrangements will meet them. On paying one fare on the New Orleans, St. Louis and Chicago railroad they will be returned free. The Vicksburg and Meridian road will pass the preachers to Conference and back for one fare, paid on going to Conference.

W. E. M. LINFIELD.

THE PRESIDING ELDERS of the Mississippi Conference will please report to me, at this place, the names of the laymen elected at their District Conferences to the Annual Conference, and include the names of candidates for admission and ordination who expect to attend Conference.

W. E. M. LINFIELD,
Hazlehurst, Miss.

MISCELLANEOUS.

JUST PUBLISHED—
A LUCID DESCRIPTION OF
LIVER AND STOMACH DISEASES,
by J. J. SPRENG, M. D., late member of the New York Academy of Medicine, and of the Medical Society of the City and County of New York. Mailed for 20 cents. Address the author, No. 201 West Twenty-Second street, New York city.

"The author's conclusions are marked, and governed by sound judgment and long practical experience."—*Medical Gazette.* se3 1y 8p

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Send three-cent stamp for catalogue of all our games. WEST & LEE GAME CO.,
de3 3t Worcester, Mass.

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CLOSING-OUT SALE BY
E. C. PALMER & CO.,
NO. 97 CAMP STREET.

Having decided to close out this department of our business, we propose to dispose of the entire stock, within the next sixty days,

AT COST FOR CASH.

We therefore would call the attention of housekeepers to our assortment of Carpets, Rugs, Mats, Mattings, Oil Cloths, Window Shades, Curtains and Curtain Goods, House and Table Linen, all of which has been marked down and will be sold at cost. For further particulars call and see for yourselves. no12 tm

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The undersigned have this day entered into partnership for the purpose of conducting the CITY HOTEL in New Orleans, under the firm name of MUMFORD & WATSON.

W. T. MUMFORD.
ED. WATSON.
NEW ORLEANS, Nov. 21, 1874. de3 tf

WILLIAM H. SEYMOUR,
NOTARY PUBLIC AND COMMISSIONER OF DEEDS
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IMPORTER OF
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where he will keep on hand a full supply of the above articles, at
WHOLESALE AND RETAIL,
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Comprised in part of

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All of which will be sold at THE LOWEST PRICES, and delivered free of charge. de3 1m

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CROCKERY AND CHINA STORE
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House-Furnishing Warehouse
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W. C. SHEPARD & CO.
Will be REMOVED from September 1, to the spacious Stores,
29 Camp and 112 Common Street,
NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
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And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for..... $15 00

12 Dinner Plates,	1 Soup Tureen,
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12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers.	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces..... 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.
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White Granite TEA SETS, 44 pieces..... 4 00
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Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and creyage.

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BLANCHARD CHURNS,
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Cabin Passage..... $50 00
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fe12 1y No. 190 Common street.

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Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

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THE MOBILE LINE is the shortest and most reliable route to New York and all Northeastern cities. Pullman Palace Cars, *via this line only*, to Louisville, Atlanta and Charlotte. But one change to all principal Northern and Eastern cities.

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LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer, (aug 1y)
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EUREKA YEAST POWDER.
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All are warranted *for 6 years.* Prices Extremely low *for cash, or part cash and balance in monthly or quarterly payments.* Second-hand Instruments taken *in exchange for new; also for sale at great bargains.* Agents Wanted *in every county in the United States. A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. ILLUSTRATED CATALOGUES MAILED.*
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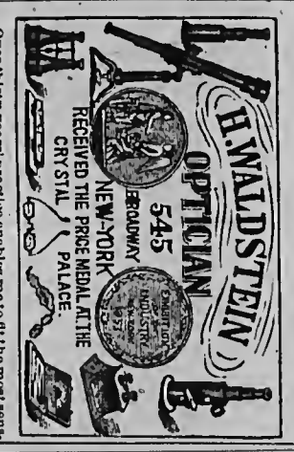

Over thirty years' practice enables me to fit the most sensitive Eyes with Glasses, by correspondence as well as personal interview. Satisfaction guaranteed. se10 3m

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THE undersigned has reduced the price of this celebrated brand of FLOUR to $7.50 per barrel, delivered free of drayage. This is the very highest grade of Choice St. Louis Flour, and for richness and whiteness there is none made in the United States to excel it.

We guarantee every barrel to give perfect satisfaction, otherwise to be returned at our expense. At the present very low price it would pay well to purchase a good supply, as it may advance at any time. J. W. PLATT, Grocer,
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

OL. 20. NEW ORLEANS, THURSDAY, DECEMBER 17, 1874. NO. 51.

News of the Week.

DOMESTIC.

NTGOMERY, Dec. 9.—The Legis- by the requisite vote, agreed ed ths session beyond the con- onal limit of thirty days. W. Screws, of the Montgomery ter, was elected State printer. NSBURG, Dec. 9.—Governor issued a proclamation call- n extra session of the Legisla- for Thursday, the seventeenth, e some action on the situation

ASHINGTON, Dec. 10.—The ob- tions of the transit of Venus at aki were completely success- Other points reported partially y, but departure from disk t exactly. e points heard from have photo- ed touch of the sun, the pas- over his face, and the departure ens.

W YORK, Dec. 11.—The *Post* the distinct shock of an earth- e was felt last night in the upper of the city, and along the Hud- up the Harlem road, and at ford, Connecticut, etc. Families aroused from their beds, crook- haken, etc.

ASHINGTON, Dec. 14.—Hon. Don ardee has been appointed district e of Louisiana. His nomination to the Senate to-day. Major olas Casey has been appointed

W YORK, Dec. 14.—The *Repub-* as suspended publication, the number having been issued to- Mr. Norvell, responsible editor he paper, has been ill at home wo weeks past.

TLANTA, Dec. 15.—The Cham- Cotton Press caught fire at a ter-past two o'clock this after- n, and the flames spread so rap- that in a few moments the e building was in a blaze. ot three thousand bales of cotton e in the press and sheds at the e, and are nearly all a total loss.

FOREIGN.

ARIS, Dec. 9.—In conformity h a resolution adopted by the erican Congress on the twenty- nd of June last, Mr. Washburne, United States minister, to-day ded to M. Oscar de Lafayette, a uty in the National Assembly n Seine et Marne, and grandson he Marquis de Lafayette, the ch Washington presented to the r as a souvenir of the capitula- of Lord Cornwallis.

he watch was stolen from the rquis de Lafayette while he was elling in the United States, in the r 1825, but was recovered in later rs. The presentation ceremonies k place at the hotel of the Ameri- embassy, in the presence of the re Lafayette and other families, attaches of the United States ation, and many distinguished ericans. Mr. Washburne, in ad- ssing M. de Lafayette, spoke in French language, and narrated circumstances of the theft of the ch, and the passage by Congress he resolution of its restoration to descendants of the Marquis de fayette.

. De Lafayette, in reply to Mr. shburne, solemnly acknowledged thanks for the relic presented to by the United States Congress. also thanked Mr. Washburne for kind words he had uttered, and ed that the Lafayette family were d with profound gratitude for the pathy and remembrances which e been preserved for their ally by Americans after so many years. e requested Mr. Washburne to ress to the American people and heir Congress or government the nks of the Lafayette family, and ir homage and admiration of their ntry.

ONDON, Dec. 9.—Telegrams were eived at Greenwich Observatory m India, announcing that the ob- vations of the transit of Venus had n successful. Over a hundred otographs were taken.

ITY OF MEXICO, Dec. 9.—The pression of the order of Sisters of arity has been decreed by Con- ss by a vote of 113 against 57.

ONDON, Dec. 10.—The *Times*, in editorial, says: "A telegram which are enabled to publish shows that Nagasaki, although the weather s unfavorable, the transit observ- ons were made in an admira- e and exhaustive manner, which merican astronomers skilled in ex- ditionary work know well how apply.

We fear the observations at Prof. li's station are useless, being made the Hallegan method, hence the eful determination indicated by merican telegrams becomes of enor- ous importance."

ONDON, Dec. 13.—A dispatch from o Janeiro, dated the ninth instant, s the insurrection in the Argen- e States is considered at an end.

AVANA, Dec. 13.—A deputation Knights Templar from the United ates have been visiting this city d the interior. They return to New rleans to-morrow on the steamer Wilmington.

ONDON, Dec. 14.—General Loma, mmanding the Republicans, has ed from wounds received in the st battle with the Carlists.

ONDON, Dec. 14.—Intense feeling as been aroused in France by some the papers read in the Arnim trial. he dispatch especially, in which ismarck says he cannot but wish to e France weak, and deems it unad- isable to strengthen her by contrib- ting to the establishment of the monarchy, causes profound indigna- on.

THE faith that nultos to Christ eparates from iniquity.

From the Work.

WILKINSON CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* This is my second year on this circuit; and though I cannot boast of "patience," yet I "have waited long for the precious fruit" of the gospel; and though "the early rain" seemed unpropitious, "the Lord is not slack concerning his promise," for in due time "the latter rain" has come down in more copious showers, and we are reaping a cheering harvest. Assisted by Bros. D. C. Langford and P. S. Pettey, of the Mississippi Conference, and T. W. Brown and A. White, local brethren, I have held five protracted meetings since the middle of August—two at Pisgah, two at Macedonia and one at Midway—extending through a period of forty-seven days, during which time we had about seventy-five sermons, with other usual exercises, and have as the matured results, up to date, quite a number of conversions, fifty-four accessions, twenty-three adult baptisms, nineteen candidates for membership, and the church generally built up. To God be all the praise.

P. HOWARD, P. C.

NOVEMBER 19, 1874.

TALLASSEE, ALABAMA.—*Mr. Editor:* A short statistical statement from our church register will serve to show you the operations of the church at this place, and may meet the eye of some of our old friends, should you see proper to give it a place in your columns. Three years ago our Conference sent among us that sturdy old veteran of the cross, Morgan C. Turrentine. He has labored with us well and faithfully each successive year since, and, we trust, has won many stars for his crown by his untiring zeal and energy in the cause of our Master.

Our pastor, as you may know, is a man of nearly seventy-five years, fifty-three of which have been spent in spreading the word of life all over this Southern country, and yet he can safely challenge any preacher, young or old, to show a memorandum of a greater number of pastoral visits in the same length of time, and the following figures will show the results: When he came among us, in January, 1872, there were on the register 48 members; since we have received, by certificate, 56; by application, 63; from other communions, 5; total, 172. And our decrease has been: By certificate, 25; by expulsion, 5; by death, 3; lost sight of, 10; joined other communions, 11; new on the register, 118 members.

Respectfully,

J. M. SIMPSON,
Secretary Church Meeting.

NOVEMBER 26, 1874.

The Quakeress and the Borrower.

An exchange says the subject of borrowing and lending came up in the course of a conversation with one of its subscribers the other day, when he suddenly recollected a funny occurrence of that character that happened in his neighborhood. He said that he had a neighbor whose family were great borrowers, but seldom, if ever, returning the exact amount borrowed. An old Quaker lady, another neighbor, who had endured these invasions for a long time patiently, hit upon a very philosophical mode of eventually putting a stop to the nuisance. Keeping her own counsel, the next time her good old man went to town he had a separate and express order to purchase one pound of the best tea, and also a new canister to put it in. As he knew she already had plenty of tea, and also a canister, he was puzzled to determine what the old lady wanted of more tea and a new canister; but his questionings and reasonings elicited nothing more than a repetition of the order.

"Jim, did I not tell thee to get me a pound of the best tea and a new canister? Now go along, and do as I bid thee."

And go along he did, and when he came home at night the tea and new canister were his companions. The old lady took them from him with an amused expression on her usually placid features, and, depositing the tea in the canister, set it on the shelf for special use. It had not long to wait, for the borrowing neighbor had frequent use for the aromatic herb. The good old lady loaned generously, emptying back in the canister any remittance of borrowed teas which the neighbor's conscience inclined her to make.

Time went on, and after something less than the one hundredth time of borrowing, the neighbor again appeared for "just another drawing of tea," when the oft-visited tea-canister was brought out, and found to be empty. And the good old lady and obliging neighbor was just one pound of tea poorer than when she bought the new canister, which now only remained to tell the story. Then she made a little characteristic speech, perhaps the first in her life. She said: "Thou seest that empty canister. I filled it for thee with a pound of my best tea, and I have lent it all to thee in driblets, and put into it all thou hast sent me in return, and none but thyself hath taken therefrom or added into it, and now thou seest it empty; therefore I will say to thee: Thou hast borrowed thyself out, and I can lend thee no more."

ARCHBISHOP WHATELY used to tell the story of a traveler who, finding himself and his dog in a wild country, and destitute of provision, cut off his dog's tail and boiled it for his own supper, giving the dog the bone!

Woman Suffrage.

Stand aside! Let the woman come! It might be a little inconvenient for some of them to get to the polls, but what of that? The wisest, best, most modest of them will keep away, but what of that? Our Northern brethren think nothing of it. They are determined that the women shall vote. The *Northwestern Christian Advocate* of October 21 says:

"Bishop Haven has been elected president of the American Female Suffrage Association that met in Detroit last week. That body is the Boston branch, and is a rival to the National Association of New York. The former studiously excludes all outside, infidel, free-love associations, and is a favorite as compared with the New York body. Bishop Haven has often declared to the ladies that they should seek success on the basis of a religion that honors God and Christ, and now his election betokens a disposition to hear his advice. He will accept, of course. If he does not, perhaps we personally will 'run' for the position. The cause is a good one, and will surely prevail, even in spite of scolds like Miss Anthony, Mrs. DeGeer, and so on, who seem to be raised up as obstacles to demonstrate how strong God is when he shall have given triumph to a good issue in the very face of such obstructive and unwise advocates."

The Pittsburg *Christian Advocate* remarks: "The Des Moines Conference, Bishop Haven presiding, had a lively time in regard to woman suffrage. Two reports were presented. The majority report proposed to pass the question as not proper for a religious body. The minority report was adopted, approving of woman suffrage, and requesting 'all good men and women' to speak out and co-operate for the promotion of the end sought."—*Nashville Christian Advocate.*

The Old Man of Dartmoor.

There was an old man of Dartmoor, who for many years obtained his livelihood by looking after the cattle distributed over those wild moorland hills. At last, through infirmity and old age, and the constant and unusual exposure to all kinds of weather, his sight entirely failed him, so that he had to seek an asylum in one of the west of England infirmaries to end his brief remaining days. While there he was frequently visited by one of his granddaughters, who would occasionally read to him portions of the word of God.

One day, when this little girl was reading to him the first chapter of the First Epistle of John, when she reached the seventh verse, "And the blood of Jesus Christ his Son cleanseth us from all sin," the old man raised himself and stopped the little girl, saying with great earnestness:

"Is that there, my dear?"

"Yes, grandpa."

"Then read it to me again; I never heard the like before."

The little girl read again:

"And the blood of Jesus Christ his Son cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure."

"Then take my hand and lay my finger on the passage, for I should like to feel it."

So she took the old, blind man's hand, and placed his bony finger on the verse, when he said:

"Now read it to me again."

The little girl read, with her soft, sweet voice:

"And the blood of Jesus Christ his Son cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure."

"Then if any one should ask how I died, tell them I died in the faith of these words:

"'And the blood of Jesus Christ his Son cleanseth us from all sin.'"

And with that the old man withdrew his hand, his head fell softly back on the pillow, and he silently passed into the presence of him whose "blood cleanseth us from all sin."

NOT the least of the calamities, says the *Christian Union*, attending carpet-bag misrule in South Carolina is the perversion of the school fund. Ample provision is made in the constitution and statutes for funds sufficient to instruct all the children of the State; taxes are levied and collected for that specific purpose; but a large part of the fund is systematically stolen by the executive and legislative departments, and the rest is so misapplied that little good is done. There are twenty-two school commissioners, with a salary of $1,000 each, few of whom give any attention to the office beyond drawing their salaries when the money happens to be in the State treasury and appointing unworthy favorites to positions, and several of whom cannot read and write. In many instances the natural result follows: the teachers are ignorant, unprincipled and brutal, and the sums paid for instruction are thrown away. Frauds of the most alarming character have grown up in the management of the schools; certificates of service have been given without schools having been taught, and duplicate certificates given almost as often. It is impossible to estimate the amount of the spurious claims now outstanding against the State. They probably reach $200,000 or $300,000. The State superintendent, Dr. Jilson, is a man of learning and honesty; but he can do little with such a mass of stupidity and corruption as the commissioners appointed by the Governor.

Alabama Conference.

FIRST DAY.

OPELIKA, ALA., Dec. 9, 1874.

The forty-second session of the Alabama Conference of the Methodist Episcopal Church South met in the Baptist church at Opelika on the ninth day of December, 1874, at nine o'clock A. M.

Bishop D. S. Doggot occupied the chair and opened the session with the usual religious exercises.

A large number of ministers and lay delegates appeared and took their seats, and the Conference completed its organization by the selection of Robert B. Crawford secretary, and Jas. M. Mason and G. Waverly Briggs assistant secretaries. The standing committees are as follows:

Public Worship.—W. A. McCarty, W. M. Motley, J. H. Swearingen.

Books and Periodicals.—W. Shapard, E. M. Turner, C. B. DuBose, W. E. Kennedy, S. Perry.

Sunday Schools.—A. S. Andrews, J. W. Solomon, W. S. Wade, A. Lampkin, J. A. Gildens.

Education.—E. Wadsworth, J. G. Molley, J. W. Rush, H. L. Hopper, R. S. Woodward, Levi W. Reeves, D. C. Crook, A. K. Ramsay, W. M. Winn, S. P. Smith, E. M. Bounds, W. H. Chambers, A. Dowling, B. F. Cassaday, J. M. Scott, P. D. Burford, W. F. Norton, J. H. Dunklin.

Memoirs.—T. F. Mangum, W. H. Wild, W. E. Kennedy.

Bible Cause.—J. W. Glenn, N. P. Dowling, D. J. Wright, W. W. Graham, E. M. Lazenby.

The secretary read a communication of length and great interest from Dr. A. H. Redford, agent of the Publishing House at Nashville, Tennessee, giving a detailed account of its financial condition, which was referred to the committee on books and periodicals.

A communication from Dr. Summers, secretary of the General Conference, as to the adoption of the "new rule" on the subject of temperance, was read, and on motion of Dr. A. H. Mitchell was made the order of the day for Monday next, at ten o'clock A. M. The proposed amendment is as follows:

Strike out of the General Rules the following clause, "Drunkenness, or drinking spirituous liquors, unless in cases of necessity," then substitute the following: "Making, buying, selling or using, as a beverage, intoxicating liquors."

Levi W. Reeves offered a resolution that when the question of the adoption of this amendment shall come up that the vote be taken without debate. Passed.

Dr. Linus Parker, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, and Rev. W. W. Bays, of the Holston Conference, were introduced to the Conference by Bishop Doggett, and took seats among the members.

Dr. Thomas O. Summers, editor of the Nashville *Christian Advocate*, and Dr. Parker, made representations of the operations and prospects of their respective papers, exhibiting a high degree of prosperity, even amid the many troubles through which they have passed during the Conference year just closed.

The Conference then proceeded to regular disciplinary business, and question 20—Are all the preachers blameless in their life and administration?—was called.

Dr. M. S. Andrews offered the following:

Resolved, That in view of the pressure upon the missionary treasury, and also of the small salaries of many of the preachers, the Bishop be requested to so rearrange the general work that the number of presiding elders' districts shall not exceed seven.

After considerable debate, and a motion by Levi W. Reeves to table the resolution, which failed, the resolution, together with an amendment by Rev. J. Barker, was on motion of Dr. W. A. McCarty indefinitely postponed.

SECOND DAY.

OPELIKA, ALA., Dec. 10, 1874.

Conference met at nine o'clock A. M., Bishop Doggett in the chair. Divine service conducted by Rev. T. O. Summers, D. D.

Dr. C. D. Oliver, of the North Alabama Conference, and the Rev. Mr. Carroll, pastor of the Baptist church in this place, were introduced and invited to seats within the bar.

Rev. J. W. Jordan was appointed by the Conference to take charge of the business interests of the *Southern Review.*

A communication from Rev. R. J. Harp, publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, was read and referred to the committee on books and periodicals.

A. S. Andrews read the annual report from the faculty of the Southern University, which was referred to the committee on education.

A. H. Mitchell presented a report from A. D. McVoy, president of Centenary Institute, which was referred as above.

Question 20 resumed.

Question 17.—Who are supernumerary?

Answer.—J. H. Lockhart.

Question 16.—Who are located this year?

Answer.—Jordan A. Wethers, at his own request.

THIRD DAY.

OPELIKA, ALA., Dec. 11, 1874.

Conference met pursuant to adjournment. Religious exercises by Rev. A. H. Mitchell.

Rev. J. B. McFerrin, D. D., secretary of the Missionary Society, and Rev. Mr. Sanders, of the Baptist Church, were introduced and invited to seats within the bar.

A communication from the missionary secretaries was read, after which Dr. McFerrin addressed the Conference on the subject of missions. Communication referred to the Board of Missions.

The Conference adopted the following resolution:

Resolved, That a committee of five be appointed to prepare and present to the Conference a constitution for the Domestic Missionary Society.

M. S. ANDREWS.
J. W. RUSH.

The following, signed by J. W. Rush, M. S. Andrews and E. M. Bounds, was on motion referred to the board provided for in the above resolution:

Resolved, That hereafter the drafts of the Board of Missions be drawn in favor of the preachers appointed to the missions and circuits to which appropriations shall be made, and not in the name of the presiding elder.

Resolved, That the sense of this Conference is that the presiding elders shall not share the funds appropriated to particular charges in their districts.

Question 1.—Who are admitted on trial?

Answer.—John O. Keener, Richard S. Holcombe, Christopher H. Kelly, James M. Crews, Ritchie J. Briggs, Miles M. Dawson, F. M. Peterson, John P. Sanders, James S. Rencher, Robert J. Walker and Andrew J. Lamar.

Question 5.—Who are readmitted?

Answer.—None.

Question 2.—Who remain on trial?

Answer.—Preston G. Nash, Leander C. Calhoun, G. Waverly Briggs, William A. Rice, John A. Green, Wade H. Wetherby, Thomas Y. Abernathy, Joshua S. Peavy and Ransen A. Mears.

Isaac F. Bilbro passed, and discontinued at his own request.

Bishop Doggett announced the following committee to draft the constitution of the Domestic Mission Board: M. S. Andrews, Thomas O. Summers, E. Wadsworth, Theopilus Mangum and J. W. Rush.

The board of managers of the Alabama Conference Female College presented their report, which was referred to the committee on education.

Conference adjourned with the benediction by the Bishop.

Notes from the Field.

TIMES OF REFRESHING.

In all the heathen world the missionaries seem to be longing for a visitation from on high. Their letters are aflame with the spirit of prayer. They are waiting as the disciples did before the pentecostal outpouring. And they call on the churches at home to besiege the throne of grace. One cannot read the missionary journals for the last few months without being deeply impressed that the missionaries are praying in an agony of earnestness. The revival in Scotland, and the awakenings in Calcutta, Bombay and Madras, have done much to quicken their zeal; but, outside of and above such influences, there seems to be another and a higher—God is moving them to pray mightily. It would be easy to fill your paper with extracts from letters expressing this longing for a baptism of the Holy Ghost. Here is one paragraph from a letter in the London *Missionary Herald*, for November, written from Delhi, India:

"These are seasons of refreshing to us, and repay for years of toil. The 'Lord's arm is not shortened, that it cannot save.' There is a sound of abundance of rain; the Lord open our hearts to receive it. We had nine baptisms on the first Sabbath in this month. Channi had the great privilege of baptizing his sister. She was for years a bitter opponent, but the Lord has opened her heart, as he did Lydia's of old. Lubha Chund has just returned from a month's preaching tour, and is full of hope as to the spread of the gospel. We have been pleading for a blessing such as has been realized in Scotland, and we expect to get it. You will be glad to learn that there has been an appearance of revival among the Europeans all over the country. Calcutta, Dinapore, Allahabad, Lucknow, Cawnpore, Agra, Delhi, Dugshai, Chakrata and other places have been receiving especial blessings. I hope the English churches will be stirred up to especial prayer for India." Why should not *all* churches be moved to earnest prayer for the glorious revelation of the saving power of the gospel? What if we have no missionaries in India? Our brethren of other churches have. Christ's church is one—their cause is our cause, because it is Christ's. Surely here are "good tidings from a far country." We know very little about these cities in distant India; but in Christ Jesus we are brought near to them. For there the "day-spring from on high has risen;" there the Spirit is working; there souls are being saved; there Immanuel's kingdom is being established; there the powers of darkness are being overturned. It is Christ's work, and it concerns us all. How the whole church militant should rejoice in these bulletins of victory from the brave bands that lead the advance!

And God is encouraging us to ask him for a blessing on our mission in China. On the fifteenth of September Bro. Lambuth dedicated our new chapel, that they have named "The Church of the Glad News." He says: "The house was filled with eager listeners, who kept perfect order the whole time. At the close of the sermon two adults, and four children of Christian parents, were baptized. One man came sixteen miles to be baptized and received into the church. About forty native Christians met with us around the table of the Lord, some of whom had come eighty and one hundred and fifty miles to be present at the dedication of our little church." And our brethren in China are praying for revival power. Let the church at home join them in that prayer, and the God of all grace will hear and save. A. G. H.

MISSION-ROOMS, Nashville, Dec. 1.

A MANUAL OF THE DISCIPLINE OF THE M. E. CHURCH SOUTH, including the Decisions of the College of Bishops, and Rules of Order applicable to Ecclesiastical Courts and Conferences. By Holland N. McTyeire, D. D., one of the Bishops of the Methodist Episcopal Church South. Nashville, Tennessee: A. H. Redford, Agent.—A new edition of this work has just been issued, embodying some changes occasioned by the action of the late General Conference, and containing the episcopal decisions, ordered to be published. We hope every preacher and official member, at least, will procure this work; indeed we do not see how they can get along without it. Much that has been written on the temperance question might have been spared if the writers had been aware of the following decision of the Bishops, which is printed in the Manual, pages 262, 263:

INTOXICATING LIQUORS.

"In a case of arraignment and trial, the accused admitted that he was engaged in the sale of intoxicating liquors by the quantity and by the drink, with the reasonable knowledge that it is bought to be used as a beverage, but his defense was that there was no law violated. He appealed from the sentence of the church committee, by which he was expelled, to the Quarterly Conference. The action and decision of the court below were sustained in the Quarterly Conference. The expelled person desired that the case might come before the Bishop presiding at the Annual Conference; and to give his wish effect the Quarterly Conference, although deeming the verdict and judgment just, under the construction of the law rendered, appealed from the decision of the presiding elder to the Bishop presiding at the ensuing Annual Conference, upon the question of law: Does the sale of intoxicating liquors, by the large or small quantity, to be used as a beverage, constitute an actionable offense under Methodist law as found in the article of the General Rules requiring the avoidance of evil of every kind, and the doing of no harm; these General Rules themselves being based upon the written word of God? The plea of the absence of specific law was relied on by the defendant in the case referred to. The ruling of the preacher in charge was that the case was actionable under the General Rule; and this ruling was sustained by the presiding elder on the appeal.

"*Decided*, That both were correct in the ruling. (1874.")—*Nashville Christian Advocate.*

Periodicals.

WE HAVE received six additional parts of Potter's Complete Bible Encyclopedia, extending from part 19 to 24 inclusive. The high character of this great work, as exhibited in the parts previously received and noticed, is fully sustained. The engravings are very superior, and the range of information is wide and accurate. The twenty-four parts thus far issued contain 784 pages, and we believe that the work is expected by the publishers to be completed in about fifty parts in all. The work is edited by Rev. William Blackwood, D. D., LL. D. It will contain, when done, nearly three thousand illustrative engravings by the best artists. John E. Potter & Co., publishers, Philadelphia.

THE PARISH CHOIR is a monthly publication of church music, published by Rev. C. L. Hutchins, Medford, Massachusetts. It is a publication of great merit. We have received the first twelve numbers.

HOW IS THAT?—A lady, says the *Western Christian Advocate*, who was present at a recent convention held exclusively by women, in behalf of a great and good cause, says: "I could not give you an accurate account of yesterday's proceedings, and doubt if any one could; and I doubt if you would publish much of it if given. The session was remarkably spirited and stormy for one held by Christian women. I will take back all I have ever said in favor of woman suffrage, and never wish to see women in politics, or certainly not more than one at a time. I find that they can be as selfish in serving the Master as men are in political matters. Do men ever do such things, at Conference, for instance?"

From our experience and observation, we are firmly of the opinion that a very large proportion of good people have many and great infirmities, and that it is a sure sign of a very advanced stage of piety when selfishness is even dethroned and subjugated, to say nothing of its being eliminated. To have "the glory of God" always as the controlling motive, and "in honor to prefer one another," are rare attainments. Who of us are seeking to possess them!

CHRISTIAN life in a church is to be known by the awakening of all good Christian energies. Every one should be ready to serve the holy cause of Christ with his gift.—*Heubner.*

The Christian Advocate.

THURSDAY, DECEMBER 17, 1874.

CAMP MEETING AT McCOMB CITY, MISS.

October's day was at its height,
And shining with his mellow light,
Old Phœbus, his radiance bright,
Upon a woodland scenery.

Unaw a rough, rude shed arrayed
Beneath the forest's grateful shade,
And learned that here, all undismay'd,
Encamped Messiah's chivalry.

No gleaming armor met the eye,
No banners shone against the sky,
No hurrying squadrons, charging by,
Attested war's proximity.

My ear drank in no trumpet note,
Heard no exciting echoes float
From thundering drum or bugle's throat,
That told of martial empiry.

But sweeter sounds than these now came,
Than those which follow war's red name—
A thousand voices swelled the strain
In sweet, inspiring melody.

Strong men stood there in manhood's prime,
And age lent, too, its faltering chime,
While woman's silvery voice kept time
Amid the vocal minstrelsy.

They sang of no grim warrior brave
Who marshal'd millions to the grave,
But of that King who died to save
The sons of lost humanity.

And as those songs rose deep and high
In pealing anthems to the sky,
My heart felt its Redeemer nigh—
Threw down its ancient enmity.

It seemed as if the seraphs fair,
That sit enthroned in upper air,
Had come below, the scene to share
Beneath that leafen canopy.

Like incense on the morning air,
Now rose the sacred voice of prayer,
And every Christian bending there
Felt panoplied for victory.

There woman's voice, like prophet's lyre,
In prayer sent up its living fire,
Till, mingling in the seraph choir,
'Twas lost in heaven's immensity.

With all her life work proudly done,
May she find crown and garland won,
And round the Savior's burnished throne
Meet all her household treasury.

(Oh, woman's prayers and woman's tears!
What wonders in this world of fears
Have they not wrought? Whole hemispheres
Have brightened 'neath their purity.)

'Twas thus of old the patriarchs prayed,
'Twas thus the martyrs cried for aid
When pagan altars saw them flayed
For owning Christ's supremacy.

Now hallelujahs rose above
This scene, where mortals seemed to prove
Their Savior; and his dying love
Became their all of ecstasy.

More than one heart, to sin a slave,
Here felt the Spirit's power to save,
Here learned the foes of sin to brave,
And spurn life's empty pageantry.

Those songs, those prayers—they linger yet
Around my mind in retrospect,
And will till life's last sun shall set
Upon this earthly memory.

Then may I hear those songs again
Swell sweetly o'er the heavenly plain,
And swell on high the loud "Amen"
Amid that blissful company.

OSYKA, Miss., October 25, 1874.

Physical Cause of the Death of Christ.

MR. EDITOR: Anything on the above subject is of interest to those who are devoted to him. The following bibliographical notice of a late reprint of "Stroud's Physical Cause of the Death of Christ" I find in the Richmond and Louisville *Medical Journal*, by E. S. Gaillard, M. D. I have read it with deep interest, and must say that I give in to the hypothesis, from the facts given in Scripture, attending the dark hour of his death. Believing that others will be as intensely interested as I have been, I do not know that I could better devote the time I now have than to transcribing it for your interesting and valuable paper.

THE NOTICE.

This old yet remarkable and interesting volume is well worthy of the careful examination of every physician. The physical and physiological questions discussed, and the pathological as well as psycological problems elucidated, are of extreme interest and importance. Those whose interest in medicine is not confined to recipes connected with the pestle and mortar, or limited to the practical considerations of the ledger and cash-book, will find this volume of Stroud unusually attractive. The mere tradesman in medicine cannot be advised to purchase it. The following letter, addressed by James Begbie, M. D., F. R. S. E., physician to the Queen, etc., to Dr. Hanna, author of another life of Christ, will be found interesting:

"I cannot help accepting as correct the explanation which Dr. Stroud has offered, and which you have adopted and so strikingly applied, of the physical cause of the death of Christ—namely, rupture of the heart, and consequent effusion of blood into the pericardium, the investing sheath of that organ.

"Such a lesion accounts for the phenomena recorded in Scriptures regarding him—namely, the earlier than usual cessation of life during crucifixion, and the issuing of blood and water on the piercing of his side with the spear.

"It must be borne in mind, however, that rupture of the heart is comparatively a rare affection, and that the cases of it on record are, so far as I know, limited to those advanced in life, or to such as have been laboring under some degeneration of the structure of the organ, a condition which rendered it liable to be torn when subjected to the pressure of severe physical exertion, or the weight of mental agony. Now in regard to Christ we know that at the period of his death he was in the prime of life; and that as morally he was "holy, harmless and undefiled," so physically he was without spot or blemish. How intensely does this consideration magnify the sufferings he endured! We see him in the agony in the garden, and under the bloody sweat. We follow him to Calvary, and see him under the hiding of his Father's face, bearing our sins in his own body on the tree. We cannot estimate the anguish of his holy human soul during these awful hours, when there was drawn from him that most touching language: 'My soul is exceeding sorrowful, even unto death;' but we can in some measure understand how his bodily frame, subjected to the full weight both of mental and bodily suffering, should yield and give way at the fountain of life, and how Christ, in his death, should thus literally fulfill the prophetic word of the Old Testament writings concerning him: 'Reproach hath broken my heart,' I shrink from treading farther on this sacred ground, and remain, etc.,

J. BEGBIE.

EDINBURG, April 26, 1862."

As all papers from Sir James Y. Simpson have now a double interest, the following letter from himself to Dr. Hanna will be appreciated. It is replete with wisdom and full of instruction.

"Ever since reading, some ten or twelve years ago, Dr. Stroud's remarkable treatise on the 'Physical Cause of the Death of Christ,' I have been strongly impressed with the belief that the views which he adopted (Dr. Stroud himself points out that Russel, Edwards, Rambach and other writers had more or less anticipated him in the belief that Christ had died from rupture or breaking of the heart) and maintained on this subject are fundamentally correct. Nor has this opinion been in any way altered by a perusal of some later observations published on the same question, both here and on the Continent. That the immediate cause of the death of our blessed Savior was, speaking medically, laceration or rupture of the heart, is a doctrine in regard to which there can be no absolute certainty; but assuredly in favor of it there is a very high amount of circumstantial probability. Let me try to state the arguments for this view in the form of a few brief propositions:

"1. His death was not the mere result of crucifixion, for, first, the period was too short; a person in the prime of life, as Christ was, not dying from this mode of mortal punishment in six hours, as he died, but usually surviving till the second or third day, or even longer. Secondly, the attendant phenomena at the time of actual death were different from those of crucifixion. The crucified die, as is well known, under a lingering process of gradual exhaustion, weakness and faintness. On the contrary, Christ cried with a loud voice, and spoke once and again; all apparently within a few minutes of his dissolution.

"2. No known injury, lesion, or disease of the brain, lungs or other vital organs could, I believe, account for such a sudden termination of his sufferings in death, except, first, arrestment of the action of the heart by fatal fainting or syncope; or, second, rupture of the walls of the heart or larger blood vessels issuing from it.

"3. The attendant symptoms—particularly the loud cry and subsequent exclamations—show that death was not the effect of mortal faluting, or mere fatal arrestment of the action of the heart by syncope.

"4. On the other hand, these symptome were such as have been seen in cases of rupture of the walls of the heart. Thus in the latest book published in the English language on diseases of the heart, the eminent author, Dr. Walshe, professor of medicine in University College, London, when treating of the symptoms indicating death by rupture of the heart, observes: 'The hand is suddenly carried to the front of the chest, a piercing shriek uttered,' etc. The rapidity of the resulting death is regulated by the size and shape of the ruptured opening. But usually death very speedily ensues in consequence of the blood escaping from the interior of the heart into the cavity of the large surrounding heart sack or pericardium; which sack has, in cases of rupture of the heart, been found on dissection to contain sometimes two, three, four or more pounds of blood accumulated within it, and separated into red clot and limpid serum, or 'blood and water,' as is seen in blood when collected out of the body in a cup or basin, in the operation of common blood-letting.

"5. No medical jurist would in a court of law venture to assert, from the mere symptome preceding death, that a person had certainly died of rupture of the heart. To obtain positive *proof* that rupture of the heart was the cause of death, a *post mortem* examination of the chest would be necessary. In ancient times such dissections were not practiced. But the details left regarding Christ's death are most strikingly peculiar in this respect: that they offer us the result of a very rude dissection, as it were by the gash* made in his side after death by the thrust of the Roman soldier's spear. The effect of that wounding or piercing of the side was an escape of 'blood and water,' visible to the Apostle John, standing some distance off, and I do not believe that anything could possibly account for this appearance, as described by that apostle, except a collection of blood effused into the distended sack of the pericardium in consequence of rupture of the heart, and afterward separated, as is usual with *extravasted* blood, into those two parts, viz.: First, crassamentum, or red clot; and second, watery serum. The subsequent puncture from below of the distended pericardium would most certainly, under such circumstances, lead to the immediate ejection and escape of its sanguineous contents, in the form of red clots of blood and a stream of watery serum, exactly corresponding to that description given in the sacred narrative—and 'forthwith came there out blood *and* water,' an appearance which no other natural event or mode of death can explain or account for.

"6. Mental emotions and passions are well known by all to affect the actions of the heart in the way of palpitation, fainting, etc. That these emotions and passions, when in overwhelming excess, occasionally though rarely produce laceration or rupture of the walls of the heart, is stated by most medical authorities who have written on the affections of this organ; and our poets even allude to this effect as an established fact:

"'The grief that does not speak,
Whispers the o'er-fraught heart, and bids it break.'

"But if ever a human heart was riven and ruptured by the mere amount of mental agony that was endured, it would surely—we might even argue *a priori*—be that our Redeemer, who, during these dark and dreadful hours on the cross, he, being made a 'curse for us,' 'bore our griefs and carried our sorrows,' and suffered for sin, the malediction of God and man, 'full of anguish,' and 'now exceeding sorrowful, even unto death.'

"There are theological as well as medical arguments in favor of the opinion that Christ in reality died from a ruptured or broken heart. You know them infinitely better than I do. But let me merely observe that:

"7. If the various wondrous prophecies and minute predictions in Psalms xxii and lxix, regarding the circumstances connected with Christ's death, be justly held literally true, such as: 'They pierced my hands and my feet;' 'They part my garments among them, and cast lots upon my vesture,' etc.; why should we regard as merely metaphorical, and not as literally true, also the declarations in the same Psalms: 'Reproach hath broken my heart;' 'My heart is like wax; it is melted in the midst of my bowels.' And

"8. Death by mere crucifixion was not a form of death in which there was much, if indeed any, shedding of blood. Punctured wounds do not generally bleed; and the nails, besides being driven through parts that were not provided with large blood vessels, necessarily remained, plugging up the openings made by their passage.

"The whole language and types of Scripture, however, involve the idea that the atonement for our sins was obtained by the *blood* of Christ *shed* for us during his death on the cross: 'Without the shedding of blood there is no remission.' This shedding, however, was assuredly done in the fullest possible sense, under the view that the immediate cause of his dissolution was rupture of the heart, and the consequent fatal escape of his heart and life blood from the central cistern of the circulation.

"It has always appeared, to my medical mind at least, that this view of the mode by which death was produced in the human body of Christ intensifies all our thoughts and ideas regarding the immensity of the astounding sacrifice which he made for our sinful race upon the cross.

"Nothing can possibly be more striking and startling than the appalling and terrible passiveness with which God as man submitted, for our sakes, his incarnate body to all the horrors and tortures of the crucifixion.

"But our wonderment at the stupendous sacrifice only increases when we reflect that, while thus enduring for our sins the most cruel and agonizing form of corporeal death, he was ultimately 'slain,' not by the effects of the anguish of his corporeal frame, but by the effects of the mightier anguish of his mind; the fleshly walls of his heart—like the vail, as it were, in the temple of his human body—becoming rent and riven, as for us 'he poured out his soul unto death;' 'the travail of his soul,' in that awful hour, thus standing out as unspeakably bitterer and more dreadful than even the travail of his body.

J. Y. SIMPSON, M. D.

EDINBURG, May 1, 1862."

Thus we see, as science advances, great and important facts are discovered and developed from the Scriptures. In regard to the remark of the inspired and prophetic psalmist, "Reproach hath broken my heart," it has heretofore been regarded as an expression by which the stupendous grief of the Savior was understood. Science has as clearly established as anything can be—by a strong chain of circumstantial evidence—that the *heart* of our blessed Savior was broken, as any fact, not positively known, can be.

The pouring out of the "blood *and* water" could not have taken place in any other way. The ruptured heart, letting its contents into the pericardium; the blood separating into serum and crassamentum; the crassamentum floating in the serum; the left side of the Savior penetrated by the spear, reaching the pericardium, and breaking the crassamentum, explains without a doubt how this outpouring of the blood of the holy sufferer transpired.

Cannot Bro. Harp procure a few copies? This remarkable work of Stroud has been recently reprinted by the Messrs. Appleton in the best manner. It will form a valuable addition to the library of the theologian as well as the physiologist.

Yours truly,

JOHN SAMPLE, M. D.

* "Its size may be inferred from the Apostle Thomas being asked to thrust not his 'finger,' but his 'hand' into it.—John xx.

Holiness.

MR. EDITOR: I wrote an article, some time ago, on church membership, which was misunderstood by some of the brethren. I wrote another explaining it, and was again misapprehended. Several brethren in private letters have requested me to write again. I am glad to see the young men stirred up on the doctrine of the church. Bro. Montgomery attempts a criticism on my incidental remarks on holiness. He thinks I follow close in the track of Dr. Bledsoe. I am glad to be found in such good company. I have not seen the *Review* for a year, nor have I read only a page here and there in the Theodicy. I always do my own thinking and writing. Bro. Montgomery quotes from Mr. Watson, not on holiness, but on depravity. I will refer to what Mr. Watson says on holiness, Institutes, volume 1, page 436, chapter 7: "Holiness in creatures" (and Adam was a creature) "is conformity to the will of God, as revealed in his law." God is holiness itself. "Thou only art holy"—life itself, *esse*, not derived being. The moon is the image of the sun, not the sun—only the recipient of light, relative light. Man was created (rather formed) in the image of God. Man can only be relatively holy. If created holy, then he would have been holiness itself; then natural to him; and if natural, then necessary; and if necessary, then not holiness in any moral sense of conformity of will to the will of God, but natural obedience, etc. Mr. Wesley says love is holiness. He means sincere love to God in obedience to his law. He can mean nothing else. St. Paul says: "Love not the world." Then the use of love contrary to the law is sin. The love of God cannot create holiness in man; for God so loved the world that he gave his only-begotten Son, but the world is not holy. God wills even our sanctification; and if God could create holiness, then all men would be holy, for he declares that he wills it. The Savior would have saved Jerusalem, but he could not. And why? Because they would not. I quote again from Mr. Wesley: "In 1729 two young men, reading the Bible, saw they could not be saved without holiness, and in 1737 they saw that holiness was obtained by faith; and when satan could no more hinder the work, he threw Calvinism in the way, and then Antinomianism, which strikes at the very root of holiness." Mr. Wesley declares that Calvinism and Antiuemianism strike at the very foundations of holiness. What is the fundamental doctrine of Calvinism? Is it not created holiness? Does not Calvin teach that God, by his sovereign power, without faith or repentance, regenerates the sinner, and then he is convicted, repents, believes and perseveres to the end? The Methodists teach that holiness in man consists in conformity to the nature and will of God.

As all the prismatic colors, duly concentrated, constitute a pure white light, so the blending of all the Christian graces and virtues constitute moral perfection or holiness in man.—Watson's Dictionary. God offers holiness to all men in Christ by faith, and it is as necessary for man to accept by faith of the holiness offered (to be holy) as for God to offer it. "He that believeth shall be saved." It is as necessary for man to drink water to slake his thirst as it was for God to make the water. Mr. Wesley says: Why are we not more holy? Because we are enthusiastic, looking for the end without the means. No man was ever made holy contrary to his will, and no man was ever holy who did not will to be so, and practice holiness with faith in Christ. God has ordained the means—not the end, but the means to the end, and the end can only be reached through the means. Preachers have ceased to preach created holiness, imputed sin and imputed righteousness; but men have not ceased to believe those doctrines. They have been the curse of the Christian world from the days of St. Augustine until to-day. Christianity has made more progress in the last hundred years, by preaching holiness by faith, than was made in twelve hundred years in preaching holiness by predestination and created holiness. The doctrine of effectual calling or created holiness is now more in the way of the success of the gospel than all the other sins and errors combined. Men and women of sense, who are prudent and thoughtful on all other subjects, fail to act in matters of their salvation. And why? Not because of any natural defect, because they are prudent in all other matters. It is their doctrine. Ask them why they remain out of the church, and they will tell you for want of pre-eminent grace, as if Christ had not died or the Holy Spirit had never come. They will tell you they do not feel and they do not wish to act the hypocrite. They do not feel, because God has not made them feel against their will, and without the means. Bro. Montgomery says he is in good company when he is with President Edwards and Dr. Watson. Mr. Watson, in my judgment, was in bad company when he called to his aid President Edwards. I would prefer Dr. Taylor, with his sophistry, to Edwards, with his created holiness and infant damnation, etc. Bro. Montgomery says he admires Dr. Bledsoe, but his views should be received with allowance. Pity but the General Conference had known it. Little boats should keep near the shore.

S. P. RICHARDSON.

THE BLOOM OF AGE.—A good woman never grows old. Years may pass over her head, but if benevolence and virtue dwell in the heart she is as cheerful as when the spring of life first opened to her view. When we look on a good woman we never think of her age; she looks as charming as when the rose of youth first bloomed on her cheek. That has not faded yet; it will never fade. In her neighborhood she is the friend and benefactor; in the church, the devout worshiper and exemplary Christian. Who does not respect and love the woman who has passed her days in kindness—who has been the friend of man—and whose life has been a scene of kindness and love, a devotion to truth and religion? We repeat, such a woman cannot grow old. She will always be fresh and buoyant in spirits, and active in humble deeds and benevolence. If the young lady desires the beauty and bloom of youth, let her not yield to the sway of fashion and folly; let her love truth and virtue, and to the close of life she will retain those feelings which now make life appear a garden of sweets, ever fresh and ever new.

WHATEVER throws the heart out of self, and swallows it up into some noble or beautiful idea, affords to the moralist precisely that which he wants, but cannot get within his own science. Enthusiasm is the life of morality; and to excite a pure and reasonable enthusiasm is the great moral end of religion.—*F. W. Newman.*

WE ARE here not only for our personal salvation, not only for our own personal development, but to transmit the earth to those who follow us a little fairer and more sweet and wholesome for our having lived upon it.—*J. W. Chadwick.*

SOME good people neglect their Christian duty, and are scarcely aware of it; yet do not attach any importance to it, because they have not enough of life to make them sensitive.

A FRENCH paper asserts that 3,000,000 pilgrims visited Lourdes and similar French places in 1873.

Obituaries.

DIED, at his residence near Bethel camp ground, DeSoto parish, Louisiana, Mr. S. W. HIGGINBOTHAM. He was born in Alabama, July 4, 1849, and died October 26, 1874, aged twenty-five years, three months and twenty-two days. He was a strict member of the Baptist Church, and died in the hope of eternal salvation, believing that Jesus Christ, the Son of God, died that we all might live.

W. W.

BRO. D. S. WARD died, at his residence near Lake Charles, Calcasieu parish, Louisiana, on Wednesday, November 11, 1874. He was born in Norfolk county, Virginia, on the fifteenth of January, 1810. In July last he united with the Methodist Episcopal Church South by letter, having been a member of the Baptist Church for twenty-three years. Bro. Ward was an humble servant of Christ, and has no doubt gone to his reward. His end was peace.

W. H.

MRS. MARY BEATRICE STONE, daughter of James A. and Rebecca Wall, and wife of Barton W. Stone, was born in Wetumpka, Alabama, December 10, 1833, and died in Montgomery county, Alabama, November 10, 1874, in the forty-first year of her age.

In her youth, before she attained the age of womanhood, she was awakened by the gospel, and sought successfully the grace of justification. This gift was accompanied by evidences which were convincing, and her memory clung to them so tenaciously that she told her pastor, one week before her death, she had no doubt with respect to the fact of her conversion. Soon after her conversion she joined the Methodist Church, and in it she held her membership until her translation to eternity. It pleased God, in the operation of his providence, to subject her to protracted and severe sickness. In a journey to visit her relatives, several years ago, she was attacked by a cold, which produced bronchitis that proved to be incurable. With this she suffered so steadily and severely that life itself became a burden and death a welcome messenger.

She was married to her husband September 21, 1865, and lived with him in the tender relation of wife more than nine years.

E. W.

THE following resolutions were adopted by the fourth Quarterly Conference of Beauregard circuit, Mississippi Conference, October 24, 1874:

Whereas, It has pleased God, in his providence, to remove from our midst and from our communion our aged and beloved brethren, THOMAS G. CARTER, who died August 17, 1874, and SAMUEL C. SMITH, who died August 28, the first a member of the church for more than fifty years and an exhorter therein, and the latter a steward of the Wesson church; therefore, be it

Resolved, That in the death of these brethren the church has been deprived of faithful and efficient laborers, and the community of worthy examples of godly living.

Resolved, That while we lament their loss we bear our testimony to their worth, and magnify the grace of God which enabled them to lead useful lives, "diligent in business, fervent in spirit, serving the Lord," which beautified their old age with Christian light and hope, and gave them the victory over the last enemy.

Resolved, That these expressions of our feelings be spread on the minutes of this Quarterly Conference, and that a copy be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE, with a request that the same be published therein.

W. E. M. LINFIELD, P. E.
S. E. EBBERT, Sec.

DIED, in Tuskaloosa, Alabama, on the morning of November 21, WILLIE BELLE HARLAN, of Noxubee county, Mississippi, aged fifteen years and nine months.

She was a pupil of the Tuskaloosa Female College, and, although an inmate of the institution but a few weeks, she had won the esteem and love of teachers and schoolmates. She was a person of lovely character, affectionate and amiable in disposition. She had been suffering with chills before leaving home, and her system was charged with malarious poison, which developed itself in a severe case of hematuria—commonly called yellow disease or yellow chills—of which she died after an illness of about ten days. Her mother was telegraphed for on the first announcement of the nature of her illness; and was with her nearly a week before her death. It was a consolation to the mother to know that her daughter was a member of the church, and gave expression to religious sentiments shortly before her death. The last composition which she read in class before her fatal sickness was upon the subject of home, in which she made a touching allusion to the home in heaven. She told her mother that she loved Jesus; and the hope that she is now in that heavenly home to which her thoughts had so recently been wandering, and with that Jesus whom she loved, will comfort and sustain her mother more than all else. The president of the college and the whole family of teachers and pupils are in deep grief at their loss, and most heartily sympathize with the noble Christian mother and loving brothers and sisters in their terrible bereavement. Farewell, dear Willie Belle! A smile rested upon thy face after life was extinct—a beautiful token and evidence that heaven had revealed its glories to thy vision in the moment of departure.

M.

TUSKALOOSA FEMALE COLLEGE, Nov. 21.

TRIBUTE OF RESPECT.

MISS CALISTA, daughter of Rev. W. A. and Mrs. Elizabeth Montgomery, was born October 18, 1858, and departed this life October 29, 1874, aged sixteen years and eleven days.

"Blessed are the pure in heart, for they shall see God." In commemorating the death of our departed friend and sister we are forced to the conclusion that when God, in his mysterious ways, saw proper [illegible] right to deprive us in our Sa[illegible] school, church, and even in so[illegible] of one of our best scholars, [illegible] and associates, it was for her good [illegible] gain. And, though we saw [illegible] placed among the clods, yet we [illegible] to think she is with us yet; [illegible] going into Sabbath school, at [illegible] the organ's sweet-sounding [illegible] greet our ears, we sometimes be[illegible] and turn to see if it is not respon[illegible] to the gentle touch of the cru[illegible] and beautiful maiden. But, [illegible] Parents, brothers, sisters, friend[illegible] who was once encased in beau[illegible] clay, made active by life, is not [illegible] us now. She envies not our po[illegible] to-day. She feels no inclinati[illegible] join these songs of ours, for ete[illegible] is her home, Jehovah is her f[illegible] angels are her associates. No [illegible] does she touch the keys of a [illegible] toned organ, for she strikes u[illegible] harp of praise to God and the [illegible] that sends its sweet, harmo[illegible] strains from wall to wall of hea[illegible] great church. Missing her e[illegible] where, and especially in our Sab[illegible] school, we offer the following:

Resolved, That in the death o[illegible] beloved scholar, organist and a[illegible] ate, we, the Methodist Epis[illegible] Sunday school of Autaugaville, [illegible] sustained a loss which we deepl[illegible] plore, and shall miss her sadly [illegible] we bow submissively to this pa[illegible] dispensation of the divine will [illegible] feel that the Lord doeth all t[illegible] well.

Resolved, That this school he[illegible] tender to the sorrowing family o[illegible] deceased our deepest sympath[illegible] the irreparable loss they have [illegible] tained, and in testimony of w[illegible] we direct that they be furni[illegible] with a copy of these resolutions, [illegible] the same be recorded upon the re[illegible] book of the Sabbath school, and [illegible] to the NEW ORLEANS CHRIS[illegible] ADVOCATE for publication.

J. A. WILKINSON,
MRS. H. L. GOLSAN
MISS FANNIE NUNN
Committ[illegible]

AUTAUGAVILLE, ALA., Nov. 10, 1874.

DIED, at his residence in [illegible] renceville, Henry circuit, Ala[illegible] Conference, on the twenty-fifth d[illegible] September, 1874, Bro. JOHN WH[illegible] HURST, in the eighty-second ye[illegible] his age. Bro. Whitehurst was [illegible] in Tarberry district, North Caro[illegible] March 10, 1793. In 1811 he ma[illegible] his first wife, by whom he had [illegible] teen children, six of which num[illegible] with their mother, preceded hi[illegible] the spirit world. On the eight[illegible] March, 1835, he married Mrs. [illegible] Camp, by whom he had one c[illegible] both of whom survive the husb[illegible] and father. Bro. Whitehurst jo[illegible] the Methodist Episcopal Churc[illegible] 1821, and after the separation, b[illegible] a loyal and true Southerner, he u[illegible] ed with the Methodist Episc[illegible] Church South, and was for m[illegible] years a faithful steward and tru[illegible] He was a true Christian gentlem[illegible] and was never known during [illegible] long life to have tarnished his C[illegible] tian character or compromised [illegible] dignity of his true manhood. [illegible] was known far and wide, and w[illegible] ever known was honored and [illegible] loved. When sent by Bishop [illegible] gott, in December, 1872, to He[illegible] circuit, Bro. Whitehurst was en[illegible] the first who called upon us at [illegible] boarding-house to welcome to He[illegible] circuit the new preacher and [illegible] wife. He was then hale and hea[illegible] and, though past his eightieth y[illegible] showed but few signs of the [illegible] man." We shall not soon forget [illegible] warm pressure of that hand, [illegible] cold in death, or the kind w[illegible] which flowed from those lips, [illegible] sealed in the silence of the gr[illegible] We felt he was our friend, and sh[illegible] occasion require would prove a [illegible] counselor in affairs appertaining [illegible] the welfare of the circuit; and [illegible] suits proved we were not mistak[illegible] Early in March, 1873, he was stric[illegible] with paralysis, but after the f[illegible] few days rallied sufficiently to [illegible] able to converse, though at first w[illegible] difficulty. His speech, however, [illegible] proved, and with it his mental p[illegible] ers, and he was able to attend [illegible] arrange and give directions conc[illegible] ing his temporal affairs (for he w[illegible] man of wealth,) and showed [illegible] same business qualifications, in [illegible] latter days of his life, for which [illegible] was remarkable for half a century.

It was my privilege as well [illegible] duty to visit him frequently dur[illegible] his illness, and sometimes with [illegible] wife to watch beside his bed of s[illegible] fering during the night. He [illegible] never heard to murmur or compla[illegible] but bore his sufferings with Chr[illegible] tian fortitude and holy resignati[illegible] and would often express his ent[illegible] submission to the will of his he[illegible] enly Father. He loved to have [illegible] with him, and would talk of t[illegible] goodness of God, the love of Jes[illegible] and that bright heaven to which [illegible] was so fast tending. His last ho[illegible] were calm and peaceful. All suff[illegible] ing seemed to have left him, and [illegible] we stood by the bedside, with [illegible] wife, daughter, son, and many o[illegible] ors dear to the old man, and co[illegible] mended his soul back to God, as sm[illegible] passed over his aged face, whic[illegible] seemed to remove all traces of suffe[illegible] ing; and, closing his eyes, he fe[illegible] asleep in Jesus at eleven o'clock o[illegible] Friday morning, September 25. H[illegible] funeral took place on Saturday morn[illegible] ing from the Methodist church[illegible] which was draped in mourning o[illegible] of respect to his memory, his yea[illegible] and usefulness in the church. W[illegible] preached from Revelations vii, 13-1[illegible] after which we laid him to rest [illegible] the village church-yard, amidst th[illegible] tears and prayers of a large concour[illegible] of weeping relatives and friend[illegible] Thus has passed away an aged Chri[illegible] tian and an honored citizen, wh[illegible] will be missed in the family, in th[illegible] prayer meeting, at the Dale camp[illegible] ground, at many protracted meet[illegible] ings, in the District and Quarterl[illegible] Conferences, and wherever he was [illegible] accustomed to be seen. We bow be[illegible] neath this stroke and exclaim: "No[illegible] our will, O God, but thine, be done.

THOS. C. M. GOLLAND, P. C.

WHEN Christ said "follow me," [illegible] the following included the Garden [illegible] Gethsemane and the toilsome wa[illegible] up the hill of crucifixion, as well a[illegible] the Mount of Transfiguration, an[illegible] the restful places by the Sea of Gal[illegible] lee.—*Duff Porter.*

The Christian Advocate

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News of the Week.

DOMESTIC.

WASHINGTON, Dec. 16.—The President and his staff visited King Kalakaua to-day. The visit was brief but cordial.

READING, Dec. 19.—The iron works of the Great Western railway burned to-day. Four hundred men are thereby thrown out of employment.

NEW YORK, Dec. 20.—A *World's* special from Bismarck, Dakota, says General F. Custar arrested the Indian murderer named Ringface, two days ago. It caused great excitement among the Indians, and some one thousand of them threatened trouble, but they were quieted down for the time being. This morning Custar was hurriedly applied to for troops, as the Indians were removing their families, and had killed many cattle, and meant mischief. A detachment of the Seventh Cavalry was sent to the Standing Rock agency to protect it.

WASHINGTON, Dec. 21.—The Mississippi delegation in the interest of levees, consisting of Judge Jeffries, Colonel Haycraft and Colonel Bruce, Federal senator elect, visited the President to-day. These gentlemen previously visited the commission upon levees.

The President favored a general system of levees, as partial systems, while protecting one portion, damaged another, and that to make the system effectual there must be concert. The committee speak highly of the President's knowledge of what is requisite to save the alluvial lands bordering on the Mississippi, its tributaries and its outlets.

A Presidential proclamation, dated to-day, commands all disorderly persons in Warren county, Mississippi, and Vicksburg, to return to their homes and abstain from forcible resistance to the law, and submit themselves to the lawful authority of that county and State.

Lewis E. Parsons was nominated as district judge of Alabama, vice Busteed, resigned.

FOREIGN.

LONDON, Dec. 18.—A special to the *Post* from Berlin says it is positively asserted that Bismarck tendered his resignation, which was refused. He afterward conferred with the leaders of the National party regarding the future conduct of affairs in Parliament, and an understanding was secured.

HONG KONG, Dec. 19.—The Pacific mail steamer Japan burned at sea. It is feared many lives were lost. The Japan had four hundred Chinamen, and only four cabin passengers.

BERLIN, Dec. 19.—Count Von Arnim has been sentenced to three months' imprisonment, including the month during which he has been under arrest.

BERLIN, Dec. 20.—It is stated that Von Arnim's sentence involves no disgrace, and it is generally believed the Emperor will pardon him.

HAVANA, Dec. 20.—Carlos Garcia, a noted bandit, and all his followers have laid down their arms, and thrown themselves on the clemency of the government.

The coming sugar crop is reported to be unprecedentedly large, and is expected to be the largest ever produced in Cuba.

GENERAL SHERMAN'S report as General of the army states that the entire force of enlisted men, October 15, was twenty-six thousand four hundred and forty-one, which would be reduced by January 1 next to twenty-five thousand, the number limited by law. He considers the army as greatly impaired in its efficiency by the reduction, and says that our army is the hardest-worked body of men in the or any other country. By the extraordinary activity of the troops and the good sense of the officers the frontier, he says, has been kept comparatively safe. On the northern line of Texas and the southern line of Kansas the Indian agents confessed their inability to manage the Indians by the usual humane and Christian treatment, and were turned over to the War Department and committed to the management of General Sheridan, who, General Sherman thinks, has taught the savages a lesson which will enable the agents to bring them within the sphere of humanization, if not of civilization. In General Sheridan's report of his operations he attributes the Indian troubles to the immunity with which the Indians have been treated. He does not think the troubles can be justly charged upon the settlers or inhabitants of the frontier, whose interest it is to have peace. Nor does he think the recent outbreaks originated by the actions of bad white men or the sale of whisky to the Indians by traders; but believes them to have been the result of the restless and untamed nature of the Indians themselves, who have no profession but arms, and naturally resort to war and plunder.

THE use of carrier pigeons for press purposes is on the increase, and the breed is rapidly improving. By careful "selection," and allowing only the "survival of the fittest," powers have been developed which a few years ago would have been thought impossible. They can be specially trained to fly over five hundred miles, and it is no uncommon thing for dispatches to be brought to London from Paris, Lisbon or Brussels.

A LITTLE BOY heard his mother tell of eighteen head of cattle being burned the other night. "Weren't their tails burned also?" he inquired.

Alabama Conference.

FOURTH DAY.

OPELIKA, ALA., Dec. 12, 1874.

Conference met at the usual hour, Bishop Doggett in the chair.

Religious exercisee conducted by Dr. L. Parker.

Minutes of yesterday read and approved.

H. Urquhart presented a report of Greenville Collegiate Institute, which was referred to the committee on education.

Question 4.—Who are admitted into full connection?

Answer.—Joseph H. James, John S. Frazer, James O. Andrew, Ashury C. Hundley, Philip H. Lightfoot, Charles R. Williamson, Emmett W. Solomon, James L. Mathison, Archibald M. L. Douglass, Philip H. Moss and Benjamin G. Blackwell.

Question 7.—Who are the deacons of one year?

Answer.—Joseph H. James, James O. Andrew, David C. Stanley, William L. Wade, Jr., and A. Petersen.

George Bancroft and Thomas C. M. Golland, not having been before the committee, were continued in the third year's course of study.

Ques. 8—What traveling preachers are elected deacons?

Answer—John S. Frazer, C. K. Williamson, E. W. Solomon, James L. Mathison, P. H. Mose and Benjamin G. Hackwell.

Question 3.—Who are discontinued?

Answer.—Thomas W. Dyer, at his own request.

Ques. 12.—What traveling preachers are elected elders?

Answer.—Peyton B. Saffold and James M. Mason.

Question 10.—What local preachers are elected deacons?

Answer.—John W. Burge, Thos. G. McGowan, G. W. Fagan, E. M. Johnston, John P. Skinner and Hezekiah Huggins.

Question 14.—What local preachers are elected elders?

Ans.—Travis C. Hildreth, Christopher H. Kelly and James Paul.

M. S. Andrews, chairman of the committee to draft constitution for the Board of Missions, submitted their report, which was adopted, as follows:

CONSTITUTION BOARD OF MISSIONS.

Art. 1. This board shall be denominated the Board of Missions of the Alabama Conference.

Art. 2. The objects of the board shall be, as set forth in the Discipline, "to disseminate missionary intelligence among the people; hold an anniversary meeting at each session of the Conference, the proceeds of which shall be equally divided between this board and the general Board of Missions; publish a full report of its operations every year in the Minutes of the Conference; and to annually estimate the amount that may be necessary for the support of its own missions, and apportion the same among the presiding elders' districts for collection."

Art. 3. The board shall consist of nine members of the Alabama Conference, to be elected quadrennially by the Conference.

Art. 4. The officers of the board shall consist of a president, vice president, secretary and treasurer, who shall be chosen according to the provisions of the Discipline, and whose duties shall be such as usually appertain to such offices.

M. S. Andrews offered the following:

Resolved, That it is the sense of this Conference that no presiding elder has any claim on the missionary funds unless they are specially appropriated to him by the Board of Missions. Carried.

FIFTH DAY.

OPELIKA, ALA., Dec. 14, 1874.

Conference met at the usual hour.

Religious exercises were conducted by J. Barker.

Minutes of Saturday's session read and approved.

Rev. Moses L. Whitten and J. L. Brittain, of the North Alabama Conference, were introduced.

The committee appointed to nominate the members of the Board of Missions reported the following: M. S. Andrews, E. M. Bounds, J. Barker, B. B. Ross, O. R. Blue, T. F. Mangum, J. E. Foust, George F. Ellis and J. M. Patton, who on motion were confirmed.

E. M. Bounds offered the following, which was on motion laid on the table:

Resolved, That the resolution on the Conference journal, ordering the printing of the Minutes by the missionary and Conference funds, be rescinded.

M. E. Butt returned the parchments of William R. Talley, a local elder in the Methodist Episcopal Church South, which on motion were ordered to be deposited with the archives of the Conference.

Question 1 resumed.—Who are admitted on trial?

Answer.—James C. S. Connerly, of Columbia circuit, not admitted, but the presiding elder was authorized to employ him, if necessary. W. D. Owens, of Holmes Valley circuit, was admitted.

Bishop Doggett gave answers to the following questions:

Ques. 9.—What traveling preachers are ordained deacons?

Answer.—John S. Frazer, Charles R. Williamson, Emmett W. Solomon, James L. Mathison, Philip H. Moss and Benjamin G. Blackwell.

Question 11.—What local preachers are ordained deacons?

Answer.—Thomas G. McGowan, W. J. Crook, William M. Boswell, Benjamin H. Reynolds and Jesse H. Moore.

Ques. 13.—What traveling preachers are ordained elders?

Answer.—Peyton B. Saffold and James M. Mason.

Question 15.—What local preachers are ordained elders?

Answer.—Christopher H. Kelly, James Paul and James W. Crossley.

The hour having arrived, the order of the day was taken up, viz.: the proposed amendment of the General Rules. The proposed amendment is as follows:

"Strike out of the General Rules the following clause, Discipline, page 27, which is as follows:

"'Drunkenness, or drinking spirituous liquors, unless in cases of necessity.' Then substitute the following: 'Making, buying, selling or using, as a beverage, intoxicating liquors.'"

Clerical.—Ayee: J. Hamilton, J. T. Roper, W. B. Neal, H. J. Hunter, W. I. Powers, J. W. Shores, W. H. Ellison, S. H. Cox, L. F. Dewdell, W. H. Wild, A. Dowling, B. F. Blow, M. E. Butt, A. J. Briggs, R. B. Crawford, W. H. Morris, John E. Foust, A. M. Jones, W. A. Edwards, S. P. Richardson, M. M. Graham, J. Scalfe, E. M. Turner, R. Smilie, D. C. Crook, W. Hargrave Morris, D. J. Wright, C. B. DuBose, J. M. Mason, J. M. Brown, T. C. M. Golland, D. C. Standley, J. S. Frazer, A. C. Hundley, C. R. Williamson, J. L. Mathison, A. M. L. Douglass, J. W. Glenn.

Lay.—A. K. Ramsey, L. W. Reeves, J. H. Swearingen, Isaac Hill, N. P. Dowling, B. F. Cassaday, W. D. Owens, R. W. Russell and F. A. Boswell. Total, 48.

Clerical.—Nays: A. S. Dickinsen, W. K. Norton, T. O. Summors, J. T. Curry, A. H. Mitchell, O. R. Blue, J. W. McCann, J. Barker, A. S. Andrews, B. B. Ross, E. Wadsworth, G. F. Ellis, H. Urquhart, W. Shapard, M. S. Andrews, M. C. Turrentine, D. M. Hudson, R. S. Woodward, W. M. Motley, J. W. Jordan, W. A. McCarty, J. W. Rush, N. Gillis, J. W. Solomon, T. J. Rutledge, T. F. Mangum, A. D. McVoy, B. L. Selman, E. L. Loveless, W. S. Turner, R. F. Perdue, J. M. Scott, H. M. Gillis, W. M. Winn, G. Hawkins, H. D. Mooro, J. S. Williams, W. F. Norton, P. B. Saffold, W. S. Wade, J. A. Peterson, J. H. James, J. O. Andrew, P. H. Lightfoot, E. W. Solomon, P. H. Moss and B. G. Blackwell.

Lay.—T. G. McGowan, H. L. Hopper, W. E. Kennedy, G. N. Gilmer, W. H. Chambers, J. W. Crossley, M. Padgett, L. Sessions and J. H. Dunklin. Total, 56.

Question 20 resumed.—Are all the preachers blameless in their life and official administration?

Answer.—T. S. Abernathy, H. J. Hunter, W. B. Adams, W. C. Robinson, Z. Dowling, William Murrah, E. W. Story, J. T. Talley, J. W. Jordan, I. I. Tatum, J. L. Roper, Chas. Strider, F. L. B. Shaver, E. V. LeVert, J. W. Shores, A. M. Jones, J. L. Skipper, M. M. Graham, Neil Gillis, J. M. Scott and R. Smilie were passed.

When the name of J. A. Spence was called it was announced that he had withdrawn from the ministry of the Methodist Episcopal Church South, and his name was ordered to be stricken from the roll.

Question 18.—Who are superannuated?

Answer.—T. S. Abernathy, H. J. Hunter, W. C. Robinson, Z. Dowling, E. W. Story, J. L. Tally, J. W. Jordan, I. I. Tatum, J. T. Roper, Charles Strider, F. L. B. Shaver, E. V. LeVert.

Question 30.—Where shall the next session of the Conference be held?

Answer.—Greenville, Alabama.

Leave of absence after to-day's session was granted John S. Frazer, A. D. McVoy, L. W. Reeves, B. F. Cassaday and R. Smilie.

Conference adjourned with benediction by the Bishop.

SEVENTH DAY.

OPELIKA, ALA., Dec. 16, 1874.

Conference met at the usual hour, Bishop Doggett in the chair.

Religious exercises were conducted by Rev. W. B. Neal.

W. M. Motley read certain resolutions pledging the Conference to earnest efforts in the financial interests of the Southern University, which were on motion adopted.

T. F. Mangum offered a resolution instructing preachers in charge of stations and circuits to pay over to their respective presiding elders all moneys collected for domestic missions, sixty per cent. of which be paid by them to missionaries laboring in their districts, which on motion was adopted.

Dr. Wadsworth offered resolutions to the citizens of Opelika for their generous hospitality to members of this Conference, to the pastor and members of the Baptist church for the use of their house of worship for the sessions of the Conference, to the pastor of the Presbyterian church, and to Dr. J. B. Barnett and other physicians in attendance upon our beloved Dr. Hamilton during his illness, and to the family of Bro. McNamee for their kind attentions.

A. C. Hundley offered a resolution of thanks to the officers of the Mobile Trade Company for courtesies extended to members of the Conference; all of which were adopted.

On motion J. Barker was elected corresponding Sunday school secretary.

M. S. Andrews moved that there be no visiting committees appointed. Carried.

APPOINTMENTS.

Mobile District.—S. H. Cox, P. E. Franklin street, E. Wadsworth; City mission, ——; Eastern Shore, A. Lamar; St. Francis street, W. Shapard; St. Paul's, J. Barker; Grand Bay, J. H. James; Whistler, W. M. Winn; Citronelle, F. M. Peterson; St. Stephen's, M. M. Dawson; Pensacola, J. L. Curry; Navy Yard, P. G. Nash; Milton, J. O. Andrew; Yellow River mission, to be supplied; Pollard, W. Hargrave Morris; Black Water mission, D. C. Standley; Mount Pleasant, B. G. Blackwell; Bladen Springs, W. H. Wild; Oaktuppa mission, to be supplied.

Demopolis District.—A. H. Mitchell, P. E. Demopolis, R. B. Crawford; Livingston, R. L. Holcombe; Bellmont, J. M. Patton; Gaston, C. B. DuBose; Butler, D. J. Wright; Forkland, John S. Frazer; Gainesville, A. Hood; Greene, J. W. McCann; Eutaw, C. R. Wilkinson; Greensboro, O. R. Blue; Havana, G. Hawkins; John S. Moore, professor in Southern University; T. O. Summers, general book editor.

Selma District.—A. J. Briggs, P. E. Selma station, M. S. Andrews; East Selma and Benton mission, P. H. Lightfoot; Uniontown and Cedar Grove, G. Waverly Briggs; Dayton circuit, W. A. Edwards; Orrville circuit, Ritchie J. Briggs; Rembert Hillis circuit, C. H. Kelley; Choctaw Corner circuit, J. M. Crews; Bigbee mission, P. B. Saffold; Peachtree circuit, W. A. Montgomery; Suggsville circuit, E. M. Turner; Grove Hill circuit, W. Ira Powers; Summerfield station, R. S. Woodward; Perryville circuit, Benjamin F. Blow; Marion station, John E. Foust; Brush Creek circuit, Billups D. Gayle; Newberne circuit, John O. Keener; A. D. McVoy, president of Centenary Institute.

Prattville District.—J. W. Shores, P. E. Prattville station, J. W. Rush; Autaugaville circuit, A. C. Hundley; Clinton circuit, W. H. McDaniel; Randolph circuit, R. A. Micars; Lowndesboro circuit, J. M. Mason; Pleasant Hill circuit, T. Y. Abernathy; Monterey circuit, Neil Gillis; Georgianna circuit, M. M. Graham; Sepulga circuit, J. M. Scott; Camden circuit, George F. Ellis; Pineville circuit, Jacob L. Skipper; Mouroeville circuit, Joshua L. Peavy; Evergreen circuit, J. S. Rencher; Brewton mission, Robert Smilie.

Montgomery District.—W. A. McCarty, P. E. Montgomery station, A. S. Andrews; Herron street, to be supplied (by T. K. Armstrong;) Wetumpka station, E. W. Solomon; Elmore circuit, R. F. Perdue; Tallassee mission, M. C. Turrentine; Notasulga circuit, W. B. Neil; Tuskegee station, L. F. Mangum; Tuskegee circuit, D. M. Hudson; Auburn station, E. L. Loveless; Opelika station, W. M. Motley; Salem circuit, L. F. Dewdell, J. H. Lockhart, supernumerary; Crawford circuit, W. W. Graham; Hurtville circuit, W. K. Norton; B. B. Ross, professor of Alabama Agricultural and Mechanical College; H. D. Moore, president of Alabama Conference Female College; T. J. Rutledge, superintendent American Bible Society.

Union Springs District.—S. P. Richardson, P. E. Union Springs station, E. P. Birch; Union Springs circuit, W. S. Wade; Pine Level circuit, W. P. H. Connerly; Rocky Mount circuit, B. L. Selman; Fort Deposit circuit, W. F. Norton; Greenville station, Henry Urquhart; Greenville circuit, P. H. Moss, W. H. Morris, supernumerary; Rutledge circuit, A. M. Jones; Troy and Brundidge, J. A. Peterson; Troy circuit, A. S. Dickinson; Elba mission, to be supplied (by W. H. Hasty;) Gilmer mission, to be supplied; R. J. Walker, president of Troy High School.

Eufaula District.—W. H. Ellison, P. E. Eufaula station, E. M. Bounds; Union circuit, John W. Solomon; Beulah circuit, D. C. Crook; Enon and Midway, Jerre S. Williams; Perote circuit, W. S. Turner; Pea River mission, John M. Brown; Clayton and Louisville, S. A. Pulley; Henry circuit, T. C. M. Golland; White Pond circuit, J. L. Mathison; Glennville station, J. W. Glenn.

Marianna District.—M. E. Butt, P. E. Marianna station, W. A. Rice; Greenwood circuit, H. M. Gillis; Holmes Valley circuit, J. T. Sanders; Calhoun mission, W. H. Weatherby; Columbia circuit, L. Patterson; Newton circuit, L. C. Calhoun; Echo circuit, A. M. L. Douglass; Geneva circuit, John A. Green; Big Creek circuit, W. D. Owens; Cerro Gordo mission, to be supplied (by John Wesley;) Ozark circuit, Angus Dowling; E. Phillips, principal of Marianna High School.

Transferred.—William Murrah, S. M. Thames and J. F. Evans, to North Mississippi Conference; Ethelbert S. Smith, to Southwest Missouri Conference, and stationed at Springfield; A. J. Coleman, to Mississippi Conference; J. M. Johnston, to Louisiana Conference; J. B. Cottrell, to Louisville Conference; T. O. Summers, Jr., to Tennessee Conference; I. Z. T. Morris, to Little Rock Conference.

On motion of A. S. Andrews the Conference adjourned *sine die*.

Dr. Jefferson Hamilton died at a quarter after one P. M., during the reading of the appointments.

SELMA DISTRICT, ALABAMA CONFERENCE.—The preachers will make every effort to be at their work the first Sabbath in January, and commence at once upon our missionary assessment. The necessity for early collections is great.

The several boards of stewards will be pleased to make an earnest effort to pay their pastors one-fourth of their assessments on or before the first quarterly meeting, that these men of God may be freed from all temporal embarrassment, and have nothing to do but "preach the word."

A. J. BRIGGS, P. E.

OPELIKA, December 16, 1874.

DELAY not repentance one moment, for if you repent not this present day you will have a day more to repent of and a day less to repent in.

Mississippi Conference.

FIRST DAY.

HAZLEHURST, MISS., Dec. 16, 1874.

The fifty-ninth session of the Mississippi Conference of the Methodist Episcopal Church South met in the courthouse, in the town of Hazlehurst, on Wednesday, December 16, 1874, at nine o'clock A. M., and was opened with religious exercises by Bishop Paine, assisted by Rev. B. Jones.

The roll was called and a large number of members appeared and answered to their names.

Rev. C. G. Andrews was nominated and elected secretary; Rev. J. A. B. Jones, assistant secretary; J. T. Cameron, recording secretary; Rev. J. J. Smylie, statistical secretary.

The presiding elders were requested to act as a nominating committee to report names for the standing committees of the Conference. After retiring for a few minutes they reported the following:

On Public Worship.—W. E. M. Linfield, W. E. Ballard and J. F. Enochs.

On Education.—J. W. Adkins, W. Wadeworth, D. A. J. Parker, L. Kendall, A. M. Campbell, G. W. Chatfield, T. Price and E. C. Postell.

On Sunday Schools.—E. H. Mounger, J. W. McLaurin, C. B. Galloway, N. B. Young, J. Bancroft, J. Nicholson, L. P. Meador and William Hoover.

On the State of the Church.—W. L. C. Hunnicutt, R. D. Norsworthy, E. A. Flowers, U. B. Phillips, R. A. Sibley, D. A. Givens, D. P. Bradford and P. A. Johnson.

On the Bible Cause.—W. H. Leith, R. J. Jones, J. A. B. Jones, P. Howard, S. B. Watts, H. J. Harris and C. S. Stewart.

On Temperance.—I. Miller, E. W. Dillehay, J. H. Shelton, D. G. W. Ellis, J. E. Jagers, C. S. Stewart, A. Day and H. Moore.

On Religious Literature.—J. G. Jones, J. M. Weems, H. W. Featherstun, J. W. Gann, L. Carley, J. Williams, R. B. Dowuer and E. R. Strickland.

Rev. R. B. Downer was appointed a special committee to attend to the interests of the Publishing House at Nashville, and receive moneys for all our church publications which may not be represented at this Conference.

A special committee on publishing the minutes was appointed—C. G. Andrewe, W. B. Lewis and A. B. Stewart.

The Bishop laid before the Conference the action of the General Conference on the subject of changing the General Rules on the subject of drinking spirituous liquors, and this subject was made the order of the day for next Saturday at ten o'clock A. M., and it was resolved that the vote on this subject shall be taken without debate.

The Conference took up question 2.—Who remain on trial? Albert T. Tidwell passed, and was continued on trial.

SECOND DAY.

HAZLEHURST, MISS., Dec. 17, 1874.

Conference met at nine o'clock A. M., Bishop Paine in the chair. Religious services by Rev. W. B. Hines.

Dr. L. Parker presented the report of the publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, which was read and referred to the committee on church literature.

Conference resumed question 2.—Who remain on trial? D. C. Langford, Joseph W. Hall, T. B. Holloman, Clarence A. Powell, L. R. Featherstun C. R. Benson, J. W. Ritchey, Duncan A. Little, A. L. McBride, passed.

Rev. T. J. Waine, corresponding secretary of the Baptist Board of Missions of Mississippi, was introduced to the Conference.

The Conference then took up question 4.—Who are admitted into full connection? J. W. Ellison, Joseph B. K. Smith (C. C. Watkins passed and continued in his present relation,) George W. Gilmore, James W. McLaurin, Thomas S. West, Ralph Bradley, passed, admitted and elected to deacon's orders.

W. B. Lewis presented a report from the trustees of the Port Gibson Collegiate Academy, which was read and referred to the committee on education. Rev. C. G. Andrews, president of Centenary College of Louisiana, presented and read an interesting report of the condition and prospects of this nobie institution. Same direction. Rev. H. F. Johnson read a report from Whitworth Female College, at Brookhaven, showing this institution to be in a state of almost unprecedented prosperity—everything in good condition. S. B. Watts, on the part of the truetees of East Mississippi Female College, at Meridian, presented and read to the Conference a most gratifying report of the condition and prospects of that institution.

Bishop Paine called the names of those who were admitted into full connection, and after a very impressive address they were elected to deacon's orders.

The seventh question was taken up.—Who are the deacons of one year? D. P. Bradford, W. C. Black, J. J. Smylie, J. W. Sandell, H. W. Featherstun, D. G. W. Ellis, T. B. Walden, H. R. Singleton and Robert D. Norsworthy, passed and elected to elder's orders.

THIRD DAY.

HAZLEHURST, MISS., Dec. 18, 1874.

Conference met at nine o'clock A. M., Bishop Paine in the chair. Religious exercises by Dr. L. Parker.

On motion, calling the roll was dispensed with for the remainder of the session.

Minutes of yesterday read, amended and approved.

The Conference then took up the tenth question.—What local preachers are elected and ordained deacons? Benjamin L. Spruill, Henry A. Henrickson, Archibald White, William J. Ball, Robert W. Burton, were recommended and elected.

Question 12—What local deacons are elected to elder's orders?—was taken up, and John L. Vincent elected.

The following is the text of the report as adopted on the subject of temperance:

REPORT ON TEMPERANCE.

The committee to whom the cause of temperance was referred beg leave to submit the following report:

Whereas, In many places our own membership do not fully understand the requirements of our law on the subject of temperance, as laid down in our Book of Discipline; therefore,

Resolved, That the ministers and pastors of the several charges are hereby recommended to bring the subject of temperance before their congregations by reading and commenting upon the temperance clause in our Discipline, also by calling attention to the constructions of the law as set forth by our College of Bishops.

Resolved, That inasmuch as the New Testament Scriptures, by their teaching, forbid the use of intoxicating liquors as a beverage, we urge upon our members the great necessity of abstaining entirely from their use, believing the only safe rule to be: "*Touch not, taste not, handle not.*"

Resolved, That we earnestly and cordially ask the co-operation of all our membership, especially the female portion, in forwarding the great and vital cause of temperance.

All of which is respectfully submitted.

IRVIN MILLER, Chm'n.
J. E. JAGERS, Sec.

Thomas B. Holloman was elected to the office of a deacon, as a traveling preacher.

The Deacon and the Devil.

Last Monday the noon heat was oppressive, and I was napping. I dreamed that I was far away in some strange land, attending some strange church, and a strange deacon walked in to lead the prayer meeting. As the people came in he began to sing:

"I am a soldier of the cross,
A follower of the Lamb,
I do not fear to own his cause,
Nor blush to speak his name."

He then read the first psalm, smiling through the first three verses, and frowning with righteous indignation through the last three. He then struck up:

"Jesus paid it all,
All the debt I owe,
And nothing, either great or small,
Remains for me to do."

But the deacon proposed to lead the congregation in prayer; a cold shudder seized me, and at the same time a strange apparition stood behind him; a dark figure, with fiendish eyes and hideous horns, stood calmly, oh! cloven hoofs. His arm was long and muscular. Great as Goliah, he was graceful and active as David. Here was the devil standing behind a praying deacon, who was unconscious of his presence. The deacon thanked the Lord for casting his lot in a goodly land, and sending him that gospel which was denied to many as good by nature as he. He prayed the Lord to "bless the truth in his own good time, wherever it is preached, and send it where it does not go." Here the devil smiled, and, laying his hand on the deacon's head, exclaimed softly: "That's right, deacon. Your Lord made you rich, that you might support a pastor here and send the gospel abroad. Now hold the money, and tell him to do his work in his own good time. He gave you the money to send the gospel to the heathen. You keep the money, and tell him to open the hearts and pockets of others to spread it from pole to pole." But the deacon continued his prayer, and asked the Lord to "bless the poor and needy." "Good again," said the devil. "Your Lord gave you lands and houses, that you might bless the poor with happy homes. Now you make your tenants do all the repairs, and on the first day of each month demand the key or the rent. And you throw your Lord's commandments into his teeth, and tell him to bless the poor himself, and make others treat them well, so that you will lose nothing by them!" Here I expected to see the deacon drive him off; but he proceeded with his prayer: "Lord, provide for the widow and the orphan—supply their many wants and cheer their sorrowing hearts." Here the devil stepped back and hissed: "Impudence! Throwing insult into your Master's face, and giving only the echo of his own orders. You have the means. He commanded you to help widows and orphans. Now you hold your money with a lion's grip, and tell him to do his own work, or else have it done by others. There is no 'sending me' in any of your prayers." Here rang the dinner-bell, and I suddenly awoke and found that what I had seen and heard was nothing but a dream.—*Biblical Recorder.*

SIN is never overcome by looking at it, but by looking away from it to him who bore our sins, yours and mine, on the cross. The heart is never won back to God by thinking we ought to love him, but by learning what he is—all worthy of our

The Christian Ad[vocate]

THURSDAY, DECEMBER [illegible]74.

CAMP MEETING AT McCO

[illegible]
And shining with his g[lory]
Old Phœbus, his radia[nt]
Upon a woodland[ear],
[illegible]ear],
Unaw a rough, red [bird]
Beneath the [illegible]n parlod,
And learned starlet,
Encamp hearlet,
awa' Lain'.

No gle[illegible]
No forrest their del[ight] niither,
No flies i' cauld weather,
i' Far awa' Lan',
Newife there will sicken,
Strang man doun he stricken,
Baby wi' mirk will thicken,
I' the Far-awa' Lan'.

The heights are crawnet wi' simmer,
The burnies rin glad wi' glimmer,
I' the Far awa' Lan'
As bairns win till their mastie,
As to its dam its breastie,
We'll win till Gude's awit breastie,
I' the Far-awa' Lan'.

Observance of the Sabbath.

The practical disregard of the Sabbath on the part of very many, and sometimes even of professing Christians, is my apology for writing this plea. Sabbath observance is one of the "first principles," beyond which we should be so far advanced at the present day as that there would be no necessity for resurring to a discussion of it, as laying again "the foundation." But so long as men fail to regard even elementary principles, their defense will be an essential part of Christian teaching.

1. The observance of the Sabbath is obligatory on Christians because it is expressly commanded in God's word: "Remember the Sabbath day to keep it holy." In the beginning God sanctified the seventh day by resting upon it himself. There is no doubt it was observed during the early patriarchal times. It was observed before the constitution of the Jewish theocracy and its formal enactment in the decalogue. At the giving of the moral law at Sinai it was incorporated as one of its statutes, and its observance was rigidly enforced during the existence of the theocracy by repeated admonitions and threatenings. It was also earnestly enforced by the teaching of the prophetic dispensation. It is well known, from New Testament history, how scrupulously the Jews observed it in our Lord's time.

But is the Sabbath law binding as an institution of Christianity? This is an important question, for upon its affirmative answer depends the obligation of its religious observance at the present day. Let it be observed, then, that the answer depends upon whether Christ recognized it as such. What did he say was the object of his mission? That it was not to destroy but to fulfill the law and the prophets. The moral law must have been one essential part of that law and of the teachings of the prophets which he came to fulfill. This important element in both of these older dispensations was forcibly exemplified and sanctioned in his life and teachings. He may not have formally re enacted it, as he did some other precepts of the decalogue, but there is explicit recognition of its authority in his teachings. Because in some instances of the manner of our Savior's observance of the Sabbath we find it contradictory of the Pharisaical idea of its sanctity, is no argument that he did not regard its observance at all. This objection is fully answered by the fact that that peculiarity of the Christian dispensation—viz., mercy rather than sacrifice—which distinguishes it from all others, must be maintained, even at the expense of mere external observances. So this objection applies to the manner and not to the fact of its observance. And as further substantiation of the fact that the Savior recognized the authority of the Sabbath law, his immediate followers continued its strict observance, as related both in the inspired writings and those of the early fathers of the church. So the fact is established that God commands us in revelation to "remember the Sabbath day to keep it holy."

2. The Sabbath law is one of nature as well as of revelation. God speaks in nature as well as in revelation, only his voice is not so clear or easily interpreted in the former as in the latter. Men are not likely to read their duty as written in nature, and this is why revelation is given. But if revelation, when given, is not studied, the corroborating testimony of nature will not be appreciated. Let us see, now, how this truth is analogically supported by natural laws.

It is a conclusion very fairly reached in medical science that man requires a certain amount of repose; and that this repose is never so advantageous except in accordance with the law of periodicity. The Creator first discovers to us the prime importance of this law in the arrangement of the alternation of day and night, the former for labor and the latter for rest. And he has superadded to this by natural (as we shall soon see,) as well as by inspired testimony, another division of time—the sabbatical.

Night, as has been ascertained, is not a sufficient period of rest. Other rest than that obtained by sleep, and for a different object, is necessary to man. And the proof lies in the fact of the restorative advantage of such rest. The philosophical reasoning is based upon the known effect of the undiminished tension of the nervous system and excitement of the circulation. To obviate this, one day in seven is required for relaxation by exclusive rest, or at least a diversion from the customary labor of life. Nor is this conclusion dependent alone upon a mere abstract view of the question. The practical test has been accurately made by legislatures and boards of physicians, and the truth arrived at, moreover, has been corroborated by the testimony, based upon their personal experience, of many of the most distinguished men, and of different professions of modern times. Dr. Parre, of London, confirms this position in an elaborate testimony which he made many years ago, before a committee appointed by the British House of Commons for the purpose of investigating this question. That testimony was concurred in by many physicians in America, and in some instances by large boards of physicians, who voted unanimously in its favor. Indeed the truth here agreed upon is not without confirmation in every man's experience who is an habitual laborer, and who is disposed to give an honest verdict in reference to it. The Sabbath is a welcome day of rest to every diligent laborer who is not blind to his own true interest. It is necessary to benefit of burden, and to man, physically and mentally. It is an essential restorative. Without it the workman destroys his efficiency and shortens his life. Is not the command in nature, then, as well as in revelation: "Remember the Sabbath day to keep it holy?"

M.

The Two Witnesses.

MR. EDITOR: St. Paul says: "The Spirit itself beareth witness with our spirit that we are the children of God."—Romans viii, 16. By the "children of God" the apostle here means God's spiritual children, that have been "born again," born of the Spirit of God.—John iii, 3-5. Now, as the children of God are his spiritual children, the two witnesses to prove to them that they are the children of God are spirits. 1. The Spirit of God itself. 2. The children of God's own spirit, or human soul. Now the great question that has baffled all the learning and human skill of worldly men to solve is: How can these things be, or how can these two witnesses prove to us that we are the children of God by spiritual adoption? I answer: I believe they do it in this way: the penitent, believing sinner is pardoned in heaven, and the Holy Spirit reveals his pardon to him by sealing it on his own soul.—Second Corinthians i, 22; Ephesians i, 13, iv, 30. And when the man's pardon is sealed on his own soul by the Holy Ghost, his soul feels it and knows it by the knowledge it has of its load of sin and condemnation being taken away, and the peace it feels with God "through our Lord Jesus Christ."—Romans v, 1.

Well, but how do these two witnesses agree in their testimony in proving "that we are the children of God?" I answer: They agree in this way: the Holy Spirit's testimony to the penitent, believing sinner is: "Son, be of good cheer; thy sins be forgiven thee."—Matthew ix, 2; Mark ii, 5; Luke v, 18. And the testimony of the man's spirit is: "As far as the east is from the west, so far hath he removed our transgressions from us."—Psalms ciii, 12; Isaiah xliii, 25; Micah vii, 18. Now both these witnesses agree in their testimony to prove to the converted man that his sins are all forgiven. The Spirit of God declares it, and the man's spirit feels it, knows it and enjoys it. These two witnesses agree also in their testimony to prove man's regeneration. The work of the Holy Ghost is to "create in man a clean heart, and renew in him a right spirit."—Psalms li, 10. When this work is done the witness of the Holy Spirit to the man's spirit is: Thou art "a new creature," "a new man," "a new lump," "a new-born babe."—First Corinthians v, 7; Second Corinthians v, 17; Galatians vi, 15; Ephesians ii, 15, iv, 24; Colossians iii, 10; First Peter ii, 2. And the witness of the man's spirit is: I feel and know "that old things are passed away; Behold, all things are become new."—Second Corinthians v, 17. I know that I have passed from spiritual death unto spiritual life, "because I love the brethren."—First John iii 14, ii, 10. And hence both these witnesses agree in their testimony to prove to the man that he is born of God. The Holy Spirit does the work of regeneration, and testifies to the spirit of the man that the work is done. The man's spirit also testifies to the same fact by its feeling and knowing that the work is done, and that it is "a new creature in Christ Jesus."

In the same way these two witnesses bear testimony to the child of God of his adoption into the family of God. The testimony of the Holy Spirit is: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Galatians iv, 6. The testimony of our spirit is: We feel that we "have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father."—Romans viii, 15. Now it is clear that both these witnesses testify to the same fact—namely, our adoption into the family of God by crying in our hearts, Abba, Father. And as our hearts are the temples of the Holy Ghost, he fills them with all the fruit of his Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."—Galatians v, 22; First Corinthians vi, 19. Now the man's spirit beareth witness with the Holy Spirit that these things are true. 1. By feeling and knowing, by the Holy Ghost given unto him, that Christ dwells in his heart "the hope of glory."—Colossians i, 27. 2. By knowing that he feels all the fruit of the Spirit itself in his own soul. He feels that he loves God supremely, and his neighbor as himself. He feels that his joy "is unspeakable and full of glory." He feels that his peace "floweth like a river." He feels peace with God, he feels peace in his own soul, and he feels peace with all men. He feels all the other fruit of the Spirit dwelling in his own soul; and "walks by faith, and not by sight." Finally, "the Spirit itself beareth witness with our spirit to our final glorification with Christ in heaven." The apostle says: "And if children, then heirs, heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together."—Romans viii, 17. Here the testimony of the Holy Spirit to our final glorification as children of God is: "If we suffer with him" until death, by a practical life of faithful obedience to all the commandments of Christ, we will also be glorified together with him. Now, according to this testimony of the Holy Ghost, the final glorification of the children of God with Christ in heaven depends on [illegible] practical life of godliness on earth, which the apostle calls "suffering with him." The testimony of the Christian man's own conscience is that a child of God on earth cannot be glorified with Christ in heaven unless he keeps the commandments of God by living a practical life of godliness on earth. Hence we conclude that true and undefiled religion is both experimental and practical. These are not to be separated by a gushing enthusiasm on the one hand, nor by a Christless formality on the other. True religion has life, power, knowledge, feeling, enjoyment and practical obedience to God, as these two witnesses clearly prove. Have we got it? Do we enjoy it?

Now in conclusion I ask: Is there a rational man or woman on earth who can experience all this, and not know it and feel it? I answer: I think not. For if a man is born of God he will be certain to have the Spirit of Christ in him; and if he has the Spirit of Christ in him he will be certain to feel it; and if certain to feel it, he will be certain to know he does feel it, and the time and place he first felt it. "And if any man have not the Spirit of Christ, he is none of his."—Romans viii, 9. I recollect very well the time and place of my conversion to God, although it took place more than forty-five years ago; and I believe it to be a true gospel experience, for the three following reasons:

1. Because it agrees with the two scriptural witnesses to prove "that we are the children of God."

2. Because it agrees with all the Christian experiences recorded in the New Testament—they all knew the time and place of their conversion to God. Where their conversion is recorded, the time and place are also recorded. For instance, take St. Paul, the Philippian jailer, the eunuch, the people of Samaria, Cornelius and his family, Lydia, and the three thousand on the day of Pentecost—all these knew that they were converted, and the time and place it was done.

3. Because I cannot find one text of Scripture that supports the doctrine that holds that a man may be converted to God and not know and feel it, and also know the time and place the work was done. A kind of religion that a man cannot feel, know and enjoy is not worth one cent; no, verily, it is not worth having; it is as dead as the body of a man is without the spirit, and ought to be buried forever out of sight. I pray the Lord to deliver the Methodist Episcopal Church South from such religion as this.

If it be said that this is an extreme view of the Christian religion, and is calculated to do much harm by driving weak Christians into despair, I answer: If so, the Bible also will drive them into despair, for it is the religion of the Bible. Again, if it be said that there are many good Christians who do not know the time and place of their conversion to God, I answer: They may be good in many respects, but not in the gospel sense of a child of God. If it be said again that it is not necessary for a man to know that his sins are all forgiven, and the time and place the work was done, in order to be a child of God, I answer: These are the very things that are necessary for him to know, according to the Bible, in order to know that he is a child of God and an heir of heaven.

JAMES SHANKS.

Prayer and Promise.

GOD'S PROMISES, AS I TAKE THEM.

Can any person with reason think that God once forgets a given promise? But how do we know he has granted our wish—that he is going to fulfill the thing asked for? Your child is ill, for example. Friends are anxiously watching with you by its side, and your silent prayer is going up to the Father's throne all the while. Soon your child begins to improve; in a little while he is well. God heard your prayer. You begged for his life, and that life is given you, and it remains to be seen whether God in his love has given you a blessing or a curse. You think I am a strange being to say that, don't you? I know you do. I have but two children on earth, and two angels waiting for me in heaven—if through God's grace I get there. Not two weeks ago these boys of mine were, both at the same time, not expected to live. We did not know which would be the first to join our family in heaven; and I now believe they are both given back to me for good on earth, if I by God's help do my duty. I believe that it is as much as it is possible for a poor sinner like me to have faith in God's promises.

But you ask: Why should I have such a delightful hope for the future of my boys? Now, don't you? I tell you I prayed while awake. The prayer was never from my heart; but I also prayed: "Not my will, oh, God, but thy will, be done." I said in my great distress: "Then, oh, God, above knowest what is before them—whether they will be men of honor or dishonor, for no one knows what temptations may befall them." This was the way I asked God for them, and my prayer was answered. Now don't you think I have reason to believe in God's promises? You know you do. And don't you take it for a promise? I may be mistaken, but I shall lock it close in my heart and call it one. Don't you think I will be right? I did not once beg for their lives, as I once heard a mother beg: "Give him to me anyhow; give him now, and I will forever be thankful." No; I knew God knew what was best for us both.

I want to tell you about what I know of God's promise to a much-beloved aunt of mine. She told it to me while on a visit at her lovely home in Texas, in the village of G. Her husband was the Rev. Mr. W., a much-beloved minister. She had only one son, the pride of their hearts and the idolized brother of several sisters. Uncle W. was the first link taken from that delightful family. Soon they took courage, for they leaned upon what God had done with fear and faith. Then their hopes were in the son and brother; and such a son! [illegible]ised, and promising so much [illegible]ness. Alas for mortal hopes! [illegible]days the flower withered, [illegible] hoary grave claimed all that was [illegible] on whom they had hoped to [illegible]. His spirit had gone to [illegible] home. At the [illegible], the only daughter of one summer was prostrated on a bed of suffering. No one who saw her thought she could recover. What did that poor, almost heart-broken mother do? She alone on her knees begged God to give her her babe. In her anguish she prayed: "Oh, God, if you will but give her to me for thirteen years, you may then take her." Don't you think this a strange request, a strange prayer? Let us see what God did. In the small hours of that night the little sufferer began to mend. Soon she was given back to life and health. When I last saw her she was ten years old, and a more lovely being I never knew. She was never like a child, but like some lovely Christian of advanced age and faith. She was loved by all. Her mother looked on her as a child of promise, always looking ahead with Christian resignation to the time when the promise should be fulfilled. As she grew older she was all that a devoted mother could wish—the idol of the household, beloved and esteemed by all her schoolmates, a consistent member of the Methodist Episcopal Church South, and an ornament to her profession. How her mother must have felt as she remembered God's promise. Her fourteenth birthday dawned bright and clear. She was the picture of health and loveliness. She lived on. God was good, and loaned her a few years longer, that her lamp might shine as a bright light of God's love. But in October of 1867, when Goliad was weeping, when there was mourning in every house from the dreadful epidemic, our beloved Jennie W. was called to her bright home. She left her loved ones with a song on her lips:

"My days are gliding swiftly by."

Her mother was almost heart-broken, but never complained for what God had done. She remembered his promise, and was thankful for the goodness he had shown her.

I often think of that prayer and its fulfillment. And do not tell me it was anything but the fulfillment of God's promise—she would have gone anyhow. So it may have been. But why did he take her, and let all the rest of the family live?

I have great faith in God's promise to us in answer to our prayers, and I have told you of this faith and promise with the hope that it may do some one good, as it did me.

S. J. B.

The Bitter Lakes, Egypt.

M. Ferdinand DeLesseps has made some observations respecting the above locality, which, says *Galignani's Messenger*, deserve mention. Thus it appears that the engineers of Ptolemy the Second advised him not to cut a canal across the isthmus, because the land, being lower than the level of the Red sea, would be laid under water; but that prince turned the difficulty by causing flood-gates to be erected at proper points, so as to keep back the waters of the sea at high tides, and those of the canal at low ebb, so that navigation became possible both ways. Now this opening, in a perfect state of preservation at certain places, according to M. DeLesseps, as it was in the eighth century, really forms part, to the extent of four kilometers near Shaloof, of the present canal, which opens into the Red sea by means of sluices having a fall of three meters (nine feet,) being the altitude of the mouth above the average level of the sea. This proves that eleven centuries ago the latter was about the same amount higher than it is now, so that the isthmus has indeed experienced an upheaval. At the time the Hebrews quitted Egypt the rock of Shaloof, the last offshoot of the Geneffay hills, must have been entirely under water. When, by the gradual rising of the land, the top of this rock emerged from the water, it became covered with an accumulation of earthy or sandy matter brought by wind and tide, until a barrier was formed which could only be swept over at high water. The lakes were consequently precluded from experiencing any ebb or flow. The slow upheaval of the soil continuing, the *terra firma* of Shaloof assumed a permanent shape, and the requirements of navigation led to the idea of cutting a canal. Herodotus speaks of it as having been open in his time; this fixes its date at four hundred and fifty years B. C. It was repaired under the Ptolemies, improved during the Roman domination by a supply of water from Cairo, dredged by the Caliph Omar in the seventh century, and abandoned to decay in the eighth.

MR. TWOSTICKS AND HIS CHILDREN.—How naturally children find out who are their friends and who are not.

Old Mr. Twosticks has no children. He is a worrisome sort of soul, not very happy himself, and not well versed in the art and science of making other people happy.

The other day somebody remarked to little Rosie, who was complaining about how cross old Mr. Twosticks was, that the old gentleman had no children to make him happy.

"Poor gentleman!" said Rosie. "Got no children to make him happy." Then, stopping a moment to think, she added: "But I guess it's just as well, for he couldn't make them happy. I'd pity the poor children if they were his. He don't know anything about children anyhow."

A love for children is a certificate of good character, and children know to whom it ought to be given. No child loves the selfish person who says: "There, now, run away, children, and don't bother me so." No child wants to be with the snarling person who is all the time looking as if he were just going to say something snappish.—*Christian at Work.*

Obituaries.

MRS. FRANCES ALICE, wife of Charles Kerby, and daughter of Rev. L. M. and Mary Malinda Bethea, was born in Wilcox county, Alabama, December 10, 1852 and died in the same county and State, September 24, 1874.

Sister Kerby being born of religious parents, and brought up beneath that spiritual influence that always overshadows a well-organized religious household, was in early life made a subject of converting grace, and joined the Methodist Episcopal Church South, of which she lived an honored member until the day of her death. J. L. SKIPPER.

DIED, in Franklin parish, Louisiana, on the twenty-sixth of October, 1874, after a severe and protracted illness of three weeks, DAVID EDWARD RIFFLE, son of David R. and Francis Riffle, aged twenty-three years. The prop and stay of an aged father, he was the pride and hope of a kind and gentle mother. Loved by all who knew him, and respected by all who met him, he was a flower of morality, a gem of integrity, and died full of the Christian's hope, having been a member of the Methodist Episcopal Church for two years. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He heard the call, his soul responded, and on the potent wings of faith quickly winged its way to that "mansion of rest not made with hands, eternal in the skies." A FRIEND.

DIED—JESSE CLINTON, son of Jesse L. and Elizabeth Carruth. Jesse was born in St. Helena parish, Louisiana, on the twenty-fourth day of June, A. D. 1858, and died in the same parish, September 1, A. D., 1874, aged sixteen years, two months and seven days. He joined the Methodist Church in the fall of 1873. Jesse respected religion, and always maintained a high moral character; and, though a youth, showed the nobleness of character which would have made a noble and good man. We are not making him a model of perfection, for he had his faults, yet with all of them there was much to love and admire. He was kind to all, not resentful to any—more willing to suffer than to afflict. He was worthy of the trust reposed in him. His parents shared largely in his love and tenderness, and looked to age, if spared, to welcome them to lean on him for support.

C. C. W.

DIED, at her residence in Baker county, Alabama, on the morning of the twentieth of September, 1874, Mrs. SARAH VIRGINIA WALKER, wife of Mr. William Walker, in the forty-ninth year of her age. She was married to Mr. Walker in 1844, in Autauga county, Alabama, in which county she was born and raised. She embraced religion in 1852, in Prattville, and joined the Methodist Episcopal Church South. From that time to her death she was in the fullest sense of the term an acceptable member of the church. In her religious life she was somewhat silent, though firm and solid. Her example in the family circle in religion, neatness, modesty and prudence, has had a very happy influence, as she leaves a very interesting family who are following in her steps: nearly all are members of the church, except the husband, although he is a substantial farmer and a worthy citizen, friendly to religion, though he has not yet embraced it. Her last sickness was long and painful, but she bore it with meekness and patience, giving ample testimony that her trust was in God. Her body was carried to church, and her funeral preached to a large, sympathizing congregation, who after service followed her remains to the silent grave. Thus has passed away a firm member of the church, a good wife and a kind mother from earth's toils, we trust, to heaven's joy. May the good Lord help the husband and children to follow in her steps.

W. H. MCDANIEL.

DIED, at his residence near Winnsboro, Franklin parish, Louisiana on the twenty-third of March, 1874, Bro. ZACHARIAH DAY. Bro. Day was born in Copiah county, Mississippi, on the twenty-sixth of November, 1825, and moved to this parish in the summer of 1844, where he remained till the day of his death.

Bro. Day united himself with the Methodist Episcopal Church South in the summer of 1854, and pretty soon thereafter was soundly and happily converted. Old things passed away and all things became new, and he lived a worthy, exemplary member of the church of his choice until he was summoned from labor to reward. Bro. Day knew God as a sin-pardoning God, and rejoiced in the knowledge and was buoyant in the hope of a home in heaven. He was not of a despondent frame of mind and spirit, but was ever hopeful. His labors in the Lord were not in vain. He endeavored to and did teach and practice personal piety and religion around his own private fireside, and with his family. Bro. Day lived to see his children, as they came to the years of accountability, unite themselves to the church, and give their souls and worship to him who doeth all things well. And now he is gone, but not forever.

Bro. Day was a worthy member of society, an exemplary member of the church, a true friend, an affectionate husband, and a kind and indulgent father. He was loved and respected by all who knew him for his uprightness and Christian integrity.

A short time before he breathed his last he was asked the condition of his mind and soul. He replied: "All well. I am ready to go and be with Jesus." A. W. MOORE.

MR. WILLIAM ANDREWS SIMS was born in Virginia, October 7, 1829, and died on Bayou Chene, Avoyelles parish, Louisiana, September 19, 1874, aged about forty-five years.

In early life he was brought to Williamson county, Mississippi, where he spent the larger part of his life—say thirty years. It was here also he was married, January 13, 1853, to Miss Celeie F. Paquinett, who with her eight children now mourn, most of all others, the loss of husband and father. In January, 1861, he removed with his family from Mississippi to this State. In 1862 entered the army, [illegible] close of the war, his comrades say, he made a true and valiant soldier.

With the deceased I had no acquaintance till last February, when I visited him in his sickness. I am pleased to record, however, that his neighbors testify that he [illegible] honorable man, high-minded [illegible], of fine feelings, generous [illegible]. But they also say he drank too much, and for years led an irregular course of life, and of indulgence in vices which impaired both his health and fortune. But God brought him, like so many just such prodigals are brought, by the stern discipline of his mercy, to consideration and to repentance. During his sickness (consumption) I visited him several times; and I do believe he was enabled to feel that "godly sorrow that worketh repentance unto salvation," and to magnify the grace of our Lord Jesus Christ, who in his strange love came down to save him in his uttermost hour.

About the second day before he died he sent for me to come and baptize him and his wife, and receive them into the church—which had been his purpose some time. This I did; also administered the Lord's Supper. Such a scene is rarely witnessed. The Lord was with him; and now "absent from the body," we believe he is "present with the Lord." And so we hope. Thank God for such grace, such consolation and such a hope! May he be with the widow and children, and reunite them all in heaven.

W. P. OWEN.

THE following preamble and resolutions relative to the death of Bro. A. W. TUCKER were passed and adopted by the fourth Quarterly Conference at Mount Zion church, Elysian Fields circuit, Marshall district, East Texas Conference, Methodist Episcopal Church South, on the tenth of October, A. D. 1874:

Whereas, It has pleased almighty God, in his providence, to take from us our beloved brother, who was a faithful minister of the gospel and a member of this Conference; *And whereas*, The providences of God are inscrutable, often striking us at points and in places the most tender, taking from us dear friends, and from the church some of its most useful members; therefore, be it

Resolved, That while we bow with submission under this affliction, yet are we deeply smitten, feeling that the church sustained a great loss; but we rejoice to believe that he was prepared for, the call that came so suddenly from the Master.

Resolved, That we will ever cherish his name, his good works of kindness and charity, associated with the spirit of generous liberality, as evidence of his devotedness to Christ, and that he was ready for the solemn test when the announcement was made: "Give an account of thy stewardship."

Resolved, That we deeply sympathize with his family, feeling that their loss was his eternal gain.

Resolved, That a copy of the above be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, one to his family, and one spread upon the minutes of this Quarterly Conference.

JOS. WESTMORELAND,
W. R. DOWNS,
T. M. HORTON,
ISRAEL ODEN,
Committee.

DIED, at his residence in Girard, Richland parish, Louisiana, on the sixteenth day of October, 1874, after a severe illness of swamp fever, HENRY C. LEWIS, aged thirty-six years, two months and twenty-seven days. Bro. Lewis was born in West Farmington, Ohio, August 29, 1838. He moved to Mexico, Missouri, in 1858, and there was happily married to Miss Mary E. Wells on the nineteenth of August, 1862. He united with the Methodist Episcopal Church while residing in Dixon, Illinois, in 1866.

Bro. Lewis came to Richland parish on the twenty-ninth of February, 1872. Though his stay in the community has been short, yet the influence which he had for piety and holiness is, we trust, of long duration, for his life was one of great integrity. Honesty was his motto. In nothing did he ever compromise the dignity of a noble manhood. As a Christian he was one in the true sense of the word. His light shone out. It was truly a light upon a candlestick, that could not be hid but gave light to all about him.

I found much in Bro. Lewis to love and admire as a gentleman, and also as a Christian. O that our church was filled up with such men—such God-fearing and God-loving Christians. When Bro. Lewis knew the end of his earthly pilgrimage was near—when he would have to surrender his body to death—he called his wife to him to give directions relative to the future welfare of herself and children. While speaking of these she said to him: "Mr. Lewis, leave me the assurance that you are saved, and I am satisfied." His answer was: "Mary, I am sure of heaven as if I was inside the gates." O glorious thus to die! Soon he fell asleep in Jesus, leaving a devoted wife and three interesting little daughters, with many friends to mourn his death. Thus has passed from our midst a noble citizen, devoted husband and father, and better than all, a true Christian. It is sad to think we shall never more meet him in the public congregation, nor bow with him at the family altar, nor hear his voice, nor feel the hearty shake of his hand, nor behold his welcome smile and the radiant glow of his countenance. But we would not call him back, for we know he is now in that bright and better world, where no sorrow is known and where death enters not.

T. B.

IN THE ASSURANCE of strength there is strength; and they are weakest, however strong, who have no faith in themselves or their powers.

The Christian Advocate.

THURSDAY, DECEMBER 24, 1874.

MY BOOKS.

BY JOHN G. SAXE.

Ah! well I love those books of mine,
That stand so trimly on their shelves,
With here and there a broken line,
(Fat "quartos" jostling modest "twelves,")
A curious company, I own;
The poorest ranking with their betters;
In brief—a thing almost unknown—
A pure democracy,—of letters.

A motley gathering are they;
Some fairly worth their weight in gold;
Some just too good to throw away;
Some scarcely worth the place they hold.
Yet well I love them, one and all,
These friends so meek and unobtrusive,
Who never fail to come at call,
Nor (if I scold them) turn abusive!

If I have favorites here and there,
And, like a monarch, pick and choose,
I never meet an angry stare
That *this* I take and *that* refuse;
No discords rise, my soul to vex,
Among these peaceful book-relations,
Nor envious strife of age or sex
To mar my quiet lucubrations.

And they have still another merit,
Which otherwhere one vainly seeks—
Whate'er may be an author's spirit,
He never *uninvited* speaks;
And should he prove a fool or clown,
Unworth the precious time you're spending,
How quickly you can "put him down,"
Or "shut him up," without offending!

Here—pleasing sight!—the touchy brood
Of critics from dissension cease;
And—stranger still!—no mortal feud,
Pedantic snarle and keep the peace.
See! side by side, all free from strife
(Save what the heavy page may smother,)
The gentle "Christians" who in life
For conscience' sake had burned each other.

I call them friends, these quiet books,
And well the title they may claim,
Who always give me cheerful looks,
(What living friend has done the same?)
And for companionship how few,
As these my cronies, ever present,
Of all the friends I ever knew
Have been so useful and so pleasant?

A Talk About Babies.

BY MRS. M. P. HANDY.

An American mother with her first baby is often an object of pity. Very rarely has her previous education fitted her in the least for the duties and responsibility which have come upon her. Even if she is the elder daughter of a large family, in all probability her mother has always shouldered the burden of household cares alone, leaving her child to "enjoy herself," and to that end allowed her as much of the delights of idleness as she has chanced to fancy.

Mrs. Gamp has immortalized the failings of monthly nurses, yet there are those who really merit the high prices they demand. Of them, however, I have naught to say. My business is with the young mother, when the nurse is gone, and she is thrown wholly on her own resources. She knows that when her baby brothers and sisters cried "mother used to give them something out of a bottle;" what that something was she has no idea. One friend suggests catnip tea, another urges fennel-seed whisky—old-fashioned people, these!—while Madame Mere, whose babies never give her any trouble, advises the soothing sirup *she* always uses. So the poor baby is dosed first with one thing, then another, and undergoes useless tortures.

Soothing sirups are perhaps more **efficacious: they stupefy the child and silence its crying; but, alas, who shall count their victims?**

"Never give a child patent mixtures," said a prominent physician to the writer. "To prescribe for a patient properly, a doctor should always know what medicines have been given, and if these have been used he has generally to go to work in the dark. If opium is necessary, use paregoric—then you know just how much you are giving."

It is safe to assert that every one of the sirups, cordials and elixirs, advertised as a boon to babies and a relief to mothers, contains opium in greater or less quantity, and more than one woman is to-day killing her child by their use, in total ignorance of what she is doing.

It is a good rule never to give physic unless you are sure that it is needed; and colic may often be relieved by external remedies. Warm flannels to the stomach, which should be gently rubbed; toasting the little feet; laying the infant across the lap, face downward, while rubbing the back with the palm of a warm, soft hand, and holding baby against the shoulder while the rubbing process is carried on in the same way; these are some of the simple modes in which a slight attack may be cured.

If medicine is needed, Dewee's Carminative, an old fogy preparation which has been in use for over forty years, is safe and reliable. The asafœtida in it is a specific for wind; the prepared chalk is a standard baby physic, and of opium there is not enough in it to be dangerous. Besides, every druggist can mix it, every physician knows its component parts; so that mothers who think that the child must take something can administer it with perfect safety. The medicine is not patented, and the good old doctor who first compounded it has gone to his grave long ago.

Babies should be bathed regularly once a day in tepid, not *hot*, water, and as soon as strong enough to be supported in the tub by one hand of nurse or mother, the bath should be given in that manner. It is astonishing how soon the child will learn to know its bath-tub; how soon it will begin to struggle to get to the water, and to kick and splash and play while bathing. It should always be taken out of the water on a blanket, and wiped perfectly dry by friction with a soft towel; powdered from head to foot with corn starch, with which orris-root may be mixed for perfumery; and dressed as quickly as possible.

Pins are often instruments of torture to babies, and it is not a bad idea to keep needle and thread at hand and *sew* the garments on, instead of pinning them, though when safety pins are used this is hardly necessary. Have the clothes ready beforehand—shirt, petticoats and little dress, all fastened together, so as to be put on all at once, and as soon as the baby is dressed feed it and let it go to sleep.

The superstition that putting long clothes on over a baby's head is unlucky is a fortunate one for the small folk whom it concerns. Nearly every baby dislikes to have its face covered for even a moment, and slipping the clothes on, feet foremost, while the baby lies on the lap, is a pleasanter process for all parties. It is a pity that fashion prescribes such *very* long clothes for young babies. True, it is imperative that the feet should be kept warm, but skirts three or four times as long as the wearer are scarcely necessary for this; however, fashion is positive on this point, and I have no idea of making a female Quixote of myself by fighting against fashion.

The clothes should be loose, and comfort is first to be considered in preparing them. Learned physicians—alas for those brave crusaders against so many follies!—have lectured on the inhumanity of keeping babies' arms and necks uncovered in winter weather, and have not lifted their voices in vain. Let a mother try it herself and see how she likes it! The little things get used to it just as greenhouse plants manage to stand exposure to a Northern climate: the hardy ones struggle through it, those more delicate—*die!* Flannel should be worn next the skin, covering chest and bowels, the year round, until the teething period is past; then, in a warm climate, it may be left off during summer. The band worn around the body of a newborn infant may, at four months old, unless the child is unusually delicate, be exchanged for a little flannel shirt, low-necked and short-sleeved, long enough to come well over the stomach. While the band is used, it must be tight enough to give the needed support without compressing the wearer, and should be looser at night than during the day. Do not depend too much, however, upon this as a support for the back; and remember that you cannot be too careful not to tax the strength of your baby's spine. Nothing is gained by encouraging a child to precocity in sitting and standing alone, or walking; and overtasking the infant spine has laid the foundation of many a weak back.

Patterns for babies' first clothes may be bought from any agency for paper patterns, and are generally sensible and reliable. The day-shirt should open behind for convenience in putting on; that worn at night, in front, like the bartow-coat or night flannel, which last should be buttoned its entire length by buttons sufficiently close together to keep out the cold.

Teeth are a mysterious dispensation, on the whole, and it might be well if they could be abolished by act of Congress, and sets provided for us all by dentists at once. Oh! the babies that die in the tedious process by which nature furnishes them. Blind humanity is ready to question Providence in thinking of it. In winter there is not so much danger, but in summer the little sufferers may be numbered by thousands. The pain cannot be avoided, yet it may be greatly lessened by judicious care and nursing. The first essential is plenty of fresh air—country air, if possible; if not, the early morning and cool evening air of the city. Shun a hot sun like a pestilence, and keep your baby cool. Let the garments be as thin and as few as possible, always keeping flannel over the bowels. Bathe twice a day and keep the nursery well ventilated. A small piece of ripe peach, English raspberries or a slice of tomato may be given with safety if the baby seem to crave them and be not ill; but the fruit *must* be fresh, and the quantity small. I have known cases where these have proved almost medicinal, and indeed have been used by medical advice; but no other fruit is safe.

When the gums are swollen and hot to the touch, the intolerable itching may frequently be eased by a little crushed ice beaten in a towel with a hammer, until as fine as snow, and given slowly, letting the baby suck it from the spoon. Be very cautious about administering medicines, remembering that teething infantum be suddenly checked the disease is apt to attack the brain.

The best course is to give none except under medical advice. In almost every case opium is poison to a teething child. Calomel and chalk is the allopathic remedy, almost infallible if used in time; and homœopathic specifics are not wanting; indeed Dr. Humphreys merits a handsome testimonial at the hands of the babies for what he has done to lessen the use of opium in their diseases.

If the mother can nurse her baby, let her do so by all means, for where nature provides sustenance her provision is always best. Tradition has made many a woman half starve herself by dieting for the sake of her little one, but it may be safely asserted that no wholesome food which agrees with the mother will render her milk injurious to the child. Wet nurses are dangerous experiments, when one reflects that high medical and psychological authorities agree that physical and even mental traits may be transmitted to an infant through the breast at which it nurses.

Cow's milk, fresh and pure, diluted with soft water and sweetened with loaf sugar, most closely resembles the mother's milk, and is therefore its best substitute. One part milk to two parts water are the proper proportions under six months of age; after that the quantity of milk may be gradually increased with the age of the child. If your baby is fed from a bottle, keep two always on hand, and let one soak in cold water while the other is in use. Never allow the milk to turn sour in the bottle. It is very little trouble to rinse the vessel at once, but if the milk coagulates it is no easy task to remove it. Make the tea by pouring *boiling* water on new milk, and then, replacing the stew-pan on the fire, let the mixture boil for a minute or two. Unless you have a nurse on whose fidelity you can rely, make your baby's tea yourself and see that it is kept sweet. A stationary washstand with the water running will, unless the weather is very warm, keep boiled milk fresh; then a little ice must be used. If the baby is unable to digest tea thus prepared, use a tablespoonful of cream to half a pint of water. If unable to procure reliable milk fresh from the cow, **substitute condensed milk in its place, taking care to observe the proper proportions. Often a little lime-water added to the tea will enable the most delicate stomach to digest it.**

Feed regularly, at first every two hours, increasing the interval to three and four hours, as the child grows older, during the day, and not at all during the night. Give the child a good meal at bed-time—say ten or eleven o'clock—and another when it wakes in the morning, but if it cries in the night don't feed it. A grown person getting up at one or two in the morning, and demanding oysters and coffee, would be thought delirious, and there is no more necessity for stuffing a baby all night long. Let the little one sleep at the mother's bedside in a crib, with hair mattress and hair pillow. Keep a rubber cloth over the mattress, under the sheet, and air bed and bed-clothing frequently. Much has been said for and against the rubber diaper. It is cleanly and keeps the clothing dry; nor is it unhealthy except where careless nurses make it an excuse for neglect in changing the linen underneath. Have at least two—one for night and one for day wear—and wash frequently with cold water, hanging where they may air when not in use.—*Christian Union.*

Concerning Colleges.

An exceedingly interesting book has been just published by Scribner, Armstrong & Co., entitled Life and Literature in the Fatherland, written by John F. Hurst, D. D., a portion of which is devoted to the schools, great and small, of Germany, and especially to an account of its universities, concerning which the volume contains many interesting and suggestive statements that are worthy of the attention of American educators, particularly of such of them as are in charge of colleges and universities.

One of these statements relates to the division of labor that is practiced in the German universities, and which, Dr. Hurst says, is carried to a marvelous extent in them. The professors, he informs us, are allowed much liberty in the choice of themes for their courses of lectures, while care is taken that no topic of importance is neglected; and he attributes the prosperity of the universities, the literary activity of the instructors, and the powerful incentives to labor which the students carry home with them, in great measure to the fact that men are invariably chosen for professorial positions with careful regard to the special departments of study in which they have manifested taste and capacity. All considerations must yield to that of the complete adaptation of the man to his topic. The professors are not compelled to conform to the notions of others in their lectures, which are therefore the direct outflow of the favorite thinking of the teacher. Much also is conceded to the individual taste of the student as well as of the teacher. To these conditions Dr. Hurst ascribes much of the traditional influence of the German university, which in this respect is, and has been for many generations, essentially a republic, regardless of the character of the government having jurisdiction over it.

But notwithstanding the reputation and influence of the German university system, and its perfection in the above particulars, Dr. Hurst says it is now undergoing serious reconsideration, the last twenty-four years having wrought such changes in it that the best educators are concerned for the future. There has recently been an alarming decline in the number of university students, fearful inroads having been made upon most of the universities by the new attention given to mechanics and natural sciences, and by the large class of polytechnical and other institutions of popular grade which have consequently been brought into successful operation. The Germans have discovered that the old methods of their universities are heavy, and they are in a painful crisis of uncertainty as to what new ones to adopt. "Singularly enough," Dr. Hurst remarks, "while some Americans are slavishly following in the footsteps of the Germans, and boast that they are reproducing here the faultless German university system, the Germans themselves are proposing to change to the English and American plan." The experience of Germany should teach those who are in charge of our colleges that if they would avert a decline in the number of their students like that which is alarming the German universities, they must act upon the idea that if the mountain will not come to Mohammed, Mohammed must go to the mountain. Otherwise they will assuredly realize, earlier or later, that if the colleges fail to provide for the practical needs and to meet the practical requirements of the people, the people will provide for their own most pressing needs in their own way, as they are now doing in Germany.

The encouragement given to the establishment of the so-called agricultural, but in reality scientific and technical schools, in connection with our colleges, was a recognition by our government of the immediate needs of our countrymen, and a response to a loud and earnest demand that had made itself heard; and the sagacious educators who early offered their institutions for the furtherance of the design of bringing the higher education more closely in accord with the wants of the people exhibited great practical wisdom and foresight. These institutions may not yet fully supply these wants, for the movement is still in its infancy, but they are guiding it in the right direction. In due time they will exert a powerful refining and strengthening influence upon our people, which will be just in proportion as they come down most closely to our citizens in their various occupations, as mechanics, farmers, merchants, chemists, architects, designers, civil engineers and the like, while at the same time they maintain the standard of classical and philosophical instruction. By such means our colleges, brought more directly in sympathy with the people, and satisfying their more urgent needs, will avert the growth of those separate and antagonistical polytechnical schools which have depleted the German universities, and which threaten to withdraw absolutely from their influence the body of the practical and energetic youth of the new and mighty German empire. The American college of the future must not be content with furnishing accessions to a few professions only, but must aim to supply the nation with skilled men in all industrial and economic pursuits, and in every branch of art, literature, business and knowledge.—*Christian Intelligencer.*

PRICES REALIZED BY RELICS.—The passion for the possession of remarkable relics has led to extraordinary prices being sometimes given for things of little value in themselves, or sometimes perfectly worthless. The following instances of extravagant sums paid for objects more or less curious have been recorded: A tooth of Sir Isaac Newton was sold in 1816 for the sum of £730. It was purchased by a nobleman, who had it set in a ring, which he wore constantly on his finger. The prayer-book used by King Charles the First when on the scaffold was sold in London in 1835 for 100 guineas. The hat worn by Napoleon Bonaparte at the battle of Eylau was sold in Paris in 1835 for 1920 francs (about £80.) It was put up for sale at 500 francs, and there were thirty-two bidders. The ivory arm-chair presented to Gustavus Vasa by the city of Lubeck was sold in 1825 to the Swedish chamberlain, M. Schmekal, for 58,000 florins. The coat worn by Charles the Twelfth at the battle of Pultowa, and preserved by one of his officers, and attendants, was sold in 1845 for 561,000 francs. The two pens employed in signing the treaty of Amiens were sold in 1825 for £500. The pens used in Paris for signing the treaty of peace concluded after the Russian war were presented to the Empress Eugenie, by whom they have no doubt been carefully preserved. A wig that belonged to Sterne was sold at a public auction in London for 200 guineas. An old wig which had belonged to the German philosopher Kant was sold after his death for 200 francs. Voltaire's cane realized 500 francs at a sale in Paris. A waistcoat belonging to J. J. Rousseau was sold for 950 francs, and his metal watch for 500 francs. *World of Wonders.*

CICERO AND OLD AGE.—Nothing can be more void of foundation than to assert that old age necessarily disqualifies a man from engaging in the great affairs of the world. As well might it be affirmed that the pilot is totally useless and unengaged in the business of the ship, because, while the rest of the crew are more actively employed in their respective departments, he sits quietly at the helm and directs its motions. If in the great scenes of business an old man cannot perform a part which requires the force and energy of vigorous years, he can act, however, in a nobler and more important character. It is not by exertions of corporeal strength and activity that the momentous affairs of State are conducted; it is by cool deliberation, by prudent counsel and by that authoritative influence which ever attends on public esteem—qualifications which are usually strengthened and improved by increase of years. The truth is, if abilities of these latter kind were not the peculiar attributes of old age, our wise ancestors would not surely have distinguished the supreme council of the State by the appellation of the *Senate*. The Lacedemonians, for the same reason, gave to the first magistrates in their commonwealth the title of *elders;* and in fact they are always chosen out of that class of men.

LOCUSTS IN CHINA.—In China where locusts are wont to ravage the country, the authorities, whether civil or military, are held responsible for the stamping out of these insects as soon as their appearance has been reported. They are required to summon a large body of men, and at once surround and destroy the locusts; the expense of the maintenance of the men and compensation for the crops trodden down during the chase being supplied by the provincial treasury. Should the authorities succeed in stamping out the locusts within a limited time their services are favorably reported to the Emperor; but should they fail, and the locusts spread and do damage, they are liable to be deprived of their posts, arrested and handed over to the proper board for punishment. A certain sum per bushel is paid to the peasants bringing in unwinged locusts, and half that sum when the locusts are able to fly, while compensation is given for crops trodden down in the chase. The locusts are swept with besoms into trenches dug at the sides of the corn-field, in which a vigorous fire is kept up. The best time to capture locusts is when they are feeding at dawn of day, when, their bodies being heavy with dew and their wings wet, they are unable to jump or fly.

CHRISTIANITY refuses to be sectarian at all. How then, it may be asked, do existing divisions comport with it? They arise, under the providence of God, out of the diversity of human opinions. Only these denominations ought not to hate one another, but they ought to plant themselves on the one common ground, Christ, and recognize each other there. The one Christ can have but one doctrine and one church. But under the hands of men Christianity disintegrates into parties. From this arises the necessity of our choosing that party which seems to us the purest and most Christian. Parties were unavoidable. God suffered them that they might become instrumental in exciting Christians to greater zeal, to mutual purification, and to the exercise of kindly forbearance toward each other.—*Heubner.*

IF THE wicked flourish and thou suffer, be not discouraged. They are fatted for destruction; thou art dieted for health.—*Fuller.*

Religious Intelligence.

THE tyrant who rules the Zenanas in India is the mother-in-law, and she often proves to be a stone wall against the gospel efforts of Christian visitors.

THE First Presbyterian church of Louisville, Rev. S. R. Wilson, D. D., pastor, has withdrawn from the Louisville presbytery, because of the reprimand administered a short time since by the presbytery to Dr. Wilson.

REV. DR. MULLENS, the secretary of the London Society, having completed his important visitation to the Madagascar churches, left Antananarivo July 21, and reached London, *via* Aden, September 21, in good health.

MRS. REV. OLYMPIA BROWN WILLIS and her Universalist flock at Bridgeport, Connecticut, are not on the pleasantest terms. Some of the people think she tries to lord it over God's heritage, and she thinks equally bad things of some of them.

THE labors of Rev. Mr. Shauffler, the missionary of the American Board at Brunn, Moravia, are meeting with marked encouragement. Special interest is manifested by the children, who flock into his dwelling to receive tracts and to hear Bible stories, which are entirely new to them.

WE HAVE three of the late Wesleyan *Missionary Notices* before us, in which they acknowledge the receipt of above $40,000 from twenty different persons, an average of $2,000 each. There are notices also of legacies to be received, amounting to $492. Receipts from juvenile associations during the same three months are acknowledged, amounting to $191.

A CORRESPONDENT of the *Evangelist* writes to that journal that of the 111 Presbyterian churches erected on Manhattan Island since its first settlement only 46 are now used as places of worship. In many instances the congregations have disbanded. There are now on the island 15,494 Presbyterian communicants, showing a Presbyterian population of from 50,000 to 60,000.

THE New York Bible Society report that during the month of October 3,713 families in the city were visited, and 653 Bibles or Testaments distributed among them by gift or sale; 237 vessels lying in the harbor were supplied with 2,832 Bibles or Testaments in different languages; and 2033 Bibles or Testaments were distributed among 14,200 emigrants landed at Castle Garden.

AT A RECENT church congress held in England the Rev. Canon Ashwell said that it is "a common thing to see in a certain church paper a page of advertisements horrible and disgraceful in the last degree." As a proof he stated in one issue of the paper the following inducements were held out to purchasers: "A living where the population was scanty; a living within a four shilling and sixpenny mile of London; a living near a yachting station; a living with a rookery in the garden; a living with the incumbent nearly eighty."

THERE are 25 tribes in the Indian Territory, with a population of 70,000. Many of these people are said to be educated and wealthy, and all are trying to become civilized. Among the Creeks, who number about 15,000, there are 3 missions, 2,050 members, 404 Sunday school scholars, and $14,258 is spent yearly for educational purposes. The Cherokees, of whom there are 17,000, have 2,000 pupils in their schools; 2,000 of the tribe are church members. The Choctaws have 50 day schools. Their chief, Ross, is a graduate of Princeton College.

BARNABAS ROOT, a native African who was brought to this country by the American Missionary Association, and educated at Galesburg and Chicago, was ordained as a missionary, a few weeks ago, at the Broadway Tabernacle church. The sermon was preached by Dr. Taylor from the appropriate text in Mark v, 19: "Go home to thy friends and tell them how great things the Lord hath done for thee." Mr. Root, who is a man of fine intellect and good scholarship, is to return to his own country, and will labor under the auspices of the American Missionary Association in the Mendi mission.

AT THE recent meeting of the English Wesleyan Missionary Society the following interesting facts were given in regard to China missions: The first mission was started by the London Missionary Society in 1807. Thirty societies are now engaged in China, of which 11 are American and 4 German. There are 196 foreign missionaries, 28 native ministers, 648 native agents and 10,000 church members. The missions which are on or near the seaboard extend from Kalgan, in Manchuria, on the northern frontier, to Canton, in the south. The chief Wesleyan inland mission is at Hankow. Nine inland provinces, containing a population of 180,000,000, have no Protestant missionaries.

THE September number of the *Free Church Record* gives much of its space to revival intelligence. The interest at Lovedale, South Africa, continues. Various denominations have united in the work. In the course of three weeks of special services on every evening a large number of young people, chiefly connected with the Lovedale Institution, have accepted Christ. In Calcutta the revival continues, and united services in the Bengali language have been instituted. At Madras, where there has been much spiritual deadness among professed Christians, Mrs. Taylor's labors have resulted in about 300 conversions. The old-fashioned Methodist protracted meeting has gathered in crowds, night after night, from six to ten o'clock.

AT THE late Wesleyan Conference, Camborne, England, Rev. W. Dare, who some time since visited the Fiji Islands, said: "I was taking tea with the Wesleyan missionary and his wife in the lone island of Kandavu, in the midst of 10,000 of these Fijians. As we were at tea the bell rang. The missionary said: 'That is the signal for family worship. Now listen; you will hear the drums beat,' and immediately they began to echo to each other round the shores of that southern sea. 'There are 10,000 people on this island,' said he, 'and I do not know of a single house in which there will not now be family prayer.'" Forty years ago the Fiji Islanders were cannibals; now the Wesleyans have 25,000 members meeting in class, 2,000 day schools, 900 catechumens, 2,000 Sunday schools, with 53,000 scholars, 53 native assistant missionaries, 1,000 local preachers, while upward of 100,000 persons sit under their ministry.

A MEETING in connection with the University of the South was held in October in the Church of the Transfiguration, Fifth avenue and Twenty-ninth street, New York. When the war came the University lost all its property except its land on the summit of Cumberland mountain. Nevertheless, after the war, in September of 1868, a beginning was made with nine students and three instructors. Now it numbers 250 students and 18 professors. It is the church school of the Southern dioceses, and has never received any aid of any consequence from the North. Its chief need now is a permanent endowment fund for the erection of buildings, the foundation of professorships, and like purposes. Bishop Potter, Bishop Quintard, of Tennessee, Bishop Littlejohn, Dr. John Cotton Smith and other clergymen delivered addresses, and a committee of clergy and laity was appointed to present the claims of the University to the church at large.

WHILE we expect, says the *Independent*, to give a review of the year's work of the American Board when we shall have received the annual report, a few notes drawn from the "General Survey," already published, will be of interest to our readers. Upon the whole, the work has made more than the average advance during the last year. There are 26 more churches, and about 1,000 communicants have been added to the rolls. The foreign missionary force has received a net increase of 24, so that the missions are in better working order than for many years. Drawbacks have been the fearful famine in Asia Minor, the murder of Mr. Stephens in Mexico and the temporary check of the work there through Romish intimidation, the intrusion of High Church Episcopalians into the Mahratta field, the attempt to hinder the circulation of the Scriptures in Turkish, and to prevent Mohammedans from becoming Christians, and the financial embarrassment at home. The centers of special interest have been the Japan mission, where two churches have been organized. The one at Kobe, with 15 members, supports preaching at 9 places outside of the city, and 7 of its 9 male members are preparing to become preachers. Seven hospitals, under the supervision of Dr. Berry, have been supported by the natives. The Micronesian mission, where remarkable success has attended the gospel on Ponape and Pinelap. The missions to Romish countries show only preparatory results. The venerable Dr. Shauffler gives a very encouraging report of prospects in Moravia and Bohemia. To the work of education the board has given the labors of 25 ordained missionaries, 60 women and several missionary wives, and about $90,000 a year. The supply of Christian literature has cost, in addition to the grants of the Bible and Tract Societies, $20,376. The medical work and the labors of women among women are developing to a gratifying extent. Of the 106 native pastors one-half are entirely supported by their congregations and the rest partially. These contributions have largely stimulated the activity of the native church. Through the agency of the board the gospel is being preached in 21 different languages.

THE London *Missionary Chronicle* gives an account of Rev. Mr. Murray's visit to the station of the New Guinea mission in the early spring of the present year. Sailing from Cape York, Australia, the point from which Mr. Murray superintends the labors of the Polynesian teachers, he first called at Port Moresby, on the New Guinea mainland, where four teachers and their wives had been left at the previous visit. Mr. Murray found the teachers in good health and kindly treated by the natives. The services were held in the cocoanut groves of the two villages at Port Moresby. They were well attended, and the word was received with deep interest. The story of Christ's death, and especially of his resurrection, impressed a people who mourn with unusual affection over their departed children. Their religious views are vague and childish. They believe that two of their chiefs made the earth, sky, sea and man. They suppose that the souls of the dead pass to a land beyond their farthest cape, and in course of time return and inhabit other human bodies. The first white men they saw appeared to them to emerge from the sky, and again to pass into it, as they know of no other country except their own. Polygamy is not practiced among them, and infanticide and cannibalism are unknown. While the women have the heaviest work to perform, they show more independence than is the case with their less favored sisters among the dark races. Mr. Murray received favorable accounts of villages fifty miles inland, some of whose people had visited the coast recently and had requested teachers. A new station was opened at Hanuabada, on the coast, fifteen miles west of Port Moresby. On his return the superintendent visited the five inland stations. He found the teachers all doing well. They could report no decided conversions as yet; but the population of the islands are attentive to the gospel, observe the Sabbath, clothe themselves decently, and show their teachers many evidences of affection. The Lesson Leaf is eagerly studied, and its mysteries imparted by the more to the less advanced. Now that the re-enforcements from Europe have arrived and the little steamer Ellengowan has reached Cape York this very hopeful work among a hitherto unknown people will be carried on with increasing energy.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the Advocate, including postage, will hereafter be as follows, viz:

One year	$2 50
Six months	1 50
Three months	80

The Subscription Price of the Advocate has been One Dollar Per Year to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keepers, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

Look Out for Acknowledgments.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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Christmas.

It is impossible for mortal man now to tell the exact date of the Savior's birth. We believe that it has been assigned by differing authorities to almost every day in the year. The probabilities are greatly against the conjecture that it took place in the winter. As every one has an equal right to his opinion about the matter, we would, for ourselves, fix it some time in the spring, when the air of Palestine is most balmy, and when the verdure is most fragrant and luxurious. It was meet that he who came to give life to the world, and to freshen and beautify the earth, should be born amidst opening flowers, and the upspringing and resurrection of the withered and dead herbage. It was a season when the birds sang, as well as the angels, and when the world of nature was in completest accord with the coming of the Sun of righteousness. As to the year, which we are told was fixed by the abbot Dionysius Exignus in the sixth century, there seems to be good ground for the assertion that the common era is more than four years too late. The venerable Bede first used it in historical works some time in the eighth century, and we suppose this *Anno Domini* will be continued until the Lord "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

It matters little, however, about the day or the exact year. About eighteen hundred and seventy-four years ago Christ, the Lord, was born. There is no dispute about the fact, though there has been abundant controversy concerning the nature of this wonderful child. Our Christian readers, and the Christian world in general, are content to take the history as it stands in the gospels, and to follow the simple shepherds, as the first visitors and worshipers, to the manger where the child Jesus was. They can, with them, hear the angel and the multitude of the heavenly host, as the strains of praise, seemingly falling from the stars in showers of surpassing sweetness and melody, vibrate through the still night air: "Glory to God in the highest, and on earth peace, good will toward men." They will also be in full sympathy with the learned and devout Magi who came from far-off Persia, moved to seek this promised King of the Jew, by the appearance of his star.

A long, long journey it was—a thousand miles at least. They may have been acquainted with Balaam's sublime prediction: "I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a scepter shall rise out of Israel." They had sufficient reasons for starting, they saw the star when they reached Babylon—"his star in the east"—and then, after crossing the broad regions stretching to Jerusalem, the same marvelous luminary appears again—"the star which they saw in the east" goes before them, "till it came and stood over where the young child was." After the tedious and toilsome travel, occupying months of time, we can well believe "when they saw the star they rejoiced with exceeding great joy." Divinely guided, they found the child. How the scene impressed them we are left to imagine only in part. "And when they were come into the house they saw the young child with Mary, his mother, and fell down and worshiped him; and when they had opened their treasures, they presented unto him gifts—gold and frankincense and myrrh." They worshiped *him*, not *them*; they presented unto *him* gifts, not unto *them*. The child was perhaps in Mary's arms, and both were in the picture, as their eyes fell upon it, even as Raphael painted it—Mary and Jesus, the young and blessed mother, and the infant Savior. The worship and the gifts might have been equivocal, as embracing both, but the distinction is clear and sharp. Here, if anywhere, and by these Gentile star-gazers, we might look for the worship of the mother along with the child. Wisely and carefully guarded is this act of homage. There is no shadow of mariolatry here. The wise men from "the far east" were better taught of God. It is perhaps well to think of this, even on Christmas day, in connection with the papal dogma of the immaculate conception, and the worship which papists bestow upon the mother of Jesus. If we follow the example of the wise men we shall at least be kept from the sin of idolatry.

The time, however astray in its chronology, calls our attention to these circumstances of the nativity, the lowly manger, the humble surroundings of the kingly child. It was so ordered of God, and the poor of this world, and those who are straitened in their fortunes—sorrowing, anxious mothers, and infants born to the hard heritage of poverty—have a peculiar and comforting proprietorship in this wonderful birth. The joyous beams pour their fullest warmth and light into the homes of the poor, and the splendors of the advent fall with richest effulgence upon the lot of indigence and misfortune. "For, behold, I bring you good tidings of great joy, which shall be to all the people." If we will have it as an anniversary, let it be a universal jubilee. Let all be glad on this Christmas festival. Let the poor and the rich rejoice in the common salvation. Let the children sing, and be made happier on this than on all other days. And let it be the care and charge of those who have the means to minister to the destitute and afflicted.

The very name of the day should check frivolity and dissipation, and repress all tendency to profane and sensual indulgence. It is not a day of obligation, but, if observed at all, it should have a decidedly religious recognition. Shame it is to the professed followers of Christ if they run to excess of riot, and bring reproach upon the church by sinful pleasures and diversions. It is a hideous and monstrous perversion to indulge in the revelings of wine and dance, as if the day gave a dispensation from the ordinary restraints of temperance and sobriety. In the season, so strangely given up to worldly pleasures, it behooves the friends of Christ to be more than ever careful to keep themselves "blameless and harmless, the sons of God without rebuke."

Alabama Conference.

The missionary anniversary of the Alabama Conference was held on Saturday night, as usual. The Methodist and Baptist churches were both filled. Prof. Price, of Huntsville, and Dr. McFerrin delivered addresses at the Methodist church, and Bishop Doggett and Rev. S. P. Richardson at the Baptist church, the collections in both churches amounting in all to about $500. The collections for missions this year will hardly exceed $1,500. This is, we believe, considerably more than last year.

On Sunday the pulpits of the Methodist, Baptist and Presbyterian churches had three sermons each, and good congregations attending. The great congregation was, of course, at the Methodist church at eleven o'clock, where Bishop Doggett preached. We could not hear it, but we heard of it. The people of Opelika go to church. For a place of its size it is an example in this respect.

We regretted the necessity of leaving Opelika before the adjournment, but we carried away with us the pleasantest recollections of this noble Conference. They have a fine field, somewhat depressed just now and impoverished, but with abundant promise for the future; and they have a grand body of young and middle-aged men to cultivate it. The field is indeed white to harvest, and the laborers are able and abundant. May they have a rich return this year—the new Conference year.

Mississippi Conference.

Leaving Opelika on Monday morning some time before daylight, we reached Hazlehurst on Tuesday evening at sundown, and are soon at home under the hospitable roof of Dr. G. W. Purnell. The doctor and wife, and Mrs. Purnell's mother, Mrs. Selby, were old New Orleans friends, and we were right glad to gather up and brighten the links in the memories of other years.

Wednesday morning, December 16, opens gloomily with a cold rain, but the Bishop and a large number of the preachers and laymen are in their places. The sessions are held in the courthouse—a spacious and comfortable room, well warmed, and conveniently supplied with desks, and with committee-rooms at hand.

Bishop Paine appears in excellent health, and goes through the labors of the chair and cabinet with no sign of weariness. He presides admirably, and, as he stands before us addressing the class to be received into full connection, he impresses us as one of the finest embodiments Christian dignity and manhood that we have ever looked upon. He seems at least ten years younger than he is, and the twenty years or more that have passed since we first saw him in Conference have dealt very kindly with him. May a good Providence spare him to the church for many years.

The preachers are generally well, and have been fed and clothed surprisingly well, considering the straitness of the times. We believe that none have died during the year. Revivals have prevailed throughout the Conference, and the statistics will probably show a large increase in the membership. In the passage of character every man is required to read the complete statistics of his charge before he retires, with the privilege of explaining any apparent deficiencies—a very fair way of exhibiting what has been done, and affording such light as the Bishop and presiding elders know well how to improve and apply. Judging from these reports, as we catch them on the wing, the preachers have generally done faithful work, and have accomplished much this year. Hard work and moderate compensation financially is the reflection which continually comes to mind. Who will ever know the labor and sacrifices of these devoted men, and the faith and patience with which they have toiled to spread the gospel throughout this land? "Though poor, yet making many rich." God will reward them in that day.

The committee on temperance presented an excellent report in the main, and which, after some modifications and a lively but brief discussion, was adopted. The Conference has resolved to preach on the subject and to mind the old rule; the traffic is also condemned in strong terms. As the business proceeds we observe that there is carefulness about the admittance and continuance of non-effective men. The Conference fund, which goes to the support of the widows, orphans and worn-out preachers, is thus guarded. Every man's Conference relation ultimately tends in this direction, and justice to the old and effective laborers demands vigilance. The people must be assured that the money collected reaches only those who by their faithful services are entitled to it. The candidates for admission on trial at this writing have not yet been announced, but we are informed that a large and promising class of from twelve to fifteen have come up. The vote on the new rule on temperance was: Yeas, 30; nays, 75.

The Ministerial Educational Association held its annual meeting on Friday night. The audience was large, and was addressed by W. L. Nugent, Esq., Rev. H. F. Johnson and Rev. Benjamin Jones. Twelve hundred dollars was subscribed. The object of the association is to aid in the education of young men who are preparing for the ministry. The association is doing good, and meets with much encouragement. The roll of superannuates was before the Conference on Saturday morning. Among them are the names of Andrew Day, for forty years in the work; John G. Jones, who enters upon his fiftieth year in the ministry, and whose character was passed by a rising vote; Thomas Clinton, who was in the fluorant saddle, and a cotemporary of Bishop Paine in 1819; Barnabas Pipkin, in Mississippi since 1816.

The venerable J. G. Jones addressed the Conference at some length. He was seventy years old in August last, joined the Methodist Episcopal Church in 1821, was converted in 1822, admitted into the traveling connection, on trial, December 24, 1824, and has been in the Mississippi Conference since that time. He always wanted a big work. Methodism has advanced—better now than in his early ministry, more and more prosperous, and the Conference of to-day looked better than it ever did. He was one of the happiest old men in the world—now on the verge of life, looking forward to his change, and more than ever persuaded of the soundness of Methodist doctrines. After the Conference had sung

"Together let us sweetly live,"

Bishop Paine followed with some impressive observations, exhorting the preachers to follow in the footsteps of the fathers, to be faithful to the Methodism which they had received in trust, and to hand down the heritage unimpaired to posterity. By resolution Bro. Jones was requested to deliver a semi-centennial sermon before the Conference at its next session.

The report of the committee on the state of the church, presented and read by W. L. C. Hunnicutt, was a fine document, exhibiting healthy growth in the church—over twenty thousand members, the ministry better supported, larger collections for missions, and more Sunday schools than last year. After the reading of the report the Conference rose and sung the doxology,

"Praise God from whom all blessings flow,"

and united in prayer.

We learn that about $1,750 have been collected for missions this year, which pays about eighty-six per cent. on the appropriations.

We left Hazlehurst on Monday evening, December 21. The weather being inclement on Saturday night, the missionary anniversary was held on Sunday night. Colonel William L. Nugent, Rev. W. E. M. Linfield and Rev. Harvey Johnson delivered addresses. The collection amounted to $155.25. On Sunday morning at eleven A. M. there was preaching by members of the Conference in the Baptist and Presbyterian churches. Bishop Paine delivered a most delightful and instructive sermon, full of unction and power, at the Methodist church, to a house literally full and overflowing, after which the following deacons were ordained: John W. Ellison, James W. McLaurin, Thomas Bascom Holloman, traveling; Henry A. Henrickson, Archibald White, William J. Ball, Robert W. Burton, William Nailor, colored, local.

After the three o'clock sermon the following elders were ordained: Robert D. Norsworthy, Daniel G. W. Ellis, Thomas B. Walden, Hiram R. Singleton, traveling; William Hoover, John L. Vinson, local. The session of Monday morning was taken up with the completion of the twentieth question, and the reception of reports. Two venerable and respected members of the Conference, James Shanks and Joseph Nicholson, for the first time in their long career, passed from the effective list, and were granted a superannuated relation. Much to the regret of the whole Conference, Rev. G. W. Chatfield was constrained to ask for a location. The finance committee, through its able chairman, Colonel W. L. Nugent, made a clear and capital report. Collected for Bishops, $1,317.15, being $437 more than the apportionment. For widows, orphans and superannuates, collected, $1,950, leaving a considerable deficiency on their claims. $2,60 is the amount estimated to meet the claims on this fund for the ensuing year. The next Conference is to meet at Canton, Mississippi. To Rev. W. E. M. Linfield, Dr. Benjamin H. Catching and their assistants, the Conference is much indebted for complete arrangements, and for an abundant and hospitable entertainment.

Hazlehurst is a pleasant and rather prosperous town of fifteen hundred inhabitants, on the railroad, forty miles below Jackson, Mississippi. It has grown up pretty much since the war, and is still growing. The Conference is being well entertained, and its daily sessions are largely attended.

Death of Rev. Jefferson Hamilton, D. D.

We called on Dr. Hamilton at his room in Opelika on Saturday, the twelfth, and found him apparently improving. On Sunday we learned that he was no worse. Leaving for Hazlehurst, Mississippi, the seat of the Mississippi Conference, on Monday before day, we heard nothing further until the news of his death reached us on Thursday last. Up to the time of going to press we have no information beyond what is contained in the following from the Opelika *Times* of December 17. It will be seen that his death occurred on Wednesday, the sixteenth.

It becomes our painful duty to announce the death of Rev. Jefferson Hamilton, of Mobile, which occurred in this city yesterday about one o'clock.

His death was not unexpected, for he had been dangerously ill for several days since his arrival in attendance upon the Alabama Conference.

It is a somewhat remarkable coincidence that his death should occur at the same time of the announcement of his appointment for continued service in the church in which he has so long and faithfully served, and which he has adorned with every Christian virtue for the last thirty years.

But his labors are at an end, and he has gone to reap the reward of the just and faithful, in that land where sorrow is unknown. From earthly care and trouble, which is the lot of all, he is translated to the region of eternal bliss, to enjoy, without ceasing, the fruits of a life well spent in the service of his Master.

The hearts of his co-laborers are awakened in deepest sympathy over this afflicting calamity, and the church and country will mourn the loss of this truly good and Christian man.

From Mexico.

City of Mexico, Nov. 16, 1871.

Mr. Editor: It was only by the last American mails, twenty days ago, that I received, through the Nashville *Advocate*, a notice of the times and places of the Conference sessions. When Bishop Keener was absent in September and October, I had not the satisfaction of knowing *where* he was, and so my spirit visitations hovered on tired wings over a region of probabilities. Although the *General Conference Daily* was mailed to me regularly by our dear Bishop himself, I received only nine of the twenty-three or four copies. So I remain in blissful (?) ignorance of much that was done. I mention these things that you may appreciate one of our great deprivations in Mexico. The non-reception of the church papers has been a trial. But in the midst of deprivations there is always relief in the consciousness of duty done. We are ever disposed to imagine ourselves worse off than others, to magnify our little trials, and lose sight of the fact that the only true life is a life of sacrifice, in one form or another. Still, not to wander too far from the text, the *Advocate* forms a living link in our Methodism. How much of life there is in it can be known only by those who are deprived of it. Thanks to the continued efforts of Bishop Keener, the friend *par excellence* of Mexico and her missionaries, the future promises better things. By the mail referred to I received one copy of the Nashville, and a package, running through September, of the New Orleans Advocate. A few days subsequently the Hon. J. W. Foster, United States minister, sent me several numbers of the Nashville, one as late as the tenth of October. So you see I am now only about one month behind times. The wonderful records of thirty days or more are to come, but think how we will enjoy the feast! Hunger gives a good and honest appetite.

I leave you to imagine with what almost childish eagerness I devoured my papers—the New Orleans especially. First there was a hurried, impatient glance through each copy, without respect to dates. This was followed by a less rapid "going through," more in their order. Then a third more deliberate, home-like reading of everything in its place. And fourthly, a rereading of all, even the Child's Corner, for I felt almost a very child in my gladness. What a sweet, peaceful face these papers had for me! How I weighed their words and treasured their counsels!

Rejoice with us that we have a line of steamers direct to New Orleans. The Alexandres, of New York, have put on, I am told, splendid boats. Including the stoppings at Tampico and Tuxpan, the passage is five days; fare, $50 gold. By this arrangement we do not get mails any oftener, but in seven days from New Orleans, five to Vera Cruz, and two to Mexico. The traveler to Mexico, in addition to the pleasure of a visit to Tuxpan and Tampico, is saved a long sea voyage and disagreeable call at Havana. There is now no necessity for the annoyance and expense of a passport. I almost fear our fortune is too good to last. Will not your merchants make a combined effort for the Mexican trade? It is immensely valuable, and will increase every day. Every class of New Orleans business is interested in keeping up this line. If a want of enterprise permits this opportunity to go unimproved, it will not return soon.

I feel that I was particularly fortunate in getting the September numbers of the Advocate, containing, as they do, such gracious accounts of still more gracious revivals. Dr. Haygood and other brethren had in their letters partially prepared me for the good news. But, behold, the half had not been told. You cannot conceive how those figures of one week's conversions, copied by you from the Baltimore *Episcopal Methodist*, have grown and magnified under my fixed gaze. Three thousand souls born in one week! What a grand work! Who can estimate the results of that week's labor? What throbs of joy for angel hearts! What strains of praise for heaven's courts!

Do you suppose you had a single reader to whom those figures brought more real comfort? I trow not. I claim a high premium on my enjoyment of such things. Remember that I have not heard a revival song, sermon or the glad shout of a new-born soul for nearly one year. Those mighty circles and wonderful eddies of religious intercourse have not been for me. Imagine yourself thus shut up, supplies cut off, and allow me my premium.

Yet great as those figures are—pregnant with the mightiest results—might they not have been greater? Did each preacher, did each member, do his or her duty? This question will come to us all in the great day. Seeing then the value of a soul by the joys of life and the sorrows of death, its significance will be appreciated. May our God help us. "The night cometh."

I am not complaining, my dear brother, that so little, but rejoicing that so much has been done. How you had such a revival spirit since the war? I think not.

Another question: Has the church in this time, ever been so moved in the direction of foreign missions in the past year? All can and answer, with emphasis: No. That so little has been accomplished yet—though we are so far benefited both privilege and obligation—there is a perceptible movement along the lines. While we yet speak he answers. One can easily connect cause and effect. The promise is to the man, to the people, who obey his commandments. If we are to believe God's word, a missionary spirit is the absolute prerequisite to the life of the church. It is one of the vital chords connecting us with his beneficiation. The apostles were not to remain in Jerusalem until all of their own people were converted, but to "go into all the world and preach the gospel to every creature." The reflex influence of their missionary work was much greater than its direct effort. So to the church a dual blessing awaits missionary zeal. Without it a church may have a name to live, but The name is all. It will in fact be dead.

I see a growing missionary spirit in the wonderful revivals prevailing. Besides, I have before me occular demonstration in the great work inaugurated in Mexico. In addition I have private letters, coming by every mail, full of such assurances—full of the warmest sympathy. Just now especially do I think of a most comforting, brotherly letter by the last packet from Dr. Haygood. He has no idea what a work he did in that letter. Please tell him so. *Puede procurara otro rez.* In connection with the good people of Oxford, Georgia, and the board of Emory College the doctor did a good work for Mexico. In behalf of Mexico I return thanks. In the same matter we have encouraging responses from Centenary, through Dr. Andrews, Greensboro, through Dr. Hamilton, and Bro. Brown, of Woodville, Mississippi, previously reported. We have provision made for six young men who will finish their education in English and Methodism in the midst, returning to us, we hope, to pray, full of faith and the Holy Ghost, to do a mighty work for their own people in the years to come. The outlook is indeed promising.

Perhaps from a lack of faith it does not appear to be the time when a "nation shall be born in a day." It seems that our policy is to go slowly. We cannot keep pace with our desires. The tired feet lag behind the wish of the soul. We must work on, steadily, persistently, work on—sow with a diligent hand and wait patiently for the harvest. Nature gives us a valuable lesson in this direction. If we are only faithful to our trusts God will take care of the results.

As I have already said, the outlook is promising. The way is still opening. The door has stood wide open for years. Only as the light increases we see it the more plainly. Opportunities for the purchase of property and the organization of congregations and schools are increasing daily. The work lies among the poorer classes, who are unable to help themselves or us in moneyed contributions. *The numbers brought under instruction can be measured only by missionary contributions.* What can be done with our present appropriation. The demands of the field, however, are far, far beyond it. It is painful to see the hungry and naked around you with no means to feed or clothe.

We will trust in our God, and live to see an empire won to Christ.

The fact that Protestantism has open sympathy and patronage from the humble classes has been frequently mentioned. The higher classes, if not real or nominal Catholics, are nothing religiously. I am persuaded that these last-named are largely in the majority. Some few attend Protestant service, and a few of the men go to Catholic worship. There is no question but that there are many who would gladly see Protestantism succeed. They understand the value of religious liberty. They need not be told that with the success of evangelical Christianity will be inaugurated an era of progress and prosperity. But to the present we find none willing to risk fortune, reputation or business by an open, practical avowal of their sentiments. There are many foreigners in the city who, though thorough Protestants, yet for the reason above given stand aloof. An intelligent, excellent business man said to me not long since: "My great desire is to get my family away—home—that I may educate my children. I dare not permit them to attend a Protestant school, nor dare I attend Protestant worship. I have necessary business relations with Catholics, and for me to be seen visiting your church would be to break me up." Of course I could not sympathize with such a view or with such practice. I have replied "that a man's life consisteth not in the abundance of the things which he possesseth."

It is hard to make such a report from Mexico. The spiritual atmosphere, like the natural, is rare and pure. This was not the first time I had listened to this story. It is a well-accepted fact here. Protestantism is as yet a poor and feeble thing in Mexico. So it was in the days of our Savior, when unlearned fishermen were the preachers, and the hungry and ragged multitudes were followers. We look for better things. Will the church be true to her trust?

Joel T. Da

Died, at the residence of his son, Rev. John Wilkinson, Baton Rouge, Louisiana, on Wednesday, the 13th instant, Mrs. Mary Wilkinson, in the eighty-three years.

For some reason the sixth day's proceedings of the Alabama Conference have not come to hand.

Truth is truth, though all forsake it—it still remains the same, and its own excellency recommend it, even though the conduct of its professors does not.

A GRECIAN LEGEND.—When Bacchus was a boy, he journeyed through Hellas to go to Naxia; as the way was very long, he grew tired, and sat down upon a stone to rest. As he sat there, with his eyes upon the ground, he saw a little plant spring up between his feet, and was so much pleased with it that he determined to take it with him and plant it in Naxia. He took it up and carried it away with him; but, as the sun was very hot, he feared it might wither before he reached his destination. He found a bird's skeleton, into which he thrust it, and went on. But in his hand the plant sprouted so fast that it started out of the bones above and below. This gave him fresh fear of its withering, and he cast about for a remedy. He found a lion's bone which was thicker than the bird's skeleton, and he stuck the skeleton, with the plant in it, into the bone of the lion. Ere long, however, the plant grew out of the lion's bone likewise. Then he found the bone of an ass, larger still than that of the lion; so he put the lion's, containing the bird's skeleton and the plant, into the ass' bone, and thus he made his way to Naxia. When about to set the plant he found that the roots had intwined themselves around the bird's skeleton, and the lion's bone and the ass' bone; and as he could not take it out without damaging the roots, he planted it as it was, and it came up speedily, and bore, to his great joy, the most delicious grapes, from which he made the first wine, and gave it to men to drink. But behold a miracle! When men first drank of it they sang like birds; next, after drinking a little more, they became vigorous and gallant like lion's; but when they drank more still they began to behave like asses.

THE SABBATH SCHOOL.—At a late Sabbath school convention in Connecticut Rev. Henry Clay Trumbull, in reply to various questions that were asked, urged that there be but one regular preaching service on the Sabbath, and also gave in substance the following practical answers:

A Sabbath school should not be held immediately after the morning sermon. These two services, coming so close to each other, would overlap and crowd out each other. The Sabbath school ought to be the Bible school for the whole church, and as such is worthy of a distinct and separate service, and should not be a mere addition to some other service. There is great need of quiet rest and refreshment after the morning service, so that Sunday school teachers and scholars can come fresh to the study of the Bible. There ought not to be held any other service at the hour of the Sabbath school. The whole strength of the church is needed just as much in the study of the Bible at Sabbath school as in the preaching service. Any other plan than this divorces the children from the parents in the work and benefits of the church.

A COAL DEALER in Portland, Maine, recently sued a delinquent customer for a balance due for coal delivered. The defendant proved that the coal was weighed by one of the employes of the dealer, and not by a sworn weigher of coal. The Superior Court of the State thereupon ruled that plaintiff could not recover, as the Maine statutes provide that the seller shall not maintain a suit for the price of coal unless he had caused the same to be weighed by a sworn weigher and delivered a certificate of the weight to the buyer before beginning suit.

OUTWARD prosperity cannot create inward tranquillity.

MARRIED.

NEPHLER—BEHERNS.—At the residence of the bride's father, November 26, 1874, by Rev. Robert B. Bowler, Mr. Abner T. Nephler to Miss E. Pauline Beherns, all of East Baton Rouge parish, Louisiana.

OENHAM—BELL.—At the residence of Mr. David Simmons, Hinds county, Mississippi, by Rev. C. Parish, December 9, 1874, Mr. George M. Denham to Miss Louisa Bell, adopted daughter of David Simmons.

MOORE—SPARKMAN.—December 9, 1874, at the residence of the bride's father, Rev. B. Sparkman, near Good Hope, Mississippi, by Rev. Irvin Miller, Mr. S. W. Moore to Miss Lou. Sparkman.

WARE—FORTUNE.—December 3, 1874, at the residence of the bride's father, near Walnut Grove, Mississippi, by Rev. Irvin Miller, Mr. E. B. Ware to Miss Ophelia J. Fortune.

CAMERON—PEAL.—January, 1874, at the residence of the bride's father, in Clarke county, Mississippi, by the Rev. G. M. Gilmore, Mr. Robert Cameron to Miss Nora Peal.

LYON—BARBER.—February 17, 1874, at the residence of the bride's father, in Clarke county, Mississippi, by the Rev. G. M. Gilmore, Mr. R. Lyon to Miss Sallie E. Barber.

LOGAN—McGOWAN.—April 8, 1874, at the residence of the bride's mother, in DeSoto, Clarke county, Mississippi, by the Rev. G. M. Gilmore, Mr. L. B. Logan to Miss M. M. McGowan.

McGOWAN—WINBURN.—November 25, 1874, at the residence of Mr. R. D. Weems, by the Rev. G. M. Gilmore, Mr. J. E. McGowan to Miss M. A. Winburn.

GABLE—PHILLIPS.—November 28, 1874, at the residence of the bride's father, Captain W. C. Phillips, in Clarke county, Mississippi, by the Rev. G. M. Gilmore, Mr. T. J. Gable to Miss Lydia A. Phillips.

KENNEDY—CUMMINGS.—In Algiers, New Orleans, December 13, 1874, by the Rev. Lewis A. Reed, Mr. George W. Kennedy and Mrs. Mary E. Cummings.

MR. GRISWOLD, of the firm of William H. Shepard & Co., manufacturers of the Patent Starch whose advertised in this issue, has just left on a business tour through Alabama, where we hope his success will be equal to the merits of his patent.

BLACK AND COLORED CLOTHS, Etc.—Mr. A. Geiger, 33 Chartres street, has a large and well-selected stock of black and colored cloths, cassimeres, doeskins, etc., suitable for tailors and dressmakers. All goods are sold at retail. Give him a call.

WATCHES, JEWELRY, SILVERWARE, Etc.—H. P. Buckley, No. 8 Camp street, can be implicitly relied upon in anything he sells and any work he does. He is honest, faithful and just. See his advertisement.

A GOOD family grocery is kept by Mr. William Hohe at No. 481 St. Charles street, corner of St. Mary. See his card elsewhere, and call, if convenient, and see for yourselves.

C. O. D. HAT STORE.—If you are in want of a good hat, at a reasonable price, call on J. U. Adams, 26 St. Charles street.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Dec. 10, 1874.

A—N W Ayer & Son, American Sunday School Union, J B A Abrens, George W Allison, T Y Abernathy, S L Alley.

B—George W Brown, Billings & Wheelock, J C Beck, W T Barnes $4, J H Barbee & Co, J Lane Borden, J S Burnham, D A Buie $2.50, Lemuel M Boyd, E R Bulley, Horace Bishop, W W Brooks 50 cents, N H Bradley & Son $10, J M Browne $1, C Bright, J H Brunner, Miss Elsie Binckwell, Mrs Thomas J Borden $2.

C—Critic Publishing Company, Charles W Chatfield, G W Charleton, Mrs Lela J Cunning, E F Cooper $8.50 Clark & Deval, G W Cruthirds Sr, P R Carll, Robert Carter & Bros, T Cameron 30 cents, Miss P L Church.

D—L D Dameron, Oliver Ditson & Co $21, Chas H Ditson & Co, R B Downer, Miss A F Davis $2.50, Robert A Davis, Louis Durr, H M DuBose.

E—C A Ellis, John R Enochs $1, W H Eason, Mrs Nannie H Elle $2, Mrs Mary H Evans, Mrs L B Elmer 50 cents.

F—S C Feemster, E N Freshman four letters $43.90, J W Fendley, Mrs Mattie A Fisher, John Flurry, Jesse Fulton $27.40, A J Fosler.

G—A J Guice, John C Gordy, Alexander Gillespie, Annie Grenade, G M Gilmore, John G Guice, John N Gordon, C C Glover $30, Mrs O Garner.

H—Mrs M A Hutchinson, S S Hothrook, H Hamilton, Mrs M A Howard $6.25, J Hickling & Co $11, Charles J Harris, R G Handford, John J Harper, Harney & Washington.

J—J Hayward Jones, H F Johnson, John A H Jones, A M Jones, T M Jones $4.

K—W A King, C H Kelly, Christian Keener $15, J C Keener, Leonard Kimball, S D Kelly $2, W R Kirk.

L—L B Ledlette $14.60, Lee, Shepard & Dillingham, Hugh R Lockett $1.50, Wm H Lyon $11.10, Erasmus Laird $3, J B Lippincott & Co, David Livingston $6, A C Loach, J J Lazenby, L Lewis, J T Lewis, Miss M E Levy.

M—W C Moss, T Moody, Mrs M L Moore $1, J E Mason three letters $9.40, E B Myers 50 cents, A H Moss, C McDonald $4, Hiram Martin $1, John Muze, O M Marsh $4, John P Morloh & Co, B A Martin $2, Irvin Miller, T J Miller.

N—Joseph D Newsom, R D Norsworthy $2, Mrs Sarah Y Nelson, J F Nelson $2.

O—James Ormond.

P—L Parker three letters, L Patterson $5.90, E W Pigot, F H Pennington $2, D F Porter, R V Pierce, Isham Paul $1.35, Mrs Malinda Y Parnelle, S M Pettengill & Co (New York) $21, A M Purdy, A J Potter $16 80, C Parish, John R Peebles, Ellis Phillips $1.50.

R—Warren Richards, A H Redford agent two letters, Robinson & Withers, A M Ragland, Rice & Whitaker, Uriah Riley, J M Reuss $77.97, F M Ragan, J H Rhodes, W A Ray $4.

S—S H Schroeder $100, S P Selberry $1, Mrs S M Smith, Sargent Sindley & Co, Scribner & Co, Mrs W D Smith $2, H L Smith, T L Stringfellow, Spencer Optical Manufacturing Company, J A Stebbins, Junius Singletary $2, Alexander Scarbrough, A G Stacy, St Louis Advertising and Publishing Company, J Shepard $1.70, E G Selman, H R Singleton, William Stephenson $5.

T—J H Teat, J S Tutrell $1, John W Tucker, Mrs John R Turner.

U—S H Upton.

V—Van Hibber & Co, J A Voe.

W—John M Williams, N H H Wilson, H Waldstein, George H Wells, Mrs Jennie Wimberly, Jenkins H Welch, John F Wynn, Nancy Wall, J L Winter $2, J C Welch, W H Watson $6.50, L F Whitten.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

ATTORNEY AT LAW.—A. L. Tucker, late of the parish of St. Mary, Louisiana, has settled in our city to practice his profession. His office is at 160 Common street. Mr. Tucker, with whom we have had the pleasure of an acquaintance for many years, is one of the ablest lawyers in the country, and a worthy and estimable citizen. Those who have use for an attorney, or seek legal advice, are assured that he is capable and attentive to business. See card in our advertising columns.

ROBERT E. LEE HAT STORE.—H. Larroussini, dealer in hats, and everything pertaining to his line of business, has chosen a most popular trade mark, but we believe that his goods will not throw any discredit upon the name. Call at the corner of Royal and St. Louis street if you wish to see a well-arranged and completely-assorted store.

GROCERIES, WHOLESALE AND RETAIL.—See advertisement of John McMains, Esq. who keeps up two large establishments for the convenience of his customers in the neighborhoods in which they are located, viz.: 372 and 374 Magazine street, opposite the Magazine market, and 40 Washington street.

MATTRESSES, HAIR, FEATHER AND MOSS.—The attention of families, steamboat owners, hotel-keepers, and all in need of mattresses made of moss, feathers or hair, is directed to the advertisement of T. R. Honor, No 230 Magazine street, in another column.

CHINA, EARTHEN AND GLASSWARE.—See advertisement of Francis Lauer, importer and dealer in the above-named articles, together with a large assortment of house-furnishing goods and useful articles. Call at 616 Magazine street and examine his stock.

FANCY AND STAPLE GROCERIES.—Michael Hackett, dealer in fancy and staple groceries, corner of Dryades and Thalia streets, calls attention, through our advertising columns, to his fresh and well-assorted stock. See advertisement and give him a call.

IN OUR COLUMNS of to-day will be found the advertisement of H. Fehsenfeld, No. 104 Canal street, dealer in millinery and fancy goods of every description. Mr. Fehsenfeld will give special attention to country orders.

THOSE who have not called at Messrs. Levy Bros., 540 Magazine street, can form no just idea of the extent and variety of their stock of dry goods. See their advertisement.

DR. WARRINGTON'S REMEDIES.—See his advertisement in another column.

BUSINESS NOTICES.

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $425, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $10, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blanchard's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de25 ly

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated shoulder-seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 ly

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mte New Orleans, La.

LADIES will find relief from their Headache, Costiveness, Swimming in the Head, Colic, Sour Stomach, Restlessness, etc., by taking Simmons' Liver Regulator.

Persons living in unhealthy localities may avoid all bilious attacks by taking a dose of Simmons' Liver Regulator occasionally to keep the Liver in healthy action. It should be used by all persons, old and young. It is not unpleasant, is a purely vegetable compound, is not injurious to the most delicate constitution, and will keep the Liver in healthy action. de24 1t

DR. TUTT'S EXPECTORANT.—The properties of this elegant preparation are demulcent, nutritive, balsamic, healing and soothing. It braces the nervous system, and produces pleasant and refreshing sleep. It exhilarates and relieves gloominess and depression. It is the most valuable Lung Balsam ever offered to sufferers from Pulmonary diseases. de17,3t

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons, druggist, New Orleans, La. de10 1y

DR. HUNTER

ON

THE TREATMENT

OF

The Lungs and Air Passages.

Theories in medicine, as in mechanics, are of little value until put into practice and found to be successful. But success cannot result from a false theory. It is therefore essential that our theories should be correct, and in strict accordance with scientific data.

Nature, which is only another name for scientific principles, should guide our thoughts and direct our hands—should suggest to us our theories, and dictate our practice, if we would attain success. This is true not only of medicine, but of all the arts of life. When we depart from nature we depart from the true principle. And the greater violence we do to natural laws, the more variable, uncertain and impossible of success will be all our efforts.

Impressed with these convictions, I made up my mind that the method of treating many diseases, and especially affections of the lungs and air passages as universally practiced, was at once a perversion of natural laws—a departure from the principles of direct and curative treatment laid down by medical authority for the cure of other classes of disease, and consequently ineffectual and impossible of accomplishing curative results.

There is nothing in the nature of affections of the lungs and air passages to render them incurable, any more than there is in any other diseases of the body. Disease of the lungs usually begins, as I have pointed out in the columns of the *Specialist*, by irritation set up in the membrane. This comes from cold or other causes. Inflammatory action follows. Ulceration supervenes and rapidly disorganizes and destroys an essential organ of life, if allowed to progress.

This is the ordinary form and course of lung disease. When taken in time such a disease is not considered by medical men incurable in other parts of the body. Why? Because they treat it by direct and effective means. They stop the irritation or inflammatory action; or, if it has gone on to ulceration, they cleanse the dead matter from the living, by the use of remedies which act both on the surface and surrounding parts where the disease is situated.

But in affections of the air passages, where the most delicate and impressible tissue of the whole body is found, this direct and natural practice has been utterly ignored. The stomach has been made the receptacle of medicines intended to act on the inner surface of the lungs. It has been nauseated, demoralized and paralyzed by medicines until it has been rendered incapable of doing its necessary work of digestion and assimilation. This in no way benefits the disease in the lungs, while it certainly adds to it impaired nutrition, causing the body to waste away with accelerated speed.

Now what I have contended for in regard to all affections of the air passages is, that the acknowledged *principles of medical practice* should be consistently carried out when we come to treat those affections. I contend that it is the complete and utter departure from those principles which has rendered diseases of the lungs "the reproach of medical practice." Instead of being *direct, curative* and *comprehensive*, the ordinary course of treatment has been *indirect, palliative* and *partial*. The result of such practice has been inevitable and universal failure, not because the disease is hitherto incurable, but because the means employed and the method of employing them were inadequate to the end, and could, in no case, reach the seat of the malady on which they were intended to act.

To reach effectually the seat of the disease, we must adapt the method of administering our remedies to the parts affected. We wash or poultice a sore on the surface of the body. We give a pill or a draught when we want to reach the stomach, or bowels, or liver, etc. We use a variety of instruments invented for the purpose of injecting or applying by direct contact such remedies as we desire to apply to other portions of the body. Why, then, depart from this effective and rational practice when we come to the lungs?

The lungs can receive nothing but air. Their structure is delicate, in accordance with their functions. Air to them is as palpable and real an application as water is to the surface of the body. But we can charge this air to any extent we please with medicinal properties. And we can act upon the membrane and tissue of the lungs by medicated air as effectually, as rapidly and as thoroughly as we can act upon the outer surface of the body by a wash, or on the inner surface of the stomach and bowels by a pill or a draught.

I cannot therefore but regard as a monstrous absurdity any effort to cure a disease seated within the lungs by other means than such as enter the lungs themselves. I do not deny the importance of "constitutional treatment" in certain cases, but when a patient is suffering for breath, the local irritation and obstruction is in the lungs, and he will die if not relieved. The first effort, therefore, should be to get within more air, to relieve irritation, and stop the spreading of the inflammation along the air passages, to soothe and cleanse the inflamed or ulcerated surface; to expel by effective inhalations the morbid secretions which clog the air passages. All this can be effected by local application. And as no other force but air can with impunity enter those passages, they can be reached only by inhaled remedies. The proper treatment of the lungs is not based on the use of specific medicines so much as on the natural and effective method of administering them.

There is no "*patent*" in the matter. I have no *secret* prescriptions or formulæ which I would not willingly make known under judicious circumstances. It is altogether a matter of experience, and the skill which long and close observation of effects gives to the practitioner. I wish it to be clearly understood, therefore, that when I advocate *inhalation* as a *method of treatment*, I do not mean one, two or a dozen specific medicines. I mean simply a rational, natural, effective and *legitimate practice*—a practice far more *orthodox*, and far more in accordance with the sound and true principles of medicine, than the fallacious practice of former years, which it is destined to replace.

Even such a simple disease as Nasal Catarrh has constantly baffled the efforts of our most enlightened physicians and yet no disease is more easily cured, if properly treated. We do not affirm that it was always owing to the inability of the physician to cope with the disease, but we do claim that the universal lack of success was, in a great measure, owing to carelessness and the want of *research, attention* and *activity* in the use of the remedies employed. As a rule, this disease has been slighted, and the terrible fact that, unless cured, it must sooner or later end in consumption, entirely ignored.

As for the curability of diseases of the lungs themselves, we can only say that in this city alone there are large numbers who have been under our professional care in past years, and who will at the present moment bear testimony to the soundness of our theory and practice, the justice of our claims, and the permanency of the benefits to be obtained through the course pursued by us in the treatment of such diseases.

K. B. HUNTER, M. D.,
Physician for Diseases of the Throat, Lungs and Stomach. Office, 165 CANAL STREET.

Office hours, 9 to 3½ daily (except Sunday), and in the evenings from 7½ to 7½.

To country patients who are unable to come to the city a list of questions will be sent on application.

We will be pleased to refer to former patients in the city and all parts of the country, if desired.

DR. HUNTER'S PRACTICE.

The following notice, commending the practice of Drs. R. & K. B. Hunter, is taken from the editorial columns of the *Herald and Presbyter*:

DR. HUNTER.

We have been publishing, from time to time, letters of Catarrh and diseases of the Lungs, by Dr. Hunter, and we have published a number of testimonials to Cures by his method of treatment. We also have seen letters from various persons, including one of our subscribers, testifying to the efficacy of Dr. Hunter's treatment. Below is an editorial article from the pen of the Rev. Jesse H. Berry, an assistant editor of the *American Christian Review*:

"I feel that I owe a debt of gratitude to the gentleman [illegible] an whose name introduces this article. I regard him as one of the few whose professed mission is 'to cure the ills which human flesh is heir to,' whose skill and remedies are all that is claimed for them.

"For about one year I had been suffering from an affection of the throat, which at first was annoying, and afterward developed symptoms which I considered dangerous. The voice grew rough and husky, the palate and mucous lining of the throat became inflamed and at times painful, and I feared at one time that I would be compelled to cease speaking in public. Remedies were tried, some of which gave partial and temporary relief, while others did not seem to influence the disease in the least. When Dr. Hunter began the publication of his interesting letters in the *Review* I commenced to read them. They seemed to be so much common sense in his statements that I was induced to apply to him. I obtained his 'Inhalator' and remedies, and by following a few simple directions an *entire* and, I think, *permanent cure* was effected in the short space of three months. My throat is well, and I am in the enjoyment of the most vigorous, robust health. Several of my personal friends who were similarly affected I recommended to try Dr. Hunter's remedies. They did so, and so far as I have learned of the result they have either been cured or are rapidly improving. In a letter before me a professor in one of our colleges, and who was afflicted with throat disease for years, and who has been using the 'Inhalator,' says: 'All traces of the disease have left me, and I am a well man.'

"In these days of quackery and deception, to know that there are physicians in whose ability and integrity we can have confidence is no small matter. This statement respecting Dr. Hunter is *voluntary on our part*. We commend him to the afflicted readers of the *Review*.

JESSE H. BERRY."

A CARD.

We, the undersigned, from personal experience, take pleasure in recommending the treatment employed by Drs. R. & K. B. HUNTER, of 165 Canal street, in affections of the Head, Chest and STOMACH:

D. V. FERNANDEZ, 291 Chartres street.
W. C. NEAL, 332 Conti street.
M. R. FERNANDEZ, corner Royal and Customhouse streets.
CHARLES MOREL, corner Claiborne and Elysian Fields streets.
F. VILLAVASO, 36 Old Levee street.
JOSEPH TOBIES, corner Melpomene and Magnolia streets.
L. ROGER, 683 St. Claude street.
OSCAR PEYRONNIN, Morales street, between Congress and Independence.
B. LACOSTE, 309 Chartres street.
MRS. E. TAUZIN, 87 St. Bernard street.
H. LAROUSSINI, 220 Esplanade street.
A. BERTIN, St. Bernard and Robertson streets.
R. E. ALBEA, Clerk Lizzie Hopkins.
A. G. EPSTIS, 33 Carondelet street.
R. H. KENNEDY, 325 Conti street.
J. B. PELTIER, 159 Canal street.
ELIJAH HELPS, 111 Elysian Fields street.
C. UHY, 230 Claiborne street.
J. R. MCCARTHY, 371 St. Andrew street.
JAMES BUCKNER, 87 Bernard street.
F. W. CALIGNONE, 610 Goodchildren street.

Any desired number of names of cases successfully treated in this city and state will be given to interested persons on application. de24 1t

NEW ADVERTISEMENTS.

THE USEFUL,

THE BEAUTIFUL,

AND

THE ATTRACTIVE

FOR

CHRISTMAS AND NEW YEAR PRESENTS.

Bibles, Hymn-Books, Albums, Desks,

GOLD PENS, PORTFOLIOS,

OHROMOS, PENKNIVES, INKSTANDS

Porte-Monnaies, Card Cases, Pencils, Juveniles, Poets, and

HUNDREDS OF ARTICLES

SUITABLE FOR PRESENTS,

IMPORTED AND DOMESTIC,

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Southern M. E. Publishing House,

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de24 R NEW ORLEANS.

JOHN McMAINS,
WHOLESALE AND RETAIL GROCER,
Dealer in Groceries, Teas, etc.,
Nos. 372 and 374 Magazine Street,
Opposite Magazine Market, and
NO. 40 WASHINGTON ST., COR. FULTON,
NEW ORLEANS.
Goods delivered free of drayage. de24 1m

A. L. TUCKER,
ATTORNEY AT LAW,
(Late of Franklin, St. Mary Parish, La.,)
160.....COMMON STREET.....160
de24 1y (Up stairs,) New Orleans.

TRADE MARK:

THE ROBERT E. LEE.

H. LAROUSSINI, dealer in HATS, CAPS, Furs, Umbrellas, etc., corner Canal and Bourbon streets, and corner Royal and St. Louis streets, New Orleans. Country orders attended to. de24 1mt

WILLIAM ROHE,
GROCER,
181.....ST. CHARLES STREET.....181
Corner St. Mary St.,
de21 1m NEW ORLEANS.

FRANCIS LAUER,
IMPORTER OF AND DEALER IN
China, Earthen and Glassware,
Silver-Plated and Table Cutlery, Coal Oil Lamps, Chimneys, House-Furnishing Goods, etc.,
616 MAGAZINE STREET,
de24 1m Cor. Josephine, New Orleans.

BOOKS!—17 years established. Special attention to **32 OUT-OF-TOWN Orders and Correspondence. J. W. McIntyre**, No. 4 South Fifth St., St. Louis. de24 1t

T. R. HONOR,
MANUFACTURER AND REPAIRER OF
Hair, Feather and Moss Mattresses,
NO. 230 MAGAZINE STREET,
Bet. St. Joseph and Delord, New Orleans,
Steamships, Steamboats, Hotels and Boarding-Houses supplied at short notice and at the lowest rates. Country orders solicited and promptly attended to. de24 1m

NEW ADVERTISEMENTS.

CARD.

NEW ORLEANS, Nov. 12, 1874.

I am using SHEPARD'S PATENT STARCH GLOSS in the laundry department of my hotel, and consider it a very valuable acquisition. I would not dispense with the use of it for four times its value.

R. S. MORSE,
Proprietor City Hotel.

NEW ORLEANS, Nov. 12, 1874.

We have been using SHEPARD'S PATENT STARCH GLOSS in our laundry for more than three months past, and can say that it is decidedly the best article for the purposes for which it is recommended that we have ever used. We believe we have used everything of the kind in the market.

W. W. FREEMAN,
Manager Crescent City Steam Laundry Co.

MANUFACTURED BY

WILLIAM H. SHEPARD & CO.

OFFICE—106 CAMP STREET,

de21 1m New Orleans.

A. GEIGER,
33.....CHARTRES ST.....33
Corner of Custom House,
DEALER IN
BLACK AND COLORED CLOTHS,

Doeskins, Fancy Cassimeres, Silk, Worsted and Velvet Vestings, Linings and Trimmings of all descriptions, suitable for Tailors and Dressmakers. Also on hand Army and Navy Cloths, Military Buttons, Billiard Cloths, Alpackas, Cottonades, Corduroys, Shears, etc., etc. All goods sold at retail. de24 1msp

H. P. BUCKLEY,
8.....CAMP STREET.....8
has for sale, at low prices, Fine Gold and Silver WATCHES, American, English and Swiss; Fine JEWELRY, Sterling SILVERWARE, Gold, Silver and Steel SPECTACLES and EYE-GLASSES. Particular attention to repairing all kinds of Clocks and Watches. Diamonds remounted and Jewelry repaired. de24 1m

MICHAEL HACKETT,
DEALER IN
FANCY & STAPLE GROCERIES,
Cor. Dryades and Thalia Sts.,
de21 1m New Orleans.

JOHN U. ADAMS,
C. O. D. HAT STORE,
26.....ST. CHARLES STREET.....26
Near Common.
Fresh goods. Low prices. de24 1m.

AVILUDE!
OR GAME OF

A NEW EDITION JUST ISSUED.
ONLY 50 CENTS A GAME.

Which is best, to spend one or two dollars for an evening at the theater or concert, or same amount for games that shall furnish elevating entertainment for the whole family every evening for months? *Home attractions are always safe.*

Send fifty cents for Avilude, and three-cent stamp for catalogue of all our parlor games.

WEST & LEE GAME CO.,
de24 2t Worcester, Mass.

MUSICAL GIFTS
FOR THE HOLIDAYS.

Fine Gift Editions (Price, $1) of these Elegant Collections of Bound Music, entitled:

GEMS OF STRAUSS. Instrumental.
GEMS OF SCOTTISH SONG. Vocal.
GEMS OF SACRED SONG. Vocal.
GEMS OF GERMAN SONG. Vocal.
WREATH OF GEMS. Vocal.
PIANO-FORTE GEMS. Vocal.
OPERATIC PEARLS. Vocal.
SHOWER OF PEARLS. Vocal, Duets.
MUSICAL TREASURE. Vocal and Instrumental.
PIANO AT HOME. Four-Hand Pieces.
ORGAN AT HOME. Reed Organ Music.
PIANIST'S ALBUM. Instrumental.
PIANO-FORTE GEMS. Instrumental.

Price per volume, in Boards, $2.50; Cloth, $3; Full Gilt, $4.

Also handsomely bound "Lives" of the great Music Masters—Mendelssohn, Mozart, Chopin, etc.—costing $1.75 to $2 per book.

☞ Sold everywhere. *Sent promptly by mail, post free, for retail price. Order soon.*

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Jal8 1y Boston.

H. FEHSENFELD,
104.....CANAL STREET.....104
Bet. Rampart and Dryades Sts.,
would respectfully announce to the Ladies that he has just received, and will constantly receive, a fresh supply of Millinery Goods, Bonnets, Hats, Feathers, Flowers, Ribbons, etc., belonging to the Millinery line. Also a large and select assortment of Fancy Goods. All at prices to suit the times. de17 1m

GREENSBORO FEMALE COLLEGE,
GREENSBORO, NORTH CAROLINA.

The Spring Session of 1875 will begin on Wednesday, the thirteenth day of JANUARY.

Prompt attendance at the opening of the session is very desirable and important.

CHARGES PER SESSION OF TWENTY WEEKS.—Board (exclusive of washing and lights) and Tuition, in the regular College course, $125. Charges for extra studies moderate.

For catalogue containing particulars apply to Rev. T. M. Jones, President.

N. H. D. WILSON,
de17 2t President Board of Trustees.

PLOWS AT A BARGAIN!

Desiring to withdraw altogether from the Plow trade this season, I am offering my large stock of

Cast Steel and Wrought Plows

at prices ranging from $3.50 to $6. Same Plows sold elsewhere for $5 and $8. Will dispose of above Plows in small lots. Where lots of ten or more are ordered an additional discount will be allowed. Call at once at

JOHN W. NORRIS',
de17 2m 27 Canal street.

HOUSEKEEPERS, ATTENTION!
CARPETS BELOW COST.

Being determined to close out this department, we have made a

Still Further Reduction in Price.

For evidence of same call on
E. C. PALMER & CO.,
de17 1m 97 Camp street.

INSURANCE NOTICE.

OFFICE LOUISIANA EQUITABLE LIFE INSURANCE COMPANY,
New Orleans, Dec. 8, 1874.

Extract from Minutes of Board Meeting.

Resolved, unanimously, That policies written by this company on persons who lost their lives in consequence of the events of the fourteenth of September, 1874, be paid.

WILLIAM HENDERSON,
de17 1m Secretary.

HENRY ERBEN & CO.,
ORGAN MANUFACTURERS,
235, 237 and 239 East Twenty-Third St.,
Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. oc27 1yeow

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO., Portland, Maine. de5 1y

MEDICAL.

TAKE SIMMONS LIVER REGULATOR

THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is—

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians recommend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Incpendency, Gloomy and Foreboadings of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion.

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice and Nausea*

IT HAS NO EQUAL.

☞ It is the Cheapest, Purest and Best Family Medicine in the world! *Manufactured only by*

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MACON, GA., AND PHILADELPHIA.
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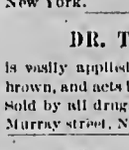

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The Child's Corner.

THE ARITHMETIC LESSON.

BY C. A. MASON.

(Child studying at an open window.)

Two times 'leven are twenty-two;
Kitty, don't I wish 'twas you
Instead of me had this to do?
Two times 'leven are twenty-two.

Three times 'leven are thirty-three;
Robin in the apple-tree,
I hear you; do you hear me?
Three times 'leven are thirty-three.

Four times 'leven are forty-four;
How the sunbeams speck the floor!
Four times 'leven are—what a bore!
Four times 'leven are forty-four.

Five times 'leven are fifty-five;
Swallows' swallows' skim and dive,
Making all the air alive;
Five times 'leven are fifty-five.

Six times 'leven are sixty-six;
Tip, for shame, sir! Pretty chicks;
Don't you mind the nasty tricks;
Six times 'leven are sixty-six.

Seven times 'leven are seventy-seven;
There now, Kitty, you can't even
Say the five—"once seven is seven;"
Seven times 'leven are seventy-seven.

Eight times 'leven are eighty-eight;
Some one's pulling at the gate!
Hark! it's Bessie, sure as fate.
Eight times 'leven are eighty-eight.

Nine times 'leven are ninety-nine;
Coming, Bessie? All in time!
That's the last rule in the line.
Nine times 'leven are ninety-nine.

Christian Union.

The Son of a King.

One fine summer evening a crowd of workmen were passing along through the streets of the city of Hamburg. As the multitude swept by, an old shoemaker was sitting under a shade before his door, busily engaged in mending a shoe. Sometimes he would stop a little from his work, and sing a verse or two of one of the old German psalms which he loved very much. A well-dressed young man, a student in the university, was passing this evening. When he heard the merry voice of the shoemaker he stopped and said to him:

"Well, my friend, you seem to be happy and contented."

"I am happy, sir," said the old man; "and why shouldn't I be?"

"I don't know," said the student. "A great many people are not happy. You seem to be very poor. I suppose you have none but yourself to work for?"

"You are mistaken, sir," said the shoemaker; "I have a wife and seven children to feed and support with the work of these hands. I'm a poor man, it's true, but that is no reason why I shouldn't work and be happy."

"I am very much surprised to see a poor workman like you so content, and I don't understand what can make you so."

"Stranger," said the shoemaker, laying down his work, and taking hold of the young man's arm with a grave and serious look—"stranger, I am not so poor as you think. Let me tell you, *I am a son of the King.*"

The young man turned away, saying to himself: "Poor fellow, he is crazy. He imagines he is well off when he is poor. This is what makes him happy. I was beginning to think that perhaps he might be able to tell me the great secret I am seeking—that of true happiness. But I was mistaken."

A week passed by, and the young student again had occasion to pass the same street. He found the old shoemaker sitting in the same place, still busy with his work, and singing as cheerfully as before. As he drew near the young man lifted his cap in a mocking sort of way, and, making a bow to the shoemaker, said: "Good morning, Mr. Prince."

"Stop, my friend," said the shoemaker; laying down his work; "I wish to say a few words to you, if you please. You left me suddenly the other evening, as if you thought that I was crazy."

"To tell you the truth," said the young man, "that is just what I *did* think."

"Well, my friend," continued the shoemaker, "I am not crazy. What I then said I said in earnest. It is true, every word of it. I am a *son of the King.* Just sit down here and listen while I tell you about it."

Now this young man was a Jew. He had been taught to read the Old Testament Scriptures when he was a child, and to believe in them. But since he had grown up he had given up his faith in the Bible, and had ceased to read it. He was like a sailor out at sea who has lost his compass. He could not tell whither he was going, or how to steer, and this made him feel very miserable. Just as a drowning man will catch at straws, so this young man was ready to catch at anything that seemed likely to help him in trying to find out how to be happy. He sat down, therefore, and listened to his humble friend.

Then the shoemaker began, and told him of the promises of the Old Testament about a glorious King who was to be Savior and Ruler of the world. He showed him that all the things that are written in the law of Moses, and in the Prophets, and in the Psalms, about this glorious King, had been fulfilled in Jesus Christ. He declared how he had suffered and died for our sins; how he had risen from the grave, and had gone up to take his seat in glory at the right hand of God. He told how he had sent his messengers into all the world, to tell men what he had done for them; and how all who had repented of their sins and believed in him would be pardoned and made happy now, and at last be saved in heaven forever; and that Jesus was going to come back again to this world, in his own appointed time, to set up a glorious kingdom, and that all who love and serve him now will share the glories of his kingdom and reign with him.

The young student sat listening with great interest to what his poor friend was saying. He had often read the promises of the Old Testament, but he had never thought of them in connection with Jesus Christ. This was all new to him. He was astonished at what he heard.

"And now, young man," said the shoemaker, "don't you see how truly I could say: 'I am a son of the King?' Don't you see what reason I have to be contented and happy? It is because I belong to Jesus. I believe in him, and I love him. The Bible tells me that all things shall work together for good to me, and that all things are mine, because I am Christ's. Isn't this enough to make one happy?"

"Where can I learn more about these things?" asked the young man. "I see that you believe them, and this gives you peace and contentment. O how I long for them!" Then the shoemaker gave the young man a copy of the Bible. He told him to take it home and read it carefully, and to pray over its contents. The young Jewish student read the Bible diligently, and in so doing found the secret of true peace of mind. He afterward became a missionary to his own people, and preached to them about the peace and joy he had found in Jesus.—*Early Days.*

The Blind Girl and Her Bible.

A little girl who loved the Bible dearly became blind, and when she could no longer see to read it she only loved it more. A kind friend gave her a New Testament, printed for the use of the blind, in raised letters, which she could feel with her fingers, and so make out. Never was a child more delighted than she. It was a touching thing to see her, every moment she could spare, passing her fingers slowly over the pages, as her lips silently uttered the precious words. But her touch was not quick enough for her; her fingereuds, poor child, were rough, and sometimes she had to stop a long time over a word. So one day she took a pen-knife and lightly pared away the skin from just the tips of her flugers, hoping that so her feeling would be more tender, and she could get on faster. What was her distress in finding, after a few days, that her skin had grown again, but so hard that she could not feel the shape of a single letter! She tried and tried, but all in vain; then, bursting into an agony of tears, she pressed the much-loved pages to her lips, to bid them, as she thought, a last farewell. But as she did so she suddenly found out that her lips had the feeling which her fingers had lost. The letters, the words, were quite plain! I cannot tell you her joy that she still could read. And hundreds of times since the blessed book has been held to her lips, not in sorrow, for a farewell kiss, but in thankfulness and joy, that even she can read the words of everlasting life.

Let this blest volume ever lie
Close to my heart and near my eye;
To life's last hour my thoughts engage,
And be my chosen heritage.

The Shining Light.

Ants in Central America.

The thriftiest people in Central America are the smallest—the ants. Some of them are wonderful workers. There is one kind, a sort of wee, wee truffle-growers, who live together in immense swarms and do such a deal of cutting up that it is almost as much as the forests can do to stand against them. They are called leaf-cutters for the reason that they send out armies of thousands and thousands to bring in leaves, which they cut from the trees in such quantities that whole plantations of mango, orange and lemon-trees are sometimes stripped and killed.

Do they eat the leaves? Not at all. They live on funny little truffles, or fungi, of their own raising. They use the leaves only to make hot-beds for their dainty plants, in chambers under ground. One colony of leaf-cutters will have a great many of these cellar chambers, all united by tunnels for quick transit, and well supplied with what builders call ventilating shafts; for the ants are very particular about having plenty of fresh air. These shafts reach to the surface of the ground. Each chamber is about as large as a man's head, and is kept a little more than half full of cut leaves, overgrown with the small white fungus which the ants cultivate for food.

There are three kinds of ants in each colony: the workers, who go off to the woods for leaves, and have all the outside work to do; some very small ants, who stay at home and spend their time cutting up the leaves that are brought in, and taking care of the baby ants; and a few gigantic fellows, who manage things, and do all the fighting in time of war. Let any enemy disturb the workers going out for leaves or bringing them home, and instantly the soldiers will rush out in force, with their big jaws wide open, and settle things in short order. The little nurses come out sometimes too, but only for fun or exercise. When they haven't anything to do, and the weather is fine, they like to take a run out with the workers, but they do not bring any loads back. When one of them gets tired, he just climbs up on a leaf that a worker is bringing in—as you might climb up on a load of hay—and so enjoys a nice ride home.—*St. Nicholas.*

A HERO.—"If I were a general," said Freddie, laying down his history, "I should be happy."

"Are you not happy now?" asked Aunt Margaret.

"O yes; but I long to be a hero. It is something to be a hero; do you not think so?"

"Yes," said Aunt Margaret, "I admire a hero. Shall I tell you how you may become one now—a boy hero, which I think is far more noble than being a general?"

"Yes," said Freddie, eagerly, "do tell me."

"By being master of yourself. Do not give way to angry, wicked feelings. The Bible says: 'He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city.' Think of this, and when tempted to do wrong, fight for the right, and you will be a hero greater than a general."—*Children's Friend.*

GENEROSITY during life is a very different thing from generosity in the hour of death; the one proceeds from liberality and benevolence, the other from pride or fear.—*Horace Mann.*

Farm, Garden and Household.

Value of Tap-Roots.

English books and practice advise the suppression of tap-roots. It is an established principle in their arboriculture that these should be checked, and horizontal roots encouraged as much as possible. In planting wall-trees in gardens they sometimes lay an impervious pavement down in the soil under the trees as a precaution against the dreaded canker of the stem. We follow this lead. Our nurserymen find that a tree transplants better for having many small roots, disposed to run through the rich surface soil, rather than two or three vertical prongs. But it is very doubtful whether there is substantial advantage in this course, applied in our hot, dry climate, for we find that trees in forests and along fences, which have "come by chance," and have never felt steel in their roots, either of pruning-knife or plow, will maintain health and productiveness to an extreme old age. Nursery-grown trees, cultivated in orchards, sicken every few years after severe vicissitudes of weather, and perish prematurely.

Even where the subsoil is impervious hard-pan all around, so that there is drainage, we find the self-planted tree enduring, although its roots are necessarily horizontal, because they cannot penetrate the hard-pan, or if they do they are pinched off by the poisonous nature of the subsoil, or drowned off by the water which is held all the year near the surface. In such soils the forest-trees—which are apt to be blown over in storms because they are only standing on the hard-pan, and not anchored in it—show, when uprooted, a perfectly flat mesh of horizontal roots. A tree with this form of roots will not live long in rich, well-drained soil in our climate, evidently because it is irregularly supplied. It is all feast or famine with it—repletion or dronth. After a rain the growth is suddenly inordinate, and again, in our frequent summer dronths, even the roots are dried. Soon the stem begins to decay, owing to these alternations, and then the tree irretrievably declines.

AN IMPORTANT INVENTION.—A correspondent of a Vicksburg paper gives an account of a new invention, now in practical operation at the Union Cotton Mills, near Bolton station, on the Memphis and Charleston railroad, which, if it proves to be all that is represented, must have a more important effect upon the production and manufacture of cotton than even Whitney's cotton gin has had. It does away with the ordinary process of ginning, converting the cotton, just as it is taken from the field, into thread of superior quality. It costs only $250, and is attached to the ordinary card stand. It is said that specimens of thread made by this machine have been sent to nearly all the Northern manufacturers, and have been pronounced stronger and more lustrous than that spun by the ordinary method. It is claimed that a thread spun by this means will sustain fully one-third more weight than a thread of equal size made of cotton that has passed through the processes of compression and the complicated machinery of common cotton mills. The great importance of the invention, however, consists in the fact that by its cheapness and simplicity it may be introduced into common use, the natural result of which will be to transfer the whole work of cotton-spinning from manufactories to the cotton-field, thus effecting a great saving in the cost of packing and transportation, and in other expenses. *The Rake.*

THE PINEAPPLE.—The history of the pineapple dates back for three or four centuries. Columbus found it on the Island of Guadeloupe in 1492. The Japanese cultivated it as early as 1599, and it is supposed that it was first brought to Europe from Java. It appears that this fruit was transplanted from South America to Asia and Africa, for in 1592 it was carried to Bengal and China from that country. It thrived in Brazil, and, according to Humboldt, grows wild in the forest of Orinoco. They spoil very easily, and sometimes during the voyage here the whole cargo of a vessel is spoiled. It is considered a good trip if three-quarters of the cargo is in good condition when the vessel arrives. This depends not only upon the length of the voyage, but also on the bad weather experienced, thunder showers being particularly destructive to them. It is estimated that four million two hundred thousand pineapples are brought into New York annually. The business of canning this fruit is becoming quite extensive, and likewise profitable in this city, and several firms are engaged in this preparation, and they put up at least a million pineapples in cans every year.

BED-BUGS.—A correspondent of a Northern paper writes: "After fighting them eight years, I learned from a girl, who had served as chamber-maid in a large boarding-house, that bugs could be entirely exterminated for all time. I immediately followed her directions, which was to take grease that was melted out of salt pork, to melt it, and to keep it melted (the vessel can be kept in a pan of coals,) and to put it with the feather-end of a quill in every place where I could find a bug. It is necessary to see that the bed-cords are entirely free from the pests, and I will warrant there will be no more trouble. It is more than thirty years since a bug has been seen in my house."

GRAFTING.—Seeding stocks for root-grafting should be lifted in and heeled in the cellar, where they can be easily reached during the winter. Cut scions after the tree has stopped growing, and bury in sandy soil in the cellar, or pack in sawdust.

THE death of Christ is alone meritorious; no saint can merit anything for himself, much less have his merits imputed to others.—*Lange.*

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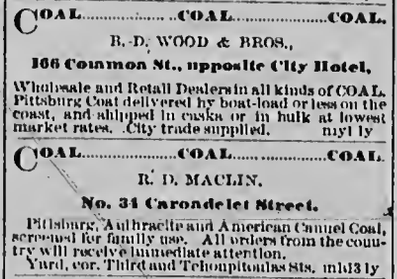

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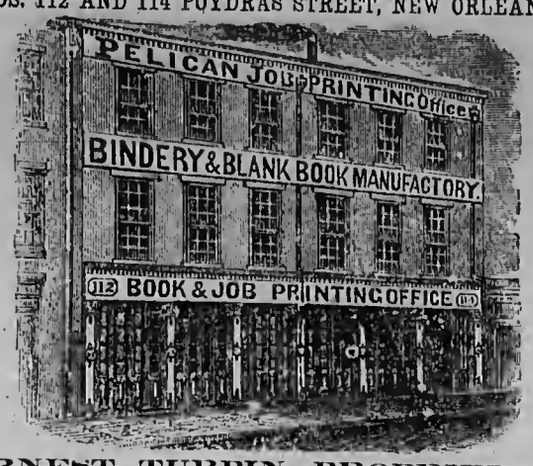

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BUSINESS CARDS.

A. W. SKARDON & CO.,
WHOLESALE AND RETAIL GROCERS,
Corner Jackson and Rousseau Streets.
CHRISTMAS GOODS.
Call and order your CHRISTMAS GOODS.
de14 2m

W. F. CLARK, SUCCESSOR TO A. LOEZ
131 Rampart Street,
Between Toulouse and St. Peter Sts., New Orleans
MANUFACTURER OF
CARRIAGES AND BUGGIES.
Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Caleche built anywhere oc23 3m

SHOW CASES.....SHOW CASES.
HECKER & HINRICHS,
Manufacturers of and Dealers in
Silver and Wooden Show Cases,
AT 14 PERDIDO STREET,
Between St. Charles and Carondelet Streets,
de11 1m New Orleans, La

H. MOLLEGEN & CO.,
DEALERS IN
All Kinds of Wood and Coal,
OFFICE—NO. 321 RAMPART STREET,
Between Calliope and Delord.
Wood Sawed and Split by machinery at ONE-FOURTH the usual charge, and delivered Free. Wood and Coal sold at the lowest rates. Full measure guaranteed. Stove Wood a specialty. de11 2m

MUNCY & MARCY,
WHOLESALE DEALERS IN
Cypress Lumber, Shingles, Ash Wood
AND OAK STAVES,
SHINGLES A SPECIALTY,
421 and 426 Delord St., New Orleans.
P. O. Box 2298. Mechanics' Exchange, 6.
Agents for Steamer Allee, Amite River Packet, and for Steamer Amite, Pensavola Packet. de18 2m

D. DAVIS,
DEALER IN
Men's, Youths' and Boys' Clothing,
HATS, CAPS AND GENTLEMEN'S FURNISHING GOODS,
200.....POYDRAS STREET.....200
New Orleans, Louisiana.
Clothing made to order. All orders from the country will be promptly attended to, and satisfaction guaranteed. de18 2m

A. ENSMINGER'S
CRESCENT
STEAM TRUNK MANUFACTORY,
Depot, 41 Royal Street,
Bet. Customhouse and Bienville Sts., New Orleans.
Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Traveling and Packing Trunks, Valises, Bags, etc.
Factory, Tchoupitoulas street, between Lyon and Upper Line, Sixth District. Trunks made to order, repaired and covered. de18 1m

JOHN McMAINS,
WHOLESALE AND RETAIL GROCER,
Dealer in Groceries, Teas, etc.,
Nos. 572 and 574 Magazine Street,
Opposite Magazine Market, and
NO. 40 WASHINGTON ST., COR. FULTON,
NEW ORLEANS.
Goods delivered free of drayage. de11 2m

JOSEPH WOLF & CO.,
"THE" CROCKERY STORE,
633 Magazine Street, New Orleans.
Our stock of Fancy China and Bohemian GLASSWARE, specially selected for the Holidays, will be found to be the largest and cheapest in the south. Goods packed and delivered to any part of the city free of drayage. de19 2m

MRS. LYNCH,
DRESS AND CLOAKMAKER,
180.....Canal Street.....180
Between Baronne and Dryades streets,
NEW ORLEANS.
☞ Patterns for sale. no21 2m

LUMBER YARD.....FEED STORE.
F. HEUER,
Dealer in All Kinds of Lumber,
Oak, Ash, Poplar, Cedar, Walnut, Cypress, and all kinds of Flatboat Lumber; also in Hay, Corn, Oats, Bran, etc., 948 and 950 NEW LEVEE street, between Sixth and Seventh streets (Fourth District,) New Orleans. no13 2m

IRON WORKS—BELLS.

BOSTON ORNAMENTAL
IRON WORKS.
EMPIRE LAWN MOWERS.
The Best in the Market.
Fountains, Vases, Statues, Deer, Dogs, Lions and other Lawn and Garden Ornaments.
Iron and Wire Railings for public and private buildings, banks, cemeteries, window-guards, etc.
Iron Crestings for Mansard roofs.
Iron Stable Fixtures of the most approved designs.
Copper Weather Vanes. Over two hundred new and original designs.
Emblematic Signs, suitable for every trade and profession.
Reynolds' Iron Roofing, Warranted.
All kinds of Wrought and Cast Iron made for building purposes. Estimates given. Send for catalogue.
BUBIER & CO., Proprietors.
Office—23 Exchange street.
au21 6m Factory—61 Merrimac St., Boston.

RAILINGS.....RAILINGS.
WROUGHT IRON AND WIRE RAILINGS
FOR
Public Grounds, Cemeteries, Cottages,
ETC., ETC.
Iron Bedsteads, with Wire Sackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.
se18 1y M. WALKER & SONS, 805 Market St., Philadelphia, Pa.

WIRE RAILING
AND
ORNAMENTAL WIRE WORKS.
DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

BUCKEYE BELL FOUNDRY
Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted
Illustrated Catalogue Sent Free
VANDUZEN & TIFT,
102 and 104 East Second Street, Cincinnati
R. J. WEST, Agent,
mh6 1y 115 and 117 Magazine st., New Orleans.

MENEELY & KIMBERLY,
BELL FOUNDERS, TROY, N. Y.
Manufacture a superior quality of Bells.
Special attention given to CHURCH BELLS.
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WATER WHEEL
NUMEROUS TESTS HAVE PROVED
N. F. Burnham's New Turbine
WATER WHEEL
To be the Best ever Invented.
Pamphlet free. Address—York, Pa.
jy24 6m

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Sixteen Oil Paintings in a Book.
HARRIET BEECHER STOWE'S latest work. "WOMAN IN SACRED HISTORY" is making a *great sensation among Agents*, because it is absolutely *a new book*, and has "money in it." Never before was such an idea attempted in book illustration. *PRIME AGENTS WANTED.* Send for terms and circulars to J. B. FORD & CO.,
de18 4t Fourth and Elm Sts., Cincinnati, O.

SOUTHERN SALE STABLES,
COR. DELORD AND DRYADES STS.
Having purchased the above Stables from George W. Fisher, I will constantly keep on hand the largest variety of Kentucky MULES; also Harness and Saddle HORSES. Take the Jackson Railroad and Dryades street cars, foot of St. Charles street; they take you to the Stables in five minutes. Merchants, planters and dealers will find it to their interest to give me a call before purchasing elsewhere.
oc23 6m O. P. ALFORD.

MEDICAL.

SWAIM'S CELEBRATED PANACEA.

THE STANDARD REMEDY FOR
SCROFULA,
And all diseases arising from
IMPURITY OF BLOOD,
such as Eruptions, Pimples, Boils, Ulcers or Sores, Abscesses, White Swellings, Hip-Joint Disease, etc., and all affections of the Eyes, Ears, Throat or Lungs, occurring in Scrofulous constitutions. For pamphlets, illustrating cases, send to
SWAIM'S LABORATORY,
113 S. Seventh street, below Chestnut,
de1 1m Philadelphia, Pa.

COUGHS.....COLDS.....ASTHMA.
Remember that for all Affections of the
THROAT AND LUNGS
Lapluce's Indian Turnip Pectoral Balm
IS THE SOLE REMEDY,
Combining efficacy of action with a most palatable flavor.
GIVE IT A TRIAL.
Price, $1. Sold at all well-assorted drug stores and by the proprietor, H. LAPLACE, Chemist,
no27 3m Nos. 23 and 25 Elysian Fields st.

POPE'S CURE
FOR COUGHS AND COLDS.
In all affections of the Throat and Lungs requiring the use of a mild, soothing and decidedly efficient remedy, this preparation may be used by persons of all ages, from
"The infant, mewling and puking in its nurse's arms,
To where the sixth age shifts—
Into the lean and slippered pantaloon"—
with perfect security. As an expectorant it will be found to act speedily and effectually, and in many cases, where actual Phthisis was supposed to exist, it has been known to render prompt and permanent relief.
Turn, sufferer, turn! why will you die,
Or coughs and colds endure,
When for a trifle you can try
A bottle of POPE'S CURE?
Price, 75 cents. Prepared and sold by
JOHN H. POPE, Druggist,
Corner of Jackson and Prytania streets.
BALL & LYONS, Champ St., Agents. de1 1m

MATERN WEBER,
APOTHECARY,
No. 184, Cor. Royal and Spain Sts.,
has practised as an Apothecary since 1851—before the School of Medicine was established in New Orleans. He defies any competition; moreover, there is no Chemist in the world who is able to analyze the following articles:
Weber's Spermatorrhœa Pills ($2 per box.)
Cough Syrup ($1 per bottle.)
Sarsaparilla ($2 per bottle.)
Piles Ointment ($1.50 per box.)
Dyspepsia Mixture, and Lotion for Sores.
He guarantees all the above compounds free from Mercury or any other injurious ingredients. He charges only for his medicine. no6 2m

A BOX OF
LIVER PILLS (FREE)
GOES
WITH EVERY BOTTLE
OF OUR
AGUE MEDICINE,
which we authorize every druggist to sell on
THE WARRANT
that, if taken according to directions and it fails to cure,
The Money Shall be Refunded.
We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.
Hear what those who have used it say of it:
READ THIS.
Thos. Broughton, with John D. Park, of Cincinnati, says: "W. C. *Hamilton & Co.*—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."
☞ Ask for KRESS FEVER TONIC and remember the guarantee of the proprietors,
W. C. HAMILTON & CO.,
Wholesale Druggists,
jy17 3m Cincinnati, Ohio.

BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. J. C. McALLISTER,
Sole Southern Agent.
Address Glass Box 825. mh9 1y

WARRANTED CURE.
WARRANTED CURE.
Sufferers from CHILLS AND FEVERS, and those whose health has been seriously impaired by protracted attacks of Chills, are invited to write to the undersigned for the means of cure. The worst cases easily and thoroughly cured. Correspondence solicited. Address
DR. J. A. HAYES,
no13 3m Maysville, Sumter County, S. C.

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Best and Cheapest in Use.
Have taken over 300 Premiums at Fairs throughout the South. Send for Illustrated Catalogue, Price-list, and Certificates of Planters who use them.
SOLE MANUFACTURERS:
BRINLY, MILES & HARD,
LOUISVILLE, KY.
FACTORY: 128 to 138 Eighth Street.
se25 6m

BINGHAM HOUSE, PHILADELPHIA.
Corner of Eleventh and Market Sts.
CAHLIS MAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, offers a desirable stopping-place for travelers while in the city. Conducted in the same liberal manner before it being the intention of the proprietor to retain the same patronage on it has always enjoyed as a first-class hotel.
Terms

New Orleans Markets.

From the New Orleans Price Current.

COTTON.—The following are the arrivals since the twenty-sixth ultimo:

Louisiana and Mississippi	bales... 32,495
Tennessee	2,957
Arkansas	3,753
Mobile	2,272
Texas	132
Total	43,111

On Saturday the business was confined to 4,950 bales. An unusual proportion of the offerings consisted of the grades below low middling, which were neglected and ruled more in favor of buyers, while the better qualities were in light supply and commanded full prices. Ordinary sold at 11½c., strict ordinary at 12c., good ordinary at 13⅛c., strict good ordinary to low middling at 14⅛@14¼c., strict good ordinary to low middling nt 14⅜c., low middling at 14⅝@15c., strict low middling as low as 15⅛c., strict low middling to middling at 15⅜c., and middling at 15¾@16c. On Monday the market opened with a fair demand and factors asking stiffer prices, in accordance with the advance at New York, but buyers refused to go on unless at Saturday's rates or a fraction less, and up to noon only a limited business had been done, hardly reaching 2,000 bales, mostly at figures showing no quotable variation, after which the pressure of the heavy supply of the medium and lower grades enabled buyers to obtain some concessions, which stimulated the demand, and the movement became quite active, resulting in sales of 12,600 bales. On Tuesday the market opened with a much less general demand, but, as some of the buyers who came forward during the morning operated with considerable spirit, the sales up to noon reached 4,000 bales, at prices indicating no quotable variation, after which the movement became still more animated, and the entire sales of the day summed up a little over 9,700 bales.

The above makes an aggregate for the past three days of 27,250 bales, against 32,750 for the corresponding time last week and 23,350 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 532,147 bales, against 475,849 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 127,964 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 54,935 to Great Britain, and of 4,689 to France, and a decrease of 88,111 to other foreign ports. We quote:

Ordinary	11⅛ @ 12
Strict ordinary	12⅛ @ 13
Good ordinary	13⅛ @ 13½
Strict good ordinary	14⅛ @ 14½
Low middling	14¾ @ 15
Strict low middling	15¼ @ 15½
Middling	16 @ 16¼
Strict middling	16⅜ @ 16½
Good middling	17¼ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1873, bales		7,177
Arrived past three days	43,111	
Arrived previously	553,214	596,325
		603,502
Exported past three days	46,100	
Exported previously	323,317	357,485
Stock on hand and on shipboard		246,017

SUGAR.—The supplies, though not large, are more than sufficient for the demand. Previous prices, however, were maintained. The receipts on Saturday and Monday embraced 1,890 hhds, about half of which sold at 4@4¾c. for inferior, 5@5¾c. for common, 6@6½c. for fair, 7@7¼c. for good fair, 7¼@7¾c. for fully fair, 8c. for prime, 8¼@8½c. for strictly prime, 8¾c. for choice, 9@9c. for seconds, 8¾@9¾c. for yellow clarified, and 9¾@10c. for white clarified.

MOLASSES.—On Monday 2,207 bbls. and 52 half bbls. were received and sold at 35@55c. for centrifugal, 40c. for fermenting, 60@62½c. for fair, not fermenting, 65@66c. for prime, 65@67c. for strictly prime, and 68c. for choice.

CORN.—On Tuesday 3,950 sacks sold at 70c. for yellow mixed and white, and 71c. for yellow.

OATS.—On Saturday 1,750 sacks sold at 54@56c. for choice, and on Monday 1,550 sacks sold at 55@57½c. ₱ bushel. On Tuesday 1,400 sacks sold at 51c. for inferior, and 55@57c. for choice.

BRAN.—On Saturday 1,450 and on Monday 650 sacks sold at 87½@90c. ₱ 100 lbs.

PORK.—On Tuesday the dealers were replenishing their stocks, and purchased 920 bbls. mess, mostly on private terms, and some small lots at $15.12½@15.25 ₱ bbl. Round lots are quoted at $15@15.25 ₱ bbl. It is retailing slowly at $15.50@16 ₱ bbl.

BACON.—The stock is small and in few hands, and consists mostly of clear sides. On Tuesday 120 casks sold, in lots, at 8c. for shoulders, 9¼c. for clear sides, at the railroad depot, and 10@10½c. ₱ lb. on the spot, the inside price for large lots.

HAMS.—Old choice sugar-cured are dull, and quoted at 9@9½c. ₱ lb. New are in light supply, and are jobbing at 13@13½c. ₱ lb.

LARD.—On Tuesday 100 tierces packers' sold at 8¾c.; 50 and 40 do., kettle-rendered, at 8¾c., and 20 tierces do. at 8¾c. ₱ lb.

DRY SALT MEAT.—On Tuesday 500 and 1,000 pieces shoulders and sides, bulk, sold on private terms. Shoulders' bulk, are quoted at 6@6¼c., clear rib sides 8c. ₱ lb. A lot of 30 cask shoulders sold at 6¼c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 106¾@106⅞, against 110⅝ at New York, and closed at the opening rates in both markets.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$5 00	$6 00
Cotton sweeps	5 00	6 00
Cultivators, Diam. and shovel-tooth	9 00	18 00
Cultivators, riding and walking	25 00	45 00
Shovels and spades	7 50	10 50
Axes	12 00	17 50
Shovel plows	6 00	9 00
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	13 00	16 00
Country	12 00	14 00
English fire	45 00	50 00
American fire	35 00	43 00
CANDLES, ₱ lb.:		
Sperm, New Bedford	33	36
Tallow	17	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	50	52
Sweet	25	— —
COAL, ₱ ton:		
Anthracite	— —	13 00
Western, ₱ bol	— —	— —
COFFEE, ₱ lb.:		
Maracaibo	24	25
Java	32	35
COTTON SEED:		
Rough, ₱ ton	— —	10 00
In sacks	— —	— —
EGGS, ₱ dozen:		
Western	20	25
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	6 00	6
Superfine	— —	5 40
Fine	4 87½	4 75
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	4 00
French, 10 by 12	4 00	4 25
French, 10 by 14 to 12 by 20	4 25	4 50
French, 14 by 18 to 18 by 20	4 50	5 00
HAY, ₱ ton:		
Prime	— —	21 00
Choice	— —	24 00
IRON, ₱ ton:		
English, ₱ lb	4¾	5¾
Swedes, assorted	7¾	8
Hoop	7	9
Sheet	6¾	10
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 75	— —
Cement	2 75	3 00
Plaster Paris	3 50	3 75
LUMBER, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	20 00	25 00
Flooring, dressed	18 00	21 00
Flooring, rough	14 00	17 00
Ceiling, dressed	— —	12 00
Weatherboards, dressed	15 00	18 00
Weatherboards, rough	— —	12 00
Scantling	12 00	14 00
Shingles, ₱ M	3 50	4 00
Laths	2 50	2 75
OILS:		
Lard, ₱ gallon	75	85
Coal oil, in barrels	20	22
Linseed, raw	1 00	— —
RUSAN, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	9	10
Havana, brown	9	9½
Crushed	11¼	12
Pulverized	11¼	— —
TEAS, ₱ lb.:		
Imperial	50	1 30
Gunpowder	— —	1 60
Hyson	70	1 40
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	50	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	85 00	100 00
Wagon, four-horse	110 00	125 00
Wagon, two-horse, thim. skeins	75 00	90 00
Wagon, four-horse	100 00	115 00
Cane wagon	180 00	210 00
Ox wagon	90 00	125 00
Cart, complete	110 00	115 00
	85 00	120 00
	120 00	125 00
	55 00	70 00

30, 1873.

	@145 00
	@ 40 00
	@ 28 00
	@ 13 00
	@ 12½
	@ 5 00
	@ 4 00
	@100 00
	@ 50 00
	@ 10 00
	@ 9

Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Agencies.
E. C. Bridgman, New York.
A. Coyle, St. Louis, Mo.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.

Architects.
T. Whitney Carter, 58 Carondelet street.

Artificial Legs and Arms.
Lewis Lockwood, 59 Camp street.

Banks.
New Orleans Savings Institution, 156 Canal st.

Bed Springs.
John Flinn, Philadelphia.

Bells.
Hyinyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
J. B. Ford & Co., Cincinnati, Ohio.
E. A. Hutchinson & Co., St. Louis, Mo.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
United States Publishing Company, New York.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

Boots and Shoes.
Louis Gimbel, 573 Magazine street.
John Hansen, 83 Canal street.
William Hogan, 99 and 101 Canal street.
Mrs. D. J. Loewenstein, 549 Magazine street.

Butchers.
Martin Lannes, stalls 37, 38 and 7 Magazine market.
J. Stafford, corner St. Peter and Old Levee sts.

Canned Goods.
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 158 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lana & Co., 162 Gravier and 13 Union street.

China and Crockeryware.
Alfred Dunnrth, 592 Magazine street.
W. C. Shepard & Co., 58 Camp street.
Joseph Woolf & Co., 633 Magazine street.

Clothing and Furnishing Goods.
M. Cogan, 18 and 20 Canal street.
D. Davis, 203 Poydras street.
Pierson & Hews, 13 and 15 Camp street.
R. T. Walshe, 110 Canal street.

Clothes-Marker.
Gorham's Silver Marker, Gorham & Co., Boston, Mass.

Coal and Wood.
John D. Maclin, 34 Carondelet street.
H. Mollegen & Co., 321 Rampart street.
Samuel Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
B. D. Wood & Bros., 106 Common street.
Wm. Velden, cor. Prytania and Phillip streets.

Cooperage.
T. A. Beck, 23 and 24 Front street.
Wm. J. Behrne & Co., cor. Marengo and Levee.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.

Dry Goods.
Theodor Danziger & Sons, 203 Canal street.
D. H. Holmes, 155 Canal and 15 Bourbon street.
St. Philip store, cor. St. Philip and Royal streets.

Educational.
Centenary College, Jackson, Louisiana.
J. W. Bluckman's Commercial College, 131 Carondelet street.
Clarksville Female Academy, Clarksville, Tenn.
Culleoka Institute, Culleoka, Tenn.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Homer College, Homer, Louisiana.
Soule's Commercial College, corner Camp and Common streets.

Engravers and Lithographers.
John Gibson, New York.
George E. Teetzel & Co., 82 Gravier street.

Factors and Commission Merchants.
Aiken & Watt, 60 Carondelet street.
G. M. Hayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
W. Harrington & Co., 79 Carondelet street.
M. J. & D. D. O'Brien, 32 Peters street.
J. T. & H. M. Payne & Co., 6 and 66 Baronne st.

Fire Engine.
Babcock Self-Acting Fire Engine, A. M. Ormager, general agent, Exposition building

Frames.
Charles Hamilton, 661 Magazine street.
F. Wagener, 13 Baronne street.

Furniture.
J. Bois, 201 Camp street.
Hugh Flynn, 107 Poydras street.
F. Helderich, 624 Magazine street.
Nath. Johnson, New York.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Sampson & Bros., 33 and 35 Royal street.

Gas and Steam-Pipe Fittrs.
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Julius Loeiller, 43 Royal street.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

Gliders.
J. A. Kernan & T. White, 106 Custom house st.

Grocers.
John I. Adams & Co., 43, 45 and 47 Peters street.
E. Conery & Son, cor. Canal and Delta streets.
John McMahon, 572 and 574 Magazine street.
A. W. Scanlon & Co., corner of Jackson and Rousseau streets.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Hats.
J. W. Valentine, corner Magazine and Seventh streets.

Hotels.
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
Sherman House, Chicago, Illinois.
St. Louis Hotel, New Orleans.

Human Hair Goods.
James Heany, 224 Baronne street.
Miss C. C. Matthews, 282½ Camp street.
O. A. Peirce, 205 Canal and 886 Magazine street

Ink.
Printers' Ink, S. Collins & Co., New York.

Insurance.
Ætna Life Insurance Co., 2 Carondelet street.
Equitable Life Assurance Co., 33 Camp street.
Factors' and Traders' Insurance Company, 37 Carondelet street.

Iron Manufactories.
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.

Labor Agency.
A. Hone, 84 Carondelet street.

Ladies' Underwear.
Louisiana Manufactory, 202 Canal street.

Lumber.
W. W. Curre & Co., 350 Delord street.
Thomas Hanson, cor. Cedar and Julia streets.
F. Heuer, 918 and 950 Levee street.
Muncy & Marcy, 424 and 426 Delord street.
Ocean Saw Mill, foot of Bordeaux street, Sixth District.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
N. F. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.

Manufacturers.
William Ebert, 164 and 166 Magazine street.

Medical.
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Mayes, Mayesville, South Carolina.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Pope's Cure, John H. Pope, corner of Jackson and Prytania streets.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Keanedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.
Mutern Weber, apothecary, corner Royal and Spain streets.

Mineral and Soda Water.
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

Millinery.
H. Fehsenfield, 194 Canal street.
Mrs. Barbanatti, 625 Magazine street.
Mrs. Kate C. Logan, 9 Bourbon street.
Mrs. Lynch, 180 Canal street.
Mrs. M. Tournubeu, 208 Prytania street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Louis Grunewald, 18, 20 and 22 Baronne street.
Lee & Walker, Philadelphia, Pa.
Alexander Mills, organ builder, New York.
Horace Waters & Son, New York.
Phillip Werlein, 78 to 90 Baronne street.

Nurseries.
F. A. Quinette, 36 Carondelet street.

Painters.
A. S. Cutler, 136 Camp street.
Johnson & Hillsman, 144 Magazine street.

Papers and Magazines.
The Christian at Work, H. W. Adams, N. Y.
Fruit Recorder and Cottage Gardener, Palmyra, New York.
Vick's Floral Guide, Rochester, New York.

Paper-Hanger.
T. J. Brown, 263 Camp street.

Paper Mills.
Atlanta Paper Mills, Atlanta, Georgia.

Paper Patterns.
William E. Cooper, 89 Canal street.

Patents.
John A. Wiedersheim & Co., Philadelphia.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

Perfumery.
Colgate & Co.'s Cashmere Bouquet.

Photographers.
Umhauer & Sims [illegible] street.

Plows.
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
C. G. Forshey, Civil Engineer, 24 Baronne street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Hice, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

Preserved Corn.
Portland Packing Company, Portland, Maine.

Printing.
Pelican Job Office, 112 and 114 Poydras street.

Pumps.
Chicago Farm Pumps, B. S. Twichell, agent.

Railroads.
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

Sciopticon.
L. J. Marcy, Philadelphia.

Seeds and Flowers.
Kirn, Steber & Co., St. Louis, Mo.
D. Landreth & Son, Philadelphia.

Sewing Machines.
Weed Sewing Machine, 207 Canal street.

Show Cases.
Hecker & Hinrichs, 14 Perdido street.

Soap.
J. H. Keller, 110 Gravier street.

Stables.
Southern Sale Stables, cor. Delord and Dryades.

Steamships and Shipping.
Cromwell Line New York Steamers, Alfred Monlton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
F. Exteva, corner Camp and Girod streets.
Ed. L. Zell, cor. Canal and Carondelet streets.

Trunks.
A. Eisenlinger, 44 Royal street.

Undertakers.
T. W. Botidick, 271 Camp street, New Orleans.

Upholstery.
Heath & Earn, 29 Camp street

Vegetables.
Joseph Keller, 38 and 40 Poydras street.

Wants.
Address G. A. C., care Box 814, New Orleans.
Address W. P. Thomason, Red Mouth, La.
Goodwyn & Co., lock box 161, New Orleans.
Louisiana Paper Mills, 241 and 245 Liberty st.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
H. P. Buckley, 8 Camp street.
New York Watch Company, Springfield, Mass.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Maryland.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

GREENSBORO DIST.—FIRST ROUND.

Brush Creek	Jan. 3, 4
Havana	10, 11
Prattville	17, 18
Autauga and Clanton	24, 25
Greensboro	31, Feb. 1
Marion	Feb. 7, 8
Autaugaville	14, 15
Newbern	21, 22
Perryville	28, Mar. 1
Randolph	Mar. 7, 8

The preachers in charge will publish the place on the circuits.

1 A. H. MITCHELL, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Tallassee	Jan. 3,
Auburn	10, 11
Tuskegee	17, 18
Opelika	24, 25
Salem, at Hill chapel	31, Feb. 1
Crawford, at Smile chapel	Feb. 7, 8
Wetumpka	14, 15
Elmore, at Mount Zion	21, 22
Montgomery	28, Mar. 1
Nobusulga, at Nobusulga	Mar. 7, 8
Tuskegee circuit, at Creek Stand	14, 15
Hurtville and Silver Run, at Tichee	21, 22

The district stewards will meet at Auburn on Wednesday, March 25.

1 WILLIAM A. MCCARTY, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

Livingston	Jan. 3, 4
Belmont, at Centopa	10, 11
Eutaw	17, 18
Greene	24, 25
Demopolis	31, Feb. 1
Forkland, at Forkland	Feb. 7, 8
Gainesville, at Gainesville	14, 15
Cuba, at Cuba	21, 22
Gaston, at Christopher	28, Mar. 1
Butler, at Bethel	Mar. 7, 8
Bladen, at Isney	14, 15

Let every official member be present at the first Quarterly Conference.

18 S. H. COX, P. E.

SELMA DIST.—FIRST ROUND.

Summerfield	Dec. 27, 28
East Selma	Jan. 3, 4
Tallahatta circuit, at Tallahatta	10, 11
Choctaw Corner, at camp ground	17, 18
Selma	24, 25
Jackson, at Jackson	31, Feb. 1
Suggsville, at Suggsville	Feb. 7, 8
Orrville, at Orrville	14, 15
Dayton, at Spring Hill	21, 22
Uniontown	28, Mar. 1
Rembert Hills, at Shiloh	Mar. 7, 8
Peachtree, at Liberty	14, 15

The district stewards will meet at Uniontown, February 28. They are as follows: A. D. McVoy, T. T. Tollman, H. M. Allen, H. D. Hudson, H. A. Stollenwerck, J. P. Chapmon, J. W. Portis, W. E. Bird, George Skinner, W. E. Kennedy, J. E. Pollultz, C. C. Curtis.

18 ANDREW J. BRIGGS, P. E.

MOBILE DIST.—FIRST ROUND.

Whistler	Dec. 20, 21
St. Paul's	27, 28
Franklin street	Jan. 3, 4
St. Stephen's	10, 11
Citronelle	17, 18
Pollard	24, 25
Mount Pleasant	31, Feb. 1
Grand Bay	Feb. 7, 8
Pensacola	14, 15
Milton	21, 22
St. Francis street	28, Mar. 1

18 J. HAMILTON, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DIST.—FIRST ROUND.

Summit	Dec. 27, 28
Franklinton and Hog Creek mission, at Pine Grove	Jan. 10, 11
Greensburg, at Tangipahoa	17, 18
Holmesville & McComb City, at Holmesville	31, Feb. 4
St. Helena, at Day's church	Feb. 17, 18
Union, at Pine Grove	31, Mar. 1
Covington, at Covington	Mar. 14, 15

1 A. B. NICHOLSON, P. E. Summit, Miss.

BRANDON DIST.—FIRST ROUND.

Fannin circuit	Jan. 10, 11
Hillsboro circuit	17, 18
Walnut Grove circuit	24, 25
Centerville circuit	31, Feb. 1
Philadelphia circuit	Feb. 7, 8
Morton circuit	14, 15
Forest and Lake circuit	21, 22
Trenton circuit	28, Mar. 1
Raleigh circuit	Mar. 8, 9
Garlandsville circuit	15, 16
Brandon station	21, 22

The district stewards will please meet at Forest on Friday, February 20, 1874.

F. M. WILLIAMS, P. E.

WOODVILLE DIST.—FIRST ROUND.

Woodville station	Jan. 3, 4
Clinton, Louisiana	10, 11
Jackson, Louisiana	17, 18
Pipkin chapel	24, 25
Wilkinson, at Macedonia	31, Feb. 1
Bayou Sara, at Concord	Feb. 7, 8
Buffalo	14, 15
East Feliciana, at Olive Branch	21, 22
East Baton Rouge	28, Mar. 1
Meadville, at Meadville	Mar. 7, 8
Amite, at Liberty	14, 15

The district stewards will meet at Jackson, Louisiana, January 17, 1874.

J. L. FORSYTH, P. E., Jackson, Louisiana.

JACKSON DIST.—FIRST ROUND.

Jackson station	Jan. 3, 4
Clinton station	10, 11
Madison circuit, at Madison station	17, 18
Sharon circuit, at Sharon	24, 25
Camden circuit, at Soule chapel	31, Feb. 1
Yazoo circuit, at Benton	Feb. 7, 8
Yazoo City and Silver Creek	14, 15
Dover circuit, at Fletcher chapel	21, 22
Mount Olivet circuit, at Shiloh	28, Mar. 1
Thomastown circuit, at Forest Grove	7, 8
Brownsville circuit, at Bolton	14, 15
Carthage circuit, at Conway	21, 22

The district stewards will please meet at Canton on Friday, the sixteenth of January, 1874, at ten o'clock A. M. They are: N. H. Lusk, A. M. Hicks, W. L. Klug, J. R. Bell, I. W. Morehant, E. C. Postell, G. W. Galloway, R. T. Stokes, G. H. Fearn, Thomas Coleman, J. P. Stevens, T. L. Holliday and J. J. Birdsong.

H. H. MONTGOMERY, P. E., Sharon, Mississippi.

BROOKHAVEN DIST.—FIRST ROUND.

Terry circuit and Crystal Springs	Jan. 3, 4
Georgetown, at Pleasant Grove	10, 11
Beauregard, at Beauregard	17, 18
Providence, at Pleasant Grove	24, 25
Brookhaven	31, Feb. 1
Scotland, at Caseyville	Feb. 7, 8
Bogue Chitto, at Bogue Chitto	14, 15
Zion, at Bethel	21, 22
Raymond, at Clinton	28, Mar. 1
Monticello, at Topsaw	Mar. 8, 9
Hazlehurst	15, 16
Brandywine, at Pisgah	21, 22

The district stewards' meeting will be held at Crystal Springs, January 3.

W. E. M. LINFIELD, P. E., Hazlehurst, Mississippi.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro	Jan. 3, 4
Enterprise station	10, 11
Spring Hill circuit, at Bethel	17, 18
DeKalb circuit, at Pleasant Ridge	24, 25
Marion and Toomsuba ct., at Marion	31, Feb. 1
Wayne circuit, at Eaton	Feb. 7, 8
Desoto circuit, at DeSoto	14, 15
Quitman and Clarke cts., at Quitman	21, 22
Meridian	28, Mar. 1
Enterprise circuit, at Bascom's chapel	Mar. 7, 8
Shubuta station	14, 15

The official members should all be present at the first quarterly meeting. Official members of Quitman and Clarke circuits will meet at Quitman together for quarterly meeting. The district stewards, viz.: T. P. Bell, William Calmway Broadaway, Stress Taylor, T. Y. Hanks, G. D. McCormick, Zeb. Gathright, John McCormick, Holden, S. H. Watts and A. Trotter, will meet at Meridian on Thursday, January 8, at the Methodist church, at eleven o'clock. I hope that the preachers will notify and urge these stewards to be on hand on that day.

25 WILLIAM B. HINES, P. E.

INSURANCE.

FACTORS' AND TRADERS'

INSURANCE CO.,

37 Carondelet Street 37

NEW ORLEANS, NOV. 17, 1873.

Extract from the Seventh Annual Statement.

Premiums for fiscal year ending April 30, 1873	$735,857 95
Losses paid within the year	359,230 41
Reserved for unterminated risks, April 30, 1873	103,230 00
Interest and savings received	152,896 31
Net premium profits for fiscal year	160,992 72
Gross net profits after payment of $110,000 interest	203,760 03

ASSETS,

April 30, 1873 $1,570,278 32

Fire, River and Marine Risks Written at the Current Rates of Premium.

HARMON DOANE, President.
MOSES GREENWOOD, Vice President.
ED. A. PALFREY, Secretary.

TRUSTEES.

Moses Greenwood,	John I. Adams,
W. A. Johnson,	Isaac Scherck,
John I. Noble,	R. M. Walmsley,
John Claffe,	William Morrison,
Richard Milliken,	Joseph W. Carroll,
Samuel E. Moore,	A. Griffith,
J. J. Warren,	J. T. Pace,
R. T. Buckner,	A. H. May,
Samuel Friedlander,	S. H. Snowden,
H. Frellsen,	T. Lytt. Lyon,
W. S. Pike,	W. C. Raymond,
A. A. Yntes,	James S. Prestidge,
Samuel H. Boyd.	deal 1m

INSURANCE.

ÆTNA LIFE INSURANCE CO.

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WILLIAM E. FITZGERALD,

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DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

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THE CLEARING HOUSE.

THE BALANCE

OF THE

GOODS DAMAGED BY WATER

AT

THE LATE FIRE ON CANAL STREET.

Fine Winter Dress CLOTHING,
Boys' Clothing, Shirts and Hats,
Splendid Beaver and Plint Cloth Overcoats, Talmas and Pea Jackets,
The latest styles of HATS,
Cloth, Silk, Velvet and Fur CAPS,
Linen Shirts and Underclothing,
Leather and Zinc Trunks and Valises,

All slightly damaged by water during the LATE FIRE ON CANAL STREET, and which will be sold FIFTY PER CENT. below cost, at

M. MORAN'S,

Nos. 19 and 20 Canal street,

del 1m Bet. the Custom house and the River.

NEW ORLEANS

SAVINGS INSTITUTION,

156 CANAL STREET 156

Incorporated March 15, 1855.

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THOS. A. ADAMS, First Vice President.
THOS. ALLEN CLARKE, Second V. President.
CHARLES J. LEEDS, Third Vice President.
SAM JONES, Jr., Treasurer.

DIRECTORS.

Dr. W. Newton Mercer,	David Urquhart,
L. P. Generes,	John G. Gaines,
George Jones,	Carl Kohn,
Thos. A. Adams,	Christian Schneider,
Thos. Allen Clarke,	Samuel Jamison.
Charles J. Leeds,	

SIX PER CENT. INTEREST on deposits.

oct23 3m

GEORGE BURNHAM, JR. J. E. BURNHAM. C. S. MORRILL.

BURNHAM & MORRILL,

PACKERS AND WHOLESALE DEALERS IN

HERMETICALLY-SEALED GOODS,

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And corner Commercial St. and Burnham's Wharf,

PORTLAND, MAINE.

an28 6m

GOOD NEWS FOR THE HOLIDAYS

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UPPER CITY BLUE SHOE STORE,

No. 578 Magazine Street, New Orleans.

MR. PHILLIPS, formerly with the house of Messrs. Glynn & Wintz, having recently taken charge of my department for the manufacture of

LADIES' AND CHILDREN'S SHOES,

will be happy to meet his old friends and customers, satisfied of his ability to convince them that in quality of material, excellence and taste of workmanship, and reasonableness of price, his stock is unsurpassed in the city. Also Men's and Boys' HATS, and TRUNKS.

de25 1m LOUIS GIMBEL, Agent.

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Best of work. Prices moderate. Country orders solicited.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, DECEMBER 31, 1874. NO. 1.

News of the Week.

DOMESTIC.

WASHINGTON, Dec. 23.—*Senate.*—Mr. Carpenter was elected president pro tempore.

Mr. Merton submitted the following, and asked for its present consideration:

Resolved, That the Senate recognizes the validity of the credentials of P. B. S. Pinchback as certified to by Governor William P. Kellogg, of Louisiana, under the seal of said State, and the committee on privileges and elections are instructed to examine and report if the said Pinchback is entitled to be admitted on the prima facie case thus made, or if such admission should be postponed until investigation be made as to the charges of corruption in his election alleged against him.

Mr. Thurman objected to the present consideration of the resolution and it went over.

Mr. Clayton submitted the following, and asked its present consideration:

Resolved, That the Secretary of War be requested, if not incompatible with the interests of the public service, to lay before the Senate the official reports and communications of Major Lewis Merrill, United States army, relating to certain disorders in Louisiana, known as the Coushatta trouble.

Mr. Bayard objected and it was laid over.

House.—Messrs. Coburn, of Indiana, Albright, of Pennsylvania, Connor, of Illinois, Buckner, of Missouri, and Luttrell, of California, were appointed the select committee on Alabama affairs. The first three are Republicans, and the other two Democrats.

All the committees for the South will leave Washington next Saturday.

House adjourned until Tuesday, January 5.

WASHINGTON, D. C., Dec. 24.—The board of engineers' upon the reclamation of the alluvial basin of the Mississippi river adjourned today until the first Monday in January, for the purpose of preparing and maturing their report, and also to enable the military engineers of the commission to make their quarterly reports, as required by the army regulations.

It may be gratifying to the poor suffering people living in the alluvial basin of the Mississippi river to know that President Grant entertains liberal views on this subject. The President has frequently expressed his opinion upon this matter. He is in favor of protecting the great cotton and sugar interests. Congressional action, of course, is of absolute necessity, without which nothing can be done.

BOSTON, Dec. 24.—Rev. James Walker, formerly president of Harvard College, is dead. He was eighty years old.

NEW YORK, Dec. 26.—Governor McEuery, in a dispatch dated the twenty-fifth, to the *Herald*, says:

"The wrong just perpetrated by the Returning Board against the people of Louisiana, and which vitally threatens the safety and integrity of republican institutions in the United States, is a more crowning infamy than the action of the Lynch Returning Board, surpasses even the midnight order of Durell, and would not be submitted to by any free people. Resistance to the national authority, represented here by a large portion of the army, and with a naval fleet sustaining a usurpation and stifling the voice of the people, has never been meditated.

JOHN MCENERY."

SHREVEPORT, Dec. 26.—A committee of the leading citizens of this and the adjoining parishes to-day presented a valuable gold watch and chain to each of the editors of the *Times*, Messrs. Leonard, Battle and Hearsey. The watches are inscribed: "From the citizens of North Louisiana, in appreciation of a noble defense of their rights."

NEW YORK, Dec. 28.—Gerritt Smith is dead.

MONTGOMERY, Dec. 28.—The negroes are contracting with the planters for next year. There is less talk about going West.

WASHINGTON, Dec. 29.—The cabinet to-day had Louisiana matters under consideration. Attorney General Williams expressed his views upon the action of the Returning Board, strongly asserting his opinion that it was legal and correct in all its particulars, and said it should be sustained by the government at all hazards.

There was some conversation upon the reports of probable violations of the public peace upon the assembling of the Legislature on the fourth of January, and the opinion was expressed that the United States force now stationed at New Orleans was amply sufficient to prevent any serious outbreaks, should any such occur.

The Senate caucus committee on cheap transportation expect to have their report ready on the reassembling of Congress.

FOREIGN.

BERLIN, Dec. 23.—Bismarck has moved in the Federal Council for an extradition treaty with the United States, making it uniform throughout the empire.

MADRID, Dec. 29.—An engagement has taken place at the town of Rodax, in the province of Barcelona, between a band of Carlists and a body of national troops, in which the former were defeated with the loss of thirty men killed.

THINKING is the least exerted privilege of cultivated humanity.

Mississippi Conference.

FOURTH DAY.

HAZLEHURST, MISS., Dec. 19, 1874.

Conference met at nine o'clock A. M., Bishop Paine in the chair.

Religious exercises by Rev. A. Day.

The Conference resumed the examination of the character of the elders. Oliver H. P. Davis, J. W. Hall, David W. Dillehay, James W. Lambuth (missionary in China,) and Richard Abbey, passed.

A letter of fraternal greeting was read from Bro. Abbey to the Conference.

Rev. J. L. Forsyth, presiding elder, presented the recommendation of William Naylor, colored, for ordination as a deacon, and was elected.

The hour having arrived to consider the special order of the day, to wit: the substitution of a new General Rule on the subject of making, buying and selling intoxicating liquors as a beverage, the vote was taken and resulted as follows: For the change, 30; against the change, 75.

The Conference then took up the examination of the character of the superannuated preachers. A. Day passed and continued in a superannuated relation.

J. G. Jones, now among the oldest members of the Conference, when his name was called, rose up at the request of the Conference and gave a most interesting and touching account of his ministerial life—now fifty years. After singing an appropriate verse, amid deep emotion pervading the Conference, Bishop Paine followed with remarks that will long be remembered by the members. Bro. Jones' character was then passed by a rising vote of the Conference, and he was continued in a superannuated relation.

Thomas Clinton, Barnabas Pipkin, J. B. Higginbotham, William Finn, H. Copeland and L. Pearce passed and were continued in a superannuated relation.

In reference to H. Copeland and L. Pearce it was resolved that these brethren (now in British Honduras,) having been within the bounds of the Jackson district when they emigrated, hereafter the presiding elder of that district will be expected to represent them in Conference.

The following resolution, offered by A. M. Campbell, was adopted:

Resolved, That our venerable and beloved brother, J. G. Jones, be requested to preach a sermon on the Conference floor at the next Conference, at such an hour as may then be determined. A. M. CAMPBELL.
J. T. CAMERON.
E. C. POSTELL.

The committee on the state of the church made their report, showing a gratifying state of the church in all her departments, after which the Conference joined in singing the doxology,

"Praise God, from whom all blessings flow," etc.,

and prayer was offered by Rev. J. A. Godfrey.

The committee of nominations provided for yesterday was announced by the Bishop, as follows: J. G. Jones, W. H. Watkins and J. A. Godfrey.

The Conference ordered the publication of the report of the committee on the state of the church in the NEW ORLEANS CHRISTIAN ADVOCATE.

Rev. H. H. Montgomery, treasurer of the Adelaide Gearing fund, reported $12 interest collected on said fund, and on motion the same was appropriated to defraying the expenses of Miss A. Dillehay, now at Whitworth College.

Rev. J. W. Adkisson asked leave of absence for the balance of the session.

FIFTH DAY.

HAZLEHURST, MISS., Dec. 21, 1874.

Conference met at nine A. M., Bishop Paine in the chair.

Religious services were conducted by J. Bancroft.

Bishop Paine reported that he had ordained on yesterday J. W. Ellison, J. W. McLaurin and T. B. Holloman traveling deacons.

H. A. Henrickson, A. White, W. G. Ball, R. W. Barton, and W. Naylor, colored, local deacons.

R. D. Norsworthy, D. G. W. Ellis, T. B. Walden and H. R. Singleton traveling elders.

W. Hoover and J. L. Vinson local elders.

Rev. H. M. Church, of the Methodist Episcopal Church, was introduced to the Conference.

The twentieth question was resumed.

G. T. Vickers was passed, and was granted a supernumerary relation. E. W. Simmons was passed and announced as transferred to the Northwest Texas Conference. S. R. Hyde was passed, and on motion of R. B. Downer was granted a location at his own request. C. Chamberlin was passed and announced as having been transferred to the Pacific Conference, and stationed at Sacramento City. J. J. Clark was passed and located at his own request.

W. G. Millsaps' name was called, and J. G. Jones, chairman, read the report of the committee in this case—that a legal investigation of the case was due all parties.

J. N. Williams passed and continued in the supernumerary relation. G. W. Chatfield passed and granted a location at his own request.

The hour of twelve having arrived, the order of the day, question 30, was called—Where shall the next session of the Conference be held? Vicksburg, Port Gibson, Canton, Enterprise and Hazlehurst were nominated, and Canton was chosen as the place.

Resumed.—Are all the preachers blameless in their lives and official administration?

W. B. Hines and J. T. Heard passed. F. Walker passed, and was granted a location at his own request. J. Nicholson and James Shanks passed, and were both granted a superannuated relation.

W. L. Nugent presented and read the report of the joint board of finance, which was adopted, together with the distribution of the funds. The following is a synopsis of the report: Amount due on Bishops' salary, $880; amount collected and surplus of last year on this account, $1,319.15; leaving a balance in favor of the Conference of $437.15, which the board recommend should go to make up the very large deficiency in the Bishops' salaries remaining unpaid. The amount estimated as necessary to meet the usual claims on Conference fund was $5,000; amount received, $1,950.

The estimate of $5,000 the board considered too great, or more than was necessary, and they estimated $2,600 as sufficient for next year, and for the support of the Bishops $1,000. They apportioned this amount among the several districts as follows:

	Bishops' fund.	Conf'ce fund.
Vicksburg	$185 00	$500 00
Jackson	185 00	475 00
Brandon	100 00	225 00
Brookhaven	140 00	400 00
Woodville	120 00	385 00
Seashore	65 00	160 00
Meridian	120 00	300 00
Summit	75 00	175 00
Total	$1,090 00	$2,600 00

(The distribution of the funds on hand among the several claimants not being a matter of public interest, we omit it.—EDS.)

Bishop Paine announced a committee of thirteen, according to the Discipline, to try the case of Rev. W. G. Millsaps.

MONDAY, Dec. 21, 3½ P. M.

The committee on religious literature read their report, which was adopted, with the following resolutions:

Resolved, That Rev. Drs. W. H. Watkins, C. G. Andrews and Rev. H. F. Johnson be appointed a committee who shall confer with Rev. J. G. Jones, and get his "History of Methodism in Mississippi" published, as soon as practicable, at our Publishing House, if possible; if not, elsewhere. And from the proceeds, if there be any above the expense of publication, remunerate the author as they deem just.

Resolved, That all of our preachers be earnestly solicited and expected to co-operate as best they can in this work.

Resolved, That on account of the superior value of the NEW ORLEANS CHRISTIAN ADVOCATE, and from the fact that it is our own Conference organ, it becomes our first duty, in circulating religious literature, to present the claims of this journal.

J. G. Guice offered the following, which was adopted:

Resolved, That the members of this Conference, ministerial and lay, be requested to raise at an early day each the sum of $20, or as much as they can, to secure the publication of the "History of Methodism in Mississippi," by Rev. John G. Jones, now ready for publication, and that the subscribers therefor have copies of said work equal to the amount subscribed, to be distributed among them by the brother taking the subscription. S. L. GUICE.
W. L. C. HUNNICUTT.

W. L. C. Hunnicutt, secretary of the Missionary Board, made a report, recommending a constitution for the future government of the board, which was adopted.

The following were elected on the Conference Missionary Board to serve for the next four years, viz.:

The presiding elders of the Conference and C. B. Galloway, W. L. Nugent, W. L. C. Hunnicutt, B. G. Humphreys, W. H. Watkins, J. A. Nettles, T. Price, W. Hoover, E. H. Mounger, I. V. Enochs, W. H. Leith, I. Miller, J. A. Ellis, S. B. Watts, B. Jones and T. J. Feezell.

On motion of S. B. Watts the following was adopted:

Resolved, That the attention of presiding elders of this Conference be called to the unsettled condition of the titles to the church property in many instances, and that they be instructed to do all in their power to have such titles perfected.

SIXTH DAY.

HAZLEHURST, MISS., Dec. 22, 1874.

Conference met at nine A. M., Bishop Paine in the chair.

Question 1—Who are admitted on trial?—was taken up. V. H. Nelson, B. Caradine, T. W. Adams, C. J. Phillips, J. Q. Hicks, C. W. Reid, J. A. Givens, C. D. Cecil, R. T. Davis, R. F. Flowers, E. Burkhalter, W. W. Hopper, T. Cotton and G. W. Davidson.

The committee on education made their report, which was adopted, with the following resolutions:

Resolved, That we are more than ever convinced of the propriety and necessity of the dissemination of sanctified learning among the people, and that we will continue to support and patronize our own schools and colleges.

Resolved, That we recommend to the board of trustees of Sharon Female College that they transfer this property to the control and care of the Jackson District Conference, to be utilized at the discretion of that Conference.

Resolved, That in view of bringing the subject of education more prominently before the people, we recommend that during the month of May next this subject be brought before our various congregations in such a way as parties may think best, and that on these occasions, at the discretion of the ministers in charge, collections be made in every congregation to assist in the payment of tuition for candidates for the ministry within our bounds and attending our colleges, and that the funds so collected be forwarded at once to Rev. C. G. Andrews, treasurer of the Ministerial Education Association of the Conference.

The committee on Sunday schools made their report, showing the number of schools to be 180; volumes in library, 16,125.

They proposed the following resolutions, which were adopted:

Resolved, That we seek to secure the increased circulation of our Sunday-school literature, and indorsed as recommended by the General Conference of the Methodist Episcopal Church South.

Resolved, That we give unremitting diligence and care to all the departments of Sunday school work, and seek the conversion and salvation of the children and youth committed to our care.

J. BANCROFT, Sec.

Bishop Paine announced the following committees of examination:

For Admission on Trial.—J. A. Godfrey, J. T. Heard and J. L. Forsyth.

For the First Year.—J. A. B. Jones, W. B. Lewis and W. B. Hines.

For the Second Year.—H. F. Johnson, W. H. Watkins and W. C. Black.

For the Third Year.—B. Jones, W. H. Leith and E. H. Mounger.

For the Fourth Year.—W. L. C. Hunnicutt, J. Bancroft and R. J. Jones.

The following were also announced by the Bishop as the joint board of finance of the Conference:

Jackson District.—R. D. Nersworthy and W. L. Nugent.

Vicksburg District.—W. B. Lewis and S. L. Guice.

Woodville District.—A. M. Campbell and L. K. Barber.

Summit District.—H. P. Lewis and G. Nicholson.

Brookhaven District.—W. E. Ballard and I. V. Enochs.

Brandon District.—W. W. Hurst and W. M. Thornton.

Meridian District.—D. G. W. Ellis and T. P. Buie.

Seashore District.—L. Kendall and E. Enochs.

Rev. H. H. Montgomery moved that Rev. J. W. Adams and O. H. P. Davis be granted each a location at his own request. Granted.

P. S. Petty was granted a location at his own request.

E. A. Flowers was on motion granted a supernumerary relation to this Conference.

C. C. Watkins was admitted into full connection in the Conference in deacon's orders. The committee in the case of W. G. Millsaps made their report, which was in substance that the charge against him is not sustained. On motion the character of W. G. Millsaps passed, and he was granted a location at his own request.

The following visiting committees to the literary institutions under the patronage of the Conference were announced:

To Centenary College.—W. L. C. Hunnicutt, E. H. Mounger and J. Bancroft.

To Whitworth College.—C. B. Galloway, W. C. Ballard and C. J. Nugent.

To East Mississippi College.—W. H. Leith, Dr. West and J. T. Heard.

To Collegiate Academy.—W. H. Watkins, J. L. Forsyth and H. Singleton.

After some further business Rev. John G. Jones read and sung a hymn and offered prayer.

The Bishop then made a most impressive address to the preachers, and proceeded to read the

APPOINTMENTS.

Jackson District.—W. E. M. Linfield, P. E. Jackson station, C. B. Galloway; Brownsville, F. M. Williams; Vernon mission, Beverly Carradine; Madison, W. C. Black; Canton station, R. J. Jones, A. Y. Davis, sup.; Sharon, T. B. Holloman; Camden and Soule chapel, R. Bradley; Thomastou, C. A. Powell, John W. Hall; Carthage, L. P. Meador, Joseph W. Hall; Dover, D. W. Dillehay; Yazoo, J. H. Shelton; Yazoo City station, R. D. Norsworthy; Silver Creek, V. H. Nelson; missionary to China, J. W. Lambuth; special agent of the Publishing House, R. Abbey.

Vicksburg District.—F. M. Featherstun, P. E. Vicksburg station, J. Bancroft; Grove street, A. T. Tidwell; North Warren, G. M. Gilmore; Milldale and Cane Ridge, L. R. Featherstun; Sunflower mission, James S. Harris; South Warren, J. W. Ellison; Cayuga, D. A. J. Parker; Rocky Springs, J. A. B. Jones; Port Gibson station, E. H. Mounger; Fayette, W. B. Lewis, J. Q. Hicks; Natchez station, W. L. C. Hunnicutt; Kingston, R. F. Flowers; Clover Hill, T. B. Walden; Mount Olivet, A. B. Stewart; Rolling Fork, H. W. Featherstun; Port Gibson Collegiate Academy, J. A. B. Jones.

Woodville District.—C. G. Andrews, P. E. Woodville station, W. H. Watkins; Buffalo, J. S. Parker; Bayou Sara, C. C. Watkins; Wilkinson, D. C. Langford; Jackson, Louisiana, and Pipkin's chapel, J. L. Forsyth; East Feliciana, J. A. Godfrey; Clinton (Louisiana,) station, A. M. Campbell; Centenary College, C. G. Andrews, president.

Summit District.—A. B. Nicholson, P. E. Summit, I. B. Robertson; Magnolia, H. P. Lewis; China Grove, N. B. Young; Franklinton, T. W. Adams; Covington mission, H. P. Bowen; Amite City, D. P. Bradford; Hammond, G. W. Davidson; Union circuit, T. Price; St. Helena, J. W. Sandell; Amite, John Ritchey; East Baton Rouge, P. Howard; Meadville, C. D. Curtis, E. A. Flowers, sup.; Homo Chitto, R. Davis; Monticello mission, R. R. Strickland.

Brookhaven District.—H. H. Montgomery, P. E. Brookhaven station, H. R. Singleton; Beauregard, W. E. Ballard; Seetland, W. Wadsworth; Brandywine, C. W. Campbell; Hazlehurst station, J. M. Weems; Providence, P. A. Johnson; Zion mission, E. F. Mullins; Georgetown, B. T. Pearson, H. J. Harris; Crystal Springs station, C. J. Nugent; Raymond, G. F. Thompson; Spring Ridge, J. J. Smylie; Whitworth Female College, Harvey F. Johnson, president.

Brandon District.—W. B. Hines, P. E. Brandon station, W. H. Leith; Fannin, W. W. Hurst; Garlandsville, Thomas Cotten; Raleigh, J. H. Evans; Trenton, J. B. K. Smith; Strong River mission, to be supplied; Morton, J. D. Hays, Charles Reed, J. N. Williams, sup.; Philadelphia, D. G. W. Ellis; Hillsboro, Lyman Carley; Walnut Grove, R. A. Sibley; Centerville, J. A. Vauce; Decatur mission, W. W. Hopper; Forest and Lake, C. McDonald.

Meridian District.—J. A. Ellis, P. E. Meridian station, J. T. Heard; DeKalb, A. J. Coleman; Spring Hill, J. M. Gann; Marion, J. C. Brogan; Enterprise station, U. B. Phillips; Enterprise circuit, E. Burkhalter; Chunkey, T. Y. Armstrong; DeSoto, A. L. McBryde; Shubuta, T. S. West; Ellisville mission, to be supplied (by T. C. Wimbish;) Waynesboro, J. W. McLaurin; Wayne, D. A. Little; Paulding, J. H. Holland; East Mississippi Female College, J. W. Adkisson, president, J. A. Ellis, agent.

Seashore District.—C. F. Gillespie, P. E. Mount Carmel, H. Moore; Westville, to be supplied (by J. O. Napier;) Taylorsville mission, C. R. Benson; Rankin, L. Kendall; Columbia, to be supplied (by W. J. Ball;) Pearlington, D. A. Givens; Ocean Springs station, R. B. Downer; White Plains, C. J. Phillips; Black Creek mission, to be supplied; Enon, D. Merchant; East Pascagoula, B. Jones; Chickasayha and Green mission, to be supplied (by S. Gilmore;) Handsboro mission, J. A. Guice.

Supernumerated.—W. Spillman, J. Shanks, J. Nicholson, A. Day, J. G. Jones, T. Clinton, B. Pipkin, J. B. Higginbotham, W. Finn, H. Copeland, L. Pearce, J. Long, W. McCormick and J. McKay.

Transferred.—E. W. Simmons, to the Northwest Texas; C. Chamberlin, to the Pacific Conference, and stationed at Sacramento City.

East Texas Conference.

APPOINTMENTS.

Marshall District.—Daniel Morse, P. E. Marshall station, Richard W. Thompson; Harrison circuit, R. S. Harris, one to be supplied by J. B. Hall; Hallville circuit, Lacy Boone; Elysian Fields, L. C. Crouse, J. R. Middleton, supernumerary; Henderson and Bellview, J. S. Mathis; Starrville, S. W. Turner; Knoxville, H. M. Booth, Sims R. Stovall, supernumerary.

Palestine District.—John Adams, P. E. Palestine station, E. F. Boone; Kickapoo circuit, John W. Johnson, W. A. Moore; Jacksonville circuit, E. P. Rogers, one to be supplied; Rusk and Rusk circuit, Samuel Weaver; Tyler station, R. S. Finley; Tyler circuit, J. P. Walker, W. N. Bonner, supernumerary; Athens circuit, to be supplied by C. H. Smith; Cherokee mission, to be supplied.

San Augustine District.—J. R. Bellamy, P. E. San Augustine circuit, Napoleon T. Burke; Carthage circuit, J. C. A. Bridges; Mount Enterprise circuit, Dan. S. Watkins; Shelby circuit, Marion Donegan; Melrose circuit J. N. Bridges; Lynn Flatt circuit, B. A. Thomason, J. W. Overall, supernumerary; Local mission, William H. Willey; Minn circuit, Richard Menifee; Buena Vista circuit, James Mills.

Crockett District.—D. P. Cullen, P. E. Crockett, D. M. Stovall; Crockett circuit, Samuel Morris; Palestine circuit, Joseph M. Blanton; Neches circuit, Ed. F. Brasher, one to be supplied; Pennington circuit, George W. Berry; Moscow circuit, William H. Ardis; Shook's Bluff mission, to be supplied by W. D. Lewis; Homer circuit, Joshua A. Miller; Sabbath school agent, J. C. Woolam.

Beaumont District.—F. M. Stovall, P. E. Beaumont and Orange, James M. Boud; Liberty circuit, to be supplied by James Taylor; Village Creek circuit, Robert M. Kirby; Woodville circuit, Milton H. Jones; Jasper circuit, J. R. Wager, E. L. Armstrong, supernumerary; Newton ct., Ramsey C. Armstrong; Wolf Creek circuit, to be supplied by B. W. Powell.

Transferred.—A. M. Box, to the Northwest Texas Conference; J. R. Peeples, to Southwest Missouri Conference; M. T. Lench and T. W. Rogers, to the North Texas Conference; E. W. White, to the Tennessee Conference.

Located by Request.—A. D. Parks, J. W. Brown.

The next Conference to be held at Carthage.

West Texas Conference.

APPOINTMENTS.

San Antonio District.—John S. Gillett, P. E. San Antonio station, R. G. Roston, Thomas T. Smathers, supernumerary; Cibolo circuit, J. W. DeVilbiss; Sutherland Springs circuit, Eli Y. Seale; Medina circuit, Temple G. Wools; Uvalde circuit, A. J. Potter; Kerrville circuit, W. C. Kingsbury; Bandera mission, to be supplied by James Boyd.

San Marcos District.—W. J. Joyce, P. E. San Marcos station, O. A. Fisher; San Marcos circuit, J. W. Vest; Lockhart and Prairie Lee circuit, John B. Dentoa; Seguin station, Buckner Harris; Gonzales circuit, W. T. Thornberry; Blanco circuit, W. L. Ridout; Mountain City circuit, E. H. Holbrook; Thompsonville circuit, James W. Brown; Coronal Institute, R. H. Belvin.

Victoria District.—J. G. Walker, P. E. Victoria, Henry W. South; Leesburg circuit, A. F. Cox; Clinton circuit, to be supplied, J. W. Cooley, supernumerary; Concrete circuit, Mark A. Black, A. G. Nolan; Hallettsville circuit, Jefferson J. Honeycutt; Texana circuit, John F. Cook, E. G. Duval; Yorktown circuit, C. R. Shapard; district superintendent of American Bible Society, Wesley Smith.

Corpus Christi District.—A. A. Killough, P. E. Corpus Christi station, C. M. Rogers; St. Mary's circuit, J. E. Vernon; Rockport circuit, W. G. Cocke; Beeville circuit, N. W. Keith; Oakville circuit, Thomas A. Atkins; Helena circuit H. A. Graves; Nueces River circuit, John C. C. Black; Goliad circuit, James H. Tucker.

Mexican Border Mission District.—A. H. Sutherland, P. E. San Diego, Felipe N. Cordova; Laredo, Femin Vedaurri; Corpus Christi, Dorotea Garcia; Brownsville mission, to be supplied; Rio Grande City mission, to be supplied; Concepcion and Presenas mission, to be supplied.

Transferred.—Charles Thomas, to the German Mission Conference.

Texas Conference.

APPOINTMENTS.

Galveston District.—I. G. John, P. E. Galveston, St. John, T. W. Rogers; St. James, R. T. Nabors; Bay mission, J. A. G. Rabe; Houston, Shearn chapel, S. C. Littlepage; Washington street, I. Z. T. Morris; Houston circuit, to be supplied, R. T. Kavanaugh, sup.; Columbia and Brazoria, J. T. Williamson; Velasco, George H. Phair; Matagorda mission, Samuel H. Brown; editor of Texas *Christian Advocate*, I. G. John.

Austin District.—A. L. P. Green, P. E. Austin station, H. V. Philpott; Walnut mission, J. W. Whipple; Swede mission, Carl Chauquist; Austin circuit, M. C. Fields; McDade circuit, R. W. Keunon; Bastrop and Hills Prairie, F. L. Allen; Oso circuit, W. H. H. Biggs; West Point circuit, to be supplied; Giddings, William G. Nelms; Cedar Creek, to be supplied; Lagrange station, C. L. Fanington; Navidad circuit, Daniel Morgan; Columbus circuit, P. W. Archer; regent of Texas University, F. A. Mood, Austin Female College, A. G. Stacy, president.

Chappell Hill District.—T. B. Buckingham, P. E. Chappell Hill, Homer S. Thrall; Brenham, B. D. Dashiell; Independence, Walter S. South; Bellville circuit, O. Fisher, Jacob Matthews, sup.; San Felipe circuit, Thomas Whitworth; Burton, A. G. Beaumont; Caldwell, J. L. Lemons; Lexington, Milton H. Porter; Birch Creek mission, to be supplied (by A. C. Delaplain;) Hempstead circuit, R. W. Kavanaugh; Richmond and Eagle Lake mission, to be supplied (by George D. Parker;) Chappell Hill Female College, E. D. Pitts, president.

Huntsville District.—J. M. Wesson, P. E. Huntsville station, F. T. Mitchell; Huntsville circuit, M. G. Jenkins; Cold Springs, G. S. Sandle, Willis, to be supplied (by E. A. Stocking;) Plantersville and Courtney, W. C. Spencer; Navasota and Anderson, Thomas R. Curtis; Prairie Plains, Jonathan Burford; Madisonville, J. C. Huckabee; Zion, J. S. Clower; Bryan station, N. A. Cravens; Bryan circuit, A. W. Smith, J. J. Graves, sup.; Andrew Female College, P. C. Archer.

Transferred.—J. B. Walker, to the Louisiana Conference; R. A. Compton, to the Virginia Conference; F. C. Wilks, to the Tennessee Conference; E. H. Holbrook, to the West Texas, and appointed to Mountain City circuit.

Superannuated.—Robert Alexander, J. M. Turner, James G. Johnson, Thomas W. Blake, J. H. Davidson, A. B. F. Kerr, F. A. McShaw, W. C. Lewis, C. J. Lane, J. A. Light, Alexander Hinkle.

Located at their own Request.—L. Ercanbrack and W. G. Perry.

German Mission Conference,

M. E. CHURCH SOUTH.

APPOINTMENTS.

Houston District.—John A. Pauley, P. E. Houston station, John Prunning; Galveston, John C. Kopp, Jr.; Belleville, John G. Kruuter; Industry, Herman Evers; Bastrop, William Leiser; Long Prairie, to be supplied (by Edward Powitzki;) Houston and Cypress, to be supplied (by W. R. J. Thoenssen; Marshall, to be supplied.

New Orleans District.—J. B. A. Ahrens, P. E. Dryades street, J. B. A. Ahrens; Craps street, C. A. Grote; Soraparu and Carrollton, Charles Schmidt; Lake Charles, Aug. Schenrich; *Familienfreund*, J. B. A. Ahrens, editor; Mobile, to be supplied.

New Braunfels District.—Frederick Vordenbaumen, P. E. New Fountain, Jacob Kern; Fredericksburg, Michael Henschel; Llano, F. W. Hardt; Yorktown, to be supplied. New Braunfels, Jacob Bader; Cibolo and Elm Creek, John C. Kopp, Jr., Fiatonia and Shulenburg mission, Charles Thomas, John A. Schaper, sup.

Transferred.—J. A. G. Rabe, to the Texas Conference.

Superannuated.—A. Albright.

Located at their own Request.—A. Engel and J. Woblechlegel.

The Christian Advocate.

THURSDAY, DECEMBER 31, 1874.

THE RESURRECTION.

A seed found in the hand of a mummy, two thousand years old, when planted, bloomed into a beautiful flower.

Two thousand years ago a flower
Bloomed brightly in a far off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Savior came to earth
That man had lived and loved and died,
And even in that far off time
That flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust
While life was hidden in that shell.

The shriveled hand is robed at last,
The seed is buried in the earth;
When lo, the life long hidden there
Into a glorious flower burst forth!

Just such a plant as that which grew
From such a seed when buried low,
Just such a flower in Egypt bloomed
And died *two thousand years ago*.

And will not He who watched the seed
And kept the life within the shell,
When those he loves are laid to rest,
Watch o'er their buried dust as well?

And will he not from 'neath the sod
Cause something glorious to arise?
Aye, though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Savior in the air.

Then will I lay me down in peace
When called to leave this vale of tears,
For "*in my flesh shall I see God.*"
E'en though I sleep *two thousand years*.

Report of the Committee

ON THE STATE OF THE CHURCH, MISSISSIPPI CONFERENCE.

The committee who were appointed to consider the state of the church offer the following report:

Any view of our ecclesiastical condition which should ignore or disregard the peculiar infelicities of our political status would be unjust alike to the ministry and laity of our church. We live under governmental oppression grievous to be borne, amid financial disasters and pecuniary dearth, and groan beneath a burden of taxation which paralyzes our energies and exhausts our resources. Yet our people have not abandoned the work of the Lord, but in spite of all hinderances have done nobly in his cause.

We are exceedingly gratified, in surveying the fields occupied by our laborers, to find so many indications of the blessings of God upon the work of our ministry, and of healthy growth in almost every department of that church in which, under God, we are privileged to live and labor. Notwithstanding the scarcity of money, our ministers have in most instances been well and cheerfully supported; contributions for the widows, orphans and superannuated preachers have increased; our missionary collections are larger than they were last year; and our Sunday schools, which have long been a beauty and a glory in the church, have not only well sustained their former promise, but have in many places organized juvenile missionary societies, which are rivaling or outstripping the churches in missionary contributions.

The additions to our membership during the year amount to nearly three thousand, while the sum total of members in the Mississippi Conference exceeds twenty thousand souls. Nearly a thousand infants have been baptized by our ministers during the year, to be trained up in the way they should go. Our missionaries have, without exception, faithfully performed the work assigned them, some of them without even the hope of any other pecuniary reward than the pittance they might receive from the poor among whom they labored, and all of them for salaries too small to support any man's energies unless supplemented by the hope of a heavenly inheritance.

Not a minister has been called by death from our ranks during the year, while the death rate among our membership has been less than the lowest estimate for lives carefully selected between these ages least subject to mortality.

The spiritual state of the church seems to be almost everywhere improved or improving. Class meetings and prayer meetings are better attended, family prayers and home religion are reviving in many places, and the members of the church are bringing themselves into stricter obedience to all her laws.

Our female members are taking unusually active interest in the welfare of the church, and are doing many things greatly promotive of its prosperity.

That there are localities within our bounds where these cheering indications are not to be found is doubtless true, and will no doubt continue to be true while the church remains in her militant state. But that there are many places in which they are to be seen should be cause of profoundest gratitude in all our hearts.

The strength of our itinerant army is being replenished each year, in answer to our prayers, by the addition of a goodly number of young men of more than ordinary promise. Thus God gives us, in many ways, indications of his favor and blessing. Health and peace have been in all our borders.

By these and many other tokens of good, in these trying and troublous times, we as ministers are enabled to heed the exhortation of the prophet, which says to us: "Comfort ye, comfort ye my people, saith your God."

Let it be our one work to preach scriptural holiness through these lands, and to exhort especially our young members not to rest satisfied short of a comforting assurance of pardoned sin and a well-grounded hope of heaven.

In view of the foregoing and many similar facts, be it

Resolved, That we call upon our people to unite with us in offering up most sincere, humble and devout thanks and praise to the great Head of the church for the many indications of its favoring providence which we have enjoyed, and especially for that measure of success which has attended the gospel of his grace as administered by us.

Resolved, That while we would not be unduly elated by past success—while we would not be high-minded, but fear—we would gather hope, courage and confidence for future conflicts with the powers of darkness from the assurances of Heaven's approval and aid vouchsafed to us during the year that now draws to its close.

W. L. C. BENNICTT,
Chairman.

The Character of Balaam.

He was a gifted and great man. God generally gives one or two talents to each man, but to Balaam he gave five. As there are men to-day who, by the discipline of a fine mind, are like suns, and eclipse the light of the stars around them, so Balaam shone in his own country. Like Saul who, amid the assembled thousands of Israel, in later times, stood head and shoulders higher than them all, he was the greatest of Midian'e prophets, and occupied the magician's throne. His profession was one peculiar to heathen nations. They had their gods, each one having his sphere of government. Some presided over the battle-field, and in their hands held the destiny of nations. Others ripened or blasted the prospects of the agriculturist, or presided over homes, sending sunlight or shadow, as they pleased. The magicians were the medium of communication between the people and the gods. By means of sacrifices, and rites that were mysterious to the common people, they professed to obtain from the gods secrets of the future, and power to bring a curse or blessing upon any people they chose. Balaam would be initiated into the mysteries of this mysterious life, and as his views enlarged, and his acquaintance with the science became more profound, he would be regarded as a man of great promise. But he was not satisfied with an ordinary amount of professional knowledge. He sought to extract truth from other systems, that he might be peculiarly qualified to use his own.

They had much fragmentary knowledge of the true God in Mesopotamia. The crude theology borne by the different tribes, from the plain of Shinar to every part of the world, had left its mark in that country. A few scattered rays of truth gleamed amid its darkness. Abraham had dwelt there, and as he raised an altar to the true God in his home, he would become a center of divine light and knowledge. Jacob spent part of his earlier life there, and he would diffuse a knowledge of the true God. So that if a thoughtful man collected the various traditions, and, with an earnest desire for truth, searched them, he might obtain a faint though impressive glimpse of God. We suppose that Balaam did this. And was there not in his nature, as in all richly endowed natures, a craving for something more noble and lasting than magic could give? Did not his soul, scorning to riot amid the gore of its sacrifices, and refusing to listen to the jargon of the gods, yearn for he knew not what, but something adapted to his nature. And when he began to study traditions of divine truth, though they were materialized and imperfect, did he not feel that he held the thread by which he might be guided into the realm of truth, where his soul might realize the grandeur of its destiny? He would compare tradition with tradition until he had formed an idea of God's nature; and, while at the head of his profession, he was preparing to receive a nobler faith, and shine in a greater profession than that.

About this time, perhaps, tidings came to Mesopotamia of the descendants of Abraham, now a mighty people, who had left Egyptian slavery, and had lived during forty years in the desert. They heard of what God had done for Israel, and were filled with awe and wonder. He had turned the objects of Egyptian worship into a curse. He had even caused a tangible night to last seventy-two hours. When the people came to the Red sea God made an opening, that they might pass; and when only the Egyptians trod its bed the opening closed and they were drowned. During the desert life he had literally fed them with bread, and made waters to gush from a hard rock. These reports would attract Balaam's notice, and give him more correct and impressive views of Israel's God. Or he might make a tour to Midian during those forty years, and gain much knowledge there. Still his views were imperfect, and when framing his ideal of God he would invest him in part with the attributes of a heathen god. If he had not heard of his changeless nature, he would think of him as one who might be caused to change. Yet he knew enough of God to feel that he was the greatest of known deities, and that a knowledge of him was a necessity of man's moral nature. Amid heathen darkness Balaam professed his faith in Jehovah, and named himself his prophet. And God actually did reveal himself in visions of the night, and would have increased the prophet's knowledge and obtained possession of his heart. But Balaam never rose above the dominion of fear. This is the result of God's first act upon the soul—the first touch of God produces fear. Balaam feared God intensely. While he sought to know more of his nature, and while God condescended to teach him, he thought of God as a Being of power—as one who could crush him, as he had crushed Pharaoh; and he had such a vivid idea of Jehovah's superior strength that he would die sooner than disobey his command. He advanced no farther than this. He never reached the top of the plane, where perfect love casts out fear. He would not open his heart and allow God to reveal his fatherhood there. Why was this? When we see the young man whom Jesus loved walk away unblessed, we wonder how he could leave the Master without a blessing. And when we see the prophet stopping short of Jehovah's smile and love, we ask the reason why.

Ah! there was another god than Jehovah to whom he rendered the heartiest worship. The idol's name was Balaam. This was the image to whose shrine the prophet brought the costliest offerings he could grasp—to which he asked the multitude to bow. Gold in itself was worthless. The prophet would have spurned the nuggets from his path; but if gold will adorn the idol, and make it more attractive, he would almost die to gain it. Honor, whether it was borne in stately triumph from the palace, or rewarded the adoring crowd, was an object of contempt. But if it will encircle the idol's brow—if it will cause more people to look at it with greater awe—he would leave no means untried to obtain it. Balaam worshiped himself. This is the key to the nature of that strange and solitary life. On the one hand, he feared God so intensely that he dare not disobey him. He saw that the hand which opened the sea was able to smite him dead; and not even life itself could make him disobey the God of Israel. On the other hand, man-worship, as seen in the craving for gold and honor as a means to an end, caused the prophet to seek them as much as he dare. And these two passions—terrible fear of God and an insatiable lust of worship—somewhat checked by that fear existing in the same breast, worked out that strange and awful life.

NOEL B. HAMER.

DEER CREEK, North Mississippi Conference.

What Do You Live For?

Suppose we were to put the above question to a little child—likely it would reply: "I live for mamma—to be mamma's baby." A sweet answer. It could only make it sweeter by saying: "I live to be Jesus' baby."

Suppose we come to a little boy with the same question: What do you live for? "O I see many things to live for. Here is my ball and bat, and I like to play with my marbles, and a great many other things."

We come to the gay youth and ask: What do you live for? "O there are hundreds of things I live for. I like to ride my pony, I like to fish and hunt, and in a few more years I will be a man, and time will only tell what I will do then."

We come to the young man. He has perhaps just married and settled down for life. His prospects are good—everything looks bright and encouraging; therefore he promises himself a long life of happiness.

Next we come to the middle-aged man. His joys of life are partly over, yet he promises himself happiness in the future.

Next we come to the aged man. He has lived for the world all his life, and when you put such a question to him he hardly knows what to give for an answer.

Next we come to the Christian pilgrim and ask: What do you live for? "I live for Jesus," is the reply. "I find there is nothing in this world but vanity of vanities. I know my stay is short here; therefore I am endeavoring to live for Jesus."

All have something to live for—all find some way of employing their short stay in this world. But, alas, how few are living for God! How few of the vast multitudes living on this earth are living for God! How few of those that name the name of Christ, and are members of the church, that really follow Jesus! They all wish to get to heaven; they could hardly bear the idea of being sent to everlasting punishment after death; yet they are not willing to deny themselves, take up their cross and follow Jesus. God plainly says we shall come out from the world and be separate. We must be different from the world. As long as we are like the world we are not journeying heavenward. It is not enough to be as good as our neighbor. Our neighbor may be pious, he may be trying to live religiously, yet he can make mistakes; and shall we do the same, because he happens to do so? Christ is our example; follow him.

If you ask one of the characters just named if he is really happy, he could hardly give a satisfactory answer. If we would only sit down and think how fast time is passing away, and that every day is bringing us nearer our destination, many would be convinced of the importance of improving our present opportunities. Time cannot pass too fast for the Christian—every day brings him nearer his home. There is no solid happiness without God. The future promises much, but you receive but little of it. Wealth makes many fair promises, but never fulfills them. Wisdom, wealth and honor can never give real happiness without God. Our bread never tastes so sweet as when the blessing of God rests upon it. Our troubles and afflictions are never so light as when God sustains us.

Labor is rest and pain is sweet
If thou, my God, art here

O that there were more that would decide to live religiously, and would carry out their decision. C.

BRITISH HONDURAS.

A HIGHLANDER who sold brooms went into a barber's shop in Glasgow to get shaved. The barber bought one of his brooms, and, after having shaved him, asked the price of it. "Tippence," said the Highlander. "No, no," said the shaver; "I'll give you a penny, and if that does not satisfy you take your broom again." The Highlander took it, and asked what he had to pay. "A penny," says Strap. "I'll gie ye a bawbee," says Duncan, "and if that dinna satisfy ye, pit on my beard again."

A COUNTRY preacher, holding forth one very sultry day in a small hall, was much annoyed by those who kept dropping in after the service had commenced, invariably closing the door after them. He bore the vexation with Job-like patience; but at length, being fairly exhausted by the extreme oppressiveness of the heat, he vociferated to an offender: "Friend, do, for goodness' sake, let that door be open. I believe if I was preaching in a bottle you would put the cork in."

A MODERN philosopher thinks it a mistake to suppose that women have stronger attachments than men. "A man," he says, "is often attached to an old hat, but who ever heard of a woman being attached to an old bonnet?"

The Shakers in Convention.

The Episcopalians have their conventions, the Presbyterians their assemblies and synods, the Methodists their conferences, the Baptists their associations; and why should the Shakers not convene? And why should they not invite the public, even at a quarter of a dollar a head per session?

Both men and women took part in the speech-making. The men were dressed in home-spun gray, and the women in dresses of what seemed to be domestic manufacture, dyed like imperfectly purpled Easter eggs. Around their shoulders they wore talmas of white woolen goods, and their heads were adorned with neat and closely-fitting caps. Before coming to the platform they removed their straw bonnets. These pieces of head-gear had an airy look for November, and attracted much attention as the women wore them along the street. The services were opened by singing.

To give a detailed account of the speeches would be as profitless as it would be wearisome to the reader. Suffice it to say, that they were a compound of incongruous misunderstanding of Scripture, with the most bigoted self-righteousness, and the assumption of the possession of the only system of truth worth having. Considering that there is only a handful of Shakers in all Christendom, this assumption is as odd as their adherence to their queer style of clothes.

If the Roman Catholics err in giving the Virgin Mary an undue prominence, much more do these curious people go astray about Ann Lee. They put this strange feminine genius closely alongside of Jesus Christ, asserting that God is dual, and that a motherhood as well as a fatherhood is needed—a female Savior as well as a male Savior. They repudiate to a great extent the divinity of Jesus Christ. They say, however, that he was a most excellent man, forgetting that if he was not divine he could not be a most excellent man, but would, on the other hand, be an atrocious liar, having proclaimed himself as distinctly as he did to be both God and man, and one with God the Father. The way in which they twist the Book of Revelation to accord with their views of the woman in the wilderness, Mother Ann Lee, is, to say the best of it, absurd.

As these Shakers make such boast of the healthfulness and excellent physiological character of the lives they lead, one would naturally expect to see in them finely-developed samples of physical beauty and strength. But, with one exception, they are lank as crows, and unlovely as owls to look upon. That one exception is a benevolent-faced elderess who has been over fifty years a Shaker. She is round and jolly, and the very picture of good nature. Perhaps she would not take it as a compliment if we say that she has a motherly look; but that is exactly it. She is too good-looking to be a Shakeress elderess. It was amusing to hear this good old soul denounce Christian women for their adherence to fashion, while she and her sisters on the stage behind her were accurately following, with mere implicit obedience than any devotee of modern fashion-plates, the stern edict of Shakerian fashion which prescribes for its votaries such remarkable garments as were displayed to public gaze by the participants in this convention.

The fact that the Shakers are not making many converts is an exceedingly pleasant one to contemplate. A few people who have unhappy homes, or who have been crossed in their love affairs, may, from time to time, adopting Ann Lee's idea of "going into the wilderness," join themselves with the Shakers. But the barren, homeless, starved thing which they call their "higher life" has no such attractions for men or women of ordinary sense and with ordinary human affections. Yet they seem to enjoy it in their uncomfortable fashion. They are truly thrifty in their business affairs. They eschew tobacco, pork, gin and quack medicines. But their religion seems to us to be the worst kind of quackery.—*Christian at Work.*

THE COLISEUM.—A correspondent of the London *Times* has written a singularly interesting account of what may fairly be called the disinterment of the Coliseum, now proceeding under the direction of Signor Rosa; and the picture it presents of the engineering ingenuity, as well as architectural splendor, which the Romans devoted to their truculent sports is rather awful. The excavations have now laid bare part of the arena, which is proved to have been a solid floor, paved with herring-bone work, and not a movable platform. Upon the arena converged a number of large tunnel-shaped corridors having a series of lateral chambers vast enough to accommodate scores of animals, and with an adjustment of gates such that, without danger to the keepers, even the hundred lions, recorded by Vopiscus, having bounded on its floor together, might be shown to the eighty-seven thousand lords of creation in the amphitheater. A magnificent corridor, not yet perfectly cleared out, having evidently no lateral galleries, doubtless represents the passage through which the gladiator emerged to his duel, and the martyr to his cross. Through it too, it would seem, were removed the slaughtered corpses and carcasses, while the applause of the audience and the bellowing of the other beasts waiting for their gates to swing round must have made terrible harmonies.

TRADE between Europe and the Argentine Republic has largely developed of late years, and there also exists a considerable emigration thither. About 2,100 vessels, with an aggregate of 800,000 tons, visit its ports in the course of the year, the number of those which clear averaging about the same. Buenos Ayres itself receives 300 steamers of an aggregate burden of 250,000 tons.

HE who can conceal his joys is greater than he who can hide his griefs.

Obituaries.

LITTLE CLARA, daughter of S. S. and E. J. Carnes, of Cold Springs, Texas, died on the nineteenth of October, aged two years, three months and [illegible] days. Her innocence and gentleness were never more beautifully expressed than in the countenance of this sweet little lamb, which the great Shepherd has taken to his own bosom to shelter from the rude winds and adverse fortunes of earth. A FRIEND.

MRS. MARGARET N. NEW, daughter of Dr. Rush Nutt, deceased, of Jefferson county, Mississippi, and wife of Dr. C. B. New, of Pass Christian, died, after a few days' illness, of pneumonia, on Sunday morning, November 29, 1874, aged forty-four years. Her birth-place was Laurel Hill, near the town of Rodney. Her father was one of the early settlers of the county, and one of the original founders of Oakland College. Trained in the ways of piety, she early became a follower of Jesus, and attached herself to the Presbyterian Church. She loved the church of God, and all the followers of Jesus.

Hers was not a demonstrative nature, in consequence of which but few knew how deep her feelings, and how gushing with tenderness was her regard for the cause and the people of God. She loved, above all others, the church of her choice; but her arms of benevolence were wide-extended. She ever longed and prayed for a deeper work of grace. For years she was the child of affliction, but the writer has never heard of her murmuring at the dispensations of Providence. She never attempted to make any show of her attainments in temporal knowledge or in the divine life. She preferred to be "little and unknown, loved and prized by God alone." Home was the only place this side heaven where were centered her fondest hopes and choicest affections. Truthfulness and devotion in her were pre-eminent, and the radiant point of duty her aim. A devoted husband and children, and other relatives and friends, are left to mourn her loss. Not only they, but the church and society mourn—more especially the poor—but not as those without hope. "They that are dead in Christ shall rise first." May our Father sanctify to us all this bereavement.

BROTHER.

DIED, of dropsy of the heart, at his residence near Yazoo City, WILLIAM B. SMITH, in the seventy-eighth year of his age. Father Smith was born September 15, 1797, in Claiborne county, Mississippi. When he was five or six years old his father died, leaving a widow, with three children—one son and two daughters—to mourn his loss. William, the eldest of his children, grew up to manhood in his native county without any education or religious training. At the age of twenty-three years he married into a Methodist family, his wife's sister, Nancy Johnson, being a member of the church. He, however, had but little concern about religion until after his removal from Claiborne to Yazoo county, in 1830. In 1832 he joined the church as a seeker of religion; and in 1834 he experienced regenerating grace, and set to his seal "that God was true, and that God is love." From that time to the time of his death he was faithful in the discharge of all his religious duties. He was appointed class-leader, and served the church in that position as long as he lived.

I became acquainted with Father Smith in 1852, and married his eldest living daughter on the third of January, 1853, and lived near him for more than twenty years. I have known him long and I have known him well. He was always found where duty called him. He was suddenly taken ill, on the night of the eighteenth of September, with asthmatic affections. So difficult was it for him to breathe that he was unable to lie on his bed. I visited him on the twenty-first. He informed me that he had examined his religious life, and said that "all was well." Every time that either myself or my wife visited him he said "his way was clear." In this condition he remained until the ninth of October, when he fell asleep in the arms of Jesus, aged seventy-seven years and twenty-four days. In the death of Father Smith our neighborhood has lost one of its best citizens, and the church one of its most zealous and useful members. While we mourn the loss of Father Smith, we comfort ourselves with the reflection that our loss is his eternal gain.

L. D. LANGFORD.

NANCY ELEANOR GOFF was the daughter of Joseph H. and Nancy Beardslee. She was born December 22, 1829, in Jackson county, Mississippi. She was married to Moses Goff, March 20, 1856. She was born again, at Salem camp meeting, in October, 1856, and there united with the church of God.

From the time of her conversion she maintained a consistent Christian life, both in conduct and in temper, filling the place of wife as a Christian woman only can—affectionately obedient, honoring her husband. She was the mother of four daughters, whom she taught to fear God. As a member of the church she was regular in her attendance upon all its public and social meetings; and if she was not always happy in God, she was trustful and hopeful.

She died of yellow fever, at Moss Point, Mississippi, October 16, 1874. Her illness was short, her mind tranquil, her end peace. Her loss is severely felt by her husband, two remaining daughters and the community.

ELOISE ELIZABETH GOFF, daughter of Moses and Nancy E. Goff, was born in Jackson county, Mississippi, November 23, 1861. She lived in this world twelve years and eleven months, a lovely and beloved child. She was a light in the home of her childhood, and a diligent and successful student at school, and a favorite with her teacher. As a Sunday school scholar she was regular in attendance, preparing her lessons with care; obliging to everybody, troublesome to none. She died of yellow fever, at Moss Point, October 23, 1874.

JULIA FRANCES GOFF, youngest daughter of Moses and N. E. Goff, was born in Jackson county, Mississippi, September 8, 1866, and lived [illegible] days. She died of yellow fever on the morning of the sixteenth of October, 1874, a few hours before the death of her mother. This lovely child was the first taken. Perhaps she was the purest of the family, and therefore she led the way to the world of sinless joy. Three (just half the family) were taken in one week; but it was a Christian family, and they sorrow not as those without hope.

THEODORE ALICE, daughter of Theodore W. and Julia Howze, and granddaughter of J. H. Beardslee, died of yellow fever, October 18, 1874, at Moss Point, aged four years and seven months. Alice was a member of our Sunday school. Her little feet were taught the way to the house of God on earth—her spirit is now in heaven above. B. JONES.

LYDIA JANE HOLMES, daughter of William and Mary Holmes, was born in the city of Sheffield, England, on the tenth of June, 1822. She came to America in November, 1837, and was married to Mr. J. R. Taylor, of New Orleans, August, 1845. She was left a widow in August, 1849. Soon after the death of her husband she was converted and joined the Methodist Episcopal Church South, at a protracted meeting in the town of Dayton, Alabama, held by Rev. E. J. Hammill, of the Alabama Conference. She was raised in the Church of England, but had never experienced a change of heart. On the twenty-ninth of November, 1850, she was married to the writer of this, then a member of the Alabama Conference. For eight years she with him sustained the crosses and endured the afflictions incident to the itinerant's life. She was a woman of great candor and plainness of speech—never shrunk from any duty. She was prompt to encourage the desponding, and sympathetic toward the afflicted. As a wife she was all that a husband could desire—conscientious in all she did or said. Her motto was a clean heart first, then all outward things to correspond thereto. In the relation of stepmother she had no superior. To this her husband, and his son, whom she raised from the age of six years to manhood, can testify. No sacrifice was too great for her to make for his moral and mental advancement, often yielding her own comfort for his sake.

For more than twenty years she was greatly afflicted, during which time she was often confined to bed and expected to die. On these occasions she was calm, cheerful and resigned to the will of God. During the past three years her health and strength failed more rapidly. On the tenth of February last she became much worse. She was attacked with neuralgia and rheumatism, and for seven months and ten days she suffered the most intense agony, often so intense that she would shriek aloud. During this long and painful illness I and others often conversed with her on the subject of death. She did not at all times feel entirely resigned to death, yet she never seemed to doubt her acceptance with God. Often in her sleep she would be singing parts of hymns and songs, such as "I never can forget the day when Jesus took my sins away;" "On Jordan's stormy banks I stand;" "There is a land of pure delight."

On the morning of the twentieth she was quite calm in mind, and seemed to suffer less pain. At noon she ate more than usual, and said she felt better. She requested me to read for her. I did so for some time, then laid down the book, and remarked that I would step into the next room for awhile. She asked: "Will I ever see you again?" I saw her mind was wandering, and replied: "I will soon return." She smiled and said: "All right." In about five minutes I returned to her bedside. I saw that a great change had taken place. The eyes, which had for months appeared dull and heavy, were now flashing with all the brilliancy and fire of youth. She was looking upward, with a smile on her countenance. I asked what she saw. She said: "I do not know what it is, but something beautiful. O how beautiful!" After remaining silent for a short time I said: "Is it an angel?" She said: "I do not know, but think it is." I then asked her if she did not think that she would soon be with the angels in heaven. She replied: "I sometimes think so, and then again think I will get better." I replied: "My dear, you are very near your endless rest. Are you ready and willing to go?" "Then, taking me by the hand and fixing her eyes on mine, she replied: "Yes, yes, yes. This world is now too poor for me. Could I live a thousand years and enjoy the most perfect health, and possess all the wealth of this world, with its honors, pleasures and powers, it would be better for me to die and go to heaven, where there are riches, honors, powers, pleasures and everlasting life, than to remain on earth."

At fifteen minutes after three o'clock A. M. on the twenty-first of September, 1874, the spirit returned to God, who gave it. Rev. J. O. Andrew, our excellent pastor, and Rev. J. N. Lewis, of the Presbyterian Church, performed the funeral service in the Methodist church in Milton, Florida.

While we are sad and lonely, even in the midst of society, and surrounded by kind friends, we can rejoice that another Christian has escaped to the mansions in the sky. She is gone not to prepare a mansion, but to enter one ready prepared; gone to wear a crown already won—she only receives it from the Captain of her salvation.

WM. M. SHOCKLEY.

MILTON, FLA., November 25, 1874.

WE YEARN for our heavenly home, for the peace that is promised us; we would fly to the mountain-tops, but we find the way up is by little, slow, toiling steps, one after another.

The Christian Advocate.

THURSDAY, DECEMBER 31, 1874.

MOTHER'S WAY.

On within our little cottage,
As the shadows gently fall,
While the sunlight touches softly
One sweet face upon the wall,
Do we gather close together,
And in hushed and tender tone,
Ask each other's full forgiveness
For the wrong that each has done.
Should you wonder why this custom
At the ending of the day,
Eye and voice would quickly answer:
"It was once our mother's way!"

If our home be bright and cheery,
If it hold a welcome true,
Opening wide its door of greeting
To the many, not the few;
If we share our Father's bounty
With the needy, day by day,
'Tis because our hearts remember
This was ever mother's way.

Sometimes, when our hands grow weary,
Or our tasks seem very long,
When our burdens look too heavy,
And we deem the right all wrong,
Then we gain a new, fresh courage
As we rise to proudly say:
"Let us do our duty bravely;
This was our dear mother's way."

Thus we keep her memory precious,
While we never cease to pray
That at last when lengthening shadows
Mark the evening of our day,
They may find us waiting calmly
To go home our mother's way!

Hearth and Home.

The Wives of Welnsburg.

As long ago as the year 1141 a prince called "Henry the Proud," Duke of Bavaria and Saxony, was besieged in his strongly fortified town of Welnsburg by a powerful enemy, Conrad the Third, Emperor of Germany.

The duke and his brave soldiers made a long and gallant resistance, and killed so many of the Emperor's best soldiers, and repulsed so many of his brilliant attacks, that he was enraged to the savage point of threatening to destroy the whole town and to slaughter all the inhabitants, surrender or no surrender.

At length the Welnsburgers found that they could hold out but a short time longer. They also had lost many men; their ammunition was running low, and their provisions lower; in short, they were at the point of starvation and utter despair.

The wise old men met daily in club-rooms and beer gardens, and counseled together, and smoked over the sad state of public affairs. The priests said masses and walked in solemn processions through the streets, chanting and burning incense; good old ladies got cramps and rheumatism by much kneeling in prayer on the damp stones of chapel floors; but as the Emperor's people were praying against them, to the same saints, nothing came of it. The archers and slingers fought on, from the already crumbling walls, obstinately but vainly. If there had been any editors of daily papers in Welnsburg to criticise military operations, things might have gone differently; as it was, all was of no avail, and every hour brought their dreadful doom nearer.

But often in this world, when the valor and wisdom of men fail, the wit and devotion of women open a way of deliverance. It was so in Welnsburg.

A clever young woman who, if she had lived in our time, would probably have been a great reformer, and a woman's rights lecturer, called together all the chief women of the town to consider their critical situation. They kept out the newspaper reporters, and deliberated and planned with closed doors. The duchess was probably in the chair. I doubt if they had any secretary, as in that day no woman knew how to write, and not even the alphabet had been suffered to come into families to make discord and division. So no written record of the discussions and resolutions of this convention have come down to us—only the fact that it resulted in the appointment of an embassy, of the most respectable and beautiful of their number, to wait on the Emperor Conrad, and intercede for the doomed stronghold.

They went forth early the next morning, dressed in mourning, but very carefully and becomingly, and walking in a solemn and stately way, each with a rosary at her side.

To the great Emperor's tent they came, and knelt in a semicircle before him, with clasped hands and tearful eyes, and entreated him to show mercy.

The young woman who had formed this plan for besieging the Imperial heart spoke for the rest, and I assure you she talked to his majesty in a way to impress and astonish him. She was "as solemn as a priest and as cunning as a lawyer," he said. But he had never heard Julia Ward Howe and Lucy Stone. He could not wholly resist her eloquence and her logic, but he was still very angry with the Welnsburgers for the trouble they had given him in not submitting sooner—keeping him so long from the chase, and from more profitable war enterprises; and the best terms these brave dames could make with him were that they and all their fellow-townswomen should be allowed to march out of the besieged place in safety, and to go where they pleased, carrying with them so much of their treasures and most valuable possessions as they could bear on their backs. As for the men of the castle and town, from Duke Henry down to the lowest craftsman, not one should be spared! The obstinate fools deserve death, and they should have it! The Emperor swore this with a great oath, and a stamp of his mailed foot that made all ring about him. The poor women were about to cry out in remonstrance, but their wise leader gave them a significant look, and, humbly bowing their sad heads, they backed out of the royal presence, and slowly returned to the besieged town.

After a few hours the gates of Welnsburg were again swung open, and the great procession of its women began to file through. They were headed by the duchess herself, in her richest robes and jewels. They all wore their best clothes and ornaments. Each woman was seen bending under a heavy sack—so heavy and of so peculiar a shape that as they passed over the drawbridge, down the hill, and reached the camp of the besiegers, which they had to go through, the Emperor suspected a trick, and ordered a halt, that this sack business might be looked into. The duchess had to deposit her huge sack at his feet, and with it dropped her husband, Henry the Proud—for "pride must have a fall." In every sack was found a man!—the brave Welnsburg women declaring that their husbands, fathers, brothers or lovers were their greatest earthly treasures.

Not a full-grown man had been left in all Welnsburg. This was in the happy time when the number of men and women was about equal on the earth. Every wife carried her husband—we will hope, quite willingly—for this was in the time when husbands were well worth saving—men valiant and true; and not a young woman was there in all the town so uncomely that she could not on that day find a lover ready to be sacked.

It was a strange and ludicrous sight when they were all let down and let out, and stood awaiting the decision of the conqueror.

Some of the Emperor's most bloody-minded warriors urged him to recall the rash promise he had made to those strong-minded and strong-backed women of Welnsburg; but he frowned on them, and replied: "An emperor keeps his word."

You see he was one of the old-fashioned kind of emperors. He did not stop there, for he was in capital good humor, and, being a married man himself, felt that such wifely devotion was a good thing, and ought to be encouraged. He pardoned all the Welnsburgers on the spot; and he gave that night a great ball, in the duke's castle, and lavished the duke's beer and wine, and danced with the duchess and with all the prettiest dames, who in the embassy to his camp had softened his gallant heart, and wrought out final deliverance for Welnsburg.

A great German poet says: "Tell me the way to Welnsburg, for when I marry I want a Welnsburg girl."

I do not know, but I very much doubt whether the poet, should he make a pilgrimage to that famous town, would find any girls of the old sort left—any women anywhere so strong in devotion, muscle and backbone.—*Grace Greenwood's Famous Ballad Stories.*

The "Yarn About Galileo."

It would seem that the Romish clergy of this city, as far as they are represented by the poetic theologian of the *Star*, are in a very heretical frame of mind.

We have for their benefit taken the trouble to print the sentence of the Inquisition, acting in the name of the Pope, compelling Galileo to abjure and curse the ridiculous notion that the world has a daily rotation. We have also published the abject and complete abjuration made by Galileo. We have referred to the decrees of the Congregation of the Index, cursing and forbidding the same theory, as advocated in the books of Copernicus and Galileo. Yet in spite of this it seems that these reverend gentlemen intimate that they will continue to believe that the world turns round, although the infallible Pope personally, and through his official mouthpieces, has declared this doctrine contrary to Scripture, contrary to philosophy, and contrary to the faith of the Holy Roman Church. We are surprised at the obstinacy, the contumacy of these reverend gentlemen. Will they take the risk of believing this terrible doctrine after the Pope has forbidden it? It is well for them that there is no Inquisition here, or we should be compelled to report them, and in that case their heresy would stand a good chance of getting a scorching.

If, however, these writers know half as much as they pretend to know of the history and practices of their church, the question becomes more serious. Every one, in that case, needs to know what they mean by these persistent and unscrupulous attempts to deceive the public by corrupting the truth of history.

We accept the issue which they have so vauntingly made. They declare to this community that the whole story about Galileo being compelled to tell a lie by the so-called infallible church is "a barefaced falsehood."

We therefore have produced the sentence of the Inquisition, which declares that Galileo taught the *false* doctrine that the earth revolves, according to the theory of Copernicus; that this doctrine, at the desire of the Pope, was defined to be false; that the Pope declared it to be false, and contrary to Scripture; that the Inquisition denounced it as an error and a heresy, and compelled Galileo to "curse, abjure and detest it" as "an error and a heresy," which he did, knowing, of course, that he was perjuring himself. The translation of this humiliating document we also published.

Instead of honestly admitting and repudiating this act of folly, this is their reply:

"The substance of the whole accusation of the *Presbyterian* is that the Pope, and therefore the church, condemned the doctrine. They have not as yet given a shadow of proof thereof. The decree of an inferior board of censors, or even the formal decree of Inquisitors general, though at the request of the Pope, is not a dogmatic decision of the church, and the *Presbyterian* knows that perfectly well."

Nothing is easier than to show that this was an official act, with the approval of the Pope, and designed to be binding on the whole Romish Church.

The Inquisition was inaugurated by the Popes as early as the thirteenth century. The Fourth Lateran Council, in 1215, indorsed measures leading to the institution of courts for suppressing heresy, so-called; we have formerly given some notice of these courts as described by the canon law. A supreme tribunal of Inquisition was established by Paul the Third in 1543. It was enlarged by Sixtus the Fifth, called the Congregation of the Holy Office, and organized with twelve cardinals, and consultors and qualifiers to prepare cases for trial, and the case presented by the qualifiers, when accepted, was the action of the Inquisition.

It was this congregation which compelled Galileo to recant, abjure and curse the heresy that "the earth moves." As the superscription of their decrees reads, they are:

The Congregation of the Holy Office, for suppressing heresy, the congregation for the whole church throughout the world, the congregation especially deputed for this purpose by the Pope himself. This jurisdiction they have claimed and exercised for more than three hundred years. In Galileo's case the first meeting, as his sentence tells us, was held in the presence of the Pope himself. And his abjuration was ordered to be publicly read at the universities.

In addition to the condemnation by the Pope, and by the decree of the Inquisition appointed to take official cognizance of heresy, Galileo's heresy that "the world moves" was condemned by the Congregation of the Index.

The Council of Trent appointed a commission to prepare a list of books to be prohibited; and Pope Paul the Fourth ratified the list. The Congregation of the Index was instituted by Paul the Fifth to ascertain and prohibit all books containing pernicious doctrines. We have before us an authentic copy of their decree of March 5, 1616, condemning the writings of Copernicus which teach that "the world moves." We have also before us an authentic copy of their decree of August 23, 1634, condemning the Dialogue of Galileo, containing the same heresy, that "the world moves."

These decrees are addressed to the church throughout the world, and every one is forbidden to read or even possess the prohibited book.

This congregation has also claimed and exercised jurisdiction throughout that church for three hundred years. It is the official organ of the Romish Church in such matters. And if there could be any doubt whether their action in the case of Galileo was approved or indorsed by papal authority, such doubt can have nothing to sustain it when it is shown that these very sentences and claims of jurisdiction were republished for many years afterward. The copy of the Index Librorum Prohibitorum, now before us, contains all the facts and decrees we have cited. It was published at Rome in 1670, by order of Pope Alexander the Seventh.

Such are the facts, and they can easily be verified. We place them in contrast with the assertion quoted above, and leave the reader to draw his own conclusions. In their anxious zeal to secure political influence it has become so common for Romish editors in England and in this country to seek to mislead and deceive the public by systematic and deliberate falsehood, that perhaps an exposure of this kind may be of service both to them and the community. Let our people reflect, and consider whether these are leaders fit to be trusted!—*Southwestern Presbyterian.*

How He Stopped Chewing.

Smikes made up his mind to stop chewing. He never was much of a chewer anyhow, he said. He had used tobacco but for a few years, and rarely consumed more than an ounce paper in a day, but he feared the habit might get hold of him and become fixed, and if there was anything he abhorred it was to see a man become a slave to a bad habit. He had used the weed some, to be sure, but there had never been a time during the last ten years when he could not stop at any moment. But so long as he did not become habituated to its use, he did not care to stop. He could break it off at any moment, and it was a great satisfaction to feel so.

Thompson, he thought, was an abject slave to his pipe. He pitied Thompson, for he had seen Thompson try to stop, and fail ignominiously every time he undertook it. But Smikes wanted to show his wife how easily he could quit. So on Monday morning he remarked carelessly to Samantha that he guessed he would stop using tobacco. Samantha said she was glad of it, and added impetuously what she had never said before—that it was a vile habit. Smikes appeared a little nervous and confused when Samantha said this, and mumbled out something about being glad he had never got into it himself. In his agitation he pulled out his tobacco box and was about to take a chew, when he recollected himself and plunged out of the door, forgetting his umbrella.

About half way to the office he met Jones, with whom he was having some business transactions. While they were talking the thing over Smikes got a little enthusiastic, and he had almost reached the office before he noticed that he was rolling an uncommonly plump quid around his mouth like a sweet morsel. How it got there Smikes did not know. He puzzled over that little thing all the rest of the forenoon, and at last he took it out of his mouth and threw it away, satisfied that he must have taken it while talking with Jones. Twice that afternoon Smikes took out his tobacco box and looked at it. Once he took off the cover and smelled of the tobacco. It smelt so good that Smikes felt impelled to remark that it was not the easiest thing in the world to stop chewing.

The sixth day Smikes felt like a murderer. He seemed to himself to have become transferred into a Modoc. His mouth was dry and parched. A stout, healthy-looking gentleman came into Smikes' office that day. He was a great friend of Smikes, and he brought forth his silver tobacco box, and daintily shook out a small portion of the pungent weed. Smikes felt his mouth water. He remarked to Mr. Johnson that he had not chewed any for six days, and that he had refrained so long just to satisfy himself that anybody could chew or leave it alone. He was fully satisfied that it could be done, but he rather thought that his was one of those temperaments that are really acted upon in a beneficial way by the temperate use of tobacco.

Mr. Johnson said he thought so too; and, as he handed Smikes his tobacco box, remarked that he had chewed regular for thirty years, and didn't know as it had ever damaged him any. As Smikes rolled a large quid back into his left cheek he said he thought there was a great difference in men. He was satisfied that he could stop chewing at any moment, but there were some temperaments to which a gentle narcotic or opiate was really a blessing.

He congratulated himself again and again and again, that day, that he did not become entangled in the meshes of the filthy vice, and he alluded to the matter three or four times that evening at the tea-table, till Samantha marveled greatly at the firmness of Smikes. She had always heard, she said, that it was a hard thing to leave off. But Smikes had told her, and kept telling her, that it was "just as easy," and her reverence for the virile strength and independence of character of Smikes grew like a gourd. That night Smikes had the nightmare. He thought that a legion of foul fiends had got him up in the corner of the back yard, and had rolled upon his belly a monstrous quid of "fine cut" as large around as a cart-wheel, and that they were trying to force it into his mouth.

Smikes struggled vigorously, and when Samantha shook him and asked him what was the matter, his only reply was that "anybody could stop chewing if they only make up their mind to it." The next day Smikes was a little nervous. He told everybody who came in what a simple thing it was to stop chewing. The third day he harped about it all day long. He told one man about it three different times, and when that much-informed individual ventured the opinion that he would be chewing again in less than a week, Smikes indignantly ejaculated: "Mr. Jenkins, when I make up my mind to a thing, that is the last of it."

The fourteenth day Smikes heard that chamomile blossoms were sometimes used as a substitute for tobacco, and just out of curiosity he devoured a couple of ounces of them. He said to the druggist when he bought them that it was easy enough to stop the use of tobacco. On the fifteenth day Smikes got sick. His nerves gave out. He snapped something at Samantha at the breakfast-table, upset his inkstand, burnt his fingers poking some cinders out of the grate, and had no appetite for dinner. That day the devil whispered to Smikes that tobacco was really beneficial to some temperaments. Smikes had a temperament of that kind.

SOME OLD DUTCH PROVERBS.—We must row with the oars we have; and as we cannot order the wind, we are obliged to sail with the wind that God gives.

Patience and attention will bring us far. If a cat watches long enough at the mouse's nest, the mouse shall not escape.

Perseverance will obtain good cabbage and lettuce where otherwise nothing but thistles will grow.

The plowman must go up and down, and whatever else may be alone, there is no other but this long way to do the work well.

Learn to sleep with one eye open. As soon as the chicken goes to roost it is a good time for the fox.

Fools always will ask what time it is, but the wise know their time.

Grind while the wind is fair, and if you neglect, do not complain of God's providence.

God gives food to every bird, but he does not bring it to the nest; in like manner he gives us our daily bread, but by means of our daily work.

The dawn of day has gold in its mouth.

He that lags behind in a road where many are driving always will be in a cloud of dust.

Never set your feet in a dirty and crooked path for the love of money. It is a work that will bring bad interest if you wish to suck honey of thistles.

You will need a long spoon if you wish to eat with the devil out of the same dish.

A SCOTSMAN is always afraid of expressing unqualified praise. If you remark that "it's a good day," the usual reply is: "Atweel, sir, I've seen waur." If you say his wife is an excellent woman, he returns: "She's no a bad body." A buxom lass, smartly dressed, is: "No sae very unpurpose like." The richest and rarest viands are: "No bad." A man noted for his benevolence is: "No the warst man i' the world." And should anybody make a remark, however novel, that squares with a Scotsman's ideas, he will at once say: "That's what I've often thocht!"

A NEW LUXURY.—The latest luxury, says a London paper, is caves. "In order to establish a reputation for wealth nowadays it is necessary to be the owner of a cave. A mansion is all very well, but the possession of a cave immediately stamps the owner as a person of importance." Some of the caves at Brighton are richly furnished and lighted with gas, and made the center of costly and lavish hospitalities.

BAUDRY, the decorator of the new opera house in Paris, was sadly bothered for an idea by which to represent the "music of England" emblematically in his frescoes. He painted finally three little genii. One carried the Irish harp, the other the Scotch bagpipe, and the third paid the two first for playing, and tried to look as if he understood the music.

AS STORM following storm, and wave succeeding wave, give additional hardness to the shell that incloses the pearl, so do the storms and waves of life add force to the character of man.

A GOOD motto for the inflationists: "He who steals my purse steals trash."

Religious Intelligence.

THE Berlin Missionary Society recently celebrated the jubilee year of its establishment.

REV. A. B. EARLE, the evangelist, has been in Nova Scotia, and is now in New York State.

THE *Nouveau Monde* says that the corporation of the city of Montreal has imposed a tax of four per cent. on all churches. The *Monde* denounces the tax.

SEVERAL families at Lublin, Russia, have been banished to the interior because they opposed the reforms recently introduced into the Russian Church.

THE Methodist Dr. Gibson is put down as reporting a Methodist Chinese Young Men's Christian Association in San Francisco, numbering 400 members.

THE committees appointed by the Presbyterian Churches, North and South, to consult concerning the establishment of fraternal relations, will meet for this purpose in Baltimore, January 7.

THERE have been hitherto four distinct Presbyterian bodies in Canada, the union of which is now almost an accomplished fact. The process of combination has been a slow and delicate one.

THERE has been an awakening among the members of the Greek Church in the Lebanon region, Syria, and many have declared themselves Protestants, and have called for religious teachers.

THERE are now 54 missionaries stationed in Sweden alone, and the membership, including probationers, numbers 4,633. There are also 22 churches and one parsonage. Value of church property, $29,600.

AN EXCELLENT and evangelical pastoral has been issued by Mar Athanasius, the patriarch of the Syrian Church in India, who heartily approves of the revival which has recently taken place among his people.

THE only church where sermons are preached in the Irish language in this country is, it is said, at Elmira, Illinois. A priest from Canada preaches a sermon in English, and, after a short intermission, repeats it in Irish.

THE inhabitants of the Canton of Soleure, Switzerland, have, by a vote of 8,356 to 5,890, supported the decision of the Grand Council, suppressing the convents of Mariastein and the chapters of St. Urs and St. Leodegard.

THE receipts of the American Board during the month of August were very large, amounting to $87,955. Through this welcome assistance during the last month of the fiscal year the deficit was reduced to $4,000, or, including the debt of the previous year, to $30,000.

A YEAR AGO the Hanson Place Baptist church, Brooklyn, in which Dr. Fulton preaches, was enlarged so as to seat nearly 2,000 persons; but 550 is now a good congregation by actual count. The Lee Avenue and Marcy Avenue churches, open-communion, with seats altogether for nearly 2,200 persons, are regularly crowded.

THE Roman Catholic Church loses another of its priests in the person of Father Francis Xavier Jacquemet, who, having originally been a Presbyterian, now returns to the faith of his fathers. He has been attending Dr. Leyburn's church in Baltimore, in which he lately publicly renounced his vows as a Roman Catholic priest, and made profession of his faith as a Presbyterian.

DURING the past month the Presbyterian Board of Education at Philadelphia has received 217 candidates for the ministry. This shows a disposition to keep up the supply, notwithstanding that there are in this church several hundred ministers without employment, and that there are fifty or more candidates for the pulpit of every respectable church which becomes vacant.

ABYSSINIA does not appear to be any more open to missionaries than during the reign of Theodoro. The Rev. Mr. Flad, in the employ of the London Jewish Society, started in the autumn of last year with four Abyssinian pupils to labor in that country. He was permitted to enter the country, and was treated very kindly, but received from King John a polite note forbidding him to preach the gospel.

PRINCE HOHENLOHE, the German embassador at Paris, in a recent address at Kulmbach, said that the assertion frequently made that Prince Bismarck had not foreseen and prepared for the present conflict with the Roman Catholic Church was untrue. Bismarck, he said, addressed a circular of warning to the foreign powers so long ago as April, 1869. In their personal communications on the subject, Prince Hohenlohe had observed even then with what anxiety the prime minister watched the approach of the struggle between Church and State.

IT IS announced that Rev. Dr. Talmage, one of the Reformed missionaries in Japan, is in favor of making the native Christian churches entirely independent of the denominations which send out the missionaries, in order that the Japanese government may have no ground for the suspicion that its subjects, in becoming Christians, compromise their allegiance to it. This seems to be a very sensible ground to take, in view of the excessive jealousy the Japanese have of all foreign influence. The missionaries, says Dr. Talmage, should labor to Christianize the people, and constitute purely Japanese churches, not branches in Japan of English and American churches.

CHARLES MONTOUR, the chaplain of Napoleon the Third, who lost his situation on account of some trouble with Empress Eugenie, recently died at Vienna. He bequeathed 150,000 francs to Prince Napoleon, the Emperor's son; 150,000 francs to the Pope as Peter's pence; 1,000 francs to his housekeeper; 10,000 francs to her daughter, a likely girl of seventeen, on condition that she marries a Catholic; his furniture and library to the Franciscans; three valuable diamond rings to the monastery at Mariazell; and 10,000 francs for painting his portrait in life-size, which is to be placed in the church at Lourdes, France.

THE Wesleyan *Missionary Notices* for October contains a portrait of the late Rev. William Toose, the founder of the Wesleyan mission in France. He was a noble man, and accomplished a great and noble work. His memoir is just issued, introduced by the Rev. William Arthur. The *Notices* are rich in missionary intelligence. The present number brings cheering news from the Wesleyan mission in Continental India, from the Madras and Calcutta districts. In the Jaffna Singhalese districts the work is advancing. West Africa shows more hopeful signs; the native work on the Gold Coast is very active, and in Sierra Leone the schools are prospering finely. The Canadian missionaries have commenced a good work in Japan. The whole field of the Wesleyan missions is full of hope and encouragement.

THE "miracle" of the liquefaction of the blood of St. Januarius, belief in which has been revived of late, took place at Naples, September 18. Business was suspended and the day kept as a holiday. St. Januarius, the patron saint of Naples, and a bishop of the early Christian church, was beheaded in the year 305. His body is said to have been brought to Naples about the year 400, and the relics purporting to be his lie buried in the cathedral. Two vials, containing a hard substance, claimed to be his blood, and a glass case inclosing his head, are exposed to public view on his festival day. When the head is brought near the vials the blood is seen to become liquid, bubble, rise, and fall again, the miracle sometimes lasting eight days. Various theories have been suggested by scientific men to explain the phenomenon. But it will come out some day.

IN a recent sermon in New York Bishop Cummins outlined the forces which march at his and Bishop Cheney's command; by means of which, together with some other sources, we are able to give our readers a fair idea of the present external strength of the Reformed Episcopal Church. Seven parishes are to be counted in New Brunswick, 5 in Illinois, 4 in New York, 4 in Pennsylvania, and enough others scattering to bring the total up to about 30. Nearly 40 clergymen are also enrolled. A late and very notable accession is that of a former Protestant Episcopal church at Victoria, British Columbia, with Dean Cridge, of the Church of England, at its head. The congregation in this instance numbers about 350. Rev. Edwin Potter has also been received from the Methodist Church. It should be understood that the Reformed Episcopal Church recognizes non-episcopal ordination, and therefore does not require reordination of accredited ministers coming from other denominations.

A MEETING of the American Missionary Society, which has for its special work the religious and secular education of the freedmen of the South, was held in Iowa a few weeks ago. The aggregate expenditure of the society last year was $344,004, of which $280,833 was in the South. Its receipts were $24,275 less than its expenditures. The remaining expenditure was for missionary work in Africa, the West Indies, Siam, the Sandwich Islands, and among the Indians. During the year it has organized 9 new churches, and there were 615 additions to the churches. The whole number of churches, schools and other institutions under the auspices of the association is as follows: Churches, 53; members, 3,177; ministers, missionaries and teachers, 273; chartered institutions, 7; higher and common schools, 30; normal schools, 1,392; grammar schools, 1,580; intermediate, 2,452; primary, 3,292; theological, 76; medical, 12; law, 15; collegiate preparatory, 231, and collegiate, 46, with a total number of 10,449 pupils. Besides these there are 1,521 Chinese pupils, and 9,039 pupils in church and mission Sunday schools.

HYGIENIC POWER OF THE SUN.—Sleepless people—and there are many in America—should court the sun. The very worst soporific is laudanum, and the very best is sunshine. Therefore it is very plain that poor sleepers should pass as many hours of the day in sunshine, and as few as possible in the shade. Many women are martyrs, and yet do not know it. They shut the sunshine out of their houses and hearts, they wear veils, they carry parasols, they do all that is possible to keep off the subtlest and yet most potent influence which is intended to give them strength and beauty and cheerfulness. Is it not time to change all this, and so get roses and color in our pale cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicate; they may be blooming and strong, and the sunlight will be a potent influence in this transformation.—*Boston Transcript.*

SET the morning watch with care if you would be safe through the day; begin well if you would end well. Take care that the helm of the day is put right; look well to the point you want to sail to, then whether you make much progress or little, it will be so far in the right direction. The morning hour is generally the index of the day.—*Spurgeon.*

THE MISCHIEF-MAKER.—"Years entomb old quarrels; this is a merciful arrangement. The mischievous man is an explorer of these tombs. He opens the graves of old disputes, brings their ghostly skeletons up, and endeavors to put new life in them. He is a fiend that lives among the tombs."

OUR short-sighted eyes cannot see dangers; or, seeing them, are appalled. There is no safe way through the wilderness of this world but as one crosses a foaming torrent—fix your eyes upon God and on the other side.—*Anna Warner.*

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
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THE SUBSCRIPTION PRICE of the ADVOCATE has been ONE DOLLAR PER YEAR to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keepers, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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The Year—Old and New.

The present number of our paper is issued on the last day of the year. The ADVOCATE, its employees, and publisher and editor have come through the year alive. Many blesslugs have rested upon them, and there should be a grateful recognition of the kind Providence that has been over them. In some respects the year has been one of unusual trials with the most of our readers.

Such stringency in money matters has probably never been felt before. The political condition has been one of suspense, humiliation, oppression and agitation. In Alabama the government has passed into the hands of the Conservatives, and the prospects there are brightening. Mississippi has had no change as yet for the better. In Louisiana, while at the worst something has been done, the people are still defrauded of their rights by the iniquitous course of the Returning Board, and by the persistence of the Federal authorities in maintaining one of the most flagrant usurpations in the annals of history. Unsatisfactory as our affairs are, the people have done their duty, they have won a victory legitimately, and while much of the fruits are, for the present, wrested from them by fraud and the abuse of power, on the whole something has been gained, and we may hope that in a few years the Southern States now so nearly ruined will be redeemed and released from the infamous and oppressive rule to which they have been so long subjected. While there has been so much to depress and discourage, there is hope in the future. It is no time to give way to despondency, and to fall into a state of indifference or despair. It is still worth our while to labor and to patiently wait. The coming year, with God's blessing upon our industry and enterprise, will bring relief to many who are struggling with debt and misfortune.

In a spiritual point of view the year has been one of more than usual prosperity throughout the Southern Church. Revivals have prevailed, churches have been built, and there has been progress in almost every connectional interest. Southern Methodism was never more united and prosperous than it is to-day. Probably in no year has it gathered more members than in this.

The losses by death from the circle of our readers have been perhaps as great as in other years, but our obituary columns attest the truth of the old Wesleyan comment: that "our people die well." These weekly records of peaceful triumph and happy dying, of abundant consolation and triumph in the final hour, are our solace while we think of the company which has within the twelve months passed over the flood. Faithful unto death, they are now among the crowned, and are partakers of the inheritance of the saints in light.

It is to be hoped that the end of the year, and the beginning of the year, find us wiser and better than when we sent out our last new year's salutations. Many who now read these lines were then strangers to God, and without Christ, but they are now rejoicing in the new life of faith. This year they began to live, and their names were entered upon the Lamb's book of life. In the heavenly history it stands as the year of their birth and entrance into the fellowship of the children of God. The new year to them will be new as no other years have ever been. Let it be one of consecration, of watchfulness and of prayer.

In wishing a happy new year to all of our readers, we would for a moment introduce ourselves to every fireside, and enter into the heart-life of our people. We would be in sympathy with the sick and sorrowing, with the perplexed and careworn, with the home that has been darkened by the shadow of bereavement. We would "rejoice with them that do rejoice, and weep with them that weep." May a gracious Providence guide and shield all, give domestic happiness, and bestow every needed blessing.

As Christians, whether we meditate upon the past or forecast the future, "we know that all things work together for good to them that love God." With such assurance of infinite wisdom and mercy, we may gather up the lessons of the departed year, and gird up our loins for what awaits us in the year to come. While not without care for the future, there should be no carefulness which distrusts the divine promises. The thought of the morrow, however prudential and sagacious, should have in it no particle of doubt concerning the Arm upon which we lean for support. May he who "is able to do exceedingly abundantly above all that we ask or think," give a happy new year to all.

West Texas Conference.

NEW ORLEANS, Dec. 28, 1874.

MR. EDITOR: Two days before Christmas I found myself, by the favor of God, well through with the labor of holding four Conferences in three weeks. Of these sessions I now give you the summary.

The Harrisburg railroad has been pushed west, the past two years, until it has reached a point within twelve miles of Gonzales, and by the next West Texas Conference will be at the place appointed for the meeting—San Antonio. I arrived at Gonzales just fifteen minutes after the time for opening the session, but had been hard at work since five A. M. stirring up the stage-driver, having succeeded so far as to get the stage off by seven o'clock. The preachers were grouped about the courthouse door, waiting; but presently we were under full headway, listening to Dr. Redford's interesting and pregnant exhibit of the Publishing House. I find that these figures have a bewildering, I might almost say stunning effect upon a body of preachers accustomed to the more humble and less involved accounts of a Quarterly Conference. When the grand totals are read they impart an undefined sense of wealth to the body, which each member shares. It is a pleasant and brave start to actual business. The only check on this is that which immediately follows—the reference of individual accounts to the same committee, with directions to collect closely. I judge, however, that but little was actually gathered up. It would surely pay the house to have a representative on hand, direct, at each of the Conferences—were it only a clerk. A creditor on the spot can accomplish more in settling debts than any one can do for him. We had no person from Nashville at either of the Conferences. There were one American, one German and three full-blooded Mexicans *received into the Conference on trial*—Avery G. Nolan, Charles Thomas, Doroteo Garcia, Felipe N. Cordova and Fermin Vidaurri.

The last three were ordained deacons under the missionary provision. They were fine-looking men—two in early and the other in mature manhood—intelligent, well connected and well educated. Everybody was pleased with their proper and modest demeanor. They had come together by a wagon from Corpus Christi and San Diego. I suppose the Magi would have traveled the same way, only in their country the spring wagon had not as yet substituted the camel and dromedary. These men had brought with them a very precious freight in honor of the King, fully as much so as the gold, incense and myrrh of the east—one of them reported a membership of sixty-two converted Mexicans, and another of sixty-eight, besides some nineteen children baptized; the third, Vidaurri, had not as yet had charge of a work. When we consider that these men could neither speak nor understand English, and knew only their native Spanish, they might be regarded rather as missionaries sent to us than as the fruit of any messengers sent by us to them. Have they not come as the wise men came, unlooked for, to stir up the very heart of Israel? They constitute a powerful appeal to us as a church to be at work, lest our Lord himself come and find us sleeping; to heat'r ourselves, and send forth the light of that powerful and glorious system of heavenly truth which God has conferred upon us for the benefit of the myriads, on this continent and elsewhere, who have as yet no just thought of the Spirit of the power of life which was in Jesus Christ.

A Mexican border mission district was constituted, and the Rev. A. H. Sutherland was appointed the presiding elder of it. Its appointments are:

Corpus Christi—Doroteo Garcia.
San Diego—Felipe Cordova.
Laredo—Fermin Vidaurri.
Brownsville Mexican mission—To be supplied.
Rio Grande City Mexican mission—To be supplied.
Conception and Presenas Mexican mission—To be supplied.

So just as Bro. Alejo Hernandez has been stricken helpless with paralyzing rheumatism, and is back again at Matamoras, God has raised up three others, as it were, to take his place. The only limit to this work of grace among these people is the want of money to employ men who can speak, in the tongue in which they were born, the news of life. The Holy Ghost is already in advance of us, waiting for a man's voice to pour out upon every little and large town his blessings of repentance, of faith and love. It costs about $40 a month to support a Mexican missionary. Now if any school, or church, or person or Conference wishes to have such a direct representative of good will to the heathen, let them *send that amount monthly* to either the secretaries of the Missionary Society, to myself, or to Mr. William Henden, at Corpus Christi, who is my agent for managing all finances with this Mexican border work. I make this suggestion because I have letters inquiring how schools and churches can be brought into direct connection with the missionary work. The following letter from Rev. Mr. Graybill will give some interesting intelligence from Bro. Hernandez, and command for him the prayers of our people:

MATAMORAS, November 21, 1874.

BISHOP J. C. KEENER—*Rev. and Dear Sir:* At the request of Alejo Hernandez, your former missionary in Mexico, I write you a few lines with reference to his condition here. The Protestant Mexicans and we missionaries visit him frequently. At his request we meet at his house twice per week, at night, to sing and pray with him, he conducting the service. This affords him great comfort. We do all we can to contribute to his comfort. No one thinks it possible for him to recover, however, neither has he much hope, although he is under treatment by a German physician who promises to make no charges unless he cures him. We deeply regret the loss of so valuable a man in the cause of the gospel in Mexico. He still preaches Christ to those who visit him, and I hope that his sojourn here may be greatly blessed to this people. I am sorry that the Protestant Mexicans here are too poor to contribute anything to his temporal comfort, and that his relations, being Romanists, are neither willing nor able, as he tells me. I have been greatly encouraged in my labors in Matameras and Brownsville. God, early in my labors, has raised up a young Mexican, full of wisdom and the Spirit, to assist me in the work, and in our meetings, both here and in Brownsville, we have a promising attendance. With common prayer and effort with you for the extension of Christ's kingdom in Mexico, I am yours in the gospel,

A. T. GRAYBILL,
Supt. of Presbyterian Mission in Mx.

Our missionary meeting at Gonzales was, on the whole, a very good one, yielding some $375, though only the amount actually paid in is reported. I am glad that the *foreign* work is to stand for the next four years upon its own bottom—we shall be able to know how much hold it has on our people. Let us understand which are the lean and which the fat kine, and which does the swallowing.

The general outlook of this Conference has much improved since I visited it two years ago. The territory is an admirable one—plenty of room, good soil, cheap living, with some straggling Comanches. The climate is most delightful. I noticed that the peach does remarkably well; trees of ten years' standing were still vigorous; and men were driving about flocks of turkeys at fifty cents each—the only difficulty being the fifty cents, which—that is, the fifty cents—I was surprised to learn was as hard to secure as a wild turkey.

The whole membership of this Conference is 4,502, with 62 local preachers, being an increase over last year of 643 members and 18 local preachers. When it is remembered that there are few immigrants from the States who find their way this far south in Texas, this may be reckoned a good year's work. Its entire missionary collection for the year is $1,213.70. The cause of education is not neglected by it. Two institutions—the Coronal Institute, and the school at Goliad—are under its care, and the Texas University is the college to which it is pledged in common with the other Texas Conferences. It paid about *sixty per cent.* upon its widows' and orphans' claims.

The Conference adjourned on Monday at one o'clock, and in two hours the ministers were on their way toward their several fields as if on express, and by four o'clock, when I started for the East Texas Conference, they had nearly all disappeared, like the golden clouds of the evening, only to reappear in other lands as the beautiful harbingers of a new day.

Yours truly, J. C. KEENER.

From Mexico.

CITY OF MEXICO, Nov. 20, 1874.

MR. EDITOR: Of the two hundred and odd villages in the valley of Mexico, in point of beauty and wealth Tacubayo perhaps takes first rank. It is well situated just at the edge or on the first steppes of the mountain range to the west of Mexico. A living stream of water is conducted from these mountains to and distributed throughout the town. There are two railroads from Mexico—one stopping at the other passing through Tacubayo to San Angel and Tlapham, a few leagues beyond. The horse cars, large and roomy, leave the grand plaza, fronting the palace, each half hour. The other trains (steam) not so frequent, starting from the northern center of the city, pass on through to the places mentioned. The distance is about four miles; fare, one real (twelve and a half cents.)

Tacubayo, I suppose, is as old as Mexico. In the early histories of the country it is mentioned in connection with the city of the Montezumas. The one has attained a population of over two hundred thousand, the other remains but little more than a village. Its population is variable—in the summer months perhaps seven thousand, in winter not more than five thousand. It is considerably higher than Mexico. This, with other reasons, though so near to its more pretentious neighbor, causes it to be considered a summer retreat from the usual sickness prevailing in those months. Many of the rich have built magnificent, palace-like residences, and surrounded them with the most beautiful of gardens. Among these are the Barons Escandens, the Rothchilds of Mexico—Iturbe Belsiequi, Bardet Cervantes and others. The premises are large, and inclosed with high stone walls. These gardens are more like the hiding-places of fairies than for the pleasure of man. There is a repose, a soft, subdued air, an unearthly poetry about them that must be sensitive to the presence and touch of rough, sinful man. Upon the calm surface of peaceful lakes sits, in silence and grace, the most graceful of all birds—the swan. Fancy pleasure boats lie at their moorings. Golden fish lazily move in the placid depths, now rising to the surface, then with quickened steps darting below, burdened with the flashing rays of light. Curiously colored ducks crawl out and rest on the velvet green, sloping banks. Improvised islands, covered with rose and honeysuckle, breaks and yet fills the picture. The humming-bird, on tireless wing, floats, as in an atmosphere of sweets, from flower to flower. Rustic bridges cross ravines and improvised running streams. Rustic summer houses and curiously shaped pagodas, covered with clambering, blooming vines, invite to repose and thought. Fountains of marble send forth strangely-formed jets, sometimes a single central column to the height of eight or ten feet, sometimes in fine spray, and sometimes in paper-like circles. Here and there are artificial grottoes, solid-looking piles of rough, volcanic stone, containing wide subterranean passages, really forming miniature caves. Flower-lined, winding paths lead to the top, terminating in grassy plots beneath the shade of friendly trees. Graveled walks and wide stone-paved ways, bordered with hedge roses and verbenas, are laid off with exact regularity. In wandering through these gardens one can but recall pictures of the Garden of Eden. Here, beneath this dense shade, singing birds, flitting through the leaves above, the very atmosphere redolent with innocence, would Adam have rested himself in the noontide heat; while just there, almost within touch, would the glassy lake reflect, to her delight, the image of Eve. All things—climate, fruits, flowers, birds, trees, lakes and running streams—impart to them an Eden-like spirit of innocent repose. What grand temples have we here for the pure worship of the great God!

One is continually impressed with this thought in Mexico: that money can come nearer making an earthly paradise here than perhaps anywhere else in the world. But what is a paradise without the Savior—without the hope of heaven? What does all of earthly beauty and earthly advantages amount to without a sense of pardoned sin and an assurance of the friendship of God? May he hasten the day when the last vestige of spiritual bondage shall be swept away from these dear people, and this lovely, thrice lovely country.

One of the principal objects of interest in Tacubayo is the military college—the West Point of Mexico. It is situated upon a high point, west and about half a mile from the center of the town. A broad, stone-paved way leads up from the depot plaza, I suppose with a grade of five per cent. The college is a noble-looking stone building, after the architecture of the country, with large courts or patios, broad stairways, corridors and flat roof. It is the old convent of San Diego. The government took possession of it, for its present purposes, in 1868. The observatory is new—just completed. It is well arranged and well supplied. The number of cadets is limited to two hundred. This number is made up something after the manner of the United States. The curriculum seems to be thorough and exhaustive. The class in English number about forty. There is a professor of swimming. The president or commandant, Colonel ——, is a clever, affable gentleman. He is about forty years of age, and speaks English very well. From the observatory there is perhaps one of the finest views in all this country of unrivaled views. Looking eastward, you have almost a bird's-eye view of Mexico—with Mexicans the city of cities. On a level with the eye are the towers of the grand cathedral. Many other churches and public buildings stand out in full relief. Beyond are the mountains, rising one above another, until crowned by perpetual snow. The eye, traveling back from these snow regions, falls upon the intervening lakes, gently moving in the morning breeze. A little to the right, northeast, and but a short distance from the city, stands in the flat plain the solitary Pinon, looking over across the city at its twin brother, Chapultepec. These two are curious mountain formations. They are on opposite sides of the city, and about the same distance. They are about the same size and height. They are equally removed from other mountains. One sends forth living springs of pure, cold water, the other living streams of boiling water. The Pinon appears higher than Chapultepec, but it has never been utilized as the latter by man. On Chapultepec, you remember, stands the palace of the republic. Here to the right, about three miles from and southward to the city, is the village of our Lady Guadeloupe. You see the church of Guadeloupe plainly mounted on that high rock. To the left still, coming round in a circle, are several small villages, with hard names that I can't remember, neither could your readers pronounce them were it otherwise. Coming in from the grand sweep, you rest at Chapultepec. The castle has a fine appearance. A city set on a hill cannot be hid. The giant old trees, now so green, around about its base, furnish a fine contrast with the gray rock and white castle. In this view of Chapultepec you include a most famous spot, well remembered, doubtless, by many of your countrymen. It is Molino del Rey (the King's Mill.) Here was fought and won, nearly thirty years ago, one of Scott's most costly battles. Seven hundred noble fellows went down in one charge. It is admitted by all, I believe, that, if the Mexicans had known it, the day was theirs. But giving the Americans time to rally, the fortunes of the hour changed, and Scott held in his hands the key of the citadel.

In all the revolutions and wars in Mexico Tacubayo has played a conspicuous part. It was occupied by Cortez as well as by many more modern and less famous generals. In the American war referred to it formed a strong point for Scott, Worth and Pillow. When Maximilian was shut up in Queretero, and the brave and generous Porfirio Diaz besieged the remnant of his foreign forces in Mexico, Tacubaye was the headquarters of his army. It commands the water supplies as well as many of the city's important outlets.

Speaking of the Americans in Mexico, I neglected to mention, in its proper connection, that the stone road spoken of, leading up to the military college, was built by American prisoners nearly forty years ago. The thought tends to sadden a true American as he walks or rides over it. And yet, doubtless, it was a mercy to the poor fellows to work in a Mexican sun, under Mexican guards—far preferable to being shut up in a close prison. How different the state of feeling now between the two republics! Side by side they live, only a narrow river running between, working a common, a grand destiny. Americans live in peace in Mexico, and Mexicans in equal peace and with equal rights in the United States. They may draw inspiration from each other, stimulate each other to good works, be earnest rivals and yet sincere friends. May the onward march of republicanism, of civil and religious liberty, usher in the day speedily when spiritual bondage shall disappear, and the simple worship of Christ be firmly established in the earth.

JOEL T. DAVES.

BISHOP MARVIN, says the Raleigh *Christian Advocate* of December 16, left the city on Thursday evening to spend the Sabbath at Spartanburg, South Carolina. He will preside over the South Carolina Conference, which convenes at Greenville, South Carolina, on Wednesday, the sixteenth instant. This closes his episcopal labors for the present year. From this Conference he returns to his home in St. Louis. We shall ever welcome him back again to our Conference in his official capacity. He is a model presiding officer and a grand gospel preacher.

BISHOP KEENER arrived from his Texas tour on Christmas eve. He has had a hard service, but returns in good preservation. He will probably visit the Louisiana Conference at its approaching session in Alexandria, January 6.

THE Rev. Henry B. Cowles, of the Virginia Conference, died in Petersburg, Virginia, November 28. He was a leader among his brethren.

THE reports from some twenty-four or twenty-five Conferences show an increase of some twenty-seven thousand members. There are some ten or twelve Conferences yet to report.

Death of D'Arcy Paul.

Of this eminent and venerated member of the church in Virginia the Richmond *Christian Advocate* says:

This morning, Monday, December 14, we had the following from Rev. W. W. Duncan:

"PETERSBURG, December 13.

"Bro. Paul died this morning at half-past three o'clock. His funeral will take place at eleven o'clock A. M. on Tuesday, the fifteenth instant. Please inform the brethren."

The foremost layman in our church in Virginia has closed a life of eighty years—a life of Christian work rarely equaled in any age of the church of God. His name has been as a household word among us for half a century.

In the heart now cold in death the love of Christ glowed with increasing brightness to the very edge of Jordan.

Bro. Paul never seemed to us to grow old. He walked, talked, worked and *sang* as a young man. Some men, as age creeps upon them, allow their interest in the church to wane. Not so with him; in everything that had religion in it he showed an unabated interest to the last day of earthly life. Only two weeks before his death, at the funeral of his well-beloved brother, Cowles, he led the solemn choir music, and his soul, as indeed it always did in singing, seemed to soar away to the highest mountain of glory.

We think there never has been a man among us just like D'Arcy Paul. We never expect to look upon his like again. His character had all the elements that make a man truly great. He commanded, beyond any one we have ever known, the confidence of men—we mean all men, in and out of the church, with whom he came in contact. To him pre-eminently may be applied the language of St. Paul: "Not slothful in business, fervent in spirit, serving the Lord, distributing to the necessity of the saints, given to hospitality."

Intelligent to a high degree, and even amid the pressure of constant and often harassing and perplexing business constantly storing his mind with the best thoughts of the best authors, he was most entertaining and instructive in the social circle. Abiding in the divine love, he had a Christian firmness that never compromised a principle and never deserted a field of duty.

As a counselor he was wise, cautious and independent. What he felt to be right he would adhere to against the world, against the universe. His brethren delighted to honor him, and he was worthy of all they bestowed. Since the introduction of the lay element into the councils of our church his name has stood at the head of the list for the Annual and General Conferences, and would have stood there if he had lived a hundred years.

What amount he bestowed in charity can never be known on earth. He truly made a friend of the mammon of unrighteousness, and by a noble benevolence and a living faith his path was opened to an everlasting habitation.

What a void the death of such a man makes in the community where he lived, and where from sire to son for three generations his name has been a synonym for all that is pure, true and generous in human nature! And what a void his death will make in the church!

Brethren, "know ye not that there is a prince and a great man fallen this day in Israel?"

A NEW ADVOCATE.—The *Sunday School Companion*, published at Baltimore, comes out as the Baltimore *Christian Advocate*. The publisher says:

We announced in the last number of the *Sunday Companion* that on account of the confusion which resulted from the similarity in name between the *Sunday Companion* and our monthly, the *Sunday School Companion*, we expected at an early date to change the name of the paper. We now do this, taking the name of the Baltimore *Christian Advocate*.

In changing the name of this paper we also modify its character. The editor, publisher and proprietors are members of the Southern Methodist Church. They believe its doctrines, love its ordinances and prefer laboring for its prosperity.

THE TRANSIT OF VENUS.—At Nagasaki, Japan, the American expedition took nearly two hundred micrometic measurements and sixty excellent photographs. The transit was successfully observed at Hobart Town, Adelaide and Melbourne, in Australia. The American party at Hobart Town obtained one hundred and eighteen photographs. At Shanghai, China, the sun was obscured by clouds. In India and Egypt the observations were successful. At Thebes many successful photographs were taken. At Teheran, Persia, the observations were successful, but in Russia and Siberia they failed.

Altogether the astronomers will be gratified at their success. It will take many months to work up the results of these observations, but the world will then have the satisfaction of knowing exactly how far it is from the sun.—*Christian Observer.*

PROF. DUNCAN, says the Nashville *Christian Advocate*, writes us, Wofford College, Spartanburg, South Carolina, December 9: "We are in the midst of a glorious revival here—one hundred converts up to December 1. The majority of the students have been converted, and among them the son of Bishop Keener. I am not certain of the number since the first instant, but several have professed, and it is spreading through the village."

RELIGION is not confined to devotional exercises, but rather consists in doing all we are called and qualified to do, with a single eye to God's glory and will, from a grateful sense of his mercy to us. This is the alchemy which turns everything into gold, and stamps a value upon common actions.—*J. Newton.*

Notes from the Field.

HOME REVIVALS AND MISSIONARY ZEAL.

Does it not seem that revivals among the home churches should be followed by enlarged contributions, by the increase of candidates for the foreign field, and by a general quickening of the church in all the elements and expressions of true missionary zeal? It was so in ancient Antioch—the great awakening was followed by a most notable missionary meeting, and by the departure of the pioneers in missionary enterprise. From present indications it seems that the increase in the membership of the Southern Methodist Church during the last twelve months is at least thirty thousand. Will there not be a proportionate increase in our missionary contributions? If not, there is something wrong about our revivals. May we not expect to hear of men and women "called"—that is the word—to be missionaries to the heathen? If there are such persons among us let them write to some of our bishops, or to the missionary secretaries. Although the board has not now the money to send them, we wish to know who they are. We shall be better off after awhile. These reflections have been suggested by a sentence from the organ of the Basle Missionary Society, quoted by the *Monthly Record*:

"We hope that the gracious visitation which Scotland has been experiencing will contribute its share to supply the lack of missionary candidates, and that a new day will dawn on the Free Church missions—a day worthy the memories of the past—a day in which this church, hitherto so richly blessed, shall still more fully deserve the name of a missionary church." In the same connection we may quote a paragraph from the *Missionary Record* (Church of Scotland,) that might have been written by the secretaries of our own board, so perfectly does it suit our case: 'At every one of our stations more missionaries are required to do the system justice, to relieve and strengthen those who now are overtasked, and to take full advantage of the varied openings of Providence for the spread of evangelic truth. The Lord put it into the hearts of not a few of our licentiates and students to come forward, saying: 'Here am I; send me.'" What say *our* licentiates and students?

WOMAN'S PART IN THE WORK OF MISSIONS.

Nearly all the mission boards are now employing female missionaries. In fact it is now thought by most persons who have considered the subject, indispensable to employ women in the work of foreign missions.

The Rev. Dr. Williamson, of the United Presbyterian Church, at a recent Missionary Conference at Chefoo, in China, very pithily and conclusively stated the case. He said: "One fact is too much overlooked by the people at home: that women form one-half of the human race, and that in China the women are open only to female influence. I am sure, if this fact were realized in England and America, far more ladies would come abroad to the relief of their unfortunate and unhappy sisters." It is entirely too late in the day to inquire as to the propriety and utility of employing female missionaries; missionary history has settled the question. From Paul's day to this God has greatly blessed the work of Christian women in the foreign mission-field. God has set his broad seal of approval upon their labors. Take the following illustrative paragraph from the *Gleaner:*

A BIBLE WOMAN IN THE PUNJAB.

"Mrs. Elmslie, the widow of the lamented Dr. Elmslie, of Cashmere, who now superintends the orphanages and the Bible woman at Umritsur, writes in her last report concerning the latter as follows:

"Our Bible woman, Susan, continues to find a welcome almost everywhere she goes. She is in the habit of visiting a tank to which many of the women of the city go to bathe. On the steps leading down to the water she seats herself, and at once begins to read some simple passage from the gospels. Soon a little cluster of women gathers round her—some to question, others to listen with reverence—a touchingly wistful expression in their dark eyes, as if they thought these glad tidings too good to be true for them. They do not stay long, but as they go others take their place at Susan's feet, and she goes on repeating the same blessed messages of love and mercy, varying her words and illustrations with a good deal of dexterity. The women very often say: 'Ah, we have never heard of such a Savior; our gods never died for us—they do not love us—but if we do not worship them our husbands will send us away and take other wives. What can we do?' As Susan herself endured this sorrow for the Master's sake, she can assure them that he can comfort even under such a trial. Many ask her to come to them in their own homes, and thus her work widens far beyond her power to carry on.'"

ABSENT ON COLLECTION SUNDAY.

The *Gleaner* for November gives us another suggestive item, with appropriate comments:

"Is any one of our readers ever 'absent on collection Sunday'—say on the one only day in the year when an opportunity is given to help forward the extension among the heathen of his kingdom whom we profess to love? Perhaps not willfully, though even *that* is not a thing that *never* happens. But let us suppose your absence is unavoidable. What then? Is the absence of your contribution unavoidable too? So did not think the writer of the following letter, addressed the other day to one of our Church Missionary Society district secretaries:

"'R——, P——, September 10.

"'DEAR SIR: I find on my return home, after a two months' absence, that you have paid us your annual visit in the cause of the Church Missionary Society. I beg to inclose my check for £2 2s. as my contribution toward it, and am yours truly,

J. N.'

"In this case the absentee doubled his usual contribution—which, by the way, is a thing most people could do without feeling it, whether they be guinea or shilling subscribers. Let us remember that

> "We lose what on ourselves we spend;
> We have as treasure without end
> Whatever, Lord, to thee we lend,
> Who givest all!"

Here let me close these notes by a quotation that I beg may be considered by wealthy persons who talk about "the widow's mite," and who "average" their contributions with those of the poor. Bishop Medley says: "God will not refuse the poor offerings of the poor; but he will not accept the poor offerings of the rich."

A. G. H.

MISSION-ROOMS, Nashville, Dec. 1.

Books and Periodicals.

THE CHRISTIAN IN THE WORLD. By Rev. D. W. Faunce. Boston: Roberts Bros., 1875.

The Hon. Richard Fletcher, of Boston, left to Dartmouth College a special fund from the avails of which was to be offered biennially a prize of $500 for the best essay on the Christian's relations and duties to the world. This work is the Fletcher prize essay. The committee of award was composed of eminent men—a Baptist, a Congregationalist and a Methodist. It is a volume replete with interest, and will prove useful to all earnest Christian readers. For sale by Eyrich, New Orleans.

DRESS REFORM. A series of lectures delivered in Boston on dress as it affects the health of women. Edited by Abba Goold Woolson. Boston: Roberts Bros., 1874.

Five lectures by as many different female lecturers. A good book, we expect. We commend it to our readers among the ladies. Reform is needed, but we have little faith in its being brought about much before the millennium. For sale by Eyrich, New Orleans.

SONGS FROM THE SOUTH. By Ellen A. Hebron. Baltimore: Published by Eugene R. Smith, 1875.

This volume, 12mo, 245 pages, handsomely bound and printed, contains some poetry. Taken as a whole, it is not without interest, and will be welcomed and appreciated, especially by Southern readers.

GOOD WORDS for December has: Novantia, Letters from H. M. S. Challenger, On Forbidding Those Who Follow Not With Us, The Emigrant Lassie, Bishop Horsley, Theresa, Euthanasia, A Day in a Dock-Yard, Moses and Ezekiel, and other articles of great merit.

THE Sunday Magazine for December has: Bessy Wells, The Promise of the Presence, The Samaritans, Religious Life in the Fourteenth Century, The First Christmas Sermon, Military Notes on the Battles of the Bible, and other articles, all of great merit.

SCRIBNER'S MONTHLY for January is splendidly illustrated and has a fine table of contents. We note especially: Travels in South America, The Canons of the Colorado, A Bouquet of Japanese Verses, Bazaine's Prison, and other articles.

To a Generous Public.

The beautiful and valuable church edifice of the Methodist Episcopal Church South, at this place, was totally destroyed by the tornado of the night of the twenty-second ultimo.

The friends and membership of this church, after mature deliberation, have resolved to rebuild at once, provided assistance can be had from abroad, they being unable within themselves to accomplish this object.

They hereby ask the sympathy of all persons, and in this way make their earnest appeal for help to the liberality of their own people, and likewise to all Christians of other denominations.

Please send all contributions to Sylvester Steele, treasurer.

REV. C. L. DOBBS,
" W. H. MEREDITH, D.D.,
C. C. VANDEGRIFT,
C. S. ROWLEY,
W. F. WILKINSON,
CLINTON CARY,
Com. on Foreign Contributions.

MONTEVALLO, ALA., Dec. 8, 1874.

MARRIED.

COOPER—BRANNAN.—December 16, 1874, at the residence of the bride's mother, in Wilkinson county, Mississippi, by the Rev. J. S. Parker, Mr. William A. F. Cooper to Miss Mary L. Brannan, all of Wilkinson county, Mississippi.

STALLWORTH—JACKSON.—By the Rev. Neil Gillis, on the sixteenth of December, 1874, Mr. William M. Stallworth, of Conecuh county, Alabama, to Miss Abide A. Jackson, of South Butler, Alabama.

HICKERSTAFF—HOYKIN.—December 16, 1874, by Rev. W. W. Graham, Mr. C. N. Hickerstall to Miss Emma J. Hoykin, all of Russell county, Alabama.

PITTS—RUTHERFORD.—December 17, 1874, by Rev. W. W. Graham, Mr. Reuben Pitts to Miss Georgia M. Rutherford, all of Lee county, Alabama.

CREWS—KNIGHTON.—By the Rev. A. L. McIlryde, at the residence of the bride's mother, near Pushmataha, Choctaw county, Alabama, on the night of December 22, 1874, Mr. P. I. Crews and Miss Leona Knighton.

THE Spencer Optical Manufacturing Company, 16 and 18 Maiden Lane, New York, are proprietors of the well-known Diamond Spectacles. Any one wishing to purchase will observe the trade mark stamped on each pair, as none others are genuine.

BUIST'S GARDEN SEEDS.—Richard Frotscher, the well-known, honest and reliable seedsman, at No. 12 Dumaine street, has an advertisement in our columns, to which, with pleasure, we call the attention of farmers and gardeners.

FOR DISEASES of the throat and lungs Dr. Laplace, 23 and 25 Elysian Fields street, manufactures the Indian Turnip Pectoral Balm. See advertisement on this page.

THE THROAT AND ITS DISEASES. In another column will be found a letter from Dr. Hunter on the treatment of the throat and its diseases by inhalation.

SEE ADVERTISEMENT of Dr. Warrington's medical preparations on sixth page.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Dec. 26, 1874.

A—E & H T Anthony & Co, American Printers' Warehouse, Allen, Lewis & Co, John Anglin, Mrs Theo H Allen.

B—H H Blow, J M Brown, N T Burks, Charles Barker, J J Bennett $2, Mrs L M Bell, E E Buckner, O R Blue, L R Bell $1.25, J S Hedgood, T C Bryan, Robert Babington $25, John B Boone 50 cents, Bowdry & Co $107.71, Boorum & Pease, C W Beam Jr $2, A J Briggs, R C Bailey, Mrs Martha Bickham $1.

C—Chambers & Son, Moses Cavin $4.25, W H Corley, O Chamberlin, Jay B Copeland, S H Cox two letters, Joseph Carr, W Crawford, A E Clay, Joseph T Curry.

D—Mrs Jefferson Davis, Donaldson & Co, A F Driskill $1.25, C A Devall, Mrs J K Duncan, F T Dillon, Logan D Dameron.

E—W Esterbrook & Co, W F Easterling.

F—H Walter Featherstun, Thomas W Flowers $1.20, M B Franklin & Co, E W Fleming $2, R Froneh $7, E D Fisher.

G—W W Graham, J F Graham $7.50, W H Germany, J Goldstein, H H Germany $11, C C Glover two letters $19.75, Charles B Galloway, Ed P Goodwin.

H—Mrs N Hopkins, W B Hines, Mrs P J Hennington, Alexander Hood $41, J L Harper, B F Hardcastle & Co, J E Hopkins, W E Holloman, Henry B Hardy $2, M A Hanna $2, L R Hines $3.25, Howes & Beebe.

J—J M Jack $4, J M Joiner.

K—John G Krauter, C S Keeney, Andrew King & Co, King, Briggs & Co.

L—Lee, Shepard & Dillingham two letters, Geo M Liverman, J F Lewis, D W T Letson $8.50, W E Lloyd, Mrs Lizzie Larkins, L B Leggett, Miss Lizzie Lazare $2.50, Lee, McBride & Co.

M—J D Murff, George W McMurley $1, A M Mosely $5, E Z M Morris, O G Moses, James A McCarty, W A Montgomery, Moss, Wise & Co $2, S D Miles, A J Moore $2, Munn & Co, Charles Machirls, Albert Mason, J Gorton Miller, E F Mullins, Seneca Martin $6, R McDonald $1, A H Moss, H P McMurray, Robert Moss $7.50, E H Myers, C N McLeod, Thomas Meadows & Co, A H Mitchell.

N—A T Norwood, William Norton.

O—James Ormond two letters, James C Oshorne, Henry N Ogden.

P—James S Parker, W T Patillo $10.90, James Paul $2, James W Poston, J F Pendergrass, Pierce & Terry, William Pattison $20, L Parker two letters $1, L Patterson.

R—Thomas W Rhodes, E K W Ross, J K Randall two letters, Arthur Rogers $20, A H Redford agent two letters, Robert Randle $4.50, E P Rogers $22.70, Benjamin Roper Jr, W B Ralford $10.

S—William Sampson $2, J T Shine, A C Scott, Joel Sanders, Mrs Nancy Skinner $3.90, Samuel Smith, A H Sutherland $30, Seay & Seay $50, Street & Smith, Mrs Mary McG Snowdon, St Helena Spencer, Smith, Dixon & Co.

T—Edward Todd & Co, J L Thompson, Mrs M A Terrell $2, John Tucker, R E Tucker 50 cents, O E Tucker $1, Jnaies M Toler, W V Tudor, J E Terry.

W—J H Welch $200.95, J A Walden, J Weaver & Co, J M Weems, Thomas B Wilde, Charles R Williamson $10, John Wilkinson $27, W M Winn, John F Witherspoon, M L Williams, Wilson, Hinkle & Co two letters, J S Winn $3.

Z—L J Zeigler $6.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting he borne by the person who remits. Otherwise it will be at their own risk.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

IMPORTANT TO PLANTERS AND MERCHANTS.—The iron cotton tie is in universal requisition with the cotton planters, and the agency of Messrs. R. W. Rayne & Co. (late Bartlett & Rayne) has become one of our necessary institutions. It is fortunate that a branch of business so necessary to planters has fallen into the hands of gentlemen who have the capital, enterprise and confidence of the merchants and producers.

WINDOW SHADES AND WALL PAPER.—We call attention to the advertisement of M. A. Wheelahan, Esq., importer and dealer in shades, wall paper, paints, oils, glass, etc. Send orders to No. 119 Common street, or call at the office, where customers may rely upon the polite attention of W. J. Golden, Esq., who has been for several years connected with the establishment.

PIANOS.—See the advertisement of Philip Werlein. He offers instruments of the best manufacturers at the lowest rates. This establishment has in the last few years shown great enterprise, and has been greatly enlarged in size, stock and variety of instruments, as well as additions to stock of music.

LEATHER STORE.—See the advertisement of A. F. Ricau, an extensive importer and dealer in leather and findings.

CAKES.—See the advertisement of the James Webster bakery in another column.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

DO NOT BE DISCOURAGED.—If you have Dyspepsia or any disease of the Liver there is a long life of happiness before you if you only use Simmons' Liver Regulator. de31 1t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mb5 1y

DR. TUTT'S EXPECTORANT.—The properties of this elegant preparation are deamulcent, nutritive, balsamic, healing and soothing. It braces the nervous system, and produces pleasant and refreshing sleep. It exhilarates and relieves gloominess and depression. It is the most valuable Lung Balsam ever offered to sufferers from Pulmonary diseases. de17 3t

HEADACHE AND NERVOUSNESS.—Dr. J. F. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons, druggist, New Orleans, La. de19 1y

NEW ADVERTISEMENTS.

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $80, $90, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y

DR. HUNTER

ON

The Throat and Its Diseases.

LETTER IV.

In my letter on Catarrh and Ozæna I pointed out the danger of neglecting these diseases of the nose, and explained their liability to extend to the Ears, Throat and Lungs.

When Catarrh or a seated cold falls upon the throat it first attacks the mucous membrane, but soon involves the tonsil glands, the soft palate, and the little follicles, which, in health, secrete the lubricating mucus.

Most persons in this climate are liable to frequent attacks of cold during the winter months. These fall first upon the nostrils and then spread to the throat. People who are in vigorous health throw them off without apparent injury, but those of more delicate organism do not do so. All winter through they are more or less troubled, and it is only after warm weather comes that they can be said to be free. But do they in reality get well even then? That is a question of great moment; for if not, as the cold weather again approaches, they discover that the throat is tender, that they have a tickling sensation, which excites a hacking kind of cough two or three times a day, and later that the voice becomes husky in speaking and reading aloud. On looking into the throat under such circumstances we find the lining membrane rough and uneven. Little points or granulations are seen scattered over its surface. Sometimes these exist in patches, but more commonly each granulation is a distinct raised point.

This is what we doctors call "Granulated Sore Throat," or more properly "Tuberculous Throat." Of all the diseases to which the throat is liable this is the most serious. It is properly the sequel of Catarrh, and the beginning of Consumption. These granulations constitute what is known as *tubercles*, and as soon as they spread to the Larynx and down into the air-tubes and cells the disease becomes Consumption. Every breath you draw has a tendency to carry it onward and hasten its development. The huskiness of the voice before mentioned, the frequent efforts to clear it, the bluish, sticky kind of mucus which is forced up, all indicate the spread of the irritation down the windpipe, and the danger which threatens the patient. The transition from Catarrh to Granular Throat, and from Granular Throat to Consumption, when neglected, is certain, and in most cases rapid.

There is one point to which I must advert in this connection, 'Persons afflicted with consumption have, as a rule, a great unwillingness to admit that they are in any danger until the disease is far advanced. This arises, no doubt, from the error of supposing such to be hopeless. But no such delusion exists in regard to throat diseases, and yet the same folly of neglecting it is committed. They put off treatment as long as possible, in hopes that it will get well of its own accord. While they are waiting, uncertain what to do, tubercles form in the lungs. In this way most cases of consumption arise.

Go to your friends who are now in consumption and ask them how their disease began. They will, with scarcely an exception, tell you that it came on just as I have described, steadily, step by step, almost without being noticed, and without any treatment calculated to resist its development. Until a severe attack of cold, followed by active congestion of the lungs, awakened them to their real state, and revealed the existence of seated diseases to the lungs, they had no thought of danger. Their lives are the sacrifice of their negligence, and want of medical direction.

Be wise before it is too late. If you have anything the matter with the nose or throat you cannot begin an hour too soon to get rid of it. Every day's delay but makes its hold more inveterate and its cure more difficult. But all such cases are curable by proper treatment. Applications to the throat alone do no good, because before the physician's aid is sought the disease has passed below the throat into the windpipe and bronchial tubes, and the applications do not reach the whole of the diseased surface. Even should the throat improve under such treatment, the disease lower down would be aggravated in a corresponding degree. In my practice the number of people who come under my care for diseased lungs, who had previously been treated by other physicians for throat affections, was truly surprising, and in almost every instance they attributed the lung disease to this partial treatment of their throats. Every point where disease has made a lodgment must be thoroughly reached, and acted upon at the same time. By alkaline washes, warm alterative vapors applied by the inhaler, and careful attention to the general health, these diseases, which have hitherto baffled the skill of general physicians, become as amenable to treatment and as curable as other diseases of the system.

K. B. HUNTER, M. D.,
Physician for Diseases of the Throat, Lungs and Stomach.
Office—165 CANAL STREET, New Orleans, La.

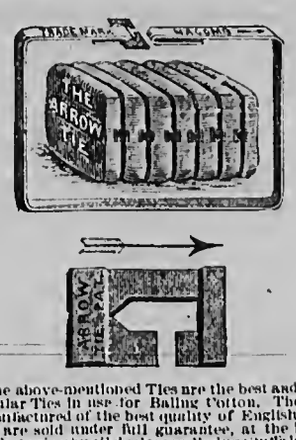
Office hours, 9 to 3½, daily (except Sunday,) and in the evenings from 6½ to 7½.

To country patients who are unable to come to the city a list of questions will be sent on application.

We will be pleased to refer to former patients in the city and all parts of the country, if desired. de31 1t

IMPORTANT TO PLANTERS.

IRON COTTON TIES.



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

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Near the French Market, New Orleans.

Dealer in BUIST'S GARDEN SEEDS, which are the most reliable seeds sold in the Southern market. Almanacs and catalogues furnished on application. Prices reasonable. de31 2m

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se21y 13 Astor Place, New York.

ANY BOOK sent prepaid, on receipt of Publisher's price, by **J. W. McIlyre**, No. 4 South Fifth street, St. Louis. Established **17 years.** de31 1t

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Purchasers will find our stock reliable in quality and prices lower than ever. de31 1m

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Board, including washing, fuel and lights	$90 00	For Six Calendar Months.
Tuition, including two Ancient Languages	40 00	
Music and two Modern Languages (taught by a native professor)	40 00	

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JAMES WEBSTER, BAKERY,
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I respectfully inform my friends and the public in general that I will have on hand, during the Holidays, a splendid assortment of all kinds of Cakes and Candies, Scotch Short Bread, Selkirk and Pitcaithly Bannocks, all of the finest quality, at rates to suit the times. de31 1t

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French and American Calf, Kip, Morocco and Sheep Skins,
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Country orders promptly attended to. de31 3m

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Goods delivered free of drayage. de24 1m

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R. O. DORMAN & CO.,
MANUFACTURERS OF
FINE LIGHT FAMILY CARRIAGES,
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ELKIN & CO.,
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IMPORTERS OF ALL VARIETIES OF
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Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. no19 1y

IF YOU WANT THE DEVIL (the "*Roaring Lion*") kept out of your house, send for **The Metaphysician!** the greatest Magazine of the age. Every family is socially dying without it. Published by the METAPHYSICAL UNIVERSITY, 51 Broad street, New York. Edited by Mrs. M. G. Brown and her daughter, Elizabeth. Price, $1 a year. Single numbers, thirty cents. Sold by Booksellers and Newsdealers everywhere. *Two Rare Presents to each Subscriber.* oc8 1y6ow

INSURANCE NOTICE.
OFFICE LOUISIANA EQUITABLE LIFE INSURANCE COMPANY,
New Orleans, Dec. 8, 1874.

Extract from Minutes of Board Meeting.

Resolved, unanimously, That policies written by this company on persons who lost their lives in consequence of the events of the fourteenth of September, 1874, be paid.

WILLIAM HENDERSON,
de17 1m Secretary.

T. B. HONOR,
MANUFACTURER AND REPAIRER OF
Hair, Feather and Moss Mattresses,
NO. 330 MAGAZINE STREET,
Bet. St. Joseph and Delord, New Orleans.

Steamships, Steamboats, Hotels and Boarding-Houses supplied at short notice and at the lowest rates. Country orders solicited and promptly attended to. de24 1m

MEDICAL.

THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion.

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice and Nausea*

IT HAS NO EQUAL.

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J. H. ZEILIN & CO.,
MACON, GA., AND PHILADELPHIA.
Price, **$1.** *Sold by all Druggists.* no19 1y5pic

A MILD APERIENT AND GENTLE PURGATIVE.—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a Specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street, New York.

DR. TUTT'S HAIR DYE

is easily applied, imparts a beautiful black or brown, and acts like magic. The best in the world. Sold by all druggists. Price, $1 a box. Office—18 Murray street, New York. oc8 1y5p

COUGHS.....COLDS.....ASTHMA.
Remember that for all Affections of the
THROAT AND LUNGS
Laplace's Indian Turnip Pectoral Balm
IS THE SOLE REMEDY,
Combining efficacy of action with a most palatable flavor. GIVE IT A TRIAL.
Price, $1. Sold at all wholesale and retail drug stores in New Orleans, and by the proprietor,
H. LAPLACE, Chemist,
Nos. 23 and 25 Elysian Fields st., New Orleans.
Depot in Mobile, at J. C. DuBose & Co.'s, No. 20 Water street. oc29 3m5p

CARD.

NEW ORLEANS, Nov. 12, 1874.

I am using SHEPARD'S PATENT STARCH GLOSS in the laundry department of my hotel, and consider it a very valuable acquisition. I would not dispense with the use of it for four times its value. R. S. MURSE,
Proprietor City Hotel.

NEW ORLEANS, Nov. 12, 1874.

We have been using SHEPARD'S PATENT STARCH GLOSS in our laundry for more than three months past, and can say that it is decidedly the best article for the purposes for which it is recommended that we have ever used. We believe we have used everything of the kind in the market.
W. W. FREEMAN,
Manager Crescent City Steam Laundry Co.

MANUFACTURED BY
WILLIAM H. SHEPARD & CO.
OFFICE—106 CAMP STREET,
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PLOWS AT A BARGAIN!
Desiring to withdraw altogether from the Plow trade this season, I am offering my large stock of
Cast Steel and Wrought Plows
at prices ranging from **$3.50 to $6.** Same Plows sold elsewhere for $5 and $8. Will dispose of above Plows in small lots. Where lots of ten or more are ordered an additional discount will be allowed. Call at once at
JOHN W. NORRIS',
de17 2m 27 Canal street.

HOUSEKEEPERS, ATTENTION!
CARPETS BELOW COST.
Being determined to close out this department, we have made a
Still Further Reduction in Price.
For evidence of same call on
E. C. PALMER & CO.,
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The Child's Corner.

A SERMON FOR YOUNG FOLKS.

BY ALICK CARY.

Don't ever go hunting for pleasures;
They can't be found thus, I know;
Nor yet fall a-digging for treasures,
Unless with the spade and the hoe!

The bee has to work for the honey,
The drone has no right to the food,
And he who has not earned his money
Will get out of his money no good.

The ant builds her house with her labor,
The squirrel looks out for his mast,
And he who depends on his neighbor
Will never have friends, first or last.

In short, 'tis no better than thieving,
Though thief is a harsh name to call,
Good things to be always receiving,
And never to give back at all.

And do not put off till to-morrow
The thing that you ought to do now,
But first set the share in the furrow,
And then set your hand to the plow.

The time is too short to be waiting,
The day maketh haste to the night,
And it's just as hard work to be hating
Your work as to do it outright.

Know this too, before you are older,
And all the fresh morning is gone:
Who puts to the world's wheel a shoulder
Is he that will move the world on.

Don't weary out will with delaying,
And when you are crowded, don't stop;
Believe me there's truth in the saying:
"There always is room at the top."

To conscience be true, and to man true,
Keep faith, hope and love in your breast,
And when you have done all you can do,
Why, then you may trust for the rest.

Too Much Gold.

BY "SQUID SCOTCH."

"Now, papa, you must tell me an *ambitious* story to-night."

Minnie Percy had seated herself, without help, in her papa's lap. He was sitting in a large arm-chair pretending to be asleep. He had his hand over his eyes, his elbow resting on the arm of his chair. Minnie knew well enough he was playing "possum," so she had climbed up and curled herself down for a good-night story. Her father laughed. "An *ambitious* story—I don't understand;" he pinched her pink cheek, and pulled a curl one side, then the other, and after two or three "creepy mouses" Minnie recovered from her glee enough to say:

"Why, you know, papa, what that means; it's a story that isn't true—it's all 'splained in one of the Kallo books you read me."

"Oh, you mean *fictitious;* you must be careful when you use long words, or you will trip, my puss."

"Yes, that's it—*fictitious.* I mean something that didn't happen, you know."

The little girl smoothed her little white apron, picked at the ruffles, put her hands in the cunning pockets, sat about five seconds, then asked:

"Are you thinking, papa?"

"Yes, yes, let me see," he replied, rubbing his forehead. The fact was, he had to tell stories so often that it kept him busy, though some stories Minnie liked to hear over and over. "Didn't I hear my little daughter, a while ago, at her play, saying: 'I wish I had a gold dress and gold doll, gold dishes, gold bed, gold room, and everything I had was gold.'"

"I guess"—Minnie smiled and dropped her head, so her papa couldn't see her dimples—"I guess I was telling Nellie Weeks that when we were playing visit."

Then her papa snatched a dozen kisses from her soft cheek and red lips before he proceeded. "Does my little girl think she would be any happier if everything she had was gold?"

"N—no; but it would be nice," she faltered.

"Well, I think I will tell you not only an *ambitious*—"

"Fictitious, papa. I remember now," said Minnie.

"Well, not only a fictitious story, but a *classical* one; you are so fond of long names."

"What's classical?"

"I supposed you would ask, so I have my answer ready. It means the best writers. It used to apply only to the Greeks and Romans, who are considered the best models of fine writing; now it includes modern authors of the first rank—those well versed in ancient languages, those who write the most pure, correct and refined. Your brother's Virgil and Sallust are Latin classical books, and papa's Plato and Demosthenes are Greek. Now I am going to tell you a very old story, written by one of these classical authors.

"There was once a great king in Phrygia named Midas. We know there was such a country, and it is described as being high table-land, abounding in corn and wine, and celebrated for its fine sheep and cattle. It is mentioned in the Bible, for St. Paul traveled over it twice, preaching the gospel. But this king—we are not so sure about him, but the story has been handed down from generation to generation about him. He was very fond of show and power. To have these he must have gold. One time Bacchus, who was god of wine, was having a great jubilee with his followers, when they missed Silenus; he was Bacchus' tutor, and was very old now, and feeble with dissipation. While under the influence of wine he lost his way, and went into the kingdom of Phrygia, and was taken to the king. He made a great feast and kept him ten days, then he took him back to Bacchus, who was so grateful for the return of his foster-father that he told Midas he would grant him any wish he might request. Then what did the foolish king reply:

"Give me," says he—nor thought he asked too much—
That, with my body whatsoe'er I touch,
Changed from the nature which it held of old,
May be converted into yellow gold."

He had his wish and started home. He broke a branch from a tree as he walked along—behold, it turned to gold; then he touched a stone—it turned to gold. He grew more excited as well as delighted; he had only to lay a finger on any subject, and it turned to gold. When he went into his palace the pillars were shining gold where he carelessly touched. Then in his transport he ordered his slaves to prepare a feast of the daintiest dishes; so they did, and set before their happy lord. But, alas, now see him. He takes a piece of bread—it is gold; a piece of meat—it is gold; he begins to get alarmed, and snatches his wine-cup.

"Ah! no change," he said; "the charm is broken." He looked relieved.

"The king's cup was gold," said one of his guests.

The king put it to his lips. Ah, the wine was fluid gold as it ran from his mouth. Now he grows sick of his wish, of his power. He is afraid of starving, so he confesses his folly to Bacchus, and begs him to take back his gift. Bacchus bade him wash in the river Pactolus; when he did, all the sand turned to gold; he hated the sight of it, so much so that he would not let his people gather it, so it was washed away. The gold had not made him happy but a very short time.

"Oh, papa," exclaimed Minnie, "I'll *never*, never wish for everything to be gold again; then I couldn't eat grandma's doughnuts, or mamma's orange cake, or Bridget's cookies."

"One would think you live upon cake. I am not sure but cake may be as fatal as gold, though it would take some longer to die from the effects of it than starvation."

"Oh, I have to be stinted; I can have only just so much; but I have wished everything we ate was cake, I like it so. I see I must not; that would be wrong!"

"Yes, my daughter; but to return to our story. I wish you to remember it was what you asked for, a *fictitious* story, though, like many of those old stories and legends, it contains a good moral. Be satisfied with what you have, and do not spend valuable time in vain wishes, for many times, if gratified, we should find them as hateful to us as the king Midas did his gold."—*Interior.*

A Parable.

I held in my hand a little dry tree, an infant hemlock. Had it lived a century it might have towered up above all the forest, and held up its head in majesty. But it grew on a sort of a bog, and a muskrat, digging his hole under it, bit off its roots, and it was dead. It was full of limbs and knots and gnarls, and I felt curious to know how it happened that it was so.

"Poor fellow! If you had all these limbs and knots to support, I don't wonder you died."

"And with my roots, which were my mouths with which to feed, all cut off too."

"Yes, but where do all these ugly limbs come from?" said I.

"Just where all ugly things come from," said he. "I am pretty much like you men. Find out where my limbs come from, and you will find where all human sins come from."

"I'll take you at your word, sir."

So I took out my knife and peeled off all the bark. But the limbs and the knots were left.

"You must go deeper than that, sir."

So I began to split and take off layer of wood after layer. But all the knots were there.

"Deeper still," said the dry stick.

Then I split it all down to the heart, taking it all off and separating it. The heart was laid bare; it looked like a small rod about six feet long, and perhaps an inch through at the large end. Ah! and I was now surprised to see that every limb and knot and gnarl started in the heart. Every one was there, and every one grew out of the heart. The germ or the starting-point of each one was the center of the heart.

THE BAD DREAM.—"Mother, I dreamed of seeing a great black snake last night, and trying so hard to run away. Yet I could not stir a step. I awoke in a fright. Norah says it is a sure sign of having an enemy who will give me trouble."

"I think it is more likely a sign that you ate something which hurt you at tea with Kitty Mason last evening," said mother, smiling. "Do you remember what you ate?"

"Oh, everything nice, mother."

"That easily accounts for your bad dreams, and if there is no explanation for them, it would be wrong and foolish to think of them as a 'sign' of anything. God does not take that way of warning us of trouble. He gives us reason to guide us, and his holy word to make our way plain. When Norah or any one else calls anything a 'sign,' you need not believe them. It is a very bad habit of mind to fall into."

I know people who would not take a journey or begin any new work on Friday. They are in the greatest distress if the suit is spilled, a looking-glass broken, or if a poor little bird by mistake flies in at the window. They consider these sure signs of trouble.—*Child's World.*

"SIR, you are too slow!" said the town-hall clock to the market-place dial.

"Am I, sir?" I am sorry, but I believe I am always with the church tower," said the dial.

"The church tower is seldom right," said the town-hall clock.

"You surprise me!" said the dial. "I thought that it was regulated by the sun."

"Probably," replied the town-hall clock; "but the sun is not always with me, therefore he is not always to be depended on. If you wish to be right, look at me, and you are safe."

The dial stared, and if he hadn't been afraid of discomposing his works would have shook his head. "Now," he said to himself, "if he had stopped at telling me I was wrong, or if he had gone so far as to say that the church tower was not always according to the sun, I might have listened with respect; but since he has the audacity to attack the sun itself, and declare that nobody is right but himself, why, he is not worthy of a tick in reply, nor a moment's consideration."

MACHIAVEL says: "War is a profession by which man cannot live honorably—an employment by which the soldier, if he would reap any profit, is obliged to be false, rapacious and cruel."

Farm, Garden and Household.

Preserving Milk.

The *American Artisan* has an account of a new process, the invention of Mr. L. F. Kirchofer, for preserving milk. The object of this invention is to subject milk to such a treatment that, without altering its elements or taste, and without the addition of any foreign substance, it may be preserved in its natural state for several months without change, except the rising of cream, whether it be kept in a state of rest, or subject to constant movement, as in sea voyages. If this object be accomplished, the invention is a most important one, as condensed milk is not in favor with most people when used directly as an article of food, although it is excellent when used in cookery, or for tea and coffee. In Mr. Kirchofer's process the milk, fresh drawn from the cow, is placed in cans or bottles, which are filled as nearly full as possible, and immediately corked tightly, or hermetically sealed.

The cans or bottles are then placed in a bath of water, heated to the same temperature as the milk, in such a manner as to allow a free circulation of water beneath and around, but not over them. The temperature of the water bath is then slowly raised to between 160° and 170° Fahrenheit. The water is kept at this temperature for a greater or less length of time, according to the period during which it is desired to preserve the milk. One hour will, it is claimed, preserve the milk four or five weeks. Five hours' heating is enough for eight months or a year.

The fire is then withdrawn, and the bath allowed to cool down slowly, after which the cans are withdrawn and the operation is completed. An essential condition of success in this process is that the vessels designed to contain the milk should be perfectly clean and sweet, and the milk itself pure and unadulterated. If the temperature be raised above the degree indicated, the milk acquires a cooked taste.—*New York Observer.*

HOT ALUM-WATER is a recent suggestion as an insecticide. It will destroy red and black ants, cockroaches, spiders, chintz-bugs, and all the crawling pests which infest our homes. Take two pounds of alum and dissolve it in three or four quarts of boiling water; let it stand on the fire till the alum disappears; then apply it with a brush, while nearly boiling hot, to every joint and crevice in your closets, bedsteads, pantry shelves, and the like. Brush the crevices in the floor of the skirting or mop-boards, if you suspect that they harbor vermin. If, in whitewashing a ceiling, plenty of alum is added to the lime, it will also serve to keep insects at a distance. Cockroaches will flee the paint which has been washed in cool alum-water. Sugar barrels and boxes can be freed from ants by drawing a chalk line just around the edge of them. The mark must be unbroken, or they will creep over it; but a continuous chalk mark half an inch in width will set their depredations at naught. Powdered alum or borax will keep the chintz-bugs at a respectful distance; and travelers should always carry a package in their hand-bags, to scatter over and under their pillows in places where they have reason to suspect the presence of such bed-fellows.—*The Journal of Chemistry.*

BONE AS A MANURE.—The bones of all animal creation are composed of three substances, phosphoric acid, lime and gelatine or glue, three of the best fertilizing substances to produce good seed. But where do the bones of animals come from? Certainly from the soil, through the grass, hay, grain, etc., consumed as food. Therefore every horse, bullock, cow, sheep and hog sent off the farm without returning a like quantity of bone to the earth causes our land to yield less and less every year, till the land becomes what is termed worn out. Besides, every load of hay and every bushel of grain sold off the farm carries away the same material, as it is the hay and grain that make the bones of our cattle, horses, etc.

Five per cent. of all plants are composed of ten mineral substances, of which bone forms a large part, and which comes directly from the earth, while the fat of animals is composed of carbon, oxygen and hydrogen, three of the gases that plants take exclusively from the air, in the forms of carbonic acid and water, and which constitute about ninety-four per cent. of all plants.—*Louisville Courier-Journal.*

COTTON SEED MEAL.—There is a great diversity of opinion regarding the relative value of cotton seed meal for feeding to stock. Some of the most observing experimenters have fed it at times, but do not continue its use because they say that, when they do feed it, their cattle are not as uniformly healthy as when they have other kinds of grain. On the other hand, we know of others who have fed it very freely for many years without discovering any ill effects whatever from its use. Our own experience with cotton seed meal for milch cows has been satisfactory when fed at the rate of two quarts of it daily, mixed with four quarts of wheat bran. We consider it perfectly safe, and a valuable feed given in that quantity and proportion to either milch cows or oxen, although for oxen we would prefer giving part corn meal, instead of the four quarts of bran.—*New England Farmer.*

LONG LAMP WICKS.—Cram all the wick you can—that is, make your wick as long as you can—in your lamp, fill up the spaces with sponge, and then pour in the kerosene or coal oil, until the wick and sponge are filled, and the lamp will hold no more. As long as any oil remains in the wick or sponge the lamp will burn. This makes a fireproof or *safety lamp.* If your lamp is broken, or tipped over, no accident can happen, nor will it soil the carpet or even a table cover. As the wick burns away, add more sponge, and keep the lamp full of it.

NEVER strike a colt when you are breaking him. Push him sidewise or any way. Let him go just where he will and how he will. Let him fall down if he will, but don't strike him.

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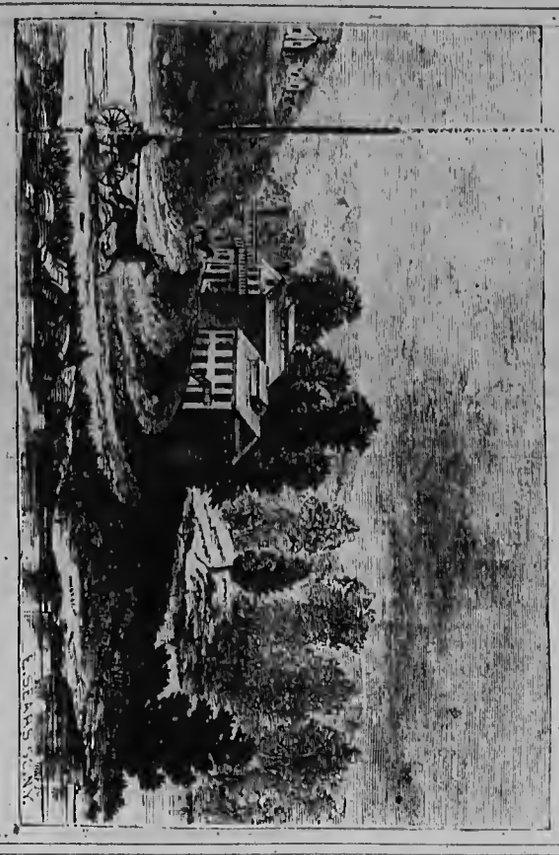

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SEWING MACHINES

has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine, only $20. We repair all Machines at low rates. We take old Machines in part payment for new ones.

Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.

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respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies' and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.

N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.

Second-hand Machines, in good order, at half price. The best Needles for all Machines.

REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.

Send for catalogue and circular.

je18 1y GREGG'S PURCHASING BUREAU.

NEW ORLEANS PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

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Scrupulous care with reference to the price and quality and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE'S
Dressmaking Establishment,
Nos. 94 and 96 Canal St., New Orleans.

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AMERICAN GRANITE

AND ITALIAN MARBLE.

IMPORTERS OF

Scotch Granite Monuments

AND STATUARY FROM ITALY.

This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.

A. WHITE.

OFFICE AND WORKS,

251, 253 and 257 West Fifth St.,

jy23 1y CINCINNATI, OHIO.

THE EIGHTH WONDER OF THE WORLD IS THE

LADY CHEAP JOHN,

MRS. D. J. LOEWENSTEIN,

519.....MAGAZINE STREET.....519

Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 10m

ACENTS WANTED.

$300 PER MONTH (will prove it or forfeit $1,000) to sell BLAKE'S SHUTTLE SEWING MACHINE. Price only $20. The best and cheapest Lock-Stitch Machine in the United States or Canadas.

A FEW GOOD REASONS.

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3. Runs for years without repairs.
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S. BURKE, SON & CO.,
oc1 3m 169 Warren St., Jersey City, N. J.

GLASS STAINERS

AND BENDERS.

BELCHER & POVEY,

13 West Broadway, cor. Reade St.,

NEW YORK.

Works—Newark, N. J. au13 1y

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO., Portland, Maine. fe5 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 14 feet 9 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-fifth instant:

Mississippi river and bayous	23,379
Red river	1,073
Ouachita river	1,385
Railroads	13,131
Lake	74
Mobile	4,009
Texas	792
Total	43,853

On Saturday, although no dispatches were received from either Liverpool or New York, the holiday being continued in both markets, the movement commenced with considerable spirit, and 2,000 bales changed hands during the morning, partly at previous rates and partly at an advance of ⅛c., after which buyers came forward with increased spirit and took 5,500 bales more, making a total for the day of 7,500 bales, at a pretty general improvement on the grades from good ordinary to strict middling inclusive. On Monday the business was confined to 4,900 bales. During the morning the advantage was decidedly in favor of the factors, but toward noon, in order to keep up the movement, it became necessary to meet the demand more freely, and in some cases buyers obtained concessions of ⅛c. On Tuesday the business during the morning was of limited extent, and while in some cases the prices paid showed an advance of ⅛c., in others they indicated an improvement. Later in the day the demand was met more freely, and the movement exhibited increased animation, but the advantage was still less on the side of the seller, and in some cases buyers obtained slight concessions, offers being accepted which had been previously refused. The entire sales summed up 5,600 bales. Middling sold at 14⅜, 14⅝@14⅞c., the last for high style, and strict middling at 14⅛@14⅜c.

The above makes an aggregate for the past three days of 18,000 bales, against 17,300 for the corresponding time last week and 19,850 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 535,232 bales, against 532,147 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 263,889 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 181,981 bales to Great Britain, of 21,093 to other foreign ports, and a decrease of 26,847 to France. We quote:

Ordinary	11¼ @ 12
Strict ordinary	12 @ 12⅛
Good ordinary	12⅜ @ 12⅞
Strict good ordinary	13⅛ @ 13⅜
Low middling	13⅜ @ 13⅝
Strict low middling	14 @ 14⅛
Middling	14⅝ @ 14⅝
Strict middling	14⅞ @ 14⅞
Good middling	14⅝ @ 14⅞
Middling fair	15⅛ @ 15¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	43,853	
Arrived previously	581,969—	625,822
		641,775
Exported past three days	17,461	
Exported previously	375,139—	392,600
Stock on hand and on shipboard		249,175

NEW LOUISIANA SUGAR.—The receipts on Saturday and Monday embraced 2,000 hhds., which were mostly sold at unchanged prices: 4½@5¼c. for inferior, 5½@6c. for common, 6¼@6⅝c. for good common to fair, 6⅝@6¾c. for good fair, 7@7⅛c. for fully fair, 7⅜c. for prime, 7⅝@8c. for strictly prime, 8¼c. for choice, 6@8¼c. for low to choice seconds, 7⅛@8¼c. for centrifugal, 8¼@8⅝c. for gray clarified, 6⅝@9c. for yellow clarified, 9@9½c. for off-white clarified, and 9¼@10c. for pure white clarified.

NEW LOUISIANA MOLASSES.—On Monday 2,118 bbls. and 33 half bbls. came in and sold at 52@53c. for fair, 56@57c. for prime, 58@60c. for strictly prime, and 62c. for choice.

CORN.—On Monday 2,100 sacks sold at 91c. for mixed, 92@93c. for choice yellow, and 93@95c. for choice white.

OATS.—On Tuesday 600 sacks choice sold at 72@73c. ₱ bushel.

BRAN.—On Saturday 150 sacks sold at $1 20, and on Monday only 50 sacks sold at $1 21 ₱ 100 lbs.

PORK.—Dealers are jobbing mess at $20 50 ₱ bbl., and a dealer sold a lot of 30 bbls. for export, on Tuesday, at that price.

BACON.—Shoulders are quoted nominally at 9½c., clear rib sides 12¼c., clear sides 13c. ₱ lb.

DRY SALT MEAT.—On Monday 35 casks shoulders sold in lots at 7¼c. ₱ lb. Shoulders are quoted at 7½@7⅝c., clear rib sides 9¼c., clear sides 10¼c. ₱ lb.

HAMS.—Choice new sugar-cured are quoted at 15c. ₱ lb. Old are dull and quoted at 12c. ₱ lb.

LARD.—On Monday 25 and 25 tierces refined sold at 14¼c ₱ lb. On Tuesday a lot of 60 tierces steam-rendered sold at 13c. ₱ lb.

BREAKFAST BACON.—Western is dragging at 13½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111¾@111¾, against 111⅞ at New York, and after a fair business closed at 111⅝@111¾, against 111¾ at New York.

Nothing has been reported in silver. It is quoted at 103@103½ for American half dollars. Mexican dollars closed at 97@97½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	14	— —
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	10 00	12 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	26	30
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 00	5 12½
Superfine	4 50	4 75
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	24 00
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	— —	1 00
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	90	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Dec. 29, 1874.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	7 00 @ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year to want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Whitney Carter, 47 Polymnia street, New Orleans.

Barber.
Baptiste, St. Charles Hotel.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Oravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
J. Hickling & Co., 74 Broadway, New York.
E. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., 601 Broadway, New York.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
Louis Gimbel, agent, 578 Magazine street.
William Hogan, 99 and 101 Canal street.
Mrs. D. J. Loewenstein, 849 Magazine street.
C. Schneider, 330 Carondelet street.

Butchers.
J. Dubarry, Stalls 2 and 4, St. Mary's Market.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
E. C. Palmer & Co., 97 Camp street.

Carriages, Wagons, Etc.
B. O. Dorman & Co., 71 and 73 Goffe street, New Haven, Conn.
J. A. Lum & Co., 162 Gravier and 13 Union street.
Snell, Spare & Co., New Haven, Conn.

China and Crockeryware.
Francis Lauer, 616 Magazine street.
Isidore Levi, with A. Pesser & Co., 24 Magazine street.
Samuel E. Moore, 55 Camp street, New Orleans.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Cistern-Makers.
St. Hedrick, corner Franklin and Ernto streets.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Cloths.
A. Gelger, 33 Chartres street.

Coal and Wood.
J. Chandler, corner Tchoupitoulas and Phillip streets.
Jacob Freidhof, 38 and 40 Burgundy street.
H. H. Hussman, 102 Calliope street.
Frank Smith, 313 Carondelet street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street, New Orleans.
William Velden, corner Prytania and Phillip streets, New Orleans.
H. D. Wood & Bros., 100 Common street.

Confectionery.
Victor Bero, 38 Bourbon street.
Home Lunch Saloon, 71 Camp street.
F. Trolle, 590 Magazine street.

Cooperage.
P. A. LeBlanc, 22 Front street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
J. A. & E. J. DeHart, 183 Canal street.
George J. Friedrichs, 155 St. Charles street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Illwassee College, Rev. J. H. Brunner, prest.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Payne, Kennedy & Co., 81 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. R. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Furniture.
John Bals, 152 and 154 Camp street.

Garden Seeds.
Henry A. Dreer, 714 Chestnut street, Philadelphia.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
William Babe, 481 St. Charles street.
J. J. Brown, 78 Magazine street.
Delgado & Goldthwaite, 643 and 645 Magazine street.
J. M. Dowling, 25 Decatur street.
Michael Hackett, corner Dryades and Thalia streets.
John McMains, 572 and 574 Magazine street.
C. W. Roth, corner Carondelet and Poydras streets.

Hair Goods.
Jules Delaunay, agent, 142 Canal street.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street, New Orleans.

Hats.
John U. Adams, 26 St. Charles street.
Robert E. Lee Hat Store, corner Royal and St Louis streets.

Hotels.
City Hotel, corner Camp and Common streets.
St. Denis Hotel, Broadway and Eleventh street, New York.
St. James Hotel, Magazine street, near Gravier.

Insurance.
Louisiana Equitable Life Insurance Company, William Henderson, secretary.

Iron Manufactories.
Walton, Hemler & Co., Cincinnati, Ohio.

Job Printing.
Pelican Job Office, 112 and 114 Poydras street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Mencely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cinchona Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hotmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Dyspepsia and Liver Complaints, Dr. Justus J. Spreng, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 183 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Upham's Asthma Cure.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Millinery.
H. Felsenfeld, 104 Canal street.
Mrs. Fricke & Williams, 586 Magazine street.
Miss M. Hayes, 139 Royal street.

Mineral Waters.
Frederickson & Hirtle, 130 Canal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
George A. Prince & Co., Buffalo, N. Y.
Mrs. G. Vom Hofe, 807 Magazine street.
Horace Waters & Son, 481 Broadway, New York.
Whitney & Holmes Organ Co., Quincy, Ill.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
L. J. Marcy, 1340 Chestnut street, Philadelphia.
Dr. Van Holm, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.

Optical Instruments.
Spencer Optical Manufacturing Company, 16 and 18 Maiden Lane, New York.

Opticians.
William Bohne, 1 Carondelet street.

Painting and Gilding.
William Hillaman, 120 Calliope street.

Paper Mill.
James Ormond, Athnta, Ga.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Patents.
H. N. Jenkins, 27 Commercial place.

Pens.
H. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Photographs.
Anderson's Photographic Studio, 151 Canal street.

Plows.
John W. Norris, 27 Canal street.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
A. L. Tucker, attorney at law, 100 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad, C. H. Allen, General Manager.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Sewing Machines.
S. Burke, Son & Co., 169 Warren street, Jersey City, N. J.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.

Soap.
J. H. Keller, 110 Oravier street.

Starch Gloss.
William H. Shepard & Co., 106 Camp street.

Steamships and Shipping.
General Transatlantic Company, L. Orand, Gallier court, letter H.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Stoves.
G. W. W. Ooodwyn, 34 Magazine street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
Louis Hemann, 9 Camp street, New Orleans.

Undertaker.
T. W. Bothick, 271 Camp street.

Upholstery.
Heath & Lara, 90 Camp street.
T. B. Honor, 230 Magazine street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
P. S. Anderson, 133 Rampart street.
A. Bollet, 58 Royal street.
A. Bonnet, 65 Royal street.
H. P. Buckley, 6 Camp street.
A. B. Griswold & Co., corner Canal and Royal streets.
W. Kurten, corner Magazine and Josephine streets.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 341 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES,

By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to

DR. J. BALL & CO., (P. O. Box 957.)
No. 91 Liberty St., New York City, N. Y.
no26 1y

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—FIRST ROUND.

Tuskegee	Jan. 3, 4
Auburn	9, 10
Opelika	16, 17
Wetumpka	23, 24
Elmore	30, 31
Tallassee	Feb. 1, 2
Montgomery	6, 7
Tuskegee circuit	13, 14
Notasulga	20, 21
Salem	27, 28
Crawford	Mar. 6, 7
Hurtville	13, 14

The district stewards will meet at Auburn, March 16, at eleven A. M.

31 WM. A. McCARTY, P. E.

MOBILE DIST.—FIRST ROUND.

St. Paul's	Jan. 2, 3
Franklin street and City mission	9, 10
St. Francis street	16, 17
Citronelle	23, 24
Mount Pleasant	30, 31
Ormnd Bay	Feb. 6, 7
Eastern Shore	13, 14
Pensacola and Navy Yard	20, 21
Milton and Yellow River mission	27, 28
Pollard and Block Water mission	Mar. 6, 7
St. Stephen's	13, 11
Bladon Springs	20, 21

Will the preachers in charge of circuits inform me where their first Quarterly Conferences are to be held, and the most convenient routes to them? My address is Citronelle (Mobile and Ohio railroad,) Alabama.

31 S. H. COX, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

Livingston	Jan. 2, 3
Eutaw	9, 10
Greene circuit, at Salem	16, 17
Belmont, at Brewersville	23, 24
Gainesville circuit, at Gainesville	30, 31
Greensboro	Feb. 6, 7
Havana circuit, at Havana	13, 14
Demopolis	20, 21
Forkland circuit, at Forkland	27, 28
Cuba circuit, at Chestnut Grove	Mar. 6, 7
Gaston circuit, at Christopher chapel	13, 14
Butler circuit, at Mount Sterling	20, 21

The preachers on the several appointments will please inform me, at Summerfield, how I am to get to their quarterly meetings—where I am to leave the railroad, etc.

24 A. H. MITCHELL, P. E.

SELMA DIST.—FIRST ROUND.

Summerfield and Perryville, at Summerfield	Jan. 2, 3
Newbern circuit, at Newbern	9, 10
Brush Creek circuit, at New Providence	16, 17
Marion station	23, 24
Grove Hill circuit, at Grove Hill	30, 31
Suggsville circuit, at Gospurt	Feb. 6, 7
East Selma and Benton, at Selma	13, 14
Choctaw Corner and Bigbee mission, at Payne chapel	20, 21
Peachtree circuit, at Liberty	27, 28
Selma station	Mar. 6, 7
Rembert Hills, at Hampden	13, 14
Orrville circuit, at Orrville	20, 21
Uniontown and Cedar Grove, at Uniontown	27, 28
Dayton circuit, at Spring Hill	Apr. 3, 4

The district stewards' meeting will be held at Spring Hill, April 3. My address is Summerfield.

24 ANDREW J. BIGGS, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven station	Jan. 16, 17
Beauregard circuit, at Beauregard	23, 24
Zion mission, at Bethel	30, 31
Hazlehurst station	Feb. 6, 7
Crystal Springs station	13, 14
Raymond circuit, at Clinton	20, 21
Georgetown circuit, at Pleasant Grove	27, 28
Spring Ridge circuit, at Terry	Mar. 6, 7
Providence circuit, at New Hope	13, 14
Brandywine circuit, at Pisgah	20, 21
Scotland circuit, at Caseyville	27, 28

The district stewards will please to meet me at Hazlehurst on Saturday, February 6, 1875, at ten A. M. They are: S. R. Ricketts, G. Ellis, I. V. Enochs, F. L. Normon, Jesse Thompson, T. I. Hunter, H. M. Millsaps, A. Fortner, Willis Barns, John Beazley.

H. H. MONTGOMERY, P. E., Sharon, Mississippi.

31

BRANDON DIST.—FIRST ROUND.

Fannin circuit, at Union	Jan. 9, 10
Morton circuit, at Zion Grove	16, 17
Lake and Forest circuit, at Lake	23, 24
Trenton circuit and Stony River mission, at Caney Creek	30, 31
Raleigh circuit, at Raleigh	Feb. 6, 7
Garlandsville circuit, at Newton	13, 14
Brandon station, at Brandon	20, 21
Philadelphia circuit, at Mars Hill	27, 28
Walnut Grove circuit, at Scotland chapel	Mar. 6, 7
Hillsboro circuit, at Hillsboro	13, 14
Centerville circuit and Decator mission, at Holland's store	20, 21

It is earnestly desired and requested that the official members of these Quarterly Conferences be promptly on the ground on Saturday, at eleven o'clock A. M.

The district stewards (E. A. Martin, W. T. Robinson, J. C. Harper, R. A. Tills, Benjamin Thompson, J. Watts, H. Lowry, W. J. Seale, I. Miller, M. H. Lack and L. M. Horton) will please meet me at Lake station on the twenty-second day of January, 1875, to estimate the presiding elder's salary and divide it out among the circuits and stations. Let all the stewards labor earnestly to make a good start this new year for their preachers, and expect the blessing of God upon their labors.

31 WILLIAM B. HINES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Kingston	Jan. 9, 10
Natchez	16, 17
Fayette, at Bethel	23, 24
South Warren, at Red Bone	30, 31
Cayuga, at Rives' chapel	Feb. 6, 7
Mount Olivet, at Shiloh	13, 14
Vicksburg and Grove street	20-22
Rolling Fork	27, 28
Clover Hill	Mar. 6, 7
Rocky Springs, at Rocky Springs	13, 14
Port Gibson	20, 21
North Warren, at Oak Ridge	27, 28

The district stewards will please meet me in Vicksburg, February 20.

31 F. M. FEATHERSTUN, P. E.

JACKSON DIST.—FIRST ROUND.

Jackson station	Jan. 9, 10
Madison circuit, at Livingston	16, 17
Sharon circuit, at Sharon	23, 24
Camden and Soule chapel, at Soule chapel	30, 31
Canton station	Feb. 6, 7
Brownsville circuit, at Queen's Hill	13, 14
Vernon mission, at Kenneday's	20, 21
Dover circuit, at Fletcher chapel	27, 28
Yazoo City station	Mar. 6, 7
Yazoo circuit, at Tranquil	13, 14
Silver Creek circuit, at Palmetto	21, 22
Thomastown circuit, at Forest Grove	27, 28
Carthage circuit, at Goshen	Apr. 3, 4

The district stewards will meet at Canton, February 6, to make the apportionments for the presiding elder, Bishops, Conference fund and missionary collection.

31 W. E. M. LINFIELD, P. E., Hazlehurst, Miss.

SUMMIT DIST.—FIRST ROUND.

Magnolia circuit, at Magnolia	Jan. 2, 3
Amite City circuit, at Amite City	9, 10
St. Helena, at Day's church	16, 17
Amite circuit	23, 24
Franklinton, at Franklinton	30, 31
East Baton Rouge	Feb. 6, 7
Union circuit, at Pipkin's chapel	13, 14
Meadville circuit	20, 21
Hunnochitto circuit	27, 28
Hammond circuit, at James' chapel	Mar. 6, 7
Covington, at Covington	13, 14
China Grove, at China Grove	20, 21
Monticello	27, 28

There are several circuits now in the district of which I am not advised of the place of holding the first quarterly meetings. The preachers will please let me know at their earliest convenience. My address is Summit, Mississippi.

31 A. B. NICHOLSON, P. E.

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

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With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00

A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.

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Best Imperial Tea	$1 per lb.
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Choice Mixed Tea	60c. ...
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Good new crop Oolong Tea	35c. ...
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